



**Tłıchǫ Government**

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April 26, 2019

Mr. Joseph Judas, Chair  
Wek'èezhìi Renewable Resources Board  
4504 49TH AVENUE YELLOWKNIFE NT X1A 1A7

RE: Final Written Arguments 2019 Blue-nose East Caribou Herd Public Hearing

Dear Mr. Judas:

Tłıchǫ Government would like to submit to the Wek'èezhìi Renewable Resources Board the attached final written arguments to the 2019 Bluenose-East Caribou Herd Proceeding.

Should you have any questions please do not hesitate to contact the undersigned.

Masi cho,

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# **BLUENOSE EAST HERD PUBLIC HEARINGS APRIL 9-11, 2019 Tłıchq̓ GOVERNMENT FINAL WRITTEN ARGUMENTS**

## **1. Introduction**

Tłıchq̓ Government (“TG”) is pleased to be providing these Final Written Arguments to the Wek’èezhii Renewable Resources Board (“WRRB”). Tłıchq̓ Government will not repeat the contents of the Joint Management Proposal and other pre-hearing filings, submissions, presentations and answers to Information Requests. They are part of the total record that the WRRB will consider in making any Determination or Recommendations that it has the authority to make. The intention of these Final Written Arguments are to provide a summary of the evidence provided at the public hearing, summarize positions and provide closing comments that consider what Tłıchq̓ Government learned at the public hearings in Behchokò.

Tłıchq̓ Government wants to thank the WRRB for its questions at the public hearing and for listening as Tłıchq̓ shared their knowledge and shared the impacts of the decline of this herd on the Tłıchq̓ First Nation’s well being, way of life and land based economy.

## **2. Government of the Northwest Territories (“GNWT”) and Tłıchq̓ Government Joint Proposal on Management Actions for the Bluenose-East (Barren-ground caribou) Herd 2019 – 2021**

As summarized in the TG presentation, the four calving ground photographic surveys of Bluenose-East (BNE) caribou from 2010 to 2018 showed that the herd has continued to have a high rate of decline of ~21% per year, which is equivalent to a halving rate of ~3 years. The June 2018 survey estimates herd size to be 19,294 + 2,991 (95% confidence interval), which places the estimate of herd size below the lower critical population management threshold of <20,000 caribou as identified by the ACCWM (2014<sup>i</sup>) management plan.

### **i. A Total Allowable Harvest (“TAH”) of 300**

Relative to the WRRB’s determination for a TAH of 750 (bull only harvest) for the BNE herd in 2016, TG and GNWT recommended a 60% reduction in the TAH to 300 (bull only harvest), which is greater than the overall proportional decline of the herd (50%) since the previous survey estimate in 2015.

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<sup>i</sup> Advisory Committee for Cooperation on Wildlife Management (ACCWM). 2014. Taking care of caribou: The Cape Bathurst, Bluenose-West, and Bluenose-East barren-ground caribou herds management plan. Yellowknife, NT.

Given the current size and trend of Sahti Ekwò, this recommendation to continue implementing strict conservation harvest measures was based on: 1) the scenario modelling analyses by GNWT that a TAH of 100-300 bulls for the BNE herd would likely not impose a significant additive source of mortality to the herd, i.e., it would not accelerate the current observed rate of decline, and 2) that a reduced non-zero TAH would still permit caribou harvesting opportunities for Tłıchq (and other indigenous users of the herd), which would help maintain their connection to Sahti ekwo and the land.

## ii. The allocation

TG reiterates its support for the WRRB's approach in 2016 for determining an allocation for a TAH of Sahti Ekwò in Wek'èezhii. The allocation was based on recent estimated proportional harvest of BNE caribou across its annual range by Tłıchq and other indigenous users (2010-2014) before a TAH was implemented, and still represents the best available information. Most importantly, the allocation is based on an assessment by all indigenous hunters of the BNE herd. Although the WRRB recommendations for a TAH and its allocation will apply in Wek'èezhii, it is critically important that those recommendations be framed at a herd-wide scale so they may be considered and implemented collaboratively by respective management authorities (ACCWM 2017<sup>ii</sup>).

## iii. Predator management actions

A key lesson from the implementation of a TAH on Sahti Ekwò since 2016, and a TAH on Kokèti Ekwò since 2010 is that strict conservation harvest measures are not enough on their own to recover rapidly declining barren-ground caribou herds. Indeed, a combination of direct management levers that focus on hunting and predators, plus management and monitoring actions that minimize human-caused disturbance to caribou and caribou habitat provide a comprehensive approach that is more likely to achieve objectives for near-term recovery and long-term management of healthy caribou herds.

