

SHADHÄLA COMMUNITY LAND USE PLAN

Champagne and Aishihik First Nations



FRANCES JOHNSON

Two pieces of beadwork were chosen from each community. One to represent our future generations (tomorrow - kàt'a), and one to represent our elders (yesterday- kät'ä k'e). This piece of beadwork was created by CAFN elder Frances Johnson to represent our Shadhäla elders.

BRITTANY AU

This piece of beadwork was created by Brittany Au to represent our Shadhäla future generations (tomorrow - kàt'a).



FRANCES OLES

The graphic logo that appears in this report to represent the community is one of a series created by CAFN artist Frances Oles in 2011 when the exhibits were being developed for the Da Kų Culture Centre. See Gunałchîsh page for more information on the logos.

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GUNAŁCHĪSH

The CAFN Department of Heritage, Lands and Resources would like to say a big gunałchĭsh for the contribution of all CAFN youth, elders and citizens and the participation of all those who attended community meetings.

Project team and other staff:

2017 - 2020 Project Team:

- Department Heritage, Lands and Resources, Analie Lafreniere-Lemieux, Land Planning Officer, Project Manager
- Department Heritage, Lands and Resources, Sheila Greer, Heritage Manager
- Department Heritage, Lands and Resources, Mike Jim, Parks, Trapping and Harvest Manager
- Department of Language and Culture, Stephen Reid
- Gordon Allison, Consultant & former CAFN Lands Manager
- Alanna Quock, Regenerative Design & Development Consulting

2024 - 2025 Project Team:

- Department Heritage, Lands and Resources, Dave Leegstra, Land and Planning Manager
- Department Heritage, Lands and Resources, Jagger Jamieson, Lands Officer
- IRP Consulting: Tosh Southwick and Davida Wood
- ERM Consultants Canada, Whitehorse Office: Emily Caddell

The graphic logo that appears in this report to represent the community is one of a series created by CAFN artist Frances Oles in 2011 when the exhibits were being developed for the Da Kų Culture Centre. Each of our communities has its own unique graphic, representing something special for which the community is known, with the theme for each settlement chosen by the citizen's committee that guided the exhibit development process. The logos were used to show the location of our settlements on the centre's feature floor map exhibit, and to link these places with the centre's wall exhibit panels, where information on our communities is presented.

2025 ADDENDUM

2025 Land Use Plan Updates

The original Community Land Use Plans (Phase One CLUPs) were not approved and passed by CAFN Chief and Council at the time. Since then, the demand for land use planning has been seen by the Department of Heritage, Lands and Resources and Chief and Council through the increase in citizens looking to build homes and cabins throughout the Traditional Territory. Chief and Council has asked to revive the CLUPs process so that the Nation has a strategic and consistent approach to applications and that citizens can use the land that they steward.

The original Community Land Use Plan was the result of extensive and thoughtful work by a committed team. That team engaged deeply with community members through meetings, gatherings, and story-sharing sessions, and produced a comprehensive and culturally grounded document. The plan reflected the priorities, values, and histories of the communities involved, and included a strong narrative foundation along with carefully considered land use direction. Importantly, the 2018 plan remains highly relevant today. The perspectives and ideas shared during that process continue to resonate, and the structure and content of the original document still offer a meaningful reflection of the community's intentions. In light of that, we felt that a full rewrite or restart was not only unnecessary but could potentially undervalue the work and time already invested. We also wanted to avoid going back to communities with the same questions they had already thoroughly answered - out of respect for their time, effort, and willingness to share.

Instead, we chose to take a focused and efficient approach by creating an addendum. This allowed us to address specific areas where updates were needed, while preserving the integrity of the original plan. In particular, we concentrated on updating the maps to ensure they accurately reflect current use and community priorities. We re-engaged with the key communities of Takhini and Shadhäla but also hosted sessions in Whitehorse and Haines Junction to confirm that these areas are still used and understood in the same ways, and to gather any new or evolving information. These updates were then brought back to community members for review, helping to ensure accuracy and relevance before finalizing the changes.

The result is a set of updated documents — including this addendum and maps — that reflect both continuity and responsiveness. The maps have been revised with the most current information, and the addendum provides clear documentation of the process and the adjustments made. These materials, presented in 2025, are meant to honor the foundational work of 2018 while respectfully updating and enhancing the plan to meet today's needs.

Engagement Process

From November 2024 – February 2025, the CAFN Department of Heritage, Lands and Resources, with support from Inspire Reconciliation Potential (IRP) and ERM Consultants Canada held the following engagements with citizens:

| # | Community | Date | Location | Purpose |
|----|-----------------|-------------------|--|--|
| 1. | Takhini | November 14, 2024 | Old Takhini Hall, Takhini | <ul style="list-style-type: none"> Review 2018 Draft Phase One CLUPs Provide comments to the Land Planning team |
| 2. | Haines Junction | November 26, 2024 | Da Kų Cultural Centre, Haines Junction | |
| 3. | Whitehorse | November 28, 2024 | Yukon Inn Plaza Boardroom, Whitehorse | |
| 4. | Champagne | January 18, 2025 | Champagne Hall, Champagne | <ul style="list-style-type: none"> Review proposed updates to 2018 Draft Phase One CLUPs based on inputs provided Provide final comments to the Land Planning team |
| 5. | Champagne | February 15, 2025 | Champagne Hall, Champagne | |
| 6. | Takhini | February 20, 2025 | Takhini Community Hall, Takhini | <ul style="list-style-type: none"> Review proposed updates to 2018 Draft Phase One CLUPs based on inputs provided Provide final comments to the Land Planning team |

During engagements 1 – 4, citizens:

- Reviewed the land use designations for Takhini and Shadhāla (Champagne) within the Phase One CLUPs.
- Provided feedback and reflections on updates (i.e., any additions, changes or suggestions) they would like to see to the Takhini and Shadhāla (Champagne) Phase One CLUPs.

During engagements 5 – 6, citizens:

- Reviewed updates made to the land use designations for Takhini and Shadhāla (Champagne).
- Shared feedback on considerations for Chief and Council to inform next steps in the CLUP process.

CLUPs for Takhini and Shadhāla (Champagne) were prioritized at this time given the demand for homes and cabins within these planning areas. CLUPs for Dakwākāda, Klukshu and Aishihik will be revisited in the future.

General Take Aways from Engagement

The following key takeaways were identified during engagements:

- **Support for the draft land use designations in the 2018 CLUP.**
- **General support** for the Phase One CLUPs for Shadhäla (Champagne) and Takhini.
- Feedback primarily **focused on the need to update maps to reflect existing approvals and changes since 2018** (e.g., cabins or residential approvals since 2018).
- Emphasis on the **importance of community and infrastructure planning** for CAFN.
- **Appreciation to see this process moving ahead.**

Shadhäla CLUP Updates

The following updates and recommendations were identified and reflected in updates made to the land designations map for Shadhäla:

- **General support** for the Phase One CLUP for Shadhäla (Champagne) with updates.
- **Identifying areas for residential growth:** Request to extend residential parcels behind existing village for future homes, while avoiding wetlands. Request also to extend residential area along the Alaska Highway, next to the graveyard.
- **Updating land designations and mapping to reflect changes since 2018:** Reflecting approved cabin areas or residential lots within the planning area.
- **Updating land designations:** Lot 4, R-63FS is a Specific Claim Reserve designation #12 under Section 87 of the CAFN Land Claim. It is currently under deliberation and has yet to be agreed and signed off. As such, it has been removed from the 'community heart' designation and is not available for applications until the process has been finalized.
- **Extending the graveyard:** Request that the graveyard land use designation be extended along the Alaska Highway.
- **Protecting heritage areas, traplines and trails:** Adding designations for buffers around historic gravesites, heritage areas, heritage trails and traplines. Participants specifically requested that additional information be provided on the map on the Hutchi and Dalton trails and that buffers of 30m to be added around these historic trails.
- **Updating landmarks:** Request to change 'heritage rocks' to 'heritage site' and add a buffer around the area for protection. Remove specific family names from the map.

EXECUTIVE SUMMARY

Let's Get Started

This Final Community Land Use Plan is the first step in our community planning process for our Shadhäla Äshèyi Dän (Champagne and Aishihik First Nations) Settlement Lands in Shadhäla (Champagne). This Land Use Plan establishes general land use designations that describe the broad types of land use and development that may occur on Settlement Land in Dakéyi Ghä Shadhäla (the Shadhäla planning area). We followed a comprehensive and community-driven process that is integrated with CAFN's governance structure and Dän K'e (our ways).

This document also provides a general overview of CAFN's land management responsibilities, describes the three levels of land use planning that occur on CAFN Settlement Lands, and brings together background information about past and current use of the Shadhäla planning area.

“ALMOST EVERY CAFN CITIZEN HAS AN ANCESTOR OR CLOSE FAMILY MEMBER BURIED IN THE CHAMPAGNE GRAVEYARD.”

All Voices Matter

Comprehensive community engagement ensured all voices within the community were heard in developing the Shadhäla Land Use plan. The creation of the Shadhäla Land Use Plan in 2018 involved nine events, two news updates and various elders' tea and stories. In 2024 - 2025, 6 community engagement sessions were held to inform updates to the Community Land Use Plan.

Our Shadhäla Lands

The modern Shadhäla community was established in 1902. It is primarily a residential area where residents spend much of their time out on the land. The planning area comprises of the traditional village (the community core with approximately 37 houses) and settlement blocks along 3 mile road and the Old Alaska highway.

CAFN Settlement Land Management

The CAFN's traditional territory stretches from the southern Yukon to Northern British Columbia. CAFN's Settlement Land Planning Strategy only covers the territory within the Southern Yukon. The CAFN Vision Statement (below) reflects CAFN's stewardship responsibility to the land:

“We, the Champagne and Aishihik First Nations people and our government, shall promote a healthy, unified and self-reliant people, while conserving and enhancing our environment and culture.”

This report is a community land use plan which will produce land use designations used to guide future community land development in a way which will achieve CAFN's vision, assist decision-making and inform land development which ensuring responsible use of lands and resources for future generations.

Shadhäla Yesterday

Dän (Southern Tutchone) traditional stories connect CAFN people with dákeyi (our country). Traditional stories tell of a long history of Dän use and settlement in the Shadhäla

area. Specifically, this village has traditionally been a gathering place for Dän from across the southern Yukon. Due to its long history, the Shadhäla planning area has many special places and heritage sites including cemeteries and burial sites, heritage buildings and archaeological sites that need to be considered within the context of a Shadhäla Community Land Use Plan.

Shadhäla Today

Demographics show fewer CAFN people living in the Shadhäla community today, with many younger CAFN members living and working in Whitehorse or farther afield. The community is primarily a residential area where citizens can pursue recreational, traditional, and cultural activities. Thinking with the future in mind, the community has engaged in Climate Adaptation Planning to deal with changing climatic and soil conditions. Economic development is not a priority within the community, which is reflected in the Land Use designations.

Shadhäla Tomorrow

Community values inform the foundation of land use designations for the Shadhäla community and are crucial in identifying what is important about how CAFN people live on the land and in community. In community consultations, 8 core values were determined:

- Vibrant language and culture
- Health and wellbeing
- A community-based economy
- Heritage protection
- Taking care of our land
- Traditional knowledge and traditional use of land
- Education and capacity development
- Community empowerment

Land use designations determined for the Shadhäla Land Use plan include “Community Heart”, “Residential”, “Communal Use”, “Ecological considerations”, “Heritage considerations” and “Future Generations” which maintains land for future generations to determine use according to needs and desires.

How do we get there & Looking Forward, Looking Back

The Shadhäla Community Land Use Plan has been created with the intention that it remains a living document. A process for reviewing and amending the document will be included once it has been accepted by the community.



1. LET'S GET STARTED (TL'ÁKHŪ TS'ŪCH'Ī)

1. LET'S GET STARTED (TL'ÁKHŪ TS'ŪCH'Ī)

Dän (First Nation people) have always taken care of their land and its resources. In kwädāy (traditional) times, our people grew up knowing to show respect to the animals at all times, to never take more game than was needed, to keep the land and water clean. From our traditional teachings, our ancestors knew that if they took care of such things, the land and the animals would take care of them.

Parents and grandparents ensured the younger generation learned their responsibilities not only to the land and the animals, but also to each other and to their community. People knew they had to pay attention to the direction they received from their Elders. If your parents said 'do this', or your Chief said 'don't do that' it was for a good reason, it had to be taken seriously.

All of these traditional practices are ways of "managing" our lands and ourselves. It is not something new - we've always had rules set out for how people should behave in certain times and places, or specific situations - even if we are not aware that such rules exist.

Rules concerning how we behave towards each other are especially important in the case of our communities, where households from many different families and family backgrounds reside in the same area or location. Thus it is not a surprise to learn that Kwänzin (b.1880's-d.1952), also known as Chief Joe, laid out clear rules for his people. Chief Joe said where people could build their homes at Hutchi, and even went so far as fining community members \$5 if they didn't keep their area clean. As the chief also had a house at Shadhäla (near where Mickey Beattie's house is now located), it can be assumed that he provided similar direction in this community.

The community of Shadhäla is "home" to CAFN citizens in a variety of meanings or ways. Some of our citizens physically live there; others identify it as their "home" because of their family's strong connection to this place, even if their main residence is elsewhere.

