

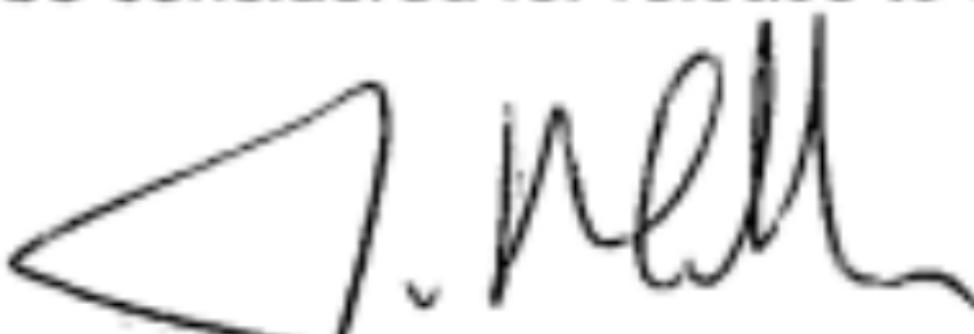
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WEST KITIKMEOT / SLAVE STUDY SOCIETY

Re: Community Based Monitoring (Cycle One)

## STUDY DIRECTOR RELEASE FORM

This Annual Report is the result of a project conducted under the West Kitikmeot / Slave Study. I have reviewed the report and advise that it has fulfilled the requirements to this stage of the approved proposal and can be subjected to independent expert review and be considered for release to the public.

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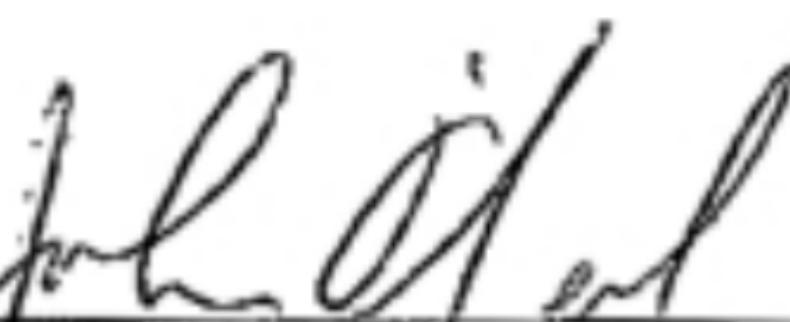
Study Director

January 27/99

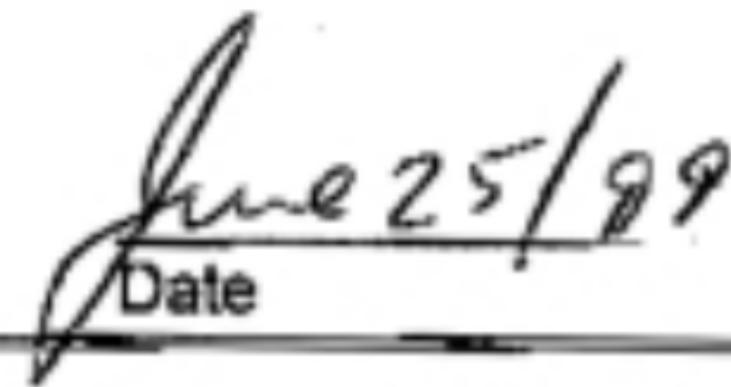
Date

## INDEPENDENT EXPERT REVIEW FORM

I have reviewed this annual report for scientific content and scientific practices and find the report is acceptable given the preliminary stage of the project, its specific purposes, and subject to the field conditions encountered.



Reviewer



Date

## INDEPENDENT EXPERT REVIEW FORM

I have reviewed this annual report for scientific content and scientific practices and find the report is acceptable given the preliminary stage of the project, its specific purposes, and subject to the field conditions encountered.

Reviewer

A handwritten signature in black ink, appearing to read "John DeJarnett".

Date

A handwritten signature in black ink, appearing to read "Oct 10th".

## BOARD RELEASE FORM

The Study Board is satisfied that this Annual Report has been reviewed for scientific content and approves this Annual Report to be released to the public.

Chair

West Kitikmeot/Slave Study Society

A handwritten signature in black ink, appearing to read "S. H. H." or "S. H. H. H.", is written over a horizontal line.

Oct. 29/99

Date

# **Annual Report**

## **Community-Based Monitoring**

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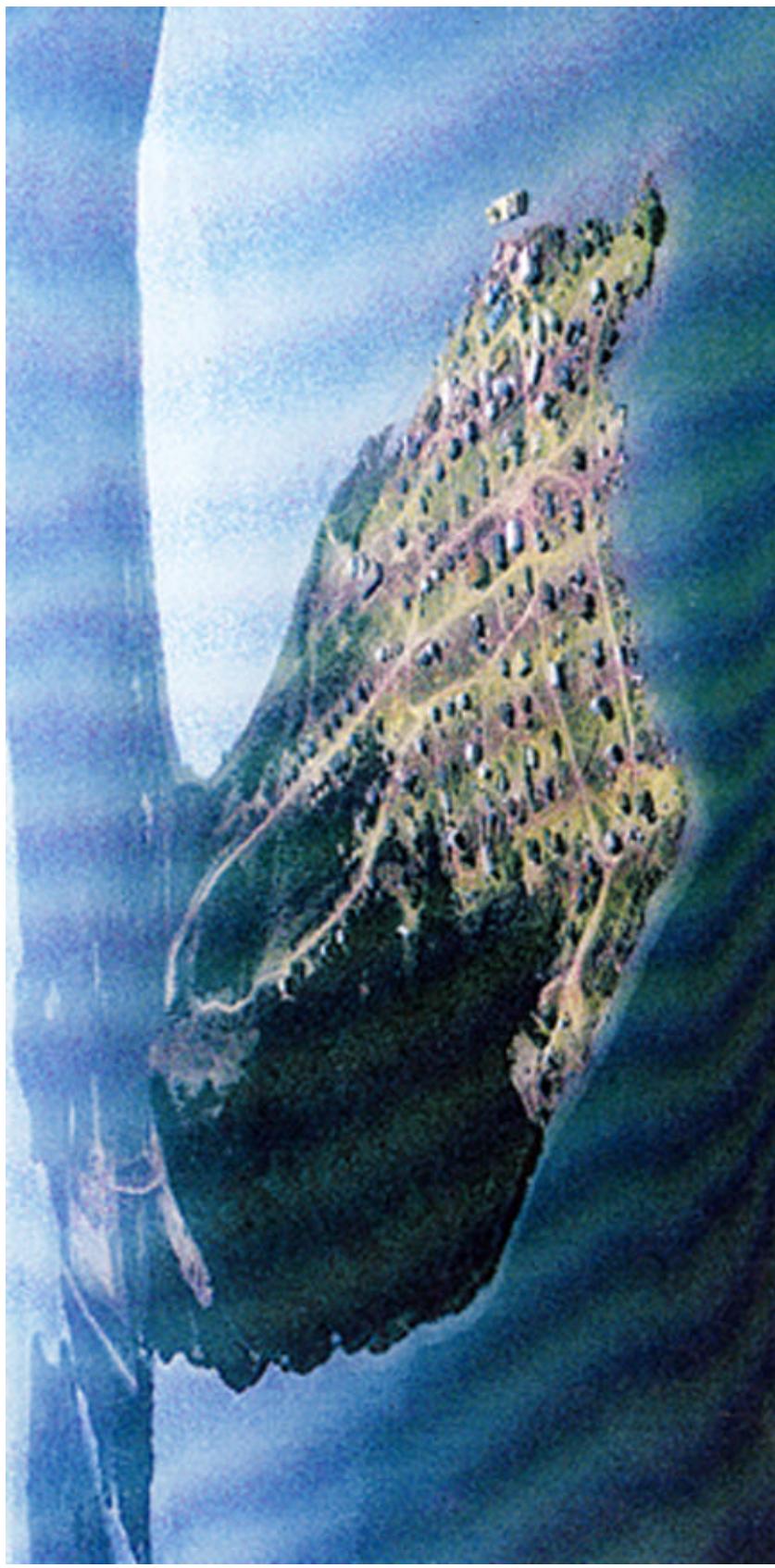
**Traditional Knowledge Study on Community Health  
Community-Based Monitoring (Cycle One)**

**March 1998**

**Submitted to:  
The West Kitikmeot Slave Study Society**

**Submitted by:  
Lutsel K'e Dene First Nation**

**Prepared by:  
Brenda Parlee**

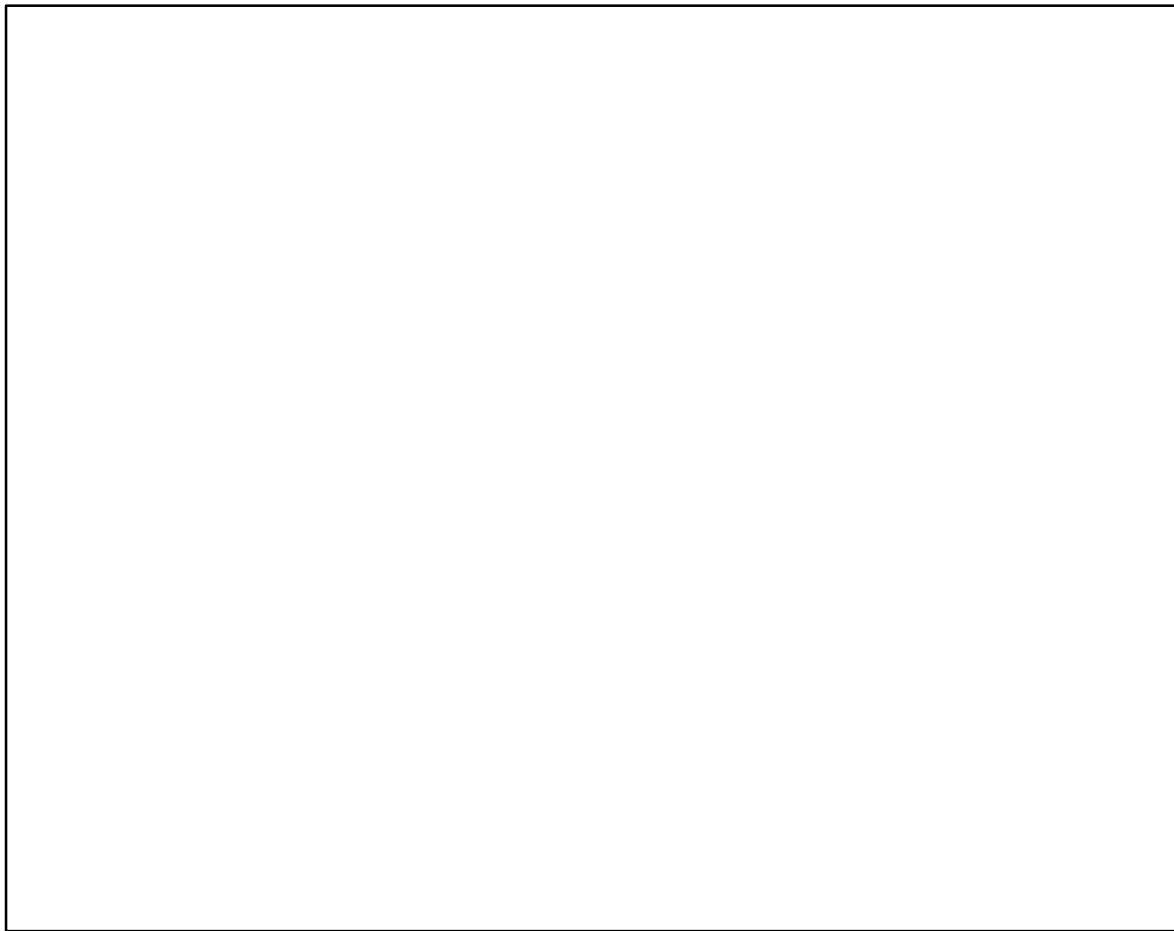


**Figure 1: Arial Photo of Lutsel K'e, Northwest Territories**

## **Summary**

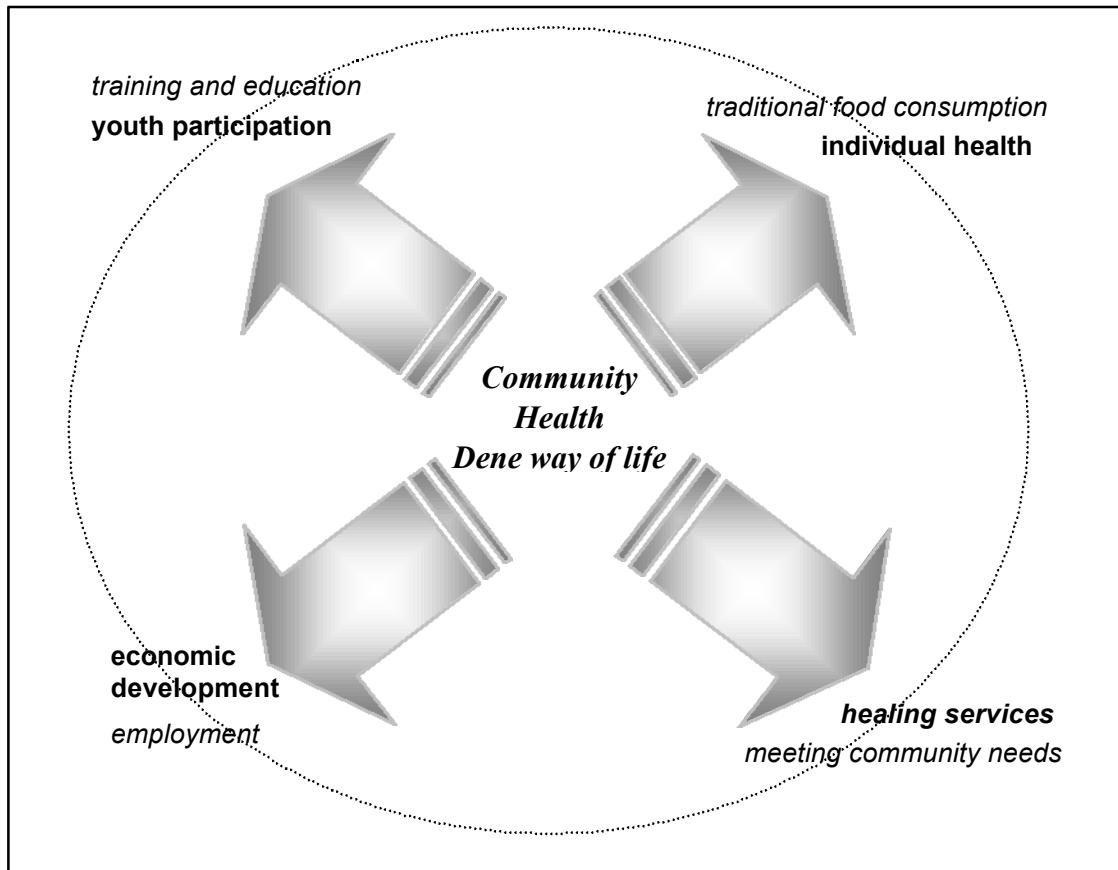
In 1996, the *Community-Based Monitoring Pilot Project (1996)* took place in Lutsel K'e, Northwest Territories. Similar to other northern communities in the Slave Geological Province, Lutsel K'e is currently faced with unprecedented mineral resource development. The goal of the *Community-Based Monitoring Pilot Project (1996)* was to design a tool that would increase the capacity of Lutsel K'e and other northern communities to address both the positive and negative effects (achieve benefits and mitigate negative effects) of such development.

The project was organized according to three phases. Phase one involved gathering ideas and Chipewyan terminology for concepts like monitoring, indicators and community health. During phase two, themes and indicators of community health were developed through open-ended home-visits with one hundred households in the community. In phase three, a four-step process of monitoring was designed to include: a) gathering information through home-visits, b) summarizing information and communication, c) evaluation of information with a committee, d) reporting.



**Photo 1:** **Evelyn Marlowe (Community Researcher) transcribing elders' stories from the *Traditional Knowledge Study on Community Health (1997)*.**  
**(Photo Credit: Marie Catholique 1997)**

Once this model for Community-Based Monitoring was developed, the Lutsel K'e Wildlife, Lands and Environment Committee recommended that a baseline of traditional knowledge about the Dene way of life (Dene ch'anie) be gathered. A proposal was submitted to the West Kitikmeot Slave Study Society for the *Traditional Knowledge Study on Community Health* and the study began in March of 1997. During that project, elders told stories about the Dene way of life as it was in the past. These stories reflect many of the indicators developed during the pilot project.



**Figure 2: Indicators Monitored during Community-Based Monitoring Cycle One (1997)**

Following the *Traditional Knowledge Study on Community Health*, the model for Community-Based Monitoring was implemented. During Cycle One, Evelyn Marlowe (community researcher) gathered information around four indicators (See Figure 2). During Cycle-Two, Evelyn Marlowe and Bertha Catholique gathered information using the same methods and the same four indicators. This report (Annual March - 1998) contains baseline information for each of these four indicators from the *Community-Based Monitoring Pilot Project (1996)*, the *Traditional Knowledge Study on Community Health (1997)*, and *Community-Based Monitoring Cycle One (1997)*. Baseline information for Cycle Two will be included in the 1999 Annual Report. These sets of data provide some useful baseline information about the Dene way of life (Dene ch'anie) and some specific conclusions regarding changes in individual health, healing services, economic development and youth participation.

