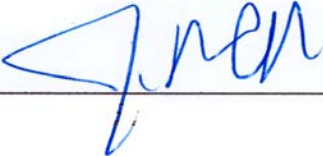


WEST KITIKMEOT / SLAVE STUDY SOCIETY

Re: Community Based Monitoring

STUDY DIRECTOR RELEASE FORM

The above publication 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 of the approved proposal and can be subjected to independent expert review and be considered for release to the public.



Study Director

Mar 28 / 02

Date

INDEPENDENT EXPERT REVIEW FORM

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



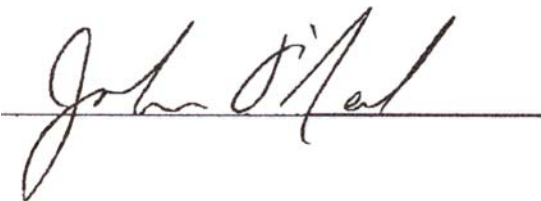
Reviewer

June 12 / 02

Date

INDEPENDENT EXPERT REVIEW FORM

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



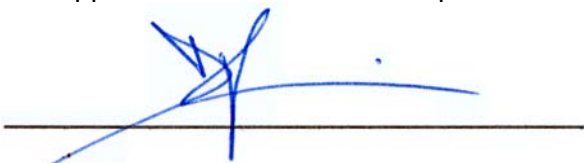
Reviewer

Sept 11 / 02

Date

BOARD RELEASE FORM

The Study Board is satisfied that this final report has been reviewed for scientific content and approves it for release to the public.



Chair West Kitikmeot/Slave Society

Oct 2 / 02

Date

**Final Report
Community-Based Monitoring**

November 2001



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

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

Prepared by Brenda Parlee and Evelyn Marlowe

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 in 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.

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, a study that 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.

Following the Traditional Knowledge Study on Community Health (1997), the model for Community-Based Monitoring was implemented according to the process of monitoring designed during the pilot project. The four step process follows a four month time line and includes:

- 1) Information Gathering
- 2) Summarizing of Information
- 3) Evaluation
- 4) Reporting

Over the last four years community researchers have been using these indicators in a four-step process of monitoring that includes gathering, summarizing, evaluating and reporting changes in the community. To date they have baseline information on 20 indicators that describe fundamental aspects of the community's way of life and how it is changing as a result of mining including changes in:

- Traditional food consumption
- Capacity of healing services to meet the needs of the community
- Community employment (in the mining sector)
- Students' goals for education and employment
- Spiritual values associated with the site – "old lady of the falls"
- Quality and availability of housing
- Community concerns about the water
- Cultural programs
- Drumming
- Traditional knowledge and skills required for harvesting caribou
- Family Values as a result of employment in the mining sector
- Traditional land use activities

- Spiritual values associated with the site called “betsi ghie”
- Rates of cancer and tuberculosis
- Traditional knowledge and skills required for teaching youth on the land
- Family values of respect for and among youth
- Working together (volunteerism)
- Capacity of organizations to work together
- Effectiveness of the leadership
- Quality of local services

These results include both qualitative information gathered through home-visits and workshops in the community and quantitative results from a questionnaire administered to community members in 2000-01. Impact hypotheses developed using the indicators provide guidance in understanding how community health in Lutsel K'e is changing as a result of mineral resource development.

Acknowledgments

Lutsel K'e Dene First Nation
Lutsel K'e Dene First Nation - Wildlife, Lands and Environment Committee

West Kitikmeot Slave Study Society

Dr. John O'Neil – University of Manitoba

Community Researchers
Evelyn Marlowe
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1. Objectives

The objectives of the Community-Based Monitoring Project evolved as the project developed between 1996 and 2001.

The objectives for Cycles One-Four were simply:

1. Home-visits (Gather Information): 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
4. Communication of Results: Present information through newsletters, or some other meaningful form of communication.

The objectives for the 2000-01 cycles of *Community-Based Monitoring* evolved from those of previous years. These changes were made through the Lutsel K'e Dene First Nation Wildlife, Lands and Environment Committee in consultation with the West Kitikmeot Slave Study and Dr. John O'Neil of the University of Manitoba. They mainly relate to the division of the information gathering into two components - a quantitative survey that draw all indicators together and a series of workshops aimed at gathering qualitative or evaluative input from the community.

- To utilize and build upon existing information gathered through *Community-Based Monitoring* since 1996 including:
 - *Community-Based Monitoring Pilot Project*
 - *Traditional Knowledge Study on Community Health*
 - *Community-Based Monitoring Project: Cycles One – Seven*
- To gather quantifiable information from youth, adults, and elders using an *Adult Counting Questionnaire* and a *Youth Counting Questionnaire* developed in cooperation with Dr. John O'Neil of the University of Manitoba.
- To gather perspectives from community members about current and potential changes in the *Dene Way of Life* through workshops.
- Evaluate what kinds of changes are a result of mineral resource development and discuss opportunities to build the community's capacity to prevent, mitigate or manage negative effects and benefit from positive changes.
- To report the results to community members and the West Kitikmeot Slave Study Society.

2. Project Description

The aim of the Community-Based Monitoring Project is to meaningfully involve Lutsel K'e Dene First Nation community members in documenting and understanding changes in the health of their community. Indicators of community health developed in 1996 during the pilot project were the basis for monitoring during Cycles One-Ten of the current project.

3. Methodology / Methods

3.1 Methodology - Action Research

The idea behind beginning a community based monitoring effort was to actively involve people at the community level in examining changes in their community's health.

Community involvement and action are ideas firmly embedded in four common methodologies, Participatory Action Research (PAR), Rapid Rural Appraisal (RRA), Action Research (AR) and a modified approach developed by the Dene Cultural Institute called Dene Action Research and Empowerment (DARE). Although these approaches are very similar, they have distinct strengths and weaknesses, which the Project Director has evaluated against the needs and desires of the community and the objectives of the project.

<i>Method</i>	<i>Benefits</i>	<i>Criticisms</i>
<i>Participatory Action Research (PAR)¹</i>	-involves community in all stages of the research process	-requires a tremendous time and energy commitment by the community
<i>Rapid Rural Appraisal(RRA)²</i>	-optimizes tradeoffs between time and energy and necessity of participation	-methods may be seen as inflexible
<i>Dene Action Research and Empowerment(DARE)³</i>	-introduces an element of health education / counseling into the training and interview process	-involves assumptions about healthy and unhealthy behaviour
<i>Action Research(AR)⁴</i>	-integrative of new concepts and methods	-confrontational -may not be as participatory as PAR

Figure 1. Methodology for Community-Based Monitoring

These different methodologies were reviewed by the Project Director prior to the start of the *Community-Based Monitoring Pilot Project*. Different aspects of the RRA and PAR were seen as important. However, the interests of the community in local involvement and action are the main considerations. The three main ways community involvement has been facilitated in the three previous phases of the project include:

- training and employment of community members
- strong communication and working relationships with the Band Membership and leadership
- participation and effective communication with the broader Band membership

3.1.1 Training

On the job training of a local person has been fundamental to the development of the *Community-Based Monitoring Project*. The goal of this training process is to ensure that skills and knowledge from the project are being developed and passed on to local people. These skills and knowledge are a means to increase the capacity of both individuals and the community as a whole. For this project, Evelyn Marlowe took on the majority of training of other staff with some assistance from Brenda Parlee. The primary trainee during the project was Dennis Drygeese. Other trainees involved in the project included Delphine Enzoe and Marie Catholique.

3.1.2 Coordination with the Local Leadership

The second aspect of community involvement is coordination with the local leadership. Coordination continued through communication and information exchange with the Lutsel K'e Dene Band Council and the committees (Wildlife, Lands and Environment Committee, Elders' Committee, Youth Committee). The aim of such coordination was to ensure that the local leadership was directly involved in the process of monitoring as well as in the evaluation of results.

3.1.3 Broad Participation:

Facilitating broad participation of the community is the third aspect of community participation emphasized as important during the planning of the project. The implementation of the "counting questionnaire" involve every community member, thus everyone had an opportunity to be involved. Since the local language in Lutsel K'e is Chipewyan many of these "counting questionnaire" home-visits were conducted by the researchers in their Aboriginal language. Home-visits were the most successful means of including large numbers of community members in the project. "Workshop Evaluations" were also held to ensure that local people were included in the analysis of results.

3.2 Information Gathering – Cycles One-Seven

The method of data collection and the rationale varied from indicator to indicator. Each indicator was selected in the following manner:

3.2.1 Nutrition - Consumption of Traditional Food

The community researchers used the 1993 work of Centre for Indigenous People, Nutrition and the Environment (CINE)⁵ as a model. The CINE "Traditional Food Frequency Questionnaire" was intended to reveal the frequency of consumption of traditional food in the last three months prior to the visit. The researchers during the *Community-Based Monitoring Project* adapted that questionnaire from a three month to a two month recall. The methods for the CINE Study were also done as home-visits (individual interviews). The sample of households for *Community-Based Monitoring* has been similar or slightly larger than the 10% sampled during the CINE project. The researchers for both the CINE study and the *Community-Based Monitoring Project* used four age categories and attempted to sample the same number of males as females.

The detailed and quantitative nature of the CINE "Traditional Food Frequency Questionnaire" for the *Community-Based Monitoring* was valuable model because it allowed the researcher to gain a great deal of quantitative data which is easily compared through charts and tables. The lack of open ended questions, however, limited the amount of qualitative information collected. Stories, and other narrative comments about traditional food consumption would have provided valuable context to the lists of numbers. In some cases, the interviewees did provide contextual or evaluative information along with their quantitative responses. For example, elders spoke about the health of fish in a nearby lake or changes in the population of certain waterfowl species. The researchers recorded these comments separately from the quantitative data. By using the same or similar methods and questionnaires the community researchers recognized they would be able to use the results from the 1992 CINE study for comparison in *Community-Based Monitoring*. During *Community-Based Monitoring Cycle Two (1998)*, home-visit questionnaires were conducted on traditional food consumption. The survey focused on consumption of caribou, moose, whitefish, trout,

and muskrat.⁶ These species were selected because they are commonly consumed in Lutsel K'e during the December – January season. These species correspond with the harvest calendar from the Centre for Indigenous Peoples' Nutrition and the Environment produced in 1993.

The study period for Cycle Two was December 1997 – January 1998. A total of thirty-five (35) people were surveyed, randomly selected from four age groups. (10 people - Aged 10 to 19) (9 people - Aged 20 to 40) (8 people - Aged 41 to 60) (8 people - Aged 61 and over) In both Cycles everyone of those surveyed reported eating some traditional food.⁷

3.2.2 Employment:

The community researchers developed a questionnaire in Cycle One, which they used again in Cycle Two. The researchers were directed by the leadership to conduct the questionnaire with a focused group of community members - namely those employed in the mining sector. The questionnaire provided employees with opportunities to provide specific information related to their positions, to reflect on their employment experiences and provide opinions about the adequacy of training programs. We interviewed a total of thirty-five people from the community of Lutsel K'e that are employed with the mining companies. We added a few changes to the questionnaire form of Cycle One to clarify the information that's been gathered and to provide additional information and context. Each interviewee was asked the following questions:

<i>Economic Development Employment in the Mining Sector</i>	1. Which Mining Company were you Employed by?
	2. What was your Position?
	3. How long were you employed?
	4. What did you like about the position that you held?
	5. Do you think more training programs should be implemented in town (Lutsel K'e) that would lead to more permanent employment? (Yes/No) If yes, what kind of training programs would you recommend?
	6. Are you still employed? (Yes/No) If no, what was your reason for leaving your job?
	7. What are your recommendations?

3.2.3 Youth Goals for Education and Employment

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 reflect on how they could achieve their goals following the delivery of the questionnaire.

The questionnaire was developed by the community researchers in consultation with the Wildlife, Lands and Environment Committee. The researchers based this approach on the assumption that youth who have role models employed in the mining sector are more likely to become employed in the mining sector than are students without those role

models. Although the youth interviewed were young and are likely to change their goals before graduating high school, the community researchers saw value in learning more about their young ideas of the future. As a secondary aim the community researchers wanted to learn more about the reasons behind their goals, why the employment was important and whether the youth were aware of the steps he/she would have to take to achieve their goals.

<i>Youth Participation</i> Youth Goals for Education and Employment	What is your goal for future employment (career)?
	Why is this employment important to you?
	Do you know what step you have to take [to achieve your goal]?
	What support do you have? (Parents, teachers, resource people, family members)
	Are you willing to move out of town to further educate yourself or for employment?
	Who is your role model? Explain?

On the November 9th, 1999 we interviewed twenty-seven students from grade five to ten. Out of twenty-seven questionnaires, two forms were not completed. The same questionnaires were given as Cycle One and Cycle Two. Where some respondents had more than one answer, the weighting was divided by the number of answers given.

Example: Respondent #A
- Pilot = 1
(1)

Respondent #B
- Pilot, Mechanic = 1
(.5) (.5)

This weighting system ensured that the percentages expressed in the graph reflected the respondent - response ratio accurately. We have included 2 graphs of the results of what the students were interested in as careers and also, who they reported as their role models. The responses to the other questions are largely for community use, and therefore confidential.

