

1 11.8 S'ólh Téméxw Stewardship Alliance

2 "Stó:lō" (pronounced "Stah-lo") is the Halq'eméylem word for "river," and also refers to the collective
3 community of Halq'eméylem-speaking Peoples who live within the lower Fraser River watershed.
4 S'ólh Téméxw (pronounced, "Solth Tumuk"), means "our world" or "our land" in Halq'eméylem and refers
5 to Stó:lō territory, throughout which Stó:lō Peoples hold Indigenous rights, Aboriginal Title, and interests.
6 It is the preference of the S'ólh Téméxw Stewardship Alliance (STSA) that their name is spelled out in full
7 for all subheadings, title of documents, and at the start of each new paragraph. The STSA is a collective of
8 17 Stó:lō First Nations that was established to support Stó:lō title holders in making strong collective
9 stewardship decisions that honour and maintain the integrity of Stó:lō Peoples' relationship with
10 S'ólh Téméxw (S'ólh Téméxw Stewardship Alliance 2022). The PRRO works in partnership with the STSA to
11 reduce administrative burden on each member First Nation, while facilitating meaningful engagement
12 with land and resource proposals, discussions and referrals (S'ólh Téméxw Stewardship Alliance n.d.d).
13 *S'ólh Téméxw te íkw'elò. Xyólhmet te mekw'stám ít kwelát*, means "this is our land. We have to look after
14 everything that belongs to us"; these words are an expression of governance that maintain a connection to
15 Stó:lō language and culture.

16 For the effects assessment of the Proposed Project, the S'ólh Téméxw Stewardship Alliance) represents 15
17 Stó:lō First Nations: Aitchelitz First Nation, Shxwhá:y Village, Skowkale First Nation, Soowahlie First Nation,
18 Squiala First Nation, Tzeachten First Nation, Yakweawkwoose First Nation, Kwaw-kwaw-Apilt First Nation,
19 Scowlitz First Nation, Skawahlook (Sq'ewá:lxw) First Nation, Skwah First Nation, Sumas First Nation, Yale
20 First Nation, Seabird Island Band, and Shxw'ōwhámél First Nation. Chawathil First Nation and Cheam First
21 Nation are participating separately in the effects assessments of the proposed Project on their Indigenous
22 interests (subsections 11.2 and 11.3 of the Application, respectively). The 15 Indigenous nations
23 represented by STSA in this subsection are further referred to as the "S'ólh Téméxw Stewardship Alliance
24 (STSA) signatory First Nations."

25 11.8.1 Methodology Overview

26 Subsection 11.8 identifies sources of all information used in preparing the assessment effects on S'ólh
27 Téméxw Stewardship Alliance (STSA) signatory First Nations. FortisBC and STSA collaborated on the
28 development of subsection 11.8, co-drafting some of its content and meeting on a regular basis.
29 Subsection 11.8 was developed in an iterative manner, as FortisBC shared multiple drafts with the STSA
30 while content was being developed. Through this iterative approach, input from the STSA was
31 incorporated into the assessment methodology (subsection 11.8.1.1) to include STSA's perspective in the
32 assessment of potential effects of the proposed Project. Subsection 11.8 is considered draft pending
33 review and approval by STSA leadership and FortisBC. Through this process, monitoring and follow-up
34 strategies developed during post-Application submission engagement meetings may be integrated into
35 the Revised Application.

36 The assessment of potential effects of the proposed Project on the Indigenous interests of the STSA
37 signatory First Nations follows the methodology outlined in subsection 11.1. FortisBC sought input from
38 Indigenous nations with potential interests in the proposed Project on how these interests might be
39 affected by the proposed Project. FortisBC considered issues raised during the Application by the STSA in
40 relation to their STSA signatory First Nations' interests when determining potential effects of the proposed
41 Project on their interests from the FortisBC perspective.

42 11.8.1.1 Project Design Measure – Avoidance of Waterborne Deliveries

43 As described in subsection 11.1, Methodology, because of concerns received during the Application
44 Development phase engagement activities that occurred after the development of the AIR, the proposed

1 Project will no longer use any waterborne delivery of modular components or bulk construction materials
 2 to the proposed Project Site during construction. As a result, a MOF is not required for the proposed
 3 Project to accommodate waterborne deliveries.

4 Avoidance of waterborne deliveries is included in the assessment as an avoidance mitigation measure
 5 (refer to subsection 7.14.4.3). Implementation of this avoidance mitigation measure has been
 6 incorporated into FortisBC's determination of potential residual effects of linked VCs, including fish and
 7 fish habitat. It has also been incorporated into the determination of potential residual effects to S'ólh
 8 Téméxw Stewardship Alliance (STSA) signatory First Nations Indigenous interests.

9 **11.8.1.2 Methodology Overview for the Assessment of Effects on S'ólh Téméxw Stewardship Alliance**
 10 **Signatory First Nations**

11 Two different approaches are used to assess the potential effects of the proposed Project on S'ólh Téméxw
 12 Stewardship Alliance (STSA) signatory First Nations interests. FortisBC's approach is outlined in
 13 subsection 11.1. The STSA's approach uses the criteria in subsection 11.1 and is informed by Stó:lō
 14 Cultural Principles, described herein. Within these approaches, there are some instances where
 15 perspectives on the effects assessment are similar, and some instances where perspectives between STSA
 16 and FortisBC diverge on assessment components or findings.

17 Divergent perspectives are identified in the following subsections:

- 18 ▪ 11.8.1.1, Methodology Overview for the Assessment of Potential Effects on STSA signatory
 19 First Nations
- 20 ▪ 11.8.3.2, Input Received and Issues Raised
- 21 ▪ 11.8.5.3, Potential Effects on Indigenous Interests
 - 22 – Proposed Project Interactions with Indigenous Interests
 - 23 – Table 11.8-16, representing STSA signatory First Nations perspective on potential proposed
 24 Project interactions by Indigenous interests topics
 - 25 – Table 11.8-17, representing FortisBC's perspective on potential proposed Project interactions by
 26 general interactions
 - 27 – Throughout the potential effects assessment of each Indigenous interest topics
- 28 ▪ 11.8.5.5, Characterization of Residual Effects
- 29 ▪ 11.8.5.6, Cumulative Effects

30 Divergent perspectives are either distinguished by using separate tables (such as Table 11.8-16 and
 31 Table 11.8-17 for potential interactions perspectives), or by subheadings and font colour differences
 32 (with green shading used to denote STSA perspective) to distinguish these views as unique to either that
 33 of STSA or FortisBC's, such as in subsection 11.5.3's potential effects assessment sections.

34 The effects assessment for the S'ólh Téméxw Stewardship Alliance (STSA) signatory First Nations is
 35 conducted in one partially aggregated assessment. The assessment generally follows the methodology
 36 outlined in subsection 11.1, with the following modifications.

- 37 ▪ The spatial boundaries include one set based on S'ólh Téméxw, which encompasses areas used by the
 38 15 STSA signatory First Nations (Aitchelitz First Nation, Shxwhá:y Village, Skowkale First Nation,
 39 Soowahlie First Nation, Squiala First Nation, Tzeachten First Nation, Yakweakwioose First Nation,
 40 Kwaw-kwaw-Apilt First Nation, Scowlitz First Nation, Skawahlook (Sq'ewá:lxw) First Nation, Skwah

- 1 First Nation, Sumas First Nation, Yale First Nation, Seabird Island Band, and Shxw'ōwhámél
2 First Nation).
- 3 ▪ The effects assessment incorporates elements of the Stó:lō Cultural Principles based on FortisBC
4 engagement with the STSA.
 - 5 ▪ Changes to topics included under Indigenous Interests for STSA signatory First Nations are described
6 in Table 11.8-10 and throughout subsection 11.8 of the Application.
 - 7 ▪ STSA residual effects are characterized at the level of identified Indigenous interests, incorporating
8 the potential effects for each interest as presented in Table 11.8-10.

9 There is some overlap between the Indigenous interests identified by the S'ólh Téméxw Stewardship
10 Alliance (STSA), and those documented in the B.C. EAO Schedule C – AIR Table 6. Interactions of the
11 proposed Project with all identified Indigenous interests (STSA signatory First Nations and those included
12 in B.C. EAO Schedule C – AIR Table 6), are listed in Table 11.8-10. Interactions between the proposed
13 Project and Indigenous interests for all interests are considered in Tables 11.8-16 and 11.8-17. Where
14 there is overlap between the B.C. EAO and STSA identified Indigenous interests, specific mention of each
15 interest is noted with an explanation of how they overlap.

16 To align potential effects to these interests with the identified Indigenous interests of S'ólh Téméxw
17 Stewardship Alliance (STSA) signatory First Nations, overlapping Indigenous interests are discussed
18 holistically based on overarching topics, specifically in subsection 11.8.5.4 (Effects Management) and in
19 Table 11.8-18.

20 **Stó:lō Cultural Context**

21 Stó:lō occupation of S'ólh Téméxw extends back thousands of years, to time immemorial. The Stó:lō have
22 been subjected to a process of land and resource use change since the first contact with Europeans in the
23 early 19th century. These changes were initiated by the Crown through the Oregon Treaty (1846), the
24 establishment of British Columbia as a Crown Colony in 1858 and then *British North America Act (1876)*.
25 Alienation from the lands and waters of S'ólh Téméxw continues today. Changes in access, quality, and
26 availability of S'ólh Téméxw limits the ability of community members to exercise their Aboriginal Rights
27 and Title, as well as their traditional culture within S'ólh Téméxw (Carlson et al. 2001).

28 Addressing Stó:lō rights means exploring how those rights can be protected within a complex context of
29 overlapping and shared Indigenous jurisdiction (LFFA 2021). There are numerous Indigenous nations that
30 claim Aboriginal rights and title along the Fraser River. If Indigenous nations contest each others' asserted
31 rights, it could lead to conflicts that are difficult to resolve. Ongoing territorial and rights claims in the
32 Salish Sea illustrate the challenges of resolving claims regarding treaty interpretation, consultation, and
33 Aboriginal title where overlapping territories are involved¹. The S'ólh Téméxw Stewardship Alliance (STSA)
34 advocates a shared governance approach that builds on the long history of shared use of the delta,
35 supported by Indigenous laws relating to intergovernmental relationships (S'ólh Téméxw Stewardship
36 Alliance 2022).

37 For the assessment from the Stó:lō perspective, the proposed Project potential effects are discussed through
38 the application of Stó:lō concepts and world views to the Indigenous Interests effects assessment.
39 Understanding the relationships that exist among Stó:lō cultural concepts, values, and activities contributes
40 to the assessment of the potential effects of the proposed Project on the Indigenous interests of the STSA.

¹ Aboriginal Rights: Aboriginal Rights is the term used in Section 35 of the Canadian Constitution and Section 25 of the Charter of Rights and Freedoms. As this is a legally defined term many Indigenous nations prefer the use of the term over Indigenous rights, although the two terms are often used interchangeably.

1 Stó:lō Peoples have stated that identity and societal health includes spiritual, mental, physical, and
 2 emotional relations that are linked to, and dependent on, the integrity of the land, air, water, and
 3 resources that constitute S'ólh Téméxw and the Stó:lō cultural landscape (Carlson 2010; McHalsie 2007;
 4 Schaepe 2007b; Schaepe et al. 2004). The activities of Stó:lō within S'ólh Téméxw must be seen through a
 5 holistic view of economic, social, political, environmental, and spiritual connectivity. All things have
 6 *Shxwelí* (spirit) and all things are interconnected. Stó:lō socio-cultural and socio-economic relations,
 7 values, and behaviours are factors of their deep connectedness to the ancestors, land, air, water, resources,
 8 and cultural places of S'ólh Téméxw.

9 Stó:lō identity is not limited to tangible heritage or a geographically grounded place, but is based in
 10 enduring activities, such as fishing, language (Halq'eméylem), stories, songs, and storytelling, protection of
 11 cultural practices, and the protection from 'others' (that is, non-Stó:lō). Many aspects of Stó:lō intangible
 12 heritage and traditional cultural expressions, including transformer narratives, songs, spiritual and cultural
 13 principles and practices, are shared among individuals and families of Stó:lō living throughout S'ólh
 14 Téméxw. This has created a collective identity that has both spatial and non-spatial linkages and
 15 connections. From the Stó:lō perspective, impacts to Stó:lō Peoples and culture cannot be assessed or
 16 understood simply as a factor of 'spatial proximity' and direct spatial relations between the location of a
 17 resource or place of practice (that is, site), an area of impact, or a particular community (that is, reserve or
 18 Band) (S'ólh Téméxw Stewardship Alliance 2022).

19 There are five integrated cultural elements that lie at the heart of Stó:lō culture: Sxexó:mes, Tomíyexw,
 20 Snoweyelh, Shxwelí and Sxwōxwiyám (Ts'elxwéyeqw Tribe Management Limited et al. 2014; S'ólh Téméxw
 21 Stewardship Alliance 2003).

- 22 1) Sxexó:mes: All our gifts. The gifts include the Halq'eméylem language, resources (such as cedar;
 23 salmon), Stó:lō heritage sites (such as spiritual places; landscape features; traditional use areas and
 24 religious use areas), material cultural heritage (such as objects), ancestral human remains, and
 25 cultural intellectual properties (such as Halq'eméylem place names, names, songs, dances, designs,
 26 ceremonies, and traditional cultural knowledge).
- 27 2) Tomíyexw (pronounced "tom-ee-yuk"): Means 'great-great-great-great-grandparents/aunts/uncles
 28 and great-great-great-greatgrandchildren/nieces/nephews and establishes the connection between
 29 those Stó:lō and the people seven generations past and future.
- 30 3) Snoweyelh: Teachings, principles, or laws.
- 31 4) Shxwelí (pronounced "shwuh-lee"): The life force or spirit connecting all things, including plants, air,
 32 earth, water, animals, and people within S'ólh Téméxw.
- 33 5) Sxwōxwiyám (pronounced "shwow-kwi-am"): Narratives (or cultural teachings) of the distant past
 34 "when the world was out of balance, and not quite right". It also refers to the actions of the transformer
 35 Xexá:ls, who's actions of the distant past account in part for "making the world right."

36 S'ólh Téméxw Stewardship Alliance (STSA) stated that the interconnectedness of Stó:lō culture amounts
 37 to a cultural system that is 'finely balanced.' Because of its interconnectedness, the world of the Stó:lō is
 38 susceptible to being affected at many points along this system of inter-relations resulting in 'imbalance'.
 39 Imbalance is the disintegration of identity, health, world view, and, ultimately, an erosion of Stó:lō culture
 40 itself. The well-being of Stó:lō community members is anchored to historical, cultural and traditional
 41 values (Ts'elxwéyeqw Tribe Management Limited et al. 2014).

42 **Theoretical Approach for S'ólh Téméxw Stewardship Alliance Signatory First Nations**

43 The S'ólh Téméxw Stewardship Alliance (STSA) signatory First Nations have chosen to use key cultural
 44 principles in the discussion and evaluation of proposed Project potential effects on S'ólh Téméxw which

1 includes the physical, social, and spiritual environment. This is because potential modifications of the
2 physical, social, and spiritual environment by external agents (the proposed Project), forces STSA
3 signatory First Nations to modify how, when, and where traditional activities are carried out. These in turn
4 affect the traditional values of communities, and the meanings, beliefs, cultural tools, and resources used
5 to maintain and perpetuate those activities. As meanings are modified, STSA signatory First Nations
6 interactions with cultural components (such as animals, family members, language use, or tool use) are
7 also modified. This repetitive cycle can result in rapid changes to culture that can lead to loss of cultural
8 heritage, cultural practices, and cultural continuity with long-term impacts on Stó:lō health and well-being
9 (past, present, and future).

10 For the purposes of this assessment, the primary cultural components integrated as the foundation for
11 assessing potential effects to S'ólh Téméxw Stewardship Alliance (STSA) signatory First Nations
12 Indigenous interests are:

- 13 ▪ Xólhmet te mekx' stám s'i:we te selsila:lh chet (Take care of everything our great grandparents taught
14 [showed] us/Haqls chewx xwelmi:ay staxwelh [Remember the future generations]).
- 15 ▪ S'ólh Téméxw te it'lwelat. Xólhmet te mekw'stám ít kwelát (This is our land. We have to take care of
16 everything that belongs to us) this is an inherent reciprocal responsibility of the peoples of the lower
17 Fraser, that was established and maintained by the ancestors and Xe'xá:ls.
- 18 ▪ S'ólh Téméxw (the Halq'eméylem word for 'our world'/'our land') represents the world transformed by
19 the action of Xe'xá:ls (The Transformers) Tel Swayel (Sky-Borne People), and other 'agents' of
20 Chichelh Siyá:m (The Creator) who created landforms, habitats, and species in the lower Fraser in the
21 time of the sxwōxwiyám (the distant past "when the world was out of balance, and not quite right").
- 22 ▪ Shxwelí means 'life force' or 'spirit' that connects all things, including plants, air, earth, water, animals,
23 and people (web of life) within S'ólh Téméxw (LFFA 2021; S'ólh Téméxw Stewardship Alliance 2003,
24 2015, 2018).

25 **Methodological Approach and Stó:lō Cultural Context for S'ólh Téméxw Stewardship Alliance Signatory** 26 **First Nations**

27 The S'ólh Téméxw Stewardship Alliance (STSA) signatory First Nations methodology for subsection 11.8
28 effects assessment is rooted in community perspectives on how Stó:lō culture would be affected by the
29 proposed Project. This effects assessment prioritizes and attempts to establish Stó:lō cultural components
30 as a fundamental framework from which to carry out an assessment of potential effects to STSA signatory
31 First Nations Indigenous interests.

32 It is important to note that there are many additional interrelated values that are reflected across Stó:lō
33 activities and impacts to any one activity may be related to other multi-faceted and interconnected
34 cultural principles. Due to this holistic perspective, the indicators identified for each Indigenous interest
35 subcomponent (from Table 11.8-10) will reflect the core values that are interlinked to identify the
36 potential effects on STSA signatory First Nations Indigenous interests. Quantitative and qualitative
37 indicators are used through the STSA signatory First Nations perspectives within this subsection to identify
38 potential interactions, impacts (environmental and sociocultural), magnitude, duration, and geographic
39 scope.

40 It should be noted that the Stó:lō cultural components used within this subsection are already under direct
41 and indirect stressors due to past and ongoing industrial, agricultural, and residential activities across S'ólh
42 Téméxw.

1 **11.8.1.3 Information Disaggregation**

2 As indicated in subsection 11.1.7.4, certain information must be disaggregated to address
 3 Section 25(2)(d) of the 2018 B.C. *Environmental Assessment Act*, where feasible, to identify and highlight
 4 existing conditions pertaining to the exercise of Indigenous interests which may differ for Indigenous
 5 nations in comparison to the wider population. In addition, as described in subsection 11.1.3, the B.C. EAO
 6 AIR Guidelines requires an assessment of potential disproportionate effects on distinct human populations
 7 who may be more vulnerable to potential proposed Project effects. Where available, information has been
 8 disaggregated to reflect a GBA+² approach.

9 The context, existing condition, or Indigenous interest(s) for which data and information have been
 10 disaggregated, the type of GBA+ data and information disaggregated, and the location of the data and
 11 information are outlined in Table 11.8-1.

Table 11.8-1. S’ólh Téméxw Stewardship Alliance Gender-based Analysis Plus Disaggregation Table

Context, Existing Condition, or Indigenous Interest	Type of GBA+ Disaggregated Data and Information	Location
Population	<ul style="list-style-type: none"> ▪ Age ▪ Binary Gender (male/female) 	Subsection 11.8.2.4
Community Health and Wellness	N/A	Subsection 11.8.2.4
Housing Characteristics	Binary Gender	Subsection 11.8.2.4
Education	Binary Gender	Subsection 11.8.2.4
Labour Force Indicators	Binary Gender	Subsection 11.8.2.4
Employment by Industry	Binary Gender	Subsection 11.8.2.4
Employment by Occupation	Binary Gender	Subsection 11.8.2.4

12 While subsection 11.8.2 focuses on the existing cultural, health, social, and economic contextual
 13 frameworks for STSA signatory First Nations, subsection 11.8.5.3 includes baseline information required to
 14 understand the existing conditions related to each Indigenous interest that is assessed in the subsequent
 15 effects assessment. Where applicable, information provided within subsection 11.8.2 is used to inform
 16 subsection 11.8.5.3.

17 **11.8.2 Context**

18 The background information in subsection 11.8.2 and subsection 11.8.5.2 provide the context within
 19 which effects of the proposed Project on the S’ólh Téméxw Stewardship Alliance (STSA) signatory
 20 First Nations and their Indigenous Rights and Title may occur. The context includes the environmental and
 21 socio-economic conditions that support the STSA signatory First Nations’ meaningful exercise of their
 22 Indigenous rights. Subsection 11.8.5.3 includes specific areas or locations that are important to the STSA
 23 signatory First Nations and that have the potential to be affected by the proposed Project.

24 Contemporary environmental and socio-economic conditions facing the S’ólh Téméxw Stewardship
 25 Alliance (STSA) signatory First Nations cannot be adequately understood without reviewing the past

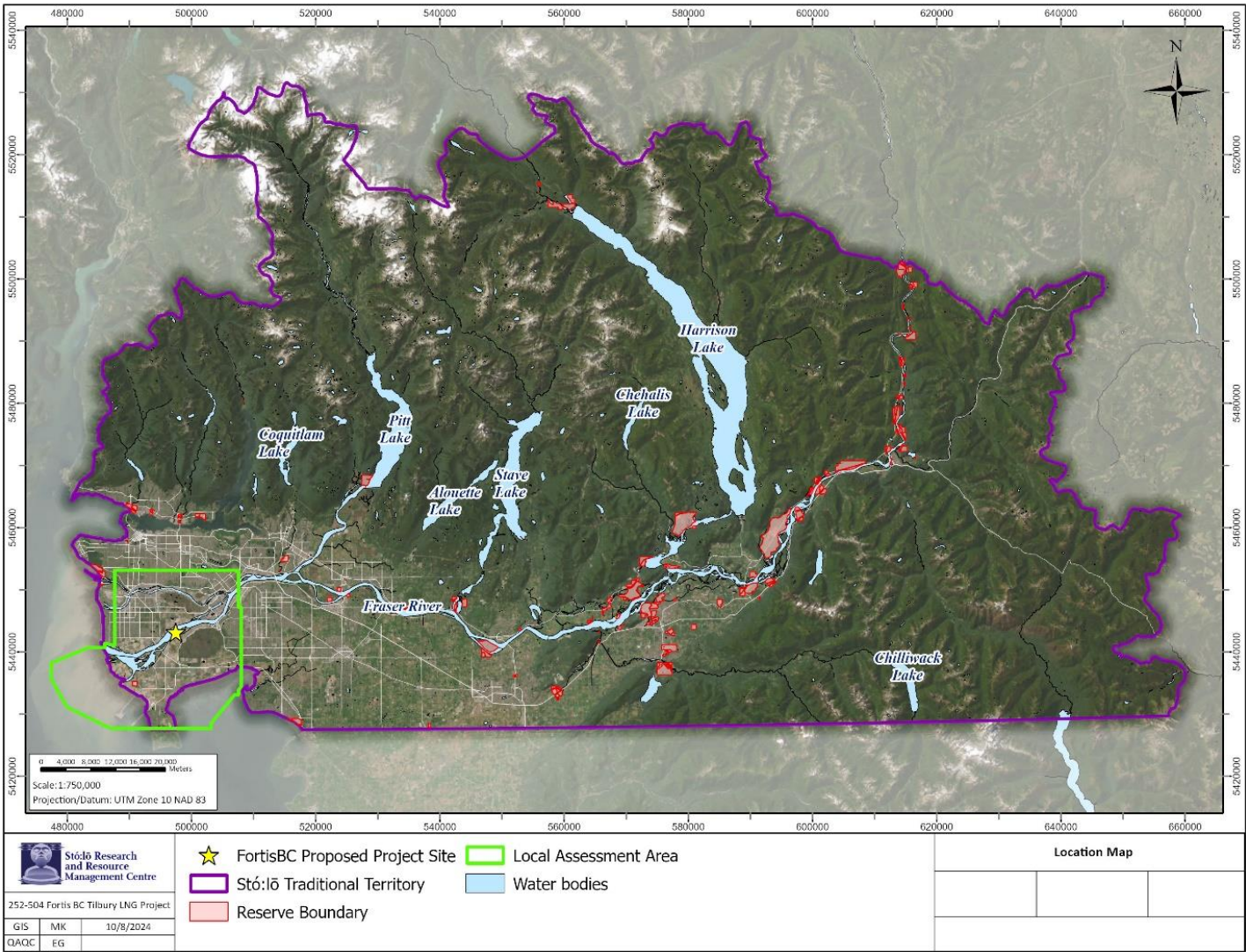
² GBA+ provides a framework to describe the full scope of potential adverse and positive effects under the *Impact Assessment Act*. GBA+ is an analytical framework that guides practitioners, proponents, and participants to ask important questions about how designated projects may affect diverse, distinct, or potentially vulnerable population groups (IAAC 2021).

1 conditions from which they arose. The Stó:lō cultural principle of tómiyeqw (pronounced "tom-ee-yuk"),
2 which in Halq'eméylem means "great-great-great-great-grandparent" and
3 "great-great-great-great-grandchild," means that Stó:lō are connected to the past, present, and future at
4 the same time (Schaepe and Ts'elxwéyeqw Tribe 2017). This section provides a brief overview of these
5 aspects with this foundational principle in mind. Further detail of these aspects is discussed in
6 subsection 11.8.5.

7 **11.8.2.1 S'ólh Téméxw Traditional Territory**

8 The Stó:lō Nation are 'people of the river' - the Fraser River is central to their culture, health, and
9 well-being. The Stó:lō Nation are part of the Coast Salish culture group whose lands extend from northern
10 Vancouver Island and the lower mainland to western Washington State. These lands surround the Salish
11 Sea of the Pacific northwest. While their traditional dialects differ, strong ethnic and cultural ties have
12 connected the Coast Salish since time immemorial (Schaepe and Ts'elxwéyeqw Tribe 2017).

13 Stó:lō traditional territory, S'ólh Téméxw, is shown on Figure 11.8-1, along with each of the individual
14 cultural use areas specific to each of the 15 S'ólh Téméxw Stewardship Alliance (STSA) signatory First
15 Nations. S'ólh Téméxw includes the lower Fraser River watershed downriver of Sailor Bar Rapids in the
16 lower Fraser River Canyon. S'ólh Téméxw represents the world transformed by the actions of the Xexá:ls,
17 Tel Sweyal and other 'agents' of Chichelh Siyá:m (the Creator). S'ólh Téméxw is defined through the known
18 extent of occupation and land use of the Halq'eméylem speaking peoples of mainland B.C. (S'ólh Téméxw
19 Stewardship Alliance 2022).



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2 Figure 11.8-1. S'ólh Téméxw Territory, and Reserve Sites

1 **11.8.2.2 Stó:lō Nation Kinship**

2 To the Stó:lō, family includes the biological unit of parents and children as well as an extended network of
 3 grandparents, aunts, uncles, and cousins. Traditionally, relatives up to 4th cousins were regarded as
 4 siblings. Knowing who your relatives were and demonstrating family connections in the past was of great
 5 economic importance (more in-depth discussion in subsection 11.8.5.2). Marriage alliances provided
 6 access to important lands and resources across S’ólh Téméxw. These family connections were maintained
 7 through time and continue to be maintained today (Carlson et al. 2001).

8 According to the cultural principle of ‘Mekw stám ilileq’tol’ (everything is connected), plants, animals,
 9 rocks, trees, fish, air, water, and other elements are perceived as part of the extended family. The Stó:lō
 10 share common descent from ‘immortal ancestors’ that include plants and animals. The ancestors of 6
 11 S’ólh Téméxw Stewardship Alliance (STSA) First Nations are shown in Table 11.8-2.

Table 11.8-2. Stó:lō Nations and Associated Origin Species

Stó:lō Nation	Origin Species
Ts’elxwéyeqw	Black bear with white spot
Scowlitz	Mink, otter, sturgeon
Pilalt (Skwah and Cheam First Nation)	Mountain goat, rush, sandhill crane
Shxw’ow’hamel	Sturgeon, bear
Chawathil	Wolf, dog, sturgeon
Soowahlie	Black bear with white spot, eulachon

Source: Carlson et al., 2001.

12 ‘Sxwōxwiyám (oral histories that describe the distant past) tell about the time when animals and people
 13 could speak to each other and take on each other’s forms. Xexá:ls were transformers who turned people
 14 into stone, transformed others into local resources like plants and animals or landforms like rivers and
 15 mountains. As McHalsie et al. (2001) state, “rocks and other objects transformed by Xexá:ls, along with
 16 their associated Sxwōxwiyám, bear witness to the unique and long-standing relationship between the
 17 Stó:lō and the land and resources of Stó:lō territory”. These connections are maintained through
 18 hereditary names that belong to elite families. For example, an elite Ts’elxwéyeqw family shares ancestry
 19 and carries the name of the original ‘black-bear-with-white-chest-spot brothers’ (Carlson et al. 2001).

20 **11.8.2.3 Languages**

21 S’ólh Téméxw Stewardship Alliance members speak Halq’eméylem, an ‘upriver’ dialect of the Halkomelem
 22 language spoken by those throughout the Lower Fraser Valley around Vancouver, B.C., and across the
 23 Georgia Strait to southeastern Vancouver Island around Nanaimo, B.C. (Schaepe and Ts’elxwéyeqw Tribe
 24 2017). The word ‘Halkomelem’ is an anglicization of the upper river dialect. The 2022 Statistics Canada
 25 census reported that there were 105 fluent language speakers and 1901 individuals learning
 26 Hul’q’umí’num’ (dialect of Vancouver Island), Halq’eméylem (dialect of the Fraser Valley), and
 27 hənq̓əmin̓əm (the dialect of the Lower Mainland) (Gessner et al. 2022)

1 According to the Stó:lō Shxwelí Halq'eméylem Language Program in 2018, there are fewer than five fluent
 2 speakers of Halq'eméylem (Stó:lō Service Agency n.d.c). Indigenous languages like Halq'eméylem are
 3 threatened because of the rupture in their transmission from older to younger generations. The colonial
 4 assimilation policies of the residential school programs prohibited the use of Halq'eméylem and created a
 5 disconnect between children and their culture (The Royal Commission on Aboriginal Peoples 2006). The
 6 use of Indigenous languages was "prohibited in those institutions expressly to dislodge from the children's
 7 minds the world view embodied in the languages" (The Royal Commission on Aboriginal Peoples 2006,
 8 203). As language is connected to identity, the use of Halq'eméylem is an essential part of revitalizing
 9 Stó:lō health and well-being, which is discussed further in subsection 11.8.2.4. The Stó:lō Shxwelí
 10 Halq'eméylem Language Program (Stó:lō Service Agency n.d.c; Stó:lō Research and Resource
 11 Management Centre n.d.) states:

12 *Halq'eméylem is a crucial part of the cultural heritage of the Stó:lō people, and forms an*
 13 *important part of their identity. Every time a Stó:lō child sees a professional-looking book*
 14 *about their language, or gets to attend a class where the language is taught, or gets to sit*
 15 *with Elders and learn about the language, that child is getting a message. For an awfully*
 16 *long time, by the deliberate attempt to eradicate the language, children and adults were*
 17 *given exactly the opposite message. And it is no exaggeration to say that the denigration*
 18 *of the language and culture destroyed people's lives. (Stó:lō Research and Resource*
 19 *Management Centre n.d.)*

20 According to the First Peoples' Cultural Council, there are six fluent speakers of Hul'q'umi'num',
 21 Halq'eméylem and/or hən'q'əmin'əm' from S'ólh Téméxw Stewardship Alliance (STSA) signatory First
 22 Nations: one in Sq'éwqel (Seabird Island Band), one in Skowkale First Nation, two in Sq'éwlets (Scowlitz
 23 First Nation), and two in Tzeachten First Nation (First Peoples' Cultural Council n.d.). Another 19 speakers
 24 are semi-fluent (four in Sq'éwqel (Seabird Island Band), three in Skowkale First Nation, two in Sq'éwlets
 25 (Scowlitz First Nation), four in Sumas First Nation, and six in Tzeachten First Nation (First Peoples' Cultural
 26 Council n.d.). There are also 184 active learners in Sq'éwqel (Seabird Island Band), three in Sq'éwá:lxw
 27 (Skawahlook First Nation), 83 in Sq'éwlets (Scowlitz First Nation), one in Squiala First Nation, and 43 in
 28 Sumas First Nation (First Peoples' Cultural Council n.d.). The Squiala Elementary School integrates the
 29 Halq'eméylem language and culture into its class schedules (Squiala First Nation n.d.). Tzeachten First
 30 Nation has a language revitalization program, which teaches Halq'eméylem to community members
 31 (Tzeachten First Nation n.d.a).

32 Culture is transmitted from generation to generation through language. Language is an expression of
 33 identity and a symbol of belonging – it is the way the cultures communicate meaning and make sense of
 34 their world. In the Stó:lō worldview the Halq'eméylem language is considered a gift from the ancestors
 35 (sxexó:mes). As language defines the world and experience in cultural terms, when language is lost, "the
 36 wisdom of their ancestors and their way of being human could be lost as well" (The Royal Commission on
 37 Aboriginal Peoples 2006). Stó:lō identity is based on activities like language, stories and songs.
 38 Halq'eméylem placenames link Stó:lō identity to their land and water, grounding them in S'ólh Téméxw.

39 **11.8.2.4 Community Health and Wellness**

40 This section includes context information about the S'ólh Téméxw Stewardship Alliance (STSA) signatory
 41 First Nations' health and wellness. Stó:lō culture is complex and interconnected, and Stó:lō well-being is
 42 anchored to historical, cultural and traditional values. Stó:lō identity and societal health include spiritual,
 43 mental, physical, and emotional relations that are linked to, and dependent on, the integrity of the land,
 44 air, water, and resources that constitute S'ólh Téméxw and the Stó:lō cultural landscape (Carlson 2010;
 45 Schaepe 2007a; Schaepe et al. 2004; McHalsie 2007; Stelkia et al. 2020). For the purposes of this assessment, the
 46 context for understanding Stó:lō community health and wellness includes background information on

1 reserves and population demographics, housing, employment and income, education, emergency services,
2 and economic development.

3 Community health and wellness needs to be understood in the context of the Stó:lō colonial experience,
4 particularly where comparisons are made between Indigenous and non-Indigenous populations. Across
5 Canada, Indigenous populations have experienced, and continue to experience, the severe and
6 detrimental effects of colonialism which have affected their social and economic well-being, as well as
7 their health. Indigenous Peoples face pervasive and persistent adverse social and economic conditions
8 relative to non-Indigenous Canadians due to a system that has discriminated against and oppressed them
9 (Reading and Wien 2009). These socio-economic conditions, or social determinants of health, shape
10 health outcomes. For example, Indigenous Peoples in Canada have shorter life expectancies, higher rates
11 of chronic disease and communicative illness, higher rates of addiction, and higher infant mortality rates
12 than non-Indigenous Canadians.

13 The specific reasons for these disparities are multifold and systemic in nature and can comprise (alone or
14 in combination) the effects of intergenerational trauma, racism, lone parent households, childcare
15 responsibilities, as well as limited education, and high rates of poverty which is a barrier to educational and
16 employment opportunities (MLA Committee on the First Nations, Métis, and Inuit Workforce Planning
17 Initiative 2010). Indigenous Peoples also experience health inequalities due to physical and geographic
18 barriers, racial discrimination, negligence, and cultural insensitivities within the health care system (Barbo
19 et al. 2021). Historical reasons for health disparities will be discussed in subsection 11.8.5.2.

20 Dispossession of land and resources is related to the decline in health and well-being of Indigenous
21 Peoples (Richmond and Ross 2009). A recent study with Stó:lō youth undertaken by the FNHA and the
22 Faculty of Health Sciences at Simon Fraser University explored the connection between land, water,
23 territory with health and wellness. The results demonstrate that connection to land, water, and territory is
24 integral to all aspects of physical, spiritual, mental, and emotional health and wellness for Stó:lō Peoples
25 (Stelkia et al. 2020).

26 The CWB Index is a method used to assess the socio-economic well-being of Canadian communities based
27 on data from Statistics Canada's Census of Population (Indigenous Services Canada 2024). CWB scores are
28 based on the combined scores of the following four components:

- 29 1) Education: proportion of community residents aged 20+ with at least a high school education and the
30 proportion of those aged 25 and over with a university degree.
- 31 2) Labour force activity: proportion of community residents (20-64) participating in the labour force and
32 the proportion of labour force participants (aged 20-64) who are employed.
- 33 3) Income: based on a community's total income per capita.
- 34 4) Housing: proportion of community residents living in homes that do not require major repairs (quality)
35 and are not overcrowded (quantity).

36 Statistics Canada suppresses census income information for communities with populations of less than
37 250 and for communities that contain fewer than 40 households. If a community's population is between
38 65 and 250, overall CWB scores are available to the public but component scores are not released
39 (Indigenous Services Canada 2024).

40 The CWB scores range from 0 to 100, with the higher scores representing better socio-economic
41 well-being. While there has been a gradual closing of the gap between First Nations and non-Indigenous
42 communities in Canada between 2016 and 2021 (by 2.8 points), there are still significant differences
43 across three components. There is a national 15.6-point gap in Education, a 14.2-point gap in Labour

1 force activity, and a 15.2-point gap in income and 20.4-point gap in housing (Indigenous Services
2 Canada 2024). The B.C. provincial average for Indigenous communities is a CWB score of 67.

3 Table 11.8-3 summarizes available population, income, education, housing, labour force activity index
4 values and CWB scores for 14 of the 15 STSA signatory First Nations included (this table will be referred to
5 later in this section when discussing housing, employment and income, and education).

Table 11.8-3. Overview of Socio-economic Factors Contributing to Community Well-being Score

Community	Population	Income	Education	Housing	Labour Force Activity	CWB Score
Aitchelitch 9	45	-	-	-	-	62
Kwawkwawait 6	295	73	49	97	76	74
Ohamil 1 (Shxw'ōwhámél)	150	-	-	-	-	62
Scowlitz 1	5	-	-	-	-	62
Seabird Island	800	58	52	79	72	65
Skowkale	983	76	60	97	83	79
Skwah 4	245	-	-	-	-	70
Skway 5 (Shxwhá:y Village)	89	-	-	-	-	71
Soowahlie 14	255	-	-	-	-	69
Squiaala	158	-	-	-	-	70
Tzeachten 13	3,089	76	59	99	80	79
Upper Sumas 6	232	67	47	81	73	71
Chilliwack, B.C. (non-Indigenous)	93,203	78	64	96	87	81
B.C. (Indigenous)	-	-	-	-	-	67

Source: Indigenous Services Canada, 2022.

Note: "-" indicates data not available.

6 Five of the S'ólh Téméxw Stewardship Alliance (STSA) signatory First Nations have CWB scores that are
7 below the provincial average for Indigenous communities: 67. The average CWB score for STSA signatory
8 First Nations was 69.15, while the neighbouring non-Indigenous community of Chilliwack, B.C., had a CWB
9 index of 81 (CWB 81). These statistics are reflective of the colonial context and systemic barriers that
10 Indigenous Peoples in Canada continue to face, and that Stó:lō Peoples in Chilliwack, B.C., continue to
11 experience. CWB scores are produced by the Government of Canada and may not be representative of how
12 the STSA signatory First Nations define their own community wellness. As such, other socio-economic
13 conditions that determine well-being should also be taken into consideration, as described in the
14 following subsections.

1 **Community Health Services**

2 The S'ólh Téméxw Stewardship Alliance (STSA) signatory First Nations have community health services
3 provided by several agencies. At the provincial level, the FNHA provides health service delivery and health
4 governance to Indigenous communities and nations, collaborates with health programs and services, and
5 advocates for Indigenous health and well-being. FNHA plans, designs, manages, and funds the delivery of
6 Indigenous nations' health programs and services in B.C. The FNHA provides community-based services
7 with a focus on health promotion and disease prevention (FNHA 2024).

8 Like most residents in the Fraser Valley, Stó:lō community members are served by FHA who have
9 13 hospitals across the Fraser valley to provide urgent and non-urgent medical care. FHA delivers a range
10 of public health care. FHA delivers a range of public health care, including reproductive health services,
11 adult community support, childcare support, assisted living facilities, mental health services, home and
12 community care, primary care, and they also have research facilities (FHA n.d.a; VCH n.d.). B.C. women's
13 health services are provided by the BC Women's Hospital + Health Centre and the Vancouver Women's
14 Collective (VCH n.d.; Vancouver Women's Collective n.d.; B.C. Women's Hospital + Health Centre n.d.). FHA
15 also operates the Aboriginal Health Program, which partners with Indigenous communities to support and
16 enhance wellness (FHA n.d.b). The Aboriginal Health Program includes cultural safety components,
17 Aboriginal health liaisons, primary care, and mental health services (FHA n.d.b).

18 The Fraser Partnership Accord also influences the S'ólh Téméxw Stewardship Alliance (STSA) signatory
19 First Nations' community health and wellness. The Fraser Partnership Accord is a collaboration between
20 the Fraser Salish Regional Caucus, FHA, and FNHA (Fraser Salish Regional Caucus et al. 2020). The Fraser
21 Partnership Accord's vision is to blend "modern medicine and ancestral teachings and ways" to improve
22 health outcomes for First Nations people, strengthen the relationship between the parties, and to do so in
23 a collaborative way that supports reconciliation (Fraser Salish Regional Caucus et al. 2020).

24 The health department of the Stó:lō Services Agency provides health services on and off reserve. Health
25 services include programs such as community health, home and community care, wellness services, family
26 services and the Stó:lō Elders Lodge (Stó:lō Service Agency n.d.b). In addition, the Stó:lō Services Agency
27 operates a Primary Health Care Centre, which provides dental, oral health, youth health and an in-house
28 physician, among other services. Community health nurses and community health workers also provide
29 community health programs to community members, such as pre- and post-natal care, nutrition and
30 diabetes support, and immunizations (Stó:lō Service Agency n.d.a).

31 The S'ólh Téméxw Stewardship Alliance (STSA) signatory First Nations partner with FHA, FNHA, and the
32 Stó:lō Services Agency to deliver health services to their community members. Some STSA signatory
33 First Nations also deliver their own specific health and wellness programs. For example, Seabird Island
34 Band has a primary care clinic, a nutrition and fitness program, a Maternal Child Health Program and
35 Tem'elile Midwifery Practice, and a mobile diabetes team, which provides care on reserves in southern B.C.
36 (Seabird Island Band 2021). Aitchelitz First Nation, Scowlitz First Nation and Yakweakwoose First
37 Nation have a joint S.A.Y. Health & Community Centre, which provides physiotherapy, mental health
38 supports, and other services to the communities (S.A.Y. Lands Office 2021).

39 **Reserves and Population Demographics**

40 The reserve system and related, ongoing dispossession of land and resources was a major colonial
41 initiative that led to the decline in health and well-being of Indigenous Peoples (Richmond and Ross
42 2009). The first reserves in S'ólh Téméxw were created by James Douglas in the late 1850s in response to
43 tension between Xwelítem immigrants (gold miners, settlers) and the Indigenous population (refer to
44 subsection 11.8.5.2 for details). These reserves were the government's way to "skirt its political and legal

1 obligation to negotiate with Aboriginal people and to provide compensation for alienated land and
 2 resources. In effect, it was an effort to extinguish Aboriginal title through administrative and bureaucratic
 3 means” (Carlson et al. 2001).

4 Located in the Fraser River and Chilliwack River Valleys, the S’ólh Téméxw Stewardship Alliance (STSA)
 5 signatory First Nations have 42 reserves totalling 5,043.5 ha (Table 11.8-4) (CIRNAC 2024). The Seabird
 6 Island reserve is the largest reserve (2,179.8 ha), followed by the Skumalasph 16 reserve (468.4 ha) and
 7 the Soowahlie 14 reserve (458.3 ha). Three reserves are shared between Stó:lō Nations: the Grass 15,
 8 Skumalasph 16 and Pékwx’é:yles reserves, as noted in Table 11.8-4 (CIRNAC 2024).

Table 11.8-4. Reserves

S’ólh Téméxw Stewardship Alliance Signatory First Nation(s)	Number	Name	Location	Area (ha)
Aitchelitz First Nation	08006	Aitchelitz 9	New Westminster Dist., 2 1/4 miles southwest of Chilliwack, B.C.	21.4
<ul style="list-style-type: none"> ▪ Aitchelitz First Nation ▪ Kwaw-kwaw-Apilt First Nation ▪ Shxwhá:y Village ▪ Skowkale First Nation ▪ Skwah First Nation ▪ Soowahlie First Nation ▪ Squiala First Nation ▪ Tzeachten First Nation ▪ Yakweakwoose First Nation 	08113	Grass 15	New Westminster Dist., In Sect. 22, TWP 26, E.C.M., 3 1/2 miles southeast of Chilliwack, B.C.	64.8
<ul style="list-style-type: none"> ▪ Aitchelitz First Nation ▪ Kwaw-kwaw-Apilt First Nation ▪ Shxwhá:y Village ▪ Skwah First Nation ▪ Squiala First Nation 	08114	Skumalasph 16	New Westminster Dist., 6 miles northwest of Chilliwack, B.C.	468.4
<ul style="list-style-type: none"> ▪ Aitchelitz First Nation ▪ Kwaw-kwaw-Apilt First Nation ▪ Scowlitz First Nation ▪ Seabird Island Band ▪ Shxwhá:y Village ▪ Skawahlook First Nation ▪ Skowkale First Nation ▪ Skwah First Nation ▪ Soowahlie First Nation 	09657	Pékwx’é:yles	North bank of the Fraser River between Lower Hatzic Slough and D’Herbomez Creek in Mission (municipality), New Westminster Land Dist.	10.3

Table 11.8-4. Reserves

S'ólh Téméxw Stewardship Alliance Signatory First Nation(s)	Number	Name	Location	Area (ha)
<ul style="list-style-type: none"> ▪ Squiala First Nation ▪ Sumas First Nation ▪ Tzeachten First Nation ▪ Yakweawkwoose First Nation 	Refer to previous page	Refer to previous page	Refer to previous page	Refer to previous page
Kwaw-kwaw-Apilt First Nation	08072	Kwawkwawapilt 6	New Westminster Dist., in TWP 23, E.C.M., 1 mile southwest of Chilliwack, B.C.	62.7
Seabird Island Band	08073	Seabird Island	Yale Dist., in TWP 3 and 4, R. 28, W6M, on Seabird Island in the Fraser River, 2 miles east of Agassiz.	2,179.8
Scowlitz First Nation	08044	Scowlitz 1	New Westminster Dist., in TWP 3, R. 30, W6M, at the outlet of Harrison Bay, north of Fraser River.	69
Scowlitz First Nation	08046	Squawkum Creek 3	New Westminster Dist., in TWP 24, E.C.M., and TWP 3, R. 30, W6M, on the southwestern shore of Harrison Bay.	158
Scowlitz First Nation	08045	Williams 2	New Westminster Dist., in TWP 3, R. 30, W6M, on the right bank of the Harrison River, west of Scowlitz I.R. No. 1.	9.7
Shxw'ówhámél First Nation	08089	Kuthlalth 3	Yale Dist., in Sect. 12 and 3, TWP 7, R. 26 and Sect. 7 and 18, TWP 7, R. 25, W6M, on the left bank of the Fraser River, east of Yale, B.C.	141.8 ³
Shxw'ówhámél First Nation	08087	Ohamil 1	Yale Dist., in TWP 4, R. 27, W6M, on the left bank of the Fraser River, north of the Laidlaw CN station.	163.5
Shxw'ówhámél First Nation	08088	Wahleach Island 2	Yale Dist., on the right bank of the Fraser River, 2 miles southwest of Ruby Creek.	56.5
Shxwhá:y Village	08048	Skway 5	New Westminster Dist., in TWP. 23 and 24, E.C.M., 2 miles west of Chilliwack, B.C.	255

³ Shxw'ówhámél First Nation's Comprehensive Community Plan 2015-2030 states that Kuthlalth 3's total area is 160 ha, whereas the total area for Ohamil 1 is 181 ha and for Wahleach Island 2 is 63 ha (Shxw'ówhámél First Nation 2016).

Table 11.8-4. Reserves

S'ólh Téméxw Stewardship Alliance Signatory First Nation(s)	Number	Name	Location	Area (ha)
Skawahlook First Nation	08075	Ruby Creek 2	Yale Dist., Sect. 5, TWP 5, R. 27 and Sec. 32, TWP 4, R. 27, W6M, on the right bank of the Fraser River, at the mouth of Ruby Creek.	16.6 ⁴
Skawahlook First Nation	08074	Skawahlook 1	Yale Dist., in Secy. 4 and 5, TWP 5, R. 27, W6M, on the right bank of the Fraser River, 1 mile northeast of Ruby Creek.	58.3
Skowkale First Nation	08049	Skowkale 10	New Westminster Dist., in TWP 26, E.C.M., 1 mile east of Sardis.	55
Skowkale First Nation	08050	Skowkale 11	New Westminster Dist., in TWP. 26, E.C.M., 1/2 mile east of Sardis.	12.3
Skwah First Nation	08055	Skwah 4	New Westminster Dist., in TWP 23 and 24, E.C.M., west of and adjoining Chilliwack, B.C.	126.3
Skwah First Nation	08053	Skwahla 2	New Westminster Dist., in TWP 27, E.C.M., on the left bank of Hope Slough, 1 mile northeast of Chilliwack, B.C.	11.7
Skwah First Nation	08054	Skwali 3	New Westminster Dist., in TWP 3, R. 30, W6M and TWP 27, E.C.M., northwest of and at Chilliwack, B.C.	118.5
Soowahlie First Nation	08051	Soowahlie 14	New Westminster Dist., on the left bank of the Chilliwack River, 1 mile south of Vedder Crossing.	458.3
Squiaala First Nation	08056	Squiaala 7	New Westminster Dist., in TWP 23, E.C.M., on the right bank of Chilliwack Creek, 2 miles southwest of Chilliwack, B.C.	86.6
Squiaala First Nation	08057	Squiaala 8	New Westminster Dist., in TWP 23, E.C.M., on the left bank of the Chilliwack River at its mouth, north of Lot 270	46.5
Sumas First Nation	08061	Upper Sumas 6	New Westminster Dist., in Sect. 18 to 20, TWP 19, E.C.M., on Lonzo Creek and the Sumas River.	235
Tzeachten First Nation	08058	Tzeachten 13	New Westminster Dist., in TWP 26, E.C.M., 2 miles south of Sardis.	284.8

⁴ Skawahlook First Nation's Land Use Plan indicates that the total area for Ruby Creek 2 is 17.6 ha, whereas it is 53.9 ha for Skawahlook 1 (Skawahlook First Nation 2016).

Table 11.8-4. Reserves

S'ólh Téméxw Stewardship Alliance Signatory First Nation(s)	Number	Name	Location	Area (ha)
Yakweakwioose First Nation	08059	Yakweakwioose 12	New Westminster Dist., in TWP 26, E.C.M., southwest of and adjoining Skulkayn I.R. No. 10.	20.7
Yale First Nation	08098	4 1/2 Mile 2	Yale Dist., in Sect. 35 and 36, TWP 6 and 26, W6M, on the right bank of the Fraser River, 3 miles northeast of Yale, B.C.	4.3
Yale First Nation	08100	Albert Flat 5	Yale Dist., on the right bank of the Fraser River, 3 miles south of Yale, B.C.	52.3
Yale First Nation	08102	Kaykaip 7	Yale Dist., in TWP 6, R. 26, W6M, on the left bank of the Fraser River, at the mouth of Keikum Creek.	10
Yale First Nation	08104	Lukseetsissum 9	Yale Dist., in TWP 4 and 5, R. 27, W6M, on the right bank of the Fraser River, at Ruby Creek CPKC station.	53.9
Yale First Nation	08099	Qualark 4	Yale Dist., in TWP 6, R. 26, W6M, on the left bank of the Fraser River, at the mouth of Qualark Creek.	10
Yale First Nation	08101	Squeah 6	Yale Dist., on the left bank of the Fraser River, at the mouth of the Suka Creek.	16.8
Yale First Nation	08103	Stullawheets 8	Yale Dist., on the right bank of the Fraser River, at Choate CPKC station.	52.6
Yale First Nation	08105	Yale 18	Yale Dist., in TWP 17, R. 26, W6M, an island in the Fraser River, offshore from Kuthlalth I.R. No. 3, 1.5 miles east of Yale, B.C.	0.7
Yale First Nation	08106	Yale 19	Yale Dist., in TWP 17, R. 26, W6M, on the left bank of the Fraser River, north of and adjoining Kuthlalth I.R. No. 3.	0.7
Yale First Nation	08107	Yale 20	Yale Dist., in Sect. 13 and 14, TWP 7, R. 26, W6M, on the left bank of the Fraser River, at the mouth of a creek, 2 miles above Yale, B.C.	5.6

Table 11.8-4. Reserves

S'ólh Téméxw Stewardship Alliance Signatory First Nation(s)	Number	Name	Location	Area (ha)
Yale First Nation	08108	Yale 21	Yale Dist., in TWP 7, R. 26, W6M, on the left bank of the Fraser River, north of the mouth of Siwash Creek.	1.3
Yale First Nation	08109	Yale 22	Yale Dist., in Sect. 24, on the right bank of the Fraser River, 3 miles north of Yale, B.C., including a graveyard and rocks claimed by Billy Swallsea.	3.4
Yale First Nation	08110	Yale 23	Yale Dist., in Sect. 25, on the right bank of the Fraser River, 3 miles north of Yale, B.C.	5.6
Yale First Nation	08111	Yale 24	Yale Dist., in Sect. 35 and 36, on the right bank of the Fraser River, 3 miles north of Yale, B.C.	0.2
Yale First Nation	08112	Yale 25	Yale Dist., in Sect. 25 and 36, on the left bank of the Fraser River, 3 miles north of Yale, B.C.	0.3
Yale First Nation	08097	Yale Town 1	Yale Dist., in Sect. 14, on the right bank of the Fraser River at Yale, B.C.	6.4

Source: CIRNAC, 2024.

Note:

1 The registered population of each of the S'ólh Téméxw Stewardship Alliance (STSA) signatory
 2 First Nations is shown in Table 11.8-5. However, there are many complex issues to consider when
 3 interpreting contemporary Stó:lō population statistics (Carlson et al. 2001). Many individuals may
 4 consider themselves Stó:lō but are not registered as a "status Indian" under the *Indian Act* and would
 5 therefore not be reflected in the registered population statistics. For example, under Bill C-31 (CIRNAC
 6 n.d.), women and their descendants who lost their status when they married non-Indigenous men can
 7 reinstate their status. Some may not have reinstated their status or may not be eligible under the strict
 8 definitions of who qualifies for Bill C-31 status. Individuals and their descendants who were granted full
 9 Canadian citizenship (that is, enfranchised) prior to 1951 would have had their Indian status terminated at
 10 the time, and may not yet have their status reinstated (Carlson et al. 2001).

11 Table 11.8-5 also includes the percentage of the registered population who lived on their own or another
 12 reserve and the percentage of the registered population who lived off reserve. Of the 15 participating
 13 STSA signatory First Nations, four had a significantly larger proportion of their registered population living
 14 on reserve (Kwaw-kwaw-Apilt First Nation, Seabird Island Band, Skowkale First Nation, and Squiala First
 15 Nation), whereas another four had a significantly larger proportion living off reserve (Shxwhá:y Village,
 16 Skawahlook First Nation, Skwah First Nation, and Yale First Nation).

Table 11.8-5. Registered Population, On and Off Reserve

S'ólh Téméxw Stewardship Alliance Signatory First Nation	Registered Population	Percent On Own or Another Reserve	Percent Off Reserve
Aitchelitz First Nation	41	56	44
Kwaw-kwaw-Apilt First Nation	52	71	29
Scowlitz First Nation	284	42	58
Seabird Island Band	1,078	63	37
Shxw'ówhámél First Nation	216	53	47
Shxwhá:y Village	466	26	74
Skawahlook First Nation	93	15	85
Skowkale First Nation	289	72	28
Skwah First Nation	712	37	63
Soowahlie First Nation	415	48	52
Squiaala First Nation	221	66	34
Sumas First Nation	363	51	49
Tzeachten First Nation	581	49	51
Yakweawkwoose First Nation	80	50	50
Yale First Nation	191	38	62

Source: CIRNAC, 2024.

1 Comparing census data from the 2021 and 2016 census,⁵ on-reserve populations grew dramatically for
 2 Yale First Nation, Aitchelitz First Nation, Shxw'ówhámél First Nation, Tzeachten First Nation, Sumas
 3 First Nation, Skowkale First Nation and Squiala First Nation grew significantly between 2016 and 2021
 4 (Table 11.8-6). In contrast, the on-reserve population dropped for Skwah First Nation, Scowlitz
 5 First Nation, and Skawahlook First Nation. The on-reserve population of registered community members
 6 for other STSA signatory First Nations remained similar between 2016 and 2021 (CIRNAC 2024).

Table 11.8-6. Percent Change of On-reserve Population Between 2016 and 2021

S'ólh Téméxw Stewardship Alliance Signatory First Nation	Reserve Name(s)	On-reserve Population Percent Change (2016 to 2021)
Aitchelitz First Nation	Aitchelitz 9	200.0
Kwaw-kwaw-Apilt First Nation	Kwawkwapilt 6	-9.0

⁵ Population data are based on 2021 and 2016 Census data and reflect available population data for individual reserves. Reserves for which population data are available include Aitchelitz 9, Kwawkwapilt 6, Seabird Island, Scowlitz 1, Squawkum Creek 3, Skway 5, Ruby Creek 2, Skawahlook 1, Skowkale (Skowkale 10 and Skowkale 11), Skwah 4, Skwali 3, Soowahlie 14, Squiaala (Squiaala 7 and Squiaala 8), Upper Sumas 6, Tzeachten 13, Yakweawkwoose 12, Albert Flat 5, Lukseetsissum 9, and Yale Town 1. Population data are not available for the other reserves.

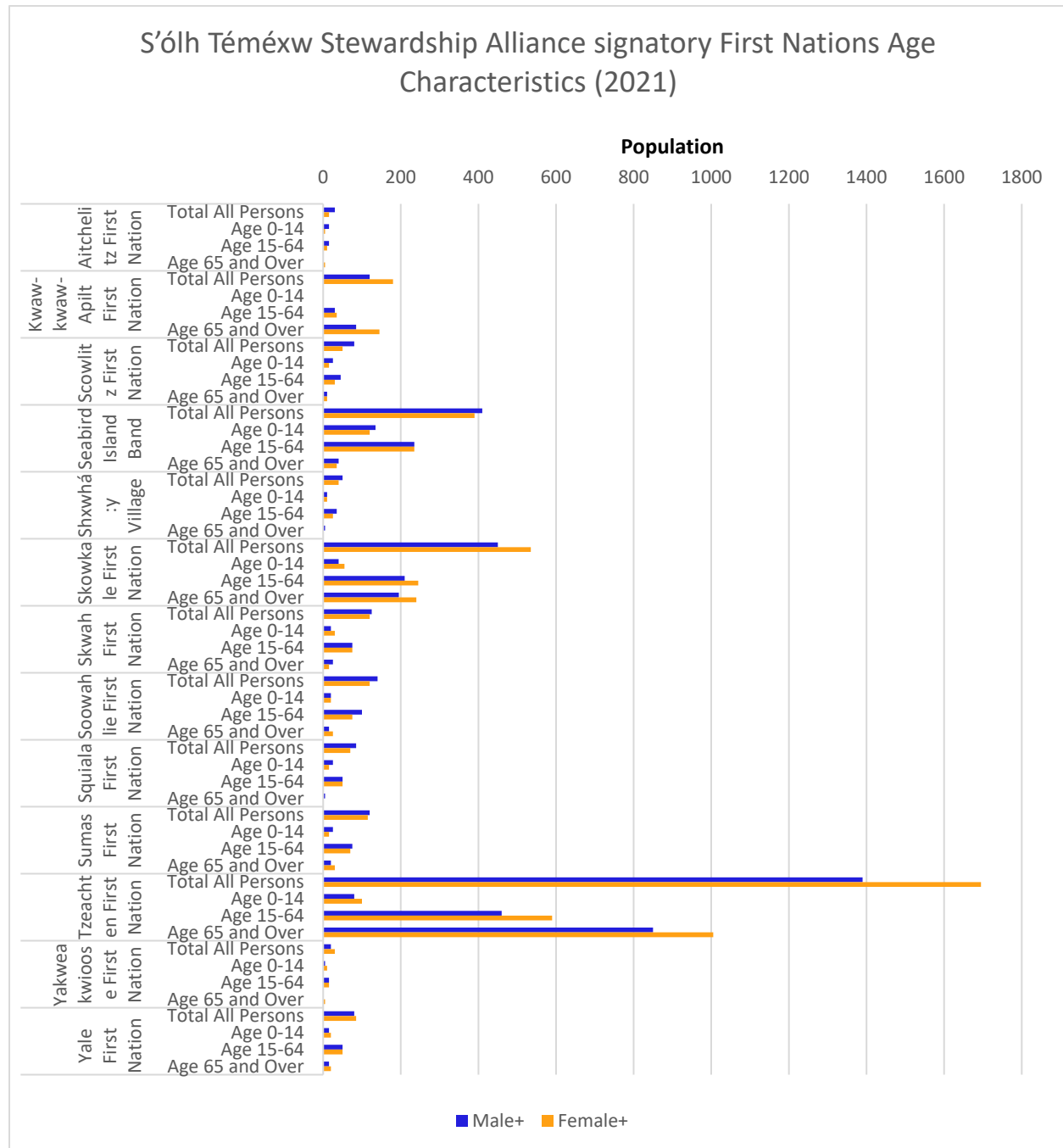
Table 11.8-6. Percent Change of On-reserve Population Between 2016 and 2021

S'ólh Téméxw Stewardship Alliance Signatory First Nation	Reserve Name(s)	On-reserve Population Percent Change (2016 to 2021)
Scowlitz First Nation	<ul style="list-style-type: none"> ▪ Scowlitz 1 ▪ Squawkum Creek 3 	-38.0
Seabird Island Band	Seabird Island	4.3
Shxw'ówhámél First Nation	Ohamil 1	66.7
Shxwháy Village	Skway 5	6.0
Skawahlook First Nation	<ul style="list-style-type: none"> ▪ Ruby Creek 2 ▪ Skawahlook 1 	-17.4
Skowkale First Nation	<ul style="list-style-type: none"> ▪ Skowkale 10 ▪ Skowkale 11 	16.9
Skwah First Nation	<ul style="list-style-type: none"> ▪ Skwah 4 ▪ Skwali 3 	-72.4
Soowahlie First Nation	Soowahlie 14	3.2
Squiaala First Nation	<ul style="list-style-type: none"> ▪ Squiaala 7 ▪ Squiaala 8 	16.2
Sumas First Nation	Upper Sumas 6	30.3
Tzeachten First Nation	Tzeachten 13	31.0
Yakweawkwoose First Nation	Yakweawkwoose 12	11.4
Yale First Nation	<ul style="list-style-type: none"> ▪ Albert Flat 5 ▪ Lukseetsissum 9 ▪ Yale Town 1 	243.9

Source: CIRNAC, 2024.

1 Figure 11.8-2 shows the age distribution for the S'ólh Téméxw Stewardship Alliance (STSA) signatory First
 2 Nations, with the exception of Shxw'ówhámél First Nation and Skawahlook First Nation, for which
 3 disaggregated data were not available. The percentage of the population under the age of 15 was greater
 4 than the percentage of the population 65 and over on most reserves, reflecting the larger trend of
 5 Indigenous populations in Canada, where youth make up a much larger proportion of the Indigenous
 6 population as compared to the non-Indigenous population (Statistics Canada 2024). Notable exceptions
 7 were Kwawkwawapilt 6 (1.7 percent under age 15 versus 78 percent over age 65), Skowkale (9.7 percent
 8 under age 15 versus 44.3 percent over age 65), and Tzeachten 13 (6 percent under age 15 versus
 9 60.1 percent over age 65) (Statistics Canada 2024).⁶

⁶ Age characteristics data were suppressed for the following reserves to meet confidentiality requirements of the *Statistics Act*: Scowlitz 1, Ruby Creek 2, Skawahlook 1, Skwali 3, and Yale Town 1.



1
 2 **Figure 11.8-2. S'ólh Téméxw Stewardship Alliance Signatory First Nations Age Characteristics in 2021^{7,8}**
 3 *Source: Statistics Canada, 2024.*

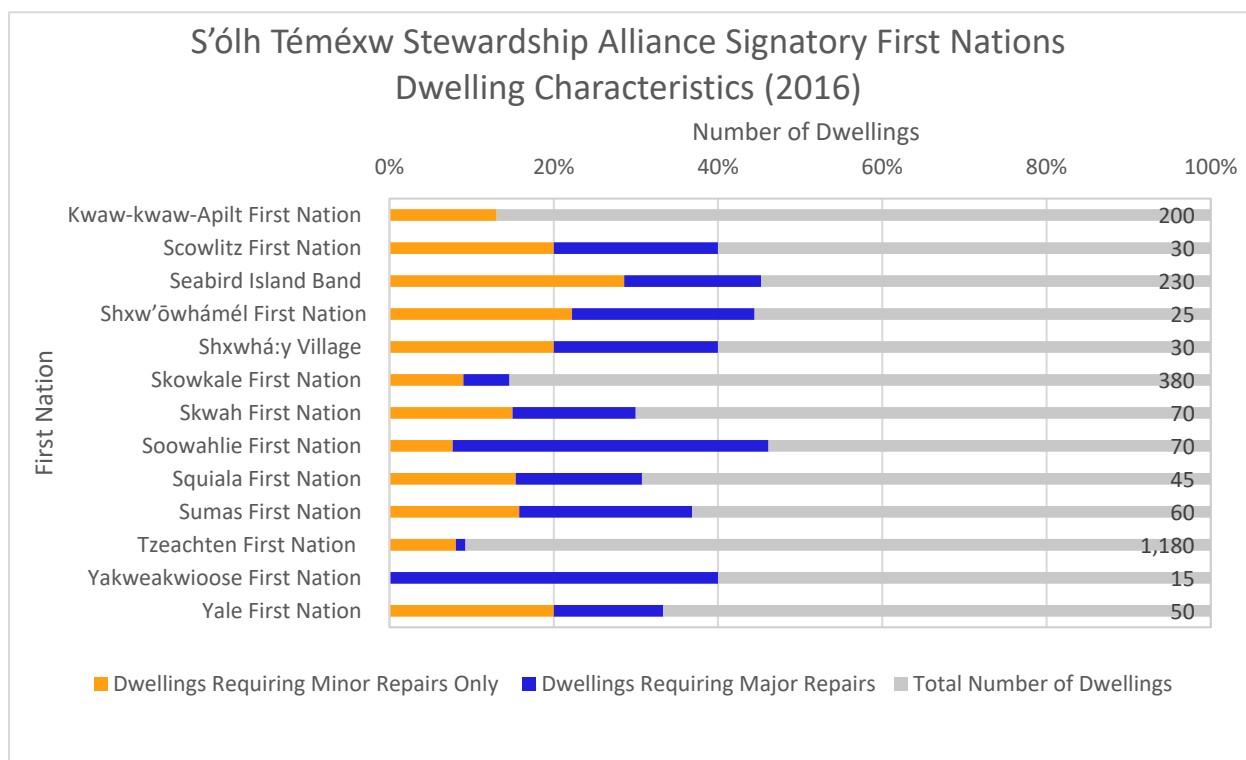
⁷ Population data are aggregated in cases where more than one reserve is noted in the "Reserve(s)" column.
⁸ Male+ and female+ population data were suppressed for the following reserves to meet confidentiality requirements of the *Statistics Act*: Ohamil 1, Scowlitz 1, Ruby Creek 2, Skawahlook 1, Skwali 3, and Yale Town 1. As a result, male+ and female+ population data for Scowlitz First Nation are based on the Squawkum Creek 3 reserve only, whereas it is based on Skwah 4 for Skwah First Nation and on Albert Flat 5, Lukseetsissum 9, and Stullawheets 8 for Yale First Nation. No male+ and female+ population data are available for Shxw'ówhámél First Nation or Skawahlook First Nation.

1 The reserve system that isolated Stó:lō Nation communities created economic insecurity (Kim 2019).
 2 Socioeconomic status is strongly correlated with health outcomes. Those with lower socioeconomic status
 3 have reduced health when compared to those with higher socioeconomic status (Kim 2019; Reading and
 4 Wien 2009).

5 **Housing**

6 CWB scores for housing are derived from the proportion of community residents living in homes that do
 7 not require major repairs (quality) and are not overcrowded (quantity). Housing CWB scores for 2021 are
 8 only available for five of the 15 S’ólh Téméxw Stewardship Alliance (STSA) signatory First Nations, namely
 9 Sumas First Nation, Kwaw-kwaw-Apilt First Nation, Seabird Island Band, Skowkale First Nation, and
 10 Tzeachten First Nation. The housing CWB scores range from 79 to 99, which is high compared to a CWB
 11 score of 78 for B.C. First Nations. Three of the scores exceed the score of 94 for non-Indigenous
 12 communities (Indigenous Services Canada n.d.a).

13 Figure 11.8-3 shows the condition of the dwellings for 13 of the 15 STSA signatory First Nations in 2016
 14 (CIRNAC 2024). CIRNAC data for dwellings was unavailable for Aitchelitz First Nation and Skawahlook
 15 First Nation.

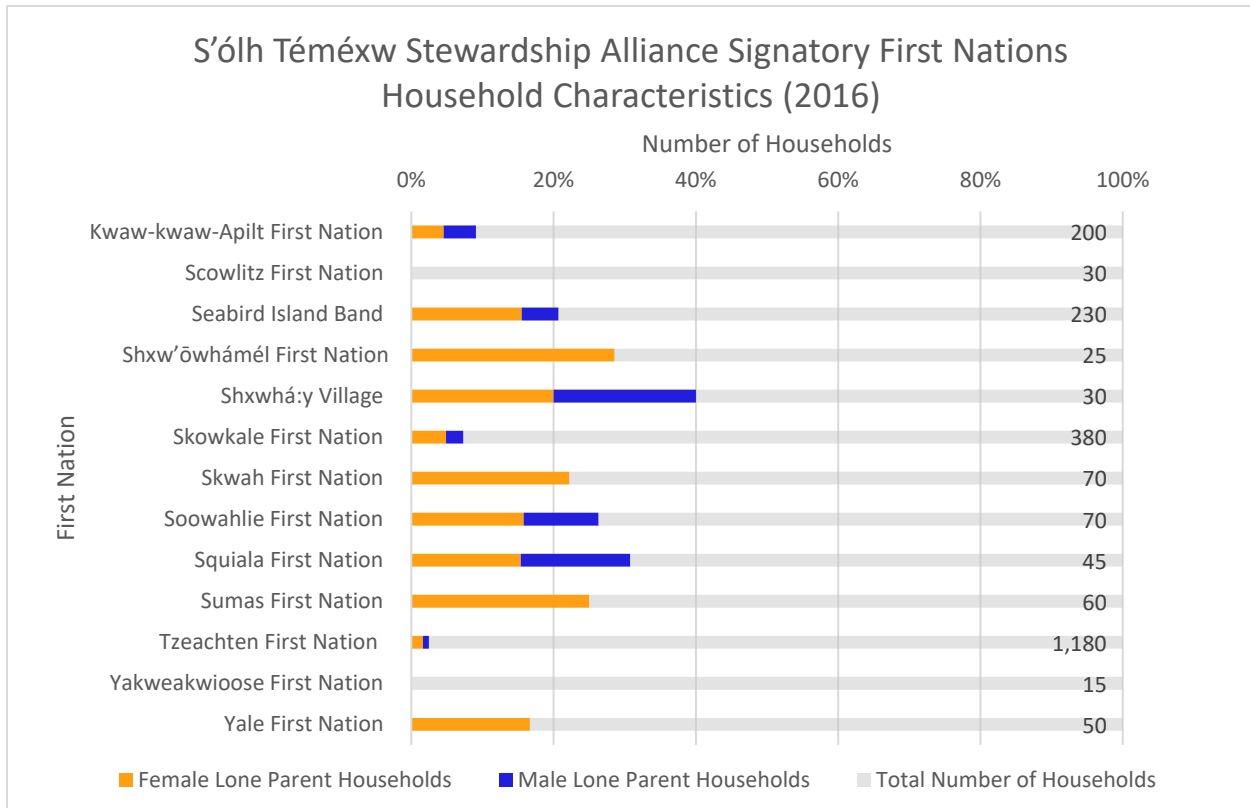


16
 17 **Figure 11.8-3. S’ólh Téméxw Stewardship Alliance Signatory First Nations Dwelling Characteristics**
 18 **(2016)**

19 *Source: CIRNAC, 2024.*

20 Figure 11.8-4 shows household characteristics for 12 of the 15 S’ólh Téméxw Stewardship Alliance (STSA)
 21 signatory First Nations in 2016 (CIRNAC 2024). The data were unavailable for Aitchelitz First Nation and
 22 Skawahlook First Nation. For five STSA signatory First Nations the percentage of lone parent households
 23 was 10 percent of all households or less, namely Kwaw-kwaw-Apilt First Nation (0 percent),
 24 Yakweakwioose First Nation (0 percent), Tzeachten First Nation (2.5 percent), Skowkale First Nation

1 (7.9 percent), and Scowlitz First Nation (10 percent) (CIRNAC 2024). On the other hand, 66.7 percent of
 2 Shxwhá:y Village households were lone parent households, divided equally between female and male lone
 3 parent households. Generally, the percentage of female lone parent households was higher among STSA
 4 signatory First Nations compared to the percentage of male lone parent households (CIRNAC 2024).



