



TŚILHQOT'IN NATIONAL GOVERNMENT

# NATION BUILDING OUR WAY



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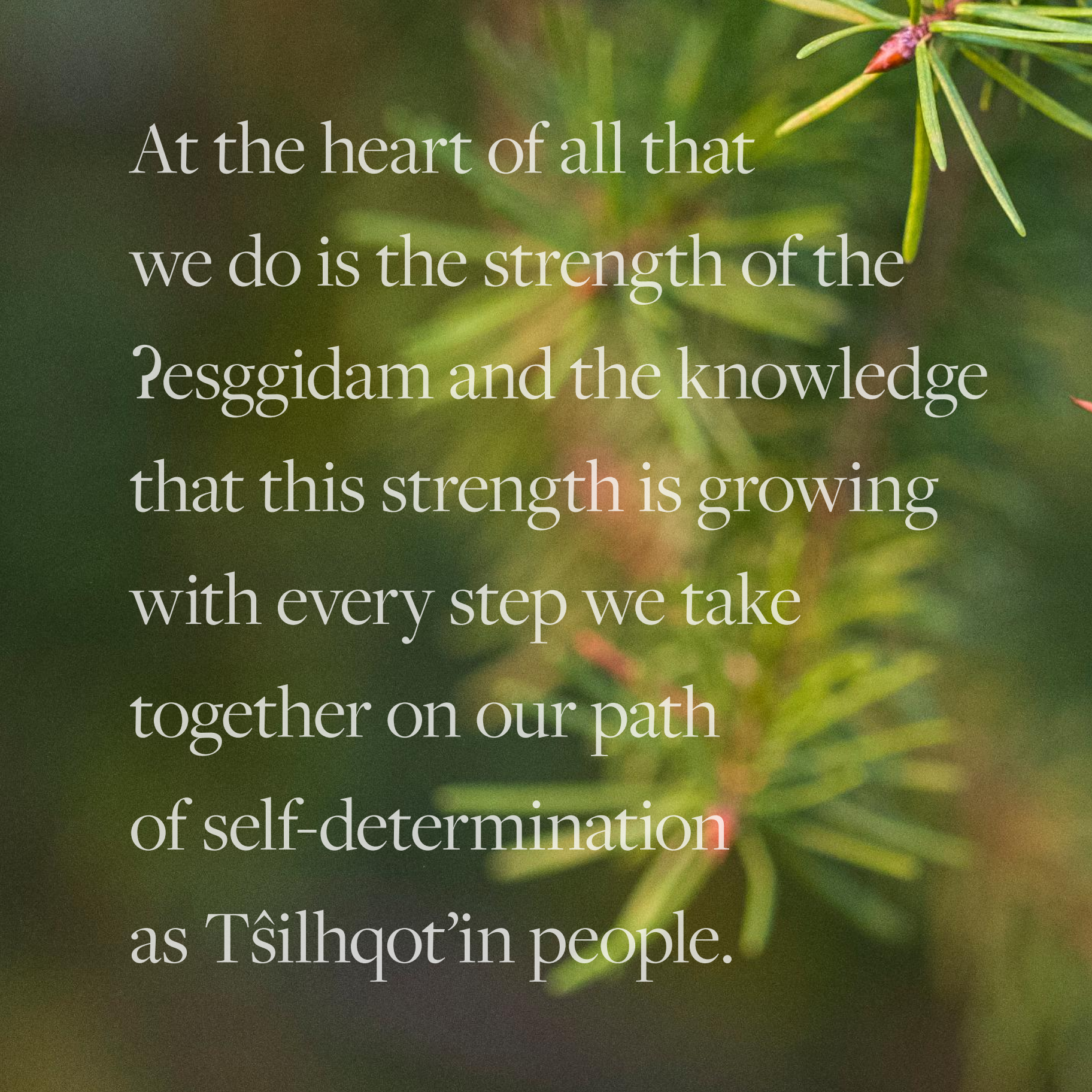
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## 09 WHERE WE ARE GOING

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T̄SILHQOT'IN BASKET,  
19TH CENTURY, IN THE STYLE OF  
QATS'AY FROM THE T̄SILHQOT'IN  
ʔUDIDANX PERIOD.



At the heart of all that  
we do is the strength of the  
ʔesggidam and the knowledge  
that this strength is growing  
with every step we take  
together on our path  
of self-determination  
as T̂silhqot̂in people.





# Where we came from

# 01

For countless generations before the arrival of settlers, the ʔesggidam, our T̂silhqot'in ancestors, thrived in the T̂silhqot'in territory as a powerful nation, guided by the wisdom of our legends and laws. The T̂silhqot'in had strong governance structures within our Nation and our laws and jurisdiction over the land were known beyond our territory.





SACRED FIRE HOSTED BY THE TŠILHQOT'IN TS'IQI DECHEN JEDILHTAN



The ʔEsggidam were healthy and strong – as individuals, families, communities and a Nation. They had a rich culture and deep spiritual connection with the nen (lands and resources) that sustained our people. The T̄silhqot'in people sustained themselves from the land, knowing where to gather food depending on the season.

