



Déljné Got'jné Government and Déljné ʔehdzo Got'jné

Deadline for responses October 15, 2021

Summary

This document includes responses to Round 2 Information Requests directed to Déljné. The topics of the responses encompass the following:

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Information Request (IR) 2.1: *Tłch'ádı́ he Gots'edı́ – Caribou, Predators and Competitors*

2.1.1 The Conservation Picture: Caribou, People, Planning, and the Public Listening Session

Fort Good Hope and Tulı́'a IRs to all Parties

2. ENR and other Parties presenting scientific information at the Déljné 2021 PLS are requested to prepare a glossary of terms with plain language definitions.

See the terminology and definitions provided in Déljné's responses to Round 1 Information Requests, and in the table below. We are working on additional terms. These still need to be discussed and confirmed with our elders and will be shared once they are ready.

Term	Definition
ʔareyqne' ʔełoot'ınę ʔats'ıt'e	we are all one family
ʔasjı́ godı́	all living things
ʔasjı́ godı́ hé gots'edı́	all living things living together
ʔedets'ę́ k'áots'erewe	governance

Term	Definition
ʔehdaɪla ʔekwé	Caribou Point (Bluenose East) barren-ground caribou
ʔehdzo Got'ɪne	Renewable Resources Council; trappers
ʔehk'óné Kə	Youth Council
ʔehtsá	grandfather
ʔəjire	muskox
ʔekw'ahtɪdá	chief
ʔekwé hé łue hé Working Group	Caribou and Fish Working Group
ʔełeghá ts'eredi; ʔełets'ó náts'ats'eredi	sharing, giving
ʔqhda K'áowə Kə	Elders Council
Belare Wíle Gots'é ʔekwé	Caribou for All Time
conservation	According to the SDMCLCA, “the management of wildlife populations and habitat to ensure the maintenance of the quality and diversity including the long-term optimum productivity of those resources, and to ensure a sustainable harvest and its efficient utilization.” The root of the word conservation is from the Latin con (together) and servare (to keep), so there is the idea of integrity and keeping safe in the origins of the term.
Délɪne Got'ɪne	Dene of Délɪne, where the water flows (the outlet of Sahtú, Great Bear Lake)
Dene béré	country food
Dene ts'ɪɪ	ways of life, identity
Dene Ts'ɪɪ Dáhk'á	Délɪne Language, Culture and Spirituality Department
denechokə gok'átá náts'ezé	we have to hunt like our grandparents did
díga	wolf
goʔó beghə gots'edé nidé dzá ʔət'e	when people talk about caribou too much, it's not good
Hɪdó Gogha Sénégots'ígá	Community Conservation Plan
horíla	dangers and threats
K'áowədó Kə	Main Council
náts'eze ʔəɜ	hunting law, regulation
Tsá Túé	Great Bear Lake; beaver lake

3. Does the concept of conservation and modern western conservation institutions conflict with our Indigenous knowledge systems and practices, and infringe upon our collective rights as Indigenous peoples? If it does conflict, how does it conflict?

The SDMCLCA defines conservation as follows: “‘conservation’ means the management of wildlife populations and habitat to ensure the maintenance of the quality and diversity including the long-term optimum productivity of those resources, and to ensure a sustainable harvest and its efficient utilization.” This is different than the definition of “conservation” in the *Wildlife Act*. But the SDMCLCA definition is the law in the Sahtú region. The root of the word conservation is from the Latin con (together) and servare (to keep), so there is the idea of

integrity and keeping safe in the origins of the term. The history and institutions of colonial conservation and how the term has been redefined through that history is encapsulated in the land claim definition, and it does conflict with Dene knowledge systems, practices, and Dene ts'ı́ı́ (ways of life). Thus the concept of conservation as it has been historically defined does indeed infringe upon our collective Indigenous rights.

Let's unpack what the Dene ts'ı́ı́ approach to this would be. It's about how we understand ɔ́sı́ı́ godı́ hé gots'edı́ k'ə́. ɔ́sı́ı́ godı́ means all living things. By this we refer to everything that makes up our world, not just wildlife and plants, but also land, water, air, the universe. This also encompasses spiritual dimensions under the surface of the earth, on the surface and above the earth.

The term gots'edı́ k'ə́ means we all live together. This points to how everything is connected – wildlife, humans, the living earth, water and air, the spiritual world. We are authentic or real in the relationships that we maintain among each other. The connections are articulated in many of our old time stories, several of which are included in Déı́ı́ne's *Belare Wı́le Gots'é ɔ́ekwé* plan.

Dene know that it's wrong to try to manage or be the boss of each other or other living things. Everyone is autonomous as unique individuals and need to be respected for that autonomy. But we do assume that all living things have an understanding of gots'edı́ k'ə́, the behaviour that is required to live well together. Wildlife, the living earth, water and air, and the spiritual world don't have a problem with this. The challenge we have is humans. A lot of humans seem to have a tough time with being authentic in who they are, and especially given the legacy of historical processes like colonialism.