5
 6 **Figure 11.8-4. S'ólh Téméxw Stewardship Alliance Signatory First Nations Household Characteristics**
 7 **(2016)**
 8 *Source: CIRNAC, 2024.*

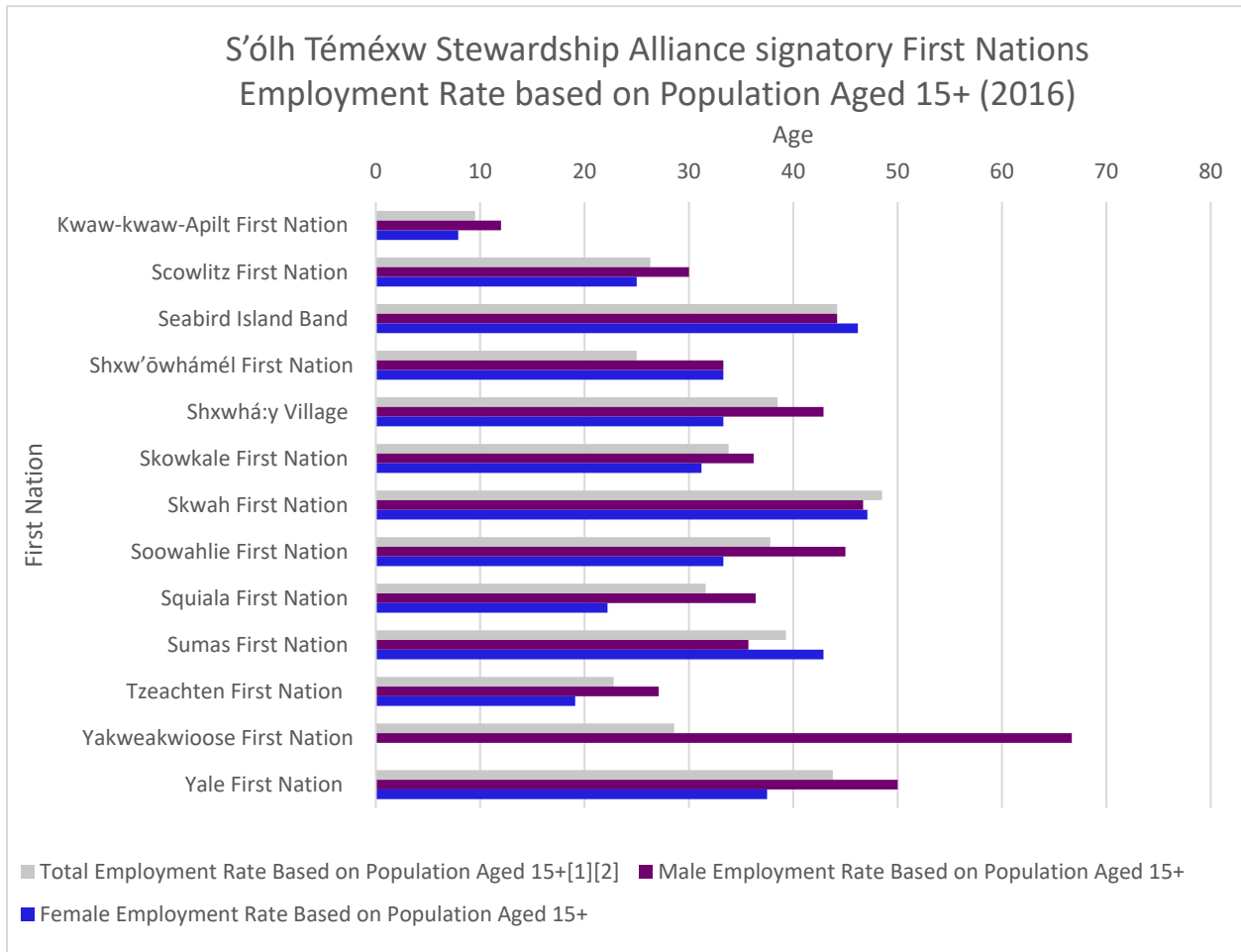
9 **Employment and Income**

10 Employment is a determinant of physical and mental health because of its association with household
 11 income, access to healthcare, and resources necessary for health, such as housing and nutrition (National
 12 Collaborating Centre for Aboriginal Health 2017). Indigenous Peoples, particularly on reserve, have lower
 13 employment rates compared to the non-Indigenous Canadian population and some of the highest
 14 unemployment rates in B.C. relative to other provinces, except for the Atlantic provinces (National
 15 Collaborating Centre for Aboriginal Health 2017). The causes for low employment rates include several of
 16 the previously outlined factors contributing to health inequalities, such as physical and geographic barriers
 17 and racial discrimination (National Collaborating Centre for Aboriginal Health 2017).

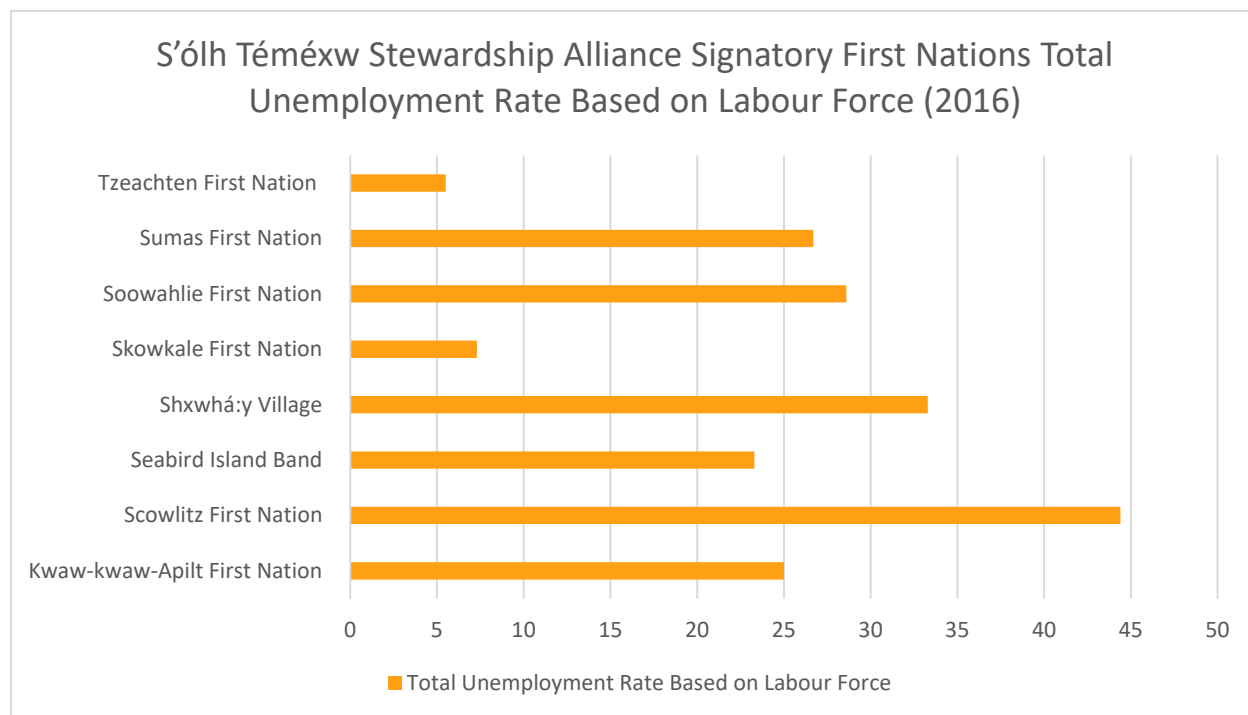
18 Labour force activity is one component of the CWB. Labour force activity is based on the proportion of
 19 community residents (aged 20 to 64) participating in the labour force and the proportion of labour force
 20 participants (aged 20 to 64) who are employed. Scores for six of the 15 S'ólh Téméxw Stewardship
 21 Alliance (STSA) signatory First Nations range between 72 and 83 (Table 11.8-3). Note that the score for
 22 non-Indigenous residents in Chilliwack, B.C., is 87. Income scores (based on the community's total income
 23 per capita) for these same communities' range from 58 to 76 (Table 11.8-3).

1 Employment CWB scores for 2016 are only available for four S’ólh Téméxw Stewardship Alliance (STSA)
 2 signatory First Nations, namely Kwaw-kwaw-Apilt First Nation, Seabird Island Band, Skowkale First Nation,
 3 and Tzeachten First Nation. The employment CWB scores range from 64 to 80, compared to a score of 78
 4 for B.C. First Nation communities score and a score of 92 for non-Indigenous communities in B.C
 5 (Indigenous Services Canada n.d.a).

6 Figure 11.8-5 shows the employment statistics for 13 of the 15 participating S’ólh Téméxw Stewardship
 7 Alliance (STSA) signatory First Nations in 2016. Figure 11.8-6 shows the unemployment statistics for 8 of
 8 the 15 STSA signatory First Nations in 2016 (CIRNAC 2024). Employment and unemployment statistics
 9 were unavailable for Aitchelitz First Nation and Skawahlook First Nation. Total unemployment rates for
 10 Shxw’ówhámél First Nation, Skwah First Nation, Squiala First Nation, Yakweakwioose First Nation, and Yale
 11 First Nation were rounded down to 0 by CIRNAC and are not included on Figure 11.8-6.



12
 13 **Figure 11.8-5. S’ólh Téméxw Stewardship Alliance Signatory First Nations Employment Rate Based on**
 14 **Population Aged 15+ (2016)**
 15 *Source: CIRNAC, 2024.*



1

2 **Figure 11.8-6. S'ólh Téméxw Stewardship Alliance Signatory First Nations Total Unemployment Rate**
 3 **Based on Labour Force (2016)⁹**

4 *Source: CIRNAC, 2024.*

5 In 2016, the largest areas of employment for the 13 previously identified S'ólh Téméxw Stewardship
 6 Alliance (STSA) signatory First Nations were manufacturing and construction, health and education,
 7 business services, agriculture, wholesale retail and other services (CIRNAC 2024). The top areas of
 8 employment for men were manufacturing and construction, agriculture, business services and other
 9 services. The top areas of employment for women were manufacturing and construction, health and
 10 education, business services, agriculture, wholesale and retail, and other services (CIRNAC 2024).

11 Generally, more S'ólh Téméxw Stewardship Alliance (STSA) signatory First Nation men than women were
 12 employed in the manufacturing and construction sector. This is notable given that Indigenous women, and
 13 women in general, are under-represented in the construction sector due to gender discrimination and
 14 family responsibilities (Indigenous Leadership Development Institute n.d.), as well as working conditions
 15 that include high levels of harassment, violence and bullying at industrial work sites, though this has been
 16 a more pronounced issue at remote locations (Gibson et al. 2017).

17 In terms of occupation type, the dominant types of occupation for the 13 S'ólh Téméxw Stewardship
 18 Alliance (STSA) signatory First Nations were trades, sales and service, social sciences (government),
 19 management, and other occupations. The dominant types of occupation for men were trades,
 20 management, sales and service, and other occupations, whereas for women they were management, sales
 21 and service, social sciences (government), natural sciences and health, and other occupations (CIRNAC
 22 2024). The dominant types of occupation varied for each of the STSA signatory First Nations.

⁹ First Nations without unemployment rate data are removed from the graph.

1 Education

2 The S'ólh Téméxw Stewardship Alliance (STSA) signatory First Nations are served by several school
3 districts, including District 33 Chilliwack, District 75 Mission, and District 78 Fraser Cascade (Government
4 of B.C. 2022). Based on an average of the 2016 CIRNAC data for 13 of the 15 STSA signatory First Nations
5 (education statistics were not available for Aitchelitz First Nation and Skawahlook First Nation), of
6 members who were 15 years and older, approximately 28.3 percent had a high school diploma or
7 equivalent as their highest level of educational attainment, 27.9 percent had a trades certificate or
8 diploma and 8.2 percent had a university diploma or degree or higher (CIRNAC 2024).

9 Education CWB scores are based on the proportion of community residents aged 20 years and over with at
10 least a high school education and the proportion of those aged 25 and over with a university degree
11 (Indigenous Services Canada 2024). Among the six STSA signatory First Nations for which CWB scores are
12 available, they range between 47 and 60. Community scores are lower than both the score for Indigenous
13 communities in British Columbia (67) and the local non-Indigenous community of Chilliwack, B.C. (64).

14 Several of the S'ólh Téméxw Stewardship Alliance (STSA) signatory First Nations now provide their own
15 educational programs. For example, Seabird Island Band took over jurisdiction of education on Seabird
16 Island in 2022 (Seabird Island Band n.d.a). The Seabird Island Community School Lalme'lwesawtexw offers
17 provincially accredited kindergarten to grade 12 classes and the Seabird Island College provides
18 education and training for learners of all ages (Seabird Island Band n.d.c). Given the Seabird Island
19 Community School was created in 2022, it was not reflected in the 2016 census data, nor the CWB Index
20 values.

21 Skwah First Nation has an accredited school, the Chilliwack Landing Preschool and Kindergarten, which is
22 open to the communities of Chilliwack and Sardis, B.C., to promote cultural connection (Skwah First
23 Nation n.d.). Squiala First Nation runs both an elementary and secondary school program that integrates
24 traditional Stó:lō epistemologies into the provincial curriculum. Sumas First Nation's Busy Bear Pre-School
25 offers an infant and toddler program, a daycare program, and a preschool program for families within the
26 community. Sumas First Nation also provides early childhood learning and development activities via the
27 Aboriginal Head Start on Reserve program (Sumas First Nation n.d.b). Shxw'ōwhámél First Nation offers
28 programs, such as a homework club, a reading program, cultural drumming and singing, and provision of
29 iPads and laptops with educational apps (Shxw'ōwhámél First Nation 2016).

30 Emergency Services

31 Metro Vancouver and the FVRD are responsible for addressing emergencies within their respective
32 jurisdictions, with the municipalities delivering fire and police services within their boundaries. Metro
33 Vancouver is responsible for emergency planning and response in Electoral Area A, such as incident
34 command and coordination at the emergency site, central coordination through the Emergency
35 Operations Centre, and Wildland Fire Suppression in coordination with the B.C. Ministry of Forests
36 (Metro Vancouver 2024). The FVRD is responsible for emergencies within the eight electoral areas that it
37 services. The FVRD has an Emergency Operations Centre, which is activated during local emergencies
38 (FVRD n.d.a). The Emergency Operations Centre issues Evacuation Orders and Alerts in the case of critical
39 events, such as fires or floods. Emergency notifications are shared on the FVRD website and via the
40 Alertable community notification system (FVRD n.d.b). The FVRD also provides fire protection services
41 outside of municipal boundaries through seven fire departments. Several of the fire departments provide
42 fire protection to Indigenous communities in the FVRD via service agreements (FVRD n.d.c).

43 The BC Ambulance Service delivers ambulance transportation services and pre-hospital emergency care in
44 B.C. (BCEHS n.d.). Police services in B.C. may be provided by the RCMP, by provincial (also the RCMP) or

1 municipal forces or by a First Nation administered police force. Municipalities with populations 5,000 and
2 over are required by the *Police Act* to provide their own police force (Government of B.C. n.d.e). The
3 Provincial Police Service Agreement between the Government of B.C. and the Government of Canada
4 establishes the RCMP as B.C.'s provincial police force called E Division (Government of B.C. n.d.f). The
5 Municipal Police Service Agreement between the Government of B.C. and the Government of Canada
6 allows the Government of B.C. to subcontract the RCMP provincial force to municipalities. The RCMP
7 operates detachments that serve 63 municipalities in B.C., including six detachments in the Fraser Valley
8 (RCMP 2019). The Government of B.C. provides policing services in Indigenous communities with
9 populations of up to 5,000, whereas municipalities with populations of more than 5,000 provide policing
10 to Indigenous nations within their boundaries (Government of B.C. n.d.c). The RCMP's First Nations
11 Policing Program provides a dedicated program to support culturally responsive policing in Indigenous
12 communities.

13 The Government of B.C. provides emergency tools and resources for Indigenous communities and local
14 governments, for example guides on how to make and maintain emergency plans, guides for emergency
15 operations, as well as financial support programs for community-level mitigation, response and recovery
16 (Government of B.C. n.d.d). The Government of B.C. also has an Emergency Support Services program to
17 help build and train local teams. Additionally, the Government of B.C. works with Indigenous communities
18 to build resiliency through disaster preparedness via the Indigenous Emergency Management Partnership
19 Tables, which aim to acknowledge Indigenous ways of knowing (Government of B.C. n.d.d).

20 Additional emergency services are provided by both the Government of B.C. and the Government of
21 Canada. Provincial emergency services include, for example, EmergencyInfoBC, which provides
22 information during active emergencies, and Prepared BC guides, which are guides that are available online
23 to help individuals prepare for emergencies, as well as DriveBC, B.C. MOF, and the River Forecast Centre,
24 which all provide warning notifications for the Province (Government of B.C. n.d.a). Federal emergency
25 services include resources on the Get Prepared website, such as the Emergency Preparedness Guide for
26 Canadians, and Earthquakes Canada.

27 On reserves, Indigenous governments are generally the first line of response in the case of emergency,
28 implementing community emergency response plans (Indigenous Services Canada n.d.b). If Indigenous
29 nations require more support, they typically contact either an Indigenous Services Canada Regional Office
30 or provincial emergency response offices, depending on the emergency management agreements that are
31 in place. The EPS is a non-political organization that supports 31 communities in improving emergency
32 planning and preparedness at the local and regional levels. Their work includes advocating for increased
33 capacity for First Nation communities, the full realization of *DRIPA*, and the representation of Mainland
34 Coast Salish values in all regional emergency planning activities (EPS n.d.). The EPS also actively search for
35 ways to ensure Indigenous rights to self-government and self-determination are upheld in activities of
36 emergency management by ensuring First Nations' involvement in planning activities (EPS 2020).

37 The following describes publicly available information related to emergency management of four of the
38 S'ólh Téméxw Stewardship Alliance (STSA) signatory First Nations. Information for the other STSA
39 signatory First Nations was not publicly available at the time of writing.

40 ***Seabird Island Band***

41 The Seabird Island Fire Department provides firefighting, rescue, and fire safety education to the Seabird
42 Island Community. Seabird Island Band also has an Emergency Management Plan in place to provide an
43 effective and efficient response in case of emergency (Seabird Island Band 2021). Additionally, Seabird
44 Island Band has an Emergency Information Officer who works with the Seabird Emergency Preparedness

1 Committee and the Kent Harrison Joint Emergency Preparedness Committee to provide accurate
2 information to community members in case of emergency situations (Seabird Island Band n.d.b).

3 ***Skawahlook First Nation***

4 Skawahlook First Nation's Sq'ewá:lxw Emergency Management Program establishes emergency
5 management plans and protocols, trains staff and volunteers, and builds community awareness.
6 The program aligns with B.C. EMCR and is organized based on risk mitigation, preparedness, emergency
7 response, and post incident recovery (Skawahlook First Nation n.d.a). Skawahlook First Nation's
8 *Environmental Management Law, 2017* allows for the prohibition of the discharge of contaminants, and
9 the remediation of contaminated sites on Skawahlook First Nation lands, among other environmental
10 provisions (Skawahlook First Nation 2017).

11 ***Skowkale First Nation***

12 Skowkale First Nation has passed the *Sq'ewqeyl Covid Emergency Protection Law* and the *Skowkale*
13 *Environmental Protection Law* (Skowkale First Nation n.d.a). The purpose of the *Sq'ewqeyl Covid*
14 *Emergency Protection Law* (2017) is to protect community members and reduce the risk of spreading
15 COVID 19 on Skowkale Lands (Skowkale First Nation 2017). As part of the *Skowkale Environmental*
16 *Protection Law*, Skowkale First Nation clarifies powers in relation to managing the environment, including
17 the discharge of polluting substances or waste and contaminated site remediation. Both these laws apply
18 on lands located within Skowkale First Nation's reserves.

19 ***Tzeachten First Nation***

20 Tzeachten First Nation has an Emergency Preparedness Plan to ensure that it has the ability, skills and
21 knowledge to respond to an emergency event (Tzeachten First Nation n.d.c). The administration of
22 Tzeachten First Nation partners with the Holistic Emergency Preparedness and Response, the City of
23 Chilliwack, and B.C. EMCR to provide training sessions to the community and to keep the Emergency
24 Preparedness Plan up-to-date. Tzeachten First Nation also has an Emergency Operation Centre
25 (Tzeachten First Nation n.d.c).

26 **Economic Development**

27 ***Stó:lō Service Agency***

28 Through the Stó:lō Service Agency, members of the S'ólh Téméxw Stewardship Alliance (STSA) signatory
29 First Nations have access to employment preparation and skills training via the Stó:lō Aboriginal Skills and
30 Employment Training (SASET) programs and services (SASET n.d.). The mission of SASET is to increase
31 Indigenous participation in employment and training opportunities to create a sustainable future of
32 self-governing citizens (SASET n.d.). SASET services include employment assistance, skills training and
33 development, and labour-driven workshops and programs for underemployed or unemployed Indigenous
34 Peoples.

35 Individual STSA signatory First Nations provide their own employment support to community members.
36 For example, Seabird Island Band has an Employment and Training Centre which provides employment,
37 counselling, training, and education opportunities among other services. Shxw'ōwhámél First Nation
38 provides training and employment opportunities through Shxw'ōwhámél Ventures LP (Shxw'ōwhámél
39 First Nation 2016). Several of the STSA signatory First Nations, such as Skowkale First Nation and
40 Swawahlook First Nation postemployment opportunities on their websites (Skowkale First Nation n.d.b;
41 Skawahlook First Nation n.d.b).

1 The following describes publicly available information related to economic development of four of the
2 STSA signatory First Nations. Information for the other STSA signatory First Nations is not publicly
3 available at the time of writing.

4 ***Stó:lō Community Futures***

5 Stó:lō Community Futures encourages self-employment in S'ólh Téméxw through business loans and
6 training programs. The Stó:lō business directory has contact information for over 300 Indigenous
7 businesses that operate in S'ólh Téméxw (Stó:lō Community Futures n.d.). Stó:lō Community Futures
8 encourages self-employment in S'ólh Téméxw through business loans and training programs. The Stó:lō
9 business directory has contact information for over 300 Indigenous businesses that operate in S'ólh
10 Téméxw (Stó:lō Community Futures n.d.).

11 ***Seabird Island Band***

12 Seabird Island Band created the Sustainable Community Plan that highlighted a direction to create a
13 strong economy by increasing sustainable jobs and member-owned businesses along with expanding
14 opportunities for source revenue. In addition to supporting band-owned and member-owned businesses,
15 economic development includes pursuing business partnerships with responsible and ethical companies
16 (Brant and Lindsay 2014).

17 ***Shxw'ōwhámél First Nation***

18 In its Comprehensive Community Plan 2015-2030, Shxw'ōwhámél First Nation describes both on reserve
19 and off reserve economic development activities, although the activities are limited to Shxw'ōwhámél
20 First Nation's land base. Shxw'ōwhámél First Nation generates revenue for example from leasing space for
21 billboards along Highway #1 and to B.C. EMCR for the Fraser River Debris trap (which is located on
22 Wahleach Island 2), as well as from off-reserve opportunities related to forestry and micro-hydro power
23 generation. Shxw'ōwhámél First Nation's objective is to increase economic development opportunities and
24 revenue, as well as employment and training opportunities for members (Shxw'ōwhámél First Nation
25 2016).

26 ***Shxwhá:y Village***

27 Shxwhá:y Village aims to grow business and employment opportunities within its community. In 2016,
28 Shxwhá:y Village leveraged \$1 million of the reserve fund to invest in new industries and business
29 opportunities. Since 2016 Shxwhá:y Village has grown its income 10-fold, from approximately \$1 million
30 to \$10 million (Shxwhá:y Village n.d.). Income from leased land includes an agreement where 50 percent
31 of sales, commercial leases, taxes, and feeds are returned to the Band (Shxwhá:y Village n.d.). Shxwhá:y
32 Village aims to grow business and employment opportunities within its community. In 2016, Shxwhá:y
33 Village leveraged \$1 million of the reserve fund to invest in new industries and business opportunities.
34 Since 2016 Shxwhá:y Village has grown its income 10-fold, from approximately \$1 million to \$10 million
35 (Shxwhá:y Village n.d.). Income from leased land includes an agreement where 50 percent of sales,
36 commercial leases, taxes, and feeds are returned to the Band (Shxwhá:y Village n.d.).

37 ***Skawahlook First Nation***

38 In its Land Use Plan, Skawahlook First Nation identifies economic development as a serious challenge for
39 the community. Opportunities identified include wind power generation, run-of-river power generation, as
40 well as commercial operations, tourism, and hospitality. However, development is limited due to the small
41 amount of reserve land and what economic opportunities the reserves can offer. The Land Use Plan notes

1 that in 2016 there were three band owned businesses: a picture framing business, an art gallery, and a
 2 restaurant that was not in operation (Skawahlook First Nation 2016).

3 ***Sumas First Nation***

4 Sumas First Nation (Semá:th) has an Economic Development department, which is responsible for
 5 developing an economic development plan. Sumas First Nation notes the following economic
 6 development priorities on the Sumas First Nation website (Sumas First Nation n.d.a):

- 7 ▪ Partnership development.
- 8 ▪ Separate business arm through the development of the Semá:th Economic Development Corporation.
- 9 ▪ Business attraction and retention.
- 10 ▪ Enhanced communication.

11 In its 2013 Land Use Plan, Sumas First Nation envisioned the creation of a centralized commercial node
 12 with retail stores, commercial services, restaurants, coffee shops, and office space, as well as an industrial
 13 area, including a business park, retail and hotel/tourism (Sumas First Nation 2013).

14 ***Tzeachten First Nation***

15 In its 2018 Land Use Plan, Tzeachten First Nation envisions a shopping, dining, and living destination
 16 called Tzeachten Gateway, which will aim to increase economic opportunities, as well as a commercial
 17 development (Vedder Crossing) near a major roadway to concentrate commercial activities (Tzeachten
 18 First Nation 2018). The Land Use Plan also designates an industrial use area (Industrial Northlands) to
 19 further expand economic, employment, and training opportunities on Tzeachten First Nation lands
 20 (Tzeachten First Nation 2018). In 2012, Tzeachten First Nation incorporated Shxw Kwimel Cha
 21 Management Ltd. to identify and grow economic development opportunities for Tzeachten First Nation
 22 (Tzeachten First Nation n.d.b).

23 Tzeachten First Nation is one of six other Ts'elxwéyeqw Tribe Communities that is in economic partnership
 24 with Ts'elxwéyeqw Tribe Limited Partnership. Together they own the following businesses: Ts'elxwéyeqw
 25 Forestry Limited Partnership, Centre Creek Limited Partnership, Ts'elxwéyeqw Tribe Management Ltd., and
 26 even Generations Environmental Consulting Ltd. (Tzeachten First Nation n.d.b).

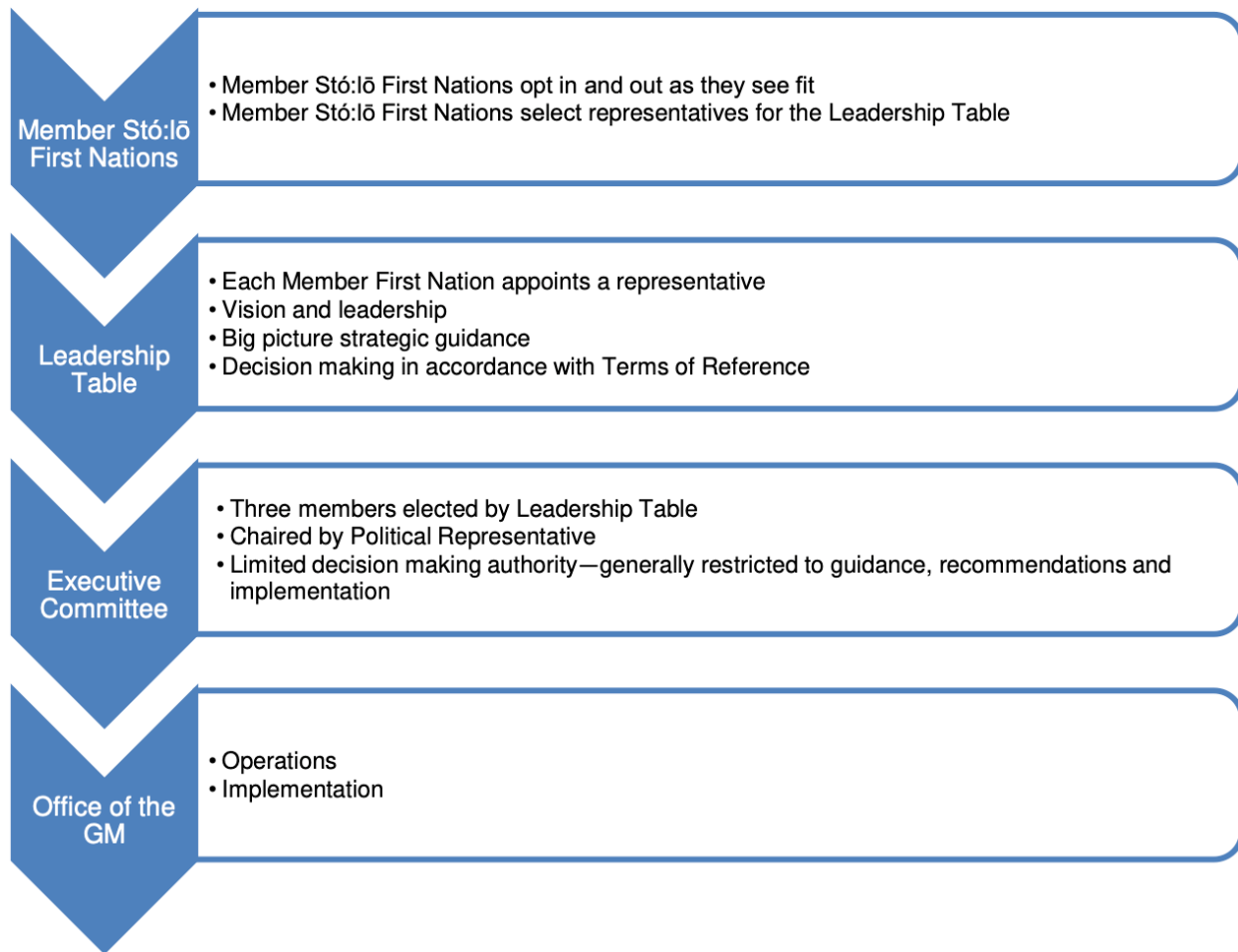
27 **11.8.2.5 Government and Administration**

28 **S'ólh Téméxw Stewardship Alliance Governance**

29 The S'ólh Téméxw Stewardship Alliance (STSA) and the PRRO are responsible for ensuring that the rights
 30 and interest of the STSA signatory First Nations are recognized, protected, and promoted in land and
 31 resource discussions with the Crown (S'ólh Téméxw Stewardship Alliance n.d.a).

32 Figure 11.8-7 displays the relationship between the S'ólh Téméxw Stewardship Alliance (STSA) and the
 33 PRRO. It shows how the S'ólh Téméxw signatory First Nations each have a representative at the STSA table,
 34 who themselves may be represented by the STSA Executive, when necessary. The STSA Board Chair then
 35 connects with the General Manager of the PRRO, who oversees the PRRO Manager, who in turn oversees
 36 the PRRO staff. The PRRO Referral Officers themselves then connect back to the STSA signatory
 37 First Nations who form the STSA, completing a feedback loop of information (S'ólh Téméxw Stewardship
 38 Alliance 2022)

1 The primary decision-makers within the S’ólh Téméxw Stewardship Alliance (STSA) are the S’ólh Téméxw
 2 signatory First Nations, the Leadership Table, the Executive Committee, and the Office of the General
 3 Manager (Figure 11.8-8) (S’ólh Téméxw Stewardship Alliance 2022). Decisions at the Leadership Table
 4 are made either via an “Ordinary Resolution”, which requires a simple majority vote, via a “Special Majority
 5 Resolution”, which requires a positive vote of two-thirds or more, or via an “Unanimous Resolution”, which
 6 requires unanimous positive votes. The Leadership Table aims to make consensus-based decisions (S’ólh
 7 Téméxw Stewardship Alliance 2019).



8
 9 **Figure 11.8-8. S’ólh Téméxw Stewardship Alliance are the S’ólh Téméxw Signatory First Nations’**
 10 **Decision Making and Administrative Layout**

11 A more detailed decision-making matrix that further outlines the roles and responsibilities of the S’ólh
 12 Téméxw signatory First Nations, the Leadership Table, the Executive Committee and the Office of the
 13 General Manager in making decisions is included in the S’ólh Téméxw Stewardship Alliance Terms of
 14 Reference Framework (S’ólh Téméxw Stewardship Alliance 2019).

15 **S’ólh Téméxw Stewardship Alliance Signatory First Nations Governance**

16 All S’ólh Téméxw Stewardship Alliance (STSA) signatory First Nations have custom electoral governance
 17 systems in place, except for Scowlitz First Nation and Soowahlie First Nation which elect their respective
 18 Chiefs and Councillors as per the *Indian Act* (B.C. Assembly of First Nations n.d.). Each STSA nation, except
 19 for Shxw’ówhámél First Nation, is governed by a Chief Councillor and Councillors, ranging from two to

1 eight Councillors depending on the STSA nation. Shxw'ōwhámél First Nation is governed by the Si:yám
 2 Council, which does not elect a Chief Councillor. Si:yám Councillors are respected people appointed by
 3 their families to provide leadership to the community. Collectively, they make decisions on community
 4 issues and developments (Shxw'ōwhámél First Nation n.d.).

5 Table 11.8-7 shows four Indigenous governance organizations (Stó:lō Tribal Council, Stó:lō Nation,
 6 Ts'elxwéyeqw Tribe Society and S.A.Y. Lands Office) and their membership, including the STSA signatory
 7 First Nations. The Stó:lō Tribal Council and Stó:lō Nation are both political organizations representing their
 8 respective members, whereas the Ts'elxwéyeqw Tribe Society manages natural and cultural resources on
 9 behalf of its members (Stó:lō Nation n.d.; Ts'elxwéyeqw Tribe Management Ltd. n.d.). The S.A.Y. Lands
 10 Office manages lands on behalf of Aitchelitz First Nation, Scowlitz First Nation and Yakweakwioose First
 11 Nation (S.A.Y. Lands Office 2021).

Table 11.8-7. Indigenous Governance Organizations Membership

Stó:lō Tribal Council	Stó:lō Nation	Ts'elxwéyeqw Tribe Society	S.A.Y. Lands Office
<ul style="list-style-type: none"> ▪ Cheam First Nation* ▪ Chawathil First Nation* ▪ Kwantlen First Nation* ▪ Kwaw-kwaw-Apilt First Nation ▪ Scowlitz First Nation ▪ Seabird Island Band ▪ Shxw'ōwhámél First Nation ▪ Soowahlie First Nation 	<ul style="list-style-type: none"> ▪ Aitchelitz First Nation ▪ Leq'a:mel First Nation* ▪ Popkum First Nation* ▪ Matsqui First Nation* ▪ Shxwhá:y Village ▪ Skawahlook First Nation ▪ Skowkale First Nation ▪ Squiala First Nation ▪ Sumas First Nation ▪ Tzeachten First Nation ▪ Yakweakwioose First Nation 	<ul style="list-style-type: none"> ▪ Aitchelitz First Nation ▪ Shxwhá:y Village ▪ Skowkale First Nation ▪ Soowahlie First Nation* ▪ Squiala First Nation ▪ Tzeachten First Nation ▪ Yakweakwioose First Nation 	<ul style="list-style-type: none"> ▪ Scowlitz First Nation ▪ Aitchelitz First Nation ▪ Yakweakwioose First Nation

Source: Government of B.C., n.d.b.

Note: First Nations marked with a * are not included in this effects assessment.

12 **11.8.2.6 Agreements**

13 Table 11.8-8 summarizes some of the agreements to which the S'ólh Téméxw Stewardship Alliance
 14 (STSA) signatory First Nations are participants.

Table 11.8-8. S'ólh Téméxw Stewardship Alliance Plans and Agreements

Agreement	Date	Parties	Title	Details
Agreement	2019	<ul style="list-style-type: none"> ▪ S'ólh Téméxw Stewardship Alliance ▪ Canada 	S'ólh Téméxw Stewardship Alliance – Canada Consultation and Engagement Protocol	The agreement aims to set a respectful consultation framework between the signatories to build consensus and, where feasible, consent, on decision-making.

Table 11.8-8. S'ólh Téméxw Stewardship Alliance Plans and Agreements

Agreement	Date	Parties	Title	Details
Agreement	2014; amended in 2015, 2016, and 2019	<ul style="list-style-type: none"> ▪ Stó:lō First Nations ▪ Government of B.C. 	Stó:lō First Nations SEA	The agreement aims to increase consultation efficiency and effectiveness between Stó:lō First Nations and the Government of B.C.
Agreement	2019	<ul style="list-style-type: none"> ▪ Stó:lō First Nations ▪ Government of B.C. 	S'ólh Téméxw Stewardship Alliance – British Columbia Collaborate Stewardship Framework Agreement	This agreement sets out a collaborative approach to develop, implement, and evaluate stewardship plans, projects, mechanisms, and activities.
Agreement	2019	<ul style="list-style-type: none"> ▪ Stó:lō Research and Resource Management Centre ▪ Government of B.C. 	<i>Heritage Conservation Act S4 Agreement</i>	The agreement provides protection for 45 heritage sites and outlines a consensus-seeking, shared decision-making process between the STSA and the Government of B.C. for ongoing heritage-site management.
Agreement	2020	<ul style="list-style-type: none"> ▪ Kwaw-kwaw-Apilt First Nation ▪ Government of B.C. 	Kwaw-kwaw-Apilt Forest Consultation and Revenue Sharing Agreement	This agreement outlines the process for consultation regarding forest and range resource development on Crown lands within Kwaw-kwaw-Apilt First Nation's traditional territory.
Agreement	2021; amended in 2022	<ul style="list-style-type: none"> ▪ Ts'elxwéyeqw Tribe ▪ Government of B.C. 	Ts'elxwéyeqw Tribe Forest & Range Consultation and Revenue Sharing Agreement	This agreement outlines the process for consultation regarding forest and range resource development on Crown lands within the Ts'elxwéyeqw Tribe traditional territory.
Agreement	2021	<ul style="list-style-type: none"> ▪ Scowlitz First Nation ▪ Government of B.C. 	Sq'éwlets First Nation Forest & Range Consultation and Revenue Sharing Agreement	This agreement outlines the process for consultation regarding forest and range resource development on Crown lands within Scowlitz First Nation's traditional territory.

Table 11.8-8. S'ólh Téméxw Stewardship Alliance Plans and Agreements

Agreement	Date	Parties	Title	Details
Agreement	2017; amended in 2020	<ul style="list-style-type: none"> ▪ Seabird Island Band ▪ Government of B.C 	Seabird Island Forest Consultation and Revenue Sharing Agreement	This agreement outlines the process for consultation regarding forest and range resource development on Crown lands within Seabird Island Band's traditional territory.
Agreement	2020	<ul style="list-style-type: none"> ▪ Shxw'ówhámél First Nation ▪ Government of B.C 	Shxw'ówhámél Forest Consultation and Revenue Sharing Agreement	This agreement outlines the process for consultation regarding forest and range resource development on Crown lands within Shxw'ówhámél First Nation's traditional territory.
Agreement	2020	Skawahlook First Nation	Skawahlook First Nation Forest & Range Consultation and Revenue Sharing Agreement	This agreement outlines the process for consultation regarding forest and range resource development on Crown lands within Skawahlook First Nation's traditional territory.
Agreement	2020	Skwah First Nation	Skwah First Nation Forest Consultation & Revenue Sharing Agreement	This agreement outlines the process for consultation regarding forest and range resource development on Crown lands within Skwah First Nation's traditional territory.
Agreement	2020	Sumas First Nation	Sumas First Nation Forest Consultation and Revenue Sharing Agreement	This agreement outlines the process for consultation regarding forest and range resource development on Crown lands within Sumas First Nation's traditional territory.
Agreement	2020	Yale First Nation	Yale First Nation Forest Consultation and Revenue Sharing Agreement	This agreement outlines the process for consultation regarding forest and range resource development on Crown lands within Yale First Nation's traditional territory.

Table 11.8-8. S’ólh Téméxw Stewardship Alliance Plans and Agreements

Agreement	Date	Parties	Title	Details
Agreement	2021	<ul style="list-style-type: none"> ▪ Cheam First Nation ▪ Scowlitz First Nation ▪ Soowahlie First Nation 	SCS Lands	This joint management agreement sets out a collaborative land code development, implementation and funding sources.

Sources: S’ólh Téméxw Stewardship Alliance, n.d.b, 2015; Government of B.C., n.d.b; Cheam First Nation, n.d.; Lands Advisory Board, n.d.b.

Note:

SEA = Strategic Engagement Agreement

1 At the time of writing, Aitchelitz First Nation, Skawahlook First Nation, Skowkale First Nation, Tzeachten
 2 First Nation, and Yakwekwioose First Nation (represented by the Stó:lō Xwexwilmexw Treaty Association)
 3 are part of stage 5 of the BC Treaty Commission process (Government of B.C. n.d.g). None of the other
 4 STSA signatory First Nations are participating in the BC Treaty Commission process.

5 **11.8.2.7 Land Use Plans**

6 This section summarizes the land use plans, codes, and policies that are relevant to the proposed Project.
 7 These include: STSA Land and Resource Use Consultation and Decision Making; SEA Reference Guide;
 8 Stó:lō Heritage Policy; and the S’ólh Téméxw Use Plan and Policy (S’ólh Téméxw Stewardship
 9 Alliance n.d.e).

10 The STSA Land and Resource Use Consultation and Decision Making document outlines the decision
 11 making process regarding land and resources within S’ólh Téméxw (S’ólh Téméxw Stewardship Alliance
 12 2015).

13 The S’ólh Téméxw Stewardship Alliance (STSA) SEA was signed July 1, 2019. It was designed to create a
 14 positive Government to Government relationship and to establish procedures for consultation and
 15 accommodation (S’ólh Téméxw Stewardship Alliance 2020b).

16 The Stó:lō Heritage Policy reflects Stó:lō views on their heritage and heritage values (S’ólh Téméxw
 17 Stewardship Alliance 2003).

18 **S’ólh Téméxw Use Plan and Policy**

19 The S’ólh Téméxw Use Plan Policy is a living document that “aims to bring visibility and recognition to
 20 [a] set of relationships [with the land] by using a single picture to identify areas on the landscape that are
 21 of cultural significance to Stó:lō and require protection” (S’ólh Téméxw Stewardship Alliance 2018). The
 22 S’ólh Téméxw Use Plan Policy is a strategic planning tool that supports economic development in a way
 23 that minimizes risk to significant areas. It identifies seven zones that are considered important in terms of
 24 the Stó:lō cultural heritage:

- 25 ▪ Cultural Landscape Feature
- 26 ▪ Culturally Sensitive Habitat
- 27 ▪ Sensitive Waterway/Waterbody
- 28 ▪ Sanctuary

- 1 ▪ Protected Watershed
- 2 ▪ Canyon Heritage Area
- 3 ▪ Subalpine Parkland

4 The S'ólh Téméxw Use Plan Policy identifies the Fraser River as a Sensitive Waterway. It states that
5 activities proposed within the Fraser River should be assessed for their potential effects on “the aquatic
6 habitat of culturally-recognized beings”, such as stl'áleqem and s'o:lmexw (refer to Cultural Use Sites and
7 Areas) (S'ólh Téméxw Stewardship Alliance 2018).

8 In addition to the S'ólh Téméxw Use Plan Policy, some of the STSA signatory First Nations also have their
9 own land use plans.

10 **Land Codes**

11 Land codes return jurisdiction and decision-making power over land management on reserve to
12 Indigenous nations, replacing sections of the *Indian Act*. All of the STSA signatory First Nations have land
13 codes, except for Skwah First Nation and Yale First Nation (Lands Advisory Board n.d.a).

14 **Regional Growth Strategy for the Fraser Valley Regional District**

15 The FVRD's RGS is a strategic plan that provides a planning framework for coordinating activities of
16 Municipal governments and the Provincial government, with the goal of guiding long-term regional
17 growth. To support a sustainable approach to community development, the FVRD RGS includes a
18 suggested action to establish partnerships between Municipal governments, Indigenous nations, the
19 Provincial government and other stakeholders to enhance sustainable development of its communities,
20 shared services, and infrastructure (FVRD 2004). As of 2022, the RGS is being updated to reflect growing
21 relationships with Indigenous communities (FVRD n.d.d).

22 **11.8.2.8 S'ólh Téméxw Stewardship Alliance Context Within the Proposed Project Area**

23 The S'ólh Téméxw Stewardship Alliance (STSA) asserts that its signatory First Nations have inherent
24 Aboriginal title to, and rights within Stó:lō traditional territory, S'ólh Téméxw (S'ólh Téméxw Stewardship
25 Alliance 2022). The proposed Project is located within S'ólh Téméxw. The meaning of S'ólh Téméxw in
26 halq'eméylem is 'our world' or 'our land' (S'ólh Téméxw Stewardship Alliance and CIRNAC 2019)
27 (Figure 11.8-1).

28 The proposed Project's location on Tilbury Island, B.C. is in an area zoned for industrial use since at least
29 1971, when the site was originally operational as a natural gas production and storage facility.¹⁰ Adjacent
30 areas along the south arm of the Fraser River in Delta, B.C., and across the river in Richmond, B.C., are
31 regionally designated for light and heavy industrial and commercial uses (Metro Vancouver 2020).

32 In 2016, the RELAW Program was initiated by lawyers from West Coast Environmental Law in collaboration
33 with individuals from the Lower Fraser via the LFFA to develop written expressions of law in seven volumes
34 (LFFA n.d.). The LFFA represents all STSA signatory First Nations. The intention for these reports is to
35 “inform processes for developing an Indigenous-led Fish Habitat Restoration and Climate Adaptation
36 Strategy for the Lower Fraser” to be led by LFFA and its member nations, in collaboration with interested
37 parties.

¹⁰ Tilbury Island, B.C. is anticipated to remain an industrial zoned area; however, Delta's OCP also considers re-use or redevelopment and remediation of older industrial buildings and sites (Delta 2005).

- 1 Based on the Summary Report accompanying the seven volumes, the laws of the Peoples of the Lower Fraser outlined in Table 11.8-9 apply within the proposed Project Area (LFFA 2021).
- 2

Table 11.8-9. Legal Traditions of the Peoples of the Lower Fraser

Volume	Law Number	Law
Volume 1 Foundation Principles	1.1	The peoples of the Lower Fraser hold profound relationships with the waters that connect them, based on countless generations of interaction, with a responsibility to pass ancestor’s traditions and sustainable territories on to future generations.
	1.2	The inherent jurisdiction and title of the peoples of the Lower Fraser can be traced back to the time of the eternal ancestors who established the ancient connection between the peoples and their territories.
	1.3	All beings in the Lower Fraser hold shwelí/šxʷəlí, a life force that connects them to each other, the Chichelth Siyám/cicəł siʔém, ancestors and the territories of the Lower Fraser.
Volume 2 Legal Processes and Decision-Making	2.1	All beings of the Lower Fraser have agency, and a role to play, in maintaining the health of land and water according to their own expertise, gifts and training.
	2.2	Individuals may hold responsibilities associated with different aspects of their identity and relationships within their family, community, and nation.
	2.3	By following Indigenous legal processes, the people’s relationship with their territories is sustained, allowing respectful relationships with all beings to be maintained and nurtured in decision-making over time.
Volume 2 Legal Processes and Decision-Making (continued)	2.4	Distinct legal processes are involved in looking after and defending the territory from threats.
	2.5	Major events outside community control (for example, famine, floods, disease, colonialism) may be catalysts for human action but may also disrupt established legal processes.
Volume 3 Responsibilities	3.1	The peoples of the Lower Fraser hold an inherent reciprocal responsibility to take care of everything that belongs to them.
	3.2	There is a reciprocal responsibility to treat cultural keystone fish species as relatives.
	3.3	The peoples of the Lower Fraser hold a responsibility to nurture their pride, knowledge and roles as guardians of their territories.
Volume 4 Rights	4.1	All beings hold inherent rights to live in a “good way” in order to contribute to a harmonious cycle of life.
	4.2	The fish peoples hold a right to be treated as a relative.
	4.3	The peoples of the Lower Fraser have a right to care for, share, and manage their territories, rooted in their ancient reciprocal relationships.
Volume 5 Standards	5.1	Maintaining and restoring all parts of the web of life and the relationships between them sustains healthy lands and waters, socio-cultural well-being, and economic vitality through time.

Table 11.8-9. Legal Traditions of the Peoples of the Lower Fraser

Volume	Law Number	Law
	5.2	Indigenous Peoples of the Lower Fraser must have access to sufficient fish to meet ecological, socio-cultural and economic standards established in the slha:éywelh/snəwəyət.
	5.3	The work of the eternal ancestors and Xe'xá:ls/xěʔxě-ls' established the ecological conditions that all beings need to thrive, which have been maintained by the stewardship of the Indigenous Peoples of the Lower Fraser through the millennia.
	5.4	Sxwōxwiyám/sx'wəx'wəyém and sqwélqwel/sq'wəlq'wəl show us the baseline conditions against which cumulative impacts and risks to ecological, sociocultural and economic well-being can be assessed in the Lower Fraser.
Volume 6 Inter-community and International Relations	6.1	Good relations are rooted in reciprocity and mutual respect.
	6.2	There are a range of approaches/reactions/actions the peoples of the Lower Fraser may utilize in protecting their territory and maintaining respectful relations.
	6.3	When emergencies or new opportunities occur, the peoples of the Lower Fraser may come together to take collective action in various ways.
Volume 7 Consequences, Enforcement & Teachings	7.1	There are natural and spiritual consequences to the web of life if responsibilities to sustain the standard of healthy water and healthy land are not maintained.
Volume 7 Consequences, Enforcement & Teachings (continued)	7.2	There are negative consequences to various relationships and aspects of life when jurisdiction is not respected and Indigenous knowledge is excluded from decisions.
	7.3	Lessons, both positive and negative, teach the peoples of the Lower Fraser to be in reciprocal relationships that enable access and sharing of resources, while protecting from incursion.
	7.4	The peoples of the Lower Fraser's laws and reciprocal relationships with the web of life are shown over time in various ways to teach the peoples their responsibilities and rights to their territories.

Source: LFFA, 2021.

- 1 The Crown has recognized the geographical location and significance of S'ólh Téméxw in several
- 2 negotiated agreements with Stó:lō First Nations (S'ólh Téméxw Stewardship Alliance n.d.b). The 2019
- 3 S'ólh Téméxw Stewardship Alliance – Canada Consultation and Engagement Protocol affirms the
- 4 definition and map of S'ólh Téméxw and provides for a “Nation-to-Nation Framework” for consultation
- 5 with the Federal Government (S'ólh Téméxw Stewardship Alliance n.d.c). Similarly, the S'ólh Téméxw
- 6 Stewardship Alliance – SEA affirms the definition of S'ólh Téméxw for consultations with the Government
- 7 of B.C., and has been in force in various Agreements since 2012 (S'ólh Téméxw Stewardship Alliance
- 8 2020a). Notably, the S'ólh Téméxw Stewardship Alliance – Canada Consultation and Engagement Protocol
- 9 includes a provision that:

1 *The Parties acknowledge and enter into this Protocol on the basis that the Stó:lō First*
2 *Nations assert Aboriginal rights, including Aboriginal title, within the Protocol Area but*
3 *that the specific nature, scope or geographic extent of those Stó:lō Rights have yet to be*
4 *determined. The Parties intend that broader processes may be engaged in to bring about*
5 *reconciliation and may lead to a common understanding of the nature, scope and*
6 *geographic extent of Stó:lō Rights. (S'ólh Téméxw Stewardship Alliance and Government*
7 *of B.C. 2019)*

8 These Agreements include the Fraser River from Boston Bar to the estuary within S'ólh Téméxw; therefore,
9 the proposed Project's location falls within the area where Stó:lō assert Aboriginal Rights and Title (S'ólh
10 Téméxw Stewardship Alliance 2022).

11 In the Stó:lō worldview, Lets'emó:t means to be of "one mind," referring to the unity between the human
12 and natural world. Further, Shxwelí, the life force of all things, is a critical aspect of the Stó:lō world view.
13 Shxwelí is the basis for the connection between the people and the natural environment. The STSA has
14 stated that the depth of the spiritual connection, Indigenous rights, and land-use practices between Stó:lō
15 Peoples and the river do not diminish with distance from individual reserves. Stó:lō have stated that they
16 maintain a relational connection with the Fraser River throughout its course (S'ólh Téméxw Stewardship
17 Alliance 2022). Stó:lō assert a right to govern and manage the Fraser River in accordance with Stó:lō law.
18 Stó:lō has stated that it continues to exercise this authority today through the activities of the STSA, treaty
19 negotiations, and by participating in environmental assessments (S'ólh Téméxw Stewardship
20 Alliance 2022).

21 **11.8.2.9 S'ólh Téméxw Stewardship Alliance Indigenous Interests**

22 FortisBC has been engaging with the S'ólh Téméxw Stewardship Alliance (STSA) signatory First Nations
23 regarding the proposed Project since July 2019. The Indigenous interests in Table 11.8-10 were identified
24 through engagement with the STSA, specifically through STSA's Notice of Intent to Participate as a
25 participating Indigenous Nation on behalf of the STSA signatory First Nations and through the
26 co-authorship of subsection 11.8.

27 As described in subsection 11.8.1.1, Indigenous interests identified by the STSA signatory First Nations
28 and those drawn from B.C. EAO Schedule C – AIR Table 6 may overlap in subject matter. Where this is the
29 case, the discussion of the potential effects on these interests have been consolidated in
30 subsection 11.8.5.4 and in Table 11.8-18.

31 Table 11.8-10 lists Indigenous Interests identified by the S'ólh Téméxw Stewardship Alliance (STSA)
32 signatory First Nations, and the preliminary Indigenous Interests identified in set out in B.C. EAO Schedule
33 C – AIR Table 6, regardless of overlap. However, sub-bullet points have been used to denote where
34 interests that overlap have been consolidated under a larger topic. For example, the Indigenous interests
35 regarding Aboriginal rights to fish, harvest, and hunt for FSC purposes is listed as a primary topic to be
36 considered, while interests relating to migratory bird harvesting, hunting, and trapping activities are listed
37 as subtopics to be discussed within the larger topic.

38 Interests identified by S'ólh Téméxw Stewardship Alliance (STSA) signatory First Nations through
39 engagement related to the proposed Project were prioritized in consolidating topics, and language
40 provided by STSA signatory First Nations was used where feasible. Through the co-authorship process,
41 STSA signatory First Nations modified some of the preliminary Indigenous interests drawn from the B.C.
42 EAO Schedule C – AIR Table 6. This language was also incorporated into Table 11.8-10.

Table 11.8-10. S'ólh Téméxw Stewardship Alliance's Indigenous Interests Related to the Proposed Project

Indigenous Interest	Topics to Be Included
Harvesting and Subsistence Activities	<ul style="list-style-type: none"> ▪ Effects on the Fraser River ecosystem and water quality. ▪ Effects on migrating and spawning salmon. ▪ Effects on fish and fish habitat, other marine and aquatic species, and habitat. ▪ Effects on Aboriginal Rights to fish, harvest and hunt for FSC purposes. ▪ Effects of the proposed Project on migratory bird harvesting. ▪ Effects on hunting and trapping activities. ▪ Effects of the proposed Project on Aboriginal rights. ▪ Changes to the experience and preferences around the practice of harvesting rights and effects on the quality, quantity, and availability of resources. ▪ Effects on historical and contemporary harvesting sites and accessibility of culturally important harvesting sites. ▪ Changes to the abundance, distribution or quality of resources relied upon to engage in harvesting and subsistence activities. ▪ Effects of the proposed Project on current and future availability, quality and quantity of traditional foods. ▪ Effects to the accessibility and availability of traditional lands and resources.
Cultural Use Sites and Areas	<ul style="list-style-type: none"> ▪ Cumulative effects on the Southern Resident Killer Whale (due to effects downstream on the Salish Sea), to which the S'ólh Téméxw Stewardship Alliance signatory First Nations have a significant cultural connection. ▪ Effects of various proposed Project activities on cultural values and spiritual activities. ▪ Effects to cultural and spiritual practices caused by changes to or loss of access to cultural sites and areas. ▪ Effects on the Fraser River and sockeye salmon run, which are culturally significant not just subsistence resources. ▪ Effects of proposed Project activities on the cultural and ceremonial use areas in and around the proposed Project Area. ▪ Effects on cultural heritage, and structures, sites or things of historical, archaeological, paleontological, or architectural significance. ▪ Loss of access to and disenfranchisement from cultural sites.

Table 11.8-10. S'ólh Téméxw Stewardship Alliance's Indigenous Interests Related to the Proposed Project

Indigenous Interest	Topics to Be Included
Social and Economic Conditions	<ul style="list-style-type: none"> ▪ Changes to employment opportunities, Indigenous businesses, procurement opportunities, and Indigenous Government revenue. ▪ Effects on intercommunity relations and trade. ▪ Effects on infrastructure and services. ▪ Effects on Indigenous nations' ability to improve social and economic conditions. ▪ Effects on commercial and non-commercial fishing, hunting, trapping, and gathering and cultural or ceremonial activities and practices. ▪ Economic losses from proposed Project effects on harvesting. ▪ Effects on Indigenous and economic rights to marine fisheries and commercially licensed fishing, hunting, trapping, and gathering. ▪ Effects on Indigenous nations' future aspirations for sites or area surrounding the proposed Project.
Indigenous Health and Well-being	<ul style="list-style-type: none"> ▪ Changes to the experience when exercising an Indigenous interest, including presence of visual disturbances, changes in air quality, effects of vibrations from construction activities, and acoustic disruption. ▪ Effects on Indigenous health due to: <ul style="list-style-type: none"> – Changes in harvesting and subsistence activities – Effects of vibrations from construction activities and acoustic disturbance – Dust caused by construction and increased traffic – Reduced air quality as a result of increased road and vessel traffic ▪ Effects of increased road traffic on safety. ▪ Cumulative effects of increased road and vessel traffic, such as the exacerbation of cultural stress, which results from the erosion of integrity of cultural systems and manifests as psychological, physical, emotional, and/or spiritual health disorders. ▪ Cultural stress contributes to higher suicide rates in Stó:lō First Nations relative to Canada's national averages. Today, cultural stress is linked to the cumulative pressures on S'ólh Téméxw. ▪ Effects on health and well-being from the effects to traditional ways of life and to cultural sites. ▪ Effects on the quality, quantity, and availability of harvested country foods. ▪ Effects on the value and perceived quality of country foods. ▪ Effects on air quality, noise, water quality.

Table 11.8-10. S’ólh Téméxw Stewardship Alliance’s Indigenous Interests Related to the Proposed Project

Indigenous Interest	Topics to Be Included
Cultural Continuation	<ul style="list-style-type: none"> ▪ Changes to the ability to revitalize, develop, and participate in intergenerational cultural transmission due to effects on experiences of being on the land (such as, changes in air quality, noise exposure, effects of vibrations from construction activities). ▪ Disconnection from cultural heritage due to changes to sense of place and identity due to changes in accessibility and real and perceived disturbance of the environment. ▪ Disconnection from cultural heritage due to interruption of the use of travel ways, navigable waterways, and water bodies. ▪ Effects on navigation on the Fraser River. ▪ Effects on relationships with salmon and other aquatic relatives. ▪ Changes to the ability to revitalize, develop, and participate in intergenerational cultural transmission due to effects on current and future availability and quality of country foods (traditional foods).
Indigenous Governance Systems	<ul style="list-style-type: none"> ▪ Effects on Indigenous governance (including cumulative effects) due to insufficient resources and capacity for S’ólh Téméxw Stewardship Alliance signatory First Nations to assess the effects of major projects. ▪ Change to S’ólh Téméxw Stewardship Alliance signatory First Nations’ cultural traditions, laws, and governance systems that inform how they exercise their Aboriginal Rights.

1 **11.8.3 Summary of Engagement**

2 **11.8.3.1 Engagement Overview**

3 Subsection 11.1.4 Summary of Engagement provides an overview of FortisBC’s Indigenous engagement
4 principles and objectives for the proposed Project.

5 FortisBC has been engaging with the S’ólh Téméxw Stewardship Alliance (STSA) signatory First Nations
6 regarding the proposed Project, proposed Project activities, and the proposed Project Area since July
7 2019. Engagement between FortisBC and the STSA signatory First Nations regarding the proposed Project
8 initially occurred via the People of the River Referrals Office, or in some cases, with some of the Indigenous
9 nations individually. Starting in September 2020, FortisBC engaged with the STSA on behalf of the STSA
10 signatory First Nations at the request of the STSA and under guidance by the B.C. EAO. Due to COVID-19,
11 all engagement in 2020 and 2021 was carried out virtually. A Capacity Funding Agreement has been
12 negotiated and an amendment is expected to be signed in the Summer/Fall of 2024.

13 More details on past and proposed engagement activities with the STSA are included in Tables 11.8-11
14 and Table 11.8-12. Table 11.8-11 describes key engagement activities that have taken place from the
15 start of early engagement until October 2024.

Table 11.8-11. Summary of Past Engagement with S’ólh Téméxw Stewardship Alliance

Dates	Key Engagement Activity	Results of Engagement	Status
July 2019	IPD	FortisBC provided the draft IPD to the People of the River Referrals Office, Seabird Island Band and Shxw’ówhámél First Nation for their review and input. No comments were received.	Complete
July 2019 to Present	Project Information and Updates	FortisBC provided regular proposed Project updates, information on regulatory processes, schedule extensions, and comment periods to STSA.	Ongoing
August 2020 to December 2020	Draft AIR and Draft VC Selection	FortisBC provided the draft AIR to the People of the River Referrals Office and S’ólh Téméxw Stewardship Alliance, and requested a meeting to discuss the draft AIR so FortisBC could incorporate any feedback and provide updated copies of the draft AIR. FortisBC also provided a list of draft VCs for feedback. The S’ólh Téméxw Stewardship Alliance provided comments on the proposed list of draft VCs.	Complete
February 2021 to July 2022	Capacity Funding Agreement	FortisBC provided a draft Capacity Funding Agreement and met with the S’ólh Téméxw Stewardship Alliance to discuss capacity funding. FortisBC exchanged emails and phone calls to incorporate feedback from the S’ólh Téméxw Stewardship Alliance into updated drafts of the Capacity Funding Agreement.	Ongoing
October 2020 to September 2021	DPD	The S’ólh Téméxw Stewardship Alliance provided comments on the draft DPD during a meeting in January 2021. FortisBC incorporated the comments into the final DPD. FortisBC invited the S’ólh Téméxw Stewardship Alliance to attend the two DPD workshops held on October 27, 2020, and June 16, 2021. The S’ólh Téméxw Stewardship Alliance attended the second workshop.	Complete
November 2020	Confirmation of Engagement Approach	FortisBC emailed each of the S’ólh Téméxw Stewardship Alliance signatory First Nations (except Seabird Island Band) to confirm that FortisBC’s engagement of the S’ólh Téméxw Stewardship Alliance on behalf of the Indigenous nations met the needs of each Indigenous nation. FortisBC received no response to the email.	Complete

Table 11.8-11. Summary of Past Engagement with S’ólh Téméxw Stewardship Alliance

Dates	Key Engagement Activity	Results of Engagement	Status
February 2021 to September 2022	Indigenous Knowledge and Secondary Sources	<p>FortisBC emailed the S’ólh Téméxw Stewardship Alliance with a list of secondary sources it had prepared to use in the proposed Project Application if approved. The S’ólh Téméxw Stewardship Alliance provided comments on the list of secondary sources. FortisBC invited the S’ólh Téméxw Stewardship Alliance to two Indigenous Knowledge workshops being held for participating Indigenous Nations on March 29 and April 22, 2022. The S’ólh Téméxw Stewardship Alliance attended the workshop on March 29, 2022.</p> <p>STSA have provided FortisBC with Indigenous Knowledge sources to use through the collaborative drafting of subsection 11.8.</p>	Ongoing
April 2021 to May 2022	Field Work Studies	<p>FortisBC invited the S’ólh Téméxw Stewardship Alliance to participate in fieldwork studies, virtually or in-person. FortisBC offered summary calls to the S’ólh Téméxw Stewardship Alliance, to discuss completed fieldwork studies. The S’ólh Téméxw Stewardship Alliance attended a summary call on May 12, 2022.</p>	Complete
February 2022 to May 2022	B.C. EAO/IAAC TAC Workshops	<p>The S’ólh Téméxw Stewardship Alliance was invited to participate in the following B.C. EAO/IAAC Workshops:</p> <ul style="list-style-type: none"> ▪ January 26, 2022: Terrestrial and Aquatics ▪ February 23, 2022: Cumulative Effects Assessment ▪ March 8, 2022: Air Quality and Human Health ▪ April 5, 2022: Greenhouse Gas Emissions ▪ April 26, 2022: Public Safety, Accidents, and Malfunctions <p>The S’ólh Téméxw Stewardship Alliance attended the February 23 and April 26, 2022, workshops.</p>	Complete
October 2021 to May 2022	Proposed Project Site Tours	<p>FortisBC invited the S’ólh Téméxw Stewardship Alliance to participate in multiple site tours and provided registration information. FortisBC offered virtual and in-person site tour options. The S’ólh Téméxw Stewardship Alliance attended in-person site tours on June 13, 2022, and October 12, 2023.</p>	Ongoing

Table 11.8-11. Summary of Past Engagement with S’ólh Téméxw Stewardship Alliance

Dates	Key Engagement Activity	Results of Engagement	Status
March 2022 to June 2022	TDRs	FortisBC emailed the S’ólh Téméxw Stewardship Alliance to provide the opportunity to review the TDRs prior to their inclusion in the Application. FortisBC provided a list of TDRs and asked the S’ólh Téméxw Stewardship Alliance which TDRs they would like to review. The S’ólh Téméxw Stewardship Alliance asked for the opportunity to review them all and provided comments on all of the TDRs that were available at the time of writing.	Complete
September 2022 to Present	Subsection 11.8	After providing STSA with Revs A and B of subsection 11.8, FortisBC and STSA agreed to co-draft the subsection. This version of subsection 11.8 is the result of weekly or biweekly co-drafting sessions.	Ongoing
March 2024 to Present	Removal of waterborne activities and components associated with the proposed Project	FortisBC met with STSA to discuss the avoidance technique of “Removal of Waterborne Deliveries” to mitigate potential effects on Fish, Fish Habitat and Indigenous Interests that were raised by some Indigenous nations during engagement on the proposed Project.	Ongoing

- 1 Tables 11.8-11 and 11.8-12 describe engagement activities by FortisBC that supported the S’ólh Téméxw
- 2 Stewardship Alliance (STSA) s understanding of the proposed Project and its potential effects on the STSA
- 3 and its Indigenous Interests. These included:
- 4 ▪ Providing written summaries describing the proposed Project.
- 5 ▪ Offering virtual or in-person tours of the proposed Project Site.
- 6 ▪ Opportunities to participate in virtual meetings and workshops.
- 7 ▪ Invitation to participate in ongoing fieldwork studies, virtually or in-person.
- 8 ▪ Review of draft Application TDRs and EA sections, including this Section 11 subsection.
- 9 Table 11.8-12 describes planned engagement activities that are proposed to take place after
- 10 October 2024.

Table 11.8-12. Summary of Planned Engagement with S’ólh Téméxw Stewardship Alliance

Subject/Topics for Future Engagement	Goals and Objectives for Engagement
Proposed Project Updates/Project Review	<ul style="list-style-type: none"> ▪ Provide regular proposed Project updates to the S’ólh Téméxw Stewardship Alliance (STSA). ▪ Continue to collaborate on the finalization of STSA subsection 11.8 Meet to resolve issues and concerns raised.
Proposed Project Site Tours	<ul style="list-style-type: none"> ▪ Additional virtual or in-person proposed Project Site tours to inform the STSA about the proposed Project.
Open Houses/Community Presentations	<ul style="list-style-type: none"> ▪ Present summary of proposed Project and Application findings as requested by STSA. ▪ Seek feedback from the STSA community members and discuss issues raised.

1 **11.8.3.2 Input Received and Issues Raised**

2 Table 11.8-13 summarizes the key issues raised by STSA at the time of writing.

3

Table 11.8-13. Summary of Key Issues Raised by S'ólh Téméxw Stewardship Alliance

Summary of Issues Raised	FortisBC Response	S'ólh Téméxw Stewardship Alliance's Perspectives on the Resolution of Issues	Status/Where Addressed
<p>Concerns about potential effects on air quality, including in the Fraser Valley. S'ólh Téméxw Stewardship Alliance nation members are concerned about pollution from the Metro Vancouver area affecting human health.</p> <p>Members are also concerned about pollution affecting wind-dried salmon, which can only be successfully dried in the Fraser Canyon.</p>	<p>The proposed Project Application considers a project case and cumulative case for air quality emissions. These assessments use the latest available air quality monitoring data from the vicinity of the proposed Project for the background and existing conditions. FortisBC considers upstream GHG emissions for the proposed Project as per SACC requirements but does not consider the upstream air quality effects as it is not in the scope of the proposed Project. The methodology used in the Air Quality assessment of the assessment satisfies the requirements of Metro Vancouver, B.C. EAO, IAAC, and the SACC.</p>	<p>STSA concerns from an air quality perspective have been adequately addressed through ongoing designated discussions related to point source emissions and how FortisBC and consultants will use BAT when it comes to applying for an air quality permit through Metro Vancouver.</p> <p>STSA considers this issue resolved, contingent on FortisBC's diligent care that interactions between air quality and dust are managed through mitigation measures.</p>	<p>Potential effects of the proposed Project on the health of S'ólh Téméxw Stewardship Alliance nation members and on wind-dried salmon are assessed in subsection 11.8.5.3.</p>
<p>Concerns about potential effects on surface water quality and concerns about potential effects on fish, fish habitat and fish health, particularly salmon.</p> <p>Members are also concerned about potential effects on surface water related effects on the FSC well-being of S'ólh Téméxw Stewardship Alliance nation members.</p>	<p>Barging will no longer occur as part of the proposed Project; therefore, potential effects from barging are no longer applicable.</p>	<p>No longer a concern assuming barging is no longer occurring.</p>	<p>Resolved</p>
<p>Concerns about potential effects on water quality from spills. S'ólh Téméxw Stewardship Alliance nation members are concerned about contaminated water on resources and Stó:lō culture. The S'ólh Téméxw Stewardship Alliance would like a worst-case scenario assessment be conducted for shipping during the construction phase.</p>	<p>FortisBC has altered the delivery of construction materials for the proposed Project based on feedback from potentially affected First Nations and the MOF is no longer part of the proposed Project. FortisBC is of the view that there will no longer be any potential effects to Fish and Fish Habitat due to the proposed Project scope.</p>	<p>The transport of materials via truck and pre-constructed elements to the site has raised some questions related to potential risk. All materials being transported are inert. The most risk is from a transport losing a load of material. The prevention measures, mitigation, and spill response plan for a spill of gravel is a lesser worst case and many other scenarios.</p>	<p>Concerns related to trucking and traffic are assessed in subsection 11.8.5.3.</p>
<p>Concern that the RAA for the Archaeological and Heritage Resource does not consider effects beyond the proposed Project Site, for example if there were an accident or malfunction during shipping activities.</p>	<p>FortisBC has revised the scope of the proposed Project based on feedback from potentially affected First Nations and the waterborne activities including vessel and barging activities are no longer part of the proposed Project. FortisBC is of the view that there will no longer be any potential effects to Archaeological and Heritage Resources.</p>	<p>Potential concern of loading and offloading of materials into or off trucks and any potential concerns of construction activities on archaeological and heritages resources.</p>	<p>Concerns related to trucking and traffic are assessed in subsection 11.8.5.3.</p>
<p>Concern about the interconnection of Stó:lō Peoples and how potential effects of the proposed Project may affect all Indigenous nations connected by the Fraser River watershed, including their mental and cultural health. Concerns about how loss of cultural connectedness could lead to a loss of cultural transmission to future generations.</p>	<p>FortisBC recognizes the importance of these relationships and their inter-connected nature. FortisBC has included the Current and Future Generations component in the Application to evaluate cultural transmission to future generations.</p>	<p>Barriers to access and potential reduced quality in experience from dust, air, and noise concerns. Spiritual effects from the potential reduction in health of the air, water, and land resources.</p>	<p>Potential effects of the proposed Project on the quality of experience, and health of S'ólh Téméxw Stewardship Alliance nation members are assessed in subsection 11.8.5.3.</p>
<p>Concerns about cumulative effects on the ecosystem of S'ólh Téméxw as an integrated system and resulting effects on the successful maintenance and transmission of cultural practices, which are necessary for the health and well-being of S'ólh Téméxw Stewardship Alliance signatory First Nations.</p>	<p>The Application assesses cumulative effects of the proposed Project on Indigenous Health and Well-being, which incorporates the cumulative effects assessment of linked VCs.</p>	<p>STSA does have concerns related to the number of major projects in this part of the Fraser River system and capacity for the river, ecosystem, and Indigenous Peoples to cope with the increased development and effects it has on the cultural practices and health of Indigenous Peoples.</p> <p>This project needs to be assessed in terms of its timelines and associated schedule with that of the Fraser River Tunnel Project just downstream.</p>	<p>Concerns related to Indigenous health are assessed in subsection 11.8.5.3.</p>

Table 11.8-13. Summary of Key Issues Raised by S’ólh Téméxw Stewardship Alliance

Summary of Issues Raised	FortisBC Response	S’ólh Téméxw Stewardship Alliance’s Perspectives on the Resolution of Issues	Status/Where Addressed
<p>Concerns about potential effects like runoff, dust, erosion, and sediment changes affecting protected zones, including near Tilbury Island and the Tilbury slough, as well as related impacts to the Fraser River ecosystem, fish and habitat, and cultural sites along the Fraser River. Concerns around potential cultural stress due to perceived impacts on the Fraser River during proposed site preparation activities, which could contribute to mental health challenges. Concerns were raised about the entirety of Fraser River being affected from proposed Project activities, including existing environmental concerns about contaminated sites, threatened stream offshoots from the Fraser River, and the cultural significance of the Fraser River to STSA signatory First Nations.</p>	<p>FortisBC indicated that there will be no residual effects on Indigenous interests related to Fish and Fish Habitat VCs, inclusive of STSA concerns about migrating and spawning salmon due to proposed site preparation.</p>	<p>Potential effects from tire toxins (6PPD-q) and dust, potentially reducing quality of experience and Fish and Fish Habitat. Spiritual effects from the potential reduction in health of the air, water, and land resources. Potential effects of truck traffic to access to the area, and cultural continuation to future generations from on the land learning experiences.</p>	<p>Concerns related to trucking and traffic are assessed in subsection 11.8.5.3.</p>
<p>Seabird Island Band expressed concerns about runoff water treatment conditions, including contaminants from sawmills and requested more information about FortisBC’s frequency of methane leak checks. Request for a map to assess the impact of flood control structures were also made. Seabird Island Band emphasized the need for explicit discussion on the proposed Project’s effects on the Fraser River ecosystem and water quality, particularly Tilbury slough, and highlighted collaborative efforts on fishing spots.</p>	<p>FortisBC confirms the absence of an oil-water separator currently but will consider it for the future. FortisBC plans to treat LNG water and install a separator for parked vehicles. FortisBC is committed to yearly checks for air quality permits, and information on Tilbury slough which can be found in the Fish and Fish Habitat TDR. Since barging will no longer occur as part of the proposed Project, potential effects from barging are no longer applicable. FortisBC proposes further conversations around VC with technical members of its team to address specifics.</p>	<p>Seabird Island Band informed FortisBC that since transport by water is no longer relevant, the issue of runoff water is resolved. Seabird Island Band notes that their current concerns reflect those already expressed by STSA in regard to potential effects of 6PPD-q runoff into adjacent water ways from increased truck traffic.</p>	<ul style="list-style-type: none"> ▪ Resolved ▪ Concerns related to trucking and traffic are assessed in subsection 11.8.5.3.
<p>STSA seeks confirmation that barging occurs only during project construction and made inquiries about air quality measurement challenges and requested a spill notification plan for Indigenous nations. STSA raised questions about alignment with previous work, like site preparation.</p>	<p>Barging will no longer occur as part of the proposed Project; therefore, potential effects from barging are no longer applicable.</p>	<p>No longer a concern assuming barging is no longer occurring.</p>	<p>Resolved</p>
<p>Concerns about the size of the proposed facility and potential malfunctions in new facilities.</p>	<p>FortisBC asserts there are no residual effects after mitigations and therefore has not detailed them in the Application. They commit to offsetting measures in their mitigations, going beyond standard requirements and collaborating with Nations for offsetting. FortisBC contends that with these measures there are no residual effects on Fish and Fish Habitat and other VCs, as per their assessment.</p>	<p>STSA agreed to FortisBC’s updated approach to Section 11 methodology and writing (as of August 2023), and provided it was with the condition that STSA can record their own opinions in the chapter for residual and cumulative effects assessments. STSA also asked for clarification on FortisBC’s rationale for assessing no effects on fish habitats and other VCs.</p>	<p>Residual Effects is assessed in subsection 11.8.5.5 and Cumulative Effects are assessed in subsection 11.8.5.6.</p>
<p>STSA inquired about whether consideration was given to the interrelation between air and water quality through the proposed Project interactions, assuming the BAT will be employed by FortisBC.</p>	<p>FortisBC noted that the finalization of Air Quality may affect the Groundwater and Surface Water VC sections. The FortisBC Air Quality expert did attend a meeting with just STSA (Seabird was not able to attend) and provided greater details on Air Quality and its effect to water quality (including Surface Water and Groundwater). FortisBC discussed how it predicted more limited effects from Air Quality emissions given that emissions were limited to only the proposed Project Footprint after mitigations. FortisBC confirmed the finalization of Air Quality, Surface Water, and Groundwater VCs with no major revisions.</p>	<p>FortisBC’s diligent care that interactions between air quality and water quality are managed through mitigation measures.</p>	<p>List of mitigation measures are available in Appendix A.</p>

Table 11.8-13. Summary of Key Issues Raised by S'ólh Téméxw Stewardship Alliance

Summary of Issues Raised	FortisBC Response	S'ólh Téméxw Stewardship Alliance's Perspectives on the Resolution of Issues	Status/Where Addressed
<p>Seabird Island Band indicated their interest in specific offset measures to address existing water quality issues around the proposed Project Site.</p>	<p>The FortisBC Air Quality expert attended a meeting with just STSA (Seabird was not able to attend) and provided greater details on Air Quality and its potential effect to water quality (including Surface Water and Groundwater). FortisBC discussed how it predicted more limited potential effects from Air Quality emissions given that emissions were limited to only the proposed Project Footprint after mitigations.</p> <p>Seabird Island Band was not available to attend the meeting, but FortisBC provided a copy of the meeting notes for Seabird Island Band to review.</p>	<p>Seabird Island Band acknowledges FortisBC's updated approach to consider offsetting measures in the TMJ project.</p>	<p>Resolved</p>
<p>Potential effects from tire toxins (6PPD-q) and dust, potentially reducing quality of experience and spiritual effects from the potential reduction in health of the air, water and land resources.</p>	<p>FortisBC commits to exploring 6PPD-q research with scientific/academic partners, including pre- and post-rainfall sampling using dry street sweepers/cleaners.</p>	<p>STSA acknowledges FortisBC commitment to exploring research options however, STSA would like bioswales implemented as a mitigation measure.</p>	<p>Potential effects of the proposed Project on the quality of experience, and health of S'ólh Téméxw Stewardship Alliance nation members are assessed in subsection 11.8.5.3.</p>

1 11.8.4 Information Sources

2 Sources used to inform the assessment of potential effects of the proposed Project on the Indigenous
3 interests of the STSA signatory First Nations include the following publicly available information sources:

- 4 ▪ Proposed Project Description and other proposed Project-related information.
- 5 ▪ Records of consultation between FortisBC and Indigenous nations regarding the proposed Project.
- 6 ▪ Information from similar projects along or near the Fraser River, including submissions made by
7 Indigenous nations, that have undergone regulatory review including EAC applications and B.C. EAO
8 assessment reports, such as for the TMJ project, Pattullo Bridge Replacement project; federal Review
9 Panel Environmental Impact Statements and panel reports, such as the Trans Mountain Expansion
10 project (TMEP) and Roberts Bank Terminal 2 (RBT2) project; and VFPA PER Permit Reports, such as
11 the CN Bridge Seismic Retrofit.
- 12 ▪ Resource agreements between Indigenous nations and government (such as, Comprehensive Fisheries
13 Agreements).
- 14 ▪ Indigenous communal licence information for Pacific Fisheries Management Areas.
- 15 ▪ FSC fisheries licence information for the Fraser River.
- 16 ▪ Relevant court decisions (such as, R. v. Sparrow [1990] 1 S.C.R. 1075; R. v. Powley [2003] 2 S.C.R. 207,
17 2003 SCC 43).
- 18 ▪ Federal websites and Census data (such as CIRNAC).
- 19 ▪ Indigenous-based planning documents, such as the S'ólh Téméxw Use Plan and Policy.
- 20 ▪ Indigenous Nation websites.
- 21 ▪ Aboriginal Treaty and Rights Information System.
- 22 ▪ Academic literature, historical and ethnographic sources (such as journal articles and published
23 books), including I am Stó:lō (Carlson 1998); Revitalizing Indigenous Law with the Lower Fraser
24 Fisheries Alliance: Legal Traditions of the Peoples of the Lower Fraser (LFFA 2021); and A Stó:lō-Coast
25 Salish History Atlas (Carlson et al. 2001).
- 26 ▪ Material and information provided by the Indigenous Nation, including Indigenous Knowledge,
27 Cultural Use studies and Land Use information.

