



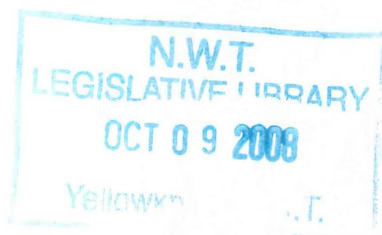
Taking Care of the Land in the Sahtu Region

Workshop Report
Áurek'ale Túé (Kelly Lake)
August 7-9, 2007



Prepared for:
Sahtu Renewable Resources Board
Sahtu Environment and Natural Resources

Prepared by:
SENES Consultants Ltd.
March 31, 2008



Executive Summary

The Renewable Resource Councils (RRCs) are important stewards of the land and have unique knowledge to share in resource management. It is essential that RRCs identify their strengths and determine how to effectively incorporate their perspectives into the resource management process. Based on a suggestion by MLA Norman Yakeleya, the Sahtu Renewable Resources Board (SRRB) and NWT Department of Environment and Natural Resources (ENR) sponsored a workshop to explore new ways of sharing different kinds of knowledge about the land and resource management. The purpose of the workshop was to define Dene and Métis perspectives on land stewardship, and to develop a useable resource stewardship strategy for community RRCs.

The workshop was facilitated by Norman Yakeleya, MLA, with assistance from Dr. Deborah Simmons of SENES Consultants Limited. Representatives from SRRB, ENR and community RRCs participated. Each community RRC was invited to delegate one elder, one active harvester, and one young adult to participate so that a variety of perspectives could be represented addressing past and present experiences, and prospects for future leadership in resource management.

The workshop was planned as a retreat at the ENR forestry camp on Áurek'ale Túé (Kelly Lake). Being on the land was a constant reminder of the relationship with the land that was the focus of the workshop, and enhanced the team-building and relationship building aspects of the event. In hosting the event, the Norman Wells and Tulita delegations had an opportunity to share their knowledge and love of their traditional territory.

The workshop was designed according to a participatory strategic planning methodology. This approach provides participants with tools to understand and analyse their circumstances, and identify solutions and priority actions. Many of the messages were narrated as stories, and many of these stories are included in the report.



Key Messages

A number of key messages emerged from the workshop, repeated in various contexts and through various stories. The following list is drawn from the discussions and exercises that took place throughout the workshop. At the core of the messages is the importance of rebuilding and strengthening relationships as the basis for a strong future: relationships with the land and animals, especially caribou; relationships between youth, harvesters and elders; and relationships with the language and traditions of the ancestors.

- **The group vision is for “strong RRCs that harness the knowledge of the elders and harvesters to build respectful relationships with the land.”**
 - It is important to know where you’re going, to have a vision; in order to achieve that vision, there must be trusting relationships and strong teamwork.
 - We need to help our children understand what good things we have out on the land; we make the land live when we go out on the land; everything becomes new and fresh.
 - We need to take back the old teachings and be strong again.
 - The creator placed everything on the land for the people to survive; in the meeting between the wolves and the caribou, the caribou spoke up for themselves – we need to speak up too, speak on our own behalf like caribou did.
 - We preserve our relationship with caribou through our stories and by harvesting the caribou in a respectful way.
 - Dene language and place names are important because they contain knowledge about the land and animals.
-



Recommendations

The strategic planning process was not completed – the final steps would be to analyse the community activities to identify gaps and establish priority actions; and to *develop a workplan with clearly defined objectives (what), timelines (when), and responsibilities (who)*. Ideally the planning should be one year, three year, and five years in duration to identify short term, medium term and longer term objectives.

Other recommendations resulting from this workshop are as follows:

- The RRC Regional Committee needs to be able to *meet regularly, at minimum on an annual basis*, in order to develop ways of strengthening the role of the RRCs in the communities.
- Given that *caribou stewardship was identified as a central priority* for all RRCs and is the subject of a multi-year traditional knowledge study involving RRCs in each community, this should be identified as a focus for the next gathering.
- An on-the-land meeting of a *Regional Dene/Métis Youth Stewardship Council* should be held to strategize about how youth can participate as present and future stewards of the land.



A Note of Thanks

Thanks to Sahtu MLA Norman Yakeleya for his vision in proposing the idea that gave rise to this on-the-land gathering. Not only did Mr. Yakeleya introduce the idea, he was also willing to contribute to its success by facilitating the event.

The Norman Wells Land Corporation and Renewable Resources Council provided important support in being willing to host the event in their traditional territory on Aurek'ale Túé (Kelly Lake). As the comments of participants made clear, being able to hold the gathering out on the land and learn from the stories of that place added greatly to its meaning and significance.

The task of planning and organising a regional gathering of this scope is immense. Jody Snortland (Executive Director of the SRRB) and Keith Hickling (Sahtu Region Superintendent of NWT ENR) both took a hands-on role in developing the workshop plan, pulling together the necessary funding, and coordinating logistics.

Dora Grandjambe was willing to take on the challenge of being the only interpreter for the workshop. The almost superhuman effort required to work in two languages and four Dene dialects should not be underestimated. A task such as this normally requires at least two interpreters spelling each other off. Dora provided support far beyond the call of duty to ensure that we were accurately communicating our ideas across cultures, among communities and among generations.

Jody Snortland and Susan Fleck (Director of Wildlife, NWT ENR) were key contributors in recording the proceedings. Jody's notes were helpful in highlighting key messages, and Susan Fleck's comprehensive transcription allowed us to reproduce many of the stories told during the event. Photographs illustrating this report are credited to Jody and Susan.

Anne Marie Jackson and Doris Taneton had the distinction of being the only women delegates from the communities. They were also the youngest of the delegates. Yet they were willing to provide important assistance in making presentations and analyzing key messages from the group. The older delegates expressed their appreciation for their input, and there was a consensus that their involvement should be a model for future participation by women and youth in RRC events.

The weather was not ideal during the camp. Despite the difficulties, camp cooks Mary Louise Clement and Shirley Bernard fed us all like royalty. Camp attendant Michael Etchinelle ensured that the camp was well stocked with wood so that we were always comfortable in the cool weather.

Last but not least, thanks are owed to the RRCs and their delegates for their dedication to providing input that would lead to strong workshop outcomes. We are especially fortunate to have benefitted from the contributions of the elder delegates, who have such a strong commitment to protecting the land and the Dene/Métis way of life. The dialogue among elders, adults and youth was ground-breaking in that it shed light on the roles of all three generations in taking care of the land.

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Sahtu Taking Care of the Land

Workshop Report

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1 Introduction

The Renewable Resource Councils (RRCs) are important stewards of the land and have unique knowledge to share in resource management. It is essential that RRCs identify their strengths and determine how to effectively incorporate their perspectives into the resource management process. Based on a suggestion by MLA Norman Yakeleya, the Sahtu Renewable Resources Board (SRRB) and NWT Department of Environment and Natural Resources (ENR) sponsored a workshop to explore new ways of sharing different kinds of knowledge about the land and resource management.

This report describes the results and recommendations that arose from the workshop – the first phase in a strategic planning process. Further details about the workshop proceedings are provided in the appendices. Many of the key messages were contained within stories told by participants, and their meaning can only be fully understood through the stories. For this reason, some of the stories are included in boxes so they can shed light on important points.

1.1 Purpose

The purpose of the workshop was to define Dene and Métis perspectives on land stewardship, and to develop a useable resource stewardship strategy for community RRCs.

Box 1: The Land, Our Heart

The land is like our heart. Our creator put everything on the land to provide for us. No one owns anything on the land. It all belongs to the creator. We're not even boss of one strand of hair. Thus elders say we have to respect everything. If we're going to use land, then we need to use it carefully. The prophet Louis Ayah of Déline predicted things that are happening today. So on August 15 we hold a celebration for him. *Alfred Taniton*

1.2 Participants

The workshop was facilitated by Norman Yakeleya, MLA, with assistance from Dr. Deborah Simmons of SENES Consultants Limited. Representatives from SRRB, ENR and community RRCs participated. Each community RRC was invited to delegate one elder, one active harvester, and one young adult to participate so that a variety of perspectives could be represented addressing past and present experiences, and prospects for future leadership in resource management.



Table 1: Workshop Participants

Facilitators	Norman Yakeleya, MLA Deborah Simmons
Interpreter	Dora Grandjambe
Resource Person	Andrew John Kenny
Colville Lake	Richard Kochon, Chief Phillip Codzi, RRC Roland Codzi
Deline	Alfred Taniton Dolphus Tutcho, RRC Doris Taniton
Fort Good Hope	Harry Harris, RRC Anne Marie Jackson Joe Orlas
Norman Wells	Edward Oudzi Wilfred MacDonald, RRC Melvin Blondin
Tulita	Joe Bernard Edward MacCauley, RRC Rosa Etchinelle
Sahtu Renewable Resources Board	Walter Bayha Jody Snortland
NWT Environment and Natural Resources	Danny Beaulieu Keith Hickling Susan Fleck
Camp cooks	Mary Louise Clement Shirley Bernard
Camp attendant	Michael Etchinelle



Melvin Blondin, Andrew John Kenny, Michael Etchinelle, Norman Yakeleya, Walter Bayha



Colville Lake – Chief Richard Kochon, Roland Codzi, Phillip Codzi



Fort Good Hope – Joe Orlias, Anne Marie Jackson, Harry Harris



**Dora
Grandjambe**



**Norman Wells – Edward Oudzi, Wilfred MacDonald,
Melvin Blondin**



**From Déline – Dolphus Tutcho, Andrew John Kenny, Walter Bayha, Alfred
Taniton, Doris Taneton**



**From Tulita – Rosa Etchinelle, Mary Louise Clement, Edward MacCauley,
Joe Bernard, Michael Etchinelle, Shirley Bernard, Norman Yakeleya**

2 Methodology/Methods

This workshop was designed according to a participatory strategic planning methodology. This approach provides participants with tools to understand and analyse their circumstances, and identify solutions and priority actions. Because they are actively engaged in the process, participants are more likely to take ownership of workshop results. Team building and relationship building are important aspects of this methodology, so that participants gain a shared understanding and are motivated to work together in implementing the plan. The emphasis is on working in Dene language where possible, with simultaneous interpretation. Dene ways of knowing are respected and affirmed; key messages often emerge through stories.

The workshop was planned as a retreat at the ENR forestry camp on Åurek'ale Túé (Kelly Lake). Being on the land was a constant reminder of the relationship with the land that was the focus of the workshop, and enhanced the team-building and relationship building aspects of the event. In hosting the event, the Norman Wells and Tulita delegations had an opportunity to share their knowledge and love of their traditional territory.

I see
I remember
I hear
I learn
I do
I understand
N. Yakeleya

Box 2: Methods

Workshop activities involved a mixture of educational presentations, semi-directed discussions, breakout groups, and experiential exercises. A small group including Deborah Simmons, Susan Fleck, Doris Taneton, and Anne Marie Jackson assisted with analysis of key messages using cards with key messages, clustered according to main themes and sub-categories.

Proceedings were recorded by note takers and photographers Jody Snortland and Susan Fleck. Key messages were also documented on flip charts so that participants could review and discuss whether the documentation was accurate and the analysis was appropriate.



Anne Marie Jackson, Susan Fleck, Deborah Simmons
and Doris Taneton



Note Taker

Box 3: A Story of Åurek'ale Túé

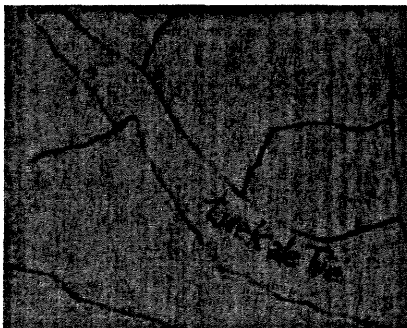
I have worked and traveled all over the land and lake with Alfred Taniton's father, and I've seen old camps everywhere, crossing from point to point. I used to go in spring by dog team west and up around the rocks. The place names tell you where to camp. Now we take kids for one week. That's not enough to teach them everything. The elders teach how to put up tents, how to set out spruce boughs, what is good wood. People had to work to break trail to get good wood. If you get twisted it's not good. If you travelled by dog team, then you would scout for good wood and you know where to get it in the future. In winter, if you made a camp fire you left wood so people behind you can make fire if they are traveling late. They appreciate it.

