

# Best of Both Worlds

Sahtú Gonéne T'áadets'enı̄to  
*Depending on the Land in the Sahtú Region*

Volume II – Appendices



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# Appendix A

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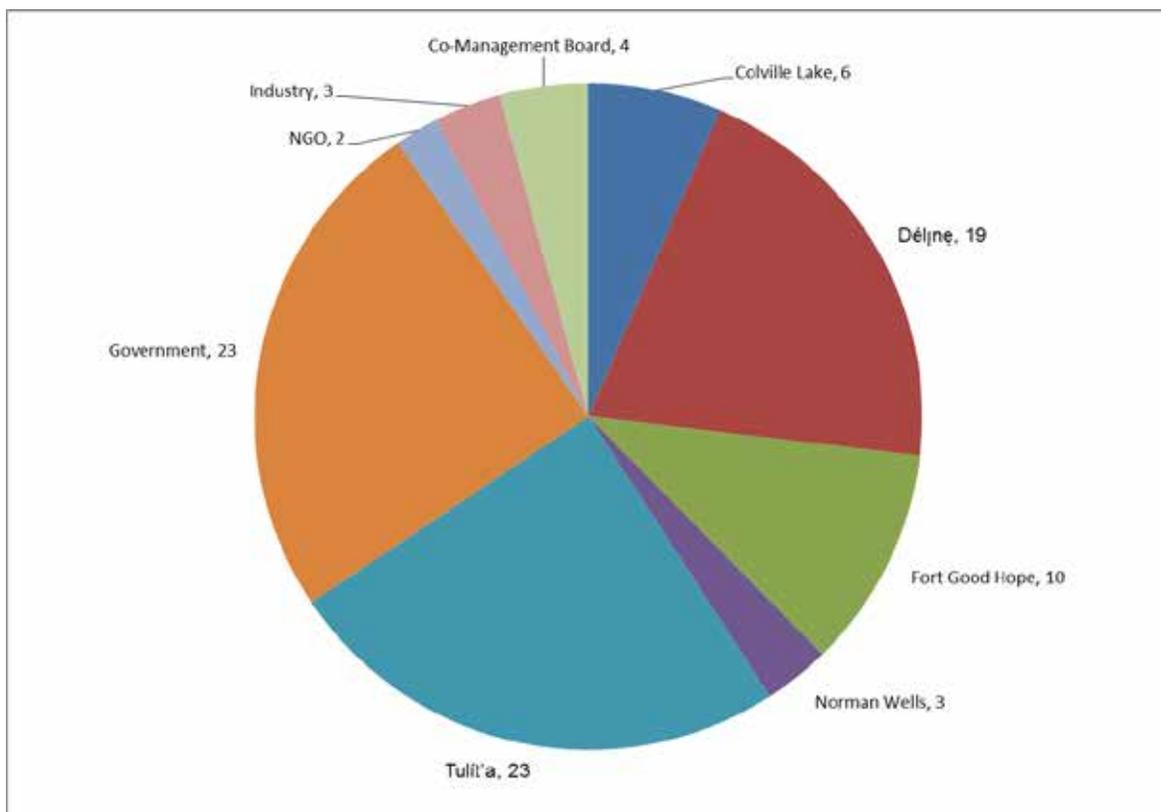
Participant List

## Appendix A – Participation

The emphasis for this project was on maximizing inputs from community representatives, and consequently these constitute the majority of the participants (66%). Figure 1 shows the proportional participation of representatives from communities and other types of organisations.

Of the five Sahtú communities, participation from Délı̨ne and Tulı̨t'a was greatest. The Délı̨ne ʔehdzo Got'ı̨ne made a contribution of funds to cover the cost of additional participation in the Délı̨ne *Best of Both Worlds* workshop – this was feasible, since there were no travel costs. The Tulı̨t'a participation was enhanced through ełehé eghálat's'eda (partnership) with the Tulı̨t'a-based project *Youth-Led Adaptations for Healthy Sahtú Communities in an Uncertain Era of Climate Change* in conducting a three day Elders ʔhda kə focus group session, as well as the BEAHR Monitor Training course which included four students from Tulı̨t'a of the 11 students in total (other students were from Colville Lake, Fort Good Hope, and Norman Wells).

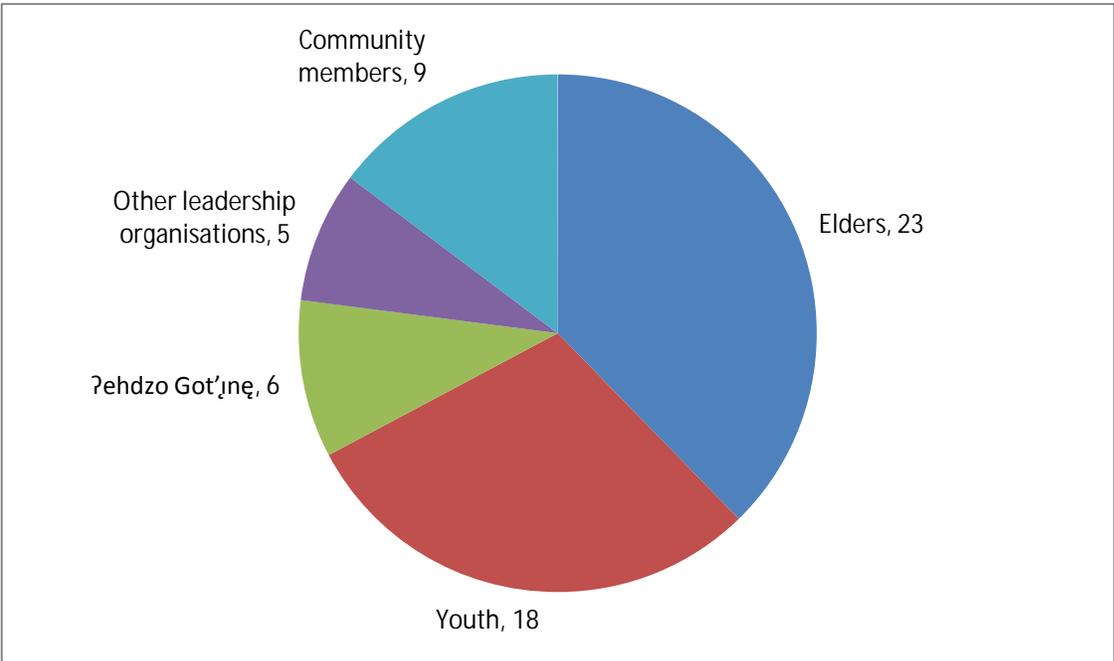
Figure 1: Participants by community/organisation type (total = 93)



The interviews were focused on individuals representing community, industry and government organisations – with the exception of interviews undertaken with monitor training students. For the workshop and focus group, effort was made to achieve a balance of community participation from the three generations (ʔqhda kə [elders], dene nechá kə [adults] and ek'ónə kə [youth], as well as ts'éku kə [women] and deneyu kə (men). Because the emphasis in this project was on denewá ts'ílí (traditional economy), community organisations were encouraged to select individuals to participate in the workshop and focus group who are active in this sector.

