



A Délıne Got'ıne Plan of Action

Approved in principle by community resolution, November 4, 2015

First edition – January 8, 2016 edition

Belarewíle Gots'é ʔekwé

Caribou for All Time

A Déḻṉé Got'̱ṉé Plan of Action



November 4, 2015 version

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Máhsı cho!

This ʔekwé Conservation Plan is based on Délıne Got'ıne godı (stories) and ʔeʔa (laws and principles) passed down to us by our ʔehtséokə (grandparents). The Plan was first drafted by a group of invited Délıne Got'ıne leaders and experts during a meeting on July 14-16. The meeting was co-hosted by the Délıne ʔehdzo Got'ıne (Renewable Resources Council), Délıne First Nation and Délıne Land Corporation, and sponsored by the Species At Risk Stewardship Fund. The facilitation team was Michael Neyelle, Walter Bayha and Deborah Simmons. Jane Modeste assisted in ensuring that Dene concepts were properly spelled and as technically correct as possible when combined with a primarily English text.

The Conservation Coaches Network (CCNet) partnered with NWT Environment and Natural Resources (ENR) to offer a course in using the Opening Standards for the Practice of Conservation in Yellowknife in March 2105, which Michael Neyelle and Walter Bayha used in guiding plan development. Stuart Cowell, a CCNet instructor from Australia with considerable experience working with aboriginal peoples there, kindly agreed to mentor the facilitation team.

Máhsı cho to the meeting participants for their dedication to developing a community-driven plan. The support of the community leaders is crucial to the success of the plan. Even more important is the support and involvement of the community in joining forces to take action in ʔekwé conservation.

Délıne ʔekwé Working Group Members

Michael Neyelle, Chief Leonard Kenny, Alfred Taniton, Dora Blondin, George Baton, Jimmy Dillon, Raymond Tutcho, Walter Bayha

Technical and Coordination Support

Deborah Simmons (facilitator and technical writer), Dennis Kenny (illustrator), Ed Reeves (coordination), Jane Modeste (language specialist), Janet Winbourne (technical writer), Lorraine Land (legal counsel), Micheline Manseau (caribou ecologist), Stuart Cowell (indigenous conservation planning specialist), Ted Mackeinzo (youth advisor and coordination)

Signatories to Belarewíle Gots'é ʔekwé *the Délı́nę ʔekwé Conservation Plan*

This ʔekwé Conservation Plan was approved in principle by a resolution moved by Wilfred Kenny and seconded by Chris Yukon during a Délı́nę Public Meeting held at Dene Náoweré Kó (the Cultural Centre), Délı́nę, Northwest Territories, 2:00-5:00 pm, November 6, 2015. The decision was by a unanimous show of hands.

Present at the meeting were ʔekwé Working Group members, Délı́nę First Nation Chief and Councillors, Délı́nę Land Corporation President and Directors, Délı́nę ʔehdzo Got'ı́nę (Renewable Resources Council President and Councillors, elders, youth, ʔehdzo got'ı́nę (hunters), and other interested community members.

In recognition of the November 6 community resolution, the heads of the three main Délı́nę governance organisations are signatories to this plan.



Leonard Kenny, Chief, Délı́nę First Nation

Jimmy Dillon, Vice-President, Délı́nę ʔehdzo Got'ı́nę

Gina Dolphus, President, Délı́nę Land Corporation

Dél̃nᑭ Belarewíle Gots'ᑭ ʔekwé Planning Participants

Dél̃nᑭ ʔekwé Working Group Members

Michael Neyelle, Chief Leonard Kenny, Alfred Taniton, Dora Blondin, George Baton, Jimmy Dillon, Raymond Tutcho, Walter Bayha

Dél̃nᑭ Got'Inᑭ Community Members

A total of 53 people participated in one or all of the following events: July 16 presentation, November 4 public meeting, December 7 public meeting.

Alfred Betsidea, Alfred Taniton, Alphonse Takazo, Andre Blondin, Andrew John Kenny, Arsenne Ayha, Bernice Neyelle, Bobby Modeste, Bruce Kenny, Cecilia Tutcho, Chris Yukon, Christine Wenman, Clarence Tutcho, Danny Gaudet, Danny McNeely, Dave Taniton, David Tetso, Dolphus Baton, Dolphus Tutcho, Douglas Taniton, Earl Mackeinzo, Ethan Baton, Freddie Vital, Fredrick Kenny, Gary Elemie, George Baptiste, George Kenny, Gerald Tutcho, Gina Dolphus, Gordon Taniton, Hughie Ferdinand, James Takazo, Jimmy Tutcho, Joe Blondin Jr., John Tutcho, Jonas Modeste, Leon Modeste, Leon Takazo, Louie Nitsiza, Mary Rose Yukon, Morris Neyelle, Nathan Modeste, Neil Mackeinzo, Paul Modeste, Raymond Taniton, Ron Cleary, Russell Kenny, Sidney Tutcho, Stanley Ferdinand, Stella Mackeinzo, Tahti Bayha, Tommy Betsidea, Wilfred Kenny

Technical and Coordination Support

Deborah Simmons (facilitator and technical writer), Dennis Kenny (illustrator), Ed Reeves (coordination), Jane Modeste (language specialist), Janet Winbourne (technical writer), Lorraine Land (legal counsel), Micheline Manseau (caribou ecologist), Stuart Cowell (indigenous conservation planning specialist), Ted Mackeinzo (youth advisor and coordination), Heather Sayine-Crawford (wildlife manager/biologist)



ᖃᑭᖅ ᖃᑦᐱ –Law of the Caribou

Story told by Charlie Neyelle

This story was told to me by se ᖃᑦᐱ, my father. ᖃᑦᐱ used to say, “Make sure you take good care of this story and what it says. Learn this ᖃᑦᐱ, this law for ᖃᑭᖅ. In the future, when you kill ᖃᑭᖅ, this is how you must work on ᖃᑭᖅ in the future. You must work this way on ᖃᑭᖅ until the day you die.

A long time ago there was a Dene couple who had a baby. This baby would cry and cry. The baby cried so much, the parents became exhausted. They finally fell asleep because they were so tired. When they woke up in the morning, the baby was gone. They could see his tracks in the snow, so they followed his trail. The baby’s footprints turned into ᖃᑭᖅ footprints, walking across the lake to join the other ᖃᑭᖅ. Then the parents understood why the baby was crying. He wanted to join ᖃᑭᖅ.

The following year, there were really lots of ᖃᑭᖅ arriving. There in the middle of the herd was the little boy who had turned into a yáreᑦᑦ (young male ᖃᑭᖅ). The little ᖃᑭᖅ could see his parents. He said to benᑦ (his mother), “ᖃᑦᑎᑦ (mother), don’t worry about me. You can use the sinew and the babiche from my body for your sewing.”

And he said to ᑦᑎᑦ há ᖃᑦᐱ há, “My skin can be your clothing and your bedding, you can use it for your sleeping mat. So, you two, do not worry about me.”

Finally ᖃᑭᖅ said, “ᖃᑦᐱ, when you work on me, when you cut my head off, place it in front gently. For the rest of the body parts, you cut and place them behind gently. Don’t throw the meat behind. Make sure you carry it and place it gently behind the head.”

This is how the yáreᑦᑦ wanted to be treated kanáts'ezé (when he was hunted). He was making a law for himself.



Déljné Got'jnék'ə Gokədə Glossary

“Our Dene kədə (language) is very important to us. Dene kədə must be part of our ʔekwé Conservation Plan so that it will be really meaningful for us.” – Alfred Taniton

Note that Dene kədə has its own meaning and Dene terms do not directly correspond to English terms. There was a lot of discussion about Dene concepts among the ʔekwé Working Group members in developing this Conservation Plan. This glossary is a work in progress, and gives approximate and summary descriptions of the meanings in English.

For a Dene kədə alphabet and pronunciation key, see Appendix A.

Dene	English
ʔededáhk'ə	habitat, where people and animals can find good food
ʔedets'é k'áots'erewe	governance; we are our own bosses, but we have to follow the law
ʔehdzo got'jné	hunters, harvesters, trappers
ʔehdzo Got'jné Gotsé Nákedí	Sahtú Renewable Resources Board (helper of the ʔehdzo got'jné)
ʔehtsáə kə	grandparents
ʔekwé	ʔekwé
ʔekwé gha máhsí ts'jnjwe	ceremonial harvest (we thank the creator for ʔekwé)
ʔekwé njəh	caribou make a thundering sound when the populations return
ʔéne	mother
ʔəə	law, principles, policy
ʔtá	father
Areyoné ełóot'jné ats'jt'e.	We are all one family.
asjł kats'jnjwe	harvesting all things
bedzio	adult male caribou (big)
belarewíle gots'é ʔekwé	caribou for all time
Déljné ʔehdzo Got'jné	Déljné Renewable Resources Council
Dene béré	traditional Dene foods
Dene béré kats'jnjwe	alternative harvest (we hunt and gather all kinds of different Dene foods) – linked to the totality of the Sahtú Needs Level
Dene kədə	Dene language
Dene náoweré	Dene knowledge
Dene Ts'jł	the whole concept of what Being Dene (being who we are) means to our grandparents
Denecho kə gok'ətá náts'ezé.	We have to hunt like our grandparents did. The
díga	wolf
gogha horíla	in danger, at risk
Goʔə beghə gots'edé njde	When people talk about ʔekwé too much, it's not good.
dzá qt'e.	

Dene	English
goregho	shrubs
há	and, with
Ekáa k'énj't'é ewílat'á kút'a.	You've harvested the quota, so that's it – shutting down the harvest.
máhsı cho	thank you very much; welcome; hello
móla	outsider
nátsezé, kanátsezé	hunting, hunting something
néné	land, habitat
Sahtú	In this document, mainly refers to Great Bear Lake (in other contexts refers to the Sahtú Region defined by the Sahtú Dene and Métis Comprehensive Land Claim Agreement)
Sahtú Got'ıne	Dene of Great Bear Lake
tsıa	young caribou
tsída	female caribou
yárégo	young male (smaller)

List of Acronyms

DGG	Délıne Got'ıne Government
DLC	Délıne Land Corporation
DRRC	Délıne ʔehdzo Got'ıne (Renewable Resources Council)
ENR	NWT Environment and Natural Resources
SMART	Specific, Measurable, Actionable, Realistic, Time-bound
SRRB	ʔehdzo Got'ıne Gotsé Nákedı (Sahtú Renewable Resources Board)
TTIBRSC	Tsá Túé International Biosphere Reserve Steering Committee

Introduction

“In the past we were told, take only what you need. Now things are changing. This is the first time we’re trying to make a plan like this. If we make one, we need to abide by it. Maybe it could work.” – Dora Blondin

Sahtúgot’Iné (the people of Great Bear Lake) are extremely concerned about news that Ɂekwé (caribou) populations are declining. The Sahtúgot’Iné prophets have said that Ɂekwé will remain with us as long as we take good care of them. This means that that we must make wise decisions gogha horíla (when they’re in danger). The DélIné Ɂehdzo Got’Iné (Renewable Resources Council) is working with our community to make changes so that Ɂekwé will decide to come back. Following the words of Dene Ɂehtséokə (our grandparents), we believe that it is necessary to follow Ɂekwé Ɂəa (caribou law) and not people’s law in our action plans.

