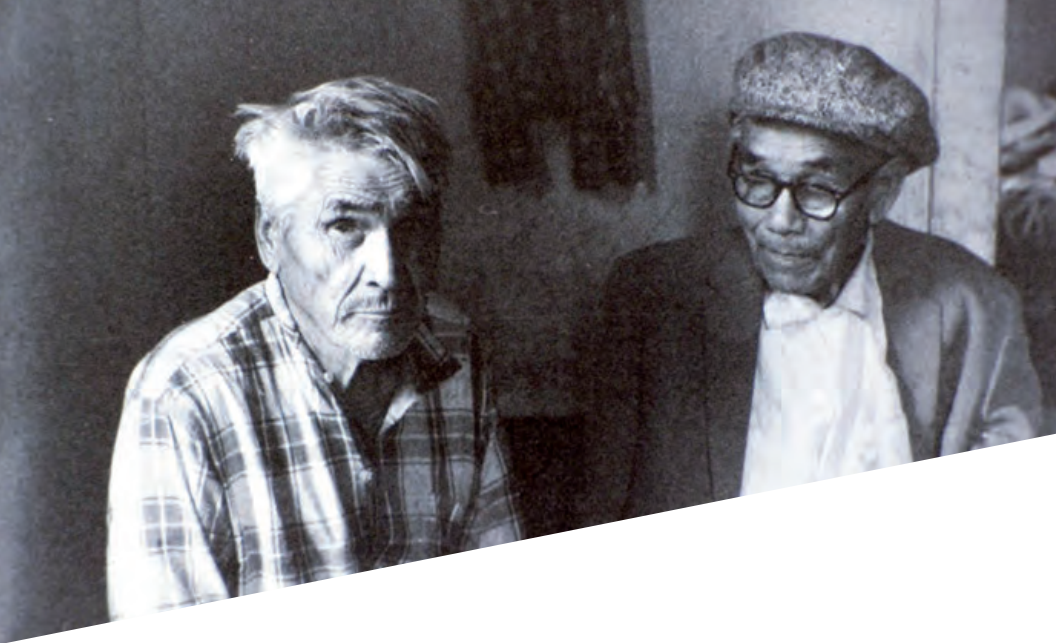


COMPREHENSIVE COMMUNITY PLAN

A DREAM MAP FOR OUR FUTURE
NOVEMBER 2017







THE SPIRIT OF NÁÁCHĘ (DREAMERS) AND OUR DREAM MAP

Our Comprehensive Community Plan (CCP) follows the spirit of the sacred teachings, visions and songs of the Dane-zaa Nááchę, the dreamers of our people. For a centuries, the Nááchę used song and story to guide us through life on earth. Most of the Nááchę descended back to earth from heaven, bringing along with them abilities to prophesize future events through visions that would impact our people. Often these visions included lessons in living harmoniously with each other and the wildlife we depend on for survival. The first Dane-zaa dreamer was Makénúúnatane, whose dreams predicted the arrival of Europeans in the Dane-zaa territory. His songs are still passed on through generations.

The Nááchę often illustrated their dreams through the drawing of maps on moose hides and drum skins, some of these dream maps still exist today. Our CCP embodies the essence the dream map. The plan illustrates the vision for our community's future as developed by our membership. It provides us with a map towards achieving our ultimate community goals and objectives for the benefit of our nation and membership.

EXECUTIVE SUMMARY





EXECUTIVE SUMMARY

The Doig River First Nation (DRFN) Comprehensive Community Plan (CCP) process was initiated in 2015.

DRFN is undergoing an important period in the community's history. The conclusion of Treaty Land Entitlement and other outstanding treaty claims, expansion of resource development within DRFN's traditional territory and recent Impact and Benefits agreement have positioned DRFN to experience unprecedented cultural, economic and social development opportunities. This CCP voices the DRFN's wants, needs and how we envision ourselves moving forward in our path towards health, prosperity, self-governance and autonomy.

Extensive engagement with DRFN members and guidance from our Elders shaped the development of this CCP. A common theme emerged during the planning process of developing a multi-generational plan. This plan emphasises the need to consider the previous and future generations, tying our history, culture and traditions to our future growth as a community. It also focuses on addressing the needs of our youth and elders, ensuring our youth are prepared for a modern world, while our elders and knowledge holders are cared for.

This CCP is our pathway towards reaching our ultimate goals as a community. It provides us with clear objectives and courses of action to meet them. An implementation plan is provided that gives detailed direction on how to implement the actions, programs and initiatives that will help us achieve our community objectives. The CCP is a living document that will be periodically reviewed and updated to ensure it remains consistent with our community's needs, values and ambitions.





ACKNOWLEDGEMENTS

Our Comprehensive Community Plan (CCP) was made possible by the strong combined efforts of our members, leadership and DRFN staff, who all greatly contributed to the planning process. Without the contributions of the community, this project would not have been possible. We would also like to acknowledge our Elders, who provided the CCP planning team with guidance, knowledge and visions that were essential to the CCPs development. Special thanks are extended to our Elders:

Gordon Acko
Sam Acko
Evelyn Apsassin
Freddy Askoty
Jack Askoty
Bernice Attachie
Billy Attachie

Gerry Attachie
Jessie Attachie
Tommy Attachie (late)
Jeannie Born
Margaret Bowman
Andy Cardinal
Barbara Davis

Clifford Davis
Darlene Davis
Lucy Davis
Madeline Davis
Margaret Davis
Rene (RC) Dominic
Rita Glover

Annie Oker
Garry Oker
Emma Pouce Coupe
Marilyn Pouce Coupe
Margaret Rothlisberger

IN MEMORY OF TOMMY MAZO ATTACHIE

Our Comprehensive Community Plan is dedicated to Tommy Attachie, who passed away on June 6, 2017. As a respected elder, community song holder and lead drummer of the Doig River Drummers, Tommy played an instrumental role in guiding our community culturally and spiritually for many decades. His presence will be missed but his impact and spirit will last for many future generations in our community.





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PART 1: INTRODUCTION





1.1 WHAT IS A COMPREHENSIVE COMMUNITY PLAN?

Comprehensive Community Planning (CCP) is a process that engages community members in planning for, and implementing, the long-term vision for their community. It includes the development of objectives and a plan of action to work towards fulfilling the vision¹.

A CCP is a community-based, community-driven planning process with meaningful membership involvement throughout. Together, the community addresses a range of key planning themes (see Figure 1.1).

A CCP is a living document that is intended to be reviewed periodically to ensure the direction of the plan is consistent with the constantly evolving context and needs of a community.

Figure 1.1 - Comprehensive Community



1.2 OUR PLAN

Our CCP has provided us with a clear path towards establishing our vision as a community as told by members and Chief and Council. It consists of the following 5 parts:

Part 1: Introduction

Provides basic background information and identifies the purpose of this CCP.

Part 2: Our Story

Includes an overview of the community and the history leading up to the development of this plan.

Part 3: Our Dream for the Future

A powerful vision statement that explains our dream for the future. It also includes 8 key “mission statements” that represent our top priorities and establish the beginning of a framework that will move us towards realizing our dream for the future.

Part 4: The Trail Forward

A detailed framework for implementation. It identifies strategic objectives and outlines specific actions to be implemented.

Part 5: Tools for Implementation

Outlines processes and procedures that we will follow to ensure accountability and follow through on this plan. This includes a framework for monitoring, reviewing and amending this plan.

¹ Source: First Nations in BC Knowledge Network



1.3 SUPPORTING DOCUMENTS

Our Comprehensive Community Plan (CCP) is an overarching and holistic plan that outlines our vision for the future. It identifies specific projects and initiatives that are required for us to achieve our vision. It is supported, and will ultimately be implemented, by several complimentary planning documents that provide more detail and direction at an operational level. Key supporting documents include – but are not limited to:

Socio-Economic Baseline Assessment:

Our Socio-Economic Baseline Assessment (Appendix A) was completed as the step of our planning process. It provides a comprehensive snapshot of the DRFN's existing community context in relation to the following planning areas:

- | | |
|--------------------------------------------|------------------------------------|
| ▲ Culture and history | ▲ Governance and administration |
| ▲ Land and resources | ▲ Community health and wellness |
| ▲ Population and demographics | ▲ Social development and education |
| ▲ Community infrastructure and development | ▲ Labour force and economy |

This important document establishes a baseline with indicators that can be measured over time to monitor progress.

Infrastructure Development Plan:

This document (Appendix B) plan forms an important component our CCP. It responds to our infrastructure needs by identifying and prioritizing specific projects. It maps out the location and details on how specific initiatives will be implemented.

Community Health and Social Development Plan

Our Community Health Plan has been developed to ensure our members are healthy and well. It outlines the specific initiatives at an operational level that required to realize our vision for a health community

Economic Development Plans

Our Economic Development Plans are being developed to create employment opportunities for members and generate wealth.

Community Energy Plan

We are developing a community energy plan to reduce our energy consumption. This plan is an important starting point as identifies the specific pieces of infrastructure that can be retrofitted or designed in the future to achieve that goal.

Housing Program & Policies

Our Housing Policies lay out a clear and detailed framework for how housing will be managed on reserve. This plan supports those housing policies by laying out where housing and residential development will take place in the future.

Culture and Language Program

We continue to work to protect and celebrate our unique Dane-zaa culture and language. This plan will complement those plans and efforts by identifying cultural infrastructure projects and incorporating our language and stories into the design process. An example of this cultural infrastructure is planned improvements to our Tea Dance area.