## **Acknowledgments**

West Kitikmeot Slave Study Society

Evelyn Marlowe

Chief Florence Catholique

Lutsel K'e Dene First Nation

Wildlife, Lands and Environment Committee

Lucy Sanderson

Health and Social Service Committee

Alizette Tatsichele

Angie Lantz

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## **Objectives**

The goal of the ***Traditional Knowledge Study on Community Health (1997)*** was to support Community-Based Monitoring through Traditional Knowledge research. The specific objectives of the study included:

**1. Setting Up the Project**

To meaningfully involve the community in establishing the research project.

**2. Training**

To provide skills, knowledge, and training to community members

**3. Interviewing Elders**

To gather Traditional Knowledge on Community Health from Dene elders.

**4. Transcribing and Translating**

To accurately and efficiently document and maintain data collected through interviews.

**5. Analysis and Report Writing**

To learn and communicate what is known about specific health issues in the past.

The objectives of the ***Community-Based Monitoring Project Cycle One (1997)*** included:

**1. Home-visits**

To measure changes according to specific indicators through home-visit information gathering.

**2. Analysis (Summarize Information)**

Analyze information gathered, recognizing any change that may have occurred since the last baseline.

**3. Analysis (Evaluate Information through Workshops)**

Verify Changes to Indicators through Workshop Consultation.

**6. Communication of Results**

To present this information through newsletters or some other meaningful form of communication such as public displays.

## **Description of the Project(s)**

### ***Traditional Knowledge Study on Community Health (1997)***

The Traditional Knowledge Study on Community Health involved gathering stories from the Lutsel K'e elders about community health. This study provided some unique insights into the Dene way of life in the past.

A community researcher from Lutsel K'e (Evelyn Marlowe) was trained during this project in research methods as well as in Chipewyan language literacy. An Elders Advisory Committee and an Elders Co-ordinator guided the project. Elders who participated in the study were asked specific questions around each of these indicators. The stories were taped and transcribed by the community researcher and prepared and edited by the project director.

For more information see the *Traditional Knowledge Study on Community Health Final Report (1997)*.

### ***Community-Based Monitoring Cycle One (1997)***

The aim of the Community-Based Monitoring Project was to meaningfully involve the community in documenting and understanding the effects of mineral resource development on the health of their community. Indicators of community health were developed in 1996 during the pilot project. Not all of these indicators could be feasibly monitored. Hence the Project Director (Evelyn Marlowe) and Community Researcher (Dora Enzoe) selected four indicators which they felt would be particularly significant (consumption of traditional food, healing services) and/or were sensitive to the stresses of mineral resource development. (employment / goals for training and education).

## **Methodology / Methods**

### ***Traditional Knowledge Study on Community Health (1997)***

For a description of the methodology and methods for see *Traditional Knowledge Study on Community Health Final Report* (1998)

### ***Community-Based Monitoring Cycle One (1997)***

Cycle One of the Community-Based Monitoring Project was conducted according to an Action Research Framework, similar to that of the *Community-Based Monitoring Pilot Project (1997)* and the *Traditional Knowledge Study on Community Health (1998)*. A major element of that methodology is training of local people. Evelyn Marlowe who had been trained during the traditional knowledge study, took over as Project Director for Cycle One. She was responsible for the overall implementation of the Cycle One, including preparing questionnaires for home-visits, organizing data gathered, ensuring confidentiality of questionnaires as well as maintaining and storing data.

Data was gathered through home-visits using questionnaires, which Evelyn used to gather information from the community. The questionnaire itself as well as the number and age group of the people randomly selected differed for each indicator. For example, through the healing questionnaire, Evelyn sought to learn what kinds of approaches (including programs and services) are currently important to adults and young adults in the community. The traditional food consumption questionnaire (based on the Dene Metis Intake Study) was created to show how much traditional food is consumed by different age groups and for the community as a whole. In order to understand the experiences of people being employed in the mining sector, a set of relevant questions were developed for them. Youth in Gr. 4-6 and Gr. 7-9 described their goals and interests in employment and education using a fourth questionnaire.

Once the questionnaires were completed, the information was summarized and presented in report form to be evaluated by the Wildlife, Lands and Environment Committee and the Health and Social Development Committee. The report was approved with limited discussion. Final results from the report were then posted in several places around town.

### Indicators Selected for *Community-Based Monitoring Cycle One 1997*

Indicator	Rationale
<b>Individual Health Consumption of Traditional Food</b>	Food from the land is an important element of the Dene way of life. Because of its high nutritional value it is a strong indicator of individual nutritional well-being. It also reflects other issues of well-being including that of the environment and cultural values. Traditional food consumption has been a useful indicator in other impact studies such as the Norman Wells Socio-Economic Monitoring Program. The Dene Metis Intake Study provided a framework and survey for assessing traditional foods consumption for <i>Community-Based Monitoring Cycle One (1997)</i> .
<b>Economic Development Employment:</b>	Employment is an important issue in many northern communities including Lutsel K'e. Employment that leads to greater economic development in the community and subsequently greater self-government was revealed during the Community-Based Monitoring Pilot Project as an indicator of great significance. Presently, the increase in exploration and developments such as BHP Diamonds Ltd. has raised hopes among community people for employment in the mining sector. Monitoring changing levels of employment in that sector is therefore considered important.
<b>Youth Participation Goals for Training and Education</b>	The ability of youth in the community to define and meet their own goals was another indicator considered to be important for monitoring. It can provide insightful information about how youth in the community are doing but also would be useful process of self-reflection for youth themselves. The community researchers decided to take an action-based approach to monitoring this indicator and took on a “career counselling” role, providing youth with an opportunity to learn or reflect on how they could achieve their goals.
<b>Healing Healing Services</b>	Treatment and healing programs are fundamental to the healing process in Lutsel K'e. Monitoring the success rate of such programs and asking people to reflect on their personal and program needs was therefore considered important. Questions for monitoring this indicator were developed in consultation with the Lutsel K'e Drug and Alcohol Worker.

**Figure 3: Indicators Selected for *Community-Based Monitoring Cycle One (1997)*.**

The appropriateness of these indicators for *Community-Based Monitoring Cycle One (1997)* was verified by the Wildlife, Lands and Environment Committee on September 8, 1997. By monitoring these indicators, the community will be able to increase their knowledge about how mineral development is affecting the health of their community.

## **Activities of the Year**

### ***Traditional Knowledge Study on Community Health (1997)***

For Activities April-August 1997 see the *Traditional Knowledge Study on Community Health Final Report (1998)*

### ***Community-Based Monitoring Cycle One (1997)***

#### **1. Choosing Appropriate Indicators**

In September 1997, the Project Director (Evelyn Marlowe) and the Community Researcher (Dora Enzoe) selected indicators to monitor during Cycle One. The selection process involved a 3-hour evaluation of each of the indicators based on several criteria. First, they discussed whether or not the indicators were important in the sense that it reflected something significant or of concern to the community.

Secondly they considered whether the indicators were being monitored by other agencies. For example, indicators related to physical health were being monitored by the Health Centre. They also recognized that several other indicators related to the land (trapping and harvesting / reported incidents of development impacting on the land) were being monitored in some fashion by the Wildlife, Lands and Environment Committee. The vast majority of the indicators related to qualitative issues, such as the effectiveness of the leadership, were not known to be monitored by other agencies.

Thirdly, they considered how easy it would be to collect information. Some indicators such as child well-being (happiness) were considered too difficult to monitor.

The Project Director from the Traditional Knowledge Study (Brenda Parlee) offered a fourth criteria for consideration - sensitivity to influences (stresses) of mineral development. A literature review and a preliminary assessment of the indicator sensitivity, (See *Community-Based Monitoring Pilot Project 1997*) revealed that many of the indicators would be sensitive to changes introduced by mineral resource development.

These three criteria, (significance, ease of gathering data, and sensitivity to changes introduced by mineral resource development were the basis for selecting four indicators a) employment, b) nutrition, c) goals of children and youth (training and education) d) healing services.

The selection of these indicators, and what they suggest about changes in community health should be considered experimental. Data from Cycle One and subsequent cycles of the Community-Based Monitoring Project will be used as a basis for the community to further discuss and consider effects of mineral resource development.

#### **2. Preparing for Home-visits**

The Project Director and the Community Researcher prepared for Home-visits during the first two weeks of September. Questionnaires were developed by the researchers themselves with some references and consultation. The questionnaire on traditional food consumption was

modeled after the CINE Dene Metis Intake Study Questionnaire conducted in Lutsel K'e in 1992. The questionnaire on healing services was developed in consultation with the local Drug and Alcohol worker. The other two questionnaires were developed with informal consultation.

### **3. Conducting Home-visits**

Once the questionnaires were finalized, the researchers conducted the home-visits. Forty (40) people were randomly selected for the healing survey. There was no formal methodology for "random selection". Instead, random selection was overseen by the Project Director based on an interest in interviewing people not commonly vocal in public meetings and getting a good sample from different family groups and age groups. Following the CINE model, the researchers took a random sample of thirty-five (35) people in four age groups (Ages 10-19, 20-40, 41-60 and 61 and over) to learn more about traditional food consumption in Lutsel K'e. The survey related to youth participation - goals for training and education was given to twenty-four (24) youth in the classrooms of Gr. 4-6 and Gr. 7-9. Related to economic development - employment, twenty-one (21) people employed in the mining sector were interviewed. To provide context to this survey, some additional statistics on employment in the community were gathered from the Band, Co-op, Air Tindi, Denesoline Corporation and the Housing Corporation. In total 121 surveys or questionnaires were done over a period of one and a half months. These results are currently in locked storage in the Community-Based Monitoring office and will remain in the community.

### **4. Summarizing Data**

During October and early November 1997, the Project Director (Evelyn Marlowe) summarized the data from the questionnaires. Most of the data was qualitative and easily summarized and grouped into themes. Data from the nutrition survey on consumption of traditional foods was highly quantitative and a little more complicated. The Project Director collated these summaries in report form and presented them to the Wildlife, Lands and Environment Committee for Evaluation.

### **5. Evaluating Data**

Month three of the monitoring cycle was proposed as an evaluation of data summaries. The data summaries were presented to the Wildlife, Lands and Environment Committee for evaluation. They reviewed the information but had little comment other than to suggest that the information was valuable. The committee had no recommendations. The Project Director (Evelyn Marlowe) reported to the former project director (Brenda Parlee) the difficulties associated with the evaluation process. They discussed the challenges and various alternatives for conducting the evaluation.

The evaluation was intended to facilitate discussion of the current and potential causes of change in community health. The current report highlights some changes and or trends in the information gathered from the *Traditional Knowledge Study on Community Health (1998)*, the *Community-Based Monitoring Pilot Project (1997)* and the data from *Community-Based Monitoring Cycle One (1998)*.

The conclusions from the report were presented to the Wildlife, Lands and Environment Committee, the Health and Social Services Committee, the Community Health worker and the

Employment Coordinator in July 1998. A summary of their evaluative comments are found in the conclusions of this report.

## **6. Communication**

A summary of the results from Cycle One were communicated to the community through poster displays, reports to committees and ongoing and informal communication with other members of the community. Based on the limited discussion by the Wildlife, Lands and Environment Committee the Project Director determined that a theme workshop to discuss the results from Cycle One would not be feasible. The decision to communicate results this way, rather than through theme-workshops as originally proposed to the WKSS, was deliberate and based on knowledge about what was feasible and appropriate. (For more details as to changes in the Reporting, See Appendix E)

## **7. Preparing the Annual Report**

The Annual Report was prepared by Brenda Parlee during April-June 1998 using data from the *Community-Based Monitoring Pilot Project (1997)*, the *Traditional Knowledge Study on Community Health (1998)* and *Community-Based Monitoring Cycle One*.

## **Results**

See Appendix C for Results of  
*Community-Based Monitoring Pilot Project (1996)*  
*Traditional Knowledge Study on Community Health (1997)*  
*Community-Based Monitoring-Cycle One (1997)*

## Discussion and Conclusions

The Discussion and Conclusions section provides comparative conclusions on community health (Dene ch'anie) from the *Traditional Knowledge Study on Community Health* (1997), the *Community-Based Monitoring Pilot Project* (1996) and *Community-Based Monitoring Cycle One* (1997) for each of the four indicators that were selected for monitoring in Cycle One. This section is accordingly organized into four section around the four indicators that are economic development - employment, individual health - traditional food consumption, healing - healing services, youth participation – goals for training and education.

For each of these four indicators conclusions from the *Traditional Knowledge Study on Community Health* (1997) are presented first with a short explanation that references the elders' stories on community health. In more cases the conclusions relate to broader issues than those specific to the indicator. Conclusions from the *Community-Based Monitoring Pilot Project* (1996) follow with short explanations and tables that reference the issues that were discussed during home-visits in 1996. The third set of conclusions are presented from *Community-Based Monitoring Cycle One* (1997) and are justified by a summary of the results from each of the questions asked during the Cycle One home-visits. The three sets of conclusions are then drawn together in table called "Major Comparative Conclusions" which is accompanied by a short discussion on the changes in community health that are visible between each of the three sets of "baseline data" defined during each of the three studies.

***Indicator #1: Economic Development - Employment (Mining Sector)  
Conclusions on Work, Jobs and Income  
from the Traditional Knowledge Study on Community Health (1997)***

From the results of the *Traditional Knowledge Study on Community Health* (1997), four conclusions can be drawn about employment, more specifically about "work" in the Dene way of life. (c. 1930-1960)

**1. "Work" in the traditional economy was central to the "Dene Way of life"**

All the elders talked about "working" in the traditional economy (hunting, trapping, fishing, making hides, sewing). Many elders talked about this "work" as fun. "Working was fun in the olden days, people were always working." (JC July 18, 1997) Elders also described this work with reference to their own happiness or that of people in general.

In those days, people were happy. (MLN April 15, 1997) In the past when people were working on something they helped each other out, they worked together. (LA July 14, 1997) For me it was better in the olden days; people worked better. (ND July 9, 1997)

Many elders also described the work as a hard life. (MC/ZC/LC/MM/MLR/ND) But for those who were skilled and able to work well together, life was not so poor and they survived. "People that lived a poor life died quickly and people that weren't so poor are still alive." (MLN April 15, 1997)



**Photo 2: Mary-Louise Nitah fixing a Caribou Hide Near Lutsel K'e  
(Photo Credit: Evelyn Marlowe and Marie Catholique 1997)**

One elder talked about the struggle of learning the skills to survive and the importance of passing on those skills from generation to generation.

When it came to moose hide it was difficult. – was the one who taught me how to scrape moose hide. But sometimes as I worked on the hides, I still wished my mother had taught me more. I wondered why she hadn't taught me more. I wondered why she didn't teach me important things. Sometimes I would cry about it. I thought, "People can't always do work for me, especially when I have kids of my own. (LC July 12, 1997)

Some other elders talked about work as a way to build strength and overcome sadness. (ND/ML) Work was also meaningful because it was intrinsically connected with respect for the land, animals and the Creator.

We need to work to make a better life for ourselves and the things that we respect. We must learn to respect all things, especially the things that we need to survive. This is something we must teach each other and our children. (ML April 21, 1997)

### ***Roles and Responsibilities of the Family around Work***

About this time of year, our **great grandparents** used to go out on the land, taking with them the gear that they needed for trapping muskrat, beaver until the end of June. They would also harvest food and make drymeat, tan moose and caribou hides for their children, so that they wouldn't go hungry and would have warm clothes. (ML April 22, 1997)

**Women** would teach the girls how to live. In the fall time, they would make a cache for meat, so people would have food in the winter time and so that no animals would get at the meat. (JB April 23, 1997)

The **women** would make drymeat and work on caribou hides even if it was cold. (MC August 12, 1997)

My **mother** raised me to help people. Even though I wasn't capable of working I would still help out. That is how I learned to work on my own... The **men** didn't handle the dogs. It was up to the women to handle the dogs. When it was time to travel the men would put on their snowshoes and get a head start. The **women** were left to take down the tent and get the children ready to travel. She would follow behind but she wouldn't know how far ahead her husband was traveling... If it were winter, she would have to dig out a space in the snow. ... get some poles and spruce bough for the floor. She did all this while here children were sitting in the sleigh. (MC July 3, 1997)

My **grandfather** was living with us out at Artillery Lake and we hunted for white fox. That's how my grandfather made a living selling white fox fur. He used to harvest a lot of those white fox; my father too. (PC August 13, 1997)

The **men** would go trapping. After that they would follow the caribou wherever they went and then set up camp again. (MC August 12, 1997)

I had a baby while my husband and his dad were out hunting for white fox. My **grandmother** and I watched the children. (MC August 12, 1997)

We would have walk toward where the caribou were. When I was about seven years old, I hung on to the back of the sleigh... My **father** led the way and some people followed with snowshoes and a few dogs. (JM April 25, 1997)

I will talk about how I was raised by my **father**....We had nets in the water to feed the dogs and for food for us too. My **brother** Pierre and I used to work with our dad when we were young men. Even though we killed animals for fur, we never once kept the fur for ourselves. Our dad was in charge of the fur. (JF April 22, 1997)

In the springtime when two families were living together, people used to go hunting for beaver and muskrat with their children. That's how they traveled. **Hunters** came home early in the morning and then go to bed. The **children** would get up around lunch time and were told to do this and that...If they had dogs for example, they would feed them fish every time they would visit their nets. They would give them water too. (MLN April 15, 1997)

The **young women** used to clean up the Chief's house. Young men like me would all go hunting and bring the meat back for the Chief who would make sure it was divided up equally to every household. (PM April 9, 1997)

When there was no wood, the **young men** would collect that too. That's how people used to live. (PM April 9, 1997)

When the **young boys** put out snares for rabbits, they didn't let them sleep. They had to wait there until an animal was caught so they could feed the family. (AC July 18, 1997)

### **Figure 4: Roles and Responsibilities of the Family around Work**

Work on the land was also closely tied to the elders' pride in being Dene.