Predator management actions, i.e., sustained reductions in wolves are likely also needed to halt and reverse the current decline of Sahti Ekwò. With respect to predator management, TG is in strong support of reducing the relative abundance of dıga (wolves) on the range of Sahti (and Bathurst) Ekwò for several years (at minimum) to measurably improve caribou survival rates and contribute towards population recovery and growth. TG will continue to work on training Tłıchq hunters and implementing a community-based dıga harvesting program. TG is working with experienced Tłıchq hunters (eg. Joe Mantla, 11 April 2019, WRRB Hearing Day 3 Transcript, pp. 164-167), and also welcomes further direct collaboration with GNWT and WRRB to develop and implement additional dıga management and monitoring actions.

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<sup>ii</sup> Advisory Committee for Cooperation on Wildlife Management (ACCWM). 2017. The Bluenose-East caribou herd - Orange status. Yellowknife, NT.

### 3. The Tłıchq Perspective

#### i. Impact of a TAH of zero (0) on well being, way of life and land-based economy

A TAH of zero will cause severe impact on Tłıchq way of life, well being and land-based economy. The Tłıchq connection with caribou maintains the cultural expression and identity, because it provides a way for Tłıchq to be who we are and a way to sustain identity for the new generation of Tłıchq growing up today.

At the public hearing, Archie Wetrade presented evidence on how he almost lost his language and connection to Tłıchq culture due to his years at residential school as a youth. Upon return to his community, his parents, in response, brought him back to the land to live and relearn the traditional way of life, as an effort to bring back his language and culture. Mr. Wetrade expressed that the ability to continue a harvest of caribou will ensure that Tłıchq stay connected to language, culture and way of life. In Archie's own words:

I spent some time in school at different communities within the region, but somewhere I lost my language to a certain extent, that my parents thought that I have to get back on the land and learn more about the language, and the landscape, and the traditional way of living. If you look at the caribou hide mattress, here, that it come from one (1) animal. And -- the very same animal that they -- our ancestors had brought us to date, and successfully living back in its time. Even the hide itself -- it speaks for itself. And there are a lot of knowledge put into it by tanning, and there's a lot of teaching has been taking place by our Elder ladies, to train a young lady how to be successful in life by looking after their family for clothing wise. And to date, the same very caribou hide that we used for traditional teaching and spiritual well-being, and we do for opening prayers, and entertainment, drum dances, and competing one another -- from one (1) region to another region by -- use about hand games. So, the drum itself is unity, because it's made out of a round shape. And then the sheet at the pounding rock that sit down outside there too, so these are the same rocks that are used to make some pemmican, or, pounding -- pounded meat. So, these are all that the woman's job, that, to make different delicates of our caribou meat, and to meet the needs of the family.

Even for clothing-wise, if you look at the caribou hide, for a parka there, that's good clothing, and it feels warm and is wind-proof and all that, so these

are all the traditional knowledge that has dating back from centuries back.

And then -- to date, I treasure all that, a part of what was in my family, and I don't want to let go with it, and I want to hang on to it into the future so that the future generation would live quite comfortably. And we don't want to lose our culture and our tradition as well, so we've got to have someday -- somehow, we had to treasure it, because our ancestors had lived with it, and gained a lot of knowledge, and a lot of history.

Archie Wetrade, April 9<sup>th</sup> 2019, WRRB Hearing Day 1  
pp:89-91

**Within Mr. Wetrade's message is the experience that the ability to continue caribou harvesting is not only about a hunt, but a hunt entails a purpose in life and a cultural tradition carried on from Tł̄chq̄ ancestors from time immemorial.**

**Charlie Jim Nitsiza described in his evidence to the public hearing, the importance aspects of a hunt and how previous ways of harvesting ekwo should be reinstated to practice Tł̄chq̄ traditions. In Charlie Jim Nitsiza's words:**

The hunting on the land, I guess, it's a very, very important because, you know, like, the -- a lot of people, they take the whole family out. They want to live out there for a week or two (2), you know, to prepare caribou for meals, and for clothing, and the -- and a lot of story associate with it are told to the younger generations, and how that their ancestors that really treasured it, and kept -- get up to date, and then we've still got duty in the future.