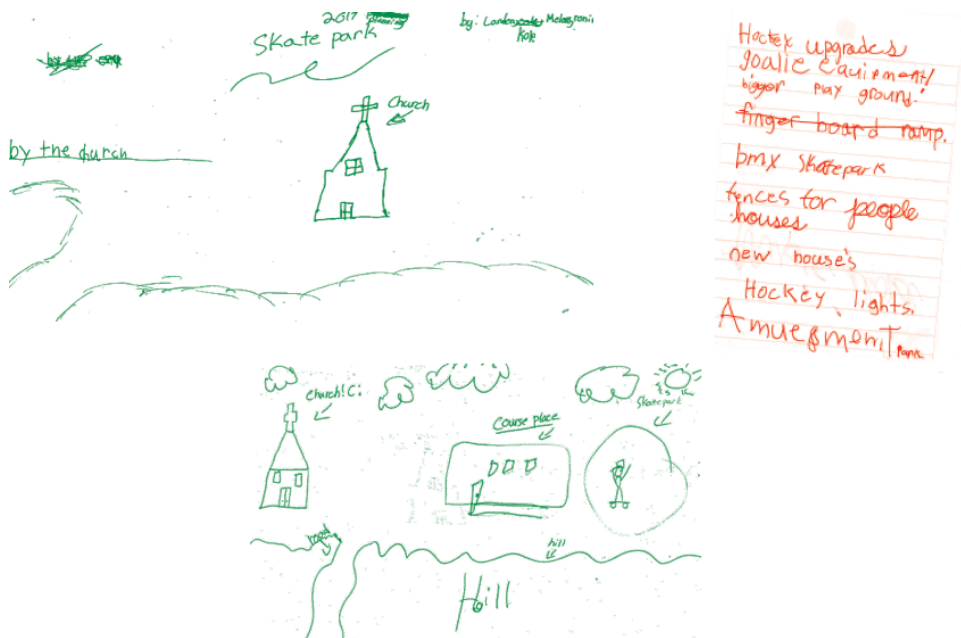


1.4 THE PLANNING PROCESS

This plan was developed in conjunction with our Infrastructure Development Plan between 2015 and 2017. Over that time, we held three major World Café consultation sessions, and dedicated numerous community meetings to planning for our future. Members filled out surveys, marked up maps and provided direction using live polling (a.k.a. “clickers”). At several events, members were asked to write their ideas down on sticky pads. The sticky pads were posted on the gym wall and grouped into themes. This proved to be a huge success. Sticky pads were left on the wall and our members continued to add their ideas long after the meetings were finished. Our leadership and staff also operated with an “open door” policy and encouraged members to visit informally to discuss their ideas. Many members then chose to write their ideas down and present them to Chief and Council.

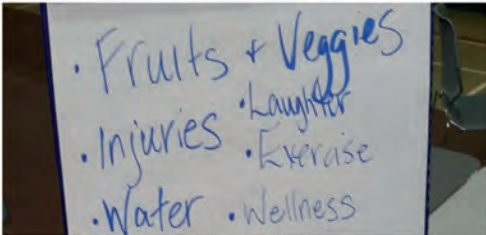
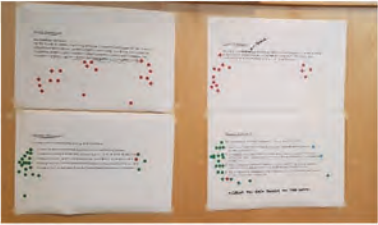
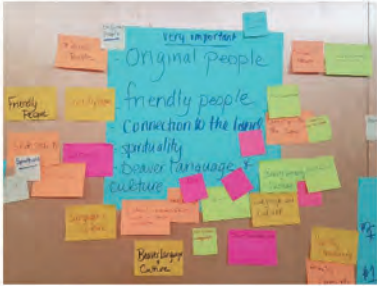
In the end, a large majority of our members participated in the development of this plan – over 80% of members attended at least one community meeting. This plan has been driven by a grassroots movement and is intended to reflect the collective vision of our people.

Ideas for the future that our youth presented to leadership





Member engagement photos:





PART 2: **OUR STORY**





2.1 OUR HISTORY

TSAA? ÇHE NE DANE

Dane-zaa have been living in the northeast of British Columbia and northwest of Alberta for millennia. Tsáá? çhé ne dane were one of the most important Dane-zaa groups. They were the original “First People” of the Peace River area. These earliest inhabitants of the region were the ancestors of the Doig River and Blueberry River First Nations, or what was once known as the Fort St. John Beaver Band. Archaeological evidence from the Charlie Lake cave site shows that the area was occupied from at least 10,500 years ago by people who were hunting bison and other game. Our oral history describes events and people in the area long before the arrival of European explorers.

Traditionally, Tsáá? çhé ne dane spoke Dane-zaa Záágé (an Athapaskan language also known as the ‘Beaver’ language) and followed the teachings of their Nááchę (Dreamers), who were individuals who had the power to gain knowledge and insight into the future through dreaming.

Dreams and visions remain an important facet of the Tsáá? çhé ne dane culture today, and continue to inform them on ways to maintain balance with one another as well as with the animals and the land that they depend on. Many DRFN members also continue to sustain themselves through hunting, fishing and collecting plants and other resources. However, the semi-nomadic lifestyle (seasonal round) traditionally practiced by Tsáá? çhé ne dane has been significantly impacted and altered. Many DRFN members now live in permanent communities and while many members can still speak Dane-zaa Záágé (Beaver), the English language is more prevalent.

TIMELINE OF KEY EVENTS

The timeline below identifies some of the key events and milestones that have led to the shift away from traditional lifestyles and language:²

- Early 1700’s**

The Tsáá? çhé ne dane begin feeling the effects of colonization even before making direct contact with Europeans. In the east Cree begin trading with Europeans. They soon acquire firearms and begin making incursions into their territory. As historian Harold Innis summarizes, the Cree would “cross over by the Saskatchewan [River] to Lesser Slave Lake and the Peace River Trail to war on the Beavers and the Indians along the Peace”² Without firearms they are outmatched and pushed westward.
- 1781**

A smallpox epidemic spreads across the northern plains.
- 1784**

Conflict between the Tsáá? çhé ne dane and Cree continues and culminates in a major battle along the Saaghii Naachii (Beaver River). The Tsáá? çhé ne dane defeat the Cree decisively and force a “peace agreement” with them at Unchaga (Peace Point) on the Saaghii Naachii. From this point forward the Saaghii Naachii becomes known as WQchiigii (Peace River).

² Unless otherwise stated, the source of information and dates listed come from the Virtual Museum of Canada and/or previous Knowledge and Use Studies prepared by the Doig River First Nation.



- **1786** The Northwest Company establishes the first trading post in Dane-zaa territory on the Peace River near Fort Vermillion and Dane-zaa trappers become active in the fur trade. The Dane-zaa economy begins to shift “from a communal hunt for subsistence to one geared towards providing goods to the fur traders”³.
- **1794** The Northwest Company establishes Rocky Mountain Fort where the Moberly River enters the Peace River. Dane-zaa trappers provide this trading post with furs as well as meat and grease from the abundant bison herds in the surrounding area.⁴
- **1805** Intensive use of the area’s resources encouraged by the Northwest Company proves unsustainable and Rocky Mountain Fort closes due to declines in both furbearers and bison. The bison, a main staple for the Dane-zaa in the area, are particularly affected and their numbers are brought to near extinction.
- **1806** Despite the “generally failing resources in the area” Fort d’Epinette, also called St. John, is established by the Northwest Company. The name is changed to Fort St. John when the Hudson’s Bay Company merged with the Northwest Company in 1821 and took over management of the fort.⁵
- **1822** The Dane-zaa first acquire horses. They are quickly incorporated as an important part of the Dane-zaa social economy and seasonal round.
- **1823** Fort St. John is closed following an armed conflict with local First Nations.⁶
- **1828** HBC post journals from Dunvegen begin reporting a decline in population among the Dane-zaa of the Peace River due to sickness and death, a trend that continued into the next decade.
- **1838** Census records indicate that Iroquois, Salteaux, Cree and Metis hunters begin moving with their families from the plains to the Peace River despite protests from the Dane-zaa. The newcomers bring smallpox to the area.
- **1858** After a nearly 40 year lapse, the Hudson’s Bay Company reopens Fort St. John on the south side of the Peace River. In 1873 Fort St. John is moved directly across the Peace River to the north side onto what is today referred to as ‘Old Fort’ subdivision outside of what is today the City of Fort St. John.
- **1859** The first Catholic priest visits the Peace River region and begins converting Dane-zaa to Christianity.
- **1861** Gold is discovered in the Peace River region.

³ Ridington 1988

⁴ Ridington and Ridington 2013

⁵ Fladmark, K.R. 1985. Early Fur-trade Forts of the Peace River Area of British Columbia. BC Studies. No 65. Available at: <http://bcstudies.com/node/2613>

⁶ Fladmark 1985



- **1862** A major smallpox epidemic, which began in Victoria, spreads inland and significantly reduces aboriginal populations.
- **1867** The Dominion of Canada is created.
- **1871** British Columbia joins the Dominion of Canada, but for many years continues a policy to ignore or deny the existence of any native title or rights, or the need for treaties.
- **1872** George Simpson, governor of the Hudson's Bay Company, proclaims the Peace River region as having huge potential for mining and agriculture.
- **1876** Many Canadian laws affecting Aboriginal Peoples were combined to become the *Indian Act*. According to John A. McDonald (Canada's First Prime Minister) the great aim of the legislation was "to do away with the tribal system and assimilate the Indian people in all respects with the other inhabitants of the Dominion as speedily as they are fit to change."⁷ While the *Indian Act* has undergone numerous amendments since it was first passed in 1876, today it largely retains its original form.
- **1885** The *Indian Act* is revised to prohibit cultural ceremonies including potlaches, tea dances and pow wows. This provision remained in place for close to 75 years.
- **1886** Bishop Farad (a missionary in Fort St. John) reports on an epidemic of scarlet fever that reduces the Dane-zaa population.⁸
- **1898** Dane-zaa oppose gold miners heading north to the Klondike until the Crown agrees to a Treaty of Peace.
- **1899** The Crown and leaders representing many First Nations sign Treaty No. 8 at Lesser Slave Lake; Treaty Commissioners arrive in Fort St. John after the Dane-zaa have dispersed to summer hunting grounds.
- **1900** The Treaty Commissioner returns to Fort St. John and some leaders of the Fort St. John Beaver Band, ancestors to the Doig River and Blueberry River First Nations, sign Treaty No. 8 – including Muckthay, Dislilici, Tachea, Appan and Attachie.
- **1905** British Columbia establishes the *Game Amendment Act* which imposes game restrictions. Despite the provisions established under Treaty No. 8, Dane-zaa face the threat of fines and imprisonment for trying to carry out their normal hunting, fishing and trapping activities.
- **1908** Large numbers of Cree speaking people begin moving into Dane-zaa territory.
- **1910** A measles epidemic significantly reduces the population of the Dane-zaa.