Children are greatly respected in Dene culture because they have not yet been corrupted. That's why we often call them ɔ́ehtsə́, grandfather. The children bear the best of what we have inherited from our ancestors, and they are our best hope for the future. But as they grow older, they struggle and lose sight of Dene ts'ı́ı́, who they are. Also, we are increasingly aware that we are affected by destructive outside forces beyond our control. So we're faced with horı́la, dangers and threats, both from within and from the outside, that we need to contend with. With our *Belare Wı́le Gots'é ɔ́ekwé* plan we have charted an ɔ́sı́ı́ godı́ hé gots'edı́ k'ə́ approach to addressing horı́la and achieving our vision for our relationships with caribou.

It's very difficult to interpret the meaning of ɔ́sı́ı́ godı́ hé gots'edı́ k'ə́ in cross-cultural discussions when we're talking in English. People often assume we mean "conservation" as it relates to the colonial history of the term, when actually we're talking about something very different. Conservation has actually been a part of history that has had a huge destructive impact on Indigenous peoples, maybe equal to or worse than residential schools. We need to bring forward all of the knowledge of our ancestors to overcome this legacy.

4. Do you think community conservation plans or the *Wildlife Act* affect our rights as Indigenous peoples?

Walter Bezha was on the Working Group that developed the current *Wildlife Act*, and says that they carefully took out everything in the old act that infringed on Indigenous people's rights. This being said, the *Wildlife Act* is only as good as how it is interpreted and the regulations that are put in place as mechanisms to implement it. We are now in a situation where communities are codifying their own self-regulation systems for wildlife conservation through Hı́dó Gogha Sė́nė́gots'ı́á (Community Conservation Plans). These systems see enforcement as a very small part of regulation. What's important is hunting like our grandparents did.

Indigenous self-regulation systems need to be bridged with the *Wildlife Act* and recognized in NWT law, regulations, and policy. This is what the SRRB's recommendation about the need for a Hı́dó Gogha Sė́nė́gots'ı́á (Community Conservation Plan) regulation is all about.

In our community we are contending with very challenging questions about how our *Belare Wile Gots'ė́ ʔekwė́* plan affects the rights of Dė́lınė́ Got'ınė́ citizens. There are those who believe that harvesting rights are about harvesting without any kind of restrictions. This concept leads to a lot of conflict. As we've already noted in our response to question 3, Dene ts'ı́łı́ ways of asserting rights are about maintaining our good relationships with other people, wildlife and land/water/air/the spiritual world. So we need to understand our rights with respect to harvest regulation in terms of co-existing in balance, and sharing. That's the approach that our caribou plan has taken.

So what does this mean with respect to how our harvesting regulation system affects the rights of our neighbours who share caribou landscapes? Dene people have the greatest respect for our neighbours, and we understand the importance of sharing. In this sense, our local rights are understood as part of the larger picture of Indigenous rights. This is why the *Belare Wile Gots'ė́ ʔekwė́* plan makes explicit reference to the *Taking Care of Caribou* plan for Bluenose West, Bluenose, and Cape Bathurst caribou prepared by the Advisory Committee for Cooperation on Wildlife Management (ACCWM).

Through our plan, Dė́lınė́ acknowledges and accommodates the consensus reached among the regions about the status of caribou herds that travel through our region, and the principles of sharing and fairness that guide conservation actions. The main difference is that we have developed an approach to action that works because it comes from our own stories, who we are, our history.

5. Please share your knowledge about any caribou plans that have been developed outside the Sahtú region.

We know that we have a lot to learn from other community and regional caribou planning processes. There's the Porcupine Caribou Harvest Management Plan, the Ungava Peninsula Caribou Aboriginal Round Table, and other local community plans by Kugluktuk Angoniatit Association and Łutsëlk'e Dene First Nation. It will be important to be able to network with others moving forward.

NWT Environment and Natural Resources (ENR) IR to Sahtú community Parties

6. What support can ENR provide in your planning work?

The Minister of ENR approved Délıne's plan in 2016, but there has been almost zero action to support plan implementation or to incorporate our plan into the GNWT's legal and policy framework. We look forward to working with ENR toward genuine support for realizing the goals and actions in the plan. We remember the era when Jim Bourque was Deputy Minister of what was then known as NWT Resources, Wildlife and Economic Development during 1982 to 1991. Despite the constraints of the existing wildlife management framework, he made huge progress in building positive relationships with Indigenous communities in the NWT. People would call him "my friend."

How did he accomplish this? He would come to Délıne in October, a difficult time of year to travel on our lake, and he'd join local harvesters to get whitefish. He set aside the enforcement aspects of harvest regulations and instead provided support for Indigenous harvest systems. He supported funding initiatives that could allow people to be self-regulating and maintain their food security.

Things have changed a lot since that era. It was a time of relative abundance, before caribou were considered to be species at risk, before climate change impacts were widely recognized, before many of the social and cultural changes that we're seeing now. Since Jim Bourque's time a crisis atmosphere has emerged and ENR has reacted by promoting very top-down enforcement approaches that lead to conflict. We are countering that by reasserting our own self-regulation approach. We believe that ENR can support this approach, learning the lessons of Jim Bourque's achievements, and attain better conservation outcomes.

SRRB IRs to all parties

7. As of the deadline for Round 2 IRs, it will have been eight months since Parties made submissions on the conservation picture (through Round 1 IR responses). Please provide updates on the status of caribou, people and planning.

