

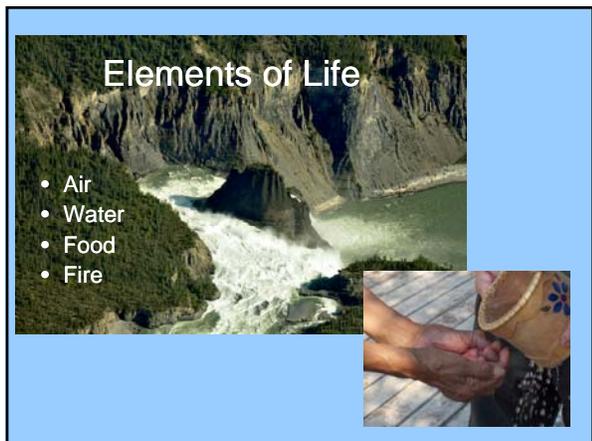
Keepers of the Water

- Akaitcho Treaty 8, 2005
- Fort Simpson, 2006
- Athabasca, Keepers of the Water, 2007
- Fort St John; Keepers of the Water, 2008
- West Moberly First Nations, 2009
- Walliston Lake, 2010
- Manitoba, 2011



Elements of Life

- Air
- Water
- Food
- Fire



Health Risk

- Tar Sands
- Pulp Mills
- Mercury
- Sewage
- Future of Water supply
- Climate Change / Global Warming





Declaration of Awareness

- Heightened awareness, Past, Present & Future
- Set of values & principles
- To come together as children of this Planet, stewards
- Rights and responsibilities
- Action oriented
- Present conditions
- Universal issue
- No single government
- Sharing what's important
- Respect differences collectively
- Obligation up-stream
- Down-stream impact

Water Management in Alberta

The word **Dene** reflects who we are in our **Natural Environment**. For the Dene the Land holds and owns us. This is why the word Dene, means De: River and Ne, Land.

They Elders are mentors of family tribal groups; names such as Antoine, Bonnetrouge, Chicot, Deneyoua, Elleze, Fabian, Gargan, Horesay, Isaiah and so on all have tribal areas before the first fur traders.

Willow Lake, Black Water Lake, Thalina Lake, Betcho Lake, Fisherman's Lake all have evidence of a thriving communities in days done by. Redknife Tribal Trade and Commerce, Marriages and consummation were preformed, custom adoption, **(BC Case)** tournaments and good old fashion drum dance through the night is still common today.

In this century, where our environment is being destroyed to a point of no return, where the very ground we walk on, the water we drink, and the air we breathe; threatens to make us ill and destroy us, rather than it being a source of our health and well being the Indigenous people of the Americas have much to offer.

Tar Sand Tour, White Spruce, in muddy soil area, not accurate. No Traditional Knowledge. Reply by Suncor, Elders will plate trees the next day. The same trees that didn't fit in that environment

Our Nations hold both detailed local knowledge, and all Nations collectively share philosophical knowledge of what was good, what has gone wrong, and what could be recuperated in terms of our relationship with the global environment. The Dehcho Dene have a lot to teach and contribute for the survival of mankind. Social planning is the creation of mechanism that will guarantee such mutuality and sustainability will ensure future generations to survive?

The Dehcho Dene can pass on their traditional knowledge about trade and commerce, peace, order and good government by exploring First Nations modes of government, relationship between diverse people or tribal groups of people.

In this sense, our right to govern our selves is “inherent” It is a part of our being. It is a part of our relationship with Canada; it is a part of our history and our contemporary presence in this world.

Our conduct clearly places the responsibility for sound judgment on the shoulders of each and everyone of us here today; after all we breathe the same air, the same water, food source and fire.

The democratic and judicial system is designed to maximize control over First Nation while granting them minimum self government and self determination. Although countless courts ruling in favour of First Nation were made, very little has been done to honour those rulings the governments are never charge with contempt of court.

Sadly, we are also the world’s most mixed up group of people on this continent, infact the world. It is rare or unique if you travel to other world countries to see this kind of mess. What we have on this continent is a multi-cultural society with little mention of our own history or our rightful place in this planet.

**Our economy creates Self-Reliant
Our Way of life create Self-determination
Therefore Self Government comes from the two.**

**Our Dene Laws comes in two form
Natural Order
Social Order**

A quote from Author: George Bernard Shaw about money which goes like this, **“To be clever enough to get a great deal of money, one must be stupid enough to want it.”**

The non-aboriginal world can be summed up with another quote from the same author and I quote, **“ The reasonable man adopts himself to the world, the unreasonable man persist in trying to adopt the world to himself, therefore my friends all progress depends on the unreasonable man.**

A Dene way of governing is to see government as a constantly evolving and dynamic set of relationships between people that must be open to adjust to changing conditions and circumstances. The Dehcho modes of governance, like all forms of governments, were not necessarily perfect.

We have very important contribution to make to the contemporary debates on how we should govern care and live in relative harmony with one another.

The Elders will tell you they can no longer make accurate weather prediction because of climate change. Natural noise they no longer hear. (Example Birds in the morning, evening)

Their observation, experiences and heart-wrenching disappointment in the way things have turned out for our people.

The Elders don't believe in borders which prevents others from accessing our hunting areas or exercising a way of life. They value the importance of living in harmony with others have embraced this philosophy as the bases for our physical and cultural survival.

With these basic values, there is little room for excessive concern over the Euro-Canadian notion of sovereignty. In the Dehcho, the creator holds the deed to our territory. This is our view of sovereignty.

For this reason, any legal argument presently raging about by Governments on whether or not an "inherent right" implies sovereignty seems somewhat irrelevant.

When our forefathers signed Treaties 8 and 11 they were doing so on the basis of a nation to nation dialogue. We were recognized then by non-native signatories as a "Nation"

It was peaceful relationship between two sovereign nations and that no treaty parties would interfere in the life and political organization of our people.

Today we still have the same rights our forefathers had, because we did not choose to give them away, not as long as the rivers flow, the grass grows and the sun rises.