The community has also been the principal gathering place of our people for much of the last century, overtaking the role that Hutchi, to the north, once played. Almost every CAFN citizen has an ancestor or close family member buried in the Champagne graveyard. Shadhäla is the place where Champagne and Aishihik people get together, to grieve and support each other, to honor and celebrate, to be who we are. It is for this reason that the community name is given to our nation. Consequently, unlike any other CAFN settlement, most CAFN citizens have some kind of attachment to Shadhäla, even if they do not live there. While Shadhäla is closely associated with the Chambers family, for descendants of the Fraser, Kane, Jackson, Joe, Johnson, Brown, Jim, John, Hume, Smith, Bill, Allen, Crow and other families, the community is "home" as well, whatever the nature of their family's connections.

This Community Land Use Plan (CLUP) establishes general land use designations for our Settlement Land in Shadhäla. The designations establish the broad types of land use and development that may occur in the Shadhäla planning area. This document also provides a general overview of CAFN's land management responsibilities and background information about past and current use of the Shadhäla area.

Figure 2. Aerial photo of Champagne taken during Operation Nanook. CAFN photo.

1. LET'S GET STARTED (TL'ÁKHÛ TS'ŪCH'I)

USING THIS DOCUMENT...

The document is organized in nine sections. Following the Introduction, sections 2 and 3 provide background information on CAFN's land management responsibilities, the planning process, and community engagement activities. Section 4 gives an overview of the planning area. Sections 5 and 6 provide background information on past and current context for the planning area. Section 7 provides the results of the CLUP planning process: the community vision and land use designations. Sections 8 and 9 outline the path to implementing the plan and monitoring and evaluating its progress. These sections will be completed through development of policies to support implementation at a later date.

1. LET'S GET STARTED (TL'ÁKHU TS'ŪCH'I)

COMMUNITY PLANNING APPROACH

This section describes the overall planning approach: a community-driven, comprehensive process that is integrated with CAFN's governance structure.

Participatory: Participatory means that the planning process is community-based and citizen-driven. The process has been developed with direct input from CAFN citizens and Shadhāla community members, as well as CAFN departments and leadership. It is a transparent process, built on respect and open communication. It allows meaningful discussions to contribute to both planning ideas and stronger relationships within the community.

Comprehensive and holistic: Comprehensive means that the plan will consider all values including community, economic, and land-based values. Holistic means that the plan will be based on the interconnectedness and relationship between all these values, rather than each one on its own.

CAFN governance: The plan will be integrated with the CAFN governance structure and will be built on the CAFN vision, values and strategic plan. The process will be created by CAFN government with input from citizens, and will reflect the community's values and vision while integrating with the broader CAFN governance and decision-making structures. This process will enable better decision-making and result in a "living" document that will be used, put into action, and revised on a regular basis.

COMMUNITY PLANNING PROCESS

The CLUP are prepared under the direction of the CAFN Department of Heritage, Lands and Resources. The process is informed by CAFN citizens, and involves many opportunities for community input and engagement, as outlined in Section 2: All Voices Matter on page 11 and the Community Engagement Strategy in Appendix A. All types of knowledge have been considered in the development of the CLUP: traditional, local and scientific.

The process to create the Shadhāla CLUP has been divided into two phases. We have started with creating a Land Use plan, and policies to support the implementation of the plan will be developed at a later date.

1. LET'S GET STARTED (TL'ÁKHŪ TS'ŪCH'I)

Land Use Plan

The process to create the Land Use Plan follows three steps.

1. KĀT'Ā K'E - YESTERDAY

In this first step we:

- Met with CAFN departments, the village of Haines Junction, and established a working group to guide the community land use planning process
- Developed the planning process and defined the planning area
- Established the scope of the project
- Created a final work plan and schedule framework
- Gathered and reviewed background information about the planning area, including previous planning work and documents
- Gathered information about how people lived on the land in the past, the ways the Takhini area was used in relationship to other places in the CAFN Traditional Territory, and identified changes in the community over time.

The results of the last two items are included in the Kāt'ā k'e - Shadhāla Yesterday section of this report.

2. ĀK'ĀN DZĀNU - TODAY

This step provides an overview of how people currently live with and use the land in the Shadhāla planning area. We gather information on how the land is currently being used, what opportunities and constraints exist, and identify the community needs that need to be considered in developing the CLUP.

3. KĀT'Ā - TOMORROW

In this step we identify community values, develop a community vision, and develop land use objectives. General land use designations are established that identify allowable uses so that future development occurs in appropriate areas (i.e.: Residential, Commercial, Recreation, Future Development, etc.). The designations are created in order to help us meet our vision and land use objectives. We also make recommendations for future planning needs. This step is the final result of the CLUP and is similar to the Village of Haines Junction's OCP and land use designations.

Final Land Use Plan

The process to create the final land use plan follows two steps:

4. HOW DO WE GET THERE?

We will review, analyze and establish policies, procedures, guidelines and implementation tools for CAFN land-use disposition and land management processes in CAFN communities.

5. HAVE WE ARRIVED?

An implementation strategy will be established and methods for evaluating objectives and implementation of the plan will also be developed to ensure that the plan is working, updated, and modified as required. A timeline for review, and incorporating into other CAFN planning processes will be established.

1. LET'S GET STARTED (TL'ÁKHU TS'ŪCH'I)

*CLUP Planning Process**YESTERDAY — kàt'q̄ k'e*

- Consider Ways We Lived On The Land In The Past
- Gather Background Information
- Review Previous Planning Work

*TODAY — äk'ān dzāny*

- Consider Ways We Live On The Land Now
- Determine Land Constraints
- Determine Land Opportunities
- Assess Community Needs Now And In The Future

*TOMORROW — kàt'q̄*

- Consider How We Would Like The Land To Be For Future Generations
- Establish Community Vision + Values
- Determine Land Use Objectives
- Establish Land Use Designations: The Different Activities That Can Occur On Our Lands, And Where They Are Allowed To Occur



Figure 3. Planning Process Diagram.



2. ALL VOICES MATTER (DĀN GHĀKWĀNJE TS'ĀN JENNĀTH'A)

2. ALL VOICES MATTER (DĀN GHĀKWĀNJE TS'ĀN JENNĀTH'A)

The community engagement process was guided by the community. Below is a list of all meetings and community engagement opportunities that were held during the planning process to inform the development of the original CLUP (2018).

- Dakwani Winter 2016 Newsletter Update
- Dakwani Summer 2017 Newsletter Update
- Community Meeting June 11, 2016 - Champagne
- Community Workshop January 28, 2017 - Champagne
- Community meeting March 11, 2017 - Champagne
- Community meeting May 1, 2017 - Takhini
- Community meeting May 2, 2017 - Haines Junction
- Community meeting May 3, 2017 - Whitehorse
- Community meeting May 6, 2017 - Champagne
- Individual elders tea and stories - various dates
- ECW Briefing June 2016
- ECW Briefing March 2017
- ECW Briefing April 2017
- General Assembly, 2017

From November 2024 - February 2025, the following engagements were held with citizens:

- Community Meeting, Da Kų Cultural Centre, Haines Junction (November 26, 2024)
- Community Meeting, Yukon Inn Plaza Boardroom, Whitehorse (November 28, 2024)
- Community Meeting, Champagne Hall, Champagne (January 18, 2025)
- Community Meeting, Champagne Hall, Champagne (February 15, 2025)



3. OUR SHADHÄLA LANDS (DAKÉYI GHÄ SHADHÄLA)

3. OUR SHADHÄLA LANDS (DAKÉYI GHÄ SHADHÄLA)

Today CAFN Citizens live in established communities, but also spend a lot of time on the land throughout the Traditional Territory. Shadhäla is located in an area of long occupation by First Nations people and was established as a modern community in 1902. It has mainly been a First Nation community throughout its history.

Shadhäla does not have an economic basis and is primarily a residential community, consisting of 15 permanent residences and 22 seasonal or part-time homes. Families are no longer raised at Shadhäla, but many people with roots in the community return with their families on weekends, for holidays, and other occasions.

From the center of the Shadhäla community, the planning area extends 3.5 kilometres (km) west and 3 km east along the old Alaska Highway and 4.5 km south along the 3-Mile road. The planning area is comprised primarily of Settlement Land spread out in nine R-blocks of varying size. In addition, there are parcels of private and other land within the planning area.

The Shadhäla planning area can be viewed as consisting of the following three sections:

- Traditional Village (Community Core)
- The road south to 3-mile
- The old Alaska highway (west and east)



3. OUR SHADHÄLA LANDS (DAKÉYI GHÄ SHADHÄLA)

TRADITIONAL VILLAGE (COMMUNITY CORE)

The community core area is mostly comprised of the Community Heart, which is the traditional village area containing most residences and the few public buildings. It occupies the area between the river and the bottom of the ridge, extending from the south side of the old Alaska Highway southward for about 1.25 km along the 3-Mile road. This area is contained within Settlement Land blocks R-67A, R-63FS and R-53FS.

THE ROAD SOUTH TO 3-MILE

The road south to 3-Mile comprises an area for current and future residential development and a large area of non-development communal use. The area extends from the south edge of the Community Heart for over 3 km to the 3-Mile boat launch site. This area is contained within Settlement Land blocks R-67A and R-15A.

THE OLD ALASKA HIGHWAY (WEST AND EAST)

The old Alaska Highway both west and east from Shadhäla contains areas of potential future cabin and residential development as well as the cemetery area. From the highway entrance into Champagne, the planning area extends about 3.5 km to the west and about 3 km to the east along the old highway. These areas are contained within Settlement Land blocks R-67A, R-65B, R-43B and R-15A.

Integrated with, and sometimes surrounding, the above sections within the Shadhäla planning area are lands designated for ecological and heritage considerations and other lands left for future generations to determine their use.

Figure 6. Facing Page: Heritage Rocks. Whitney Johnson photo.

OTHER LAND TENURE

Within the overall Shadhäla planning area, there are a number of privately owned and other parcels of land that are not subject to this Plan.

The privately titled lands consist of a 40.5 hectare (ha) parcel on the north side of the old Alaska Highway across from the Community Heart, a 3.58 ha parcel on the south side of the highway at the north end of the Community Heart, and a 0.37 ha parcel on the east side of the Dezadeash River about 2.5 km along the 3-Mile road.

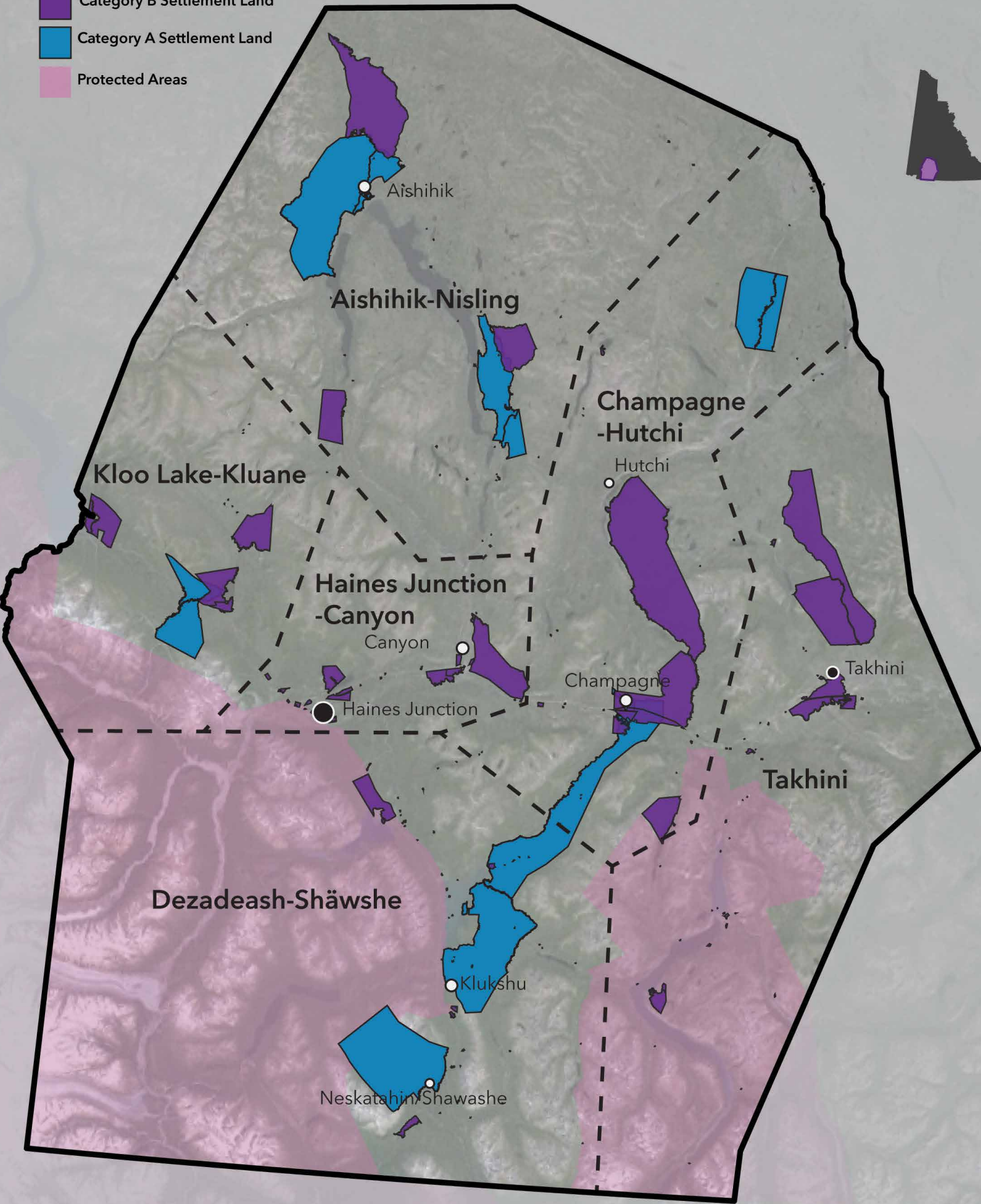
Other parcels of Non-settlement Land include the Northwestel tower site and access (3.89 ha), the Yukon Government landfill site (15.04 ha), and the old Alaska Highway that runs through the planning area.