**“As war-like people, we have always fought to protect our identity and respect, through battlefields from a long time ago, to a recent history of protest and blockades. Then we went on to have our stories acknowledged through Canadian Courts. Our final journey is to reclaim our rightful place in society in order for our lands to replenish and be whole again.”**

**NITS'IL?IN JOE ALPHONSE**

Colonization left a dark history in its wake with the remoteness and warriors of the Nation as the only shield against its onslaught. The Chilcotin War of 1864 stopped a road from ever being built from Bute Inlet to the interior of B.C., but it also left a deep mistrust of the Colonial government and outsiders. Smallpox killed up to 90% of the T̄silhqot'in people, by some historical accounts. Later, residential schools tried to eliminate the language, traditions and culture of the T̄silhqot'in people in a clear act of cultural genocide. After this, families were torn apart through the child and family welfare system with mass apprehensions of Indigenous children.

***The legacy of this trauma is devastating.  
We are moving through this. We are healing.***



T̄SILHQOT'IN ARTIFACT



PHOTOGRAPH NO: 13367

GROUP: ATHABASKAN (CHILCOTIN)

LOCATION: REDSTONE - REDBRUSH VICINITY

*Royal BC Museum Archives • Image 1*

## **Mother & Child at K'ideldel**

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Elders often speak of a time when moose populations were abundant on the land. We utilized every part of the moose, which exemplifies the T̓silhqot̓in people's deep connection to the environment and understanding of the importance of sustainable resource management. It was not only a means of survival but also a way to honour and respect the moose by ensuring that no part of the animal went to waste.

Royal BC Museum Archives • Image 2

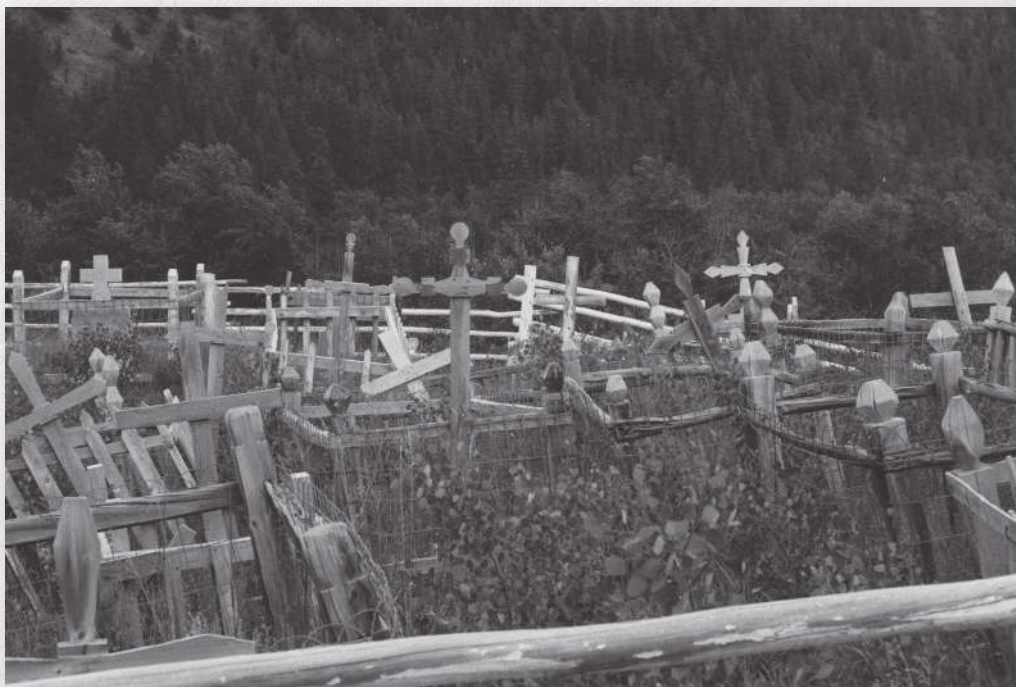
## Redstone Cemetery

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When someone passes away, T̓silhqot̓in communities follow specific protocols and rituals to ensure a respectful and meaningful funeral. These protocols vary among our different communities, but they involve traditional practices such as cleansing ceremonies, prayers and drumming. The community comes together to support the grieving family and to honour the life of the deceased.

The T̓silhqot̓in people, like many Indigenous communities, have experienced a history marked by tragedy and loss. Despite these challenges, there is a strong desire to move towards a future where celebrations and cultural practices are more normalized and balanced with the acknowledgment of tragedies.

This aspiration reflects our resilience, strength, and hope for our well-being and cultural revitalization.



PHOTOGRAPH NO: 15774-10

GROUP: ATHABASKAN (CHILCOTIN)

LOCATION: REDSTONE

A man is sitting on a folding chair at night, illuminated by the warm glow of a campfire. He is wearing a plaid shirt and shorts, and is holding an open book, appearing to be reading. The fire is in the foreground, with sparks rising from it. To the left, the dark silhouette of another person is partially visible. The background is dark, suggesting a wooded area.

COMING OUT of the

# Darkness



of COLONIZATION



# Who we are

# 02

Coming out of the darkness of colonization, we are taking our jurisdiction back. We are holding up our Elders and listening to the ways of the T̂silhqot'in. Our first success was the recognition by the Supreme Court of Canada that T̂silhqot'in title does exist and the T̂silhqot'in Nation has full control and benefit of the land. Moving further in this direction, we must unwind the knot of systems that do not work for us. We are holding up our traditional governance systems while re-establishing ourselves as masters of our own future in control of our Nation. We are reclaiming jurisdiction for our lands, communities, and people.

