



SDNA

Southern Dakeh Nation Alliance

Lhoosk'uz Dené Nation

Lhtako Dené Nation

Newsletter

April 2023

SOUTHERN MOUNTAIN CARIBOU MONITORING

That's a wrap! Southern Dakeh Nation Alliance has finished the season for caribou pellet collections that are part of the caribou genetics project. This project will help us know how connected and healthy the caribou herds across the Cariboo Region are. The alliance staff worked with Southern Dakeh Nations, Ulkatcho First Nation, and the BC Caribou Recovery Program to complete the field work. We flew with Arduini Helicopters Ltd. for a total of 17 days to collect samples across the Chilcotin. Using a helicopter helped us to identify caribou tracks and signs of "cratering" (digging) from the air so we knew where to land and find pellets (poop) on the ground. Caribou pellets have DNA on them that can be used for genetic analysis and this method of sampling is non-invasive to the animals. We look forward to sharing the results of the genetics project soon! *By Pauline Priadka, Ph.D. Wildlife Biologist*

Photo credit:

Pauline Priadka, Ph.D.



BC and CANADA AGREEMENTS SUMMARY

Newsletter Summary

Lhtako Dené Nation and Lhoosk'uz Dené Nation, through the Southern Dakelh Nation Alliance, have secured the approvals necessary to negotiate two parallel but separate Incremental Reconciliation Agreements with both British Columbia and Canada. The co-developed agreements, once completed, will provide significant benefits to the Nations with respect to land, title, governance, decision-making and nation-building. The conclusion of an Incremental Reconciliation Agreement with both the provincial and federal governments is only the first step in a pathway to reconciliation and addressing the legacy of colonialism.

LAND. TITLE. GOVERNANCE. DECISION-MAKING. NATION-BUILDING.

British Columbia

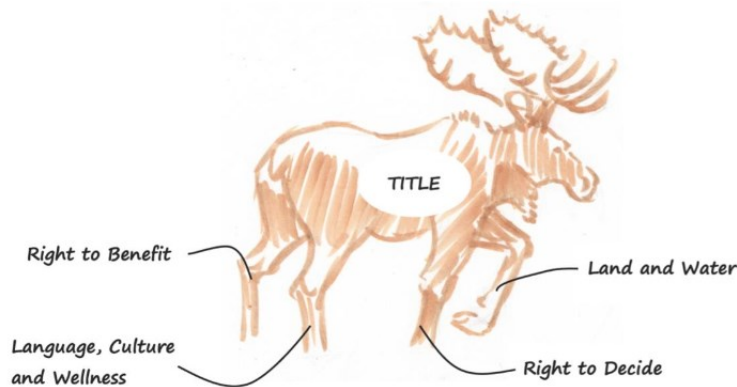
- 5-year, Incremental Reconciliation Agreement with the Government of British Columbia.
- Main features:
 - ⇒ Multi-million dollar funding to support the processes contemplated by the Agreement.
 - ⇒ Identification and return of lands directly to each Nation.
 - ⇒ Step-by-step recognition of each Nation's title through negotiation, not litigation.
 - ⇒ Development and implementation of true shared decision-making structures over Southern Dakelh Territory.
 - ⇒ Support for the Southern Dakelh Nations' governance, culture and wellness, economic development, and Nation Centre priorities.
 - ⇒ Build the foundations necessary for transition from the Indian Act to self-government.
 - ⇒ Set the stage for future agreements, including land and additional funds.
 - ⇒ The Nations do not give up anything in return.

Canada

- Incremental Reconciliation Agreement with the Government of Canada.
- Main features:
 - ⇒ Multi-million dollar grant for investing in activities and capacity to support the Southern Dakelh Nations' governance, culture and wellness, economic development, and Nation Centre priorities.
 - ⇒ Build the foundations necessary for the transition from the Indian Act to self-government.
 - ⇒ Set the stage for future agreements, including additional lands and funds.
 - ⇒ The Nations do not give up anything in return.

What does 'title' mean in the BC Agreement?

Guiding concept: 4 legs of the moose



1. Land and Water

- For the first time, the Province has agreed to return lands to each Nation.
- Each Nation will select priority lands in the core areas of their traditional territories to be transferred back to them from the Province.
- Each Nation will own these lands and have control over them.
- Transfer of the former Quesnel Junior School site to the Nations and development of a Southern Dakelh Nation Centre in the heart of Quesnel.
- Commitment to work collaboratively with British Columbia to determine status of Southern Dakelh Title Lands (including jurisdiction and relationship of laws).