28 FortisBC shared a list of publicly available information sources with the S'ólh Téméxw Stewardship Alliance
29 (STSA) for review and feedback. FortisBC asked the STSA to recommend additional sources for
30 consideration. FortisBC received comments from the STSA requesting the addition of the following three
31 resources to the list of information sources:

- 32 ▪ Keith Carlson (1998) I am Stó:lō.
- 33 ▪ LFFA-RELAW Team (LFFA 2021) Revitalizing Indigenous law with the Lower Fraser Fisheries Alliance:
34 Legal Traditions of the Peoples of the Lower Fraser.
- 35 ▪ Keith Carlson, Albert McHalsie, and Jan Perrier (2001) A Stó:lō-Coast Salish Historical Atlas.

36 Where feasible, and pending availability, potential sources have been identified by STSA archival
37 researchers. This includes archival resources that may be gathered in collaboration with STSA archival
38 researchers for further information relating to subsection 11.8.5.2 Existing Conditions, and interviews with
39 Stó:lō Knowledge Keepers and experts in Stó:lō heritage and culture may be conducted to inform the
40 potential effects assessment.

1 The key cultural principles that are used in S'ólh Téméxw Stewardship Alliance (STSA)'s evaluation of
2 proposed Project effects on S'ólh Téméxw are based on a combination of documents: the Integrated
3 Cultural Assessment for the proposed TMEP, developed based on information collected in 2014, the Stó:lō
4 Heritage Policy Manual (S'ólh Téméxw Stewardship Alliance 2003; v1.1), and the Revitalizing Indigenous
5 Law with the Lower Fraser Fisheries Alliance (2021).

6 Primary data (consisting of nine transcribed interviews) were accessed through the Stó:lō Library and
7 Archives. These interviews were part of Traditional Use Studies carried out in 1996/1997 by the Stó:lō
8 Research and Resource Management Centre. No new interviews were carried out as part of the study.
9 The Application used peer reviewed secondary sources, some of which included primary accounts (that is
10 excerpts of interviews) like Carlson et al. (2001). Historical texts like Above the Sand Heads (Ladner 1979)
11 are based on "firsthand accounts of pioneers". This text was not peer reviewed; the volume was prepared
12 for publishing by the author.

13 A list of all sources used in the assessment of potential effects on the Indigenous interests of the
14 S'ólh Téméxw Stewardship Alliance (STSA) is included in subsection 11.8.7 References. Sources of all
15 information used in preparing the assessment of effects of the proposed Project on the Indigenous
16 interests of the STSA signatory First Nations are included in Appendix A. Additionally, Appendix A notes
17 where information represents the views of the STSA, the proponent or otherwise. It also clearly labels
18 information sources that include Indigenous Knowledge.

19 **11.8.5 Assessing Potential Effects on Indigenous Interests**

20 This subsection provides assessment of potential effects of the proposed Project on S'ólh Téméxw
21 Stewardship Alliance's (STSA) Indigenous interests from both FortisBC's and STSA's perspective.

22 The following subsections include a description of:

- 23 ▪ Assessment boundaries
- 24 ▪ Existing conditions
- 25 ▪ Potential effects to STSA Indigenous interests due to the proposed Project
- 26 ▪ Effects Management (proposed mitigation measures)
- 27 ▪ Characterization of residual effects
- 28 ▪ Cumulative effects

29 Indigenous interests are not mutually exclusive and this subsection may not reflect the overlap of interests
30 outlined in Table 11.8-10. In addition to the interests identified by STSA, FortisBC has engaged with STSA
31 to determine the alignment of its Indigenous interests with the preliminary Indigenous interests and
32 potential effects outlined in the AIR.

33 FortisBC has included the list of Indigenous interests, as documented in the B.C. EAO schedule A - AIR
34 Table 6, in addition to the Indigenous interests identified by STSA described in the B.C. EAO Schedule B
35 Assessment Plan Table 3 (Table 11.3-6). As per subsection 11.8.2.9, potential effects of the proposed
36 Project on STSA Indigenous interests are assessed by FortisBC and STSA for the following subcomponents:

- 37 ▪ Harvesting and Subsistence Activities
- 38 ▪ Cultural Use Sites and Areas
- 39 ▪ Social and Economic Conditions
- 40 ▪ Indigenous Health and Well-being
- 41 ▪ Cultural Continuation
- 42 ▪ Indigenous Governance Systems

1 The assessment draws forward the results (predicted residual effects) of the effects assessment for the
2 following VCs:

- 3 ▪ Subsection 7.2, Air Quality
- 4 ▪ Subsection 7.3, Acoustic
- 5 ▪ Subsection 7.4, Surface Water
- 6 ▪ Subsection 7.5, Groundwater
- 7 ▪ Subsection 7.6, Soil
- 8 ▪ Subsection 7.7, Vegetation
- 9 ▪ Subsection 7.8, Wildlife and Wildlife Habitat
- 10 ▪ Subsection 7.9, Fish and Fish Habitat
- 11 ▪ Subsection 7.10, Employment and Economy
- 12 ▪ Subsection 7.11, Land and Resource Use
- 13 ▪ Subsection 7.12, Infrastructure and Services
- 14 ▪ Subsection 7.13, Archaeological and Heritage Resources
- 15 ▪ Subsection 7.14, Culture
- 16 ▪ Subsection 7.15, Human Health

17 A summary of existing conditions and residual effects assessment conclusions for linked VCs used in the
18 assessment of potential effects on Indigenous interests is presented in subsection 11.1.3, Summary of
19 Valued Components Linked to Indigenous Interests. Conclusions from the assessments of linked VCs are
20 presented in the discussions of potential effects, as applicable (subsection 11.8.5.3).

21 **11.8.5.1 Assessment Boundaries**

22 The boundaries of the Indigenous interest's assessment are based on the potential for the proposed
23 Project to interact with and result in an effect on the Indigenous interests of S'ólh Téméxw Stewardship
24 Alliance (STSA) signatory First Nations.

25 **Spatial Boundaries**

26 All proposed Project components within the proposed Project Footprint are within S'ólh Téméxw
27 (Figure 11.8-1). The spatial assessment boundaries for each Indigenous interest were identified by
28 FortisBC based on the overlap of S'ólh Téméxw with the combined LAAs and the combined RAAs identified
29 for linked VCs as per Table 11.8-18. The LAA of each Indigenous interest consists of the combined LAAs of
30 VCs that are linked to the Indigenous interest, whereas the RAA of each Indigenous interest consists of the
31 combined RAAs of VCs that are linked to the Indigenous interest.

32 S'ólh Téméxw Stewardship Alliance has indicated to FortisBC that from its perspective that spatial
33 boundaries of importance for its signatory First Nations extend beyond the FortisBC proposed Project
34 Footprint and LAAs and RAAs for the effects assessment, as Indigenous interests extend across S'ólh
35 Téméxw. STSA LAAs are shown on Figures 11.8-10 and 11.8-11.

36 As this is a co-drafted section, where there are divergent perspectives relating to Indigenous interests
37 topics through the effects assessment, the spatial boundaries identified by FortisBC and STSA may be
38 referenced to connect to the potential interactions between Indigenous interest subtopics and proposed
39 Project activities.

40 The assessment of potential effects of the proposed Project on Indigenous interests applies to all
41 members of the STSA signatory First Nations living, working, or exercising Indigenous interests within the
42 respective LAA and RAA.

1 **Temporal Boundaries**

2 The potential effects specific to the proposed Project are based on the following three main phases:

- 3 1) Construction – Estimated 3 to 6-year duration.
4 2) Operations and Maintenance – Estimated 40+ year duration.
5 3) Decommissioning or Abandonment – Estimated 2-year duration.

6 **Administrative Boundaries**

7 No administrative boundaries are known to limit the assessment of potential effects to the Indigenous
8 interests of STSA.

9 **Technical Boundaries**

10 Technical boundaries, including data limitations, include:

- 11 ▪ The activities of Stó:lō within S'ólh Téméxw must be seen through a holistic view of economic, social,
12 political, environmental, and spiritual connectivity. All things have Shxwelí (spirit), and all things are
13 interconnected. Stó:lō socio-cultural and socio-economic relations, values, and behaviours are factors
14 of their deep connectedness to the ancestors, land, air, water, resources, and cultural places of
15 S'ólh Téméxw. This holistic, interconnected approach is challenging to demonstrate in an impact
16 assessment framework where VCs are assessed in relative isolation.
- 17 ▪ Due to the integrated and interconnected nature of Stó:lō cultural principles and values S'ólh Téméxw
18 Stewardship Alliance has indicated to FortisBC that from its perspective that spatial boundaries of
19 importance for its signatory First Nations extend beyond the FortisBC proposed Project Footprint and
20 LAAs and RAAs for the effects assessment, as Indigenous interests that may be affected extend across
21 S'ólh Téméxw. The differences in spatial boundaries as noted represent a technical boundary to the
22 assessment, as different geographic areas are considered from the perspectives of STSA signatory
23 First Nations and FortisBC for the assessment of potential effects.
- 24 ▪ Census data collected by Statistics Canada on STSA signatory First Nations describes socio-economic
25 information for on-reserve populations which are only subsets of the total STSA signatory First
26 Nations' populations.
- 27 ▪ Population statistics do not consider that many individuals may consider themselves Stó:lō but are not
28 registered as a 'status Indian' under the *Indian Act*. These individuals would not be part of the
29 registered population statistics for the STSA signatory First Nations.
- 30 ▪ Interviews from Traditional Use Studies carried out in 1996/1997 by the Stó:lō Research and Resource
31 Management Centre were accessed through the Stó:lō Library and Archives. No new (that is proposed
32 Project-specific) interviews were carried out as part of the study. This type of older information
33 provides valuable context for the assessment but is not considered to be fully representative of the
34 perspectives of STSA signatory First Nation members with respect to current conditions in S'ólh
35 Téméxw.

36 The FortisBC Application has also been informed by recent environmental assessments and regulatory
37 reviews of projects along the Fraser River. Sources of information include proponent EAC applications,
38 draft and final B.C. EAO assessment reports, federal Review Panel EIS's and final review panel reports,
39 associated project provincial and federal conditions, and VFPA PER permits. These sources of information
40 were used to reduce some uncertainty in assessment conclusions due to the previously described technical
41 boundaries.

1 **11.8.5.2 Existing Conditions**

2 This subsection describes the existing conditions in the proposed Project Footprint and Indigenous
3 interest-specific LAAs and RAAs within which potential effects of the proposed Project and/or cumulative
4 effects on the S'ólh Téméxw Stewardship Alliance (STSA) signatory First Nations interests may occur.
5 Through ongoing discussions during the co-drafting of subsection 11.8, STSA has provided FortisBC with
6 information regarding specific areas or locations that are important to them and have the potential to be
7 affected by the proposed Project.

8 This subsection also describes historic and current use of the proposed Project Area by Indigenous Peoples
9 over time and practices in the proposed Project Footprint and Indigenous interest-specific LAAs and RAAs
10 regarding Indigenous interests, including a description of how existing conditions of Indigenous interests
11 have been affected by past projects and activities.

12 For the purposes of this assessment, the discussion that follows separates fishing, gathering, ceremony,
13 and governance. It should be noted however, that these practices and their values are integrated and
14 overlapping. Fishing, gathering, and hunting practices take place alongside each other. For example,
15 gathering reeds for mats may take place on fishing excursions for eulachon. Salmon fishing from family
16 owned, inherited sites along the Fraser River is as much a practice of governance and an expression of
17 rights and title as it is about resource harvesting. Spirituality and ceremony are embedded in all these
18 practices as shxwelí connects all things including plants, air, earth, water, animals and people in S'ólh
19 Téméxw. The footprint left by each of these practices is therefore cultural and significant.

20 **Historical Context**

21 The S'ólh Téméxw Stewardship Alliance (STSA) signatory First Nations have Indigenous interests
22 throughout S'ólh Téméxw, including the area encompassed by the proposed Project Footprint (S'ólh
23 Téméxw Stewardship Alliance 2018). Traditionally, Stó:lō Peoples used the area of the lower Fraser River
24 for a variety of cultural purposes (refer to Figures 11.8-10 and 11.8-11). The proposed Project Area has
25 historic values tied to fishing, hunting, plant gathering, ceremonial activities, habitation, and other
26 resource procurement activities (S'ólh Téméxw Stewardship Alliance 2018). These historic values are
27 inseparable from the present and future health and well-being of the Stó:lō and their Indigenous interests.

28 While first contact with *Xwelítem* (non-Indigenous people) in the Strait of Georgia took place with
29 European explorers in the late 18th century, it was the interactions of 19th century that had the most
30 impact on Stó:lō Peoples and S'ólh Téméxw (Carlson et al. 2001, 86). The second wave of interaction with
31 *Xwelítem* was based on trade with the HBC in the 1820s. In 1827, Fort Langley was established by the HBC
32 in S'ólh Téméxw.

33 The migrations of miners and settlers to S'ólh Téméxw in 1858 with the Fraser River Goldrush had a
34 dramatic impact on the land and lives of the Stó:lō Peoples. Between 1858 and 1859, 33,000 *Xwelítem*
35 migrated to S'ólh Téméxw (Carlson et al. 2001). The colony of British Columbia was established in 1858
36 as a means of controlling the large number of miners who travelled through the Fraser Valley to the Fraser
37 River in search of gold. The first reserves in S'ólh Téméxw were established at this time near Yale, B.C., to
38 reduce tensions between miners and First Nations people (Carlson et al. 2001). Reservations were created
39 throughout S'ólh Téméxw as Indigenous Peoples were continually displaced by settlers.

40 The Royal Engineers marked out land for sale along the Fraser River in areas deemed most suitable for
41 farming (Begg 1894). Land laws were created to encourage the settlement of British Columbia. The Land
42 Proclamation of 1859 established Crown ownership of "all the lands in British Columbia, and all the mines
43 and minerals" (Douglas 1859). With the large numbers of immigrants arriving to the Gold Fields, the
44 demand for land was so great that the surveyors could not survey land quickly enough or in the right

1 places (Begg 1894). The Land Pre-emption Proclamation (1860) modified the 1859 proclamation and
2 allowed “British subjects and aliens who shall take the oath of allegiance to her Majesty” to claim and
3 settle upon any lands, to a maximum of 160 acres (Government of B.C. 1861).

4 The Pre-emption Ordinance of 1866 excluded all First Nations from pre-empting land. This colonial
5 system of land allocation served Britain’s desire to establish a British and pro-British society in the new
6 colony (Begg 1894). For example, the land on which Ladner village (4 km to the southwest of the
7 Proposed Tilbury LNG Project and within the LAA) now sits was part of a 160-acre parcel pre-empted in
8 1868 by William H. Ladner (Philips 2003). Similarly, Steveston (10 km to the west of the proposed Project
9 and within the LAA) was built on land purchased in 1886 by W.H. Steves (Philips 2003). Both settlements
10 were communities involved in farming and fisheries. The Fraser River delta agricultural areas were
11 continually expanded, encroaching on Indigenous lands through extensive diking, draining of lands and
12 construction of irrigation ditches (Philips 2003).

13 The Indian Reserve Commission was established in 1876 to create reserves for Indigenous Peoples in
14 British Columbia. The McKenna-McBride Royal Commission was established in 1913. The Commission’s
15 objective was to gather evidence and make recommendations to resolve disputes between Canada and
16 B.C. over Indigenous land. The results were both changes to the Royal Commission Report which enabled
17 the Governments to cut 36,000 acres of land from reserves across British Columbia (Our Homes Are
18 Bleeding n.d.).

19 The effects of these historical resource and industrial developments, including the conversion of
20 Indigenous common property to non-Indigenous private property have had far-reaching effects on
21 Indigenous Peoples and their health and well-being throughout the proposed Project Footprint, LAA, and
22 RAAs. As discussed in subsection 11.8.2.4, the dispossession of land and resources led to declining
23 Indigenous health and well-being (Richmond and Ross 2009). Loss of land is considered to be among the
24 most significant factors creating cultural stress within Indigenous communities (Bartlett 2003).

25 The Stó:lō exercise numerous Aboriginal rights at the estuary of the Fraser River and demonstrate their
26 spiritual connections to the Fraser River through activities such as regalia placement, cleansing, and other
27 forms of ceremony (S’ólh Téméxw Stewardship Alliance 2022). As Figure 11.8-10 illustrates, the Fraser
28 River is a cultural site known as Xéyt.

29 The Stó:lō have described a major historic “camp for cranberry picking” used by their community members
30 in Qiqá:yt, which is located across the river from what is now New Westminster, B.C., just outside of the LAA
31 and the Harvesting and Subsistence LAA (Carlson et al. 2001).

32 The “network of travel corridors that connected winter villages to seasonal harvesting camps and trade
33 routes throughout S’ólh Téméxw are a key element in the Stó:lō seasonal round of activities. The Fraser
34 River is arguably the most significant travel corridor for the Stó:lō, and it continues to be used today for
35 fishing, canoe journeys, etc.” (S’ólh Téméxw Stewardship Alliance 2022). S’ólh Téméxw Stewardship
36 Alliance (2022) has noted that the Stó:lō have the authority to govern and manage the Fraser River in
37 accordance with Stó:lō law, which they continue to exercise today through the activities of the STSA, such
38 as treaty negotiations, and through participating in environmental assessments.

39 Family relationships (blood and in-law connections) have always been foundational to gaining access to
40 resources. Carlson (2001) identifies four main geographical/biological and food processing zones in
41 S’ólh Téméxw – each one based on watersheds.

- 42 ▪ Zone 1: Tributary river systems that flow into the ocean
- 43 ▪ Zone 2: Subwatersheds that run into the Fraser River within the Fraser Valley

- 1 ▪ Zone 3: Lower Fraser Canyon where the Fraser narrows
- 2 ▪ Zone 4: Subalpine mountainous region

3 Zone 1 provides ocean resources like marine mammals and shellfish. Zone 2 has bog cranberries and
4 wapato. Salmon could be caught in all zones except for zone 4. The Lower Fraser Canyon, however, was
5 the only location where the wind could dry salmon well enough to preserve it over the winter. Cross zone
6 connections were made through marriage in order to obtain access rights to valuable property like
7 cranberry bogs, wapato patches, berry patches, clam beds, and fishing/processing sites. Those families
8 with valuable fishing sites and processing areas in the Fraser Canyon made marriage alliances with families
9 that owned valley or ocean resource areas – like those in zones 1 and 2. In the summer, in-laws of families
10 from zone 1 and 2 travelled inland with clams and cranberries to the Fraser Canyon where they traded for
11 dried fish or fished at their in-law’s fishing sites (Carlson et al. 2001). In the late summer and autumn,
12 family members in the Fraser Canyon (Zone 3) travelled to visit their in-laws in coastal areas where they
13 accessed marine properties to gather cranberries and clams. These patterns of movement continued
14 through time (Carlson et al. 2001).

15 *Historic Fishing Practices*

16 Stó:lō identity is tied to fish, rivers, creeks, aquatic habitats, and relations to land and ancestors (Stó:lō
17 Research and Resource Management Centre 2020). Salmon, sturgeon, eulachon, and other aquatic
18 species are integral to Stó:lō society, culture, economy, politics, and tradition (Stó:lō Research and
19 Resource Management Centre 2020). S’ólh Téméxw Stewardship Alliance (STSA) stated that *Xe:xá:ls*, the
20 transformers, performed many transformations, turning those people who acted wrongly into stone while
21 others were rewarded by transforming them into valuable local resources. Salmon is one of these
22 transformations (Carlson et al. 2001).

23 There is a deep history of fishing on the Fraser River in the regional area of the proposed Project RAA.
24 For example, archaeological deposits from the Glenrose Cannery Site (DgRr-0006), one of the earliest
25 human habitations in the Lower Mainland, and St. Mungo (DgRr-0002) contain salmon and eulachon
26 remains that date from 8500 BP to 3500 BP (Old Cordilleran and St Mungo Phases). These remains make
27 it feasible to determine that the area was inhabited by short seasonal occupations over the 1,000-year use
28 of the area from 4300-3500 BP at Glenrose Cannery while the early period (the Old Cordilleran Phase
29 8500-5500 BP, was predominantly occupied in the spring/summer based on the abundant presence of
30 both eulachon and stickleback fish (Matson 1994). Two hundred and twenty-six wooden stakes at
31 Glenrose Cannery Wet Site and 40 at St. Mungo Site have been interpreted as fish traps used to catch a
32 variety of fish, including salmon (Eldridge 2017). Analysis of fishbones from the deposit show that
33 83 percent of the fishbones were from salmon. Stó:lō traditional practices established in the deep past,
34 continue to follow the natural rhythm of the spawning of salmon and other fish species (Stó:lō Research
35 and Resource Management Centre 2020).

36 Salmon has always played an integral role in the lives of the S’ólh Téméxw Stewardship Alliance (STSA)
37 signatory communities. Salmon (pink, chum, coho, sockeye and chinook) were the principal food for
38 Indigenous Peoples on the Northwest Coast and the Fraser River is one of the greatest salmon producing
39 rivers (Newell 1997). Salmon was an essential part of the Stó:lō diet and provided most of the protein and
40 calories (Newell 1997). As Newell, states, a “crude estimate of annual salmon consumption per person...
41 was about 220 kg of fresh salmon (edible flesh) each year for the entire Northwest Coast culture area”
42 (also refer to Pearse [1982]. The Stó:lō developed different techniques of catching and preserving salmon
43 to ensure that they had access throughout the year.

1 Historic practices to catch and process fish involved many different tools and methods including setting
2 nets, torch lighting, dip netting, drift netting, and wind drying (Stó:lō Research and Resource Management
3 Centre 2020). Chief Frank Malloway of Yakwekwioose provides valuable information regarding fishing
4 techniques used by the Stó:lō on the Fraser River (Carlson 1996):

5 Interviewer: *What were the popular fishing techniques that were used out on the Fraser?*

6 Chief Malloway: *Out on the Fraser in the Canyon it was the dip net.*

7 Interviewer: *After a fish was caught what were some of the popular methods of preserving?*

8 Chief Malloway: *...[I]n the summertime it was wind dried.*

9 Fish were dried on drying racks or smoked to preserve them for consumption throughout the year and for
10 trade with extended family and other groups (Carlson 1996).

11 ***Eulachon***

12 The Fraser River is one of two known eulachon rivers on the South Coast of British Columbia.
13 Eulachon have been harvested by Indigenous Peoples in the Fraser River delta since 8500 BP (6550 BC).
14 The Glenrose Cannery and St Mungo archaeological sites are located 7 km and 6.5 km (respectively)
15 upriver from the existing Fortis Tilbury plant. At the Glenrose Cannery, eulachon made up 12 to 13 percent
16 of the faunal assemblage – mostly concentrated in the Old Cordilleran (8500-5500 BP or 6550-3550 BC)
17 and St Mungo (4300-3500 BP or 2300 – 1550 BC) deposits. As eulachon travel up the Fraser River
18 between March and the middle of May, they provide evidence for the seasonal occupation in the delta,
19 especially in the 1000-year St Mungo period (4300-3500 BP or 2300 – 1550 BC).

20 Parallels can be made between the seasonal use of the Fraser River delta in the distant past and the more
21 recent historic period when the STSA signatory First Nations travelled to the Fraser delta as part of their
22 seasonal rounds to visit extended family and harvest resources unavailable upriver like cranberries
23 (*qwemchó:ls*), clams, and seaweed (E. Douglas 1996). According to anthropologist, Wilson Duff
24 (Duff 1952), eulachon would travel up the Fraser River as far as Laidlaw if the “conditions were perfect”.
25 Otherwise, the fish didn’t swim past Chilliwack, B.C. They were caught using dipnets and they were
26 preserved by drying and smoking. Fish were strung on hazelnut or hardhack sticks 4 inches apart then
27 suspended on a rack. If the weather was good, they would wind and smoke cure in 4-5 days (Duff 1952).

28 ***Historic Fish Habitats and Aquatic Environments***

29 Fed by tidal floods, the Fraser River delta (including the area within the proposed Project Footprint) has
30 been a resource rich area used by Indigenous communities (refer to section 11.8.5.2 'Harvesting and
31 Subsistence Activities') for at least 6400 years.

32 Tidal flooding along the Fraser River and its sloughs made it difficult for Xwelítem settlers to farm the
33 region as Ellis Ladner (son of pioneer Thomas Ladner) states:

34 *[Without] dykes, almost any full-moon tide overflowed the land for a considerable*
35 *distance, and the receding tide took only the building of the water from the land. Without*
36 *drainage, the excessive moisture in the soft ground of the prairie disappeared only by*
37 *evaporation. (Ladner 1979)*

1 In the late 1850s the Fraser River delta was ditched, dyked, and drained to create agricultural fields for
2 farming (Philips 2003). The area today known as Delta, B.C., was settled by farmers in 1859 while the
3 eastern portions in the area known today as Ladner, were not farmed until after 1868 (Philips 2003).
4 Flooding events in 1894 and 1895 altered the main channel of the Fraser River and prompted the new
5 municipality of Delta to construct dykes around the whole municipality. These floods in addition to the
6 dyking and dredging from this period cut off sloughs like Chilukthan Slough (located 7 km to the
7 southwest of the proposed Project) that enters the Fraser River at South Arm Marshes, downstream of
8 Deas Island. This prompted silting and altered the main channel of the Fraser. Instead of passing through
9 Canoe Pass, salmon entered the Fraser River at Steveston (Philips 2003).

10 Settlers like William and Thomas Ladner pre-empted two 160-acre parcels in 1868. Both brothers were
11 involved in farming and the establishment of salmon canneries on the Fraser River. Thomas Ladner
12 established the Delta Cannery in 1878 (Philips 2003).

13 Modifications to the Fraser River and overfishing negatively impacted the salmon fishery and contributed
14 toward the closure of salmon canneries established by settlers like William and Thomas Ladner (Delta
15 Cannery) (Philips 2003). Canneries were an important source of income for Indigenous Peoples (including
16 STSA signatory First Nations) in the latter part of the 19th century as access to traditional territories
17 became limited due to the encroachment of settlers.

18 The Fraser River and its fish, especially salmon, have provided a source of food for the Stó:lō and have
19 embodied the essence of Stó:lō identity (Carlson et al. 2001). Changes to waterways have impacted what
20 were once productive habitats for salmon, sturgeon, and other freshwater fish (Carlson et al. 2001).
21 The degradation of waterways has particularly affected salmon habitat.

22 *Historic Plant Gathering Practices*

23 Stó:lō Peoples gathered a wide variety of plants for food, ceremonial, economic, social and medicinal
24 purposes. Activities can be separated into different categories

- 25 ▪ Gathering of roots, buds and bark
- 26 ▪ Gathering of mushrooms and wild potatoes (xwōqw'ó:ls)
- 27 ▪ Harvesting berries
- 28 ▪ Drying berries
- 29 ▪ Storing (preserving)
- 30 ▪ Gathering medicines

31 Collecting plants and gathering medicines required a deep knowledge and understanding of the land, air
32 and water of S'ólh Téméxw. Gathering is a holistic practice that is part of Stó:lō community relations, land
33 use patterns and resource use (Ts'elxwéyeqw Tribe Management Limited 2013a). It was tied to tradition
34 and a deep understanding of the connection between ancestors, family, plants and community health. As
35 Lyons (Lyons 1996) discusses, gathering linked seasonality and broad-based use of the landscape. It was
36 also connected to governance associated with ancestral names, access rights and privileges (Ts'elxwéyeqw
37 Tribe Management Limited 2013a). Sites for gathering medicines were (and still are) spiritually important
38 places and have significant meaning in Stó:lō culture.

39 Historically, in October and November, many Stó:lō travelled to gather or trade for the abundant
40 xwōqw'ó:ls (wapato). They also gathered qwemchó:ls (cranberries) and other forms of wild potato from
41 wetland areas of the Fraser Delta. After gathering qwemchó:ls and xwōqw'ó:ls, some Stó:lō spent the
42 winter with extended family near the mouth of the Fraser at camps like Qiqá:yt located across the Fraser
43 River from current New Westminster, B.C. (Carlson et al. 2001).

1 Randel Paul worked on a cranberry and blueberry farm on Lulu Island in 1965 (refer to Figures 11.8-10
2 and 11.8-11). As his account states, commercial farms and canneries were positioned in locations where
3 traditional gatherings took place. In some cases, commercial farms replaced traditional gathering areas as
4 he says:

5 *Where they are grown commercially now, is where they grew wild, before, I won't say wild*
6 *our people cultivate it, even though it didn't look like square fields, but they were cultivated*
7 *to exclusion of other plants. (Interview 15 July 1996)*

8 Historical accounts from the salmon canneries include mention of the daily lives of their Indigenous
9 employees like the Stó:lō who picked berries and collected plants for tea and reeds for matting in the
10 Fraser Delta. As Ladner (Ladner 1979) states, Indigenous cannery workers “walked out to the bog in Delta
11 to pick berries for their own use and for sale.” Like the Stó:lō, many settlers living in the Fraser Delta visited
12 marshes and bogs (such as the bog located to the east of Chillukthan Slough, now called Burns Bog), to
13 gather cranberries, blueberries, Hudson’s Bay tea and reeds for matting (Ladner 1979).

14 There is great time depth to the gathering of plants and medicines. Organic remains (wood, basketry,
15 wooden stakes, cord, cedar bark) found in the wet site components of the St Mungo (DgRr-2) and
16 Glenrose (DgRr-6) archaeological sites located on the south bank of the Fraser River near the Fraser River
17 delta, suggest that plant gathering was an important part of the daily lives of those who used the area
18 4000 years ago (Eldridge 2017).

19 ***Historic Cultural Use Sites and Areas***

20 Use of the Fraser River can be described in several activities involving canoes, navigation of the waterway
21 and trails, and various types of activities that took place on the Fraser River. Types of canoes, some rigged
22 with woven reed or cloth sails, were used for fishing and transporting people, goods and messages across
23 waterways, including the Fraser River. Red cedar was the main type of wood to make canoes (Carlson et
24 al. 2001). The shovel-nose canoe provided efficient transport along the many narrow, winding Fraser
25 Valley slough channels. The shallow, rounded keel of the river canoes allowed people to skim over the
26 surface of the turbulent Fraser River. Overland routes also provided another critical link between Stó:lō
27 communities and those of neighbouring Aboriginal communities. The diversity of trails allowed access to
28 the farthest reaches of S'ólh Téméxw. Cedar house planks suspended between canoes created a
29 catamaran-like raft on which people floated with their regionally collected supplies back to permanent
30 winter villages. Messengers would run the trails between villages to warn of Coastal raiders. Documented
31 travel routes include the Fraser River and an extrapolated overland travel route which leads from what is
32 now Tilbury Island to the core of S'ólh Téméxw through a network of interconnecting trails. In *A Sto:lo*
33 *Coast Salish Historical Atlas* (Carlson et al. 2001), an interviewee notes:

34 *It was mostly by canoes and I guess before the Hudson's Bay traders came, I guess before*
35 *our country was all dykes and drainage ditches, there was a lot of tributaries or sloughs*
36 *and it was really easy to travel up and down the Fraser Valley because of these slough*
37 *along the Fraser.*

38 Further on, the interviewee notes that sailing on the Fraser was common:

39 *Lawrence [James] used to travel all over with the canoe and go all the way down to Fort*
40 *Langley and come back. James Charlie, Jimmy Charlie, used to take a canoe load of fish*
41 *down to Fort Langley by canoe. ... They'd have a load of fish and go and sell it to the*
42 *buyers down there and it took them two or three days to get back to the Harrison River. I*
43 *don't know how they used to get back; whether they used sails or not, or if they poled up*
44 *the river or what, but I would take them a while. (Carlson et al. 2001)*

1 Further descriptions of cultural use sites and areas are discussed in *Cultural Use Sites and Areas* in Existing
2 Conditions.

3 ***Historic Stó:lō Spirituality and Ceremonial Practice***

4 Spirituality affected all aspects of Stó:lō life including FSC, political, and economic activities and values.
5 There are five spiritual activities that are integral to the Stó:lō relationship with land (Ts'elxwéyeqw Tribe
6 Management Limited et al. 2014).

- 7 ▪ Smílha (winter dance ceremony)
- 8 ▪ Sxwó:yxwey (ceremony that features a masked dance)
- 9 ▪ Regalia placement
- 10 ▪ Cleansing/Bathing
- 11 ▪ Fasting/sweat ceremony/burning for ancestors

12 These spiritual activities are critically important to Stó:lō culture. They are central to individual and
13 collective relations with the land and resources of S'ólh Téméxw. Elder Herb Joe (Schaepe and
14 Ts'elxwéyeqw Tribe 2017), was asked about the role of Syúwél (spirit power/spirit song/winter dance) in
15 Stó:lō culture:

16 *Syúwél is Stó:lō culture...It was and is an extremely important part of the culture in that it*
17 *brought back tools for our people to use to keep our people healthy and well...[Syúwél] is*
18 *one way that Shxwelí has of expressing itself... it gives it voice.*

19 In the Stó:lō worldview, spiritual activities are not separate from political, economic, and cultural practices.
20 For example, the significance of salmon and the importance of their stewardship goes beyond salmon's
21 position in the diet; spirituality is embedded in the practice of harvesting and consuming them (that is First
22 Salmon Ceremony). Oral traditions "affirm that 'no other living creature except the sockeye salmon
23 possesses a soul" (Carlson et al. 2001).

24 The stewardship of Salmon is connected to their important position as kin. Their spiritual and cultural
25 significance is inseparable from their role in the long-term health and well-being of the Stó:lō (refer to the
26 Potential Effects on Indigenous Interests section). Ernie Crey, member of the Cheam First Nation and
27 executive director of the Lower Fraser Aboriginal Fisheries Commission in 1993 describes how the kinship
28 connection between salmon and Stó:lō creates a sense of obligation and responsibility for the stewardship
29 of fish and fish habitat:

30 *As a member of the Cheam band...my history tells me that salmon is the reason I am here.*
31 *We are salmon people. The history of the salmon in this part of the world is my own*
32 *people's history. The salmon, and the Fraser River, define who we are. We take our name*
33 *from the word that we give the river: Sto:lo. Our history tells us that at the beginning of the*
34 *world, salmon was given to the Sto:lo by Xa;ls, the creator and great Transformer. He*
35 *taught us how to survive by maintaining a good relationship with salmon. He taught us*
36 *how to fish for salmon, how to cook it, and how to look after it. We cooked salmon over*
37 *open fires. We wind-dried salmon, smoke-dried salmon, and stored it over the winter*
38 *months. Salmon allowed us to flourish as a people. (Crey 1993)*

1 Specific fishing rights were established and maintained through laws of inheritance. These laws instilled
 2 values of responsibility, management, caring and identity for Stó:lō (Stó:lō Research and Resource
 3 Management Centre 2020). Fishing camps, wind drying locations, and specific fishing sites contributed to
 4 a sense of place, links to the land and waters, seasonality, and a sense of belonging within the community.
 5 (Ts'elxwéyeqw Tribe Management Limited et al. 2014).

6 *Siyémches te Yeqwyeqwi:ws* (Chief Frank Malloway of Yakweakwoose) speaks about the First Salmon
 7 Ceremony (*Thehitem*, looking after the fish) in an interview by Heather Myles and Tracey Joe in
 8 June 1996:

9 *He [Ed Leon] said, that one of the shxwlá:m [Indian Doctors] had a dream that the creator*
 10 *was sending something up the river and told him to go down to the river and scoop their*
 11 *dip nets, and it was the salmon. They told them how to respect the salmon and thank the*
 12 *ones that sent the salmon. The salmon people from out in the ocean, you pray to them and*
 13 *thank them for what they sent. He used the word children. I don't hear it often but, he used*
 14 *the word children. The salmon people sent their children up to you so you'd have*
 15 *something different to eat that gives you better energy. ... You have to just thank them;*
 16 *take the bones and send them back after you have eaten the first salmon. He said that if*
 17 *you didn't do that you weren't showing your respect for the salmon people, and they would*
 18 *quit sending their children out to you. So, you have to show respect for the things that*
 19 *people give to you in a Stó:lō way. (Carlson 1996)*

20 *When Ed [Ed Leon] described it to me, he said it was done by the chief and the whole*
 21 *village was included in the ceremony. The ceremony happened when the first fisherman*
 22 *went out and got a fish. When you went out and caught your first Spring salmon of the*
 23 *season you never kept it for yourself. You always gave it away. (Carlson 1996)*

24 Stó:lō Peoples travelled for both spirit winter dances and potlatches throughout S'ólh Téméxw. They were
 25 ceremonial and spiritual practices tied to governance. During the winter, Stó:lō travelled to attend smílh
 26 (spirit winter dances). Such visits sometimes extended throughout the entire winter season. Autumn was
 27 the time to travel to potlatches (stl'e'aleq). Potlatches (refer to the Historic Indigenous Governance
 28 subsection) were complex ceremonies where namings, weddings, and other important events were
 29 witnessed. Ownership of family-owned properties such as fishing, and berry-picking sites were publicly
 30 transferred between generations at potlatches and the host reinforced their status by distributing wealth
 31 among invited guests.

32 Historically, spiritual activities were linked to all Stó:lō cultural principles and core cultural values.
 33 The Fraser River is the focus of spiritual life, activities, oral tradition. Most spiritual sites have a direct
 34 linkage to rivers with many sites along rivers, back-eddies, pools, rocks, sloughs, and shelves/tableaux.
 35 These stories and traditions link people to place and the Spirit (Ts'elxwéyeqw Tribe Management Limited
 36 et al. 2014).

37 ***Historic Socio-Economic Conditions***

38 For most Stó:lō, resources were accessed according to family-based social protocols. Economic strategies
 39 ensured that people were in their primary winter settlements for more than half the year. During the other
 40 months of the year, Stó:lō would go fishing, berry, or hop picking. Networks of travel corridors, like the
 41 Fraser River, connected winter villages to seasonal harvesting camps. Trade routes were key to the Stó:lō
 42 seasonal round of activities.

1 Carlson (2001) identifies four main geographical/biological and food processing zones in S'ólh Téméxw –
2 each one based on watersheds.

- 3 ▪ Zone 1: Tributary river systems that flow into the ocean
- 4 ▪ Zone 2: Subwatersheds that run into the Fraser River within the Fraser Valley
- 5 ▪ Zone 3: Lower Fraser Canyon where the Fraser narrows
- 6 ▪ Zone 4: Subalpine mountainous region

7 Zone 1 provides ocean resources like marine mammals and shellfish. Zone 2 has bog cranberries and
8 wapato. Salmon could be caught in all zones except for zone 4. The Lower Fraser Canyon, however, was
9 the only location where the wind could dry salmon well enough to preserve it over the winter. Cross zone
10 connections were made through marriage in order to obtain access rights to valuable property like
11 cranberry bogs, wapato patches, berry patches, clam beds, and fishing/processing sites.

12 The Fraser River is arguably the most significant travel corridor for the Stó:lō, and it continues to be used
13 today for fishing, canoe journeys, etc. (S'ólh Téméxw Stewardship Alliance 2022). Those families with
14 valuable fishing sites and processing areas in the Fraser Canyon made marriage alliances with families that
15 owned valley or ocean resource areas – like those in zones 1 and 2. In the summer, in-laws of families from
16 zone 1 and 2 travelled inland with clams and cranberries to the Fraser Canyon where they traded for dried
17 fish or fished at their in-law's fishing sites (Carlson et al. 2001). In the late summer and autumn, family
18 members in the Fraser Canyon (Zone 3) travelled to visit their in-laws in coastal areas where they accessed
19 marine properties to gather cranberries and clams. The Stó:lō have described a major historic “camp for
20 cranberry picking” used by their community members in Qiqá:yt, which is located across the river from
21 what is now New Westminster, B.C., just outside of the LAA and the Harvesting and Subsistence LAA
22 (Carlson et al. 2001). These patterns of movement continued through time (Carlson et al. 2001).

23 Stó:lō economics were seldom isolated from family social obligations and rituals. The most well
24 understood form of traditional exchange occurred among related extended families and
25 co-parent-in-laws (the parents of the married children). For example, families living on the Harrison River
26 caught and smoked large amounts of “spring” salmon, some of which they brought to exchange with their
27 children's in-laws at other villages where people did not smoke fish as often (such as the mouth of the
28 Fraser River). After receiving the Harrison River smoked salmon the hosting in-laws organized a feast,
29 inviting their entire community. At this feast, the Harrison River people received gifts such as dried clams
30 and woven bull-rush mats, (things which were readily available at the mouth of the Fraser River, but not on
31 the Harrison River), in appreciation for the salmon (Carlson et al. 2001). As identified in *Historic Cultural*
32 *Use Sites and Areas*, Stó:lō have historically fished or processed fish for canneries, some of which were
33 locally near Tilbury Island and identified in archaeological reports. Figure 11.8-10 outlines aquatic
34 harvesting areas both upstream and downstream of Tilbury Island. Virtually every family also caught and
35 processed salmon for their own use as well as private trade (Carlson et al. 2001). No matter what type of
36 wage labour, they had to have enough time to catch and preserve enough salmon for the winter (Carlson
37 et al. 2001).

38 As Carlson et al 2001 states, in the period from 1908 to 1916, “Salmon played a central role in Stó:lō
39 lifeways”. Employment in the canneries became increasingly important through the late 19th and early
40 20th century as access to traditional fisheries became increasingly regulated by colonial powers. Ancestors
41 of the STSA signatory First Nations were integral members of the salmon cannery workforce in the late
42 19th and early 20th centuries. In many cases, the commercial production of fish replaced traditional
43 harvesting areas as the following quote from an interview with Randel Paul (1996) illustrates:

44 *Stolo people and Port Douglas people work in all those canneries, and they actually fish*
45 *down there too, with small boats, my Grandmother worked in that cannery. It's a*
46 *traditional place we went to fish. (Paul 1996)*

1 Salmon canning industry started in the region of New Westminster, B.C., in the 1870s. By 1900 there were
2 42 canneries on the Fraser River (Knight 1978) and in 1904, 14 of them were in operation in Delta, B.C.
3 (Philips 2003). Salmon canneries like the Delta Cannery (built in 1878), employed Indigenous men to fish
4 and women to clean the fish (Ladner 1979; Philips 2003).

5 Whole families from throughout the lower mainland and Vancouver Island relocated for 5-6 weeks during
6 the canning season (Knight 1978; Philips 2003) as Ladner states:

7 *Port Douglas, or Katsey Indians, in the Harrison Lake area, usually went to canneries near*
8 *New Westminster, but sometimes went as far downriver as Deas' cannery. To Delta also*
9 *came Indians from different points on Vancouver Island and from different islands in the*
10 *Gulf of Georgia...Indians from Washington also came to British Columbia salmon*
11 *canneries. (Ladner 1979)*

12 The salmon canneries drew on the fishing and fish processing expertise of their Indigenous employees
13 whose intimate knowledge of the area made them indispensable (Carlson et al. 2001). The industry relied
14 on them as Harrison Chief Captain George states "the Indians come to help the white men. If the Indians
15 would not help the fishermen, there would be no fish at all" (Philips 2003).

16 Stó:lō Elder Pat Campo (Interview by Sarah Eustace 20 November 1997, in Woods [2001]) lived and
17 worked with her family in various canneries. Her account attests to the importance of the salmon canneries
18 to her family's economic well-being:

19 *My mom found out that the family could go down to Steveston and have a place to live*
20 *and be employed...So they went down there and my mom and younger sister and my*
21 *brother worked in the canneries down there...My mother was a net person, meaning that*
22 *she mended nets and hung nets... My dad got a boat and he went fishing [for the*
23 *canneries] ...and my younger siblings went to school and worked in the cannery...I used to*
24 *visit weekends, summer holidays, I would go out there and they were all busy working in*
25 *the salmon canneries, or fishing, whichever. When my brothers got old enough to go out*
26 *fishing, they went fishing, and my mother continued to work on the nets...This was their*
27 *livelihood: working in fishing and working in the cannery.*

28 At the salmon canneries Stó:lō mixed wage labour with subsistence production (Knight 1978). Resource
29 harvesting supplemented the wages they made at the canneries. At the Delta cannery, fresh fish (salmon,
30 sturgeon, clams, cockles, and eulachon) was "the principal food item" of their Indigenous workers
31 (Ladner 1979). For example, Ladner discusses, how Steelhead were not suitable for canning but "were
32 used by the Indians for cooking fresh or preserving by salting or smoking" (Ladner 1979). Eulachon were
33 fished in the Fraser River and their oil was used for lighting and the "Indians also used it for food and for
34 their hair" (Ladner 1979). Ladner documents how Indigenous cannery workers "walked out to the bog in
35 Delta to pick berries for their own use and for sale" (Ladner 1979).

36 Accounts of Stó:lō Elders like Edna Douglas and Randel Paul highlight not only the important role that
37 employment in the canneries played in the daily lives of their extended families, but how traditional
38 fishing and gathering practices continued regardless of whether or not they were involved in the wage
39 economy.

40 Randel Paul's mother gathered blueberries and cranberries from Burns Bog to supplement her income
41 working in the canneries (Randel 1996):

1 Interviewer: *Did you do any gathering of plants for food?*

2 Randel Paul: *I used to go to the bog with my Mom, this area here... Inside the Green area.*
3 *Its getting smaller every year, blueberries.*

4 Interviewer: *When was that, the same time of year as?*

5 Randel Paul: *Blueberries are, late August, September, I can't remember. I was quite small.*

6 Interviewer: *Do you remember a specific age you were when you were gathering berries*
7 *there?*

8 Randel Paul: *Probably up until I was 7. About the time my interests changed. I wouldn't go*
9 *with mom*

10 Interviewer: *Is there other kind of foods that you gathered?*

11 Randel Paul: *I don't recall if we ever went to get cranberries, I know there was cranberries*
12 *there, but I never picked them.*

13 Interviewer: *Whereabouts is the cranberries?*

14 Randel Paul: *In the same place.*

15 Crabs supplemented their diet:

16 Interviewer 1: *Did you do any seafood trading? Was it in your diet at all, the seafood stuff?*

17 Randel Paul: *To a certain amount we always had crab traps, everywhere we'd go we'd*
18 *throw the crab traps out, and we'd can them. We'd go pick up the clam, they knew what to*
19 *pick up to eat, I didn't.*

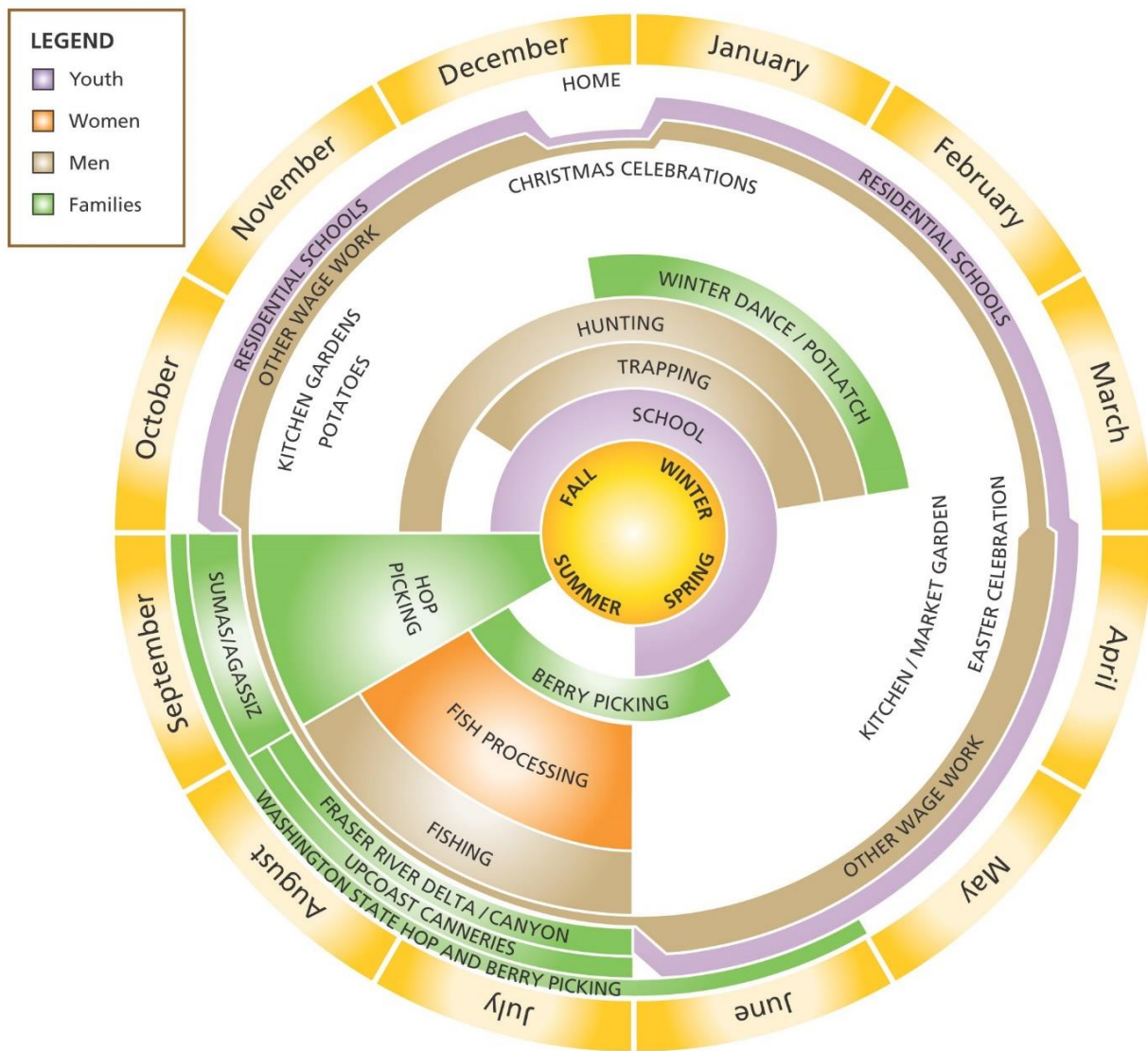
20 Interviewer 1: *But it was, it was in your diet.*

21 Interviewer 2: *So you did some crab trapping down in that area?*

22 Randel Paul: *On the coast.*

23 As Lutz (2001) states, there "was a distinct seasonal rhythm to most Stó:lō lives that included
24 wage work but also incorporated the acquisition of food from the land and the river." Participation
25 in the salmon canneries in the Fraser Delta and working for the hop yards in Chilliwack, B.C., was
26 incorporated into their traditional round (refer to Figure 11.8-9).

Stó:lō Seasonal Rounds, 1908–1916



1
2 **Figure 11.8-9. Seasonal Rounds**

3 Stó:lō Elder Edna Douglas (1996, Interview May 10, 1996) discusses how her and other Stó:lō families
4 would move seasonally to Lulu Island area to gather berries, seaweed, and clams. They moved to Lulu
5 Island in September and stayed until November. This relationship is shown on Figures 11.8-10 and
6 11.8-11, where the location of 'Terrestrial Harvesting' overlaps with that of 'Habitation':

7 ED: That was all swamp. For miles and miles it was swamp land. From like from the Airport,
8 down over to the highway #10. That was all swamp. And the families used to go down
9 there with tents. Pitch up a tent, pick Blueberries. Wasn't it Lulu Island?

10 ED: That's where we used to move to in the fall. Going to late, into October and late
11 November. We used to pick the blueberries and there was 5 different kinds of Blueberries.
12 Not huckleberries, just Blueberries. And we'd stay there till, beginning of November.

1 *We picked the Cranberries from down there. They had a lot of Cranberries, because it was*
2 *Swamp....*

3 PJ: *Did you go to the Ocean also then?*

4 ED: *Oh yes.*

5 PJ: *Oh, so you did everything. Where was your camp at here?*

6 ED: *Oh, wherever it was kind of flat and dry. Because swamp is real swampy you know. And*
7 *to find a real dry place. And you pitched your tent. At that time I was able to babysit, so I'd*
8 *have three little kids to look after when everybody was picking berries....*

9 ED: *Lulu Island, it was called. The whole thing was called Lulu Island, before Richmond and*
10 *all that.*

11 PJ: *And it's late fall, we're picking blueberries, cranberries. There must have been, were*
12 *there things, what things were you getting off the ocean? Could you remember.*

13 ED: *Seaweed, we're not too much in the seaweed, but we used to pick some when we got*
14 *that close. And clams.*

15 Elder Randel Paul (Sqwah First Nation 1996; Interviewed July 15, 1996) discusses his family's
16 participation in the commercial eulachon fishing industry, salmon canneries and his first job working for a
17 cranberry and blueberry farm (Randel 1996):

18 Interviewer: *Did you do any oolican fishing yourself?*

19 Randel Paul: *When I was a kid, commercially yeah*

20 Interviewer: *Commercial oolican fishing.*

21 Randel Paul: *Mmhm, at New Westminster [...]*

22 Interviewer: *Do you remember whereabouts you were oolican fishing?*

23 Randel Paul: *Just right out our house, we'd go maybe one set, then we'd go and tie up at*
24 *the 8th Street wharf at New Westminster, where that Westminster Quay is now...south*
25 *bank of Fraser. Also Oolican fishing where he lived. Smoked them there too.*

26 Accounts of intergenerational participation in the canneries are common among S'ólh Téméxw
27 Stewardship Alliance (STSA) signatory First Nations. Elder Randel Paul (1996, Interviewed July 15, 1996)
28 was born at the Glenrose Cannery in 1949. His grandmother worked in the Glenrose cannery in the late
29 1800s. His father was a commercial fisherman who also worked for the cannery in the 1920s. Randel Paul
30 moved away from New Westminster, B.C., in 1965. As discussed, Elder Randel Paul (1996, Interviewed
31 July 15, 1996) was born at the Glenrose Cannery in 1949 (Randel 1996):

32 *Stolo people and Port Douglas people work in all those canneries, and they actually fish*
33 *down there too, with small boats, my Grandmother worked in that cannery. It's a*
34 *traditional place we went to fish. (1996)*

1 *Historic Indigenous Governance*

2 Historically, Stó:lō governance was based on a multi-tiered social structure that started at the household
3 level then extended to kinship leaders, village leaders and to tribal leaders. The governance system was
4 based within the household, within the village, within the tribe, at particular resource sites, in the long
5 house, and throughout S'ólh Téméxw. It was built on a long-standing system of inherited authority, roles
6 and responsibilities held in family lines and passed on through the transfer of names. As (Carlson 1996)
7 states, the "actions of leaders and extended family were regulated by customs, not laws". Prior to contact
8 and the creation of reserves, tribal units had jurisdiction over local watershed-based territories and water
9 connections. S'ólh Téméxw was made up of 12 or 13 original tribes that went as far as Musqueam.

10 Different people had leadership responsibilities over various aspects of early nineteenth century Stó:lō
11 society (Carlson 1996). Sí:yá:m provided leadership in dispute resolution and regulated access to
12 family-owned resources. Shxwlá:m (healers or 'Indian doctors') were often women. They provided
13 leadership in health care. Stómex organized and carried out raids and the Tewít provided leadership in the
14 procurement of resources – specifically those related to hunting.

15 Sí:yá:m means 'respected extended family leader'. Their status was based on their knowledge of family,
16 ancestors, and culture. They controlled the most important extended family ceremonial rights and names,
17 and regulated access to productive family-owned resource sites (Carlson 1996). Sí:yá:m was not an official
18 title and being Sí:yá:m was not a specific political or economic office with prescribed rights and
19 responsibilities. Sí:yá:m could exercise authority over a household, community, or resource harvesting
20 location but they were not appointed or elected, and they did not have any authority to enforce their
21 decisions. As Carlson states, "[p]eople simply respected their opinion, and tended to accept their advice
22 and follow their lead" (Carlson 1996). Sí:yá:m could exercise authority over a household, community or
23 resource harvesting location.

24 The potlatch was (and continues to be) directly linked to governance structures. Governance, as
25 embedded in the potlatch, was based on caring, reciprocity, and leadership. High status people (smelá:lh)
26 like Sí:yá:m, demonstrated and reinforced their social position through ceremonial potlatches (stl'éleq)
27 where disputes among families and between villages were resolved, and wealth was redistributed within
28 communities. The potlatch was, and still is, a key process in building and maintaining social capital and
29 gaining access (customary rites) to specific sites and resource areas (fishing, hunting, gathering).

30 The Longhouse (híkwl'além) played an important role in governance as a place where particular rites and
31 ceremonies took place, especially those that were important to future Sí:yá:m leaders, and for those who
32 were preparing to become owners of specific sites. An example of governance that has remained in its
33 traditional form is governance within the longhouse, in systems associated with the longhouse.

34 Rights and responsibilities involved in the care and management of S'ólh Téméxw were part of the day to
35 day lives of all Stó:lō Peoples. Tribes, Sí:yá:m, individuals, families, Shxwlá:m (healers), Stl'álegem
36 (supernatural beings) and spiritual beings like water babies (os'ó:lmexw), sasquatch (sásq'ets), little
37 people (omimestiyexw), transformed ancestors, fish and other animals all played a role in maintaining the
38 health of S'ólh Téméxw – everyone/thing played a role.

39 Extended family ties were the most important social bonds within traditional Stó:lō society (Carlson 1996).
40 Alliances forged between high-status families ensured access to important properties and their resources
41 (refer to the Historic Plant Gathering Practices subsection). For example, Stó:lō and their in-law family
42 relations who lived on the Fraser Delta would travel to family-owned resource areas (Carlson et al. 2001).
43 As Carlson et al. 2001 state, in the fall "thousands of Stó:lō from throughout the territory travelled to the
44 lower Fraser Delta to pick or trade for qwemchó:ls (cranberries)". Campsites like Qiqá:yt ('large

1 campground' located across from contemporary New Westminster, B.C.) were an expression of the rights
2 and responsibilities in the care and management of S'ólh Téméxw.

3 The *Gradual Enfranchisement Act* (1869) was intended to encourage Indigenous communities to adopt
4 the British style of elections (The Royal Commission on Aboriginal Peoples 1996). It enabled agents of the
5 government to remove traditional leaders, replacing them with 'municipal style' councils where chiefs
6 were elected like mayors. Indian Agents were given the authority to appoint chiefs. As a result, many
7 Sí:yá:m were replaced. Between 1880 and 1895 new laws prohibited any traditional leaders from
8 exercising power unless they were elected. The amendment of the *Indian Act* in 1884 made it illegal for
9 Indigenous Peoples to gather for any ceremony where gifts were given (Carlson 1996).

10 After the potlatch ban in 1885, cultural practices like the potlatch were incorporated into cultural events
11 that were deemed to be more acceptable to European settlers.

12 Canoe racing is a distinct Coast Salish tradition that existed prior to Contact but was linked to governance
13 (Rogers 2015). Raibmon (2005) and Suttles (1987) suggest that canoe races were once part of
14 potlatches. When the potlatch was banned in 1885, white organized canoe races became 'acceptable'
15 opportunities for Coast Salish people to meet in large gatherings, practice prohibited cultural practices
16 and have political meetings (Rogers 2015). According to Suttles (1987), who observed canoe racing on
17 Cultus Lake in the 1970s, racing and their associated festivals gave participants the opportunity to
18 'reidentify' themselves within the larger Coast Salish Community.

19 Stó:lō Elder Randel Paul (1996, Interviewed 15 July 1996) talks about how governance practices from the
20 potlatch were incorporated into annual canoe races that were part of Queen Victoria's birthday
21 celebrations in New Westminster, B.C. (the capital of the colony from 1859 to 1866) (Randel 1996).
22 These races took place within the proposed Project LAA (refer to Figure 11.8-10). They were opportunities
23 to travel along the Fraser River between seasonal camps by canoe, reaffirm kinship ties and friendships,
24 promote the distribution of wealth, trade, and discuss the care and management of S'ólh Téméxw:

25 *Randel Paul: Oh canoe racing. These old cannery owners, they said the people would come*
26 *and they would bring their race canoes. Them special race canoes. And the way they are*
27 *described, they are like modern race canoe. Apparently New Westminster was a real big*
28 *gathering place. Queen's Birthday, huge, thousands of people would show up there, and*
29 *they'd be drafting petition after petition, and most of it was ignored.*

30 *Interviewer 1: So I wonder where this gathering, you say the big gatherings, at Queen*
31 *Victoria's day, evidently.*

32 *Randel Paul: And there is a railway station and camping down just to the west of it, or*
33 *southwest.*

34 *Interviewer 1: In New Westminster.*

35 *Interviewer 2: Okay, so it's Queen Victoria's Day big gatherings, canoe races, political*
36 *meetings*

37 *Randel Paul: Political meetings*

38 *Interviewer 2: And many First Nations hey*

39 *Interviewer 1: And canoe racing.*

1 The banning of the potlatch, reserve delineation, lack of movement and freedom within choice settlement
2 areas, and the removal of appropriate leaders severed/threatened extended family ties and tribal identity.
3 Reciprocity, once at the forefront of governance, no longer played a key role, leading to the dependency of
4 Stó:lō on the Federal government as wards of the State. Not unlike other colonially integrated governance
5 structures, the CIRNAC electoral system has produced a highly stressed system of governance, diaspora,
6 and an inequality of power.

7 Stó:lō self-governance has been devalued because of the continued fracturing of Stó:lō society, driven by
8 colonization. Boisselle (2017) noted that there are more activities (practised "underground") that are now
9 surfacing, fostering unification and connectivity among Stó:lō communities. Government agreements, the
10 formation of tribal societies, such as Ts'elxwéyeqw Tribe Management Ltd, and governing systems that
11 embody traditional, customary laws, and organizational frameworks are all endeavours to establish
12 unification, self-governance, and connectivity, and demolish the structures put in place by the *Indian Act*.

13 **Stó:lō Cultural Principles**

14 Past and present project activities related to the exercise of S'ólh Téméxw Stewardship Alliance (STSA)'s
15 Indigenous interests include (FBC 2022):

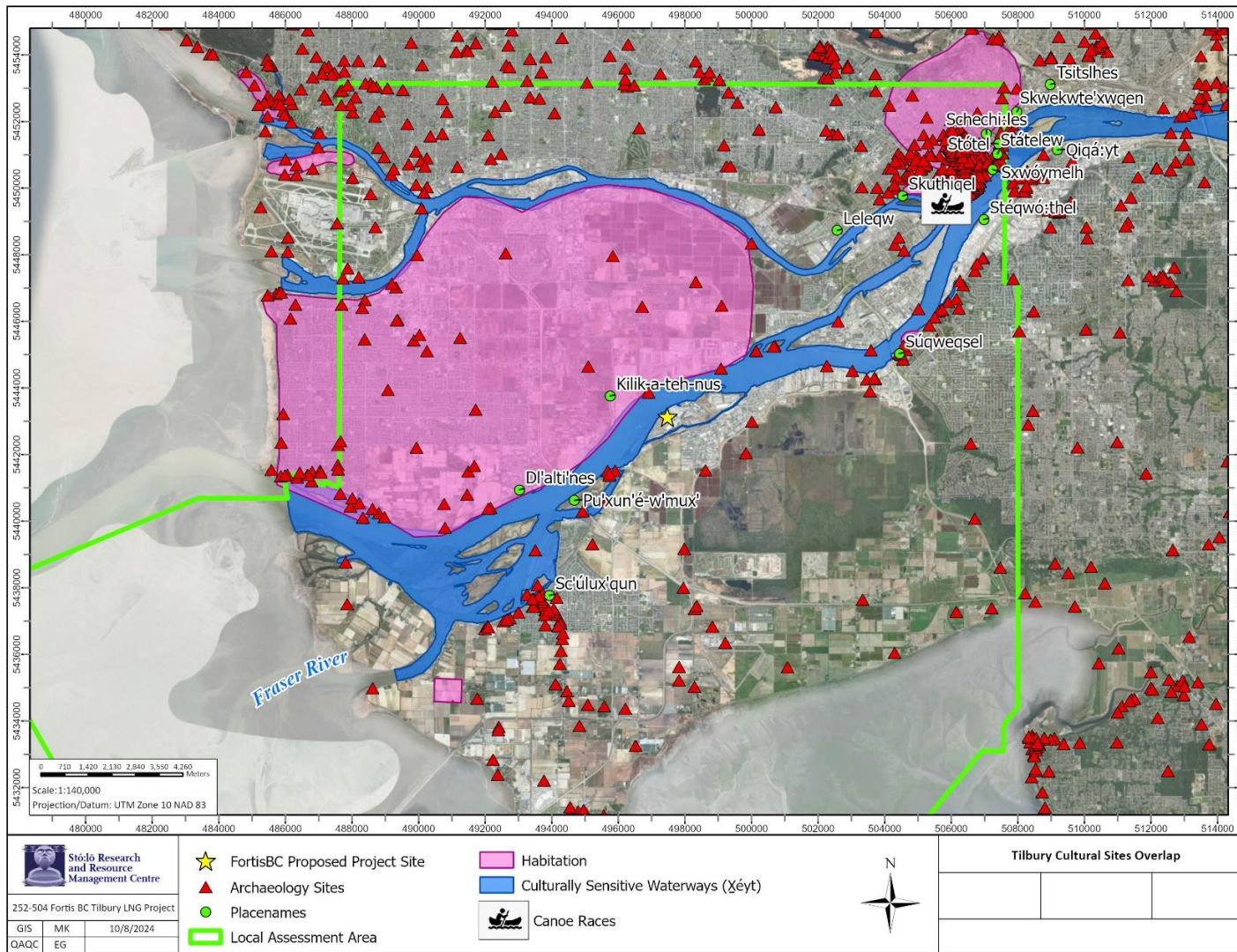
- 16 ▪ Settlement and urban development reducing lands available for harvesting and gathering.
- 17 ▪ Railway developments and expansions that have had adverse effects to Fraser River fish and fish
18 habitat, and that have increased the loss of territory and access to cultural use areas because of
19 associated tenures and land ownership.
- 20 ▪ Industrial accidents, resulting in adverse effects on fish and fish habitat, wildlife and wildlife habitat,
21 water quality and quantity, settlements and travel ways, plants, and plant species.
- 22 ▪ Growth of the Port of Vancouver and ongoing development along the Fraser River and in the Salish
23 Sea, which has adversely affected marine and aquatic life and habitat, and wildlife and wildlife habitat
24 that used and migrated through these riparian areas.
- 25 ▪ Pollution and contamination of air, water, and land because of industrial, commercial, and residential
26 development and increased population.
- 27 ▪ Depletion of resources by industry, including forestry, commercial fisheries, mining, and other
28 resource extraction.

29 **S'ólh Téméxw Stewardship Alliance Use of Proposed Project Area**

30 In accordance with AIR subsection 11.1.2, this subsection summarizes past and present use of the
31 proposed Project Area¹¹ by the STSA practices regarding the S'ólh Téméxw Stewardship Alliance (STSA)'s
32 Indigenous interests in the proposed Project Footprint.¹² This summary will include proposed Project
33 Footprint-specific use values present in the proposed Project's Indigenous interest-specific LAAs and
34 RAAs, which are areas identified as having environmental, cultural, spiritual, transportation, subsistence,
35 and habitation value to the STSA signatory First Nations.

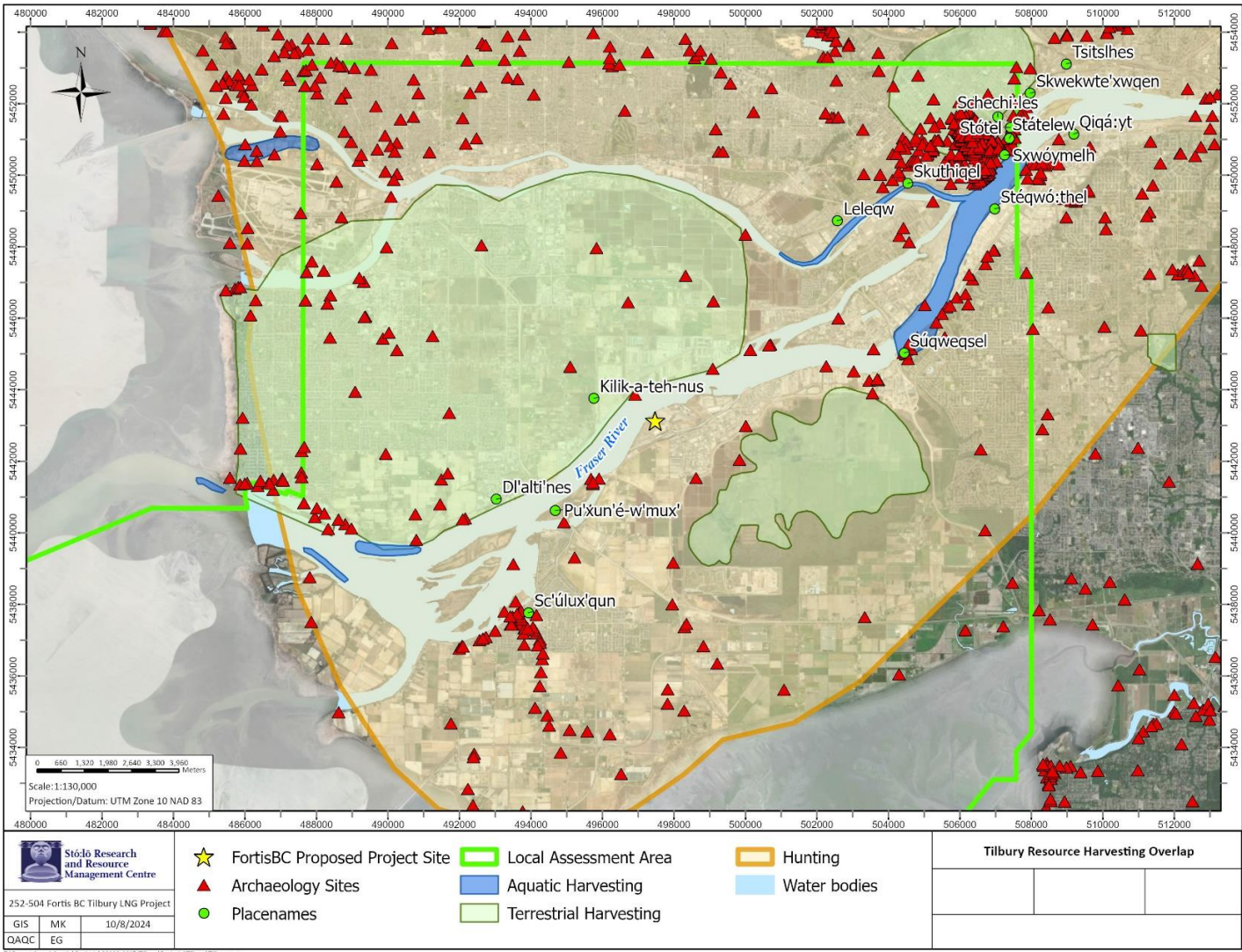
¹¹ The proposed Project Area is the general area within and adjacent to the proposed Project Footprint.

