

LAND ACKNOWLEDGEMENT & RECONCILIATION

The Village of Lytton respectfully acknowledges that what is now known as Lytton is located within the traditional ancestral, unceded territory of the Nlaka'pamux.

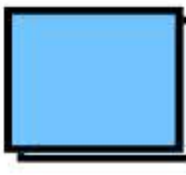
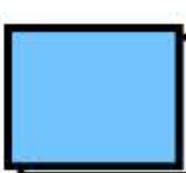
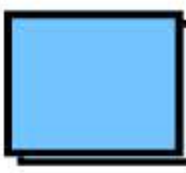
The Village further acknowledges that for reconciliation with the Nlaka'pamux to proceed in a meaningful way there needs to be truthful awareness of the past, an acknowledgement of the harm that has been inflicted, and a commitment to actions that work to rebuild relationships through respect and trust.

Local governments throughout Canada are an important catalyst of reconciliation and have responsibilities and obligations to acknowledge the benefits that have resulted from both the historical and present use of traditional Nlaka'pamux lands upon which the Village exists.

The Village works within the directive of the **United Nations Declaration of the Rights of Indigenous Peoples (UNDRIP)** which require “minimum standards for the survival, dignity, and well-being of Indigenous peoples, address systemic discrimination and historical injustices, and provide a global framework for recognizing fundamental human and collective rights”. This document is intended to embrace the continued dialogue to learn, include and build trust with the Nlaka'pamux Nation.

BACKGROUND INFORMATION TO THE OFFICIAL COMMUNITY PLAN

THE COMMUNITY:

-  The Official Community Plan considers the term “community” to be communities serviced by the Village, both within and beyond municipal boundaries.
-  The Village had been the regional centre for the area surrounding the confluence of the Fraser River and Thompson River, located within the traditional ancestral, unceded territory of the Nlaka’pamux.
-  The policies and plans of the Village are important to the residents and the broader community.
-  The outreach undertaken in the update of the Official Community Plan included current residents, Village property owners, neighbouring governments, and other interested groups within the region including Lytton First Nation, Nicomen Indian Band, Siska Indian Band, Skuppah Indian Band and Kanaka Bar Indian Band, Cooks Ferry Indian Band and Area “I” of the Thompson Nicola Regional District.
-  The Official Community Plan document projects to meet the needs of the broader community while following enabling provincial legislation.

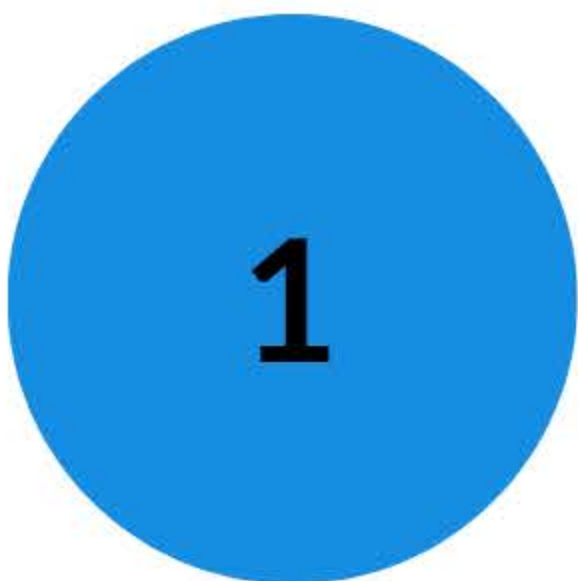
BACKGROUND INFORMATION TO THE OFFICIAL COMMUNITY PLAN

1998 vs. UPDATED OFFICIAL COMMUNITY PLAN

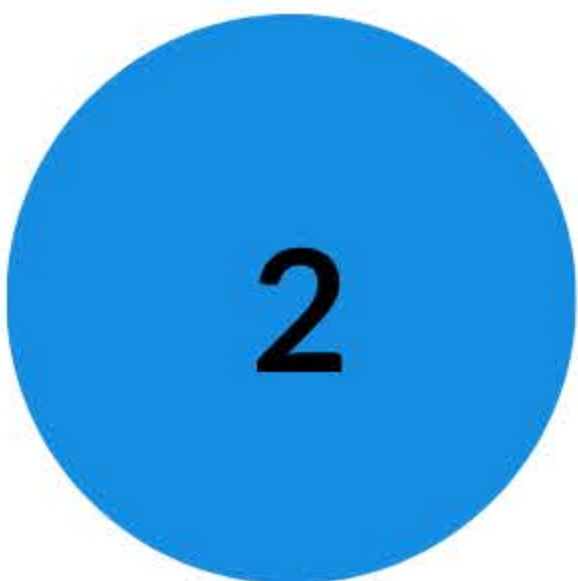
1998 OFFICIAL COMMUNITY PLAN:

The previous Village Official Community Plan was drafted almost 30 years ago and set a direction for the future development of Lytton considering growth areas, land use, provision of services and facilities with a focus on increasing the population, stimulating new development, and encouraging tourism and commercial recreation compatible with the community.

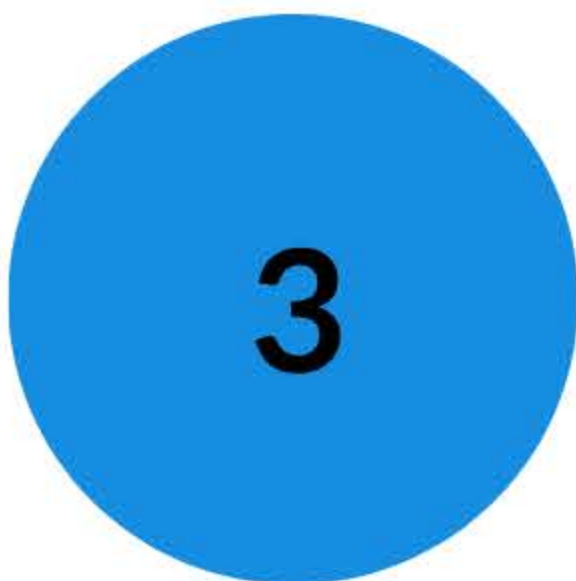
The 1998 Official Community Plan required an update to be more reflective of:



A broader community



New legislative requirements

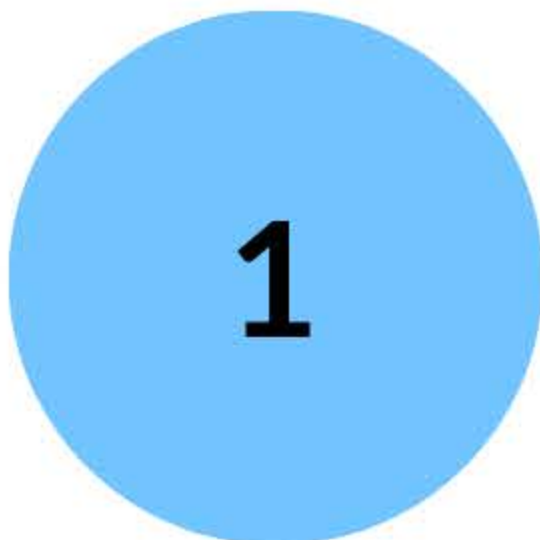


The importance of reconciliation and relationships with the Nlaka’pamux



A changing economy in the Village

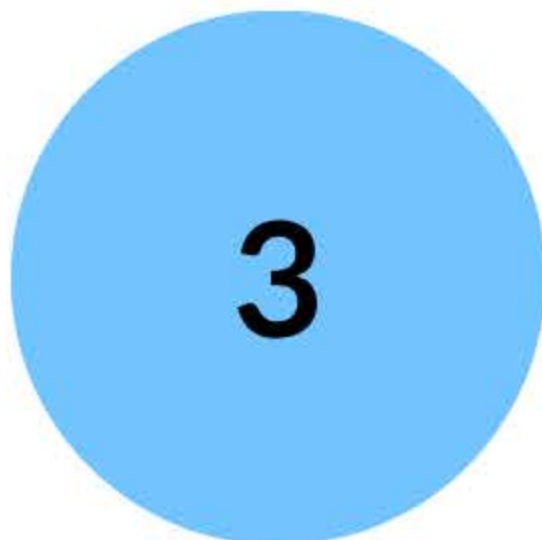
The Official Community Plan Update aims to:



Diversify housing supply, protect historical and cultural traditions and sites while also introducing climate mitigation policies, development permit areas and temporary use permits with policies and mapping



Highlight possible impacts of development on the natural environment



Introduce a new vision, mission, and principles, that direct policies to be acitonable and accountable through a monitoring and reporting program



Reflect current community values



Focus on continually working towards fulfilling the community’s vision while being adaptive and progressive



Keep action items realistic and reflective of the Village’s limited staffing and financial resources

BACKGROUND INFORMATION TO THE OFFICIAL COMMUNITY PLAN

GOVERNANCE

The requirement to adopt an Official Community Plan is within the Local Government Act.