When I was young, any elder in town would have something to say to youth. You learn by watching. I always did that and for what I learned, I was thankful. I was an only child. Now I have my daughter and two sons and one other child we raised, and many grandchildren.

When I used to drink, I caused my relations to suffer. I prayed a lot and asked my relative to pray. I quit all and smoking and prayed to make my mind strong and take cravings away. I ask you to pray for me to help me. Crazy game, poker, I don't play it.

Alfred was talking about places on land that he saw with Joe Dillon, naming all places as they traveled. Nowadays young people travel with jet boats and skidoos, and they're gone with the wind. You can't teach them places on land when they're going so fast. I have small 30 horsepower motor. I don't travel fast and I don't mind.

Joe Bernard



Joe Bernard

3 Workshop Overview

3.1 Workshop Proceedings

Table 2: Workshop Proceedings

Day 1	Day 2	Day 3
<ul style="list-style-type: none"> • Opening prayer (Alfred Taniton) • Welcoming remarks (Norman Yakeleya) • Introduction to workshop purpose • Participant introductions • Expectations: Key themes • Resource management framework 	<ul style="list-style-type: none"> • Dene vision and role (breakout groups) • Strengths, Weaknesses, Opportunities, Threats (SWOT analysis) • <i>Case Study 1: Caribou Traditional Knowledge</i> (presentations by Danny Beaulieu, DL Simmons and Anne Marie Jackson) • <i>Case Study 2: Bliss Lake Fire Ecology Study</i> (presentation by Danny Beaulieu) • Timeline: Resource management history 	<ul style="list-style-type: none"> • Leadership/followership exercise • Colonialism role play • The land claim and RRC roles • Community priorities (breakout groups) • Working together exercise • Final thoughts • Fire feeding ceremony



Drumdance to honour the lake

Deborah Simmons, Andrew John Kenny, Alfred Taniton, Edward Oudzi

3.2 Key Messages

A number of key messages emerged from the workshop, repeated in various contexts and through various stories. The following list is drawn from the discussions and exercises that took place throughout the workshop. At the core of the messages is the importance of rebuilding and strengthening relationships as the basis for a strong future: relationships with the land and animals, especially caribou; relationships between youth, harvesters and elders; and relationships with the language and traditions of the ancestors.

- **The group vision is for “strong RRCs that harness the knowledge of the elders and harvesters to build respectful relationships with the land.”**
- It is important to know where you’re going, to have a vision; in order to achieve that vision, there must be trusting relationships and strong teamwork.
- We need to help our children understand what good things we have out on the land; we make the land live when we go out on the land; everything becomes new and fresh.
- We need to take back the old teachings and be strong again.
- The creator placed everything on the land for the people to survive; in the meeting between the wolves and the caribou, the caribou spoke up for themselves – we need to speak up too, speak on our own behalf like caribou did.
- We preserve our relationship with caribou through our stories and by harvesting the caribou in a respectful way.
- Dene language and place names are important because they contain knowledge about the land and animals.



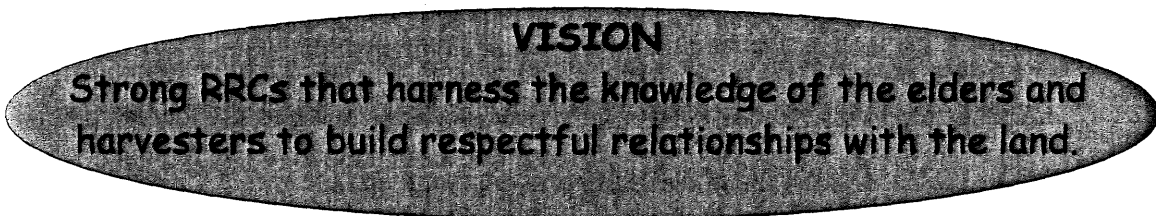
Wilfred MacDonald, Edward Oudzi, Joe Orlias, Harry Harris

4 Workshop Results: Towards a Strategic Plan

This section is based on a synthesis of notes taken by Jody Snortland and Susan Fleck, along with relevant points from flip charts, arranged in main themes and categories. Additional information discussed at the workshop can be found in the appendices.

4.1 Vision

The introductory discussions were the basis for developing the following vision statement that was reviewed and approved by the group:



4.2 Goal and Capacities

The introductory discussions also provided a forum to identify key themes. The key themes were identified by clustering points made by various speakers during the introductory sessions. These themes are the elements of a story about the transition from *colonialism*, illustrated in the role play described in Section 4.6.2. The history of colonialism has disrupted the people and the land. So the overall goal must be one of *healing*, achieving healthy communities and a healthy environment. *Capacities* are what Dene/Métis have to work with in achieving this goal. These capacities need to be guided by the principal of *respect* for other people and respect for the land and animals – as described in the vision statement.

Healing involves a bridging of past, present and future generations; ensuring that the Sahtu Region continues to be recognized as the home, the source of survival and well-being, for its people; and balancing traditional and modern worlds.

The experience of colonialism means that people need to renew some of the traditional capacities required to take control of their destinies and learn to take full advantage of what the modern world has to offer. This means using traditional knowledge to rebuild relationships with nature, and learning to use jobs and money as a way of achieving well-being. Most importantly, it means taking responsibility: “It’s up to us!”

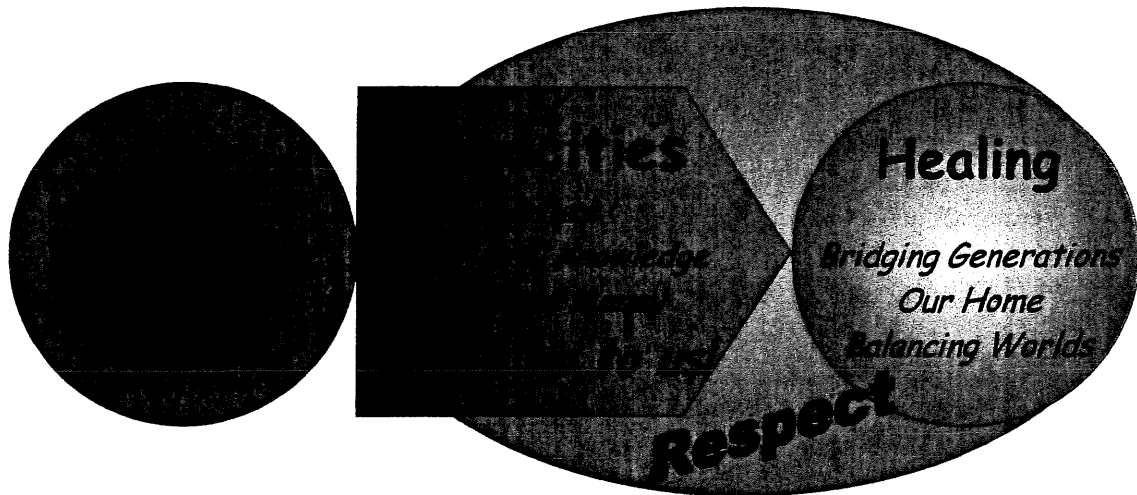


Figure1: Goal and Capacities: Moving into the Future

Participants talked a lot about the capacities that Dene/Métis can draw upon in achieving the three elements of healing: bridging generations, our home, and balancing worlds (see Table 3). Each of the three generations has something important to offer. Strengthening people’s relationship with the land as their home means renewing the Dene/Métis principle of respect, knowing how to survive on the land, and remembering that the land is central to who we are. Dene/Métis must find a way to move beyond being brainwashed by mōla ways and balance two worlds. This requires teamwork and taking responsibility as stewards of the land.



Richard Kochon, Michael Etchinelle, Andrew John Kenny, Joe Bernard, Edward MacCauley, Mary Louise Clement

Table 3: Capacities for healing

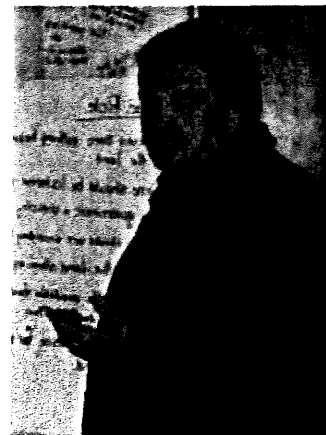
	<i>One World</i>	<i>Balancing Worlds</i>
<p>Elders</p> <ul style="list-style-type: none"> • ƛehtséo Ayah's prophesies • Our language is a gift from the creator • We can talk about our elders' knowledge for a long time 	<p>Respect</p> <ul style="list-style-type: none"> • Relationships • Ways of living well 	<p>Two Worlds</p> <ul style="list-style-type: none"> • Getting unbrainwashed • Balancing Dene/Métis and mōla worlds • Communicating and understanding • Our justice system
<p>Adults</p> <ul style="list-style-type: none"> • Development/jobs • Funding 	<p>Survival</p> <ul style="list-style-type: none"> • The water, wildlife, minerals • All things have a role – rain, wind, waves • Surviving on the land • Getting out of the office! • "Gone with the wind": Travelling too fast, you can't learn the place names 	<p>Teamwork</p> <ul style="list-style-type: none"> • Working together • Working for the people, with the people • Role of men and women • Youth are the future leaders
<p>Youth</p> <ul style="list-style-type: none"> • One week is not enough to teach our youth on the land • Disciplining children to make them strong for the future • We have to show our children the good things out on the land 	<p>Who We Are</p> <ul style="list-style-type: none"> • The land is alive. It takes care of itself, renews itself • "Land, be good to me" • Nobody owns the land • Our land is like our heart • Being on the land – making the land live 	<p>Stewardship</p> <ul style="list-style-type: none"> • Dene/Métis have experience on the land, we are the caretakers • We will always live here • There's so much happening; we need to speak on our own behalf



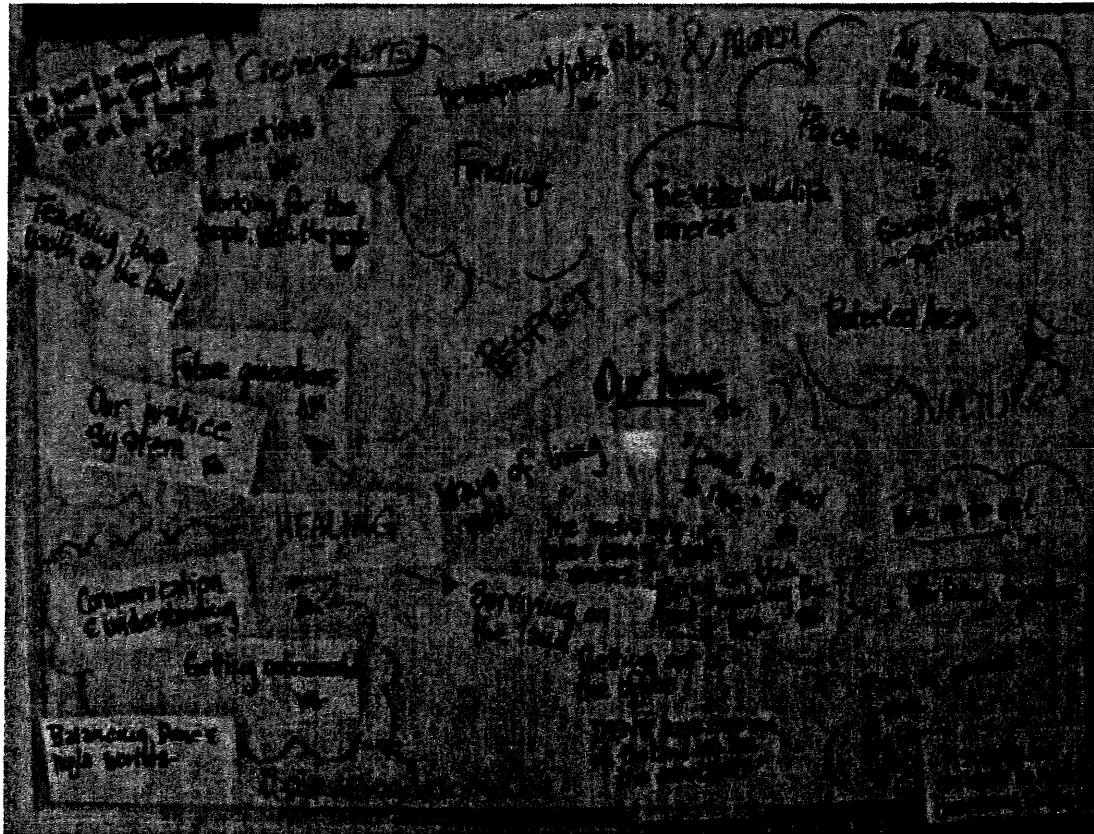
Walter Bayha



Dora Grandjambe



Danny Beaulieu



Analysis of key messages prepared by Anne Marie Jackson and Doris Taneton



Anne Marie Jackson and Doris Taneton contemplate their work



Doris Taneton presents

Box 4: When Caribou and Wolves had a Meeting

I want to tell you a story of when the caribou and wolves had a meeting. In those days, the wolves were the people. The leader of caribou said to leader of wolf, "We want to come up on this land for food, but you are in our way and that's not right. Let's all have a meeting for the future and for our children." Wolf said okay, so Wolf and Caribou met.