On May 17-19 the ʔekwé hé Łue hé Working Group met to review and assess the status of the *Belare Wile Gots'é ʔekwé* plan. The group reaffirmed their support for the second edition of the plan completed in 2019 to address increasing concerns about ʔehdaɬla (Bluenose East) ʔekwé,

and added a principle of sharing to the plan. The group also confirmed that they would like to further update the plan including components related to the scope of the Déljné 2021 PLS, and submit it to the Déljné K'áowə Kə (Main Council) for approval. Further, it was acknowledged that the group needs to secure capacity support from Déljné Got'jné Government departments for plan implementation. Funding from the Government of the NWT (GNWT) is also required. The biggest obstacle to plan implementation at this time is lack of recognition and accommodation by the GNWT, since it's challenging to get people to act on our plan if it's not given appropriate weight in the GNWT regulatory and policy framework.

A Déljné ʔekwé Technical Group used Miradi project management software (miradishare.org) to create a situation analysis and results chain related to people, caribou and our *Belare Wile Gots'é ʔekwé* plan. The diagrams are provided in Appendix A to this document and illustrate the status of our work.

SRRB IRs to Colville Lake and Déljné

11. Please provide an update on your community conservation planning process, including outstanding requirements for your community conservation plan as noted in the SRRB's Colville 2020 PLS Decisions 2.1 and 3.1 as revised and accepted by the Minister (April 30, 2021).

The 2019 version of the *Belare Wile Gots'é ʔekwé* plan was recently approved by the Déljné K'áowədó Kə and the Dene Gha Gok'ə Réhkw'I.

The ʔekwé hé Łue hé Working Group is preparing an updated version of the *Belare Wile Gots'é ʔekwé* plan.. It is expected that the updated plan will be finalized and approved by the Déljné K'áowədó Kə and the Déljné ʔehdzo Got'jné before November 15 (the final deadline for submission of plans for the Déljné 2021 PLS.)

SRRB IR to Déljné and ENR

13. Please provide an update on Déljné and ENR's discussions about the workplan for implementing Déljné's *Belare Wile Gots'é ʔekwé (Caribou for All Time)* plan per the SRRB's Recommendation 4.5 as revised by the Minister (January 29, 2021) and accepted by the SRRB (March 30, 2021).

Due to the Covid-19 pandemic, we have not been able to have any meetings with ENR on the implementation of the *Belare Wile Gots'é ʔekwé* plan. The uncertainty caused by the pandemic has also made it difficult to prepare a contribution agreement for implementation work.

Déljné expects to go through the following steps between October 15 (deadline for Round 2 IR responses) and the February 1-3, 2022 PLS:

1. Complete updates to the plan by November 1.
2. Present the plan to the Déljné K'áowə Kə (Main Council) for approval by November 8.

3. Make any final revisions and submit to SRRB by November 15.
4. Arrange a meeting with ENR to discuss the workplan for implementing *Belare Wile Gots'ę* *ęekwę* by January 14 for submission to the SRRB along with responses to Round 3 IRs.

SRRB IRs to all Sahtú community Parties

15. If your local ęehdzo Got'įnę (RRC) has convened ęekwę/ęadę (Caribou) Working Groups and/or appointed technical teams to support Working Groups, please explain how your Working Group operates (such as membership selection, approach to community conservation planning, and division of roles between Working Group and technical teams)?

The Dęįnę ęekwę Working Group was first formed in 2015 to develop the *Belare Wile Gots'ę ęekwę* plan. The Working Group was disbanded for a period of time after the transition to self-government in September 2016. In 2019 ęekw'ahtįdą (Chief) Leeroy Andre and the Dęįnę ęehdzo Got'įnę supported renewal of the Working Group and its mandate to oversee updating and implementation of the *Belare Wile Gots'ę ęekwę* plan.

The Working Group consists of women and men knowledge holders as well as representatives of Dęįnę leadership organisations, including the ęehdzo Got'įnę, ęęhda K'áowędó Kę (Elders Council), ęehk'ęnę Kę (Youth Council), Tsá Túé Biosphere Reserve, and Dęįnę K'áowę Kę (Main Council). The SRRB and ENR attend Working Group meetings by invitation. The Working Group is facilitated by ęęhda K'áowędó Kę Lead and Dęįnę K'áowę Kę representative Walter Bezha, and is coordinated by ęehdzo Got'įnę Manager Ed Reeves. A small Technical Team works in between meetings of the Working Group to prepare materials for review and approval, and develop meeting agendas.

In 2020 and 2021, the Working Group has been funded solely through funds provided to support PLS preparations, as well as FISHERS (Genome Canada) research funding. The lack of secure funding is a barrier to the Working Group exercising its role in *Belare Wile Gots'ę ęekwę* plan implementation effectively through regular activities.

The governance framework within the new Dęįnę Got'įnę Government that can support the Working Group is evolving. On May 23, Walter Bezha presented about the *Belare Wile Gots'ę ęekwę* plan and the Working to a strategic planning workshop convened by the Lands, Resources and Environment Department, with a vision for that department to play a key role in plan implementation guided by the Working Group.

16. What, if any, are lessons learned from the COVID-19 pandemic that are relevant to consider in discussions about caribou and people?