I still go hunting and trapping. I work for and by myself well. I don't suffer because of someone else's mistakes. This is not to say that I'm better than them. Just because some people don't hunt and trap, I'm not saying I'm better than them. Who ever wants to doubt my traditions - it's up to them. People know me and how I hunt and trap. Beyond Dene people, no one is responsible for me. (ND July 9, 1997)

## **2. "Work" was organized around the family.**

Work was organized around the family. Each family member, father, mother, sister, brother, grandmother, grandfather had specific roles and responsibilities. (See Figure 4)

## **3. That there were very few wage or income earning "jobs".**

Of those elders who spoke about "jobs", three clearly suggested that in the past there "weren't many jobs", there were very "few jobs", or they knew of few jobs. (NA/JF/EC) One elder described how he, his dad and brother would earn income by chopping wood. Another elder talked about his experience working on the barge which used to travel into Lutsel K'e with supplies.

There wasn't much work in the olden days. One time I worked taking stuff off the barge for 40 cents an hour. After I worked 9 hours, I would get overtime which was only 60 cents an hour. But it was a lot of fun. People would make a fire by the shore. One time they collected about \$5.00 from the people and sent someone to the store to get meat, butter and other supplies. They brought back some change and had left over food. (JF April 22, 1997)

Women earned money by selling hides, drymeat and dry fish.

Granny used to work on caribou hides. A smoked caribou hide would sell for two dollars. She would also make drymeat and sell a lot of it to the priest. (NA April 15, 1997)

Although there were few opportunities for earning money, some elders talked about the importance of having money when getting married.

When - and I wanted to get married, we didn't have that much money. So when I was asked to go fishing, the summer before, all I had to take was my blankets and the few clothes that I owned. I went fishing for that whole summer right until fall. (BE July 10, 1997)

## **4. Trading at the store was very important.**

According to the elders' stories, trade was important because of the unique foods and useful tools it could provide. Some elders commented on the different things that were available to them at the time and how exciting it was when they were given something from the store. "We could only get a little bit of white man's food from the stores. The people that had more money would buy more." (AM July 11, 1997)

Some elders have stories about going to the store when fur prices were good.

There is a story about the time I killed two martens. At that time one marten was worth sixty dollars so from two martens I made one hundred and twenty dollars..... I filled up my sleigh with the stuff I bought and still had money left over. (PC August 13, 1997)

In some cases however, elders felt they were cheated by the store.

In the olden days guns were about six feet tall and they sold them at the store. We only knew we could afford one if we piled the furs on top of each other and they reached six feet. If you added up all the fur money maybe it added up to five thousand dollars. After people found out about that Hudson's Bay man, he stopped doing that. Still I think the Hudson Bay people stole a lot of money from us. (PC August 13, 1997)

***Indicator #1: Economic Development - Employment (Mining Sector)***  
***Conclusions on Economic Development - Employment***  
***from the Community-Based Monitoring Pilot Project (1996)***

During the *Community-Based Monitoring Pilot Project (1996)*, three indicators or variables defined economic development, employment, Dene control over economic development and protection of the land and resources for future generations. Analyzing the ideas or issues that were gathered around each of these three indicators can provide useful baseline information about economic development in 1996.

***Issues of Employment***

helping each other find employment is good	006, 017, A01, A02
family and the land is important	008, 025, A22, A46
employment is not the only thing	010
many existing/potential opportunities	tourism 011, 025 mining 12 other 021, 022, 028
concern about how employment affects families	015, 016, A05, A09, A17, A20, A23, A28, A32
prejudices are obstacles to employment	mining 020 tourism 024 Band A15 government A40
employment holds the community together	037
concern about safety in (mining) employment	A24
individual benefits of employment are important	A33

**Figure 5: Issues of Employment -**  
***Community-Based Monitoring Pilot Project (1996)***

The most common issues in the 32 comments about employment included concern about how employment affects the family (28%), and reference to current or potential opportunities for employment in tourism, mining, or other sectors. (18%). People also mentioned the importance of helping people (12%), the importance of family oriented or land based employment (12%) and concern about the prejudices that prevent employment. (12%).

***Issues Related to Dene Control over Economic Development (1996)***

need compensation for past impacts on the land	020, A16, A17
importance of knowing about what development is taking place	06
self-determination (economic development) good	008, 021, A40
reference to agreements/arrangements	009, 011, 012, 025, 035, A10

concern about land being taken away.	022
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**Figure 6: Issues related to Dene Control over Economic Development**  
*Community-Based Monitoring Pilot Project (1996)*

There were five issues related to Dene control over economic development. Of the 14 people who talked about this issue, 42% referred to the value of legal agreements or arrangements that ensure some level of Dene control over economic development. Other important issues focused on compensation (21%), and the importance of self-determination (21%).

***Issues related to Protecting the Land (1996)***

Concern about past occurrences	006, 022, A05, A10, A40
Current need to protect the land	011, 012, 028
Connection to human health	013, A17
Concern regarding mining	029, 017, A11, A15, A39

**Figure 7: Issues related to Protecting the Land**  
*Community-Based Monitoring Pilot Project (1996)*

There were four issues related to protecting the land that were discussed during home-visits. The most common issue was concern about current mining impacts. (35%) Another 35% of people emphasized the importance of protecting the land, describing past impacts of the Talston Hydro-Electric Development, and the old uranium exploration site at Stark Lake (Regina Bay). The other two issues focused generally on the need to protect the land (21%) and the connection between the health of the land and the health of the people. (14%) From the results of the *Community-Based Monitoring Pilot Project (1996)*, three sets of conclusions that can be drawn about economic development.

**Employment**

1. That there is concern about how mining (income) may affect the health of families
2. That there are employment opportunities in tourism, mining, other local sectors.
3. That involving people (particularly youth) in finding employment is important.
4. That (perceived) prejudices are obstacles to some people finding employment

**Dene Control over Economic Development**

1. That people recognize (legal) agreements and arrangements (past and present are tools for gaining some control over economic development.
2. That compensation (from government) for damages to the land is important.
3. That self-determination in economic development is important.

**Protecting the Land**

1. That people are concerned about protecting the land from mining.
2. That past occurrences (development impacts) influence the level of concern over current development
3. That there is general concern about protecting the land
4. That concern over protecting the land relates to concern about human health.



**Photo 3:      Camp near Fort Reliance**  
**(Photo Credit: Evelyn Marlowe and Marie Catholique 1997)**

***Indicator #1: Economic Development - Employment (Mining Sector)***

***Conclusions on Employment in the Mining Sector***

***from the Community-Based Monitoring Cycle One (1997)***

During the *Community-Based Monitoring Project Cycle One (1997)*, the community researcher conducted a survey of local people employed in the mining sector. Twenty-two people were surveyed. Of those, 11 people were employed through sub-contractors to the BHP Diamond mine and 8 were employed through subcontractors or directly with the Diavik Corporation. There was one person employed with a small contract firm. Two of those surveyed did not report where they were employed. Those surveyed held a wide range of positions. Housekeeping and general labourer were the most common. Others included geology surveyor, drill helper and geologist technician. The average length of employment for those surveyed was 6.5 weeks. According to the results, the majority (20 of 22) of those surveyed were no longer employed at the time of the survey because their contracts or short term employment had been completed. Other reasons included, better jobs, low salary, injury, and time off.

Interest in employment in the mining sector was based on a range of factors including money, learning a new field, interest in promotion, a feeling of input in the project, helping people in the community benefit from employment, promotion, the challenge, finding diamonds and meeting new people. Almost half of those surveyed (10) had no complaints about the employment. The others surveyed (12) had a range of concerns including low wages and no over-time, little room

for advancement, no native food, and concern about environmental hazards. All of those surveyed had recommendations for improving training programs.

There are four conclusions that can be drawn from the results of the survey done with people employed in the mining sector.

**1. People in Lutsel K'e are being employed in the mining sector in a wide range of positions.**

The survey found that twenty-two people from Lutsel K'e were hired to work in the mining sector. Comparing this rate of employment with the total (waged) employment rate in Lutsel K'e, (full-time, part-time, casual and contract) (total-197) , the mining sector represents 11% of employment opportunities in the community. According to the results of the survey, these opportunities were offered in a wide range of areas. Seventeen distinct positions including geologist technician, water treatment technician, fisherman and drill helper were mentioned. The most commonly held positions were in housekeeping and in general labour.

**2. That these positions are short term or contract positions.**

The survey found that the positions held in the mining sector by people in Lutsel K'e were short term, lasting on average 6.5 weeks. Of the 22 people surveyed 9 responded that they were no longer employed because their position or contract had closed. Another 11 people were no longer employed because of a) salary was too low (2), b) found a better job(2), 'c) needed time off (1), d) personal reasons (1), and e) injury (1), f) fired (1).

**3. That people enjoy the work;**

The survey showed that 90% people liked something about the employment. Of those surveyed 22% of people had no complaints about the work.

**4. But there are many issues that need to be addressed.**

Issues which need to be addressed relate to training and employment policies (hours / overtime), wages, social issues, camp life, on the job prejudices, native food at camp, environmental concerns at mine site. (See Appendix B)

***Indicator #1: Economic Development - Employment (Mining Sector)***

***Comparative Conclusions on Economic Development - Employment***

**1. Careful consideration of the differences between “work” and “jobs”**

The value and significance of “work” as it is discussed in the elders’ stories is very different from “jobs” or present employment. Careful consideration of the value and significance of “work” and present “employment” in the broader context of the Dene way of life may be useful for improving employment policies and programs, at a local level as well as in sectors such as mining. Many of those who were surveyed about their job experiences in the mining sector raised concerns about the training and employment policies. Some specific considerations and recommendations are found below.

- **That community people should be involved in finding employment**  
The assistance of the community in finding (creating) employment particularly for youth is important. Not only can it provide obvious gains in the number of people who are employed but may also have additional long term benefits for the community as a whole.
- **That employment be family oriented, land based**  
Employment that is family oriented and provides opportunities for being on the land was also considered important during the pilot project (1996). Organizing employment around such core or traditional values may have lasting benefits.
- **That current/potential opportunities for employment be developed (worked on).**  
During the pilot project, (1996) people talked about a range of current and potential employment opportunities in tourism, mining, and other sectors. Building on many of these ideas may lead to an increase in local economic development.
- **That there is awareness about how employment affects families**  
The impact of economic development on families was raised as a significant concern during the *Community-Based Monitoring Pilot Project (1996)*. Careful consideration of this issue in current employment policies as well as in broader economic development strategies may result in the community as a whole achieving more sustained benefits.
- **That people perceive there to be prejudices that are obstacles to employment**  
Some people during the *Community-Based Monitoring Pilot Project (1996)* talked about some prejudices that they felt were obstacles to their employment. Options for addressing these prejudices include improved employment policies and education.
- **That compensation (from government) for damages to the land is important**  
Compensation for past development impacts is a significant concern for some people in the community. Compensation for the impacts of the Talston Hydro-Electric Project and the impacts of the exploration site at Stark Lake (Regina Bay) were the two major concerns.
- **That there is awareness about what development is taking place**  
One person specifically referenced their interest in knowing what kind of development is currently take place
- **That economic development be self-determined.**  
That local people are able to achieve self-determination in economic development was referenced by one person
- **That legal agreements / arrangements are tools for Dene control over economic development.**  
That many people recognize (support) the development of legal agreements and arrangements as tools for ensuring greater control over economic development suggests their value in ensuring control in economic development and addressing other issues.
- **That there is concern about land being taken away.**  
One person raised particular concern about the land being taken away.

### **Summary of Comparative Conclusions on Economic Development - Employment**

<b>Traditional Knowledge Study on Community Health (1997)</b>	<b>Community-Based Monitoring Pilot Project (1996)</b>	<b>Community-Based Monitoring Project Cycle One (1997)</b>
<p><b>“Work”</b></p> <ol style="list-style-type: none"> <li>1. “Work” in the traditional economy was central to the “Dene Way of life”</li> <li>2. “Work” was organized around the family.</li> <li>3. That there were very few wage or income earning “jobs”.</li> <li>4. Trade was important.</li> </ol>	<p><b>Employment</b></p> <ol style="list-style-type: none"> <li>1. That there is concern about how mining (income) may affect the health of families</li> <li>2. That there are employment opportunities in tourism, mining and other local sectors.</li> <li>3. That involving people in (particularly youth) <u>finding</u> employment is important</li> <li>4. That (perceived) prejudices are obstacles to some people finding employment</li> </ol> <p><b>Dene Control over Economic Development</b></p> <ol style="list-style-type: none"> <li>1. That people recognize (legal) agreements and arrangements (past and present) are tools for Dene gaining control over economic development</li> <li>2. That compensation (from government) for damages to the land is important.</li> <li>3. That self-determination in economic development is important.</li> </ol> <p><b>Protecting the Land</b></p> <ol style="list-style-type: none"> <li>1. That people are concerned about protecting the land from mining</li> <li>2. That past occurrences (development impacts) influence the level of concern over current development</li> <li>3. That there is general concern about protecting the land</li> <li>4. That concern over protecting the land relates to concern about human health.</li> </ol>	<p><b>Employment in the Mining Sector</b></p> <ol style="list-style-type: none"> <li>1. People in Lutsel K'e are being employed in the mining sector in a wide range of positions.</li> <li>2. That these positions are short term or contract positions</li> <li>3. That people enjoy the work.</li> <li>4. But there are many issues that need to be addressed.</li> </ol>

**Figure 8: Summary of Conclusions about Economic Development/ Employment**



**Photo 4: Elder Noel Drybone**

(Photo Credit: Evelyn Marlowe and Marie Catholique)

***Indicator #2 Youth Participation in the Community - Goals for Training and Education  
Conclusions on Youth in the Dene Way of Life  
from the Traditional Knowledge Study on Community Health (1997)***

During the *Traditional Knowledge Study on Community Health (1997)*, the elders talked about the role of youth in the Dene way of life. From those stories four major conclusions or insights can be drawn.

**1. Youth involvement in the Dene way of life involved different kinds of “learning”**

**a) Learning From Parents How to Survive (Experiential Learning)**

Learning how to survive in the olden days was very important for youth. According to many elders that learning was largely experiential. One elder described how children would learn from their parents.

If [the family] was going hunting or trapping they would bring their kids with them. Even if the mother stayed behind, the kids would still go with their father and work with him. That is how children learned to live off the land. Even though they were young they had to work like adults. (MLN April 15, 1997)

This elder went on to explain the importance of parental knowledge and skills to the child learning. "If the parents worked well, the kids would be smart." (MLN April 15, 1997) One elder talked about the difficulties of learning how to sew slippers the way her mother did.

Sewing a seam on a slipper would be the hardest thing for me to learn. To teach my sister and I, my mom would sew one seam of a slipper for us and tell us to follow what she had done. My late older sister would tell us, "The seam is too far apart..."...We would put our work beside my mom's slipper, the one she put there as an example to follow. We were always a little bit shy or scared when we worked on slippers. (MN April 23, 1997)

Once youth had learned enough to survive on their own, they would leave their families.

My father used to say, "My son, all the work that has to be done you can do now. With these things, snowshoes, hunting equipment, toboggans, dogs, they are yours to do with what you want. (ND July 9, 1997)

In some cases however, a parent passed on before the youth were ready to survive on their own. In such cases, the youth would be forced to learn how to survive on their own. One elder talked about how difficult life was without her father.

My late mother and I lived a hard life. In the wintertime it was very hard for us to do things like put nets in the water. We didn't have that much of a dog team. I had only five dogs, a sleigh and all the supplies we needed to survive. Back then I was a young woman but I used to work like a boy. My late mother wasn't capable of hunting so I would leave her at the camp and I would hunt by myself around there. That is how it was until my older sister was married. (JC June 18, 1997)

As youth were married and had children of their own, this learning process would continue. One elder expressed concern that this learning process would not continue into the future.

When today's children are grown up, they will have children of their own and when the time comes, they will not teach their children about the Dene way of life like our ancestors did. (ML April 21, 1997)

### **b) Learning how to be a Medicine Man (traditional medicine)**

Youth who were learning how to be medicine men or a healer did not learn by watching their parents. Becoming a medicine man required a different kind of learning process.