Charlie Jim Nitsiza, April 9<sup>th</sup> 2019, WRRB Hearing Day 1  
pp:94

The history tells us that the -- back in the -- maybe the - in the latter part of July, that's when the -- group from the Behchoko used to go out on a land - by canoe, a canvass canoe, gears and -- outboard motors all the way down to the barren land to harvest dry meat. They're gone for maybe a month or two (2). And then -- these are the things that, you know, that -- our ancestor used to go out, and these are the things that, you know, - we not practice getting more. We should try to re- institute that type of activity so that the people will be able to gain more respect, and -- and practice our tradition.

Charlie Jim Nitsiza, April 9<sup>th</sup> 2019, WRRB Hearing Day 1 pp:97

In his evidence to the public hearing and in the broader context of time, people and places, Dr. John B. Zoe emphasized the Tłıchq̓'s pre- and post-contact historical relationship to the land and animals - a deep relationship which ultimately defines who Tłıchq̓ are as a people. This relationship necessitates the importance of "not letting go" of caribou, but to continue cultural practices and continue to do "our job" on the land to strengthen the relationship, thus strengthen Tłıchq̓ spirit, and make sure the Tłıchq̓ way of life continues:

One (1) thing we know is that despite all the years of having no say, we know that people survive because they never let the caribou go. They always hang on to it. Like Archie saying, we'll never let it go, because if we let it go, then - then that's the way it goes, because by not letting it go, we need to strengthen our relationship to the animals by doing things in the traditional way,

John B Zoe, April 9<sup>th</sup> 2019, WRRB Hearing Day 1  
pp:115

Like, at the time Yamozhah went and walked around this whole area, the purpose for his walking along was to ensure that the land was not without the people, that the land needs the people, the animals need the people, and all the place names from those early years talk about the relationship between the animals and the people in the landscape that -- that we both live in. And so the -- what we are talking about now is a relationship -- a management action that we think will work for now,

John B Zoe, April 9<sup>th</sup> 2019, WRRB Hearing Day 1  
pp:117

Maybe it's [Bluenose east herd] headed that same way [as Bathurst herd] because we're just waiting for it to happen, for -- for it to come back. Maybe we should be taking our own action and going to the barren lands by boat. Practice what we preach. Do things that the old people have done before, and teach the young people so that they can get away from the troubles that they get into a community. Learn -- teach them to live off the land, teach them to be independent, teach them to have compassion for their fellow man, teach them to respect the land and the animals and the fish, and teach them to respect their Elders who have all this knowledge that they have nobody to pass on to, okay.

And that's the challenge that we have. We can't let the Joint Management Proposal by itself -- because it's just a piece of paper. It's just a piece of paper

called Joint Management Proposal. It's on the table. We agree what happens to it. It just doesn't happen -- it doesn't bring the caribou back. It just keeps us from doing anything. And the exercise of how people used to live, those things have to be brought back and we got to quit kidding ourselves that anybody here is going to get an education here and eventually end up with a big -- big job in some office. That's not going to happen. You know, we're -- we're not that kind of people. Some, of course -- some that desire that kind of life, young people who can use their skills to strengthen how people used to live with their new skills, I think that will work, but for the rest of the people here, it's Tuesday and our job is to make sure that our way of life continues. Even if it's in town and if we're not in town, in your community, make sure you do the same thing. So all I'm saying is that we need to help our Joint Management Proposal more than we have in the past with the Bathurst Joint Management Proposal. We've got to do something different. We have to do some investments, we have to change our -- not change our world view but to get back to our world view that's not even broken. It's not broken. It's just intact, just the way they left it, just like that [pounding] rock that's sitting there, just like all these [caribou artifacts] that are sitting there, and -- and just right in front of us, and -- and we call it artifacts but they're living things.

John B Zoe, April 9<sup>th</sup> 2019, WRRB Hearing Day 1 pp:117-119

We need to see these things. We need to kind of step forward and go help -- go help our young people, go use the words of our Elders, and go back to how people used to live because if you're -- if you're going to sit in town here and wait for some education to hit us in the head, put on our suit and go sit in the office all day, I don't think it's going to happen. So let's go do what our ancestors [ ] did-- was that we go see for ourselves, masi cho.