The remaining land within the planning area is Settlement Land owned by CAFN. Subject to this are an access right to the first 2.5 km of the 3-Mile road, utility easement agreements within the village area and provision for public use of a 30 m waterfront right-of-way along the Dezadeash River.



Figure 7. Firesmart Crew. Whitney Johnson photo.

- Category B Settlement Land
- Category A Settlement Land
- Protected Areas



CAFN SETTLEMENT LAND PLANNING REGIONS

4. CAFN SETTLEMENT LAND MANAGEMENT

CAFN TRADITIONAL TERRITORY AND SETTLEMENT LAND

Information in this section is taken from the CAFN Settlement Land Planning Strategy. It provides a brief overview of CAFN citizens and their Traditional Territory and provides some context for how CAFN, like other Yukon First Nations with land claim settlements, came to acquire its Settlement Land and the management responsibilities for it. More detailed information on these topics can be found in the CAFN Settlement Land Planning Strategy and CAFN Final and Self-Government Agreements.

CAFN Citizens and Traditional Territory

CAFN consists of over 1,200 citizens, one of the largest memberships of Yukon's 14 First Nations. CAFN citizens reside within the Traditional Territory, as well as elsewhere in Yukon and in a variety of locations outside the Territory. CAFN people traditionally are speakers of Southern Tutchone, of the Athapaskan language family, as well as the coastal Tlingit language.

The homeland of the CAFN people is in the southwestern Yukon and northwestern British Columbia. These traditional lands are the core of the Champagne and Aishihik people's heritage, traditions, lifestyle and economy.

The CAFN Traditional Territory covers about 29,000 square kilometers (km²) of land in the Yukon and about 12,000 km² in British Columbia. The Yukon portion of the Traditional

Territory is shown in Figure 8. The processes for planning CAFN Settlement Land applies only to this part of the CAFN Traditional Territory at this time, as the claim to lands located within the British Columbia part of the Traditional Territory remain outstanding.

CAFN Final Agreement

Along with other Yukon First Nations, CAFN entered into a modern land claim treaty process and signed a Final Agreement that came into effect on February 14, 1995. The Final Agreement gave CAFN ownership of 2,427 km² of land, called Settlement Land, which represents about 8.4% of the Yukon portion of the Traditional Territory (see Figure 11). This consists of rural land selections ('R-blocks'), site-specific selections ('S-sites'), and community land selections ('C-lands'). The various parcels of land are described in Appendix A of the Final Agreement, and maps outlining the parcels are contained as Appendix B. Settlement Lands are designated as either Category A or Category B lands in the Final Agreement. A few parcels are fee simple land because they were previously titled lots.

In the Final Agreement, Settlement Land is called "equivalent to fee simple", meaning that CAFN has ownership of these lands in much the same manner that a person can own (have title to) private property. 'Fee simple' is the highest form of real estate title known in law, but is still subject to Crown actions such as expropriation, police powers and taxation. Settlement Land is also subject to specified rights of access that are outlined in the Final Agreement.

4. CAFN SETTLEMENT LAND MANAGEMENT

Along with ownership of Settlement Land comes management responsibility for it. The Final Agreement (section 5.5.0) specifies that CAFN may exercise the following management powers on Settlement Land:

- To enact bylaws for the use and occupation of its Settlement Land;
- To develop and administer land management programs related to its Settlement Land;
- To charge rent or other fees for the use and occupation of its Settlement Land; and
- To establish a system to record interests in its Settlement Land.

The Final Agreement also gives CAFN specified rights and responsibilities in managing resources on Settlement Land, such as heritage, water, fish and wildlife, forest and non-renewable resources.

CAFN Self-Government Agreement

The CAFN Self-Government Agreement came into effect in February 1995 along with the Final Agreement. The Self-Government Agreement (sections 13.3 and 14.0) enables CAFN to enact laws on Settlement Land in relation to the following:

- Use, management, administration, control and protection of Settlement Land;
- Allocation or disposition of rights and interests in and to Settlement Land, including expropriation by [CAFN] for [CAFN] purposes;
- Use, management administration and protection of natural resources under the ownership, control or jurisdiction of [CAFN];
- Planning, zoning and land development; and

- Taxation of interests in Settlement Land and of occupants and tenants of Settlement Land.

The Self-Government Agreement also outlines provisions for compatible land use between certain neighboring Settlement and Non-Settlement Lands.

OUR SETTLEMENT LAND MANAGEMENT

The Final Agreement and Self-Government Agreement describe the land management powers that CAFN has for its Settlement Land. To exercise these powers, it is CAFN's responsibility to create and implement the processes required to plan and manage its lands as it sees fit.

This section describes the mechanisms and processes that the CAFN government has created to manage its Settlement Land. These are based on direction provided by the CAFN Constitution, the Vision Statement, the CAFN Council Priorities and Initiatives, and legislation and policies. These elements of CAFN Settlement Land management and planning and their relationships are shown in Figure 9.

Constitution

The CAFN Constitution, enabled by the Self-Government Agreement, is the supreme law of CAFN. It establishes and guides the CAFN governing body, called the First Nations Council (more commonly referred to as 'Chief & Council'). The Constitution begins with a number of objectives, with the first one being "to ensure the land, environment and traditional territory of the Champagne and Aishihik people are maintained, protected and respected."

4. CAFN SETTLEMENT LAND MANAGEMENT

References to land management in the Constitution include section 63, which states that “there shall be no sale of any Settlement Lands.” Also, section 64 states that any transfer of Settlement Land shall require the unanimous approval of all Councillors and fourteen days’ notice before final approval, and shall not reduce or diminish the total amount of Settlement Land.

Vision Statement

The CAFN Vision Statement was developed by Chief and Council with staff in 1994 and subsequently approved by the General Assembly:

“We, the Champagne and Aishihik First Nations people and our government, shall promote a healthy, unified and self-reliant people, while conserving and enhancing our environment and culture.”

CAFN culture is undeniably linked to the land and environment of the Traditional Territory, and stewardship responsibility for the land is reflected in the Vision Statement. The Statement suggests that the land must be used in an appropriate manner, implying that the health of the land affects the health of the people and their culture.

CAFN Priorities and Initiatives

The CAFN Chief & Council’s ‘2023-2027 Priorities and Initiatives’ document flows from the Vision Statement and establishes a clear direction for Chief and Council as well as for staff.

The Strategic Goals for 2023-2027 are:

1. We heal together as a strong, self-reliant and self-determining Dän (people).
2. We learn, live and share our Traditional Language, Knowledge and Culture Dän k’e (Our Way).
3. We care for and connect with Dakéyi (Our Land).
4. We build the next generation of leaders through education, training, and connecting our Elders and Youth.
5. We benefit from a vibrant and sustainable economy in our Traditional Territory.
6. We have an effective accountable, unified Government and programs grounded in Dän k’e.
7. We have safe, sustainable, healthy communities.

These goals are reviewed and updated annually based on input from both the political and administrative levels of the government, and from CAFN citizens through the annual General Assembly and other community meetings.



4. CAFN SETTLEMENT LAND MANAGEMENT

Legislation: Traditional Activities Protection Act and Lands Act

Under the authority of the Final Agreement and Self-Government Agreement, CAFN has developed legislation for land management. In 1998 CAFN enacted a Traditional Activities Protection Act to regulate land use activities on Settlement Land. This Act outlines a permitting system for short-term uses of Settlement Land

that includes compliance and enforcement provisions. The purposes of the Act are expressed as follows:

(a) to ensure the wise management of Settlement Land and resources of Champagne and Aishihik people on behalf of present and future generations;

(b) to ensure comprehensive and integrated decision making respecting the use and management of Settlement Land and resources, including the full consideration of environmental, cultural, historic and socio-economic factors in that decision making; and

(c) to protect the culture, traditions, health and lifestyle of Champagne and Aishihik people and to ensure that information pertaining to these things is used respectfully and wisely in decisions made by the Champagne and Aishihik First Nations.

In 2001 CAFN enacted a Lands Act to provide a legal basis for granting dispositions of Settlement Land, such as allocations and leases. The significance of land to CAFN is expressed in the following clause of the Lands Act: "all land shall be held in trust by the First Nations Council for the use and benefit of present and future generations of citizens." The Act was minimally amended in 2005.

The Lands Act sets out the types of dispositions that can be made, who is eligible to apply for them, how the decisions on land applications are made, and what can be done with the land.

Lands Policy

CAFN passed a Lands Policy in 1999 to provide a basic system of interests (dispositions) in Settlement Land and to establish a process for application, review and decision-making for them. The Policy is the primary guiding document for land dispositions and contains details about the following matters:

- Eligibility criteria;
- Types and sizes of land dispositions;
- The nature of land dispositions (rights and the responsibilities that come with them);
- A land application and review process, including guidance for the lands committee;
- Conditions and limitations that apply to land dispositions; and
- Transfers of dispositions.

The Policy is guided by the following statement: "CAFN Land is a limited and valuable resource which the Lands and Resources Department strives to manage in a responsible and respectful manner. The intent of the Lands Policy is to carry out this responsibility by providing diligence, fairness, and certainty in dispositions of CAFN Land."

The Policy also contains this guiding principle: "[CAFN] endeavors to protect the environmental and social integrity of CAFN lands by managing them in a manner that is compatible with their cultural, physical and biological features".

4. CAFN SETTLEMENT LAND MANAGEMENT

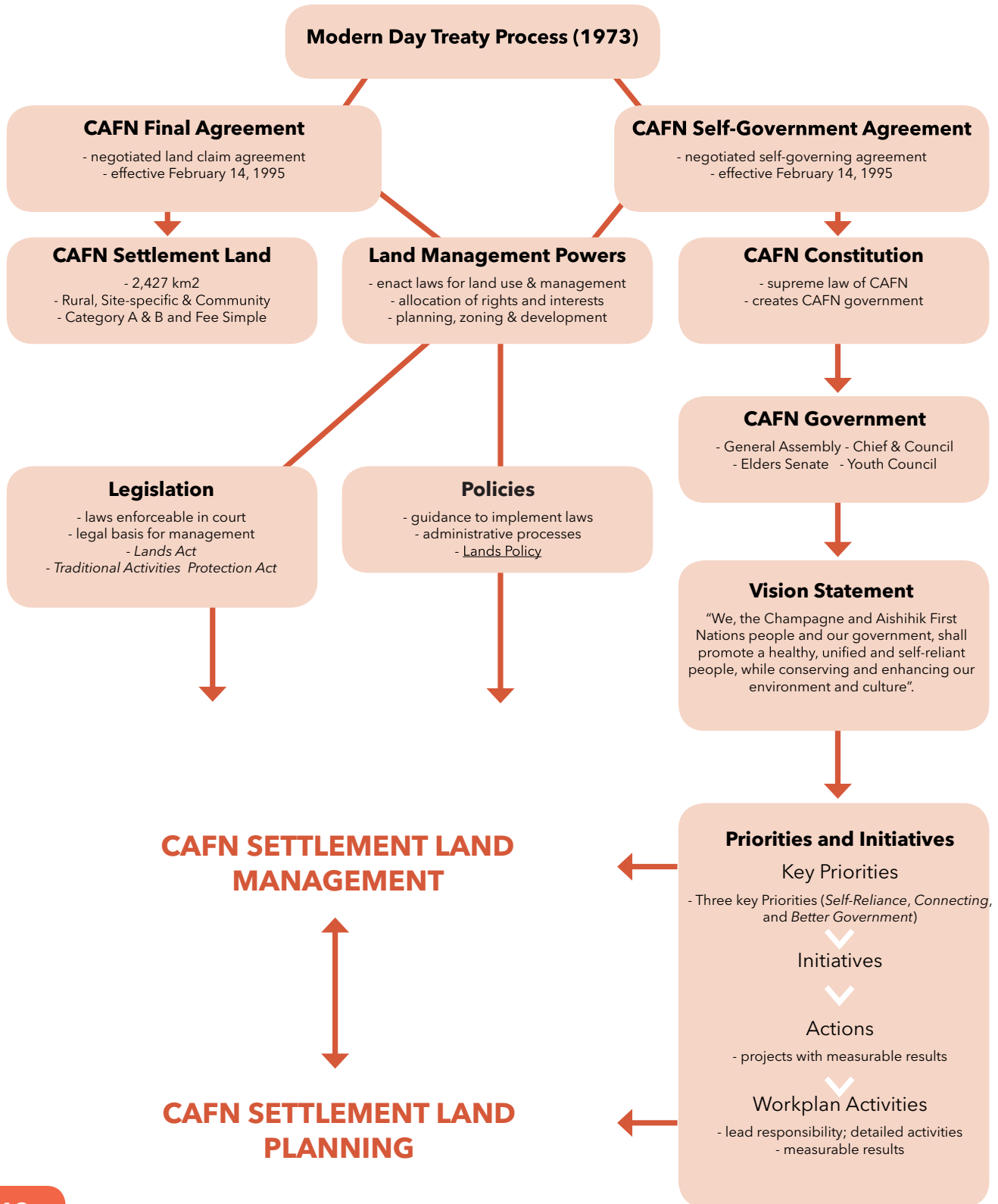


Figure 9. Elements of CAFN Settlement Land Management and Planning.