In 1864, our Chiefs were brought into a camp under a flag of truce only to be shackled, arrested and hanged by the Colony of B.C. In 2018, Canada formally recognized our 6 T̂silhqot'in War Chiefs as heroes. They were exonerated of any wrongdoing. This exoneration of our T̂silhqot'in War Chiefs

set the stage for ground-breaking negotiations with British Columbia and Canada with the goal of establishing a new relationship based on recognition and respect. This process set the stage for a future of T̂silhqot'in voices and ways of knowing to be heard.



PHOTOGRAPH NO: 13334

GROUP: ATHABASKAN (CHILCOTIN)

LOCATION: ANAHAM RESERVE

*Royal BC Museum Archives • Image 3*

## **Henlee Dick Xinli on Horseback**

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The Tʼsilhqotʼin people were a horse culture in pre-contact times. After colonization, our people took up ranching, raising cattle and producing hay. We also took part in rodeos and stampedes, often times taking home the championships.





Royal BC Museum Archives • Image 4

## T̓̓'iqi at K'ideldel (Women at Redbrush)

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Our governance system was always matriarchal. Women were held in high regard and made decisions for their families and communities. Wearing a head covering and cloth around the neck is a form of protection in the T̓̓ilhqot'in culture. This cloth is known as ts'enz.

PHOTOGRAPH NO: 13366

GROUP: ATHABASKAN (CHILCOTIN)

LOCATION: REDSTONE - REDBRUSH VICINITY

FROM RIGHT TO LEFT: MAGGIE WILLIAM  
EUPHRASIA WILLIAM  
ANNIE JACK (WILLIAM)  
MARY WILLIAM  
AND UNKNOWN





PHOTOGRAPH NO: 15236

GROUP: ATHABASKAN (CHILCOTIN)

LOCATION: FARWELL CANYON

Royal BC Museum Archives • Image 5

## T̓ìlhqox (Chilko/Chilcotin River)

Place names are of deep ancestral significance to T̓ìlhqot̓in people. They connect language, history, cultural practice, traditional knowledge, and legends to the places and features that make up T̓ìlhqot̓in territory. Reflected in our place names are our histories, myths, and legends, as well as the unique physical geographies, ecosystems, and environments of our ancestral homelands.

As such, place names also provide evidence for T̓ìlhqot̓in historical land use and occupation, indicating where our ancestors held deep relationships with lands and waters, plants and animals, and spiritual beings. Our Nation name is also the name of one of our main rivers – the T̓ìlhqox (Chilko/Chilcotin River).

# Governance

Governance is the foundation to the work of nation building. We are working with the people to renew, revive and stand up T̂silhqot̂in Dechen Tŝedilhtan (laws). This includes a truly T̂silhqot̂in governance system that comes from the people.

We have held regular Unity Gatherings on the land to bring the people together to work on the Dechen Tŝedilhtan and build strong T̂silhqot̂in governance. These Unity Gatherings, called the T̂silhqot̂in Chejaghetadelh, have been a tremendous success and have pulled together members of all ages, from youth to Elders, on the land to discuss our laws, our history and our future as T̂silhqot̂in peoples.

We are also putting our traditional law of water protection into writing through the T̂silhqot̂in Tu (Water) Law. This is being done through extensive community driven discussions in a variety of locations throughout the territory.

In the Summer of 2019, we enacted the Nulh Ghah Dechen Tŝedilhtan (Wildlife Law) on T̂silhqot̂in Declared Title lands in order to protect and conserve wildlife in the title area.

# 03



## Tu (water) Law

Where are we developing the Tu (water) Law?  
We are talking with community members  
at several engagement meetings.



Community members have already reviewed the Tu (water) Law Draft Report  
prepared by the University of  
British Columbia. We are now reviewing the minutes of  
the community engagement meetings in  
order to draft the final Tu (water) Law that

### Tsilhqot'in Chejaghetadeh July 26 & 27, 2022 Benchbury (Anah Lake) AGENDA



Ernie Charley  
Barney Kacote, Shaveen Palamantse and Shirley Pat Chamberlain

Registration, Registration and Participant Signage  
Time to Unity Gathering, Opening Song Prayer

Setting the Tone  
Project Update

Chair, Unity Protocol  
Women's Council, Jan  
Gardner

Chair  
Shaveen Palamantse,  
Barney Kacote  
Shaveen Kacote

Who would you like to discuss the conditions in  
your group health & safety? Topic: 30

Questions (15 minutes)  
Topic: 15

## WOMEN'S COUNCIL

The T̓silhqot'in Nits'il?in-Qi (Council of Chiefs) recognized that T̓silhqot'in women were not represented in governance like they were before colonization. In 2019 the T̓silhqot'in T̓s'iqi Dechen Jedilhtan (Women's Council) was formed as an advisory council to the T̓silhqot'in Nits'il?in-Qi. This group of matriarchs has held numerous ceremonies in the Nation while also advising on specific initiatives. It is a governance structure that is celebrated throughout the territory.

## PARTNERSHIPS

As we move forward we are building partnerships that support the change we want to see. We are building strong relationships across ministries at the federal and provincial levels, as well as with Indigenous allies internationally.

We are proud to have spearheaded a new skills and training working group with the Ministry of Post-Secondary Education and Future Skills, directing our efforts where they will have the most impact for our Nation-building efforts. This is a first and unique approach between BC and any Indigenous group.

We are also partnering with leading academic institutions, including a historic MOU with the University of British Columbia, building on over two dozen research projects with the

T̓silhqot'in Nation and deepening our shared commitment to T̓silhqot'in-led projects that deliver positive, tangible outcomes for our people.