John B Zoe, April 9<sup>th</sup> 2019, WRRB Hearing Day 1 pp:120-121

**Elaborating on Dr. Zoe's reflections was the Director of Department of Culture and Lands Protection, Tammy Steinwand-Deschambeault:**

We have always lived in harmony with the caribou. We need to continue that relationship. Tlicho rely on Ekwo for our physical, spiritual, cultural sustenance. We have heard from our Elders that the Creator gave us

caribou as a gift, and the gift that we believe will be with us.

Chief Mowfi's declaration when he signed Treaty 11 in 1921, nearly one hundred (100) years ago: As long as the sun rises, the river flows and the land does not move, we will not be restricted from our way of life. If our wise, late Tlichó's Chief's words are ignored and we are subject to a complete ban from harvesting the Sahti Ekwo, we lose more than the meat. We lose our traditional way of life. Our identity as an Indigenous people very closely connected to the land is threatened. Mental health and wellness in our Elders will be affected. Our Elders will no longer be able to eat the food they love, the food they grew up on, the food that feeds their soul. Mental health and wellness will be affected in our harvesters, who no longer will be able to provide for their family and community.

Mental health and wellness will be affected in our women, who will no longer be able to contribute to the family by sharing the teachings of working on hides, making clothing, and preparing the meat for a shared meal. Our youth will be missing out on traditions and teachings that have been passed down for generation after generation. If we have no caribou to harvest, what will fill that void? What can fill that void with something as precious as caribou? There is nothing.

Tammy Steinwand-Deschambeault, April 9<sup>th</sup> 2019, WRRB  
Hearing Day 1 pp:123-124

The words of these four Tłı̨ch̨o speakers reveal the importance of caribou for maintaining Tłı̨ch̨o language, culture and way of life, especially for the younger generation who have few opportunities to engage in the cultural activities as their ancestors. Furthermore, these words emphasize the strong underlying sentiment that many people hold within themselves; that we want to become part of the caribou, again.

## ii. Tłı̨ch̨o Traditional Knowledge Research: Expansion of Boots on the Ground

one (1) of the things that we want to ensure is that through this recognition of rights, we didn't even get a chance to exercise those rights yet. You know, we're -- we've been herded -- we've been herded for the last hundred and fifty (150) years, and with this new recognition of rights that we have, we don't want to be herded anymore. We want to be part of the process that

determines what our future is going to look like, and that means that we need to do our own research.

John B Zoe, April 9<sup>th</sup> 2019, WRRB Hearing Day 1 pp:111-112

Tłıchq Government is currently continuing its Tłıchq Traditional Knowledge Research, by exploring ways to expand our Ekwò Nàxoède K'è (Boots on the Ground) caribou monitoring program to the Bluenose east herds. For the past three years, the monitoring program has been focused on Bathurst caribou by having Tłıchq monitors for six weeks on the summer range of the herd. Traditional monitoring of the land and caribou is done by walking and by boat along the rivers and lakes to places where caribou and people meet. To continue such monitoring, Tłıchq Government plans to expand the caribou monitoring program, by having more Tłıchq on the land, increasing time spent on the barren ground caribou range and place boats on other larger lakes, as Point Lake, on the summer and fall range of Bluenose east and the Bathurst herds. Expanding the caribou monitoring will be phased in over the next seasons, as training new monitors and building capacity in the monitoring team is a key to the success of the program, as well as on availability of sufficient resources, including qualified staff and available elders. Through this caribou monitoring program, Tłıchq have, for the first time in decades, Tłıchq people living and watching the barren-ground caribou range for continuous months during summer and fall.

We need to go back to the land ourselves with the Elders and with researchers who are trained to just write down what people see and what they hear, so that it's recorded and we can start using it for our own management because we have a say now, but how far -- how do we exercise it in a way that -- that it helps the recovery.

John B Zoe, April 9<sup>th</sup> 2019, WRRB Hearing Day 1 pp:112

Tłıchq Government efforts have been on developing a program, based on experienced Tłıchq harvester's knowledge and methods for traveling and being on the land watching caribou, as traditionally done. TG sees this coordinated effort as a way to maintain Tłıchq peoples' connection with the land, rebuild Tłıchq presence on the barrenlands and establish a channel for Tłıchq harvesters and elders to directly influence the decision-making process in NWT. John B. Zoe elaborated further on the purpose of research:

We have our experiences embedded in the landscape and in our heads and in the heads of all the people that are sitting here. That's the type of information that we have, and -- and we see a future where any decisions made on the management of our livelihood that defines who we are, we must have a say, and that's where the Tlıcho Agreement comes in, 12.1.1, that's the basis of our way of life, the caribou and the animals -- that, you know, are all over the landscape.

iii. Protection of habitat

The Tłıchq Government conducts its own research, through the Tłıchq Research and Training Institute. In recent years, the Institute has conducted Tłıchq traditional knowledge research on caribou habitat, mainly on the Bathurst caribou herd. Upcoming plans are to continue to identify and document important caribou habitat on the Bluenose-east range; areas which can be suggested for potential protection. Such areas include; Ekwò no'oke (watercrossings), tataa (land crossings) and important forage areas such as valuable unburned winter habitat. By mapping important unburned winter habitat, from a traditional knowledge perspective, such sensitive habitat can be included in the Value at Risk hierarchy for forest fire management.

**3. Tłıchq Government is a party with powers under its laws to implement determinations and recommendations**

The WRRB will be considering a determination and recommendations under its authorities laid out in Chapter 12 of the Tłıchq Agreement. Any determination and recommendations, with written reasons, will be delivered to each Party with powers under its laws to implement the determination or recommendation. Tłıchq Government would like to outline those powers and their implementation as part of its Final Written Arguments.

Tłıchq Lands Protection: Under 7.4.2 of the Tłıchq Agreement, the Tłıchq Government has the power to enact laws in relation to the use, management, administration and protection of Tłıchq lands. Specifically, Tłıchq Government can enact laws relating to land use plans (7.4.2(b)). Tłıchq Government has used its law making powers to ensure the protection of Tłıchq lands so Tłıchq can enjoy those lands for their traditional purposes well into the future.

The Tłıchq Lands Protection Law (2005; as am.) was enacted under Tłıchq law to protect Tłıchq interests, Tłıchq lands and habitat, including:

- a) establishing the Chiefs Executive Council as being responsible for management and protection of Tłıchq lands and Tłıchq interests throughout Mqwhì Gogha Dè Nııttèè (s.3);
- b) establishing the (then) Tłıchq Lands Protection Department; (s.4)
- c) requiring that anyone seeking a disposition of an interest in Tłıchq lands must proceed via application, which will be considered (s.7);
- d) creating actions that the Director can take on a trespass to Tłıchq lands (s.10); and

- e) making it an offense for a person who, without lawful authority, harvests or damages forest resources, mineral resources, fish or wildlife on Tłıchq lands (s.11)

Tłıchq Wenek'e: Another law-making lever Tłıchq Government has engaged that, in part, aims to protect caribou and their habitat was the enactment of the Tłıchq Land Use Plan Law in 2013. The Tłıchq Wenek'e (Land Use Plan) forms part of the Tłıchq law (Tłıchq Land Use Plan Law (2013) s.5). Land Use Directives 6.2 (A), (B) and (C) are intended to have Tłıchq Government consider actions on Tłıchq lands that go beyond harvest management and extend into the managing traditional, industrial, and recreational land use activities on Tłıchq lands. The Tłıchq Wenek'e makes specific reference to the Bluenose East caribou herd at p. 29.

The Tłıchq Wenek'e established 5 Tłıchq Land Protection Zones. Before Tłıchq Government grants a land use permission, it will have regard for the considered uses set out in the applicable zone(s).

The Gowhado Yek'e t'ii k'e zone (Traditional Use zone) was established and centers on the Idaa Trail, an ancestral trail that follows waterways and watershed areas. It is also an area of present day use. Among the caribou trails and canoe routes are many of the best sites for traditional activities. At page 39, the goal of this zone is set out:

To preserve the Idaa Trail by protecting the land, waterways and watersheds for continued traditional use by Tłıchq.

Considered uses for this zone are:

- a) Camp or cabin;
- b) Non-exploitative scientific research;
- c) Transportation corridor;
- d) Eco/cultural tourism;
- e) Hydro power generation; and
- f) Utility corridor

It is to be noted that quarries, commercial forestry mineral exploration and oil and gas exploration and extraction are not considered uses for this zone.

As a result of the use of Tłıchq law to create these zones and establish goals and what uses will be considered in zones, Tłıchq Government has leveraged its law making power in favour of caribou and habitat protection in order to protect land, waterways and watersheds for continued traditional use.