Local governments such as the Village are not specifically recognized in the Canadian Constitution as they are a creation of the provincial government.

Only the provincial government has the constitutional authority to alter, merge, or eliminate a local government. A local government does not have the legal authority to unilaterally amalgamate or dissolve their jurisdiction, nor can a local government expand their boundaries without provincial approval.

The Village of Lytton must abide by the legislation of both the federal and provincial governments. The federal government specifically governs matters of national and international interest (i.e. railways, taxes, Indigenous lands and rights) while the provincial governments make laws on local and regional matters (i.e. education, health care, property and civil rights, and local governments).

In accordance with the provincial legislation, local governments provide services that are best managed under local control, which in Lytton includes roads, utilities, fire protection, parks and community facilities and land use. The Village's revenue is largely raised from property taxes, user fees and provincial grants.

Local governments such as the Village have taxing powers and the independent authority to set their own annual property tax rates subject to the Community Charter. The Village may grant permissive tax exemptions for eligible non-profit, charitable, or religious properties. Federal, Indigenous reserves and provincial lands are property tax exempt, however Indigenous-owned fee-simple properties would need a permissive tax exemption and meet specific local criteria.

The provincial government requires that the Village adopt an Official Community Plan per Section 472 of the *Local Government Act* and ensure that all bylaws enacted or works undertaken must be consistent with the Official Community Plan.

Local governments have been granted flexible authority to exercise regulatory (bylaws and enforcement) powers (affecting use of land and public places, trees and animals). Local governments must be in accordance with provincial laws on matters such as public health, protection of the natural environment, wildlife and prohibiting soil deposit and removal.

BACKGROUND INFORMATION TO THE OFFICIAL COMMUNITY PLAN

AN OFFICIAL COMMUNITY PLAN EXPLAINED

The Official Community Plan (OCP) is a legally binding municipal bylaw authorized under the *Local Government Act*, that focuses primarily on land use, transportation, economic development, environment, urban design, quality of life, community needs, and services over a 5- 20 year horizon. OCPs must include a community vision and directions together with policy and map designations, housing needs, and development permit area designations. OCPs also include actions and monitoring plans to ensure that the community is continually working towards their stated vision and desired outcomes.

The OCP's scope is limited to land use, which differs from Comprehensive Community Plans of the surrounding Nlaka'pamux communities. **Comprehensive Community Plans (CCPs)** undertaken by Indigenous Nations are not strictly legislated but are voluntary, community-driven and holistic tools rooted in self-determination.

CCP is similar to an OCP as it generally includes the community's vision and long term goals and includes policies that progress land use and infrastructure improvements. CCP's also directly consider culture and language, education, economy, governance and administration, health and social services -- well beyond what the province legislate for a local government's community plan.

HISTORY

LYTTON HISTORY & CONTEXT

The Village of Lytton is within “Area I” of the **Thompson-Nicola Regional District (TNRD)** in the southern interior of British Columbia, within the traditional and unceded territory of the Nlaka’pamux Nation (Ing-kla-kap-muh). The village is situated at the confluence of the Fraser River and Thompson River and is widely recognized as one of the warmest locations in the country (“Canada’s Hot Spot”).

The surrounding landscape is characterized by steep canyon terrain and diverse ecological systems. The Lytton area lies within a distinct hot, dry belt at relatively low elevation, creating favourable conditions for agriculture, particularly along a series of flat river terraces and benches. Adjacent to the community, the “Class A” Stein Valley Nlaka’pamux Heritage Park contains a range of intact ecosystems from semi-desert zones on the valley floor to five forest zones and high alpine glacier zones, supporting species such as *Pinus ponderosa* (Ponderosa pine) and other regionally significant flora and fauna. The Class A designation indicates that the lands are dedicated to the preservation of their natural environments, where development is generally restricted for recreational facilities only. It’s one of the last major biologically completely unlogged valleys in all Southwestern BC.