3.2.4 Healing Services

Questions for monitoring this indicator were developed in consultation with the Lutsel K'e Drug and Alcohol Worker. Through the healing questionnaire, the community researchers sought to learn what kinds of approaches (including programs and services) are currently important to adults and young adults in the community.

Twenty-eight (28) people were selected for the healing survey. There was no formal methodology for selection. Instead, 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.

Healing Healing Service/Sobriety	What kind of support is in place at the moment for people that are trying to keep their sobriety or improve on personal growth?
	How can you be supportive?
	What kind of approach are you taking regarding healing or personal growth?
	What gives you strength in sobriety or on personal growth?
	Are there any recommendations? For example for the Drug and Alcohol Worker or Chief and Band Council?

3.2.5 Cultural Programs

The monitoring of cultural programs largely dealt with a community concern raised during the pilot project about the *limited number* of cultural programs ongoing in the community. Therefore the researchers sought to find out exactly how many formal opportunities for cultural education existed in the community during the study period. For ease of data collection the researchers limited their search to only those activities that were formally organized in the community. Those cultural activities that occur informally in the home were not considered. A focused set of home-visits with ten (10) cultural program leaders were done in the community with persons responsible for managing and delivering programs. The questionnaire was developed to determine the number of cultural programs in the community as well as to assess the value/success and potential to improve these programs.

Cultural Preservation Cultural Education	What kind of cultural programs are currently offered in the community?
	When do these programs take place?
	What is your opinion on the best approach to offering cultural programs in the community?
	Describe the program. What are some challenges you face?
	How do you know if the program is successful? (What are the signs that you have achieved your goal of cultural education?)

3.2.6 Housing

In consultation with the Housing Authority, the community developed a questionnaire that focused on quality and quantity of housing in Lutsel K'e. The questionnaires were completed during home-visits with twenty (20) selected people in the community. There was no formal methodology selection. Instead, 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 and age groups.

The open-ended questionnaire was designed in part to reflect and affirm the Lutsel K'e Dene history of living on the land as told by elders during the *Traditional Knowledge Study on Community Health*. In that study, elders often prefaced or concluded their comments about the community by talking about other areas where people used to live. That being the case, the questionnaire provided an opportunity for people to identify and discuss other places where Lutsel K'e Dene people used to live.

The questionnaire was also designed to more clearly identify the issues surrounding current housing conditions in Lutsel K'e. When asked to comment, community members responded with some general and specific and specific comments as well as recommendations.

Community Infrastructure and Services Housing	Do you know of any places where Lutsel K'e Dene people used to live?
	What was housing like at that time?
	What do you think of the current housing situation?
	What do you think can be done [to improve the current housing]?

3.2.7 Traditional Values ("Old Lady of the Falls")

Legends about the "Old Lady of the Falls" and her power to heal Dene people were eloquently orated by Lutsel K'e elders and set a context for other stories and comments made by community members and their experiences. A quantitative measure - the number of times community members have visited the site - was included to provide additional perspective on the traditional values associated "Old Lady of the Falls".

Healing Spiritual Values	How many times have you been to Parry Falls? (1 / 2 / 3 / 4 / 5 / 6 / 7 More)
	Why is Parry Falls Important to You?
	Do you have any stories about Parry Falls and what it has done for the people?

The community researchers conducted the questionnaire with a sample of twenty-nine (29) community members - eight (8) elders, eight (8) adults and thirteen (13) youth.

3.2.8 Impacts of Development on the Land (Water)

Given the increasing number of projects in the region and their complexity, the researchers felt that community members did not have enough information in hand to clearly comment about the various projects.

The researchers therefore decided the most appropriate method would be to review comments made by community members during consultation meetings with the various developers as recorded in the minutes. The home-visit approach to gathering information was therefore modified to one of existing information review.

3.2.9 Current Land Use

The community researchers conducted twenty-seven (27) home-visits with hunters, trappers and land users in the community. The respondents ranged in age from twenty to eighty years old. Only one woman trapper was interviewed. All other respondents were male. The researchers collected a range of quantitative information about land use. They decided to focus on travel routes and sites related to hunting and trapping and the visitation of spiritual sites. They asked community members to map out their travel routes using mylar overlays and 1:250 000 scale map sheets. Rather than carry these

materials house to house, the researchers encouraged their informants to come to the office to map their information. The majority of the information collected related to hunting and trapping rather than spiritually related land use.

<p><i>Cultural Preservation Land Use (Current)</i></p>	<p><u>Hunting:</u></p> <ol style="list-style-type: none"> 1. During the past year did you hunt or trap for food? 2. How many years have you been hunting? 3. How was hunting last year (refers to # of animals)? Caribou Beaver Moose Geese MuskoX Muskrat Porcupine 4. How did this year's hunting compare with previous years? 5. What was the cause of the change? 6. Can you draw your hunting area for 1997 on the map? 7. Where do you go if there is no hunting close by? 8. Do you have any interesting stories about hunting that you would like to share with us?
	<p><u>Trapping</u></p> <ol style="list-style-type: none"> 1. During the past year did you trap for fur? With whom? 2. How many years have you been trapping? 3. How was the trapping last year? (refers to # of animals) Wolverine Mink Beaver Marten Wolf Fox 4. How did trapping this year compare with previous years? 5. What was the cause of the change? 6. Can you draw your trap line for 1997 on the map? 7. What weather conditions are most favourable for trapping these species? 8. Do you have any interesting stories about trapping that you would like to share with us?

3.2.10 Togetherness - Good Communication

For ease of data collection the researchers focused on the communication between various community organizations. They consulted two key organisational representatives - Lucy Sanderson (Wildlife, Lands and Environment Co-ordinator) and Addie Jonnasson (Health and Social Services) to assist in developing the questionnaire. The questionnaire was completed by 17 organizational representatives in the community including members of Chief and Council.

<p><i>Self-Government Working Together</i></p>	<p>What does working together mean to you?</p>
---	--

	What positive things do you see with different organizations working together?
	What other positive things would you like to see happening?
	What kind of fun things would you like to see happening in different organizations?
	Do you have any encouraging words that you would like to share about working together?

3.2.11 Traditional Knowledge and Skills (Dene Songs)

The community researchers developed questions for gathering information about drumming with the assistance of researchers doing similar studies in other parts of the north including Cindy Allen of the Department of Musicology at Carleton University and Nicole Beaudry from the Department of Music at the University of Quebec.

The community researchers did a set of focused interviews with seven (7) community members who were known as drummers. Community members with traditional skills in fiddling were also interviewed. Because of the nature of the information (song), community members were interviewed using the video camera and audio-mini-disc recorder. Each interview took about an hour. The video and audio discs are stored in the Band Office.

<i>Cultural Preservation Traditional Knowledge and Skill (Drumming)</i>	Do you know any drum songs?
	Can you play them for us?
	Do you have any stories about these songs that you would like to share with us?
	Where did you learn these songs?
	Where did the songs come from?
	What are the songs about?

3.2.12 Traditional Knowledge and Skills (Caribou Use)

On the recommendation of the Wildlife, Lands and Environment Committee and elders who were consulted by the researchers, a caribou cutting workshop was held rather than a set of home-visits. The community researchers asked an elder (J.B. Rabesca) to provide information to the students about properly respecting, harvesting and preparing caribou meat. School students were invited to the community hall, while the elder skinned the caribou and explained the different parts. A translator relayed the information to the students. The elder told stories about how to identify a healthy caribou and named all the important parts of the caribou in Chipewyan for the students. The students had a good laugh when J.B. demonstrated calling for caribou. The workshop was video-taped. A few days later, the community researchers showed the students how to cut up hind quarters and to make dry-meat. The students and a few adults also had a chance to make dry-meat. This dry-meat making workshop was also video-taped.

Cultural Preservation Traditional Knowledge and Skill (Caribou Use)	Where do you get your caribou meat from?
	What is your favourite part?
	Why are some meats more tender?
	How do you know if the caribou is male, female, young or old?
	How do you know which one to kill? (signs)
	How are each of the caribou parts used?
	How long do caribou live?
	Do you have any stories about caribou that you would like to share with us?

3.2.13 Economic Development / Family Wellness

Impacts of mineral resource development on families

A total of forty (40) people were interviewed about mining developments in our area. We mostly focused this interview on the young people and the youth in school from grades four (4) to nine (9). The age range of the interviewees from nine (9) years old to over fifty (50). We decided to interview the young people because they are our next generation and most likely they will be working at one of the development sites.

Economic Development / Family Wellness – Impacts of mineral resource development on families	1. What do you know about mining in this area?
	2. What do you feel will be the benefits of the mining developments for people in the community?
	3. What kinds of negative effects do you feel that mining will have on people?
	4. Are you interested in working on one of the mining developments? What kind of job?
	5. Do you have any predictions related to these projects?
	6. Overall, do you agree with mining in the region?

3.2.14 Traditional Knowledge and Skills – Traditional Values Respect for Betsi Ghie

A total of thirty-five (35) people were interviewed about Betsi Ghie where the water is alive. We picked mostly the elders because we thought they would have heard stories passed down from our ancestors or maybe have experienced some incident in that area. We interviewed twenty (20) elders, five (5) people 50 (fifty) and over, six (6) people forty-four (44), three (3) people thirty-three (33) and one person (1) who was twenty (20) years old.

Traditional Knowledge – Traditional Values – Respect for Betsi Ghie	Do you know the place called Betsi Ghie?
	Do you know why they say the “water is alive” there?
	Why do you think the water reacts the way it does?
	What can you do if the water reacts towards you?
	How can you show respect for that area?

	Do you have any stories or personal experiences related to the place called Betsi Ghie?
--	---

3.2.15 Individual Health – Physical Wellness (Incidents of Cancer and Tuberculosis)

A total of 32 people were interviewed about cancer. We randomly picked people from each household. We interviewed people aged twenty to eighty. We mostly interviewed elders on this because we could ask them about their late parents. We defined family as their immediate family including grandparents.

Individual Health – Physical Wellness – Incidence of Cancer and Tuberculosis	How many people in you family have had cancer?
	Do you know what causes cancer?
	How many people in your family have had tuberculosis?
	What is the cause of tuberculosis?

3.2.16 Cultural Education – Opportunities for Educating Youth

A survey was conducted on traditional knowledge and skills living on the land. Ten elders were interviewed about their experiences traveling and living off the land with youth. Elders were asked about the best ways to teach youth how to live on the land (traditional knowledge and skills).

<i>Cultural Education – Opportunities for Educating Youth</i>	What is the best way to teach youth to live on the land?
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3.2.17 Effectiveness of the Leadership Capacity for Decision-Making Motions / BCRs of Council

The community researchers reviewed Band Council Meeting Minutes for the six-month period of December 1998 to May 1999.

<i>Effectiveness of the Leadership – Capacity for Decision-Making Motions / BCRs of Council</i>	How many Band Council Meetings were held in the last six months?
	What kind of meetings were they?
	What were the issues dealt with during those meetings?
	How many BCRs and Motions were made?

3.2.18 Infrastructure and Services – Quality of Services (Coop Health Centre / Renewable Resource Officer)

A total of forty-four (44)⁸ people were interviewed regarding services in the community. We interviewed boys and girls from the following age categories (13-17), (18-39), (40-59) and 60 up. We, the community researchers with guidance from the Youth Advisory Committee decided to interview people regarding the quality of services in the community. To develop the questions we consulted with the managers and staff of the departments and agencies we were studying.

Infrastructure and Services – Quality of Services Coop	How can we encourage our people to respect what they own like the co-op store?
	What do you think the co-op staff needs to work well?
	Have you noticed any improvements in the local co-op store with recent change in management?
	Do you have any positive feedback to give to the co-op staff?
Infrastructure and Services – Quality of Services Renewable Resource Officer	On wildlife and land management – What are the Dene Laws?
	Do you feel the community and the Renewable Resources Officer are currently working well to respect the Dene Laws?
	What can community members do to better respect the land, water and wildlife?
	How can the Renewable Resource officer work better with the community?

Infrastructure and Services – Quality of Services Health Center	What does it mean to have good quality health care?
	What positive changes would you like to see happening at the Health Centre?
	What kind of delivery programs or services would you like to see?

3.2.19 Togetherness – Volunteerism

A total of forty-four (44) people were interviewed about volunteering in the community. We interviewed boys and girls from the following age categories (13 – 17) (18 – 39) (40 - 59) and 60 up. We decided to interview people on volunteerism because we are concerned about the level of volunteerism and how it might be affected by mining.

Togetherness – Volunteerism	Are you willing to volunteer?
	What is your opinion on why some people are not willing to volunteer?
	How can we encourage more people to volunteer?
	What kind of volunteer work are you willing to do?
	Are you willing to volunteer to teach culture to the young people?

3.2.20 Family Wellness / Child Wellness / Traditional Knowledge Values of Respect held by Children and Youth

We had a little mini workshop with three classrooms to get the students points of view about what it means to respect themselves, their family and property. There are three questions.

Family Wellness / Child Wellness /	What does it mean to respect yourself?
	What it means for them to respect your family?

<p>Traditional Knowledge – Values of Respect held by Children and Youth</p>	<p>What does it mean to respect property?</p>
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**3.2.21 Healing – Healing Services
 (Meeting the Needs of the Community)**

The healing services questionnaire is a total of 40 interviews that were conducted in the community of Lutsel K'e. We focused on different age categories (10-19) (20-40) (41-60) (61-over) we randomly picked 10 people from each categories.