The pandemic has highlighted how important it is for our people to get their own Dene béré (country food) and share it with others so our community can be self-sufficient. People have

realized how much Dene béré is available, how important it is to our well-being and culture in hard times, and how fortunate we are.

17. What is the review and approval process for wildlife, habitat and harvesting planning within your community? Is your planning shared with ENR?

Currently a Technical Team prepares materials for review by the Working Group. In turn, the Working Group submits materials to the Délı̨ne ʔehdzo Got'ı̨ne for approval under its Chapter 13 powers. A parallel review and approval is undertaken by the Délı̨ne K'áowə Kə (Main Council). If there are significant new issues under review, one or both leadership organisations may decide to convene a public meeting and/or other engagement process (such as a door-to-door campaign) to present and receive input on the plan. The plan is considered formally approved if both the Délı̨ne ʔehdzo Got'ı̨ne and Délı̨ne K'áowə Kə approve it.

Délı̨ne has taken an open door approach to working with ENR over the years. ENR participated actively in development of the first and second editions of the plan. Although work on updating the plan has taken place internally only during 2021, it is expected that active ENR involvement will resume after the fourth pandemic wave is over and travel is safe among communities.

18. Are there tools that the SRRB can provide to assist in building awareness and understanding of the Public Listening process in your community?

SRRB staff play a big role in building awareness and understanding of the PLS process by proactively engaging with our community to provide technical support for our PLS preparation work. We are making big progress in understanding our roles in co-management under the land claim agreement for the benefit of wildlife through this PLS process. When given appropriate technical supports, the community does make wise and well-informed decisions. They know it's important to get beyond the politics, because it's about their food in the present and future.

Our elders are the most vulnerable to Covid-19 and we want to make sure that they can safely participate in the Public Listening Session. We need more technical assistance and capacity to give elders the technical support and resources they need to participate. Most of our elders do not have access to cellphones, tablets, computers or the internet. We need tablets equipped with internet and software so that Elders can see, hear and participate in the virtual PLS safely.

2.1.2 Predators

SRRB IR to all Sahtú Parties

10. Please provide any relevant information you have on the issue of baiting as an approach to wolf harvesting.

Some Déljñę Got'jñę families never hunt díga. Díga are considered an animal that deserves the greatest respect. They are considered our competitors as hunters, so we try to do things to prevent that. If we know where díga are, we go somewhere else to hunt or take measures to scare them away, prevent attracting them, or protect our food from them. Dene know that they're full of diseases and parasites so they try to stay away from them and keep them away from our food. If díga get into our food cache, the food is considered contaminated and unsafe. Baiting used to use snares traditionally, not traps with bait. If you start baiting, you start to interfere with the nature way that díga get their food and they change their behaviour. This is not healthy for us, and it's not healthy for them. Baiting is not consistent with the kind of respect that we accord to díga.

2.1.3 Competitors

Tulít'a IRs to all Parties

4. Do you know if ʔǰjire crossed Dǰgho (Mackenzie River) or Sahtú Dǰ (Bear River)?

ʔǰjire do cross those rivers. The rivers are not a significant barrier to them. They'll cross them if they have to. They cross both swimming in the summer and over the ice in winter. Ungulates spread out their weight by splaying their legs to avoid breaking through the ice. There a lot of things that animals like ʔǰjire do that haven't been properly documented.

5. How might ʔǰjire impact shúhta goʔepǰ (mountain caribou) and doe (sheep) if they go into the mountains?

Not part of Déljñę Got'jñę knowledge.

Information Request 2.2: Harvest Regulation

As described in the SRRB's July 7, 2021, Resumption Notice, the following questions arise from the Colville 2020 Public Listening session on *Sahtú Ragóʔa (Hunting Law) and Approaches to Wildlife Harvesting*.

2.2.1 Harvest Regulation Planning Toolkit

Note: the SRRB provided a draft Hǰdó Gogha Sǰnégots'ízǰ (Community Conservation Plan – CCP) Guide for review by Parties and the public on September 14, 2021. The deadline for comment on the CCP Guide is November 15, 2021.

SRRB IRs to all Parties

1. The SRRB provided a Harvest Regulation Planning Toolkit on January 15, 2021. What is missing from the toolkit?

Délįnę has reviewed the Harvest Regulation Planning Toolkit and added notes in red where it needs to be acknowledged that Délįnę does include those pieces in our *Belare Wile Gots'ę ęekwę* plan. Three key areas are identified where gaps in our plan need to be addressed, namely communications, authorizations, and agreements with other users and governments. See Appendix B to this document.

2. Do you think any parts of the Toolkit should be changed?

We would like to see harvest regulation tools from other communities and regions be included – and it would be helpful to also see how community tools currently relate to the harvest regulation system used by ENR.

3. Are there additional components that would be relevant for conservation planning for predators and competitors?

No recommendations at this time. Our input can be derived from our predator and competitor plan components in preparation for the November 15 deadline.

2.2.2 Stewardship Roles

SRRB IRs to all Parties

1. How is the stewardship role of a community that is a primary harvester of a certain caribou population different from the role of a community that might not have the same access to that caribou population?