Nlaka’pamux Nation extends across the southern interior of what is now known as British Columbia and reaches south across the present-day Canada–United States border into northern Washington State. The territory is adjacent to the St’át’imc Nation to the west, the Secwépemc Nation to the north, and the Syilx Nation to the east and the Stó:lō Nation to the south. Within the regional district context, the **Fraser Valley Regional District (FVRD)** extends north to include Kanaka Bar, resulting in the Nlaka’pamux Nation being bisected by the FVRD and the TNRD. Lytton is recognized as a central place within Nlaka’pamux Nation and continues to serve as an important hub for nearby communities, including Kanaka Bar, Siska, Skuppah, Nicomen, Cook’s Ferry and Lytton/Tl’kemtsin.

HISTORY

LYTTON HISTORY & CONTEXT (CONTINUED)

Nlaka'pamux peoples have lived in and stewarded these lands since time immemorial, maintaining resilient communities, governance systems, cultural practices, and relationships with the land, water, and all living systems. Archaeological evidence has been found to further prove the Nlaka'pamux have inhabited this strategic location for over 10,000 years.

Prior to the establishment of the present-day municipality, the area now known as Lytton supported permanent villages with members living in semi-subterranean dwellings known as S'istkn or pithouses. Networks of trade and travel trails connecting to seasonal hunting and gathering camps, and culturally significant sites throughout Nlaka'pamux Nation. Ethnographic records compiled between 1884 and 1922 by Scottish-born anthropologist James Teit document dozens of Nlaka'pamux village and camp locations throughout the territory, particularly along the Fraser and Thompson river systems and in areas such as Botanie Valley.

Nlaka'pamux villages are strategically located to take advantage of the weather, access to fresh water sources and proximity to the Fraser and Thompson Rivers salmon populations for the purpose of wind-drying fish. These interconnected places supported fishing, hunting, gathering, trade, and cultural practices that continue today. These systems highlight the location and movement of people and goods long before contact and colonial transportation routes were introduced.

Lytton receives approximately 430 mm of annual precipitation and experiences a hot, dry climate. Wildfire risk is present throughout the warmer months due to low precipitation and high summer temperatures. The community recorded a temperature of 49.6°C in 2021, the highest temperature ever documented in Canada, during the extreme heat event that contributed to the 2021 fire. Wind conditions within the Fraser Canyon can exceed 60 km/h due to canyon funneling effects, contributing to wildfire behaviour.

HISTORY

EARLY CONTACT AND COLONIAL SETTLEMENT

In 1808, Simon Fraser travelled through the Fraser Canyon, the river that now bears his name, and arrived just north of present-day Lytton on June 20, 1808. During his expedition, he encountered Nlaka'pamux communities and recorded the peoples' names as Hacamaugh and the village of Camchin, meaning "the meeting of the waters," located at the confluence of the Fraser and Thompson Rivers. Simon Fraser decided to honour his colleague and name the Thompson River after David Thompson.

Fraser's journal notes a "copper" pot, steel knives, abalone shells and buffalo robes at Camchin; this presence of Indigenous and European trade goods among the Nlaka'pamux, indicated to Fraser that the region was already connected to broader trade networks and was not isolated. Early explorer travel through the Nlaka'pamux lands relied heavily on established Nlaka'pamux networks of trade and travel trails, which had long connected communities throughout the territory and beyond. During this period, Fraser and his expedition depended on Nlaka'pamux knowledge and guidance to navigate the landscape as did the subsequent miners and settlers that followed.

With the discovery of gold in the Fraser Canyon in 1858, a war began between Nlaka'pamux and American goldminers known as the Fraser Canyon War. Cexpe'nthlEm or Chief David Spintlum of Nlaka'pamux protested for peace. These actions brought his nickname 'peacemaker'. In his protest with the miners', Spintlum won six treaties known as the Snyder Treaties between Nlaka'pamux Nation, BC and the United States of America. These treaties changed the trajectory of Lytton and British Columbia. These, however, have been lost in history. There are no standing treaties within the Nlaka'pamux Nation today.

HISTORY

EARLY CONTACT AND COLONIAL SETTLEMENT (CONTINUED)

The signed treaties brought notice to Victoria and Colonel Secretary James Douglas and in 1858, James Douglas renamed the settlement “Lytton” after Secretary Sir Edward Bulwer-Lytton. Shortly thereafter, the construction of the Cariboo Wagon Road began (1860–1865) and later the arrival of the Canadian Pacific Railway in the 1880s significantly increased access to the region. These developments brought settlers seeking economic opportunities in gold mining, agriculture, and resource extraction.