Wolf said, "You are going to be our food even if you spread all over world. If we are not there, you will disappear." But Caribou said, "We don't think like that, there's enough food for all. Up here on this land is good food for us to survive. You are only thinking of yourself. We won't spoil anything, we are only here to feed. We need to move here in future, man will need us for food. You will be predators, and others, like Wolverine, will also hunt us. Our food is here. If you have it your way there will be lots of hardships. If you listen to me, people will be thankful and you too. If caribou migrate up here then we will feed people here. That's how it came about that caribou comes this way. After get calves get bigger, they come up here."

Caribou said, "If we are used this way, we will always be here, until the end of the world." And so he got wolf to change his mind. Wolf said, "I'm listening to you and what you say is good. I'll agree." So because Wolf listened to Caribou, we still have caribou. Everything was placed on this earth for a reason.

Recently, the elders have been concerned that the caribou has slowly been depleted. The creator place everything on earth for us. Now we have to do the same thing and speak on our own behalf like the caribou did. Caribou is important to us, and we have to speak up.

Alfred Taniton



4.3 Resource Management Framework

Norman Yakeleya presented a diagram representing the institutional framework for resource management in the NWT (Figure 2). The five community RRCs are the main focus of this workshop; their mandate is described in the Sahtu Dene and Métis Comprehensive Land Claim Agreement. Together, the RRCs form a regional committee that provides advice to the SRRB.

Figure 2: Sahtu Renewable Resource Management Framework



4.3.1 Sahtu Dene and Métis Comprehensive Land Claim Agreement, Section 13.9

Section 13.9 of the Sahtu land claim defines the role of the RRCs (see [Appendix 1](#) for the full text). Jody explained that the RRCs and the Sahtu Renewable Resources Board have a partnering relationship, advising and supporting each other.

Key aspects of the RRCs' role as defined in the land claim are:

- Education about the land and wildlife
- Conservation – keeping the land the way it is
- Harvesting policies and guidelines for using the land or taking from it
- Research and monitoring
- Wildlife management, which is also people management
- Providing input to Sahtu Land and Water Board on licenses and permits

Box 5: A Future for the RRCs

About 10 years ago, the government tried to renew the game laws to work with the land claims. They still haven't succeeded, and there's a big conflict there. The goal should be to eventually get rid of NWT Environment and Natural Resources and have our own administration. The responsibilities should be turned over to each district. That way the RRCs would still be under the SRRB. This would make the board stronger, and let people do it themselves. Then the communities could get their own officers trained, and do their own studies. We can't even get officer in Deline now. First we have to fix the game law and give it all to the RRC.

Dolphus Tutcho



Dolphus Tutcho

4.4 Strengths, Weaknesses, Opportunities, Threats (SWOT)

A SWOT analysis is a strategic planning tool that is used to assess the internal and external conditions for achieving a group's vision and goals. Once the workshop participants agreed upon the vision and goal for RRCs and gained a common understanding of the land claim framework that defines the RRCs' mandate, it became important to understand the internal **S**trengths and **W**eaknesses of the RRCs, and the external **O**pportunities and **T**hreats that support and limit what RRCs can do. This way, it's possible to know what would be realistic for RRCs to try to accomplish. The analysis is summarized in Table 4.

The SWOT analysis aims to answer four strategic planning questions:

- How can we use each **S**trength?
- How can we stop each **W**eakness?
- How can we exploit each **O**pportunity?
- How can we defend against each **T**hreat?

The group was not able to finish answering these questions during the workshop, but delegates from each community did make a list of the priorities that guide their activities now. More work can be done to answer the four questions in future phases of strategic planning.

Table 4: Strengths, Weaknesses, Opportunities, Threats

Overall	
Internal Origin	<p>Strengths</p> <ul style="list-style-type: none"> • Knowledge of the land • Language and culture and stories • Traditional law • Youth and elders • Harvesters <p>Weaknesses</p> <ul style="list-style-type: none"> • Being in the office • Travelling too fast • Lack of time on the land • Being brainwashed • Money/addictions • Young leaders not working with elders • Not being vocal • Parents and elders not working with youth • Language and culture loss (stories) • Losing knowledge and respect for the land
External Origin	<p>Opportunities</p> <ul style="list-style-type: none"> • Funding • Land Use Plan Project and Action Strategy • Law about participation consultation • ONWY traditional knowledge policy • Regional RRC Capabilities • TA Study Program • Monitoring program • Surviving Culture • Cultural Placement Program <p>Threats</p> <ul style="list-style-type: none"> • Industrial development • Brain drain • Climate change • Hunting for nothing



Evening drumsong – Roland Codzi, Norman Yakeleya, Michael Etchinelle, Alfred Taniton

Box 6: Three Arrows

My father told me that he went to speak to an elder and said, "I don't have dreams, and I don't know what to do." The elder said, "Go on the lake and keep walking and camp out one night." So that's what he did. He saw wolf poop on the side of the road and wondered about it and put into his pack. It got dark and he made fire and fell asleep. A man came to him and said, "What are you doing, did you find anything?" And he said "No." But the man said, "Don't lie to me." The man was a wolf and didn't like what he did, so he peed on his head and froze his head. He woke up and couldn't get up because his head was frozen. And the wolf became a man again and he said, "What did you find? Your head is frozen and so I have to help you, I can't leave you." So he put some wood on the fire, so his head thawed and he got up.

The wolf man said, "I've got to give you three arrows that you can use in the future. You can use the first any time. Use the second one only in hard times. The third should only be used when you're an elder." So he said "Okay." And he went home and didn't say anything of what had happened. The next day he got a caribou, and people didn't know what he was doing. He went hunting every day and got caribou. Then he shot two caribou more for nothing. Then the caribou began migrating and he couldn't get caribou any more. So he went walking on the lake and heard wolves crying in hills. He shot his last arrow at them. He was mad and wolves started coming. The wolves surrounded him and tore him up.

Edward Oudzi



Melvin Blondin, Edward MacCauley, Edward Oudzi, Dolphus Tutcho, Andrew John Kenny

4.5 Timeline: Resource Management History

We can learn from history in order to think about our strategy for the future. Books and reports have recently been published about the history of resource management in the NWT¹, but we don't have the Dene/Métis perspective. Walter Bayha prepared a presentation and timeline about this history. See also [Appendix 3](#).

Table 5: Resource Management Timeline

Period	Event
Ancient Times	Caribou meeting with wolves Yamoria and Yamoga Giants and beavers
Fur Trade	1799: Fort Good Hope trading post Trade with Inuit and whalers (white fox) Explorers: Franklin and Mackenzie Missionaries: Petitot 1850-1856: 30,000 martin per year 1856: caribou tongue 5-6 feet high and 40 feet in circumference
Treaty 11, 1921	Oil found at Aegôai! Radium found on Great Bear Lake Bishop Breynat reports widespread starvation Game regulations, closed season on muskox NWT Game Act Treaty 8 revolt 1928 flu epidemic 3 year closure on beaver 1935: Ban on feeding meat to dogs 1945: War on fires 1947: Chief Pierre Frise charged at Rocher River
Era of Paternalism, 1950s	Federal day schools, priests, police "Caribou crisis": Conservation education programs Scientific caribou census, Canadian Wildlife Service 1952: Wolf poisoning – strychnine Supervised hunts Muskox meat imported
Citizen rights 1960s	Hunters and trappers association Aboriginal people allowed to vote Aboriginal people hired as game officers (eg. Bobby Douglas)

¹ John Sandlos. 2007. *Hunters at the Margin: Native People and Wildlife Conservation in the Northwest Territories*. Vancouver: UBC Press.

Peter Kulchyski and Frank Tester. 2007. *Kiumajut (Talking Back): Wildlife Management and Inuit Rights, 1900-70*. Vancouver: UBC Press.

Jonquil Graves Covello. 2002. *A History of Wildlife Management in the Northwest Territories*. Unpublished manuscript. Yellowknife: NWT Renewable Resources.

Box 7: Resource Management: A Dene Story

I was in school in Inuvik since I was nine and sent to Inuvik, and later I trained to be a Renewable Resource Officer. But I wanted to go back home so I could learn about my own people. When I finally came back to Deline in 1983, it was June and I went to see my mom and dad. I could smell geese boiling. But my mom hid the goose from me. I told her, "Mom, you don't have to hide it from me, I want to eat it too." But she hid it because I was wearing my uniform, and it was illegal to hunt geese at that time.

Even our elders have lost the memory of what life was like before the white people came. One time I asked my grandmother, "What did you do when there was no church?" She said "The church is there, so that's where I go to pray." Two weeks later I asked her the same question again, and she gave me the same answer. Three weeks later I asked again and she was annoyed, "What do you mean, that's where the church is and that's where I go!" But my grandfather said, "You pray wherever you are." My father prayed every day, wherever he went. The missionaries who restricted our practices had a huge influence on our people.

Even with all these influences Dene people never changed. They still did their own thing. They behaved the way priest or RCMP wanted. But when they went home, they behaved their own Dene way. I asked grandpa why and he said, "White people don't understand." At Mile 222 on the Canol Road, I walked into a hunting camp of Ross River folks and people were drinking. But when they saw me coming in my uniform, they hid all the booze from me. In those days, game wardens behaved like RCMP and it was hard to tell difference. Jim Bourque changed a lot of these things. When game wardens showed up, things changed drastically.

Dene still have their own history. I listened to Johnny Neyelle's stories about our history over three years, and he never finished.

Walter Bayha



Andrew John Kenny, Alfred Taniton, Walter Bayha, Joe Bernard

Box 8: Learning from the HTA Experience

Hunters and Trappers Associations (HTAs) were a unified voice to bring together concerns about the environment and wildlife, and opportunities to travel on land. They were responsible for trapper training and youth outdoor skills. There was a lot of discussion related to trapper compensation from seismic lines, oil drilling, winter roads. People wanted better equipment for going out on the land, to be safer for their families and more efficient. HTAs had to keep minutes and budgets and keep money records. All HTA members were volunteers at that time. There was lots of interest. They had large meetings that went on for a long time. HTA members served as monitors on the land, and HTAs got guidance from people who were out on the land. Senior managers used the information from HTAs to direct policy for wildlife management and government-provided assistance programs such as AHRDA, which helped purchase expensive equipment like boats and motors.

For the sake of efficiency, local Renewable Resources Officers ran the HTA offices. They took meeting minutes, kept financial records, attended every meeting and passed information on to senior managers. It was important to the Deputy Minister to hear thoughts and views of HTAs. HTA members were mostly bush people and community leaders who were stewards of the land. A big concern was the fast pace of development from industry coming in. Back then HTAs were taking care of the land just like what we are doing now. They monitored the land.

RRCs bring strength from the past. The new organisations are already strong and vibrant. Back then, the HTAs reported to government, but now the RRCs report to the co-management board as set out in the land claim agreement. The land claim identifies a strong role for RRCs, including a mix of monitoring and use. It's the most important organization for getting feedback. The RRCs have evolved to have administrative responsibilities with a bigger budget than the former HTAs combined. We should go back to the vision and look at it. I want to see the RRCs get stronger. This is not an unrealistic vision. What we're doing now is laying out a path for this vision.