¹² The proposed Project Footprint is the area directly disturbed by proposed Project activities, including associated physical works and activities.



1

2 Figure 11.8-10. S'ólh Téméxw Stewardship Alliance Cultural Areas and Proposed Project Location



1

2 Figure 11.8-11. S'ólh Téméxw Stewardship Alliance Resource Areas and Proposed Project Location

1 The proposed Project Footprint is predominately located on private property owned by FortisBC within an
2 existing Tilbury LNG facility on Tilbury Island in the Tilbury Industrial Park adjacent to the Fraser River in
3 Delta, B.C. A portion of the proposed Project Footprint is located on the Fraser River in provincial Crown
4 land (water lot lease) at the location of an existing legacy dock. Adjacent areas along the south arm of the
5 Fraser River in Delta, B.C., and across the river in Richmond, B.C., are regionally designated for light and
6 heavy industrial and commercial uses (Metro Vancouver 2011). The proposed Project Footprint was
7 previously cleared of natural forest resulting in little to no native soils remaining in place, but is vegetated
8 and has been heavily disturbed, with the majority of the proposed Project Footprint being used for
9 industrial purposes. The existing Tilbury LNG facility consists of gravel (60 percent) and paved
10 (40 percent) areas, existing infrastructure, and equipment laydown areas supporting little plant life.
11 The vegetation within the proposed Project Footprint is mostly limited to ditch lines and spoil piles and is
12 dominated by non-native and invasive plant species. Prior to the commencement of construction of the
13 proposed Project, any remaining vegetation within the existing facility site will be removed by construction
14 activities associated with the existing Tilbury facility and the T1B project. Public access to the proposed
15 Project Site is limited, although there is currently public use of the dike to the north of the proposed
16 Project Site along the Fraser River.

17 The proposed Project Footprint is located within the centre of S'ólh Téméxw on the Fraser River, which
18 continues to be an important area for S'ólh Téméxw Stewardship Alliance (STSA) signatory First Nations
19 cultural practices and harvesting. The STSA signatory First Nations' Indigenous interests and
20 accompanying topics were identified through ongoing engagement with the STSA. The following uses are
21 associated with harvesting and subsistence, cultural, social, economic, health and well-being and
22 governance values embedded in the five integrated cultural elements outlined in section 11.8.1.1.

- 23 ▪ Harvesting and subsistence activities, including hunting, fishing in the Fraser River, plant, and material
24 gathering, medicinal plant harvesting, food, and medicine preparation
- 25 ▪ Travelling over land and over water bodies
- 26 ▪ Participating in the cultural practice of canoe racing and associated festivals
- 27 ▪ Self-governance
- 28 ▪ The Fraser River ecosystem as a designated sensitive waterway with conditions to protect the aquatic
29 habitat of culturally recognized beings
- 30 ▪ S'ó:lmexw (water babies) living at the bottom of certain lakes and at deep spots in rivers
- 31 ▪ Stl'áleqem Te Qo (water spiritual beings) within the Fraser River
- 32 ▪ Stl'áleqem sites, which are immovable and sacred sites that are essential for Stó:lō well-being

33 The effects assessment incorporates the five integrated cultural elements outlined in 11.8.1.1.

34 Divergent perspectives of FortisBC and S'ólh Téméxw Stewardship Alliance (STSA) relating to Indigenous
35 interest topics (including spatial boundaries of potential effects to Indigenous interest topics) are provided
36 in the subsections herein. These are indicated using green coloured font and subheadings that denote
37 STSA divergent perspectives.

38 The following subsections describe existing conditions for S'ólh Téméxw Stewardship Alliance (STSA) s
39 Indigenous interests and use of proposed Project Area as previously identified. These existing conditions
40 are informed by the ongoing engagement by FortisBC with STSA, S'ólh Téméxw Stewardship Alliance's
41 Notice of Intent to Participate as a participating Indigenous Nation, the uses of the previously identified
42 proposed Project LAA and RAA, and the existing conditions for linked VCs summarized in subsection
43 11.1.13, Indigenous Interests Assessment Methods.

1 Harvesting and Subsistence Activities

2 S'ólh Téméxw Stewardship Alliance (STSA), through co-drafting, ongoing engagement, and submissions
3 to other project environmental assessments in the south arm of the Fraser River, have identified
4 harvesting and subsistence activities as an interest. As previously noted, the Stó:lō world view is based on
5 the connection between all thing through their life force (shxwelí) and their relation to the Creator as gifts
6 (xexó:mes) to the Stó:lō (Stó:lō Research and Resource Management Centre 2020). The Stó:lō state that
7 this balance is affected by the inter-relations of various points across the system, which can create an
8 imbalance and a disintegration of identity, health, world view, and erosion of Stó:lō cultural values and
9 identities (Stó:lō Research and Resource Management Centre 2020).

10 S'ólh Téméxw Stewardship Alliance signatory First Nations have stated that the Fraser River, along with its
11 aquatic environments, fish and fish habitats, and other marine and aquatic species, are more than just
12 resources, but rather hold cultural and spiritual significance. Other harvesting activities practised by Stó:lō
13 Peoples, such as hunting and plant gathering, have been reduced due to limited land base available within
14 S'ólh Téméxw but are still important activities to STSA signatory First Nations.

15 The following sections describe existing conditions for S'ólh Téméxw Stewardship Alliance (STSA)
16 signatory First Nations use of the proposed Project Area. Subsection 11.1.13 provides more information
17 on the existing conditions and effects assessment conclusions for VCs linked to Harvesting and
18 Subsistence Activities Indigenous interests.

19 *Fraser River Ecosystem and Water Quality*

20 Stó:lō laws and cultural principles underlie decision-making, use of land and resources. The cultural
21 principle of S'ólh Téméxw *te ikw'elò. Xyólhmet te mekw'stám it kwelát* (This is our land. We have to look
22 after everything that belongs to us) means that the Stó:lō have the right and responsibility to care for land,
23 water, and their resources as the following quote states:

24 *The right to care for the lands and resources is therefore both a privilege and an*
25 *obligation. The caretaking responsibilities are those of the Stó:lō. The responsibility cannot*
26 *be delegated or compromised because it is a part of our identity. The laws of our land.*
27 *Snoweyelh, govern these relationships to our sxexó:mes (gifts of the creator), our land and*
28 *resources, and everything that belongs to us. (S'ólh Téméxw Stewardship Alliance 2015)*

29 This obligation to care for land includes the lower Fraser River and its associated environment, including
30 the foreshore, tributaries and confluence with the Pacific Ocean. There is a need to continue to carry out
31 spiritual, ceremonial, subsistence practices in this area and to pass this knowledge to future generations as
32 part of the Stó:lō obligation to steward the land. The S'ólh Téméxw Stewardship Alliance (STSA) has
33 historically and continuously drawn on the lower Fraser River, in the maintenance of spiritual, ceremonial,
34 and subsistence practices. These practices have been passed down to new generations for thousands of
35 years, including fishing on the Fraser River (Carlson et al. 2001). The STSA holds Aboriginal Rights to fish,
36 harvest for food, conduct ceremonies, socialize, and maintain their cultural connectivity (Stó:lō Research
37 and Resource Management Centre 2020). The collective and individual rights of member nations to
38 access, manage, and use the lower Fraser are grounded in the phrase *Wiyóth kw'ses ikw'eló kw'es stá*
39 *tset/?i?ətə syəwán' a?xt weyaθ'* or 'We have always been here/Our ancestors before us have always been
40 here,' which affirms STSA signatory First Nations inherent rights to fish and harvest from their lands and
41 waters (LFFA 2021).

1 Maintaining the health of the Stó:lō and S'ólh Téméxw requires stewarding water, land and their shared
2 life force (shxwelí) and passing these stewardship responsibilities onto future generations. The following
3 Sxwōxwiyám from Elder Amilia Douglas (related by McHalsie [2007]), communicates the stewardship
4 responsibilities that Stó:lō have for water and those beings that inhabit it:

5 *The late Amelia Douglas told me a story about that village where a young boy got sores all*
6 *over his body. And he was being teased – these sores were very painful – but he was being*
7 *teased by some of the boys in his village. And they were actually being mean to him, telling*
8 *him, “Oh, you stink. You should go and kill yourself.” So he went to Kawkawa Lake, or*
9 *Q'awq'ewem, to kill himself. He went to this rock bluff on the north side of Kawkawa Lake.*
10 *Some elders say that he jumped off, some say that he slipped. But either way, he fell into*
11 *the water – he drifted down under water and landed on top of the roof of the longhouse of*
12 *the underwater people. Or the water babies. In our language we call them s'ó:lmexw. And*
13 *they came out and asked him what was the matter, and he said he wanted to kill himself*
14 *because of these sores all over his body. Well, the underwater people were able to heal his*
15 *sores.*

16 *When he got there he looked around and he noticed that the underwater people also had*
17 *sores, and, especially, there was this baby who was constantly crying because it had sores*
18 *on it as well. And he noticed that wherever they had sores there was spit. People from up*
19 *top, like us, would spit in the water and it would drift down and lodge on their skin and*
20 *create those sores. And those underwater people – water babies – couldn't see the spit. But*
21 *he could see it, so he took a cedar bough and he scraped the spit off, and when he did that*
22 *he was able to heal all those under water people...*

23 *I was taught, since I was a little kid, that I wasn't to spit in the river. I wasn't allowed to spit*
24 *in the creeks, and I wasn't allowed to spit in lakes...We have to take care of the water*
25 *babies, and if we spit in the water we're going to make them sick. You know the water*
26 *babies take care of us and we take care of them. There's always this reciprocation.*

27 There are long term sociocultural effects of pollution on Stó:lō health and well-being. Stó:lō Peoples have
28 stated that pollution of water and air affects not just the current ecosystem and seven generations into the
29 future (Tomiyexw), but pollution creates an imbalance in the broader spiritual world. – influencing the
30 health of ancestors, supernatural beings who inhabit the water like the Fraser River. Imbalances caused by
31 pollution can create physical illness as Labun and Emblen (2007) state, “[w]hen things are out of balance,
32 there are problems such as not being able to fish in the traditional way, suffering from the effects of river
33 pollution, spirit loss, stress, and a variety of physical illnesses that result from an imbalance.”

34 Water quality has an impact on Stó:lō ability to steward the land today and transmit these stewardship
35 responsibilities into the future as Chief Dalton Silver (Sumas First Nation) states in 2003:

36 *...they are destroying water, the industry [unclear] technology...and we're supposed to*
37 *look after it for future generations, and it's gonna be gone...and soon the kids, they are*
38 *gonna be Elders, and their great grandchildren aren't gonna be able to experience the*
39 *things that we talked about. (Schaepe et al. 2004)*

40 Water quality continues to be a core factor identified by STSA for the current relationship between Stó:lō,
41 fish, habitat, and land. Stó:lō have noted that there are several changes to traditionally used waterways
42 throughout the Fraser River. These changes have affected salmon habitat and waterway transportation for
43 Stó:lō Peoples. These are described as either endangered (affected by riparian removal, diking, water

1 diversions, water quality, and urbanization), or lost streams (those that have been culverted, paved over,
2 drained, or filled and no longer exist as surface waterways) (Carlson et al. 2001).

3 S'ólh Téméxw Stewardship Alliance notes that there are several changes to traditionally used waterways
4 within the Harvesting and Subsistence LAA, which has affected salmon habitat and waterway
5 transportation for Stó:lō Peoples; these are described as either endangered (affected by riparian removal,
6 diking, water diversions, water quality, and urbanization), or lost streams (those that have been culverted,
7 paved over, drained, or filled and no longer exist as surface waterways) (Carlson et al. 2001). Stó:lō have
8 identified that ongoing effects from logging, construction, development, tourism, and other restrictions
9 along historical corridors have led to Stó:lō Peoples having to travel further from their communities and
10 use different methods of reaching trailheads, such as motorized vehicles (Ts'elxwéyeqw Tribe
11 Management Limited et al. 2013b).

12 The Fraser River and its tributaries were historically used as a transportation corridor, and current practices
13 of traditional travel (such as canoeing) are still used for fishing, hunting, trapping, and plant gathering
14 (B.C. EAO 2022a). Land pre-emption in the Fraser River delta led to the degradation of waterways which in
15 turn has affected salmon habitat. Urbanization has destroyed riparian areas and reduced the refuge areas
16 for young salmon. Storm water runoff from paved roads not only increases the water temperature of the
17 Fraser, but also introduces tire microplastic particles and pollutants (that is, the tire toxin 6PPD-q,
18 discussed further in subsection 11.8.5.3).

19 **Fishing**

20 The Fraser River is a rich aquatic ecosystem with over 50 species of freshwater fish (McPhail and
21 Carveth 1993). Fishing, and in particular salmon fishing in the Fraser River, has always been foundational
22 to the cultural identities of Stó:lō signatory First Nations (S'ólh Téméxw Stewardship Alliance 2018).
23 Fishing remains an essential cultural practice tied to nutritional, social, ceremonial, and economic aspects
24 of Stó:lō society (S'ólh Téméxw Stewardship Alliance 2018). Critically important to traditions, cultural and
25 spiritual activities and identity are both fish and fish habitat. The lower Fraser River contains nearly half of
26 the Department of DFO' Pacific Region's freshwater aquatic species at risk including salmon, eulachon and
27 sturgeon. Salmon, sturgeon and eulachon are culturally significant species to the Stó:lō - essential to
28 Stó:lō livelihood and identity. Stó:lō Peoples have stated that many Stó:lō signatory communities trace
29 descent from the salmon, sturgeon and eulachon – they are ancestors (Carlson et al. 2001). All three
30 species are threatened by habitat degradation, habitat fragmentation, and land alteration in the lower
31 Fraser River (DFO 2023).

32 The S'ólh Téméxw Stewardship Alliance (STSA) has described that salmon fishing is central to Stó:lō
33 stewardship of S'ólh Téméxw and ongoing environmental conservation efforts (NEB 2019). The
34 significance of salmon to Stó:lō identity is clearly communicated by the executive-director of the Lower
35 Fraser Aboriginal Fisheries Commission in 1993, Ernie Crey in his address to the 'Action Agenda for Self-
36 Government' conference. It is quoted at length as it communicates the central position of salmon in the
37 Stó:lō worldview while highlighting the potential effects that pollution of the Fraser River and its salmon
38 could have on the identity, health and well-being of Stó:lō People:

39 *As a member of the Cheam band...my history tells me that salmon is the reason I am here.*
40 *We are salmon people. The history of the salmon in this part of the world is my own*
41 *people's history. The salmon, and the Fraser River, define who we are. We take our name*
42 *from the word that we give the river: Sto:lo. Our history tells us that at the beginning of the*
43 *world, salmon was given to the Sto:lo by Xā:ls, the creator and great Transformer. He*
44 *taught us how to survive by maintaining a good relationship with salmon. He taught us*
45 *how to fish for salmon, how to cook it, and how to look after it. (1-2).... We cooked salmon*

1 *over open fires. We wind-dried salmon, smoke-dried salmon, and stored it over the winter*
2 *months. Salmon allowed us to flourish as a people. (Crey 1993)*

3 Contemporary fishing activities incorporate traditional fishing practices that foster intergenerational
4 learning and connectedness to their ancestors, culture, and tradition (Ts'elxwéyeqw Tribe Management
5 Limited et al. 2013b). Contemporary rights-based activities in the Fraser River include dry-rack fishing,
6 which is an activity specific to the Fraser River Canyon (S'ólh Téméxw Stewardship Alliance 2018). The
7 STSA indicates that the rights to harvest salmon also carry moral and spiritual imperatives (Carlson et al.
8 2001).

9 Land privatization, destruction of fishing sites, reduced access, and governmental regulations impact how
10 and when fishing can occur on the Fraser River. These have created limitations affecting the ability of
11 Stó:lō to rely on fishing as a primary food source year-round. The ability to support cultural activities and
12 food sharing is affected by any decrease in fish harvested. Current government laws and policies, for
13 example licensing, banning specific fishing practices, seasonal openings, and conservation policies, limit
14 customary laws of inheritance and traditional management strategies and protocols.

15 While many Stó:lō family members have continued to fish throughout several generations, there has been
16 a shift in how many are able to participate in these traditional fishing practices. Regulations have changed
17 the socio-economic consequences of dry-rack fishing for Stó:lō Peoples, particularly those regarding
18 "open seasons" that affected fishing practices during other periods of the year and the Aboriginal Fishing
19 Strategy which restricted the sale of processed (wind-dried) fish and fresh salmon (Ts'elxwéyeqw Tribe
20 Management Limited et al. 2013b).

21 Salmon fishing remains one of the greatest sources of food for Stó:lō Peoples, with other fish caught by
22 Stó:lō Peoples including green and white sturgeon, trout, and eulachon (Ts'elxwéyeqw Tribe Management
23 Limited et al. 2013b). The Stó:lō fish for eulachon in the vicinity of Fort Langley and at the mouth of the
24 Pitt River, and trade for fresh or dried clams with other Indigenous nations further downstream along the
25 Fraser River (Ts'elxwéyeqw Tribe Management Limited et al. 2013b).

26 Rogers et al. (1990) have identified Pacific Eulachon as pollution indicator organisms in the Fraser River
27 Estuary. Eulachon are subjected to varying water quality conditions during their migration to the Fraser
28 River for spawning. Fish captured at five stations in April 1986 and again in 1988 contained
29 concentrations of pentachlorophenol (PCP), 3,4, 5 tchloroguaiacol, (3,4,5,TCG), tetrachloroguaiacolin
30 whole bodies, livers and gonads. These chemicals are the result of preservation of wood and bleaching of
31 pulp. The further up the Fraser River, the more these chemicals increased.

32 In an interview from 1996, Elder Danny Charlie (Douglas 1996) remembered catching eulachon in
33 Chilliwack, B.C., near Bowman's Mill in the mid-1970s. By 1996, eulachon were no longer swimming to
34 Chilliwack, B.C., to spawn as he states:

35 *DC: Where did we used to fish for the oolicans now. Oh, down at Boehmans [Bowmans]...*

36 *DC: Yes, and where's that other place now...down the east end of Chilliwack*
37 *mountain... There's another stretch of beach there, we used to go down there, and not*
38 *beach, but there was a rocky area...*

39 *PJ: Oh, you are dipping.*

40 *DC: Yeah, really dipping.... Must be around '74, '75 I think is the last time my Dad and I.*

1 PJ: 22 years ago. So that has to show some alienations there. Do oolicans still come up
2 that far?

3 DC: They don't even reach up to this point anymore, by Boehmans [Bowmans]. Just far is
4 they get to is Katzie and sometimes as far as Mission. And they just kinda fade out. I think
5 that a lot of pollution in the water is causing a lot of that. Same with the fish.

6 Stó:lō have seen fewer opportunities to fish traditionally, which has changed the way community members
7 travel throughout S'ólh Téméxw, the amount of time they are able to spend fishing, and in turn this has
8 affected the composition of fishing parties. As the composition of fishing parties changes, so do
9 opportunities for sharing traditional teachings and knowledge. Very important to note are the impacts to
10 fish habitat and the waterways, which include the draining of Sumas Lake, river diversions, culverting of
11 streams, and the change in land use that degrades water quality, all taking place within the 19th and
12 20th centuries, and continuing today. All these activities greatly impact fish and fish habitat and fish
13 populations and shifted the way in which Stó:lō can continue fishing (S'ólh Téméxw Stewardship Alliance,
14 pers. comm. 2023).

15 The responsibility of maintaining a healthy habitat, conserving, and protecting Salmon and eulachon, and
16 managing fishing sites is still held at the level of the individual for Stó:lō, with responsibilities to know the
17 teachings and to understand conditions of the environment. Although much of the responsibility is placed
18 on government jurisdiction, it is still an important responsibility for Stó:lō as individuals to protect the
19 Salmon (Ts'elxwéyqw Tribe Management Limited et al. 2014).

20 In 1935, Stó:lō historian Xaxts'elten (Peter Pierre of Katzie) likened the Fraser River of earlier times to 'an
21 enormous dish that stored up food for mankind.' Today we are learning just how fragile the 'food dish' in
22 the Fraser system has become. Ecologists tell us that wetlands, such as those that were drained in the
23 Fraser floodplain, sustain more life than most good farmland. ... Retaining and slowly releasing vast
24 quantities of water, wetlands also slow the progress of river water to the sea, trapping sediments and
25 pollutants. Wetlands help to sustain the Fraser River's biological diversity as they provide rearing habitat
26 for fish and other creatures" (Carlson 1996).

27 The Tilbury LAA footprint is in close proximity to the Fraser River Delta wetland complex that today
28 includes Burns Bog, Sturgeon Banks, Roberts Banks, South Arm Marshes and Boundary Bay. This wetland
29 plays an integral role in the health of salmon as DFO states, "every wild salmon born in the Fraser River
30 network will pass through the estuary and spend days or months in this estuary as out-migrating juveniles
31 to eat, rest, acclimatize to salt water and grow strong enough for life in the open ocean" (DFO 2023).

32 The Lower Fraser contains a population of white sturgeon that are assessed as 'threatened' by the
33 COSEWIC, but are currently listed as 'no status' under the *Species at Risk Act* (Government of Canada
34 2023b). The Lower Fraser River provides habitat for adult and subadult White Sturgeon. Eulachon spawn
35 in the Lower reaches of the Fraser River every three years. Once a food source for sturgeon and Stó:lō
36 signatory communities, the Fraser River population of eulachon are now assessed as 'endangered' by
37 COSEWIC, however also are currently listed as 'no status' under *Species at Risk Act* (Government of Canada
38 2023a).

39 Fish populations and their diversity have been impacted by the dyking, draining and infilling of over half of
40 the Fraser River Delta wetlands for industrial, urban and agricultural development (B.C. MOE 2006). Flood
41 infrastructure has blocked migration into tributaries in the lower Fraser River. Obstacles to fish passage
42 include dams, culverts, infilled bridges, flood control points and irrigation channels. There are 58 km of
43 dike and erosion protection measures in rivers and streams in the municipality of Delta (DFO 2023). While
44 seasonal freshets are important parts of the Lower Fraser Ecosystem, flooding events (that is, the 2021

1 atmospheric river) can create additional challenges to fish and aquatic ecosystems. Flooding events in
2 urbanized areas with impermeable surfaces like paved roads contribute toward the contamination of river
3 systems and wetlands through stormwater introduction of oil, pollution associate with tire toxins (that is,
4 6PPD-q), road dust and other chemicals.

5 The proposed Project Footprint was previously cleared of natural vegetation and has been heavily
6 disturbed, with the majority of the proposed Project Footprint being used for industrial purposes. The
7 proposed Project Footprint is located predominately on a brownfield site on private property owned by
8 FortisBC for the existing Tilbury LNG facility on Tilbury Island; within the Tilbury Industrial Park adjacent to
9 the Fraser River in Delta, B.C. The existing Tilbury LNG facility consists of gravel (60 percent) and paved
10 (40 percent) areas, existing infrastructure, and equipment laydown areas, with very little to no habitat
11 value for wildlife. North of the existing FortisBC facility, there is an existing legacy dock that extends out
12 into the Fraser River.

13 A portion of the proposed Project Footprint extends onto the foreshore of the Fraser River (Provincial
14 Crown land). Public access to the proposed Project Site is limited, although there is currently public use of
15 the dike to the north of the proposed Project Site along the Fraser River.

16 S'ólh Téméxw Stewardship Alliance signatory First Nations Stó:lō have reported that the area below the
17 Port Mann Bridge, which includes the proposed Project Footprint, is not fished by Stó:lō member Nations,
18 but the areas between Mission, B.C., to Sawmill Creek are fished (DFO n.d.).

19 S'ólh Téméxw Stewardship Alliance has stated in its notice to engage as a participating Indigenous Nation
20 that the Stó:lō have a constitutionally recognized right to fish salmon in the Fraser River, and that the
21 proposed Project will have additional impacts on the already impacted Fraser River bound salmon that
22 Stó:lō Peoples depend on for FSC well-being. The LFFA, of which STSA signatory First Nations are
23 members, outlined that there is a reciprocal responsibility to care for culturally important fish species,
24 which includes ensuring the life cycles of fish species are maintained through spiritual and physical
25 practices, restoring the habitat of fish to maintain or recreate abundance, and to provide space and
26 opportunities to learn from the fish (LFFA 2021). According to the Indigenous laws of the lower Fraser,
27 fish have the right to their cycle of life, the right to be respected, the right to clean and flowing water, and
28 to have navigable waters available for their travels, as well as the right to be left alone or supported when
29 needed (LFFA 2021).

30 Available water quality monitoring data for Tilbury Slough and the Fraser River within the Surface Water
31 (subsection 7.4) LAA show some existing exceedances of the B.C. or CCME marine and freshwater
32 guidelines for protection of aquatic life, irrigation, or wildlife for several metals. These existing
33 exceedances have the potential to affect STSA signatory First Nations existing harvesting and subsistence
34 activities through the contamination of aquatic habitats.

35 Potential effects to S'ólh Téméxw Stewardship Alliance (STSA) signatory First Nations' ability to fish, as
36 well as potential effects on fish and fish habitat, and other marine and aquatic species and habitat,
37 potential effects on the Fraser River ecosystem and water quality, potential effects on freshwater
38 ecosystems from expanded river-bank infrastructure and aquatic delivery systems, and potential effects
39 on migration and spawning salmon were expressed as issues of key concern by STSA (Table 11.8-10).

40 ***Hunting***

41 The Stó:lō have used the lands on either side of the Fraser River for hunting, gathering, and spiritual
42 practices (NEB 2014). The Stó:lō hunted both marine and terrestrial species including mountain goat, elk,
43 deer, bear, moose, beaver, groundhog, and types of small game, as well as birds including swan, herons,
44 pheasants, eagles, grouse, duck, sandhill crane, and loon, and other waterfowl and migratory birds

1 (Carlson et al. 2001; NEB 2014). The proposed Project is in a large traditional hunting area. Identified by
2 an Elder who was born in Musqueam but is related to STSA signatory First Nation members, his account
3 discusses how both deer and elk were hunted in Delta, New Westminster, and Richmond, B.C., as well as in
4 West Vancouver and North Vancouver prior to logging of the forests.

5 Habitat fragmentation by development has had a major effect on Stó:lō hunting practices (B.C.
6 EAO 2022a; WesPac 2018). Hunting black tail deer, black bear, bobcat, cougar, and grouse at current
7 hunting sites such as Sumas Mountain and Mount Cheam (B.C. EAO 2022a).

8 Hunting and trapping are important for ceremonial and subsistence purposes continues to play a vital role
9 in Stó:lō culture (Carlson et al. 2001). In addition to food, they derived wealth by trading, hunting and
10 selling pelts of bear, beaver, and the wool of goats. Wealth also came from harvesting a mountain goat,
11 making wool blankets and clothing for one's family (WesPac 2018).

12 Hunting supplements fish in the traditional diet, and is also used to obtain, furs, hides, wool, feathers, and
13 bone materials that continue to be used for a wide variety traditional purpose (Ts'elxwéyeqw Tribe
14 Management Limited et al. 2013b). As with fishing and plant gathering, Stó:lō have stated that there are
15 spiritual, ceremonial, and subsistence protocols for all Stó:lō Peoples relative to hunting. For example, for
16 a Stó:lō youth:

17 *...their first kill was meant for the Elders, they prayed for thanks, for strength, for*
18 *forgiveness, always with respect and honour for that which was given to them. Once they*
19 *had completed this journey, this ritual passage to manhood, they were no longer children*
20 *but young men, an honour was bestowed on them.* (Ts'elxwéyeqw Tribe Management
21 Limited et al. 2013b)

22 The Stó:lō concept of reciprocity, today as in the past, extends to all aspects of Stó:lō hunting practices.
23 Hunters share their catch with others, provide meat for ceremonies, and share hides and feathers for
24 ceremonial and cultural use (Ts'elxwéyeqw Tribe Management Limited et al. 2013b).

25 For Stó:lō, hunting marine mammals such as seals and sea lions was also important (Duff 1952). As with
26 terrestrial hunting, which often focused on the fall months when animals were at peak health, marine
27 hunting activities are determined largely by season. For instance, "seals that come up the Fraser (River)
28 after fish usually go down in great numbers if the river is going to freeze. Their goings and coming were,
29 in fact, used to predict changes in the weather" (Suttles 1987). Seasonality influenced hunting other
30 terrestrial species, such as black and grizzly bears in summer and fall, hunting deer, elk, and mountain
31 goats in the fall to winter, and hunting duck and geese during their fall migrations across S'ólh Téméxw
32 (Carlson et al. 2001).

33 Many terrestrial and marine species have sacred value to Stó:lō Peoples. These include salamanders,
34 sockeye salmon, giant frog and blue jays (Victor and South Coast Conservation Program 2022). In the
35 Stó:lō world view there are also sacred cultural stories about the great blue heron, sandhill crane, Pacific
36 water shrew, and Pacific giant salamander (Victor and South Coast Conservation Program 2022).

37 Wildlife and Wildlife Habitat desktop studies were conducted to characterize existing conditions within the
38 LAA and RAA, including the incorporation of Indigenous Knowledge and Traditional Use Knowledge where
39 Indigenous Nations have provided information to FortisBC or have granted permission for FortisBC to use
40 existing information sources. Indigenous Knowledge and Traditional Use Knowledge provide context of
41 historical conditions of the terrestrial biophysical VCs on Tilbury Island and surrounding area and identify
42 existing culturally important wildlife species used in traditional practices. In addition, Wildlife and Wildlife
43 Habitat field studies were conducted by FortisBC in 2021 in the Wildlife and Wildlife Habitat LAA,
44 including a wildlife habitat assessment, breeding bird survey, amphibian survey, incidental wildlife

1 observations, and barn owl surveys. A summary of results can be found in subsection 11.1 and the full TDR
2 will be submitted with the Application (Appendix D).

3 The majority of wildlife habitat within the proposed Project Wildlife and Wildlife Habitat LAA has been
4 altered by development, as it is situated within the Tilbury Industrial Park, an industrialized portion of the
5 Fraser River, and upland habitat is predominately covered by hard, anthropogenic surfaces (that is, paved
6 and gravelled areas currently used for industrial purposes). Due to the existing industrial developments on
7 Tilbury Island, the Wildlife and Wildlife Habitat LAA lacks high-quality foraging and nesting habitat for
8 migratory and resident bird species, such as passerines, raptors, shorebirds, seabirds, and waterfowl or
9 waterbirds. Wildlife use is primarily limited to the small, fragmented riparian areas on the banks of Tilbury
10 Slough, which provide habitat for a variety of wildlife species adapted to urban environments (such as,
11 coyotes, raccoons, skunks, rabbits, waterfowl, and songbirds). Current conditions within and adjacent to
12 the proposed Project Site are more suitable to species that are very tolerant of industrial development
13 (B.C. EAO 2022a). Culturally important species observed during the wildlife field surveys include
14 green-winged teal, lesser scaup, Canada goose, mallard, bald eagle, and beaver (evidence of activity).

15 It is FortisBC's understanding that firearms cannot be discharged in or adjacent to the proposed Project
16 Area on Tilbury Island. As previously described and for other projects, S'ólh Téméxw Stewardship Alliance
17 (STSA) signatory First Nations has described currently using either side of the Fraser River throughout
18 S'ólh Téméxw territory, including through the Harvesting and Subsistence Activities LAA for hunting.
19 FortisBC does not have any information to indicate that STSA signatory First Nations use the proposed
20 Project Footprint either by foot or via boat access for hunting.

21 ***Plant Gathering***

22 Stó:lō Peoples have stated that plant gathering has been an important cultural activity for Stó:lō Peoples
23 for subsistence, structural use, medicinal use, as well as ceremonial and spiritual activities (Ts'elxwéyeqw
24 Tribe Management Limited et al. 2013b). Plant gathering activities take place year-round. Fall and winter
25 seasons are high use times for ceremonial plant gathering due to the winter dance ceremonies, including
26 berrypicking, gathering hazelnuts and wild crab apples, and movement to cranberry and swamp potato
27 sites (Carlson et al. 2001). Stó:lō Peoples have stated that spring and summer and fall are all important
28 seasons to gather plants for food, medicine, and technology purposes (Ts'elxwéyeqw Tribe Management
29 Limited et al. 2013b). Refer to subsection 11.1 (Indigenous Interests Assessment Methods) and subsection
30 7.7, Vegetation, for information on culturally important plants in the proposed Project LAA and RAA.

31 Stó:lō community members have reported gathering a variety of plants such as roots (bracken fern, camas,
32 tiger lily, wild onions, swamp potato) and berries (blueberries, black huckleberries, cranberries,
33 huckleberries, salmon berries, salal berries, Saskatoon berries, strawberries, thimbleberries, and trailing
34 blackberries), fruits and nuts (crab apples, hazelnuts, and Oregon grapes), as well as cedar roots, bark and
35 wood for sustenance, medicinal and ceremonial uses (Carlson et al. 2001). The Cheam Lake Wetlands,
36 located outside the Harvesting and Subsistence LAA, was identified as important from a plant gathering
37 perspective, with over 118 plants; of these plants, 43% were identified as known medicines, traditional
38 plants, ceremonial plants, or plants used for food by Stó:lō Peoples (Stó:lō Research and Resource
39 Management Centre 2020). Stó:lō state that because harvesting opportunities are already severely
40 restricted in S'ólh Téméxw, these remaining areas of undisturbed lands are highly valuable to Stó:lō
41 Peoples (Stó:lō Research and Resource Management Centre 2020).

42 Stó:lō estimate that 75 percent of their community members continue to harvest traditional materials for
43 Food Social and Ceremonial purposes today and have expressed concern regarding lost opportunities to
44 gather traditionally harvested plants as well as the potential contamination of plants (B.C. EAO 2022a).

1 The wetlands that once dominated the area immediately surrounding the LAA are now urbanized and
2 industrialized. Dyking of the Fraser River in the early 1900s and the infilling of its sloughs changed the
3 habitat and thus impacted the availability and diversity of plants and animals available to the Stó:lō.

4 The account of Elder Edna Douglas (Douglas 1996) illustrates not only how important these marshlands
5 once were in the Stó:lō seasonal round, but how the wetland habitat supported diverse species:

6 *ED: That was all swamp. For miles and miles it was swamp land. From like from the Airport,*
7 *down over to the highway #10. That was all swamp. And the families used to go down*
8 *there with tents. Pitch up a tent, pick Blueberries. Wasn't it Lulu Island?*

9 *ED: That's where we used to move to in the fall. Going to late, into October and late*
10 *November. We used to pick the blueberries and there was 5 different kinds of Blueberries.*
11 *Not huckleberries, just Blueberries. And we'd stay there till, beginning of November.*
12 *We picked the Cranberries from down there. They had a lot of Cranberries, because it was*
13 *Swamp....*

14 The diversity and productivity of this area is illustrated by the fact that there were five different varieties of
15 blueberry gathered in addition to cranberries. The seasonal harvesting of these berries was part of a much
16 larger and more complex socio-economic and political relationship that included access to specialized
17 resources like salmon and cranberries.

18 In some cases traditional harvesting areas like cranberry and blueberry fields where Elders once picked
19 berries were alienated by colonial farmers as Elder Randell Paul discusses (Randel 1996):

20 *RP: My first job was on a cranberry farm, 1965, cranberry, and blueberry farm*

21 *PJ: And that location is ... which is on the north banks, just of the north side of the*
22 *Fraser River, Lulu island...*

23 *EV: You recalled to us about, the cranberries and blueberries of, in the traditional sense,*
24 *could you say that again*

25 *RP: Where they are grown commercially now, is where they grew wild, before, I won't say*
26 *wild our people cultivate it, even though it didn't look like square fields, but they were*
27 *cultivated to exclusion of other plants*

28 As noted, the proposed Project Footprint was previously cleared of natural vegetation and has been
29 heavily disturbed, with the majority of the proposed Project Footprint being used for industrial purposes.
30 The existing Tilbury LNG facility consists of gravel (60 percent) and paved (40 percent) areas, existing
31 infrastructure, and equipment laydown areas supporting little plant life. The vegetation within the
32 proposed Project Footprint is mostly limited to ditch lines and spoil piles and is dominated by non-native
33 and invasive plant species. Prior to the commencement of construction of the proposed Project, any
34 remaining vegetation within the existing facility site will be removed by construction activities associated
35 with the existing Tilbury facility and the T1B project. The riparian area along the north portion of the
36 proposed Project Footprint has been previously disturbed, resulting in little to no native soils remaining in
37 place, but is vegetated.

38 Public access to the proposed Project Site is limited, although there is currently public use of the dike to
39 the north of the proposed Project Site along the Fraser River. North of the existing FortisBC facility there is
40 an existing dock that extends out into the Fraser River.

1 Vegetation desktop studies were conducted to characterize existing conditions within the LAA and RAA,
2 including the incorporation of Indigenous Knowledge and Traditional Use Knowledge where Indigenous
3 Nations have provided information to FortisBC or have granted permission for FortisBC to use existing
4 information sources. Indigenous Knowledge and Traditional Use Knowledge provide context of historical
5 conditions of the terrestrial biophysical VCs on Tilbury Island and surrounding area and identify existing
6 culturally important vegetation and wildlife species used in traditional practices. In addition, vegetation
7 and wetland field studies were conducted by FortisBC in 2021 both inside and outside the proposed
8 Project Footprint. A summary of results can be found in subsection 11.1 and the full TDR will be submitted
9 with the Application (Appendix D of the Application).

10 Vegetated areas within the proposed Project Footprint include the riparian area on the banks of Tilbury
11 Slough along the southeast perimeter of the proposed Project Footprint. Culturally important plant
12 species observed within the proposed Project Footprint during field studies conducted by FortisBC include
13 the following:

- 14 ▪ Red alder (*Alnus rubra*)
- 15 ▪ Black cottonwood (*Populus trichocarpa*)
- 16 ▪ Common snowberry (*Symphoricarpos albus* var. *albus*)
- 17 ▪ Sitka willow (*Salix sitchensis*)
- 18 ▪ Cattail (*Typha latifolia*)
- 19 ▪ Fireweed (*Chamaenerion angustifolium*)
- 20 ▪ Common rush (*Juncus effusus*)
- 21 ▪ Common horsetail (*Equisetum arvense*)

22 Two species were observed that are closely related to culturally important species: common plantain
23 (*Plantago lanceolata*), and common silverweed (*Potentilla anserina* ssp. *anserina*). This vegetation will be
24 removed at the existing facility site by existing projects and will not be present prior to construction of the
25 proposed Project.

26 In addition to the previously listed culturally important plant species, additional culturally significant plant
27 species were observed within the Vegetation LAA outside the proposed Project Footprint: Western
28 redcedar (*Thuja plicata*), Sitka spruce (*Picea sitchensis*), Western hemlock (*Tsuga heterophylla*), black
29 hawthorn (*Crataegus douglasii*), black twinberry (*Lonicera involucrata*), Nootka wild rose (*Rosa nutkana*),
30 red-osier dogwood (*Cornus stolonifera*), ninebark (*Physocarpus capitatus*), thimbleberry (*Rubus*
31 *parviflorus*), salmonberry (*Rubus spectabilis*), red elderberry (*Sambucus racemosa* var. *arborescens*),
32 hardhack (*Spiraea douglasii* var. *douglasii*), Pacific crab apple (*Malus fusca*), vine maple (*Acer circinatum*),
33 Pacific willow (*Salix lucida*), Wapato hard-stemmed bulrush (*Schoenoplectus acutus*), soft-stemmed
34 bulrush (*Schoenoplectus tabernaemontani*), hemlock water-parsnip (*Sium suave*), sword fern
35 (*Polystichum munitum*), lady fern (*Athyrium filix-femina*), skunk cabbage (*Lysichiton americanus*), and
36 yellow pond-lily (*Nuphar polysepala*).

37 Potential effects to plant gathering due to the proposed Project was expressed as an issue of key concern
38 by S'ólh Téméxw Stewardship Alliance, including potential effects on the historical and contemporary
39 preferred harvesting sites and accessibility of culturally important harvesting sites; changes to the
40 abundance, distribution, or quality of resources relied up to engage in harvesting activities; and potential
41 changes to the experience and preferences around the practices of harvesting rights and effects on
42 quality, quantity, and availability of resources (Table 11.8-10). Historic plant gathering sites in the
43 proposed Project Area were identified by STSA.

1 Cultural Use Sites and Areas

2 Stó:lō means "River; River of Rivers" or "People of the River; Tribe of Tribes" (Carlson et al. 2001). The
3 Fraser River holds a central place in the identity of the Stó:lō as a transportation route, home of
4 Stl'á'leqem, or supernatural creatures, a place where food is harvested and where spiritual activities take
5 place. According to Sxwōxwiyám, the Fraser River and its water was created through the actions of the
6 Xexá:ls (transformers) in the distant past "when the world was out of balance" (Schaepe et al. 2004;
7 Carlson et al. 2001).

8 S'ó:lmexw (water babies) are Stl'á'leqem, or supernatural creatures, that inhabit the bottom of certain
9 lakes and deep places in rivers like the Fraser River. Stl'á'leqem like water babies are integral to Stó:lō
10 identity, health and well-being.

11 In an interview from 2004 from a *Sumas Energy 2, Inc: Traditional Use Study*, Gwen Point speaks about
12 water babies:

13 *Q: What are S'ó:lmexw [Water-babies]?*

14 *A: Again, they are connected to our spirituality. They are people in themselves.*
15 *They remind us of who we are. Like we have cedar people, salmon people, we have the*
16 *water people. Not necessarily 'water-babies', it's a term you can't translate from our*
17 *language, Halq'eméylem, to English.*

18 *Water-babies are a people, and they call them babies or children because they are little*
19 *people really. They are there for those people who can see them, like the cedar people, like*
20 *the salmon people. We all have our own ways of taking care of ourselves, that were given*
21 *to families or people as a strength. What you know isn't just for you; it's meant to be shared*
22 *to take care of everybody. (Schaepe et al. 2004)*

23 Places where they inhabit are spiritually potent and protocols are followed in order to keep them, and
24 the Stó:lō safe (Carlson et al. 2001). Many of these protocols are related to stewardship practices.
25 As mentioned in Effects on the Fraser River Ecosystem and Water Quality subsection, water pollution can
26 have detrimental impacts on the health of S'ó:lmexw with affects that reverberate throughout Stó:lō S'óhl
27 Téméxw.

28 Over the past 140 years, the Stó:lō have witnessed dramatic changes to the Fraser River, its tributaries and
29 sloughs in S'óhl Téméxw. Primarily negative in nature, these changes have taken their toll on waterways
30 that were once enormously productive habitats for salmon, sturgeon, and other freshwater fish (eulachon),
31 as well as for waterfowl, amphibians, and plants used for food, medicine and fibre. The Old People speak
32 of this past productivity and of the efficiency of waterways as transportation routes and understand
33 waterways as important cultural use sites.

34 Interfamily and intercommunity ties and alliances, the backbone of Stó:lō social and economic exchange
35 systems, depended on the free and easy movement of people within and beyond S'óhl Téméxw (Carlson
36 et al. 2001). The Fraser River was an important transportation route that connected the Stó:lō with
37 extended family and family-owned resource areas. The political and economic success of gatherings like
38 potlatches relied on good transportation and trade networks like the Fraser River. Stó:lō shovel-nose river
39 canoes were designed to provide transportation along the narrow slough channels of the Fraser while their
40 shallow, round keel enabled them to safely skim over the often rough Fraser River (Carlson et al. 2001).
41 As mentioned previously in subsection 'Historic Socio-Economic Conditions', travel by canoe along the
42 Fraser River was connected to Stó:lō seasonal round. For example, Stó:lō from the Fraser Canyon traded
43 dried salmon for cranberries and blueberries picked near the Fraser Delta. In an interview with Shawn

1 Gabriel in 2013, he related how his grandmother Victoria Gabriel travelled to New Westminster, B.C.,
2 from Port Douglas to trade baskets and berries. New Westminster, B.C., was an important place for
3 gathering and trading as Chief Dalton Silver states in his 2016 interview:

4 *There would trades and things like that happening. People from River and down River from*
5 *the island yeah. My grandpa used to talk about places like that and ... at New West. My*
6 *grandfather, he talked about New West too. That was a gathering place and he said there*
7 *were people you would have to get people to interpret to each other from the different*
8 *tribes. And talk trades and things like that. That's how, how I don't know how you would*
9 *say it but the trade route was so incredible amongst our people.*

10 Tilbury Slough is a cultural use site for Stó:lō, there is an important link between the degradation of
11 waterways as seen in Tilbury Slough and Gravesend Reach (urbanization, agriculture, pollution from
12 storm-water runoff, loss of riparian habitat due to erosion and siltation of gravel beds, for example) and
13 the transition from water transport to land transport. While trail networks are present throughout S'ólh
14 Téméxw, the transition from travel by canoe, to travel by road via horse and buggy, was linked to changes
15 in waterways as Chief Frank Malloway (Carlson 1996), states:

16 *[i]t was when our waterways began vanishing that we switched transportation. My dad*
17 *talked about how a lot of times they just walked the trails and then when they made roads*
18 *they switched over to horse and buggies. I think it was as settlement came in that different*
19 *things began to change slowly – in 1860's, 1870's.*

20 Modernization and urbanization have impacted Stó:lō way of life and they are no longer able to use the
21 Fraser River as their main form of transportation. As will be discussed in Spiritual/Ceremonial Activities
22 subsection, after the banning of the potlatch, canoe racing became an important means of maintaining
23 cultural practices, governance and connection to the Fraser River.

24 Placenames can demonstrate Aboriginal rights and title. As McHalsie (2001), relates, naming places in
25 S'ólh Téméxw has been taking place for thousands of years. Placenames can provide important
26 information about resource use and heritage values. The study of place names provides historical
27 information and fosters the creation and maintenance of Stó:lō connections with their ancestor spirits.
28 They have the power to “transform our landscape from what some others consider as *terra nullus*
29 (“empty land”) into a place where our ancestors continue to live in spirit and in physically transformed
30 geographical features” (Carlson et al. 2001). Teachings and stories associated with these names “give
31 relevance and meaning to our places, which is especially significant for cultural revival” (Carlson et
32 al. 2001).

33 There are 12 Halq'eméylem placenames found within the Tilbury LAA (refer to Figure 11.8-10). Four are
34 settlements, one is a transformer site (Sxwóymelh: warrior turned to stone), and one geographical place
35 name, Súqweqsel (“chipped off nose”). However, data gaps due to knowledge loss means that the
36 meaning of some of the placenames, Dl'alt'nes for example, are unknown. In some instances, placenames
37 are located near areas outlined by interviewees. For example, the placenames and settlements of
38 Klik-a-the-nus and Dl'alti'nes (unknown meanings) overlap the location of cranberry and blueberry
39 picking areas identified by Elder Randel Paul (Carlson et al. 2001). Interestingly, this is also nearby
40 DgRs-017 – a precontact site with subsurface lithics and fishing weir. There is also a mid-to-late 1800s
41 component of the site that may be related to dyke building (WesPac 2019).

42 As reviewed in subsection 'Historic Fishing Practices' archaeological deposits from the Glenrose Cannery
43 Site (DgRr-0006) and St. Mungo (DgRr-0002) contain salmon and eulachon remains that date from
44 8500 BP to 3500BP (Old Cordilleran and St Mungo Phases). These remains make it feasible to determine

1 that the area was inhabited by short seasonal occupations over the 1,000-year use of the area from
 2 4300-3500 BP at Glenrose Cannery while the early period (the Old Cordilleran Phase 8500-5500 BP, was
 3 predominantly occupied in the spring and summer based on the abundant presence of both eulachon and
 4 stickleback fish (Matson 1994). Two hundred and twenty-six wooden stakes at Glenrose Cannery Wet Site
 5 and 40 at St. Mungo Site have been interpreted as fish traps used to catch a variety of fish, including
 6 salmon (Eldridge 2017). Analysis of fishbones from the deposit show that 83% of the fishbones were from
 7 salmon. Stó:lō traditional practices established in the deep past, continue to follow the natural rhythm of
 8 the spawning of salmon and other fish species (Stó:lō Research and Resource Management Centre 2020).

9 According to the TMJ project Heritage Resources Baseline (Golder 2019), most precontact archaeological
 10 sites located in the vicinity of the LAA represent seasonal resource extraction sites and camps
 11 (Table 11.8-14). Fishing, hunting, berrypicking, and plant gathering were common activities occurring at
 12 or near these sites.

Table 11.8-14. Precontact Archaeological Sites and Corresponding Activities

Archaeological Sites	Site Description	Activities (Hypothesized)
DgRf-023	Precontact fish weir, surface lithics	Fishing
DgRr-039	Precontact, surface lithics and shell midden	Habitation/shellfish processing
DgRs-041	Precontact, surface material and shell midden	Temporary camp with shellfish processing
DgRr-025	Precontact, surface refuse, fire cracked rock, post contact component	Temporary camp
DgRs-039	Precontact, fishing weir, surface lithics	Fishing camp
DgRs-017 (Klik-a-the-nus)	Precontact, surface fire cracked rock, subsurface lithics, fishing weir	Fishing camp
DgRs-028	Precontact, surface lithics (associated with old slough)	Unknown
DgRs-032	Precontact, surface (two hand mauls)	Unknown
DgRt-001 (Qw'eya'xw)	Precontact, habitation	Habitation
DgRt-008 (Kwi-thay-um)	Precontact, human remains, habitation	Habitation

Source: Golder, 2019.

13 Historic period archaeological sites were also located (refer to Figure 11.8-10). These include the Deas
 14 cannery (DgRs-122, DgRs-20, DgRs-110, and DgRs-21) and Ewen cannery (DgRr-41). The Deas Island
 15 cannery is the closest cannery archaeological site to the proposed Project Area and dates to 1871
 16 (Golder 2019). Salmon canneries were early nodes for transport and residences on the river, albeit
 17 primarily seasonal. The site of Qiqá:yt (translated as 'resting place') was the location of a large
 18 campground associated with berrypicking located across the Fraser River from current New Westminster,
 19 B.C.

1 Several other sqwélqwel sites (places where ancestors fished, hunted and spent time) were identified by
2 Stó:lō in archived interviews and are mapped on Figure 11.8-10. These include the following:

- 3 ▪ Aquatic harvesting areas on the Fraser River around Annacis Island
- 4 ▪ Processing of eulachon in New Westminster, B.C.
- 5 ▪ Places along the Fraser River for drifting for spring salmon
- 6 ▪ Berry-picking areas on Lulu Island
- 7 ▪ Gathering areas in New Westminster, B.C.

8 Subsection 11.1.13 provides more information about the existing conditions of the VCs linked to the
9 Cultural Use Sites and Areas in the proposed Project Footprint and the LAA and RAA. Cultural use areas
10 and sites include a variety of physical features, culturally significant landscapes, archaeological and
11 paleontological sites, historical sites, as well as locations linked to Indigenous place names, spirituality,
12 and ceremony. In some cases, Indigenous cultural use sites are known and represented in the
13 archaeological database maintained by the B.C. Heritage Branch. In other cases, cultural sites are only
14 known by S'ólh Téméxw Stewardship Alliance (STSA) signatory First Nation Elders and Knowledge
15 Holders, as well as other Stó:lō Peoples (NEB 2014). Some cultural sites are of specific importance to the
16 Stó:lō identity and create life-long relationships between Stó:lō Peoples and the non-human world
17 (Ts'elxwéyeqw Tribe Management Limited et al. 2013b).

18 Cultural use sites for salmon fishing and plant harvesting activities have been linked to knowledge sharing
19 and cultural heritage, as well as seasonal travel throughout S'ólh Téméxw (Ts'elxwéyeqw Tribe
20 Management Limited et al. 2013a). As noted previously, fishing practices tie Stó:lō Peoples to the land,
21 water, and community. Cultural use sites based on salmon fishing locations and activities such as wind
22 drying were an integral part of fishing and movement throughout S'ólh Téméxw, particularly upriver in the
23 Fraser Canyon where wind-drying took place (Carlson et al. 2001). Through these travels and practices,
24 the transferring of knowledge was passed down through generations, creating a shared identity:

25 *Dry rack and food gathering is very important – every July preserving, canning, salting,*
26 *stay important to family; our Peoples' way to go to Yale. Cut a lot of drying areas off with*
27 *railroad, go from Chilliwack to higher elevation – more wind and drier, every four years*
28 *there is a change in fish. (Ts'elxwéyeqw Tribe Management Limited et al. 2013b)*

29 Stó:lō describe one transformer site, Sxwóymelh ('warrior turned to stone'), that is within the Cultural Use
30 Sites and LAAs (Carlson et al. 2001).

31 In addition to culturally important sites, the SRKW population is of significant and unique cultural
32 importance to Stó:lō Peoples (Tsawwassen First Nation 2019). Continued access to Chinook salmon as a
33 food source is an important aspect of the health and well-being of the SRKW and the inter-related health
34 of the cultural traditions and teachings of STSA signatory First Nations. S'ólh Téméxw Stewardship
35 Alliance has identified the cumulative effects on the SRKW (due to downstream effects on the Salish Sea),
36 to which STSA signatory First Nations have a significant cultural connection (Table 11.8-10). Given that
37 these effects are cumulative in nature, they are not addressed by STSA in the potential effects assessment
38 (subsection 11.8.5.3) and instead are assessed by STSA in its cumulative effects assessment
39 (subsection 11.8.5.6).

40 ***Spiritual/Ceremonial Activities***

41 All aspects of Stó:lō life are spiritual as they are all connected to the teachings of Xexá:ls and the
42 ancestors. Stó:lō world view and spirituality are intricately connected through activities, especially spiritual
43 activities, places, and cultural expression. Spiritual activities are based on teachings of both the tangible
44 and intangible sites and understandings.

1 As with any culture, spiritual activities are a critical aspect of identity and belonging. These practices
 2 connect the individual with the Creator and their ancestors, connect to form the collective identity of
 3 Stó:lō, and connect Stó:lō Peoples to one another, as well as to land and resources available within S'ólh
 4 Téméxw. Shxwelí, the life force of all things, is a critical aspect of the Stó:lō world view, it is the basis for
 5 the connection between the people and the natural environment. Stó:lō world view of connectedness and
 6 interconnectedness of all things, whether "living" or "not living" in a Western perspective, is an integral
 7 part of Stó:lō health and well-being whether the individual or as a collective.

8 A loss in land, contamination of water, loss of flora or fauna, a change in air dynamics, or change in air
 9 purity directly affects the signatory First Nation and the Stó:lō individual's ability to practice spiritual
 10 activities. Not only are those that practice the rituals threatened, but they harm the shxwelí which bind
 11 Stó:lō to them (refer to Sxwōxwiyám from Elder Amilia Douglas in the Effects on the Fraser River
 12 Ecosystem and Water Quality subsection). From the S'ólh Téméxw Stewardship Alliance (STSA)
 13 perspective, in order to be healthy everything must maintain a balance. In previous studies, such as those
 14 carried out by the Government of Canada, changes in land, air, water that affect the identify, activity, or
 15 sense of place or rootedness have an adverse impact on the psychological, physical, and spiritual health of
 16 First Nations peoples (Loppie and Wein 2022). These losses can result in depression, addiction, and/or
 17 suicide (Loppie and Wein 2022).

18 To help understand the relationship community members have to the land, air, water, flora, and fauna,
 19 specific activities have been identified herein. However, S'ólh Téméxw Stewardship Alliance (STSA) stated
 20 that there are many other aspects and activities relating to spirituality, including site specific Stl'áleqem,
 21 place names, and activities. The following list provides some examples of activities to give a sense of the
 22 scope of spiritual activities. The spiritual activities that have been identified are (Ts'elxwéyeqw Tribe
 23 Management Limited et al. 2014):

- 24 ▪ Smílha (winter dance ceremony)
- 25 ▪ Sxwó:yxwey
- 26 ▪ Regalia placement
- 27 ▪ Cleansing/bathing
- 28 ▪ Fasting/sweat ceremony/burning for ancestors

29 Although there have been several factors that have impacted the spiritual activities of Stó:lō in the past,
 30 including the anti-potlatching law and the implementation of restrictions around gatherings, such as the
 31 spirit dances in the longhouse, residential schools and the '60's scoop, spiritual activities have continued in
 32 Stó:lō society (Labun and Emblen 2007). Traditions, language, songs, dances, and teachings were
 33 maintained through different families in different ways, at the risk of their own lives and well-being.
 34 However, not all dances, songs, ceremonies, or aspects of language remained, and this loss has had an
 35 impact on how Stó:lō spiritual activities are continued today. Spiritual activities continue to be an integral
 36 part of Stó:lō society, their connectivity to Stó:lō world view, practices, activities, education, governance,
 37 continuity, sense of place and belonging, and health.

38 All spiritual activities carried out by the Stó:lō rely on the land, water, air, resources and access to places of
 39 significance in S'ólh Téméxw. Cultural practices and spiritual activities are essential to maintaining
 40 connection to the land and knowledge of the land.

41 Infringement on S'ólh Téméxw has led to the loss of bathing sites, forested places and knowledge loss.
 42 Stó:lō have reported the loss of traditional bathing sites along the Fraser River due to the effects of
 43 tourism, transportation development, and recreational use of the areas (Ts'elxwéyeqw Tribe Management
 44 Limited et al. 2013b). Areas of the landscape that support spiritual and ceremonial activities, such as
 45 bathing, fasting, ceremonial use, and the storage of possessions, require a pristine and private
 46 environment (S'ólh Téméxw Stewardship Alliance 2018). Stó:lō have stated that there are also sacred

1 places that are central to the cultural identity of the Stó:lō Peoples, including spiritual and ceremonial
2 sites, that play a key role in the transmission of cultural traditions to succeeding generations.

3 Other activities that have impacted spiritual activities in S'ólh Téméxw include the loss of waterways,
4 specifically the draining of Sumas Lake and the resulting loss in its tributaries, loss of access to spiritual
5 sites, urbanization reducing the privacy and protection of cultural use sites, increased non-Indigenous
6 recreational and industrial activities (such as all-terrain vehicle use or forestry) leading to discovery of
7 important cultural artifacts and sites, and the public use of burial mounds and cultural depressions as an
8 aspect of recreation (Schaepe et al. 2004; Thom 2005). All the subsequent changes in the Fraser Valley to
9 the land, air pollution, and water contamination have left an impact on sites used for spiritual ceremonies
10 and activities. S'ólh Téméxw continues to embody a cultural landscape of landmarks, placenames, sacred
11 places, ancestors, and individual histories, central to individual and collective identities and health for
12 S'ólh Téméxw Stewardship Alliance (STSA) signatory First Nations.

13 Spiritual and ceremonial activities continue to be important to Stó:lō Peoples and its signatory First
14 Nations Sxwōxwiyám (narratives of the distant past 'when the world was out of balance and not quite
15 right'), are fundamental to the relationship S'ólh Téméxw Stewardship Alliance (STSA) signatory First
16 Nation members have with their traditional territory (Cheam First Nation and Chawathil First Nation 2014).
17 Stl'áleqem is a word used to categorize certain spiritual beings inhabiting parts of S'ólh Téméxw, with their
18 spiritual potency affording these sites significant meaning for Stó:lō Peoples; these sites are described as
19 sacred and unmovable in order to protect the stl'áleqem that reside there (Carlson 1996). Stó:lō Peoples
20 have described one site, Stl'áleqem, that holds significance to their spiritual and cultural traditions located
21 on Barnston Island within the Harvesting and Subsistence LAA (Carlson et al. 2001).

22 The Fraser River was created by the transformers or Xexá:ls; therefore, any activity that takes place on the
23 river is spiritual and comes with important protocols for its proper treatment (Schaepe et al. 2004).
24 The Stó:lō demonstrate their spiritual connections to the Fraser River through activities such as regalia
25 placement, cleansing, and other forms of ceremony (S'ólh Téméxw Stewardship Alliance 2022). As
26 previously noted, Stó:lō Peoples have also expressed that they gather a variety of plant materials for food,
27 medicine, building materials, and ceremonial items and that the "network of travel corridors that
28 connected winter villages to seasonal harvesting camps and trade routes throughout S'ólh Téméxw are a
29 key element in the Stó:lō seasonal round of activities" (S'ólh Téméxw Stewardship Alliance 2022).

30 Canoe racing is a distinct Coast Salish tradition that existed prior to European contact as part of potlatches.
31 Following the banning of the potlatch and intergroup gatherings, canoe races were adapted to suit the
32 needs of Coast Salish peoples. They became an opportunity for the Stó:lō to express their culture and
33 participate in large intergroup gatherings. The first recorded races were organized by settlers in New
34 Westminster, B.C., in 1864 as part of celebrations of Queen Victoria's birthday. By the latter half of the
35 19th century formal canoe races had become regular occurrences in Coast Salish society with minimal
36 interference by settlers (Rogers 2015).

37 As Raibmon (2005) states, canoe racing festivals became acceptable forms of cultural expression that
38 were conducted within potlatch tradition. Canoe festivals enabled Coast Salish people like the Stó:lō to
39 meet and participate in cultural practices that would have otherwise been prohibited. While education in
40 residential schools removed children from their homes and the cultural influences of family, festivals that
41 took place in the summer enabled youth to learn cultural traditions and practices (Dewhirst 1976).

1 Today canoe racing festivals continue to play an essential role in preserving Stó:lō identity and culture.
2 Made of cedar, canoes are sacred as Chief Richard Malloway states:

3 *The Creator instructed the first carver on how to use the cedar tree to carve out a canoe,*
4 *and the Creator showed the carver how to make the paddle and then how to use it.*
5 *Because the canoe is cedar, it is a gift, and only clean paddlers...clean people...should*
6 *pull in it. Clean of mind and clean of spirit. (Rogers 2015)*

7 Participating in canoe racing is directly related to the health of Stó:lō and S'ólh Téméxw. News stories
8 discuss 'canoe culture' and how canoeing can build community. This is evident in stories like Global News
9 (October 12, 2021) "Cheam Canoes are restoring paddling pride among Indigenous People." Canoe racing
10 on the Fraser is part of creating awareness of threats to salmon habitat on the Fraser River, 'Canoe journey
11 'a wake-up call' on water for Fraser River salmon habitat' (Global News 2021; Feinberg 2023)

12 **Social and Economic Conditions**

13 Subsection 11.8.2.4 provides information on S'ólh Téméxw Stewardship Alliance (STSA) signatory First
14 Nations populations, age characteristics, and marital status. Subsection 11.8.2.7 to subsection 11.8.2.10
15 provide more information on social conditions for STSA signatory First Nations, including detailed
16 information relating to emergency services, housing, education, and community infrastructure. Subsection
17 11.8.2.12 to subsection 11.8.2.13 provide an overview of STSA employment characteristics, income, and
18 employment services. Subsection 11.8.2.14 provides a summary of STSA signatory First Nations economic
19 characteristics, including employment by industry and type of work.

20 S'ólh Téméxw Stewardship Alliance (STSA) signatory First Nations have stated that traditionally they have
21 greatly connected with the Fraser River and its terrestrial and marine environments for their survival and
22 livelihood (S'ólh Téméxw Stewardship Alliance 2015). This includes cultural activities that have continued
23 to support STSA signatory First Nations subsistence practices at different times of the year (Carlson et
24 al. 2001). Today, Stó:lō Peoples have stated that they still use these resources for both economical and
25 traditional purposes contemporaneously (Carlson et al. 2001; Carlson 1998).

26 The S'ólh Téméxw Stewardship Alliance (STSA) has developed the S'ólh Téméxw Use Plan Policy described
27 in subsection 11.8.2.7, which is a strategic planning tool that supports economic development in a way
28 that minimizes risk to significant areas. It identifies seven zones that are considered important in terms of
29 the Stó:lō cultural heritage:

- 30 ▪ Cultural Landscape Feature
- 31 ▪ Culturally Sensitive Habitat
- 32 ▪ Sensitive Waterway/Waterbody
- 33 ▪ Sanctuary
- 34 ▪ Protected Watershed
- 35 ▪ Canyon Heritage Area
- 36 ▪ Subalpine Parkland

37 In addition to the S'ólh Téméxw Use Plan Policy, several STSA signatory First Nations also have their own
38 social and economic plans and policies as described in section 11.8.2.7. This includes the Seabird Island
39 Band's Sustainable Community Plan, Shxw'ōwhámél First Nation's Comprehensive Community Plan,
40 Shxwhá:y Village's plan to grow businesses and employment opportunities within its community,
41 Skawahlook First Nation's Land Use Plan, Sumas First Nation's Economic Development Plan and Land Use
42 Plan, and Tzeachten First Nation's Land Use Plan.

1 **Indigenous Health and Well-being**

2 Subsection 11.1.13 provides summaries of the existing conditions for VCs linked to the Indigenous Health
3 and Well-being Indigenous interest, as listed in Table 11.8-10.

4 As discussed in subsection 11.8.2.4, Stó:lō identity and societal health include spiritual, mental, physical
5 and emotional relations that are linked to, and dependent on, the integrity of the land, air, water and
6 resources that constitute S'ólh Téméxw and the Stó:lō cultural landscape (McHalsie 2007; Schaepe 2007b;
7 Schaepe et al. 2004; Stelkia et al. 2020). The cultural principle of S'ólh Téméxw *te ikw'elò. Xyólhmet te*
8 *mekw'stám it kwelát*. (This is our land. We have to look after everything that belongs to us) means that the
9 Stó:lō have the right and responsibility to care for land, water and their resources.

10 The Stó:lō view the Fraser River as a cultural site and have designated it a sensitive waterway. The Stó:lō
11 protect the Fraser River, its aquatic habitat and cultural beings as part of maintaining the health and
12 well-being of the river and their culture. Health and well-being for Stó:lō is understood to depend on the
13 health and well-being of the Fraser River, including its salmon and other aquatic beings, and their aquatic
14 habitats (Carlson et al. 2001).

15 Stó:lō culture values all components of the physical and spiritual world, including human beings for the
16 connection they have to other living things. Maintaining the health of the Stó:lō and S'ólh Téméxw
17 requires stewarding water, land and their shared life force (shxwelí) and passing these stewardship
18 responsibilities on to future generations.

19 Pollutants that have been released into the Fraser River over time from industrial and recreational
20 activities have affected the river's ecosystem, notably reducing the fish habitats and water quality
21 (Carlson 1996). This has had a significant impact on salmon stocks, and resulted in a decline of salmon
22 stocks over the last hundred years (Carlson 1996). From a health perspective, the close kin relationship
23 that Stó:lō have with salmon means that salmon provide not only nourishment but occupy an important
24 role in the health of communities, the health of Stó:lō culture, and the health of Stó:lō spirituality. Ernie
25 Crey states "...the right to harvest salmon has always carried with it moral and spiritual imperatives of
26 stewardship and conservation, whether the salmon was harvested for social, ceremonial or economic
27 reasons" (Kew and Griggs 1991).

28 A landslide at Hells Gate in the Fraser Canyon in 1913, prompted by the construction activities of CPKC,
29 narrowed the Fraser River to 33 m. Salmon stocks were reduced as salmon struggled to travel past the
30 slide to spawn. At the time, the Government of B.C. banned all Indigenous salmon fishing on the Fraser
31 River in the attempt to rebuild salmon stocks but Stó:lō fishers never regained their pre-slide salmon
32 allocations. In 1995, commercial fishers were allocated 94% of the Fraser River sockeye run, sports fishers
33 3% and Stó:lō fishers received the remaining 3% (Carlson 1996; Carlson et al. 2001). The inability to
34 maintain traditional fishing practices impacted Stó:lō economic prosperity while also limiting the
35 availability of salmon for spiritual, social, and ceremonial purposes as well. As previously identified, there
36 are cumulative effects to the Fraser River - the health of fish and fish habitat in S'ólh Téméxw impacts the
37 health and well-being of the Stó:lō.

38 More recently, S'ólh Téméxw Stewardship Alliance (STSA) signatory First Nations have identified that
39 climatic events have a cumulative effect to the landscape and health of for S'ólh Téméxw lands, and with
40 that, the health of for STSA signatory First Nations community members. With the 2021 atmospheric river
41 event, road access to many Stó:lō communities was barricaded, and ongoing infrastructure barriers persist
42 (Black and Simons 2022). Chief Tyrone McNeil of Stó:lō First Nation described that many Indigenous
43 farmers could not get their crops off the field due to the flooding, and First Nations Emergency Service
44 Society stated that due to the flooding, many Indigenous Nations have potential long-term damage to

1 their farmlands (Black and Simons 2022). Chief Tyrone McNeil additionally commented that signatory
2 First Nations do not have the capacity to calculate the amount of losses occurred from the flood-related
3 damage to logging roads, nor do they have the financial capacity to repair these roads (Black and
4 Simons 2022).

5 Stó:lō members have stated that continuing to practice traditional activities is a key part in preserving the
6 health of STSA signatory First Nations. Ceremonies, like potlatches, canoe festivals, spiritual bathing, in
7 addition to fishing, hunting and gathering, are part of the holistic healing of Stó:lō Peoples. Stó:lō
8 members have stated that within their worldview, the health of the land, water, air, flora, and fauna is
9 directly tied to their health and well-being. As noted previously, the relationship between Stó:lō Peoples
10 and Shxweli (everything has its own spirit or life force) is reciprocal and "*if a person takes care of [Shxweli],*
11 *then the person is taken care of.*" (Ts'elxwéyeqw Tribe Management Limited et al. 2013b)

12 Stó:lō members have stated that within the Stó:lō worldview, degraded habitats can lead to diminished
13 health and well-being through the breakdown of the life force associated with the culturally recognized
14 beings that inhabit areas on the landscape, and the ability to practice spiritual and ceremonial activities
15 such as bathing and fasting (S'ólh Téméxw Stewardship Alliance 2018). Stó:lō members have described
16 that movement between communities as an important component for the social health of Stó:lō Peoples
17 as well, particularly for children and youth (Stó:lō Research and Resource Management Centre 2020).
18 Social health is informed by access and ability to participate in inter-community events (like canoe races)
19 as well as travel access for programs, services, and social gatherings (Stó:lō Research and Resource
20 Management Centre 2020).

21 Stó:lō have described their health as being connected to their identities and traditional knowledge,
22 identifying the disconnection as contributing to the loss of identity:

23 *Health and healing is beyond the physical, when it comes to culture, but includes*
24 *psychological, spiritual, and emotional healing, which are rooted in oral history and*
25 *cultural identity. First Nations healing needs to be grounded in tribal and cultural*
26 *tradition, but not just in the reactivation of the practice of tradition but the spirit of*
27 *tradition. Spirituality is a matter of physical and psychological health. Stó:lō believe that*
28 *spirit power is reciprocal in that if the person takes care of it, then the person is taken care*
29 *of. It is a connection to everything, the Creator gave it to all things on the earth, air, land,*
30 *water, flora, fauna, and to human beings. It is held within the smallest item, such as an*
31 *eagle feather, cedar and cedar trees, fishing at a traditional family site, the Fraser River. It*
32 *is taken care of in ceremonies, prayers, bathing, and connecting to nature. (Richmond and*
33 *Ross 2009)*

34 In addition to the Stó:lō relationship between health, identity, and traditional knowledge, the STSA has
35 previously expressed concern about the infrastructure and economic impacts of the proposed Project on
36 Indigenous Health and Well-being. The STSA expressed specific concern that further development in the
37 proposed Project LAA would result in an increased demand for emergency services, as well as increased
38 demands on wastewater, solid waste disposal and transportation infrastructure that would affect
39 Indigenous interests in terms of health and well-being (B.C. EAO 2016). As previously described for
40 Spiritual and Ceremonial Activities, STSA has stated that losses of land, water contamination, changes in
41 air dynamics, or loss of flora and fauna contribute to adverse psychological, physical, and spiritual health
42 experiences for STSA signatory First Nations community members. Existing cumulative effects related to
43 human health issues identified during the assessment of TMJ project include the contamination of berries
44 due to particulate matter accumulating in soils (B.C. EAO 2016).

1 **Cultural Continuation**

2 Stewardship responsibilities are embedded in traditional practices – the protocols that underlie gathering,
3 hunting and fishing practices. These rights and responsibilities for how to care for land, water, resources
4 and ancestors must be transferred to future generations through access to pollution-free land, water and
5 air.

6 Prior to urbanization and industrialization of the lower Fraser River Delta, the Fraser River was the main
7 transportation route used to connect Stó:lō to extended families living in the lower reaches of the Fraser
8 River near Delta, B.C. These canoe journeys were opportunities to observe the health of S'ólh Téméxw, to
9 reconnect with the resources and beings that lived in the Fraser River, and to share placenames and their
10 associated teachings and stories with younger generations. As stated in subsection 'Cultural Use Sites and
11 Areas', learning placenames are an important part of cultural revival (Carlson et al. 2001).

12 In the 1950s and 1960s, travelling and fishing by canoe on the Fraser River was part of daily life to Elders
13 like Rena Point Bolton and Richard Daly (Bolton and Daly 2013). Rena Point was "raised in a canoe, up and
14 down the Fraser... The only way of transportation, the only means, was the canoe." Children learned how
15 to canoe on the Fraser from their parents, "[t]he kids were always in canoes. They went out on the river
16 setting the net, picking up the net, checking it, you know, for salmon. So they were always in a canoe, and
17 with their dad when he was at home. And as they grew old enough, they were in a canoe by themselves.
18 They knew how to handle the canoe on the Fraser River" This intergenerational learning through
19 traditional practices that once took place on the Fraser River, are now threatened.