In October of 2020, between ourselves and the City of New Westminster, we signed a Sister Community Memorandum of Agreement, written both in English and in the T̓silhqot'in language. It reflects the commitment of both the City of New Westminster and the T̓silhqot'in Nation to work together and support one another for the enrichment of both communities. It was the culmination of several years of relationship building – including through the 2017 wildfires – and a shared commitment to advance understanding and reconciliation. This is a first of its kind example of healing and reconciliation.

The T̓silhqot'in Nits'il?in-Qi (Council of Chiefs) have maintained the prominence of the Nation through numerous high-level speaking engagements and international journeys. They have built strong connections with the Maori in New Zealand, Sámi People in Sweden, and Indigenous groups at the United Nations Permanent Forum on Indigenous Issues in New York.



**T̓SILHQOT'IN BASKET – QATS'AY AND FROM THE T̓SILHQOT'IN ?UDIDANX PERIOD OF HISTORY (19TH CENTURY).**



NITS'IL?IN FRANCIS LACEESE AND TŚILHQOT'IN  
CULTURAL AMBASSADOR PEYAL LACEESE AT THE  
UNITED NATIONS IN GENEVA (2019)







MANAGING in a

# Sustainable

MANNER

# Nen

The T̓silhqot'in Nen (lands and resources) must be managed in a sustainable manner that is in line with T̓silhqot'in law. We are the stewards of the nen. Our fish and wildlife are a main source of food security for us, while the physical landscape holds our stories and hosts our gatherings. Trees and plants provide our people with traditional medicines that are still gathered by our Elders and youth. One of the main mechanisms to manage and protect the nen is to reclaim it as ours.



04



INGREDIENTS: TOMATO PASTE (MADE FROM FRESH RIPE TOMATOES), LIQUID SUGAR, WHITE VINEGAR, SALT, ONION POWDER, SPICES.

INGRÉDIENTS: PÂTE DE TOMATES (FAITE DE TOMATES MÛRES SÛRES FRAÎCHES), SUCRE LIQUIDE, VINAIGRE BLANC, SEL, OIGNON EN POUDRE, ÉPICES.

## FISHERIES

The T̕silhqot̕'in are “the River People.” We have relied on our lakes and rivers for centuries to supply us with food. Our title lands are the nursery for one of the strongest ts̕'emān (sockeye salmon) runs remaining in Canada. Our salmon fishery is one of the most selective in the world, using a dipnet to gather salmon as they migrate upstream. Since 2014, the T̕silhqot̕'in Nation has intensified our efforts to support a thriving and resilient salmon fishery. This has involved state of the art water monitoring of our rivers to inform our management of the fisheries. In 2023, our first conservation hatchery became operational, allowing us to have an active role in the conservation of our salmon species. We have also handled fishery emergencies relating to the Big Bar landslide and low returns of specific salmon stocks.



## INDIGENOUS TITLE

Our leadership is focused on increasing T̕silhqot̕'in jurisdiction over T̕silhqot̕'in lands. This process involves many levels. T̕silhqot̕'in are known for our commitment to protecting our ancestral lands and waters. Our Nēn planning team is working together to lead community-driven, Nation-coordinated land use planning that expresses our culture, our connections and our vision for our homeland for the world to see and respect. Along with planning, we also are taking traditional forms of Nēn governance and putting those into the Dechen Ts̕'edilhtan (Constitution).

While these two things are happening, we are also looking for alternative ways to get land back. The purchase of Elkin Creek Lodge (now named Nemiah Valley Lodge) is an example of T̕silhqot̕'in taking our land back.

Our T̕silhqot̕'in Rangers monitor our territory, support emergency response, and inspire respect and pride for our culture, lands and waters.

## T̕SILHQOT̕'IN BETEQASH (DIPNET)

## CULTURAL HERITAGE

Cultural heritage has four main priorities. These include protection, celebration, understanding, and practice. Cultural heritage protection has been a central part of discussions with British Columbia. T̕silhqot̕'in stories are directly related to the land. Most stories reference a specific site. These sites are scattered through the territory on various types of land, including so-called “Crown” land and private lands. The Nation is finding ways to protect these sites through ownership or different types of arrangements.

We are also acting to protect our place names. Place names are of deep ancestral significance to T̕silhqot̕'in people. They provide evidence for T̕silhqot̕'in historical land use and occupation, indicating where our ancestors held deep relationships with lands and waters, plants and animals, and spiritual beings. We have been working to have T̕silhqot̕'in place names adopted into Provincial records. This process will ensure that T̕silhqot̕'in place names are reflected on official maps of B.C. We also have many rivers in the territory now labeled with their T̕silhqot̕'in name.



SMOKING SALMON

Royal BC Museum Archives • Image 6

## Dipnetting at Nagwentled (Farwell Canyon)

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Since time immemorial, we have fished at Nagwentled. The T̓silhqox (Chilko/Chilcotin River) narrows substantially here meaning that the density of salmon increases, making it easier to harvest.

When the salmon are running, it is common to have people from multiple generations gathering here to dipnet. Elders, upwards of 90 years old, come to these fishing sites to dipnet and visit with family. The water is sacred and breathes life into all that it touches. It has a way of grounding us and connecting us to the land. Not only is Nagwentled a dipnetting site, it is also where many of our ancestors camped in community through the summer months.



