



Photo: Blanche Schroeder

Bear Safety

BEARS NEED:

- People to stay away and respect them
- Large and varied designated habitat areas
- No domestic animals in habitat area to reduce competition

PEOPLE NEED TO:

- Adhere to syilx women protocols by staying out of skəmxist areas and mountains during menstruation
- Travel in groups, stay together
- Bang sticks, rocks or sing songs to let skəmxist know you are in their space
- Ensure not to startle Mother Bears when she has cubs, as her protective instincts are very intense and fierce
- Make sure children and youth are not crying or screaming in skəmxist territory, it can sound like cubs in distress and cause skəmxist to investigate

Who We Are

The En'owkin Centre is located on the Penticton Indian Band reserve. The En'owkin's unique building design reflects a traditional Okanagan winter home also known as a pit house. It is a gathering place where families and community members can replenish themselves spiritually. It is also a teaching place where story, co-operation and artistry come together.

En'owkin Centre



www.enowkincentre.ca

En'owkin is a dynamic institution that puts into practice the principles of self-determination and the validation of cultural aspirations and identity.

An Indigenous cultural, educational, ecological and creative arts organization, En'owkin plays a lead role in the development and implementation of Indigenous knowledge and systems, both at the community and international levels.

Contact RDOS WildSafeBC:
 phone 250.492.0237
 email rdos@wildsafebc.com
 web www.rdos.bc.ca

This brochure was designed and created by the En'owkin Centre in collaboration with the RDOS WildSafeBC program. Limlāmt

“We have the highest respect for skəmxist, who is represented in our captik^w. Like our grandmother, they play a big part in our Culture.”
 - x^wəstikn, knowledge keeper

yilmix^wm skəmxist



Photo: Linda Dáni

Chief
Black Bear

skəmxist Rights – the syilx people recognize equal rights with us. We have a right:

- to eat **salmon**, which provide nutrients back to forests,
- to eat plants, berries, and **replenish** essential plant life by redistributing seeds,
- to clean **water** on our homeland for denning and raising our cubs,
- to our wild **food** sources, that we share with the syilx,
- to maintain and live in a healthy **environment**,
- to freely **move** in our territory with our presence respected,
- to our physical **health**, and to live our lives garbage free.



Photo: Ernst Schneider

skəmxist's gifts to syilx traditional ways teach us:

1. The **4 food chiefs** story teaches us our Governance
2. That syilx people have the highest **respect** for our skəmxist as our relative
3. That our people can **co-exist** alongside them
4. That skəmxist **gives** us food and hides for clothing

skəmxist loss of syilx recognized rights means:

- Naturalized food sources disappear. **Encroachment** in urban areas increases bears' access to garbage consumption
- **Disruptions** to the ecosystem
- Our ecosystems become **out of balance** without bears' work to provide nutrients to the land
- **Relocating** them does not help them, there is no food to keep them healthy - they do not know where the food is in a new territory
- Fences, houses and development interferes with **natural corridors** for them to travel, to live and spread their genes

Only good land use planning will respect their corridors, denning, sites, and maintain enough natural food sources



Photo: WildSafeBC



Photo: Zoe Kirk

Protecting them is protecting our lands, environment and ourselves