20 In terms of cultural continuation, Stó:lō are unable to travel down the Fraser River near the mouth of the
21 Fraser River or the Fraser River estuary due to the industrial development of Tilbury Island, therefore
22 threatening intergenerational learning opportunities. This impacts Stó:lō ability to continue gathering
23 plants, such as wapato or cranberries, in traditionally important cultural use sites, or maintain the practice
24 and share knowledge to future generations through cultural sites and river navigation. Due to the
25 cumulative urban and industrial development of the area, the land around the proposed Project Footprint
26 may no longer contain cranberries or blueberries, halting the translation of Stó:lō knowledge through this
27 mechanism. The archaeological overview assessment indicates that:

28 *Tilbury Island would have been farmed from the second half of the 19th century, but*
29 *nothing is readily available in the historical record regarding who the first settlers were*
30 *and precisely when initial land clearing, dyking and cultivation activities began. In the*
31 *early 1960's, the island saw its first industrial development with the arrival of the rail line*
32 *and plants such as Dow Chemical facility at the east end of the island that was active from*
33 *1961 to 1992. (WSP 2020)*

34 Historically, Tilbury Island was dominated by wetland vegetation. The report goes further on to say that
35 "First Nations people in the past and today continue to access these wetlands to hunt and to gather plant
36 resources, including wet grass prairie of bunchgrass, rushes, sedges and reeds (WSP 2020). Crab-apple,
37 cranberries, and other berry-bearing plants were also found in these areas, and are common in bogs"
38 (Golder 2013). Other impacts to cultural continuation practices from the proposed Project Area include
39 changes to navigation through the increased urbanization of the LAA. This has impacted the trail system
40 used by Stó:lō throughout the territory, as urban developments have either destroyed or greatly reduced
41 these trail systems and limited how Stó:lō can travel today compared to in the past. These factors have
42 also changed river-system navigation, due to increased traffic on the Fraser River, is impeded.

1 Today, Stó:lō continue to steward their lands, encapsulated in the phrase “S’ólh téméxw te íkw’elò.
2 Xyólhmet te mekw’ stám ít kwelát” (translated to “This is our land. We have to look after everything that
3 belongs to us”). A massive loss of cultural memory has taken place for the Stó:lō, notably occurring
4 through the smallpox epidemic of the 18th and 19th centuries, to the colonial assimilation policies that
5 make up the majority of the 20th and 21st centuries for Stó:lō Peoples (Carlson et al. 2001). While there
6 may have been a loss of cultural memory, Stó:lō maintain a collective identity from their maintenance of
7 living memories, traditions, and ways of life carried intergenerationally through the sharing of Stó:lō
8 knowledge and cultural traditions. Sxwōxwiyám and sqwélqwel (oral histories) continue to be passed down
9 to the next generations. For example, Stó:lō continue to practice the spirit winter dances and travel among
10 different communities throughout S’ólh Téméxw to witness or host ceremonies. Stó:lō continue to speak
11 Halq’eméylem, as demonstrated in Stó:lō school curricula and the Shxwelí Halq’eméylem Language
12 Program.

13 Stó:lō continue to exercise harvesting and subsistence activities through intermarriages, travelling
14 between village sites and resource sites through the territory, such as with Quw’utsun First Nation through
15 intermarriage ties that link Stó:lō to the historic Indigenous village site identified previously. Through
16 marriage, Stó:lō often travel to the in-laws’ village or the in-law’s family-owned resource site to gather,
17 hunt or fish. Oftentimes, this meant that Stó:lō travelled to the area of the Fraser Estuary to collect
18 cranberries, wapato, or other important plant varieties identified previously (Carlson et al. 2001). Stó:lō
19 continue these practices today. Trading often takes place between villages as well; upriver Stó:lō would
20 often trade wind-dried salmon for cranberries from downriver Stó:lō people.

21 Stó:lō continue to conduct harvesting and subsistence activities and cared for traditional lands to preserve
22 for future generations around Tilbury Island, including the historic Indigenous village site and Burns Bog.
23 Stó:lō have cared for traditional lands, including Burns Bog, ensuring its preservation for future
24 generations. In the Burns Bog Ecosystem Review Synthesis Report (2000), Stó:lō indicated that the area is
25 extremely important in terms of cultural, archaeological, traditional, and current uses (Hebda et al. 2000).
26 Dominant to the area are bog cranberries (Carlson et al. 2001). This speaks to and supports the idea of
27 cranberries historically being present within the proposed Project Area before developments took place.
28 Stó:lō continue to exercise their right to gather plants, such as cranberries and Labrador tea.

29 S’ólh Téméxw Stewardship Alliance has identified cultural continuation as an interest, including identifying
30 proposed Project effects on the navigation of the Fraser River, ongoing relationships with salmon and
31 other aquatic relatives, effects to the experience of being on land and current and future availability of
32 country foods (traditional foods). S’ólh Téméxw Stewardship Alliance has also identified interest topics
33 relating to cultural continuation around potential project effects on disconnection from cultural heritage
34 due to changes to sense of place and identity (from real and perceived disturbance of environment), and
35 disconnection from cultural heritage due to interruption of the use of travel ways, navigable waterways,
36 and water bodies.

37 Cultural Continuation is a key goal of S’ólh Téméxw Stewardship Alliance (STSA) signatory First Nations,
38 and although it is distinct from fishing, harvesting, and the biophysical environment, these elements are
39 inherently connected to and dependent on each other. S’ólh Téméxw Stewardship Alliance is supporting
40 and promoting cultural continuity as a generation of knowledge holders ages, while current and ongoing
41 opportunities for these knowledge holders to engage in the transfer of knowledge with younger
42 generations is threatened by reduced access to important locations, experiences, and cultural practices.
43 Sense of place stems from being in the environment and being able to experience a connection to the
44 lands and waters that is uninterrupted by external stressors and annoyances and unimpeded by access
45 constraints.

1 As previously noted in subsection 11.8.1, due to the interconnectedness of Stó:lō culture, impacts on any
2 aspect of the Stó:lō Cultural Principles affects each of the other aspects. As this interconnectedness of
3 Stó:lō culture amounts to a cultural system that is finely balanced, it also suggests that the cultural system
4 is susceptible to being affected at many points along the system of interrelations, resulting in an
5 imbalance (Stó:lō Research and Resource Management Centre 2020). Imbalance amounts to the
6 disintegration of Stó:lō cultural identities, health, worldviews, and an erosion of Stó:lō culture itself.
7 Cultural continuation for Stó:lō hinges on the ability to maintain the balance and well-being of historical,
8 cultural, and traditional values (Stó:lō Research and Resource Management Centre 2020).

9 Stó:lō Peoples have stated that many of their traditions, stories, and spiritual activities are tied to their
10 ancestors, as well as physical landmarks and sacred places that they pass from one generation to another
11 (Ts'elxwéyeqw Tribe Management Limited et al. 2013b). As stated earlier, Stó:lō Peoples have stated that
12 they rely on this passing of knowledge to teach the culture of the Stó:lō and the stories of their ancestors.
13 Stó:lō Peoples have described that the Stó:lō population has and continues to be supported by the Fraser
14 River and its tributary systems, with the structures of the river and the Fraser valley used to communicate
15 supporting socioeconomic connections and factoring into identity as well (Carlson et al. 2001).

16 Stó:lō Peoples have described that being able to harvest food and medicine is associated with Stó:lō
17 cultural values of self-reliance, pride, tradition, purpose, connectedness, and cultural continuity. Stó:lō
18 Peoples have stated that being able to harvest enough food, medicine, or other materials to share and
19 look after others in their communities instills the values of cohesion and bonding, reciprocity, and caring
20 (Stó:lō Research and Resource Management Centre 2020). Stó:lō Peoples describe that through the act of
21 harvesting forest products on the land, that they are able to instill a sense of place and rootedness,
22 connect with a rhythm of nature, and instill their values of respect, pride, tradition, patience, and
23 self-determination (Stó:lō Research and Resource Management Centre 2020).

24 Stó:lō Peoples have identified that all spiritual activities carried out by Stó:lō Peoples rely in some way on
25 the land, water, air, and accompanying resources, including access to specific places of special significance
26 within S'ólh Téméxw. Cultural activities continue to be critically important to maintaining connections to
27 and knowledge of the land and relate to Stó:lō traditions (Stó:lō Research and Resource Management
28 Centre 2020). The ability to continue these expressions of knowledge within S'ólh Téméxw continues to
29 enliven a cultural background of landmarks, sacred places, ancestors and individual histories, and informs
30 the experiences of collective and individual identities and health and well-being (Stó:lō Research and
31 Resource Management Centre 2020).

32 The Halq'eméylem language is crucial to cultural heritage and identity for Stó:lō and can be characterized
33 as either through sxwōxwiyám (myth-like stories) or sqwélqwel (true stories or news). Sxwōxwiyám
34 provides a means through which Stó:lō Peoples can exist and have relationships with the natural world,
35 as well as with the historical context of these narratives (Carlson 1996). Through language and the stories
36 told in Halq'eméylem, Stó:lō emphasize the continuity of cultural tradition and existence through
37 language is maintained through access to land, and thus allows for the connection between Stó:lō past,
38 present, and future as it relates to Stó:lō Peoples and S'ólh Téméxw (Carlson 1996).

39 S'ólh Téméxw Stewardship Alliance signatory First Nations' sense of place and identity, and cultural
40 continuation are intrinsically linked to the health and well-being of the interrelated elements of S'ólh
41 Téméxw. These concepts are inseparable from Stó:lō way of life, and they rely on and re-enforce each
42 other through the active practice of Stó:lō cultural practices, including harvesting, using Halq'eméylem,
43 navigating the territory, sharing customs and teachings, and fulfilling their responsibility to be stewards of
44 the territory. Just as these concepts are interrelated, effects on them are as well. There are both negative
45 and positive feedback loops that are reinforced when these practices are disrupted. Stó:lō values and way

1 of life, including fulfilling Stó:lō responsibilities as stewards of S'ólh Téméxw, rely on maintaining cultural
2 continuity and sense of place and identity.

3 **Indigenous Governance Systems**

4 The Stó:lō were self-governing for thousands of years. Traditional Stó:lō governance was based on caring,
5 reciprocity and leadership. Traditionally governance was multitiered. It included governance within the
6 household, within the village, within the tribal entities, as well as at particular resource sites and
7 throughout S'ólh Téméxw (Ts'elxwéyeqw Tribe Management Limited et al. 2013b). Stó:lō Leadership
8 (Si:yám) held different roles in society, as hunters, speakers of the Peoples, or warriors (Ts'elxwéyeqw
9 Tribe Management Limited et al. 2013b). The potlatch (stl'e'áleq) and the Longhouse were linked to
10 governance. The potlatch was a key process in building and maintaining social capital, gaining access and
11 customary rights to specific resource sites. The Longhouse was where rights and ceremonies took place.

12 Governance as practised through the longhouse and systems associated with the longhouse (potlatch)
13 have remained in its traditional form. As Boisselle (2017) notes, governing systems that embody
14 traditional, customary laws and organizational frameworks act to challenge (and demolish) the structures
15 put in place by the *Indian Act*. Today the Si:yám has been replaced by contemporary governance
16 structures, as set out in the *Indian Act*. Under the *Indian Act*, a band is a "governing unit of Indians in
17 Canada". Bands are led by band councils that are made up of chief and councillors who are elected by
18 band members every two years. Band councils are responsible for the governance and administration of
19 band affairs (that is, education, water and sewer, roads, housing). To move beyond colonial terminology,
20 the S'ólh Téméxw Stewardship Alliance (STSA) uses the terms 'Stó:lō community' or 'Stó:lō First Nation' in
21 place of 'band'.

22 Stó:lō today continue to rely on the heads of the household and the hereditary owners of the fishing sites.
23 However, the governance associated with fishing and practising conservation often do not align with
24 federal regulatory structures, including when, where, and how to fish and practice conservation
25 (Ts'elxwéyeqw Tribe Management Limited et al. 2013b). Contemporary hereditary owners of fishing sites
26 and the heads of households are still regarded as leaders when it comes to certain fishing relations among
27 Stó:lō Peoples, but these are restricted by DFO operations and management (Ts'elxwéyeqw Tribe
28 Management Limited et al. 2013b).

29 There are 30 Stó:lō communities that have historical and ongoing interest in S'ólh Téméxw. Stó:lō have
30 been working to restore traditional governance systems as part of their overall effort to gain recognition of
31 inherent Rights and Title and re-assert governance within S'ólh Téméxw. The creation of government
32 agreements, tribal society formations like Ts'elxwéyeqw Tribe Management Ltd. and the STSA undermine
33 the power of the *Indian Act* (Ts'elxwéyeqw Tribe Management Limited et al. 2013b).

34 The S'ólh Téméxw Stewardship Alliance (STSA) is an alliance of Stó:lō First Nations who believe that Stó:lō
35 best care for the land and resources by working together (STSA Terms of Reference Framework 2.1). There
36 are currently 17 Stó:lō communities that are members of the STSA (15 of which are participating in
37 subsection 11.8). Organizationally, the STSA is governed by a board, made up of representatives from
38 each signatory Stó:lō First Nation in addition to a representative from Ts'elxwéyeqw Tribe. Refer to Figure
39 11.8-8 which illustrates the decision making structure (S'ólh Téméxw Stewardship Alliance 2019).

40 The S'ólh Téméxw Stewardship Alliance (STSA) supports the Stó:lō communities - the title holders -
41 in "making strong collective decisions that honour and maintain the integrity of Stó:lō Peoples'
42 relationship with S'ólh Téméxw". The STSA support Stó:lō First Nations in implementing stewardship,
43 engagement and decision-making agreements. By working together, the STSA is able to create unified
44 voice that can create better Nation-to-Nation and government-to-government relationships that include:

1 the protection of cultural heritage, sustainability of land and resources, enhanced education and
2 engagement opportunities and more power to exercise Stó:lō rights.

3 The primary decision makers as outlined in the STSA Terms of Reference are:

- 4 ▪ Member Stó:lō First Nations
- 5 ▪ Leadership Table (includes a representative from each member First Nation)
- 6 ▪ Executive Committee that contains three members elected by the Leadership Table
- 7 ▪ Office of the GM (operations and implementation)

8 The S'ólh Téméxw Stewardship Alliance (STSA) draft policies that guide development and stewardship in
9 S'ólh Téméxw. These include: STSA Land and Resource Use Consultation and Decision Making; SEA
10 Reference Guide; Stó:lō Heritage Policy; S'ólh Téméxw Use Plan and Policy (S'ólh Téméxw Stewardship
11 Alliance n.d.e).

12 These include: STSA Land and Resource Use Consultation and Decision Making; SEA Reference Guide;
13 Stó:lō Heritage Policy; S'ólh Téméxw Use Plan and Policy (S'ólh Téméxw Stewardship Alliance n.d.e).

14 The Gill Bar Restoration Project is a stewardship initiative that is important to STSA. Launched in February
15 2024, Gill Bar (Xá:y Syí:ts'emílep) means "Gill Sand Bar". It is an important fishing site. Damaged by
16 recreational vehicles, the Cheam and Sqwá First Nations aim to restore and revitalize the traditional fishing
17 site which is home to salmon, White Sturgeon, diverse birds and vegetation types. This habitat restoration
18 highlights the importance of side channels for the well-being of fish, wildlife, plant foods and medicines.
19 Side channels of the Fraser River, like Tilbury slough, are key spawning habitat and overwintering areas.

20 Another initiative is the Sq'ewqéyl Salmon Enhancement Project rears between 10,000-20,000+ chum
21 salmon each year. The program is supported by Ts'elxwéyeqw Tribe as part of their mandate to steward
22 the land, air, wildlife and natural resources in its traditional territory. The Sq'ewqéyl Salmon Enhancement
23 Project includes the enhancement of streams, educational programs and riparian works. It focuses on
24 building capacity within the community by including youth training, education and employment
25 opportunities. The hatchery is central to their community plan that includes a "thriving
26 Hatchery/Education Centre & Interpretive Trail, Land-Based Healing/cultural programing" (Skowkale
27 First Nation 2020).

28 The Mémiyelhtel Indigenous Youth Mentorship Program supports vulnerable Indigenous youth
29 (12-19 years old) living within the traditional territory of Stó:lō Nation. Mémiyelhtel delivers "culturally
30 relevant, dynamic and uniquely individualized supports that create engagement and foster life
31 promotion." Part of their programming includes land-based healing and recreation that provides youth
32 the opportunity to connect with the land. Such initiatives support youth to have a strong sense of identity,
33 self-love and acceptance, while celebrating their resilience (Mémiyelhtel n.d.).

34 **11.8.5.3 Potential Effects on Indigenous Interests**

35 The intent of this subsection is to provide a holistic understanding of the potential effects of the proposed
36 Project on the Indigenous interests of S'ólh Téméxw Stewardship Alliance (STSA) signatory First Nations,
37 from both the perspective of FortisBC and the STSA.

38 To inform the holistic discussion of the effects assessment, this subsection provides the following:

- 39 ▪ Identification of potential interactions of the proposed Project with Indigenous interests.
- 40 ▪ Linked VCs and indicators used to assess the potential effects.
- 41 ▪ Potential pathways by which the proposed Project activities could affect Indigenous interests.
- 42 ▪ Effects determined to be consequential or requiring mitigation.

1 **S'ólh Téméxw Stewardship Alliance Signatory First Nations Perspective**

2 Within the Stó:lō cultural principles, Stó:lō cultural practices and expressions (Cultural Activities) are
 3 identified as tangible elements which reflect cultural values (Ts'elxwéyeqw Tribe Management Limited et
 4 al. 2014). These cultural activities have been integrated into this assessment through association with the
 5 identified Indigenous interests presented in Table 11.8-10. It is acknowledged through the assessment of
 6 Indigenous interests that these associations, or categories, are not intended to be exclusive of each other,
 7 but rather function together to form a cohesive cultural balance.

8 Table 11.8-15 shows the association between the Indigenous interests identified in subsection 11.8.2.9
 9 and Stó:lō cultural activities. The relationship between these Indigenous interests and Stó:lō cultural
 10 activities will be used to determine the potential effects of the proposed Project, through the integration
 11 of the Stó:lō cultural principles to indicate the effects pathway or pathways.

Table 11.8-15. S'ólh Téméxw Stewardship Alliance's Indigenous Interests and Associated Stó:lō Cultural Activities

Indigenous Interest	Stó:lō Cultural Activities
Harvesting and Subsistence Activities	<ul style="list-style-type: none"> ▪ Spiritual ▪ Fishing ▪ Gathering ▪ Hunting/trapping ▪ Manufacture of items
Cultural Use Sites and Areas	<ul style="list-style-type: none"> ▪ Travel corridors ▪ Settlements ▪ Spiritual ▪ Social gathering sites (such as canoe races)
Social and Economic Conditions	<ul style="list-style-type: none"> ▪ Community programs ▪ Economy ▪ Inter-nation gathering ▪ Trading
Indigenous Health and Well-being	<ul style="list-style-type: none"> ▪ Spiritual ▪ Fishing ▪ Gathering ▪ Hunting/trapping ▪ Manufacture of items ▪ Travel corridors ▪ Settlements ▪ Community programs ▪ Economy ▪ Inter-nation Gathering
Cultural Continuation	<ul style="list-style-type: none"> ▪ Spiritual ▪ Fishing ▪ Gathering

Table 11.8-15. S’ólh Téméxw Stewardship Alliance’s Indigenous Interests and Associated Stó:lō Cultural Activities

Indigenous Interest	Stó:lō Cultural Activities
Cultural Continuation (continued)	<ul style="list-style-type: none"> ▪ Canoe racing ▪ Hunting/trapping ▪ Manufacture of items ▪ Travel corridors ▪ Settlements ▪ Community programs ▪ Economy ▪ Inter-nation gathering
Indigenous Governance	<ul style="list-style-type: none"> ▪ Spiritual ▪ Fishing ▪ Gathering ▪ Hunting/trapping ▪ Manufacture of items ▪ Travel corridors ▪ Settlements ▪ Community programs ▪ Economy ▪ Inter-nation gathering ▪ Canoe racing ▪ Governance

1 FortisBC Perspective

2 Anticipated interactions between proposed Project activities and S’ólh Téméxw Stewardship Alliance
 3 (STSA) signatory First Nations Indigenous interests during construction, operation, and decommissioning
 4 are shown in Table 11.8-17. Based on information shared by STSA signatory First Nations related to
 5 current uses of the proposed Project Area (refer to discussions in subsection 11.8.5.2), and the predicted
 6 residual effects of the proposed Project on related VCs (refer to subsection 11.1.13 for a summary and
 7 Appendix B for a list of proposed measures to mitigate effects to VCs), FortisBC anticipates that there will
 8 be some Indigenous interests that do not interact with the proposed Project activities, some Indigenous
 9 interests that will be affected during specific proposed Project phases, and some Indigenous interests that
 10 will be affected by activities in all phases of the proposed Project.

11 Potential effects pathways identify potential interactions between proposed Project activities, the
 12 determined indicators, and potentially linked VCs, allowing for the nature of the potential effect to be
 13 assessed (that is, positive versus negative, and direct or indirect). Direct effects are a result of a
 14 cause-and-effect relationship between the proposed Project and an Indigenous interest. Indirect effects
 15 result from a change that the proposed Project may cause that is one step removed from the proposed
 16 Project’s activities due to complex relationships among VCs and Indigenous interests (B.C. EAO 2021).
 17 Indicators are one of the methodological tools used to identify and assess effects on Indigenous interests
 18 and are applied holistically when evaluating potential proposed Project effects. Indigenous interests are
 19 multifaceted and interrelated, and potential changes to the exercise of these interests cannot be

1 comprehensively represented through a list of indicators. The potential effects on STSA signatory First
 2 Nations' interests associated with the proposed Project are based on the results of the assessment of
 3 linked VCs provided in Table 11.8-18. As the Indigenous interests are interrelated, some indicators are
 4 repeated for multiple effect pathways.

5 Table 11.8-10 identifies a list of topics to be included in the effects assessment. Where applicable, some
 6 of the topics have been combined into one overarching effect in Table 11.8-18 to assist in the effects
 7 assessment. However, each topic is addressed specifically within the narrative of the effects assessment
 8 and incorporated into the characterization of residual effects, if applicable. More information regarding
 9 the approach to Indigenous interests' topics is identified in subsection 11.8.1.1, Methodology Overview for
 10 the Assessment of Effects on STSA.

11 **Proposed Project Interactions with Indigenous Interests**

12 Anticipated interactions between proposed Project activities and S'ólh Téméxw Stewardship Alliance's
 13 (STSA) Indigenous interests during construction, operation, and decommissioning are shown through the
 14 perspectives of STSA signatory First Nations in Table 11.8-16, FortisBC's perspective on proposed Project
 15 activities that may interact with STSA Indigenous interests are provided in Table 11.8-17.

16 ***S'ólh Téméxw Stewardship Alliance Signatory First Nations Perspective***

17 Identification of interactions were based on:

- 18 ■ Information shared by STSA related to the current use of the proposed Project Area (refer to the
 19 discussions in subsection 11.8.5.2)
- 20 ■ The predicted residual effects of the proposed Project on related VCs (refer to subsection 11.1.13 for
 21 a summary of residual effects for linked VCs and Appendix A for a list of proposed measures to
 22 mitigate potential effects to VCs)
- 23 ■ Application of the Stó:lō cultural principles
- 24 ■ Engagement feedback received by FortisBC, after which FortisBC determined that as an avoidance
 25 mitigation measure that waterborne delivery of modules and bulk materials to the proposed Project
 26 Site have been eliminated

27 Table 11.8-16 individually considers interactions for every Indigenous interest identified by STSA
 28 signatory First Nations and those documented in the B.C. EAO Schedule C – AIR Table 6 (Table 11.8-10).
 29 Indigenous interests that identify cumulative effects to STSA signatory First Nations in Table 11.8-10 were
 30 not included in Table 11.8-16, instead being carried forward to the cumulative effects assessment to
 31 better reflect the cumulative effects concerns identified by STSA signatory First Nations.

Table 11.8-16. S’ólh Téméxw Stewardship Alliance Signatory First Nations Perspective on Potential Proposed Project Interactions with S’ólh Téméxw Stewardship Alliance Signatory First Nations Indigenous Interests

Indigenous Interests	Proposed Project Activities				
	Site Preparation	Transporting Equipment and Materials during Construction (Roads)	Construction Activities Requiring Use of Equipment	Operation Activities - Natural Gas Processing and Liquefaction	Decommissioning Activities
Harvesting and Subsistence Activities	Y	Y	Y	Y	Y
Cultural Use Sites and Areas	Y	Y	Y	Y	Y
Social and Economic Conditions	Y	Y	Y	Y	Y
Indigenous Health and Well-being	Y	Y	Y	Y	Y
Cultural Continuation	Y	Y	Y	Y	Y
Indigenous Governance Systems	Y	Y	Y	Y	Y

Notes:

N = no
Y = yes

1 Potential interactions between proposed Project phases and activities and S’ólh Téméxw Stewardship
 2 Alliance (STSA) signatory First Nations’ Indigenous interests subcomponents are identified by yes (Y) or no
 3 (N) in Table 11.8-16. Activities with a degree of uncertainty are assumed to interact with an Indigenous
 4 interest subcomponent. Potential interactions identified as yes are carried forward and assessed. When no
 5 interaction is anticipated, (N) is indicated in the table and a rationale for the lack of interaction is provided
 6 in the text following Table 11.8-16.

7 A conservative approach has been taken to identify potential interactions between proposed Project
 8 activities and STSA signatory First Nations’ Indigenous Interests, whereby activities with a degree of
 9 uncertainty are assumed to interact with an Indigenous interest.

10 Although not explicitly shown in Table 11.8-16, during co-drafting discussions, STSA identified that there
 11 will be no interaction in any phase between the proposed Project and the following STSA signatory First
 12 Nations’ Indigenous interest subcomponents:

- 13 ■ Social and Economic Conditions – Effects on infrastructure and services

14 S’ólh Téméxw Stewardship Alliance anticipates a potential interaction identified in some of the proposed
 15 Project phase activities and signatory First Nations Indigenous interest subcomponents.

16 The STSA acknowledges that the waterborne delivery of modules and bulk materials to the proposed
 17 Project Site has been eliminated as an avoidance mitigation measure and instead, all proposed Project
 18 materials will be transported via truck. The STSA signatory communities have concerns regarding the

1 potential effects of land transportation on waterways – specifically, the impact of tire toxins on the Fraser
2 River. This section provides overall context for these concerns.

3 Currently, a compound of existing concern for stream systems is associated with rubber tires and "urban
4 runoff mortality syndrome" affecting some fish (Tian et al. 2021). In the 1990s and 2000s stream
5 monitoring across the lower Puget sound showed that coho salmon were suffering pre-spawning mortality
6 in urbanized streams: 40-90% of spawning coho were dying shortly after demonstrating loss of
7 orientation, loss of equilibrium, gaping, and pectoral fin splaying (Scholz et al. 2011; Tian et al. 2021).
8 Later studies determined that coho are vulnerable to a tire-wear toxin that is commonly found in urban
9 runoff (Tian et al. 2021). Tires are treated with stabilizers and an organic compound called N-(1,3-
10 Dimethylbutyl)-N'-phenyl-p-phenylenediamine) p-phenylenediamine (6PPD) that protects rubber from
11 degradation (Boxer et al. 2021; Tian et al. 2021). While not toxic on its own, with wear it transforms into
12 the oxidative product 6PPD-quinone (6PPD-q) which is toxic to coho salmon (Tian et al. 2021). 6PPD-q is
13 released with other particulates as tires wear on the road surface and runoff (stormwater) transports these
14 particles and 6PPD-q into water bodies. 6PPD-q is bioaccumulative, meaning that it can persist in the
15 environment (Boxer et al. 2021). In North America, observed mortality from 6PPD-q has so far been
16 limited to coho salmon, rainbow trout/steelhead, brook trout/char, and chinook (Brinkmann et al. 2022;
17 French et al. 2022; Tian et al. 2021; Lo et al. 2023).

18 Tire toxins released into the Fraser River system from truck tires used in the associated transportation of
19 proposed Project material to the proposed Project Site pose a serious threat to the Fraser River ecosystem.
20 Access to fish (especially coho) and the quality of fish could be impacted alongside harvesting practices
21 associated with the Fraser River thus influencing access to healthy foods. Coho salmon are an important
22 part of the Fraser River system; they are a keystone species and hold significant physical, economic, and
23 spiritual value to the Stó:lō Peoples. Coho in the lower Fraser River watershed (downstream of the Fraser
24 Canyon) have been identified as genetically unique from coho salmon of the interior (that is north, south,
25 and lower-Thompson/Nicola, Fraser Canyon, and Upper Fraser (DFO 2002)).

26 Pollution in the Fraser River has existing impacts on Stó:lō identity, their health and well-being. The Fraser
27 River is foundational to how the Stó:lō see themselves and the world around them. As a spiritual site, the
28 Fraser River and its shxwéłi is threatened by the release of tire toxins into the ecosystem. Cultural values
29 and spiritual practices such as spiritual bathing that rely on the purity of the water may be affected by the
30 effects of tire toxins and their bioaccumulation.

31 ***FortisBC Perspective***

32 As a result of concerns during the Application Development phase through engagement activities, the
33 proposed Project will no longer be using waterborne deliveries of any modular components or bulk
34 construction materials to the proposed Project Site during construction. The MOF is no longer required to
35 be constructed or utilized for the proposed Project activities. Elimination of waterborne deliveries are
36 included in the assessment as an avoidance mitigation measure (refer to subsection 7.14.4.3), and the
37 implementation of these mitigation measures has been incorporated into the determination of potential
38 interactions and potential residual effects. Table 11.8-17 provides a rationale where it was determined by
39 FortisBC that there was no interaction or a negligible interaction between the proposed Project and STSA
40 signatory First Nations Indigenous interests by STSA.

Table 11.8-17. Proposed Project Activities Not Anticipated by FortisBC to Interact with S’ólh Téméxw Stewardship Alliance Signatory First Nations Indigenous Interests

Project Phase and Activities	Interaction	Nature of Interaction and Rationale for Interaction Rating
Construction – Land Based		
<ul style="list-style-type: none"> ▪ Land-based ground stabilization and piling works ▪ Construction of onshore Facilities ▪ Road transportation of construction materials and equipment 	Negligible interaction	<p>Land-based traditional use of resources has not been identified at Tilbury Island in the proposed Project Footprint and interactions are identified based on potential effects of land-based activities interacting with river based Indigenous interests.</p> <p>Negligible effect on dust (as identified in subsection 7.6) air quality (as identified in subsection 7.2), and atmospheric noise (as identified in subsection 7.3) during site preparations and truck transportation and low magnitude residual effect to visual quality (as identified in subsection 7.11) from construction-related features, equipment, and activities is anticipated to result in a negligible effect to Indigenous interests.</p> <p>Negligible to low magnitude effect on Wildlife and Wildlife Habitat (as identified in subsection 7.8) and Vegetation (as identified in subsection 7.7) is anticipated to result in no effects on availability and presence of resources for harvesting.</p>
Operation – Land Based		
Natural gas processing and liquefaction	Negligible interaction	<p>Negligible to low-magnitude effect on air quality (as identified in subsection 7.2) from site preparation and construction is anticipated to have short-term effects from elevated CAC concentrations of air contaminants, including NO₂, SO₂, CO, PM, and VOCs.</p> <p>Low magnitude effect on atmospheric noise (as identified in subsection 7.3) is not anticipated to be detectable to Indigenous users in the Fraser River compared to existing conditions.</p> <p>Low magnitude effect to visual quality (as identified in subsection 7.11) from construction-related features, equipment, and activities is anticipated to result in a negligible effect to Indigenous interests.</p>
Malfunctions and accidents during operation	Potential interaction	Refer to Section 9 (Malfunctions and Accidents).
Decommissioning – Land Based		
Removal of onshore facilities	Negligible interaction	Land-based traditional use of resources has not been identified on Tilbury Island in the proposed Project Footprint and interactions are identified based on potential effects of land-based activities interacting with river based Indigenous interests.

Table 11.8-17. Proposed Project Activities Not Anticipated by FortisBC to Interact with S’ólh Téméxw Stewardship Alliance Signatory First Nations Indigenous Interests

Project Phase and Activities	Interaction	Nature of Interaction and Rationale for Interaction Rating
Removal of onshore facilities (continued)	Refer to previous page	<p>Negligible effect on dust (as identified in subsection 7.6) air quality (as identified in subsection 7.2), and atmospheric noise (as identified in subsection 7.3) during site decommissioning and truck transportation, and low magnitude residual effect to visual quality (as identified in subsection 7.11) from decommissioning-related features, equipment, and activities is anticipated to result in a negligible effect to Indigenous interests.</p> <p>Negligible to low magnitude effect on Wildlife and Wildlife Habitat (as identified in subsection 7.8) and Vegetation (as identified in subsection 7.7) is anticipated to result in no effects on availability and presence of resources for harvesting.</p>

1 Potential Proposed Project Effect Pathways

2 The following section provides a high-level overview in Table 11.8-18 of both the divergent and shared
 3 perspectives from S’ólh Téméxw Stewardship Alliance (STSA) and FortisBC on the relationship between
 4 potential proposed Project effect pathways and identified interactions. This table also serves as a reader’s
 5 guide to navigate the parallel perspectives written in the subsequent potential effects assessment for each
 6 Indigenous interest topic.

Table 11.8-18. S'ólh Téméxw Stewardship Alliance Signatory First Nations' Indigenous Interests – Potential Proposed Project Effect Pathways and Identified Interactions

Indigenous Interests	Potential Proposed Project Effect Pathways	Indicators	Linkages to other VCs or Indigenous Interests	Proposed Mitigation Measures to Reduce or Eliminate Potential Effects to VCs (Refer to Appendix B for a Full List)	Identified Interaction and Potential Effect	
					No Interaction, Negligible, Potential Interaction (Negative or Positive)	Direct or Indirect
Harvesting and Subsistence Activities	<ul style="list-style-type: none"> Effects on the Fraser River ecosystem and water quality Effects on migrating and spawning salmon Effects on fish and fish habitat, marine and aquatic species, and habitat 	<ul style="list-style-type: none"> Accessible travel ways Use of Fraser River and marine environment for navigation Areas with access restrictions Quality and quantity of habitat for culturally important marine and aquatic species Timing or seasonal round 	<ul style="list-style-type: none"> Air Quality Acoustic Surface Water Groundwater Soil Vegetation Wildlife and Wildlife Habitat Fish and Fish Habitat Land and Resource Use Cultural Use Sites and Areas 	Proposed mitigation measures to reduce or eliminate potential effects to VCs identified in the following subsections: <ul style="list-style-type: none"> 7.2, Air Quality 7.3, Acoustic 7.4, Surface Water 7.5, Groundwater 7.6, Soil 7.7, Vegetation 7.8, Wildlife and Wildlife Habitat 7.9, Fish and Fish Habitat 7.11, Land and Resource Use 	STSA perspective: <ul style="list-style-type: none"> Effects on migrating and spawning salmon associated with 6PPD-q – <i>Negative</i> Effects on fish and fish habitat, marine and aquatic species, and habitat associated with 6PPD-q – <i>Negative</i> FortisBC perspective: <ul style="list-style-type: none"> Effects on migrating and spawning salmon – <i>No interaction</i> Effects on fish and fish habitat, marine and aquatic species, and habitat – <i>Negligible interaction</i> 	STSA: <ul style="list-style-type: none"> Direct Indirect FortisBC: <ul style="list-style-type: none"> N/A
	Effects on Aboriginal Rights to fish, harvest, and hunt for FSC purposes: <ul style="list-style-type: none"> Changes to harvesting methods and practices (such as timing and seasonality) Change to the current use of lands and resources for traditional purposes Alteration of harvesting-based livelihoods Effects of the proposed Project on migratory bird harvesting Effects on hunting and trapping activities Effects of the proposed Project on Aboriginal Rights 	<ul style="list-style-type: none"> Harvesting effort (reported time, expense, level of difficulty required to travel for harvesting purposes) Harvesting success (frequency of successful harvest and quantity of harvested species or materials for FSC purposes) Areas with access restrictions Quality and quantity of habitat for harvested species Availability, distribution, and abundance of harvested species Quality of harvested species Timing or seasonal round 	<ul style="list-style-type: none"> Air Quality Acoustic Surface Water Groundwater Soil Vegetation Wildlife and Wildlife Habitat Fish and Fish Habitat Land and Resource Use 	STSA perspective: <ul style="list-style-type: none"> Effects on Aboriginal Rights to fish, harvest, and hunt for FSC purposes – <i>Negative</i> Effects on migratory bird harvesting – <i>Negative</i> Effects on hunting and trapping activities – <i>Negative</i> Effects on Aboriginal Rights – <i>Negative</i> FortisBC perspective: <ul style="list-style-type: none"> Effects on Aboriginal Rights to fish, harvest, and hunt for FSC purposes – <i>Negligible interaction</i> Effects on migratory bird harvesting – <i>Negligible interaction</i> Effects on hunting and trapping activities – <i>Negligible interaction</i> Effects on Aboriginal Rights – <i>Negligible interaction</i> 	STSA: <ul style="list-style-type: none"> Direct Indirect FortisBC: <ul style="list-style-type: none"> N/A 	

Table 11.8-18. S’ólh Téméxw Stewardship Alliance Signatory First Nations’ Indigenous Interests – Potential Proposed Project Effect Pathways and Identified Interactions

Indigenous Interests	Potential Proposed Project Effect Pathways	Indicators	Linkages to other VCs or Indigenous Interests	Proposed Mitigation Measures to Reduce or Eliminate Potential Effects to VCs (Refer to Appendix B for a Full List)	Identified Interaction and Potential Effect	
					No Interaction, Negligible, Potential Interaction (Negative or Positive)	Direct or Indirect
Harvesting and Subsistence Activities (continued)	<p>Changes to the experience and preferences around the practice of harvesting rights and effects on the quality, quantity, and availability of resources:</p> <ul style="list-style-type: none"> ▪ Effects on historical and contemporary harvesting sites and accessibility of culturally important harvesting sites ▪ Changes in abundance, distribution, or quality of resources relied upon to engage in harvesting and subsistence activities ▪ Effects of the proposed Project on current and future availability, quality, and quantity of traditional foods ▪ Loss or alteration of habitat supporting harvested wildlife, fish, bird, or plant species, including species of cultural and medicinal importance ▪ Change in surface water quality or quantity (turbidity and hydraulic changes) ▪ Sensory disturbances (such as noise, odour, dust, visual landscape) 	<ul style="list-style-type: none"> ▪ Quality and quantity of habitat for harvested species ▪ Availability, distribution, and abundance of harvested species, including species of cultural and medicinal importance ▪ Quality of harvested species ▪ Surface water quality and quantity (turbidity, hydraulic changes) ▪ Qualitative changes in the experience of exercising Indigenous interests, including changes to the following: <ul style="list-style-type: none"> – Noise and vibration – Odour – Visual resources – Dust 	<ul style="list-style-type: none"> ▪ Air Quality ▪ Acoustics ▪ Surface Water ▪ Groundwater ▪ Soil ▪ Vegetation ▪ Wildlife and Wildlife Habitat ▪ Fish and Fish Habitat ▪ Land and Resource Use 	Refer to previous page	<p>STSA perspective:</p> <ul style="list-style-type: none"> ▪ Changes to the experience and preferences around the practice of harvesting rights and effects on quality, quantity, and availability of resources – <i>Negative</i> ▪ Effects on historical and contemporary harvesting sites and accessibility of culturally important harvesting sites – <i>Negative</i> ▪ Changes in abundance, distribution, or quality of resources relied upon to engage in harvesting and subsistence activities – <i>Negative</i> ▪ Effects of the proposed Project on current and future availability, quality, and quantity of traditional foods – <i>Negative</i> <p>FortisBC perspective:</p> <ul style="list-style-type: none"> ▪ Changes to the experience and preferences around the practice of harvesting rights and effects on quality, quantity, and availability of resources – <i>Negligible interaction</i> ▪ Effects on historical and contemporary harvesting sites and accessibility of culturally important harvesting sites – <i>Negligible interaction</i> ▪ Changes in abundance, distribution, or quality of resources relied upon to engage in harvesting and subsistence activities – <i>Negligible interaction</i> ▪ Effects of the proposed Project on current and future availability, quality, and quantity of traditional foods – <i>Negligible interaction</i> 	<p>STSA:</p> <ul style="list-style-type: none"> ▪ Direct ▪ Indirect <p>FortisBC:</p> <ul style="list-style-type: none"> ▪ N/A
	<p>Effects to the accessibility and availability of traditional lands and resources, including the following:</p> <ul style="list-style-type: none"> ▪ Changes in the ability to travel to or through current use areas 	<ul style="list-style-type: none"> ▪ Areas with access restrictions ▪ Accessible travel ways ▪ Use of Fraser River and marine environment for navigation 	<ul style="list-style-type: none"> ▪ Air Quality ▪ Acoustics ▪ Surface Water ▪ Groundwater ▪ Soil ▪ Vegetation ▪ Wildlife and Wildlife Habitat ▪ Fish and Fish Habitat ▪ Land and Resource Use 		<p>STSA perspective:</p> <ul style="list-style-type: none"> ▪ Effects to the accessibility and availability of traditional lands and resources – <i>Negative</i> <p>FortisBC perspective:</p> <ul style="list-style-type: none"> ▪ Effects to the accessibility and availability of traditional lands and resources – <i>Negligible interaction</i> 	<p>STSA:</p> <ul style="list-style-type: none"> ▪ Direct ▪ Indirect <p>FortisBC:</p> <ul style="list-style-type: none"> ▪ N/A

Table 11.8-18. S'ólh Téméxw Stewardship Alliance Signatory First Nations' Indigenous Interests – Potential Proposed Project Effect Pathways and Identified Interactions

Indigenous Interests	Potential Proposed Project Effect Pathways	Indicators	Linkages to other VCs or Indigenous Interests	Proposed Mitigation Measures to Reduce or Eliminate Potential Effects to VCs (Refer to Appendix B for a Full List)	Identified Interaction and Potential Effect	
					No Interaction, Negligible, Potential Interaction (Negative or Positive)	Direct or Indirect
Cultural Use Sites and Areas	Effects of the proposed Project on cultural heritage and structures, sites, or things of archaeological, paleontological, or architectural significance	<ul style="list-style-type: none"> ▪ Disturbance or alteration of sites and areas of cultural use, including sites of historical importance and archaeological importance ▪ Use of sites and areas of cultural use ▪ Participation in communal activities ▪ Cultural practices, customs, beliefs, and values associated with cultural sites ▪ Qualitative changes in the experience of exercising Indigenous interest, associated with changes to: <ul style="list-style-type: none"> – Noise and vibration – Odour and air quality – Visual resources – Dust ▪ Accessible travelways ▪ Use of Fraser River and marine environment for navigation ▪ Areas with access restrictions 	<ul style="list-style-type: none"> ▪ Land and Resource Use ▪ Archaeological and Heritage Resources ▪ Culture ▪ Air Quality ▪ Acoustic ▪ Soil 	Proposed mitigation measures to reduce or eliminate potential effects to VCs identified in the following subsections: <ul style="list-style-type: none"> ▪ 7.11, Land and Resource Use ▪ 7.12, Infrastructure and Services ▪ 7.13, Archaeological and Heritage ▪ 7.14, Culture 	<p>STSA perspective:</p> <ul style="list-style-type: none"> ▪ Effects on cultural heritage, and structures, sites, or things of historical, archaeological, paleontological, or architectural significance – <i>Negative</i> <p>FortisBC perspective:</p> <ul style="list-style-type: none"> ▪ Effects of the proposed Project activities on the cultural and ceremonial areas in and around the proposed Project Area – <i>Negligible interaction</i> ▪ Effects on cultural heritage, and structures, sites, or things of historical, archaeological, paleontological, or architectural significance – <i>Negligible interaction</i> 	<p>STSA:</p> <ul style="list-style-type: none"> ▪ Direct <p>FortisBC:</p> <ul style="list-style-type: none"> ▪ N/A
	<ul style="list-style-type: none"> ▪ Effects of various proposed Project activities on cultural values and spiritual activities ▪ Effects to cultural and spiritual practices caused by changes to or loss of access to cultural sites and areas ▪ Effects on the Fraser River and sockeye salmon run, which are culturally significant and not just subsistence resources 	<ul style="list-style-type: none"> ▪ Disturbance or alteration of sites and areas of cultural use, including sites of historical importance and archaeological importance ▪ Use of sites and areas of cultural use ▪ Participation in communal activities ▪ Cultural practices, customs, beliefs, and values associated with cultural sites ▪ Participation in harvesting and subsistence activities, cultural and spiritual practices ▪ Qualitative changes in the experience of exercising Indigenous interest, associated with changes to the following: <ul style="list-style-type: none"> – Noise and vibration – Odour and air quality – Visual resources – Dust ▪ Accessible travel ways ▪ Use of Fraser River and marine environment for navigation ▪ Areas with access restrictions 	<ul style="list-style-type: none"> ▪ Land and Resource Use ▪ Archaeological and Heritage Resources ▪ Culture ▪ Air Quality ▪ Acoustic ▪ Soil 	Proposed mitigation measures to reduce or eliminate potential effects to VCs identified in the following subsections: <ul style="list-style-type: none"> ▪ 7.11, Land and Resource Use ▪ 7.12, Infrastructure and Services ▪ 7.13, Archaeological and Heritage ▪ 7.14, Culture 	<p>STSA perspective:</p> <ul style="list-style-type: none"> ▪ Effects to cultural and spiritual practices caused by changes to or loss of access to cultural sites and areas – <i>Negative</i> ▪ Effects on the Fraser River and sockeye salmon run, which are culturally significant and not just subsistence – <i>Negative</i> ▪ Effects of various proposed Project activities on cultural values and spiritual activities – <i>Negative</i> <p>FortisBC perspective:</p> <ul style="list-style-type: none"> ▪ Effects to cultural and spiritual practices caused by changes to or loss of access to cultural sites and areas – <i>Negligible interaction</i> ▪ Effects on the Fraser River and sockeye salmon run and other culturally important fish species (for example, eulachon or white sturgeon), which are culturally significant and not just subsistence – <i>No interaction</i> 	<p>STSA:</p> <ul style="list-style-type: none"> ▪ Direct <p>FortisBC:</p> <ul style="list-style-type: none"> ▪ N/A

Table 11.8-18. S'ólh Téméxw Stewardship Alliance Signatory First Nations' Indigenous Interests – Potential Proposed Project Effect Pathways and Identified Interactions

Indigenous Interests	Potential Proposed Project Effect Pathways	Indicators	Linkages to other VCs or Indigenous Interests	Proposed Mitigation Measures to Reduce or Eliminate Potential Effects to VCs (Refer to Appendix B for a Full List)	Identified Interaction and Potential Effect	
					No Interaction, Negligible, Potential Interaction (Negative or Positive)	Direct or Indirect
Cultural Use Sites and Areas (continued)	<ul style="list-style-type: none"> Effects of the proposed Project activities on the cultural and ceremonial use areas in and around the proposed Project Area Loss of access to and disenfranchisement from cultural sites 	<ul style="list-style-type: none"> Disturbance or alteration of sites and areas of cultural use, including sites of historical importance and archaeological importance Use of sites and areas of cultural use Participation in communal activities Cultural practices, customs, beliefs, and values associated with cultural sites Qualitative changes in the experience of exercising Indigenous interest, associated with changes to the following: <ul style="list-style-type: none"> Noise and vibration Odour and air quality Visual resources Dust Accessible travel ways Areas with access restrictions Use of Fraser River and marine environment for navigation 	<ul style="list-style-type: none"> Land and Resource Use Archaeological and Heritage Resources Culture Air Quality Acoustic Soil 	Refer to previous page	<p>STSA perspective:</p> <ul style="list-style-type: none"> Effects of the proposed Project activities on the cultural and ceremonial areas in and around the proposed Project Area – <i>Negative</i> Loss of access to or disenfranchisement from cultural sites – <i>Negative</i> <p>FortisBC perspective:</p> <ul style="list-style-type: none"> Effects of the proposed Project activities on the cultural and ceremonial areas in and around the proposed Project Area – <i>Negligible interaction</i> Loss of access to or disenfranchisement from cultural sites – <i>Negligible interaction</i> 	<p>STSA:</p> <ul style="list-style-type: none"> Direct Indirect <p>FortisBC:</p> <ul style="list-style-type: none"> N/A
	<ul style="list-style-type: none"> Loss of access to or disenfranchisement from cultural sites, including the following: <ul style="list-style-type: none"> Changes to physical and cultural or spiritual sites or areas Disruption or alteration of trails, travel ways, and navigable waterways Sensory disturbance (such as noise, odour, dust, and visual landscape) 	<ul style="list-style-type: none"> Areas with access restrictions Accessible travel ways Use of Fraser River for navigation Disturbance or alteration of sites and areas of cultural use, including sites of historical importance and archaeological importance Participation in communal activities Cultural practices, customs, beliefs, and values associated with cultural sites 	<ul style="list-style-type: none"> Land and Resource Use Archaeological and Heritage Resources Culture 		<p>STSA perspective:</p> <ul style="list-style-type: none"> Loss of access to or disenfranchisement from cultural sites – <i>Negative</i> <p>FortisBC perspective:</p> <ul style="list-style-type: none"> Loss of access to or disenfranchisement from cultural sites – <i>Negligible interaction</i> 	<p>STSA:</p> <ul style="list-style-type: none"> Direct Indirect <p>FortisBC:</p> <ul style="list-style-type: none"> N/A

Table 11.8-18. S’ólh Téméxw Stewardship Alliance Signatory First Nations’ Indigenous Interests – Potential Proposed Project Effect Pathways and Identified Interactions

Indigenous Interests	Potential Proposed Project Effect Pathways	Indicators	Linkages to other VCs or Indigenous Interests	Proposed Mitigation Measures to Reduce or Eliminate Potential Effects to VCs (Refer to Appendix B for a Full List)	Identified Interaction and Potential Effect	
					No Interaction, Negligible, Potential Interaction (Negative or Positive)	Direct or Indirect
Social and Economic Conditions	Changes to employment opportunities, Indigenous businesses, procurement opportunities, and Indigenous Government revenue	<ul style="list-style-type: none"> Access to proposed Project related economic opportunities/economic equity. Employment income Unemployment rate and labour force participation rate Job market and skills Type or level of education 	<ul style="list-style-type: none"> Culture Employment and Economy Infrastructure and Services Land and Resource Use 	Enhancement measures identified in the following subsections: <ul style="list-style-type: none"> 7.10, Employment and Economy 7.11, Land and Resource Use 7.12, Infrastructure and Services 7.14, Culture 	Shared perspective: <ul style="list-style-type: none"> Changes to employment opportunities, Indigenous businesses, procurement opportunities, and Indigenous government revenue –<i>Positive</i> 	Shared perspective: <ul style="list-style-type: none"> Direct Indirect
	Effects on S’ólh Téméxw Stewardship Alliance signatory First Nations’ ability to improve social and economic conditions	<ul style="list-style-type: none"> Changes to S’ólh Téméxw Stewardship Alliance signatory First Nations’ plans, such as economic development, land use, language and culture, and reclamation Access to proposed Project related economic opportunities/economic equity. Employment income Unemployment rate and labour force participation rate Job market and skills Type or level of education Interfamily and intercommunity ties and alliances 	<ul style="list-style-type: none"> Culture Employment and Economy Infrastructure and Services 		Shared perspective: <ul style="list-style-type: none"> Ability to improve social and economic conditions – <i>Positive</i> 	Shared perspective: <ul style="list-style-type: none"> Direct
	<ul style="list-style-type: none"> Effects on commercial and non-commercial fishing, hunting, trapping, and gathering and cultural or ceremonial activities and practices Economic losses from proposed Project effects on harvesting Effects on Indigenous and economic rights to marine fisheries and commercially licensed fishing, hunting, trapping, and gathering 	<ul style="list-style-type: none"> Change in alignment with S’ólh Téméxw Stewardship Alliance signatory First Nations’ plans due to the proposed Project, such as economic development, land use, language and culture, and reclamation Harvesting effort (reported time, expense, level of difficulty required to travel for harvesting purposes) Harvesting success (frequency of successful harvest, quantity of harvested species or materials available for food, social or ceremonial purpose) Individual, household, or communal income or financial value of non-commercial harvest Participation in intercommunity activities Amount, type, or frequency of harvested materials traded between communities 	<ul style="list-style-type: none"> Culture Employment and Economy Infrastructure and Services 		<p>STSA perspective:</p> <ul style="list-style-type: none"> Effects on commercial and non-commercial fishing, hunting, and cultural or ceremonial activities and practices – <i>Negative</i> Economic losses from proposed Project effects on harvesting – <i>Negative</i> Effects on Indigenous and economic rights to marine fisheries and commercially licensed fishing hunting, trapping, and gathering – <i>Negative</i> <p>FortisBC perspective:</p> <ul style="list-style-type: none"> Effects on commercial and non-commercial fishing, hunting, and cultural or ceremonial activities and practices – Negligible interaction Economic losses from proposed Project effects on harvesting – <i>Negligible interaction</i> Effects on Indigenous and economic rights to marine fisheries and commercially licensed fishing hunting, trapping, and gathering – <i>Negligible interaction</i> 	<p>STSA:</p> <ul style="list-style-type: none"> Direct Indirect <p>FortisBC:</p> <ul style="list-style-type: none"> N/A

Table 11.8-18. S'ólh Téméxw Stewardship Alliance Signatory First Nations' Indigenous Interests – Potential Proposed Project Effect Pathways and Identified Interactions

Indigenous Interests	Potential Proposed Project Effect Pathways	Indicators	Linkages to other VCs or Indigenous Interests	Proposed Mitigation Measures to Reduce or Eliminate Potential Effects to VCs (Refer to Appendix B for a Full List)	Identified Interaction and Potential Effect	
					No Interaction, Negligible, Potential Interaction (Negative or Positive)	Direct or Indirect
Social and Economic Conditions (continued)	Effects on S'ólh Téméxw Stewardship Alliance signatory First Nations' future aspirations for sites or area surrounding the proposed Project	<ul style="list-style-type: none"> Changes in S'ólh Téméxw Stewardship Alliance signatory First Nations' plans such as economic development, land use, language and culture, and reclamation due to the proposed Project 	<ul style="list-style-type: none"> Culture Employment and Economy Infrastructure and Services 	Refer to previous page	<p>STSA perspective:</p> <ul style="list-style-type: none"> Effects on S'ólh Téméxw Stewardship Alliance signatory First Nations' future aspirations for sites or area surrounding the proposed Project – <i>Negative</i> <p>FortisBC Perspective</p> <ul style="list-style-type: none"> Effects on S'ólh Téméxw Stewardship Alliance signatory First Nations' future aspirations for sites or area surrounding the proposed Project – <i>No interaction</i> 	<p>STSA:</p> <ul style="list-style-type: none"> Direct Indirect <p>FortisBC:</p> <ul style="list-style-type: none"> N/A
	Effects on intercommunity relations and trade	<ul style="list-style-type: none"> Harvesting effort (reported time, expense, and level of difficulty required for harvesting purposes) Harvesting success (frequency of successful harvested species or materials available for FSC purposes) Individual, household, or communal income, or financial value of non-commercial harvest Participation in intercommunity activities Amount, type, or frequency of harvested materials traded between communities 	<ul style="list-style-type: none"> Culture Employment and Economy Infrastructure and Services Land and Resource Use 	<p>Enhancement measures identified in the following subsections:</p> <ul style="list-style-type: none"> 7.10, Employment and Economy 7.11, Land and Resource Use 7.12, Infrastructure and Services 7.14, Culture 	<p>Shared perspective:</p> <ul style="list-style-type: none"> No interaction 	<p>Shared perspective:</p> <ul style="list-style-type: none"> N/A
	Effects on infrastructure and services	<ul style="list-style-type: none"> Access to and quality and availability of the following: <ul style="list-style-type: none"> Health care and social services facilities Emergency response services Community recreational facilities Educational services and facilities Transportation infrastructure 	<ul style="list-style-type: none"> Culture Employment and Economy Infrastructure and Services Land and Resource Use 	<p>Enhancement measures identified in the following subsections:</p> <ul style="list-style-type: none"> 7.10, Employment and Economy 7.11, Land and Resource Use 7.12, Infrastructure and Services 7.14, Culture 	<p>Shared perspective:</p> <ul style="list-style-type: none"> No interaction 	<p>Shared perspective:</p> <ul style="list-style-type: none"> N/A

Table 11.8-18. S'ólh Téméxw Stewardship Alliance Signatory First Nations' Indigenous Interests – Potential Proposed Project Effect Pathways and Identified Interactions

Indigenous Interests	Potential Proposed Project Effect Pathways	Indicators	Linkages to other VCs or Indigenous Interests	Proposed Mitigation Measures to Reduce or Eliminate Potential Effects to VCs (Refer to Appendix B for a Full List)	Identified Interaction and Potential Effect	
					No Interaction, Negligible, Potential Interaction (Negative or Positive)	Direct or Indirect
Indigenous Health and Well-being	Changes to the experience when exercising an Indigenous interest, including presence of visual disturbances, changes in air quality, effects of vibrations from construction activities, and acoustic disruptions	<ul style="list-style-type: none"> Air quality Drinking water quality Recreational water quality Surface water quality Groundwater quality Noise 	<ul style="list-style-type: none"> Harvesting and Subsistence Activities Cultural Use Sites and Areas Social and Economic Conditions Human Health Air Quality Acoustic Surface Water Groundwater 	Mitigation measures identified in the following subsections: <ul style="list-style-type: none"> 7.2, Air Quality 7.3, Acoustic 7.4, Surface Water 7.5, Groundwater 	STSA perspective: <ul style="list-style-type: none"> Changes to the experience when exercising an Indigenous interest, including presence of visual disturbances, changes in air quality, effects of vibrations from construction activities, and acoustic disruptions – <i>Negative</i> FortisBC perspective: <ul style="list-style-type: none"> Changes to the experience when exercising an Indigenous interest, including presence of visual disturbances, changes in air quality, effects of vibrations from construction activities, and acoustic disruptions – <i>Negligible interaction</i> 	STSA: <ul style="list-style-type: none"> Direct Indirect FortisBC: <ul style="list-style-type: none"> N/A
	Effects on Indigenous health due to: <ul style="list-style-type: none"> Changes in harvesting and subsistence activities Effects of vibrations from construction activities and acoustic disturbance Dust caused by construction and increased traffic Reduced air quality as a result of increased road traffic 	<ul style="list-style-type: none"> Participation in harvesting and subsistence activities and cultural and spiritual practices Participation in communal activities Cultural practices, customs, beliefs, and values associated with cultural sites Well-being indices Qualitative changes in the experience of exercising Indigenous interest: <ul style="list-style-type: none"> Noise and vibration Odour and air quality Visual resources Dust Accessible travelways Use of Fraser River and marine environment for navigation Areas with access restrictions 	<ul style="list-style-type: none"> Harvesting and Subsistence Activities Cultural Use Sites and Areas Land and Resource Use Human Health Air Quality Acoustic Soil 	Mitigation measures identified in the following subsections: <ul style="list-style-type: none"> 7.2, Air Quality 7.3, Acoustic 7.4, Surface Water 7.5, Groundwater 7.6, Soil 7.7, Vegetation 7.8, Wildlife and Wildlife Habitat 7.9, Fish and Fish Habitat 7.11, Land and Resource Use 7.13, Archaeological and Heritage Resources 7.14, Culture 7.15, Human Health 	STSA perspective: <ul style="list-style-type: none"> Changes in harvesting and subsistence activities – <i>Negative</i> Effects of vibrations from construction activities and acoustic disturbance – <i>Negative</i> Dust caused by construction and increased traffic – <i>Negative</i> Reduced air quality as a result of increased road traffic – <i>Negative</i> Changes to water quality from tire toxins and run off changes to the quality of resources harvested due to tire toxins – <i>Negative</i> FortisBC perspective: <ul style="list-style-type: none"> Changes in harvesting and subsistence activities – <i>Negligible interaction</i> Effects of vibrations from construction activities and acoustic disturbance – <i>Negligible interaction</i> Dust caused by construction and increased traffic – <i>Negligible interaction</i> Reduced air quality as a result of increased road traffic – <i>Negligible interaction</i> 	STSA: <ul style="list-style-type: none"> Direct Indirect FortisBC: <ul style="list-style-type: none"> N/A

Table 11.8-18. S'ólh Téméxw Stewardship Alliance Signatory First Nations' Indigenous Interests – Potential Proposed Project Effect Pathways and Identified Interactions

Indigenous Interests	Potential Proposed Project Effect Pathways	Indicators	Linkages to other VCs or Indigenous Interests	Proposed Mitigation Measures to Reduce or Eliminate Potential Effects to VCs (Refer to Appendix B for a Full List)	Identified Interaction and Potential Effect	
					No Interaction, Negligible, Potential Interaction (Negative or Positive)	Direct or Indirect
Indigenous Health and Well-being (continued)	Effects on Indigenous health due to effects to traditional ways of life and to cultural sites	<ul style="list-style-type: none"> ▪ Participation in harvesting and subsistence activities and cultural and spiritual practices ▪ Participation in communal activities ▪ Cultural practices, customs, beliefs, and values associated with cultural sites ▪ Well-being indices ▪ Qualitative changes in the experience of exercising Indigenous interest: <ul style="list-style-type: none"> – Noise and vibration – Odour and air quality – Visual resources – Dust ▪ Accessibly travelways ▪ Use of Fraser River and marine environment for navigation ▪ Areas with access restrictions 	<ul style="list-style-type: none"> ▪ Harvesting and Subsistence Activities ▪ Cultural Use Sites and Areas ▪ Land and Resource Use ▪ Human Health ▪ Air Quality ▪ Acoustic ▪ Soil 	Mitigation measures identified in the following subsections: <ul style="list-style-type: none"> ▪ 7.2, Air Quality ▪ 7.3, Acoustic ▪ 7.4, Surface Water ▪ 7.5, Groundwater ▪ 7.6, Soil ▪ 7.7, Vegetation ▪ 7.8, Wildlife and Wildlife Habitat ▪ 7.9, Fish and Fish Habitat ▪ 7.11, Land and Resource Use ▪ 7.13, Archaeological and Heritage Resources ▪ 7.14, Culture ▪ 7.15, Human Health 	<p>STSA perspective:</p> <ul style="list-style-type: none"> ▪ Effects on Indigenous health due to effects to traditional ways of life and to cultural sites – <i>Negative</i> <p>FortisBC perspective:</p> <ul style="list-style-type: none"> ▪ Effects on Indigenous health due to effects to traditional ways of life and to cultural sites – <i>Negligible interaction</i> 	<p>STSA:</p> <ul style="list-style-type: none"> ▪ Direct ▪ Indirect <p>FortisBC:</p> <ul style="list-style-type: none"> ▪ N/A
	<ul style="list-style-type: none"> ▪ Effects on the quality, quantity, and availability of harvested country foods ▪ Effects on the value and perceived quality of country foods 	<ul style="list-style-type: none"> ▪ Participation in harvesting and subsistence activities practices and cultural and spiritual practices ▪ Participation in communal activities ▪ Cultural practices, customs, beliefs, and values associated with cultural sites ▪ Well-being indices ▪ Qualitative changes in the experience of exercising Indigenous interest: <ul style="list-style-type: none"> – Noise and vibration – Odour and air quality – Visual resources – Dust 	<ul style="list-style-type: none"> ▪ Harvesting and Subsistence Activities ▪ Cultural Use Site and Areas ▪ Social and Economic Conditions ▪ Human Health ▪ Air Quality ▪ Acoustic ▪ Surface Water ▪ Groundwater ▪ Fish and Fish Habitat ▪ Wildlife and Wildlife Habitat ▪ Vegetation ▪ Soil 	Mitigation measures identified in the following subsections: <ul style="list-style-type: none"> ▪ 7.7, Vegetation ▪ 7.8, Wildlife and Wildlife Habitat ▪ 7.9, Fish and Fish Habitat ▪ 7.11, Land and Resource Use ▪ 7.15, Human Health 	<p>STSA perspective:</p> <ul style="list-style-type: none"> ▪ Effects on the quality, quantity, and availability of harvested country foods – <i>Negative</i> ▪ Effects on the value and perceived quality of country foods – <i>Negative</i> <p>FortisBC perspective:</p> <ul style="list-style-type: none"> ▪ Effects on the quality, quantity, and availability of harvested country foods – <i>Negligible interaction</i> ▪ Effects on the value and perceived quality of country foods – <i>Negligible interaction</i> 	<p>STSA:</p> <ul style="list-style-type: none"> ▪ Direct ▪ Indirect <p>FortisBC:</p> <ul style="list-style-type: none"> ▪ N/A

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Indigenous Interests	Potential Proposed Project Effect Pathways	Indicators	Linkages to other VCs or Indigenous Interests	Proposed Mitigation Measures to Reduce or Eliminate Potential Effects to VCs (Refer to Appendix B for a Full List)	Identified Interaction and Potential Effect	
					No Interaction, Negligible, Potential Interaction (Negative or Positive)	Direct or Indirect
Indigenous Health and Well-being (continued)	Effects to Indigenous health due to changes in air quality, noise, water quality	<ul style="list-style-type: none"> ▪ Air quality ▪ Drinking water quality ▪ Recreational water quality ▪ Noise ▪ Surface water quality ▪ Groundwater quality ▪ Participation in harvesting and subsistence activities and cultural and spiritual practices ▪ Participation in communal activities ▪ Cultural practices, customs, beliefs, and values associated with cultural sites ▪ Well-being indices ▪ Qualitative changes in the experience of exercising Indigenous interest: <ul style="list-style-type: none"> – Noise and vibration – Odour and air quality – Visual resources – Dust – Surface water quality – Groundwater quality – Drinking water quality – Recreational water quality 	<ul style="list-style-type: none"> ▪ Harvesting and Subsistence Activities ▪ Cultural Use Sites and Areas ▪ Human Health ▪ Air Quality 	Mitigation measures identified in the following subsections: <ul style="list-style-type: none"> ▪ 7.2, Air Quality ▪ 7.3, Acoustic ▪ 7.4, Surface Water ▪ 7.5, Groundwater 	STSA perspective: <ul style="list-style-type: none"> ▪ Effects on Indigenous health due to changes in air quality, noise, and water quality – <i>Negative</i> FortisBC perspective: <ul style="list-style-type: none"> ▪ Effects on air quality, noise, water quality – <i>Negligible interaction</i> 	STSA: <ul style="list-style-type: none"> ▪ Direct ▪ Indirect FortisBC: <ul style="list-style-type: none"> ▪ N/A
Cultural Continuation	Changes to the ability to revitalize, develop, and participate in intergenerational cultural transmission due to effects to experiences of being on the land (such as changes in air quality, noise exposure, effects of vibrations from construction activities)	<ul style="list-style-type: none"> ▪ Qualitative changes in the experience of exercising Indigenous interest: <ul style="list-style-type: none"> – Noise and vibration – Odour and air quality – Visual resources – Dust 	<ul style="list-style-type: none"> ▪ Harvesting and Subsistence Activities ▪ Cultural Use Sites and Areas ▪ Indigenous Health and Well-being ▪ Social and Economic Conditions ▪ Air Quality ▪ Acoustic 	Mitigation measures identified in the following subsections: <ul style="list-style-type: none"> ▪ 7.2, Air Quality ▪ 7.3, Acoustic ▪ 7.7, Vegetation ▪ 7.8, Wildlife and Wildlife Habitat ▪ 7.9, Fish and Fish Habitat ▪ 7.11, Land and Resource Use 	STSA perspective: <ul style="list-style-type: none"> ▪ Effects on air quality, noise and quality of natural resources impacting transmission of knowledge – <i>Negative</i> FortisBC perspective: <ul style="list-style-type: none"> ▪ Effects on air quality, noise, water quality – <i>Negligible interaction</i> 	STSA: <ul style="list-style-type: none"> ▪ Direct ▪ Indirect FortisBC: <ul style="list-style-type: none"> ▪ N/A

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Indigenous Interests	Potential Proposed Project Effect Pathways	Indicators	Linkages to other VCs or Indigenous Interests	Proposed Mitigation Measures to Reduce or Eliminate Potential Effects to VCs (Refer to Appendix B for a Full List)	Identified Interaction and Potential Effect	
					No Interaction, Negligible, Potential Interaction (Negative or Positive)	Direct or Indirect
Cultural Continuation (continued)	Disconnection from cultural heritage due to changes to sense of place and identity due to changes in accessibility and real and perceived disturbance of the environment	<ul style="list-style-type: none"> Participation in communal activities Cultural practices, customs, beliefs, and values associated with cultural sites Well-being indices 	<ul style="list-style-type: none"> Harvesting and Subsistence Activities Cultural Use Sites and Areas Indigenous Health and Well-being Social and Economic Conditions Land and Resource Use 	Mitigation measures identified in the following subsections: <ul style="list-style-type: none"> 7.9, Fish and Fish Habitat 7.11, Land and Resource Use 7.13, Archaeological and Heritage Resources 7.14, Culture 7.15, Human Health 	STSA perspective: <ul style="list-style-type: none"> Effects on the natural environment and viewsapes and disconnect with current environmental setting – <i>Negative</i> FortisBC perspective: <ul style="list-style-type: none"> Effects on the natural environment and viewsapes and disconnect with current environmental setting – <i>Negligible interaction</i> 	STSA: <ul style="list-style-type: none"> Indirect FortisBC: <ul style="list-style-type: none"> N/A
	<ul style="list-style-type: none"> Disconnection from cultural heritage due to interruption of the use of travel ways, navigable waterways, and water bodies Effects on the navigation of the Fraser River Effects on relationships with salmon and other aquatic relatives 	<ul style="list-style-type: none"> Participation in Harvesting and Subsistence activities and cultural and spiritual practices Participation in communal activities Cultural practices, customs, beliefs, and values associated with cultural sites Well-being indices Participation in harvesting and subsistence activities, cultural and spiritual practices Use of Fraser River and marine environment for navigation Accessible travel ways Areas with access restrictions 	<ul style="list-style-type: none"> Harvesting and Subsistence Activities Cultural Use Sites and Areas Indigenous Health and Well-being Social and Economic Conditions Land and Resource Use 	Mitigation measures identified in the following subsections: <ul style="list-style-type: none"> 7.7, Vegetation 7.8, Wildlife and Wildlife Habitat 7.9, Fish and Fish Habitat 7.11, Land and Resource Use 7.13, Archaeological and Heritage Resources 7.14, Culture 7.15, Human Health 	STSA perspective: <ul style="list-style-type: none"> Disconnection from cultural heritage due to interruption of the use of travel ways, navigable waterways, and water bodies – <i>Negative</i> Effects on the navigation of the Fraser River – <i>Negative</i> Effects on the relationships with salmon and other aquatic relatives – <i>Negative</i> FortisBC perspective: <ul style="list-style-type: none"> Disconnection from cultural heritage due to interruption of the use of travel ways, navigable waterways, and water bodies – <i>No interaction</i> Effects on the navigation of the Fraser River – <i>No interaction</i> Effects on relationships with salmon and other aquatic relatives – <i>No interaction</i> 	STSA: <ul style="list-style-type: none"> Indirect FortisBC: <ul style="list-style-type: none"> N/A
	Changes to the ability to revitalize, develop, and participate in intergenerational cultural transmission due to effects on current and future availability and quality of country foods (traditional foods)	<ul style="list-style-type: none"> Participation in harvesting and subsistence activities, cultural and spiritual practices Changes in the quality, quantity, and availability of country foods Accessible travel ways Use of Fraser River and marine environment for navigation Areas with access restrictions 	<ul style="list-style-type: none"> Harvesting and Subsistence Activities Cultural Use Sites and Areas Indigenous Health and Well-being Social and Economic Conditions Air Quality Acoustic 	Mitigation measures identified in the following subsections: <ul style="list-style-type: none"> 7.4, Surface Water 7.5, Groundwater 7.7, Vegetation 7.8, Wildlife and Wildlife Habitat 7.9, Fish and Fish Habitat 7.11, Land and Resource Use 7.14, Culture 	STSA perspective: <ul style="list-style-type: none"> Disconnection from land and resources due to development and changes to the natural environment – <i>Negative</i> FortisBC perspective: <ul style="list-style-type: none"> Disconnection from land and resources due to development and changes to the natural environment – <i>Negligible interaction</i> 	STSA: <ul style="list-style-type: none"> Indirect FortisBC: <ul style="list-style-type: none"> N/A

Table 11.8-18. S'ólh Téméxw Stewardship Alliance Signatory First Nations' Indigenous Interests – Potential Proposed Project Effect Pathways and Identified Interactions

Indigenous Interests	Potential Proposed Project Effect Pathways	Indicators	Linkages to other VCs or Indigenous Interests	Proposed Mitigation Measures to Reduce or Eliminate Potential Effects to VCs (Refer to Appendix B for a Full List)	Identified Interaction and Potential Effect	
					No Interaction, Negligible, Potential Interaction (Negative or Positive)	Direct or Indirect
Indigenous Governance Systems	Effects on Indigenous governance due to insufficient resources and capacity for S'ólh Téméxw Stewardship Alliance signatory First Nations to assess the effects of major projects	<ul style="list-style-type: none"> Changes to S'ólh Téméxw Stewardship Alliance signatory First Nations' laws, customs, protocols, conservation, and stewardship activities due to the proposed Project Changes to S'ólh Téméxw Stewardship Alliance signatory First Nations plans such as economic development, land use, language and culture, and reclamation due to the proposed Project 	<ul style="list-style-type: none"> Harvesting and Subsistence Activities Cultural Use Sites and Areas Indigenous Health and Well-being Social and Economic Conditions Cultural Continuation 	Mitigation measures identified in the following subsections: <ul style="list-style-type: none"> 7.2, Air Quality 7.3, Acoustic 7.4, Surface Water 7.5, Groundwater 7.7, Vegetation 7.8, Wildlife and Wildlife Habitat 7.9, Fish and Fish Habitat 7.11, Land and Resource Use 7.14, Culture 7.15, Human Health 	STSA perspective: <ul style="list-style-type: none"> Effects to laws, customs, protocols, conservation, and stewardship activities – <i>Negligible interaction</i> Effects to plans such as economic development, land use, language and culture, and reclamation – Negative FortisBC perspective: <ul style="list-style-type: none"> Effects to laws, customs, protocols, conservation, and stewardship activities – <i>Negligible interaction</i> Effects to plans such as economic development, land use, language and culture, and reclamation – <i>Negligible interaction</i> 	STSA: <ul style="list-style-type: none"> N/A FortisBC: <ul style="list-style-type: none"> N/A
	Change to S'ólh Téméxw Stewardship Alliance signatory First Nations' cultural traditions, laws, and governance systems that inform how they exercise their Aboriginal Rights	<ul style="list-style-type: none"> Changes to S'ólh Téméxw Stewardship Alliance signatory First Nations' laws, customs, protocols, conservation, and stewardship activities due to the proposed Project Changes to S'ólh Téméxw Stewardship Alliance signatory First Nations plans such as economic development, land use, language and culture, and reclamation due to the proposed Project 	<ul style="list-style-type: none"> Harvesting and Subsistence Activities Cultural Use Sites and Areas Indigenous Health and Well-being Social and Economic Conditions Cultural Continuation 	Mitigation measures identified in the following subsections: <ul style="list-style-type: none"> 7.2, Air Quality 7.3, Acoustic 7.4, Surface Water 7.5, Groundwater 7.7, Vegetation 7.8, Wildlife and Wildlife Habitat 7.9, Fish and Fish Habitat 7.11, Land and Resource Use 7.14, Culture 7.15, Human Health 	STSA perspective: <ul style="list-style-type: none"> Effects on the ability of STSA to manage lands (stewardship), resources and waterways – Negative FortisBC perspective: <ul style="list-style-type: none"> Effects on the ability of STSA to manage lands (stewardship), resources and waterways – <i>Negligible interaction</i> 	STSA: <ul style="list-style-type: none"> Indirect FortisBC: <ul style="list-style-type: none"> N/A

1 **Potential Effects**

2 The following subsection provides the potential effects assessment for S'ólh Téméxw Stewardship Alliance
 3 (STSA) signatory First Nations' Indigenous interests, as informed by the effects pathways and identified
 4 interactions in Table 11.8-18.