PHOTOGRAPH NO: 15229

GROUP: ATHABASKAN (CHILCOTIN)

LOCATION: FARWELL CANYON

Royal BC Museum Archives • Image 7

## T̓i̓yi (Bull Canyon)

T̓i̓yi is a sacred site. The mountain to the east was a site of a battle and home to a well known T̓i̓l̓h̓q̓o̓t̓in legend. In 2022 we started archaeological work at T̓i̓yi to identify locations of pit houses, artifacts and other culturally significant evidence.

The archaeological work at T̓i̓yi has the potential to contribute significantly to the understanding of the area's history and cultural heritage. It can help preserve and protect the site, foster cultural revitalization, and enhance the appreciation of our ancestral connection to the land.

In 2020, the T̓i̓l̓h̓q̓o̓t̓in Nation reached an agreement with the Ministry of Transportation and Infrastructure to end the use of T̓i̓yi as a gravel pit and to work together to protect and reclaim the site.



PHOTOGRAPH NO: 3540

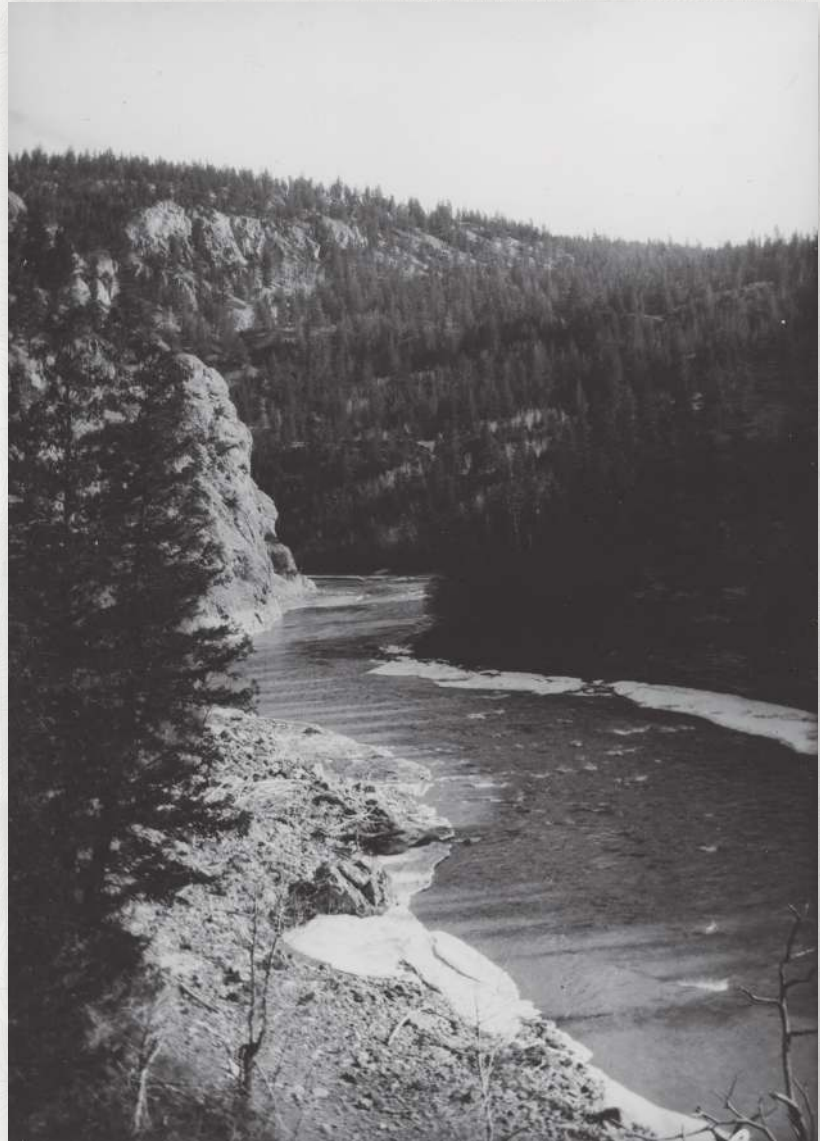
GROUP: ATHABASKAN (CHILCOTIN)

LOCATION: CHILCOTIN RIVER

Royal BC Museum Archives • Image 8

## T̓îlhqox (Chilko/Chilcotin River)

We have developed a fisheries strategy that focuses on protecting and rebuilding our fishery while exercising our fishing rights and restoring habitat. This is being done through a state of the art water monitoring system that provides real time data for informed decision making. We have also planned for a permanent hatchery in the territory and are supporting a recovery of the land base for healthy fish habitats and ecosystems. Planning and adapting during the climate crisis will be key to maintaining a resilient salmon fishery in our territory.



PHOTOGRAPH NO: 3518

GROUP: ATHABASKAN (CHILCOTIN)

LOCATION: CHILCOTIN RIVER







the Voice





Matriarch Elder  
Angelina Stump

“Today, we are slowly healing and we are putting the mirror back together. We are strong resilient T̓ilhqot̓in.”

Elder Angelina Stump says that “I could clearly see the big, huge mirror broken into a million pieces in the mirror was our T̓ilhqot̓in language, stories, culture, identity, songs, drums, strength, etc. It got broken into a million pieces. Now, it’s up to each one of us to put the pieces back together. And it will be a very slow process.”

Elder Angelina Stump is a Matriarch, well respected Elder and member of the Tl’etinqox Community. She is a fluent T̓ilhqot̓in speaker that has dedicated much of her time to cultural revitalization using traditional teachings, such as ribbon skirt making, drum songs, and baby basket making.