⁷ University of British Columbia. Available at: <http://indigenousfoundations.arts.ubc.ca/home/government-policy/the-indian-act.html>

⁸ Bowes 1963



- **1911** British Columbia imposes a trapline registration system that requires payments. Many First Nations were not prepared or unable to pay.
- **1912** The “Peace River Block” (established under the *Settlement Act*) is opened enabling homesteading and agriculture in the Peace River region.

Montney and 43 members of his Beaver Band take Treaty for the first time and are added to the existing Fort St. John Beaver Band.
- **1914** The Fort St. John Beaver Band selects one of its traditional gathering places known to them as Gat Tah Kwā as the site of its reserve. Following the provisions of Treaty No. 8, the Fort St. John Beaver Band was to be allotted 128 acres for each man, woman and child who was a member of the Band. However, many people were missed, and were not included on Band lists. This reserve is now often referred to as the Montney Reserve (or IR #172). For several decades after the treaty was signed, DRFN ancestors continued to travel freely, making use of this area at times during their seasonal round.

At this time, several Cree speaking fur traders are added as members to the Fort St. John Beaver Band.
- **1917** Spanish Flu epidemics begin to wiping out entire aboriginal communities. By 1919, approximately half of the members of the Fort St. John Beaver Band are dead.
- **1920** Oil and natural gas exploration begins in the Peace River area.⁹
- **1926** British Columbia introduces trapline regulations and establishes trapline boundaries that limit the areas that First Nations can use for trapping. Most of the traditional territories used by members of the Fort St. John Beaver Band are taken over by white men and many of their cabins are burnt to the ground.¹⁰ In the 1930’s, after recognizing the widespread poverty that had resulted from the imposition of the registered trapline system, the Canadian Government (Indian Affairs) negotiates and purchases some traplines for First Nations.
- **1927** The *Indian Act* is amended to ban First Nations from raising funds for land claims. Later the Federal Government changes the *Indian Act* to make it a criminal offence for First Nations to hire lawyers for land claim settlements. This amendment was finally repealed in 1951.
- **1934** A second major influenza epidemic hits that “wiped out many of the Indians”.¹¹

The Crown grants permission for the construction of a road through IR #172, concluding that “the benefit of having the road constructed [was] sufficient compensation for the land required” from the Fort St. John Indian Band.¹²

⁹ Gerald Clare. 2003. History of the Oil and Gas Industry in the South Peace. Available at: <http://www.calverley.ca/Part12-Enterprises/12-20.htm>

¹⁰ Treaty 8 First Nations Community Assessment Team and Firelight Group Research Cooperative. 2012. Telling a Story of Change the Dane-zaa Way – Baseline Community Profile. http://www.ceaa.gc.ca/050/documents_staticpost/63919/85328/Vol3_Appendix_B-Treaty_8.pdf

¹¹ Ventress et al. 1973

¹² Indian Claims Commission (ICC). 2006. Blueberry River First Nation, Doig River First Nation Highway Right of Way IR 172 Inquiry. <http://publications.gc.ca/collections/Collection/RC31-33-2006E.pdf>



- **1940** The Fort St. John Beaver Band surrenders the mineral rights associated with Montney (IR #172) to the Crown in trust “to lease” for its benefit.
- **1942** The Alaska Highway is constructed allowing for the large-scale development of oil and gas resources in the region.¹³
- **1945** The Fort St. John Beaver Band surrenders IR #172 to Canada. The reserve contained prime agricultural land and, following the Second World War, the Department of Indian Affairs faced increasing pressure to obtain a surrender of the reserve for the settlement of returning soldiers.
- **1948** The Department of Indian Affairs (DIA) transfers the Montney Reserve, including “inadvertently” the mineral rights, to the Department of Veteran’s Affairs (DVA). The Crown sells IR #172 (now surrendered) and it is developed as farmland by settlers. Although the DVA did not have valid title to the mineral rights for the lands, those rights were included in the sale.
- **1950** A bush fire started by a farmer gets out of control and kills seven members of the Fort St. John Beaver band camped at Milligan Creek.

The Crown establishes three small reserves for the Fort St. John Beaver Band close to their trapping areas at the Doig River, Blueberry River and the Beatton River. These reserves total 6,194 acres. They are one third of the original Montney Reserve’s size and are not well suited to be a central gathering place for Tsáá? ché ne dane.
- **1952** Until the mid 1950s, the Fort St. John Beaver Band lives a semi-nomadic lifestyle – travelling seasonally within the Peace River country from Montney to Dawson Creek, to Grande Prairie, TeePee Creek, Dunvegan and back through Clearhills. They also travelled west to the Rocky Mountains and north to the Fontas area where they would hunt, gather, and socialize with other Dane-zaa kinship groups. Increased agriculture, industry and encroachment by settlers make the semi-nomadic lifestyle (seasonal round) traditionally practiced by the Dane-zaa more difficult. The reserve at Doig River becomes a permanent settlement that is used year-round. Some families also settle on crown land at nearby Peterson’s Crossing where a small day school was established. Many youth attend school and are amongst the first to receive a formal “form education” in English.
- **1958** The Pacific Great Eastern Railway (also known as the British Columbia Railway) is extended from Prince George to Fort St. John stimulating large scale logging, mining and smelting industries, all of which demanded large amounts of energy.
- **1960** For the first time, Canada’s First Nations people are allowed to vote without losing their Treaty rights.
- **1962** Missionaries and linguists Marshall and Jean Holdstock begin working with DRFN members to analyze the sound system of Dane-zaa Záágé? and develop a writing system for it.

¹³ Littlefield, Loraine, Linda Dorricott, and Deidre Cullon. 2007. “Tse Keh Nay Traditional and Contemporary Use and Occupation at Amazay (Duncan Lake)”. http://www.ceaa.gc.ca/050/documents_staticpost/cearref_3394/hearings/SM01.pdf



- **1968** The W.A.C. Bennett Dam is constructed on the Peace River flooding a vast tract of land – the Williston Lake is currently the third largest reservoir in North America.¹⁴
- **1969** Prime Minister Pierre Trudeau and his Minister of Indian Affairs, Jean Chrétien, unveiled a policy paper that proposed ending the special legal relationship between Aboriginal peoples and the Canadian state and dismantling the Indian Act. This white paper was met with forceful opposition from Aboriginal leaders across the country.
- **1976** The last Dane-zaa Dreamer (Charlie Yahey) passes away.
Large scale oil and gas production begins on the former Montney Reserve.
- **1977** The Fort St. John Beaver Band is split into the Doig River and Blueberry River First Nations.
- **1980** BC Hydro constructs a second large dam on the Peace River, creating Dinosaur Lake.¹⁵
English emerges as a primary language for the Dane-zaa.
- **1982** Canada passes the *Constitution Act*. Section 35 recognizes and affirms Aboriginal rights.
- **1985** Bill C31 is passed amending the *Indian Act* to include revisions that formally separated Indian status from band membership, granting bands responsibility for developing and managing their own membership, while Indian status remained in the control of the federal government.
- **1992** DRFN negotiates an impact benefit agreement (IBA) with Canadian Hunter Exploration Ltd. – a large oil and gas company operating in DRFN territory. This is DRFN's first industry agreement.
- **1995** Supreme Court of Canada finds the Crown breached its fiduciary obligation by selling the Band's mineral rights on the former Montney Reserve. In 1997, after intensive negotiations, the bands and Crown reach an out-of-court settlement as restitution for royalties that should have gone to the Doig River and Blueberry River Bands. A trust fund is established by DRFN with their settlement dollars

The Treaty 8 Tribal Association submits a specific claim (Highway Right of Way Claim) to the Government of Canada on behalf of the Doig and Blueberry River First Nations concerning the expropriation of land for a provincial highway through IR #172 in 1934 without compensation.
- **2003** The Chiefs of seven Treaty 8 Nations (including DRFN) take the stage at BC Oil and Gas Conference in Dawson Creek. They read aloud a signed resolution that calls for a "co-ordinated action plan to exercise First Nations Title and Rights in the lands and resources in all of our collective territory of Treaty 8." They set a six-month deadline for the provincial government to come to the table and negotiate.
- **2004** The Doig River and Blueberry River First Nations' Chiefs and Councils begin pursuing Treaty Land Entitlement negotiations with the Crown in order to rectify the difference between the number

¹⁴ Stanley, Meg. 2010. *Voices from Two Rivers: Harnessing the Power of the Peace and Columbia*. Vancouver: Douglas & McIntyre.

¹⁵ Treaty 8 First Nations Community Assessment Team and Firelight Group Research Cooperative. 2012. *Telling a Story of Change the Dane-zaa Way – Baseline Community Profile*



of people who were allotted land in 1914 and the actual number of people who should have received land at that time, but were left off the Band List.

- **2005** Six Treaty 8 Nations (including DRFN) file a lawsuit in the BC Supreme Court disputing the Province of British Columbia's definition of the Western boundary of Treaty 8 Territory. They ask the Court to declare the Western boundary of Treaty 8 Territory as being the height of land following the Arctic-Pacific watershed or continental divide, where the waters to the west flow to the Pacific Ocean and the waters to the east flow to the Arctic Ocean. While the federal government concurs with the six Treaty 8 Nations' interpretation of the Western boundary, the Province of BC disagrees. This lawsuit remains before the courts.
- **2008** DRFN signs an Economic Benefits Agreement (EBA) and a series of Collaborative Management Agreements (CMA's) with British Columbia. The agreements focus on resource revenue sharing and land management. Ultimately their purpose is to "affirm a new and ongoing relationship on the basis of mutual respect and understanding".

The Mineral Rights claim is filed by DRFN with the Specific Claims Tribunal. The claim is in response to Canada breaching its fiduciary obligations in failing to reserve sub-surface mineral rights when purchasing the Nation's new reserves.

Registered BC Trapline claim is filed by DRFN in 2008 to account for the failure of the Government of Canada to protect traplines when the BC Trapline Registration Process was initiated and implemented.

The Treaty 8 Agriculture Benefits Claim is filed in 2008 responding to the Government of Canada's failure to provide farming implements as promised in Treaty # 8.
- **2010** DRFN and the City of Fort St. John sign a Memorandum of Understanding (MoU) that outlines how they will work together to establish a new urban reserve in or near the City of Fort St. John. The MoU sets out a framework in which DRFN and the City will work together on the urban reserve project. Under the MOU, a Joint Planning Committee will be established with the City in order to coordinate research and work toward an approach to various issues such as service delivery, taxation/fees for service, and coordination of bylaws.