2. The Right to Decide

- Development and implementation of a:
 - i. Southern Dakelh Title and Rights Governance Model; and
 - ii. Shared Decision-Making Framework over Dakelh Territory · British Columbia must make decisions with the approval of the Nations.

3. The Right to Benefit

- Development of a separate Forestry Agreement which will work to:
 - i. align values and decision-making processes; and
 - ii. establish increased revenue sharing with respect to land and resources in Southern Dakelh Territory.
- Development of a new fiscal relationship through ongoing provincial policy work that will provide the Nations a share in the regional economy outside forestry and mining.

4. Language, Culture and Wellness

- Will support the development and implementation of a Southern Dakelh Culture, Health and Wellness Strategy.
- Will include many projects and initiatives that will support the culture, health and wellness of the Southern Dakelh Nations.
- Developed and implemented over the 5-year term of the agreement and beyond.

STAFF CORNER

This month we would like to introduce to you Loretta Williams.

My name is Loretta Williams. I am the Community Engagement Coordinator for the Health and Wellness Department for Southern Dakeh Nation Alliance. I have been in this position since January 2022 and am enjoying the work with the communities. My dad Danny Cahoose is from Fish Trap and my mother Alyce Williams is from Xen (Nemah Valley). My late grandparents on my dad's side are Gus and Susan Cahoose. My late grandparents on my mother's side are Eugene and Mabel William. I have three children; the youngest will be graduating in June this year. My work as the Community Engagement Coordinator is to advocate for the communities with the First Nations Health Authority (FNHA). I have regular meetings with the Health Directors to have FNHA present their programs so that the Health Directors are up-to-date. During these meetings the Health Directors are able to speak directly with FNHA on their needs. I have regular meetings with FNHA to



Photo: Loretta Williams

understand what they are working on and give feedback where needed in relation to community needs. As the Community Engagement Coordinator, I assist Corina Clement and Valerie Setah in the Land Based Healing programs such as medicine harvesting, Elders' Teas, and activities we will be hosting this year. Recently we completed the first phase of the Children and Families project. We thoroughly enjoyed our time in communities during the Sharing Circles for this project. We will be hosting regular Elders' Teas which includes a lunch and visiting. At the first Elders' Tea we presented the Children and Families final report. The future ones have no set agenda. At some of the events, we will just have games, plan some Land Based Healing outings, and just have a good visit. Look out for those dates on Facebook. Thank you, and hope to see you soon.

You can reach Loretta at engage.wellness@dakeh.ca or (250)-267-4373.

ELDER'S CORNER



Photo: Ellie Peters

To continue from my last story; you should never touch a wolf. The wolf has a very powerful spirit. Women are never allowed to touch a wolf. I will give you an example. My uncle Phillips, my dad's brother was coming back from Boat Lake and he saw a wolf and shot him. It was getting dark and he had to go back to Trout Lake. When a body of a wolf is still warm you are not allowed to touch it, carry it or drag it. My uncle was dragging that wolf. The wolf was very big and heavy. My uncle was breathing very hard while dragging the wolf. The things that you do when you touch, drag or lift a wolf, will pick up when you get older. My uncle was spitting and breathing heavy when he dragged the wolf and he got that back when he was older. The spirit of wolf attaches to you and you cannot break this. A healer has to heal you before they take the spirit up. That is the same with an otter. A woman is not allowed to touch an otter, only men are. I was very young and I shot an otter. I was riding a horse and suddenly I saw something coming. First it looked like a beaver, but it swam funny. I got very close. I had a scope on my 22 and I shot it. I took a stick to push it to the

shore. First I talked to it in my mind. I took it out and dragged it up the hill where the horse was. It was hard to put it on the horse, because the horse was scared of it. I lead the horse back to camp and told my mom that I got something and I don't know what it is. She said that it is an otter. My mom made a pile of spruce boughs and jack pine boughs and started a fire. She said that I had to skin it and that was the worst thing. When I started skinning the otter my mom started to smoke my hand and arm. The otter was very fat and it took me almost an evening to skin it. My mom told me where to cut. My arm was aching when I was done and I wanted to cry. My mom kept smoking me and did other things on my back that I did not see. For 2 more years my arm was aching. That was my learning lesson with the otter. Story by Ellie Peters