4. CAFN SETTLEMENT LAND MANAGEMENT

| Type of Plan | What Land the Plan Covers | Planning Products | Who Creates the Plan | Plans done or to be done |
|----------------------------|--------------------------------|--|------------------------------|---|
| Regional Land Use Plans | Crown Land and Settlement Land | Land Use Zones (e.g. Protected Area, Integrated Management Area, etc.) | Land Use Planning Commission | North Yukon Dawson Peel Kluane Others... |
| CAFN Settlement Land Plans | CAFN Settlement Land | Policy Statements | CAFN | Aishihik-Nisling Takhini Dezadeash-Shawshe Champagne-Hutchi Haines Jct.-Canyon Kloo-Kluane |
| Community Land Use Plans | CAFN Settlement Land | Land Use Designations (e.g. residential, commercial, future generations, etc.) | CAFN | Dakwākāda Takhini Champagne Aishihik Klukshu Canyon |

LAND USE PLANNING IN CAFN TRADITIONAL TERRITORY

There are three levels of land use planning that apply to CAFN Settlement Lands in the CAFN Traditional Territory: Community Land Use Planning, Settlement Land Planning and Regional Land Use Planning. Figure 10 illustrates these three levels of planning and the table above summarizes each level of planning.

REGIONAL LAND USE PLANS

The process guiding Regional Land Use Planning is established under chapter 11 of the CAFN Final Agreement. Regional Land Use Plans will apply to all lands within the Regional Land Use Planning area. The majority of CAFN's Traditional Territory is encompassed by the Kluane Regional planning area. The Regional

Land Use Planning process in the CAFN TT will be led by a Land Use Planning Commission established as a result of the CAFN and other First Nations' Final Agreements.

THE OBJECTIVES OF REGIONAL LAND USE PLANNING ARE:

- To encourage the development of a common Yukon land use planning process outside community boundaries;
- To minimize actual or potential land use conflicts both within Settlement Land and Non-Settlement Land and between Settlement Land and Non-Settlement Land;
- To recognize and promote the cultural values of Yukon Indian People;

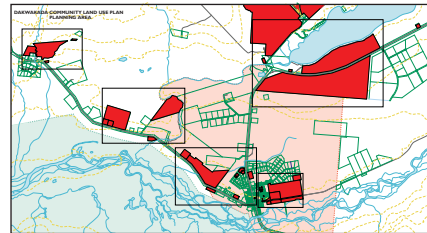
THREE LEVELS OF LAND USE PLANNING IN CAFN TRADITIONAL TERRITORY

COMMUNITY LAND USE PLANNING

- Result of CAFN's land management responsibilities
- Process developed by CAFN
- Information will provide valuable input into Settlement and Regional Land Use Planning Processes.

SCALE: Community-level and community use - includes Settlement Land in and around CAFN Communities.

PURPOSE: Guide future community land development in a way that will achieve CAFN's vision, assist decision-making, and inform land disposition process.

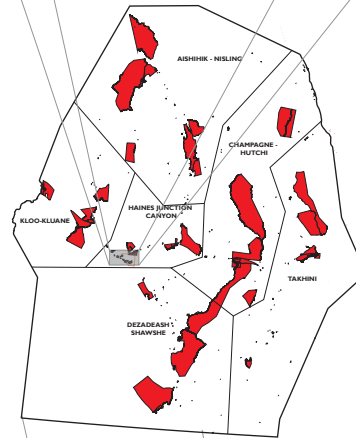


SETTLEMENT LAND PLANNING

- Result of CAFN's land management responsibilities
- Process developed by CAFN
- Information will provide valuable input into Regional and Community Land Use Planning Processes.

SCALE: Regions of CAFN Traditional Territory - includes large blocks of Settlement Land including (known as R-blocks) and site specific. Does not include areas of community use.

PURPOSE: Guide decision-making with respect to future Settlement Land use in the CAFN Traditional Territory.

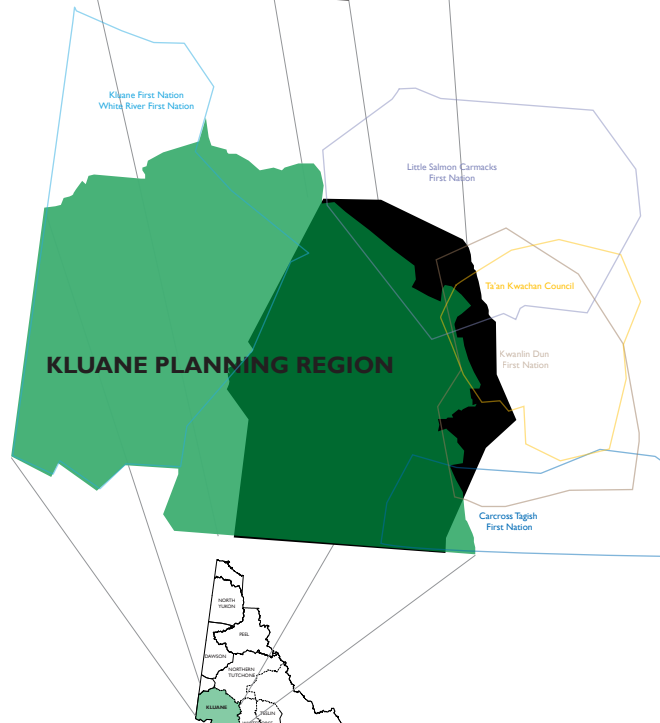


REGIONAL LAND USE PLANNING

- Result of Land Claims Process
- Process described in Chapter 11 of the CAFN Final Agreement
- Process undertaken by the Kluane Regional Planning Commission. Joint process with Yukon First Nations, YG and Canada.

SCALE: CAFN and Kluane FN (and White River FN) Traditional Territories. Northern and eastern boundaries of the Kluane planning region are tentative, and will be established once the planning process is further underway.

PURPOSE: Provides guidance for land and resource decision-making for all Yukon public lands and First Nation Settlement Lands within the Kluane planning area. This plan will aim to ensure that the land, the water and natural resources are planned and managed in a sustainable manner.



3. OUR SHADHĀLA LANDS (DAKÉYI GHĀ SHADHĀLA)

- To utilize the knowledge and experience of Yukon Indian People in order to achieve effective land use planning;
- To recognize Yukon First Nations' responsibilities pursuant to settlement agreements for the use and management of Settlement Land; and
- To ensure that social, cultural, economic and environmental policies are applied to the management, protection and use of land, water and resources in an integrated and coordinated manner so as to ensure sustainable development.

At this time it is not known when Regional Land Use Planning will begin in the Kluane region.

SETTLEMENT LAND USE PLANS

Settlement Land Plans are established for larger areas of CAFN Settlement Land that is outside the scope of Community Land Use Plans. Settlement Land Plans created by the CAFN Department of Heritage, Lands and Resources will inform CAFN land use decision-making processes and will provide valuable input into the Regional Land Use Planning process when it begins.

A Settlement Land Planning Strategy outlines how the Settlement Land Plans will be developed. The CAFN Traditional Territory has been divided into six Settlement Land Planning Regions based on traditional use of each area. The Aishihik-Nisling Settlement Land Plan was created first and is nearing completion. The planning process for the Takhini Settlement Land Plan has begun and the other four Settlement Land Plans will be completed in the next three years.

COMMUNITY LAND USE PLANS

CLUPs are established for CAFN Settlement Lands in and around CAFN communities. The CLUPs are created by the CAFN Department of Heritage, Lands and Resources and inform future community land development and decision-making processes, while also ensuring responsible use of CAFN lands and resources for future generations.

The content of the document includes background information about the planning area, and results in identifying broad land use designations and land management objectives. The process for creating the CLUPs has been developed with the direct engagement of CAFN citizens to ensure that it is a CAFN product.

The approach for reviewing CAFN community plans will be adjusted to reflect the complexity of land use in each community.



5. KÄT'Ä K'E - SHADHÄLA YESTERDAY

OUR TRADITIONAL STORIES CONNECT US TO THIS PLACE

Dän (Southern Tutchone) traditional stories document the deep ties our culture has to dákeyi (our country). These include stories retold by grandparents only within the family setting, as well as kwändūr (stories) documented by outsiders, such as visiting anthropologists.

Our kwäday kwändūr (traditional stories) tell us that at the beginning of time, Ts'ürk'i (Crow) along with Äsùya (Beaverman), made our land safe for people by ridding the world of the giant man-eating animals.

Our kwändūr also records how the land has changed, with Ts'ürk'i or other beings "fixing" the land, making the land the way we know it today. For example, Ts'ürk'i made the ridge that sits above the Shadhäla settlement, which is known in English as "Champagne Ridge". The ridge is a watershed divide, with all streams east of it being part of the Yukon River basin, while waters west of it flow into the Alsek River system. Another traditional account refers to Champagne Ridge as once having been a giant beaver dam; that is, a large dam constructed by the giant beavers that lived in the Yukon during ancient times.

Traditional stories were an important way of learning in times past. For example, south of Champagne on the old trail to Klukshu, just before the Three Mile Meadow, there are a series of rocks. In the late 1990s, Champagne resident Harold Johnson learned the story of these rocks from Elders Mary Shadow, Moose Jackson, Sam Williams, Curry Kane and Harold's mother Rachel Johnson.

Moose Jackson, who took Harold Johnson to the site, told him that these rocks represent people who turned to stone. According to Uncle Moose:

There were a bunch of people all travelling together when they came across a lone traveler going the other way. It was customary to stop and visit for a bit. The people started picking on him (the lone traveller), talking down to him, laughing at his appearance. He (the lone traveller) went on around the corner and put medicine on them, and to this day they never moved from that spot where they were bullying the wrong person.

(Moose Jackson, as told to Harold Johnson).

These simple rocks alongside the trail held a moral lesson, a traditional teaching on how to behave well, and how to be a good person. The Elders shared this story with Harold because they knew it was important that Harold and others know the story of these rocks, and the lessons they carry.

| | |
|--|--|
| 40,000 to 13,000 years ago | During the last period of glaciation massive sheets of ice flowed from the southwest Yukon's high mountains, covering the valleys and plateaus of Champagne and Aishihik territory. |
| 13,000 to 10,000 years ago | Rapid climate warming brought an end to the glacial period and the ice sheets melted back. As the ice receded to lands now within Kluane National Park, water from the melting glaciers created a large lake in the Dezadeash valley and beyond. Referred to as Glacial Lake Champagne, the waterbody covered the site of Shadhäla to depths ranging from 35 to 165 meters. Over the millennia the lake existed, it left large deposits of clay sediments in the valleys. The ancestors may have first began living in our traditional territory during these times. |
| 8,360 years ago | Oldest dated evidence of the ancestors in our traditional territory. The find, part of a hunting spear, was recovered at one of the mountain-top "ice patches" where quantities of preserved caribou dung and associated hunting artifacts have been discovered. |
| 7,000 years ago | By 7,000 years ago the glacial lake had emptied, leaving drainage patterns as we know them today. The oldest evidence for the ancestors close to Shadhäla, found at an archaeological site three km northeast of the settlement, dates to around this time. |
| 7,000 years ago to late Pre-contact Times (±1800) | Abundant archaeological evidence for presence of the Ancestors in the area and evidence for trade with neighbouring peoples throughout our history. Two of our major overland travel routes intersect at Shadhäla . |
| Trade Period (±1800-1890): | Around 1800 trade with our neighbors to the south took on greater importance owing to an increased demand for furs from our country. By this time, our coastal trading partners, the Tlingit of the Haines/Klukwan and Dry Bay/Yakutat areas, had access to trade goods of European and American origin. New items such as metal tools, guns, pots and cloth became available. The arrival of these new items is said to mark the beginning of the "historic period", even though it would be many decades before the first non-natives made their way into our country. This trade was conducted in the traditional manner and involved extensive cultural exchange, sharing of songs and stories, as well as marriage between our peoples. |

5. KÄT'Ä K'E - SHADHÄLA YESTERDAY

HISTORY IN A NAME - SHADHÄLA /SHAH-THE-LA/CHAMPAGNE

Dän history is recorded in our stories, the things the ancestors lost and left behind, and in our traditional place names.

The DáKwänjè (Southern Tutchone) name of Shadhäla /Shah-the-la for this locality is very old; how old is hard to say, but going way back in time. The most commonly used spelling of the name, Shadhäla, translates as “sunny mountain”. More recently K’axnuxh Elder Paddy Jim reported that the pronunciation of the name for Champagne Ridge is more accurately conveyed as Shah-dhul-la, which translates as “end of the fence” (Tthe- tthel -la). Paddy indicated that the traditional name refers to the landscape feature looking like a game fence, along which animals such as caribou were driven so that they could be caught and killed for food.

Shadhäla is thought to have received its “English” Champagne name when an American prospector named Paul Champlain built a storehouse here in the summer of 1898. In newspapers from the period, this location on the Dezadeash River is referred to as “Champlain’s Landing”. Though other more colorful explanations of the settlement’s English name have been told, the shift from Champlain to Champagne is considered most likely. Over time, Champlain’s Landing became Champagne Landing, and eventually just Champagne.

The name shift appears to have occurred quite quickly. By the 1920s at least, English speakers were referring to the growing settlement at this location as Champagne.