Angie is part of the T̓ilhqot̓in T̓i’iqi Dechen Jedilhtan and continues to bring cultural awareness in everything she does.



CH'I - T̓ILHQOT̓IN  
BABY BASKET"



*Nemiah*  
VALLEY LODGE

Yunešit'in  
(Stone)

5

Xeni Gwet'in  
(Nemiah)

87



Nemiah Valley Lodge, located within the T̓silhqot̓in declared title area, was purchased by the T̓silhqot̓in Nation with the assistance of the Province of B.C in 2019. At the time of purchase, it was not being used commercially and was in need of major renovations and upgrades. Xení Gwet̓in First Nations Government led this work with local members, developed a marketing strategy, and led the lodge to dramatic success. By 2023, Nemiah Valley Lodge was a finalist at the 2023 BC Tourism and Hospitality Awards for Indigenous Operator or Experience Award. It has attracted global media coverage, including Forbes and Explore Magazine, and became a dominant employer of T̓silhqot̓in members in the Nemiah Valley.





Nemiah Valley Lodge is now internationally recognized as an eco-friendly, Indigenous-owned lodge. Historically, the lodge had been run by diesel generators. Xeni Gwet'in upgraded the system to include a 30kW ground mounted solar array, a 78kWh lithium battery bank, and an intelligent microgrid controller, reducing diesel consumption by 80%. While the lodge is generating revenue, it also plays a key role in educating visitors on T̓silhqot'in culture, teachings and respect for the land. Guided tours are available to showcase the history, cultural practices and T̓silhqot'in ways. Nemiah Valley Lodge represents an important bridge to building understanding and mutual respect with visitors.



SHARING  
*Culture*



The image shows the interior of a wooden structure, possibly a cabin or a small house. The walls and ceiling are made of horizontal wooden planks. A vertical wooden pillar is visible on the left side. The background is a deep blue color, suggesting a view through a window or a painted wall. The lighting is soft, with a bright spot on the wooden floor in the foreground.

*Breaking*  
BARRIERS

# Carpentry Apprentice Catlin Cahoose



Catlin Cahoose, son of Marietta West and Lorne Cahoose, has been sober since February 7th, 2020. He decided to stop drinking in order to attend the level one TNG Carpentry training program. While Catlin is from a neighbouring nation to the T̓silhqot̓in, his life story is a common story for T̓silhqot̓in members. Catlin graduated from the program and started working with the T̓silhqot̓in Construction Management Company renovating and building new homes in the Nation. He has been apprenticing with a Red Seal carpenter while on the job site.

“The training program gave me lots of structure in my life and was what I needed. I am almost six months sober now, and that started in the program. Honestly, it really changed my life.”

In 2023, Catlin graduated from the second year TNG carpentry program and continues to work for the Nation as a home inspector. Catlin has a connection to the T̓silhqot̓in land and creates films of the land on his free time.





of the River

CARE for our

*Children  
& Families*  
the T̂SILHQOT'IN way







# Healthy Children

Our people need to be honoured. Nexwe?intsu-Qi (our grandmothers) and nexwe?inkwel-Qi (our mothers) are the matriarchs that keep our families together. Through the Tšilhqot'in Nidlin ("I am Tšilhqot'in") Initiative, we are developing child and family legislation that will guide how we support our families from those that are not yet born – all the way to our Elders. This is being guided by our traditions and laws. At the same time, we are creating our own community-based programs to heal and support our citizens, such as equestrian programs drawing on our strength and identity as "horse people."



# & Families

Our goal is to hold up and support children and families so that there is no need for apprehension. We want children to stay with their families and be raised by the TŚilhqot'in people. In 2022, we gained the support of British Columbia and Canada to move forward with reclaiming jurisdiction for TŚilhqot'in children and families. This process will take time as we build capacity, physical infrastructure, and the processes for exercising our jurisdiction. We will be creating a TŚilhqot'in model of care and building the supports needed in Communities to care for our children and families the TŚilhqot'in way.

# 05





HEAR the

*Sureness*



in our *Steps*

# Revitalize T̕silhqot̕'in Language & Culture

T̕silhqot̕'in language and culture are an integral part of what it means to be T̕silhqot̕'in. Holding up traditional ways of life impacts every part of life for the T̕silhqot̕'in people. It creates a sense of pride, hope and connection. It also works to bring back the strength of the people, which has been dramatically impacted since colonization began.



**TRANSMISSION OF KNOWLEDGE  
BETWEEN GENERATIONS**

As of 2023, there are enough language speakers that the Nation has the opportunity to revitalize the language. However, without a focused effort, the language could fall into a recovery state by 2030. In order to revitalize the language, the Nation is focusing on developing curriculum and supporting T̄silhqot'in immersion classes. Many of our communities are operating Language Nest programs for children that allow children to learn in a solely T̄silhqot'in speaking environment. Part of revitalizing language is the process of revitalizing T̄silhqot'in culture.

The T̄silhqot'in Nation has been increasing cultural gatherings on the land to bring back the practice of families gathering on the land and participate in traditional practices. Communities have been hosting regular culture camps that act to transmit cultural knowledge across generations. Gatherings have also been used as a way to meet on the land with knowledge keepers and discuss important topics around governance.