Figure 2 shows the generational spread of community participants, assuming that those designated as community members, ʔehdzo Got'ine and representatives of other community leadership organisations are dene nechá kə (note that two Délíne ʔehdzo Got'ine representatives were deliberately counted as ek'ónə kə). The spread is relatively even, skewed somewhat in favour of ʔqhda kə at 38% of the 61 community participants. The effort to include ts'éku kə was relatively successful, considering the other priority placed on involving ʔehdzo Got'ine members – since the majority of these are deneyu kə (men), given the emphasis on náts'ezé (hunting) and ʔehdzo ats'ehʔí (trapping) among ʔehdzo Got'ine. The number of ts'éku kə participants was 15 or 25% of the community total.

Figure 2: Community Participants (total = 61)



There was a strong spread of participation from the Government of the NWT and Federal Government (especially AANDC) as well as a consultant for the Sahtú Secretariat Inc, with 23 participants in total. Keeping in mind the impending transition to devolution on April 1 (just following the conclusion of this project), strong participation from the Government of the NWT was solicited. As a result, 17 individuals or 74% of the government representatives who participated encompass three Government of the NWT departments (Industry, Tourism and Investment (6), Education , Culture and Employment (9), Environment and Natural Resources (2).

Various constraints meant that industry participation was not as strong as originally envisioned. The input from the three industry representatives was very valuable, and was well complemented by contributions from Federal and Territorial government specialists in industrial development and training. It is hoped that this discussion document will elicit further input from industry during the second phase of the project.

The participant list includes only individuals who provided specific input, including active participation in a workshop, focus group, or interview. Observers were encouraged to attend the workshop as well, in order to raise awareness of the project. There were four independent observers at the Délı̄ne workshop. In addition, members of the ʔehdzo Got'ı̄ne Gots'é Nákedı, which was concurrently holding its biannual meeting in Délı̄ne, were invited to a two hour session during which key messages from the preceding workshop discussion were presented and discussed.

The following is a list of all the people who participated in the consultation process as an interviewee or as a delegate or presenter at one of the workshops.

<b>Name</b>	<b>Community/ Organisation Type</b>	<b>Position</b>
Joan Langevin	Aurora College	Registrar, Aurora College, Fort Smith
Charles Oudzi	Colville Lake	Youth/BEAHR monitor training student
Corey Kochon	Colville Lake	Youth
Hyacinthe Kochon	Colville Lake	Elder
Natanda Oudzi	Colville Lake	Youth/BEAHR monitor training student
Richard Kochon	Colville Lake	ʔehdzo Got'ı̄ne
Wilbert Kochon	Colville Lake	Land Corporation
Alfred Taniton	Délı̄ne	Elder
Alina Takazo	Délı̄ne	Community member
Andrew John Kenny	Délı̄ne	Elder
Charlie Neyelle	Délı̄ne	Elder
Dora Blondin	Délı̄ne	Elder
Gary Elemie	Délı̄ne	Community member
Jimmy Dillon	Délı̄ne	Elder
Joe Blondin Jr.	Délı̄ne	Elder

<b>Name</b>	<b>Community/ Organisation Type</b>	<b>Position</b>
Jonas Modeste	Déłıne	Community member
Leon Modeste	Déłıne	Elder
Leonard Kenny	Déłıne	Chief
Matt Antwright	Déłıne	Business Manager, Déłıne Land Corporation
Mitchell Naedzo	Déłıne	Youth/?ehdzo Got'ıne
Paul Modeste	Déłıne	Elder
Rocky Kenny	Déłıne	Community member
Ron Cleary	Déłıne	Déłıne Self Government
Russell Kenny	Déłıne	?ehdzo Got'ıne
Sydney Tutcho	Déłıne	Elder
Sydney Tutcho	Déłıne	Youth/?ehdzo Got'ıne
Angela Norris	Federal Government	Manager, Petroleum Development Division, AANDC
James Lawrence	Federal Government	Director, Governance and Partnerships, AANDC, Yellowknife
Kim Howland	Federal Government	Research Scientist, Department of Fisheries and Oceans, Winnipeg
Paula Tremaine	Federal Government	Aboriginal and Territorial Relations, AANDC, Yellowknife
Angus Shae	Fort Good Hope	?ehdzo Got'ıne
Daniel Masuzumi	Fort Good Hope	Youth/BEAHR monitor training student
Gilbert Turo	Fort Good Hope	Youth
Greg Laboucan	Fort Good Hope	Chief
John Tobac	Fort Good Hope	Youth/BEAHR monitor training student
Lawrence Jackson	Fort Good Hope	Youth/BEAHR monitor training student
Melinda Laboucan	Fort Good Hope	Community member (Wellness Worker)
Michel Lafferty	Fort Good Hope	Elder
Roger Boniface	Fort Good Hope	?ehdzo Got'ıne
Ronald Kelly	Fort Good Hope	Community member
Andy Bevan	Government of the NWT/Education, Culture and Employment (ECE)	Assistant Deputy Minister, Yellowknife
Boris Atamanenko	Government of the NWT/Education, Culture and Employment (ECE)	Manager of Community Programs, Culture and Heritage, Yellowknife
Deb Bain	Government of the NWT/Education, Culture and Employment (ECE)	Manager, Labour Market Services, Labour Development and Standards, Yellowknife
Karen Wright-Fraser	Government of the NWT/Education, Culture and Employment (ECE)	Community Liaison Officer, Community Programs, Prince of Wales Northern Heritage Centre, Yellowknife
Nicole Beauchamp	Government of the NWT/Education, Culture and Employment (ECE)	Student Financial Assistance, Yellowknife
Pamela Lennie	Government of the NWT/Education, Culture and Employment (ECE)	Financial Planning and Budget Officer, Norman Wells
Paul Taylor	Government of the NWT/Education, Culture and Employment (ECE)	Sahtú Regional Superintendent, Norman Wells
Roberta Bighetty	Government of the NWT/Education, Culture and Employment (ECE)	Career Development Officer, Norman Wells
Sarah Calmay-	Government of the NWT/Education,	Labour Development and Standards,