At the present time, our role in Ɂekwé stewardship, and the co-management system set up in the land claim, are being challenged. We are determined to take action ourselves, whatever happens, so that Ɂekwé will come live with us again. If we strengthen our stewardship practices, we will be better able to work with our co-management partners in conservation. This document is a starting point for discussion about how we can best follow Ɂekwé Ɂəa at this time.



How This Plan was Made

“This plan has to be worked on, put together and then go back to the community and say, “this is what we want.” There have to be future consultations. If we don’t do it right, we are going to start arguing again in the future about the plan. To avoid that let’s make sure that what we put into the plan is going to be accepted by the community. The plan must be good. There is hardly any opposition to it. Everybody must be in agreement with it.” – Andrew John Kenny

This plan took a lot of work to prepare, with the help of a technical group, a Working Group, and the community. The technical group met to do homework before and after Working Group meetings. The Working Group met to provide guidance to the technical group and prepare for public meetings. The plan is a living document, and it is expected that it will continue to be revised and updated over time.

The following have been key events in the planning process during 2015-2016:

July 14-16	Dél̨nę ʔekwé Working Group meeting to prepare the first draft
November 2 and 4	Dél̨nę ʔekwé Working Group meetings to review and revise the draft and prepare for public presentation
November 4	Dél̨nę Public meeting – plan approval-in-principle
November 23	Dél̨nę ʔekwé Working Group meeting to plan for Harvest Policy implementation with ENR staff (Heather Sayine-Crawford and Leeroy Andre)
December 7	Public meeting to discuss Harvest Policy implementation
January 6-7	Dél̨nę ʔekwé Working Group meeting to review plan implementation and

Ten Year Vision

The ten year vision is a picture of the future that Dél̨nę Got’̨nę keep in mind as they take action so that ʔekwé will come live with us again.

“What we’re putting in this plan is for our future.” – Raymond Tutcho

“We should talk about what vision our elders had in the past. ʔekwé are free to roam wherever they want. As Dene, we’re also free to roam wherever we want, just like ʔekwé, and there is a relationship between us. We want to continue that good relationship to take care of each other. If we know that ʔekwé are declining, how are we going to fix the problems?” – Walter Bayha

Ten Year Vision: Dene and ʔekwé are free to maintain their relationships through their own ʔeʔa.

ᑭᑭᑭ

When the earth was created, díga (wolf) and ᑭᑭᑭ held a big meeting around the Aklavik area. Díga said to ᑭᑭᑭ, "ᑭᑭᑭ should not be on earth any longer." ᑭᑭᑭ responded, "As long as we've been here, we've been good and we've eaten well. We've done nothing to you. We have not destroyed your food. You have lived well off us. So what's wrong with us?"

Díga said, "That's right. There's nothing wrong with ᑭᑭᑭ. They don't get in anybody's way. So we shouldn't tell them what to do. Let them graze, and feed, and wander around. Let's not destroy them completely, because in the future we will need them."

from ᑭᑭᑭ Gúlí (The Fate of ᑭᑭᑭ), told by William Sewi (Sahtú Atlas, 2005)



Here are some ɁəɁa (laws or principles) that guide how this plan is designed.

1. **GoɁó begħo gots'edé nǰdé dzá q̄t'e (when people talk about caribou too much, it's not good).** The talk disturbs Ɂekwé and they don't like it. This is true for all animals. When Ɂekwé move away, this is a sign that they want to be left alone. Ɂekwé make their own decisions – we're not the boss of them. We need to give them a rest for as long as it takes for them to recover. Dene Ɂehtséokə say that when they decide to return, Ɂekwé nǰah, they make a thundering sound.
2. **Dene ts'ǰǰ (who we are, the whole concept of what being Dene meant to our grandparents)** and our way of life includes Dene béré kats'ǰǰwe (harvesting a wide variety of country foods), including fish, moose, beaver, muskrat, small game, game birds, and berries during specific times of the year and depending upon what is most abundant.
3. **Areyǰné eǰóot'ǰné ats'ǰt'e (we are all one family).** Dene ts'ǰǰ also involves maintaining strong sharing relationships within our community and with other communities and regions. Ɂekwé are our relatives.
4. **Denecho kə gok'átá náts'ezé (we have to hunt like our grandparents did).** This means that the knowledge of respectful practices needs to be taught, learned and practiced by women and men. The rule that Ɂekwé must be treated humanely (for example, they must not be hit with a stick), needs to be fully understood. Strong leadership is needed to ensure that nátsézé (hunting) decisions are respected.

Dene há Ɂekwé há

What makes people and Ɂekwé healthy?

- Sharing relationships (Dene Ts'ǰǰ)
- Ɂedets'é k'áots'erewe (governance)
- Travelling freely
- Living with ekwé
- Population cycles to keep the balance (coming and going)
- Keeping the land healthy
- Asǰǰ kats'ǰǰwé (harvesting many different foods) for survival.

Scope

In preparing this plan, Délǰné Got'ǰné seek to achieve these three things:

1. Build consensus on the community's vision for the people and Ɂekwé in the future.
2. Develop a plan of action that is realistic and supports the vision.
3. Build support for a Délǰné Got'ǰné approach to Ɂekwé conservation within the community, the region, the NWT, and beyond.

Our Plan in the Big Picture

ᐅᑭᓄᑦ planning must by law involve aboriginal peoples, since they must be “consulted and accommodated.” Délᑭᑦ needs to have its own plan defining the community’s role in stewardship. We can also be part of larger planning processes that involve other regions that ᐅᑭᓄᑦ travel through. These include:

- The Bluenose Caribou Management Plan (2014) and Action Plans (now being drafted)
- Federal and NWT Species At Risk Assessments and Listings for barren-ground Ɂekwé
- Sahtú regional Ɂekwé planning, involving ʔehdzo Got'İnę Gotsé Nákedı (Sahtú Renewable Resources Board)

Taking Care of ʔekwé - The Cape Bathurst, Bluenose-West, and Bluenose-East Barren-ground ʔekwé Herds Management Plan

During 2007-2013, there was a lot of discussion with communities across the NWT about what a plan for the “Bluenose caribou” herds should look like. The Advisory Committee for Cooperation on Wildlife Management (ACCWM), created to share information and coordinate wildlife management among wildlife management boards in the different regions, took on the role of developing a Management Plan for the Bluenose herds through a collaborative process involving 17 communities and 6 land claim areas.

Who Sits on the ACCWM?

The ACCWM was founded through a Memorandum of Understanding for Cooperation on Wildlife Management signed in 2008 by the Gwich'in Renewable Resources Board, the Tuktu Nogait National Park Management Board, the Wek'eezhii Renewable Resources Board, the ʔehdzo Got'Inę Gotsę Nákedı (Sahtú Renewable Resources Board), the Wildlife Management Advisory Council-NWT, the Kitikmeot Regional Wildlife Board, and the Nunavut Wildlife Management Board.

The *Taking Care of Caribou* Management Plan for the Bluenose herds, often referred to as the Bluenose Caribou Management Plan (BCMP), was approved by consensus of the participating wildlife management authorities in November 2014. It sets out the reason for the plan and the goals that the Plan hopes to achieve, as follows:

While the immediate need for the plan was in response to reported declines in the herds, the intent is for the plan to address caribou management and stewardship over the long term. The ultimate goal is to ensure that there are caribou today and for future generations. The management goals are to maintain herds within the known natural range of variation, conserve and manage caribou habitat, and ensure that harvesting is respectful and sustainable.

The BCMP is a framework for collaborative Ɂekwé management, laying the foundation for development of Action Plans. It is based on regional inputs by ACCWM members, as well as information provided in two companion documents: the community engagement document “*We have been living with the caribou all our lives...*” and a science-based technical report.

On July 2, 2015, the Minister of ENR announced that the Government of the NWT would take the BCMP as “primary guidance on monitoring and management of the Cape Bathurst, Bluenose West and Bluenose East caribou herds.” The ACCWM has started developing Action Plans providing more details on how management actions can be undertaken.

The Délı̄nę Plan builds on the BCMP and supports cross-regional Action Planning by providing specific guidance on what Ɂekwé management looks like from a community perspective. It offers a community vision, community perspectives on the key problems to be addressed, and actions that the community can help to lead, with support from its co-management partners. It is important that community plans and accomplishments are shared with other regions and decision-makers so that there can be recognition of the role that Délı̄nę has to play in conservation.

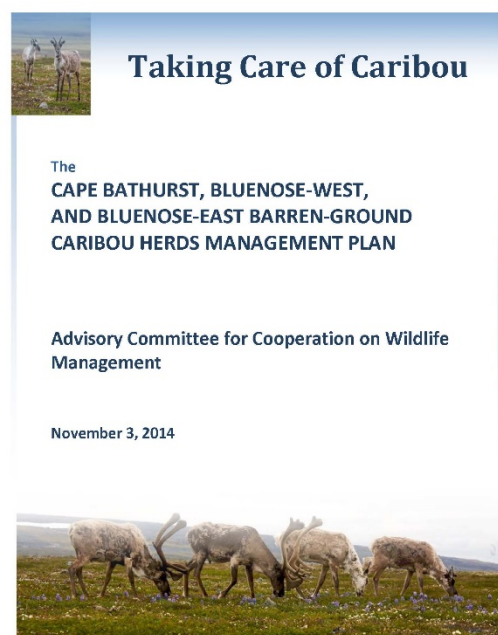
Federal and NWT Species At Risk Assessments and Listings

Since 2003 the Government of Canada has had a *Species at Risk Act*. A Government of the Northwest Territories *Species at Risk (NWT) Act* was passed in 2009. The Acts are designed to work in a complementary way with other legislation and cooperatively with aboriginal people.

In April 2015, the NWT Species at Risk Committee (SARC) released the draft ‘*Species Status Report for Barren-Ground Caribou (Rangifer tarandus groenlandicus) in the NWT*’ for review.

The species status report compiles and analyzes the best available scientific, community and traditional knowledge on the biological status of Ɂekwé, as well as existing and potential threats and positive influences. It includes up-to-date information on the following herds: Porcupine, Tuktoyaktuk Peninsula, Cape Bathurst, Bluenose West, Bluenose East, Bathurst, Ahik, Beverly (North and South), and Qamanirjuaq.

The report identifies many, varied threats currently having negative impacts on Ɂekwé. The threats are complex, difficult to predict, and many are expected to increase in the future, such as climate change. The importance of Ɂededáhk’á (habitat), and of retaining sufficient good Ɂededáhk’á for



ᐃᑭᐃᑦ to survive, were stressed throughout the report. ᐃᑭᐃᑦ are scheduled to be assessed under the NWT Species At Risk Act.

As soon as a species has been assessed as a species at risk, the Conference of Management Authorities can develop consensus agreements on actions to protect the species or its ᐃᑭᐃᑦ. Before reaching an agreement, each Management Authority does the consultation they are required to do.