# Healthy Communities







## COMMUNITY SAFETY

One of the goals of the T̓silhqot̓in is to have safe and healthy communities. We are moving forward with community safety programs in our communities that use our own people to ensure the well-being of the community. Traditionally, we know that our ancestors policed themselves within their communities. We are actively working with BC and Canada to establish a tribal policing pilot program. Ultimately, we want to have communities where policing is not needed. This process will take time.

In justice, we know that a jury of T̓silhqot̓in Elders has the most weight for our people. Since 2020, the Williams Lake Indigenous Court has seen Indigenous offenders complete their healing plans. The Indigenous Court is also taking steps to bring in offenders of more serious crimes.

## JURISDICTION

The T̓silhqot̓in are establishing strong, T̓silhqot̓in-led emergency management across the territory. We want to prepare for the future as the climate crisis impacts our lives and well-being. The 2017 wildfires, scorching an area in our territory that was the size of the greater Toronto area, were a wake-up call to the need for a localized approach to emergencies.

Nobody knows the land better than our own people, or how to organize as communities in times of need. Emergency management is in the hands of the T̓silhqot̓in Nation. The remote nature of the Territory means that we must have strong relationships with outside agencies but also be increasingly self-sufficient. We now have plans for T̓silhqot̓in emergency centres and infrastructure to be built in the territory.

Our *Collaborative Emergency Management Agreement* (CEMA) is the first of its kind – a tripartite agreement between all three levels of government (BC, Canada and the T̓silhqot̓in Nation) to establish Indigenous-led emergency management. It is another area where the T̓silhqot̓in are breaking new ground, building capacity and exercising our jurisdiction. Our CEMA is now the model for Crown-Indigenous relations for the modernized *Emergency Act* in British Columbia.

## HOUSING & INFRASTRUCTURE

With support from our federal and provincial partners for the T̓silhqot̓in Housing Initiative, we are realizing our vision for healthy communities. In order to increase the well-being of our people, the housing crisis in communities must be addressed. A key part of creating a system for housing that works for the T̓silhqot̓in is creating an economy around housing that can reinvest profits from building back into training and capacity development in the T̓silhqot̓in communities.

The T̓silhqot̓in National Government has run two successful Level 1 carpentry training programs and one level 2 carpentry training program. In 2023, we will be pursuing further Level 1 training, along with a third year training course. The Nation has delivered new homes to all six of the communities. For some, this is the first new housing in 40 years.





HOME BEING DELIVERED TO XENI GWET'IN

# Empower

## Citizens through Education, Training & Opportunities

We are working to empower our citizens. A self-determining Nation needs healthy and strong people to carry it forward. Over the next 15 years we will be dedicating resources towards ensuring that our people receive the certifications and training that are needed to support the Nation and our communities. The Nation is creating economic opportunities by pursuing policy change and reform at the provincial level, while also seeking political support from B.C. and Canada on large-scale economic projects.

In 2019, the T̓silhqot̓in Solar Farm became the first fully indigenous owned and operated solar farm in B.C. The solar farm is operated by Dandzen

Development Corporation which is owned by all six of the T̓silhqot̓in communities.



A close-up photograph of a rugged rock face. The rock is composed of various shades of grey, brown, and reddish tones, with visible cracks and textures. A hand is visible on the right side, pointing towards a red mark on the rock. The overall scene suggests a natural or historical site.

A BETTER

*Path*

FORWARD



TNG

HEXIFLEX



# Where we are going

# 09

After the 2014 Title Decision, with input from many meetings in our communities, we developed “**the 8 pillars.**” These pillars are our goals. These are the outcomes that we are striving for.







Honoring Our

## T̂SILHQOT'IN GOVERNANCE

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- » Full self-government for T̂silhqot'in people
- » According to T̂silhqot'in laws, institutions and values

We will govern ourselves according to our own T̂silhqot'in governance structures, law and values, exercising our inherent law-making powers. Governments of all levels will recognize and respect T̂silhqot'in governance, jurisdiction, laws and responsibilities. Our Nation will exercise a full suite of governmental funding authorities and generate significant revenues to support our services and operations.





**TSILHQOT'IN  
TITLE LAND**

**UNDER VIDEO SURVEILLANCE**

**NO HUNTING  
(NO LIMITED ENTRY HUNTS)**



Yukon-Charley  
National Preserve

Yukon-Charley  
National Monument



## **STRONG LANGUAGE & CULTURE**

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- » TŚilhqot'in members fluent in, and proud of, their language and culture

Our TŚilhqot'in language will be revitalized and preserved for future generations. Our people will be fluent speakers of our language and immersed in our culture. The public will appreciate and better understand our culture, history, and heritage.