<b>Name</b>	<b>Community/ Organisation Type</b>	<b>Position</b>
Watson	Culture and Employment (ECE)	Education Culture and Employment, GNWT, Yellowknife
Jeff Walker	Government of the NWT/Environment and Natural Resources (ENR)	Sahtú Regional Superintendent, Norman Wells
Richard Popko	Government of the NWT/Environment and Natural Resources (ENR)	Renewable Resources Officer, Norman Wells
Andy Short	Government of the NWT/Industry, Trade and Investment (ITI)	Sahtú Regional Superintendent, Norman Wells
Camilla MacEachern	Government of the NWT/Industry, Trade and Investment (ITI)	NWT Film Commission, Yellowknife
Francois Rossouw	Government of the NWT/Industry, Trade and Investment (ITI)	Fur Marketing and Traditional Economy, Yellowknife
Frank Pope	Government of the NWT/Industry, Trade and Investment (ITI)	Regional Petroleum Advisor, Norman Wells
John Colford	Government of the NWT/Industry, Trade and Investment (ITI)	Manager, Investment and Economic Analysis, Yellowknife
Stephanie McCabe	Government of the NWT/Industry, Trade and Investment (ITI)	Coordination and Implementation Specialist, Mackenzie Valley Petroleum Planning Office, Hay River
Allan Chatenay	<b>Industry</b>	<b>Explor</b>
Doug Matthews	<b>Industry</b>	<b>Energy Consultant</b>
Sandra Marken	<b>Industry</b>	<b>ConocoPhillips Canada</b>
Jill Christensen	Non-Governmental Organisation	Executive Director, NorthernNorthern Integrated Cultures with the Environment (ICE), Yellowknife
Peggy Chubb	Non-Governmental Organisation	Manager, Norman Wells Historical Society
Jaryd McDonald	Norman Wells	<b>Youth</b>
Lisa McDonald	Norman Wells	?ehdzo Got'ine
Louise Yukon	Norman Wells	Youth/BEAHR monitor training student
Raymond Taniton	Sahtú Secretariat Inc.	<b>Consultant</b>
Alice Bernarde	Tulit'a	<b>Elder</b>
Angela Bernarde	Tulit'a	<b>Youth</b>
Archie Erigaktuk	Tulit'a	<b>Youth</b>
Benny Doctor	Tulit'a	Community member
Boniface Ayah	Tulit'a	<b>Elder</b>
Cecile Ayah	Tulit'a	<b>Elder</b>
Charlotte Menacho	Tulit'a	<b>Elder</b>
Dion Lennie	Tulit'a	Youth/BEAHR monitor training student
Eddie McPherson Jr.	Tulit'a	Community member
Fred Andrew	Tulit'a	?ehdzo Got'ine
Joanne Krutko	Tulit'a	Youth/BEAHR monitor training student
Joe Bernarde	Tulit'a	<b>Elder</b>
Joe Blue (Horassi)	Tulit'a	<b>Elder</b>
Julie Lennie	Tulit'a	<b>Elder</b>
Kristen Yakeleya	Tulit'a	Youth/BEAHR monitor training student
Kyle Yakeleya	Tulit'a	Youth/BEAHR monitor training student
Maurice Mendo	Tulit'a	<b>Elder</b>
Norman Andrew	Tulit'a	<b>Elder</b>

<b>Name</b>	<b>Community/ Organisation Type</b>	<b>Position</b>
Peter Silastiak, Jr.	Tulít'a	Youth/BEAHR monitor training student
Theresa Etchinelle	Tulít'a	Elder
Tisha Doctor	Tulít'a	Community member
William Horassi	Tulít'a	Elder
Leon Andrew	Tulít'a/Norman Wells	Elder/community researcher/interpreter
Camilla Rabisca	?ehdzo Got'ine Gots'é Nákedı	Special Advisor
George Barnaby	?ehdzo Got'ine Gots'é Nákedı	Special Advisor
Michael Neyelle	?ehdzo Got'ine Gots'é Nákedı	Board Chair (Interim) and Délıne ?ehdzo Got'ine President
Reanna Campbell	?ehdzo Got'ine Gots'é Nákedı	Youth Intern

# Appendix B

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Terminology List

## Appendix B – Terminology List

This list of 97 terms related to the mixed economy of the Sahtú is a first attempt to identify some of the common terms that arose in our consultations and that will necessarily be a part of any future discussions on the subject. The list is intended to provide a preliminary glimpse of how some of these concepts are being transmitted between two very different cultures and where some of the difficulties lie. There are many ways of expressing ideas and specialized terms, and each interpreter or translator makes the choice of words based on his or her own understanding of the subject. The more information the interpreter or translator has, the better, but information alone does not ensure adequate understanding, especially when these concepts must be expressed in terms that make sense to an audience that has a very different cultural frame of reference.

The development of specialized terminology is not an easy task. Language specialists rarely work in isolation; they prefer to confer with other specialists as well as with Elders and those steeped in the relevant cultures. In this case, however, only one translator, Jane Modeste, created the list of terminology, in one dialect of the region – the Sahtú dialect spoken in Délı̨ne - after having interpreted for the three-day Délı̨ne workshop. Jane did express reservations about how she translated some terms and omitted the translation of some terms because of her uncertainty. She wanted to work with other translators to arrive at a better understanding of many of the concepts and, preferably, a standardized translation. Translators want to do their best to bridge the gap between the interlocutors and ensure that all participants are heard, understood and appreciated for their contribution. The participants, in turn, expect that every effort is being made to ensure an equitable exchange. This clearly points to the need to provide support to the translators and interpreters who are relied upon in our discussions.

The table below lists the English terms first for ease of finding the relevant concepts. An explanation of the English term is provided. For some terms, a back translation of the Dene term is added, showing more precisely the meaning of the Dene concepts and the “lack of fit” with English concepts. The 73 terms that have been incorporated into the main part of this document have been highlighted.