CTV first airs *Black Blood: Tainted Land, Dying Caribou* – an award-winning documentary that shows the growing cumulative effects of industry contaminants on environmental health of DRFN's territory. It draws attention to the results of an oil spill from two years ago and how the black ooze is still there with the consequent loss of Caribou. Caribou are one of the main traditional food sources for DRFN members.

The Provincial Government and BC Hydro announce plans to move forward with a third hydroelectric dam (Site C) on the Peace River near Fort St. John.
- **2011** DRFN issues a press release declaring 90,000 hectares of land located within its territory as a Tribal Park by the DRFN. The area is known as K'ih tsaa?dze, which means "Old Spruce". It is one of the few remaining areas where DRFN members can continue to practice their Treaty rights.



- **2014** The Site C project received approval from the provincial government to proceed to construction.
- **2015** DRFN withdraws from its EBA and CMA's because of British Columbia's failure to implement the agreements and protect and enforce Treaty Rights.
- **2017** The BC Supreme Court rules that the western boundary of Treaty 8 is the height of land along the continental divide between the Arctic and Pacific watersheds (the Arctic-Pacific divide).

Treaty Land Entitlement negotiations with the Federal Government are ongoing but a settlement appears to be imminent.

DRFN settles its Agricultural Benefits Specific Claim with Canada

UNDERSTANDING OF TREATY 8

Treaty 8 covers approximately 840,000 square kilometres in what is now northern Alberta, northeastern British Columbia, northwestern Saskatchewan and the southernmost portion of the Northwest Territories. Within Treaty 8 Territory DRFN members can practice their constitutionally protected Treaty Rights unimpeded.

THE SIGNING OF TREATY 8

Treaty 8 was first signed on June 21, 1899 between Queen Victoria and various Aboriginal peoples in the Lesser Slave Lake area in what is today the Province of Alberta. The ancestors of the members of the present-day Doig River First Nation adhered to the Treaty in the summer of 1900 as part of the Fort St. John Beaver Band. The Fort St. John Beaver Band divided into Doig River First Nation and Blueberry River First Nations in 1977.

WHAT ARE THE PROMISES OF TREATY 8?

Treaty 8 assures the Aboriginal signatories that they will be able to "pursue their usual vocations of hunting, trapping and fishing" throughout the Treaty territory, subject to government regulation and the taking up "from time to time" of land for settlement and resource development. It provides the Aboriginal signatories with the necessary materials to carry out these land-based harvesting rights (ammunition and twine) but it also includes a commitment to transition them to a new economy that would be brought about by non-Aboriginal settlement. This commitment included the provision of agricultural implements and training, seed, livestock for ranching and education to assist with the transition post-settlement. Importantly, the Treaty provided land for reserves where farming and ranching could take place and other economic opportunities could be fostered.

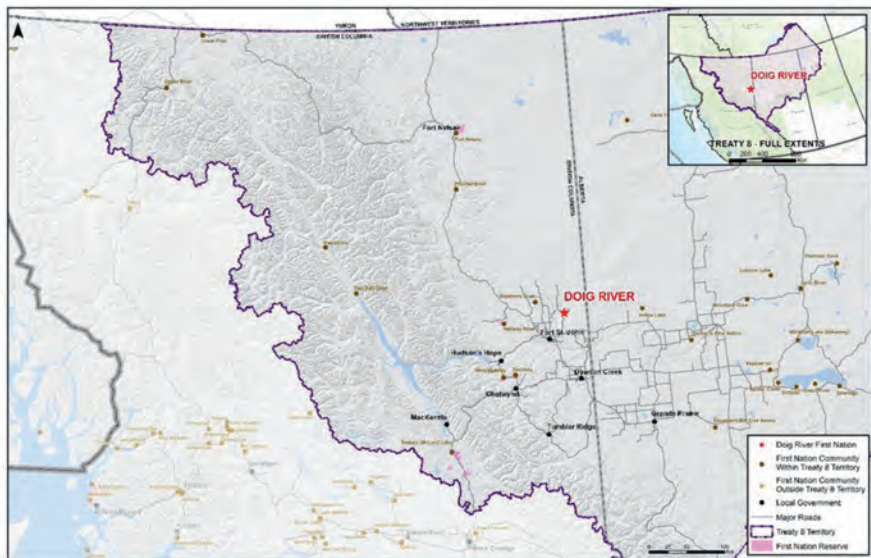
The interpretation of Treaty 8 has been the subject of much interpretation by the Courts and is perhaps the most litigated Treaty in Canada.

THE SPIRIT OF TREATY 8

On July 5, 1973, Queen Elizabeth II said to the Aboriginal peoples of Canada: "You may be assured that my Government of Canada recognizes the importance of full compliance with the spirit and terms of your Treaties." This position was later confirmed in a statement released by Indian Affairs Minister Jean Chretien on August 8, 1973.



Identifying the "spirit" of the Treaty goes far beyond the written document signed by the government and Aboriginal peoples in 1899 and 1900 and adhered to in subsequent years by others. The text itself is written in English and contains legal concepts unfamiliar to the Aboriginal signatories who did not speak English and adhered to an oral culture. Not only were the Aboriginal signatories unfamiliar with western legal concepts, but the translation that was provided to the Fort St. John Beaver Band went from English to Cree to Beaver, the language of the Dane-zaa. Many of the concepts expressed in the Treaty were not even translatable into Beaver.



Additionally, the reading and translation of the Treaty document to the Aboriginal signatories was only a very small part of the agreement reached by the parties. The importance of oral tradition in Dane-zaa culture means that to understand the meaning of the Treaty, one must go beyond the text of the Treaty document to the verbal commitments made by the Treaty Commissioners and to the historical context that surrounded the treaty signing.

The Report of the Treaty Commissioners reveals some of the main concerns raised by the Aboriginal signatories during the Treaty negotiations and the commitments made by the Treaty Commissioners to address those concerns. These concerns included the fear of losing rights to hunt, fish, and trap. In response to these fears, the Commissioners gave "solemn assurances" that "only such laws as to hunting and fishing as were in the interest of the Indians and were found necessary in order to protect the fish and fur-bearing animals would be made," and the Treaty signatories "would be as free to hunt and fish after the treaty as they would be if they never entered into it."

Oral history from Elders who attended the signing of the Treaty reveal that those in attendance understood the oral promises given by the Commissioners as a guarantee of their traditional way of life, not merely temporary privileges that would give way to settlement or resource development. The Aboriginal signatories were assured by trusted representatives of the various



churches with whom they had developed relationships that the Treaty was to their benefit. A number of these trusted advisors, who had been retained by the government to assist with the Treaty negotiations, later witnessed the failure of the government to fulfill these oral promises. Among others, Bishop Gabriel Breynat, an interpreter for the Crown at the Treaty negotiations, swore an affidavit in 1937 that confirmed numerous oral promises made by the Treaty Commissioners because the text of the Treaty "was not explicit enough to give satisfaction to the Indians." These individuals swore:

- A. They were promised that nothing would be done or allowed to interfere with their way of living, as they were accustomed to and as their antecedents had done.
- B. The old and destitute would always be taken care of, their future existence would be carefully studied and provided for, and every effort would be made to improve their living conditions.
- C. They were guaranteed that they would be protected, especially in their way of living as hunters and trappers, from white competition, they would not be prevented from hunting and fishing, as they had always done, so as to enable them to earn their own living and maintain their existence

These witnesses also swore:

It was only after the Royal Commissioner had recognized that the demands of the Indians were legitimate, and had solemnly promised that such demands would be granted by the Crown; and also after the Hudson Bay Company officials, the Free Traders, and the Missionaries, who had the full confidence of the Indians, had given their word that they could fully rely on the promises made in the name of QUEEN VICTORIA, that the Indians accepted and signed the treaty.

Canadian courts, including the Supreme Court of Canada, have acknowledged that Treaty 8, properly interpreted, includes the oral promises of the Treaty Commissioners. These were the terms to which the Dane-zaa agreed when they signed the Treaty in 1900.

A TREATY OF PEACE AND FRIENDSHIP

Tsáá' ché ne dane understand the Treaty to represent a commitment between the parties to live in peace and to share the land. While the government takes the position that the Treaty was a surrender of land, Aboriginal signatories who were witness to the Treaty negotiations have consistently taken a different view.

Treaty 8 Elders, especially those in the Treaty No. 8 area now within the Northwest Territories, have testified that there was no mention of land surrender or allotment of reserves during Treaty negotiations. Instead, many Elders speak of an understanding of the Treaty as one of peace, which was meant to promote sharing of the land and peaceful relations between First Nations and settlers. This issue was before the Supreme Court of the Northwest Territories in the 1973 decision in re: Paulette. In that case, the Dene Nations of Treaties 8 and 11 had attempted to file a caveat on Crown lands over which they asserted unextinguished Aboriginal title. They argued that the "cede, release and surrender" clauses in Treaties 8 and 11 did not reflect the understanding of the Aboriginal signatories. Justice Morrow found that, "...notwithstanding the language of the two treaties, there [is] a sufficient doubt on the facts that aboriginal title was extinguished..."

This understanding is supported by the archival record, which shows very little if any effort to explain the implications of the Treaty phrase "the said Indians do hereby cede, release, surrender and yield up... all their rights, title and privileges whatsoever, to the lands." While from the Commissioners' perspective, the government already owned and controlled the land, this understanding was not shared by the Aboriginal people.



2.2 OUR LANDS

Our ancestors were the original “First Peoples” of the Peace River country (Tsáá? ché ne dane). They would travel seasonally north and south of the Peace River from Montney, to Dawson Creek, to Grande Prairie, to TeePee Creek, to Dunvegan and back through Clearhills. They also travelled west to the Rocky Mountains and north to the Fontas area where they would hunt, gather, and socialize with other Dane-zaa kinship groups.

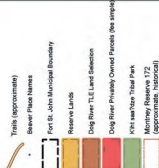
Our members continue to maintain a close connection with the land and practice their constitutionally protected Treaty Rights throughout the full extent of our territory. However, there are eight important areas that we clearly control and have interests in - our reserve lands, TLE land selections, privately owned lands and our Tribal Park. These are the planning areas where we will make significant investments in community infrastructure. They are listed in the table below and mapped out on Map 1 (next page).