5 As noted previously, two different perspectives are provided to assess the potential effects of the
 6 proposed Project on S'ólh Téméxw Stewardship Alliance (STSA) signatory First Nations' Indigenous
 7 interests. S'ólh Téméxw Stewardship Alliance's perspective is informed by the Stó:lō Cultural Principles
 8 described in subsection 11.8.5.2. FortisBC's approach, as described in section 11.1, is informed by the
 9 results of linked VCs. Within these two different approaches, there are some instances where conclusions
 10 are the same, and some instances where divergent perspectives have arisen on assessment components or
 11 findings.

12 ***Harvesting and Subsistence Activities***

13 The proposed Project has the potential to directly affect the Indigenous interest of S'ólh Téméxw
 14 Stewardship Alliance (STSA) signatory First Nations to practice harvesting and subsistence activities in the
 15 Harvesting and Subsistence Activities LAA. The potential effects on STSA signatory First Nations'
 16 harvesting and subsistence activities are associated with interactions between potential proposed Project
 17 activities during construction, operation, and decommissioning phases, and may include potential effects
 18 on the following:

- 19 ▪ Effects on the Fraser River ecosystem and water quality.
- 20 ▪ Effects on Aboriginal Rights of STSA signatory First Nations to fish, harvest and hunt for FSC purposes.
- 21 ▪ Changes to the experience and preferences around the practice of harvesting rights and effects on the
 22 quality, quantity, and availability of resources.
- 23 ▪ Effects to the accessibility and availability of traditional lands and resources.

24 The potential effects associated with Harvesting and Subsistence Activities are discussed with reference to
 25 available information specific to the STSA signatory First Nations and to predicted residual effects on
 26 linked VCs, including Air Quality (subsection 7.2), Acoustic (subsection 7.3), Surface Water
 27 (subsection 7.4), Groundwater (subsection 7.5), Vegetation (subsection 7.7), Wildlife and Wildlife Habitat
 28 (subsection 7.8), Fish and Fish Habitat (subsection 7.9), and Land and Resource Use (subsection 7.11)¹³.
 29 For a summary of the existing conditions and residual effects assessment conclusions of linked VCs, refer
 30 to subsection 11.1.13. References to linked VC subsections are provided where applicable. Further detail is
 31 available in these subsections, including references to applicable TDRs.

32 ***Effects on the Fraser River Ecosystem and Water Quality***

33 This potential effect is intended to combine the following Indigenous interests, all of which were
 34 specifically identified by S'ólh Téméxw Stewardship Alliance (STSA):

- 35 ▪ Effects on the Fraser River ecosystem and water quality
- 36 ▪ Effects on migrating and spawning salmon
- 37 ▪ Effects on fish and fish habitat, and other marine and aquatic species and environments

¹³ As previously described, in response to engagement activities during the Application Development phase, the proposed Project will no longer utilize the waterborne delivery of modular components and construction materials, and does not require a MOF. Implementation of this avoidance mitigation measure has been incorporated into the determination of potential residual effects of linked VCs.

1 **S'ólh Téméxw Stewardship Alliance Signatory First Nation Perspective**

2 Stó:lō Peoples are concerned that proposed Project activities during construction to the identified
3 Indigenous interests topics may adversely affect riparian areas and fish habitat through changes to the
4 Fraser River ecosystem and water quality. The New Westminster area, the Delta area and the Fraser River
5 and Fraser Estuary were identified through co-drafting conversations as areas of interest in relation to
6 aquatic habitats and the ability to fish for Food, Social and Cultural purposes. These potential effects will
7 also adversely affect cultural values manifested in Stó:lō Peoples such as Respect, Pride, Leadership,
8 Responsibility, Self-Representation, and Self Determination.

9 It is anticipated that there will be potential negative effects on the Fraser River ecosystem and water
10 quality associated with transportation activities during construction. While transportation via roadways
11 removes many of the physical impacts to waterways, land transportation also results in chemical and
12 biological impacts to aquatic ecosystems. The use of trucks to transport construction materials within the
13 Harvesting and Subsistence Activities LAA may contribute to increased waterway contamination from tire
14 run-off of the toxin 6PPD-q. Ultimately, terrestrial contaminants are flushed into waterways. This
15 contaminant has been identified as a COC for culturally important fish species, such as steelhead, chinook,
16 and coho salmon, and eulachon (French et al. 2022; Tian et al. 2021). 6PPD-q is classified as
17 bioaccumulative, meaning that it can persist in the environment (Boxer et al. 2021). Beyond the findings
18 of urban runoff mortality syndrome, which refers to adult salmon dying before spawning due to
19 stormwater runoff when passing through urban watersheds, the impacts of this transformation product are
20 not yet understood, but there is evidence that it could negatively affect human health (Bohara et
21 al. 2023). Runoff containing 6PPD-q could occur on roads used to transport materials, equipment and
22 personnel to and from the proposed Project Footprint during Site Preparation and Construction.
23 Stormwater runoff in Delta enters catch basins leading to local creeks, sloughs and the Fraser River
24 (Delta n.d.)

25 The ubiquity of 6PPD-q in tires, combined with an increasing proportion of precipitation occurring in
26 intense rain events, means that 6PPD-q is posing a threat under existing conditions and is likely to
27 continue to pose a serious threat to aquatic ecosystems. With climate change, more intense and more
28 frequent heavy precipitation events are likely to continue (IPCC 2023), meaning 6PPD-q will be delivered
29 to water bodies with increasing frequency. There is work being done to find alternatives to 6PPD-q in tire
30 manufacturing, but the current best option is to improve the quality of runoff entering aquatic
31 environments (Navickis-Brasch et al. 2022; Boxer et al. 2021).

32 Pollution from trucks associated with the proposed Project construction may enter watercourses via
33 stormwater runoff could affect migrating and spawning salmon, and fish and fish habitat, other marine
34 and aquatic species and habitat. These may reflect changes for Stó:lō relationships with traditional
35 waterways, through potential effects to fish habitat, water quality, water flows, and fish health during
36 proposed Project activities. Potential stressors related to these proposed Project activities include the
37 potential for water quality changes and changes to fish and fish habitats related to 6PPD-q.

38 S'ólh Téméxw Stewardship Alliance Indigenous interests relating to the effects on Fraser River ecosystem,
39 freshwater ecosystems, migrating and spawning salmon, and effects on fish and fish habitat extend
40 beyond the proposed Project Footprint and Harvesting and Subsistence LAA (as detailed in subsection
41 11.8.5.1), with effects upstream and downstream along and throughout the Fraser River, leading to S'ólh
42 Téméxw being potentially affected by proposed Project activities (refer to Figures 11.8-10 and 11.8-11).

1 As detailed in subsection 11.8.5.2, the network of travel corridors that connected winter villages to
2 seasonal harvesting camps and trade routes throughout S'ólh Téméxw are a key element in the Stó:lō
3 seasonal round of activities. The Fraser River is arguably the most significant travel corridor for the Stó:lō,
4 and it continues to be used today for fishing, canoe journeys, and other cultural activities (S'ólh Téméxw
5 Stewardship Alliance 2022). Stó:lō Peoples have the authority to govern and manage the Fraser River in
6 accordance with Stó:lō law, which continues to be exercised today through traditional governance and
7 structures (for example, smokehouse and ceremonies), the activities of the STSA, treaty negotiations, and
8 participating in environmental assessments.

9 The holistic and interconnected impacts to the Fraser River Ecosystem and Water Quality both up- and
10 downstream of the proposed Project Area are a primary concern for signatory First Nations, and for the
11 potential effects to Stó:lō connections with fish, fish habitats, and aquatic environments across the
12 previously identified proposed Project activities. As mentioned previously in subsection 11.8.2.18, Stó:lō
13 maintain a relational connection with the Fraser River throughout its course (S'ólh Téméxw Stewardship
14 Alliance 2022). Stó:lō assert a right to govern and manage the Fraser River in accordance with Stó:lō law,
15 as outlined in the RELAW Program.

16 Stó:lō assert that the health of wetlands (including the Cheam Lake Wetlands) is maintained through the
17 nutrient cycling and recycling into the Fraser River, and salmon fishing which remains one of the greatest
18 sources of food for Stó:lō Peoples along with other fish including green and white sturgeon, trout, and
19 eulachon (Ts'elxwéyeqw Tribe Management Limited et al. 2013b). As noted previously, Stó:lō Peoples fish
20 for eulachon in the vicinity of Fort Langley and at the mouth of the Pitt River, and trade for fresh or dried
21 clams with other Indigenous nations further downstream along the Fraser River (Ts'elxwéyeqw Tribe
22 Management Limited et al. 2013b). Stó:lō Peoples relationship with salmon, including the protection of
23 salmon and other aquatic species and their habitats, is a concern relating to the proposed Project activities
24 that may affect fish migration and health.

25 The New Westminster area, the Delta area and the Fraser River and Fraser Estuary were identified through
26 co-drafting conversations as areas of interest in relation to aquatic habitats and the ability to fish for Food
27 Social and Cultural purposes. Potential changes to the ability to fish would also adversely affect cultural
28 values manifested in Stó:lō Peoples such as Respect, Pride, Leadership, Responsibility,
29 Self-Representation, and Self-Determination. Stó:lō Peoples are concerned that proposed Project activities
30 during construction to the identified Indigenous interests topics may adversely affect riparian areas and
31 fish habitat through changes to water quality (such as through contaminated surface water run-off).

32 As previously stated, Indigenous interests extend beyond proposed Project boundaries as water flows and
33 fish migrate through the proposed Project Footprint and Harvesting and Subsistence LAA. Changes to
34 waterways have taken a toll on what were once productive habitats for fish and aquatic species that
35 provided food sources, particularly affecting salmon, and salmon habitats.

36 Coho salmon are an important part of the Fraser River system; they are a keystone species and hold
37 significant physical, economic, and spiritual value to the Stó:lō Peoples. Coho in the lower Fraser River
38 watershed (downstream of the Fraser Canyon) have been identified as genetically unique from coho
39 salmon of the interior (that is, north, south, and lower-Thompson/Nicola, Fraser Canyon and Upper Fraser)
40 (DFO 2002).

41 Perceived changes associated with the proposed Project to the quality and quantity of fish resources, as
42 well as quality of fish habitats and aquatic environment, water quality, and changes to the experience of
43 navigating the Fraser River Ecosystem may result in changes to harvesting methods and practices, and
44 alteration of the way S'ólh Téméxw Stewardship Alliance (STSA) signatory First Nations exercise their
45 Aboriginal Rights to fish for FSC purposes. STSA signatory First Nations members may alter the location of

1 their traditional fishing areas along the Fraser River due to concerns about pollution and changes to the
2 experience of fishing, affecting their ability to maintain their cultural relationships and responsibilities to
3 fish, fish habitat, and aquatic environments. It is for these reasons that STSA carries forward this potential
4 effect to the residual effects assessment.

5 FortisBC Perspective

6 The following subsection provides a rationale for no interaction between proposed Project activities and
7 the S'ólh Téméxw Stewardship Alliance (STSA) signatory First Nations Indigenous interest relating to the
8 effects on the Fraser River ecosystems and water quality, freshwater ecosystems, fish and fish habitat
9 (including migrating and spawning salmon).

10 Although use has been limited in recent times, FortisBC understands that the S'ólh Téméxw Stewardship
11 Alliance (STSA) signatory First Nations members currently fish in the Harvesting and Subsistence LAA and
12 intend to continue to do so; therefore, changes to fish and fish habitat in the Fraser River due to the
13 proposed Project could affect the STSA signatory First Nations ability to fish and right to be secure in the
14 enjoyment of their own means of subsistence.

15 Proposed Project interaction with Tilbury Slough is limited to contributing stormwater drainage from the
16 proposed Project Footprint during operation and adjacent properties via Delta stormwater outlets.
17 This interaction is discussed further in the Surface Water VC assessment (subsection 7.4) and is anticipated
18 to have a negligible effect.

19 Potential indirect effects from changes in Surface Water (subsection 7.4) to Fish and Fish Habitat during
20 proposed Project operation were assessed. The potential for acidification and eutrophication of fish
21 habitat during proposed Project operation due to changes in air quality from SO_x and NO_x emissions
22 operation was also assessed (subsection 7.2).

23 After the implementation of mitigation measures, including habitat offsetting from the TMJ project,
24 FortisBC predicts that residual effects for fish and fish habitat in comparison to existing conditions are
25 avoided due to the implementation of these measures. FortisBC does not anticipate any effects to fish
26 productivity or populations, including species at risk, in the Harvesting and Subsistence Activities LAA.

27 The proposed Project is not anticipated to interact with Tilbury Slough, avoiding direct disturbance to that
28 habitat. Proposed Project interaction with Tilbury Slough is limited to contributing stormwater drainage
29 from the proposed Project Footprint during operation and adjacent properties via Delta stormwater
30 outlets.

31 In relation to the holistic nature of the Fraser River and its ecosystem (inclusive of fish, fish habitats, and
32 aquatic environments for marine and other aquatic species), FortisBC considered the following key factors
33 in predicting residual effects on Fish and Fish Habitat:¹⁴

- 34 ▪ Subsection 7.4 Surface Water and subsection 7.9 Fish and Fish Habitat considered concerns expressed
35 by Indigenous nations regarding the potential for changes in water quality to affect fish habitat or fish
36 health risk.
- 37 ▪ Subsection 7.9 Fish and Fish Habitat considered Indigenous nation concerns with the effects of
38 proposed Project-related changes in Air Quality on fish and fish habitat. Based on the results of
39 subsection 7.2 Air Quality, the Fish and Fish Habitat assessment concluded there are no proposed

¹⁴ Refer to subsection 11.1.13 for a summary of the Fish and Fish Habitat existing conditions and the results of the Fish and Fish Habitat residual effects assessment, including a discussion of any VCs linked to the Fish and Fish Habitat assessment and applicable proposed mitigation measures.

1 Project-related Air Quality interactions with Fish and Fish Habitat. The results of the Air Quality
 2 assessment show that the lower Fraser River within the RAA at Tilbury Island is not sensitive to acid
 3 deposition and deposition from the proposed Project sources during operation are not predicted to
 4 result in acid exceedances in the RAA. In addition, eutrophication in the lower Fraser River is not
 5 nutrient limited and other physical constraints limit the growth of algae; therefore, the trophic status
 6 of the river is not anticipated to change as a result of the nitrogen deposition from proposed Project
 7 emissions during operation.

- 8 ▪ As assessed in subsection 7.9, Fish and Fish Habitat, and previously stated, residual effects to Fish and
 9 Fish Habitat are avoided after the implementation of proposed mitigation measures (including
 10 elimination of waterborne deliveries of construction materials).
- 11 ▪ As described in VC subsection 7.6 Soils, the incremental contribution of dust from the proposed
 12 Project is anticipated to not be discernable from that occurring during existing conditions and is
 13 therefore not anticipated to affect the quality of experience for STSA signatory First Nations Members
 14 engaged in harvesting and subsistence activities.

15 Trucks associated with the proposed Project will deliver modules and bulk materials to the proposed
 16 Project Site. Trucks are currently operating in the Tilbury Island industrial area and will be operated by
 17 third parties using public roadways and are not under FortisBC's care and control. FortisBC understands
 18 that a chemical preservative found in tires (6PPD-quinone or 6PPD-q) has recently been linked to adverse
 19 health effects to fish when transported by stormwater into receiving waters (Tian et al. 2021; Lo et
 20 al. 2022). This is a newly emerging COC and the Government of Canada and other researchers are
 21 conducting studies to further understand and manage existing effects from 6PPD-q (US EPA 2023;
 22 Rodgers et al. 2023; Halama et al. 2024). FortisBC will continue to track the development of information
 23 related to this emerging contaminant and has committed to studies regarding the effectiveness of street
 24 sweeping mitigation measures.

25 After the implementation of mitigation measures, FortisBC anticipates no residual effect to fish habitat
 26 availability and quality in the proposed Project Footprint; therefore, potential effects to the Fraser River
 27 ecosystem, as well as fish and other aquatic species, and fish habitats and the interactions with FSC fishing
 28 and cultural use sites and activities (described in subsequent sections) are not anticipated in the proposed
 29 Project Footprint or Harvesting and Subsistence LAA.

30 Based on the rationale previously presented in this subsection, FortisBC does not consider that the
 31 potential effects of the proposed Project on the STSA signatory First Nations fishing and relationships to
 32 fish and freshwater ecosystems is not carried forward into residual effects assessment.

33 *Effects on Aboriginal Rights of S'ólh Téméxw Stewardship Alliance Signatory First Nations to Fish, Harvest,*
 34 *and Hunt or Trap for Food, Social and Ceremonial Purposes*

35 This potential effect is intended to combine the following Indigenous interests, two of which were
 36 specifically identified by STSA and one of which was carried over from the AIR:

- 37 ▪ Effects on Aboriginal rights to fish, harvest, and hunt for food for FSC purposes (from AIR)
- 38 ▪ Effects of the proposed Project on migratory bird harvesting
- 39 ▪ Effects of the proposed Project on Aboriginal Rights

40 **S'ólh Téméxw Stewardship Alliance Signatory First Nation Perspective**

41 **Potential negative effects are predicted by S'ólh Téméxw Stewardship Alliance (STSA) signatory First**
 42 **Nations on the Aboriginal Rights to fish, hunt migratory birds and harvest/gather plants for food and FSC**
 43 **purposes. As mentioned previously in Existing Conditions, the Stó:lō had described a historic plant**

1 gathering camp called Qiqá:y't and a settlement and fishing camp called Tsitslhes. Both are located within
2 13 km of the proposed Project Site. As mentioned previously, other placenames are related to settlements
3 located in resource rich areas (that is, Kilik-a-the-nus) where it may be presumed that resource extraction
4 also took place.

5 All harvesting and subsistence activities are important to S'ólh Téméxw Stewardship Alliance (STSA)
6 signatory First Nations, although opportunities to hunt or trap wildlife, gather and harvest plants within
7 the proposed Project Footprint and Harvesting and Subsistence LAA are currently extremely limited.
8 Current land uses have reduced the presence of traditionally used plants and habitat for culturally
9 significant species of plants and animals. The lack of these opportunities does not indicate that these
10 activities are not culturally important. Rather, STSA has stated that this illustrates ongoing and existing
11 industrial and urban development and its impact on signatory First Nations members. Potential negative
12 effects are anticipated as a result of the proposed transportation, construction operation, and
13 decommissioning activities relating to the proposed Project.

14 Biophysical changes such as air, noise, and visual landscapes have the potential to affect fish and plant
15 habitats, which may in turn affect cultural values related to healthy subsistence fishing (FSC), such as
16 pride, rootedness, purpose, responsibility, rhythm of nature, self-determination, reciprocity and sharing,
17 self-reliance, and caring through potential effects to fish habitat, water quality, water flows, and fish health
18 during proposed Project activities. Potential alteration of harvesting-based livelihoods and changes to
19 harvesting methods and practices (such as timing and seasonality for fishing and plant gathering) were
20 also identified as areas of concern.

21 As Stó:lō Peoples do not currently gather plants at this historic site and indicated Stó:lō Peoples' interest
22 in the historic plant gathering site to be carried through to a cumulative effects assessment.

23 Stó:lō Peoples have stated that plant harvesting and gathering activities take place year-round and involve
24 a wide variety of plants, such as for cranberry, blueberry and wapato. Gathering activities continue to be
25 important aspects of Stó:lō culture that align with Stó:lō identity. There continues to be gathering of plant
26 materials for ceremonies, such as cedar, berries, and tumulh (red ochre) for FSC purposes (Stó:lō Research
27 and Resource Management Centre 2020). Plant gathering continues to be closely associated with cultural
28 values, such as pride, patience, purpose, rootedness and sense of place, tradition, self-determination,
29 connectedness and continuity, and responsibility (Stó:lō Research and Resource Management Centre
30 2020).

31 To date, the STSA has expressed concern regarding lost opportunities to gather traditionally harvesting
32 plants in the proposed Project Footprint, but identified that the vegetation within the proposed Project
33 Footprint is mostly limited to ditch lines and spoil piles, and dominated by non-native and invasive plant
34 species along the south arm of the lower Fraser River within the proposed Project Footprint or Harvesting
35 and Subsistence LAA (B.C. EAO 2022a; DFO n.d.). These areas would have been historically used by STSA
36 signatory First Nation members (refer to Figure 11.8-10). S'ólh Téméxw Stewardship Alliance has
37 indicated that Stó:lō Peoples are unable to gather plants near the mouth of the Fraser River and the Fraser
38 River to collect blueberry, wapato and cranberries within the proposed Project Footprint due to the
39 cumulative urbanization and development of the area.

40 The proposed Project activities within the proposed Project Footprint are anticipated to interact with STSA
41 signatory First Nations' FSC harvesting methods and practices, specifically related to fishing for FSC
42 purposes and the potential alteration of harvesting-based livelihoods relating to fishing and plant
43 gathering. S'ólh Téméxw Stewardship Alliance signatory First Nations exercise of Aboriginal rights related
44 to harvesting fish and plants for FSC purposes could be adversely affected by proposed Project-related
45 changes to biophysical conditions (air, noise, visual landscape). Changes to biophysical conditions may

1 lead to changes to fishing and plant gathering methods and practices and may potentially affect fishing-
2 based livelihoods. Although not specific to the proposed Project, through co-drafting discussions, STSA
3 has identified concerns about the ability to exercise their rights to harvest fish and marine resources in the
4 lower Fraser River.

5 This potential effect is carried forward by STSA to the residual effects assessment for fishing and
6 plant-gathering related harvesting rights.

7 As set out in Table 11.8-10, STSA signatory First Nations have identified the potential effects of the
8 proposed Project on hunting migratory birds (due to increased truck traffic and infrastructure) as having
9 potential negative interactions with the proposed transportation, construction, operation, and
10 decommissioning activities relating to the proposed Project. From the perspective of STSA signatory
11 First Nations, this potential effect is carried forward to the residual effects assessment.

12 FortisBC Perspective

13 The following subsection provides rationale for a negligible interaction between proposed Project
14 activities and the S'ólh Téméxw Stewardship Alliance (STSA) signatory First Nations Indigenous interests
15 relating to effects on Aboriginal rights to fish, harvest, and hunt for food for FSC purposes, the effects on
16 migratory bird harvesting, and the effects of the proposed Project on Aboriginal Rights. To consider the
17 potential interaction and effects of the proposed Project on this interest, FortisBC has divided the overall
18 effects on the experience and preferences around the practice of harvesting rights through fishing and
19 plant gathering. Effects on hunting and trapping activities are identified in the STSA signatory First Nations
20 Indigenous interest subsection, Effects on Hunting and Trapping Activities.

21 Changes in quality, quantity, and availability of fish or plants because of the proposed Project are not
22 anticipated by FortisBC to change the experience and preferences around the practice of harvesting rights
23 in the Harvesting and Subsistence Activities LAA, compared to existing conditions. Furthermore, changes
24 in biophysical conditions (that is dust, air quality, visual landscape, and atmospheric noise) are not
25 anticipated to change the experience and preferences around the practice of harvesting rights in the
26 Harvesting and Subsistence Activities LAA, compared to existing conditions. Changes to harvesting
27 methods and practices due to changes to the experience of harvesting and reduced enjoyment of the
28 harvesting experience are not anticipated by FortisBC.

29 Potential effects to resources such as fish and plants due to the proposed Project could potentially affect
30 S'ólh Téméxw Stewardship Alliance (STSA) signatory First Nations harvesting activities on or near the
31 Fraser River. Furthermore, potential effects to STSA signatory First Nations members may be experienced
32 due to potential changes in harvesting experience. In-river and onshore proposed Project activities could
33 potentially affect experiences due to a change in dust, noise, visual landscape, and air quality from
34 proposed Project construction, operation, and decommissioning. S'ólh Téméxw Stewardship Alliance
35 signatory First Nations members who fish or harvest in the proposed Project Harvesting and Subsistence
36 LAA may alter the location of harvesting activities as a result of concerns about the experience.

37 ***Fishing***

38 Changes to Fish and Fish Habitat in the Fraser River due to the proposed Project could affect S'ólh
39 Téméxw Stewardship Alliance (STSA) signatory First Nations ability to fish. These associated VCs have been
40 identified in the previous subsection, Effects on the Fraser River Ecosystem and Water Quality. S'ólh
41 Téméxw Stewardship Alliance signatory First Nations have identified through personal communication
42 (S'ólh Téméxw Stewardship Alliance, 2023) that they fish for a variety of fish for subsistence, including
43 salmon and eulachon. S'ólh Téméxw Stewardship Alliance has indicated to FortisBC that through their

1 intermarriage ties, they have access to the historic Indigenous village sites and associated fishing sites
2 downstream of their current DFO fishing areas.

3 S'ólh Téméxw Stewardship Alliance signatory First Nations have identified that proposed Project activities
4 during construction and operation could adversely affect local STSA signatory First Nations harvesters'
5 Aboriginal Rights to fish for FSC purposes, given the potential for changes in fish habitats, river ecosystem
6 health, and its impact on fish migration and spawning.

7 Public access to the proposed Project Area is limited, although there is currently public use of the dike to
8 the north of the proposed Project Site along the Fraser River. North of the existing FortisBC facility, there is
9 an existing legacy dock that extends out into the Fraser River.

10 Existing conditions at and directly adjacent to the proposed Project Footprint will likely be altered by work
11 occurring outside of the scope of the proposed Project. Prior to the commencement of construction of the
12 proposed Project, existing conditions along the foreshore of Tilbury Island will likely be altered by
13 construction activities associated with two separate projects. These projects, which are anticipated to be
14 constructed and in operation prior to the proposed Project and which may cause foreshore alteration at
15 the location of the proposed TMJ project MOF, are as follows:

- 16 ▪ T1B expansion project has been authorized by the Government of B.C. through B.C. Order-In-Council
17 (749/2014) Direction No. 5 to the BCUC under the B.C. *Utilities Commission Act* and will involve
18 increasing LNG production capacity and power supply. T1B facilities are currently in the early design
19 and engineering stages, with the earliest in-service date planned for 2027 to 2028. Prior to the
20 commencement of construction of the proposed Project, vegetation within the existing facility site will
21 be removed by construction activities associated with the existing Tilbury facility and the T1B project.
- 22 ▪ The TJLP's TMJ project may require development of the area to provide temporary bunkering capacity
23 and a construction dock. The T1B project, the TMJ Project, and the proposed Project are undergoing
24 or will undergo independent authorizations or regulatory reviews of proposed infrastructure and
25 activities. It is likely that construction of the MOF for the TMJ Project resulting in foreshore alteration
26 at the site of the proposed TMJ Project MOF.

27 As a result of engagement activities during the Application Development phase that occurred after the
28 development of the AIR, the proposed Project will no longer utilize any waterborne delivery of modular
29 components or bulk construction materials to the proposed Project Site. This is intended as an avoidance
30 mitigation measure. Due to the fact that there is no longer a MOF or waterborne deliveries as part of the
31 proposed Project, there are predicted negligible changes in Fish and Fish Habitat availability and quality in
32 the proposed Project Footprint that are not anticipated by FortisBC to be detectable or measurable to
33 STSA signatory First Nations harvesters who fish in the proposed Project Footprint or Harvesting and
34 Subsistence LAA, in comparison to exiting conditions; therefore, potential effects on Aboriginal Rights of
35 STSA signatory First Nations to fish for FSC purposes due to the proposed Project are not anticipated in
36 the proposed Project Footprint or Harvesting and Subsistence LAA, and FortisBC does not carry forward
37 the potential effect to the residual effects assessment.

38 FortisBC anticipates no changes in STSA signatory First Nations' ability to harvest medicinal plants,
39 animals, and minerals for traditional medicines and health practices, or the ability to harvest wildlife,
40 waterfowl, vegetation, and other resources because of the proposed Project.

41 ***Plant Gathering***

42 S'ólh Téméxw Stewardship Alliance signatory First Nation has identified to FortisBC that alienation from
43 historic plant gathering sites and lands in the south arm of the Fraser River has limited their use of the
44 area. However, STSA signatory First Nation members continue to engage in harvesting and subsistence

1 activities within the Harvesting and Subsistence Activities LAA. S'ólh Téméxw Stewardship Alliance
 2 signatory First Nations members have reported harvesting aquatic and shoreline plants, including
 3 cranberry and wapato, as well as cedar, berries, and tumulh (red ochre) for FSC purposes (Stó:lō Research
 4 and Resource Management Centre 2020).

5 The availability and quality of vegetation could potentially affect plant harvesting and traditional use
 6 activities. Potential effects on vegetation could in turn affect health, well-being, and traditional ways of life
 7 for S'ólh Téméxw Stewardship Alliance (STSA) signatory First Nations. At the time of writing, STSA
 8 signatory First Nations have not identified site-specific plant harvesting locations within the Harvesting
 9 and Subsistence LAA.

10 Direct changes to vegetation resources will be confined to the proposed Project Footprint and will include
 11 removal of vegetation on private property in drainage ditches during site clearing, excavating and grading
 12 activities (subsection 7.7). The proposed Project Footprint is not currently accessible for plant harvesting,
 13 (except for a portion of the shoreline potentially accessible by boat) and will remain restricted for the life
 14 of the proposed Project.

15 The proposed Project Footprint is predominantly covered by anthropogenic surfaces, including paved
 16 areas and built-up fill and gravel, existing infrastructure, and equipment laydown areas supporting little
 17 plant life. Riparian and wetland ecosystems within the proposed Project Footprint will no longer be
 18 impacted by this proposed Project as their does not require a MOF. The Tilbury Slough has been
 19 substantially degraded by past and existing disturbances. Limited vegetation is also present within the
 20 existing facility on private property in ditch lines and spoil piles and is dominated by nonnative and
 21 invasive plant species. The Vegetation LAA is also predominantly covered in anthropogenic surfaces,
 22 similar to the proposed Project Footprint.

23 Potential direct adverse effects from proposed Project construction and operation on Vegetation include a
 24 reduction in number of plant species of conservation concern and culturally important plants; reduction in
 25 area or loss of function of ecological communities of concern; and the introduction or spread of invasive
 26 plant species. Potential indirect effects from changes in Surface Water (subsection 7.4) to Vegetation
 27 during proposed Project construction were assessed. Potential indirect effects from changes in Air Quality
 28 (subsection 7.2) to Vegetation during proposed Project operation were also assessed, including the
 29 potential for acidification and eutrophication of vegetation during proposed Project operation due to
 30 changes in Air Quality from SO_x and NO_x emissions. With the implementation of proposed mitigation
 31 measures for the Vegetation VC, FortisBC predicts residual effects to Vegetation to not be measurable
 32 (negligible magnitude) considering the small predicted incremental residual effect of the proposed
 33 Project compared to an already disturbed environment.

34 FortisBC considered the following key factors in assessing the potential effect of the proposed Project
 35 on Vegetation:¹⁵

- 36 ▪ Subsection 7.4, Surface Water, and subsection 7.7, Vegetation, assessed the potential for changes in
 37 hydrological or drainage patterns to affect Vegetation as a result of the proposed Project.
- 38 ▪ As assessed in subsection 7.6, Soil, the proposed Project Footprint has been previously disturbed and
 39 has little topsoil remaining. The proposed Project is not anticipated to result in negative changes to
 40 soil quality or quantity that could negatively affect Vegetation.
- 41 ▪ Subsection 7.7, Vegetation, considered potential effects of proposed Project-related changes in
 42 Air Quality and Surface Water on Vegetation. Based on the results of subsection 7.2, Air Quality, the

¹⁵ Refer to subsection 11.1.13 for a summary of the Vegetation existing conditions and the results of the Vegetation residual effects assessment, including a discussion of any VCs linked to the Vegetation assessment and applicable proposed mitigation measures.

1 Vegetation assessment concluded there are no proposed Project-related Air Quality interactions with
2 Vegetation. Furthermore, the results of the Air Quality assessment show that nearby receiving
3 terrestrial environments for both Surface Water and Soil within the Air Quality VC RAA are not
4 susceptible to acidification or nitrogen loading, or eutrophication from the proposed Project
5 emissions. As such, there are no anticipated interactions with Vegetation, including wetlands, from
6 emissions generated by the proposed Project and this effect pathway is not carried through to a
7 residual effect assessment.

- 8 ▪ Subsection 7.7, Vegetation, identifies a combination of avoidance, and reduction measures that will be
9 incorporated into the CEMP and EMS (also summarized in Appendix A of the Application). Proposed
10 mitigation measures are generally considered by FortisBC as having high effectiveness with BMPs and
11 technologies that are widely and successfully used in various industries in B.C. and worldwide.
- 12 ▪ As assessed in subsection 7.7, Vegetation, residual adverse effects are anticipated after the
13 implementation of proposed mitigation measures, including introduction or spread of invasive plant
14 species. With the implementation of proposed mitigation measures, residual effects to Vegetation are
15 negligible to low magnitude and restricted to the proposed Project Footprint.

16 These negligible to low magnitude changes in vegetation (invasive plants) in the proposed Project
17 Footprint are not anticipated by FortisBC to be detectable or measurable to S'ólh Téméxw Stewardship
18 Alliance (STSA) signatory First Nations in the proposed Project Footprint or the Harvesting and Subsistence
19 Activities LAA.

20 ***Hunting and Trapping Activities***

21 This subsection provides rationale for a negligible interaction between the proposed Project activities and
22 S'ólh Téméxw Stewardship Alliance (STSA) signatory First Nations hunting and trapping, including
23 references to available information specific to STSA signatory First Nations and to predicted residual
24 effects on linked VCs. The rationale for a lack of interaction between proposed Project activities and STSA
25 signatory First Nations hunting and trapping is provided herein.

26 The activities associated with construction, operation, and decommissioning of the proposed Project have
27 the potential to interact directly and indirectly with the Wildlife and Wildlife Habitat VC.

28 There is little to no wildlife habitat within the proposed Project Footprint. Wildlife habitat within the
29 Wildlife and Wildlife Habitat LAA has been substantially degraded by past and existing disturbances.
30 Due to the avoidance measure of no MOF being included in the proposed Project, the proposed Project
31 Footprint no longer impacts any open water, marsh or mud flat habitat.

32 Vegetation along drainage ditches within the proposed Project Footprint will be removed by the T1B
33 project prior to proposed Project construction. Most of the proposed Project Footprint is on private
34 property with limited wildlife habitat that is inaccessible. Furthermore, the discharge of firearms is not
35 permitted on Tilbury Island; therefore, hunting cannot occur within or adjacent to the proposed Project
36 Footprint (B.C. MFLNRO 2015).

37 Potential direct adverse effects from proposed Project construction and operation include changes in
38 wildlife habitat availability (quantity) and effectiveness (quality), wildlife movement, and wildlife health
39 and mortality risk. Potential indirect effects from changes in Surface Water (subsection 7.4) to Wildlife and
40 Wildlife Habitat during proposed Project operation were assessed. The potential for acidification and
41 eutrophication of wildlife habitat during proposed Project operation due to changes in air quality from SO_x
42 and NO₂ emissions was also assessed (subsection 7.2).

1 FortisBC does not anticipate that exceedances of NO₂ or SO₂ air quality criteria established by municipal,
2 provincial and federal environmental and health authorities will occur during proposed Project steady
3 state operation. With the installation of air emissions control technologies as part of the proposed Project
4 design, residual air quality effects during operation are anticipated to be negligible for NO₂ (maximum
5 concentrations due to the proposed Project are expected to be less than 5 percent of the air quality
6 standards/objectives) and low magnitude for SO₂ (maximum concentrations to be less than 10 percent of
7 their respective ambient air quality standards/objectives). The specific technology will be determined
8 during detailed design following certification of the proposed Project by the B.C. EAO and IAAC. Detailed
9 modelling will be conducted post-approval for air permitting requirements and to inform final proposed
10 Project design when emission control mitigation options are selected. Changes to air quality associated
11 with proposed Project operation are therefore expected to present a negligible incremental change to the
12 experience of Indigenous Peoples engaged in land- and water-based cultural practices.

13 After the implementation of proposed mitigation measures, FortisBC predicts a negligible to low
14 magnitude localized residual effect to wildlife habitat and wildlife health and mortality risk. A low
15 magnitude residual effect was conservatively predicted for species at risk in a zone of influence within and
16 adjacent to the proposed Project Footprint that is not anticipated to result in measurable effects to species
17 at risk populations. Wildlife that remains in the proposed Project Footprint are assumed to be habituated
18 to an urbanized, industrial environment with existing light, noise, and vibration. Riparian habitat may
19 provide cover and forage for small mammals associated with urban environments, such as rats, raccoons,
20 rabbits, mink, and bats. Drainage ditches may provide habitat for amphibians or small birds
21 (subsection 7.8).

22 FortisBC considered the following key factors in assessing the potential effect of the proposed Project on
23 Wildlife and Wildlife Habitat:

- 24 ▪ Subsection 7.4, Surface Water, and subsection 7.8, Wildlife and Wildlife Habitat, considered concerns
25 expressed by Indigenous nations regarding the potential for changes in water quality to affect wildlife
26 habitat or affect wildlife health and mortality risk.
- 27 ▪ Proposed Project-related changes in Surface Water were considered in subsection 7.8, Wildlife and
28 Wildlife Habitat, for the potential to cause changes in wildlife health or mortality risk. There are
29 no anticipated interactions of sedimentation or legacy contaminants as a result of the proposed
30 Project wildlife health or mortality risk, and this effect pathway was not carried through to the residual
31 effects assessment in subsection 7.8.4.
- 32 ▪ Subsection 7.8, Wildlife and Wildlife Habitat considered Indigenous nation concerns with the effects of
33 proposed Project-related changes in Air Quality on Wildlife and Wildlife habitat. Based on the results
34 of subsection 7.2, Air Quality, the Wildlife and Wildlife Habitat assessment concluded there are
35 no anticipated proposed Project-related Air Quality interactions with Wildlife and Wildlife Habitat.
36 The results of the Air Quality assessment show that nearby receiving aquatic and terrestrial
37 environments for both surface water and soil within the Air Quality VC RAA are not susceptible to
38 acidification, nitrogen loading, or eutrophication from the proposed Project emissions. As such, there
39 are no anticipated interactions with wildlife health risk from emissions generated by the proposed
40 Project, and this effect pathway was not carried through to the residual effects assessment in
41 subsection 7.8.4.
- 42 ▪ Subsection 7.8, Wildlife and Wildlife Habitat, identifies a combination of avoidance and reduction
43 measures that, along with monitoring, will be incorporated into the CEMP and EMS (also summarized
44 in Appendix A of the Application). With the implementation of proposed mitigation measures,
45 potential changes to wildlife movement are reduced to negligible levels. Proposed mitigation
46 measures are generally considered by FortisBC as having high effectiveness with BMPs and
47 technologies that are widely and successfully used in various industries in B.C. and worldwide.

1 Predicted residual effects to Wildlife and Wildlife Habitat due to the proposed Project are not anticipated
2 to interact with S'ólh Téméxw Stewardship Alliance (STSA) signatory First Nations Aboriginal Right to
3 hunt.

4 While all harvesting and subsistence activities are important to S'ólh Téméxw Stewardship Alliance
5 (STSA) signatory First Nations, opportunities to hunt or trap wildlife within the proposed Project Footprint
6 and Harvesting and Subsistence Activities LAA are extremely limited. Based on firearm restrictions
7 adjacent to the proposed Project on Tilbury Island, lack of access to private industrial land on the
8 proposed Project Footprint and the small spatial area over which the effects to wildlife are anticipated to
9 be experienced, proposed Project activities adjacent to the proposed Project Footprint are not anticipated
10 to interact with STSA signatory First Nations hunting or trapping activities (DFO n.d.; B.C. EAO 2022a);
11 therefore, this potential effect is not carried forward by FortisBC to the residual effects assessment.

12 *Changes to the Experience and Preferences Around the Practice of Harvesting Rights and Effects on the*
13 *Quality, Quantity, and Availability of Resources*

14 This section is intended to combine the following Indigenous interests, three of which were specifically
15 identified by S'ólh Téméxw Stewardship Alliance (STSA), and one from the AIR:

- 16 ▪ Changes to the experience and preferences around the practice of harvesting rights and effects on the
17 quality, quantity, and availability of resources (from AIR)
- 18 ▪ Effects on historical and contemporary harvesting rights and effects on the quality, quantity, and
19 availability of resources
- 20 ▪ Changes to the abundance, distribution, or quality of resources relied upon to engage in harvesting
21 and subsistence activities
- 22 ▪ Effects of the proposed Project on current and future availability, quality, and quantity of traditional
23 foods

24 **S'ólh Téméxw Stewardship Alliance Signatory First Nation Perspective**

25 It is anticipated that there will be potential negative effects on the experience and preferences around the
26 practice of harvesting rights, and effects on the quality, quantity, and availability of resources, as well as
27 the current and future availability, quality, and quantity of traditional foods. These potential negative
28 effects are anticipated as a result of the proposed transportation, construction, operation, and
29 decommissioning activities. Potential negative changes to the abundance and distribution or quality of
30 resources relied on to engage in harvesting and subsistence activities are anticipated to interact with
31 proposed transportation, operation, and decommissioning proposed Project activities.

32 The proposed Project has the potential to affect the harvesting of wildlife, fish, bird, or plant species of
33 cultural and medicinal importance (including the abundance, distribution, and quality of resources relied
34 on to engage in harvesting activities) and may result in changes to surface water quality or quantity,
35 sensory disturbances, and the future availability, quality, and quantity of traditional foods.

36 While there are fewer places available for harvesting plants, remaining harvesting opportunities and areas
37 are identified as highly valuable to Stó:lō Peoples, and harvesting for FSC purposes as a fundamental
38 aspect of cultural connection that aligns with Stó:lō cultural values. Potential negative effects from the
39 previously identified proposed Project activities include loss of opportunities to gather and harvest
40 traditional foods, reduction in quality or available of harvesting foods, and the potential contamination of
41 harvesting food sources. Proposed Project activities for transportation and construction phases increase
42 truck-based transportation within the Harvesting and Subsistence LAA, which may introduce non-native,
43 invasive species to colonize disturbed areas. Species like Himalayan black berry and Scotch Broom take

1 over large tracks of land wiping out native species and limiting human and wildlife movements, in
2 particular around linear disturbances (Stó:lō Research and Resource Management Centre et al. 2014).

3 As identified in previous sections, fishing is still extremely important, as are cultural relationships with the
4 Fraser River, fish species, and other aquatic beings and species. Inter-marriage and inter-community ties
5 between signatory First Nations and other Stó:lō Peoples continue to connect signatory First Nation
6 community members with fishing practices within the Harvesting and Subsistence Activities LAA;
7 therefore, the remaining discussion of potential effects on the experience and preferences around the
8 practice of harvesting rights, and potential effects on the quality, quantity, and availability of resources is
9 focused on fish and fishing.

10 Perceived changes to quality and quantity of fish resources and changes to the experiences of fishing,
11 harvesting, and subsistence activities may result in changes to harvesting methods and practices, and
12 alteration of the way in which S'ólh Téméxw Stewardship Alliance (STSA) signatory First Nations exercise
13 their Aboriginal Rights to fish and harvest for FSC purposes. Proposed Project activities for transportation
14 and construction phases increase truck-based transportation within the Harvesting and Subsistence LAA
15 and RAA, which may disrupt the quality or perceived quality of fish resources and the experiences of
16 fishing, harvesting, and other subsistence activities along the water. The use of trucks to transport
17 construction materials within the Harvesting and Subsistence Activities LAA may contribute to increased
18 waterway contamination from tire run-off of 6PPD-q that has been identified as a COC for culturally
19 important fish species, such as steelhead, chinook, and coho salmon, and eulachon (French et al. 2022;
20 Tian et al. 2021).

21 S'ólh Téméxw Stewardship Alliance signatory First Nation members engaging in fishing activities near the
22 proposed Project Footprint in the Harvesting and Subsistence Activities LAA may directly experience
23 increased noise or vibration levels, which could adversely affect the quality of their experience. Potential
24 adverse effects on the acoustic environment include an increase in audible noise for nearby sensitive
25 receptors during the construction phase due to activities such as vehicle traffic, as well as during the
26 operation phase, primarily due to the addition of equipment such as compressor buildings. Members of
27 STSA signatory First Nations engaging in fishing may also be able to detect changes in air quality, noise or
28 odour during all proposed Project phases involving the use of equipment, which could adversely affect the
29 harvesting experience.

30 S'ólh Téméxw Stewardship Alliance signatory First Nations members engaging in fishing on the Fraser
31 River and adjacent shoreline areas could also detect changes to the visual landscape (subsection 7.11).
32 Proposed Project components visible from viewpoints on the river and nearby vantage points would
33 include an LNG storage tank, other visible infrastructure, and increased nighttime lighting. Changes to the
34 visual landscape will be experienced in the context of other industrial developments and urban land use
35 on both sides of the south arm of the Fraser River.

36 From the perspective of STSA signatory First Nations, this potential effect is carried forward to the residual
37 effects assessment.

38 FortisBC Perspective

39 This subsection provides a rationale for a negligible interaction between the proposed Project activities
40 and S'ólh Téméxw Stewardship Alliance (STSA) signatory First Nations experience around harvesting
41 rights, including reference to available information specific to STSA signatory First Nations and to
42 predicted residual effects on linked VCs.

43 S'ólh Téméxw Stewardship Alliance signatory First Nations continue to engage in harvesting and
44 subsistence activities within the Harvesting and Subsistence Activities LAA under existing conditions.

1 S'ólh Téméxw Stewardship Alliance signatory First Nations have identified concerns that members could
2 experience changes to the quality of harvesting experience, enjoyment of harvesting activities, and ability
3 to exercise their own means of subsistence, as well as the potential to be unsafe due to proximity to
4 expanded LNG operation.

5 As previously stated, changes in the quality, quantity, and availability of wildlife, or plants because of the
6 proposed Project are not anticipated to change the experience and preferences around the practice of
7 harvesting rights in the Harvesting and Subsistence LAA compared to existing conditions. Based on studies
8 conducted by FortisBC, changes in sensory conditions such as noise, dust, air quality, and visual landscape
9 are not anticipated to change the experience of STSA signatory First Nations harvesters.

10 FortisBC considered the following key factors in predicting the potential effects of the proposed Project on
11 Vegetation and Wildlife and Wildlife Habitat:

- 12 ▪ Subsection 7.6 Soils, the incremental contribution of dust from the proposed Project during
13 construction is expected to not be discernable from that occurring during existing conditions and is
14 therefore not expected to affect the quality of experience for STSA signatory First Nations members
15 engaged in harvesting activities.
- 16 ▪ Subsection 7.3, Acoustic, noise levels are anticipated to increase due to proposed Project activities
17 during all Project phases but increases in land-based noise are anticipated to be similar to existing
18 daytime and nighttime levels at R5 (informal pathway north of the proposed Project), which are
19 56.5 dBA and 35 dBA respectively. These levels are not anticipated to be above noise levels exceeding
20 the %HA threshold or harmful to human health at noise receptors R1 to R4. Noise levels at receptor
21 R5 are predicted to be greater than 3 dB higher than the existing ambient conditions during
22 construction and operation. The CEMP will include mitigation and contingency measures to manage
23 acoustic disturbance at Receptor R5. After the implementation of the proposed mitigation measures
24 developed in the CEMP and EMS, the increase in noise during construction and operation is not
25 anticipated to be harmful to human health.
- 26 ▪ In addition, FortisBC does not anticipate that exceedances of NO₂ or SO₂ air quality criteria established
27 by municipal, provincial and federal environmental and health authorities will occur during proposed
28 Project steady state operation. With the installation of air emissions control technologies as part of the
29 proposed Project design, residual air quality effects during operation are anticipated to be negligible
30 for NO₂ (maximum concentrations due to the proposed Project are expected to be less than 5 percent
31 of the air quality standards/objectives) and low magnitude for SO₂ (maximum concentrations to be
32 less than 10 percent of their respective ambient air quality standards/objectives). The specific
33 technology will be determined during detailed design following certification of the proposed Project
34 by the B.C. EAO and IAAC. Detailed modelling will be conducted post-approval for air permitting
35 requirements and to inform final proposed Project design when emission control mitigation options
36 are selected. Changes to air quality associated with proposed Project operation are therefore expected
37 to present a negligible incremental change to the experience of Indigenous Peoples engaged in
38 land- and water-based cultural practices. This effect is not carried forward for further analysis.
39 Subsection 7.2 provides further detail on air quality effects of the proposed Project.

40 S'ólh Téméxw Stewardship Alliance signatory First Nation members engaging in fishing on the Fraser River
41 and plant harvesting on adjacent shoreline areas may detect minor changes to the visual landscape
42 compared to existing conditions that impact the experience around the practice of harvesting rights
43 (subsection 7.11). Proposed Project components visible from viewpoints on the river and nearby vantage
44 points would include an LNG storage tank, other visible infrastructure, and increased nighttime lighting.
45 Residual effects after the application of proposed mitigation measures would generally create a minor
46 degree of visual contrast with the existing landscape and a minimal change from existing perceived
47 lighting conditions, that would be characteristic of the existing, predominately industrial, landscape

1 character. As described in subsection 7.11, Land and Resource Use, after the implementation of mitigation
2 measures, minor changes in daytime or nighttime visual landscape are not expected to result in a change
3 of experience for Indigenous Peoples relating to changes in quality, quantity, and availability of historical,
4 contemporary, or future harvesting resources as a result of the proposed Project compared to existing
5 conditions.

6 S'ólh Téméxw Stewardship Alliance signatory First Nation members perceptions of the quality, quantity,
7 and abundance of traditional foods, as well as current and future availability, may have the potential to
8 interact with community members participation in harvesting and subsistence activities, including how
9 STSA signatory First Nation members distribute resources. This may occur even in an absence of identified
10 adverse effects to the Land and Resource Use and Culture VCs (subsection 7.14). A negative perception
11 may thereby adversely affect the perceived current and future value of these foods and could lead to a
12 decline in harvesting activities in the Harvesting and Subsistence Activities LAA, resulting in potential
13 indirect adverse effects on STSA signatory First Nation members. However, due to the negligible effect to
14 quantity, quality, and abundance of fish and wildlife for harvesting and subsistence purposes, the
15 industrialized nature of the area, and likely existing perceived effects regarding the quality of country
16 foods, FortisBC predicts a negligible interaction between the proposed Project and changes to the effects
17 on historical and contemporary harvesting rights and effects on the quality, quantity, and availability of
18 resources, including changes to current and future availability of traditional foods, and changes to the
19 abundance, distribution, and quality of resources relied on for harvesting and subsistence activities.

20 FortisBC does not predict a measurable effect on the value (quality, quantity, or availability) of wildlife due
21 to the proposed Project outside of the proposed Project Footprint. FortisBC does not anticipate any
22 adverse effects to STSA signatory First Nation members.

23 FortisBC does not anticipate changes to the experience and preferences around the practice of S'ólh
24 Téméxw Stewardship Alliance (STSA) signatory First Nation members harvesting rights and effects on the
25 quality, quantity, and availability of resources from the proposed Project. A negligible interaction is
26 predicted by FortisBC; therefore, this potential effect is not carried forward to the residual effects
27 assessment.

28 *Effects to the Accessibility and Availability of Traditional Lands and Resources*

29 S'ólh Téméxw Stewardship Alliance Signatory First Nation Perspective

30 It is anticipated that there will be potential negative effects on the accessibility and availability of
31 traditional lands and resources, and the ability to travel to or through current use areas. This potential
32 negative effect is anticipated because of the proposed site preparation, transportation, construction, and
33 decommissioning activities. Potential negative changes to the abundance and distribution or quality of
34 resources relied on to engage in harvesting and subsistence activities are anticipated to interact with
35 proposed transportation, operation, and decommissioning Project activities. These potential negative
36 effects may result in changes or restrictions to land use access and affect Stó:lō cultural values relating to
37 tradition, rootedness (or sense of place), self-reliance, cohesion and bonding, and respect.

38 As previously stated, existing conditions within the proposed Project Footprint and within the Harvesting
39 and Subsistence LAA provide limited opportunities for hunting, harvesting, and plant gathering. Current
40 and historic land uses have reduced the presence of traditionally used plants and reduced the wildlife
41 habitat for culturally important species. Through proposed Project-specific engagement, S'ólh Téméxw
42 Stewardship Alliance (STSA) identified there is a limited ability for signatory First Nations to hunt in Delta
43 due to the presence of firearms regulations. Regulations limit the use to multiple projectile firearms which
44 would only be suitable for hunting birds in the proposed Project Area, whereas it is illegal to discharge

1 single projectile firearms which are more suitable for larger game (such as deer). Combined with these
2 hunting limitations, STSA has indicated that Stó:lō Peoples do not currently gather plants in the proposed
3 Project Footprint.

4 The potential effects on the Fraser River and migration of salmon and other culturally important fish
5 species through the proposed Project Footprint area and the Harvesting and Subsistence LAA is of interest
6 to S'ólh Téméxw Stewardship Alliance (STSA) signatory First Nations. In their notice to engage as a
7 participating Indigenous Nation, Stó:lō Peoples identified that Stó:lō Peoples have a constitutionally
8 recognized right to fish salmon in the Fraser River, and that the proposed Project will have additional
9 impacts on the already impacted Fraser River bound salmon that Stó:lō Peoples depend on for FSC
10 well-being. During co-drafting conversations, STSA identified that up- and down-stream fishing sites may
11 be potentially and holistically affected by the proposed Project Footprint due to the increased truck
12 transportation potential effect to waterway quality from tire run-off contaminations (6PPD-q) during
13 proposed Project construction activities.

14 The current uses of lands and resources for traditional purposes by S'ólh Téméxw Stewardship Alliance
15 (STSA) signatory First Nations could be adversely affected by proposed Project-related changes to
16 biophysical conditions (air, noise, visual landscape). Changes to biophysical conditions may lead to
17 changes in fishing methods and practices, potentially affecting access to lands and resources traditionally
18 available for fishing. Although not specific to the proposed Project, through co-drafting discussions, STSA
19 has identified concerns about the ability to exercise their rights to harvest fish and marine resources in the
20 lower Fraser River. To access these traditional lands and waters remains an important contributor to Stó:lō
21 culture, both in terms of historical land and contemporary infrastructure access.

22 S'ólh Téméxw Stewardship Alliance (STSA) identifies a potential negative interaction between proposed
23 Project construction activities and the accessibility and availability of traditional lands and resources;
24 therefore, STSA carries this effect forward to their residual effects assessment.

25 FortisBC Perspective

26 This subsection provides a rationale for a negligible interaction between the proposed Project activities
27 and STSA signatory First Nations effects to accessibility and availability of traditional lands and resources,
28 including reference to available information specific to S'ólh Téméxw Stewardship Alliance (STSA)
29 signatory First Nations and to predicted residual effects on linked VCs.

30 As previously stated, S'ólh Téméxw Stewardship Alliance (STSA) signatory First Nations currently fish in
31 the Harvesting and Subsistence LAA and have access to the historic Indigenous village and associated
32 fishing sites through intermarriage ties, downstream of their current DFO fishing areas. Construction
33 activities are not anticipated by FortisBC to affect the accessibility and availability of preferred fishing
34 areas adjacent to the proposed Project Footprint. Harvesting areas (for plant gathering) will be accessible
35 during construction activities.

36 A negligible interaction is identified by FortisBC between proposed Project construction activities and the
37 accessibility and availability of traditional lands and resources; therefore, this effect is not carried forward
38 to the residual effects assessment.

39 ***Cultural Use Sites and Areas***

40 The proposed Project has the potential to affect S'ólh Téméxw Stewardship Alliance (STSA) signatory
41 First Nations' Indigenous interests of Cultural Use Sites and Areas, including their current use of lands and
42 resources for traditional purposes, in the Cultural Use Sites and Areas LAA during construction and
43 decommissioning. Potential effects identified by STSA signatory First Nations include:

- 1 ▪ Effects of the proposed Project on cultural heritage and structures, sites, or things of historical,
2 archaeological, paleontological, or architectural significance
- 3 ▪ Effects of various proposed Project activities on cultural values and spiritual activities, including effects
4 caused by changes to or loss of access to cultural sites and areas, and effects on the Fraser River and
5 sockeye salmon run
- 6 ▪ Effects of proposed Project activities on the cultural and ceremonial use areas in and around the
7 proposed Project Area, including effects loss of access to and disenfranchisement from cultural sites

8 As described in subsection 11.8.1.1, overlapping Indigenous interests were consolidated and grouped
9 based on shared topics where applicable and identified for each of the Cultural Use Sites and Areas topics
10 subsections herein. Cumulative effects identified by STSA signatory First Nations in Table 11.8-10 for
11 Cultural Use Sites and Areas have been carried forward to subsection 11.8.5.6 Cumulative Effects for
12 assessment.

13 Cultural Use Sites and Areas may include physical landmarks and sacred places in the Cultural Use Sites
14 and Areas LAA and RAA. Potential effects of the proposed Project on Cultural Use Sites and Areas may
15 include potential direct effects of the proposed Project (such as ground altering activities that may include
16 excavating, backfilling, grading, and recontouring; vehicle use and subsidence during construction and
17 decommissioning) to Storied Places, habitation sites, Place Names, and archaeological sites, as well as
18 cultural and archaeological resources (subsection 7.6).

19 The potential effects to S'ólh Téméxw Stewardship Alliance (STSA) signatory First Nations Cultural Sites
20 and Areas are discussed herein with reference to residual effect conclusions on linked VCs. Refer to
21 subsection 11.1.13 for a summary of the Land and Resource Use (subsection 7.11), Archaeological and
22 Heritage Resources (subsection 7.13), and Culture (subsection 7.14) assessments, including a discussion
23 of any VCs linked to these assessments and applicable proposed mitigation measures.

24 *Effects of the Proposed Project on Cultural Heritage and Structures, Sites, or Things of Historical,*
25 *Archaeological, Paleontological, or Architectural Significance*

26 S'ólh Téméxw Stewardship Alliance Signatory First Nation Perspective

27 S'ólh Téméxw Stewardship Alliance have identified the potential effects on archaeological cannery sites as
28 having potential negative interactions with proposed Project Site preparation, construction, and operation
29 activities. The potential loss of access to archaeological sites may result in a potentially adverse effect on
30 the sustainability of important historic and archaeological sites, as well as the potential to reduce
31 protection of these sites. Potential stressors related to the proposed Project activities include the potential
32 for increased traffic within the Cultural Use Sites and Areas LAA that may reduce access, or perceived
33 access (STSA community members may refrain from using areas they are allowed to access due to
34 presence of physical barriers they must cross, or presence of construction workers to avoid any potential
35 conflict), and environmental quality of the Fraser River and riverbed relating to proposed Project activities
36 in the Fraser River.

37 As identified previously for cultural use sites in *Effects of the proposed Project on Cultural Heritage and*
38 *Structures, Sites, or Things of Historical, Archaeological, Paleontological or Architectural Significance*, the
39 proposed Project activities identified have the potential to adversely affect the connectedness to
40 important places in the landscape through reduced access to archaeological and cultural use sites, or
41 perceived changes to the landscape that reduce the desire for place-based learning access; therefore,
42 STSA carries this effect forward to the residual effects assessment.

1 FortisBC Perspective

2 This subsection provides a rationale for a negligible interaction between the proposed Project activities
3 and effects on cultural heritage and structures, sites, or things of historical, archaeological,
4 paleontological, or architectural significance, including reference to available information specific to STSA
5 signatory First Nations and to predicted residual effects on linked VCs.

6 The proposed Project Footprint is located predominately on private property owned by FortisBC within an
7 existing Tilbury LNG facility on Tilbury Island, in the Tilbury Industrial Park adjacent to the Fraser River in
8 Delta, B.C. The proposed Project Footprint is not accessible by foot and is not known by FortisBC to be
9 used by STSA signatory First Nations for cultural activities, such as ceremonies. Potential effects of the
10 proposed Project on STSA signatory First Nations Cultural Use Sites and Areas may include potential direct
11 effects of the proposed Project to Storied Places, habitation sites, Place Names, and archaeological sites
12 along the south arm of the Fraser River, Tilbury Island, and Lulu Island, as well as potential effects of
13 proposed Project activities on cultural and archaeological resources.

14 Cultural use sites and areas specific to S'ólh Téméxw Stewardship Alliance (STSA) signatory First Nations
15 may include physical landmarks and sacred places in the Cultural Use Sites and Areas LAA and RAA.
16 Cultural use sites can also consist of land generally used by community members for cultural purposes
17 such as spiritual practices, cultural ceremonies, medicinal gathering, bathing, and burials (Penelakut Tribe
18 2015). S'ólh Téméxw Stewardship Alliance signatory First Nations use of the lower Fraser River as a fishing
19 site are considered in the effects on harvesting and subsistence activities, and the focus in this subsection
20 is on effects on the Fraser River and water quality as a travelway used by STSA signatory First Nations to
21 access harvesting and subsistence use locations, and cultural use sites and areas adjacent to the Fraser
22 River. Proposed Project activities are not anticipated to interact with STSA signatory First Nations' use of
23 the Fraser River for cultural purposes in the vicinity of the proposed Project as FortisBC has eliminated
24 waterborne deliveries of construction materials as an avoidance measure in response to Indigenous nation
25 concerns.

26 As previously stated, S'ólh Téméxw Stewardship Alliance (STSA) signatory First Nations currently fish in
27 the Harvesting and Subsistence LAA and have access to the historic Indigenous village and associated
28 fishing sites through intermarriage ties, downstream of their current DFO fishing areas. As such, FortisBC
29 considers locations in the south arm of the Fraser River as cultural sites where STSA signatory First Nations
30 have reported fishing for FSC purposes as it is a place where cultural activities take place, allowing for the
31 sharing of history, knowledge, and skills between Elders and youth.

32 As previously stated, the proposed Project is not anticipated to directly physically disturb heritage sites,
33 including archaeological, architectural, and built cultural sites. However, during co-drafting conversations
34 with STSA, the Fraser River was identified as an important travelway for linking together cultural sites and
35 areas.

36 No archaeological or heritage resources were identified during Archaeological Impact Assessments that
37 took place in the proposed Project Footprint in 2013 and 2020 (subsection 7.13). The proposed Project's
38 location on the lower Fraser River contains many previously recorded archaeological and cultural
39 resources (subsection 7.13), including archaeological site DgRs-017. DgRs-17, which are located within
40 1 km of the proposed Project Footprint, near the historic Indigenous village site on the opposite side of the
41 Fraser River. DgRs-17 contains precontact heritage resources consisting of surface fire broken rock,
42 subsurface lithics, and a fishing weir (B.C. MFLNRO 2015). Direct changes to archaeological sites such as
43 DgRs-017 and the culturally important historic Indigenous village site are not anticipated for ground
44 altering activities (such as excavating, backfilling, grading, and recontouring), vehicle use, and subsidence

1 during construction and decommissioning; therefore, physical disruption to heritage resources and
2 archaeological materials is not anticipated for the proposed Project.

3 There is already a high level of vessel use of the proposed Cultural Use Sites and Areas LAA in the Fraser
4 Rivers by vessels (DNV GL USA, Inc. Energy Systems 2022). As previously stated, as a result of concerns
5 received during the development of the AIR, the proposed Project will no longer use any waterborne
6 delivery of modular components or bulk construction materials to the proposed Project Site during
7 construction. As a result, no MOF is required to be constructed, and avoidance of waterborne deliveries are
8 included in the assessment as an avoidance mitigation measure.

9 Through co-drafting discussions, S'ólh Téméxw Stewardship Alliance (STSA) identified that some cultural
10 use sites relevant for signatory First Nation members are not to be shared publicly, as there is a desire to
11 keep these private for community members. If archaeological, heritage, and paleontological resources are
12 encountered in the proposed Project Footprint, contingency measures described in Appendix B would be
13 implemented.

14 A negligible interaction is anticipated between the proposed Project and the protection, maintenance, or
15 access to archaeological, historical, and cultural sites, including the historic Indigenous village site and
16 Fraser River as cultural site; therefore, this potential effect is not carried forward to the residual effects
17 assessment by FortisBC.

18 *Effects of Various Proposed Project Activities on Cultural Values and Spiritual Activities, Including Effects*
19 *Caused by Changes to or Loss of Access to Cultural Sites and Areas, and Effects on the Fraser River and*
20 *Sockeye Salmon Run*

21 This potential effect includes the following Indigenous interests, two of which were specifically identified
22 by STSA and one from the AIR:

- 23 ▪ Effects of various proposed Project activities on cultural values and spiritual activities.
- 24 ▪ Effects to cultural and spiritual practices caused by changes to or loss of access to cultural sites and
25 areas (from AIR).
- 26 ▪ Effects on the Fraser River and sockeye salmon run, which are culturally significant not just
27 subsistence resources.

28 S'ólh Téméxw Stewardship Alliance Signatory First Nation Perspective

29 S'ólh Téméxw Stewardship Alliance signatory First Nations have identified the potential effects of the
30 proposed Project on cultural values and spiritual activities as having potential negative interactions with
31 the proposed transportation and decommissioning activities relating to the proposed Project. Effects to
32 cultural and spiritual practices caused by changes to or loss of access to cultural use sites and areas and
33 effects on the Fraser River and salmon run including sockeye, are identified as having potential negative
34 interactions across site preparation, transportation, construction, and decommissioning activities relating
35 to the proposed Project. These potential negative effects may result in changes in access to and use of
36 cultural sites, including the Fraser River, the Stó:lō cultural transformer site *Stl'aleqem* on Barnston Island
37 (located approximately 12 km away from the proposed Project Footprint), the travelway of the species of
38 sockeye salmon run, and historically important archaeological sites in the Cultural Use Sites and Areas
39 LAA (as previously detailed in Effects of the Proposed Project on Cultural Heritage and Structures, Sites, or
40 Things of Historical, Archaeological, Paleontological, or Architectural Significance subsection).

1 In addition to the Fraser River itself as a culturally important site, the S'ólh Téméxw Use Plan (described
2 previously) identifies the Fraser River as a culturally sensitive waterway. Stó:lō identify a potential negative
3 effect on access to the Fraser River to maintain current practices of traditional travel (such as canoeing)
4 relating to fishing, hunting, trapping, and plant gathering, as well as wind drying activities (B.C.
5 EAO 2022a). Ongoing industrial changes to traditionally used waterways within the Cultural Use Sites and
6 Areas LAA have affected salmon habitat and waterway transportation for Stó:lō Peoples. As identified
7 previously, when Stó:lō Peoples cannot fish in traditional ways, or their access and experience shift as a
8 result of potential pollution to waterways, fish, and fish habitats, this creates a system of imbalance that
9 has an effect on cultural uses of S'ólh Téméxw. These are either endangered (affected by riparian removal,
10 diking, water diversions, water quality, and urbanization), or lost streams (those that have been culverted,
11 paved over, drained, or filled and no longer exist as surface waterways) (Carlson et al. 2001).

12 Truck-based transportation and construction activities that have the potential to increase pollution from
13 tire run-off into waterways may have a potential effects on aquatic habitats of culturally-recognized
14 beings, such as *st'áleqem/sá'ələləqəm* (spiritual beings) and *s'olmexw* (often referred to as 'water
15 babies') and for potential changes to or loss of access to landscapes, cultural sites and areas (S'ólh
16 Téméxw Stewardship Alliance 2018). The previously identified proposed Project activities may negatively
17 affect continued access to culturally important travelways through the Fraser River and its tributaries, fish
18 health and water flow, and may have the potential to change fish habitats due to changes in river water
19 quality or access for Stó:lō Peoples.

20 Pollution from tires could have potential effects on fish and fish habitat through the proposed preparation,
21 construction and decommissioning activities for the proposed Project. The introduction of 6PPD-q into the
22 Fraser River System may affect the availability and health of coho and sockeye salmon in the Fraser River,
23 which are identified as a culturally significant species. Real and perceived adverse effects on Fish and Fish
24 Habitat and fishing areas could also influence Stó:lō Peoples' desire and ability to access cultural sites and
25 areas, particularly impacting signatory First Nation members cultural relationship to salmon and their
26 ability to share cultural knowledge or participate in cultural events. Potential effects may also combine to
27 influence the ability of STSA signatory First Nations members to share cultural knowledge, maintain
28 cultural continuity, and participation in cultural events.

29 The transfer of place-based knowledge and cultural understanding can be affected by changes to the
30 landscape. While Cultural Continuation is distinct from the biophysical environment, these elements are
31 inherently interconnected and dependent on each other. Due to the interconnectedness of Stó:lō culture,
32 impacts on any aspect of the Stó:lō Cultural Model affects each of the other aspects. Potential changes to
33 access, viewsapes, and other sensory experiences could negatively affect the physical and spiritual
34 experience of cultural sites for Stó:lō Peoples and their ability to pass on intergenerational knowledge
35 related to cultural heritage sites. As previously stated, Stó:lō have identified existing and ongoing effects
36 and changes to traditionally used waterways, including restrictions to historically used corridors and water
37 pollution, as resulting in limitations and changes to their ability to access cultural sites. Proposed Project
38 activities have the potential to directly affect the connectedness to important places in the landscape
39 through potential changes to or loss of access to landscapes and cultural sites and areas, which in turn
40 may affect STSA signatory First Nations holistically, including physically, spiritually, and socially. The
41 potential negative effects to the cultural use sites identified within this subsection during proposed Project
42 activities may have the potential to affect signatory First Nation members perceptions and experiences of
43 being on the land and accessing cultural use sites, such as Stó:lō transformer sites and waterways and
44 travel corridors, thereby limiting the ability to maintain cultural and spiritual practices related to these use
45 sites and limiting the international transfer of Indigenous Knowledge and practices.

1 The Stó:lō demonstrate their spiritual connections to the Fraser River through activities such as regalia
2 placement, cleansing, and other forms of ceremony (S'ólh Téméxw Stewardship Alliance 2022).
3 As previously noted, Stó:lō also gather a variety of plant materials for food, medicine, building materials,
4 and ceremonial items and that the "network of travel corridors that connected winter villages to seasonal
5 harvesting camps and trade routes throughout S'ólh Téméxw are a key element in the Stó:lō seasonal
6 round of activities" (S'ólh Téméxw Stewardship Alliance 2022). As previously stated, under the Stó:lō
7 Cultural Principles the interconnectedness of cultural values and practices identified here (use of foods
8 and medicines to support cultural and economic practices) are understood as related. The potential
9 effects to cultural use sites and areas relating to spiritual and ceremonial practices due to proposed
10 Project activities, such as site preparation, transportation, operation, and decommissioning activities, may
11 affect the ability for signatory First Nation members to maintain their spiritual practices in relation to
12 cultural use sites, or reduce the desire to practice in areas that are visually or audibly impacted by
13 proposed Project activities.

14 S'ólh Téméxw Stewardship Alliance has identified important archaeological sites related to Stó:lō
15 historical cannery sites identified on Deas Island (DgRs-122, DgRs-20, DgRs-110, and DgRs-21), with
16 Stó:lō use of the cannery sites dating back to 1871 (WSP 2020). These sites are important representations
17 of Stó:lō relationships between spiritual and cultural life with economic activities, as knowledge about how
18 and where to fish, and what to fish provided economic opportunities and centred their cultural and
19 spiritual relationships with fish (S'ólh Téméxw Stewardship Alliance, 2023.)

20 Temporary or permanent physical changes may change S'ólh Téméxw Stewardship Alliance (STSA)
21 signatory First Nations' sense of place and belonging when using cultural sites, which may affect the ability
22 to exercise cultural and spiritual practices. The loss of access to these archaeological sites from the
23 potential increase in construction truck traffic and potential effects to these archaeological sites from
24 operations and use may perceive to limit Stó:lō ability to access cultural and archaeological sites and
25 therefore connections to ancestors. For these reasons, STSA carries forward this potential effect to the
26 residual effects assessment.

27 FortisBC Perspective

28 This subsection provides a rationale for a negligible interaction between the proposed Project activities
29 and effects on cultural values and spiritual activities, including those caused by changes to or loss of
30 access to cultural sites and areas, and those relating to the effects on the Fraser River and sockeye salmon
31 run, including reference to available information specific to S'ólh Téméxw Stewardship Alliance (STSA)
32 signatory First Nations and to predicted residual effects on linked VCs.

33 S'ólh Téméxw Stewardship Alliance signatory First Nations' members could experience direct adverse
34 effects to cultural and spiritual practices caused by changes to the experience of accessing cultural sites
35 and traditional use areas. The signatory First Nations engage in a variety of distinct cultural and spiritual
36 practices within their traditional territory, including the lower Fraser River.

37 The Fraser River has been identified as an important cultural site and travel way by S'ólh Téméxw
38 Stewardship Alliance (STSA) signatory First Nations to access the historic Indigenous village site, and the
39 village itself is an important cultural use site. Additional cultural sites of importance are the Stó:lō cultural
40 transformer site *Stl'aleqem* on Barnston Island (located approximately 12 km away from the proposed
41 Project Footprint), the travelway of the sockeye salmon run, and historically important archaeological sites
42 identified in *Effects of the proposed Project on Cultural Heritage and Structures, Sites, or Things of*
43 *Historical, Archaeological, Paleontological, or Architectural Significance* that fall within the Cultural Use
44 Sites and Areas LAA. As previously stated, although STSA signatory First Nations' do not currently fish

1 under a communal FSC fishing licence from DFO within the proposed Project Area, STSA signatory
2 First Nations identified the historic Indigenous village site as an important fishing location.

3 The archaeological sites related to the Stó:lō historical cannery sites identified on Deas Island are
4 understood to be important sites for spiritual, cultural, and economic activities. As previously stated in the
5 Effects of the Proposed Project on Cultural Heritage and Structures, Sites, or Things of Historical,
6 Archaeological, Paleontological, or Architectural Significance subsection, no archaeological or heritage
7 resources are anticipated to be directly physically disturbed through ground-altering activities (such as
8 excavating, backfilling, grading, and recontouring), vehicle use, and subsidence during construction and
9 decommissioning. Physical disruption to heritage resources and archaeological materials is not
10 anticipated by FortisBC for the proposed Project.