## Terminology List (Dél̨nę dialect)

	English	Explanation	Dene language	Back translation
1.	adult		dene nechá kə	big people
2.	agriculture	growing food and other crops	aś̨ĺ̨ yáts'eníhshé	we grow things
3.	artist	a person who creates original things	xaré dení t'á aś̨ĺ̨ hehtś̨ĺ̨	he/she creates things by his/her own mind
4.	arts and crafts	includes painting, drawing, sculpture, writing, story-telling, making handicrafts, sewing, etc.	náats'enelu hé aś̨ĺ̨ yáts'íhtś̨ĺ̨	we sew and we make things
5.	bartering	exchanging things or services without paying	kúukare aś̨ĺ̨ ełeghats'ered̨́ĺ̨	we give things to each other freely
6.	bear pelt		sahwé	
7.	beaver pelt		tsáwé	
8.	benefit	something good that will help people	got'áots'erehwhí	we benefit (from it)
9.	big game hunter		t̨́ch'ád̨́ĺ̨ nechaó kanáts'ezé	we hunt for big animals
10.	birch bark basket		k'̨́t̨́ń̨	
11.	birch sap		k'̨́t̨́	
12.	business	working for oneself	edegha eghálats'ereda	we work for ourselves
13.	business opportunity	a chance to work for yourself	edegha eghálats'reda gogha deneghágót'á	we are given a chance to work for ourselves

	<b>English</b>	<b>Explanation</b>	<b>Dene language</b>	<b>Back translation</b>
14.	caribou hide		ʔekwéwá	
15.	carpenter		dechɪ ghálaeda hɪɪ	he/she works with wood
16.	children		ts'ódane kə	
17.	commercial fishery	a business that catches fish and sells them	sóba gha dats'eʔa	fishing for money
18.	contract opportunity	a chance to provide a service for a specific time and specific project	dene contract beghót'á gha beghágót'á	a person is given a chance for a contract
19.	contractor	a person who has a contract	dene contract beghót'ə	a person who is given a contract
20.	craftsperson	a person who makes original things	xáré asɪɪ hehts'ɪ	she/he creates things by herself/himself
21.	cultural industries	the making and selling of arts & crafts	asɪɪ hólɪə óts'erele	we sell things that are made
22.	Dene language		Dene k'e	
23.	dimensional lumber	wood that is used for building (houses, cabins, etc)	dɪkále	lumber
24.	economic benefit	something that helps people make a living	edegots'eredí gogha got'áots'erehwhí	we benefit for the way we want to live
25.	economic opportunity	a chance to make a living	edegots'eredí gogha dene ghágót'á	we are given a chance to live the way we want
26.	economy	the ways people make a living	edegots'eredí	the way we live
27.	education/training / teaching skills		dene gháonete	he/she is teaching us

	<b>English</b>	<b>Explanation</b>	<b>Dene language</b>	<b>Back translation</b>
28.	elders		ʔqhda kə	
29.	electrician		edeíqoné ghálaeda hıı	he/she works with lights
30.	employee		dene heréht'é	a person who is hired
31.	employer		dene hegeréht'é	a person who hires us
32.	film production	making films	shó ts'ehtsı	we make shows
33.	firewood		tseh ts'eréhk'ó	
34.	fisheries/fishing		dats'éza	fishing
35.	food inspector		bé k'ák'enehta	he/she is monitoring food
36.	food replacement value/cost	how much it would cost at the store to buy the equivalent of traditional foods denewá béré	bé rétí t'á dene béré ghó shéts'eyə	because food is expensive, we eat Dene food
37.	forestry		dechı ats'eh'ı	we harvest wood
38.	fox pelt		nogérewá	
39.	freight subsidy	money received to help pay freight costs	aşıı k'enayə gogha sōba t'á gots'énagodı	they are helped with money for things that are carried (freight)
40.	full time job	working all the time (usually 40 hours/week)	dzene táonéht'e eghálats'eda	we work every day
41.	garden		aşıı ts'enehshə	we grow something
42.	gathering	collecting berries, plants, sap, firewood, etc	łezets'ehłə	we are gathering

	<b>English</b>	<b>Explanation</b>	<b>Dene language</b>	<b>Back translation</b>
43.	Genuine Mackenzie Valley Furs program	a GNWT program that gives money to help trappers	Mackenzie Valley Tsáwá Gogha program	
44.	greenhouse		asíı ts'enehshə kó	place where we grow things
45.	harvester		nachıts'alə	we gather things
46.	harvesting, living off the land	includes hunting, trapping, fishing, gathering	nə k'ə edeghálats'ereda	we work on the land
47.	heavy equipment mechanic		lísharé necháo séhıı hııı	he/she fixes big trucks
48.	heavy equipment operator		lísharé necháo k'édı	he/she drives big trucks
49.	hide tanning		zewé t'áadenakwı	tanned hide
50.	hunting		náts'ezé	we are hunting
51.	incentive	something that encourages someone to do something	gonezó edegha k'eguza gogha elets'élet's'ehza	we encourage him/her to do good things for himself/ herself
52.	job		eghálaeda	work or a job
53.	literary arts	writing things for others to read	bek'əgots'uda gogha ets'eret'é	we write so we can read it
54.	living off the land		nə k'ə edeghálats'ereda	
55.	log cabin/building		dechıkó	log house
56.	log cabin building		dechıkó ts'ehtsı	we build a log house
57.	long term employment	working on an ongoing basis	whá gogha dene heréht'é	person is hired for long time

	<b>English</b>	<b>Explanation</b>	<b>Dene language</b>	<b>Back translation</b>
58.	market economy	buying and selling things	asíı náts'ehdı há asíı óts'erele	we buy things and we sell things
59.	marketing	trying to sell things	asíı óts'erele	we sell things
60.	marten pelt		nəhwhəwá	
61.	mechanic		lísharé séhzi hılı	he/she fixes vehicles
62.	men		deneyu kə	
63.	mixed economy/Sahtú mixed economy	making a living through traditional activities AND wage employment	néné t'áadets'enıto/Sahtú gonéné t'áadets'enıto	depending on the land/ depending on the land in the Sahtú  hóyíı t'á sōba ts'eretsı - we earn money through anything
64.	moosehide		ziıts'éwá	
65.	mutually supportive	helping/supporting each other; working together so both parties benefit	elets'é náts'edi	we work together
66.	opportunity	a chance for something good to happen	deneghágót'á	we are given a chance
67.	part time job	working only part of the time (less than 40 hours/week)	láhtare dene heréht'é	
68.	partnership	working together with someone in sharing a business	ełehá eghálats'eda	we work together
69.	partnership opportunity	a chance to work together with someone to share a business	ełehá eghálats'eda gha dene ghágót'á	we are given a chance to work together