The scope of Délįnę's *Belare Wile Gots'ę ęekwę* plan is the Délįnę District. Délįnę's jurisdiction as primary steward of ęehdaęla ęekwę is confined to the Délįnę District boundaries. Délįnę recognizes that there are other primary stewards within other jurisdictions that these caribou travel through, and we seek to work closely with them to ensure fairness in sharing the harvest. This is why we consistently participate in the annual status meetings of the ACCWM (Advisory Committee for Cooperation on Wildlife Management). Our role as primary stewards of ęehdaęla ęekwę within the Sahtú region is an extension of Dene traditions where the families and communities that live closest to a wildlife population are considered to be most responsible for the health of that population. At the same time, we strongly support the principles of sharing and trade with our neighbours. If the population is healthy and neighbours want to harvest in our district, they ask our permission and we would grant it based on knowledge that they would harvest respectfully and safely. This is the kind of arrangement that we have with Colville Lake. We are aware that additional agreements with other neighbours are needed.

SRRB IRs to Colville Lake, Délı̄ne and neighbouring Indigenous Parties (Inuvialuit Game Council, Kugluktuk Angoniatit Association, and Tłı̄chǫ Government)

2. Describe efforts to establish agreements or otherwise coordinate conservation measures with neighbouring barren-ground caribou harvester groups, either within or alongside ACCWM (Advisory Committee for Cooperation on Wildlife Management) efforts. Please share, from your perspective, what works and what does not work as well in coordinating conservation with neighbouring groups.

See response to 2.2.2.1 above.

2.2.3 ǂehdzo Got'ı̄ne (Renewable Resources Council) Powers

SRRB IRs to all Parties

1. Describe the role of the local ǂehdzo Got'ı̄ne (RRC) in your experience.

The Délı̄ne ǂehdzo Got'ı̄ne has changed a lot since the old Hunters and Trappers Association (HTA) days. People have always called the local harvesting organisations ǂehdzo Got'ı̄ne. This is evidence that the Dene/Métis who negotiated and signed the SDMCLCA envisioned that the organisation and its powers in decision-making would remain more or less the same after the land claim was put into place. But as the research by Master's students Darwin Bateyko and Rauridh Carthew have made very clear, the new bureaucratic framework that emerged after 1993 presented huge barriers to ǂehdzo Got'ı̄ne being able to exercise an environmental governance role. These barriers have been pointed out repeatedly, including in the SRRB's own situation analysis in its strategic plan. And the currently prevailing harvest regulation framework continues to undermine the powers of the ǂehdzo Got'ı̄ne. We strongly believe that the old powers of the ǂehdzo Got'ı̄ne as wise harvesters' organisations need to be restored in order that these land claim institutions can properly function. This means in part recognition and accommodation of community plans, and provision of adequate capacity support. **Please add Bateyko's and Carthew's Master's theses to the Public Registry for the 2021 PLS.**

2. How does the local ǂehdzo Got'ı̄ne (RRC) manage harvesting?

According to the SDMCLCA, the ǂehdzo Got'ı̄ne is empowered in harvest management as follows:

13.9.4(a) to allocate any Sahtu Needs Level for that community among the participants.

13.9.4(b) to manage, in a manner consistent with legislation and the policies of the Board, the local exercise of participants' harvesting rights including the methods, seasons and location of harvest.

The ǂehdzo Got'ı̄ne convenes the ǂekwé hé łue hé Working Group which oversees implementation of the *Belare Wı̄le Gots'é ǂekwé* plan locally (within the Délı̄ne District), including the Harvest Code and the CHAP (Community Harvest Assistance Program) budget

allocations identified in the plan to support the plan's harvesting policy and the Dene Ts'įłı Awards. According to the plan, all allocations for harvest will go to supporting Dene béré kats'įłwe (alternative harvest). No allocations will go to supporting harvest of Ɂekwé. The Ɂehdzo Got'įne promotes fairness in allocating funds to support harvesters from all the different families within the community. The Dene Ts'įłı Awards provide recognition for individuals who harvest and behave according to the principles laid out in the plan.

With respect to visiting harvesters, the Ɂehdzo Got'įne receives and makes decisions in response to requests to harvest within the Délįne District. During a period when the harvest threshold of 100 had been met in 2016, the Ɂehdzo Got'įne decided, based on advice from the Ɂekwé Working Group and following a community meeting, to put up a sign barring harvesting of caribou within the Délįne District. As well, a brochure and poster were distributed within the community and a door-to-door campaign was undertaken to build awareness of the decision to stop the harvest. Since that time, caribou are much less available and therefore there has been little to no harvest. For that reason, harvest regulation measures have not been required.

The Ɂehdzo Got'įne has found exercise of its powers difficult given the lack of formal accommodation of the *Belare Wile Gots'é Ɂekwé* plan within NWT regulations, and lack of progress in determining how the *Wildlife Act* can accommodate the enforcement measures outlined in the plan.

As well, the Délįne Got'įne Government's departments have been taking an increasing role in promoting harvesting, and the community is working toward consensus about a path forward for coordinated and consistent harvest regulation.

3. How is the local Ɂehdzo Got'įne (RRC) accountable, and to whom it is accountable?

The Délįne Ɂehdzo Got'įne is accountable to the Délįne Ɂekwé hé łue hé Working Group and Délįne Got'įne (who are members of the Délįne Ɂehdzo Got'įne) by way of the Délįne Got'įne Government. As well, the Ɂehdzo Got'įne provides reports on harvest, caribou and landscape monitoring to ENR, the SRRB, and the ACCWM.