Keith Hickling



Keith Hickling

4.6 Team-Building Exercises

4.6.1 Leadership and Followership

Norman Yakeleya led an exercise in which people were teamed in pairs. One person was blindfolded, and the person with sight was asked to lead the blind person around. The key message of this exercise was twofold: It is important to know where you're going, to have a *vision*; in order to achieve that vision, there must be *trusting relationships*. The discussion that followed the exercise is documented in Table 6.

Table 6: Leading the Blind Exercise

Blind	Leader
<ul style="list-style-type: none"> • Helpless • Disoriented • Good bushman so no problems • You don't listen, that's what you get • Trust • Trying to feel your way • Oops! • He was trying to trip me • This is how elders feel – helpless • Don't know where you're going • Don't know who I am – bannock or lard • How much different things come to mind • Don't know what you're walking to – like aboriginal people • Walking back down a mountain • Confusing • Elders being led by youngsters • How it is to be blind • Can't see the beautiful land • My partner is a prankster • Hope we don't walk into a tree • Got to have a good vision – if you don't, you're going to have it pretty rough 	<ul style="list-style-type: none"> • I remembered walking my grandmother on the trail – have to be careful • Hard to be a good leader • Where's those hornets? – obstacles and challenges • Need to keep talking • Tell stories about the future • I feel better • You think about a lot of things • In the moment • Never heard yell – blind the whole time • She was helpless/afraid • Really hard to lead even one person • Got to really watch • It's great, I was carrying her • Responsible for them – everything falls on your shoulders • To make it clear to people is hard • No time to think beyond what's right in front of you • Reassurance – you can hear other people talking • Try to get a response – talk a lot

4.6.2 Moving Beyond Colonialism: Role Play

This role play involved two individuals enacting the experience of dispossession, disempowerment and cultural loss in the colonial context. The key message in this exercise was related to the importance of understanding and respecting the perspectives and culture of others and the value of working together.



Role play – Moving Beyond Colonialism
Deborah Simmons and Edward Oudzi

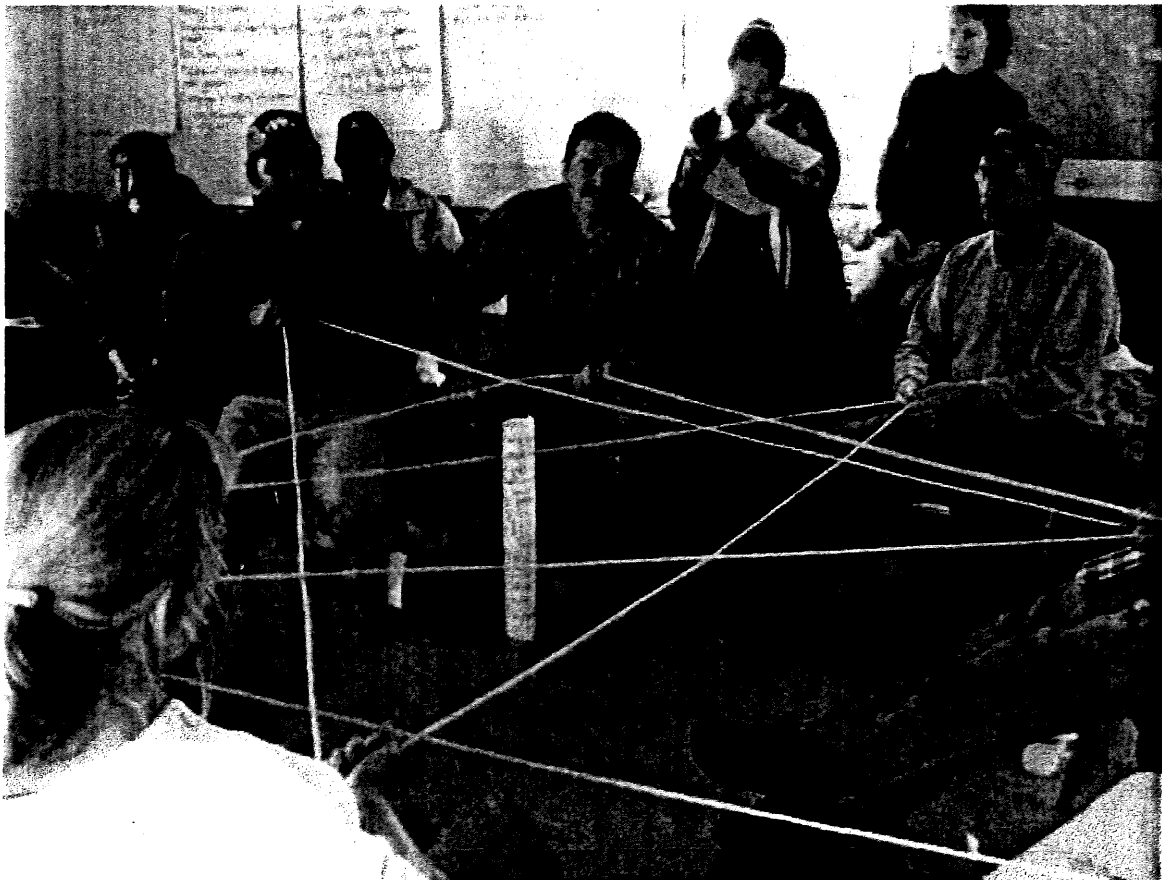
4.6.3 Working Together Exercise

Norman Yakeleya led an exercise using workshop participants to weave a net with rope that could be a good support for the collective vision. In order to hold anything up, the rope had to be held by a team of people working together, each holding a different part of the rope.

Box 13: Supporting Each Other

This is good, positive work. It lifted us in strength. This is how elders worked in past. We work slowly and have a lot of discussions and consultation to make sure we meet people's wishes. I've been to a lot of meetings. I don't know how to read and write, but I like working with people. I like to learn things and find more things to work on. This rope demonstration shows what can be accomplished when everyone holds tight. This is a picture from the past when youth and elders worked tightly together and strongly supported each other. Recently a lot of things have gone wrong and that's why we were brought here. When we go back to communities we will think about this for a long time. We need to help and support each other.

Alfred Taniton



Role Play – Working Together

4.7 Community Priorities

The priorities for each RRC were discussed in breakout groups. Breakout groups were divided by community, including an RRC representative, an elder and a younger person. Each group was provided with a resource person to assist with documenting current responsibilities of RRCs, and areas in which they would like to see RRCs play an increased role (see [Appendix 4](#)). The purpose of this exercise was to gain a common understanding of the activities RRCs are involved in, or would like to be involved in. This scan can be used by individual RRCs to assess their activities and priorities. An overall comparison can be used in strategic planning to identify areas that need more work or support in order to achieve local and regional objectives.

Breakout groups were asked to talk about two questions:

- What is the RRC already doing?
- What more needs to happen?

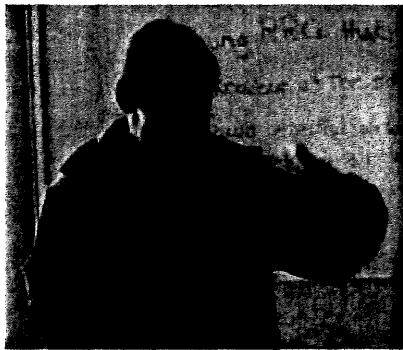
Current RRC responsibilities were gathered together and organised in categories using cards (see Section 4.7.1). Community members also made a point of identifying responsibilities that should be taken on by companies that are involved in exploration or development in the Sahtu Region (Section 4.7.2). Priorities for the future were compiled and analyzed for this report after the workshop (Section 4.7.3).

4.7.1 Current RRC Responsibilities

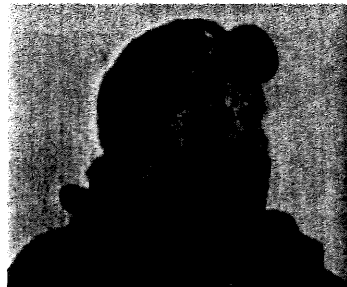
Despite funding and capacity constraints, RRCs are active to varying degrees in five key areas: supporting traditional harvesting, policy, decision-making about development, monitoring and research, and providing employment to community members. By comparing reports from all the communities, it was possible to identify which responsibilities all the communities are taking on, and which are undertaken in some but not all of the communities. This variation may be due to differing circumstances or priorities in each community. Even so, it was valuable for the communities to make this comparison so that they might broaden their understanding of the RRCs can contribute.

Table 7: Current RRC Responsibilities

What <i>all</i> the communities are doing	What <i>some</i> communities are doing
<p><i>Support for Traditional Harvesting</i></p> <ul style="list-style-type: none"> • Community hunts • Trappers cabins and equipment • Helping harvesters get out on the land • Supplies for harvesters 	<p><i>Management Planning</i></p> <ul style="list-style-type: none"> • Involvement in planning development projects • Management planning, including protected areas and parks
<p><i>Policy</i></p> <ul style="list-style-type: none"> • SRRB meetings and other environmental meetings 	<p><i>Education</i></p> <ul style="list-style-type: none"> • Educating ourselves
<p><i>Decision-making about development</i></p> <ul style="list-style-type: none"> • Review and approve proposals for development on the land 	<p><i>Decision-making about development</i></p> <ul style="list-style-type: none"> • Environmental Impact Reviews • Involvement in Access and Benefits Agreements
<p><i>Monitoring individual projects</i></p> <ul style="list-style-type: none"> • Managing monitoring contracts 	<p><i>Monitoring and research</i></p> <ul style="list-style-type: none"> • Participating in scientific studies and monitoring programs
<p><i>Employment</i></p> <ul style="list-style-type: none"> • Hiring monitors 	<p><i>Employment</i></p> <ul style="list-style-type: none"> • Hiring fire fighters and security



Harry Harris



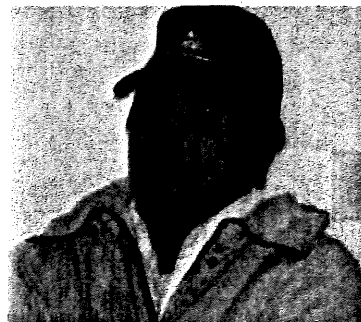
Melvin Blondin



Rosa Etchinelle



Dolphus Tutcho



Roland Codzi

4.7.2 Industry responsibilities

Workshop participants clarified that industry also has responsibilities for taking care of the land, and the RRCs should ensure that these are fulfilled. People mentioned the following industry responsibilities:

- Monitoring any on-the-land activities
- Follow-up on monitor reports
- Limit amount of development on the land
- Plain language monitoring manual, including TK
- Involvement in monitoring planning group

4.7.3 What more needs to happen?

Each community outlined their ideas for what more needs to happen so that their vision for the RRCs can be fulfilled. They defined a strong leadership role for the RRCs, in which these community organisations work with elders in supporting and controlling harvesting, planning, enforcement, and teaching youth about respectful and safe practices on the land. Exercising this role requires sufficient CHAP funding support; currently the funding supports the bare minimum in staffing and RRC activities. Note that the two priorities in leadership and training/education were discussed in great detail by the community groups.