	<b>English</b>	<b>Explanation</b>	<b>Dene language</b>	<b>Back translation</b>
70.	petroleum industry		tleret'o há t'eh got'ine kæ	oil and gas people (company)
71.	plumber		tu k'énat'é ghálaeda hııı	he/she works with flowing water
72.	quill work		ch'oh t'á beghálats'eda	we work with quills
73.	rotational work/cycles	working on and off (like two weeks on, two weeks off)	ełehda eghálats'eda	we work on rotation
74.	Sahtú Renewable Resources Board	helpers of the zehdzo got'ine	?ehdzo Got'ine Gots'é Nákedı	helpers of the trap people
75.	sewage truck		tsótú lísharé	
76.	sewing		náats'enu	we sew
77.	sharing	giving things to people and receiving things from people without paying	kúukare ełeghats'eredı	we give to each other freely
78.	short term employment	working a few weeks or months	whále gogha dene heréht'é	person is hired for short time
79.	store bought/non-traditional food	non-Dene food	móla bere	
80.	summer job/work		zıhbé zq gok'ánahta eghálats'eda	we work only in summer
81.	tourism	taking tourists around	mólaretí k'enagolə	he/she shows rich people around
82.	tourists		mólaretí	rich people
83.	trading	exchanging goods without paying	zeh't'áts'erezá	we trade
84.	traditional crafts	things that are hand-made by	denewá káraza ts'ę asıı yáhólı	things that are made in the

	<b>English</b>	<b>Explanation</b>	<b>Dene language</b>	<b>Back translation</b>
		Dene/Métis		indigenous people's way
85.	traditional economy/sector	the ways Dene/Métis make a living	denewá káraʔa ts'ı̄ı̄ edek'é edegots'eredí/ denewá ts'ı̄ı̄	we live the indigenous people's way
86.	traditional/country food		dene bere	Dene people's food
87.	traditional knowledge	Dene and Métis people's knowledge	dene náoweré	Dene people's knowledge
88.	traditional medicines		denewá nárídı̄ı̄	real Dene medicine
89.	trapper(s)/Renewable Resources Councils	trap people	ʔehdzo got'ı̄nɛ	
90.	trapping		ʔehdzo ats'ehʔı̄	we are trapping
91.	truck driver		lı́sharé k'édı̄	he/she drives trucks
92.	vegetables		ası̄ı̄ ts'enehshə ghɔ shéts'eyə	we grow things to eat
93.	wage economy/sector	working for wages (a pay cheque)	eghálats'eda t'á sɔ̄ba ts'eretsı̄	we earn money through work
94.	water truck		tu lísharé	
95.	wolf pelt		dígawá	
96.	women		ts'éku kə	
97.	youth		ek'ɔ̄nɛ kə	

# Appendix C

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*Best of Both Worlds Workshop Materials*

## Appendix C.1 – Workshop Poster

# BEST OF BOTH WORLDS

## TRADITIONAL AND WAGE ECONOMY IN THE SAHTÚ



**OLD MISSION  
HOUSE**

**FEBRUARY 11-13**

**8:30 – 5:00**

The Sahtú Renewable Resources Board is sponsoring a three day regional workshop to discuss how to keep the economy of the Sahtú strong.

### **We want to hear from you!**

- how the traditional economy is doing
- what skills are developed through traditional activities
  - what training opportunities exist or are needed
  - how traditional skills are useful in other jobs
- how industry, government and educational institutions can support the traditional economy
- what women, youth, Elders and harvesters contribute to the traditional economy
  - how to plan for the future of our Sahtú economy

*Déljng Community members are welcome to join the discussions.*

***Refreshments! Prizes!***

## Appendix C.2 – Briefing Note

Briefing Note – Traditional Economy Assessment Project

# BEST OF BOTH WORLDS

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January 9, 2014

The Zehdzo Got'ine Gots'é Nákedı is partnering with Zehdzo Got'ine to conduct research and consultations in the Sahtú to understand and support the “mixed economy” – in which people have the choice to make their living from traditional activities, or the wage economy, or both.

In the Sahtú, especially in recent years, the amount of industrial activity (such as oil and gas activity) has increased. Although most families used to live almost exclusively off the land, more and more people now have jobs. Many of these people, however, still rely on hunting, trapping, fishing, gathering, producing arts and crafts, outfitting and other traditional activities to support their families.

The sale of NWT furs alone contributed more than \$2,500,000 to the economy in 2012-2013 (\$725,000 in the Sahtú). This is a significant increase over previous years. A major contribution to family incomes also comes from producing arts and crafts, gathering wood for fuel and building, and harvesting food from the land – caribou, moose, fish, ducks, geese, beaver, berries, other plants. Some jobs in industry require knowledge and skills of the land, environment and wildlife (eg. environmental monitoring and assessment, guiding, development planning).

### The Project

The work will include consultations with the Renewable Resource Councils in each Sahtú community, as well as industry and government. A workshop will be held on **February 11-13 in at the old Mission Building in Délıne**. The Zehdzo Got'ine Gots'é Nákedı is inviting **two Renewable Resources Council delegates and one youth** to participate in the workshop. An honorarium of \$200 per day, plus a per diem, billeting (\$50/day) and travel costs will be covered. Additional participants are welcome, but we can only cover costs for the three delegates as budgeted.

We will try to identify what skills are needed to participate in jobs and in traditional activities, how these skills can best be developed, whether there is a need for specific training programs to help people get these skills, how this training can best be delivered, and what each community wants to do to ensure people have as many choices as possible.

We would like to specifically invite members of the Sahtú Environmental Research and Monitoring (ERM) Working Group to attend if possible on behalf of the Zehdzo Got'ine. These are: Roger Odgaard, Patricia Manuel, Frederick Andrew, Bradley Menacho, and Jimmy Dillon.