They used to teach young people traditional healing. Sometimes in the springtime, they would send a young person out in the bush to stay by themselves. (JB April 23, 1997)

One elder expressed his apprehension about this kind of learning process.

My dad asked me if I wanted to become a medicine person. But I told him I didn't really want to be sent out to sleep alone in the bush. I didn't really want to become a [wise] person. (JM April 25, 1997)

One reason this learning process might be different than those related to hunting or sewing is the connection between traditional medicine and the spiritual world. One elder explains this connection with a story about his grandmother.

My grandmother used to have dreams. One time while she dreamt, she started to sing. She was making medicine by singing. It was very loud. She went outside still singing, next door to my uncle - who lived there. I went over there too and asked them, "What is happening to my grandmother?" He said, "She is dreaming that she is making medicine." (LA July 14, 1997)

Another elder told a story about a medicine man that suggests some unearthly or spiritual connections.

When we got back [from the barren lands] we were told that - had fallen [beneath] the barge. When he didn't come home his wife started to get worried and tried to find him. That's when they found out he had drowned. So I went visiting in the afternoon. When we were [on our way] to the other side of the camp we could hear someone singing - a song that cures a person from illness. I asked, "Who is it?". - [my friend] said, "Its the old man, making medicine." (BE July 10, 1997)

### **c) Learning how to “respect”**

That youth learned how to respect people, the land and the animals was also very important. This was emphasized in all the elders' stories. Respect took many forms however, and was expressed differently by men, boys, women and girls. One elder explained the importance of young women respecting the hunter and his clothes.

There was one person who said that women are very powerful. Because of this power, they have to watch where they walk. They can't step over boy's clothes or that boy will not be lucky in hunting. (JB April 23, 1997)

### **d) Learning how to “pray”**

Learning how to pray was also important for youth. This learning process used to be guided by parents and grandparents. One elder explained how that changed with the arrival of the missionaries.

Even before the missionaries came to live here, the Dene people used to communicate with the Creator. Some people could communicate better than others and people had great respect for these people. After the missionaries came, people were more or less convinced to pray a certain way. Older people didn't participate even though there was praying taking place... After the missionaries came, people were told that there was only one way to pray to the Creator. They were told that any other religions were wrong. (EC June 12, 1997)

The parents would teach the rosary and the children would learn how to pray. Every evening the children would say the rosary prayer... when the priest came the kids would pray for them and that is who gave the children their first communion. (MD June 9, 1997)

### **e) Learning about the Future**

Another important learning process for youth involved listening to the elders talk about surviving not only in the present but in the future. One elder described some of the elders' words.

The elders used to talk to people about the future... When an elder speaks they give courage to the people, not only at the time they speak, but for future generations... I remember when I was a child I used to listen to our elders talk about the future of the children. What they talked about at that time, we see it today. They said, "When the white man comes into our community, he will help the Dene people with many things." Our ancestors also said, "The Dene people will have a hard time if we don't teach our children our traditional way of life." Our ancestors have a lot of knowledge to pass on to the Dene people. (ML April 21, 1997)

### **f) Learning in the Missionary School**

Youth also were required to learn through the missionary school system. According to many of the elders' stories, youth as old as 17 and children as young as 3 years old (AM) were sent to school in Fort Resolution.

One day when I was young, my father said to us, "You are going to stay at a missionary school in - . My older sister, myself and my late younger sister went in a big wooden boat. They took us over a portage to Fort Resolution from Fort Smith. That that time there were not vehicles; there was a horse with a wagon. It isn't like that today. (AC June 18, 1997)

Some children stayed a long time and learned many skills including reading and writing in English and in Chipewyan.

There was one nun, her name was --, who taught us how to read and write in Chipewyan. She spoke Chipewyan very well. When I was there at Christmas time, she told me to write to my mother in Chipewyan. So I did. She read it over to correct any mistakes before we sent it off. On one side of the letter I drew a Christmas tree to make it look nice. It looked like a stamp. (MM July 11, 1997)

Some children and youth stayed only a short time at school, (IS) either because they were "lonely" (MLR, July 10, 1997) or because their parents wanted them to return to their families.

I didn't really mind staying there. I wasn't lonely, but one spring my mother came for me and said, "You can't stay here anymore." I wondered why. Although I only stayed there a short time, between the ages of 11 and 12, I learned some things. I still know how to read in Chipewyan today. (MM July 11, 1997)

Recounting their experiences, some of the elders talked about being poorly fed, and severely disciplined. (AC / EC / MM / MD) Some elders however, reported opposite experiences.

I remember while staying in the missionary school in Fort Resolution I was raised well by the nuns. I disagree with people that say the nuns treated the children badly... We ate porridge, rice, beans, and on Sundays they fed us all kinds of food like meat but not during the week. In the summer time we ate especially well, buffalo meat and fresh fish. The nuns cooked bannock too. Some people don't [agree]... I think they [the nuns] worked very hard I would like to say thank you. (AM June 11, 1997)

These differences in descriptions of life at missionary school can be variously interpreted. One elder, raised in the school from the age of three, suggested that some people who were not used to the food, as she was, would have found it difficult. (AM June 11, 1997). Another elder suggested that it was only youth, who "didn't listen" who were treated badly. (MD June 9, 1997) One could also explain the difference in stories by the fact that elders who spoke ranged in age from 60 to 80 years of age and would have attended missionary school in different years. During those twenty years, the staff, quality of food, discipline and other treatment might have varied.

***Indicator #2 Youth Participation in the Community - Goals for Training and Education***  
***Conclusions on Youth Participation in the Community***  
***from the Community-Based Monitoring Pilot Project (1996)***

During the *Community-Based Monitoring Pilot Project (1996)*, three indicators related to youth participation emerged as significant. They include youth participation in community activities, education and training, and community support for youth. Youth participation in community activities was discussed in different ways.

***Issues regarding Youth Participation in Community Activities***

going to church is important for youth	A029
their participation used to be the responsibility of parents	A04, A05
youth must take initiative	004
Youth must be interested and want to participate	016, A08, A10
They have good ideas and can help the community	042
residential school limits participation of youth in the community (traditional economy)	025, A06, A09, A20, A31
its the youth's "time" to participate	020
youth are supportive of one another and are good workers	017, 024
learning and helping one another is important	024
youth should go to more meetings/programs	048, A01
youth should help when there is work	A17

**Figure 9: Issues regarding Youth Participation in Community Activities**

Of the twenty people who talked about youth participation in the community, 25% of people, particularly elders, talked about how residential school limits the participation of youth in the community and in the traditional economy. There were three people or 15% who talked about the importance of youth being interested and wanting to participate in the community. Another 10% of people talked about how youth participation in the past was the responsibility of parents. Two people or 10% of those who spoke about youth participation in the community talked about the importance of youth being supportive of one another and good workers.

**Issues regarding Youth Training and Education**

education-basis for improving the community	042
there is student interest to do well	001, 040
knowledge, learning, education is important	003, 015, 024, 029, A02, A15, A33
being far away (Ft. Smith) at school is difficult	008, 017, 018
youth need parental support in education	022, 025, 027, 033, A08, A09
elders should train youth	011
good behaviour in school is important	019
education should create [lead to] jobs	020
education is a basis for building a future	020, 026, 037
education is a basis of survival	A11, A23
school is not everything	A25
education is important to protect the land	A01

**Figure 10: Issues regarding Youth Training and Education**

Other issues around youth participation include taking initiative, having good ideas and helping the community and helping when there is work to be done. One person suggested that now that elders were getting older, it is “time” for the youth to participate.

During the *Community-Based Monitoring Pilot Project (1996)*, 30 people talked about the importance of youth training and education. Of those, 7 people or 23% of people talked generally about education and knowledge being important in and of itself. Another 20% talked about the importance of supporting youth in training and education. There were three people (10%) who spoke about education being a basis for building a future. Another 10% of people who spoke about the importance of youth training and education spoke about the difficulties of the highschool being so far away from the community.

The third issue around youth participation in the community which emerged as significant during the *Community-Based Monitoring Pilot Project (1996)* was community support for youth.

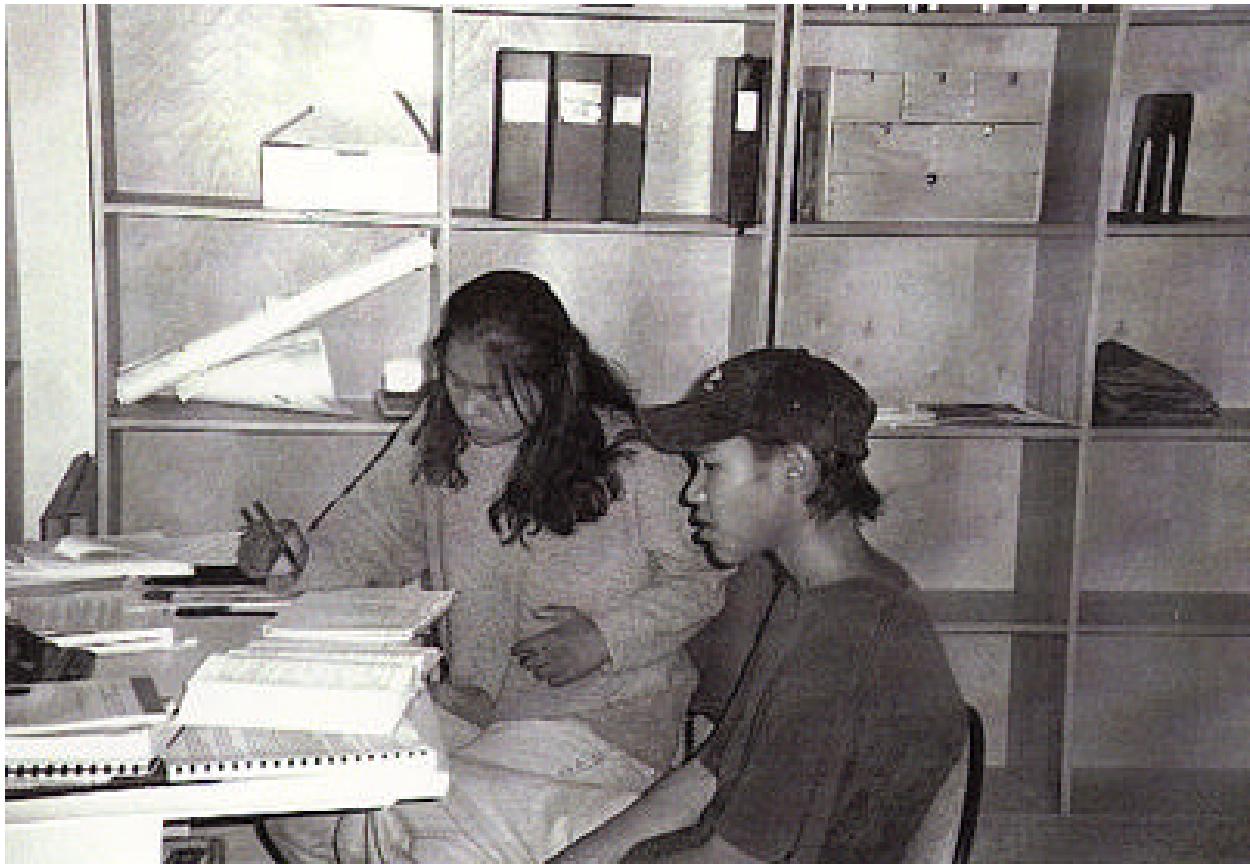
**Issues related to Community Support for Youth**

there is a need for support for youth	002
creating recreation activities is strong support	017, 032, 037, 040, 042, A32
elders should be more supportive of youth	033
leadership should be more supportive of youth	020
used to be no money for recreation activities-past	021
support should be meaningful	025

**Figure 11: Issues Related to Community Support for Youth**

There were 12 people who talked about community support for youth. Of those, 50% or half of people talked about supporting youth by creating or offering recreation activities. There was also a perceived need for support by the elders and the leadership.

1. Youth participation in the community is important but is limited by residential school, the interest of youth to participate, ideas of responsibility of parents (i.e. youth participation used to the responsibility of the parents).
2. Training and education for youth is important as a basis for building a future.
3. Community should create recreation activities to support the youth.



**Photo 5:** **Marie Catholique and Charles Nataway working on the  
*Traditional Knowledge Study on Community Health (1997)***  
**(Photo: Brenda Parlee 1997)**

**Indicator #2 Youth Participation in the Community - Goals for Training and Education**  
**Conclusions on Youth Participation - Goals for the Future**  
**from the Community-Based Monitoring Cycle One (1997)**

Students at the Lutsel K'e Elementary school were asked about their goals for the future. When asked about their future employment interests, there were seven career options mentioned by youth. Of the 24 students surveyed, 41% or 10 students mentioned they wanted to be RCMP officers. Reasons behind this interest varied somewhat however, safety (keeping the town safe, protecting people) was mentioned by 50% or half of those students interested in being RCMP.

Four students or 16% suggested they wanted to be teachers. Reasons included, a parent was a teacher (i.e. because of a role model), interest in working with kids, and an interest in teaching. Another 16% or 4 students said they wanted to be nurses. There were 3 students who had ambitions to be soccer players. Another 2 students wanted to be lawyers. There was one student who said they wanted to go into carpentry work and another who said fire fighter pilot. The students were also asked about the steps they would have to take to achieve those goals. Of those 46% recognized they would have to go to Grade 12, take training or go to college or university. Half of the students or 50% were not specific or did not know what steps they would have to take to achieve their career (employment) goals. Everyone of the students said they would be willing to move away to get training.

The students were also asked about role models. Of the 24 students surveyed 83% said that close family members were their role models. Two students revealed that a famous NHL hockey player was their role model.

- 1. Students are mainly interested in established professions visible in the community.**
- 2. Students recognize they must finish Grade 12 in order to enter those professions.**
- 3. Close family members are the role models for students.**

**Indicator #2 Youth participation in the Community - Goals for Training and Education**  
**Comparative Conclusions on Youth Participation – Goals for Training and Education**

Comparing the results of each of the projects, *Traditional Knowledge Study on Community Health (1997)*, the *Community-Based Monitoring Pilot Project (1996)* and *Community-Based Monitoring Cycle One (1997)* there are several conclusions that can be drawn.

“Learning” emerged as important during the traditional knowledge study, the pilot project and was part of the focus of the Cycle One interviews with students. In the past, youth involvement in the Dene way of life centred around different kinds of “learning, specifically: learning from parents how to survive (experiential learning); learning how to be a medicine man; learning how to respect; learning how to pray; learning about the future; and learning in missionary school. These ideas about “learning” might be usefully incorporated into present youth training and education programs or strategies for youth involvement in the community.

## **Summary of Conclusions about Youth Participation– Goals for Training and Education**

<b>Traditional Knowledge Study on Community Health (1997)</b>	<b>Community-Based Monitoring Pilot Project (1996)</b>	<b>Community-Based Monitoring Project Cycle One (1997)</b>
<ol style="list-style-type: none"> <li>1. Youth Involvement in the Dene way of life centered around different kinds of “learning”             <ol style="list-style-type: none"> <li>a) Learning From Parents How to Survive (Experiential Learning)</li> <li>b) Learning how to be a Medicine Man</li> <li>c) Learning to “respect”.</li> <li>d) Learning how to “pray”.</li> <li>e) Learning about the future.</li> <li>f) Learning in missionary school.</li> </ol> </li> </ol>	<ol style="list-style-type: none"> <li>1. Youth participation in the community is important but is limited by residential school, the interest of youth to participate, ideas of responsibility of parents (i.e. youth participation used to the responsibility of the parents.)</li> <li>2. Training and education for youth is important as a basis for building a future.</li> <li>3. Recreation activities are a strong form of support.</li> </ol>	<ol style="list-style-type: none"> <li>1. Students are mainly interested in established professions visible in the community.</li> <li>2. Students recognize they must finish Grade 12 to achieve in order to enter those professions.</li> <li>3. Close family members are the role models for people in the community.</li> </ol>

**Figure 12: Summary of Conclusions about Youth Participation in the Community**

During the pilot project (1996), youth training and education was discussed in different terms. In addition to people recognizing training and education as important, people saw it as a basis for improving the community, a means to protect the land, a basis for building a future and a basis for survival. But people also spoke about the variables that affect youth training and education. Student interest in doing well, student behaviour in school and parental support were discussed. Some people also suggested that the highschool being so far away from Lutsel K'e made it difficult for students. This concern is in some ways similar to stories about missionary school told during by elders during the *Traditional Knowledge Study on Community Health (1997)*. The concern expressed by elders in that study, however, focused more on the students being unable to participate in the traditional economy rather than specific concern over their schooling.

Additional lessons relate to emphasis placed on school relative to other forms of “learning”. One person emphasized that “school is not everything”. Another pointed out that elders should be involved in training youth. Comparing these ideas with those ideas of the students, one recognizes that there are many variables in students achieving their stated goals. Consideration of these variables as well as the lessons around “learning”, for example, may be useful to those involved in developing curriculum, the local Community Education Committee and teachers. Recognizing that the majority of the role models mentioned by students are family members, the role of family in the “learning” process should also be considered.