11 As a result of engagement activities during the Application Development phase, the proposed Project will
12 no longer be using any waterborne delivery of modular components or bulk construction materials as an
13 avoidance mitigation measure. Due to this, changes in sensory effects (noise, odour, dust, air quality, and
14 visual landscape) are anticipated to be negligible compared to existing conditions and not anticipated to
15 change the experience of the S'ólh Téméxw Stewardship Alliance (STSA) signatory First Nation members
16 using cultural sites, including the historic Indigenous village site and the Fraser River as a travelway. For
17 these reasons, this effect is not carried forward to the residual effects assessment.

18 *Effects of the Proposed Project Activities on the Cultural and Ceremonial Use Areas in and Around the*
19 *Proposed Project Area, including Loss of Access to and Disenfranchisement from Cultural Sites*

20 This potential effect is intended to combine the following Indigenous interests, one of which was
21 specifically identified by STSA and one from the AIR:

- 22 ▪ Effects of proposed Project activities on the cultural and ceremonial use areas in and around the
23 proposed Project Area
- 24 ▪ Loss of access to and disenfranchisement from cultural sites (from AIR)

25 S'ólh Téméxw Stewardship Alliance Signatory First Nation Perspective

26 This subsection describes the effects on the Fraser River as a cultural site and as a travel-way used by
27 S'ólh Téméxw Stewardship Alliance (STSA) signatory First Nations members to access harvesting and
28 subsistence use locations, and cultural use sites and areas adjacent to the Fraser River. Potential effects to
29 the cultural transformation site of *Stl'aleqem*, located approximately 12 km northeast of the proposed
30 Project Site, are identified herein. Potential effects on the fishing ground along the Fraser River within the
31 proposed Project Footprint and STSA signatory First Nations use of cultural use sites like the Fraser River
32 and its tributaries are considered in the previously noted potential effects on harvesting and subsistence
33 activities.

34 S'ólh Téméxw Stewardship Alliance signatory First Nations have identified the potential effects of the
35 proposed Project to cultural heritage, structures, or things of historical, archaeological, paleontological, or
36 architectural significance as having potential negative interactions with the proposed site preparation,
37 construction, and operation activities. The potential loss of access to and disenfranchisement from cultural
38 sites has a potential negative interaction with transportation, construction, and decommissioning activities
39 of the proposed Project. These potential negative interactions may result in a loss or change of access to
40 culturally and spiritually important sites, as well as reduce the protection of historic sites and potentially
41 further erode Stó:lō culture through continued industrial development, therefore reducing the use of these
42 camps and sites. Potential stressors related to the proposed Project activities identified include the
43 potential for soil stripping, sedimentation changes, overburden storage, soil mixing, and erosion changes
44 to the cultural and archaeological site lands.

1 In co-drafting meetings, it was identified that changes to the natural environment have already altered
2 signatory First Nation members ability to develop a sense of place and identity in relation to spiritual and
3 cultural sites (S'ólh Téméxw Stewardship Alliance, 2023). The identified proposed Project activities have
4 the potential to continue to directly affect the connectedness to important places in the landscape
5 through potential changes to or loss of access to landscapes and cultural sites and areas, which may in
6 turn affect STSA signatory First Nations holistically, including physically, spiritually, and socially.

7 The cultural transformer site is important for passing on oral traditions related to the use of land and
8 water and maintaining a connection to their traditional territory. The transfer of place-based knowledge
9 and cultural understanding can be affected by changes to the landscape. For example, oral histories and
10 stories told while fishing is integral to understanding the moral ethics and consequences of past physical
11 transformations of the landscape. Potential changes to access, viewsapes, and other sensory experiences
12 could negatively affect the physical and spiritual experience of cultural sites for STSA signatory
13 First Nations People and their ability to pass along intergenerational knowledge related to spiritual sites.

14 In addition to the cultural sites relating to transformers the Fraser River and its tributaries were historically
15 used as a transportation corridor, and current practices of traditional travel (such as canoeing) are still
16 used for cultural uses relating to fishing, hunting, trapping, and plant gathering, as well as the previously
17 mentioned wind drying activities (B.C. EAO 2022b).

18 Many locations within S'ólh Téméxw are attached to cultural stories or have special place names evocative
19 of Stó:lō cultural history. These stories, known as *sxwōxwiyám*, are fundamental to the relationship Stó:lō
20 have with their traditional territory (Cheam First Nation and Chawathil First Nation 2014). *Stl' áleqem* is a
21 word used to categorize certain spiritual beings inhabiting parts of S'ólh Téméxw, with their spiritual
22 potency affording these sites significant meaning for Stó:lō Peoples; these sites are described as sacred
23 and unmovable to protect the *stl' áleqem* that reside there (Carlson 1996). Stó:lō Peoples have described
24 one site, *Stl'aleqem*, that holds significance to their spiritual and cultural traditions located on Barnston
25 Island within the Cultural Use Sites and Areas LAA (Carlson et al. 2001). Other *stl' áleqem* sites include
26 deep spots of the Fraser River which contain *s'ó:lmexw* (Carlson 1998). As identified previously, changes to
27 culturally sensitive waterways through potential pollution from truck tire runoff during transportation and
28 construction activities may affect the system of balance that must be maintained for Stó:lō Peoples and
29 their spiritual and cultural traditions. Perceived impacts to cultural sites and areas identified here by the
30 proposed Project activities may affect levels of cultural stress, including perception of potential changes in
31 relation to proposed Project activities.

32 The proposed Project will directly affect the visual quality of the landscape from local viewpoints,
33 including proposed Project components visible from viewpoints on the river and nearby vantage points
34 during construction and operation, such as an additional LNG storage tank, other visible infrastructure, and
35 increased nighttime lighting, which may indirectly affect the perception of cultural site and use areas for
36 Stó:lō Peoples. Stó:lō Peoples who are using and accessing cultural sites and using the Fraser River as a
37 travelway in view of the proposed Project may have a transient reduced quality of experience due to the
38 local change in viewsapes and sensory conditions (subsection 7.11.4). A reduced quality of experience
39 may lead to decreased participation in communal and cultural activities, as well as disenfranchisement for
40 Stó:lō use of cultural sites.

41 S'ólh Téméxw Stewardship Alliance identifies a potential negative interaction between proposed Project
42 activities and the disenfranchisement for use of the Fraser River as a cultural site, as well as the previously
43 identified potential effect on reduced access to *Stl' áleqem* sites ; therefore, STSA carries this potential
44 effect forward to their residual effects assessment.

1 FortisBC Perspective

2 The following subsection provides rationale for a negligible interaction between proposed Project
3 activities and cultural and ceremonial use areas in and around the proposed Project Area, including loss of
4 access to and disenfranchisement from cultural sites.

5 S'ólh Téméxw Stewardship Alliance has identified changes to the Fraser River and their cultural use sites
6 over time as an interest. As discussed previously, STSA has not identified harvesting (plant gathering) or
7 hunting within the proposed Project Footprint or LAA (subsection 11.8.5.3). However, STSA has identified
8 a cultural transformer site, Stl'aleqem, located approximately 12 km northeast of the proposed Project
9 Site as an important spiritual site. As previously stated in the Effects of the Proposed Project on Cultural
10 Heritage and Structures, Sites, or Things of Historical, Archaeological, Paleontological, or Architectural
11 Significance subsection, a negligible interaction with the accessibility of STSA signatory First Nations'
12 cultural sites is anticipated with the proposed Project. Furthermore, changes in sensory effects (noise, air
13 quality, and visual landscape) are anticipated to be negligible compared to existing conditions and not
14 change the experience of STSA signatory First Nation members using cultural sites, including the Stó:lō
15 cultural transformer site Stl'aleqem, located approximately 12 km northeast of the proposed Project Site.
16 With respect to the Fraser River as a cultural use site itself, FortisBC has stated that its focus is on the
17 potential effects within the proposed Project Area and identified VCs in relation to this. Access and
18 disenfranchisement from cultural sites are not anticipated to be discernable from effects to access and
19 disenfranchisement occurring during existing conditions.

20 The potential effect on cultural and ceremonial use areas in and around the proposed Project Area, is not
21 carried forward to the residual effects assessment by FortisBC.

22 ***Social and Economic Conditions***

23 The following subsection provides rationales for potential effects to S'ólh Téméxw Stewardship Alliance
24 (STSA) signatory First Nations' social and economic conditions, including their current use of lands and
25 resources for traditional purposes in the Social and Economic Conditions LAA and RAA.

26 Potential effects on social and economic conditions for STSA signatory First Nations include:

- 27 ▪ Changes to employment opportunities, Indigenous businesses, procurement opportunities, and
28 Indigenous government revenue
- 29 ▪ Effects on STSA signatory First Nations' ability to improve social and economic conditions
- 30 ▪ Effects on STSA signatory First Nations' commercial and non-commercial fishing, hunting; trapping,
31 and gathering and cultural or ceremonial activities and practices
- 32 ▪ Effects on STSA signatory First Nations' future aspirations for sites or area surrounding the proposed
33 Project
- 34 ▪ Effect on STSA signatory First Nations' intercommunity relations and trade
- 35 ▪ Effects on STSA signatory First Nations' infrastructure and services

36 No interaction is predicted by S'ólh Téméxw Stewardship Alliance (STSA) signatory First Nations and
37 FortisBC between the proposed Project and STSA signatory First Nations' intercommunity relations and
38 trade and STSA signatory First Nations' infrastructure and services.

39 As shown in Table 11.8-9, S'ólh Téméxw Stewardship Alliance (STSA) signatory First Nations have also
40 identified potential effects on Indigenous and economic rights to marine fisheries and economic
41 opportunities to harvest Fraser River Sockeye and Chum salmon afforded through Comprehensive

1 Fisheries Agreements with DFO. Effects on hunting, trapping and gathering, and economic losses from the
2 proposed Project are areas of concern. The potential effects on these Indigenous interests are discussed
3 within the context of the proposed Project's potential effect on STSA signatory First Nations' commercial
4 and noncommercial fishing, hunting; trapping, and gathering and cultural or ceremonial activities and
5 practices.

6 The potential effects associated with Social and Economic Conditions are discussed with reference to
7 available information specific to STSA signatory First Nations and to effects on linked VCs, including
8 Culture (subsection 7.14), Employment and Economy (subsection 7.10), Infrastructure and Services
9 (subsection 7.12), and Land and Resources Use (subsection 7.11). For a summary of the existing
10 conditions of linked VCs, please refer to subsection 11.1.13. References to linked VC subsections are
11 provided where applicable. Further detail is available in these subsections.

12 *Changes to Employment Opportunities, Indigenous Businesses, Procurement Opportunities, and*
13 *Government Revenue*

14 S'ólh Téméxw Stewardship Alliance Signatory First Nation Perspective

15 This subsection provides a rationale for positive and negative potential effects for this Indigenous interest
16 topic for STSA. S'ólh Téméxw Stewardship Alliance identifies a potential direct positive effect on STSA
17 signatory First Nations' members with regards to employment opportunities, Indigenous businesses,
18 procurement opportunities, and government revenue. The proposed Project may also potentially lead to
19 increase in employment opportunities and prioritization of Indigenous applicants. Increased employment
20 and self-employment opportunities either directly or indirectly related to proposed Project activities may
21 have potential positive effects for STSA signatory First Nations fishers on Fraser River through potential
22 opportunities in the area with growth in tourism along the river.

23 However, the proposed Project activities also have the potential to negatively affect signatory First Nation
24 members economic status, particularly the potential to negatively affect harvesting and fishing in the
25 proposed Project Footprint due to increased truck transits with dust, and tire toxins in stormwater runoff
26 and construction access reducing the quality of experience and potentially reducing the ability to maintain
27 existing conditions of fishing and harvesting practices for small Indigenous businesses. As identified in
28 subsection 11.8.2.7 Land Use Plans, STSA does not currently engage in economic development activities
29 in the proposed Project Area, though several signatory First Nations have Land Use Plans, Community
30 Plans, and economic development initiatives that provide strategic economic development to minimize
31 risk to significant areas for Stó:lō cultural heritage. Proposed Project activities may have the potential to
32 negatively affect current Stó:lō land use plans for the area due to potential changes to the quality of
33 experience and the potential reduced ability to maintain existing conditions for Stó:lō economic and
34 business practices. STSA understands that the potential negative interaction may be temporary and
35 mitigated by FortisBC.

36 For the reasons previously described, STSA carries this potential positive effect forward to the residual
37 effects assessment.

38 FortisBC Perspective

39 The proposed Project may have a positive effect on STSA signatory First Nations' ability to gain economic
40 benefit from their lands and resources from the Proposed Project. The rationale includes reference to
41 available information specific to the signatory First Nations and to predicted residual effects on linked VCs.
42 The potential effects depend largely on whether the signatory First Nation members are directly or
43 indirectly employed by the proposed Project and if the Nations' businesses can access contracting and
44 procurement opportunities (subsection 7.10).

1 FortisBC anticipates the proposed Project to have direct positive effect on employment through job
2 opportunities, particularly during the 3-to-6-year construction phase which would have the greatest
3 demand for skilled and semi-skilled workers. This depends largely on whether STSA signatory
4 First Nations are directly or indirectly employed by the proposed Project, and whether STSA signatory
5 First Nations businesses can access contracting and procurement opportunities through the proposed
6 Project (subsection 7.10). S'ólh Téméxw Stewardship Alliance signatory First Nations members with a
7 trades certificate and experience in the construction sector would most likely be benefiting from direct
8 employment with the proposed Project. Indigenous workers (not specific to STSA signatory First Nations)
9 are approximately twice as likely to be employed in construction-related occupations than
10 non-Indigenous workers in Metro Vancouver, Delta, and Richmond (Statistics Canada 2017a, 2017b),
11 which the proposed Project's workforce may reflect.

12 Local and regional Indigenous businesses in the Social and Economic Conditions LAA and RAA, including
13 businesses associated with STSA signatory First Nations, could benefit from opportunities for contracting
14 and procurement associated with the construction phase of the proposed Project. However, Indigenous
15 businesses with similar workforce requirements (such as construction trades) could experience direct
16 adverse effects by the proposed Project's demand for a large construction workforce. The proposed
17 Project's anticipated regional labour market effects may disproportionately affect smaller businesses in
18 the Social and Economic Conditions LAA and RAA that may already be struggling to find and retain
19 workers and cannot compete financially with wages and benefits of large projects (Neustaeter 2021).
20 Smaller companies, including companies associated with STSA signatory First Nations', could also
21 experience barriers to participation in the proposed Project associated with inadequate capacity to deliver
22 services for large projects (subsection 7.10).

23 The increased demand for skilled workers may increase long-term demand and participation in education
24 and training opportunities, such as for skilled trades (subsection 7.10). The signatory First Nation
25 members could therefore experience direct positive effects of the proposed Project with respect to skills
26 training specific to Indigenous nations. Specific information on whether the proposed Project would affect
27 STSA signatory First Nations' ability to implement or progress improvement initiatives, such as training
28 programs, have not yet been identified.

29 FortisBC anticipates an interaction between revenue and joint venture opportunities, employment
30 opportunities, Indigenous businesses, procurement opportunities, and STSA signatory First Nations'
31 government revenue with the proposed Project; therefore, this potential positive effect is carried forward
32 to the residual effects assessment by FortisBC.

33 FortisBC does not anticipate a detectable change in dust or potential tire chemicals (6PPD-q) in
34 stormwater runoff compared to existing conditions due to the proposed Project; therefore, no effects to
35 harvesting and fishing practices for Indigenous businesses are anticipated and this potential effect is not
36 carried forward to the residual effects assessment.

37 *Effects on S'ólh Téméxw Stewardship Alliance Signatory First Nations' Ability to Improve Social and*
38 *Economic Conditions*

39 Shared S'ólh Téméxw Stewardship Alliance Signatory First Nation and FortisBC Perspective

40 This subsection provides rationale for potential positive effects anticipated on STSA signatory
41 First Nations' Nation's ability to improve social and economic conditions from the Proposed Project.
42 The rationale includes reference to available information specific to the signatory First Nations and to
43 predicted residual effects on linked VCs. Both FortisBC and STSA signatory First Nations have identified

1 the proposed Project as having a potentially positive effect on signatory First Nations members ability to
2 improve social and economic conditions.

3 The proposed Project may have a positive effect on the signatory First Nations' ability to gain economic
4 benefit from their lands and resources depending largely on whether the Nations' members are directly or
5 indirectly employed in the proposed Project phases and if businesses can access contracting and
6 procurement opportunities for the proposed Project (subsection 7.10).

7 S'ólh Téméxw Stewardship Alliance signatory First Nations' ability to improve social and economic
8 conditions is also linked to potential adverse effects to the Culture VC, specifically, effects related to shift
9 work for the proposed Project workforce. Workers employed in shift work, including Indigenous workers
10 may have less time to participate in cultural events and activities. Shift work could also contribute to
11 higher levels of family strain if the shift worker is less able to participate in family life as a result of the
12 proposed Project (subsection 7.14.7). However, FortisBC does not anticipate that this effect would be
13 discernable from potential adverse effects occurring during existing working conditions of STSA signatory
14 First Nations' members.

15 The increased demand for skilled workers may increase long-term demand and participation in education
16 and training opportunities, such as for skilled trades (subsection 7.10). S'ólh Téméxw Stewardship Alliance
17 signatory First Nations' members could therefore experience direct positive effects of the proposed Project
18 with respect to skills training specific to Indigenous nations. S'ólh Téméxw Stewardship Alliance signatory
19 First Nations are involved with many initiatives to improve social and economic and conditions
20 (subsection 11.4.2.13). Specific information on whether the proposed Project would affect STSA signatory
21 First Nations' ability to implement or progress improvement initiatives such as training programs are not
22 yet identified.

23 For the reasons previously described, this potential positive effect is carried forward to the residual effects
24 assessment by both FortisBC and STSA signatory First Nations.

25 *Effects on S'ólh Téméxw Stewardship Alliance Signatory First Nations' Commercial and Noncommercial*
26 *Fishing, Hunting, Trapping, and Gathering and Cultural or Ceremonial Activities and Practices*

27 This potential effect is intended to combine the following Indigenous interests, two of which were
28 specifically identified by STSA, and one from the AIR:

- 29 ▪ Effects on commercial and non-commercial fishing, hunting, trapping and gathering and cultural or
30 ceremonial activities and practices (from AIR)
- 31 ▪ Economic losses from proposed Project effects on harvesting
- 32 ▪ Effects on Indigenous and economic rights to marine fisheries and commercially licensed fishing,
33 hunting, trapping, and gathering

34 **S'ólh Téméxw Stewardship Alliance Signatory First Nation Perspective**

35 S'ólh Téméxw Stewardship Alliance signatory First Nations anticipate the proposed transportation,
36 construction, and decommissioning Project activities to potentially adversely affect the experience of FSC
37 fishing, which may then affect the economic well-being of community members. As previously stated,
38 Stó:lō Peoples have described that they still use terrestrial and marine environments for both economic
39 and traditional purposes contemporaneously (Carlson et al. 2001; Carlson 1998). S'ólh Téméxw
40 Stewardship Alliance signatory First Nations have stated that many of the Nations members rely on fishing
41 for both commercial and non-commercial practices (Ts'elxwéyeqw Tribe Management Limited et al.
42 2013b); therefore, the proposed Project could potentially affect the signatory First Nations' non-

1 commercial and commercial fishing activities due to impacts from 6-PPDq from trucks associated with the
2 proposed Project on fish and fish habitat and the ability to maintain existing conditions of commercial and
3 non-commercial fishing.

4 As also discussed previously, S'ólh Téméxw Stewardship Alliance (STSA) signatory First Nations have
5 expressed concern about potential economic losses from the proposed Project effects on harvesting, and
6 effects on Indigenous and economic rights to marine fisheries and commercially licensed fishing, hunting,
7 trapping and gathering. As proposed Project activities during all phases have the potential to adversely
8 affect the experience of FSC fishing, gathering, and harvesting, STSA signatory First Nations have
9 identified that it is feasible that the proposed Project may also result in economic losses from effects on
10 harvesting and negatively affect Indigenous and economic rights to marine fisheries and commercially
11 licensed fishing, hunting, trapping, and gathering.

12 For the reasons previously described, STSA carries this potential effect forward to the residual effects
13 assessment.

14 FortisBC Perspective

15 The following subsection provides rationale for a negligible interaction between proposed Project
16 activities and effects on commercial and non-commercial fishing, hunting, and cultural or ceremonial
17 activities and practices, effects on economic losses from harvesting, and Indigenous and economic rights
18 to marine fisheries and commercially licensed fishing, hunting, trapping, and gathering.

19 As previously stated, Stó:lō Peoples have described that they still use terrestrial and marine environments
20 for both economical and traditional purposes contemporaneously (Carlson et al. 2001; Carlson 1998).
21 S'ólh Téméxw Stewardship Alliance signatory First Nations have stated that many of the Nations members
22 rely on fishing for both commercial and non-commercial practices (Ts'elxwéyeqw Tribe Management
23 Limited et al. 2013b).

24 FortisBC anticipates a lack of interaction between the proposed Project and S'ólh Téméxw Stewardship
25 Alliance (STSA) signatory First Nations' non-commercial and commercial fishing and gathering. Identified
26 potential effects of the proposed Project on STSA signatory First Nations' Harvesting and Subsistence
27 Activities and on Cultural Use Sites and Areas have been summarized in preceding sections. As discussed
28 previously, proposed Project activities are not anticipated to result in changes to the quantity, quality, and
29 availability of harvested resources (including fish). FortisBC also anticipates a negligible interaction
30 between the proposed Project and STSA signatory First Nations' cultural or ceremonial activities and
31 practices related to potential effects in experience associated with changes to dust, air quality, visual
32 aesthetics, or atmospheric noise (discussed in detail in Harvesting – Experience and preferences around
33 the practice of harvesting rights). The short-term effect to FSC harvesting is not anticipated by FortisBC to
34 adversely affect social and economic conditions for STSA signatory First Nations. FortisBC will continue to
35 track the development of information related to 6PPD-q and has committed to studies regarding the
36 effectiveness of street sweeping mitigation measures.

37 For the reasons previously described, this potential effect has not been carried forward to the residual
38 effects assessment by FortisBC.

39 *Effects on S'ólh Téméxw Stewardship Alliance Signatory First Nations' Future Aspirations for sites or Areas*
40 *Surrounding the Proposed Project.*

S'ólh Téméxw Stewardship Alliance Signatory First Nation Perspective

S'ólh Téméxw Stewardship Alliance signatory First Nations anticipate potential negative effects from the proposed Project on future aspirations for sites or areas surrounding the proposed Project due to proposed activities during the transportation, construction, and decommissioning phases of the proposed Project. The proposed Project Footprint and Social and Economic Conditions LAA includes important places for conducting resource-harvesting activities and several STSA signatory First Nations have Land Use Plans, Community Plans, and economic development initiatives (outlined in section 11.8.2.7) that include future aspirations for certain areas, including Seabird Island Band, Shxw'ówhámél First Nation, Shxwhá:y Village, Skawahlook First Nation, Sumas First Nation, and Tzeachten First Nation.

Further, the S'ólh Téméxw Use Plan Policy described in subsection 11.8.2.7 has the potential to be affected by the proposed Project as it sets out an economic governance plan for the signatory First Nations so that risk to significant cultural areas is minimized and development is considered in terms of Stó:lō cultural heritage. The Canyon Heritage Area has specifically been identified in the Land Use Plan Policy as its watersheds are of great significance to Stó:lō due to their density of heritage resources and variety of traditional activities it supports. A number of sites are located within the zone, such as cemeteries, ancestral remains, ancestral communities, transformation sites, *stl'aleqem* sites, habitat of spiritually potent beings, tunnel systems, narratives, placenames, dry-rack fishing, salmon fishing. Activities taking place in the area include hunting, plant collecting, resource gathering, and spiritual uses. Impacts to the Fraser River and the Canyon Heritage Area and to the salmon habitat could fundamentally affect the relationship between Stó:lō, the river, and the salmon and, in doing so, erode Stó:lō culture and identity. The Canyon Heritage Area plays an integral role in ensuring cultural continuity by providing opportunities for intergenerational engagement and education by way of experiencing traditional activities and learning about Stó:lō culture. This area is where Stó:lō identity is sustained.

For the reasons previously described, STSA carries forward this potential effect to the residual effects assessment.

FortisBC Perspective

The following subsection provides rationale for a lack of interaction between proposed Project activities and effects on STSA signatory First Nations future aspirations for sites or area surrounding the proposed Project.

FortisBC is aware that S'ólh Téméxw Stewardship Alliance (STSA) signatory First Nations have identified the proposed Project to have potential interaction with their future aspirations of conducting resource-harvesting activities and for land and water within their traditional territory in their community plan for sites or areas surrounding the proposed Project. This includes aspirations for Fraser Canyon and its surrounding watersheds which supports a number of heritage sites, fish habitats and sustains traditional activities such as hunting, plant collecting, resource gathering. As an important travel corridor and site of commercial, traditional and spiritual activities health of Fraser River is also described by STSA signatory First Nations as an important future aspiration and an important site for Stó:lō cultural continuity.

The proposed Project activities during all phases are not anticipated to result in potential effects to S'ólh Téméxw Stewardship Alliance (STSA) signatory First Nations' future aspirations compared to those already occurring during existing conditions. Proposed Project activities during all phases are not anticipated to interact with STSA signatory First Nations' future aspirations for conducting resource-harvesting activities and for land and water within their traditional territory; therefore, this potential effect is not carried forward to the residual effects assessment by FortisBC.

1 ***Indigenous Health and Well-being***

2 The proposed Project has the potential to affect the Indigenous health and well-being of S'ólh Téméxw
3 Stewardship Alliance (STSA) signatory First Nations in the Indigenous Health and Well-being LAA and
4 RAA. Potential effects on Indigenous Health and Well-being for STSA signatory First Nations include:

- 5 ▪ Changes to the experience when exercising an Indigenous interest, including presence of visual
6 disturbances, changes in air quality, effects of vibrations from construction activities, and acoustic
7 disruption.
- 8 ▪ Effects on Indigenous health due to changes in harvesting and subsistence activities, effects of noise,
9 vibration, dust and reduced air quality resulting from increased road traffic.
- 10 ▪ Effects on the quality, quantity, and availability of harvested country foods.
- 11 ▪ Effects on the value and perceived quality of country foods.
- 12 ▪ Effects on air quality, noise, and water quality.
- 13 ▪ Effects on health and well-being from the effects to traditional ways of life and to cultural sites.

14 The potential effects on Indigenous Health and Well-being of S'ólh Téméxw Stewardship Alliance (STSA)
15 signatory First Nations are discussed with reference to available information specific to STSA signatory
16 First Nations and to effects on linked VCs, including Human Health (subsection 7.15) and other Indigenous
17 interests (Harvesting and Subsistence Activities, Cultural Use Sites and Areas and Social and Economic
18 Conditions). For a summary of the existing conditions of linked VCs, please refer to subsection 11.1.13.
19 References to linked VC subsections are provided where applicable. Further detail is available in these
20 subsections.

21 Cumulative effects identified by S'ólh Téméxw Stewardship Alliance (STSA) signatory First Nations in
22 Table 11.8-10 for Indigenous Health and Well-being have been carried forward to subsection 11.8.5.6
23 Cumulative Effects for assessment.

24 *Changes to the Experience When Exercising an Indigenous Interest, Including Presence of Visual*
25 *Disturbances, Changes in Air Quality, Effects of Vibrations from Construction Activities, and Acoustic*
26 *Disruption*

27 **S'ólh Téméxw Stewardship Alliance Signatory First Nation Perspective**

28 S'ólh Téméxw Stewardship Alliance signatory First Nations have identified the potential changes to the
29 experience of exercising their Indigenous interest as it relates to Indigenous health and well-being as
30 having potential negative interactions with proposed site preparation, transportation, construction,
31 operation, and decommissioning activities for the proposed Project.

32 The proposed Project has the potential to affect Stó:lō health as it relates to exercising Indigenous
33 interests through the proposed Project activities of site preparation, construction, and transportation.
34 These may adversely affect Stó:lō health through changes to air quality, noise and vibration and the visual
35 landscape that alter the experience of exercising Indigenous interests.

36 The entirety of the Fraser River is a culturally important waterway and ecosystem containing spiritually
37 important beings for signatory First Nations members. Given this, community members may be potentially
38 affected by actual or perceived sensory changes during all proposed Project phases, which are a potential
39 source of stress to cultural and spiritual health. The presence of the proposed Project itself may adversely
40 affect the well-being and quality of life for S'ólh Téméxw Stewardship Alliance (STSA) signatory

1 First Nations members who may have fears and anxiety about the perceived safety and health risks of the
2 proposed Project.

3 S'ólh Téméxw Stewardship Alliance signatory First Nation community members may experience adverse
4 qualitative changes in exercising their Indigenous interests, including Harvesting and Subsistence and use
5 of Cultural Use Sites and Areas due to changes to sensory conditions relating to potential proposed
6 Project potential effects on air quality, noise, and visual resources (subsection 7.11). These concerns
7 extend through the spatial boundaries identified by the Alliance throughout S'ólh Téméxw and beyond the
8 proposed Project Footprint, as well as beyond the Harvesting and Subsistence LAA and RAAs and may
9 result in changes to harvesting methods and practices, and alteration of how signatory First Nations
10 exercise their Aboriginal Rights to fish for FSC purposes. Those who are engaged in fishing activities may
11 avoid preferred harvesting areas, such as fishing grounds along the Fraser River, during construction and
12 operation due to increased noise levels, changes in dust and air emissions, and visual changes.

13 For the reasons previously described, this potential effect is carried forward by STSA signatory
14 First Nations to the residual effects assessment.

15 FortisBC Perspective

16 FortisBC anticipates a negligible interaction between the proposed Project and changes to the experience
17 when exercising an Indigenous interest, relating to potential visual and acoustic effects, as well as changes
18 in air quality and vibration effects. Proposed Project activities have the potential to contribute COCs to air
19 and water, as well as increase noise levels in proximity to the facility property line. These contributions
20 may have the potential to have adverse effects on human health for people living, working, or conducting
21 activities in the Human Health and Well-being LAA (Figure 7.15-1).

22 As previously stated, FortisBC does not anticipate that S'ólh Téméxw Stewardship Alliance (STSA)
23 signatory First Nations members will be affected by changes to water quality or increased noise levels
24 during all proposed Project phases, thus it is not anticipated that the health of STSA signatory First
25 Nations members will be affected compared to existing conditions. Surface and groundwater quality are
26 not anticipated to be affected by COCs from proposed Project activities or affect human health. The HHRA
27 conducted for the proposed Project considered pathways for exposure to air contaminants, water
28 contaminants, and noise due to the proposed Project and concluded that there is minimal risk of exposure
29 to COCs in the air or water beyond the Tilbury Island site since COCs are not present onsite. No increase in
30 human health risks were identified for human exposure to soil, groundwater, or sediment conditions
31 related to the proposed Project, additionally, soil, groundwater, or sediment effects to local air [dust],
32 noise, fish, or vegetation was found to present no increased health risk (Appendix J of the Application).

33 FortisBC does not anticipate a change in health and well-being for S'ólh Téméxw Stewardship Alliance
34 (STSA) signatory First Nations members compared to existing conditions; therefore, this potential effect is
35 not carried forward to the residual effects assessment.

36 *Effects on Indigenous Health Due to Changes in Harvesting and Subsistence Activities, Effects of Noise,* 37 *Vibration, Dust and Reduced Air Quality Resulting from Increased Road Traffic*

38 This potential effect is intended to combine the following Indigenous interests, six of which were
39 specifically identified by STSA, and one from the draft AIR:

- 40 ▪ Effects on Indigenous health due to:
 - 41 – Changes in harvesting and subsistence activities
 - 42 – Effects of vibrations from construction activities and acoustic disturbance
 - 43 – Dust caused by construction and increased traffic

- 1 – Reduced air quality as a result of increased road traffic
- 2 – Effects on health and well-being from the effects to traditional ways of life and to cultural sites

3 S'ólh Téméxw Stewardship Alliance Signatory First Nation Perspective

4 S'ólh Téméxw Stewardship Alliance signatory First Nations have identified the potential effects on
5 Indigenous health and well-being as having potential negative interactions with proposed, transportation,
6 construction, operation, and decommissioning activities for the proposed Project. This negative interaction
7 is inclusive of changes to harvesting and subsistence activities, effects of acoustic disturbances, air
8 emissions and dust caused by construction and transportation activities, and tire toxin 6PPD-q which can
9 contaminate stormwater runoff from transport routes as noted previously.

10 The cumulative effects identified by S'ólh Téméxw Stewardship Alliance (STSA) signatory First Nations in
11 Table 11.8-10 for Indigenous Health and Well-being within this topic have been carried forward to
12 subsection 11.8.5.6 Cumulative Effects for assessment.

13 S'ólh Téméxw Stewardship Alliance (STSA) signatory First Nations report a strong association with place
14 and identity related to the Fraser River and cultural sites present along the shores of the Fraser River.
15 Stó:lō Peoples have also identified the importance of maintaining a sense of place and identity for the
16 health and well-being of each signatory First Nation's members. Stó:lō Peoples have identified that its
17 members risk increased psychological and emotional stress with industrial activities that affect the safety
18 of the Fraser River's navigational channels, harvesting resources, opportunities for social and cultural
19 bonding, and opportunities to meet the stewardship goals as identified in RELAW. Disruption of a sense of
20 place can in turn create psychological and emotional stress for STSA signatory First Nation members,
21 thereby affecting their health and well-being. Stó:lō Cultural Principles identify the connections between
22 Stó:lō cultural activities and Health and Well-being Indigenous Interests topics with activities related to
23 spiritual practices, fishing, gathering, hunt/trapping, manufacturing of items, travel corridors, settlements,
24 community programs, economy, inter-nation gathering are all activities that the Alliance has identified as
25 relating to exercising Indigenous interests related to health and well-being (subsection 11.8.5.2).

26 Project construction activities have the potential to temporarily disrupt the connection to the land, which
27 is integral to Indigenous health and well-being, by reducing the quality of the experience of being out on
28 the land due to sensory disturbances, such as noise, air quality, or visual changes. Disruption to the sense
29 of place can in turn create psychological and emotional stress for STSA signatory First Nations members.

30 S'ólh Téméxw Stewardship Alliance signatory First Nations participation in cultural and spiritual practices
31 may also be adversely affected by proposed Project activities due to qualitative changes to sensory
32 conditions, and the reduction of the quality of experience accessing lands and waters within S'ólh Téméxw.
33 Potential adverse effects to STSA signatory First Nations health and well-being may result from potential
34 adverse effects to traditional ways of life and to cultural sites and can be indicated by decreased
35 participation from signatory First Nations participation in harvesting and subsistence activities, as well as
36 cultural and spiritual practices. Proposed Project activities relating to transportation and operation could
37 influence health and well-being for STSA signatory First Nations because reduced participation in cultural
38 activities may reduce member's ability to engage with cultural and spiritual health through reduced
39 connections to the Fraser River, salmon, and the subsequent loss of intergenerational knowledge transfer.

40 Noise due to the proposed Project is not expected to exceed BCER criteria outside of the proposed Project
41 facility property line. However, during both construction and operation phases of the proposed Project, the
42 predicted sound levels at receptor location R5 (informal pathway north of the proposed Project), which are
43 56.5 dBA and 35 dBA respectively. These levels are not anticipated to be above noise levels exceeding the
44 %HA threshold or harmful to human health at noise receptors R1 to R4.

1 No potential adverse effects on Indigenous health are predicted that would be associated with barge
2 traffic or disruption to use of waterways, due to the fact no MOF will be constructed for the proposed
3 Project. However, truck traffic from proposed Project construction activities may have a direct adverse
4 effect on Indigenous health due to vehicle emissions, dust from vehicle trips to and from the proposed
5 Project Footprint, and the tire toxin 6PPD-q. The toxin is classified as bioaccumulative, meaning that it can
6 persist in the environment (Boxer et al. 2021). Beyond the findings of urban runoff mortality syndrome,
7 the impacts of this transformation product are not yet understood, but there is evidence that it could
8 negatively affect human health (Bohara et al. 2023).

9 Adverse effects associated with changes to environmental conditions can be more pronounced during
10 extreme weather events such as drought and heat waves. Concerns over air quality and dust may adversely
11 affect signatory First Nation members' ability and desire for engaging in traditional practices and
12 members' ability to practice cultural and psychosocial health and well-being. Physical activities, such as
13 practising fishing, hunting or gathering can lead to exposure to air pollution that increases the risks for
14 adverse health effects (Miles et al. 2021). For a variety of factors, including social determinants of health
15 described previously, First Nations peoples experience a disproportionately higher prevalence of
16 respiratory illness and disease (Kovesi 2012).

17 S'ólh Téméxw Stewardship Alliance (STSA) signatory First Nations' members may experience adverse
18 qualitative changes in exercising their Indigenous interests, including Harvesting and Subsistence and use
19 of Cultural Use Sites and Areas, as a result of changes to sensory conditions due to potential proposed
20 Project potential effects on air quality, noise and vibration, and visual resources (subsection 7.11).

21 For the reasons previously described, this potential effect is carried forward by STSA signatory First
22 Nations to the residual effects assessment for effects on health and well-being.

23 FortisBC Perspective

24 FortisBC anticipates a negligible interaction between the proposed Project and effects on health and
25 well-being related to effects to Indigenous health, including related effects to changes in harvesting and
26 subsistence activities, effects of vibrations from construction activities and acoustic changes, dust caused
27 by construction and increased traffic, reduced air quality as a result of increased road and vessel traffic,
28 and from effects to traditional ways of life and to cultural sites. Engagement feedback received by
29 FortisBC, after which FortisBC determined that waterborne delivery of modules and bulk materials to the
30 proposed Project Site have been eliminated as an avoidance mitigation measure; therefore, there are no
31 potential effects from barging activities. As stated in previous sections, FortisBC anticipates a negligible
32 interaction between the proposed Project and Harvesting and Subsistence Activities and Cultural Use
33 Areas and Sites, including traditional ways of life.

34 The potential increase in noise levels is anticipated to increase due to proposed Project activities during all
35 Project phases but increases in land-based noise are anticipated to be similar to existing daytime and
36 nighttime levels at R5 (informal pathway north of the proposed Project), which are 56.5 dBA and 35 dBA
37 respectively. These levels are not anticipated to be above noise levels exceeding the %HA threshold or
38 harmful to human health at noise receptors R1 to R4. Noise levels at receptor R5 are predicted to be
39 greater than 3 dB higher than the existing ambient conditions during construction and operation.
40 The CEMP will include mitigation and contingency measures to manage acoustic disturbance at Receptor
41 R5. After the implementation of the proposed mitigation measures developed in the CEMP and EMS, the
42 increase in noise during construction and operation is not anticipated to be harmful to human health.

43 FortisBC does not anticipate that exceedances of COC air quality standards will occur due to the
44 incremental contribution of the proposed Project during construction and steady state operation.

1 The assessment concluded that CAC emissions during construction would be frequent with a low
2 magnitude residual effect along truck routes and negligible in the remainder of the LAA. Levels of NO₂ due
3 to the incremental contribution of the proposed Project during operation are anticipated to be negligible
4 compared to existing conditions. Levels of SO₂ during operation are expected to increase but result in a
5 low magnitude effect localized to the proposed Project facility property line. Levels of CO, PM, and VOCs
6 are expected to contribute a negligible concentration to existing concentrations.

7 Trucks associated with the proposed Project will deliver modules and bulk materials to the proposed
8 Project Site. Trucks are currently operating in the Tilbury Island industrial area and will be operated by
9 third parties using public roadways and are not under FortisBC's care and control. FortisBC understands
10 that a chemical preservative found in tires (6PPD-quinone or 6PPD-q) has recently been linked to adverse
11 health effects to fish when transported by stormwater into receiving waters (Tian et al. 2021; Lo et
12 al. 2022). This is a newly emerging COC and the Government of Canada, and other researchers are
13 conducting studies to further understand and manage existing effects from 6PPD-q (EPA 2023; Rodgers
14 et al. 2023; Halama et al. 2024). FortisBC will continue to track the development of information related to
15 this emerging contaminant.

16 As identified in the Effects on the Fraser River Ecosystem and Water Quality subsection, salmon and
17 salmon habitat (as well as other fish and aquatic species) are central to S'ólh Téméxw Stewardship
18 Alliance (STSA) signatory First Nations health and well-being. As stated under Harvesting and Subsistence
19 Activities, after the implementation of mitigation measures, FortisBC predicts a no residual effect to fish
20 habitat availability and quality at the proposed Project Footprint. The proposed Project is not anticipated
21 by FortisBC to result in effects to fish productivity or populations, including species at risk in the LAA
22 (subsection 7.9); therefore, the proposed Project is not anticipated to adversely affect harvesting of fish as
23 it relates to the health and well-being of STSA signatory First Nations members. Community perceptions
24 with respect to the quality of country foods have the potential to interact with STSA signatory First Nations
25 members' participation in harvesting and subsistence activities and cultural and spiritual practices even in
26 the absence of identified adverse effects to the Land and Resource Use and Culture VCs (subsection 7.14).
27 However, due to the negligible effect to the quantity, quality, and abundance of wildlife for harvesting and
28 subsistence purposes, the industrialized nature of the area, and likely existing perceived effects regarding
29 the quality of country foods, FortisBC predicts a negligible interaction between the proposed Project and
30 perceived effects on the quality of country foods from existing conditions. The health and well-being of
31 STSA signatory First Nations members may also be directly and indirectly positively affected by the
32 proposed Project's positive effects on socio-economic determinants of health, including employment,
33 education, income, socio-economic status, and other indicators (subsection 7.10). S'ólh Téméxw
34 Stewardship Alliance signatory First Nations members and families benefiting from employment
35 associated with the proposed Project may experience higher incomes, contributing to an increased quality
36 of life. Potential direct adverse effects associated with socio-economic determinants of health, as noted
37 for the discussion on Social and Economic Conditions, may include effects to health due to shift work,
38 which could increase family stress and use of unhealthy practices and substance use (subsection 7.15.4);
39 however as previously stated, this potential effect is considered negligible compared to existing conditions
40 of employment and shift work; therefore, this effect is not carried forward to the residual effects
41 assessment.

42 *Effects on the Quality, Quantity and Availability of Harvested Country Foods*

43 S'ólh Téméxw Stewardship Alliance Signatory First Nation Perspective

44 S'ólh Téméxw Stewardship Alliance signatory First Nations have identified the potential effect on the
45 quality, quantity, and availability of harvested food as it relates to Indigenous health and well-being as
46 having potential negative interactions with proposed, transportation, construction, operation, and

1 decommissioning activities for the proposed Project. As previously stated in the Changes to the Experience
 2 and Preferences Around the Practice of Harvesting Rights and Effects on the Quality, Quantity, and
 3 Availability of Resources subsection, perceived changes to quality and quantity of fish resources and
 4 changes to the experiences of fishing, harvesting, and subsistence activities may result in changes to
 5 harvesting methods and practices, and alteration of the way in which STSA signatory First Nations exercise
 6 their Aboriginal Rights to fish and harvest for FSC purposes.

7 For S'ólh Téméxw Stewardship Alliance (STSA) signatory First Nations members, fish is an important part
 8 of their diet, and catches are often shared within the community and celebrated with ceremonies. Reduced
 9 availability of salmon and other aquatic country foods could directly adversely affect the traditional diets
 10 of STSA signatory First Nations members and reduce access to healthy foods for the community. Potential
 11 effects to FSC fish resources due to the proposed Project could be experienced by signatory First Nation
 12 members during fishing due to changes in noise, dust, visual landscapes, and air quality near the proposed
 13 Project Footprint along the Fraser River.

14 S'ólh Téméxw Stewardship Alliance signatory First Nations has reported that Stó:lō Peoples currently
 15 harvest plants in the Harvesting and Subsistence Activities LAA. While changes to the quality, quantity, and
 16 availability of harvested country foods (that is, plants and wildlife) are not anticipated outside of the
 17 proposed Project Footprint, STSA signatory First Nations identifies spatial boundaries that extend beyond
 18 the proposed Project Footprint for fish and aquatic species habitats.

19 For the reasons previously identified, this potential effect is carried forward by STSA signatory First
 20 Nations to the residual effects assessment.

21 FortisBC Perspective

22 Rationale for a negligible or no interaction between the proposed Project and quality, quantity, and
 23 availability of harvested country foods (fish, wildlife, and plants) were provided in the preceding sections
 24 and are summarized herein.

25 As previously stated, FortisBC predicts there would not be a measurable effect on the value (quality,
 26 quantity, or availability) of fish, plants, or wildlife due to the proposed Project. FortisBC does not anticipate
 27 any adverse effects to STSA signatory First Nations fish harvesting due to the lack of potential effects to
 28 fish habitat within the proposed Project Footprint or Harvesting and Subsistence Activities LAA. As
 29 previously stated, FortisBC predicts that there are no potential effects of the proposed Project on the
 30 quality of country foods due to contamination.

31 Community perceptions with respect to the quality of country foods have the potential to interact with
 32 S'ólh Téméxw Stewardship Alliance (STSA) signatory First Nations members' participating in harvesting
 33 and subsistence activities and cultural and spiritual practices even in the absence of identified adverse
 34 effects to the Land and Resource Use and Culture VCs (subsection 7.14). However, due to the lack of or
 35 negligible effect to the quality, quantity, and abundance of fish and wildlife for harvesting and subsistence
 36 purposes, the industrialized nature of the area, and likely existing perceived effects regarding the quality
 37 of country foods, FortisBC predicts a negligible interaction between the proposed Project and perceived
 38 effects on the quality of country foods from existing conditions.

39 Similarly, predicted residual effects to Vegetation due to the proposed Project are anticipated to be
 40 site-specific (proposed Project Footprint), negligible to low magnitude after the implementation of
 41 mitigation measures, and not anticipated to adversely affect harvesting of country foods by STSA
 42 signatory First Nations. S'ólh Téméxw Stewardship Alliance signatory First Nations have identified
 43 culturally significant vegetation within the Harvesting and Subsistence Activities LAA, at a historic and
 44 contemporary cranberry and wapato picking site. However, as described under the Effects on Quality,

1 Quantity, and Availability of Harvested Country Foods subsection, direct changes to vegetation sources will
2 be confined to the proposed Project Footprint to manage Noxious weeds (subsection 7.7). As a result of
3 concerns received during the development of the AIR, the proposed Project will no longer use any
4 waterborne delivery of modular components or bulk construction materials to the proposed Project Site
5 during construction. As a result, no MOF is required to be constructed, and avoidance of waterborne
6 deliveries are included in the assessment as an avoidance mitigation measure. The proposed Project
7 Footprint is not currently accessible for plant harvesting, (except for a portion of the shoreline potentially
8 accessible by boat, adjacent to the proposed Project Footprint) and will remain restricted for the life of the
9 proposed Project.

10 Opportunities to hunt or trap wildlife within the proposed Project Footprint and Harvesting and
11 Subsistence Activities LAA are extremely limited. S'ólh Téméxw Stewardship Alliance signatory First
12 Nations has not reported that they currently hunt for wildlife or waterfowl in the proposed Project
13 Footprint or Harvesting and Subsistence LAA due to existing industrial activity limiting the opportunities.
14 Based on firearm restrictions adjacent to the proposed Project on Tilbury Island, lack of access to private
15 industrial land on the proposed Project Footprint and the small spatial area over which residual effects to
16 wildlife are anticipated to be experienced, proposed Project activities adjacent to the proposed Project
17 Footprint are not anticipated to interact with STSA signatory First Nations hunting activities (B.C. EAO
18 2022a; DFO n.d.).

19 FortisBC completed an HHRA that examined the potential for the proposed Project to contaminate
20 country foods (such as berries, fish, and game) via potential changes in soil quality, air quality,
21 groundwater, and surface water (including sedimentation in the Fraser River). The HHRA concluded that
22 contamination of country foods, including berries, fish, and wildlife located off the proposed Project
23 Footprint, as a result of proposed Project activities is highly unlikely. No contamination to fish due to the
24 proposed Project is anticipated. A contaminated soil site (arsenic) on the proposed Project Footprint will
25 be excavated and disposed of at an appropriate facility prior to construction. No other contaminated sites
26 have been identified; therefore, any discharge of groundwater or dust from onsite is not anticipated to
27 affect offsite country foods. In addition, acid or nitrogen deposition from air emissions on country foods
28 was considered, and no effects are predicted in the receiving environments from predicted acid deposition
29 or nitrogen deposition from air emissions; therefore, adverse effects from acid deposition and nitrogen
30 deposition on country foods are unlikely. FortisBC anticipates that there are no potential effects of the
31 proposed Project on the quality of country foods due to contamination. For the reasons previously
32 described, this potential effect is not carried forward by FortisBC to the residual effects assessment.

33 *Effects on the Value and Perceived Quality of Country Foods*

34 **S'ólh Téméxw Stewardship Alliance Signatory First Nation Perspective**

35 S'ólh Téméxw Stewardship Alliance signatory First Nations have identified the potential effects on the
36 value and perceived quality of country foods as it relates to Indigenous health and well-being as having
37 potential negative interactions with proposed, transportation, construction, operation, and
38 decommissioning activities for the proposed Project.

39 Perceived effects on the quality of country foods, especially fish, may adversely affect S'ólh Téméxw
40 Stewardship Alliance (STSA) signatory First Nations members' participation in harvesting and subsistence
41 activities and cultural and spiritual practices, even in the absence of identified adverse effects to the Land
42 and Resource Use and Culture VCs (subsection 7.14). The real or perceived potential for the proposed
43 Project to adversely affect country foods may adversely affect the perceived value of these foods and
44 could lead to a decline in harvesting activities in the proposed Project Footprint or Human Health and
45 Well-Being LAA, resulting in potential indirect adverse effects on STSA signatory First Nations' way of life

1 and Indigenous health and well-being. As previously stated, potential effects relating to the traffic
2 entering and existing the proposed Project Footprint (such as trucking, and the potential for spills during
3 construction activities) have been identified as having minor interactions with the value and perceived
4 quality of country foods.

5 For the reasons previously identified, this potential effect is carried forward by STSA signatory
6 First Nations to the residual effects assessment.

7 FortisBC Perspective

8 As previously stated, FortisBC predicts there would not be a measurable effect on the value (quality,
9 quantity, or availability) of fish, plants, or wildlife due to the proposed Project outside of the proposed
10 Project Footprint. FortisBC does not anticipate any adverse effects to STSA signatory First Nations fish
11 harvesting due to the lack of effects to fish habitat within the proposed Project Footprint or Harvesting and
12 Subsistence Activities LAA. As previously stated, FortisBC predicts that there are no potential effects of the
13 proposed Project on the quality of country foods due to contamination.

14 Community perceptions with respect to the quality of country foods have the potential to interact with
15 S'ólh Téméxw Stewardship Alliance (STSA) signatory First Nations members' participation in harvesting
16 and subsistence activities and cultural and spiritual practices, even in the absence of identified adverse
17 effects to the Land and Resource Use and Culture VCs (subsection 7.14). However, due to the lack of or
18 negligible effect to the quantity, quality, and abundance of fish and wildlife for harvesting and subsistence
19 purposes, the industrialized nature of the area, and likely existing perceived effects regarding the quality
20 of country foods, FortisBC predicts a negligible interaction between the proposed Project and perceived
21 effects on the quality of country foods from existing conditions; therefore, this potential effect is not
22 carried forward by FortisBC to the residual effects assessment.

23 *Effects on Indigenous Health and Well-being Due to Changes to Air Quality, Noise, and Water Quality*

24 S'ólh Téméxw Stewardship Alliance Signatory First Nation Perspective

25 S'ólh Téméxw Stewardship Alliance signatory First Nations have identified the potential effects on air
26 quality, noise, and water quality as it relates to Indigenous health and well-being as having potential
27 negative interactions with transportation, construction, operation, and decommissioning activities for the
28 proposed Project.

29 Through co-drafting discussions, S'ólh Téméxw Stewardship Alliance (STSA) has identified the concerns of
30 STSA signatory First Nations with proposed Project changes to air quality and water quality, and potential
31 effects to Indigenous health. The potential for spills into waterways during construction activities, along
32 with the potential changes to air quality during both construction and operation activities due to increased
33 trucking, and other traffic entering and exiting the proposed Project Site have been identified as a
34 potential concern for their impacts to physical health for signatory First Nations members. The potential
35 for the proposed Project activities to affect signatory First Nations members perceived safety and health
36 when accessing the Fraser River for fishing is also a concern related to the potentially affected changes to
37 air, water quality, and increased noise levels during all proposed Project phases.

38 The potential for spills into waterways during construction activities, along with the potential changes to
39 air quality during both construction and operation activities due to increased trucking, and other traffic
40 entering and exiting the proposed Project Site have been identified as a potential concern for their
41 impacts to physical health for signatory First Nations members.

1 As identified previously, proposed Project activities associated with construction, operation, and
2 decommissioning have the potential for adverse direct effects to human health for all people living,
3 working, or conducting activities in the Human Health LAA (Figure 7.15-1). The presence of the proposed
4 Project itself may adversely affect the well-being and quality of life for STSA signatory First Nations
5 members who may have fears and anxiety about the perceived safety and health risks of the proposed
6 Project.

7 As previously noted, S'ólh Téméxw Stewardship Alliance (STSA) signatory First Nations may experience
8 increased noise levels that reduce the quality of their experience accessing the lower Fraser River to
9 engage with fish, fish habitats, and aquatic environments and during cultural activities in and along the
10 proposed Project Site, and indirectly affect their health and well-being. The potential for the proposed
11 Project activities to affect signatory First Nations members perceived safety and health when accessing the
12 Fraser River for fishing is also a concern related to the potentially affected changes to air, water quality,
13 and increased noise levels during all proposed Project phases. For the reasons previously identified, this
14 potential effect is carried forward to the residual effects assessment.

15 FortisBC Perspective

16 The following subsection provides rationale for a negligible interaction between proposed Project
17 activities and effects on air quality, noise, and water quality relating to Indigenous health.

18 Proposed Project activities have the potential to contribute COCs to air and water, and increased noise
19 levels in proximity to the facility property line. As previously stated, FortisBC does not anticipate that STSA
20 signatory community members will be affected by changes to water quality or increased noise levels
21 during all proposed Project phases. Surface and groundwater quality are not anticipated to be affected by
22 COCs from proposed Project activities. Noise levels are anticipated to increase due to proposed Project
23 activities during all Project phases. The potential increase in noise levels is anticipated to increase due to
24 proposed Project activities during all Project phases but increases in land-based noise are anticipated to
25 be similar to existing daytime and nighttime levels at R5 (informal pathway north of the proposed
26 Project), which are 56.5 dBA and 35 dBA respectively. These levels are not anticipated to be above noise
27 levels exceeding the %HA threshold or harmful to human health at noise receptors R1 to R4. Noise levels
28 at receptor R5 are predicted to be greater than 3 dB higher than the existing ambient conditions during
29 construction and operation. The CEMP will include mitigation and contingency measures to manage
30 acoustic disturbance at Receptor R5. After the implementation of the proposed mitigation measures
31 developed in the CEMP and EMS, the increase in noise during construction and operation is not anticipated
32 to be harmful to human health.

33 The HHRA conducted for the proposed Project considered pathways for exposure to air contaminants,
34 water contaminants, and noise due to the proposed Project and concluded that there is minimal risk of
35 exposure to COCs in the air or water beyond the proposed Project Site since COCs are not present onsite.

36 FortisBC does not anticipate the proposed Project will cause exceedances of CAC air quality standards
37 during construction or steady state operation. The incremental contribution of the proposed Project is
38 predicted to have a negligible (NO₂, PM_{2.5}, PM₁₀, VOCs) to low magnitude (SO₂) residual effect on air
39 quality compared to existing conditions. FortisBC anticipates a decrease in CAC levels, particularly ambient
40 NO₂ levels that already exceed both the 1-hour and annual CAAQS 2025, by the time the proposed
41 Project is operational. This decrease is due to government programs such as AirCare, CleanBC, and the
42 implementation of low-sulphur fuel requirements for marine transportation. Furthermore, FortisBC is
43 committed to installing air emissions control technologies (the specific technology will be determined
44 during detailed design following certification); as such, them modelled air quality effects presented in
45 Appendix B of the Application (Air Quality TDR) materially overstate the actual anticipated effects.

1 Detailed modelling will be conducted after approval for air permitting requirements and to inform final
2 proposed Project design when emission control mitigation options are selected. While NO₂ and PM_{2.5} are
3 non-threshold contaminants, residual effect to STSAs signatory First Nations members health are not
4 anticipated due to the short-term potential exposures adjacent to the proposed Project Footprint for
5 Indigenous use, including the historic village site.

6 FortisBC does not anticipate a change in health and well-being of S'ólh Téméxw Stewardship Alliance
7 (STSA) signatory First Nations members compared to existing conditions; therefore, this potential effect is
8 not carried forward by FortisBC to the residual effects assessment.

9 **Cultural Continuation**

10 The proposed Project has the potential to affect Cultural Continuation for S'ólh Téméxw Stewardship
11 Alliance (STSA) signatory First Nations. Potential effects on Cultural Continuation may include:

- 12 ▪ Effects on the experiences of being on the land (such as changes in air quality, noise exposure, effects
13 of vibrations from construction activities).
- 14 ▪ Disconnection from cultural heritage due to changes to sense of place and identity due to changes in
15 accessibility and real and perceived disturbance of the environment.
- 16 ▪ Disconnection from cultural heritage due to interruption of the use of travel ways, navigable
17 waterways, and water bodies.
- 18 ▪ Effects the ability to revitalize, develop, and participate in intergenerational cultural transmission due
19 to current and future availability and quality of country foods.

20 S'ólh Téméxw Stewardship Alliance signatory First Nations have also raised potential effects of the
21 proposed Project on navigation of the Fraser River and other travelways or waterways and signatory First
22 Nations' relationships with salmon and other aquatic relatives as concerns related to Cultural
23 Continuation. The potential effects on Cultural Continuation for STSA signatory First Nations are discussed
24 with reference to available information specific to STSA signatory First Nations and to effects on linked
25 Indigenous interests, including Harvesting and Subsistence Activities, Cultural Use Sites and Areas,
26 Indigenous Health and Well-being, and Social and Economic Conditions.

27 *Changes to the Experience of Being on the Land (Such as Changes in Air Quality, Noise Exposure, Effects of*
28 *Vibrations from Construction Activities)*

29 **S'ólh Téméxw Stewardship Alliance Signatory First Nation Perspective**

30 S'ólh Téméxw Stewardship Alliance signatory First Nations have identified the potential changes to the
31 ability to revitalize, develop, and participate in the experience of being on the land as having potential
32 negative interactions with the proposed transportation, construction, operation, and decommissioning
33 activities relating to the proposed Project. These potential negative interactions may result in indirect
34 adverse effects to STSA signatory First Nations members' experience of being on the land, due to
35 potential changes in air quality, noise exposure, changes in the visual landscape, and effects of vibrations
36 from construction activities.

37 S'ólh Téméxw Stewardship Alliance signatory First Nations members' ability to be on the land, participate
38 in cultural activities (such as country food harvesting), and share knowledge is connected to the
39 availability of resources, especially FSC species (such as salmon). S'ólh Téméxw Stewardship Alliance
40 signatory First Nations perspective on the potential effects to Harvesting and Subsistence Activities
41 relating to fishing, country food harvesting are detailed in Harvesting and Subsistence subsections.
42 As previously discussed, proposed Project construction activities have the potential to change fish and

1 plant habitats, which may in turn affect changes to those cultural values related to healthy subsistence
2 fishing (FSC), such as pride, rootedness, purpose, responsibility, rhythm of nature, self-determination,
3 reciprocity and sharing, self-reliance, and caring through potential effects to fish habitat, water quality,
4 water flows, and fish health during proposed Project activities.

5 As discussed previously for the potential effects to Cultural Use Sites and Areas and Indigenous Health and
6 Well-being interests, activities associated with revitalizing, developing, and participating in
7 intergenerational cultural transmission while being on the land are also connected to biophysical
8 conditions, such as air quality, noise, vibrations, and visual changes in the landscape. Potential effects of
9 the proposed Project activities on S'ólh Téméxw Stewardship Alliance signatory First Nations Harvesting
10 and Subsistence Activities due to changes in biophysical conditions are identified in *Changes to the*
11 *experience and preferences around the practice of harvesting rights and effects on the quality, quantity,*
12 *and availability of resources.* Proposed Project activities have the potential to change biophysical
13 conditions during construction, operation, and decommissioning through increased noise levels,
14 emissions, and alterations to the visual landscape and *sxexó:mes* (values rooting in continuous
15 development of self-knowledge and tradition), *snoweyelh shxweli* (values related to the relationship
16 between Stó:lō culture, the natural environment, and the deep relationship with the land) and *shxweli*
17 (life force or spirit connecting all things, including plants, air, earth, water, animals, and people within S'ólh
18 Téméxw) may be affected. A perceived decline in biophysical conditions may lead to avoidance of the
19 proposed Project Area and reduced interactions and associations with resources required for revitalizing,
20 developing, and participating in intergenerational cultural transmission.

21 From the perspective of S'ólh Téméxw Stewardship Alliance (STSA), the potential interactions between
22 proposed Project activities and perceived decline in biophysical conditions may lead to the avoidance of
23 the proposed Project Area for signatory First Nation members; therefore, this potential effect is carried
24 forward by STSA signatory First Nations to the residual effects assessment.

25 FortisBC Perspective

26 The following subsection provides rationale for a negligible interaction between proposed Project
27 activities and changes to the ability to revitalize, develop, and participate in the experience of being on the
28 land (such as changes in air quality, noise exposure, effects of vibrations from construction activities, and
29 other activities).

30 S'ólh Téméxw Stewardship Alliance signatory First Nations oral histories have been carefully passed on by
31 generations of Elders and clearly express laws that root the nation in their traditional lands. Coast Salish
32 culture is heavily influenced by the peoples' relationships with their ancestors, their kin, and their lands
33 (Morales 2014). Suttles (1992; referenced in Kennedy 2007) claimed that ideology linked people to place
34 while the social system permitted the movement of people, information, and goods across a vast
35 landscape.

36 S'ólh Téméxw Stewardship Alliance signatory First Nations ability to revitalize, develop, and participate in
37 intergenerational cultural transmission due to experiences of being on the land (such as changes in air
38 quality, noise exposure, effects of vibrations from construction activities) has the potential to be affected
39 by proposed Project activities relating to air quality changes, noise exposure, and vibration effects from
40 blasting and other activities. The signatory First Nation members' experience on the land, participation in
41 cultural activities (such as country food harvesting) and sharing of knowledge is connected to the
42 availability of resources, especially FSC species (such as salmon and medicinal plants).

43 Potential effects of the proposed Project on S'ólh Téméxw Stewardship Alliance (STSA) signatory
44 First Nations' harvesting, and subsistence activities are identified in the Effects on Aboriginal Rights of

1 S'ólh Téméxw Stewardship Alliance Signatory First Nations' Rights to Fish, Harvest, and Hunt for Food,
 2 Social, and Ceremonial Purposes subsection. The proposed Project is not anticipated to change the quality,
 3 quantity, or availability of harvested fish, plants, or wildlife in the Cultural Continuation LAA and is not
 4 predicted to affect STSA signatory First Nations' ability to engage in activities associated with revitalizing,
 5 developing, and participating in intergenerational cultural transmission while being on the land.

6 Similarly, changes in the experience of being on the land are not anticipated to affect S'ólh Téméxw
 7 Stewardship Alliance (STSA) signatory First Nations members' ability to engage in activities associated
 8 with revitalizing, developing, and participating in intergenerational cultural transmission while being on
 9 the land. As previously discussed for the potential effects to Cultural Use Sites and Areas and Indigenous
 10 Health and Well-being, activities associated with revitalizing, developing, and participating in
 11 intergenerational cultural transmission while being on the land are also connected to biophysical
 12 conditions, such as air quality, noise, vibrations, and visual changes in the landscape. Proposed Project
 13 activities are not anticipated to change biophysical conditions during construction, operation, and
 14 decommissioning through increased land-based noise levels, emissions, and alterations to the visual
 15 landscape that would result in a change in the experience by STSA signatory First Nations members or
 16 affect STSA signatory First Nations ability to engage in activities associated with revitalizing, developing,
 17 and participating in intergenerational cultural transmission while being on the land.

18 For the reasons previously described, this potential is not carried forward by FortisBC to the residual
 19 effects assessment.

20 *Disconnection from Cultural Heritage Due to Changes to Sense of Place and Identity Due to Changes in*
 21 *Accessibility and Real and Perceived Disturbance of the Environment*

22 S'ólh Téméxw Stewardship Alliance Signatory First Nation Perspective

23 S'ólh Téméxw Stewardship Alliance signatory First Nations have identified the potential disconnection
 24 from cultural identity due to real and perceived changes to environment as having potential negative
 25 interactions with the proposed transportation, construction, operation, and decommissioning activities
 26 relating to the proposed Project. These potential negative interactions may result in indirectly adverse
 27 effects to STSA signatory First Nations members tangible and intangible values and activities by affecting
 28 access to cultural sites, reducing time spent undertaking cultural and harvesting activities, and affecting
 29 resources that are required for traditional activities. S'ólh Téméxw Stewardship Alliance signatory
 30 First Nations have indicated that cultural and harvesting activities are important means of maintaining
 31 intangible values and activities, like language transmission; therefore, the proposed Project has the
 32 potential to indirectly affect language transmission and other intangible values, due to potential physical
 33 changes (real or perceived) of landscapes that have important cultural value.

34 S'ólh Téméxw Stewardship Alliance signatory First Nations' sense of place and identity may be directly
 35 affected by changes due to physical changes to or loss of access to cultural sites and areas due to
 36 disruptions to access or perceived and real changes to the landscape during proposed Project
 37 construction. Sense of place includes both tangible and intangible aspects of culture and reflects
 38 members' attachment and affinity to place, such as *snoweyelh shxwelí* values relating to *Shxwlistexw*
 39 *Téméxw* (to care for the land) and *Xaxastexw te mekw' stam* (respect for all things). As previously
 40 discussed, Stó:lō traditions, stories, and spiritual activities are tied to their ancestors, as well as physical
 41 landmarks and sacred places passed from one generation to another. As previously identified in Cultural
 42 Use Sites and Areas, an important Stó:lō cultural transformer site was identified in the Cultural Use Sites
 43 and Areas LAA, with proposed Project activities being identified as potentially limiting or reducing
 44 signatory First Nation member access or connection to sense of place through in-river activities and
 45 increased boat traffic.

1 Additionally, the proposed Project may indirectly affect S'ólh Téméxw Stewardship Alliance (STSA)
2 signatory First Nations members' sense of place and identity. Effects on fishing, ceremonies, gatherings,
3 and consumption of traditional foods may disconnect members from STSA culture and disrupt identities.
4 Increased psychological and emotional stress from uncertainty over proposed Project effects on access
5 restrictions and safety may discourage members from participating in fishing activities that provide a
6 sense of identity.

7 Changes to accessibility caused by the proposed Project also has the potential to directly and indirectly
8 affect the signatory First Nation members connection to cultural heritage, sense of place and identity and
9 language transmission due to proposed Project activities that may affect the physical landscape or access
10 to the land and important cultural sites.

11 For the reasons previously identified, this potential effect is carried forward by S'ólh Téméxw Stewardship
12 Alliance (STSA) signatory First Nations to the residual effects assessment.

13 FortisBC Perspective

14 The following subsection provides rationale for a negligible interaction between proposed Project
15 activities and disconnection from cultural heritage due to changes to sense of place and identity from
16 changes in accessibility and the real and perceived disturbance of the environment.

17 As previously discussed in relation to potential effects to Cultural Use Sites and Areas, proposed Project
18 activities are not anticipated to disrupt STSA signatory First Nations members' ability to access cultural use
19 sites and areas.

20 Similarly, as discussed in more detail in the Harvesting and Subsistence Activities and Cultural Use Sites
21 and Areas subsection, no change in the harvesting cultural use experience due to changes in sensory
22 conditions (that is noise, air quality, visual landscape) is anticipated. Considering this and the current
23 industrialized nature of the area, FortisBC does not anticipate that perceived disturbance of the
24 environment by S'ólh Téméxw Stewardship Alliance (STSA) signatory First Nations members would differ
25 substantively from such perception for existing conditions in the Cultural Continuation LAA. FortisBC also
26 does not anticipated a change in STSA signatory First Nations maintenance and strengthening of spiritual
27 relationships with any traditionally owned or otherwise used land, water, and resources and to uphold
28 obligations to future generations in this regard compared to existing conditions.

29 FortisBC does not anticipate effects to S'ólh Téméxw Stewardship Alliance (STSA) signatory First Nations
30 members' level of disconnection from cultural heritage; therefore, this potential effect is not carried
31 forward to the residual effects assessment by FortisBC.

32 *Disconnection from Cultural Heritage Due to Interruption of the Use of Travel Ways, Navigable Waterways,* 33 *and Waterbodies*

34 This potential effect is intended to combine the following Indigenous interests, two of which were
35 specifically identified by S'ólh Téméxw Stewardship Alliance (STSA) and one from the draft AIR:

- 36 ▪ Disconnection from cultural heritage due to interruption of the use of travel ways, navigable
37 waterways, and water bodies
- 38 ▪ Effects on navigation of the Fraser River
- 39 ▪ Effects on relationships with salmon and other aquatic relatives

S'ólh Téméxw Stewardship Alliance Signatory First Nation Perspective

S'ólh Téméxw Stewardship Alliance signatory First Nations have identified the potential disconnection from cultural identity due to use of navigable waterways, travel ways, and water bodies as having potential negative interactions with proposed transportation activities for the proposed Project. Effects on the navigation of the Fraser River have the potential for a negative interaction with proposed site preparation and transportation activities. Effects on relationships with salmon and other aquatic relatives have a potential negative interaction with transportation, construction, operation, and decommissioning activities of the proposed Project. These potential negative interactions may directly or indirectly result in adverse effects to STSA signatory First Nations members, such as reducing the ability for fishers to act as caretakers for salmon relatives or the Fraser River itself. Construction activities have the potential to increase erosion and change fish habitat, which not only affects the ability to fish but the ability of fish to spawn.

S'ólh Téméxw Stewardship Alliance has identified through co-drafting discussions that Stó:lō Peoples traditions, stories, and spiritual activities are tied to their ancestors and reciprocal relationships with aquatic species, as well as physical landmarks and sacred places that Stó:lō Peoples pass from one generation to another (Ts'elxwéyeqw Tribe Management Limited et al. 2013b). All spiritual activities carried out by Stó:lō Peoples rely in some way on access to specific places of special significance within S'ólh Téméxw, including the Fraser River, transformation sites, or places where Stó:lō Peoples can connect with the land. The LFFA, which represents all STSA signatory First Nations, has stated in its legal traditions (Volume 4) that the peoples of the Lower Fraser have a right to care for, share, and manage their territories, rooted in their ancient reciprocal relationships. Part of this is the ability to maintain and restore places of special significance within S'ólh Téméxw in order to sustain not only health lands and waters, but the socio-cultural well-being of Stó:lō Peoples through time (LFFA 2021).

Disconnection from cultural heritage due to fragmentation of traditional travelways, navigable waterways, and water bodies is also a potentially adverse proposed Project effect for S'ólh Téméxw Stewardship Alliance (STSA) signatory First Nation members. Fragmentation of local and regional landscapes by previous industrial developments, urbanization, agriculture, roads, railways, and other infrastructure have all had an adverse effect on the ability of STSA signatory First Nations members to use and pass on intergenerational knowledge about terrestrial travel corridors and vessel travel-ways. Cumulative effects related to the use of travelways, and navigable waterways are discussed further in subsection 11.8.5.6. There may be potential disconnection from cultural heritage due to fragmentation of traditional travel ways, due to impacts from Project activities on Stó:lō Peoples that could limit or alter migration for both fish and fishers.

For the reasons previously described, S'ólh Téméxw Stewardship Alliance (STSA) signatory First Nations carry this potential effect forward to residual effects.

FortisBC Perspective

The following subsection provides rationale for a no interaction between proposed Project activities and disconnection from cultural heritage due to interruptions of the use of travel ways, navigable waterways, and water bodies, as well as effects on the navigation of the Fraser River, and effects on relationships with salmon and other aquatic relatives.

The Fraser River has been identified as an important travel way by S'ólh Téméxw Stewardship Alliance (STSA) signatory First Nations to access cultural sites and harvesting and fishing sites, as well as the historic Indigenous village. S'ólh Téméxw Stewardship Alliance signatory First Nation members are intimately connected to the Fraser River and other travel corridors throughout the proposed Project Area.

1 As stated in subsection 11.8.1.1, because of concerns received during the Application Development phase
2 engagement activities that occurred after the development of the AIR, as an avoidance mitigation measure
3 the proposed Project will no longer use any waterborne delivery of modular components or bulk
4 construction materials to the proposed Project Site during construction. As a result, an MOF is not required
5 for the proposed Project to accommodate waterborne deliveries.

6 As previously discussed in relation to potential effects to Cultural Use Sites and Areas, proposed Project
7 activities are not anticipated to affect S'ólh Téméxw Stewardship Alliance (STSA) signatory First Nations
8 ability to physically access cultural use sites and areas. Navigation in the Fraser River itself and access to
9 cultural sites along the lower Fraser River are not anticipated to be affected by the proposed Project.

10 For the reasons previously identified, this potential effect is not carried forward by FortisBC to the residual
11 effects assessment.

12 *Changes to the Ability to Revitalize, Develop, and Participate in Intergenerational Cultural Transmission*
13 *Due to Current and Future Availability and Quality of Country Foods*

14 **S'ólh Téméxw Stewardship Alliance Signatory First Nation Perspective**

15 S'ólh Téméxw Stewardship Alliance signatory First Nations have identified the potential changes to the
16 ability to revitalize, develop, and participate in intergenerational culture transmission due to current and
17 future availability and quality of country foods as having potential negative interactions with proposed
18 transportation, construction, operation, and decommissioning activities for the proposed Project.

19 Through co-drafting conversations, S'ólh Téméxw Stewardship Alliance (STSA) has emphasized the
20 importance of being able to harvest food and medicine as the practice is associated with Stó:lō cultural
21 values of self-reliance, pride, tradition, purpose, connectedness, and cultural continuity. Stó:lō Peoples
22 have stated that being able to harvest enough food, medicine, or other materials to share and look after
23 others in their communities instills the values of cohesion and bonding, reciprocity, and caring (Stó:lō
24 Research and Resource Management Centre 2020). S'ólh Téméxw Stewardship Alliance identified that
25 resources and relationships with fish and other aquatic species within and adjacent to the Fraser River as a
26 cultural site are important for STSA signatory First Nations' ceremonies, community gatherings, norms,
27 principles, protocols, and values (S'ólh Téméxw Stewardship Alliance 2023).