During 1858, Fraser Canyon Gold Rush, colonial authority expanded rapidly throughout the region, resulting in the displacement and restriction of Nlaka’pamux land stewardship, governance systems and mobility. An influx of miners and settlers established a growing presence in the area, and the confluence became widely known as “The Forks,” derived from the Nlaka’pamux place name Tl’kemtsin (often written as Kum-sheen), referring to the meeting of the rivers.

These changes marked the beginning of a period of significant transformation for Nlaka’pamux communities, as colonial infrastructure and settlement expanded across the region, often overlaying and reshaping long-established Indigenous land use and travel networks.

HISTORY

RESOURCE DEVELOPMENT AND REGIONAL GROWTH

In 1857–1858, the discovery of gold and the Fraser Canyon Gold Rush initiated a rapid expansion of colonial movement through the region. This influx included miners from diverse backgrounds, including Euro-American, African American, Chinese, and Hawaiian (Kanaka) populations. Lytton has several generational families that settled and remain in the area such as the Rebagliati's and Chong's. The Lytton Chinese History Museum recognizes the contributions and experiences of thousands of Chinese miners, railway workers, merchants and farmers in the Interior of British Columbia.

By the 1860s, the construction of the Cariboo Wagon Road (1860–1865) formalized transportation corridors through the Fraser Canyon, many of which followed established Nlaka'pamux travel routes.

By the mid-1860s, Lytton had emerged as a key transportation and service hub due to its strategic location at the confluence of the Fraser and Thompson Rivers. While it was not formally designated as the capital of British Columbia, its central role in accessing interior goldfields made it one of the most important settlements in the region during this period.

This period of rapid settlement and development set the stage for significant changes to follow. When British Columbia became a province in 1871, Nlaka'pamux became wards of the federal government, which subsequently imposed a system of Indian reserves, formalized under the national Indian Act of 1876, both of which remain in place today, having been amended over time.

HISTORY

RESOURCE DEVELOPMENT AND REGIONAL GROWTH (CONTINUED)

This same federal authority led to the establishment of the residential school system. Many Nlaka'pamux children attended Lytton's St. George's Indian Residential School operated from 1901 to 1979. The **Truth and Reconciliation Commission of Canada (TRC)** concluded that residential schools were "a systematic, government-sponsored attempt to destroy Aboriginal cultures and languages and to assimilate Aboriginal peoples so that they no longer existed as distinct peoples."

From the 1880s to the early 1900s, railway development, including the Canadian Pacific Railway (completed in 1885) and later the Canadian National Railway (early 20th century), further expanded access through the corridor. These developments reinforced and transformed existing Nlaka'pamux travel networks into major transportation routes supporting settlement, trade, and resource extraction, while also significantly altering natural ecosystems and disrupting ecological processes, including salmon migration.

During this time, economic activity diversified beyond gold mining to include agriculture, forestry, and early forms of mineral extraction. Lytton continued to function as a key node within the regional economy, supporting the movement of goods, people, and resources throughout the Fraser Canyon and into the interior of British Columbia. Despite these changes, Nlaka'pamux communities have maintained cultural, health, social, and territorial connections to the area.

HISTORY

20th CENTURY DEVELOPMENT

During the 20th century, Lytton continued to develop as a transportation and service centre within the Fraser Canyon corridor. Rail infrastructure remained an important component of regional connectivity in the early part of the century, supporting the movement of goods and resources through the area. Lytton had great economic drivers, being one of the main intersections from the coast of BC to the Interior of BC. Lytton was a hub for forestry, tourism and agriculture.

Following the decline of gold mining, economic activity shifted toward small-scale agriculture, ranching, and forestry. These sectors were supported by improved access and the development of regional transportation networks. In 1927, the Trans Provincial Highway was constructed, replacing the earlier Cariboo Wagon Road as the primary road corridor through the Fraser Canyon. This route was later realigned in 1957 with the construction of Highway 1, which contributed to increased reliance on road-based transportation and reinforced Lytton's role as a service location for travellers and commercial transport.

The incorporation of the Village of Lytton in 1945 established a formal municipal governance structure and supported the provision of local services and infrastructure.