**Indicator #3 - Individual Health - Traditional Food Consumption**

**Conclusions on the Harvesting, Preparation and Consumption of Traditional Foods**

**from the Traditional Knowledge Study on Community Health (1997)**

The Dene way of life in the past was strongly connected with the land. Fundamental among the relationships Dene people had with the land was harvesting of wildlife and other food. "People used to go out and use the food they got from the land." (JB April 23, 1997) According to the elders' stories, the harvesting required a range of skills and knowledge that was passed on from generation to generation. Some of these skills and knowledge related to traveling on the land. Harvesting caribou, a main source of food, required that hunters as well as their families travel great distances to hunt migrating caribou. There were also important skills and knowledge related to preparing and storing meat, berries and other foods. From the elders' stories it is clear that the distribution of food was highly organized. Knowledge about what kinds of foods were to be eaten by elders, youth and children, was therefore also important. These skills and knowledge enabled people to survive off the land, however, there were times when changes in the migration route of the caribou or unusually harsh weather conditions resulted in people going hungry. The elders' stories about the Dene way of life in the past reveal much about what it was like to live off the land. They also provide insight into the missionary school system and what it was like in the olden days for children who had to leave their families and their way of life.

**1. Harvesting centered around travel.**

In the olden days, people traveled at all times of the year to harvest caribou. One elder describes how the Denesoline followed the caribou from their wintering grounds south of the treeline north into the barren lands.

When the summer time came, that was when the Denesoline started to travel, following the migrating caribou. After the caribou spent the winter in the woods, they would migrate into the barren lands. That's where they raised their young. (ZC July 8, 1997)

The early summer hunt for caribou was also an important time because it brought families back together.

After everyone was done fixing meat we left to Fort Reliance and I was very anxious. My mom was living at - - so they got to Fort Reliance ahead of us. When we arrived there I got out of the boat and I started to cry. I ran to my mother and put my arms around her. (LC July 12, 1997)

Hunting in the winter involved traveling by dog team or by snowshoes.

I used to hunt caribou using snowshoes. When I was close I would throw [a spear] at it. I was fast because I was used to doing a lot of walking. That's how people traveled in the olden days. When we went out hunting, they would wake me up early, around two o'clock... When I was about seven years old I hung on to the back of the sleigh and walked. My father used to lead the way and some people followed with snowshoes and a few dogs. (2-3) They would bring blankets, tools and food to eat by the sleigh. Then when it got dark, people would go to sleep. That's how people traveled. When someone killed a caribou, that is the place people would stay. (JM April 25, 1997)

People never really had time to sit around. They were always traveling. Even in the wintertime, when there were no meat people would still go hunting. Wherever the caribou were sleeping, they would make a camp. (MLN April 15, 1997)

It was hard because the people used to travel all the time...When it was time to travel the men would put on their snowshoes and get a head start. The woman was left to take down the tent and get the children ready to travel. The woman would follow behind but she wouldn't know who far ahead her husband was traveling. (MC July 3, 1997)

People would travel to find the caribou. Once they found meat they would make a house for the winter and make drymeat and keep it in the cache, cover it with branches so the crows wouldn't get at it. The people usually stored all kinds of food for the winter and made camp where there were lots of caribou. It was really a sight to see when the caribou were crossing the lake. People used to go hunting mostly on foot. When they made a kill, maybe a moose, they would make camp and make drymeat and make a rack to hang the drymeat. It made it lighter when it was time to travel. That's how people used to live in the past. (JB April 23, 1997)



**Photo 6: Jonas Catholique - Traveling Near Lutsel K'e**  
**(Photo Credit: Unknown)**

The hunting of caribou was largely the responsibility of the men while other family members followed. However, women whose husbands had passed on and children without older brothers or fathers had to hunt by themselves.

Soon it was just my mom and I left in - . . . We had two dogs with us. But after awhile she said, "We have to leave now." It didn't bother me that everyone had left before us. I was just 6 years old then. I couldn't hunt because I was too young. – and - were one

day ahead of us. I remember after we started traveling, my mom said, "There are signs that -- harvested some caribou. Maybe he wounded it." Then she said, "Wait for me here and I will go [see]. After she came back she said, "The caribou is wounded, lets go after it." So I went with her with my two dogs hitched up. She untied the dogs to prevent the caribou from running away. (This is what they used to do in the olden days.) She took a long stick and made it pointed at the end. With the dogs' help she eventually speared the caribou. Finally it lay down and died. She said, "We will stay here [in the barren lands] and make drymeat. (JBR July 11, 1997)

My mom and I came to Lutsel K'e by boat. It was fall time and very cold. We were alone. There was no one to hunt for us (JC June 18, 1997)

When there were no caribou, people would fish, hunt other animals or trap.

In the springtime people would hunt for beaver, muskrat and in the winter when there were not caribou, people ate fish. People that had sleighs would go hunting together. When they brought meat back, they didn't use it all up at once. They had to feed their dogs to keep them strong for traveling, even if there was not much meat. (MLN April 15, 1997)

For people who hunted fox and trapped for furs, travel was also important. Not only did people have to travel in search of the animals but would also have to travel long distances to trade their furs.

In the olden days, people lived separately. Wherever they wanted to live, that was where they lived. When they ran out of supplies, they would just travel to the store. There were two stores, one was the Hudson Bay store and – was working at another store here for the people. But he didn't own the store. He was the one who bought fur off the people. (PC August 13, 1997)

I remember when people were living near Artillery Lake and they ran out of supplies from the store, they would come here to Lutsel K'e with 2 or 3 dog teams. After they returned with the groceries, they would share it with the whole camp. (PM April 9, 1997)

## **2. People prepared traditional foods, for immediate use, travel and storage.**

Once a caribou had been harvested and the meat was brought back to camp, it was prepared carefully. Using the whole animal, "not wasting anything" was particularly important as discussed by many elders. One elder described in detail, how each part of the caribou was prepared.

There would be people waiting there to take it out of the water. People helped out one another. Even if one caribou is killed, nothing was wasted. Only the innards were discarded. Some of the bones were used to make fat. A lot of bones had to be gathered together. When there was enough it was then broken up by hitting it. Then in a pail of water, the bone was boiled for a little while. It tastes like candy. The children liked it. After the bones were boiled down for awhile and cooled down a bit of fat was skimmed off the top of the pail. There were no spoons so hide was stretched on sticks and dipped into the pail to scoop out the fat. Bone fat was tasty too. (ZC July 8, 1997)

Drying meat, or making pemmican was important, as a means of storing meat for the future as well as to ensure food for traveling.

Pemmican was mixed with some fat and made into little balls and used on the land. When the food was scarce, this stuff was used. When tea was made, there was not bannock either. Birch bark was peeled off the birch tree and fold together to fashion a cup, similar to a bowl. A stick was used to support the cup in place so the syrup could drip into the bowl. When there was a lot of birch trees, we always did this. The syrup was kept for dry-fish. It tasted so good. That's how food was gathered. Its like that even today. (ZC July 8, 1997)

In the olden days, when mom and dad were raising us the fed us meat, rabbit meat, beaver meat, ptarmigan and ducks too. From the juice of the meat and flour she would make soup... When mom boiled beaver meat, she would fix it all up. I remember from inside the stomach, she would take something, but I don't know what it was. Its really thin like cigarette paper. She would say, "You don't cook the meat with this in it." She let the meat boil for a long time. I remember it tasted very good." (MN April 23, 1997)

In the olden days at this time of the year which is springtime, people used to get together and make drymeat. They would also fix meat into parcels, using caribou skin. They would also make lard out of bone, chopping the bones and boiling them. In the olden days, that is all people had for lard. (JM July 11, 1997)

### **3. Distribution of food was highly organized within and among families.**

Many of the elders talked about sharing food after the hunt. (PM April 9, 1997) According to some elders this was an exciting time, a time for feasts.

When the caribou were coming, you could see it on the lake- on the narrow lake. Guns would fire and everyone was happy. People would yell "Yahoo!" Even the old ladies would howl, "Yahoo! Yahoo!". (There were a lot of old ladies back then.) When the meat was brought back, it was divided up amongst the people, no matter how many people were there. With these supplies of meat the people would travel even farther into the barren lands. (ND July 9, 1997)

When someone killed a moose, they would share the meat with the people. They would hold a feast, for example, and all the elders would gather together. (ML April 21, 1997)

Adult members of the family, particularly hunters, ate the "big meat" or "straight meat" from the caribou.

My dad only fed me big meat, drymeat without lard and straight fish. That's why I say I am so skinny now. I was raised skinny. (JM April 25, 1997)

In the olden days, they didn't feed the young boys [liver] and other good food. They mostly fed them straight meat because the boys were the hunters. If they fed them baby caribou their body would get weak. (MD June 9, 1997)

I was mostly raised on big meat. I didn't eat fat, bone marrow, or baby caribou because they say it makes you sweat. Children shouldn't eat beaver tails. One old man told me if you eat it as a child you will have a bent back when you get older. (JM April 25, 1997)

Small caribou were hunted primarily for the elders on account of the soft meat. This kind of meat was not for children however.

Small caribou were also needed because of their hides and the meat. Elders and old people could not eat the tough meat. It is the same today. The small caribou were always given to old men and women. (ZC July 8, 1997)



**Photo 7: Liza Casaway - Hanging Drymeat**  
**(Photo Credit: Evelyn Marlowe and Marie Catholique 1997)**

One of the foods that children never ate was baby fetus when they are young [or] they would sweat a great deal when they are older. Young girls shouldn't eat it either because their children will be bald headed like hens. (JB April 23, 1997)

#### **4. Sometimes there was no meat and people went hungry.**

I remember one time, there was absolutely nothing to eat... There must not have been any caribou around that year so people were really poor. (MM July 17, 1997)

People had a poor life from what I remember (born. 1907) Men would go hunting and the women would follow along with their children using dog teams. Sometimes late at night and into the morning, the men would be hunting. They would carry the meat back to the women, carrying it on their back. That is when the children would eat, only then. That was how children were raised. (MC August 12, 1997)

When the young boys put snares out for rabbits they didn't let him sleep. They had to wait there until an animal was caught, so they could feed the family. (AC July 18, 1997)

Once and awhile a plane flew into drop off some groceries for the store. Back then we never knew about mail. In the late spring, people would go to Fort Resolution. It was only then that we saw eggs, oranges, potatoes, and fresh fruit. Once they were gone, that would be all until the next spring. It was a long time. We could only get a bit of white man's food from the stores. The people that had more money would buy more. We didn't have that kind of food. (AM July 11, 1997)

## **5. Nutrition in missionary school was very different.**

Many elders talked about the food at missionary school. Some elders talked about how they learned to harvest and prepare food from the nuns and priests.

The brother in Fort Resolution would have nets in the water. We would bring the fish all back to the smoke house, where the Brother would make a small fire. The nuns would teach the children how to fix the fish and make sure they did a really good job. (AC July 18, 1997)

Other elders talked about how poor the food was at the school.

In the olden days when kids went to missionary school, the food was very bad but the schooling was ok I guess. When the kids had recess, the nuns used to give out bannock. Sometimes they would just throw the bannock on the ground. Some of the bannock landed in the sand or the mud. The kids had to pick it up and eat it. The nuns were very ignorant about the way to feed kids. They should have handed the bannock to the kids instead. (EC July 12, 1997)

Lots of times, kids had to eat rotten fish. When I couldn't eat it, the nuns would pull my ears until I did eat it. I used to get really sick from that. I had to get better using some herbal medicine. I believe some kids died from eating rotten fish. I wanted to go to school but the food was so bad...I had to go back to my parents. When my parents took me back, I ate much better and was well again. (EC July 12, 1997)

I stayed with the nuns at the missionary school for one year. They were very strict. When it was time for fasting, they would feed us rotten fish, beans, oats and that was it. What ever you didn't eat they brought it back for you to eat at the next meal. (MM July 11, 1997)

### ***Indicator #3 - Individual Health - Traditional Food Consumption***

### ***Conclusions on Nutrition***

### ***from the Community-Based Monitoring Pilot Project (1996)***

During the *Community-Based Monitoring Pilot Project (1996)*, nutrition was discussed as an indicator of individual health. Fourteen people spoke about traditional foods and nutrition with reference to the following issues.

#### ***Issues Related to Nutrition***

people should eat food from the land, not the store	008, 020, 022, 031, 032, A04, A52
good nutrition is important (especially for children)	015, A02
there should be traditional foods in treatment programs / school	008, 028
groceries are expensive	A08
the Creator gave us traditional foods	A05
boys first hunt was important; ritual to provide food for the whole community	A07

### **Figure 13: Issues Related to Nutrition**

Of those who spoke about traditional foods and nutrition, 42% (6) talked about the importance of eating food from the land, and expressed caution and skepticism about eating food from the store. Traditional food, according to one person is a gift from the Creator.

Another 14% of people spoke about the importance of good nutrition, especially ensuring that children are fed properly. In a similar vein, one person spoke about the importance of eating fruits and vegetables from the store as well as eating traditional foods. Another person commented on the expense of groceries, explaining that she had to spend a lot of the money she made from sewing to feed her family. Another person spoke about the ritual of a boy's first hunt.

- 1. That some people prefer to eat traditional food from the land rather than food from the store.**
- 2. Consumption of traditional food has traditional (ritual) and spiritual significance.**

#### ***Indicator #3 - Individual Health - Traditional Food Consumption***

#### ***Conclusions on Traditional Food Consumption***

#### ***from the Community-Based Monitoring Cycle One (1997)***

During *Community-Based Monitoring Cycle One (1997)* a survey about traditional food consumption was done with 35 people in the community. (See Appendix B) From the results of that survey, there are three conclusions that can be drawn.

- 1. That everyone surveyed (35 people) consume traditional foods, suggests that approx. 100% of people in the community of Lutsel K'e consume traditional foods.**

The study randomly surveyed 35 people or 12% of people in Lutsel K'e (pop. 286). This random 12% sample is a reasonable reflection of the community as a whole. It would therefore be reasonable to conclude from the results that approx. 100% of people in Lutsel K'e consume traditional food.

- 2. That the level of consumption depends on the kind of food being consumed.**

The results of the study suggested that caribou was the most widely consumed food in July and August 1997 followed by whitefish, moose, trout, black duck, old squaw and muskrat.

- 3. That the level of consumption varies among age groups**

The results of this survey suggest that youth consume slightly more caribou meat and organs than elders. This may reflect some variation in the study sample. It may also reflect the disadvantage that some elders have in acquiring traditional foods and eating them. That youth consume the highest amount of caribou meat/organs according to the

survey, suggests that preference for traditional food does not decrease among younger generations as some may previously have assumed.

***Indicator #3 - Individual Health - Traditional Food Consumption***  
***Comparative Conclusions on Nutrition and Traditional Food Consumption***

From the *Traditional Knowledge Study on Community Health (1997)*, the *Community-Based Monitoring Pilot Project (1996)* and the *Community-Based Monitoring Cycle One (1997)*, some general conclusions about nutrition (consumption of traditional food) can be drawn. First, food from the land has always been and remains fundamental to the way of life in Lutsel K'e. According to the traditional food study, roughly 100% (give or take 1-2%) of people in Lutsel K'e consume traditional foods. (caribou, moose, whitefish, trout, muskrat, black duck, old squaw). The process of harvesting and the cultural, spiritual significance of harvesting, its preparation, and rules around its consumption were explained in detail by elders. People traveled long distances by boat, snowshoe, dog team and by foot to hunt caribou which was their main source of food. Food had to be carefully prepared so as to preserve it while travelling.

A notable aspect of traditional food consumption revealed during the *Community-Based Monitoring Cycle One (1997)* was that traditional food consumption among youth was slightly higher than for elders. This suggests that traditional food consumption is likely to remain significant.

### **Comparative Conclusions on Nutrition and Traditional Food Consumption**

<b>Traditional Knowledge Study on Community Health (1997)</b>	<b>Community-Based Monitoring Pilot Project (1996)</b>	<b>Community-Based Monitoring Project Cycle One (1997)</b>
<ol style="list-style-type: none"><li>1. Harvesting centered around travel.</li><li>2. People prepared traditional foods, for immediate use, travel and storage.</li><li>3. Distribution of traditional foods was highly organized with and among families.</li><li>4. Sometimes there was no meat and people went hungry.</li><li>5. Nutrition in missionary school was very different.</li></ol>	<ol style="list-style-type: none"><li>1. That some people prefer to eat traditional food from the land rather than food from the store.</li><li>2. Consumption of traditional food has traditional (ritual) and spiritual significance.</li></ol>	<ol style="list-style-type: none"><li>1. That everyone surveyed (35 people) consume traditional foods, suggests that 100% (give or take 1-2%) of people in the community of Lutsel K'e consume traditional foods.</li><li>2. That the level of consumption depends on the kind of food being consumed.</li><li>3. That the level of consumption varies among age group.</li></ol>

**Figure 14: Summary of Comparative Conclusions on Nutrition (Consumption of Traditional Food**

#### ***Indicator #4 Healing - Healing Services (Meeting Community Needs)***

#### ***Conclusions on Health and the Healing Process***

***from the Traditional Knowledge Study on Community Health (1997)***

##### **1. There were few serious physical illnesses in the past.**

During the *Traditional Knowledge Study on Community Health (1997)*, elders talked about the health of the people in the past. Many elders explained how people lived healthy lives in the past and suggested that in the very olden days there were few serious illnesses other than headaches or stomach aches.