Phillip Codzi, Dora Grandjambe, Harry Harris, Joe Oudzi, Richard Kochon, Roland Codzi, Danny Beaulieu, Susan Fleck, Edward Oudzi

Table 8: Priorities for the future

<p>Priority 1: Leadership</p> <ul style="list-style-type: none"> • Involve elders in RRC meetings and workshops • RRCs should be leaders to teach laws from the land • RRCs should be more independent from the Land Corporations, and have strong support from the First Nation Chiefs and Councils • RRC membership should require active participation • RRCs should have more responsibilities for supporting and controlling harvesting, and on-the-land teaching with youth • RRCs should be involved in Access and Benefits negotiations, development license and permit applications right from the start • RRCs should be involved in developing monitoring and research priorities
<p>Priority 2: Harvesters Support</p> <ul style="list-style-type: none"> • Money to build and maintain trappers cabins • Harvesters trust fund (industry) • Snowmobiles and parts for people to fix them out on the land
<p>Priority 3: Planning</p> <ul style="list-style-type: none"> • Workshops in the community, planning with leadership – Band, Land Corps, Métis, Inter-agency, women and youth to discuss limiting the amount of development in the Sahtu • RRCs should be consulted because they know places not to disturb on land
<p>Priority 4: Enforcement</p> <ul style="list-style-type: none"> • Enforcement of RRC recommendations on development proposals • Stronger monitoring of development, harvesting, and animal health, and more communication about what is happening on the land • Take over tags and permits • Hire an environmental enforcement officer
<p>Priority 5: Training and Education</p> <ul style="list-style-type: none"> • Plain language monitoring manual, <i>including</i> traditional knowledge • Train our own Renewable Resource officers • Workshops in the community and at the school with youth to learn about Dene laws, and on-the-land elder-youth camps. Camps should take place in spring and fall, the longer the better • Tell stories on film so kids can learn like we did from our grandfathers (eg. video on cutting and cleaning meat) • Teach safety and protocols for respecting land and animals (eg. you can't mix moose with caribou; pay the land when hunting; if you hunt caribou, don't mention sheep; don't chase caribou; shoot carefully and don't make animals suffer; don't throw rocks in water, since it makes the wind blow; rocks on hill could be marker on the land, so don't roll them into the water) • If you visit a new community, talk to elders and the RRC and learn the laws of the people
<p>Priority 6: CHAP Funding</p> <ul style="list-style-type: none"> • Increase funding to reflect inflation and increasing costs • Index CHAP funding based on number of harvesters

4.8 Caribou Stewardship: Key Issues and Themes

Perspectives on caribou stewardship were a key theme running throughout the workshop, and a number of old time stories were told about caribou. Caribou stewardship was a common priority for all RRCs, especially this year since there has been much public discussion about declining caribou numbers and what this means for caribou management. Key issues discussed were:

- Caribou monitoring procedures
- Survival when caribou are not around
- Predators, fire, muskox, development (pollution and noise)
- Caribou history
- Caribou management history
- Educating youth and outsiders about respect (for example, don't hit a caribou with a stick)

Four key themes are summarized in [Table 9](#) below. People told a number of stories that helped to shed light on caribou ecology and caribou-people relationships. These are listed in the table with initials of the people who told the stories.

Table 9: Caribou Themes

	Caribou Ecology	Caribou-people Relationships
Old Time Stories	<ul style="list-style-type: none"> • Eten/caribou cycle – stars (DB) • Don't shoot the big bulls (DB) • Caribou meeting with wolves (AT) • Caribou migration that sounded like thunder (DB) 	<ul style="list-style-type: none"> • Inuit helped the caribou – caribou can't pick up their scent (RK) • When humans were caribou and caribou were humans (RK) • Man that lived with the caribou – watched the people (respect) (AT) • Wolf-man story (EO) • Dene are descendents from caribou (DB)
Current Research	<ul style="list-style-type: none"> • Pregnancy rates • Fetus size • FAT (cows spring/bulls fall) • Movement patterns • # calves with the herd 	

Box 9: When Man Became Caribou

This man lived with the caribou and also lived with other animals to learn about them. When he was a caribou, he had a spirit of man looking over people so that people took care of caribou properly, taking care of meat and cutting it up in the proper way. The spirit man said, "Thank you for doing everything properly." People brought meat back to the home of the spirit man. When his wife got the meat, she made dry meat. There is not one thing she threw away. Often that spirit was standing over his wife and saw his wife taking care of meat correctly. This is why women should look after the meat. "Thank you for doing this," said the spirit man. "Women will use my hide and this is very important." And then caribou became man, and told people how to take care of the meat and hide.

Alfred Taniton

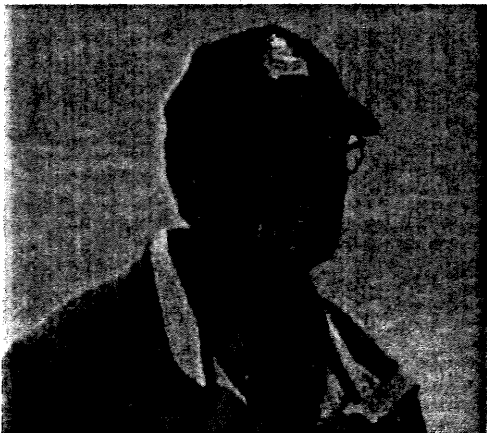
Box 10: Dene and Caribou Stewardship

I am enjoying all this talk about caribou. It would be good if we can make good recommendations to get attention on what we've been talking about. If we work with government and get government support, we could work on this properly.

Deline and Colville Lake depend solely on caribou. When they shoot a bull caribou, this is a leader and directs the caribou. Big game outfitters don't think about this, and shoot them just for antlers on the wall. When you shoot a caribou, you put everything back in the stomach, even the foetus, to take care of the meat. If you take care of them like that, then you'll always have caribou. The bull caribou is the leader and directs migration. If you shoot the leader, the caribou will be lost and spread out in all directions.

We need to make recommendations on how to conserve caribou, and how the meat should be harvested. It's good to have resource people from Environment and Natural Resources to help us with this. I like this discussion. Colville and Deline depend on caribou the most. People should ask us for recommendations. We should be involved, since we survive on caribou.

Alfred Taniton



Alfred Taniton

Box 11: Respect

Two years ago, a young man hit caribou again near Colville. Richard asked him about this, and he denied it. He was lying. His grandfather was dreaming about caribou. They were acting strange. He asked his nephew to find out if that young man did hit a caribou. Finally he told the truth. My elder just wanted to hear the truth. Young person wasn't taught about not hitting caribou and so my elder taught him.

My grandfather dreamed and was bargaining with caribou to stay even though they were hit. He barely got them to stay around Colville. Next year they were kind of gone, but two years later they came again.

Richard Kochon

Box 12: Becoming a Caribou Traditional Knowledge Researcher

I want to record Dene history to pass on our cultural traditions so young people won't forget. When I started interviewing elders, it went well and I collected information on migration, diet, mating seasons. I also asked elders how caribou is used, how to keep everything clean, and how meat should be prepared and cured. The elders told me stories about hunting, and told me the Dene names for all types of caribou. I realized how much I didn't know, and how much caribou was needed on the table. Old people can't live without it. One challenge was my lack of knowledge about caribou. After I went back to get more information, people asked for money for sharing information. I didn't know there was money for this. Also, people worried that I was working for a white person and the knowledge would be taken away from the community. I told people "No this is for the people."

I don't know Dene language, and it was frustrating. I didn't know how hard people had to work to keep food on table when there were no skidoos and no freezers. I heard how people use to go to follow the caribou or moose. A hunter would follow the tracks, and when he shot an animal he would give the tongue to the dogs who had worked so hard.

Even though the elders want money to finish the interviews, I'm looking forward to going back and talking to them. It's amazing how much knowledge and stories they have to share.

Anne Marie Jackson



Richard Kochon



Anne Marie Jackson

4.9 Closing Circle – Selected Remarks

Participants were asked to address these questions:

- *How was the meeting for you?*
 - *What did you learn?*
 - *What would you like to say to the group?*
 - *What's next?*
-
- This is our first time meeting on the land. Meetings are better on land than in town. We get good sleep, good food. *AJ Kenny*
 - I don't want to be old but it's happened. These gatherings help to create awareness, my relations. We can't leave these discussions here. I am now an elder and have lived a long time. I want to help young people continue this work. The two youth here must have been thankful to listen to us. They will go back to their communities to talk to their friends. We have to mould our young people now. We didn't have enough time to talk about all our concerns in the communities. But we will talk to our relations about what we learned and what we heard. This was to strengthen us, and for our young people in the future. *Alfred Taniton*
 - I don't say much but I do enjoy listening and learning. I'll sit to the end to listen. Thanks to everyone. And we set one net and caught one fish. Through the grace of creator we will all meet again. Thank you. *Joe Bernard*
 - I enjoyed the meeting. I learned more about RRCs and HTAs. Canada should know we are a beautiful, distinctive, caring and loving people. I want to see this happen every year to teach younger people what you taught me and include elderly women. They know the other side of the game. *Anne Marie Jackson*



- This meeting was good. There was lots of information shared. I learned that everything surrounds wildlife like the land. Thanks to everyone. *Rosa Etchinelle*
- I'm thankful for my stay here. I had good food, very good food and I gained weight. I live by myself, so it's enjoyable to have someone else's cooking. *Phillip Codzi*
- My RRC in FGH, always sends me to meetings like this since I have education, I can write. And I have lived on land, I can trap. I wanted to introduce idea of harvester's trust fund to non-English speaking members of the Sahtu who I assumed didn't know anything. But I learned elders have a lot of knowledge to teach us. It was great to have this chance to meet other communities. *Harry Harris*
- I was raised on land, not in town. When I walk in town all I see are vehicles and I don't like that. Since I came here I sit outside and look at lake and I feel really good. Meeting here is good and I am thankful. When I first came here I felt so much stress, and now I am relaxed. I feel light, and I feel good. Thank you. *Joe Orlias*
- You learn lots. I know elders help their community like Joe and Harry and I thank them. When people speak the workers should really try to make things happen. and people should respect each other. We should have something written down to oil companies to show respect to land and people when they come here. If they come to our land, they've got to ask the community and really listen to them. Our elders taught us that. If you go to other communities then humble yourself and show respect to other people and then things go well and you have a long life. *Richard Kochon*
- There have been times when I was on the land, it made me feel really good. I spent some time in the bush with love ones that I lost. Living on the land can also make you grieve, when you see land where people are now gone, and everything is different and you feel lost. But what I hear from elders makes me feel I am not alone. I like to hear



Andrew John Kenny

about names of this lake and people traveling long ago by dogs; I want to hear more about the names of the land. Three days is not long enough. We should make it longer. This is important. A lot of us want to see more, but there's not enough time.
Roland Codzi

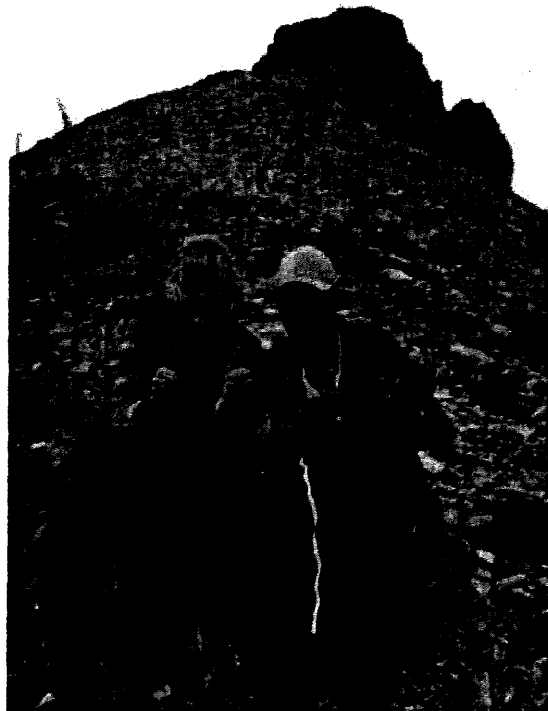
- Mahsi, I feel really welcome here. This was a good meeting and I made some new friends. Edward, he knows how to lead the blind. I really like to learn the laws of the land. I know there are wildlife laws by government and I enforce them and would like to enforce our laws and we can't. Our own young people leave caribou guts on the ice and too lazy to follow our laws and they think no one notices. I believe it's important to write down the laws in my community. I like meetings on the land. There's no bar to go to at night. We visit like the old days, and keep talking to each other. I have to agree with Roland. We go to the land and it's lonely. We should just keep talking and use traditional knowledge. That's why I got sent here. I am on the traditional knowledge committee and I'm strong on traditional justice. I want to see elders make decisions using Dene law when our young people get into trouble. *Danny Beaulieu*
- This meeting was great. I'm so proud to be able to come on this trip. I learned a lot. I didn't know why I was coming here, but now I know. It was important to come. Other youth should be able to be part of meetings like this too. I'm now interested in working on a traditional knowledge research program so I can learn and pass on information to other youth. *Doris Taneton*
- This is the first time in a long time that I came to such a meeting. I worked at Trophy Lodge for 28 years. I was born on the land, and Joe and I were the same age. I was in the hospital when I was young. In 1973 when I worked at Trophy Lodge, there was a point with holy water. I went every summer and enjoyed going there every year. I listen to words of the creator every day. All the elders' words are in my pocket.