2.2.4 Hunter Education

SRRB IRs to all parties

2. Are there harvesters that come from other places to your community's harvesting area? What are the different kinds of harvesters? Describe any protocols for harvesters visiting your area. How do they learn about these protocols?

Yes, when Ɂekwé are available people travel to Délįne by skidoo or on the winter road to hunt Ɂekwé. These are most often Délįne and Sahtú beneficiaries who reside outside the Délįne, but

people from outside the Sahtú region with their General Hunting License or treaty card also come hunting.

The Déljñę ʔekw'ahtjđä (Chief) is usually asked for permission to hunt by visitors. The Déljñę plan needs to address how the office of the ʔekw'ahtjđä coordinates with the ʔehdzo Got'jñę for the purpose of monitoring the harvest. The protocol for visitors is not yet codified in the plan, nor is there a communication policy to promote the protocol, and this needs to be worked on. To date we have relied on the knowledge that visitors have of traditional Dene protocols for visiting other jurisdictions, which still remains strong.

3. Do harvesters from your community go outside your community's harvesting area to harvest? Describe any protocols for visiting other areas. How do people learn about these protocols?

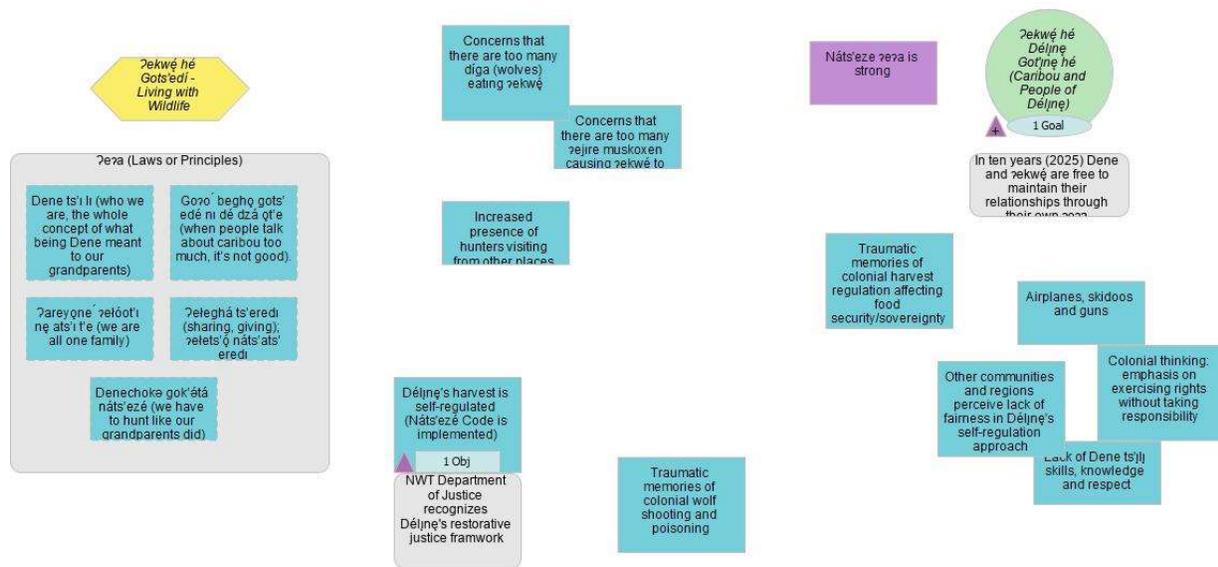
Please see the response to 2.2.4.2 above.

When Déljñę beneficiaries visit outside communities to harvest we show courtesy and respect. We talk to the Chief or Renewable Resources Council to check in and get permission to hunt. When going into someone else's territory to hunt it is important to get permission first. It is also important to know where it is ok to hunt and not hunt and to learn about local hazards and protocols. This is common sense and the way it has always been done.