We continue to implement a land acquisition strategy through a combination of private purchases and negotiated settlements with government and industry. As we acquire new lands this plan will be updated to include development plans for those lands.

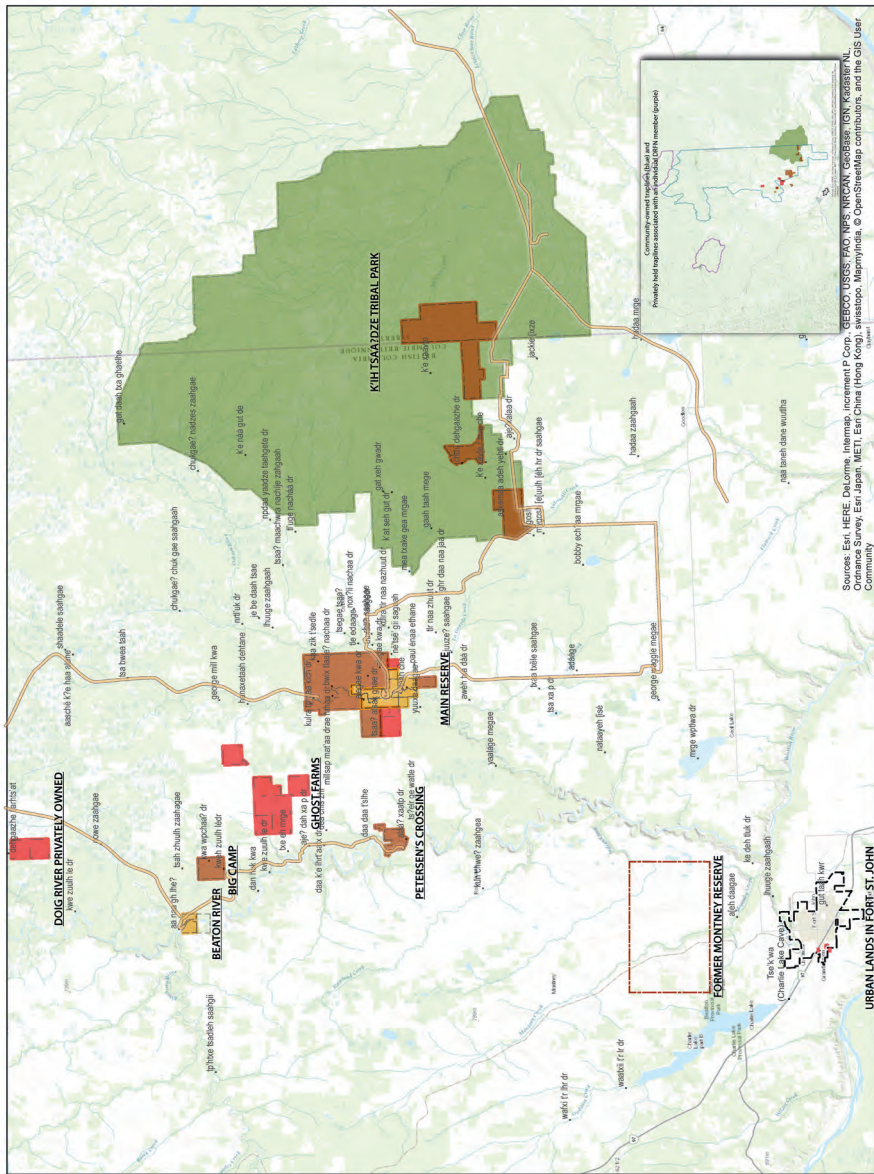
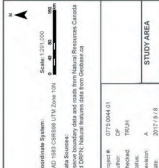
Planning Area	Description
Hanás Saahgé? (Main Reserve)	Doig River I.R. # 206 and surrounding lands that will be added to this reserve in the future. The surrounding lands include combination of private (fee simple) parcels the DRFN owns and ‘TLE’ land selections.
Moig Flats (Beaton River)	The north half of Beaton River I.R. # 204
Aláá? Šatq (Petersen’s Crossing)	‘TLE’ land selection at Petersen’s Crossing
Tšazuulh Saahgáe (Big Camp)	‘TLE’ land selection east of I.R. # 204
Ranch and Farm Properties	Ranch land along the Milligan Creek Road. This area is a combination of private (fee simple) parcels that DRFN owns and ‘TLE’ land selections.
K’ih tsaa?dze Tribal Park	A large area east of the main community that has been declared a Tribal Park by DRFN. Several ‘TLE’ land selections are located within this Tribal Park.
Urban Lands in Fort St. John	Several private (fee simple) parcels that DRFN own in Fort St. John. They may be converted to reserve in the future.
Tse’k’wa (Charlie Lake Caves)	A private (fee simple) parcel of land at Charlie Lake. Doig River, West Moberly and Prophet River are each one third owners of this property.



Community Infrastructure
and Development Plan



The accuracy & completeness of information shown on this drawing is not guaranteed. It will be the responsibility of the user to verify the information by drawing to locate & establish the precise location of all existing information whether shown or not.

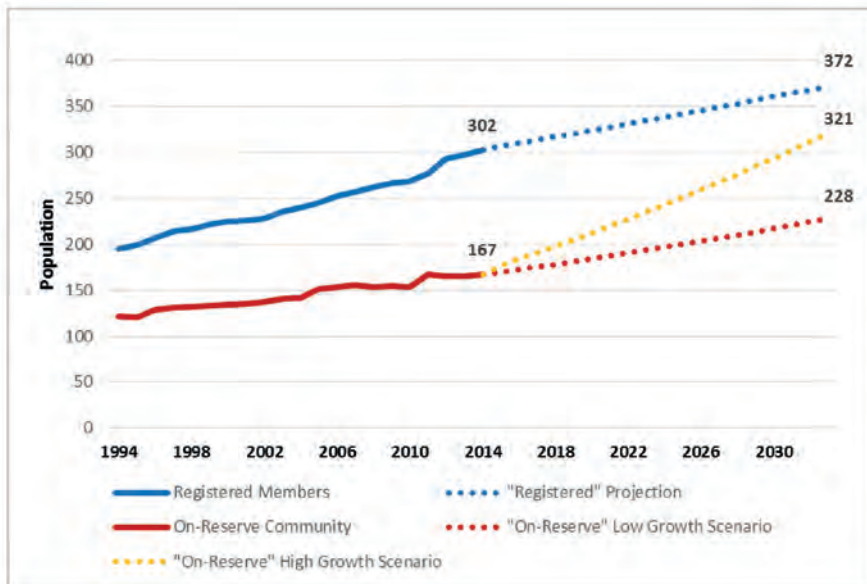


Sources: EN HERE, Delorme, Intermap, Inverness Corp., GEBCO, USGS, FNO, NPS, NRCAN, GDB369, IGN, K828367, N.L. Survey, En Here, METI, En Here (Pong) Geospatial, OpenStreetMap contributors, and the GIS User Community




2.3 OUR PEOPLE TODAY

Doig River First Nation's population currently consists of just over 300 registered members. 44 percent of this population lives "on-reserve" in the main community (I.R. #206), and 4 percent of the population lives "on-reserve", but in other (often nearby) First Nation communities like Blueberry River. The remaining 52 percent of the population lives "off-reserve" – with the greatest concentrations living in Fort St. John and rural areas around I.R. # 206.



This projection would see a 23.2 percent population increase by the year 2033. The figure above also includes two possible growth scenarios for the "on-reserve" population. The "on-reserve" low growth scenario is a continuation of historic trends – a 1.65 percent average annual growth rate to the year 2033. The "on-reserve" high growth scenario assumes a large portion of registered members are able to return, and/or stay, in the main community on I.R. # 206. It is believed that improvements to housing and infrastructure will help enable the high growth scenario (See Section 6.3). DRFN staff and engineers currently use the high "on-reserve" growth scenario when planning for and designing community infrastructure.



PART 3: OUR DREAM FOR THE FUTURE TLE WORLD CAFE






Invoking the spirit of the Nááche, the dreamers of our people, we have developed the following dream to guide us as we move forward as a community:

“We, the Tsáá ché ne dane, dream of a future where our community is healthy, strong and prosperous. As original people, we will continue to practice our treaty rights and protect the land while using our Dane-zaa language, stories and cultural traditions to prepare our future generations for their pathways in a modern world.

The following “mission statements” represent our top priorities and establish the beginning of our framework that will move us towards realizing our dream for the future:

- ▲ Develop and maintain strong systems of governance and administration that include opportunities for grassroots member participation in community decision-making;
- ▲ Celebrate our language, stories and traditions and incorporate them into all facets of our business and administration;
- ▲ Continue to be a kind and inclusive community;
- ▲ Be present throughout our territory and assert our treaty rights;
- ▲ Protect the land and manage its natural resources for the greatest benefit of our members;
- ▲ Work to become economically and financially self-sufficient;
- ▲ Develop and deliver programs and services that will foster community healing, health, educational excellence, financial self-sufficiency and independence for our membership; and
- ▲ Develop and maintain community infrastructure that will improve the quality of life of our members.





PART 4: THE TRAIL FORWARD





Our CCP establishes our collective vision for the future. It also maps out a framework that will move us towards realizing our dream for the future (i.e. “the trail forward”). This includes a series of mission statements, strategic objectives and actions:

▲ Mission Statements:

Mission statements are aligned with our vision for the future. They are key overarching priorities that our members have identified as being important. They explain how we want to realize our dream for the future.

Example: “Develop and maintain community infrastructure that will improve the quality of life of our members.”

▲ Strategic Objectives:

Strategic objectives are aligned with a mission statements. They outline conditions and outcomes that we aspire to achieve as a result of a mission statement. They are long-term and future oriented. Achieving success will require us to implement several actions simultaneously.

Example: “Establish quality community buildings and gathering spaces”

▲ Actions:

Actions are the specific initiatives, programs and developments that have been identified as key priorities for the community. They typically require funding, time and other resources to achieve. Actions can be one-time undertakings or continuous.

Example: “Build a church in the core of our community that is able to accommodate a range of multi-use programs for our members”

Less Detail

More Detail

Our framework is summarized in the table on the next page. The specific actions required to achieve our objectives are outlined in the following sections of this plan (Sections 4.1 to 4.6).