Edward Oudzi and Harry Harris

People would ask me “Why do you work so long?” It was because of holy water; When I was a child I was taught all these skills and never once did I have anyone else do work for me. For example, if my shoe was torn or babiche on snowshoe, I’d fix it myself. *Edward Oudzi*

- We have so many organizations now, it’s hard for RRCs to move ahead in the communities. Keith, Danny and I have all been officers most of our lives. We were brainwashed. We did what people wanted us to do, and we did what we thought was right. I don’t do that anymore. I don’t want to manipulate people anymore. Today, I want to listen. As a leader, you need a lot of that. You see what it takes to be a leader when you are “blind.” I want my own people to teach me. *Walter Bayha*
- Norm, thanks for the vision to get us all together; It’s taken a year to do this. Dora did a terrific job, thanks. Thanks to Jody and Debby for getting it organized. The RRCs should be coming to the next Renewable Resource meeting with renewed energy, and bring forward what we learned or reconfirmed here at meeting. We aren’t far apart on these issues. It’s just an evolution of progress. *Keith Hickling*
- I’d like to congratulate everyone here. We got something done and it’s a start. It’s nice to come out here. It was windy though. I hoped we would catch a fish. It was a nice workshop. The food was nice but the bed was hard. There was no mattress and I got a sore back. Thanks to all. I had fun but I didn’t get any fish. *Melvin Blondin*
- I was nice to see everyone working together from the five communities. Having a meeting on land with no phones, this way your mind is on your meeting. There was wonderful food here! In Yellowknife, you don’t have good meals. I learned a lot from everyone. Thank you. *Edward MacCauley*
- Traditional knowledge is key to our success. Elders teach us in our own language.



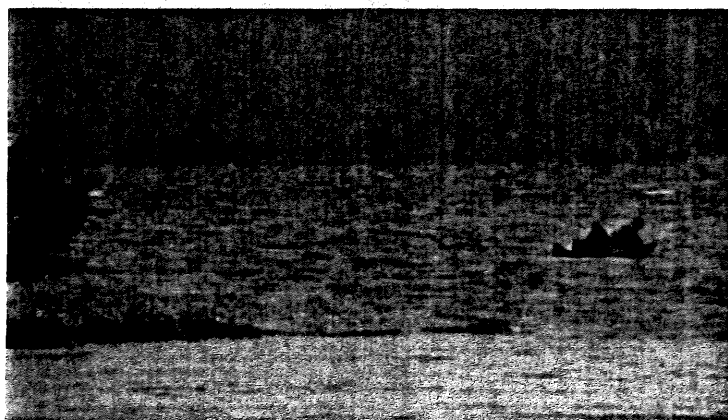
Susan Fleck and Doris Taneton

I've forgotten lots, since I was gone for eight years in residential school. If we all use and think our traditional knowledge, we will be stronger. We need to go to government and industry and say, "This is our book and you need to use it." We as Dene also have to use it. Not many people use our language, even me, I should use it more. Why should we care about white people if they don't understand at meetings? They didn't care about us. We need to go the Dene way, and we should use elders as much as possible. It's easy to go to the way of the bureaucrat's world. We should document and use the Dene way, and we will be strong people. *Dolphus Tutcho*

- It's better if we all stick together. Our whole group got along, and we accomplished lots. I'm not used to talking to people. I always think of my mom and dad. *Wilfred Macdonald*
- Thanks for putting up with the camera. I have lots of thanks to give to the elders and delegates for sharing their stories and knowledge. It is fortunate that my travels have led me to the Sahtu. I work for a good board. To the younger people, you should be proud to sit with these people. Keep your dreams and you can make them happen. *Jody Snortland*
- I have received a lot of guidance from Dene people on the traditional knowledge work that needs to be done. It's a privilege to do this, it helps me to be a better person. I am growing through these experiences and when I really listen I can start to make progress in my life. Thanks to Norman, I learned a lot about facilitation. *Deborah Simmons*
- Thanks to the elders for being patient with us, giving us guidance, and disciplining us in their own way. I went for a walk to the point and thought about the moose I shot with my mom and brother and Auntie Rosie and Uncle Albert and others who were here or left in community. Sometimes it's hard but you got to keep going. I feel blessed to be here. My biggest challenge is to listen to what the elders are telling us. *Norman Yakeleya*



Wilfred MacDonald and Norman Yakeleya



5 Workshop Assessment and Recommendations

As the comments during the closing circle made clear, the *Taking Care of the Land* workshop was an extremely valuable process. Community delegates were able to discuss and analyse their experiences, perspectives and priorities as the basis for strategic planning. Involving elders and youth along with RRC members was a good way of ensuring that the plan would be well grounded in traditional indigenous ways of taking care of the land, reflecting on how this could be relevant for present and future RRC leaders. It became clear that although each community has its own approach to land stewardship, there is a strong vision that everyone shares, and there are many common experiences. People felt strongly that the location of the meeting on the land was important in reminding everyone of the main basis for the RRCs – the traditional relationship between Dene/Métis and the land, and the kind of relationships among people that develop in sharing time on the land. These relationships are important as the basis for collective action.

The strategic planning process was not completed – the final steps would be to analyse the community activities to identify gaps and establish priority actions; and to *develop a workplan with clearly defined objectives (what), timelines (when), and responsibilities (who)*. Ideally the planning should be one year, three year, and five years in duration to identify short term, medium term and longer term objectives.

The discussions throughout the workshop made it clear that the RRC Regional Committee needs to be able to *meet regularly, at minimum on an annual basis*, in order to develop ways of strengthening the role of the RRCs in the communities. This cannot be accomplished through the SRRB, although the SRRB does support the vision for strong RRCs. A core budget for the Committee meetings should if possible be established. RRC Regional Committees would have great potential in creating the basis for expanded funding to the RRCs, which all workshop participants agreed is a necessary condition for achieving progress toward the vision.

Given that *caribou stewardship was identified as a central priority* for all RRCs and is the subject of a multi-year traditional knowledge study involving RRCs in each community, it is recommended that this be identified as a focus for the next gathering. Strategic planning would thus involve an approach to strengthening the role of the RRCs in research, monitoring and decision-making related to caribou stewardship. The experience of working together on this issue over the coming year could serve as the basis for thinking about approaches to working on other issues.

The next RRC gathering should if possible take place on the land, and should be at least three days in length. The budget should support participation of one elder and one RRC member per community, with RRCs expected to cover the cost of honoraria. A location just outside Norman Wells may be ideal because the cost of transportation would be minimized.

It is expected that the reduced budget for the Regional RRC Committee meeting may leave room for an on-the-land meeting of a *Regional Dene/Métis Youth Stewardship Council* consisting of two delegates appointed by each RRC. This meeting would be an opportunity for youth to strategize about how they can participate as present and future stewards of the land. It is recommended that this gathering take place with funding support from ECE and other agencies with a mandate to support youth education. The first meeting should be hosted by the community of Tulita – linked with this year's inauguration of a caribou TK study with the Tulita RRC. The youth committee would be tasked with providing their RRCs with guidance on how the RRCs could support their training in traditional land stewardship.

A professional transcriber should be hired to attend both the Regional RRC and Regional youth meetings to ensure that narratives are fully documented. This will be a rich resource that can be used for research as well as reporting purposes – the current report is evidence of the value of transcribing narratives so as to embody the full meaning of the discussions (this is often not necessary with more administratively oriented meetings).



Feeding the fire ceremony – Richard Kochon, Roland Codzi, Norman Yakeleya, Edward Oudzi

Table 10: Budget for Proposed Regional RRC and Youth Council Meetings

Item	Cost	Units	Amount
Regional RRC Committee Meeting 2008			
Facilitation	975	5	4,875
Transcription	756	3	2,268
Travel to Norman Wells-RRC delegates x 8	1,640	8	13,120
Travel to Norman Wells-SRRB delegates x 2	1,864	1	1,864
Travel to Norman Wells-facilitator and transcriber	866	2	1,733
Camp attendant	150	5	750
Camp cooks	150	2	300
Groceries @ \$50/person/day for 4 days	200	20	4,000
			28,915
Regional Youth Committee Meeting 2009			
Facilitation	975	5	4,875
Transcription	756	3	2,268
Travel to Tulita - youth delegates x 8	2,184	8	17,472
Travel to Tulita - facilitator and transcriber	1,182	2	2,365
Camp attendant	150	5	750
Camp cooks	150	2	300
Groceries @ \$50/person/day for 4 days	200	20	4,000
			23,900

Appendix 1

Sahtu Dene and Métis Comprehensive Land Claim Agreement

Section 13.9, Renewable Resources Councils

Sahtu Dene and Métis Comprehensive Land Claim Agreement

Section 13: Wildlife Harvesting and Management

13.9 RENEWABLE RESOURCES COUNCILS

- 13.9.1 There shall be a Renewable Resources Council in each Sahtu community to encourage and promote local involvement in conservation, harvesting studies, research and wildlife management in the community.
- 13.9.2 A Renewable Resources Council shall be established by the designated Sahtu organization in the community.
- 13.9.3 A Renewable Resources Council shall be composed of not more than seven persons who are residents of the community.
- 13.9.4 A Renewable Resources Council shall have the following powers:
- (a) to allocate any Sahtu Needs Level for that community among the participants;
 - (b) to manage, in a manner consistent with legislation and the policies of the Board, the local exercise of participants' harvesting rights including the methods, seasons and location of harvest;
 - (c) to establish or amend group trapping areas in the settlement area, subject to the approval of the Board, provided that the portion of the Fort Good Hope - Colville Lake Group Trapping Area which is in the settlement area may not be reduced in size without the consent of the designated Sahtu organizations in Fort Good Hope and Colville Lake;
 - (d) to exercise powers given to Renewable Resources Councils under this agreement; and
 - (e) to advise the Board with respect to harvesting by the participants and other matters of local concern within the jurisdiction of the Board.
- 13.9.5 The Board shall consult regularly with Renewable Resources Councils with respect to matters within the Board's jurisdiction. Government and the Board may jointly delegate authority to Renewable Resources Councils, upon terms and conditions established by government and the Board.
- 13.9.6 Renewable Resources Councils shall participate in the collection and provision, to government and the Board, of local harvesting data and other locally available data respecting wildlife and wildlife habitat.

Appendix 2

Breakout Groups: Role and Vision

What do you think is the Dene role in taking care of the land?

What is the vision of the Dene on taking care of the land?