Déljné Got'jné Government and Déljné ʔehdzo Got'jné

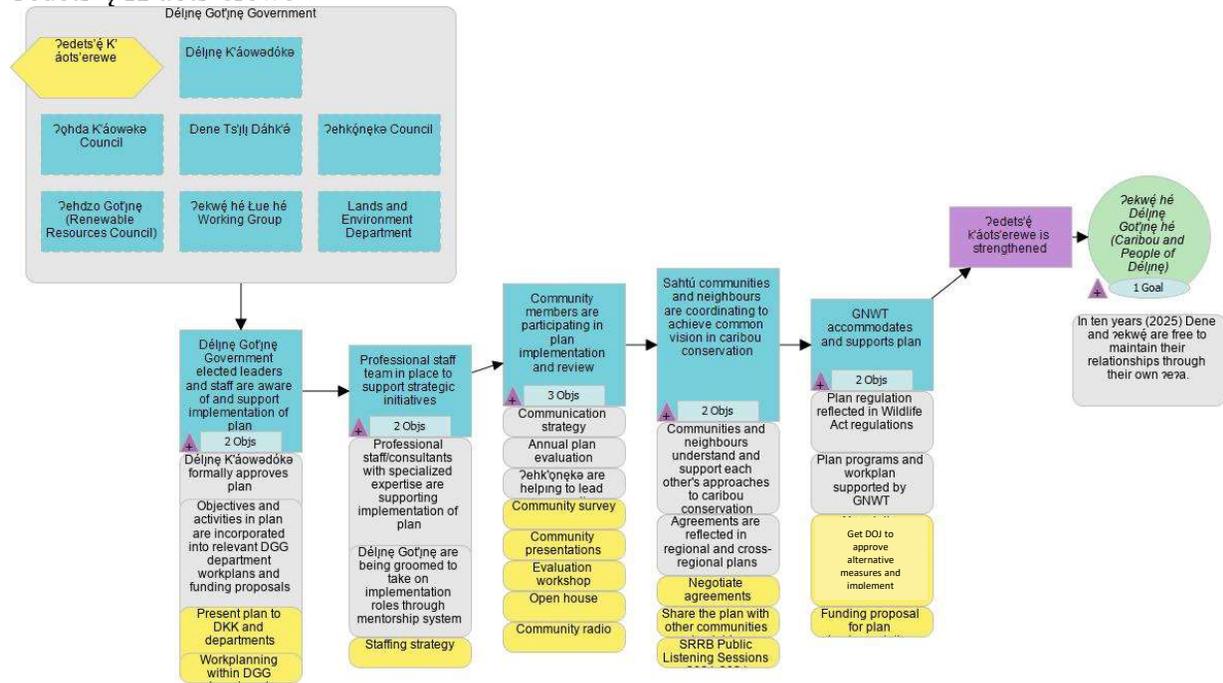
Project Plan For Déljné Belare Wile Gots'é ʔekwé - Caribou for All Time Plan Version: 2021-10-14

ʔekwé hé Gots'edí - Living with Wildlife



Déljné Got'jné Government and Déljné ʔehdzo Got'jné

ʔedets'é K'áots'erewe



APPENDIX B - Délıne Review

Response to Round 2 Information Request 2.2.1.1 - October 15, 2021

CCP Idea Toolkit V1.0: Harvest Regulation

This toolkit outlines *ideas to consider* in the process of developing harvest regulation plans based on guidance from the ʔehdzo Got'ıne Gots'ę Nákedı (Sahtú Renewable Resources Board – SRRB) as well as the community conservation plans (CCPs) by Délıne (2016) and Dehlá Got'ıne (2020).

CCP are dynamic tools and subject to ongoing modification. Planners should be prepared to make changes based on feedback.

The SRRB is mandated under the Sahtú Dene and Métis Comprehensive Land Claim to review and approve CCPs. Some of the ideas in this toolbox are still under review.

A future version of this toolkit may include ideas from other jurisdictions, such as the Łutsël K'ę and Kugluktuk plans.

What's in this Toolkit?

This harvest regulation toolkit includes the following sections arising from the SRRB guidance and the Colville and Délıne plans:

- Introduction, Plan History, Context
- Governance
- Plan Application
- Authorization
- Harvesting practices
- Monitoring
- Enforcement
- Review

Terms

ᑭᑭᑭ/ᑭᑭᑭ	law
ᑭᑭᑭ	barren-ground caribou (K'áhsho Got'ıneᑭ/Dehlá Got'ine)
ᑭᑭᑭ Got'ıneᑭ Gots'ᑭ Nákedı	Sahtú Renewable Resources Board
ᑭᑭᑭ	barren-ground caribou (Délıneᑭ Got'ıneᑭ)
ts'ıduweh	ancient

Acronyms

CCP	Community Conservation Plan
RRC	Renewable Resources Council
SRRB	Sahtú Renewable Resources Board

Sources

Colville Lake Renewable Resources Council. *Dehlá Got'ıne Tseduweh ʔəde Ah'ah / Ancient Caribou Law*. October 21, 2019.

Déłıne First Nation, Déłıne ʔehdzo Got'ıne (Renewable Resources Council), and Déłıne Land Corporation. *Belarewıle Gots'ė ʔekwė / Caribou for All Time: A Déłıne Got'ıne Plan of Action 2016*. January 8, 2016.

Sahtú Renewable Resources Board (ʔehdzo Got'ıne Gots'ė Nákedı). Appendix H: Community Conservation Plan Requirements, in *Sahtú Ragóʔa (Hunting Law) and Approaches to Wildlife Harvesting: Report on the Colville 2020 Public Listening (Hearing) Session, 2020 SRRB 1*, October 30, 2020, Tulıt'a, NT. 178-180.

CCP Idea Toolbox - 1

Introduction, Plan History, Context	Ideas for Consideration
<ul style="list-style-type: none">➤ How was the plan developed?➤ What is the community's vision for the plan?➤ What is the current situation the plan is addressing?	<ul style="list-style-type: none">✓ Provide a history of the plan's development (Délįnę), community coordination (SRRB, Délįnę)✓ Outline a vision for the plan, and describe the plan's ambition (Délįnę)✓ Explain constraints or challenges with habitat, harvesting, governance, Dene náowérá (Délįnę)✓ Weaknesses in current management system (Colville*)✓ Key issues and knowledge gaps, such as education, habitat, land use activities and harvesting (including alternative harvest) (SRRB, see Délįnę's threats assessment)

* The Colville CCP is still under review.