If a species is listed as Special Concern, Threatened or Endangered on the NWT List of Species at Risk, a management plan or recovery strategy must be done. A management plan recommends objectives for the management of the species. A recovery strategy recommends objectives for the conservation and recovery of the species. Both types also recommend approaches to achieve those objectives.

Sahtú Regional Strategy

Already there has been a lot of discussion among the communities of the Sahtú Region about how people can work together in stewardship of ᐃᑭᐃᑦ. In addition to all the community inputs for the BCMP, there was a lot of discussion at the Bluenose West ᐃᑭᐃᑦ Management Hearing convened by ᐃᑭᐃᑦ Got'Inᑦ Gotsᑦ Nákedı in 2007. More recently, Délıne was the host of ᐃᑭᐃᑦ ᑭᐃ ᐃánats'edá – *A Gathering for the Caribou* on January 27-29, 2015. A regional leadership meeting on caribou stewardship was hosted by Colville Lake on April 21-22. During these meetings, there were a number of consensus resolutions that have helped to inform Délıne's ᐃᑭᐃᑦ conservation plan.

Approach

"We need a Deline plan, made by the people of Deline. If it comes from government, people will never agree to it. Everyone will support it if it comes from Deline." – Chief Leonard Kenny

"We have to come up with a plan. If we don't come up with a plan we are going to continue arguing with each other, the governments and the people." – Jimmy Dillon

This plan is developed based on an *Open Standards for the Practice of Conservation* approach, keeping in mind that it's helpful to:

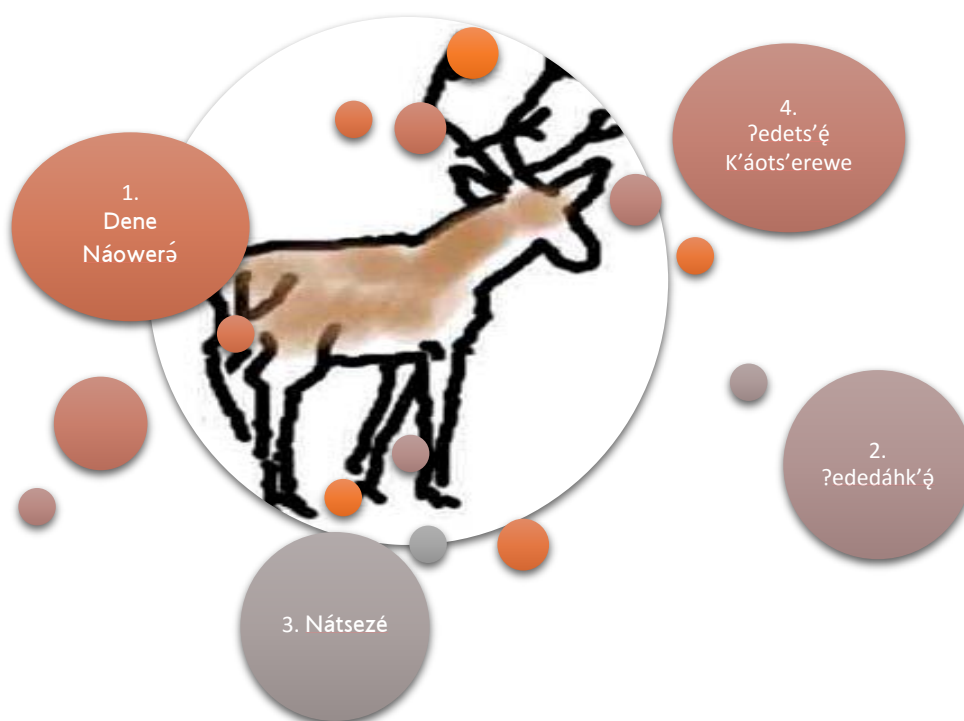
- Trust the process.
- Change the process when it needs changing.
- Own the concepts and language of the process, make it our own.
- The facilitator helps the planners move through the process; leaders who are knowledgeable about the process and topic have a distinct role in guiding plan development.

Michael Neyelle and Walter Bayha have taken a course in the Open Standards, and have benefitted from mentorship by Stuart Cowell, who works with aboriginal peoples in Australia. Michael's and Walter's leadership is important in adapting the *Open Standards* to fit Délı̨nę's needs.

Program Areas

Four program areas developed for this plan are drawn from a review of the five program areas identified in the Bluenose Caribou Management Plan (BCMP 2014).

1. **Health – Dene, ʔekwé, Néné** – the areas of ʔededáhk'é and land use are combined, since they are linked in terms of the ways in which they affect ʔekwé.
2. **Nátsezé** – we can't do much about predators because they need to achieve their own balance, but it's important that everyone agrees on a way of supporting good nátsezé practices.
3. **ʔedets'é K'áots'erewe (Governance)** – We are our own bosses, but we have to follow Dene ʔəʔə. This is not listed as a program area in the BCMP, but is considered to be an important issue affecting ʔekwé stewardship across the regions.
4. **Dene Náowéré (Knowledge)** – includes research, education, advocacy and communication.



Steps in the Process

Following the *Open Standards* approach, a structured process is developed here for each program area. The process looks like this. We have already gone through the process more than once, and a lot has been learned (see the History section below).

History

An important part of planning is looking back to see what worked and didn't work. There are four main periods in the history of Délı̨nę Got'ı̨nę that we can learn from.

1. Old time Dene way of life - ʔekwé há Díga há had a meeting.
2. Government comes – nátsézé restrictions, starvation and resistance.
3. Land claim agreement – co-management, management plan, and learning across cultures.
4. Self-government –Délı̨nę Got'ı̨nę learning to be who they are in changing times.

Stories

Délı̨nę Got'ı̨nę have stories that carry the knowledge and lessons learned across the generations. A series of *keystone stories* can be told and included in the plan in order to make it more meaningful.

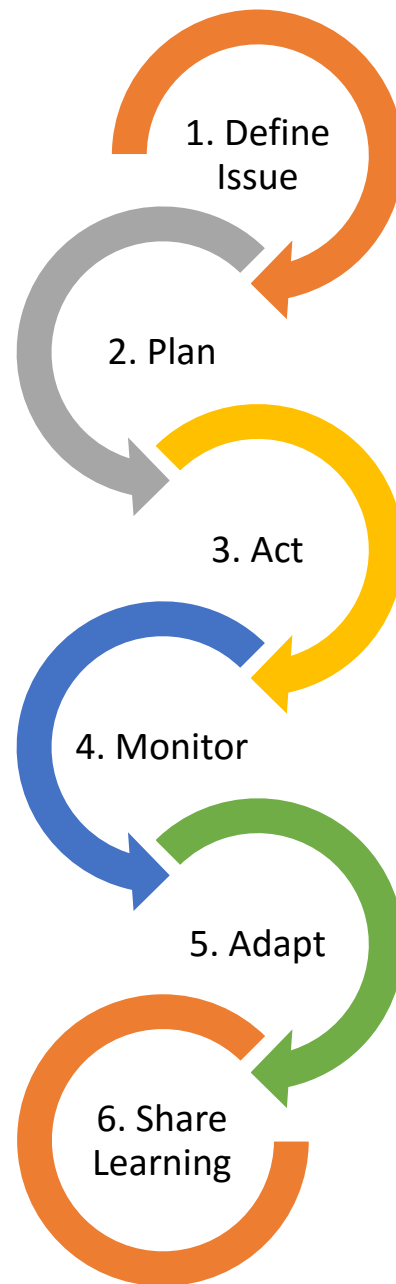


Figure 1: Six Steps in the Process

Problems We Face

The key problems that we identified for each program area give us an idea of the work that needs to be done.

Health – Dene, Ɂekwé, Néné

"If we can take care of this earth, this land, then there's a good chance Ɂekwé can survive a bit longer. The caribou and the Dene people live together. The reason they live together is because they don't want the caribou to disappear." – Alfred Taniton

- The land is drier.
- There is more risk of fire.
- There are more goreghq (shrubs) on the tundra.
- Development is happening in other areas that Ɂekwé travel through.
- There is less Ɂededáhk'á (good home, habitat) for Ɂekwé to survive in.
- Ɂehtséó Ayha predicted that ecological and cultural integrity would be at risk in the future.



Nátsezé

“We rely too much on ɬekwé; we should be looking at alternatives” - Freddie Vital

“Our nátsezé practices have changed during the years. Way back, ɬekwé were close. These days we have to go hundreds of miles to get ɬekwé, so the distance alone is becoming a factor. We should get together and come up with a community nátsezé, rather than people going individually” – Raymond Tutcho

“Monitoring nátsezé is very important. We need to have a plan for both nátsezé and monitoring – both could be done through a community nátsezé.” – Michael Neyelle

- The tag system brings back memories of the colonial days.
- Nátsezé restrictions can lead to an erosion of people’s way of life and relationships with ɬekwé.
- The ɬekwé migration is being disrupted by increased presence of ɬehdzo got’ɲnɛ in the Délɲnɛ District and in other regions.
- Nátsezé practices have changed with airplanes and skidoos, so there’s more nátsezé of tsída (female caribou) in spring.
- In other regions, ɬekwé nátsezé is being restricted.
- A culture shift is needed to address changes in ɬekwé populations and maintain good relationships with our neighbours.
- Nátsezé monitoring is needed to keep track of our relationship with ɬekwé.

Governance

“People need to come together and then decide what to do; we need to fix this problem in the community. We need to get people to work together.” – Michael Neyelle

“Now we’re having problems. And if we want to deal with it, we need to do it together. We need to come together as one because as aboriginal people we all depend on ɬekwé.” – Morris Neyelle

“Government has to support our plan. They should listen to us. We shouldn’t always be the ones who are accepting their ideas. They have to accept some of our ideas, as people who have lived in this area since the beginning of time. If, as the case may be, there is a decline in the caribou herd, as responsible parents, elders, we can tell our young people not to harvest that many. All of us can agree to this plan. I agree that it should be us, the community, that makes the decision, not the móla government.” – Alfred Taniton

- There is confusion about governance processes at various scales (family, community, region, territory, federal).
- A crisis management approach has led to top-down decisions by ENR.
- The allocation system has led to a cross-regional competition for ɬekwé quota.
- Families are competing for ɬekwé quota.

- There is a lack of trust and confidence to work with decision-makers.
- There is a lack of consensus among community leaders.
- Sahtú communities are not working together.

Dene Náowérá

“We should learn the ways of ʔekwé, study ʔekwé.” – Raymond Tutcho

“We know science is good, but elders don’t feel comfortable with the way scientists do their research. To fix that, elders need to know exactly what kind of information the scientists are gathering Our knowledge comes from the wildlife and the land.” – Jimmy Dillon

“What we are doing here is making a plan for the chief to go by, so the responsibility would be to communicate this plan. That’s where the chief would come in when he travels around, for people that are interested in this plan that we are putting together for this caribou. Once we put this plan together we can share it.” – Raymond Tutcho

- People need to gain a better understanding of the changing environment.
- The old systems for passing on traditional knowledge and skills are not as strong as they used to be.
- We’re worried about our young people and whether they’ll be able to hunt in the future. Will there be caribou for them to hunt? Will they have the skills they need?
- There is a lack of understanding of the Délı̨nę approach in other regions.