From the mid-20th century onward, economic activity in the area remained closely tied to regional resource industries, particularly forestry, as well as transportation-related services. By the latter part of the century, Lytton also functioned as a stop within the provincial highway network, supporting tourism and recreation activity associated with the Fraser River corridor. Once the Coquihalla highway was built in the 1980's, Lytton lost the commercial and tourist traffic as travellers bypassed the community, resulting in a significant decline in local business and economic activity. Throughout this time, and despite extraordinary hardship, Nlaka'pamux communities worked to sustain cultural connections to their territories while navigating the devastating impacts of colonial policies, land dispossession, and economic change that threatened to sever those ties.

HISTORY

ONGOING INDIGENOUS PRESENCE AND RELATIONSHIPS

Lytton exists within a shared landscape that continues to be shaped by both municipal governance and the enduring presence of Nlaka’pamux communities and Village residents. Today, Nlaka’pamux peoples remain an integral and significant part of the region’s cultural, social, and goes beyond the Colonial lines on the map drawn almost two centuries ago.

Collaborative relationships between Village of Lytton and Nlaka’pamux can be improved through shared planning initiatives, cultural recognition, land stewardship, and community partnerships. Recognizing, expanding and respecting Indigenous history, knowledge, and governance is an important component of planning for the future of Lytton.

Lytton has always been resilient against fires, pre-dating 1864, when the town was saved from a fire that burnt down a blacksmith shop. This resilience continues today, as there is a high rate or probability of recurring fires with the strong winds and dry belt climate.

Planning processes such as the OCP provide opportunities to strengthen relationships, recognize Nlaka’pamux knowledge and stewardship, and support collaborative approaches to land use and community development.

In Lytton where about half of residents are Nlaka’pamux, this work is grounded in ongoing collaboration with Nlaka’pamux communities and reflects a commitment to integrating cultural values, ecological knowledge, and local priorities into future growth and decision-making. As the community continues to rebuild and plan for the future, the OCP serves as a framework to guide resilient development that responds to hazards, fire risk, and environmental conditions unique to the Fraser Canyon. It also supports the development of a diversified local economy, housing opportunities, and accessible public spaces while maintaining the character and cultural significance of the area. Through inclusive engagement and long-term planning, the OCP aims to support a healthy and sustainable future for both the Village of Lytton and local Nlaka’pamux communities.

DEMOGRAPHICS

2021-2026 STATISTICS

2020/2021

The Village before the 2021 fire, was a small and stable community with an aging population.

Population

- The population of the Village was 210 residents
- Median age was 58.4 years, with 15 children under 19 years living in the Village
- The Canadian Census indicates that 45% of the residents of the Village at the time were Indigenous.

Housing

- 95 occupied single-family dwellings
- 84% of dwellings were owner-occupied, the remaining 16% were rented.

Income & Employment

- Median total income of households was \$50,816
 - This was lower than the TNRD median income of \$69,308.
- 52% of the eligible population (15 years and older) were employed, there was no individual that reported being unemployed (therefore retired).

2026/2027

There has been a significant change to the local demographics since the 2021 fire.

Housing & Services

- Approximately 40 homes in the Village survived the fire, with 21 new residential structures having been rebuilt
- In the detruction of the downtown core, the Village lost all of their essential goods and services

Population

- Following the fire, a large percentage of residents left the community, and while some have returned or hope to return eventually, others have resettled elsewhere.

DEMOGRAPHICS

2021-2026 STATISTICS (CONTINUED)

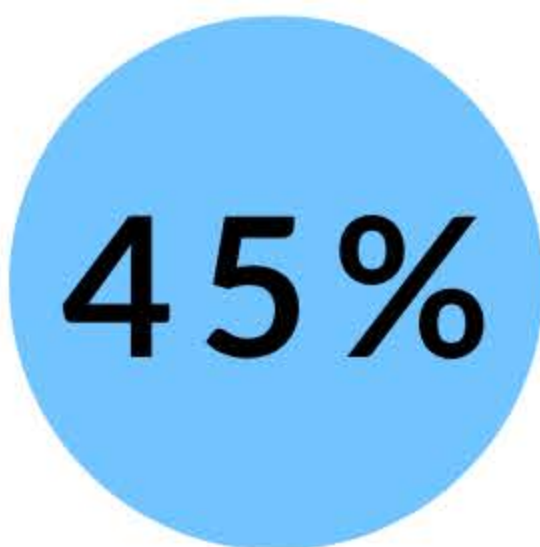
As the 2026 Census population and dwelling counts will not be available until February 2027, the Village has alternatively undertaken a dwelling inventory to better understand the current population and residency.