BEFORE IT WAS A VILLAGE

Both the archaeological evidence and the stories of our people agree that Shadhäla became a village only in the 20th century, but the locale has been used for thousands of years. Residents and visitors to the community, including archaeologists, often report finds of lithic (stone) materials in exposed places such as blowouts along the ridge and the river, and even within the “heart” of the village. The most common finds are flakes, the waste material of stone tool-making, and occasionally tools such as points and scrapers are found.

A detailed study of the nature, function and meaning of the Shadhäla area stone tool sites has not been completed. Many of the sites are ephemeral in nature, meaning they consist of a small scatter of stone materials, mostly flakes, and are sometimes associated with fireplace rocks. These sites represent the remains of short-term camping sites used at different times over thousands of years. The high density of sites may be a testament to the ability of the Shadhäla area to support our ancestors with food and other necessities. Perhaps the density of sites indicates that at times in the past, the location has been a preferred gathering place. We know this location hasn’t always had this role. Our oral history is very clear that in the 19th century at least, Chu’ena Keyi (Hutchi village), located 40 kilometres to the north, was the regional gathering place in this part of the CAFN Traditional Territory, rather than Shadhäla.

The settlement’s strategic location is also worth pointing out. Two of our major overland traditional travel routes intersect at Shadhäla, the east-west route which today’s Alaska Highway essentially follows, and the north-south trail connecting Shadhäla with Klukshu and Shäwshe and points beyond to the south,

5. KÄT'Ä K'E - SHADHÄLA YESTERDAY

and with Hutchi and other important places to the north.

During the 19th century and perhaps prior, when the trade with our coastal Tlingit neighbours was at its height, the north-south travel route was used from the Haines/Klukwan area. The traders travelled inland to trade with our people at Hutchi and with other peoples located further to the north. Though it is a dön travel route, our Elders referred to this trail as Alur Dän Tän, meaning 'trail the coast people came on'. By the 1890s, however, the Tlingit traders had stopped making their trading trips into our country.

SETTLEMENT BEGINNINGS

1890s The first non-natives arrived in dákeyi (our country) in the 1890s. Newcomers reached the Shadhäla area via Alur Dän Tän. Jack Dalton made improvements to the native trail and by the late 1890s was operating it as a commercial route to transport goods to the Klondike.

1902 Shadhäla became a permanent settlement when Harlan ('Shorty') Chambers established a roadhouse and trading post here. Mr. Chambers married a local Dän lady named Annie and the couple raised a large family at Shadhäla.

The modern history of Shadhäla began in the 1890's, as prospectors and others looking for business opportunities began coming into our country. These non-native newcomers made their way to Shadhäla from the coast via the major north-south traditional trail. Most of the newcomers continued on north to Dawson, but some spent time in our area.

One of these newcomers, Jack Dalton, made some improvements to the Alur Dän Tän route and by the late 1890s was operating it as a commercial trail. He used it to transport supplies, including herds of livestock, to the Klondike. The community's English name, Champagne, probably derived from another of these newcomers, Paul Champlain. He was part of a group of American prospectors known as the "Mysterious 36" that were in the area for a short period around the turn of the century.

Shadhäla became a permanent settlement in 1902, when Shorty Chambers, an American who had worked for Jack Dalton and been in the Yukon since at least 1897, established a trading post in the same area as Champlain's storehouse. Mr. Chambers married a local Dän lady named Annie Kershaw Stick, and together the couple raised a large family at their Shadhäla /Champagne homestead.

The Chambers business expanded quickly with the addition of a roadhouse in 1904. The roadhouse functioned as a rest stop, a place to obtain a meal or overnight stay on the newly established Klwane Wagon Road. This overland travel route was developed that same year to serve mining properties discovered in the Kloo and Klwane Lake areas to the west. The wagon road route more or less followed the traditional east-west foot trail through this area, and in the early 1940s much of the same route would be improved into the Alaska Highway.

While developed to serve the short-lived Klwane gold rush, the wagon road had consequences for Shadhäla and the local Dän, as wagon and sleigh traffic now had year-round access to and through this part of their country. The Chambers business operation was a principal stop on the wagon route, serving newcomers such as prospectors heading to the Chisana and White River gold rush in 1913.

5. KÄT'Ä K'E - SHADHÄLA YESTERDAY

1900-1910s Dän and Dän/Tlingit families from the surrounding areas were visiting the trading post at Shadhäla on a regular basis. Over time, they built cabins here; these were not occupied year-round, but were used when they came to trade and visit.

1910s Outside forces became increasingly present in the Shadhäla area. In 1911, a post office was established, and by 1917, the Anglican Church had a seasonal presence. In June 1919, the world flu epidemic of 1918 hit this area, with local families losing loved ones. The big game hunting industry in the Kluane Lake and White River country began in this decade, with the Chambers roadhouse and store serving the passing hunting parties. By the end of this decade, automobiles were being used on the Kluane Wagon Road.

1920s-1930s These were generally healthy and quiet decades for our people, with subsistence hunting and fishing and fur trapping as the mainstays of the local economy. Most families were living out on the land, away from Champagne for much of the year. The settlement served as the central gathering place for Dän from across the territory; they came here several times a year to trade, visit and celebrate. The Khäjet Kų (Crow House, also known as the Drum Sound House) that was previously located at Shäwshe was rebuilt at Shadhäla .

The Chambers store also became one of the principal shopping places for the local Dän, a role it continued to play for the next several decades.

A VIBRANT COMMUNITY

In the years that followed its establishment, Shadhäla functioned as a central gathering place for Dän from across the southern Yukon. During this time, families spent much of the year out on the land, trapping, hunting and fishing as their people always had. Shadhäla was the place where they came together, to shop, celebrate and enjoy each other's company.

What they used to do long time ago. They don't sit on chair, nothing, they sit on the ground. Yeah, they make big circle, a lot of people in Champagne. They heard that they do that; that they make a potlatch outside. (Paddy Jim, Transcript of Shadhäla Oral History Meeting, September 2014)

By the 1910s, Shadhäla gained more prominence with the establishment of a Northwest Mounted Police Post, a post office, and two churches (Anglican and Catholic). A second store opened, providing competition for the Chambers operation.

When the government denied families living in the British Columbia part of the Traditional Territory their rights to hunt in the province, a number of families from the Shawshe area shifted their headquarters to Champagne. The closure of Dalton's store at Shawshe was another reason for their move.

Two industries, big game outfitting and fur farming, had their beginnings in the second decade of the 20th century. These operations provided employment and business opportunities for local residents. While fur

5. KÄT'Ä K'E - SHADHÄLA YESTERDAY



Figure 12. Taken from Champagne ridge, this photo shows most of the early 1940s layout of the Shadhäla community. Note the village's well-spaced family cabins and caches; the CAFN Heritage program has worked with Elders to identify most of the structures shown. The cluster of buildings at north end of the settlement (far right) includes the holdings of the Chambers family and the abandoned police buildings. Credit: Photo "stitched" together by Joe Knight, based on original images taken by H.R. Raup that are held by Yukon Archives (YA#201_12).

| | |
|--------------------------|--|
| 1942-43: | The construction of the Alaska Highway brought many changes, including outside people, opportunities for wage labour and increased government presence. Families based at other locations and out on the land moved to highway communities. |
| 1950s to 1970s: | As commercial and institutional facilities became concentrated in Haines Junction and Whitehorse, some families that had once made Shadhäla their headquarters moved to the larger centers, while others continued to call the village home. By the early 1970s, the Aishihik Indian Band had been amalgamated with the larger Champagne Indian Band, and the Asheyi Dän increasingly joined their kin at Shadhäla for gatherings such as funerals, potlatches, weddings, political meetings, rodeos and dances. The community is well known for horsemanship, guiding and rodeos. |
| 1970s to present: | With decreasing employment opportunities and lacking a school, more families gave up full-time residency at Shadhäla. Seasonal use continued, a trend that continues today. The village also functions as the main gathering place for the Champagne and Aishihik Dän. The first community centre was built here in the 1970s and a second community hall built in 1998, with expansion of it in 2017. |
| 1995: | CAFN's Final Agreement and Self-Government were enacted into legislation, giving CAFN ownership and authority over its Settlement Lands |
| 2000: | A new alignment of the Alaska Highway created a bypass of Champagne, resulting in reduced traffic and visitors through the community. |

5. KÄT'Ä K'E - SHADHÄLA YESTERDAY

farming lasted less than two decades, big game outfitting came to be an industry that Shadhäla people were proudly associated with for much longer. The use of horses continues to be an important aspect of life at the village.

THE HIGHWAY BRINGS CHANGE

The coming of the Alaska Highway changed the way of life of the Shadhäla Dän, as it did for most southern Yukon people. Individuals became more involved in the wage economy and many families moved to highway communities where there were jobs and new services such as schools, medical care, stores and other businesses. This was particularly the case for younger families, who moved to Kwanlin (Whitehorse) or Dakwäkäda (Haines Junction) so their children could attend regular school rather than residential school.

While the highway brought many changes, during the early post-highway decades some aspects of Shadhäla life continued - especially the hunting, fishing and trapping. The village continued to be the home base for those men and women who ran the traplines in the area around Shadhäla.

The community continued to be a place where people gathered for celebrations. Barb (Jim) Hume, recalls spending time here as a child with her Grandmother Annie Ned, visiting Elders.

They would speak, speak Tlingit so what I remember, a lot of the Elders here spoke Tlingit and Southern Tutchone. And sometimes even mixed but when we used to go to visit. There was lots of stories.... There were stories every day. (Barb Hume, Transcript of Shadhäla Oral History Meeting, September 2014)

Although hunting and trapping continued, and the community continued to be the primary gathering place, the 1950's marks the beginning of serious population decline. Each decade that passed, more and more Shadhäla people chose to make their home elsewhere, away from the village. Despite this trend, most who left continued to return to the village on a seasonal or intermittent basis, a practice which continues to this day. Individuals with family ties to the community also continue to have a strong connection to the settlement even if they personally may have never lived here on a full-time or year-round basis. The lack of school has also resulted in the community having an older demographic profile for a number of decades. More recently, a number of individuals who moved away have come "back home" to enjoy their later years.

SPECIAL PLACES AND HERITAGE SITES AROUND SHADHÄLA

Cemeteries and Burial Sites

The community's burial ground, located on the north side of the old Alaska Highway, exists in two parts, one on CAFN Settlement Land and the second smaller part on an adjacent parcel of private titled land.

The final resting place for many CAFN citizens, the Shadhäla graveyard features between 200 and 300 gravesites and is thought to be the Yukon's largest First Nations burial ground. The oldest graves in the cemetery date to the 1890s or later, after the arrival of the non-native newcomers. Cremation was the traditional Dän means of honoring the deceased before the arrival of the newcomers and the adoption of Christian burial practices.

We know the identity of most individuals interred here because of a major gravesite

5. KÄT'Ä K'E - SHADHÄLA YESTERDAY

inventory project that took place a couple of decades ago. Research continues with community Elders to learn about the identity of people buried in graves lacking headstones or other markers.

Responsibility for care and upkeep of gravesites on CAFN Settlement Land rests with our citizens as a family and community matter, rather than a government concern. While no formal cemetery management policy had been adopted, in practice our government has played a supporting role in cemetery management, such as by providing land for graveyard expansion and building fences to enclose the graveyard, or by hosting dinners to support individuals and families working on graveyard clean-up.

On the ridge overlooking Shadhäla settlement there is a collapsed fence made of milled wood marking the resting place of an unknown individual. While the age of the grave is not known, the style and condition of the fence suggests it dates to the early 20th century. From other situations we know that graves such as this one, located off by themselves outside of a common burying ground, may be the resting



Figure 13. Solomon and Annie Charlie in regalia capes in front of Champagne Hall, year unknown, photographer, unknown.

place of an individual of power, an Indian Doctor. Such graves are generally not visited.

Heritage Buildings, Heritage Sites and Places

Shadhäla has a significant number of early 20th century heritage structures that contribute to the community's unique character. An inventory conducted by community member Kathleen Van Bibber in 1993 documented the history and condition of six of the community's historic buildings. These include: St. Thomas Anglican Church; the Chambers Store; the Northwest Mounted Police post building; the Northwest Mounted Police Barracks building; the Taylor and Drury Store; and the Catholic Church.

Two of the structures discussed in the Van Bibber report, the Chambers store and the Northwest Mounted Police barracks building, are located on private titled land and therefore are removed from discussion in the present Shadhäla community planning process.

There are further structures of possible heritage significance in the community, in addition to those listed in the 1993 Van Bibber report. The draft planning report assembled in 2003-2004 (CAFN & Harris undated) mentions 16 log buildings that appeared to be 50 to 100 years old, of which five are located on private land, leaving 11 such structures on CAFN land.

The CAFN & Harris draft report does not provide a listing or inventory of these eleven buildings. The only one named that did not appear in the 1993 Van Bibber report was the "Crow House". CAFN put some efforts towards stabilizing this structure in the early 2000s. Another likely structure in the CAFN & Harris listing is the "Stick/Shadow" house used by Jack Stick, father of Mary Shadow; in 2015 CAFN stabilized and moved this structure to a new

5. KĀT'Ā K'E - SHADHĀLA YESTERDAY

location adjacent to the community playground in 2015.

If one considers the highway era (1940s) frame structures that are located immediately to the north of the Community Hall as “heritage structures”, which some citizens do, then the total number of heritage structures is higher than the count of 11 noted in the CAFN & Harris report.