<p>Healing – Healing Services Meeting the Needs of the Community</p>	<p>What kind of support is currently in place for people that are trying to keep sobriety or improve on personal growth?</p>
	<p>How can you be supportive to others?</p>
	<p>What kind of approach are you taking regarding personal growth?</p>
	<p>What gives you strength in sobriety or personal growth?</p>
	<p>Are there any recommendations? (e.g. for Chief and Council or Drug and Alcohol Worker)</p>

3.3 Information Gathering – Cycles Eight-Twelve

3.3.1 Quantitative Information Gathering: Adult and Youth Surveys

The information gathering changed in Cycles Eight-Twelve (2000). Two quantitative surveys of “counting questionnaires” were developed with Dr. John O’Neil from the University of Manitoba. These quantitative surveys were derived using the qualitative results from Cycles 1-7. The impact hypotheses outlined in Section 4.4 effectively demonstrate how the qualitative results informed the process of quantitative survey question generation. The potential impacts of change in the community, as outlined by project participants during qualitative result evaluations, were used to guide the formulation of the quantitative survey questions (particularly the final impact hypotheses as bolded in Section 4.4). The community researchers used this questionnaire to gather specific quantitative information from the community about all of the indicators defined during the 1996 pilot project.

This questionnaire was conducted in April 2000 and again in September 2000. The questionnaire was administered to all community members 10 years old and over. Because of issues related to literacy in the community and the relative unfamiliarity of community members with this kind of tool for information gathering, the community researchers visited each community member and filled out the questionnaire with them.

Following the completion of the home-visits, the community researchers entered the information in a database. The database had already been developed with the guidance of Dr. John O'Neil and technical assistance from Tamarack Computers. This database allowed the community researchers to answer questions about the community and the indicators using independent variables such as age, gender, employment status, and overall health rating.

Reporting the information to the community was another important aspect of the quantitative information gathering process. The community researchers did presentations in the community to present all the results for the Wildlife, Lands and Environment Committee, the Chief and Council and the public. Specific information related to various local agencies (i.e. housing, Health and Social Services, Municipal Services, local Committees) was also prepared. In this way the community researchers hope that the information can be used to assist local organizations in dealing with the changes in the community.

Community-Based Monitoring

Adult Survey on Community Health (January 2001)

Age _____ Interviewee Code _____
 Gender _____ Date _____

1. Are you currently employed?	Full - time Part-time Casual Seasonal Not Employed	1 2 3 4 5
2. Have you had a job lasting more than a month in the last six months?	Full - time Part-time Casual Seasonal Not Employed	1 2 3 4 5
3. Are you employed in the mining industry?	Yes No	1 2
4. Have you left a job in the mining industry in the last six months?	Yes No	1 2
5. Would you be interested in a job in the mining industry?	Yes No	1 2
6. Would you be interested in a job in the community?	Yes No	1 2
7. Have you made any major purchases (over \$2000) in the last six month to support you and your family in on the land activities?	Yes No	1 2
8. Have you made any major improvements to your home over \$1000?	Yes No	1 2
9. How many nights have you spent out on the land in the last six months?	0 1-5 nights 6-10 nights 11-20 nights over 20 nights	1 2 3 4 5
10. Have you contacted a drug and alcohol worker in the last six months?	Yes No	1 2
11. Has the community been able to provide you with adequate drug and alcohol services in the last six months?	Yes No Not Required	1 2 3
12. Would you like to see a Health Worker for any of the following:		
a) Parenting Support	Yes No	1 2
b) Relationship issues	Yes No	1 2
c) Money problems	Yes No	1 2
d) Grieving	Yes No	1 2
e) On going Support for Sobriety	Yes	1

	No	2
f) Violence / Sexual Abuse	Yes No	1 2
g) Personal Issues	Yes No	1 2
h) Other	Yes No	1 2
13. How many meals of caribou meat did you eat in the last week?	0 1 2 3 4 5 6 or more	1 2 3 4 5 6 7
14. Where do you usually get your caribou meat?	Community Freezer Family Member Other People in the Community I hunt myself	1 2 3 4
15. Have you eaten any caribou liver, kidney, heart or head in the last week?	Yes No	1 2
16. Did you go to Parry Falls this past year for spiritual reasons?		
a) Spring	Yes No	1 2
b) Summer	Yes No	1 2
17. Do you own your own home?	Yes No	1 2
18. Do you think your current house is over crowded?	Yes No	1 2
19. Do you think your current house is need of repair?	Yes No	1 2
20. In the last six months, how often did you participate in:		
a) Drum dances	0 1 2 3 4 5 6 or more	1 2 3 4 5 6 7
b) Hand-games	0 1 2 3 4 5 6 or more	1 2 3 4 5 6 7
c) How many traps did you set in the past six months?	0 1-20 21-40	1 2 3

	40-60	4
	60-80	5
	80 or more	6
21. Did you go hunting for geese / ducks in the past six months?	Yes	1
	No	2
22. Did you go out to make dry-fish in the past six months?	Yes	1
	No	2
23. Did you go on the fall hunt to Artillery Lake this past fall?	Yes	1
	No	2
24. Do you know the place called BetsiGhie?	Yes	1
	No	2
25. Are you concerned about the long term environmental impacts of mining in the area?	Very concerned	1
	Somewhat Concerned	2
	Not Concerned	3
26. How many caribou have you harvested in the last six months?	None	1
	1-10	2
	10-30	3
	More than 30	4
27. How many time have you taken a youth caribou hunting in the last six months?	0	1
	1-10	2
	More than 10	3
28. How many times have your volunteered for a community project (e.g. BINGO) in the last six months?	0	1
	1-10	2
	More than 10	3
29. How many public meetings have you attended in the last six months?	0	1
	1-10	2
	More than 10	3
30. How would you rate the services of the following organizations:		
a) Band Council	Excellent	1
	Good	2
	Fair	3
	Poor	4
b) Wildlife, Lands and Environment Committee	Excellent	1
	Good	2
	Fair	3
	Poor	4
c) Health Centre	Excellent	1
	Good	2
	Fair	3
	Poor	4
d) Drug/Alcohol Programs	Excellent	1
	Good	2
	Fair	3
	Poor	4
e) Coop	Excellent	1
	Good	2
	Fair	3
	Poor	4
f) Renewable Resources	Excellent	1
	Good	2
	Fair	3
	Poor	4

g) School	Excellent Good Fair Poor	1 2 3 4
h) Elders' Care	Excellent Good Fair Poor	1 2 3 4
i) Municipal Services	Excellent Good Fair Poor	1 2 3 4
31. What percentage of your groceries do you buy at the Lutsel K'e Coop?	All Most Some None	1 2 3 4
32. Do you speak Chipewyan at home?	Yes No	1 2
33. How would you rate your current state of health?	Excellent Good Fair Poor	1 2 3 4
34. If you have any children Are you confident that they will have a good future?	Yes No Not Applicable	1 2 3

**Community-Based Monitoring
Youth Survey on Community Health (August 2000)**

Age _____ **Interviewee Code** _____
Gender _____ **Date** _____

1. Would you be interested in a job in the mining industry?	Yes	1
	No	2
2. Would you be interested in a job in the community?	Yes	1
	No	2
3. How many nights have you spent out on the land in the last six months?	0	1
	1-5 nights	2
	6-10 nights	3
	11-20 nights	4
	over 20 nights	5

4. Have you contacted a drug and alcohol worker in the last six months?	Yes	1
	No	2
5. Has the community been able to provide you with adequate drug and alcohol services in the last six months?	Yes	1
	No	2
	Not Required	3

6. Would you like to see a Health Worker for any of the following:		
a) Parenting Support	Yes	1
	No	2
	N/A	3
b) Relationship issues	Yes	1
	No	2
	N/A	3
c) Money problems	Yes	1
	No	2
d) Grieving	Yes	1
	No	2
e) On going Support for Sobriety	Yes	1
	No	2
	N/A	3
f) Violence / Sexual Abuse	Yes	1
	No	2
g) Personal Issues	Yes	1
	No	2
h) Other	Yes	1
	No	2

7. How many meals of caribou meat did you eat in the last week?	0	1
	1	2
	2	3
	3	4
	4	5
	5	6
	6 or more	7

8. Did you get this meat from the community	Yes	1
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Community-Based Monitoring Final Report (2001)

freezer?		No	2
9. Have you eaten any caribou liver, kidney, heart or head in the last week?		Yes No	1 2
10. Did you go to Parry Falls this past year for spiritual reasons?			
a) Spring		Yes No	1 2
b) Summer		Yes No	1 2
11. Do you think your current house is over crowded?		Yes No	1 2
12. Do you think your current house is need of repair?		Yes No	1 2
13. In the last six months, how often did you participate in:			
a) Drum dances,		0 1 2 3 4 5 6 6 or more	1 2 3 4 5 6 7
b) Hand-games		0 1 2 3 4 5 6 6 or more	1 2 3 4 5 6 7
14. How many traps did you set in the past six months?		0 1-20 21-40 40-60 60-80 80 or more	1 2 3 4 5 6
15. Did you go hunting for geese / ducks in the past six months?		Yes No	1 2
16. Did you go out to make dry-fish in the past six months?		Yes No	1 2
17. Did you go on the fall hunt to Artillery Lake this past fall?		Yes No	1 2
18. Do you know the place called BetsiGhie?		Yes No	1 2
19. Are you concerned about the long term environmental impacts of mining in the area?		Very concerned Somewhat Concerned Not Concerned	1 2 3
20. How many caribou have you harvested in the last six months?		None 1-10 10-30 More than 30	1 2 3 4
21. How many times have your volunteered for a		0	1

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community project (e.g. BINGO) in the last six months?		1-10 More than 10	2 3
22. How many public meetings have you attended in the last six months?		0 1-10 More than 10	1 2 3
23. How would you rate the services of the following organizations:			
a) Band Council		Excellent Good Fair Poor	1 2 3 4
b) Health Centre		Excellent Good Fair Poor	1 2 3 4
c) Drug/Alcohol Programs		Excellent Good Fair Poor	1 2 3 4
d) Coop		Excellent Good Fair Poor	1 2 3 4
e) Renewable Resources		Excellent Good Fair Poor	1 2 3 4
f) School		Excellent Good Fair Poor	1 2 3 4
h) Elders' Care		Excellent Good Fair Poor	1 2 3 4
i) Municipal Services		Excellent Good Fair Poor	1 2 3 4
24. Do you speak Chipewyan at home?		Yes No	1 2
25. How would you rate your current state of health?		Excellent Good Fair Poor	1 2 3 4
26. Are you confident that your children will have a good future?		Yes No N/A	1 2 3

27. How would you rate community's support for youth activities?		Excellent Good Fair Poor	1 2 3 4
28. Do you feel that your education in Lutsel K'e has prepared you for further education and training?		Excellent Good Fair Poor	1 2 3 4
29. Are you willing to move out of town to further your education?		Yes No	1 2

3.3.2 "Monitoring Workshops"

A series of "Monitoring Workshops were held to gather new ideas and perspectives about changes in the indicators defined from the pilot project. These were the primary mechanisms for interpreting and evaluating the results generated during each cycle of the study. These workshops also provided opportunities for community members to reflect on results already collected during Cycles One-Seven. The overall aim was to involve community members in an open-ended discussion about any changes taking place in the community, consider why those changes are taking place and consider the opportunities for maximizing benefits and mitigating negative effects.

The workshops used the impact hypotheses illustrated in Figures 3-7 as guides for discussion during the monitoring workshops. Workshops were organized according to the themes of self-government, healing and cultural preservation. During the months of May-August, four two-day workshops were conducted with different groups in the community including elders, adults, youth as well as local agencies and the leadership. The impact hypotheses were presented narratively (e.g. How do you think more mining activity will change how much traditional food people eat? Will employees and their families be affected?) to those participating in the workshops and assumptions in the hypotheses were verified or amended. (See Section – 3-7).⁹

3.4 Method for Use of Results

Use of project results is another aspect of the methodology that requires discussion. As a community-based process, the two most legitimate users of the information are the community members themselves and the local leadership. There are potentially three ways in which the results might be used - (1) self-reflection, (2) community planning and for (3) gauging potential impacts of resource development.

3.4.1 Self-Reflection for Community Members

Knowledge gained through "Community-Based Monitoring" can be a useful tool for self-reflection. As community members provide input and receive feedback through reporting, a greater awareness can emerge about current changes and potential changes in the journeys of Self-Government, Healing and Cultural Preservation (Figure 1).

Lockhart (1990) describes some of the benefits of an action and community-oriented process of sharing knowledge in the context of dependency.

[It] encourages innovative as distinct from regulated approaches to problem definition and solution. The learning that takes place is public and emphasizes collective as well as individual costs and benefits. As a consequence, "ownership" of the development problem and hence "responsibility" for its solutions cannot so easily be delegated to, or co-opted by, outside interests. Most important of all, the action approach encourages participants to overcome the "culture of silence" (Friere 1984) that typifies the feelings of hopelessness that so characteristically overtake those who live under conditions of economic dependency. (Lockhart 1990, p.5)

While monitoring is often associated with measurement and data, the definition of community-based monitoring in northern Aboriginal communities may be somewhat different. Where there is a connection to traditional or otherwise common processes already in place in the community, greater ownership over monitoring can be developed. For example, during the pilot project monitoring was defined as "watching, listening, learning and understanding changes". Other potential conceptual frameworks for monitoring community health issues include storytelling and sharing circles.