28 S'ólh Téméxw Stewardship Alliance signatory First Nations could experience disconnection from cultural
29 heritage due to potential changes to or loss of access to cultural sites and areas. Potential effects on
30 cultural heritage are associated with proposed Project activities during construction, operation, and
31 decommissioning that may cause changes to the quality, quantity, and availability of traditional food
32 resources, as well as real and perceived effects on sensory conditions associated with changes to air
33 quality, ambient noise, and visual aesthetics. Potential effects may combine to adversely affect the ability
34 of STSA signatory First Nations members to share cultural knowledge, maintain cultural continuity, and
35 participate in cultural events due to changes or reduction in traditional food availability and the loss of
36 cultural knowledge that may accompany this restriction. S'ólh Téméxw Stewardship Alliance has identified
37 that potential real or perceived changes to access, viewsapes, and other sensory disturbances could
38 negatively affect the physical and spiritual experience of cultural sites for Stó:lō Peoples and their ability
39 to pass on intergenerational knowledge related to cultural heritage sites.

40 Cultural heritage includes FSC locales, as identified in previous Harvesting and Subsistence subsections.
41 The passing on of oral traditions related to these sites on land and water plan an important role in
42 maintaining a sense of cultural continuity between S'ólh Téméxw Stewardship Alliance (STSA) signatory
43 First Nation members, their ancestors, and their connection to their traditional territory. Changes to
44 viewsapes, and other sensory disturbances caused by the proposed Project, such as increased barging

1 traffic or limited waterway and land movement for signatory First Nations members could negatively
2 affect the physical and spiritual experience of cultural sites for STSA signatory First Nations and their
3 ability to pass on intergenerational knowledge related to cultural heritage sites.

4 S'ólh Téméxw Stewardship Alliance signatory First Nations are intimately connected to the Fraser River
5 and other travel corridors throughout the Cultural Continuation LAA. Through co-drafting, STSA described
6 that the network of travel corridors that formerly connected Stó:lō Peoples villages to inter-community
7 trading routes throughout the lower Fraser River represent a key component of the ability to transmit
8 knowledge and maintain cultural continuity.

9 Increased truck traffic and additional infrastructure required for the proposed Project may all negatively
10 affect Stó:lō People's right to cultural continuance as it relates to travel corridors and travelways within the
11 Cultural Continuation LAA. Stó:lō Peoples who are accessing cultural sites and using the Fraser River as a
12 travelway within view of the proposed Project may have a reduced quality of experience due to the local
13 change in viewsapes and sensory conditions due to the proposed Project (subsection 7.11.4). A reduced
14 quality of experience may lead to decreased participation in communal and cultural activities, as well as
15 disenfranchisement for STSA signatory First Nations' use of cultural sites.

16 Perceived changes may alter S'ólh Téméxw Stewardship Alliance (STSA) signatory First Nations' cultural
17 practices, such as avoidance or reduced use of the lower Fraser River for harvesting and subsistence
18 activities. Conditions and opportunities for future use of existing harvesting sites are central to cultural
19 continuation and, therefore, STSA signatory First Nations consider the potential for the proposed Project
20 effects to span across multiple generations over many decades, which is discussed further in the context of
21 cumulative effects (subsection 11.8.5.6).

22 For the reasons previously listed, this potential effect is carried forward by S'ólh Téméxw Stewardship
23 Alliance (STSA) signatory First Nations to the residual effects assessment.

24 FortisBC Perspective

25 The following subsection provides rationale for a negligible interaction between proposed Project
26 activities and changes to the ability to revitalize, develop, and participate in intergenerational cultural
27 transmission due to effects on current and future availability and quality of country foods (traditional
28 foods).

29 As previously discussed, potential direct adverse effects to Fish and Fish Habitat (subsection 7.9 Fish and
30 Fish Habitat) from proposed Project construction are avoided. Similarly, predicted residual effects to
31 Vegetation due to the proposed Project are anticipated to be site specific (proposed Project Footprint),
32 negligible to low magnitude, and not anticipated to interact with STSA signatory First Nations members'
33 Aboriginal Right to gather plants in the Harvesting and Subsistence Activities LAA. Existing vegetation on
34 the existing Tilbury site will be removed by the T1B project prior to proposed Project construction.
35 Opportunities to hunt or trap wildlife within the proposed Project Footprint and Harvesting and
36 Subsistence Activities LAA are extremely limited. S'ólh Téméxw Stewardship Alliance signatory First
37 Nations members have stated that members hunt for waterfowl at hunting sites on the Fraser River and
38 that the Aboriginal Right to hunt could be potentially affected by the proposed Project. However, based on
39 firearm restrictions adjacent to the proposed Project on Tilbury Island, lack of access to private industrial
40 land on the proposed Project Footprint and the small spatial area over which the effects to wildlife are
41 anticipated to be experienced, proposed Project activities adjacent to the proposed Project Footprint are
42 not anticipated to interact with STSA signatory First Nations members' hunting activities (DFO n.d.; B.C.
43 EAO 2022a).

1 The proposed Project is not predicted to reduce S'ólh Téméxw Stewardship Alliance (STSA) signatory
2 First Nations members' opportunities for engaging in activities associated with revitalizing, developing,
3 and participating in intergenerational cultural transmission due to the current and future availability and
4 quality of country foods; therefore, this potential effect is not carried forward to the residual effects
5 assessment by FortisBC.

6 ***Indigenous Governance Systems***

7 The proposed Project has the potential to affect Indigenous Governance Systems for S'ólh Téméxw
8 Stewardship Alliance (STSA) signatory First Nations. Potential effects on Indigenous Governance Systems
9 may include:

- 10 ▪ Effects on Indigenous governance (including cumulative effects) due to insufficient resources and
11 capacity for S'ólh Téméxw Stewardship Alliance signatory First Nations to assess the effects of major
12 projects.
- 13 ▪ Change to S'ólh Téméxw Stewardship Alliance signatory First Nations' cultural traditions, laws, and
14 governance systems that inform how they exercise their Aboriginal Rights.

15 *Effects on Indigenous Governance (Including Cumulative Effects) Due to Insufficient Resources and*
16 *Capacity for S'ólh Téméxw Stewardship Alliance Signatory First Nations to Assess the Effects of Major*
17 *Projects*

18 Shared S'ólh Téméxw Stewardship Alliance Signatory First Nation and FortisBC Perspective

19 The following subsection provides rationale for a negligible interaction between proposed Project
20 activities and effects on Indigenous governance due to insufficient resources and capacity for S'ólh
21 Téméxw Stewardship Alliance (STSA) signatory First Nations to assess the effects of major projects.
22 As previously stated, STSA signatory First Nations have identified potential effects on Indigenous
23 Governance Systems (including cumulative effects not assessed here but carried forward to the STSA
24 cumulative effects assessment) as a concern due to a resulting inability for STSA signatory First Nations to
25 assess effects of other major projects on their traditional territory if Stó:lō Peoples are engaged in the
26 assessment of the proposed Project.

27 The proposed Project Footprint is located on private property with restricted public access in an
28 industrialized area. These current conditions, along with other existing conditions (described in subject
29 11.1.13, Summary of Valued Components Linked to Indigenous Interests) account for existing restrictions
30 and barriers to S'ólh Téméxw Stewardship Alliance (STSA) signatory First Nations participation in decision
31 making and ability to implement laws, customs, and protocols within the proposed Project Footprint.
32 The proposed Project is not anticipated to change STSA signatory First Nations governance systems or
33 existing restrictions or barriers from existing conditions. However, FortisBC is willing to explore alternatives
34 to aid with STSA signatory First Nations capacity to participate in the effects assessment for the proposed
35 Project through a capacity funding agreement amendment that will reflect the concerns and needs
36 identified by STSA signatory First Nations.

37 Given this, this potential effect is not carried forward by FortisBC and STSA signatory First Nations for
38 further assessment.

39 *Change to S'ólh Téméxw Stewardship Alliance Signatory First Nations' Cultural Traditions, Laws, and*
40 *Governance Systems That Inform How They Exercise Their Aboriginal Rights*

1 S'ólh Téméxw Stewardship Alliance Signatory First Nation Perspective

2 S'ólh Téméxw Stewardship Alliance signatory First Nations have identified the potential changes to
3 cultural traditions, laws, and governance systems that inform how they exercise their Aboriginal Rights as
4 having potential negative interactions with proposed Project Site preparation, transportation, construction,
5 operation, and decommissioning activities for the proposed Project.

6 The proposed Project is anticipated to have potential interaction with STSA signatory First Nations'
7 cultural traditions, laws, and governance systems that inform how signatory First Nations members
8 exercise their Aboriginal Rights during all phases of the proposed Project– site preparation, transporting
9 equipment and materials during construction, construction activities, operation activities and
10 decommissioning activities (as stated in Table 11.8-13).

11 The Foundational Principles, Volume 1 of the Legal Traditions of the Peoples of the Lower Fraser provide a
12 framework for understanding the Indigenous Governance Systems of STSA signatory First Nations
13 (subsection 11.8.2.17) (refer to Figures 11.8-7 and 11.8-8). The underlying principle is that Indigenous
14 People of the lower Fraser, including STSA signatory First Nations, hold a profound relationship with the
15 lands and waters that connect them, based on countless generations of interactions, with a responsibility
16 to pass ancestors' traditions and sustainable territories to future generations (LFFA 2021).

17 As described previously, the S'ólh Téméxw Stewardship Alliance (STSA) signatory First Nations are Stó:lō
18 Peoples and have stated that governance associated with fishing and practising conservation is by
19 hereditary owners of fishing sites and the heads of households, who have jurisdiction and may exercise
20 authority for resourcing harvesting locations. Since the proposed Project has the potential to affect
21 Harvesting and Subsistence Activities, including potential changes to fish habitats, migration, and
22 spawning, as well as fishing site access for FSC purposes and intergenerational transmission of cultural
23 knowledge, it may also therefore have an effect on STSA signatory First Nations' governance systems in
24 relation to fishing and conservation practices, at a Stó:lō community and household level.

25 As outlined previously, the S'ólh Téméxw Use Plan Policy sets out an economic governance plan for STSA
26 signatory First Nations so that risk to significant cultural areas are minimized and development is
27 considered in terms of Stó:lō cultural heritage. Specifically, the Canyon Heritage Area requires that the
28 area identified (including the Fraser River) must allow for the maintenance of contemporary traditional
29 activities while limiting development, use, or visitation by outsiders. As the development of the proposed
30 Project would likely contradict the S'ólh Téméxw Use Plan Policy, this may result in a negative potential
31 effect to Indigenous Governance Systems for the STSA signatory First Nations, due to limiting and
32 reducing Indigenous governance authority and further reducing Stó:lō leadership, self-determination, and
33 responsibility.

34 For the reasons previously listed, this potential effect is carried forward by S'ólh Téméxw Stewardship
35 Alliance (STSA) to the residual effects assessment.

36 FortisBC Perspective

37 The following subsection provides rationale for a negligible interaction between proposed Project
38 activities and change to S'ólh Téméxw Stewardship Alliance (STSA) signatory First Nations cultural
39 traditions, laws, and governance systems that inform how they exercise their Aboriginal Rights.

40 As identified previously, the proposed Project Footprint is located on private property with restricted
41 public access in an industrialized area. These current conditions, along with other existing conditions
42 (described in subsect 11.1.13, Summary of Valued Components Linked to Indigenous Interests) account
43 for existing restrictions and barriers to S'ólh Téméxw Stewardship Alliance (STSA) signatory First Nations

1 participation in decision making and ability to implement laws, customs, and protocols within the
2 proposed Project Footprint.

3 The proposed Project is not anticipated to change S'ólh Téméxw Stewardship Alliance (STSA) signatory
4 First Nations cultural traditions, laws, or governance systems, or the existing restrictions or barriers from
5 existing conditions; therefore, this potential effect is not carried forward by FortisBC to the residual effects
6 assessment.

7 **11.8.5.4 Effects Management**

8 This subsection describes measures identified in an attempt to avoid, reduce, offset, or otherwise address
9 potential adverse effects as well as measures to enhance potential benefits of the proposed Project on the
10 interests of S'ólh Téméxw Stewardship Alliance (STSA) signatory First Nations, and describes how FortisBC
11 worked toward the goal of identifying mutually agreeable mitigation and effects management approaches
12 with the STSA, especially for those concerns raised relating to the exercise of Indigenous interests.

13 Specific mitigation or enhancement measures proposed by S'ólh Téméxw Stewardship Alliance (STSA) are
14 captured in Table 11.8-19. Proposed measures from linked VCs and the resulting potential residual effects
15 are listed in 11.8-21 and detailed in Appendix A. The characterization of residual effects (subsection
16 11.8.5.5) describes adverse effects anticipated to occur after the implementation of mitigation measures.

17 **S'ólh Téméxw Stewardship Alliance Signatory First Nations-specific Mitigation Measures**

18 S'ólh Téméxw Stewardship Alliance (STSA) signatory First Nations and FortisBC have worked toward the
19 goal of identifying mutually agreeable mitigation and effects management approaches, especially for
20 those concerns raised relating to the exercise of Indigenous interests. STSA signatory First Nations and
21 FortisBC will continue to work together on mitigation and effects management approaches throughout the
22 duration of the proposed Project.

23 Table 11.8-19 provides a list of mitigation measures proposed by the S'ólh Téméxw Stewardship Alliance
24 and FortisBC's response.

Table 11.8-19. Mitigation Proposed by S’ólh Téméxw Stewardship Alliance and FortisBC Response

First Nation Representative	Indigenous Interest	Potential Effect	Proposed Mitigation	FortisBC Response
Seabird Island Band	Harvesting and Subsistence Activities	Effects on the Fraser River Ecosystem and Water Quality	Increase frequency of water testing times	FortisBC will take Seabird Island Band’s suggestion to increase frequency of water testing times at the site into consideration as a potential mitigation measure to reduce potential effects on the Fraser River Ecosystem and Water Quality.
S’ólh Téméxw Stewardship Alliance	Harvesting and Subsistence Activities	Effects on the Fraser River Ecosystem and Water Quality	STSA would like to be involved with environmental monitoring and have bioswales implemented on the proposed Project Footprint. A 2023 study showed that bioretention cells (like bioswales) were effective at slowing and filtering runoff, and reduced 6PPD-q by 90% in stormwater (Rodgers et al. 2023).	FortisBC commits to exploring 6PPD-q research with scientific/academic partners, including pre- and post-rainfall sampling using dry street sweepers/cleaners. The study will involve FortisBC capturing stormwater from paved parking areas and measuring before being released into Delta storm sewers.

1 The following are additional recommendations from the STSA:

- 2 ▪ All-Nation workshops or sessions to have holistic discussions on mitigation strategies and plans.
- 3 ▪ Implementation of BMPs for the containment and treatment of tire toxins.

4 A 2022 report for the Washington State Department of Ecology report that green infrastructure and
5 stormwater source control methods are the BMPs for the treatment of tire contaminants. Examples of
6 structural BMPs for reducing 6PPD-q (and other runoff related contaminants) include bioretention cells,
7 infiltration ponds, silt fences, sedimentation basins, and straw wattles (Navickis-Brasch et al. 2022).

8 A 2023 study showed that bioretention cells (like bioswales) were effective at slowing and filtering runoff,
9 and reduced 6PPD-q by 90% in stormwater (Rodgers et al. 2023). According to this research, the
10 redirection of stormwater runoff into green infrastructure like bioretention cells or bioswales, is an
11 excellent way to reduce toxic 6PPD-q from entering receiving waters.

12 **Potential Effects, Mitigation Measures, and Residual Effects**

13 The potential effects related to proposed Project construction, operation, and decommissioning activities,
14 along with technically and economically feasible mitigation measures (measures identified in an attempt
15 to avoid, reduce, offset, or otherwise address potential adverse effects of the proposed Project), and
16 potential residual effects (those that are anticipated to remain once mitigation measures have been
17 implemented) are summarized in Table 11.8-19. Table 11.8-20 presents the potential residual effects
18 that are anticipated by both parties, separated by subheadings, and describe the quality of anticipated
19 potential residual effects by party as being negligible, positive, or adverse. The potential effects included in
20 Table 11.8-20 differ from the previously described potential effect pathways as they describe the quality
21 of the potential effect as either negligible, positive, or adverse.

Table 11.8-20. Indigenous Interests – Potential Effects, Mitigation Measures, and Potential Residual Effects

Indigenous Interest	Proposed Project Phase	Potential Effect	Spatial Boundary	Proposed Mitigation or Enhancement Measures to Reduce or Eliminate Potential Effects to Indigenous Interests (Refer to Appendix A for a Full List)	Mitigation Tier, Timeline, and Effectiveness	Potential Residual Effect
Harvesting and Subsistence Activities	All proposed Project phases	Effects on the Fraser River ecosystem and Water Quality	Harvesting and Subsistence Activities LAA	<p>Mitigation measures identified in subsections 7.2, Air Quality; 7.3, Acoustic; 7.4, Surface Water; 7.5, Groundwater; 7.6, Soil; 7.7, Vegetation; 7.8, Wildlife and Wildlife Habitat; 7.9, Fish and Fish Habitat; and 7.11, Land and Resource Use.</p> <p>Measures proposed by S’ólh Téméxw Stewardship Alliance signatory First Nations include the following:</p> <ul style="list-style-type: none"> ▪ COC: 6PPD-q research with scientific/academic partners, including pre- and post-rainfall sampling using dry street sweepers/street cleaners <p>Measures proposed by S’ólh Téméxw Stewardship Alliance signatory First Nations include the following:</p> <ul style="list-style-type: none"> ▪ S’ólh Téméxw Stewardship Alliance proposes Code of Conduct for cultural awareness for the proposed Project. 	Information on mitigation tier, timeline, and effectiveness available of mitigation measures identified in VCs linked to Indigenous interests are presented in Appendix A [Compiled list of all VC Mitigations].	<p>STSA:</p> <ul style="list-style-type: none"> ▪ Potential adverse residual effect on the Fraser River ecosystem and water quality <p>FortisBC:</p> <ul style="list-style-type: none"> ▪ No residual effect
		Effects on S’ólh Téméxw Stewardship Alliance Aboriginal Rights to fish, harvest, and hunt or trap for Food, Social and Ceremonial purposes		<p>Mitigation measures identified in subsections 7.2, Air Quality; 7.3, Acoustic; 7.4, Surface Water; 7.5, Groundwater; 7.6, Soil; 7.7, Vegetation; 7.8, Wildlife and Wildlife Habitat; 7.9, Fish and Fish Habitat; and 7.11, Land and Resource Use.</p> <p>Measures proposed by S’ólh Téméxw Stewardship Alliance signatory First Nations include the following:</p> <ul style="list-style-type: none"> ▪ Mitigate effects on experience of S’ólh Téméxw Stewardship Alliance signatory First Nations members. 		<p>STSA:</p> <ul style="list-style-type: none"> ▪ Potential adverse residual effect on Aboriginal Rights to fish, harvest, and hunt for FSC purposes <p>FortisBC:</p> <ul style="list-style-type: none"> ▪ No residual effect
		Changes to the experience and preferences around the practice of harvesting rights and effects on the quality, quantity, and availability of resources				<p>STSA:</p> <ul style="list-style-type: none"> ▪ Potential adverse residual effect to the experience and preferences around the practice of harvesting rights and effects on the quality, quantity, and availability of resources <p>FortisBC:</p> <ul style="list-style-type: none"> ▪ No residual effect
		Effects to the accessibility and availability of traditional lands and resources				<p>STSA:</p> <ul style="list-style-type: none"> ▪ Potential adverse residual on the accessibility and availability of traditional lands and resources <p>FortisBC:</p> <ul style="list-style-type: none"> ▪ No residual effect

Table 11.8-20. Indigenous Interests – Potential Effects, Mitigation Measures, and Potential Residual Effects

Indigenous Interest	Proposed Project Phase	Potential Effect	Spatial Boundary	Proposed Mitigation or Enhancement Measures to Reduce or Eliminate Potential Effects to Indigenous Interests (Refer to Appendix A for a Full List)	Mitigation Tier, Timeline, and Effectiveness	Potential Residual Effect
Cultural Use Sites and Areas	All proposed Project phases	Effects of the proposed Project on Cultural Heritage and structures, sites, or things of historical, archaeological, paleontological, or architectural significance	Cultural Use Sites and Areas LAA	Mitigation measures identified in subsections 7.11, Land and Resource Use; 7.12, Infrastructure and Services; 7.13, Archaeological and Heritage Resources; and 7.14, Culture. Measures co-developed by S’ólh Téméxw Stewardship Alliance signatory First Nations and FortisBC include the following: <ul style="list-style-type: none"> ▪ COC on Tilbury Slough: 6PPD-q research with scientific/academic partners, including pre- and postrainfall sampling using dry street sweepers/street cleaners 	Information on mitigation tier, timeline, and effectiveness available of mitigation measures identified in VCs linked to Indigenous interests are presented in Appendix A.	STSA: <ul style="list-style-type: none"> ▪ Potential adverse residual effect on Cultural Heritage and structures, sites, or things of historical, archaeological, paleontological, or architectural significance FortisBC: <ul style="list-style-type: none"> ▪ No residual effect
		Effects of various proposed Project activities on cultural values and spiritual activities, including effects caused by changes to or loss of access to cultural sites and areas, and effects on the Fraser River and sockeye salmon run		Mitigation measures identified in subsections 7.11, Land and Resource Use; 7.12, Infrastructure and Services; 7.13, Archaeological and Heritage Resources; and 7.14, Culture. No additional measures have been co-developed by S’ólh Téméxw Stewardship Alliance signatory First Nations and FortisBC.		STSA: <ul style="list-style-type: none"> ▪ Potential adverse residual effect on cultural values and spiritual activities FortisBC: <ul style="list-style-type: none"> ▪ No residual effect
		Effects of the proposed Project activities on the cultural and ceremonial use areas in and around the proposed Project Area, including loss of access to and disenfranchisement from cultural sites		Mitigation measures identified in subsections 7.11, Land and Resource Use; 7.12, Infrastructure and Services; 7.13, Archaeological and Heritage Resources; and 7.14, Culture. No additional measures have been co-developed by S’ólh Téméxw Stewardship Alliance signatory First Nations and FortisBC.		STSA: <ul style="list-style-type: none"> ▪ Potential adverse residual effect on cultural and ceremonial use areas in and around the proposed Project Area, including loss of access to and disenfranchisement from cultural sites FortisBC: <ul style="list-style-type: none"> ▪ No residual effect
Social and Economic Conditions	STSA: <ul style="list-style-type: none"> ▪ All proposed Project phases, with emphasis on the construction phase FortisBC: <ul style="list-style-type: none"> ▪ Construction and operation 	Changes to employment opportunities, Indigenous businesses, procurement opportunities, and government revenue	Social and Economic Conditions LAA	Mitigation measures identified in subsections 7.10, Employment and Economy; 7.11, Land and Resource Use; 7.12, Infrastructure and Services; and 7.14, Culture. No additional measures have been co-developed by S’ólh Téméxw Stewardship Alliance signatory First Nations and FortisBC.	Information on tier, timeline, and effectiveness available of enhancement measures identified in VCs linked to Indigenous interests are presented in Appendix A.	STSA: <ul style="list-style-type: none"> ▪ Positive effect – increased employment and economic opportunity ▪ Potential adverse residual effect on harvesting and fishing for economic livelihoods and Indigenous businesses FortisBC: <ul style="list-style-type: none"> ▪ Positive Residual Effect - Increased employment and economic opportunity
		Effects on S’ólh Téméxw Stewardship Alliance signatory First Nations ability to improve social and economic conditions		Mitigation measures identified in subsections 7.10, Employment and Economy; 7.11, Land and Resource Use; 7.12, Infrastructure and Services; and 7.14, Culture. No additional measures have been co-developed by S’ólh Téméxw Stewardship Alliance signatory First Nations and FortisBC.		Shared perspective: <ul style="list-style-type: none"> ▪ Positive residual effect – increased employment and economic opportunity

Table 11.8-20. Indigenous Interests – Potential Effects, Mitigation Measures, and Potential Residual Effects

Indigenous Interest	Proposed Project Phase	Potential Effect	Spatial Boundary	Proposed Mitigation or Enhancement Measures to Reduce or Eliminate Potential Effects to Indigenous Interests (Refer to Appendix A for a Full List)	Mitigation Tier, Timeline, and Effectiveness	Potential Residual Effect
Social and Economic Conditions (continued)	Refer to previous page	Effects on S'ólh Téméxw Stewardship Alliance signatory First Nations' commercial and non-commercial fishing, hunting, trapping, and gathering and cultural or ceremonial activities and practices	Refer to previous page	Mitigation measures identified in subsections 7.10, Employment and Economy; 7.11, Land and Resource Use; 7.12, Infrastructure and Services; and 7.14, Culture. Measures co-developed by S'ólh Téméxw Stewardship Alliance signatory First Nations and FortisBC include the following: <ul style="list-style-type: none"> ▪ COC for maintaining populations for food, social and ceremonial fish: 6PPD-q research with scientific/academic partners, including pre- and post-rainfall sampling using dry street sweepers/street cleaners 	Information on mitigation tier, timeline, and effectiveness available of mitigation measures identified in VCs linked to Indigenous interests are presented in appendix A.	STSA: <ul style="list-style-type: none"> ▪ Potential adverse residual effect on commercial and non-commercial fishing, hunting, trapping, and gathering and cultural or ceremonial activities and practices FortisBC: <ul style="list-style-type: none"> ▪ No residual effect
		Effects on S'ólh Téméxw Stewardship Alliance signatory First Nations' future aspirations for sites or areas surrounding the proposed Project				STSA: <ul style="list-style-type: none"> ▪ Potential adverse residual effect on future aspirations for sites or areas surrounding the proposed Project FortisBC: <ul style="list-style-type: none"> ▪ No residual effect
Indigenous Health and Well-being	All proposed Project phases	Changes to the experience when exercising an Indigenous interest, including presence of visual disturbances, changes in air quality, effects of vibrations from construction activities, and acoustic disruption	Indigenous Health and Well-being LAA	Mitigation measures identified in subsections 7.2, Air Quality; 7.3, Acoustic; 7.4, Surface Water; and 7.5, Groundwater. Measures proposed by S'ólh Téméxw Stewardship Alliance signatory First Nations include the following: <ul style="list-style-type: none"> ▪ FortisBC's diligent care, and attention to commitments identified are needed to ensure mitigation measures result in no adverse effects. 	Information on mitigation tier, timeline, and effectiveness available of mitigation measures identified in VCs linked to Indigenous interests are presented in Appendix A.	STSA: <ul style="list-style-type: none"> ▪ Potential adverse residual effect to the experience when exercising an Indigenous interest, including presence of visual disturbances, changes in air quality, effects of vibrations from construction activities, and acoustic disruption FortisBC: <ul style="list-style-type: none"> ▪ No residual effect
		Effects on Indigenous health		Mitigation measures identified in subsections 7.2, Air Quality; 7.3, Acoustic; 7.4, Surface Water; 7.5, Groundwater; 7.6, Soil; 7.7, Vegetation; 7.8, Wildlife and Wildlife Habitat; 7.9, Fish and Fish Habitat; 7.11, Land and Resource Use; 7.13, Archaeological and Heritage Resources; 7.14, Culture; and 7.15, Human Health. No additional measures have been co-developed by S'ólh Téméxw Stewardship Alliance signatory First Nations and FortisBC.		STSA: <ul style="list-style-type: none"> ▪ Potential adverse residual effect on Indigenous health FortisBC: <ul style="list-style-type: none"> ▪ No residual effect
		Reduced quality, quantity, and availability of harvested country foods. Reduced value and perceived quality of country foods		Mitigation measures identified in subsections 7.7, Vegetation; 7.8, Wildlife and Wildlife Habitat; 7.9, Fish and Fish Habitat; 7.11, Land and Resource Use; and 7.15, Human Health. No additional measures have been co-developed by S'ólh Téméxw Stewardship Alliance signatory First Nations and FortisBC.		STSA: <ul style="list-style-type: none"> ▪ Potential adverse residual effects on value and perceived quality of country foods FortisBC: <ul style="list-style-type: none"> ▪ No residual effect

Table 11.8-20. Indigenous Interests – Potential Effects, Mitigation Measures, and Potential Residual Effects

Indigenous Interest	Proposed Project Phase	Potential Effect	Spatial Boundary	Proposed Mitigation or Enhancement Measures to Reduce or Eliminate Potential Effects to Indigenous Interests (Refer to Appendix A for a Full List)	Mitigation Tier, Timeline, and Effectiveness	Potential Residual Effect
Cultural Continuation	All proposed Project phases	Potential adverse effect on the ability to revitalize, develop, and participate in intergenerational cultural transmission due to experiences of being on the land (such as, changes in air quality, noise exposure, effects of vibrations from construction activities)	Cultural Continuation LAA	Mitigation measures identified in subsections 7.2, Air Quality; 7.3, Acoustic; 7.4, Surface Water; and 7.5, Groundwater. No additional measures have been co-developed by S'ólh Téméxw Stewardship Alliance signatory First Nations and FortisBC.	Information on mitigation tier, timeline, and effectiveness available of mitigation measures identified in VCs linked to Indigenous interests are presented in Appendix A.	STSA: <ul style="list-style-type: none"> ▪ Potential adverse residual effect on the ability for S'ólh Téméxw Stewardship Alliance signatory First Nations to revitalize, develop, and participate in intergenerational cultural transmission due to experiences of being on the land. FortisBC: <ul style="list-style-type: none"> ▪ No residual effect
		Disconnection from cultural heritage due to changes to sense of place and identity due to changes in accessibility and real and perceived disturbance of the environment		Mitigation measures identified in subsections 7.11, Land and Resource Use; 7.13, Archaeological and Heritage Resources; 7.14, Culture; and 7.15, Human Health.	Information on mitigation tier, timeline, and effectiveness available of mitigation measures identified VCs linked to Indigenous interests are presented in Appendix A.	STSA: <ul style="list-style-type: none"> ▪ Potential adverse residual effect on S'ólh Téméxw Stewardship Alliance signatory First Nations connection to cultural heritage due to changes to sense of place and identity associated with changes in accessibility and real and perceived disturbance of the environment FortisBC: <ul style="list-style-type: none"> ▪ No residual effect
		Disconnection from cultural heritage due to interruption of the use of travel ways, navigable waterways, and water bodies		Mitigation measures identified in subsections 7.11, Land and Resource Use; and 7.14, Culture.	Information on mitigation tier, timeline, and effectiveness available of mitigation measures identified VCs linked to Indigenous interests are presented in Appendix A.	Shared Perspective: <ul style="list-style-type: none"> ▪ No residual effect
		Effect on the ability to revitalize, develop, and participate in intergenerational cultural transmission due to current and future availability and quality of country foods (traditional foods)		Mitigation measures identified in subsections 7.7, Vegetation; 7.8, Wildlife and Wildlife Habitat; 7.9, Fish and Fish Habitat; 7.11, Land and Resource Use; 7.14, Culture; and 7.15, Human Health.	Information on mitigation tier, timeline, and effectiveness available of mitigation measures identified in VCs linked to Indigenous interests are presented in Appendix A.	STSA: <ul style="list-style-type: none"> ▪ Potential adverse residual effect on the ability of S'ólh Téméxw Stewardship Alliance signatory First Nations to revitalize, develop, and participate in intergenerational cultural transmission due to current and future availability and quality of country foods FortisBC: <ul style="list-style-type: none"> ▪ No residual effect

Table 11.8-20. Indigenous Interests – Potential Effects, Mitigation Measures, and Potential Residual Effects

Indigenous Interest	Proposed Project Phase	Potential Effect	Spatial Boundary	Proposed Mitigation or Enhancement Measures to Reduce or Eliminate Potential Effects to Indigenous Interests (Refer to Appendix A for a Full List)	Mitigation Tier, Timeline, and Effectiveness	Potential Residual Effect
Indigenous Governance Systems	All proposed Project phases	Effects on Indigenous governance (including cumulative effects) due to insufficient resources and capacity for S'ólh Téméxw Stewardship Alliance signatory First Nations to assess the effects of major projects	Refer to previous page	Mitigation measures identified in subsections 7.2, Air Quality; 7.3, Acoustic; 7.4, Surface Water; 7.5, Groundwater; 7.6, Soil; 7.7, Vegetation; 7.8, Wildlife and Wildlife Habitat; 7.9, Fish and Fish Habitat; 7.11, Land and Resource Use; 7.14, Culture; and 7.15, Human Health.	Information on mitigation tier, timeline, and effectiveness available of mitigation measures identified in VCs linked to Indigenous interests are presented in Appendix A.	Shared perspective: <ul style="list-style-type: none"> ▪ No residual effect
		Change to S'ólh Téméxw Stewardship Alliance signatory First Nations' cultural traditions, laws, and governance systems that inform how they exercise their Aboriginal Rights				STSA: <ul style="list-style-type: none"> ▪ Potential adverse residual effect to S'ólh Téméxw Stewardship Alliance signatory First Nations' cultural traditions, laws, and governance systems that inform the ability to exercise Aboriginal Rights FortisBC: <ul style="list-style-type: none"> ▪ No residual effect

1 **Monitoring Proposed Project Residual Effects on Indigenous Interests**

2 FortisBC will provide opportunities for S'ólh Téméxw Stewardship Alliance (STSA) signatory First Nations
3 to provide feedback on monitoring positive effects predicted by STSA and FortisBC throughout all phases
4 of the proposed Project.

5 S'ólh Téméxw Stewardship Alliance signatory First Nations will be provided the opportunity to review and
6 provide input into the CEMP and EMS, which provide measures to be implemented to avoid, manage, or
7 mitigate potential environmental and social effects associated with the proposed Project construction and
8 operation activities, respectively, including any associated monitoring requirements. The key initiative
9 related to monitoring effects on Indigenous interests during proposed Project activities included in the
10 CEMP is the Indigenous Monitoring Plan, which will enable opportunities for Indigenous Groups to
11 participate in monitoring programs.

12 If a mitigation measure is found to be ineffective at reducing potential residual effects, corrective
13 measures will be taken through adaptive management, as specified in management plans, as applicable,
14 through engagement with applicable regulators and S'ólh Téméxw Stewardship Alliance (STSA) signatory
15 First Nations.

16 **11.8.5.5 Characterization of Residual Effects**

17 Residual effects are effects which remain following implementation of technically and economically
18 feasible mitigation measures. This subsection characterizes residual effects of the proposed Project on
19 S'ólh Téméxw Stewardship Alliance (STSA) signatory First Nations' Indigenous interests.

20 **FortisBC Perspective**

21 FortisBC's predicted negligible residual effects uses methods and criteria described in subsection 11.1 and
22 are based on B.C. EAO and IAAC legislation, guidelines, and policy. Residual effects are defined in these
23 policies as the incremental contribution of the proposed Project to existing conditions and the difference
24 between existing conditions and the proposed Project is characterized.

25 Potential residual effects predicted by STSA on S'ólh Téméxw Stewardship Alliance (STSA) signatory
26 First Nations' Indigenous interests are characterized using the criteria in subsection 11.1 with
27 modifications as described in subsection 11.8.1.2 and herein. STSA signatory First Nations'
28 characterization of residual effects is informed by Stó:lō cultural principles and elements and focuses on
29 magnitude, the nature of the effect, duration, and geographic scope.

30 **S'ólh Téméxw Stewardship Alliance signatory First Nation Perspective**

31 From S'ólh Téméxw Stewardship Alliance (STSA)s perspective, Stó:lō cultural components are already
32 under direct and indirect stressors under existing conditions due to past and ongoing industrial,
33 agricultural, and residential activities across S'ólh Téméxw. Residual effect rating criteria reflect these
34 baseline stressors (that is effects to existing conditions + the proposed Project) and align with Stó:lō
35 perspectives to focus on the magnitude, duration, impact on societal health, and likelihood of potential
36 effects (subsection 11.8.1.2). The potential residual effects identified by STSA are informed by the
37 predicted residual effects on linked VCs; however, STSA's perspective on residual effects to linked VCs may
38 differ from that of FortisBC. For example, S'ólh Téméxw Stewardship Alliance (STSA) signatory First Nation
39 members may perceive and experience disproportionate effects associated with changes to environmental
40 conditions. In addition, although identified adverse residual effects are described discretely, interrelated
41 values that are reflected across Stó:lō activities and impacts to any one activity may be related to other

1 multi-faceted and interconnected cultural principles. Negligible interactions between the proposed
2 Project and Indigenous interests (those effects determined to be effectively managed with the
3 implementation of proposed mitigation measures for linked VCs), including potential positive residual
4 effects, are not carried forward for further assessment.

5 **Positive Effects**

6 ***Shared S'ólh Téméxw Stewardship Alliance Signatory First Nation and FortisBC Perspective***

7 The following potential positive effect of the proposed Project is expected by both STSA and FortisBC:

- 8 ▪ Social and Economic Conditions – Increased employment and economic opportunity and
9 improvement of social conditions.

10 Positive residual effects are predicted for S'ólh Téméxw Stewardship Alliance (STSA) signatory
11 First Nations through increased employment, enhanced opportunities, and a potential improvement of
12 social conditions. Income, employment, education, and skills for Indigenous Peoples; access to economic
13 opportunities and equity; tax revenues; GDP contributions; business revenue; and cost of living are
14 anticipated as positive effects by FortisBC (subsection 7.10, Employment and Economy), because of
15 proposed enhancement measures outlined in Appendix A including:

- 16 ▪ Hiring policies that aim to promote diversity in hiring consistent with FortisBC's Statement of
17 Indigenous Principles
- 18 ▪ Engage with potentially affected Indigenous nations for the purpose of outlining work packages that
19 are available for Indigenous-affiliated companies to undertake
- 20 ▪ Implement cultural awareness programs
- 21 ▪ Implement FortisBC's Human Resource Policy to recruit workers for the proposed Project, targeting
22 groups that are traditionally underrepresented in the construction labour force
- 23 ▪ Encourage the use of local and regional human resources in design, planning, construction,
24 restoration, and operation
- 25 ▪ Promote awareness of local and regional business opportunities
- 26 ▪ Support local training initiatives and opportunities

27 **Predicted Adverse Residual Effects**

28 As no negative interactions were identified by FortisBC between the proposed Project and S'ólh Téméxw
29 Stewardship Alliance (STSA) signatory First Nations Indigenous interests compared to existing conditions,
30 a residual effects assessment was not conducted by FortisBC. The remainder of this section is from STSA's
31 perspective.

32 No adverse residual effects are anticipated by S'ólh Téméxw Stewardship Alliance (STSA) for:

- 33 ▪ Cultural Continuation – Disconnection from cultural heritage due to interruption of the use of travel
34 ways, navigable waterways, and water bodies
- 35 ▪ Social and Economic Conditions – Effects on infrastructure and services

36 ***S'ólh Téméxw Stewardship Alliance signatory First Nation Perspective***

37 This subsection describes the predicted adverse residual effects of the proposed Project on S'ólh Téméxw
38 Stewardship Alliance (STSA) signatory First Nations Indigenous interests, as assessed by STSA.

1 The proposed Project effects are discussed through the application of Stó:lō concepts and world views to
2 the Indigenous Interests effects assessment. Understanding the relationships that exist among Stó:lō
3 cultural concepts, values, and activities is necessary to adequately assess the potential effects of the
4 proposed Project on the Indigenous interests of the STSA.

5 Stó:lō identity is not limited to tangible heritage or a geographically grounded place, but is based in
6 enduring activities, such as fishing, language (Halq'eméylem), stories, songs, and storytelling, protection of
7 cultural practices, and the protection from 'others' (that is, non-Stó:lō). Many aspects of Stó:lō intangible
8 heritage and traditional cultural expressions, including transformer narratives, songs, spiritual and cultural
9 principles and practices, are shared among individuals and families of Stó:lō living throughout S'ólh
10 Téméxw. This has created a collective identity that has both spatial and non-spatial linkages and
11 connections. As a result, impacts to Stó:lō Peoples and culture cannot be assessed or understood simply as
12 a factor of 'spatial proximity' and direct spatial relations between the location of a resource or place of
13 practice (that is, site), an area of impact, or a particular community (that is, reserve or Band) (S'ólh Téméxw
14 Stewardship Alliance 2022).

15 The potential predicted adverse residual effects from the proposed Project cannot be completely avoided
16 or mitigated; therefore, adverse residual effects to S'ólh Téméxw Stewardship Alliance (STSA) signatory
17 First Nations are expected to remain as a result of the proposed Project.

18 STSA predicts adverse residual effects on Indigenous Interests for all subcomponents:

- 19 ▪ Harvesting and Subsistence Activities
- 20 ▪ Cultural Use Sites and Areas
- 21 ▪ Social and Economic Conditions
- 22 ▪ Indigenous Health and Well-being
- 23 ▪ Cultural Continuation
- 24 ▪ Indigenous Governance Systems

25 *FortisBC Perspective*

26 Given the results of the VC assessments as summarized in the previous subsections, FortisBC's perspective
27 is that proposed Project activities are expected to result in no potential adverse residual effects on
28 S'ólh Téméxw Stewardship Alliance (STSA) signatory First Nations Indigenous interests.

29 *Potential Residual Effects to Harvesting and Subsistence Activities*

30 S'ólh Téméxw Stewardship Alliance (STSA) signatory First Nations predict adverse residual effects to
31 harvesting and subsistence activities, including:

- 32 ▪ Potential adverse residual effect on the Fraser River ecosystem and water quality
- 33 ▪ Potential adverse residual effect on Aboriginal Rights to fish, harvest, and hunt for FSC purposes
- 34 ▪ Potential adverse residual effect to the experience and preferences around the practice of harvesting
35 rights and effects on the quality, quantity, and availability of resources
- 36 ▪ Potential adverse residual on the accessibility and availability of traditional lands and resources

37 S'ólh Téméxw Stewardship Alliance (STSA) signatory First Nations members may experience adverse
38 residual effects to harvesting and subsistence activities associated with proposed Project transport
39 activities. Potential adverse residual effects are considered together in this assessment as contributing to
40 the overall adverse effect on harvesting and subsistence activities for STSA signatory First Nations.

1 Approximately 52,792 truck transits will be required to transport equipment and materials to the
2 proposed Project Footprint over the construction phase. Mitigation measures included in the CEMP and
3 the EMS's for the proposed Project are expected to reduce air emissions, dust and noise during
4 construction and operation (Appendix A). Following the implementation of mitigation measures, residual
5 effects to Air Quality (subsection 7.2) and Acoustic (subsection 7.3) were predicted by FortisBC to be
6 negligible to low in magnitude. However, transport activities will generate air emissions, noise and
7 vibration and create dust along transport routes during construction, which could be detectable by STSA
8 signatory First Nation members who may be present exercising Aboriginal Rights on the Fraser River or in
9 adjacent areas (refer to Figures 11.8-10 and 11.8-11). S'ólh Téméxw Stewardship Alliance (STSA)
10 signatory First Nations may potentially avoid previously used areas for harvesting and subsistence
11 activities, due to perceived changes in air quality including dust, or odour, or to increased construction
12 noise and vibration. Changes to environmental conditions attributable to the proposed Project, following
13 implementation of mitigation measures, may therefore adversely affect the experience and preferences
14 around the practice of harvesting rights and effects in the quality, quantity and availability of culturally
15 important resources.

16 Additionally, S'ólh Téméxw Stewardship Alliance (STSA) is concerned about the tire toxin 6PPD-q
17 contaminating runoff from construction traffic both inside and outside the proposed Project Footprint.
18 Stormwater runoff containing tire toxins could enter watercourses such as Tilbury Slough and the Fraser
19 River, affecting culturally important fish and aquatic resources. This effect is expected to increase with
20 climate change effects causing more frequent heavy precipitation events. After implementation of the
21 mitigation measures (Appendix A), FortisBC predicted no residual effects to the Surface Water (subsection
22 7.4), Groundwater (subsection 7.5), or Soils (subsection 7.6) VCs. In addition, FortisBC predicted no
23 residual effects for Fish and Fish Habitat (subsection 7.9) due to there being no waterborne activities
24 required for the proposed Project (subsection 11.8.1.1). Additional mitigation measures proposed for tire
25 toxin run-off concerns include:

- 26 ■ Capture of stormwater in the proposed Project Footprint before release into onsite ditches that flow
27 into Delta storm sewers, and exploring 6PPD-q research with academic partners, including pre- and
28 post-rainfall sampling using dry street sweepers/cleaners
- 29 ■ Capture stormwater from paved parking areas and measure before being released into Delta storm
30 sewers (Tables 11.8-19 and 11.8-20)

31 S'ólh Téméxw Stewardship Alliance (STSA) signatory First Nations identified that, following proposed
32 mitigation measures fish resources are likely to be adversely affected by increased tire toxin runoff
33 associated with construction traffic on transport routes in the Harvesting and Subsistence Activities LAA,
34 and the concern over increased 6PPD-q due to construction traffic remains.

35 As the proposed Project will not require in-water activities, no direct effects to accessibility and availability
36 of fish and marine resources for S'ólh Téméxw Stewardship Alliance (STSA) signatory First Nations is
37 predicted by FortisBC. In their notice to engage as a participating Indigenous Nation, STSA signatory First
38 Nations identified that Stó:lō Peoples have a constitutionally recognized right to fish salmon in the Fraser
39 River. During co-drafting conversations, STSA identified that up- and down-stream fishing sites may be
40 potentially and holistically affected by the proposed Project Footprint due to increased truck
41 transportation and the potential effects to waterway quality from 6PPD-q contamination during proposed
42 Project construction activities.

43 All harvesting and subsistence activities are important to S'ólh Téméxw Stewardship Alliance (STSA)
44 signatory First Nations, though opportunities to hunt or trap wildlife, gather and harvest plants within the
45 proposed Project Footprint and Harvesting and Subsistence LAA are extremely limited. The current land
46 uses have reduced the presence of traditionally used plants and habitat for culturally significant species of

1 plants and animals. The lack of these opportunities today does not indicate that these activities are not
2 culturally important. Rather, STSA has stated that this illustrates how past, ongoing and existing industrial
3 and urban development continues to affect STSA signatory First Nation members. Although FortisBC
4 predicts no residual effects to Fish and Fish Habitat (subsection 7.9) and negligible or low magnitude
5 residual effects for Vegetation (subsection 7.7) and Wildlife and Wildlife Habitat (subsection 7.8), STSA
6 signatory First Nations may experience disproportionate effects associated with changes in quality,
7 quantity and availability of traditional lands and resources in the context of current severely reduced land
8 uses. In addition, the Land and Resource Use VC assessment (subsection 7.11) identified a low magnitude
9 adverse residual effect associated with changes to the visual landscape. STSA signatory First Nations
10 members may experience a change to the quality of experience when present near the proposed Project
11 Footprint.

12 The adverse residual effect to S'ólh Téméxw Stewardship Alliance (STSA) signatory First Nations'
13 harvesting and subsistence activities is expected to be of medium magnitude, resulting in a demonstrable
14 change that would noticeably affect the ability to engage in harvesting and subsistence activities when
15 compared to existing conditions. Stó:lō cultural context emphasizes a holistic perspective, so that the
16 interrelated topics and concerns included in Table 11.8-10 as considerations for harvesting and
17 subsistence activities are included in the assessment of an overall residual effect. The cultural elements
18 described in subsection 11.8.1.2 emphasize how the interconnectedness of Stó:lō culture amounts to a
19 cultural system that is 'finely balanced.' Because of its interconnectedness, the world of the Stó:lō is
20 susceptible to being affected at many points along this system of inter-relations resulting in 'imbalance'.
21 The cultural principle of 'Mekw stám ilileq'tol' (everything is connected), describes how plants, animals,
22 rocks, trees, fish, air, water, and other elements are perceived as part of the extended Stó:lō family. The
23 Stó:lō share common descent from 'immortal ancestors' that include plants and animals (Table 11.8-2).

24 S'ólh Téméxw Stewardship Alliance (STSA) signatory First Nations have indicated that locations used for
25 harvesting and subsistence activities are historically and currently located in many areas of the LAA
26 including present-day Lulu Island, in Delta, B.C., near Tilbury Island and in the Fraser River
27 (Figures 11.8-10 and 11.8-11). The network of travel corridors that connected winter villages to seasonal
28 harvesting camps and trade routes throughout S'ólh Téméxw are a key element in the Stó:lō seasonal
29 round of activities. The Fraser River is arguably the most significant travel corridor for the Stó:lō, and it
30 continues to be used today for fishing, canoe journeys, and other cultural activities (S'ólh Téméxw
31 Stewardship Alliance 2022). The extent of the adverse residual effect to STSA signatory First Nations'
32 harvesting and subsistence activities is predicted to apply to members present in these areas during
33 proposed Project construction and operation, as well as to STSA signatory First Nations overall in
34 accordance with Stó:lō cultural elements. The adverse residual effect is predicted to be long-term in
35 duration, with traffic effects and changes to environmental conditions primarily occurring during
36 construction and being reversible, but with effects of tire toxins persisting over a longer term. Questions
37 remain as to how complex contaminants such as tire toxins would break down over the long-term, and the
38 efficacy of proposed mitigation.

39 *Potential Residual Effects to Cultural Use Sites and Areas*

40 S'ólh Téméxw Stewardship Alliance (STSA) signatory First Nations predict adverse residual effects to
41 Cultural Use Sites and Areas:

- 42 ■ Potential adverse residual effect on Cultural Heritage and structures, sites, or things of historical,
43 archaeological, paleontological, or architectural significance
- 44 ■ Potential adverse residual effect on cultural values and spiritual activities
- 45 ■ Potential adverse residual effect on cultural and ceremonial use areas in and around the proposed
46 Project Area, including loss of access to and disenfranchisement from cultural sites

1 S'ólh Téméxw Stewardship Alliance (STSA) signatory First Nations community members may refrain from
2 using cultural use sites and areas due to changes to environmental conditions associated with increased
3 construction traffic. STSA signatory First Nations members may also perceive a reduction or loss of
4 connectedness to important places in the landscape, reducing the desire for place-based learning.
5 Potential adverse residual effects are considered together in this assessment as contributing to the overall
6 adverse effect on cultural use sites and areas for STSA signatory First Nations.

7 FortisBC predicted no residual effects to the Archaeological and Heritage VC (subsection 7.1) since no
8 direct effects to archaeological sites or heritage resources were predicted as a result of the proposed
9 Project. Additionally, since FortisBC predicted negligible changes in sensory effects, changes to the
10 experience of STSA signatory First Nation members using cultural sites were also predicted by FortisBC to
11 be negligible (Culture VC subsection 7.14). However, both STSA and FortisBC noted that S'ólh Téméxw
12 Stewardship Alliance (STSA) signatory First Nations identified important cultural sites in the Cultural Use
13 Sites and Areas LAA, including the Fraser River itself as a cultural area and travelway. In addition, as
14 described in subsection 11.8.1.2, Stó:lō identity is not limited to tangible heritage or a geographically
15 grounded place, but is based in enduring activities, such as fishing, language (Halq'eméylem), stories,
16 songs, and storytelling, protection of cultural practices, and the protection from 'others' (that is,
17 non-Stó:lō). This has created a collective identity that has both spatial and non-spatial linkages and
18 connections. As a result, impacts to Stó:lō Peoples and culture cannot be assessed or understood simply as
19 a factor of 'spatial proximity' and direct spatial relations between the location of a resource or place of
20 practice (that is, site), an area of impact, or a particular community (that is, reserve or Band) (S'ólh
21 Téméxw Stewardship Alliance 2022).

22 S'ólh Téméxw Stewardship Alliance (STSA) signatory First Nations noted that truck-based transportation
23 and construction activities have the potential to increase pollution from tire run-off into waterways and
24 may have a potential effects on aquatic habitats of culturally-recognized beings, such as
25 stl'áleqem/sł əléləqəm (spiritual beings) and s'ó:lmexw (often referred to as 'water babies') and for
26 potential changes to or loss of access to landscapes, cultural sites and areas (S'ólh Téméxw Stewardship
27 Alliance 2018). The health of these beings is directly tied to the health of Stó:lō Peoples. STSA signatory
28 First Nation members may therefore experience adverse residual effects to cultural use sites and areas
29 associated with the proposed Project, focusing on construction-phase transport activities in the Cultural
30 Use Sites and Areas LAA.

31 The adverse residual effect to S'ólh Téméxw Stewardship Alliance (STSA) signatory First Nations' cultural
32 use sites and areas is expected to be of medium magnitude, resulting in a demonstrable change that
33 would noticeably affect cultural use sites and areas when compared to existing conditions. Stó:lō cultural
34 context emphasizes a holistic perspective, so that the interrelated topics included in Table 11.8-10 are
35 considered in the assessment of effects to cultural sites and areas. STSA signatory First Nations have
36 indicated that cultural locations are throughout the Cultural Use Sites and Areas Local Study Area
37 (Figures 11.8-10 and 11.8-11). The extent of the adverse residual effect to STSA signatory First Nations'
38 cultural use sites and areas is predicted to apply to members present in the area during proposed Project
39 construction and operation, as well as to STSA signatory First Nations overall. The adverse residual effect
40 is predicted to be long term in duration, with traffic effects experienced during construction but continuing
41 through operation and would be partially reversible. Environmental conditions are expected to return to a
42 pre-proposed Project state after decommissioning; however, any physical effects to cultural sites
43 (including the Fraser River) or areas resulting from the proposed Project would be considered
44 non-reversible.

1 **Potential Residual Effects to Social and Economic Conditions**

2 S'ólh Téméxw Stewardship Alliance (STSA) signatory First Nations predict adverse residual effects to
3 Social and Economic Conditions:

- 4 ■ Potential adverse residual effect on harvesting and fishing for economic livelihoods and Indigenous
5 businesses
- 6 ■ Potential adverse residual effect on commercial and noncommercial fishing, hunting, trapping, and
7 gathering and cultural or ceremonial activities and practices
- 8 ■ Potential adverse residual effect on future aspirations for sites or areas surrounding the proposed
9 Project

10 Although positive effects to employment and economic opportunities to Indigenous businesses are
11 expected as a result of proposed Project construction, S'ólh Téméxw Stewardship Alliance (STSA)
12 signatory First Nations members may also experience adverse residual effects to social and economic
13 conditions associated with the proposed Project. Stó:lō Peoples have described that they still use
14 terrestrial and marine environments for both economical and traditional purposes contemporaneously
15 (Carlson et al. 2001; Carlson 1998). S'ólh Téméxw Stewardship Alliance signatory First Nations have
16 stated that many of the Nations members rely on fishing for both commercial and non-commercial
17 practices (Ts'elxwéyeqw Tribe Management Limited et al. 2013a). Adverse effects would therefore be
18 associated with both wage- and non-wage economic activities, including harvesting and subsistence
19 activities. Stó:lō cultural context emphasizes a holistic perspective, so that the interrelated topics included
20 in Table 11.8-10 are considered in the assessment of effects to social and economic conditions. Potential
21 adverse residual effects on social and economic conditions are considered together in this assessment
22 as contributing to the overall adverse effect on social and economic conditions for STSA signatory
23 First Nations.

24 The previously described adverse residual effect to harvesting and subsistence activities has ramifications
25 for the economic status of S'ólh Téméxw Stewardship Alliance (STSA) signatory First Nations members.
26 The potential effect is partly mitigated through the proposed Project design measure that removes
27 waterborne activities (including the MOF) from the proposed Project. However, the increased construction
28 traffic and associated environmental effects may reduce the quality of experience and potentially reduce
29 the ability to maintain existing conditions for fishing and harvesting practices for members and for
30 Indigenous businesses.

31 Future aspirations of S'ólh Téméxw Stewardship Alliance (STSA) signatory First Nations have the potential
32 to be adversely affected by the proposed Project. STSA signatory First Nations have Land Use Plans,
33 Community Plans, and economic development initiatives (outlined in subsection 11.8.2.7) that include
34 future aspirations for certain areas in S'ólh Téméxw that overlap with the Social and Economic Conditions
35 LAA. Further, the S'ólh Téméxw Use Plan Policy described in subsection 11.8.2.7 has the potential to be
36 affected by the proposed Project as it sets out an economic governance plan for the signatory First Nations
37 so that risk to significant cultural areas is minimized and development is considered in terms of Stó:lō
38 cultural heritage as laid out in the Stó:lō Heritage Policy. The Canyon Heritage Area has specifically been
39 identified in the Land Use Plan Policy as its watersheds are of great significance to Stó:lō due to their
40 density of heritage resources and variety of traditional activities it supports. A number of sites are located
41 within the zone, such as cemeteries, ancestral remains, ancestral communities, transformation sites,
42 *st'aleqem* sites, habitat of spiritually potent beings, tunnel systems, narratives, placenames, dry-rack
43 fishing, and salmon fishing. Activities taking place in the area include hunting, plant collecting, resource
44 gathering, and spiritual uses. Impacts to the Fraser River and the Canyon Heritage Area and to the salmon
45 habitat could fundamentally affect the relationship between Stó:lō, the river, and the salmon and, in doing

1 so, erode Stó:lō culture and identity which are integral to current and future social and economic
2 conditions.

3 The adverse residual effect is expected to occur in tandem with the positive economic effects associated
4 with proposed Project employment and contracting opportunities, meaning that the proposed Project may
5 improve economic conditions for S'ólh Téméxw Stewardship Alliance (STSA) signatory First Nations which
6 could also improve affected members ability to engage in non-wage harvesting and subsistence activities.
7 However, in consideration of the multiple linked effects to social and economic conditions, the adverse
8 residual effect to STSA signatory First Nations' social and economic conditions is expected to be of
9 medium magnitude, resulting in a demonstrable change that would noticeably affect social and economic
10 conditions when compared to existing conditions.

11 The extent of the adverse residual effect to S'ólh Téméxw Stewardship Alliance (STSA) signatory
12 First Nations' social and economic conditions is predicted to apply to members present in the area during
13 proposed Project Construction and Operation, as well as to STSA signatory First Nations overall. The
14 adverse residual effect is predicted to be of medium term in duration, primarily associated with
15 construction activities, and would be fully reversible with conditions returning to a pre-proposed Project
16 state after construction.

17 *Potential Residual Effects to Indigenous Health and Well-being*

18 S'ólh Téméxw Stewardship Alliance (STSA) signatory First Nations predict adverse residual effects to
19 Indigenous Health and Well-being, including:

- 20 ■ Potential adverse residual effect to the experience when exercising an Indigenous interest, including
21 presence of visual disturbances, changes in air quality, effects of vibrations from construction
22 activities, and acoustic disruption
- 23 ■ Potential adverse residual effect on Indigenous health (associated with changes in harvesting and
24 subsistence activities, biophysical effects, and public safety concerns)
- 25 ■ Potential adverse residual effects on value and perceived quality of country foods

26 S'ólh Téméxw Stewardship Alliance (STSA) signatory First Nations members may also experience adverse
27 residual effects to Indigenous health and well-being associated with the proposed Project. STSA signatory
28 First Nations identified that, following implementation of proposed mitigation measures for linked VCs
29 (Appendix A), Indigenous health and well-being, and value and perceived quality of country foods are
30 likely to be adversely affected by the proposed Project.

31 Low magnitude adverse residual effects were predicted by FortisBC for the Land and Resource Use VC
32 (subsection 7.11), associated with changes to the visual landscape. S'ólh Téméxw Stewardship Alliance
33 (STSA) signatory First Nations members may experience a change to the quality of experience when
34 present near the proposed Project Footprint, due to visual changes. Overall, FortisBC predicted negligible
35 or low magnitude adverse effects to the Human Health VC (subsection 7.15) which were mainly associated
36 with potential exposure to increased CAC concentrations during construction. STSA signatory First Nations
37 may experience disproportionate effects associated with changes to environmental conditions which are
38 below western science thresholds for Indigenous Health and Well-being.

39 The experiential effects to S'ólh Téméxw Stewardship Alliance (STSA) signatory First Nation members
40 while on the land is linked to the predicted residual effect on Indigenous health, which considers the
41 ability to engage in harvesting and subsistence activities, use cultural sites and areas, and connect with
42 cultural heritage and sense of place as integral to Indigenous health and well-being. The entirety of the
43 Fraser River is a culturally important waterway and ecosystem containing spiritually important beings for

1 signatory First Nations members. Given this, community members may be potentially affected by actual or
2 perceived sensory changes during all proposed Project phases, which are a potential source of stress to
3 cultural and spiritual health. The presence of the proposed Project itself may adversely affect the well-
4 being and quality of life for STSA signatory First Nations members who may have fears and anxiety about
5 the perceived safety and health risks of the proposed Project.

6 The adverse residual effect to S'ólh Téméxw Stewardship Alliance (STSA) signatory First Nations'
7 Indigenous health and well-being is expected to be of medium magnitude, resulting in a demonstrable
8 change that would noticeably affect Indigenous health and well-being when compared to existing
9 conditions.

10 The extent of the adverse residual effect to S'ólh Téméxw Stewardship Alliance (STSA) signatory
11 First Nations' Indigenous health and well-being is predicted to apply to members present in the area
12 during proposed Project construction and operation, as well as to STSA signatory First Nations overall. The
13 adverse residual effect is predicted to be long term, primarily associated with construction activities but
14 also based on the continued presence of the proposed Project throughout operation. The residual effect
15 on Indigenous health and well-being is considered to be partially reversible after the proposed Project is
16 decommissioned, with environmental conditions expected to return to pre-Project conditions. The
17 behaviour of the tire toxin 6PPD-q is not currently well understood.

18 *Potential Residual Effects to Cultural Continuation*

19 S'ólh Téméxw Stewardship Alliance (STSA) signatory First Nations predict adverse residual effects to
20 Cultural Continuation, including:

- 21 ▪ Potential adverse residual effect on the ability for S'ólh Téméxw Stewardship Alliance signatory
22 First Nations to revitalize, develop, and participate in intergenerational cultural transmission due to
23 experiences of being on the land
- 24 ▪ Potential adverse residual effect on S'ólh Téméxw Stewardship Alliance signatory First Nations
25 connection to cultural heritage due to changes to sense of place and identity associated with changes
26 in accessibility and real and perceived disturbance of the environment
- 27 ▪ Potential adverse residual effect on the ability of S'ólh Téméxw Stewardship Alliance signatory First
28 Nations to revitalize, develop, and participate in intergenerational cultural transmission due to current
29 and future availability and quality of country foods

30 S'ólh Téméxw Stewardship Alliance (STSA) signatory First Nations members may experience adverse
31 residual effects to cultural continuation associated with proposed Project activities. Potential adverse
32 residual effects to cultural continuation are predicted as these effects are linked to preceding residual
33 effects discussions on other STSA signatory First Nation interests, including Harvesting and Subsistence
34 Activities, Cultural Use Sites and Areas, Indigenous Health and Well-being, and Social and Economic
35 Conditions. These are considered together in this assessment as contributing to the overall adverse effect
36 on cultural continuation for STSA signatory First Nations. S'ólh Téméxw Stewardship Alliance signatory
37 First Nations have indicated that cultural and harvesting activities are important means of maintaining
38 intangible values and activities, like language transmission; therefore, the proposed Project has the
39 potential to indirectly affect language transmission and other intangible values, due to potential physical
40 changes (real or perceived) of landscapes that have important cultural value.

41 The ability of S'ólh Téméxw Stewardship Alliance (STSA) signatory First Nation members to participate in
42 intergenerational cultural transmission while being out on the land, connection to cultural heritage, sense
43 of place and connection to country foods are associated with real and perceived environmental changes
44 from the proposed Project. As noted previously, changes to environmental conditions may in turn affect

1 changes to those cultural values related to healthy subsistence fishing (FSC), such as pride, rootedness,
2 purpose, responsibility, rhythm of nature, self-determination, reciprocity and sharing, self-reliance, and
3 caring. Stó:lō activities associated with revitalizing, developing, and participating in intergenerational
4 cultural transmission while being on the land are also connected to biophysical conditions, such as air
5 quality, noise, vibrations, and visual changes in the landscape. Stó:lō values, *sxexó:mes* (values rooting in
6 continuous development of self-knowledge and tradition), *snoweyelh shxwelí* (values related to the
7 relationship between Stó:lō culture, the natural environment, and the deep relationship with the land) and
8 *shxwelí* (life force or spirit connecting all things, including plants, air, earth, water, animals, and people
9 within S'ólh Téméxw) may be affected. Cultural connectedness and inter-generational transmission of
10 knowledge embedded in traditional practices such as canoe racing on the Fraser River, may be altered.

11 The adverse residual effect to S'ólh Téméxw Stewardship Alliance (STSA) signatory First Nations' cultural
12 continuation is expected to be of medium magnitude, resulting in a demonstrable change that would
13 noticeably affect STSA signatory First Nations' experience of cultural continuation, when compared to
14 existing conditions. The adverse residual effect is predicted to be long term in duration, since the effect is
15 associated with opportunities for intergenerational cultural transmission. The extent of the adverse
16 residual effect to STSA signatory First Nations' harvesting and subsistence activities is predicted to apply
17 to members present in these areas during proposed Project construction and operation, as well as to STSA
18 signatory First Nations overall in accordance with Stó:lō cultural elements.

19 *Potential Residual Effects to Indigenous Governance Systems*

20 STSA signatory First Nations predict adverse residual effects to Indigenous Governance Systems:

- 21 ■ Potential adverse residual effect to S'ólh Téméxw Stewardship Alliance signatory First Nations'
22 cultural traditions, laws, and governance systems that inform the ability to exercise Aboriginal Rights

23 Since the proposed Project has the potential to effect Harvesting and Subsistence Activities, it may
24 therefore also have an effect on S'ólh Téméxw Stewardship Alliance (STSA) signatory First Nations'
25 governance systems in relation to stewardship and conservation practices, at a Stó:lō community and
26 household level. The S'ólh Téméxw Use Plan Policy sets out an economic governance plan for STSA
27 signatory First Nations so that risk to significant cultural areas are minimized and development is
28 considered in terms of Stó:lō cultural heritage. STSA signatory First Nations have identified that
29 development of the proposed Project would likely contradict the S'ólh Téméxw Use Plan Policy, which may
30 result in a negative potential effect to Indigenous Governance Systems due to limiting and reducing
31 Indigenous governance authority and further reducing Stó:lō leadership, self-determination, and
32 responsibility.

33 The adverse residual effect to S'ólh Téméxw Stewardship Alliance (STSA) signatory First Nations' cultural
34 continuation is expected to be of medium magnitude, resulting in a demonstrable change that would
35 noticeably affect STSA signatory First Nations' Indigenous governance systems. The adverse residual effect
36 is predicted to be long term in duration, since the effect is associated with other interrelated effects to
37 other STSA signatory First Nations' Indigenous interests characterized as long-term in duration. The extent
38 of the adverse residual effect to STSA signatory First Nations' harvesting and subsistence activities is
39 predicted to apply to members present in these areas during proposed Project construction and operation,
40 as well as to STSA signatory First Nations overall in accordance with Stó:lō cultural elements.

1 **11.8.5.6 Cumulative Effects**

2 **S'ólh Téméxw Stewardship Alliance signatory First Nation Perspective**

3 The S'ólh Téméxw Stewardship Alliance (STSA) approach to assessing cumulative effects differs from the
 4 method used by FortisBC in the Application. As noted in Table 11.8-13, STSA signatory First Nations are
 5 concerned about cumulative effects on the ecosystem of S'ólh Téméxw as an integrated system, and the
 6 resulting effects on the successful maintenance and transmission of cultural practices, which are necessary
 7 for the health and well-being of S'ólh Téméxw Stewardship Alliance signatory First Nations.

8 S'ólh Téméxw Stewardship Alliance (STSA) signatory First Nations have voiced concerns about cumulative
 9 effects to S'ólh Téméxw with respect to historic and ongoing urbanization and development, other land
 10 and water uses, increased cultural stressors, and climate change effects, specifically:

- 11 ■ Cumulative effects on the SRKW (due to effects downstream on the Salish Sea), to which STSA
 12 signatory First Nations have a significant cultural connection.
- 13 ■ Cumulative effects of increased road use and traffic, such as the exacerbation of cultural stress, which
 14 results from the erosion of integrity of cultural systems and manifests as psychological, physical,
 15 emotional, and/or spiritual health disorders.
- 16 ■ Cumulative effects on S'ólh Téméxw, linked to cultural stress, which contributes to higher suicide rates
 17 in Stó:lō First Nations relative to Canada's national averages.
- 18 ■ Climate change (such as dust during heat waves, health impacts, drought and effects on fish,
 19 increased occurrence and severity of wildfires and smoke, effects of 6DDP-q on fish, effects of climate
 20 change on quality of experience). STSA signatory First Nations have identified that climatic events
 21 have a cumulative effect to the landscape and on the ecological health of S'ólh Téméxw lands, and
 22 with that, the spiritual health of STSA signatory First Nations community members.

23 In acknowledgement of the concerns voiced by its signatory First Nations, and following from the residual
 24 effects of the proposed Project as identified by S'ólh Téméxw Stewardship Alliance (STSA), STSA has
 25 identified potential existing cumulative effects to its Indigenous Interests. The potential residual effects of
 26 the proposed Project described by STSA in subsection 11.8.5.3 may contribute incrementally to the
 27 existing cumulative effect. Cumulative effects are described qualitatively in Table 11.8-21.

Table 11.8-21. Cumulative Effect on S'ólh Téméxw Stewardship Alliance's Indigenous Interests

Indigenous Interest	Cumulative Effect
Harvesting and Subsistence Activities	Cumulative effect is predicted on harvesting and subsistence activities, travel and trade particularly in the Fraser Estuary, where Stó:lō collect cranberries, wapato, and trade wind-dried salmon. The adverse residual effects of the proposed Project to harvesting and subsistence activities are associated with changes in quality, quantity and availability of traditional lands and resources in the context of current severely reduced land uses. The residual effects are predicted to combine with ongoing effects of climate change, development from current and reasonably expected projects (Table 6.7-1), and ongoing pressures from other land users to contribute to the cumulative effect.

Table 11.8-21. Cumulative Effect on S'ólh Téméxw Stewardship Alliance's Indigenous Interests

Indigenous Interest	Cumulative Effect
Cultural Use Sites and Areas	Cumulative effect is predicted on cultural heritage and ongoing use of cultural sites and areas, including the Fraser River itself. The adverse residual effects of the proposed Project to cultural use sites and areas are associated with construction phase traffic and increased risk of 6PPD-q contamination, contributing to a perceived loss of connectedness to the Fraser River and important places in the landscape. The residual effects are predicted to combine with ongoing effects of climate change, development (including additional traffic) from current and reasonably expected projects (Table 6.7-1), and ongoing pressures from other land users to contribute to the cumulative effect. Cumulative effects may also extend to SRKW (due to effects downstream on the Salish Sea), to which to S'ólh Téméxw Stewardship Alliance signatory First Nations have significant cultural connection.
Social and Economic Conditions	Cumulative effects to social and economic conditions are associated with future aspirations for specific cultural areas as outlined in the S'ólh Téméxw Use Plan Policy. The adverse residual effects of the proposed Project are associated with both wage- and non-wage economic activities, including harvesting and subsistence activities, and the effects of climate change and urbanization on ongoing harvesting and subsistence activities for economic purposes. Stó:lō Peoples have described that they still use terrestrial and marine environments for both economical and traditional purposes. The residual effects are predicted to combine with ongoing effects of climate change, development from current and reasonably expected projects (Table 6.7-1), and ongoing pressures from other land users to contribute to the cumulative effect.
Indigenous Health and Well-being	Cumulative effects of increased road traffic, and exacerbation of cultural stress, which results from the erosion of integrity of cultural systems and manifests as psychological, physical, emotional, and/or spiritual health disorders. STSA signatory First Nations identified that Indigenous health and well-being, linked to ability to engage in harvesting and subsistence activities, use cultural sites and areas, and connect with cultural heritage and sense of place. Cultural stress contributes to higher suicide rates in Stó:lō First Nations relative to Canada's national averages. Today, cultural stress is linked to the cumulative pressures on S'ólh Téméxw. The residual effects to cultural use sites and areas are predicted to combine with ongoing effects of climate change, development from current and reasonably expected projects (Table 6.7-1), and ongoing pressures from other land users to contribute to the cumulative effect.
Cultural Continuation	Residual effects to harvesting and subsistence activities, cultural use sites and areas, Indigenous health and well-being, and social and economic conditions contribute to the residual effect on cultural continuation, as the ability of STSA signatory First Nations to participate in intergenerational cultural transmission while being on the land is adversely affected. The residual effects to cultural continuation are predicted to combine with ongoing effects of climate change, development from current and reasonably expected projects (Table 6.7-1), and ongoing pressures from other land users to contribute to the cumulative effect.
Indigenous Governance Systems	Residual effects on Indigenous governance from the proposed Project are predicted, due to insufficient resources and capacity for S'ólh Téméxw Stewardship Alliance signatory First Nations to assess the effects of major projects. These are predicted to combine with ongoing effects of climate change, development from current and reasonably expected projects (Table 6.7-1), and ongoing pressures from other land users to contribute to the cumulative effect.

1 **FortisBC Perspective**

2 S'ólh Téméxw Stewardship Alliance (STSA) signatory First Nations have been adversely affected by past
3 and existing cumulative effects of anthropogenic disturbances within S'ólh Téméxw (refer to subsection
4 11.8.5.2 for a description of existing conditions and historical context). As per the methods outlined in
5 subsection 11.1, as no negative residual effects to STSA were predicted by FortisBC due to the proposed
6 Project, a cumulative effects assessment was not completed by FortisBC.

7 **11.8.6 Summary**

8 **S'ólh Téméxw Stewardship Alliance signatory First Nation Perspective**

9 S'ólh Téméxw Stewardship Alliance (STSA) signatory First Nations have identified both positive effects and
10 adverse residual effects associated with the proposed Project.

11 Positive effects to social and economic conditions were identified for increased employment and
12 economic opportunity and improvement of social conditions.

13 No adverse residual effects were identified for cultural continuation disconnection from cultural heritage
14 due to interruption from navigable waterways, and social and economic conditions for effects on
15 infrastructure and services.

16 Adverse residual effects were identified for:

- 17 ■ Harvesting and subsistence activities including effect on Fraser River ecosystem and water quality,
18 Aboriginal Rights to harvest for FSC purposes, quality of experience and accessibility and availability of
19 lands and resources
- 20 ■ Cultural use sites and areas, including effect on cultural heritage sites, cultural values and spiritual
21 activities, and ceremonial use areas
- 22 ■ Social and economic conditions, including effects to economic livelihoods, commercial and
23 noncommercial activities and practices
- 24 ■ Indigenous health and well-being, including effects to experience when exercising an Indigenous
25 interest, Indigenous health associated with changes in harvesting activities, and perception of country
26 foods
- 27 ■ Cultural continuation, including effects on intergenerational cultural transmission on the land, sense
28 of place, and cultural transmission with country foods. Indigenous governance systems, including
29 effects on cultural traditions, laws, and governance systems that inform the ability to exercise
30 Aboriginal Rights

31 **FortisBC Perspective**

32 Given the scope of the proposed Project, FortisBC does not anticipate any adverse interaction between the
33 proposed Project and S'ólh Téméxw Stewardship Alliance (STSA) Indigenous interests. Positive residual
34 effects are predicted for STSA through increased employment, enhanced opportunity, and a potential
35 improvement of social conditions. Income, employment, education, and skills for Indigenous Peoples;
36 access to economic opportunities and economic equity; tax revenues; GDP contributions; business
37 revenue; and cost of living, are anticipated as positive effects (subsection 7.10, Employment and
38 Economy) because of proposed enhancement measures outlined in Appendix A.

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