Planning Area

Mission Statements and Strategic Objectives

Governance and Administration <i>(see Section 4.1)</i>	<ul style="list-style-type: none"> • Develop and maintain strong systems of governance and administration that include opportunities for grassroots member participation in community decision-making. <ul style="list-style-type: none"> ○ Good governance systems ○ Effective administration ○ Grassroots member participation
Our Culture and Language <i>(see Section 4.2)</i>	<ul style="list-style-type: none"> • Celebrate our language, stories and traditions and incorporate them into all facets of our business and administration. <ul style="list-style-type: none"> ○ Members speaking Dane-zaa Záágé (Beaver) and practicing our culture • Continue to be a kind and inclusive community <ul style="list-style-type: none"> ○ Healthy internal relationships (i.e. amongst ourselves) ○ Healthy external relationships (i.e. with our neighbours, government and industry)
Our Territory and Treaty Rights <i>(see Section 4.3)</i>	<ul style="list-style-type: none"> • Be present throughout our territory and assert our treaty rights. <ul style="list-style-type: none"> ○ We are active and visible on the land ○ Treaty Rights are understood, respected and upheld • Protect the land and manage its natural resources for the greatest benefit of our members. <ul style="list-style-type: none"> ○ Effective management of lands and resources throughout our Territory ○ Proper use and management of our current land holdings (i.e. reserve and private land) ○ Strategic land acquisition
Economic Development <i>(see Section 4.4)</i>	<ul style="list-style-type: none"> • Work to become economically and financially self-sufficient <ul style="list-style-type: none"> ○ Sustainable and effective trust funds ○ New sources of revenue ○ Employment opportunities for members
Supporting Our Members <i>(see Section 4.5)</i>	<ul style="list-style-type: none"> • Develop and deliver programs and services that will foster community healing, health, educational excellence, financial self-sufficiency and independence for our membership <ul style="list-style-type: none"> ○ Improved health and wellness ○ Quality education and training opportunities for members
Community Infrastructure <i>(see Section 4.6)</i>	<ul style="list-style-type: none"> • Develop and maintain community infrastructure that will improve the quality of life of our members <ul style="list-style-type: none"> ○ Adequate housing and provision of basic infrastructure (i.e. water, sewer, roads, storm drainage) ○ Quality community buildings and gathering spaces ○ Investments in emerging and 'green' technology (i.e. clean energy and telecommunications)



4.1 GOVERNANCE AND ADMINISTRATION

Mission Statement:

Develop and maintain strong systems of governance and administration that include opportunities for grassroots member participation in community decision-making.

WHAT IS GOOD GOVERNANCE?

Good governance is the competent management of a First Nations lands, resources and businesses that's conducted in a transparent and equitable way that responds to the needs of a First Nation's membership. At its core, it is the development of rules, regulations and other forms of guidelines and frameworks that guide how a community grows and develops. Good governance is essential to the success of a First Nation and critical to ensuring a First Nation is ready to maintain traditional values while participating in a modern economy

WHAT IS SUCCESSFUL ACCOUNTABILITY?

Success accountability is rooted in the execution of an accountability program or procedures that includes the three following elements:

- i. Transparency – Decisions and the processes of making decisions are open and transparent;
- ii. Disclosure – Information on administrative policies and standards is readily obtainable by stakeholders; and
- iii. Redress – Procedures for review, including appeal mechanisms are in place

OBJECTIVE: GOOD GOVERNANCE SYSTEMS

We will achieve this objective by:

1. Continuing to work with the Aboriginal Finance Officers Association (AFOA) to follow good governance principles:
 - a. Participation
 - b. Rule of law
 - c. Transparency
 - d. Responsiveness
 - e. Consensus oriented
 - f. Equity and inclusiveness
 - g. Effectiveness and efficiency
 - h. Accountability
2. Conducting a review of the existing election process and consider alternative options. Options include:
 - a. Maintaining the status quo under the *Indian Act*;
 - b. Opting into a system under the *First Nations Election Act*; or
 - c. Establishing a Custom Election Code.
3. Implementing the Nation's Governance Code that includes clearly defined roles and responsibilities for Chief and Council and a reporting policy and procedure.



4. Further develop the leadership package for Chief and Council (after each election) that outlines:
 - a. Roles and responsibilities;
 - b. their legal duties and obligations;
 - c. Ongoing initiatives
5. Ensuring Chief and Council receive leadership development training from qualified professionals.
6. Implementing the Conflict of Interest Policy.
7. Further develop Council meeting procedures, reporting and document management.
8. Establish Council committees as needed to implement areas of priority identified by the community.
9. Reviewing and updating our existing Membership Code.
10. Reviewing and updating existing by-laws, develop new by-laws as needed.
11. Develop a by-law ratification procedure.

OBJECTIVE: EFFECTIVE ADMINISTRATION

We will achieve this objective by:

1. Working with the Financial Management Board (FMB) in implementing our Financial Administration Law (FAL), and completing our financial management system and financial performance certification and compliance within the three-year timeline.
2. Council to establish a Finance and Audit Committee as per the requirements of the FAL and FMB.
3. Recruiting a Chief Financial Officer.
4. Developing and implementing a Performance Framework.
5. Implementing the new Human Resources Policies and Procedures and ensure compliance with the FAL and FMB requirements. Maintaining and updating the organizational chart.
6. Developing a staff orientation package for new employees.
7. Updating all existing job descriptions, roles and responsibilities.
8. Implementing the new Finance Policies and Procedures and ensure compliance with the FAL and FMB requirements.
9. Developing and implementing an Information Management Policy and Procedure that complies with the FAL and FMB requirements.
10. Further developing a Privacy Policy that is in compliance with Federal Legislation.
11. Acquiring and implementing an information management system for Band Administration.
12. Maintaining and implementing a long-term capital plan as outlined in our Community Infrastructure Plan (Appendix B).
13. Ensuring that strategic, annual operating plans and budgets are developed in sync with this CCP by Administration and submitted to Council for approval.
14. Further developing and implementing a reporting system for DRFN departments to Chief and Council that provides them with regular updates on various department initiatives, programs and services.

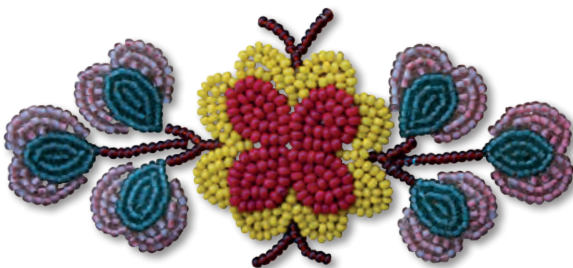


15. Hiring a qualified professional to conduct a review of other departments to determine, existing capacity, gaps and a series of recommendations for improvement (training, additional resources... etc.). This review will include an analysis of our administrations projected growth and long-term office space requirements.
16. Establishing office space for administration and member services in Fort St. John (likely on our Urban Reserve).
17. Hiring a permanent community planner to help coordinate and implement initiatives. This could include hiring a member and having them initially work as an “apprentice” with our current trusted advisors.
18. Holding regular meetings (at least quarterly) with department managers to ensure communication and coordination of programs and services.
19. Establish a regular schedule of staff meetings
20. Continuing to seek opportunities to further develop existing staff capacity.

OBJECTIVE: GRASSROOTS MEMBER PARTICIPATION

We will achieve this objective by:

1. Continuing to engage and consult our Elders committee (Dane che uu) on important community decisions.
2. Ensuring that there is no less than 4 Regular Band General Meetings each fiscal year.
3. Continuing to hold “little meetings” with small working groups when we are developing and implementing projects. Examples include, working with parents to plan youth programs”.
4. Ensuring our administration building is open and welcoming to members.
5. Developing a policy that identifies how sensitive information will distributed to the membership.
6. Developing a Communications Strategy and Policy to increase our communication with members.
7. Recruiting a Communications Manager to implement the Communications Strategy.
8. Developing an external and internal “members-only” web page.
9. Providing members with important information in the following ways:
 - a. Online information (Facebook, email, member website... etc.);
 - b. Regular information updates (mailed out and available at our Community Building);
 - c. Community meetings for specific initiatives (when required);
 - d. Band General and World Café meetings with a series of booths that efficiently showcase all major initiatives to members at once.
10. Making this CCP available to all members (e.g. delivering a copy to each member).





4.2 OUR CULTURE AND LANGUAGE

Mission Statement:

Celebrate our language, stories and traditions and incorporate them into all facets of our business and administration.

OBJECTIVE: MEMBERS SPEAKING DANE-ZAA ZÁÁGÉ (BEAVER) AND PRACTICING OUR CULTURE

We will achieve this objective by:

1. Redeveloping and maintaining a network of cabins, cultural spaces and trails throughout our territory for our members to use.
2. Holding annual “Culture Camps” to share and practice our culture. Camps will be held in different locations throughout our traditional territory.
3. Building an arbour for Tea Dances and gatherings in our community.
4. Working with our elders to record their stories.
5. Recovering records and artifacts related our history that are held by museums, academic institutions, outside organizations and private collectors.
6. Developing the Cultural Archiving Plan for the gathering, storing, management and organization of cultural and traditional information and data.
7. Acquiring a digital platform for organizing and storing cultural information.
8. Hiring an Archivist to implement the cultural archiving plan.
9. Developing an illustrated atlas that records the stories of our ancestors in detail.
10. Developing a Children’s Book that tells our traditional stories.
11. Developing and delivering cultural courses for our youth (setting snares, beading... etc.).
12. Developing a Dane-zaa Záágé Language Plan. This plan will provide the specific details, timelines and budgets required to implement initiatives like the following:
 - a. Update the language survey to monitor the use of Dane-zaa Záágé among our members
 - b. Developing and maintaining a language database. Including Dane-zaa Záágé translations on all signs in the community. This includes signs in our buildings, along roads and on trails.
 - c. Developing and delivering courses for adults that want learn or improve their Dane-zaa Záágé skills.
 - d. Working with School District No. 60 to establish Dane-zaa Záágé classes and cultural programs in areas where there are concentrations of our youth attending school.
 - e. Potentially developing incentive or reward based programs for members that attain various levels of proficiency of in Dane-zaa Záágé.
13. Updating the Dane Wajich online exhibit. The goal is for DRFN to eventually hosting the exhibit.
14. Hire a Language and Cultural Coordinator to oversee the implementation of language programming.