3.4.2 Community Planning

The indicators from the pilot project are a set of measuring sticks which community leaders may find useful in community planning. Similar to visioning, the indicators reflect goal statements for community capacity building which can be used as lenses for decision making. For example, if the Band Council is faced with the task of deciding whether to implement program (A) or program (B), they might consider which program would better build community capacity in self-government, healing and/or cultural preservation.

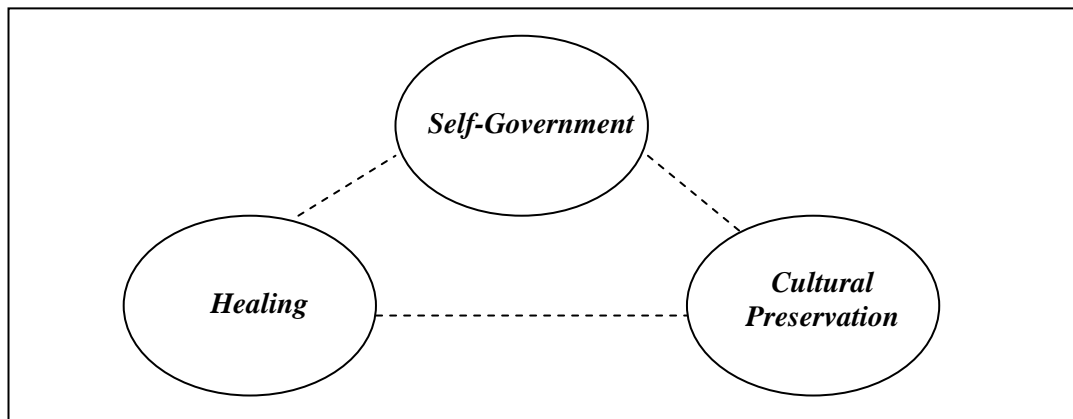


Figure 2. Journeys of Change – Community-Based Monitoring Pilot Project (1996)

3.5 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.

<p>Communications during Each Cycle</p> <ul style="list-style-type: none"> • Informal Communication with Community Members • Poster displays in Local Store, Health Centre and Band Office • Workshops with community organizations to review cycle results of relevance to their area of expertise (i.e. Health and Social Services Staff reviewed results pertaining to social/health questions). • Presentation of Interim Reports to the WLEC Committee, Elders Committee and Youth Committee <p>Annual Communications</p> <ul style="list-style-type: none"> • Detailed Evaluation of results with local Peer Review Committee (Stan Desiarlais. Marie Catholique. Jim Fatt. Chief Felix Lockhart)
--

Figure 3. Communications Community-Based Monitoring Pilot Project (1996)

3.6 Preparing the Annual and Final Reports

Annual and Final reports were prepared by Brenda Parlee and Evelyn Marlowe using data from the Community-Based Monitoring Pilot Project (1997), the Traditional Knowledge Study on Community Health (1998) and Community-Based Monitoring Cycle One-Twelve.

3.7 Activities for the Year

The activities of the Community-Based Monitoring Project for 1997-2001 followed the methods cycles describe in the methods section. The cycles for each of the four years of the project are found in Figure 4.

<i>Cycle of the Community-Based Monitoring Project</i>	<i>Year</i>
Community-Based Monitoring Cycle One	1997
Community-Based Monitoring Cycle Two, Three and Four	1998-99
Community-Based Monitoring Cycle Five, Six and Seven	1999-00
Community-Based Monitoring Cycle Eight, Nine and Ten	2000-01

Figure 4. Cycles of the Community-Based Monitoring Project 1997-01

4. Results

A summary of results from each of the cycles of the Community-Based Monitoring Project are presented in this section. These results are organized according to the themes of self-government, healing and cultural preservation and by the year that the information was gathered. Due to the sensitivity of some of the issues addressed in the project (e.g. healing), results have not been presented for certain indicators. Those wishing to access either raw data or results that have not been included in the report can send a letter of request to the Lutsel K'e Wildlife, Lands and Environment Committee at Box 28, Lutsel K'e, NT X0E 1A0. The letter of information request should detail what data is being requested, for whom, and how it will be used.

The results are intended to provide insight into the well-being of the community over the four year study period through comparison of specific information.

Methods for information gathering have also varied between cycles of the project. For example between 1997-99, community researchers gathered both quantitative and qualitative information with small groups of community members or focus groups relevant to each indicator. In 2000-01, however, a specific quantitative survey was developed to address, in an integrated way, all of the indicators from the pilot project. Workshops with focus groups were also held to evaluate the results and gather more qualitative information, or stories about the well-being of the community. Because methods of information gathering evolved over the four year period, results can not be rigidly compared. Instead the results may be generally seen as a series of snap-shots or stories gathered from year to year that provide us insight into some key issues of community health and a general understanding of how the community changed from 1997 and 2001.

Indicators of Community Health
"The Dene Way of Life"
Lutsel K'e Dene First Nation, Northwest Territories
 from the
Community-Based Monitoring Pilot Project (1996)

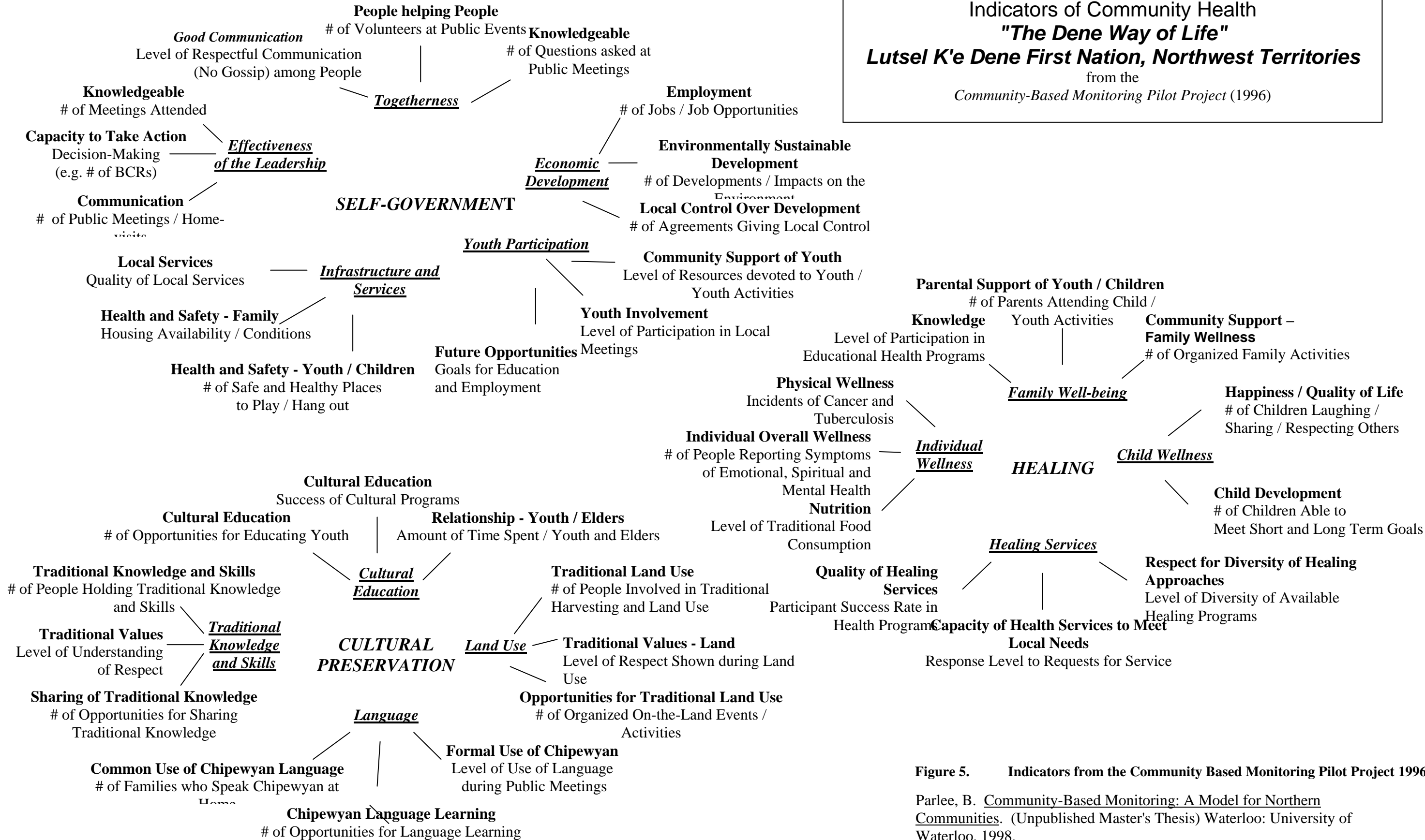


Figure 5. Indicators from the Community Based Monitoring Pilot Project 1996
 Parlee, B. *Community-Based Monitoring: A Model for Northern Communities*. (Unpublished Master's Thesis) Waterloo: University of Waterloo, 1998.

4.1 Self-Government

4.1.1 Effectiveness of the Leadership

1999

In 1999, community researchers gathered information from Band Records regarding decision-making capacities of the Band Council. The questions guiding their study of Band Council included:

- How many Band Council Meetings were held in the last six months?
- What kind of meetings were they?
- What were the issues dealt with during those meetings?
- How many BCRs (Band Council Resolutions) and Motions were made?
-

Results from this investigation are not publicly available to the West Kitikmeot Slave Study due to the sensitivity of the results. It is important to note however, that less than 1% of the decisions made by Band Council were related to mineral resource development. However, it is also important to note that the Wildlife, Lands and Environment Committee, as an arm of the Band Council, was mandated to address issues (e.g. review of land use permits etc.) related to mineral resource development. Over 75%¹⁰ of their meetings and decisions were related to mineral resource development.

2000-2001

In 2000-2001, community researchers asked community members to rate the quality of service provided by the Band Council and the Wildlife, Lands and Environment Committee. Results from this investigation are not publicly available to the West Kitikmeot Slave Study due to the sensitivity of the results.

4.1.2 Economic Development

4.1.2.1 Employment in the Mining Sector

Between 1997-1999, community researchers gathered a broad range of information from community members recognized as employed in the mining industry. This information gathering revealed the number of community members employed full-time or part-time in the mining industry. It also revealed additional information about the nature of employment including:

- employment status
- if no longer employed, reasons for leaving job
- name of employer
- position
- length of employment
- likes/dislikes of the employee
- recommendations about training

1997

In (September) 1997, twenty (20) community members were employed on a short term basis (average. 6.5 weeks) and two (2) members were employed full-time employees in the mining industry. Those surveyed held a wide range of positions. Housekeeping and general labour were the most common. Others included geology surveyor (assistant), drill helper, and geologist technician (assistant). Interest in employment in the mining sector was based on a range of factors.

1998

In 1998, community researchers asked the same questions of community members employed in the mining sector. The results of those interviews revealed that:

- 50% of Lutsel K'e Dene were employed Full-time at the mining sector.
- 14% of Lutsel K'e Dene were employed Part-time at the mining sector.
- 36% of Lutsel K'e Dene were employed Casuals at the mining sector.

Qualitative results were similar to those documented in 1997.

1999

In 1999, community researchers asked the same questions of community members employed in the mining sector. The results of those interviews revealed that:

- 33% of Lutsel K'e Dene were employed Full-time at the mining sector.
- 12% of Lutsel K'e Dene were employed Part-time at the mining sector.
- 55% of Lutsel K'e Dene were employed Casuals at the mining sector.

Qualitative results were similar to those documented in 1997.