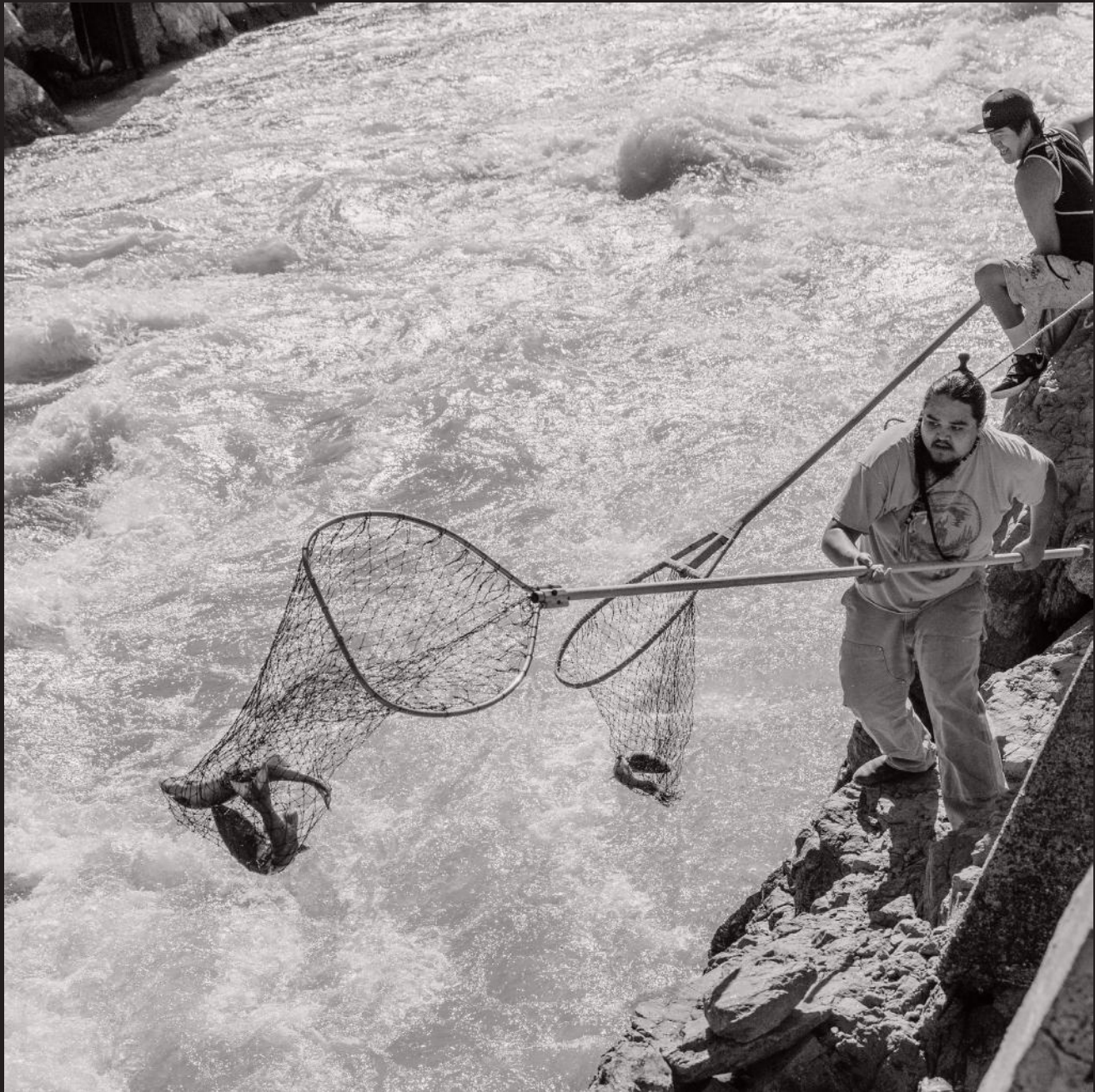
## **T̂SILHQOT'IN MANAGEMENT OF LANDS & RESOURCES**

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- » T̂silhqot'in management of the lands, resources and wildlife
- » Sustainable for future generations

The T̂silhqot'in Nation will renew and restore our governing responsibility for lands and resources in our territory. We will secure “land back” for the T̂silhqot'in and exercise decision-making authority on major projects and initiatives that affect our land, waters and wildlife.











## HEALTHY CHILDREN & FAMILIES

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- » Health indicators on par or better than non-Aboriginal communities
- » Programs delivered by Tśilhqot'in, based on Tśilhqot'in laws and values

Tśilhqot'in children and families will have the support they need, delivered and managed by our communities, in accordance with Tśilhqot'in laws. Health indicators will be on par or exceed those of non-Indigenous children and families.



## HEALTHY COMMUNITIES

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- » Standard of Living on par or better than non-Aboriginal communities
- » Adequate housing, clean water, roads, infrastructure etc.

Our families will have the opportunity to live and thrive in healthy communities that support their well-being and economic self-sufficiency. Our communities will be leaders in emergency management and response, drawing on our culture and teachings to adapt to a changing climate.

## JUSTICE

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- » Education and support for T̓silhqot'in communities
- » Innovative preventative strategies and alternatives

T̓silhqot'in Citizens will have support with the criminal justice system, including innovative preventative and restorative strategies that are consistent with T̓silhqot'in laws and values. We will end the over- representation of our people in Canadian jails by addressing the root causes, drawing on our culture and care for each other.





## EDUCATION

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- » Funding and outcomes on par or better than non-Aboriginal schools
- » Real opportunities for post-secondary education and training

T̂silhqot'in Citizens will have support for post secondary education and training. Our Nation and communities will deliver programs that include strong language and cultural components. Public schools will provide a safe and welcoming place to T̂silhqot'in Citizens with appropriate First Nations culture and history curriculum developed by the T̂silhqot'in Nation.





## **SUSTAINABLE ECONOMIC BASE**

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- » Sufficient and sustainable economic base to support the above outcomes



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Inside back cover (drum),  
“Where we came from” Chapter image,  
2, 6, 8, 11, 15, 21, 23, 30, 32, 33, 34, 39, 43,  
47, 53, 54, 58, Insert 1, 2

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Intro pine cone spread, 36, Insert 10, 12

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Inside front cover (map), 1st spread

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