In addition to the heritage buildings and structure, there are number of other types of heritage places around the community, which need to be taken into consideration in community planning. These include archaeological sites, places where special cultural practices occur, and memorial places, such as the location of the cabin where two young community members died in a tragic fire in the 1970s.

The Shadhāla area has one of the highest known densities of archaeological sites in the Yukon. The listing of known sites is not necessarily complete, however, and mostly reflects where people have looked for evidence of the ancient past. Undoubtedly many more find locations will be identified and recorded around the settlement. Due to the shifting nature of the sandy soils, archaeological sites in undisturbed buried sediment layers are less commonly found here, as compared to other locales in the CAFN Traditional Territory such as Asheyi. These conditions make it more difficult to investigate sites here, as well as creating challenges for protecting these special places.



Figure 14. Johnny Fraser Crow House, Champagne.

Heritage Structures, Sites and Special Places - Management Considerations

Management of heritage structures, sites and special places needs to be considered in developing our community plan. The following points can be made:

- The desire for some kind of management intervention (of community heritage structures) such as stabilization, restoration, commemorative or interpretive signage has long been recognized, as stated in the Van Bibber 1993 report.
- Community support for some type of commemorative or interpretive signage around the village to identify heritage buildings has been expressed in a General Assembly resolution.
- CAFN secured external financial support that was used for stabilization of the Kajet (Crow) House and for stabilizing and moving the Stick/Shadow House. More recently (fall 2016), the 1940s era John family house (frame structure) was moved rather than destroyed in order to accommodate the Community Hall expansion.

5. KĀT'Ā K'E - SHADHĀLA YESTERDAY

- While we have a rough inventory of heritage structures around the community, updated condition reports are needed for all structures identified as being of potential heritage significance. Such condition reports allow us to establish if it is feasible to restore, stabilize, or otherwise commemorate a heritage structure, such as with signage.
- Further research, both with community members and in the CAFN and Yukon archives, is needed to establish the significance of all potential heritage structures.
- Further inventory work with community members is needed to map places of heritage significance that do not involve structures. This would include the Place of Memory, meaning the location of the cabin where the two Kane young men died in a cabin fire, as well as places where special cultural practices occur around the village. Community consultation might lead to the documentation of other places of heritage significance within the older part of the village.
- The shifting nature of the soils in the older part of the village makes it difficult to identify and investigate archaeological sites around the village, suggesting that archaeological inventory work would be a lesser priority.
- It is evident that a detailed level of planning to address heritage concerns, which is beyond the scope of this community land use planning exercise, is required.

The specifics of managing the heritage places, sites and buildings around the community, whether by building stabilization, commemorative marking through signage, or other options will therefore be developed as a separate project. Until that happens, there is merit in determining if there is community

interest and support for interim signage to at least address the outstanding General Assembly resolution.

5. KÄT'Ä K'E - SHADHÄLA YESTERDAY

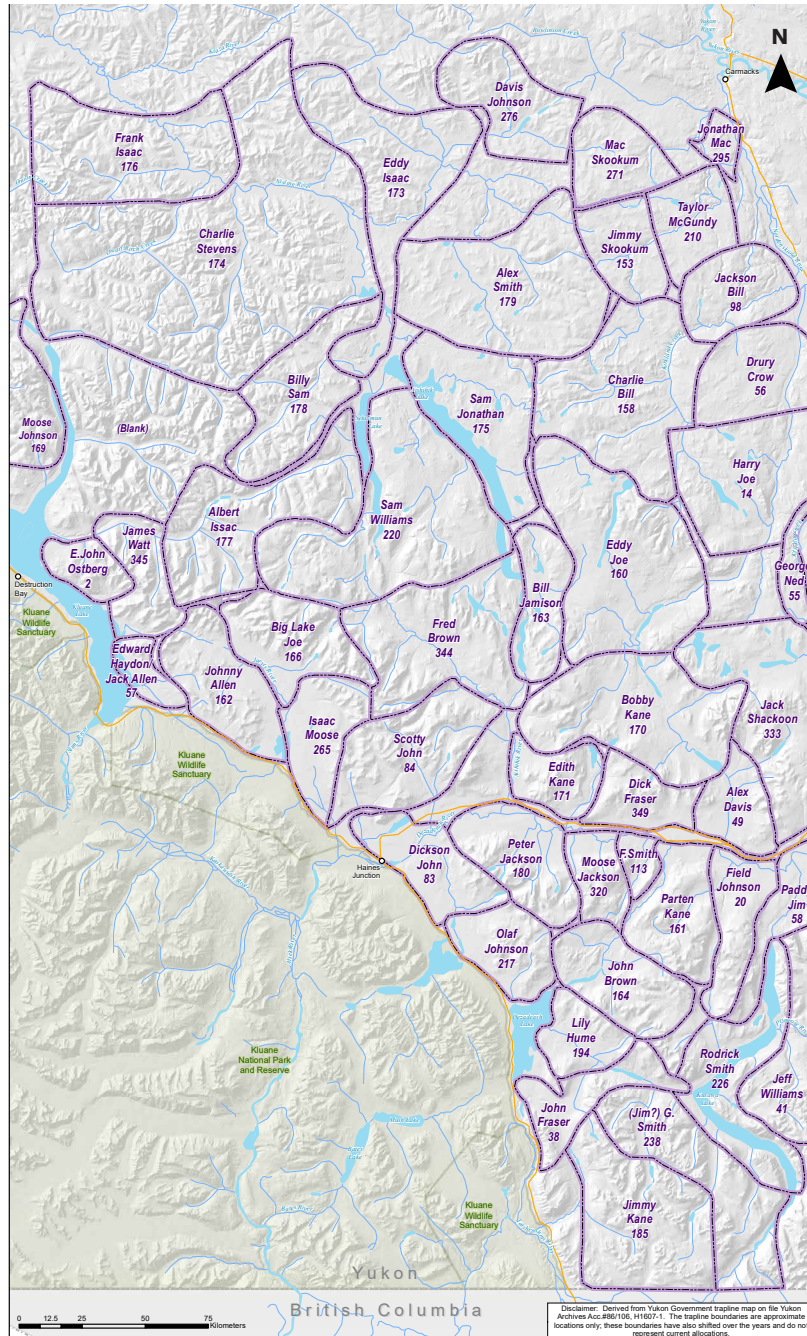


Figure 15. Reconstruction of map dating to ca. 1950, showing registered traplines around the village, with almost all traplines held by Shadhäla community members, including Peter Jackson, Edith Kane, Bobby Kane, Dick Fraser, Moose Jackson, Frank Smith, Field Johnson, Roderick Smith, Parten Kane, John Brown and Lily Hume. Credit: Ecofor from Yukon Archives map.



6. ÄK'ÄN DZÄNU - SHADHÄLA TODAY

This section provides a broad overview of the current state of the Shadhäla planning area including a summary of the biophysical environment, demographics, current land use, community services, economic potential and our community needs. Planning considerations are included in each section, as appropriate.

BIOPHYSICAL ENVIRONMENT: OUR LAND & HERITAGE (NÄN KAY GHÄKWJÄ K'È)

SUMMARY

In the distant past, there were many glaciations in the Shadhäla region, with the last, the McConnell glaciation, ending about 13,000 years ago. During the glacial period, ice flowed northwesterly over the region, resulting in deposits of morainal and coarse glacial fluvial materials that form the silts and sands the village of Shadhäla sits on and the gravel on the surrounding hills. The topography that resulted in the village area is generally undulating, with steep eskers to the east and rolling sand dunes to the west.

Shadhäla is located on land that was formerly covered by the vast expanse of Glacial Lake Champagne, which formed at the end of the last ice age. After drainage of the lake about 7,000 years ago, the Dezadeash River was formed, grass covered the former lake bottom, and over the centuries forests replaced the grasslands (Shadhäla CLUP 2004).

The Dezadeash River forms the west boundary of some sections of the planning area, and Shadhäla is located within its floodplain. The river drains westerly into the Alsek River system,

and from there into the Pacific Ocean at Dry Bay in Alaska.

Shadhäla is located within the Yukon Southern Lakes eco-region of the Boreal Cordillera Ecozone. The eco-region is characterized by a high diversity of mammals, birds and fish.

The planning area is located within the area of spruce bark beetle epidemic that is believed to be a result of climate change. This epidemic was created by a succession of warm, dry summers and warm winters, combined with mature even-aged stands of susceptible spruce forest.

CLIMATE

The planning area lies within the rain shadow of the St. Elias-Coast Mountains which makes the climate arid and cool. Precipitation ranges from 200 to 325 mm. One third to one-half of this falls during the summer, primarily as showers. A secondary maximum occurs in the fall and early winter associated with active storm centres in the Gulf of Alaska. Snow cover is generally in place from late October to mid-April.

Mean annual temperatures in the region are near -3 to -4°C and mean winter temperature is -25°C, with mean summer temperature of 12 to 14°C. Extreme temperatures have ranged from -55 to 34°C.

Winds are common in this ecoregion because of the proximity of storm centres in the Gulf of Alaska. Strong winds typically range from 30 to 50 km/hr and occasionally reach destructive force with gusts over 100 km/hr.

6. ÄK'ÄN DZÄNU - SHADHÄLA TODAY

CLIMATE CHANGE ADAPTATION PLANNING

In March 2016 CAFN completed a draft Climate Change Adaptation Plan - Community Infrastructure (CCAP-CI). The risk and vulnerability of community infrastructure including homes and community buildings, roads, bridges and culverts, and water and wastewater systems were assessed and adaptation actions were identified.

Major themes identified in the Shadhäla and Haines Junction community meetings for the Climate Change Adaptation Plan include:

HISTORY OF DRINKING WATER CONTAMINATION

- Residents have an ongoing concern with drinking groundwater contaminated from Alaska Highway and other construction activities and the old dump.
- As a result, residents are dependent on water delivery from Haines Junction.
- There is interest in identifying a new drinking water source.

WILDFIRE RISK AND FIRE SMART ACTIVITY

- Some FireSmart activities have occurred at Shadhäla from 2000 to 2010 and there are recommendations to expand the program.
- Some concern was expressed about potential wildfire impacts from the highway side of town.

EXTREME WIND

- There was concern about increasing wind intensities and the impact on homes, especially roof damage. As well, there is potential for loss of power due to downed power poles and trees.

WELL DRAINED SILTY-SAND AND IMPERMEABLE SILTY-CLAY SOILS

- There are potential issues related to the highly permeable, silty-sand soil, which could lead to increased ground instability due to moving sand (such as near the graveyard and closer to the highway).
- There are areas that are more impermeable and have risk of flooding (such as further into the community near the creek).

OPTIONS FOR NEW BUILDINGS

- Residents discussed alternative building options that are highly efficient and made for climate change conditions. These options consider energy source, building materials and design, permafrost thaw, wind resistance and earthquake.

SOILS

The Yukon Southern Lakes area is dominated by till, glaciofluvial gravels and glaciolacustrine clay and silt deposited during the McConnell Glaciation and Glacial Lake Champagne. Therefore the village is built on level to gently rolling land comprised of fine sands and silty sands. The silty and sandy soils cover an extensive area south of the village, with the exception of pockets adjacent to the Dezadeash River.

HYDROLOGY

The Dezadeash River, which bounds the community to the west, is at its highest water level in June and with the lowest water levels occurring between February and early April.

The surface materials in the Shadhäla area are composed of glacially-derived river and lake deposits from Glacial Lake Champagne, which occupied the valley around 10,000 years ago. The history of this lake involved alternating

periods of glacially-dammed lake and outburst flooding as the glacial ice dams formed and broke periodically. The materials left behind are mostly blanket lake deposits and features associated with these events.

These features tend to leave sandy delta and fan deposits that eventually become saturated and form groundwater aquifers. Much of the inflow to this aquifer is from Champagne creek which flows off the foothills of Mt. Kelvin, to the south of Shadhāla. The aquifer is very shallow and as such the water quality is vulnerable to surface activities within the community.

A hydrological site assessment of the planning area was completed in the fall of 2015 as part of the Climate Change Adaptation Plan - Community Infrastructure project (Hydrologic Inc., 2015). There are a number of issues that are potentially linked to the hydrology of the area including:

- Flooding is an issue in the spring but the Dezadeash River is too incised to be the source;
- Champagne Creek is the source for some of the overland flows.
- Water quality is an issue with the residential groundwater wells.
- Increased frequency and extent of bank failures along the Dezadeash River.
- No drainage system to convey spring time snowmelt volumes to the river.

No flooding issues with respect to the Dezadeash River were noted.

PLANNING CONSIDERATIONS

Adaptation actions to address hydrological issues include conducting a flood risk assessment for the Shadhāla area as well as community monitoring of existing water management infrastructure (roads, culverts,

etc.). Once a flood risk assessment and assessment of existing road and drainage infrastructure has been completed, it should be taken into consideration in the future review of this community land use plan. Most adaptation actions with respect to hydrology have to do with carefully considering the placement, orientation and design of new buildings and water management infrastructure to direct runoff away from buildings and other infrastructure.

PERMAFROST

Set within the rain shadow of the St. Elias Mountains, this ecoregion's climate is dry and cool. This ecoregion is in the sporadic discontinuous permafrost zone, where permafrost underlies less than one quarter of the landscape (Ecoregion of the Yukon).

Climate change risks with respect to melting permafrost include impacts on roads, structures and liquid waste disposal.