1999-2001 Results¹¹

In 1999-2001, community researchers revealed additional quantitative results about employment in the mining sector. Those results related to:

- general employment status (AQ1, AQ2)
- employment status in the mining industry (AQ3)
- interest in employment in the mining sector (vs. Interest in employment in the community) (AQ4, AQ5)

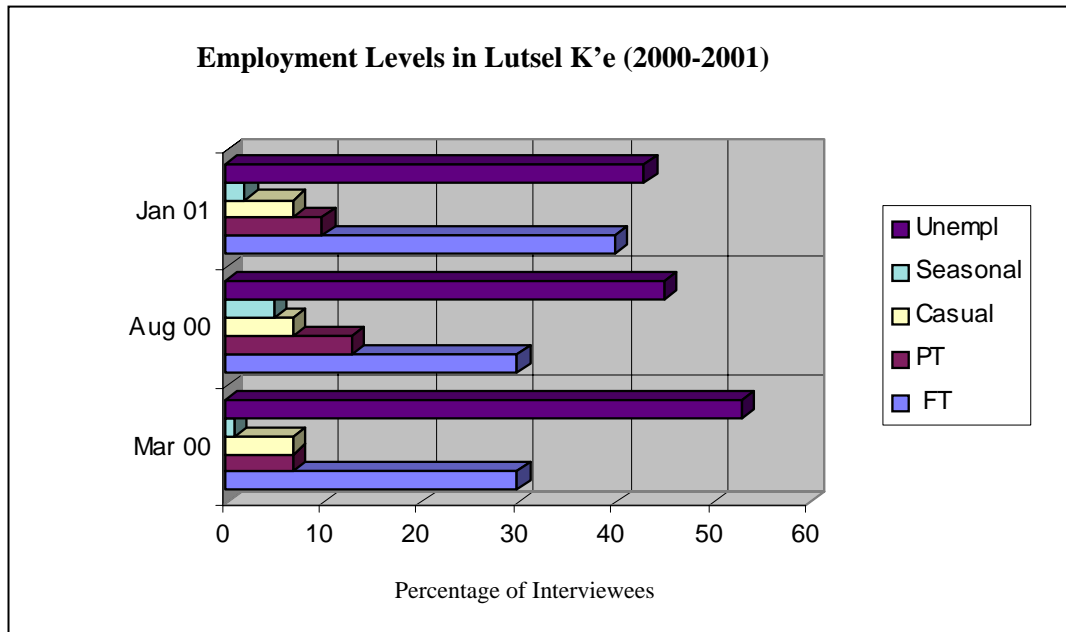


Figure 6. Employment in the Community- 2000-01

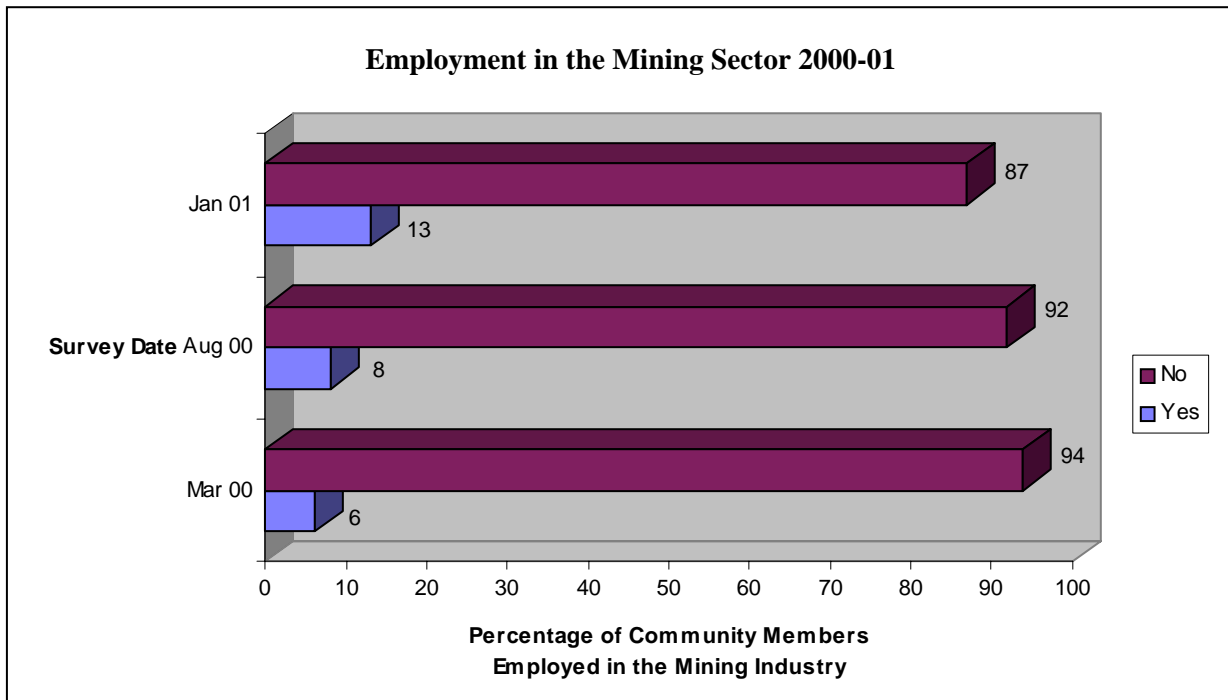


Figure 7. Employment in the Mining Sector 2000-01

Data on the number of community members employed in the mining industry is now available for the years 1997-2001. To understand more about this employment, we can compare the results from each of these years. As an example of how employment has changed during that period, the chart below presents results on full-time employment.

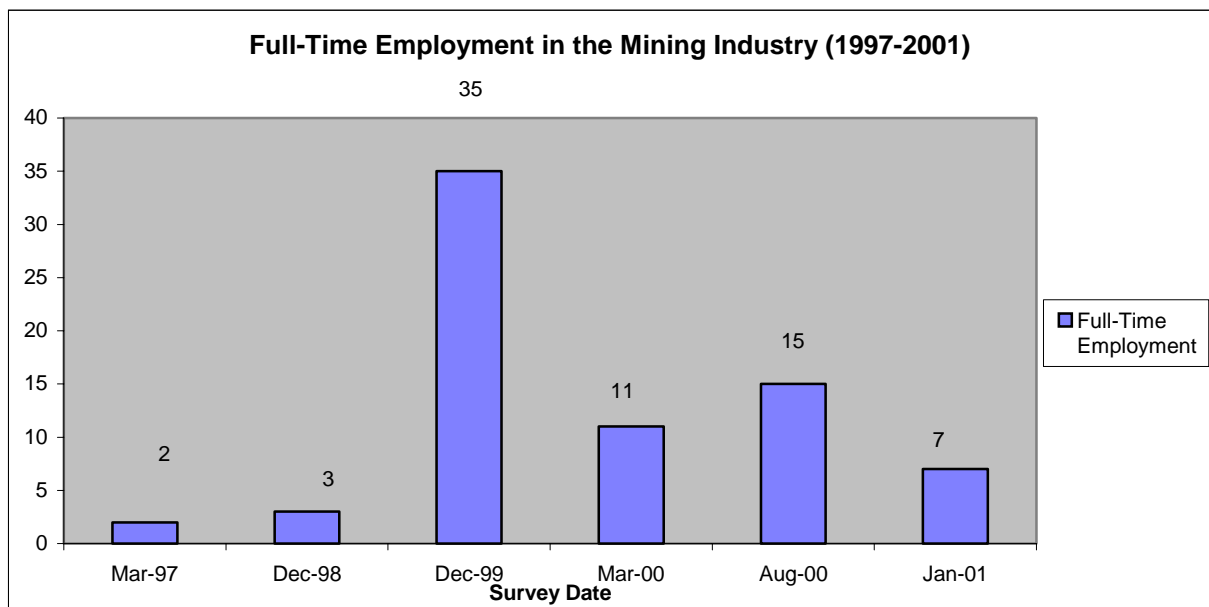


Figure 8. Comparison of Employment in the Mining Sector - 1997-2000

4.1.2.2 Impacts of Development on the Land

1998

The resource development projects of concern during 1998 included:

- BHP Ekati Diamond Mine at Lac de Gras Area
- Diavik Diamonds Inc. – Proposed Diamond Mine at Lac de Gras
- Glacier Power – Proposed Hydroelectric development on the Barnston River
- Highwood Resources – Proposed Beryllium Mine (Bulk Sample) at Thor Lake
- Monopros Ltd. – Diamond Exploration at Kennady Lake
- Proposed Hydroelectric Development on the Lockhart River
- Proposed Mini Hydro- Snowdrift River

In addition the past impacts of the Stark Lake Uranium Mine, Talston Hydroelectric Development and Pine Pint Lead Zinc mine in Fort Resolution were of continued concern to community members.

2000-2001

During 2000-2001, community researchers gathered information from community members about their level of concern they had about the impact of mining on the health of the environment.

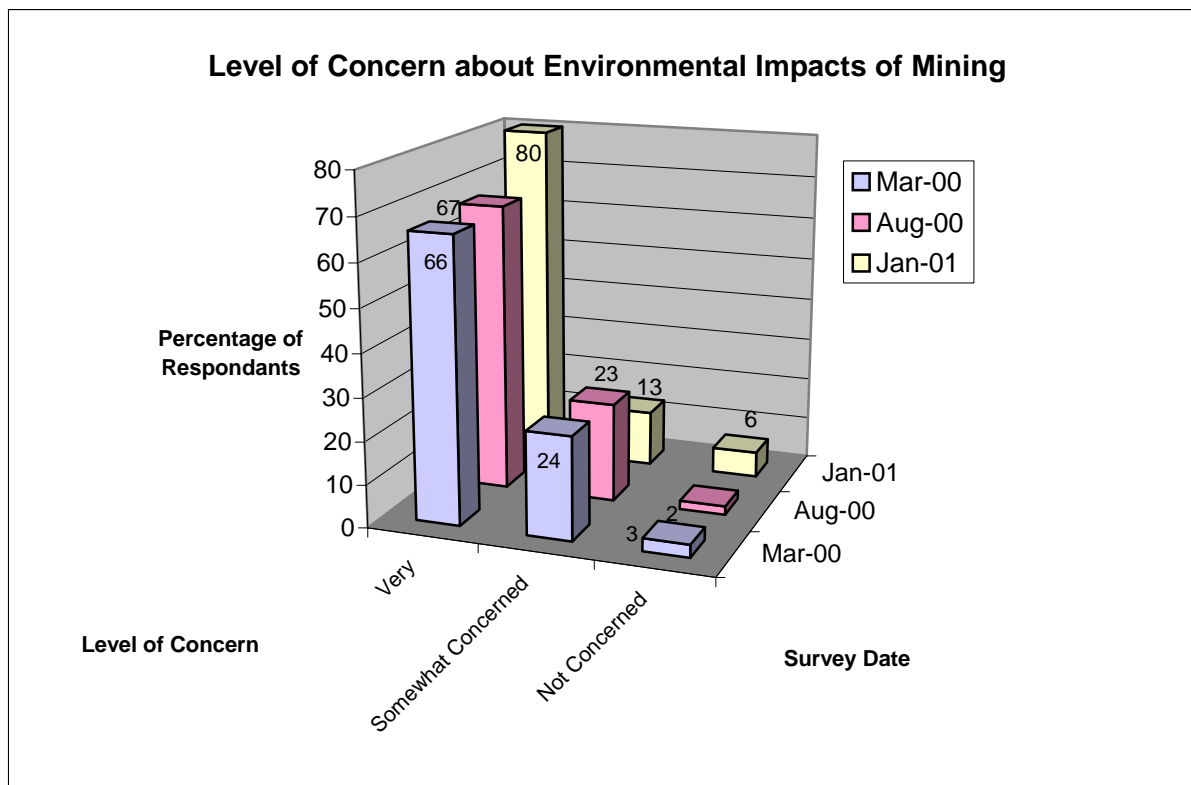


Figure 8. Concern about Environmental Impacts 2000-01

4.1.3 Togetherness

4.1.3.1 Volunteerism

In 1999, community researcher gathered information from community members about volunteerism in the community.

- The vast majority of interviewees (80%) said they were willing to volunteer in the community.
- The majority of interviewees (80%) suggested that the main reason people don't volunteer is that they need money.
- Many people (28%) suggested that more people would volunteer if they were encouraged or spoken to in a good way.
- Many interviewees (68%) said they were interested in a variety of volunteer work. When asked, 80% of adults and elders said they would volunteer to teach cultural traditions to the youth.

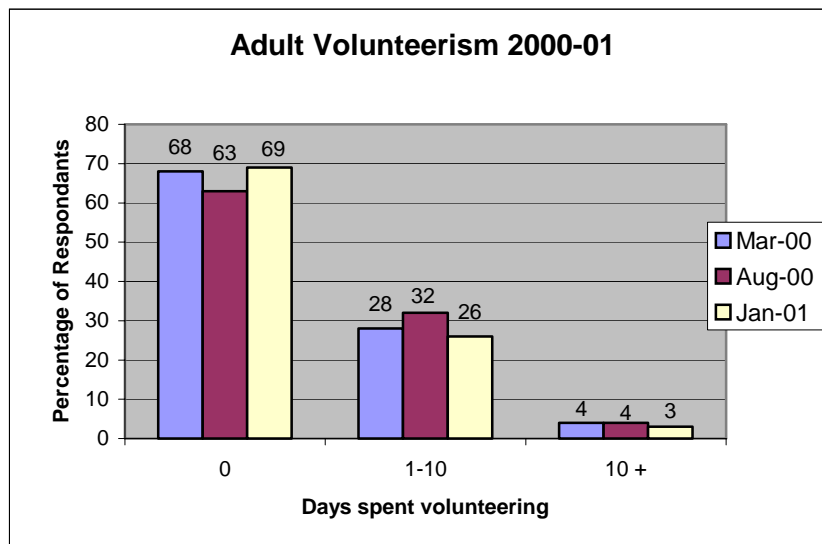


Figure 9. Adult Volunteerism in the Community 2000-01

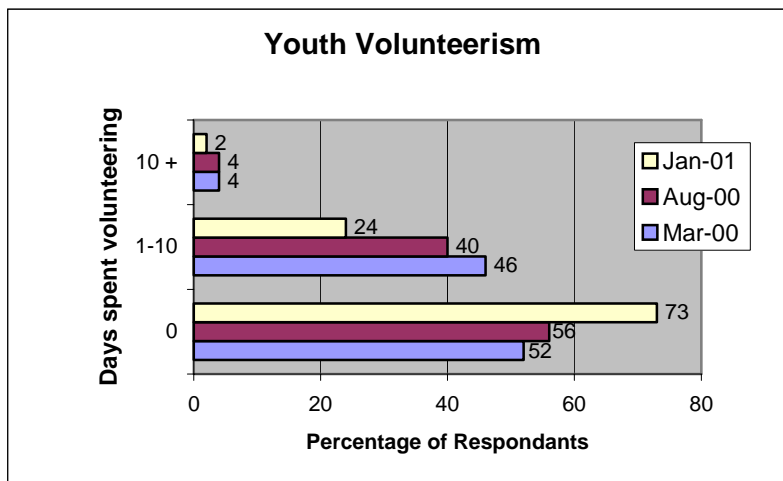


Figure 10. Youth Volunteerism in the Community 2000-01

4.1.3.2 Togetherness – Working Together

1998

In 1998, community researchers gathered information from organizations in the community about what it means to work together. Those community members interviewed interpret working together as: “sharing ideas”, “problem solving” and “working towards a common goal”. Respecting one another, cooperating, understanding and sharing each other’s roles and responsibilities are also seen as important elements of working together.