A Message from the Youth

by Ted Mackeinzo, Délı̨nę ʔehdzo Got’ı̨nę Intern

When on a hunting trip or just going out on the land, you should involve youth. Describe the land, the names and the importance of the area. Please describe it in both Dene language and English so the youth can better understand and gain knowledge and wisdom.

The youth don’t mind if they don’t get paid. They just want to be given chances to go on the land. Most youth don’t own any survival gear. So please help our youth by providing rides, a place to sleep, and meals for the trip.

Taking our youth on the land to hunt, trap, fish and monitor will support the ʔekwé conservation plan because it will teach the youth how we take care of our land, ensuring our culture and traditions are preserved. That’s how we can make sure the caribou will come back.

Workplanning: A Path to Conservation

“We also have to think about how to take good care of ʔekwé. If we waste what we kill, ʔekwé will know and next time he will never come back.” – Charlie Neyelle

“The plan has to be powerful to make sure that ʔekwé don’t disappear. This is what we care about – that it’s going to be there in the future.” – Morris Neyelle

“It’s so important that we come up with a strong conservation plan for ʔekwé. As Dene people we’ve always respected ʔekwé For the future we need to cooperate and work together and we need to communicate with as many people as we can.” – Alfred Taniton

We need to have a clear path for putting our ʔekwé Conservation Plan into action. There are a lot of challenges that face the community in achieving its vision for the people and ʔekwé. In each of the four program areas we need to decide what we want to achieve. The goals and strategies we identify need to be SMART.

Specific – be clear what the goal is about
Measurable – you can measure progress
Actionable- it’s a thing you can do
Realistic- it is actually possible
Time-bound – you know when it will be done

A good workplan answers the following questions:

1. What are the priority actions (things that are easy to do, or most urgent)?
2. How can the objectives and strategies be achieved?
3. Who should lead the work, who should be involved
4. When can the actions take place?
5. What are the funding supports and constraints?
6. How should the process be monitored, adapted, shared?

The Workplan is a living document that will develop over time as priority actions are accomplished and new priorities emerge, or as opportunities arise. Some activities are already underway through other processes, so don’t need to be prioritized as new initiatives.

In this version of the Conservation Plan, the Délı̨nę community is prioritizing new program initiatives related to the Nátsezę́ program area, since this is a time-sensitive and especially challenging issue that requires strong governance. Appendix B, “ʔekwé Nátsezę́ ʔeʔa” is Délı̨nę’s harvesting policy. Appendix C, “Délı̨nę ʔekwé Code” summarizes the policy so it can more easily be applied in practice. Appendix D, “Practicing our ʔekwé Nátsezę́ ʔeʔa” documents some of the work that was done to refine and add more detail the first version of the policy in response to questions from ENR.

Note: A list of acronyms used in the following workplan is provided on page vii.

Health – Dene, Ɂekwé, Néné

Objective	Strategy	Lead(s)
1. DGG achieves International Biosphere Reserve status for Sahtú watershed by 2020 to take care of Ɂekwé and néné.	<ul style="list-style-type: none"> Secure funding to support staffing capacity (complete, from Pew Foundation). Lobby territorial and federal governments and UNESCO. 	TTIBRSC
2. DGG's Destination Délıne ecotourism program self-sustaining by 2020.	<ul style="list-style-type: none"> Business plan Expansion to muskox nátsezé Training for guides Marketing 	Destination Délıne/ DLC
3. DRRC identifies critical Ɂededáhk'á for Ɂekwé to be submitted to Sahtú Land Use Planning Board for inclusion in the Five Year Review, by 2018.	<ul style="list-style-type: none"> Critical Ɂededáhk'á mapping. 	ENR/ DRRC

Nátsezé

Objective	Strategy	Lead(s)
1. DRRC establishes level and protocol for Ɂekwé gha máhsı ts'ıııwe and sharing by fall 2016. <i>For details on progress in this program area since the Belarewılé Gots'é Ɂekwé plan was first drafted in July 2015, see Appendices B-D.</i>	<ul style="list-style-type: none"> Calculate Minimum Needs Level (DRRC and SRRB). Define Ɂekwé gha máhsı ts'ıııwe target, and sharing protocol. Develop policy for distributing CHAP funding to Ɂehdzo got'ıııne. Develop policy for visiting Ɂehdzo got'ıııne. 	DRRC/ SRRB
2. DRRC has established robust plan for asııı (all species) kanátsezé monitoring by fall 2016.	<ul style="list-style-type: none"> Meeting with SRRB and ENR to develop monitoring plan, including lessons learned from past experience (Sahtú Harvest Study completion project, <i>already funded</i>). Establish health monitoring program as a means of monitoring nátsezé. 	DRRC/ SRRB
3. DRRC develops and implements protocol for on-the-land	<ul style="list-style-type: none"> Promote work toward certification of environmental monitor trainees. 	DRRC/ENR

Objective	Strategy	Lead(s)
monitoring of Ɂekwé herds by 2016, in partnership with ENR.	<ul style="list-style-type: none"> Include design for note taking and reporting, and interpreting/drawing conclusions from observations. 	
4. DRRC hosts asįį kats'įnwę gathering and awards ceremony by June 2016 to monitor plan implementation and review the plan, combined with a celebration of people's relationships with Ɂekwé.	<ul style="list-style-type: none"> Funding proposal to ENR. 	DRRC
5. DLC continues moosehide and Ɂekwé hide tanning program, promotion of alternate country foods, and muskox nátsezé.	<ul style="list-style-type: none"> DRRC continues hide collection program. Muskox outfitting and subsistence nátsezé. Country food security program. 	DLC/DRRC/ Destination Deline/ DLC

Governance

Having a strong approach to governance will help to structure positive relationships within the community, with other Sahtú Region communities, with the SRRB and ENR, and with aboriginal user groups outside the region. Délįnę has its own strengths in governance to build on, and can also use co-management processes (such as the ACCWM/Bluenose Caribou Management Plan), and *Species At Risk Act* as mechanisms for achieving governance objectives.

Objective	Strategy	Lead(s)
1. DRRC finish, validate, and build support for Délįnę's Ɂekwé Plan by fall 2015.	<ul style="list-style-type: none"> July 14-16 Working Group meeting and public presentation. Review by DFN, DLC and DRRC through presentations by Walter and Mike. Review by SRRB, SSI and ENR. 	DRRC
2. Review ACCWM Action Plan relevant to BNE Ɂekwé by December 2015.	<ul style="list-style-type: none"> Assess how Action Plan might affect the Délįnę plan; provide comments to SRRB. 	DRRC /SRRB
3. Review Species At Risk Barrenground Ɂekwé Assessment Report by December 2015.	<ul style="list-style-type: none"> Assess how Assessment Report might affect the Délįnę plan, whether/how Ɂekwé should be listed; provide comments to SRRB. 	DRRC /SRRB

Dene Náowérá

Objective	Strategy	Lead(s)
1. By fall 2015, DRRC has reviewed results of ENR Ɂekwé census.	<ul style="list-style-type: none"> Letter by ACCWM requesting photo census results as soon as possible (<i>preliminary results show more decline</i>). 	DRRC/ SRRB
2. By 2017, the DRRC and SRRB are leading a research and education program to learn about Ɂekwé ecology in partnership with Dr. Micheline Manseau (Parks Canada and University of Manitoba).	<ul style="list-style-type: none"> Develop research questions and objectives. Prepare a Letter of Intent for the Cumulative Impact Monitoring Program (SRRB with DRRC) – fall 2016. Prepare a Letter of Intent for the SSHRC Partnership Fund (SRRB with DRRC) – winter 2016. Consider submitting proposals to NSERC (SRRB). 	DRRC/ SRRB
3. By 2017, the DRRC has hosted an environmental leadership training course in partnership with Canadian Boreal Initiative.	<ul style="list-style-type: none"> Meet with Canadian Boreal Initiative to develop training plan (SRRB and DRRC). Submit funding proposal. 	DRRC/ CBI
4. By 2016, DRRC has hosted a hunter skills course in partnership with ENR.	<ul style="list-style-type: none"> Meet with ENR to develop training including Sight Your Rifle event (SRRB and DRRC). 	DRRC/ ENR
5. By 2016, DRRC has completed Food Security research project in partnership with the SRRB and Wilfrid Laurier University, and developed country foods and sharing promotional materials. <i>Funding already secured.</i>	<ul style="list-style-type: none"> Meet with Andrew Spring to plan the research timing, questions, objectives and methods. (<i>Andrew is back from vacation on July 20.</i>) 	DRRC/ SRRB

Learning as We Go

How are we going to check whether our plan is working, and follow up on lessons learned by making changes to the plan? We know that there will be problems, and we'll learn a lot along the way. In order to move forward, we need to trust each other and work together on solutions for each problem that comes up.

It's important to review the plan often to see what's working, what's not working, how we are progressing on our objectives, and plan our next steps. We started working on this plan in July 2015, so our first six month review was planned for January 2016. Also, according to our Nátsezé ʔeʔa, we've planned a meeting when we think that Bluenose East nátsezé has reached 100 in order to discuss harvesting the final portion of the allocation, and ekáa k'énjít'é ewílát'á kút'a (you've harvested the quota, so that's it – shutting down the harvest).

Every meeting of the ʔekwé Working Group, there has been a chance to look back on progress and challenges in implementing the plan. Every Working Group and public meeting since July 2015 has addressed new problems and questions that have arisen in the planning and implementation process. Solutions have been developed for problems, and more details have been provided. The plan is truly a living document that is regularly being revised and updated.

During meetings of the Working Group and ʔehdzo Got'Jnë on January 6-7, it was recognized that there were major obstacles to implementing some of the objectives outlined in the ʔekwé Nátsezé ʔeʔa and DélJnë ʔekwé Code (Appendices B and C) during the first year of the plan. In particular, it will take time to build capacity and skills in certain areas, including with younger hunters and with respect to the community's efforts to include caribou health samples as part of the hunting process. The Working Group emphasized that a lot of advance planning and collaborative effort is needed to make more progress during the 2016-2017 harvest season, drawing upon lessons learned this year.

APPENDIX A: Déḻṉ Got'̱ṉk'̱ə Gokəḏ Alphabet and Pronunciation Key

Note: This summary is a work in progress, and will be refined in collaboration with community and university linguists. Thanks to Keren Rice, Ingeborg Fink and Maida Percival for their assistance. For more information about Déḻṉ Got'̱ṉk'̱ə gokəḏ, see <http://dobes.mpi.nl/projects/deline/language/>.

Déḻṉ Got'̱ṉk'̱ keḏ (language) is a dialect in the Athapaskan or Dene language family known to linguists as “North Slavey.” Within the community, there is variation in how people speak, since the different families have historically travelled from different places – but people understand each other very well.

In the Northwest Territories, an effort to standardize spelling systems in Dene keḏ was initiated in 1987, and a report was completed in 1990¹. Although many elders had learned to write in the syllabics system introduced by missionaries, language specialists agreed that using an international spelling system would more precisely represent the sounds in Dene keḏ so the languages would be preserved for future generations.