**Contact Catarina at 587-2244, email [eas@srrb.nt.ca](mailto:eas@srrb.nt.ca).**

## Appendix C.3 – Invitation Letter



### ʔehdzo Got'ine Gots'é Nákedi

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<http://www.facebook.com/SahtuWildlife>

Chief Frank Andrew, Sahtu Dene Council  
Ethel Blondin-Andrew, President, Sahtu Secretariat Inc.  
James Pugsley, CanNor  
Jenica von Kuster, Husky Oil  
Presidents, District Land Corporations  
Presidents, First Nation & Métis Land Corporations  
Sahtú Region First Nation Chiefs  
Sahtu Region, NWT Industry Tourism and Investment  
Sahtu Region, NWT Environment and Natural Resources  
Sandra Marken, ConocoPhillips Canada

*Delivered via email and fax*

June-24-14

***RE: Invitation – Best of Both Worlds: Regional Traditional Economy Assessment  
Workshop***

***Déline, February 11-13, 2014***

Dear all:

It is my pleasure to invite you or representatives of your organisation to attend a three-day workshop **at the old Mission Building in Déline, February 11-13, 2014** entitled *Best of Both Worlds*. This workshop in partnership with ʔehdzo Got'ine (Renewable Resources Councils) of the five Sahtú communities will explore the regional mixed economy in which people can maintain traditional pursuits while, at the same time, developing the skills needed to be successful in the wage economy, and, in particular, in industry. We are seeking to identify ways that the traditional economy and the industrial economy can co-exist in a mutually supportive environment.

We know that many of the skills learned through living on the land in a traditional way are beneficial to people who want to work in industry. Many people in the Sahtú have a lot to offer industry in the areas of traditional knowledge and experience involving the environment and wildlife. Local knowledge and expertise can be a useful resource in areas

such as environmental assessment and monitoring, field assistance, guiding, bear monitoring, mechanical maintenance, survival training, establishing local contacts and developing rapport with the community, monitoring social and economic impacts, and so on.

In the Sahtú, especially in recent years, the amount of industrial activity (such as oil and gas activity) has increased. Although most families used to live almost exclusively off the land, more and more people now have jobs. Many of these people, however, still rely on hunting, trapping, fishing, gathering, producing arts and crafts, outfitting and other traditional activities to support their families.

The sale of NWT furs alone contributed more than \$2,500,000 to the economy in 2012-2013 (\$725,000 in the Sahtú). This is a significant increase over previous years. A major contribution to family incomes also comes from producing arts and crafts, gathering wood for fuel and building, and harvesting food from the land – caribou, moose, fish, ducks, geese, beaver, berries, other plants. Some jobs in industry require knowledge and skills of the land, environment and wildlife (eg. environmental monitoring and assessment, guiding, development planning).

This project is funded by the Canadian Northern Economic Development Agency (CanNor) and by NWT Industry, Tourism and Investment (ITI). This funding has made it possible for the Sahtú Renewable Resources Board to conduct research in the Sahtú communities and engage in consultations with industry and government representatives. As part of the process, we will be holding our workshop **February 11-13, 2014 in Délı̄ne** to begin identifying issues related to maintaining a healthy mixed economy, some of the barriers and possible solutions.

Please accept our invitation to attend and to share with us in this exciting event.

Sincerely,

Michael Neyelle, Chair





# Workshop Agenda

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## DAY 1 (Tuesday, February 11)

**8:30 am**      **Coffee and mingling**

9:00 am      Opening Ceremony and welcoming remarks  
Introductions  
Workshop Overview (Betty Harnum, Joe Hanlon, Tee Lim, Andrew Spring)  
Looking Back, Looking Forward: The Changing Economy of the Sahtú Region  
Making a Living: Balancing Jobs and Traditional Activities (discussion)

**12:00 pm**      **LUNCH (Catered)**

1:00 pm      How is the Traditional Economy Doing? An Assessment  
4:45 pm      Group Photo! Closing and agenda for Day 2

**7:00 pm**      **Entertainment! Youth Hand Games**

## DAY 2 (Wednesday, February 12)

**8:30 am**      **Coffee and mingling**

9:00 am      What Skills Do We Have in the Traditional and Wage Economy

**12:00 pm**      **LUNCH**

1:00 pm      What Skills to We Need? How Do We Get Them?  
4:45 pm      Closing and agenda for Day 3

## DAY 3 (Thursday, February 13)

8:30 am      Coffee and mingling

9:00 am      Planning for a Healthy Mixed Economy

12:00 pm      LUNCH

1:00 pm      Presentation to the ʔehdzo Got'ıne Gots'ę Nákedı  
Strengthening Partnerships with ʔehdzo Got'ıne (Joe)

3:00 pm      Where Do We Go from Here?  
Closing Talking Circle

4:45 pm      Closing prayer

## **Appendix C.5 – Recommendations from *Best of Both Worlds Workshop***

*The following are the recommendations from the workshop held in Délı̄ne in February 2014.*

### **Traditional Knowledge and Skills**

- Help youth to get supports to develop traditional skills (help find funding for programs, not just short –term trips)
- Recognize that youth want to go on the land and learn from elders (survival skills, environmental/wildlife knowledge, placenames, stories, etc.)
- Create training opportunities to bring youth and elders together (eg. Mapping project, snowshoe-making, hide-tanning, storytelling, building cabins)
- Teach young women to work with hides and furs, making clothing, crafts and fashion design
- Teach the Dene language, including syllabics
- Teach family histories (who is related to whom), social customs, men’s and women’s roles, healing practices, healthy living
- Emphasize to youth that trapping is a good economic pursuit (“job”)
- Teach dene laws/values/skills
- Help elders get out on the land (equipment is hard to use now – skidoos are big, traps are heavy)

### **Infrastructure**

- Build camps on the land (properly equipped)
- Find funding for transportation and to purchase equipment (boats/skidoos/ bombadiers) to get out on the land, bring out supplies, gas, building materials, and bring back meat and fish to share
- Balance the money spent on research with the money spent on programs and equipment
- Find funding to maintain the traditional trails (dene nation mapping project has maps of all old trails)

### **Social economy/Well-Being**

- Take care of orphans and kids of single parents
- Develop alcohol and drug programs (preferably on the land)

### **Traditional economy supports**

- Help people start businesses (cutting/selling wood, making tobaggans, crafts)
- Teach log house building (and other carpentry skills), heavy equipment operating and repair, truck driving, mechanics, building skidoos
- Identify funds in the access and benefits agreements (and elsewhere) that can be used for community programs, business start-up, education
- Find more funding for ʔehdzo Got’ı̄ne (administration and programs)

- Hold more meetings between ʔehdzo Got'ine and also with ʔehdzo Got'ine Gots'ε Nákedı
- Provide more support and direction for ʔehdzo Got'ine
- Try to ensure funding doesn't take so long to get
- Let people know what happens to all the funding
- Assist ʔehdzo Got'ine and communities to respond to urgent issues (eg. Wildlife Act changes, trapping season date changes, industry applications for development)
- Strengthen the ʔehdzo Got'ine through explanation of land claims and treaty rights to beneficiaries as well as industry/government
- Help harvesters with getting compensation from industrial activity