2000-01

In 2000-01, community researchers examined the capacity of the community to work together through their attendance at public meetings. They also asked youth about how they would rate community support for youth activities. The results of the survey showed that over 60% of community members in 2000-01, had not attended a public meeting in the last six months.

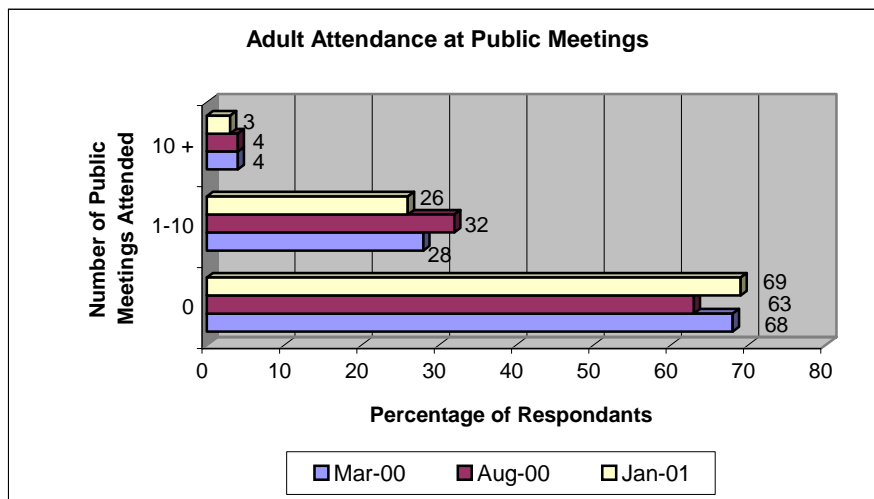


Figure 11. Adult Attendance at Public Meetings 2000-01

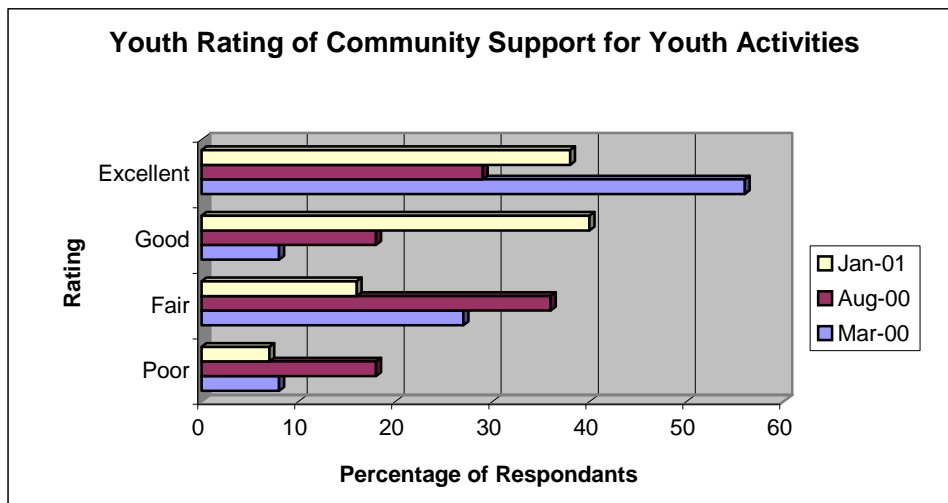


Figure 12. Youth Rating of Community Support for Youth Activities

4.1.4 Youth Participation in the Community

4.1.4.1 Goals for Training and Employment, Goals for the Future

1997

In 1997, community researcher focused on the issue of youth goals for training and employment. The results of those interviews revealed that:

- 92% of youth were interested in careers visible in the community.
- 46% of youth were knowledgeable about specific training required to meet their goals.
- 0% of youth were interested in mining sector related employment.

1998

In 1998, students in Grades 4-6 were given the same questionnaire as in 1997. The careers children were most interested in were similar to previous results and included RCMP, school teacher, lawyer and pilot. With the exception of lawyers, all the careers, children were interested in were those visible in the community. The children were asked to describe what support they have to achieve these career goals. Family members were again identified as the greatest support. (76%) Sixty-one percent (61%) of children said that their friends were their support. The children also saw teachers and those pursuing careers as supports. Parents were seen as role models by 61% of the children. Other important role models included friends and teachers. All the children had some understanding of the steps they would have to take to achieve their goals. All of the children also said they would move out of the community for an education or employment. None of the youth surveyed identified education, jobs or career opportunities in the mining sector as a goal.

- 69% of youth were interested in careers visible in the community.
- 85% of youth were knowledgeable about specific training required to meet their goals.
- 0% of youth interested in mining sector related employment.

1999

In 1999, community researcher asked youth the same questions as in 1997 and 1998. Those results revealed the following:

- 41% of youth are interested in careers visible in the community.
- 46% of youth knowledgeable about specific training required to meet their goals.
- 6% of youth interested in mining sector related employment.
- 7% of youth no answer.

2000 – 2001

During 2000-2001, community researchers gathered information from students about several issues related to their goals for the future and training and employment. Questions related to:

- confidence in education
- willingness to move to further education
- Interest in mining sector employment
- Interest in community employment

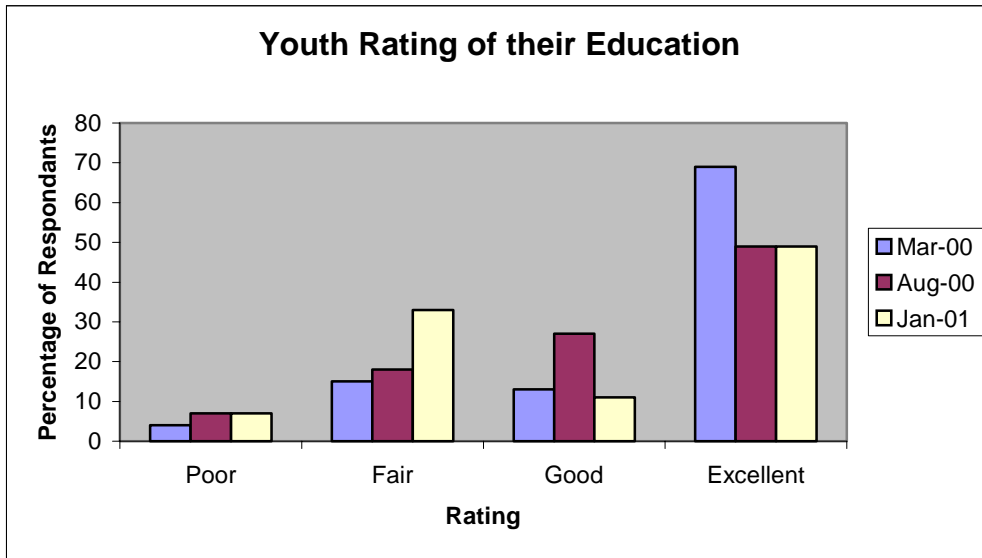


Figure 13. Youth rating of their education 2000-01

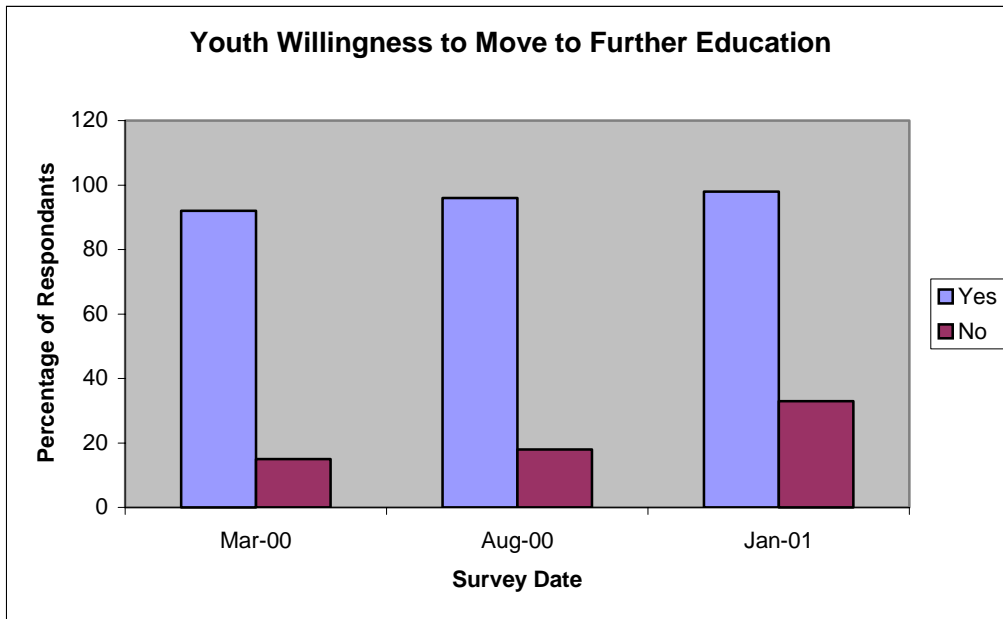


Figure 14. Youth Willingness to Move to Further Education 2000-01

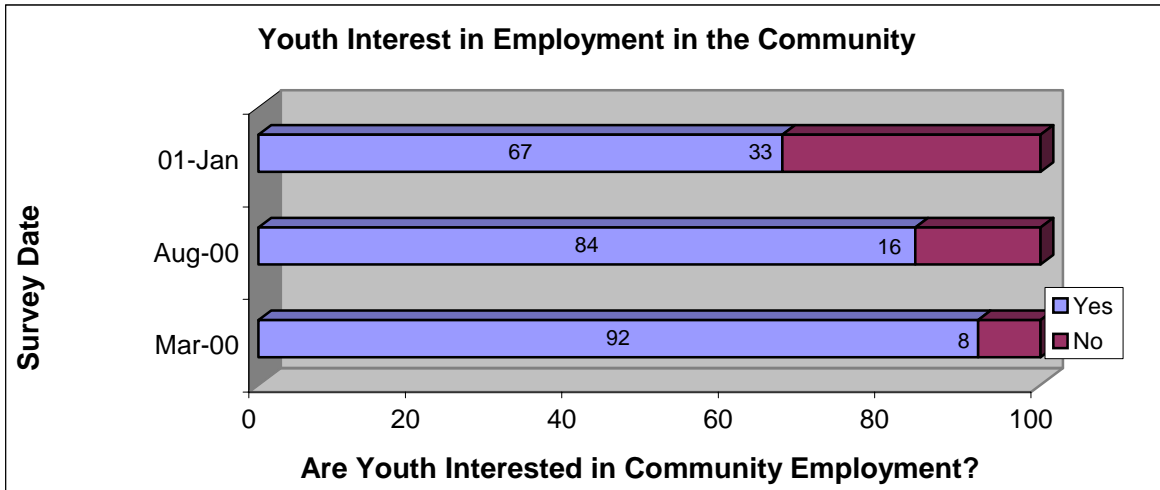


Figure 15. Youth Interest in Employment in the Community 2000-01

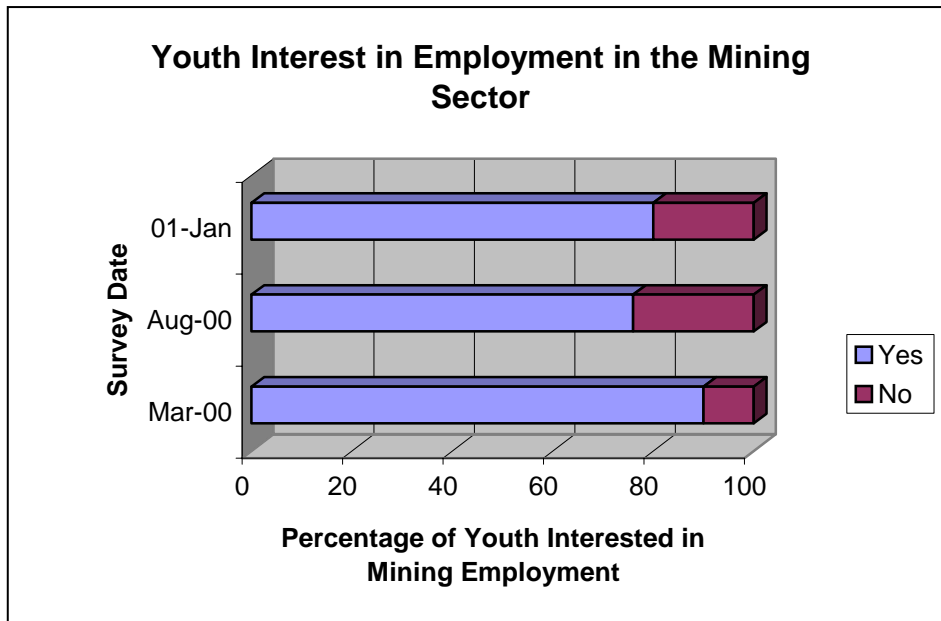


Figure 16. Youth Interest in Employment in the Mining Sector 2000-01

A comparison of results between 1997 and 2001 can not be presented given the different approaches researchers took in addressing the issue of youth participation in the community in their monitoring research. The open-ended classroom approach resulted in only a few students suggesting they were interested in mining sector employment. The directed survey was taken by all youth in 2000-01 resulted in 76%-90% interest. The dramatic shift in results may be attributable to the fact that many more youth (including youth no longer in school) participated in the directed survey than the open-ended classroom questionnaire. The difference may also be attributable to the fact that it is much easier to answer yes or no to a questionnaire than to define specific personal goals.