The best way to learn the pronunciations is to listen to fluent speakers. Although the Dene alphabet looks somewhat similar to the Roman alphabet that we use for English, the pronunciation often sounds different than English. We thank Dr. Keren Rice and the authors of the Dogrib Dictionary² for their contributions to this pronunciation key.

The Alphabet

The Dene keḏ has more letters than the regular English alphabet, since there is a silent letter called a “glottal” or “click” ɔ which comes first in the alphabet, along with a “shwa” ə, a “crazy” or voiceless ɬ, and several “double consonants” and “glottalized consonants.”

ɔ (glottal) a b c ch ch' d dl dz e f g gh gw h i j k k' kw kw' l ɬ m n o p q r s sh t t' ɬ' ɬ' ts ts' u v w wh x y z zh

Pronouncing the vowels

- | | |
|---|---|
| a | Dene words: Sahtú, ɬá ‘father’; English words: ‘father’ |
| e | Dene words: bedzio ‘adult male caribou’; English words: bet |
| ə | Dene words: kəḏ ‘language’; English words: bay |

¹ NWT Education, Culture and Communications, 1990. *Reports of the Dene Standardization Project*. Yellowknife, NWT: Government of the NWT.

² Dogrib Divisional Board of Education, 1996. *Dogrib Dictionary*. tlicho.ling.uvic.ca.

o Dene words: denecho ‘grandparents’; English words: toe

u Dene words: tu ‘water’; English words: boo!

You also need to write ‘tone.’ This tells you if your voice must go up or down. It is written with a slanted line above the vowel that is used if your voice is higher on the vowel. English does not have tones.

jih ‘mitts’

jih ‘hook’

One other feature of vowels is nasalization. Nasalized vowels are made through the nose, and they sound like you have a cold. They are written with a little hook under the vowel. English does not have nasalized vowels that are like the Dene ones.

gots’ẹ ‘from a place’

gots’ẹ ‘to a place’

Pronouncing the consonants

Most consonants in Dene kedá are pronounced very similarly to consonants in English language. However, there are some sounds that will be new or unusual for English speakers – and there are “double consonants” that don’t exist in English. For the new/unusual sounds, “gh,” “zh,” “crazy l,” and glottals, it’s helpful to describe how these sounds are made in the mouth and throat.

Crazy l

The crazy l or “l” is one of several consonants in Dene kedá that are made by the flow of air in the mouth. To pronounce the crazy l, the tongue is bent up so the tip is touching the top ridge inside the mouth (the alveolar ridge), and air is pushed out over the sides of the tongue so it’s like an airy l.

Glottal stops

The first letter of the alphabet in Dene kedá is the glottal stop, “ǀ,” as in ǀeǀa, “law, principles, policy.” Glottal stops are used in many spoken languages, but not so much in English. The “ǀ” is not used in English – it can be represented by a hyphen, as in uh-oh! The glottal stop is produced by closing the glottis, which consists of vocal chords and a slit that opens and closes.

Glottalized consonants, “clicks,” or ejectives³

Altogether, about 17% of the world’s languages have glottalized consonants or consonants with “clicks” like in Dene kedá, but not English. There are a variety of kinds of glottalized consonants,

³ Thanks to Maida Percival, whose research comparing Délıne Got’ıne and Oromo glottalized consonants as described in Sahtú Got’ıch’ádıı - Wildlife of the Sahtú Region Facebook posts on May 2, 2014, October 24, 2014 and February 18, 2015 was used for this section. www.facebook.com/SahtúWildlife.

and the kind that are used in the Dene kedá are called “ejectives” by linguists. This is when the glottis is closed after a consonant followed by an outward burst of air. The glottalized consonants in Sahtú Got’ɪnək’ə gokədə are:

ch’ k’ kw’ t’ t’ ts’

In order to practice making an ejective sound, start by holding your breath. Now, while you're still holding your breath, try to make a "k" sound. Make the sound as loudly as you can, so that somebody sitting next to you can hear it. Now relax and breathe again. Congratulations! You've just made an ejective k’⁴. Practice the same thing with a “t” sound, and you can pronounce “got’ɪnək’ə.”

English speakers often over-pronounce ejectives, and Dene kedá speakers often pronounce them very subtly. So sometimes English speakers can’t hear Dene people pronouncing ejectives, and often Dene speakers smile when they hear English people trying to pronounce them.

Here are diagrams of Dora Blondin pronouncing the words té and t’é, “ashes, charcoal.” There is a burst, followed by a very short silence for the ejective t’.

Double consonants

The following double consonants are part of the Dene kedá language:

ch dl dz dz gh gw kw sh t’ ts wh zh

Most of the double consonants are easy to figure out how to pronounce because they’re similar to English. One of them, “t’,” has a crazy l which is described above. There are also two double consonants, “gh” and “zh,” that don’t have equivalent sounds in English, but are similar in kind to other English consonants with an “h,” including “ch,” “sh,” and “wh” (linguists call this kind of sound a “fricative”).

The “gh” sound is an “airy g” pronounced with the back part of the tongue touching the back part of the roof of the mouth similar to making the sound for “g” but more lightly, and air pushed through to make a soft sound, almost like a gurgle.

The “zh” sound is an “airy z” pronounced with the tip of the tongue touching the front of the mouth behind the teeth similar to making the sound for “z” or “j” but more lightly, and air pushed through to make a soft sound.

⁴ Source: Karen Steffen Chung citing Peter Ladefoged,
<http://homepage.ntu.edu.tw/~karchung/Phonetics%20II%20page%20four.htm>.

APPENDIX B: ʔekwé Nátsezé ʔeʔa – Harvest Policy



Belarewílé Gots'é ʔekwé – Caribou for All Time

Approved in principle by Délı́nę Got'ı́nę public meeting, November 4, 2015. Reviewed and updated based on discussions at December 8 public meeting.

Preamble

*“We don’t just go out for nátsezé – we go out because we love our Dene néné”
– Alfred Taniton*

Whereas ʔekwé populations have been rapidly declining and Délı́nę Got'ı́nę are preparing a community conservation plan for ʔekwé, and the Délı́nę ʔehdzo Got'ı́nę is responsible for leading implementation of the plan under Chapter 13 of the Sahtú Dene and Métis Comprehensive Land Claim Agreement, the Délı́nę ʔehdzo Got'ı́nę is hereby exercising its power to establish a ʔekwé Nátsezé ʔeʔa (Caribou Harvest Policy) as one mechanism for implementing the plan.

In order to ensure consistency with the land claim agreement, the ʔeʔa is structured according to the clauses describing ʔehdzo Got'ı́nę powers under 13.9.4, with the addition of clauses regarding the provision of funding support from the Community Harvest Assistance Program (CHAP).

This ʔeʔa is complemented by the Délı́nę ʔekwé Code (Appendix C), which summarizes the policy so it can more easily be applied in practice.

The Délı́nę ʔehdzo Got'ı́nę recognizes that although it is the lead community organisation for nátsezé management, the success of this ʔeʔa will depend on support from other community leadership organisations, elders, ʔehdzo got'ı́nę and women, youth, and ENR. This ʔeʔa needs to be combined with a strong Dene Náoweré program, including research, communication, and education.

Objectives

The land claim establishes the ʔehdzo Got'ı́nę “to encourage and promote local involvement in conservation, nátsezé studies, research and wildlife management in the community” (13.9.1). This is supported by the larger objectives of Chapter 13 in wildlife conservation and nátsezé (13.1), and the overarching land claim objective listed in Chapter 1 to “to recognize and encourage the way of life of the Sahtú Dene and Metis which is based on the cultural and economic relationship between them and the land” (1.1.1c). For this reason, the ʔekwé Nátsezé ʔeʔa addresses both conservation measures to reduce negative impacts on ʔekwé populations,

but also ways of supporting the vitality of Dene béré kats'įnįwe (alternative subsistence harvest).

ᑭᑭᑭ

Nátsezé is not a cause of decline, but Délįnę Got'įnę have always managed nátsezé to sustain populations for the future. This policy is founded on four main ᑭᑭᑭ (laws or principles) based on the teachings of ᑭᑭᑭᑭᑭ (Grandparent) Bayha.

5. **Gorq begħo gots'edé nįdé dzá q't'e (when people talk about ᑭᑭᑭ too much, it's not good).** The talk disturbs ᑭᑭᑭ and they don't like it. The problem is with the people, not ᑭᑭᑭ. When ᑭᑭᑭ move away, this is a sign that they want to be left alone. We need to give them a rest for as long as it takes for them to recover. Dene ᑭᑭᑭᑭᑭ kə say that when the populations return, ᑭᑭᑭ nįᑭᑭ, they make a thundering sound.
6. **Dene ts'įlį (who we are, the whole concept of what being Dene meant to our grandparents)** and our way of life includes Dene béré kats'įnįwe (harvesting a wide variety of country foods), including fish, moose, beaver, muskrat, small game, game birds, and berries during specific times of the year and depending upon what is most abundant.
7. **Areyonę ełoot'įnę ats'įt'e (we are all one family).** Dene ts'įlį also involves maintaining strong sharing relationships within our community and with other communities and regions.
8. **Denecho kə gok'átá náts'ezé (we have to hunt like our grandparents did).** This means that the knowledge of respectful practices needs to be taught, learned and practiced by women and men.

Approach

"To restrict ourselves, to say we can't harvest what our needs are, that needs to be talked about. We need to talk about about a way to do it. We have to be fair. We can't be unilateral in making rules. We have to do it together." – Alfred Taniton

The approach guiding this ᑭᑭᑭ is twofold:

1. Maintenance of a limited ᑭᑭᑭ għa máhı ts'įnįwe to maintain Dene ᑭᑭᑭ and spiritual and teaching relationships with ᑭᑭᑭ.
2. Support for Dene béré kats'įnįwe (alternative harvest) and sharing in order to maintain and strengthen Dene Ts'įlį (Being Dene) and social relationships.

ᑭᑭᑭ Topics

The following ᑭᑭᑭ topics are included in this document:

1. ᑭᑭᑭ għa máhı ts'įnįwe há Dene béré kats'įnįwe há (ceremonial harvest and Sahtú Needs/alternative harvest)
2. ᑭᑭᑭ Nátsezé Methods

3. Season and Location of ʔekwé Nátsezé
4. Nátsezé Monitoring and Enforcement

ʔeʔa 1: ʔekwé gha máhʔi ts'ínʔwe há Dene béré ts'ínʔwe há (ceremonial harvest and Sahtú Needs/alternative harvest)

The Délʔnə ʔehdzo Got'ʔnə recognizes that the land claim agreement provides a mechanism for protecting Dene and Métis nátsezé rights through a formula that establishes the Sahtú Minimum Needs Level. However, the community wishes to ensure that ʔekwé are there for future generations, and for this reason supports a reduced and coordinated ʔekwé gha máhʔi ts'ínʔwe (ceremonial harvest) instead of subsistence nátsezé to serve “minimum needs.” Dene béré kats'ínʔwe to compensate for this shift is supported.