# Appendix D

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Tulít'a Elder-Youth Focus Group Questions

## Appendix D – Tulít'a Elder-Youth Focus Group Questions

### Lessons Learned from On-the-Land Events

1. What can you tell us about Pietł'ánejo (Caribou Flats) and the fall hunt?
  - a. What is important for the community to understand or know about the Pietł'ánejo area?
  - b. What about how to use caribou/make tools/be respectful?
  - c. Are there important place names or any other knowledge about Pietł'ánejo that should be shared with the community, especially youth?
2. How can the planning and coordination of community-wide on-the-land events like the fall hunt at Pietł'ánejo be improved?
  - a. How can youth in particular learn and experience important traditional practices on the land, especially those who may not have family members that can take them out often?
  - b. How could on-the-land teaching be more structured for youth?
  - c. How can people and families who may not be able to afford to get out on the land often, be supported so that they can get out more?
3. What are some ways to support country food diets and healthy living for people in Tulít'a?

### Traditional Economy

1. What are the things that are keeping the Traditional Economy/traditional activities going and strong?
2. What are the challenges facing the community in terms of keeping the Traditional Economy/traditional activities strong?
3. Can people make a living and support their families through activities like trapping, fishing and arts and crafts, or is other income needed these days?
4. With more development and industry going on or coming, how do you think the Traditional Economy/traditional activities might be affected?
  - a. How can industry and companies make sure that the Traditional Economy/traditional activities stay strong?
  - b. What are some ways to make sure there is a good balance?

5. What kinds of jobs would be good to have available in the Sahtú? Do you think people would like more jobs out on the land like environmental monitoring, or are all jobs good?
6. Do you think being good on the land helps prepare people for jobs? Would skills in the bush help people in their jobs?
  - a. What are the best ways to teach and learn these skills?
  - b. What makes people successful, both in the bush and as workers?
7. What role do women have in their families and the community?
  - a. In terms of traditional activities?
  - b. In terms of having jobs and making an income?
8. What keeps youth from getting out on the land?
  - a. How can youth be supported to become successful in both worlds?

# Appendix E

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Interview Instruments



## Appendix E.1 – Briefing Note on Community Interviews

Sahtú Mixed Economy Assessment and Action Plan

# BEST OF BOTH WORLDS

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May 1, 2014

The Zehdzo Got'ine Gots'é Nákedı (Sahtú Renewable Resources Board) is conducting research and consultations in the Sahtú to understand and support the “mixed economy” in the region – in which people can maintain traditional pursuits, while at the same time developing the skills needed to be successful in the wage economy, and in particular, in industry. We are seeking to identify ways that the traditional economy and the industrial economy can co-exist in a mutually supportive environment.

We know that many of the skills learned through living on the land in a traditional way are beneficial to people who want to work in industry. Many people in the Sahtú have a lot to offer industry in the areas of traditional knowledge and experience involving the environment and wildlife. Local knowledge and expertise can be a useful resource in areas such as environmental assessment and monitoring, field assistance, guiding, bear monitoring, mechanical maintenance, survival training, establishing local contacts and developing rapport with the community, monitoring social and economic impacts, and so on.

This project is funded by the Canadian Northern Economic Development Agency (CanNor) and by NWT Industry, Tourism and Investment (ITI). This funding has made it possible for the Sahtú Renewable Resources Board to conduct research in the Sahtú communities and engage in consultations with industry and government representatives. As part of the process, we are seeking input from key stakeholders to begin identifying issues related to maintaining a healthy mixed economy, some of the barriers and possible solutions.

We are contacting the Chiefs, Renewable Resources Councils, and Land Corporations in each Sahtú community to request a short (30-60 minute) interview on the following topics:

- The role of their organization in the community.
- The jobs that are available in the community.
- The training and education that are available in the community.
- The barriers that make it difficult for people to get a job.
- Links between the traditional economy (hunting, trapping, crafts) and the wage economy (part-time, full-time, or contract jobs that pay a wage or salary).

**If your organization is interested in participating, please contact Joe Hanlon, SRRB Program Coordinator, by phone at (867) 588-4040 or by email at [rrco@srrb.nt.ca](mailto:rrco@srrb.nt.ca) to schedule the interview.**

## Appendix E.2 – Community Interview Questions

*The following list of questions was developed iteratively through the sequence of interviews with community representatives.*

1. What role does your organization play in your community?
2. How many people do you employ?
3. What activities do you support?
4. What training do you offer (if any)?
  
5. How would you describe the economy in your community? (The economy includes things people do for each other, traditional activities, and jobs in the community and outside the community.)
6. What kind of things do people do to make a living?
7. How many people do each of these things?
8. Are these full time or part time activities?
9. How else do people make money?
  
10. What stops people from making a living or getting a job? (Example: Lack of education, lack of training, lack of available jobs.)
11. How would you like these issues to be addressed?
12. What kind of training or education is available for people in your community for traditional activities?
13. What kind of training or education is available for people in your community for wage-economy jobs?
14. What kind of government programs and funding are available?
15. What kind of industry programs and funding are available?
16. What kind of training would you like to see that does not currently happen?
  
17. How do skills and knowledge in the traditional economy help someone participate in the wage economy?
18. How do skills and knowledge in the wage economy help someone participate in the traditional economy?
19. What are the challenges in being involved in both the traditional and wage economies?
  
20. How would you like the economy in your community to look in the future?
21. How would you like people to be able to make a living?
22. What kind of jobs would you like to see in your community?
  
23. Are there any issues that you think are a problem for men, in particular?
24. Are there any issues that you think are a problem for women, in particular?
25. Are there any issues that you think are a problem for youth, in particular?

## **Appendix E.3 – Government Interview Questions**

*Prepared questions were defined according to the project goals. The focus of the discussions varied depending on organisational mandate and responsibilities.*

### **GOAL 1 : assess the state of the traditional economy / define traditional economy**

1. What activities do you consider part of the “traditional economy”?
2. How much participation do you think there is in traditional activities in the NWT? In the Sahtu?
3. Do you feel the traditional economy is a viable, important pursuit in today’s world?
4. What does the traditional economy contribute to a community? (food, health, family time, traditional knowledge, values– sharing, respect for land, animals, people,...)
5. Can you estimate how much the traditional economy contributes in dollars to the NWT economy?