4.1.5 Infrastructure and Services

4.1.5.1 Housing

1998

The results from 1997-98 suggest that there is a shortage of housing in the community, particularly for single people. Also, some people feel housing is unfinished and poorly maintained. Despite these concerns, many people that were interviewed suggested that housing was better, more reliable and warmer than in the olden days.

2000-2001

During 2000-2001, community researchers gathered information about a number of issues related to housing in the community including:

- Community members owning their own home
- Overcrowding
- Need of Housing Repair

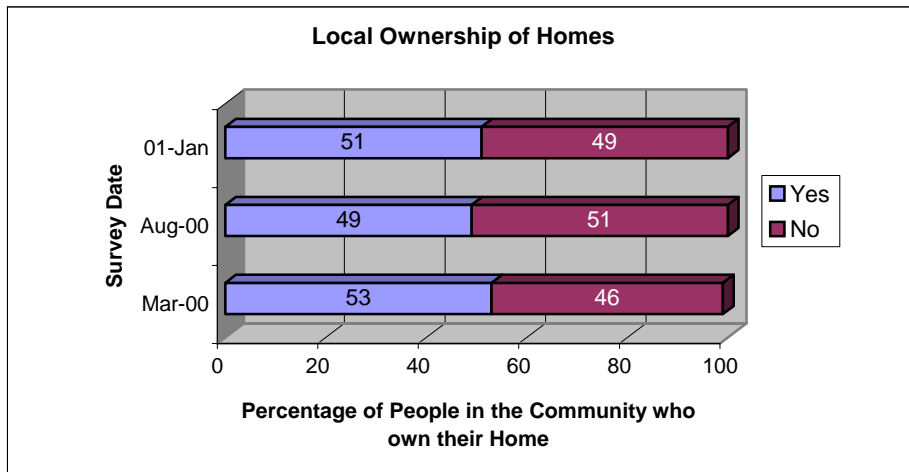


Figure 17. Local Ownership of Home 2000-01

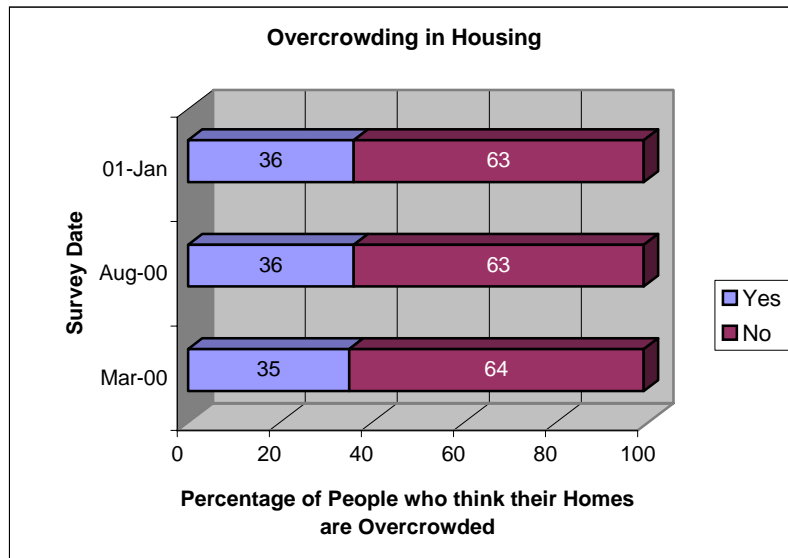


Figure 18. Overcrowding in Housing 2000-01

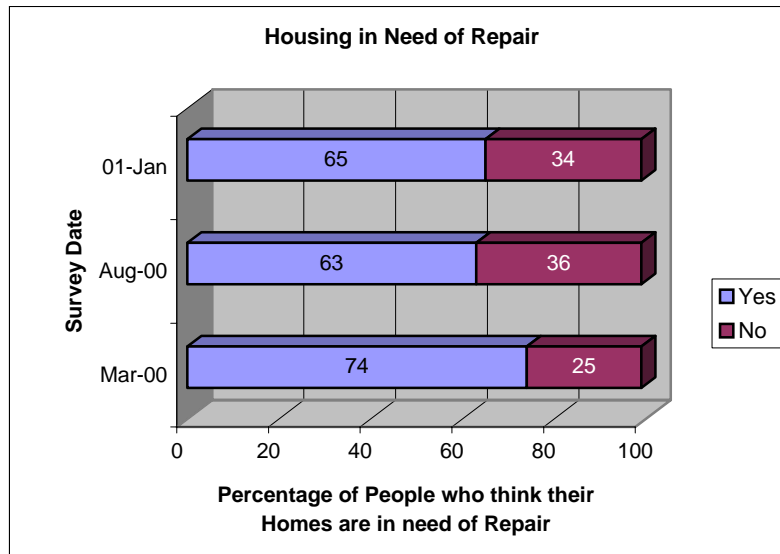


Figure 19. Housing in Need of Repair 2000-01

Changes in housing conditions between 1997-2001 are shown in the table above. Although methods of data collection differed somewhat over the study period the concern over housing shortages and the quality housing were constant themes. From the 2000-2001 data, we are able to see how significant these concerns are in the community. Less than half of community members reported owning their own home. Overcrowding was an issue for 36-37% of community members. The number of people in need of housing repairs fell 9% between 2000-2001 but is still relatively significant at 65% in 2001.¹²

4.1.5.2 Quality of Services

1999

In 1999, community researchers interviewed community members about services in the community. Generally the community members interviewed were happy with the services of the Coop Store and offered some focused suggestions about how to improve upon existing services. Recent improvements to the Coop Store were recognized and supported, however, children not respecting store services and the need for more staff, training including stress management courses were highlighted concerns.

Some interviewees were happy with the Health Centre services. Many interviewees suggested there is a need for more nurses and doctors as well as education programs on a range of issues. The services of the Renewable Resources Department were rated as good by some interviewees. But many people felt that the officer should focus more attention on educating and informing community members about issues relating to the department

2000-2001

During 2000-2001, community researcher gathered information from community members about the quality of services in the community, asking them to rate the following:

- Band Council
- Wildlife, Lands and Environment Committee
- Health Centre

- Drug/Alcohol Programs
- Coop
- Renewable Resources
- School
- Elders' Care
- Municipal Services

Specific results regarding the quality of these services is not contained in this report due to the sensitivity of the information. However, it is important to note that all of the services rated between satisfactory and excellent.

4.2 Healing

4.2.1 Individual Well-being

Community researchers gathered information about individual well-being during 2000-01. The specific question asked was:

- How would you rate your current state of health?

Results on how people rated their health are found in the chart below.

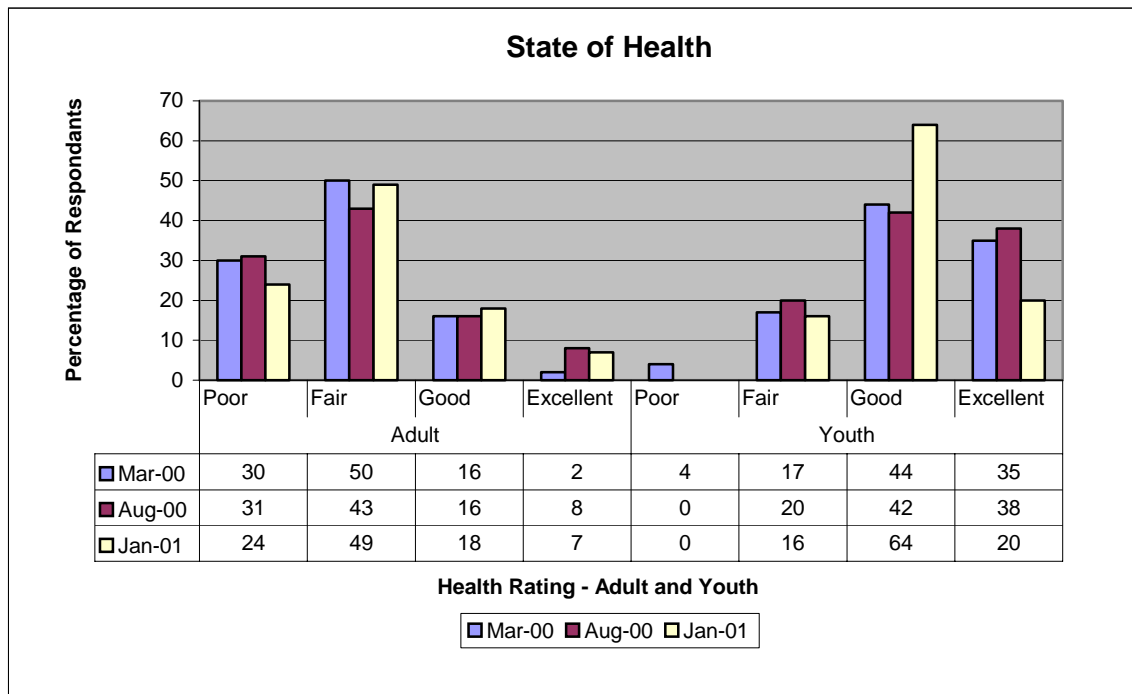


Figure 20. Health Rating for Adults and Youth

4.2.1.1 Physical Well-being - Nutrition

1997-98

During 1997 and 1998 of the *Community-Based Monitoring Project* a questionnaire was conducted to determine the amount of traditional food consumed in the community. The results suggest that everyone in the community consumes some traditional food. (Figure 12, 13) The most commonly consumed traditional food was caribou meat, eaten five times a week on

average.¹³ The level of consumption for other kinds of traditional food naturally varied according to the season and the kind of wild game that available.

Age	61+ years	41-60 years	20-40 years	10-19 years
Total Average Weekly Consumption of Caribou, Fish, Moose, Muskrat, Duck and Goose Meat	1.65 meals/wk	1.87 meals/wk	2.22 meals/wk	1.97 meals/wk

Figure 21. Consumption of Traditional Food (August - September , 1997)

Age	61+ years	41-60 years	20-40 years	10-19 years
Total Average Weekly Consumption of Caribou, Fish, Moose, Muskrat, Duck and Goose Meat	3.1 meals/wk	2.47 meals/wk	2.73 meals/wk	2.1 meals/wk

Figure 22. Consumption of Traditional Food (December 1997 – January 1998)

Ducks are one example of a food consumed in late summer but not in winter. During August-September, people eat slightly more fish than during December-January. Moose and muskrat are also more commonly consumed in late summer. The results do not suggest that elders and adults eat more traditional food than youth. In one case, the opposite appears to be true. Youth aged 10-19 appear to eat more caribou meat and organs than elders (61+). The community researchers explained this difference in consumption by the fact that caribou meat may be the most available and cheapest source of protein available to parents feeding their young families. The Community Health Worker added that youth may eat more caribou meat/organs because they are better able to chew the meat than elders.

In summary, the results from 1997-99 show that

- Everyone surveyed (35 people) consumes traditional foods.
- The level of consumption depends on the season and the species.
- The level of consumption varies among age groups

The results of this survey also suggest that youth consume slightly more caribou meat and organs than do elders. This may reflect some variation in the sample as well as some disadvantages elders have in acquiring traditional foods and eating them. That youth consume the highest amount of caribou meat/organs suggests that preference for traditional food does not decrease among younger generations.

2000-2001

During 2000-2001, community researchers gathered information from community members about several issues related to traditional food consumption. They included:

- Consumption of caribou meat
- Source of Caribou Meat (e.g. community freezer, family member)
- Consumption of organ meats

The results on consumption levels are found in the chart below.