- 1.1 The only ʔekwé nátsezé supported by Délʔnə Got'ʔnə for the next two years will be ʔekwé gha máhʔi ts'ínʔwe; there will be no subsistence ʔekwé nátsezé, pending review of new ʔekwé status data.
- 1.2 ʔekwé gha máhʔi ts'ínʔwe is supported for a maximum of 150 Bluenose East ʔekwé and 50 Bluenose West ʔekwé according to specified methods, seasons, and locations as outlined below. ʔekwé gha máhʔi ts'ínʔwe will be planned with elders, will be led by experienced ʔehdzo got'ʔnə, and will involve youth. A nátsezé meeting will be held with elders to discuss the success of the hunt, the health of the herd, and the teaching of traditional skills and knowledge. *The total CHAP budget for ʔekwé gha máhʔi ts'ínʔwe will be \$10,000.*
- 1.3 Dene béré kats'ínʔwe is supported with a focus on fish, moose, muskoxen, furbearers, waterfowl, game birds, as well as wild berries and plants and community garden produce. Organised seasonal nátsezé trips including youth and elders will be conducted linked to the whitefish runs and geese and duck seasons. Traditional food preservation methods and sharing practices will be part of the Dene béré kats'ínʔwe program. *The total CHAP budget for organised seasonal nátsezés is \$14,000. Where possible, supplementary funds will be sought.*
- 1.4 A Dene Ts'ʔlʔ awards program is established for families, ʔehdzo got'ʔnə or ʔehtsáa kə that demonstrate excellence in practicing Dene ʔeʔa and conservationist nátsezé traditions. *The total CHAP budget for the Dene Ts'ʔlʔ awards program is \$5,000.*
- 1.5 Muskoxen, moose, and tqdzʔ full health sample kits are compensated \$150. Muskox hides are purchased for a maximum of \$200 for large and high quality hides.

ᑭᑭᑦ 2: ᑭᑭᑦ ᑭᑭᑦ ᑭᑭᑦ ᑭᑭᑦ Methods

“People had their own system of sharing before any mōla came around. Someone would go around with a packsack full of fish, or a load of wood.” – Alfred Taniton

- 2.1 ᑭᑭᑦ ᑭᑭᑦ should travel with snowshoes to make it possible to pursue and kill wounded animals; the ᑭᑭᑦ ᑭᑭᑦ will distribute snowshoes to ᑭᑭᑦ ᑭᑭᑦ ᑭᑭᑦ. *The total initial CHAP budget for snowshoes is \$2,000 for 10 sets of high quality traditional snowshoes and harnesses. The ᑭᑭᑦ Land Corporation and First Nation will plan a training workshop in snowshoe making.*
- 2.2 ᑭᑭᑦ ᑭᑭᑦ should travel safely and well prepared, at minimum with the following equipment: a sleeping bag, an ax, matches, and a packsack with first aid kit, extra clothing, and food.
- 2.3 No wastage is permitted. ᑭᑭᑦ ᑭᑭᑦ should bring back and share as appropriate all usable parts of ᑭᑭᑦ as our ancestors did, including hides. An incentive program for hide purchase will be established.
- 2.4 ᑭᑭᑦ ᑭᑭᑦ should not stress ᑭᑭᑦ by chasing them, since this affects meat quality, leads to vulnerability to predators, and can lead to earlier death.
- 2.5 There will be no nātsezé of the larger bedzio that are important for taking care of the herd. Only smaller yáregō nātsezé.
- 2.6 Traditional protocols for respectful behaviour around ᑭᑭᑦ should be practiced, as taught by elders, including:
 - Do not hit ᑭᑭᑦ with a stick.
 - Women do not step over blood.
 - Thank the ancestors and ᑭᑭᑦ for a successful nātsezé.
 - Do not leave gut piles on lakes.
 - Dispose of bones respectfully in the bush, under a tree – bones should not be put in the garbage, on roads, or in the garbage dump.
- 2.7 The shift to ᑭᑭᑦ ᑭᑭᑦ ts’ᑭᑦ means that traditional sharing practices must be renewed, since ᑭᑭᑦ is no longer the major subsistence food. Family elders should have responsibility for ensuring that nātsezé is properly processed and shared according to tradition.
- 2.8 A mentoring or “buddy” system will be used. This way, less experienced ᑭᑭᑦ ᑭᑭᑦ are properly taught and monitored to ensure that our nātsezé ᑭᑭᑦ is respected.

ᑭᑭᑦ 3: Season and Location of ᑭᑭᑦ Nátsezé

- 3.1 ᑭᑭᑦ gha máhsı ts'ıŋıwe will take place during the fall/winter to for only yárégo (smaller males).
- 3.2 Nátsezé will be focused at ᑭᑭᑦ and Neregha/Enakə Túé areas. ᑭᑭᑦ when they are in the Tekacho and ıtséré Túé areas will be allowed to rest and renew their health for travel to the calving grounds. *Allocations of gas to ᑭᑭᑦ got'ıŋę for ᑭᑭᑦ gha máhsı ts'ıŋıwe will accommodate the additional distance required to reach the ᑭᑭᑦ and Neregha/Arakə Túé areas.*

ᑭᑭᑦ 4: Nátsezé Monitoring and Enforcement

- 4.1 Nátsezé numbers, sex and location will be reported to the Délıŋę ᑭᑭᑦ Got'ıŋę or and in turn, nátsezé will be reported to the Délıŋęgot'ıŋę Government and ᑭᑭᑦ Got'ıŋę Gotsé Nákedı.
- 4.2 A community self-regulation approach will be used, in which the community will stop nátsezé once the limit is reached.
- 4.3 A strong education program will be developed to ensure that people understand and respect Délıŋę's self-regulated nátsezé limit.
- 4.4 When the community has reached a threshold of nátsezé 100 Bluenose East ᑭᑭᑦ, a community meeting will be called to plan for harvesting the final portion of the ᑭᑭᑦ allocation, and closure of nátsezé once this is reached.
- 4.5 ᑭᑭᑦ got'ıŋę are required by the community to bring back health sample kits, including documentation. An award of \$50 will be provided for return of health sample kits.
- 4.6 ᑭᑭᑦ got'ıŋę who violate this ᑭᑭᑦ may be denied future CHAP funding support. The community will consider traditional restorative means of supporting respect for the community ᑭᑭᑦ nátsezé ᑭᑭᑦ. Referral to ENR will be a last resort.

APPENDIX C: Délı́nẹ ʔekwé Code



A. Preamble

Whereas...

- I. The people of Délı́nẹ, Délı́nẹ Got'ı́nẹ, have a deep understanding of the land, the water and the animals. With this understanding comes a tremendous respect for the food that nature provides.
- II. Délı́nẹ Got'ı́nẹ have for centuries managed their relationship with the land, water and animals by way of the community's own laws that reflect their respect for the food that nature provides.
- III. Section 1.1.1(c) of the *Sahtú Dene and Métis Comprehensive Land Claim Agreement* provides that an objective the Land Claim Agreement is to recognize and encourage the way of life of the Sahtú Dene and Metis, which is based on the cultural and economic relationship between them and the land.
- IV. If one thing could be singled out that binds Délı́nẹ Got'ı́nẹ most strongly to their land and heritage, it would be their relationship with ʔekwé (caribou).
- V. Délı́nẹ Got'ı́nẹ are extremely concerned about news that ʔekwé populations are declining.
- VI. Section 13.9.1 of the *Sahtú Dene and Métis Comprehensive Land Claim Agreement* provides that there shall be a Renewable Resources Council in each Sahtú community to encourage and promote local involvement in conservation, harvesting studies, research and wildlife management in the community.
- VII. Section 13.9.4 of the *Sahtú Dene and Métis Comprehensive Land Claim Agreement* provides that a Renewable Resources Council has the authority to manage the local exercise of Participants' harvesting rights, including the methods, seasons and location of ʔekwé harvests.
- VIII. Section 13.9.6 of the *Sahtú Dene and Métis Comprehensive Land Claim Agreement* provides that local Renewable Resources Councils shall participate in the collection and provision, to government and the Sahtú Renewable Resources Board, of local harvesting data and other locally available data respecting wildlife and wildlife habitat.

Therefore the Délı́nẹ ʔehdzo Got'ı́nẹ sets forth here a Délı́nẹ ʔekwé Code for 2015-2017 ("the Code").

B. Definitions and Interpretation

1. In this Code,

“ʔeʔa” means Dene law or policy.

“ʔehdzo Got’Inę Gotsé Nákedl” means the Sahtú Renewable Resources Board for the purpose of this Code and means the Renewable Resources Board as described in 13.8 of the *Sahtú Dene and Métis Comprehensive Land Claim Agreement*.

“ʔekwé” means barren-ground caribou.

“ʔekwé gha Máhsı Ts’Inıwe” has the same meaning as “Ceremonial Harvest” for the purpose of this Code and means the harvest of ʔekwé where, as distinct from subsistence harvests, the sole purpose of the harvest is to maintain the relationship of Délıne Got’Inę with ʔekwé, and where the methods, seasons and locations of said harvest are outlined in this Code.

“Alternative Harvest” has the same meaning as “Dene Béré Kats’Inıwe” for the purpose of this Code and means the harvest of fish, moose, muskoxen, furbearers, waterfowl, game birds, wild berries, plants, and other community garden produce, and is linked to the totality of the Sahtú Needs Level;

“Bedzio” means an adult male caribou.

“Bluenose East Area” means the Caribou Management Zone S/BC/03, as set forth in the Big Game Hunting Regulations, NWT Reg 019-92 under the *Wildlife Act*, SNWT 2014, c 3.

“Bluenose West Area” means the Caribou Management Zone S/BC/01, as set forth in the Big Game Hunting Regulations, NWT Reg 019-92 under the *Wildlife Act*, SNWT 2014, c 3.

“Ceremonial Harvest” has the same meaning as “ʔekwé Gha Máhsı Ts’Inıwe” for the purpose of this Code, and means the harvest of ʔekwé where, as distinct from subsistence harvests, the sole purpose of the harvest is to maintain the relationship of Délıne Got’Inę with ʔekwé, and where the methods, seasons and locations of said harvest are outlined in this Code.

“Délıne ʔehdzo Got’Inę” has the same meaning as “Délıne Renewable Resources Council” for the purpose of this Code and means the Renewable Resources Council established by Section 13.9 of the *Sahtú Dene and Métis Comprehensive Land Claim Agreement*.

“Délıne Got’Inę” has the same meaning as Délıne Participant(s) under the Sahtú Dene and Métis Comprehensive Land Claim Agreement for the purpose of this code.

“Délıne Renewable Resources Council” has the same meaning as “Délıne ʔehdzo Got’Inę” for the purpose of this Code and means the Renewable Resources Council established by Section 13.9 of the *Sahtú Dene and Métis Comprehensive Land Claim Agreement*.

“Dene Béré Kats’ı̨ı̨we” has the same meaning as “Alternative Harvest” for the purpose of this Code and means the harvest of fish, moose, muskoxen, furbearers, waterfowl, game birds, wild berries, plants, and other community garden produce, and is linked to the totality of the Sahtú Needs Level.

“Dene Ts’ı̨ı̨ Awards Program” means a program established to recognize families, hunters, harvesters, trappers, elders and others who demonstrate excellence in practicing Dene law and/or conservationist hunting or harvesting traditions.