### **GOAL 2 : identify skills useful in traditional AND wage economy**

1. What skills does a person develop through participation in traditional activities that are useful in the wage economy?
2. What skills does a person develop through participation in the wage economy that are useful in traditional activities?
3. What is the best way to teach traditional skills?
4. What is the best way to teach skills for the wage economy?

### **GOAL 3 : identify existing opportunities for skills development / identify training gaps and barriers**

1. What programs offer opportunities for people to develop skills that would be useful in both the traditional and wage economies?
2. Are these programs adequate?
3. What other types of programs are needed?

### **GOAL 4 : identify examples of successful skill transfer (traditional > < wage economy)**

1. Have you employed people with traditional skills that were useful in your industry activities?
2. Which skills?
3. How were they useful?

## Appendix E.4 – Industry Interview Questions

Sahtú Mixed Economy Assessment and Action Plan

# BEST OF BOTH WORLDS

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April 30, 2014

*Note: Questions can be answered according to their applicability to your company or organization, and answers are not required for all questions – just those you would like to contribute perspectives on.*

What is your understanding of the importance of the Traditional Economy/traditional activities in the Sahtú region?

A lot is said of maintaining a good balance between the traditional and industrial sectors – in what ways do you think a strong and healthy mixed economy can continue to be fostered?

- What role can your company or organization play?
- Do you believe that youth and others are adequately aware of the opportunities available to them in either or both sectors?

In what ways can people and communities in the Sahtú prepare in order to maximize the opportunities that shale oil development can bring to their region?

- In terms of regional workforce development?
- What types of contracts are made available to local businesses?
- What programs and training are available to assist them?
- What additional programs and training would be helpful?

In what ways can a vibrant Traditional Economy support companies and development in the Sahtú?

In your observations and experience, do workers with skills on the land adapt well to wage work/jobs?

- How much information is readily available on 'transferable skills' (useful in both the traditional and wage sectors) amongst the prospective labour force in the Sahtú? What types of information would be helpful?
- In what ways could we continue to foster these transferable skills?
- What types of jobs are available within industry that might draw on traditional knowledge and experience involving the environment and wildlife?

Conversely, in what ways can shale oil development support traditional activities in the Sahtú?

What are the best examples of employment, training and education programs associated with resource development in the North?

What Aboriginal employment targets are you aware of in the region?

- Do you know the typical length of employment for Northern workers?
- Do you have suggestions for improving retention?

Are you familiar with the times of the year that are important to the Traditional Economy (i.e. peak harvesting seasons)?

- Do you know if companies offer any flexibility in accommodating these times? What sort of information would assist companies in better accommodating the Traditional Economy?
- What sort of rotational work schedules have you found work well for Aboriginal employees?

Do you have questions of your own related to these issues that you would like to see investigated? Have I left anything out that you think I should be asking?

# Appendix F

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Measuring the value of dene béré (country foods)

## Appendix F - Measuring the value of dene béré (country foods)

Measuring the contemporary economic value of denewá ts'ı́ı (the traditional economy) can be complex. Some commodities produced in denewá ts'ı́ı have a monetary value and often are recorded in transactions, such as through fur sales or ası́ı hólı óts'erele (commercial arts and crafts). For dene béré (country foods) which are not bought or sold in the NWT, Usher (1976) proposed an evaluation of dene béré (country food) based on bé rétı t'á dene béré ghq shéts'eyə (the food replacement cost) of edible meat from the store.

It should be noted that this method of quantification is simply a rough estimate, as it does not take into account the nutritional/health and other got'áots'erehwhı́ (benefits) of dene béré and associated practices (e.g. exercise, social relationships, strengthening of culture), compared to those of store-bought meats (Gagne et al 2012; Kuhnlein et al 2004; Kuhnlein and Receveur 2007; Receveur et al 1997). Furthermore, in areas where dene béré is bought and sold as part of a Hunter Support Program in Nunavut, social and cultural issues with the commodification of this resource have been documented (both for and against, see Gombay 2009).

Based on estimated quantities of meat harvested, and the value of that meat using prices obtained from local stores for similar products, financial contributions from this traditional activity have been appraised in some communities. The number of animals harvested can be recorded through Harvest Studies or surveys, which typically stem from Land Claim Agreements as a way of estimating guaranteed levels of nę k'ə edeghálats'ereda (harvesting) (Berkes 1990; Usher and Brooke 2001; Usher and Wenzel 1987). These studies have been conducted for Nunavut and the James Bay Region, as well as for the Inuvialuit, Gwich'in settlement regions of the NWT. The Sahtú Settlement Harvest Study was initiated in 1998 and continued to 2005. Although currently still under analysis, it will serve as an estimate of harvest needs, and the basis for future studies, going forward.

### Learning from other examples

While data is not currently available for the Sahtú Region, studies elsewhere provide insight into how the value of country food can be measured and analysed. What is remarkable is the evidence that country food has remained an important part of the economy in other regions. In 1984-5, 58% of income in the community of Sanikiluaq, NWT (now Nunavut) came from nę k'ə edeghálats'ereda (country food harvesting) (Quigley and McBride 1987).

In 1999, a similar study in the community of Clyde River found that 20% of household income came from country food. When this community was revisited ten years later, it was found that this number had stayed relatively constant at 19% (Harder and Wenzel 2012).

## Gathering

Although studies indicate that 85% of people in NWT Dene communities eat gathered foods as part of their diet (Dene Nation 2008), there is little information on ʔezets'ehl̩ (gathering) practices or ne k'ə edeghálats'ereda (harvesting) amounts in terms of berries and other vegetation (both edible and as materials including tseh ts'eréhk'ó (firewood) in the literature as most studies focus on the main protein sources (Abel 1993).

Research shows that berry ʔezets'ehl̩, as shown in Gwich'in region, operates under a set of rules of harvest sharing, information sharing and land assessment that have been passed down through generations and appears as a form of adaptive management to environmental changes (Parlee et al 2006).

Studies from other areas in Canada show that 39% of households in Attawapiskat participate in berry ʔezets'ehl̩, with a total economic input of \$56,600 (Berkes et al 1994; Cummins 1992). Some estimates of the total value of harvested wood for fuel is \$956,000 in the Mushkegowuk region, near Hudson Bay, thus making the total income from denewá ts'ł̩ for the region \$9.4 million (Berkes et al 1994).