To the extent that Tłıchq Government has passed laws relating to caribou and protection of habitat, Tłıchq Government also recognizes that in times of decline

such as we are seeing today, it is appropriate to consider how Tłıchq Government can leverage its law making powers to support the stabilization and recovery of the Bluenose East caribou herd.

The Tłıchq Wenek'e is entering into a formal 5 year review of the Tłıchq Wenek'e. One of the questions to be asked in a review (see p.54) is:

Is there new information that needs to be reviewed in land use decisions?

Tłıchq Government is committed to incorporating the continued decline of the Bluenose East caribou herd as part of its 5 year review and determining what more might be done under the Tłıchq Wenek'e to address the issues. The Tłıchq Assembly, the law-making arm of the Tłıchq, will be asked to consider, as part of the 5 year review process, whether Tłıchq Wenek'e directives should be refined per WRRB Recommendation #9B-2016.

Harvesting Practices: Under 7.4.1(b) of the Tłıchq Agreement, Tłıchq Government has the power to enact laws in relation to the management and exercise of rights and benefits under the Tłıchq Agreement to Tłıchq Citizens, including those related to harvesting of wildlife. To that end, the Tłıchq Assembly will be asked to consider whether to enacting Tłıchq laws or regulations concerning Tłıchq harvesting of wildlife.

#### **4. Recommendations of the WRRB in 2010 and 2016**

WRRB Advisor Aalice Legat posed a question on Day 2 of the Public Hearing concerning 2010 and 2016 recommendations of the WRRB:

*Aalice Legat, Advisor to the WRRB Board. This is my last question for -- and I'm not going to -- the other question I was going to ask ENR is -- has been answered, and so I won't be asking you a question. Tammy mentioned earlier that the recommendations from the Board can assist them in thinking about the kinds of questions for the future in managing themselves and thinking about the research and monitoring that they want to do in the future. Well, in 2010, the Tlıcho -- or the Board recommended between 20 -- well, it was twenty-eight (28) to forty-two (42), the recommendations that they made that were specifically for TG. And TG agreed with these recommendations and they comment -- they said they were committed to documenting and reporting on observations and trends observed by the caribou harvesters and Elders. I know that part of this is being done by Boots on the Ground. The other thing is in -- in 2016, the Board made specific traditional knowledge research and monitoring recommendations again, and TG agreed that these recommendations would be -- would be combined so*

*that they could have a comprehensive TK -- TK study. I don't think I want to go through every one (1) of these at the moment, but if I passed a list of these recommendations on to TG, will you answer them and summarize what has been happening with these recommendations? Because they address a lot about the habitat and birthing and those sorts of things. But they're too long. It's take --will take too long to go through them all right now.*

This led to Undertaking #3: Tłıchq Government will provide a summary on what progress has been made in relation to Dr. Legate's list of recommendations by end of the month.

Tłıchq Government has now received the list of recommendations from Alice Legat and is proceeding to draft its answer to Undertaking #3. TG has requested an extension from the WRRB for its answer to Undertaking #3 due to the scope of the many recommendations on the list and the resources TG will have to engage to make answer.

## **5. Additional Resources to Deal with the Continuing Decline**

In its 2016 Closing Submissions to the WRRB on the Bluenose East Public Hearings, Tłıchq Government suggested that given the nature of the caribou decline, that WRRB recommend that the parties to the Tłıchq Agreement meet with WRRB to discuss a Terms of Reference for studies and reports and also require that it be adequately resourced for the critical tasks ahead.

it is undisputed between GNWT and Tłıchq Government that the decline of the Bluenose East caribou herd that was noted in 2016 has deepened. Does the WRRB consider itself adequately resourced for the tasks ahead?

## **6. Concluding Remarks**

Once again, Tłıchq Government would like to thank the WRRB for its questions at the public hearings and looks forward to reviewing the decisions of the WRRB.

Tłıchq Government also thanks its Joint Management Proposal partner, the GNWT, for its work and support during this process, as well as the other interveners and especially the Tłıchq Citizens who shared their knowledge and noted the impact of the herd decline on the Tłıchq Nation's well being, way of life and land based economy.

On a final note, Tłıchq Government values the relationships that bring us all together to help deal with this crisis. Tłıchq Government appreciates the collaborative and consensual approach taken by its partnering with the Government of the Northwest Territories and with other Indigenous

Governments, as well as the WRRB, and wants to collaborate going forward. Solutions will not be found in isolation, but through collaboration.