Before that flu, I don't think there was much sickness among the people here. Even I remember a lot of people who lived until a ripe old age. Now people have different sicknesses. Their legs are sore. This is what they call arthritis. In the olden days I don't remember anyone having arthritis. I think arthritis has developed since people stopped traveling out on the land. (PM April 9, 1997)

In the past when people got sick, it would be a headache, or stomach ache or maybe a kidney infection. (JB April 23, 1997)

Other minor illnesses that the elders remembered from the olden days include bad colds (MC), and seizures. (MLR) Some people have suggested to the elders that there were serious illnesses in the past but people didn't know about them. One elder expressed her skepticism about this theory.

Once when I was sick I went to Edmonton to see the doctor. I told him the story about a long time ago before there were doctors... He said, "Probably people had cancer in the olden days," but I don't know about that. (MLN April 15, 1997)

Some elders connect cancer with non-traditional food or white man's food.

If there is something wrong with someone now they say, "It's because of cancer." That's what people say. Maybe cancer is from the white man's food. That's what some elders think. (MLR, July 10, 1997)

## **2. The flu epidemic (late 1920s) resulted in the loss of many lives and had a major impact on the Dene way of life.**

Many of the elders who told stories during *the Traditional Knowledge Study on Community Health* (1997) were children during the 1920s (c. 1928) flu epidemic. How people dealt with the deaths of so many family members and friends and how they escaped the flu themselves were described in vivid detail.

When I was a little boy about 10 or 11 years old, I remember there was a bad flu. Everyone went to Fort Resolution at that time when the flu started. A lot of people died in Yellowknife, Fort Resolution, and here in Lutsel K'e. I remember [one time] my dad was coming back by boat and motor [from Res]. My granny and I were sitting on the shore waiting for him. When he arrived, I saw some people unconscious and lying in his boat. They had the bad flu.... We decided to move to another island -. Another person died there. So we took off to -. Another died on that island, so we left to another island. Again someone died there. So we had to move again. From here to Fort Reliance maybe five or six people died. At Fort Reliance, there were three white men [RCMP] that had medicine. They gave it out so the people would get better. (NA April 15, 1997)

I remember very well there was a bad flu that passed among the Dene when I was six years old. [c. 1933] My granny and I were staying alone on an island across from Lutsel K'e with my mother who had not yet remarried. My dad had died a long time ago when I was little. I remember one time when people were living at --, a boat returned with people from Fort Resolution. I went down to meet the boat and there was one old man laying inside with both his feet on top of the railing. At that time they were using a motor. I wondered what was going on with the old man. He seemed very sick. That night around midnight, my mother told me that the old man had passed away. (JBR June 11, 1997)

After my grandfather died, people went to Pearson Point Channel. The late ----'s mother died there and was buried there. From Pearson Point we went to --- where three more people passed away. After we buried them, we had to leave again.... After that people went to Tache to where the RCMP were staying. The RCMP were carrying around a big bag of medicine that looked like a suitcase and were giving it out to the people. I used to watch them give medicine to my mother. There was a lot of medicine in that bag. The late --' mother was very sick and had to take medication. One night, I remember there was a big wind and the tent blew off of her and she had to fix it in the

rain. The next day she passed away because of working in the rain to fix her tent. That was the last place died. (JBR June 11, 1997)

In the olden days, I remember a lot of people died from the sickness they called the flu. We were living out on the land at - - - - at that time. It was early spring, after Easter and it was misty. It was just at the time when the ice was melting. ... My late grandmother was still alive at that time. - was just a little boy. (The rest were very young children). They were all traveling with us. When we arrived at the big lake, we could see a camp fire at - - - , just on this side [south] ... when we got closer, someone waved to us so we slowed down the do team. I remember we had bells on the dog. I saw my grandfather got up and he yelled to us, "There is bad news. A bad flu is going around which is killing many people". We found out that my grandmother's older brother had passed away from this bad flu. A lot of old people passed away too. People died from this kind of flu everywhere, not just around here. People were doing well during the winter but at the beginning of the spring, people started to die off. (PC August 13, 1997)

In the olden days, there was a strong flu that affected the Dene people. It was before my time but I heard about it. A lot of people died from this flu. People traveled from Fort Resolution to Fort Reliance. All along the way there are graveyards. There is one particular island where the late -- is buried. At --, my late grandfather - is buried. At Lutsel K'e - there are graveyards here too. A lot of people died one particular summer not only here but in Yellowknife and Deninu Kue. People died in other places too. (PM April 9, 1997)

### **3. Tuberculosis also took many lives.**

Many of the elders also lost family members from tuberculosis.

There used to be a lot of sickness such as TB. People really didn't know at that time what it was, so it spread among the people very quickly. A lot of people died from TB. (IS July 16, 1997)

One elder described how her parents struggled to save her sister from tuberculosis.

I remember one year, my late little sister was sick with TB. My father brought her over there to the "old lady" but it was too late. She was too sick. At that time, we were staying at - in the late spring. I remember when my Mom told us about our sister, we stayed up all night. The morning before she died, my mother told us, "Get up, your little sister is worse." I remember that time very well. My mother was carrying her around and blood was coming out of her mouth and nose. My father was a medicine man, but he couldn't do anything to help his own daughter. (If you are a medicine man, you can't help people in your own family.) Our sister died the next morning as the sun was coming up. (JC July 18, 1997)

### **4. There used to be Medicine Men who had strong powers for curing people.**

Drawing from the elders stories, there used to be many medicine men who would travel around helping people who were sick.

I heard there used to be a lot of medicine people that helped the Dene people. My father was a medicine man. I remember when someone was sick, he used to cure them with his

hands. Sometimes when someone was sick they were brought to the Lockhart River to where the "old lady" sits. {spiritual site at Parry Falls] (JC July 18, 1997)

In the past their used to be a lot of medicine men. (MC July 18, 1997)

I have seen some medicine people and watched them cure a lot people. In the olden days, there were no doctors and nurses. When someone was ill or on their deathbed, the medicine man would cure them. The medicine people would also help mothers to give birth. They cured people with earthly medicine, singing and drumming over them. He was like a doctor. (NA April 15, 1997)

The ability of the medicine man to help people was in part related to their knowledge about plants and animal parts needed in medicine. (ZC / JB /JC) Other people, particularly women, also had knowledge of this earthly medicine.

Out in the barren lands between a flat crack rock there are plants that grow out of the cracked land. Women would take the roots out and dry them then mix them with a little bit of tobacco. If you smoked that it would make your headache go away. (MD June 9, 1997)

People still use spruce gum off the trees to cure their sore stomachs, or for bowel problems. Just awhile ago I had sores on my liver. [ulcer]. I think it happened from not grieving for my late daughter. The sore filled with bubbles in my liver. For about three months I drank spruce gum and that cured me. (MD June 9, 1997)

The power of the medicine man was also spiritual. This spiritual power was expressed through singing, drumming and in the dreams and visions of the medicine man.

They cure people in different ways. If he thought he could heal you he would just touch you with something, like a hat. He just had to put his mind to it and you were healed. (JM April 25, 1997)

In there olden days, there were no white men doctors, but there were some Dene medicine men. They could tell the future through dreams. The dream would tell him the medicine. People would all come to play the drums and sing and listen to the spirits, this is how he would know and understand medicine. (ZC July 8, 1997)

When someone was missing for a long time, they would ask the medicine man for help. The medicine man would put on his blind fold and grab an ax. If there was blood dripping from the ax, that meant the missing person was in trouble. (JC July 18, 1997)

These powers the medicine men had for curing people were miraculous to onlookers.

An elder was living with his older sister and brother-in-law. I knew that medicine person. She made medicine for him [his brother-in-law]. I was there and witnessed it. I saw the medicine and knew which sticks shavings and bark he had gathered... it was in a white pail. The sick man drank the medicine for two days. Sometimes he was even crying from the pain. Then three days later he was cured. I witnessed the whole thing. (LA July 14, 1997)

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## **5. The elders perceptions of western medicine are varied.**

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Many, if not all of the elders have been to western doctors either for the flu, TB or other illnesses. One elder described how a doctor helped the people during the flu epidemic.

During the summer time, the doctor arrived in Fort Resolution by plane with the treaty parties. I remember it was a Native doctor. He said, "If I had arrived here sooner so many people would not have died." [re flu] (PC August 13, 1997)

One elder believes that the power of the Creator is working through doctors who help the people.

Now there are white doctors to heal the people. A doctor cured me from my sickness. I know I would have died if he didn't. Our Creator helps the doctors cure the people. (ML April 21, 1997)

Some elders are skeptical and cynical of white man's medicine and believe that only medicine from the land, made for them by the Creator, will help them.

When there wasn't any white men medicine people, people used --. Now we use white man medicine. We take a lot of that and it doesn't help. I think if you take too much medicine it makes your body weak. Sometimes you sleep a lot. White man medicine was not put on this earth for us to use anyway. It is only for white people. Medicine from the land, that is our medicine. I am scared that if the land is spoiled all our medicine will be gone. (PM April 9, 1997)

In the olden days our medicine was spruce gum. That was what they used for stomach aches. My mother used to make this kind of medicine. For headaches we used - which we would drink as tea. At that time no one know about aspirin. Now people buy medicine from the store or go to the nursing station. The nurses give out a lot of medication for old people but out there on the land, there is medicine for Dene people to use. (MN April 23, 1997)

Many elders described in detail how to make medicine from the land and how it should be used. There were other methods for curing sickness as well. The quote from the elder below (MLN April 15, 1997) suggests how someone who was sick and feeling cold could be cured in a sweat.

When people were sick, they used wood for medicine. At that time, no one knew about white-man medicine. When someone was sick and always feeling cold, they used stove ashes to keep warm. They would take a piece of canvas, put it on their sore and wrap themselves in a lot of blankets, the would sleep. Afterwards, they would warm-up in the blankets and really sweat out the cold. Then they would put their clothes back on and get out of the blankets and they would be well again. (MLN April 15, 1997)

***Indicator #4 Healing - Healing Services (Meeting Community Needs)***  
***Conclusions on the Healing Process***  
***from the Community-Based Monitoring Pilot Project (1996)***

During the *Community-Based Monitoring Pilot Project (1996)*, people talked about a range of issues related to healing including physical, emotional, mental and spiritual health and the healing process.

**Issues Related to Individual Physical Health**

alcohol / abuse	003 / A039 / A011 / A016 / A018
tuberculosis	014, A046
past illnesses (flu, tuberculosis)	021
cancer / other diseases	A017 / 031, A05
physical risks at mine	035
AIDS	037, 043, A019
sickness among elders	048, A08
difficulties being in town, not on the land (i.e. sedentary lifestyle)	A024, A030
old man sick from white man poison trapping	A019

**Figure 15: Issues Related to Individual Physical Health**

Among those who talked about physical health, 25% talked about physical illnesses (injury) related to alcohol and other forms of abuse. Another 15% talked about cancer and “other” diseases. There were three people or 15% of who talked about AIDS. There were also concerns raised about tuberculosis and sickness among elders. Past illnesses such as the flu of the late 1920s and tuberculosis, illness due to white man poison used in trapping and the physical risks of working at the mine were also discussed. In addition to physical illnesses, people talked about the spiritual, mental and emotional issues of health during the *Community-Based Monitoring Pilot Project (1996)*.

**Issues Related to Emotional, Spiritual and Mental Health**

sobriety is important	0A
spirituality is important	003, 021
connecting [e/s/m/p health] all together	003, 007, 013, 014
refreshing being on the land	004
shame, lack of pride in culture	005
mental state of mind	012
health is more than not “being sick”	023
emotional issues can appear as physical ones	033
family support is important	033
olden days people were strong (emotional, spiritual, mental, physical)	A010, A052
self-esteem is important	042
concern re: abuse	A04, A05, A06
people need to look at things positively	A017

**Figure 16: Issues Related to Emotional, Spiritual and Mental Health**

Of those people who spoke about spiritual, mental and emotional issues of health, 20% spoke of connecting all the elements of health together. Another 15% of people raised concerns regarding abuse. There were two people or 10% who made reference to the olden days and the emotional, spiritual, physical and mental strength of Dene people. Another 10% of people talked about the significance of spirituality.

**Issues Related to Healing Approaches**

<b>Issues Related to Healing Approaches</b>	
treatment programs, healing workshops are needed	0Aa
healing on the land is important	0Ab, 004, 006, 010, 012, A21
healing should be a part of school programs	0Ac
work should be done between the youth and elders [i.e. improve their relationship]	0Ad
more medicine people, traditional healers are needed	0Ae, 003, 023, A05
traditional medicine/ healing (sweat lodge) is good	0Af, 005
mobile treatment centre is needed	002
sharing with and respecting other people is important	014, 031
more resource people, opportunities for healing are needed	A32, A33

**Figure 17: Issues Related to Healing Approaches**

Many people in the community talked about the healing or the process of strengthening oneself (or one's community) - emotionally, spiritually, physically and mentally. Many of their ideas specifically related to the success of treatment programs, personal initiative and local capacity to address local interest in healing. Twenty people talked specifically about the importance of different healing approaches. Of those, 30% of people talked about the value of healing on the land. Another 20% spoke about the importance of traditional healers and medicine men. More resource people, the importance of sharing and respecting one another, and the value of more traditional practices such as traditional medicine, and cultural healing each talked about by two people. The importance of treatment programs and healing workshops, mobile treatment centre, healing as a part of school programs and work between youth and elders were other issues discussed.

From the results of the *Community-Based Monitoring Pilot Project (1996)*, three general conclusions can be drawn.

**1. Physical illnesses are a major concern, particularly those related to alcohol abuse.**

The healing process in Lutsel K'e is a complex process which involves consideration of such physical illnesses as tuberculosis, cancer, addictions and physical abuse. Four people suggested such physical illnesses are interconnected with the spiritual, mental and emotional wellness of individuals, families and the community. One person commented, "All of these issues are inter-related and healing begins when they are understood as such."

**2. There are many different perspectives on spiritual, mental, emotional and physical wellness.**

Few of those who spoke about mental, spiritual and emotional wellness offered the same perspective. This may suggest that local understanding of such aspects of individual, family and community health are intuitive or are based on individual experience and understanding rather than what is conventionally discussed or passed on as traditional knowledge. Such self-awareness is an important step in any healing process.



**Photo 8: Spiritual Gathering at Fort Reliance**  
**(Photo Credit: Evelyn Marlowe and Marie Catholique 1997)**

**3. Healing on the land is an important approach in the healing process.**

Drawing on the results of the pilot project there are many approaches to healing, the most fundamental of which is healing on the land. Six people during home-visits, or 30% of those who spoke about the healing process referred to healing on the land. This connection between healing and the land suggests a local perspective of the environment that goes beyond the conventional evaluation of the land, water, and wildlife as ecosystem components or resources for the traditional economy.

***Indicator #4 Healing - Healing Services (Meeting Community Needs)***  
***Conclusions on the Healing Process***  
***from Community-Based Monitoring Cycle One (1997)***

During the Cycle One of the *Community-Based Monitoring Cycle One (1997)*, forty people were surveyed about healing services and individual participation in the healing process.

**1. The local Drug and Alcohol worker is the greatest support for people who are trying to keep their sobriety or improve on personal growth.**

Of those forty people who were surveyed, 18 or 45% of people surveyed said that the drug and alcohol worker was the greatest form of support. Other forms of support included *A.A.*

meetings, (sober) friends and family. There were 13 people or 32% of people said there was little or no support available.

**2. People felt they could be supportive of others in the community by being available, staying sober, giving advice, and listening.**

People were also asked how they could be supportive. Of the 40 people surveyed 47% said "just being available", supporting people (standing by them) and respecting their sobriety was important. Another 35% suggested that giving advice about things they knew, talking to people and recommending other sources of help was important. Another 30% of people said that listening was important and 25% said encouraging people was important. Other ideas mentioned included attending social and health-related meetings and activities (20%), being a role model and setting a good example (10%).

**2. People build on their personal strength to heal, spiritually through family and close friends as well as through setting goals and working towards them.**

There were many different ideas on how to build on personal strength. Of the 40 people surveyed, 45% said spiritual connections, prayer and church were important. Another 42% of people said that family, and close friends were important. Getting ahead through work or education, setting goals and achieving them, working towards something and keeping busy were also considered important by 27% of those surveyed.

From the results of the *Traditional Knowledge Study on Community Health (1997)*, the *Community-Based Monitoring Pilot Project (1996)* and the *Community-Based Monitoring Project Cycle One (1997)* there are several comparative conclusions that can be drawn.

*Indicator #4 Healing - Healing Services (Meeting Community Needs)*  
**Comparative Conclusions about Health and Healing**

In the olden days, Lutsel K'e elders suggest there were few physical illnesses. What few illnesses there were, such as stomach problems, headaches and kidney problems could be cured by traditional medicine people who used spiritual powers as well as resources from the land to cure people. (earthly medicine).

The arrival of white trappers and others at the turn of the century however, led diseases such as tuberculosis and the flu to spread through this region. These diseases had a devastating effect on the Dene as told by Lutsel K'e elders. During that time period, people traveled many miles to Fort Resolution where there was sometimes a doctor and to Fort Reliance, where the RCMP would give out medicine to the people. Many Dene people died in their effort to reach those with white man medicine. Gravesites along the route are testimony to the impact of these illnesses on the Dene and their way of life.