PLANNING CONSIDERATIONS

Adaptation actions from the CAFN Climate Change Adaptation Plan - Community Infrastructure Report to address permafrost risks include:

- 1.12** Hazards Mapping
- 2.3** Apply climate change best practices and standards for new buildings
- 3.3** Assess methods to upgrade existing buildings
- 3.4** Infrastructure upgrades

More detailed information on these adaptation actions can be found in the CAFN Climate Change Adaptation Plan - Community

6. ÄK'ÄN DZÄNU - SHADHÄLA TODAY

Infrastructure Report (2016). Permafrost will impact where we build in the future and the ways in which we build. This will be reflected in the land use plan in terms of what areas are designated for future development, and the different types of foundations and water and wastewater systems we can use in places where permafrost is found.

VEGETATION

The village is located within the Boreal forest where vegetation is dominated by white spruce with stands of aspen and a few pine trees. The non-forested areas are lightly covered with sedge grasses. Important subsistence plants in the area around Shadhäla include low bush cranberry, bearberry, blueberry, soapberry, mossberries, Hudson's Bay tea and rose hips (Shadhäla CLUP 2004).

Some parts of the planning area have experienced the effects of the spruce bark beetle epidemic that was prevalent in the region. This epidemic was created by a combined of climatic and forest factors, leading to increased wildfire risk to the community.

PLANNING CONSIDERATIONS

Adaptation actions to address wildfire risks have been considered in the development of the CCAP-CI and will be incorporated into the CLUP where appropriate.

FISH AND WILDLIFE

The topographically diverse Yukon Southern Lakes Ecoregion supports the highest mammalian diversity in the Yukon with at least 50 of the 60 or more Yukon species (Ecoregion of the Yukon).

The Shadhäla area watershed contains a wide diversity of wildlife, which is maintained by

unique and critically important habitats. Wildlife species within the planning area are moose, wood bison, bears, wolves, coyotes, foxes, gophers, rabbits, ground squirrels, porcupine, and more recently deer and elk. While habitats and seasonal occurrence within the planning area are not well documented, these various species have been observed either in the village or in the Shadhäla region. While the development in Shadhäla affects wildlife habitat, areas beyond the settlement are relatively undisturbed (Shadhäla CLUP 2004). The Dezadeash River valley is a rich ecosystem with high quality wildlife habitat including conifers, shrub forest, wetlands and riparian area. It is an important wildlife travel corridor.

The Dezadeash River is home to muskrats, beavers, ducks, as well as a number of fish species: lake trout, round whitefish, lake whitefish, northern pike, longnose sucker, Arctic grayling. Mainly Arctic grayling and small lake trout are caught in the river. A variety of ducks are observed throughout the summer months along the riverbanks below Shadhäla.

PLANNING CONSIDERATIONS

Consider wildlife corridors and wildlife habitat when developing land use designations and locating future development. Ensure appropriate setbacks from riparian areas.

CONTAMINANTS

Records of military activities during the building of the Alaska Highway show that Champagne was the site of a small Public Roads Administration camp for surveyors of the road. However, the nearest construction camp, where heavy equipment and associated infrastructure such as fuel and oil would have been kept, was located at Jo-Jo, where the highway crosses the Mendenhall River. A camp associated with

6. ÄK'ÄN DZÄNU - SHADHÄLA TODAY

| ON Settlement Land | | | | | | Off Settlement Land | | Total Yukon Pop'n |
|--------------------|------------|-----------|-----------|------------|------------|---------------------|-------|-------------------|
| Age | Haines Jct | Canyon | Champagne | Takhini | Total | Total | Age | Total |
| 0 - 5 | 14 | 0 | 1 | 6 | 21 | 979 | 0-12 | 145 |
| 6 - 12 | 19 | 1 | 1 | 14 | 35 | | 13-23 | 172 |
| 13 - 18 | 27 | 1 | 1 | 15 | 44 | | 24-59 | 665 |
| 19 - 30 | 46 | 2 | 5 | 17 | 70 | | 60+ | 306 |
| 31 - 50 | 49 | 1 | 5 | 24 | 79 | | | |
| 51 - 59 | 26 | 1 | 4 | 8 | 39 | | | |
| 60 - 79 | 44 | 7 | 13 | 17 | 81 | | | |
| 80 + | 10 | 2 | 0 | 1 | 13 | | | |
| TOTAL | 235 | 15 | 30 | 102 | 382 | TOTAL | | 1288 |

* the other column applies to communities of Beaver Creek, Burwash, Carcross, Carmacks Pelly, Mayo, Dawson City, Watson Lake, Ross River, Teslin

Figure 17. CAFN Population of the Yukon (CAFN Data).

a sawmill was also located about six km to the west of Champagne.

In 2006, groundwater testing of wells in Champagne showed contamination issues that exceeded Canadian guidelines for drinking water quality. This resulted in wells ceasing to be used and water delivery initiated from Haines Junction. Subsequent testing has shown that these test results were erroneous and that there are no contamination issues with Champagne groundwater. However, CAFN prefers to err on the side of caution and subsequent study is being undertaken to determine with certainty the health of the aquifer for domestic water purposes.

PLANNING CONSIDERATIONS

Studies of the Champagne aquifer have shown that it is contained within soils that are very vulnerable to potential contamination from

the surface. Therefore, along with study of the groundwater health, the use of septic systems should be reviewed and carefully considered in light of this contamination potential.

DEMOGRAPHICS (DÄN)

30 CAFN citizens live in Shadhäla on Settlement Land, representing 2.3% of the CAFN population of the Yukon (see Figure 18, above). All CAFN citizens living in Shadhäla live on Settlement Land. 15 other citizens also have a dwelling in Shadhäla but live there part time, which almost doubles the population at times.

Compared to the population in general, the CAFN population is getting increasingly both older and younger. This means that the number of CAFN elders and young people is growing substantially in proportion to CAFN citizens of working age.

6. ÄK'ÄN DZÄNU - SHADHÄLA TODAY

Over the next 10 years, the number of elders (age 60 years of age or older) living on Settlement Land is expected to rise by over 40% from 94 to 133. This means that by 2035, 35% of CAFN citizens living on Settlement Land will be elders.

The growing elder population and the growing younger population will put a strain on the dependency ratio for CAFN. The dependency ratio is the number of people who are reliant on the people of working age (between 20 and 59 years old). Currently, for every one person of working age, there is one person within the dependency age range. By 2035, it is forecasted that for every person of working age, there are nearly 2 people within the dependency age range.

PLANNING CONSIDERATIONS

In planning for the future of the community, it is important to consider the demographics of the CAFN population in Shadhäla, as well as the demographics of CAFN as a whole, along with the factors influencing the broader demographics of the Yukon. Demographics influence the current and future land use needs.

CAFN population projections reveal that there will be fewer family members to look after the older and younger CAFN citizens and fewer taxpayers contributing to the CAFN tax base. Of further note, the majority of CAFN citizens who are of working age live and work in Whitehorse. This will place an additional strain on families and care-giving in CAFN communities (ICSP 2014).

LIVING ON OUR LANDS (DÄNÄN KAY NÄNNJE)

General Overview

Until now there have been no land use designations that have been formally applied to this area. Under this plan, the land use designations are as follows:

Residential

There are 17 permanent dwellings and about 22 seasonal cabins in the Shadhäla community. Most of these are located in the traditional village area that is called the Community Heart land designation in this plan. A few residences are also in the residential designation area to the south, and one is on the north side of the old Alaska Highway.

The ages of the existing houses vary from very new to quite old, with conditions ranging from excellent to fair. Several of the early 20th century buildings, although no longer used as dwellings, are in very poor condition. Most houses have various sheds and outbuildings used for storage or connected with the subsistence lifestyle.

PLANNING CONSIDERATIONS

In the Shadhäla area, more so than in other CAFN communities, it is important to consider the locating of buildings and the placement and use of wells and septic systems. This is due to the soil conditions found at Shadhäla, which influence ground stability, water table, contaminant movement and flooding potential.

Traditional and Cultural

Use of land for traditional and cultural activities, along with locations of heritage value, are very important to CAFN citizens. The planning process therefore must identify the places where these values are located and implement land use designations that ensure their protection and continuance.

At Shadhäla, the Dezadeash River riparian and wetland area has been identified as important for traditional and cultural activities, as well as for ecological considerations. The ridge area on the east side of the village has been identified as culturally important, as have features of cultural value such as the 'heritage rocks' and some of the older buildings in Shadhäla.

Trails into the hinterland, particularly those from traditional times, are also of cultural importance. These trails are integral in maintaining CAFN citizens' connection with the land and their cultural activities. In the Shadhäla planning area, trails such as Alur Dän Tan and the trail to Mt. Kelvin are to be incorporated into land use designations that will ensure their continuity.

PLANNING CONSIDERATIONS

In areas known for traditional and cultural use, development should be limited. In areas that have traditional and cultural importance where development is proposed, responsible best practices should be promoted.

Places of heritage value will be identified and considered in the planning process. Land use designations and other land management mechanisms can be used to ensure heritage values are maintained.

Commercial

To the east of the community along the old Alaska Highway, the venture known as Kwäday Dän Ke'nji is the only commercial operation in the planning area. It offers a cultural education experience to a range of visitors including school groups. The operation also sells crafts and traditional food.

Within the Community Heart area, there is currently no commercial use of land.

PLANNING CONSIDERATIONS

During the planning process only small home-based businesses or a small store were envisioned for the community. Shadhäla is viewed as primarily a place of residential use, both full-time and part-time, and a center for citizens' recreational and cultural activities.

Industrial

There is currently no industrial use of land in the Shadhäla planning area and it will not be considered for the future.

PLANNING CONSIDERATIONS

There was no indication during the planning process that land designated for industrial purposes is currently desired.

Recreational

Recreational facilities in Shadhäla include a fire pit, picnic shelter, and new playground beside the community hall. Nearby is a skating rink that is currently unused and in significant disrepair. In recent years some residents turned half of the skating rink into a live foosball table.

6. ÄK'ÄN DZÄNU - SHADHÄLA TODAY

South of the community on the 3-Mile road is a rodeo grounds. Horses have been part of the Shadhäla culture for decades.

Many recreational activities go hand in hand with cultural activities, such as hunting, trail riding, boating, fishing and camping. Shadhäla is a focal point for this by virtue of its location on a trail network and on the Dezadeash River.

The river is an important part of the life of Shadhäla people. Two boat launches, one in the village and the more commonly used one at 3-Mile, provide access to the river for recreational and cultural activities. The activities on the river may be more appropriately categorized as subsistence and traditional land use, but some recreational activities such as swimming and tubing may occur.

PLANNING CONSIDERATIONS

There was no indication during the planning process that land designated for recreational purposes is currently needed.

Agricultural

Agricultural use of land does not occur within the Shadhäla planning area and is not contemplated for the future. However, free-range grazing of horses is viewed as one of the compatible land uses in the communal use area south of the gate along the 3-Mile Road.

PLANNING CONSIDERATIONS

There was no indication during the planning process that land designated for agricultural purposes is currently desired.

Forestry

Forestry activities on a commercial scale do not occur within the Shadhäla planning area and

will not be considered for the future. Personal use firewood cutting activities may occur in the communal use designation area to the south of the community.

PLANNING CONSIDERATIONS

Small-scale forestry activities of a personal-use nature is permitted in the communal use area, but should be monitored to ensure these activities use the land appropriately.

COMMUNITY SERVICES - PROVIDING FOR OUR PEOPLE (DÄN GHÄTS'ÜCH'I)

Domestic water for Shadhäla residents is currently being delivered from Haines Junction by CAFN's Property Services department. This department also provides septic pump-out services as well as community road maintenance, including snow removal.

Currently there is no residential fire protection service provided in Shadhäla. There is a CAFN water truck housed in a building beside the community hall which could be used in an emergency situation to assist in the event of a wildland fire in or adjacent to the community. A volunteer fire department is located in Mendenhall Subdivision 10 km east of the community.

Shadhäla has two community halls, an old and a new one. The older hall is called Shadhäla Kù, meaning Sun Shiny Hill House. It was built in the 1970s with money solicited from community members and is still used for smaller community events.

The newer community hall, built in 1998, is currently being extended in size and will sit up to 240 people for events. It has a well-equipped kitchen, indoor plumbing, water and septic system. Potlatches, meetings, social events

6. ÄK'ÄN DZÄNÜ - SHADHÄLA TODAY

and funerals are held at the community halls in Shadhäla.

The Yukon government operates a public landfill site along the old Alaska Highway just east of the community to serve Shadhäla and the surrounding region, including the community of Mendenhall.

PLANNING CONSIDERATIONS

It will be important to consider existing community services and the associated cost of developing new infrastructure for future land development activities. New development should be located adjacent to existing services whenever feasible.

Community Wellness & Education

The department of *Dän ts'än nännji* (People Helping People (Wellness)) provides a wide range of programs and services for the CAFN community including social assistance, elder's fuel benefits, community care, elders programs, recreation, family health and health promotion. Programs and services are based on individual and community need, staff availability and funding.

ECONOMIC POTENTIAL: OUR PEOPLE WORKING (DÄN N-DÄSÄDLA)

In 2018, CAFN's unemployment rate was estimated at 17%, which is significantly higher than the Yukon rate of 6.3%. The CAFN government employed 125 people, 95 of whom work in full-time positions. Most were in Haines Junction, some in Whitehorse, a handful in Takhini and none were in Shadhäla. These statistics will be updated along with updates to the CLUP to reflect changes in CAFN economic potential.