It is estimated that there are **52 single family homes** in the Village



It is estimated the current population of the Village is **82 residents**, 13% of which are children



It is estimated that roughly **45%** of the population is of Indigenous ancestry



The Village and its services may serve more than **2,500 people***

The 2021 Census reported a population of 1,038 for Area “I” – Blue Sky Country of the Thompson Nicola Region, exclusive of Nlaka’pamux reserves.

It is estimated that the Lytton First Nation, Nicomen Band, Siska Band, Skuppah Band, Kanaka Bar Band and Cooks Ferry Band may have a combined resident population of close to 1,100

These numbers do not account for people who live elsewhere for work but return to the Two Rivers area on weekends. The actual population numbers may therefore be higher than what is reported

*When combining the number of Village residents with residents from surrounding areas who may utilize services and amenities in the Village

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The OCP will include the Regional Context Statement, which is that sets out the Village OCP's relationship between the RGS and this OCP.

LIST OF COMMUNITY CHALLENGES

The 1989 OCP identified “issues of specific concern” including initiatives that will:

- support economic development
- encourage people to remain in Lytton
- stimulate tourism, financing of improvements
- set priorities for infrastructure upgrades

The 2026 OCP planning process through the OCP Launch meeting and subsequent Workbook identified key issues and/or challenges that should be addressed in the updated OCP. The following challenges were drawn from the previous OCP but also Lytton’s current areas of concern:

-  Return of commercial services downtown, the grocery store, and core businesses such as a bank, Village offices, pharmacy, hotel, etc.
-  Return of regional services downtown such as a library, pool, health care centre, post office, etc.
-  Housing to meet community needs
-  Attracting a workforce, families and children to live in Lytton area
-  Building partnerships, collaborating with surrounding communities, and removing silos
-  Getting past recovery
-  Cost of rebuilding for property owners/businesses
-  Investment into the community, economic development drivers, and investment

VISION AND MISSION STATEMENT OPTIONS

DRAFT VISION STATEMENT OPTIONS

1 *Lytton is a place of strength, wisdom and belonging, where people can prosper, families can stay connected, and generations can build their lives, work and thrive in the community they call home.*

OR

2 *Lytton is a community where people belong, families can remain close, and meaningful work and opportunity allow people to build prosperous lives and a lasting future in Lytton.*

OR

3 *Lytton is a sustainable community where people can rebuild their homes and businesses, essential services are restored, local economic opportunities grow, and responsible planning ensures a strong and affordable future for generations to come.*

DRAFT MISSION STATEMENT

The Village of Lytton works with Nations, residents and community partners to strengthen relationships, support families, improve essential services, create opportunities to live and work locally, and care for the land and community for generations to come.

PRINCIPLES

*The Village of Lytton aspires to be a community that **THRIVES: Together, Healthy, Resilient, Inclusive, Vibrant, Empowered and Sustainable.***

TOGETHER

We strengthen respectful relationships with neighbouring Nlaka'pamux Nations, residents, regional neighbours and community partners through ongoing learning, reconciliation, collaboration and shared responsibility, while respecting the distinct authority, cultures and traditional ways.

HEALTHY

We support a healthy community with diverse housing, accessible and inclusive services, community facilities and local food security so that Elders, children, youth, families and people of all ages can live well, remain connected and receive the supports they need close to home.

RESILIENT

We plan for natural and human-caused hazards and changing climate conditions by strengthening emergency preparedness, community safety and resilient infrastructure, while working toward a self-sufficient and sustainable community.

INCLUSIVE

We are a welcoming community where people feel a sense of belonging and where culture, history, heritage, local character and community identity are valued in decision-making, with opportunities for people and families of all generations to participate in community life.

VIBRANT

We create opportunities for a vibrant local economy that supports rebuilding, local businesses, employment, agriculture, investment and innovation, while strengthening responsible use of resources and long-term financial sustainability.

EMPOWERED

We support lifelong learning by strengthening access to early childhood care, schools, education, training, cultural and land-based learning, and opportunities that empower people of all generations to develop skills and reach their potential close to home.

SUSTAINABLE

We care for land and water while creating safe, accessible and connected ways for people to move, gather and enjoy Lytton through parks, trails, open spaces and transportation connections, supporting environmental responsibility and connections within the community and to neighbouring communities and services.