CCP Idea Toolbox - 2

Governance	Ideas for Consideration	
<ul style="list-style-type: none"> ➤ What is the role of ᑕᑦᓂᓂᓂ in the plan? ➤ What is the governance authority of the proponent? ➤ What are roles for community groups, government and other regions? 	<ul style="list-style-type: none"> ✓ Dene concepts and terminology (SRRB, Déljñę) ✓ Outlining guiding ᑕᑦᓂᓂᓂ principles (Déljñę), ᑕᑦᓂᓂᓂ obligations (Colville* and Déljñę), using ᑕᑦᓂᓂᓂ in monitoring (Colville*), revitalizing ᑕᑦᓂᓂᓂ (Colville*, Déljñę) ✓ Involving and/or educating youth (Déljñę, Colville*, SRRB) ✓ Preparing ᑕᑦᓂᓂᓂ Code (Déljñę), conservation principles (Colville*, Déljñę), Tsı̄duweh ᑕᑦᓂᓂᓂ (Colville*) ✓ Agreements with other users 	<p>(SRRB), agreements with other governments (Colville*), roles for RRC, ENR, SRRB (Colville*)</p> <p>GAP for Déljñę (except agreement with Colville)</p> <ul style="list-style-type: none"> ✓ Weaknesses in current management system (Colville*, and see Déljñę's threats assessment) ✓ Key issues and knowledge gaps, such as education, habitat, land use activities and harvesting (including alternative harvest) (SRRB) ✓ Communications measures (Colville*) GAP for Déljñę ✓ Capacity Building Plan (Déljñę)

* The Colville CCP is still under review.

CCP Idea Toolbox – 3

Plan Application	Ideas for Consideration
<ul style="list-style-type: none">➤ Where does the plan apply?➤ What is the scope of the plan's application?	<ul style="list-style-type: none">✓ Traditional territory (Colville*)✓ Harvesting zones (SRRB)✓ <i>Déljne District is referenced as scope of Belare Wíle Gots'é ʔekwé plan.</i>

* The Colville CCP is still under review.

CCP Idea Toolbox – 4

Authorization	Ideas for Consideration
<ul style="list-style-type: none">➤ How are harvesters authorized?➤ What about harvesters from other communities or regions or non-Indigenous?➤ What is evidence of authorization?	<ul style="list-style-type: none">✓ Purpose of authorization (Colville*)✓ Treatment of harvesters from other Sahtu communities, other regions of the NWT or harvesters that do not have Aboriginal rights (Colville*)✓ Identification provided by RRC (Colville*) <p>GAP for Délıneq</p>

* The Colville CCP is still under review.

CCP Idea Toolbox – 5

Harvesting Practices	Ideas for Consideration
<ul style="list-style-type: none">➤ What kinds of harvest?➤ What about harvesting methods?➤ Are there geographic or temporal issues?➤ What about habitat, other species and predators?	<ul style="list-style-type: none">✓ Ceremonial or alternative harvest (Dél̄ineḡ), collective harvest and documenting ᓃᓂᓗ (Colville*)✓ Respectful and traditional sharing harvest (Dél̄ineḡ, Colville*, SRRB)✓ Equipment (Dél̄ineḡ, Colville*) and restrictions on certain activities (Colville*)✓ Zones and timing (Dél̄ineḡ, SRRB)✓ Habitat issues and responses (Dél̄ineḡ, Colville*)

* The Colville CCP is still under review.

CCP Idea Toolbox – 6

Monitoring	Ideas for Consideration
<ul style="list-style-type: none">➤ How is the harvest reported? To whom?➤ What is the role of science?➤ What is the role of Dene náowerá?	<ul style="list-style-type: none">✓ Harvest reporting to RRC for sharing to ENR, SRRB (Dél̄neᑦ, Colville*, SRRB), voluntary reporting (Colville*), regional/cross-regional (SRRB)✓ Sample kits (Dél̄neᑦ), scientific research in area (Colville*)✓ Guardians or monitors (Dél̄neᑦ, Colville*), recording observations (Colville*)✓ Sharing harvest reporting (Colville*), implementation reporting (SRRB)

* The Colville CCP is still under review.

CCP Idea Toolbox – 7

Enforcement	Ideas for Consideration
<ul style="list-style-type: none">➤ How to prevent needing enforcement?➤ Who conducts enforcement and how?➤ What happens if there is a violation?	<ul style="list-style-type: none">✓ Education programming and materials (Déljné, Colville*, SRRB)✓ Education for youth (Colville*, Déljné)✓ Measures to support compliance (SRRB, Déljné)✓ Community Monitors (Colville*)✓ Alternative measures (Colville*, Déljné)✓ Referral to ENR (Colville*, Déljné)

* The Colville CCP is still under review.

CCP Idea Toolbox – 8

Review	Ideas for Consideration
<ul style="list-style-type: none">➤ What is the frequency of reviewing the plan?➤ How is progress assessed?➤ How is the plan revised?	<ul style="list-style-type: none">✓ Annual review (Déligne)✓ Community surveys and meetings (Colville*)✓ Progress evaluation (SRRB)

* The Colville CCP is still under review.