Mission Statement:

Continue to be a kind and inclusive community.

OBJECTIVE: HEALTHY INTERNAL RELATIONSHIPS (i.e. amongst ourselves)

We will achieve this objective by:

1. Holding community events that bring the community together (e.g. Christmas Dinner, Easter Tea Dance).
2. Supporting our members to ensure they are healthy and have healthy relationships (see Section 4.5 for details).
3. Fully implementing the Health and Social Development Plan.

OBJECTIVE: HEALTHY EXTERNAL RELATIONSHIPS (i.e. with our neighbours, government and industry)

We will achieve this objective by:

1. Having our Council continue to meet regularly with other First Nations leaders and organizations.
2. Having our staff host workshops and networking opportunities with staff from other First Nations and organizations.
3. Encouraging our staff to develop and maintain positive relationships with key staff in government and industry.
4. Identifying opportunities where it makes sense for us to partner with other First Nations and organizations. For example, working to establish a Regional Strategic Environmental Assessment (see Section 4.3)
5. Continuing to host events at Doig and invite our neighbours in the region to participate (e.g. Doig Days and the Doig River Rodeo).
6. Participating in local events (e.g. Canada Day Parade in Fort St. John).
7. Working with local governments and community organizations on various programs and initiatives that are regional in scope.
8. Proactively working to educate our neighbours on our history, culture and Treaty Rights. This includes:
 - a. Re-establishing a regular column in the local newspapers and online media,
 - b. Developing educational materials with School District No. 60, and
 - c. Conducting cross cultural training with industry and government.
9. Establishing relationships with local governments in our Territory-particularly the city of Fort St. John and the Peace River Regional District. This includes hosting Community to Community forums.
10. Continuing to work with the City of Fort St. John to implement our Memorandum of Understanding (MoU) for the creation of an "Urban Reserve" in Fort St. John.
11. Exploring possibilities to work more closely with the District of Taylor and the PRRD.



12. Establishing a relationship with the School District #60 Trustees.
13. Establishing Government to Government agreements with the Province of British Columbia and the Province of Alberta. The goal is to get beyond an adversarial relationship based on the duty to consult. We would like to address reconciliation and establish a foundation for a new and more positive relationship.





4.3 OUR LAND AND TREATY RIGHTS

Mission Statement:

Be present through our territory and assert our treaty rights.

OBJECTIVE: WE ARE ACTIVE AND VISIBLE ON THE LAND

We will achieve this objective by:

1. Acquiring and building cabins.
2. Re-establishing and maintaining old trails.
3. Acquiring traplines.
4. Acquiring furs from members and selling them in bulk to ensure a stable market for members that are trapping.
5. Establishing a K'ih tsaa?dze Tribal Park.
6. Negotiating enhanced Land Use Measures and Protections for our territory and in particular, areas of critical cultural use.
7. Organizing cultural camps on the land.
8. Encouraging and supporting family hunting camps.
9. Documenting traditional place names.
10. Establishing interpretative signage in key locations.
11. Continuing to assert territory and address boundary overlaps with other First Nations, government and industry through agreements.
12. Educating the public through stakeholder engagement opportunities.



OBJECTIVE: OUR TREATY RIGHTS AND TERRITORY ARE UNDERSTOOD, RESPECTED AND UPHOLD

We will achieve this objective by:

1. Conducting 'Treaty 101' sessions internally to educate and inform our members and staff.
2. Proactively working to educate our neighbours on our history, culture and Treaty Rights. This includes:
 - a. Re-establishing a regular column in the local newspapers and online media;
 - b. Developing educational materials with School District No. 60; and
 - c. Conducting cross cultural training with industry and government.



3. Negotiating Government-to-Government agreements with the Province of British Columbia and the Province of Alberta that acknowledge, respect and uphold our constitutionally protected Treaty Right and Territory.
4. Working with government, industry, and other neighbouring First Nations to ensure they recognize and respect the significance of being the original “First People” of the Peace country.
5. Establishing appropriate consultation boundaries in BC and Alberta.

Mission Statement:

Protect the land and managing its natural resources for the greatest benefits of our members.

OBJECTIVE: EFFECTIVE MANAGEMENT OF LANDS AND RESOURCES THROUGHOUT OUR TERRITORY

We will achieve this objective by:

1. Actively participating and engaging in consultation processes with federal and provincial regulatory bodies.
2. Continuing to implement the priority actions identified in the assessment of our Lands Department.
3. Developing and Lands and Resources Department Administrative Policy and Procedure Manual.
4. Further improving administrative processes to encourage greater inter-departmental integration. (i.e. with Economic and Community Development Departments) Eliminate silos of communication.
5. Developing a consistent process for negotiating Industrial and Impact Benefit Agreements with other DRFN departments.
6. Developing a Consultation Policy and Guidelines Manual. This will help us:
 - a. Ensure we are properly consulted within throughout our Territory;
 - b. Develop mitigation and accommodation standards for resource development projects that infringe on treaty rights;
 - c. Identify areas and items of critical importance (i.e. valued components);
 - d. Outline our expectations for industry operating within our Territory;
 - e. Establish a consistent approach when negotiating consultation and capacity agreements;
 - f. Ensure cumulative effects associated with development in our territory are addressed and considered; and
 - g. Identify actions required for reconciliation and remediation on the land.
7. Working with Federal and Provincial Governments (BC and Alberta) toward systems of co-management throughout our Territory. This includes work on the following initiatives:
 - a. Regional Strategic Environmental Assessment ← Provincial Government (BC)
 - b. Northeast BC Water Strategy ← Provincial Government (BC)
 - c. Boreal Caribou Management Plan ← Provincial Government (BC) & Federal Government (Canada)
 - d. Moose Management ← Provincial Government (BC)
 - e. LNG Environmental Stewardship Initiative ← Provincial Government (BC)
 - f. Cumulative Effects Monitoring Initiative ← Federal Government (Canada)
 - g. Land Use Planning for K’ih tsaa’dze Tribal Park in BC ← Provincial Government (BC and Alberta)
 - h. Other collective initiatives
8. Maintaining healthy working relationships with the BC Oil and Gas Commission, continue to collaborate on the Oil and Gas Liaison Program.



9. Establishing a process agreement with the BCEAO for major projects.
10. Establishing a strategic land use plan for all DRFN interest territories (AB and BC).
11. Maintaining current and accurate mapping, heritage and land use information of DRFN lands to support assessments and planning

OBJECTIVE: PROPER USE AND MANAGEMENT OF OUR CURRENT LAND HOLDINGS (i.e. reserve and private land)

We will achieve this objective by:

1. Conducting Highest Best Use Studies for our Urban land holding.
2. Establishing partnerships with qualified land developers and developing our Urban land.
3. Managing our reserve lands in a way that is consistent with our Community Infrastructure Development Plan.
4. Establishing our own Land Code under the *First Nations Land Management Regime*.
5. Establishing servicing agreements for our Urban Reserve Lands (i.e. with the City of Fort St. John).
6. Considering the pros and cons of converting different parcels of land to reserve status (e.g. our industrial lots).
7. Implementing the recommendations and actions identified in our Agriculture Plan.

OBJECTIVE: STRATEGIC LAND ACQUISITION

We will achieve this objective by:

1. Undertaking work required to finalizing crown our land acquisitions associated with our Treaty Land Entitlement (TLE) negotiations. This includes our land selections at:
 - a. Hanás Saahgé? (Main Reserve)
 - b. Moig Flats (Beaton River)
 - c. Aláá? Šatq (Petersen's Crossing)
 - d. Tšazuulh Saahgáe (Big Camp)
 - e. K'ih tsaa?dze Tribal Park
2. Selecting crown lands as part of our Tripartite Land Agreement with BC and BC Hydro. Our priorities include:
 - a. Additional land within the K'ih tsaa?dze Tribal Park; and,
 - b. Potentially some relatively small additional selections at Hanás Saahgé? (Main Reserve) Moig Flats (Beaton River) Aláá? Šatq (Petersen's Crossing)
3. Continuing to acquire private land in and around Fort St. John. The goal is for this land to be converted to reserve status.
4. Reviewing and updating our community Land Use Need Needs Assessment. This document will continue to guide what types of land we will target for acquisition in the future.



4.4 ECONOMIC DEVELOPMENT

Mission Statement:

Work to become economically and financially self-sufficient.

OBJECTIVE: SUSTAINABLE AND EFFECTIVE TRUST FUNDS

We will achieve this objective by:

1. Working with our existing Trustees and Trust administrators to make sure trusts are generating positive revenues.
2. Ensuring that trust expenditures align with initiatives and programs identified in the Comprehensive Community Plan.
3. Establishing new and separate Trust Funds that will be able to efficiently fund programs and initiatives that our existing Trusts are not able to.

OBJECTIVE: NEW SOURCES OF REVENUE

We will achieve this objective by:

1. Negotiating agreements with government and industry that ensure we receive our fair share of the revenue that is generated from our Territory;
2. Establishing new business partnerships with industry proponents operating in our Territory.
3. Implementing the direction and recommendations from DRFN's Five-Year Economic Development Strategy, 2015 and DRFN Economic Growth Strategy, 2017.
4. Updating our current 5 Year Economic Development Plan by 2020.
5. Developing our current urban lands to their highest and best use maximize rent.
6. Acquiring additional lands in and around Fort St. John for economic development purposes.
7. Conducting annual performance reviews of all DRFN owned businesses, including:
 - a. Doig River Enterprises
 - b. Two Rivers Development Corporation
 - c. Alamo Contracting
 - d. Doig River Timber
 - e. Doig River Cattle Company
 - f. Six Nations Ventures LP
8. Completing the development of corporate governance structure for Ujuj Developments.
9. Hiring a Chief Executive Officer (CEO) for Ujuj Developments.