In 1996 and 1997, the Lutsel K'e elders and other members of the community talk about another journey of healing. While physical illnesses, such as tuberculosis and cancer remain an issue,

illness associated with alcohol abuse emerged during home-visits (1996) as the most significant concern.

Awareness of health and healing as a spiritual, mental and emotional as well as physical process was also significant in 1996. This awareness is reflected similarly in the elders' stories from the *Traditional Knowledge Study on Community Health (1997)*

What is similar in both the elders' stories on community health and comments made during home-visits in 1996 is the significance of the land in the healing process. As one elder said:

When loneliness comes upon you, you've got to do something about it. Maybe take a walk out in the forest. When you get up on the top of a hill and you see all the beautiful scenery around you, like the trees, mountains, lakes and shores, its so beautiful, it makes you wonder who did this all for you? This is how you forget about your loneliness. (ML 1997)

Spending time on the land was the most significant approach to healing mentioned during the home-visits.



**Photo 9: Working on a Caribou Hide Near Lutsel K'e**  
**(Photo Credit: Unknown)**

### **Summary of Comparative Conclusions about Health and Healing**

<b>Traditional Knowledge Study on Community Health (1997)</b>	<b>Community-Based Monitoring Pilot Project (1996)</b>	<b>Community-Based Monitoring Project Cycle One (1997)</b>
<ol style="list-style-type: none"><li>1. There were few serious physical illnesses in the past;</li><li>2. The flu epidemic (c. 1920s) and the loss of many lives and had a major impact on the Dene way of life; and</li><li>3. Tuberculosis also took many lives;</li><li>4. There used to be Medicine Men who had strong powers for curing people;</li><li>5. The elders' perceptions of western medicine are varied.</li></ol>	<ol style="list-style-type: none"><li>1. Physical illnesses are a major concern, particularly those related to alcohol abuse; Many people understand health as the relationship between spiritual, mental, emotional and physical wellness.</li><li>2. There are many different perspectives on spiritual, mental, emotional and physical wellness.</li><li>3. Healing on the land is an important approach.</li></ol>	<ol style="list-style-type: none"><li>1. The local Drug and Alcohol worker is the greatest support for people who are trying to keep their sobriety or improve on personal growth.</li><li>2. People felt they could be supportive of others in the community by being available, staying sober, giving advice, and listening.</li><li>3. People build on their personal strength to heal, spiritually through family and close friends as well as through setting goals and working towards them.</li></ol>

*Figure 18: Summary of Conclusions about Health and Healing*

One marked difference between past and present is the emphasis given to healing services and treatment programs in 1996 home-visits versus that in the 1997 elders' stories. The current importance of healing services and "treatment" are significant to the healing process may be variously interpreted and warrants further study.

The results from *Community-Based Monitoring Cycle One* (1997) suggest that professional services are only part of healing process. Answers to the specific survey questions revealed that "personal strength" and "spirituality" and "support from family and friends" are the most fundamental to the healing process. The majority of the recommendations do focus on improved health and social service programs. Conclusive statements about changes between 1996 and 1997 are difficult however, given differences in the interview approach. Whereas in 1996, interviews were open-ended, in 1997 Cycle One, the survey was more specific and worded as "recommendations for Drug and Alcohol worker".

## Major Comparative Conclusions

The *Community-Based Monitoring Pilot Project (1996)*, the *Traditional Knowledge Study on Community Health (1997)* and the *Community-Based Monitoring Cycle One (1997)* provide some useful baseline information about community health in Lutsel K'e specifically around economic development - employment (mining sector), youth participation in the community - goals for training and education, individual health - traditional food consumption, and healing - healing services (meeting community needs).

The conclusions related to four indicators are found in Table 19. These conclusions should not be understood in isolation, however, but rather interpreted within a broader context of what is known about the "Dene way of life." (Dene ch'anie) from the *Traditional Knowledge Study on Community Health (1997)*, the *Community-Based Monitoring Pilot Project (1996)* and the *Community-Based Monitoring Cycle One (1997)*.

<b>Indicator</b>	<b>Conclusions</b>
<p><b>Nutrition</b> <b>(Consumption of Traditional Food)</b> Traditional food consumption is significant because of its high nutritional value. How much traditional food is consumed in the community also reflects other issues such as environmental health and cultural values. Traditional food consumption has been a useful indicator in other impact studies such as the Norman Wells Socio-Economic Monitoring Program. The Dene Metis Intake Study provided a framework and survey for assessing traditional foods consumption for <i>Community-Based Monitoring Cycle One (1997)</i>.</p>	<p><b>Conclusions from Traditional Knowledge Study on Community Health (1997)</b></p> <ol style="list-style-type: none"><li>1. Harvesting centered around travel.</li><li>2. People prepared traditional foods, for immediate use, travel and storage.</li><li>3. Consumption of traditional foods was highly organized</li><li>4. Sometimes there was no meat and people went hungry.</li><li>5. Nutrition in missionary school was very different.</li></ol> <p><b>Conclusions from Community-Based Monitoring Pilot Project (1996)</b></p> <ol style="list-style-type: none"><li>1. That some people prefer to eat traditional food from the land rather than food from the store.</li><li>2. Traditional food is recognized as nutritious.</li><li>3. Consumption of traditional food has traditional (ritual) and spiritual significance.</li></ol> <p><b>Conclusions from Community-Based Monitoring Cycle One (1997)</b></p> <ol style="list-style-type: none"><li>1. That everyone surveyed (35 people) consume traditional foods, suggests that 100% (give or take 1-2%) of people in the community of Lutsel K'e consume traditional foods.</li><li>2. That the level of consumption depends on the kind of food being consumed.</li><li>3. That the level of consumption varies among age group</li></ol>

<p><b>Economic Development</b></p> <p><b>Employment (in the mining sector)</b></p> <p>Employment is a systemic issue in many northern communities including Lutsel K'e. Presently, the increase in exploration and developments such as BHP Diamonds Ltd. has raised hopes among community people for employment in the mining sector. Monitoring changing levels of employment in that sector is therefore a valuable.</p>	<p><b>Conclusions from Traditional Knowledge on Community Health (1997):</b></p> <ol style="list-style-type: none"><li>1. "Work" in the traditional economy was central to the "Dene Way of life"</li><li>2. "Work" was organized around the family.</li><li>3. That there were very few wage or income earning "jobs".</li><li>4. Trade was important.</li></ol> <p><b>Conclusions from <i>Community-Based Monitoring Pilot Project (1996)</i></b></p> <ol style="list-style-type: none"><li>1. That there is concern about how mining (income) may affect the health of families.</li><li>2. That there is recognition and hope for employment opportunities in tourism, mining and other local sectors.</li><li>3. That helping people (particularly youth) find employment is critical.</li><li>4. That (perceived) prejudices are obstacles to some people finding employment</li><li>5. That people recognize (legal) agreements and arrangements (past and present) as a means of gaining control over economic development.</li><li>6. That compensation (from government) for damages to the land is important.</li><li>7. That self-determination in economic development is important.</li><li>8. That people are concerned about protecting the land from mining</li><li>9. That past occurrences (development impacts) influence the level of concern over current development.</li><li>10. That there is general concern about protecting the land.</li><li>11. That concern over protecting the land relates to concern about human health.</li></ol> <p><b>Conclusions from <i>Community-Based Monitoring Cycle One (1997)</i></b></p> <ol style="list-style-type: none"><li>1. People in Lutsel K'e are being employed in the mining sector in a wide range of positions.</li><li>2. That these positions were short term or contract positions.</li><li>3. That people enjoyed the work.</li><li>4. But there are many issues that need to be addressed.</li></ol>
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<p><b>Youth Participation Goals for Training and Education</b></p> <p>Whether youth in the community are able to define and meet their own goals was another indicator considered to be important for monitoring. It can provide insightful information about how youth in the community are doing but also would be useful to youth themselves. The community researchers decided to take an action-based approach to monitoring this indicator and took on a “career counselling” role, providing youth with an opportunity to learn or reflect on how they could achieve their goals.</p>	<p><b>Conclusions from the <i>Traditional Knowledge Study on Community Health (1997)</i></b></p> <ol style="list-style-type: none"> <li>1. Youth Involvement in the Dene way of life centered around different kinds of “learning” :             <ol style="list-style-type: none"> <li>a. Learning From Parents How to Survive (Experiential Learning);</li> <li>b. Learning how to be a Medicine Man;</li> <li>c. Learning to “respect”;</li> <li>d. Learning how to “pray”;</li> <li>e. Learning about the future;</li> <li>f. Learning in missionary school.</li> </ol> </li> </ol> <p><b>Conclusions from <i>Community-Based Monitoring Pilot Project (1996)</i></b></p> <ol style="list-style-type: none"> <li>1. Youth participation in the community is important but is limited by residential school, the interest of youth to participate, ideas of responsibility of parents (i.e. youth participation used to be the responsibility of the parents).</li> <li>2. Training and education for youth is important as a basis for building a future.</li> <li>3. Youth should be supported by creating of recreation activities.</li> </ol> <p><b>Conclusions from <i>Community-Based Monitoring Cycle One (1997)</i></b></p> <ol style="list-style-type: none"> <li>1. Students are mainly interested in established professions visible in the community.</li> <li>2. Students recognize they must finish Grade 12 to achieve in order to enter those professions.</li> <li>3. Close family members are the role models for people in the community.</li> </ol>
<p><b>Healing</b></p> <p><b>Healing Services (Meeting Community Needs)</b></p> <p>Treatment and healing programs are fundamental to the healing process in Lutsel K'e. Monitoring the success rate of such programs and asking people to reflect on their personal and program needs. Questions for monitoring this indicator were developed in consultation with the Lutsel K'e Drug and Alcohol Worker.</p>	<p><b>Conclusions from <i>Traditional Knowledge Study on Community Health (1997)</i>:</b></p> <ol style="list-style-type: none"> <li>1. There were few serious physical illnesses in the past.</li> <li>2. The flu epidemic (c. 1920s) and the loss of many lives had a major impact on the Dene way of life.</li> <li>3. Tuberculosis also took many lives.</li> <li>4. There used to be Medicine Men who had strong powers for curing people.</li> <li>5. The elders' perceptions of western medicine are varied.</li> </ol> <p><b>Conclusions from <i>Community-Based Monitoring Pilot Project (1996)</i></b></p> <ol style="list-style-type: none"> <li>1. Physical illnesses are a major concern, particularly those related to alcohol abuse.</li> <li>2. There are many different perspectives on spiritual, mental, emotional and physical wellness.</li> <li>3. Healing on the land is an important approach in the healing process.</li> </ol> <p><b>Conclusions from <i>Community-Based Monitoring Pilot Project (1996)</i></b></p> <ol style="list-style-type: none"> <li>1. The local Drug and Alcohol worker is the greatest support for people who are trying to keep their sobriety or improve on personal growth.</li> <li>2. People felt they could be supportive of others in the community by being available, staying sober, giving advice, and listening.</li> <li>3. People build on their personal strength to heal, spiritually through family and close friends as well as through setting goals and working towards them.</li> </ol>

**Figure 19: Major Summary of Comparative Conclusions**

These studies contribute a community perspective to what is known in academically about the “Dene way of life.” Conventionally, social scientists have a picture of the Dene way of life drawn from archaeological evidence, and the journals of early European explorers and missionaries or theories of social change. These artifacts, written accounts and theories provide some valuable perspectives on Dene history. However, the Lutsel K’e elders provide other perspectives on their way of life, based on knowledge passed on from their forefathers and based on their own experiences. Some of their knowledge relates to leadership and the qualities of good leaders. From the Lutsel K’e elders’ stories, leaders played important roles in keeping the community together, as role models, as mediators and in providing direction when needed.

The Lutsel K’e Dene elders’ stories also suggest that “work” was a very important part of the Dene way of life in the past. The value and significance of “work” as it is discussed in the elders’ stories is very different from “jobs” or present employment. Careful consideration of the value and significance of “work” and present “employment” in the broader context of the Dene way of life may, in some way, be useful for improving training and employment policies and programs, at a local level as well as in sectors such as mineral resource development.

According to the Lutsel K’e elders, people in the past worked very hard because they had to survive. The Lutsel K’e elders talked about the importance of passing on the skills and knowledge to survive. They explained how these skills and knowledge were passed on from generation to generation. Each family member, (grandmothers, grandfathers, aunts, uncles, mothers, fathers, sons and daughters) had different roles and responsibilities related to hunting, trapping preparing traditional food, raising children and otherwise keeping the family healthy. Strict codes of respect, passed on from generation to generation, were also important for keeping the family healthy. This passing on of knowledge or “learning” was particularly important for youth. The most common learning process discussed in the stories related to “respecting” caribou.

Many of the elders described in detail how the caribou were hunted, harvested and distributed among family members and within the community. The most strictly enforced rules regarding caribou, according to the elders, dealt with women. Young fertile women were not allowed to touch or walk over hunting gear, tools or the animal itself, nor were they allowed any contact with the hunter himself, or in some cases the entire camp would be negatively affected. According to many elders, sickness was the common outcome of disrespectful behaviour.

During the pilot project (1996), some similar issues were revealed about the role of youth in the community. In addition to people recognizing training and education as important, people saw it as a basis for improving the community, a means to protect the land, a basis for building a future and a basis for survival. But people also spoke about the variables that affect youth training and education. Student interest in doing well, student behaviour in school and parental support were discussed. Some people also suggested that the highschool being so far away from Lutsel K’e made it difficult for students. This concern is in some ways similar to stories about missionary school told during by elders during the *Traditional Knowledge Study on Community Health (1997)*. The concern expressed by elders in that study, however, focused more on the students being unable to participate in the traditional economy rather than specific concern over their schooling.

Although respect for other living things was primary, elders also talked about the importance of having respect for oneself. For many elders, living off the land, is a strong sign of self-respect, drawn perhaps from the necessity for self-reliance. The following elder describes his relationship to the land.

I haven't stopped hunting and trapping. I work for/by myself well. I don't suffer because of some one else's mistakes. That is not to say that I'm better. Who ever wants to doubt my traditions – it's up to them. People know me, how I hunt, how I trap. Other than Dene people, there isn't anyone responsible for me. When I am alone in the bush or on the barren lands, I can stay alone for however, long I want. That is the way I live my life. (EM 021)

The relationship between living off the land and respecting one's self speaks to many issues around health and healing in the community. From reviewing the elders' stories, there are obvious emotional, spiritual, physical and mental ties that bind the community to the land. Overcoming sadness, for example or other emotional healing processes such as grieving, dealing with anger etc. are described in connection to the land. The following excerpt illustrates one elder's strong connection between emotional healing and the land.

When loneliness comes upon you, you've got to do something to take your mind off it. Maybe take a walk out in the forest. When you get up on the top of a hill and you see all the beautiful scenery around you, like the trees, mountains, lake and shores, it's so beautiful, it makes you wonder who did this all for you? This is how you forget about your loneliness. (EM 004)

Also visible in this excerpt, is the close connection between spirituality and the land. The Dene way of life in the past was highly integrated with the land. Fundamental among the relationships Dene people had with the land was harvesting of wildlife and other food. "People used to go out and use the food they got from the land." (JB April 23, 1997) According to the elders' stories, harvesting required a range of skills and knowledge that was passed on from generation to generation. Some of these skills and knowledge related to traveling on the land. Harvesting caribou, a main source of food, required that hunters as well as their families travel great distances to hunt. There were also important skills and knowledge related to preparing and storing meat, berries and other foods. From the elders' stories it is clear that the distribution of food was highly organized. Knowledge about what kinds of foods were to be eaten by elders, youth and children, was offered in detail by the elders. These skills and knowledge enabled people to survive off the land, however, there were times when changes in the migration route of the caribou or unusually harsh weather conditions resulted in people going hungry.

The elders also talked about issues related to individual physical wellness. In the olden days, Lutsel K'e elders suggest there were few physical illnesses. What few illnesses there were, such as stomach problems, headaches and kidney problems, were cured by traditional medicine people who used spiritual powers as well as resources from the land to cure people. The increased presence of non-Dene people in the last 150 years, however, resulted in diseases such as tuberculosis and influenza to spread through this region. These diseases had a devastating effect on the Dene as told by Lutsel K'e elders. During the 1920s (c. 1928) flu epidemic, people

traveled many miles to Fort Resolution where there was sometimes a doctor and to Fort Reliance, where the RCMP would give out medicine to the people. Many Dene people died in their effort to reach those with white man medicine. Gravesites along the route are testimony to the impact of these illnesses on the Dene and their way of life.

In 1996 and 1997, the Lutsel K'e elders and other members of the community talk about another journey of healing. While physical illnesses, such as tuberculosis and cancer remain an issue, illness associated with alcohol abuse emerged during home-visits (1996) as the most significant concern. Awareness of health and healing as a spiritual, mental and emotional as well as physical process was also significant in 1996. This awareness is reflected similarly in the elders' stories from the *Traditional Knowledge Study on Community Health (1997)*.

These conclusions about employment, youth participation, consumption of traditional food and healing provide a baseline about the Dene way of life as it was in the olden days, in 1996 and 1997.