“Harvest” means hunting in accordance with the *Sahtú Dene and Métis Comprehensive Land Claim Agreement*.

“Health Sample Kit” means a package containing a data sheet plus materials for the collection of a backfat measurement, fecal sample, blood sample, and skin sample from Ɂekwé.

“Participants” means persons enrolled in the Enrolment Register pursuant to chapter 4 of the *Sahtú Dene and Métis Comprehensive Land Claim Agreement*, and “Participant” means any one of them.

“Renewable Resources Council”, or “RRC”, means a Renewable Resources Council as described in 13.9 of the *Sahtú Dene and Métis Comprehensive Land Claim Agreement* and more specifically means the Délı̨ı̨ Ɂehdzo Got’ı̨ı̨ for the purposes of this Code.

“Sahtú Needs Level” means a Sahtú Needs Level as described in 13.5.3 of the *Sahtú Dene and Métis Comprehensive Land Claim Agreement*.

“Sahtú Renewable Resources Board” has the same meaning as “Ɂehdzo Got’ı̨ı̨ Gotsé Nákedı̨ı̨” for the purpose of this Code and means the Renewable Resources Board as described in 13.8 of the *Sahtú Dene and Métis Comprehensive Land Claim Agreement*.

“Tsída” means an female caribou.

“Yárégo” means a young male caribou.

C. Vision and Objectives

2. The ten year vision that guides this code is that Dene and Ɂekwé are free to maintain their relationships through their own ɁɁa.
3. The objectives of this code are to:
 - a) address the long term management and stewardship of Ɂekwé populations by establishing rules and guidelines for Ɂekwé Gha Máhsı̨ı̨ Ts’ı̨ı̨we.
 - b) maintain the relationship of Délı̨ı̨ Ɂehdzo Got’ı̨ı̨ with Ɂekwé.
 - c) ensure the presence of Ɂekwé populations now and into the future.
 - d) encourage and promote local involvement in the conservation and management of Ɂekwé populations.

- e) ensure that any harvest of Ɂekwé is conducted in a respectful and sustainable manner, consistent with traditional Délı́nę harvesting practices.
- f) ensure maintenance of and support for the Dene Béré Kats'ı́nı́we.

D. Application

4. This Code applies

- a) in respect of Délı́nę Got'ı́nı́ harvesting Ɂekwé in
 - i. the Bluenose East Area.
 - ii. the Bluenose West Area.
- b) in respect of Sahtú Participants from outside Délı́nę who harvest:
 - i. Ɂekwé in the Bluenose East Area.
 - ii. Ɂekwé in locations where Délı́nę Got'ı́nı́ have traditionally harvested in the Bluenose West Area.
- c) in respect of Délı́nę Got'ı́nı́ participating in the Dene Béré Kats'ı́nı́we.

E. Ɂekwé gha Máhsı Ts'ı́nı́we (Ceremonial Harvest)

- 5. The only Ɂekwé harvest that shall take place during the calendar years 2015, 2016 and 2017, respectively, shall be Ɂekwé Gha Máhsı Ts'ı́nı́we. Any Ɂekwé Gha Máhsı Ts'ı́nı́we shall be conducted in accordance with the methods, seasons and locations outlined in this Code.
- 6. The purpose of Ɂekwé Gha Máhsı Ts'ı́nı́we is to maintain the relationship between the Délı́nę Got'ı́nı́ and Ɂekwé, and to honour our grandparents.
- 7. For Ɂekwé Gha Máhsı Ts'ı́nı́we for each of 2015, 2016, and 2017 harvests, Délı́nę Got'ı́nı́ shall harvest a maximum of:
 - a) 150 Bluenose East Ɂekwé.
 - b) 50 Bluenose West Ɂekwé.
- 8. Ɂekwé Gha Máhsı Ts'ı́nı́we shall be organized by the Délı́nę Ɂehdzo Got'ı́nı́, and shall include the following requirements:
 - a) consultation with elders who shall plan the hunt.
 - b) a written agreement between hunters and the Délı́nę Ɂehdzo Got'ı́nı́ regarding hunting protocols to be observed.
 - c) involvement of experienced Délı́nę hunters who shall lead the hunt.
 - d) involvement of youth.

e) a meeting to discuss:

- i. the success of the hunt.
- ii. the health of the herd.
- iii. the teaching of traditional skills and knowledge.

9. The total annual budget for ʔekwé Gha Máhsı Ts'ı̄nı̄we shall be \$10 000.

10. The Délı̄nę ʔehdzo Got'ı̄nę may, in its discretion and after review of any new information regarding the status of the Bluenose East and Bluenose West ʔekwé herds, determine that Délı̄nę Got'ı̄nę may harvest in excess of the level set out in Section 6.

11. The Délı̄nę ʔehdzo Got'ı̄nę shall develop an education program to inform Délı̄nę Got'ı̄nę about the Délı̄nę ʔekwé Gha Máhsı Ts'ı̄nı̄we.

F. Dene Béré Kats'ı̄nı̄we (Alternative Harvest)

12. Dene Béré Kats'ı̄nı̄we shall include the harvest of fish, moose, muskoxen, furbearers, waterfowl, game birds, as well as berries, plants and other community garden produce.

13. Both youth and elders may participate in Dene Béré Kats'ı̄nı̄we.

14. Dene Béré Kats'ı̄nı̄we shall be organized by the Délı̄nę ʔehdzo Got'ı̄nę, and shall be based on traditional Délı̄nę food preservation methods and sharing practices.

15. Dene Béré Kats'ı̄nı̄we shall take place seasonally, occurring in accordance with the whitefish runs and geese and duck seasons.

16. The total annual budget for Dene Béré Kats'ı̄nı̄we shall be \$14,000.

17. Délı̄nę Got'ı̄nę shall receive compensation for the following:

- a) \$50 for a Health Sample Kit submitted for each muskoxen, moose or boreal woodland ʔekwé.
- b) Up to a maximum of \$200 for each muskoxen hide, with the price depending on the size and quality of the hide.

G. The Dene Ts'ı̄lı̄ Award Program

18. The Dene Ts'ı̄lı̄ Award Program shall be established to recognize families, hunters, harvesters, trappers, or grandparents who demonstrate excellence in practicing Délı̄nę law and conservationist hunting traditions.

19. The Délı̄nę ʔehdzo Got'ı̄nę shall meet at least once per year to determine which Participant(s) will receive the Dene Ts'ı̄lı̄ Awards.

20. The total annual budget for the Dene Ts'ı̄lı̄ Award Program shall be \$5,000.

H. Harvest Methods

Equipment

21. Délı́nę Got'ı́nę shall carry the following equipment when participating in any harvest of Ɂekwé:

- a) snowshoes.
- b) a sleeping bag.
- c) an ax.
- d) matches.
- e) a packsack.
- f) a first aid kit.
- g) extra clothing. and
- h) food.

22. The Délı́nę ʔehdzo Got'ı́nę may distribute snowshoes to Délı́nę Got'ı́nę harvesting Ɂekwé.

23. The total annual budget for the snowshoe distribution under Section 21 shall be \$2,000.

24. The Délı́nę Land Corporation shall fund and organize one snowshoe making training workshop in each calendar year.

Protocols

25. Délı́nę Got'ı́nę who participate in any harvest of Ɂekwé shall not:

- a) hunt tsída.
- b) hunt the large bedzio.
- c) chase Ɂekwé.
- d) treat Ɂekwé in a way that is not humane.

26. Délı́nę Got'ı́nę who harvests Ɂekwé during a harvest shall:

- a) preserve and return from the harvest all usable Ɂekwé parts, including the hide, and share those parts in accordance with Délı́nę traditional practices.
- b) observe respectful practices for women and men in the vicinity of and handling Ɂekwé.
- c) dispose of Ɂekwé bones in the bush or under a tree.
- d) thank the ancestors and Ɂekwé for a successful hunt.

27. No Délı́nę Got'ı́nę shall dispose of Ɂekwé bones in the garbage, on roads, or in the garbage dump.

28. No Délı́nę Got'ı́nę shall dispose of Ɂekwé guts in or near any lakes.

29. The Délı́nę ʔehdzo Got'ı́nę shall establish an incentive program for the purchase of ʔekwé hides.

I. Season and Location of ʔekwé gha Máhsı Ts'ı́ıwe

30. ʔekwé gha Máhsı Ts'ı́ıwe shall take place during the fall and winter seasons, so as to ensure that all ʔekwé harvested are yárégo.

31. ʔekwé gha Máhsı Ts'ı́ıwe shall be restricted to the Bluenose East Area and the Bluenose West Area, as defined in this Code.

32. The Délı́nę ʔehdzo Got'ı́nę shall allocate to any Délı́nę Got'ı́nę who participates in a ʔekwé Gha Máhsı Ts'ı́ıwe the amount of gas that is required to travel the additional distance to reach the Bluenose East and Bluenose West Areas.

J. Monitoring

33. Délı́nę Got'ı́nę who participate in harvest of ʔekwé and who harvest ʔekwé in that harvest shall, as soon as possible after ʔekwé is killed, provide an ʔekwé Health Sample Kit to the Délı́nę ʔehdzo Got'ı́nę.

34. Délı́nę Got'ı́nę shall be compensated \$50 for each ʔekwé Health Sample Kit provided.

35. If Délı́nę Got'ı́nę do not provide an ʔekwé Health Sample Kit in accordance with Section 33, that person shall provide the following information to the Délı́nę ʔehdzo Got'ı́nę:

- a) the number of ʔekwé harvested.
- b) whether ʔekwé harvested were yárégo or tsída.
- c) where ʔekwé were harvested.
- d) any other information required by a person designated by the Délı́nę ʔehdzo Got'ı́nę.

36. When, as determined by the Délı́nę ʔehdzo Got'ı́nę or the ʔehdzo Got'ı́nę Gotsé Nákedı, the number of harvested Bluenose East ʔekwé reported reaches 100, the Délı́nę ʔehdzo Got'ı́nę shall call a community meeting to plan for the harvest of the remainder of ʔekwé as described in Section 6 of this Code, and closure of ʔekwé Gha Máhsı Ts'ı́ıwe once that level is reached.

37. The Délı́nę ʔehdzo Got'ı́nę shall prepare, for any community meeting convened under Section 36, the following information:

- a) a proposal for public discussion of ʔekwé gha Máhsı Ts'ı́ıwe.
- b) information regarding the Dene Ts'ı́ıı award.
- c) a proposal for Dene Béré Kats'ı́ıwe for the remainder of the year.
- d) a proposal for the process for determining the allocation of the remaining 50 ʔekwé for the year.