Resource Managers Group

Elders Group

Renewable Resources Council Group

Youth Group

Breakout Groups: Role and Vision

*What do you think is the Dene role in taking care of the land?
What is the vision of the Dene on taking care of the land?*

Resource Managers Group

Keith Hickling, Susan Fleck, Danny Beaulieu, Jody Snortland

- every workshop we talk about the the same questions
 - to teach have to implement the TK
 - purpose was to use their knowledge of their land to empower RRC's to implement plan
 - with Sahtu have claims go easy to implement knowledge into work of officers
 - want to divert case now as RCMP do now; if you caught and you say you are away and can divert directly to elders justice council
 - retain information
 - implement information - KH
 - government listening to Dene
 - making sure nothing happens to it =taking care of the land
 - one step – B l.c. agreement but that only gave you settlement lands
 - the other lands the government still controls
 - Dene should be listened to when industry comes to community
 - Gov't waits for negotiators to be done and then give out permit
 - Implement land claims tools
 - Land Use Planning
 - Protected areas
 - Role of Dene now is get as much money as possible!
 - Vision have as much control as possible
 - Take over the government and dissolve it and ministers will be the grand chiefs – like Nunavut is
 - Instead of subcommittee of federal government
 - Call all Dene land, not Crown land
 - Take over federal responsibilities also
- Q1 – make sure nothing happens to the land is taking care of land
- Dene should be listened to
 - Follow land claim agreement and use tools such as land use plan
 - Use Dene justice for offences to land
- Q2 - have as much control as possible
- should have one government only – Dene with grandchiefs as ministers
 - have control over all land not just settlement lands
 - eventually take over federal responsibility
 -

Elders Group

Joe Orlias, Phillip Codzi, Wilfred MacDonald, Joe Bernard, Alfred Taniton, Andrew John Kenny

- not littering on the land – people come on Dene land and litter
- preserve land for future generations – elders in past kept it in the state it is today
- take care of plants, water
- be involved in all decision makings (involve elders who use lands and let them have a say and so sacred sites and burial grounds are respected
- young leaders not working co-operatively with elders as just interested in making money and get trips from companies
- young leaders want to make money from land
- want creation of elders board to deal with licensing and monitoring of land
- RRC should work more closely with elder and also use other elders who are will respected and can provide good advice – named others and want from all communities as every decision made has an effect
- Future
- Land is alive and has feelings; driving is felt by land like going to the dentist; if you deplete all resources then natural disasters happen as all resources drawn out and nothing being put back
- You have to use land otherwise it dies
- Need more vocal people to speak up about the land; strong in belief and not afraid to speak out
- Prevent contamination on land; if not aware of it, then don't clean it; must be monitoring to make sure land is cleaned if spills happen
- Work more with youth; look more at where it needs to be cleaned so need to work together to do this by sharing resources and being co-operative
- As Dene, here to take care of land and water and animals; placed on earth for this
- Need to make youth more aware of drugs and alcohol abuse; present it and stop it; more workshops with youth to help them; more workshops like this to discuss all concerns

Renewable Resources Council Group

Dolphus Tutcho, Richard Kochon, Edward Oudzi, Edward McCauley, Harry Harris, Walter Bayha

Q - Dene role

- own the land; did settle land claim so we are responsible for land
- we live here and not leaving and so keep it as good as we can so next generations can use it
- keep it clean – like get rid of the barrels and clean up
 - (a) exploration sites; have policy that before they finish working, must clean upworkplace
- control of land – decision – making is not just by RRC's; have many involved, eg. Land corporations and person on land is often not involved

- understand impacts on land from activities
- use the land claim in order to make things work; not many use in
- have to protect areas that we use so they can be sustained
- should have reps from communities working with people who make decisions about the land
- lots of rights still issued by fed government and does not go through boards
- protect land by building relationship with the land
- to protect wildlife have to be part of decision – making about wildlife
- use Dene names – to know land
- don't have much scientific knowledge about land so need to use TK in making decisions
- play bigger role in land use permit and water licenses; influence terms and conditions put into approvals eg. Heritage resource
- mining industry – 7 days notice on prospecting/mining permits; not good enough so these staff need a direct relationship with communities
- have to consult original land owners
- mining industry not mentions in the Sahtu claim
- feed back from enforcement agencies to RRC so they know
- follow up on investigations; RRC should be told who did clean up; results, investigations, etc...
- responsibilities of land corporations – need relationship with RRC as they are land owners (i.e land corps)
- learn the Dene way – eg. Learn place names and history of our people

Vision – listen to elders so have vision for future and know what is – caring for land – going on the land – passing on language and information to youth – approve – land use permits, Protected Areas Strategy etc. so vision is followed through and do enforcement of these areas

- more control of enforcement
- get Dene people back on the land as in old days when there were people everywhere
- how do you get people out there
- resource users should do more to get people out
- DCB – don't see Dent/Handley out there to control land; they do it from their office
- Protect valued resources and identify them and protect them for the future
- TEK – still not used; haven't done one SRRB meeting in slavey yet;
- TEK in schools and institutions

Youth Group

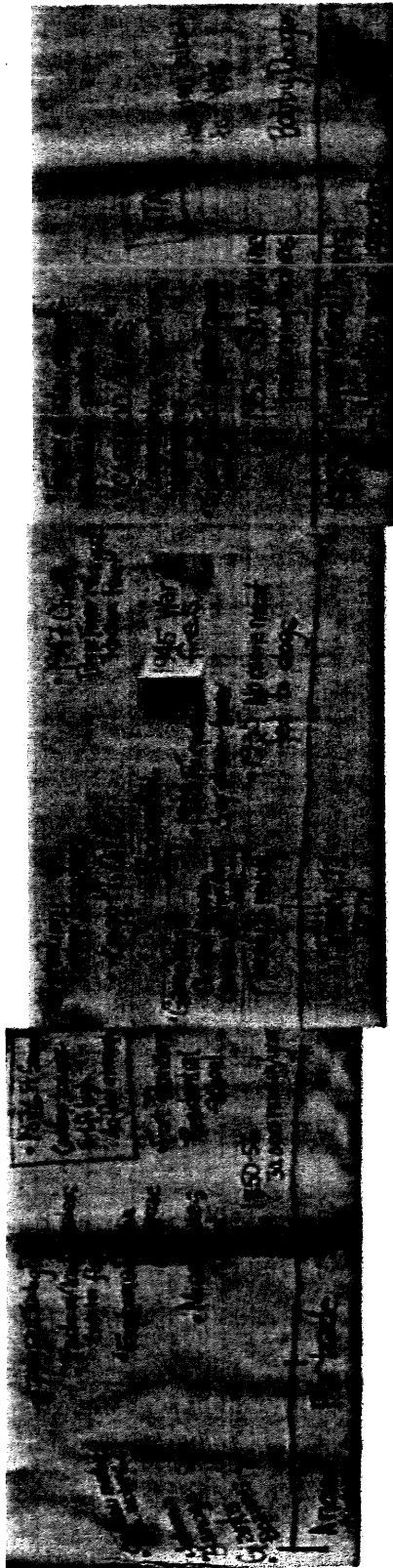
- Q1
- take only what you need
 - respect the land
 - if you take something from the land then pay land back
 - teach native values through traditional stories
 - identify sacred sites for youth
 - youth need more experience of land activities and traditional law

- monitor oil and gas
- protect land and water
- understand dene man/women roles
- pass information to children
- youth see – we're not taking care of land
- leaders not taking environment into consideration when making decisions
- less respect of land
- losing resource to land
- culture and tradition being lost
- have to pay people for everything eg. Elders, getting wood for elders; making drums, going on the land
- need seasonal Dene cultural camp
- too much alcohol and drugs
- too much tv and videos
- kids are one "monkey see, monkey do"
- young people lose respect and have less courage when they see older people doing wrong
- leaders don't use elders when talking about land and water
- we are trying to put things back into perspective
- we want to take back culture
- this person who talks about governing ourselves is so true; that's what we did before
- we talked about concerns and not money
- things stayed in order because we did things ourselves
- caribou and wolf had meeting and what's going to happen in future

Appendix 3

Resource Management Timeline

Resource Management Timeline



Appendix 4

Breakout Groups: Community Priorities

*Fort Good Hope
Colville Lake
Norman Wells
Tulita
Deline*

Breakout Groups: Community Priorities

Fort Good Hope

Scribe: Deb

What more needs to happen?

- Involve harvesters in planning development projects
- Monitoring and being involved in any land activities – follow-up on monitor reports
- Enforcement of RRC recommendations on development proposals
- Plain language monitoring manual, including TK
- Take over tags and permits
- Harvesters trust fund
- Workshop in the community, planning with leadership – Band, Land Corps, Métis, Inter-agency, women and youth
- Money to maintain trappers cabins

What RRC does

- Helping harvesters get out on the land
- Review and approve proposals for development
- Caribou TK study
- Harvesters compensation trust fund – supporting our way of life
- Hire monitors and fire fighters security

Colville Lake

Scribe: Susan

- RRC need money for skidoo parts and help elders little bit to buy snowmobile (pay half)
 - help to do workshop in community with youth to learn about laws
 - RRC already give gas and fly people out and subsidize gas and order traps and give at half price
-
- food and items in coop cost a lot in Colville
 - no money to hire anyone as use \$ to help
 - at meeting, only give honorarium
 - had \$40,000 and matched and used to build cabins for 8 trappers – want to see this again
-
- CHAP is only \$9,000 and this has been same for a long time
 - CHAP should be based on number of active trappers as more do this in Colville than larger communities
 - elders like to be on land
 - good to have elders involved in RRC meetings and workshops. Do more.
 - Need more SBXII and parts to fix for people on the land
-

- RRCs and elders should keep way of life on land going and teach youth even if they have other jobs
- This knowledge makes it safer for people and they learn skills (drymeat) and to protect caribou and land
- Teach youth how to hunt properly
- Dennis Allen made film one time and young people really like to watch
- Tell stories on film and kids like this and learn lots like we did from grandfathers

- Learn you can't mix moose with caribou
- Elders say if you have hard time catching moose or caribou, pay the land some tea

- learn from video on cutting meat – cleaning
- If you hunt caribou, don't mention sheep
- So lots to teach and learn from elders
- if you go to barrens, young people should have elders or experienced hunters with them.
- For example – don't need to chase caribou to hunt them. Shoot carefully so no wounding as they really suffer
- RRCs can be leaders to teach laws from the land
- RRCs know of places not to disturb on land

- Don't throw rocks in water, makes it blow
- Rocks on hill could be marker on the land and don't roll into the water
- If you visit a new community, talk to elder and RRC and learn laws

- Young people don't know places not to go or things not to do

Norman Wells

- Tied to Norman Wells claimant org
- Admin done by NW Land Corp
- RRC to be more independent
- Would like more responsibility for such things as:
 1. more resources harvesting
 2. Outdoor skills development for youth
 3. More RRC membership involvement/being active participation

Tulita

What is RRC already doing?

- Monitoring contracts; fees collected used to purchase supplies for harvesters
- providing \$ to school bush camps
- community caribou hunt at Drum Lake
- Gas given to assist trappers negotiate w/NWA for reduced charter costs
- Provide cabin supplies
- hire summer student
- Willow Lake Duck Banding
- Attend SRRB meetings and other environmental workshops

What would you like to see?

- Manage people more
 - Control harvesting for youth and people outside of Sahtu
 - Monitors at Keele River and Mile 222 (monitor # of harvest and health)
 - Winter road
- Included in Access and Benefit negotiations right from the beginning
- Continue research – “respect the Dene view not to handle animals” – always include RRC
- Elder/youth camps (weekends, week/month, spring/fall) – “longer is better”
- Limit the amount of development in the Sahtu
- Hunting/fish camps
 - Elders take youth
- Need to have more communication about what is happening on the land
- Develop own research agenda/priorities

Déline

Scribe: Dolphus

1. Monitor:
 - Mineral exploration
 - Oil exploration
 - Port Radium cleanup
2. Monitor planning group, east end cleanup project
3. Harvesting assistance – caribou hunt, trapping
4. Involved with access/benefit agreement
5. Fish monitor research – day to day
6. Parks Canada
7. PAS Edaila (support from Band and Land Corp) – Sept presentation
8. Great Bear Lake management
9. Involved with all applications
10. Environmental impact review
11. Elders are involved at land use decision and community level

Future!