There is very little economic activity in the Shadhäla area, with no local industry and very few local jobs. Most CAFN citizens with roots at Shadhäla relocate to Whitehorse, Haines Junction or elsewhere for employment, either permanently or for short durations. Some residents may commute to Whitehorse or Haines Junction for employment opportunities.

Despite this situation, residents of Shadhäla and those with roots there view the community as a residential location, whether full-time, part-time or occasional. It is also considered to be a center where citizens can pursue recreational, traditional and cultural pursuits. Therefore, while occasional employment opportunities and small home-based businesses or a small store may be welcomed, economic development in the Shadhäla area is not viewed as a priority.

CAFN has an Economic Development Plan that was drafted in 2013, in which these top five priority sectors were identified:

1. Land development for housing/home ownership
2. Electricity generation
3. Specialized schools/education programs
4. Logging/wood products
5. Mineral exploration and mining

The only sector that may have applicability to Shadhäla is land development for home ownership purposes. Home ownership is related to self-reliance and has a role in economic development by relieving CAFN of the burden of providing housing and related services to citizens.



7. KÄT'Ä - SHADHÄLA TOMORROW

CAFN VISION STATEMENT

Dákwän Shadhäla yè Äshèyi Kwädän dá government yè, Dän shäw ghùle du n-däsäduye shj, Dän dèts'än shäw nàkutth'et du n-läts'än nàkune ni, Kwäday dän k'è, dákeyi shj dákeyi ye dákwänje shj ghàts'ukhj nū.

We, the Champagne and Aishihik First Nations people and government, shall promote a healthy, unified and self-reliant people, while conserving and enhancing our environment and culture.

A land use vision specific to Shadhäla has not yet been developed. Until a Shadhäla-specific vision statement is developed, Land Use Designations and Land Use Objectives in Shadhäla will work toward fulfilling CAFN's vision statement and the CAFN government's strategic goals.

7. KĀT'Ā - SHADHĀLA TOMORROW

OUR LAND USE VALUES

Our land use values describe what is important to us about how we live on the land and in our community. Values will form the foundation of the community land use designation areas and will provide direction for the manner in which land use activities will take place

Land use value statements were gathered from all previous CAFN planning exercises and grouped into themes. Eight land use values emerged: Vibrant Language and Culture, Health and Wellbeing, A Distinct Economy, Heritage Protection, Taking Care of our Land, Traditional Knowledge and Traditional Use of the Land, Education and Capacity Development, and Community Empowerment.

These values were verified and confirmed by the community at the workshop on March 11, 2017.



LAND USE DESIGNATIONS & LAND USE OBJECTIVES

Purpose

The land use designations are established to ensure that future use of land in CAFN communities is appropriate and developed and/or maintained in a way that meets community development objectives and CAFN government's strategic goals as outlined on page 19. The land use designations establish broad management objectives for designated areas. Allowable uses of land for each land designation will be outlined in the Final Land Use Plan.

Application

The land use designations, shown on the map on page 54, guide all land use and development decisions within planned CAFN communities. Any future zoning, land disposition, development plans, permitted development, and land management activities in any planned area should conform to the management objectives and allowed uses of the land use designation for that area.

Community Heart

The Community Heart designation applies to the core area of the Shadhäla community. It includes a mix of uses including the main Shadhäla residential "village" area and community facilities such as the old and new community halls, playground, skating rink area, etc.

OBJECTIVES

- Provide space for community services and facilities that balance present and future

needs for physical infrastructure, human resources, and health and social services.

- Provide space for recreational, cultural, and government amenities.
- Provide spaces for elders and youth to gather.
- Support healthy lifestyles.
- Promote the visibility of our language and culture.
- Maintain and enhance the rural character of the community.
- Encourage development in serviced areas.
- Promote sustainability (walkability, community gardens, etc.).

Dän näkù nay - Home/House (Residential)

The residential designation applies to lands used primarily for residential use within the Shadhäla planning area that are outside of the Community Heart area.

OBJECTIVES

- Provide land to meet current and future CAFN residential needs.
- To direct development toward areas where services are already in place, or planned future residential areas.
- Provide a diversity of residential options considering CAFN demographics and to meet the current and future needs of the community.

Communal Use

The Communal Use Designation identifies areas of communal importance. Respectful use is encouraged, and when required, management guidelines specific to each area may be developed.

7. KĀT'Ā - SHADHĀLA TOMORROW

OBJECTIVES

- Provide space for communal activities and community gathering.
- Provide natural space for citizens' cultural and recreational use.
- Protect and maintain the land and its heritage for future generations.
- Promote respect and responsibility for the communal places within our communities.

Kwāta kwā'ā shāts'unji - Ecological Considerations

The Ecological Considerations Designation applies to riparian corridors along rivers and streams, and other areas where there is important wildlife habitat or other ecological conditions to take into consideration.

OBJECTIVES

- Protect and maintain the land and its resources for future generations.
- Promote respect and stewardship of the land in which we live.
- Protect and buffer riparian corridors and fish habitat.
- Maintain wildlife travel corridors.
- Accommodate non-consumptive uses, including sensitive recreational uses.

Kwāḍay Kwādän nānje uyets'unji du - Heritage Considerations

The Heritage Considerations Designation identifies places of recognized heritage significance, and strongly emphasizes the "living heritage" traditions of the Champagne and Aishihik dän. Heritage may be tangible (e.g., historic cabin or cache) or intangible in nature (e.g., locale or feature with associated traditional story or family association), or a combination of both. Significance may be

at the family, community or broader level. Wherever possible, citizens with recognized personal and family interest are encouraged to act as stewards of these special places and to continue the associated traditional uses, including teaching of relevant practices to younger generations. Respectful use is encouraged, and when required, management guidelines specific to each place may be developed.

OBJECTIVES

- Protect and maintain the land and its heritage for future generations.
- Promote respect and responsibility for the heritage places within our communities.
- Promote cultural education and low-impact cultural tourism potential.
- Respect traditional customs, including adult teachings.

Dádunena dunena ghā - Our Children Tomorrow

The Future Generations designation applies to all lands where no other designation has been applied. It is similar to an Open Space designation used in many community plans in that no use is prescribed nor prohibited. The land is simply left as it is until there is a proposed development or other type of land use for it. A plan amendment would be required to allow development to occur on a land designated for future generations.

OBJECTIVES

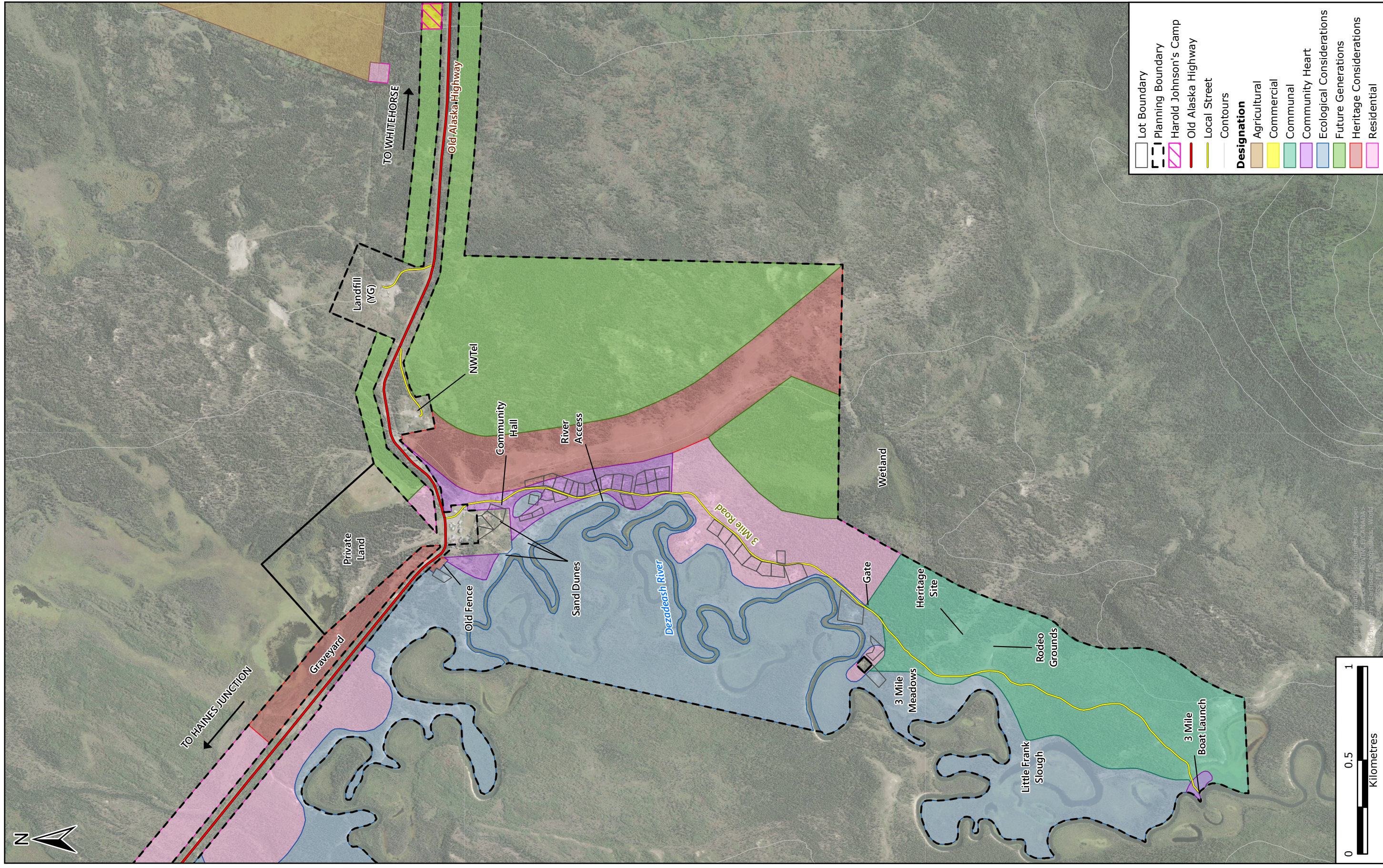
- Protect and maintain the land for future generations to determine its use according to their needs and desires.
- Promote the use of the land and access to the backcountry.

- Promote respect and responsibility for the land in which we live.
- Provide land for future generations to determine use for their needs and desires.

Shadhäla is primarily viewed by its residents as a residential community and a place for recreational, traditional and cultural activities. Therefore the Shadhäla Community Land Use Plan does not contain land designations for Commercial, Industrial or Agricultural use, as are often found in other community plans.

Small-scale commercial activities that are not intrusive and primarily carried out in residences (i.e. home-based businesses), or a small store are viewed as acceptable. There is one Commercial parcel for the existing business, Kwädäy Dän Ke'nji (Long Ago People's Place), but the designation is not included as no further strictly commercial development is desired.

Agricultural use that is limited to grazing of horses in the Communal Use designation area is also viewed as acceptable.



8. HOW DO WE GET THERE? REALIZING OUR VISION

LAND DISPOSITION PROCESS & PROCEDURES

The land disposition process is currently guided by the CAFN Lands Act and Lands Policy as described on page 21 of this plan.

We are actively reviewing the CAFN Lands Policy and related legislation. That review will inform the ways that we will implement this plan. These sections will be updated and included as policies and guidelines are completed and approved by Chief and Council.

DEVELOPMENT AND BUILDING REVIEW

There is currently a limited process in place for reviewing and managing development on CAFN Land. The Lands Act and Lands Policy generally deal with the land disposition process, and are limited in their attention to the process for managing development on CAFN Land.

Options for managing development on CAFN Land will be reviewed and included in this section once policies and guidelines have received approval from Chief and Council.

9. HAVE WE ARRIVED? LEARNING FROM OUR EXPERIENCE

LOOKING FORWARD, LOOKING BACK: MONITORING AND EVALUATION.

The Shadhäla Community Land Use Plan is considered a living document. We will actively track our progress in meeting our vision and achieving our community development objectives. We will develop a process for tracking that progress, and reviewing and amending our plan. That process will be included in this section once it has been established.

REFERENCES

The following plans and documents have been reviewed and considered in the development of the Shadhāla CLUP:

- CAFN Final Agreement
- CAFN Self Government Agreement
- CAFN Constitution
- CAFN Integrated Community Sustainability Plan 2014
- CAFN Economic Development Plan 2013
- CAFN Draft Water Strategy 2013
- CAFN Housing Stock Evaluation June 2015
- Champagne and Aishihik First Nations (CAFN) and Yvonne Harris. Undated. Draft Champagne Community Plan, April 7, 2004. Manuscript on file, Lands Department.
- Champagne & Aishihik First Nations. 2010. *Dān Kéyi Kwändūr*. Published by Champagne & Aishihik First Nations.
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- Heffner, Ty. 2008. "The Role of Glacial Lakes in the Pre-Contact Human History of Southwest Yukon Territory: A Late Drainage Hypothesis". *The Northern Review* 29 (Fall 2008). Available at: <http://www.yukoncollege.yk.ca/uploads/Abstracts%20Northern%20Review%2029%20Fall%202008.pdf>
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- VanBibber, Kathleen, 1993. Champagne Business & Social Buildings, "A Glimpse of the Beginning". Manuscript prepared for Champagne and Aishihik First Nations and Yukon Heritage Branch. Manuscript on file, CAFN Heritage office.
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- McClellan, Catharine *Part of the Land; Part of the Water* Douglas and McIntyre, Vancouver 1987.
- Yukon Water: An Assessment of Climate Change Vulnerabilities