- e) a review of the percentage of yárégo and tsída Ɂekwé harvested to date for the year.
 - f) suggested measures to be undertaken by the Délı́nę Ɂehdzo Got'ı́nę and other wildlife management authorities if someone harvests Ɂekwé after the total Ɂekwé Gha Máhsı Ts'ı́nı́we level of 150 Ɂekwé is reached.
38. The Délı́nę Ɂehdzo Got'ı́nę shall keep a record of the number of Ɂekwé harvested and reported under Sections 33 and 35 as well as other known information about Ɂekwé harvested but not reported under Sections 33 and 35.
39. The Manager of the Délı́nę Ɂehdzo Got'ı́nę shall meet at least once each month with the Chief of Délı́nę First Nation, NWT Environment and Natural Resources staff and Ɂehdzo Got'ı́nę Gotsé Nákedı staff to report on the record under Sections 33 and 35 of Ɂekwé harvested in the previous month and to confirm the total monthly Délı́nę harvest numbers for that month.
40. The Délı́nę Ɂehdzo Got'ı́nę shall report the final numbers for each month to the Ɂehdzo Got'ı́nę Gotsé Nákedı following the confirmation of the total monthly Délı́nę harvest under Section 39.
41. A representative of each of the Délı́nę Ɂehdzo Got'ı́nę, the Ɂehdzo Got'ı́nę Gotsé Nákedı and the Department of Environment and Natural Resources shall meet together at least once each calendar year to evaluate the record of Ɂekwé harvested and determine the final total Délı́nę Ɂekwé harvest number to be provided to other wildlife authorities.

K. Enforcement

42. In the event that a Participant under the Sahtú Dene and Metis Land Claims Agreement harvests Ɂekwé does not comply with this Code, the Délı́nę Ɂehdzo Got'ı́nę shall convene a Sentencing Circle to determine an appropriate response.
43. A Sentencing Circle convened under Section 42 shall include the following people:
- a) the person who allegedly has not complied with this Code.
 - b) two representatives of the Délı́nę Ɂehdzo Got'ı́nę.
 - c) at least two Délı́nę elders named by the Délı́nę Ɂehdzo Got'ı́nę in consultation with the Délı́nę Got'ı́nę Government.
 - d) one representative of the Ministry of Environment and Natural Resources.
 - e) family members of the person who has allegedly not complied with the Code and who can be named by that person or by the Délı́nę Ɂehdzo Got'ı́nę or the Délı́nę Got'ı́nę Government.
44. The people involved in the Sentencing Circle convened under Section 42 shall discuss:
- a) the allegations that the Participant identified in Section 42 did not comply with this Code.

- b) the impacts of that non-compliance with the Code on the relationship between Délı̨nę Got'ı̨nę and Ɂekwé.
- c) what steps should be taken to address the Participant's alleged non-compliance with the Code.

45. In the event that a Participant:

- a) does not comply with this Code and does not participate in a Sentencing Circle; or
- b) does not comply with this Code and does not complete the steps identified by a Sentencing Circle in Section 44(c);

then the Délı̨nę Ɂehdzo Got'ı̨nę shall refer the matter to the Department of Environment and Natural Resources for enforcement pursuant to the provisions of the *Wildlife Act*, SNWT 2014.

APPENDIX D: Practicing Our ʔekwé Nátsezé ʔeʔa

Updated following December 8, 2015 public meeting

This is a living document, and will be revised as questions about how to put ʔekwé Nátsezé ʔeʔa into action are addressed by the Délı̨nę ʔekwé Working Group and ʔehdzo Got'ı̨nę.

Once the ʔekwé conservation plan was complete, the ʔekwé Working Group realized that it would be important to work together with ENR to implement the plan. There was a big focus on ʔekwé Nátsezé ʔeʔa, since this is the area where there's been an agreement to support the community approach.

During a meeting on November 23, the Working Group worked on six questions about how the ʔekwé Nátsezé ʔeʔa could work in practice, and more work was done during a public meeting on December 7⁵. There is further planning required to put a number of the items into action.

Questions

1. How is the harvest going to be monitored?
2. What steps will be taken if hunters don't report their harvest?
3. Who is responsible for harvest monitoring?
4. How is it being communicated with the public?
5. When we reach 100 and 150 caribou harvested, what happens to close down the hunt?
6. How will the harvest of tsída be minimized?
7. How should the funding be dealt with?
8. Are visitors allowed to harvest?
9. How are Délı̨nę Got'ı̨nę going to be authorized to harvest?
10. How will health sample kits be organised?

Question 1: How is the harvest going to be monitored?

This is required under land claim Section 13.9.6 – ʔehdzo Got'ı̨nę must provide harvest data to the SRRB and GNWT.

NUMBER ONE RULE: harvesters have to report to the Délı̨nę ʔehdzo Got'ı̨nę.

⁵ Participants at the December 7 meeting included: Technical team members: Michael Neyelle, Délı̨nę ʔehdzo Got'ı̨nę President and Jimmy Dillon, Vice President; Ed Reeves and Ted Mackeinzó, Délı̨nę ʔehdzo Got'ı̨nę staff; Walter Bayha (Délı̨nę Land Corporation staff and Délı̨nę First Nation Special Advisor); Raymond Tutcho (Délı̨nę Self-Government staff); Deborah Simmons and Joe Hanlon, ʔehdzo Got'ı̨nę Gotsé Nákedı̨ (Sahtú Renewable Resources Board) staff; Heather Sayine Crawford. ENR staff. Délı̨nę ʔehdzo Got'ı̨nę Council members: Mitchell Naedzo, Russell Kenny. Community members: Alfred Taniton, Andrew John Kenny, Dolphus Baton, Joe Blondin Junior, Louie Nitsiza, Mary Rose Yukon.

Steps

1. Health sample requirement for Délı́nę Got'ı́nę hunters (the health sample gives numbers and sex of harvested animals).
2. If 1 doesn't happen, harvesters have to report to the DRRC.
3. If 2 doesn't happen, the DRRC documents harvest anyway. Check point to be established on the winter road between Bennett Field and the Porcupine River during the period when caribou are in the Délı́nę District – including two big signs.
4. Need to have one harvest number, and it's best for the Chief, Délı́nę ʔehdzo Got'ı́nę President, and ENR to agree on the number that is given to the SRRB and ENR.

Question 2: What steps will be taken if hunters don't report their harvest?

- The Délı́nę ʔekwé Code states that hunters "shall" (must) report their harvest, including location, date, sex, and other observations as desired.
- There is a three step process outlined in the plan to support harvest reporting:
 - Agreement with harvester
 - Sentencing circle
 - ENR enforcement
- This is extremely important to follow through on because we want to show that the plan works.

Question 3: Who is responsible?

- The Délı́nę ʔehdzo Got'ı́nę Manager will check with the Chief to ensure that the ʔehdzo Got'ı́nę and First Nation are in agreement on the harvest number, and will deliver the agreed-upon number to ENR and ʔehdzo Got'ı́nę Gotsé Nákedı́ (Sahtú Renewable Resources Board – the Board) on the first working day of each month.
- The Délı́nę ʔehdzo Got'ı́nę Manager will be the main contact person for the Board on harvest numbers.
- Following delivery of report during the first week of every month, the technical team will assess harvest monitoring policy implementation, and recommend actions to fix any problems (learning by doing).

Question 4: How is the plan being communicated with the public?

- A door-to-door campaign with brochure with every hunter.
- Radio broadcast
- Public meeting with door prizes
- Harvest management policy as posters
- Dene Ts'ı́lı́ award

- Regarding wastage prevention: Workshop at the school with elders on caribou anatomy atlas (to be put on Susan Kutz's atlas webpage and linked to the Board/Déłı́nē ʔehdzo Got'ı́nē pages), combined with education about harvest management policy.
- Regarding wounding loss prevention: Sight your rifle training, combined with education about harvest management policy.
- The Board will communicate with other communities that Déłı́nē is the lead and the Déłı́nē ʔehdzo Got'ı́nē is the contact for visiting harvesters.

Question 5a: What happens when we reach harvest of 100?

- Déłı́nē ʔekwé Working Group has a meeting to prepare for a public meeting, and prepare a proposal for public discussion, including Dene Ts'ı́lı́ award, alternative harvest, and harvest of last 50 caribou. The meeting should also review the percentages of bedzio or yárégo and tsída harvested.
- Public meeting to review and approve Working Group proposal.
- The proposal will include a list of measures to take if someone refuses to stop hunting caribou when the 150 is reached, such as letting the community deal with these issues the way they did in the past.
- Déłı́nē ENR officer will still play a role. He still has to monitor – ensuring nothing wasted.

Question 5b: What happens when we reach 150?

- No more funding to support caribou harvest
- What if somebody refuses to stop hunting? As they used to do in the past, a talking circle of elders and leaders to confront the problem and come up with a solution within the community (restorative justice approach). ENR enforcement will be called for as a last resort.

Question 6: How will the harvest of tsída be minimized?

It was noted that other aboriginal governments have agreed to a tsída-only harvest.

- The number of tsída harvested is reduced to a minimum because the harvest season is focused on fall and winter, and community members are banned from harvesting at Tehk'aecho and ı́ts'éré Túé.
- The harvest monitoring needs to include how many tsída and how many yárégo harvested, and how many pregnant tsída and how many tsia (young caribou) - see Question 4a answers.

Question 7: How should the funding be dealt with?

Sub-questions: What funding is needed? What is ENR going to get in return? What money is Délı̨nę ʔehdzo Got'ı̨nę putting into this?

- Community Harvester Assistance Program (CHAP) funds are specifically allocated to support our Nátsezé ʔeʔa.
- The Délı̨nę ʔehdzo Got'ı̨nę needs to submit a funding proposal to ENR for the funding required to support our Nátsezé ʔeʔa. We can put costs of all the meetings needed to monitor and further develop the plan in the funding proposal, along with funding required for harvest monitoring/health sample kits, and staff time to do the monitoring, and to have a check point.

Question 8: Are visitors allowed to harvest?

- You can't restrict people from hunting. But a protocol is needed for visitors to check in with the ʔehdzo Got'ı̨nę.
- Non-Sahtú beneficiaries will have an authorization card - but will still need to check in with the ʔehdzo Got'ı̨nę.
- Other Sahtú harvesters can have an allocation of caribou (to be discussed). They will need to check in with the ʔehdzo Got'ı̨nę and report their harvest - the Sahtú Renewable Resources Board and ENR need to figure out how to deal with this.
- In reviewing the harvest study map, it was noted that Fort Good Hope, Norman Wells and Tulı́t'a participants were harvesting Bluenose East ʔekwé during the period 1998-2005, and may request an allocation.

Question 9: How are Délı̨nę Got'ı̨nę going to be authorized to harvest?

- It's straightforward - we said that we were going to keep to the harvest of 150, it's in the plan.
- The ʔehdzo Got'ı̨nę can have a written and signed agreement with individual hunters that they agree to respect Délı̨nę Nátsezé ʔeʔa. The name of the person and the form will be kept confidential. This is a new idea, but the Délı̨nę ʔehdzo Got'ı̨nę can explain that this is the means for them to put the policy into action.
- There can be a blacklist for people who don't respect the plan and won't be eligible for ʔehdzo Got'ı̨nę support (gas, groceries, etc).

Question 10: How will health sample kits be organised?

- 100 health sample kits have been prepared so far.
- ʔehdzo Got'ı̨nę staff will be in charge of administering kits, including documentation, with support from SRRB and ENR staff.

- A workshop on health sample kits will be held, and technical resources people will join a hunt with experienced hunters and youth to develop knowledge about the how the kits can work.