## **Conclusions for the West Kitikmeot Slave Study Society**

The conclusions in this report are a contribution to the socio-economic baseline of information in West Kitikmeot Slave Geological Province. In 1998, the West Kitikmeot Slave Study Society released a draft "State of Knowledge Report" describing the West Kitikmeot Slave Geological Province. In that report, "Human Elements" were discussed. These elements included a historical overview regarding the origins of Dene and Inuit people, trading patterns and development during the fur trade era, a description of known land and heritage sites, and an overview of the Aboriginal mixed economy. Other information related to socio-economic issues included the stress effects of development on economic security, social security, culture and traditions, local power and control. This state of the knowledge report provides a general picture of some socio-economic issues in the region.

The *Community-Based Monitoring Pilot Project (1996)* increased our understanding of socio-economic issues by developing indicators of community health in Lutsel K'e. These indicators, which center on the three journeys of self-government, healing and cultural preservation, provide insight into the journeys or "vital processes" which sustain northern communities. These kinds of indicators are very different than some of the conventional socio-economic indicators used in government monitoring programs. Some examples of conventional indicators used in government programs include incidence of violent crime, suicide and number of children in care. The indicators developed during the *Community-Based Monitoring Pilot Project (1996)* reflect the capacities (strengths) of northern communities. By monitoring indicators such as the effectiveness of the leadership, togetherness, consumption of traditional food, and respect shown for the land, communities in the Slave Geological Province can mark achievements in their journeys toward self-government, healing and cultural preservation. This kind of community-based monitoring may enable northern communities themselves to contribute to the socio-economic baseline of information in the Slave Geological Province.

In 1997, the *Traditional Knowledge Study on Community Health* took place in Lutsel K'e. During that project, 29 Lutsel K'e elders were interviewed about a range of indicators, many of which were developed during the pilot project, including healing practices, work, nutrition, and youth involvement in the community. Their stories were based on their own personal experiences and knowledge passed on to them by their forefathers. The indicators that were drawn from this traditional knowledge study, highlighted in the *Traditional Knowledge Study on Community Health (1997)* provide a useful baseline of information that can be used in future monitoring efforts.

Additional contributions to the socio-economic baseline come from *Community-Based Monitoring Cycle One (1997)*. The statistics and qualitative data gathered around employment in the mining sector suggest (at an early stage in the development) the degree to which Lutsel K'e is benefiting from mineral development in the Slave Geological Province. The recommendations related to training and employment policies, suggest ways in which northern communities (Lutsel K'e) might better benefit from employment.

Statistics gathered around traditional food consumption in Lutsel K'e provide a solid indication of the importance of traditional food (traditional economy) in the Slave Geological Province.

Another contribution to the regional baseline, can be drawn from the statistics on the training and education goals of youth in Lutsel K'e. These statistics are by no means conclusive of the future education and employment levels in Lutsel K'e. That the majority of the youth were interested in professions visible in the community (RCMP, nurse, teacher) suggests that youth model their career goals after those careers visible in their own community. The current career goals of youth in the community do not necessarily reflect the future careers, however, the interest of youth in existing employment opportunities in the community does to some degree reflect an interest in staying in the community.

None of the youth suggested they were interested in being employed in the mining sector. The lack of interest of youth in this sector may be explained by the newness of these job opportunities (i.e. no role models) and the lack of information about that sector. It may also suggest that youth are not interested in working in the mining sector. Information gathered from youth during the pilot project (0D) supports this latter conclusion. Lack of interest in community employment in the mining sector may have future implications for regional and local economic development. Continued monitoring will reveal the degree to which present youth interest in employment in the mining sector has any impact on real employment levels or vice versa.

Information gathered in Lutsel K'e about the healing process also contributes to the socio-economic baseline in the region. Specific insights are gained into the kinds of local services and personal approaches to healing that are important. Given the importance of healing in many northern communities, these insights into the healing process are valuable.

The *Community-Based Monitoring Pilot Project (1996)*, the *Traditional Knowledge Study on Community Health (1997)* and *Community-Based Monitoring Cycle One (1997)* have contributed to the socio-economic baseline for the region. The conclusions drawn from these

studies may be specific to Lutsel K'e however, they may also be interpreted as useful by other northern communities concerned about the impacts of mineral resource development in the region.

Continued monitoring of employment in the mining sector, consumption of traditional food, youth participation in the community (training and education) and the healing process as well as other indicators developed during the pilot project will provide additional contributions to the socio-economic baseline in the Slave Geological Province.

## **Conclusions from Lutsel K'e (Evaluation - June 1998)**

### **1. Lutsel K'e Dene Elders Committee**

The conclusions from the traditional knowledge study were reviewed with the Lutsel K'e Dene Elders Committee. They were happy with the way of the information was presented and had no concerns about it. Their response can be summed up by one elder who said, "Yes, these are the things we have talked about."

### **2. Health and Social Service Committee**

The results on the healing process were given to the Health and Social Service Committee. One member who reviewed the results thought they would be very useful to committee to help them make decisions. A formal presentation on the results will be given during a Health and Social Service Committee meeting in early July 1998.

### **3. Community Health Worker**

The results on traditional food consumption were given to the Community Health worker in Lutsel K'e. (June 15, 1998) She was happy to see this kind of information was being collected. She works with the elders and families providing guidance on good nutrition. Although she often speaks to elders and parents, she doesn't often get to talk with youth about their nutrition. She was happy to see our survey involved youth. She was also pleased that the survey showed that youth are eating traditional food.

The Community-Based Monitoring survey on traditional food consumption suggested that youth eat marginally more traditional food than elders. The Community Health worker explained this with reference to the problems elder have harvesting traditional foods and chewing tough meat. Elders who have poor teeth find it difficult to chew. She suggested that families buy meat grinders and make ground meat for their elders.

### **4. Employment Coordinator**

There have been no comments made by the Employment Coordinator.

### **5. Wildlife, Lands and Environment Committee**

The results for all four of the indicators was given to the Wildlife, Lands and Environment. (June 16, 1998) A one-hour presentation on the results was given. The committee had a number of comments.

### **Healing Process**

First were comments about the significance of traditional medicine. All the committee members were interested in what had been said by the elders about traditional medicine and offered their own insights about the subject. The ability to practice traditional medicine was described by committee members as a gift. The question, "How do you know if you have this gift?" was raised by one committee member. This discussion continued for a short time with the members highlighting different aspects of traditional medicine, that they felt were important (hallucinations, dreams, fasting, strong medicine, good medicine, bad medicine.) Many of these elements were discussed in the elders' stories. The committee had no comments on the results from 1996 and 1997.

### **Economic Development -Employment**

A discussion developed about the differences between the value and significance of "work" in the olden days and "employment" today. One committee member suggested the two were completely different and it would be difficult to gain any insight from how the elders worked in the past. He pointed out the motivations for elders in the past, to survive on the land, and youth today are very different. But another committee member suggested that people today also work to "survive" and that there might be some similarities. Further discussion about this is required.

### **Youth Participation – Goals for Training and Education**

The discussion then turned to the challenges that youth today face in learning in the school system. One committee member suggested that the youth find it very difficult to learn what is being taught in the school. He mentioned various problems including lack of parental support, as concerns. Another committee member argued that children in school are learning but they learn different things than elders had to learn in the past. They learn about computers, not about the old ways. It was added that children today can also learn through television programs such as the Discovery Channel.

The discussion then turned to the efforts being made to teach youth about the old ways. One committee member talked about the things that he learned as a child. "I learned all about the land around here", he said.

"We learned everything about the land and the animals. The skidoo trip that the youth went on last year [to Artillery Lake] was good for them. They learned a lot of things, but they still don't know what it really means to have to 'survive' on the land. They had good weather and they had no real problems out there."

From this discussion I concluded that youth today face many challenges. The committee suggested that the youth have to learn very different things from what the elders used to learn (e.g. computer skills) in order to survive today. But they face some challenges in learning those things. Youth must also learn about the old ways too and be taught how to survive on the land. But because they didn't grow up on the

land don't have many opportunities to learn those skills and that knowledge, the committee feels they will never really know what it is to survive on the land.

**Individual Health - Traditional Food Consumption**

The results the 1997 survey on traditional food consumption were viewed positively by the committee. They had no significant comments other than to agree with the Community Health Worker's interpretation of the results.

## **Links with Parallel Studies**

The three studies referenced in this report, *Community-Based Monitoring Pilot Project (1996)*, *Traditional Knowledge Study on Community Health (1997)* and *the Community Based Monitoring Cycle One (1997)* are all linked together in this report.

## **Training Activities and Results**

For a detail overview of training activities and results see:

*Community-Based Monitoring Pilot Project – Final Report (1997)*  
*Traditional Knowledge Study on Community Health – Final Report (1997)*  
*Community-Based Monitoring Cycle One Interim Report (1997)*

## *Appendix A*

## *Appendix B*

## *Appendix C*

## ***Baseline Data***

Includes data sets for all 38 indicators from the  
*Community-Based Monitoring Pilot Project (1996)*  
*Traditional Knowledge Study on Community Health (1997)*

Includes data sets for four (4) indicators from  
*Community-Based Monitoring Cycle One (1997)*

Due concerns over intellectual property rights these data sets are not included in this public report. The information is available at the discretion of  
Lutsel K'e Dene First Nation.

Please Contact:  
Lucy Sanderson – Chairperson  
Wildlife, Lands and Environment Committee

## *Appendix D*

## *Appendix E*

## Schedule and Any Changes

### **Clarification regarding Community-Based Monitoring Cycles Timeline**

The change in timeline for Cycle 1-4 can be accounted for by the one-month extension, Evelyn and I took on the Traditional Knowledge Study Project in the month of August. The original proposal set up an overlap between the two projects (*Traditional Knowledge Study on Community Health* and the *Community-Based Monitoring Project - Cycle 1*). As it turned out, this overlap did not occur. Instead, we completed the TK project in August and began the monitoring project in September 1, 1997. The timeline thus followed as:

Cycle 1:	September – December	1997
Cycle 2:	January-April	1998
Cycle3:	May-August	1998
Cycle 4:	September-December	1998 and so on...

Following the above timeline, Cycle Two began in January 1998 and was proposed to finish in April 1998. Originally, it was proposed that Cycle Two would be included in the Community-Based Monitoring Annual Report 1998 due in May 1998. Due to the amount of analysis involved in presenting the results, the Project Director (Brenda Parlee) concluded it was feasible to include results from Cycle One. The results of Cycle Two, Cycle Three and Cycle Four will be accounted from in the the Community-Based Monitoring Annual Report 1999.

### **Communication of Results**

The communication of results did not take place as proposed. Although the original intention was to have theme workshops on each of the issues, neither the Project Director (Evelyn Marlowe) at the time nor the Lands and Environment Committee were prepared to undertake such an initiative after the completion of Cycle One. Based on comments from Evelyn Marlowe, she did not feel there was enough information at the time that would be of interest to the committee. Upon my own investigation of the results of Cycle One and the interim report, I realized that the “critical” linkage between the results of data gathering and that of reporting is analysis. Although Evelyn was able to take on some analysis (summarizing), interpreting the meaning behind that information (ie. youth appear to eat more caribou than do elders, people eat caribou x times a week) was seen as more difficult. Because such analysis was not done, it was difficult for her and the committee to find the meaning in the information thus the workshop was not held.

In addition to the challenges of analysis, I am reconsidering the value of “theme workshops” as a method of reporting for various reasons. First, the tasks of analysis (evaluation) have since appeared to me to be more complex than originally anticipated. I have begun to wonder how people evaluate information and of course the answer is - based on their own experiences. Reporting and presenting the information in such a way that people are able to relate it to their own experiences is therefore critical. This is why, I have suggested the important and symbiotic relationship between the evaluative and reporting steps of the monitoring cycle.

The second reason for reconsidering “theme workshops” is based on our past reporting experiences. The aim of “reporting” in the Community-Based Monitoring Project, is to gather or gain as much feedback as possible on the content or results of the project. Throughout the Community-Based Monitoring projects, we have presented information to the community in a variety of ways and had different reactions to our efforts. I summarized the different approaches to reporting and the reaction to those approaches in the table below.

<b>Project</b>	<b>Approach to Communication</b>	<b>Evaluative Feedback</b>
Pilot Project	<b>Goal: Feedback on Themes / Indicators</b> Different themes and indicators were illustrated using headings and photos and then displayed for public comment in the Band Office (a high traffic area.)	Informal questions and evaluative comments by passersby and people working in the area.
CBM Pilot Project	<b>Goal: Feedback and Direction</b> Workshop with Lands and Environment Committee at various stages of the project -	Support of Project: Little comment or direction on research content.
CBM Pilot Project	<b>Goal: Feedback on Results / Direction for Further Research</b> Public Meeting where the results of the project were presented in poster form and a short presentation was made.	Satisfactory Attendance. Some comments and direction.
CBM Pilot Project	<b>Goal: Feedback</b> The Final Report for Community-Based Monitoring was presented to Chief and Council in written form. (An oral presentation was not made due to time constraints.)	Support of report. / No feedback on content.
TK Study – Health	<b>Goal: Direction /Feedback</b> Elders’ Committee Meetings: The research project was developed in cooperation with the Elders’ Committee. Workplans including questions for interviews and the results of the interviews were presented to the committee at various stages of the project.	Well Attended: Good to Excellent Direction and Feedback. Most feedback came at beginning of the research when workplans and guiding questions were being developed. Good feedback on content of Final Report presented in oral and written form.
TK Study – Health	<b>Goal: Direction/Feedback</b> Highlights of the report were presented to the WLEC in written and oral form. (Whole report was not presented due to time constraints).	Support of Report. No feedback on content.
CBM - Cycle One	<b>Goal: Direction/ Feedback</b> Four ideas for indicators to be monitored were presented to the WLEC.	Support of Project : No feedback on content.
CBM - Cycle One	<b>Goal: Feedback</b> Results of Cycle One were presented in poster form highlighting statistics and short textual descriptions.	No comment.
CBM – Cycle One	<b>Goal: Feedback</b>	Support of Report / No feedback on content.

	Results of Cycle One were presented to the WLEC using posters and oral presentation of written report.	
<b>Annual Report 97</b>	<b>Goal: Feedback</b> Report was presented orally: Executive Summary was read and conclusions from each section. Feedback was solicited on each conclusion.	Support of Report/ Good feedback on content.
<b>Annual Report 97</b>	<b>Goal: Feedback</b> <b>Report was presented orally to the Elders' Committee. Executive Summary was conclusions from each section were read.</b>	Support of Report/ Good feedback on content.
<b>CBM - Cycle Two (See Cycle Three)</b>		
<b>CBM – Cycle Three</b>	<b>Goal: Direction</b> Suggestions for indicators were made and solicited from the WLEC.	Good feedback.
<b>CBM – Cycle Three</b>	<b>Goal: Feedback</b> Results of Cycle Three were presented to the WLEC in written form.	No comment..
<b>CBM – Cycle Three</b>	Goal: Feedback Summary of results of Cycle Three were presented to elders, adults and youth and feedback was solicited.	Good feedback on content.
<b>CBM – Cycle Three</b>	<b>Goal: Feedback</b> Results of Cycle Three were presented to newly elected WLEC in written form and a short summary presentation was made.	Good feedback on content.
<b>CBM – Cycle Four</b>	<b>Goal: Direction</b> Ideas for Indicators were solicited from the WLEC.	Good feedback.
<b>CBM – Cycle Four</b>	<b>Goal: Feedback</b> Summary of results of Cycle Four are now being presented to elders, adults and youth and feedback was solicited.	Incomplete.
<b>CBM – Cycle Four</b>	<b>Goal: Feedback</b> Results of Cycle Four will be presented to WLEC in written form and a short summary presentation will be made.	Incomplete.

The reactions have, to some extent, also depended on other variables such as the number of people in town able to attend a meeting, workload of the committees, season and weather. Recognizing those variables, the best approach to reporting has tended to be oral presentations to Elders' Committee. This is probably due to the fact that the Elders' Committee (compared to Chief and Council and WLEC) has very few other responsibilities as a committee other than to direct the TK and CBM research projects. They also individually tend not to be working full-time and seem to enjoy their responsibility as "expert advisors" on the projects.

The elders represent only a small percentage of the community. We recognize that getting feedback from adults and youth is also important.

Although we have tried poster displays, public meetings, workshops, and simply providing written reports, the best approach is that of home-visits with individuals who have some interest in the issue discussed. (For example, feedback on the results of the healing questionnaires might be solicited from someone who has experience or some understanding of the various ideas presented in the questionnaires.) The idea of doing home-visits to report information was suggested to us by the Wildlife, Lands and Environment Committee during Cycle Three.

Based on these experiences we now recognize the goal of reporting to be:

- soliciting evaluative comments from committees and individuals

The reporting shall involve three steps:

- (a) oral presentation of written report to the Elders' Committee,
- (b) presentation of summary report to individuals through home-visits,
- (c) oral or written presentation of evaluative comments and written report to WLEC.

It is important to note that as the community, its committees and the monitoring project evolves this approach to reporting is likely to change. Any future changes to the details of reporting will be presented to the Board for consideration.

## *Appendix F*

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