1. More money/resource (EEA)
2. Elders' involvement in all land use decisions
3. More involvement with all land use permits
4. We need (EEA) at community level
5. Get involved with Dene conservation education at the school and on land program
6. Taking over more EER responsibilities

Appendix 5

Case Studies in Community Research and Monitoring: Presentations

Traditional Knowledge Caribou Cycle (Danny Beaulieu)

Bliss Lake Fire Ecology Study (Danny Beaulieu)

SRRB Caribou Traditional Knowledge Study (Deborah Simmons and Anne Marie Jackson)

T K Caribou Cycle



- From the people of Roher River and Deninu and:
- My grandmother
- My grandfather
- My mother
- My father

1st World War



- My grandmother
- No caribou
- Many stories of hard times
- I'm sure you'll hear more at this gathering

1924 My great uncle John was born

My grandmother told me stories of:

- Caribou migration that sounded like thunder
- Caribou went up Lallson River through community of Roher River



After the 2nd World War 1945



- My grandfather
- No caribou
- People had to travel to treeline
- Some people had hard times
- People hunted caribou by dog teams
- No ski-doo's or airplanes

1953 the year I was born

- My father told me there was lots of caribou in the Roher River area
- Story of Ray Beck and my father (Jim Beaulieu) traveling by dogteam through caribou on trapline



Around 1975



- My father told me that caribou were low
- 5 tags per G.H.
- Snowmobiles were new
- Some people hunted with airplane
- Few resident hunters
- No caribou outfitters

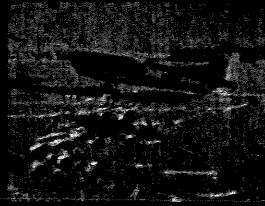
1984

- Lots of caribou around Roher River again
- I hunted in Taltson Bay that year
- Good hunting again
- After 1984 caribou move further to the northeast



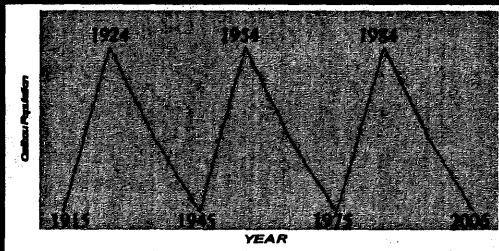
Today - 2007

- No caribou
- Easy to find
 - Snow mobiles
 - Airplanes
 - Ice roads
 - Saw line cut
- Lots of hunters
 - Outfitting
 - Resident
 - Aboriginal



TK Caribou Cycle Over 90 Years

- Shows 30 year cycle



Prediction

If we reduce or stop hunting of all caribou herds,

By 2014, we would once again:

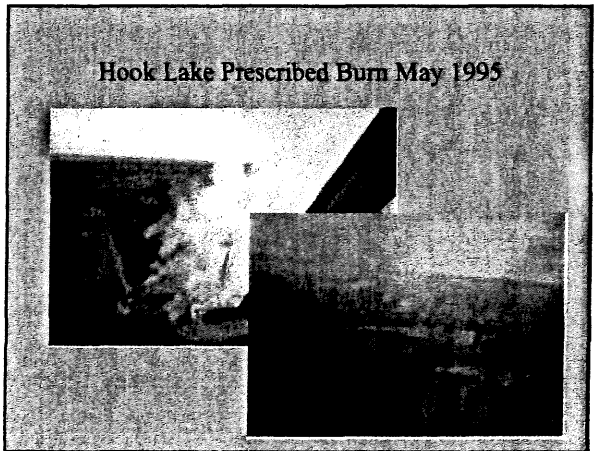
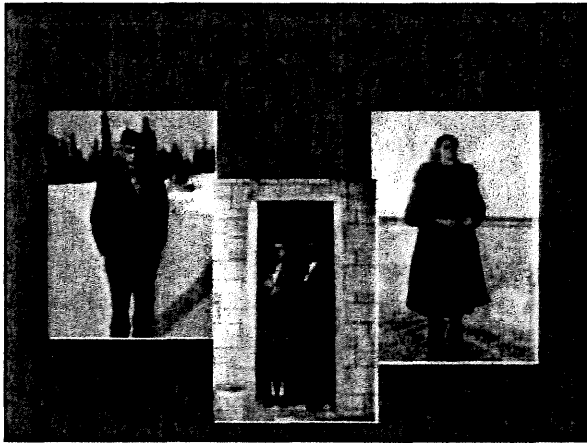
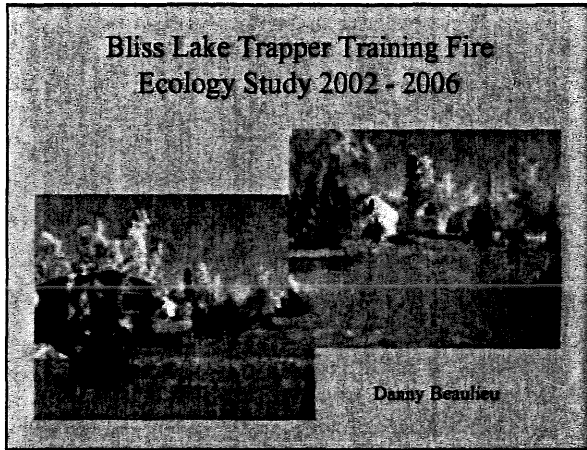
- hear the thunder of the migration
- see thousands of caribou in the Roher River area

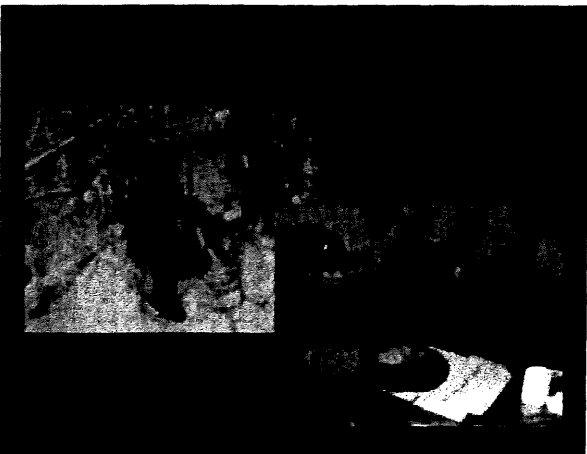
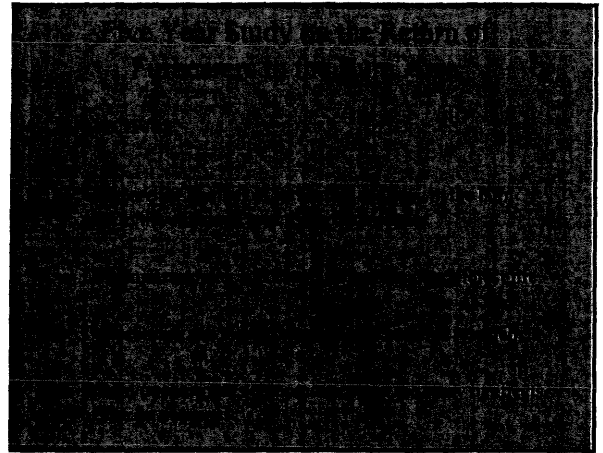
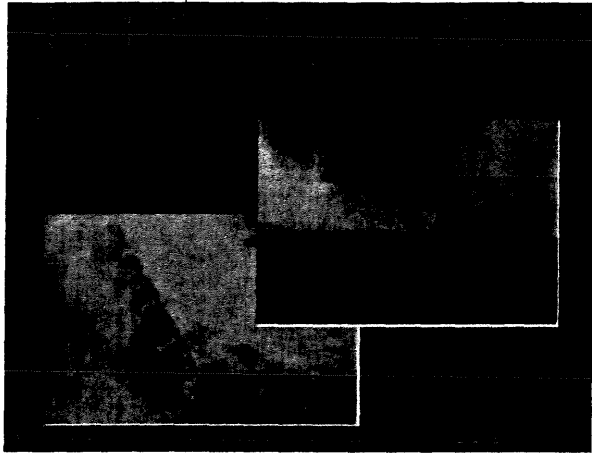
Future

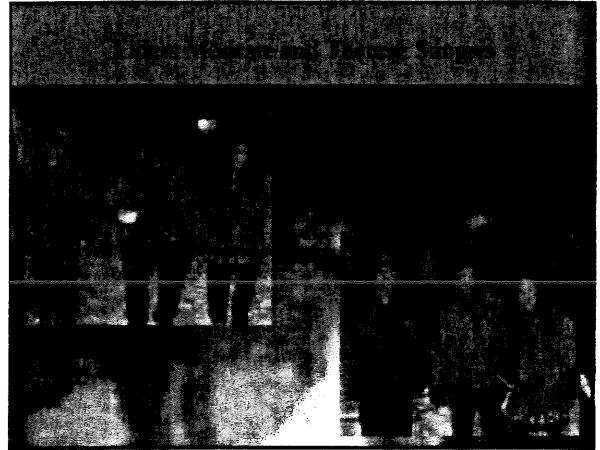


"For his sake"

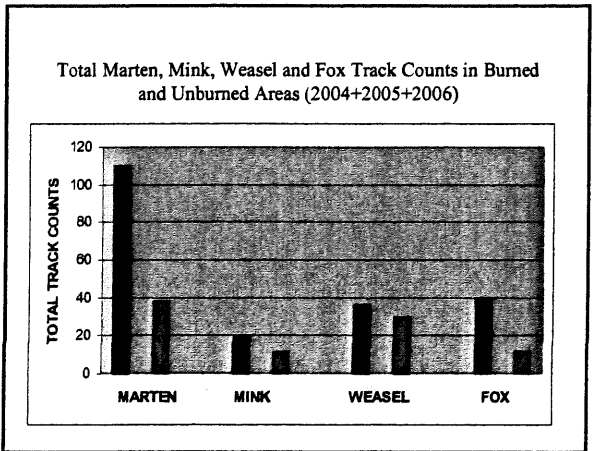
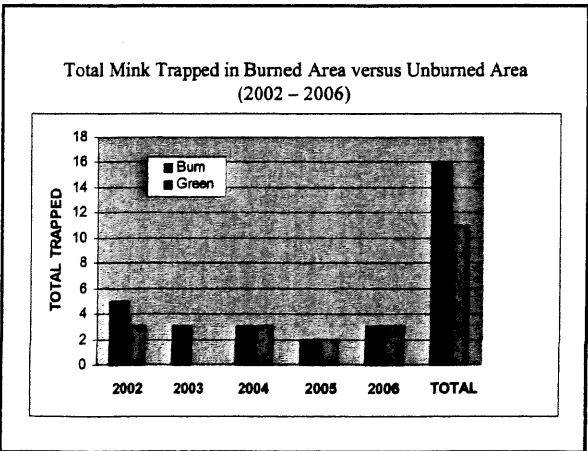
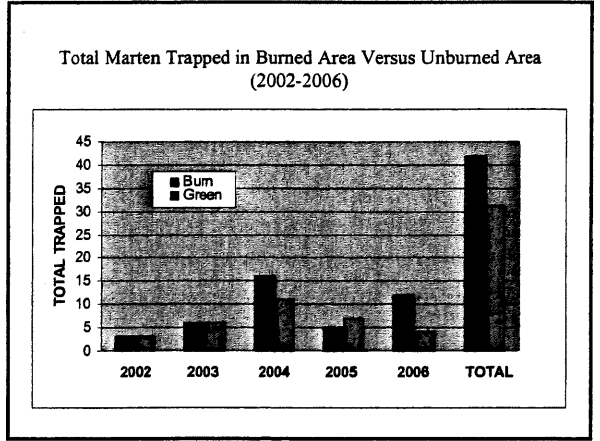
- Let's put our heads together and come up with good recommendations for our leaders

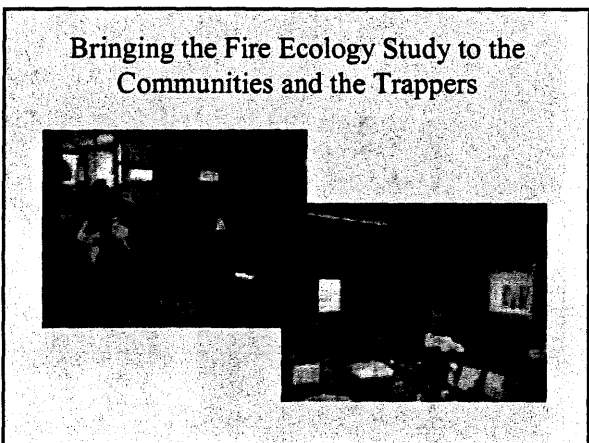
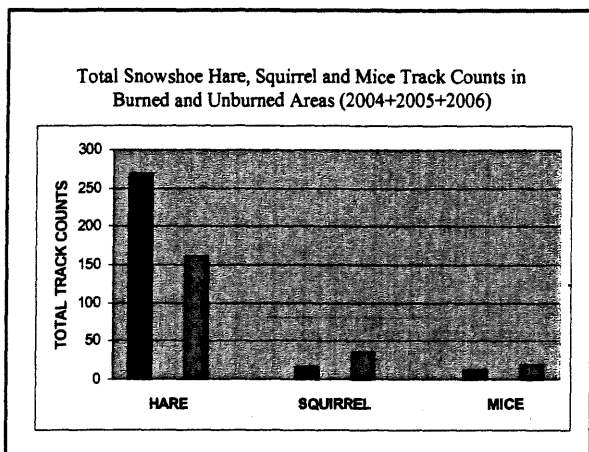






Results of Study





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- ✓ Schools
- ✓ Justice
- ✓ Environment and Natural Resources

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