OBJECTIVE: EMPLOYMENT AND BUSINESS OPPORTUNITIES FOR MEMBERS

We will achieve this objective by:

1. Looking for opportunities to employ qualified DRFN members within our organization.
2. Establishing business partnerships with industry proponents and leverage those partnerships into training and employment opportunities for members.
3. Further developing our draft Employment Strategy and working to implement it.
4. Maintaining an inventory of DRFN member-owned businesses and promoting those businesses.
5. Negotiating with industry and government to secure opportunities for member contracts.
6. Establishing several “social enterprises”. These are community businesses that operate in sectors where it is difficult to generate profits. The objective is to break even while creating employment opportunities for our members. The following have been identified as top priorities:
 - a. Establishing sustainable agriculture operations (see Section 4.3); and
 - b. Developing a business where members can sell cultural goods (art, moccasins, beading... etc.).
7. Providing professional and financial supports to members interested in starting their own business in developing business plans and securing business loans.
8. Implementing the Strategic Partnerships Initiative (SPI) program that supports the development of micro-financing and entrepreneurial supports programs for DRFN entrepreneurs.





4.5 SUPPORTING OUR MEMEBRS

Mission Statement:

Develop and deliver programs and services that will foster community healing, health, educational excellence, financial self-sufficiency and independence for our membership.

OBJECTIVE: IMPROVED HEALTH, WELLNESS AND SAFETY

We will achieve this objective by:

1. Continuing to work with the following organizations to deliver quality programs and services that our members can access:
 - a. our Trust(s),
 - b. the First Nations Health Authority (FNHA),
 - c. Northern Health;
 - d. NENAN,
 - e. NENAS,
 - f. Northwinds Healing Centre, and
 - g. the Treaty 8 Tribal Association.
2. Conducting a detailed community health and wellness survey¹⁶ every three years to:
 - a. assess current conditions;
 - b. identify emerging trends;
 - c. design programs and services; and
 - d. monitor and quantify progress.
3. Implementing the action items outlined in our Community Health and Social Development Plan. This will outline new initiatives and program improvements.
4. Establishing a “Health and Wellness” committee.
5. Developing and implementing an Occupational Health and Safety Plan for DRFN and its related entities.
6. Participating in committees and studies that review and monitor the health and wellness of our members from the impact of resource development in the territory.
7. Establishing retreats and/or healing centres in remote undisturbed areas where our members can be close to the land and their culture.
8. Investing in recreation infrastructure so our members can live active and healthy lifestyle. Specific priority projects are identified in our Community Infrastructure Development Plan (Appendix B).
9. Developing an Emergency Preparedness and Response Plan. This will:
 - a. Include policies and procedures outlining what to do in the case of an emergency (e.g. evacuation policies and procedure in case a forest fire threatens the community).
 - b. Identify initiatives and actions to improve safety (i.e. establishing fire buffers around the community).
 - c. Outline materials to raise awareness and prepare members (e.g. maps of evacuations routes and muster areas).

¹⁶ A survey has already been developed and members filled it out in 2016. This will form the baseline for future surveys.



OBJECTIVE: QUALITY EDUCATION AND TRAINING OPPORTUNITIES FOR MEMBERS

We will achieve this objective by:

1. Developing and implementing an Education plan for the Nation by:
 - a. Periodically conducting a job skills, training and education survey for all on and off-reserve members (at least every 2 years).
 - b. Creating and maintaining an inventory of member academic levels, literacy and numeracy, skills and interests.
 - c. Developing a policy for financing post-secondary education and training of members to ensure investments in tuition and enrollment fees yield educational attainment.
 - d. Establishing incentives or rewards for attaining high school and post-secondary education.
 - e. Collaborating with post-secondary institutions and funding agencies to develop and deliver specialized training programs on-reserve.
 - f. Maximizing technology to provide greater access to educational opportunities.
 - g. Eliminating transportation barriers for members to access educational opportunities.
 - h. Creating spaces and opportunity for Adult Basic Education opportunities on and off reserve.
 - i. Working with our trusted advisors (planners, engineers, lawyers, accountants... etc.) to engage with our youth and get them interested in those professional fields. This could also include establishing summer student, intern and/or apprentice programs.
2. Working with School District # 60 for our youth to improve their grades and achieve the Dogwood Diploma (Grade 12) by:
 - a. Establishing regular meetings between the Education Coordinator and Social Development Director with the schools to give and receive regular updates on student performance and strategies to improve performance.
 - b. Providing supports, encouragement and incentives for the families to promote the value of achieving high school graduation.
 - c. Work with our youth to develop career and personal plans as they transition into adulthood. Parents would be engaged in this process.
 - d. Ensuring the School District is accountable and funds targeted for our youth are used to the maximum potential.
 - e. Monitoring the performance of the Enhancement Agreement with the Nation, School District #60 and the Province of BC.
 - f. Regular meetings with School District #60 Trustees and Chief and Council.
3. Developing an "Early Learning" Strategy that will seek to:
 - a. Promote and educate parents of the importance of Early Learning.
 - b. Partner with local service agencies to maximize Early Learning opportunities for our 0-5 years old membership.
4. Building a space within our new Church that can be used for:
 - a. Early learning programs (AHRSOR)
 - b. After school tutoring



4.6 COMMUNITY INFRASTRUCTURE

Mission Statement:

Develop and maintain community infrastructure that will improve the quality of life of our members.

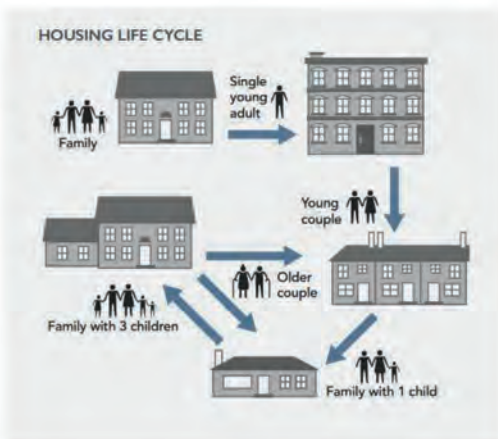
OBJECTIVE: ADEQUATE HOUSING AND PROVISION OF BASIC INFRASTRUCTURE (i.e. water, sewer, roads, storm drainage)

We will achieve this objective by:

1. Ensuring our housing stock meets demand for members entering different stages of their housing life cycles.
2. Initiating a home renovation program that utilizes funds available from INAC to provide health and safety based renovations for on-reserve homes;
3. Ensure new housing units feature accessible and age-friendly designs to enable members to age-in-place in their homes.
4. Developing a Maintenance Management Plans to direct scheduled maintenance for housing and basic infrastructure (e.g. water; water, sewer, roads, storm drainage).
5. Developing Elders housing pods with accessible design near community services and facilities; and
6. Developing the next phase of Jackpine Subdivision to accommodate long-term housing needs.
7. Consider developing housing and infrastructure for member housing on an Urban Reserve near Fort St. John – once a reserve is established (see Section 4.3)
8. Implementing our Community Infrastructure Development Plan (Appendix B).

WHAT IS THE HOUSING LIFECYCLE?

The housing lifecycle is the path in which an individual and/or their family requires different housing types at different points in their life to accommodate the evolving needs. As individual and family contexts change, new housing needs emerge. The base of a healthy and safe community is one that has a sufficient base of different housing types that meet the different needs of individuals and families entering different stages of their housing lifecycle.





OBJECTIVE: QUALITY COMMUNITY BUILDINGS AND GATHERING SPACES

We will achieve this objective by:

1. Developing the projects outlined in our Community Infrastructure Development Plan (Appendix B)

OBJECTIVE: INVESTMENTS IN EMERGING AND 'GREEN' TECHNOLOGY (i.e. clean energy and telecommunications)

We will achieve this objective by:

1. Developing and implement a Community Energy Plan. This plan will identify feasible 'clean energy' projects that could help offset our energy consumption (solar panels, windmills, biomass heating systems... etc.)
2. Working with BC Hydro to leverage their programs and resources on reserve. This includes installing energy savings kits and educational programs on energy saving measures.
3. Retrofitting homes and buildings to be more energy efficient.
4. Hire a Community Energy Coordinator. This person will help lead the implementation on or Clean Energy Plan and work with our Community Development Manager and Housing Manager on retrofit programs.
5. Developing our new buildings and homes to industry leading standards for energy efficiency (Passivhaus... etc.).
6. Work to improve internet service and telecommunications infrastructure on our reserve lands.





PART 5:

TOOLS FOR IMPLEMENTATION





Our CCP lists a number of key priorities identified by the community for the next twenty years and beyond. The Plan is intended to help inform budgetary decisions and empower community members to:

ENSURE CONSISTENCY WITH THIS PLAN

All future DRFN policies, by-laws and program documents prepared after the adoption of this plan shall include “CCP Reference Statement”, which includes:

- ▲ References to applicable CCP Priorities; and
- ▲ General description of how the adoption of a plan, policy, by-law or program achieves or partially achieves a CCP key objective.

This will ensure that all future DRFN plans, policies, by-laws or programs remain consistent with the direction of this Plan.

USE THE COMPREHENSIVE COMMUNITY PLAN TO INFORM TRUST FUND EXPENDITURES

Our CCP contains a number of key initiatives and programs that require funding to implement, such as:

- ▲ Capital costs (building and construction);
- ▲ Staff time and resources;
- ▲ Professional services; and
- ▲ Other costs.

Trust fund expenditures should focus on achieving CCP objectives by providing the funds necessary to implement the initiatives contained in the plan.


ACCESS AVAILABLE FUNDING AND GRANTS FROM DIFFERENT AVAILABLE STREAMS

In addition to Trust funds, there are a number of other funding streams that DRFN could access to implement the initiatives contained in this Comprehensive Community Plan. The funding streams available include:

- ▲ INAC Grants and Funding Programs;
- ▲ Industry Agreements;
- ▲ Provincial Government Grants; and
- ▲ Own Source Revenues.

MONITOR AND REPORT ON THE IMPLEMENTATION OF THIS PLAN

Monitoring our progress on reaching CCP objectives will require leadership, staff and the community to be involved in the evaluation of the implementation of the CCP. Annual or semi-annual community meetings related to CCP initiatives undertaken by DRFN should be held to ensure members are aware of progress made in implementing the CCP. This includes hosting meetings in external communities with significant populations of members residing in them, such as Fort St John.



APPENDIX A:

DRFN

SOCIO-ECONOMIC


ASSESSMENT





APPENDIX B: **ON-RESERVE DEVELOPMENT** (COMMUNITY INFRASTRUCTURE PLAN)





APPENDIX C:

DRFN COMMUNITY HEALTH AND SOCIAL DEVELOPMENT PLAN