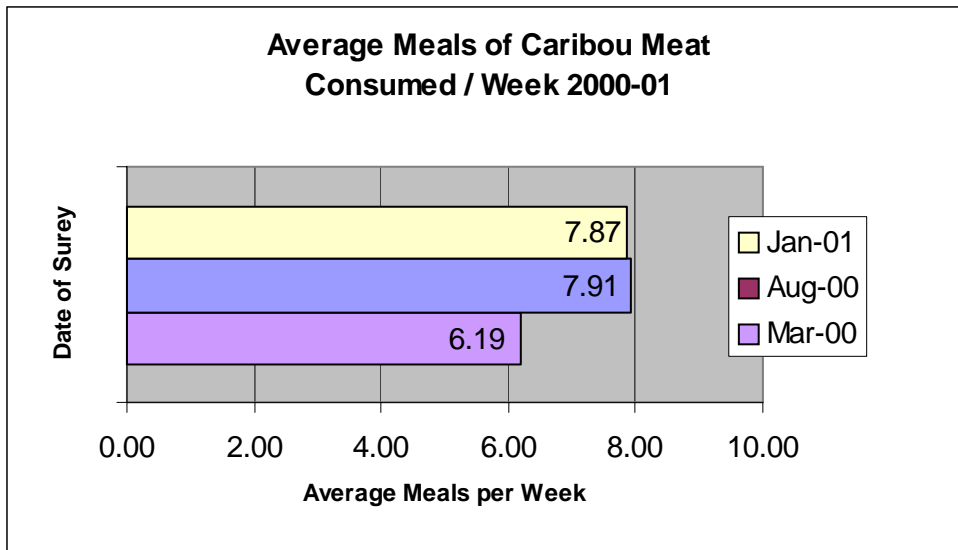


Figure 23. Average Meals of Caribou Meat Consumption 2000-01

1997-2001

Due to the similarity of information gathering methods, a comparison of the consumption of caribou meat can be made for 1997-2001. Those results are show below.

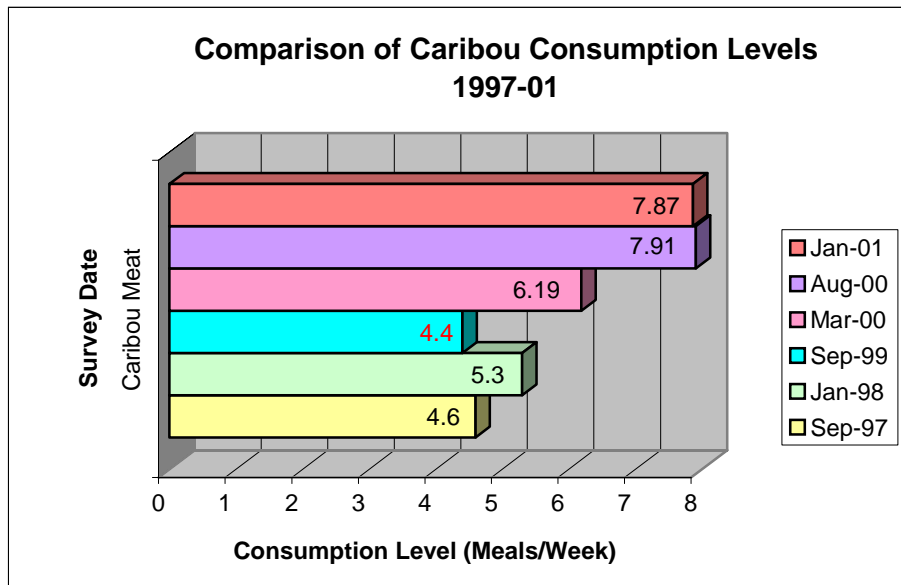


Figure 24. Comparison of Caribou Consumption Levels 1997-01

4.2.1.1 Individual Well-being – Physical Rates of Cancer and Tuberculosis

1999

In 1999, community researcher gathered information from community members about their physical wellness, specifically rates of cancer and tuberculosis. The results revealed that many people in the community have family members with cancer or who have passed away from cancer. Most people we interviewed said they didn't know the causes of cancer but suggested causes such as the Cosmos 954 crash, pollution, the abandoned Stark Lake uranium mine, and "white man" food.

Many people in the community have family members with tuberculosis. People don't know the cause but suggest that fur traders and Europeans, radiation from the Cosmos 954 crash, cold weather, animals, the flu and overcrowding in the home are factors in contracting the disease.

4.2.2 Family and Child Well-Being

1999

In 1999, community researchers gathered information from young people about respect for themselves, their families and others property. Due to the sensitivity of this information, the results are held in confidence by the Band and are not available to the West Kitikmeot Slave Study Society.

During 2000-2001, community researchers gathered information from adults and youth in Lutsel K'e about their emotional and family well-being. The main question that asked was:

- Are you confident your children will have a good future?

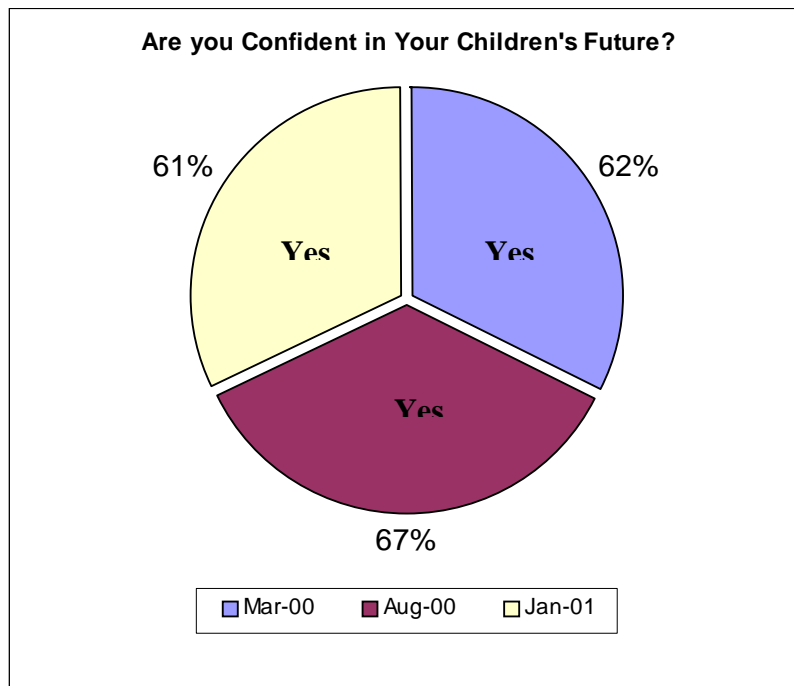


Figure 25. Respondents who have Confidence in Children's Future

4.2.3 Healing Services

1997

In 1997, community researchers gathered information from community members about their healing journey and healing services in the community including:

- What kind of support is in place at the moment for people that are trying to keep their sobriety or improve on personal growth?
- How can you be supportive?
- What kind of approach are you taking regarding healing or personal growth?
- What gives you strength in sobriety or on personal growth?

- Are there any recommendations? For example for the Drug and Alcohol Worker or Chief and Band Council?

The results of healing from 1997 can be summarized as follows:

- 45% of those interviewed said that the drug and alcohol worker was the greatest form of support for people working on their sobriety and personal growth
- 32% of those interviewed said there was no support available.

1998

In 1998, community researchers asked the same questions as in 1997. The results can be summarized as follows:

- A.A. and group meetings were seen as the greatest support for people trying to keep or improve upon their sobriety.
- Talking about how things and going to treatment yourself were listed as the main ways people feel they can be supportive of one another.
- The main approaches to healing and personal growth of those interviewed were described as: praying; “saying no”; and keeping busy.
- People find strength for sobriety mainly in prayer and from their families.
- On the issue of healing, people mainly recommended that the Chief and Council should be sober role models and the RCMP should patrol more (especially on weekends).

2000-01

During 2000 and 2001, community researchers gathered information in the community about the following healing service issues.

- Would you like to see a Health Worker for any of the following:
 - Parenting Support
 - Relationship issues
 - Money problems
 - Grieving
 - On going Support for Sobriety
 - Violence / Sexual Abuse
 - Personal Issues
 - Other
- Have you contacted a drug and alcohol worker in the last six months?
- How would you rate the services of the Health Centre?
- How would you rate the services of the Drug/Alcohol Program?
- Has the community been able to provide you with adequate drug and alcohol services in the last six months?

The results on these surveys is not available to the West Kitkmeot Slave Study Society due to the sensitivity of the information. However, we are able to generalize from the responses that there is a significant need for healing services in the community.

1997--01

Between 1997-01, the community researchers approached the issue of healing a number of times through questions about the kinds of services people felt were most important. The responses to these questions varied significantly in apparent response to the availability of a drug and alcohol worker and to the program opportunities in the community. It is difficult to determine any single trend from the range of responses. However, from the responses, it is clear that there is a significant need for the healing services offered in the community by the Band as well as other

programs, initiatives and activities (e.g. on-the-land activities) that are defined as “healing” by community members.

4.3 Cultural Preservation

4.3.1 Cultural Education

1998

In 1998, community researchers began gathering information about cultural education programs offered in Lutsel K'e. Specific focus was on the success of organized cultural activities that would include elder(s), a language component, and/or an experience reflective of spiritual / cultural values.

Most of the programs were one-to-two week events that take place seasonally. The majority of these programs were aimed at families. Dene drumming and Chipewyan Language are offered during the fall, winter and spring through the Lutsel K'e Dene School (Kindergarten to Grade 10). When asked their opinion on the best approach to cultural programming, those interviewed responded with similar ideas.

- involve the children
- have to involve a key motivator or initiator for things to get going
- offer programs on the land; programs in town are not as successful
- work with the elders
- involve kids in programs where they can ask questions, see, feel and experience things (e.g. nature walk)
- take children on the land; this way they will learn fast
- has to be economical
- cultural programs should be offered during gatherings when everyone is together
- teach children
- need to have programs more often
- have the elders teach the youth

Those interviewed were also asked about the challenges they face in offering programs.

- keeping the interest of the youth / children is difficult
- not enough support from the rest of the community
- people don't volunteer, they want to be paid first
- not enough training for programming
- not enough reliable people working
- programs should be offered at all times of the year
- cultural programs are not profit generating (i.e. tourism)
- people don't show up and participate
- it's expensive to involve the elders because of honoraria

Community members were also asked what changes they saw in the youth or children that suggested that the programs were valuable.

- expressions of happiness of the faces of the children
- they express a commitment to accomplishing something (e.g. small project)
- show that they have learned something
- people show up, attendance at events
- people start talking about cultural issues, their heritage

- pride is expressed in the culture and in the community

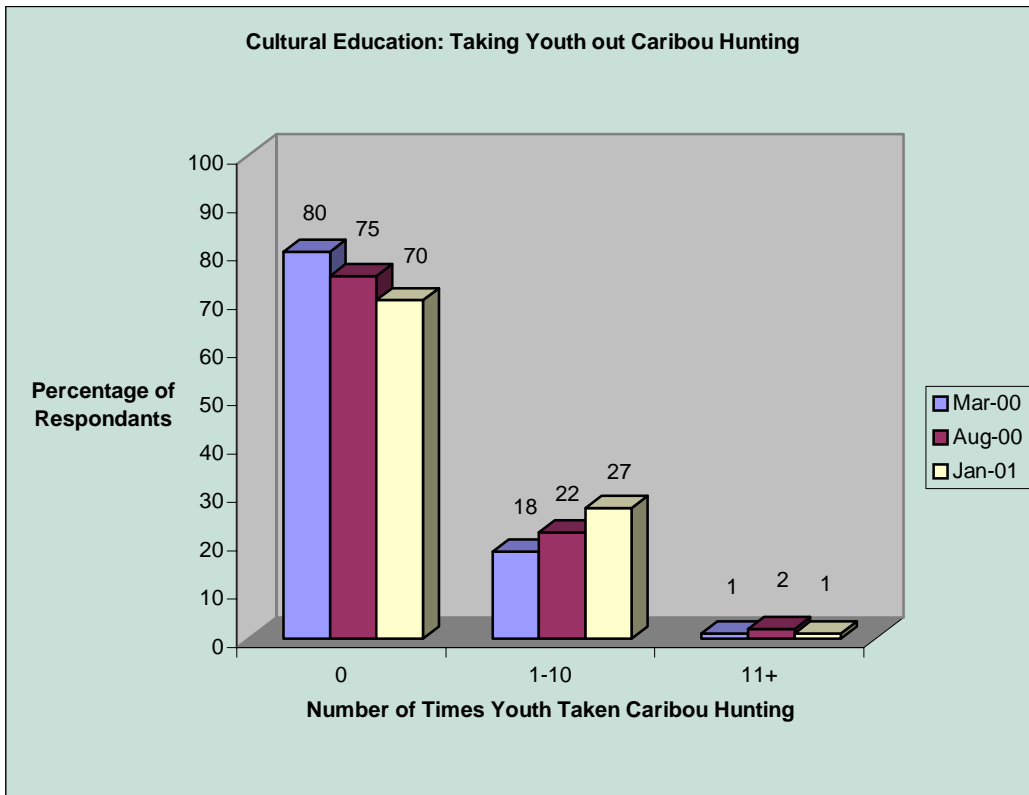


Figure 26. Cultural Education: Taking Youth Caribou Hunting 2000-01

2000-01

During 2000-01, community researchers gathered information about the cultural education of youth. They specifically looked at how many times, youth were taken out on the land for caribou hunting.

4.3.2 Traditional Knowledge and Skills

4.3.2.1 Traditional Knowledge and Skills – “On-the-Land” Skills

During 2000-01, community researchers gathered information from community members about a variety of traditional skills including trapping, hunting of geese and ducks, making dry-fish. Results on trapping are found below.

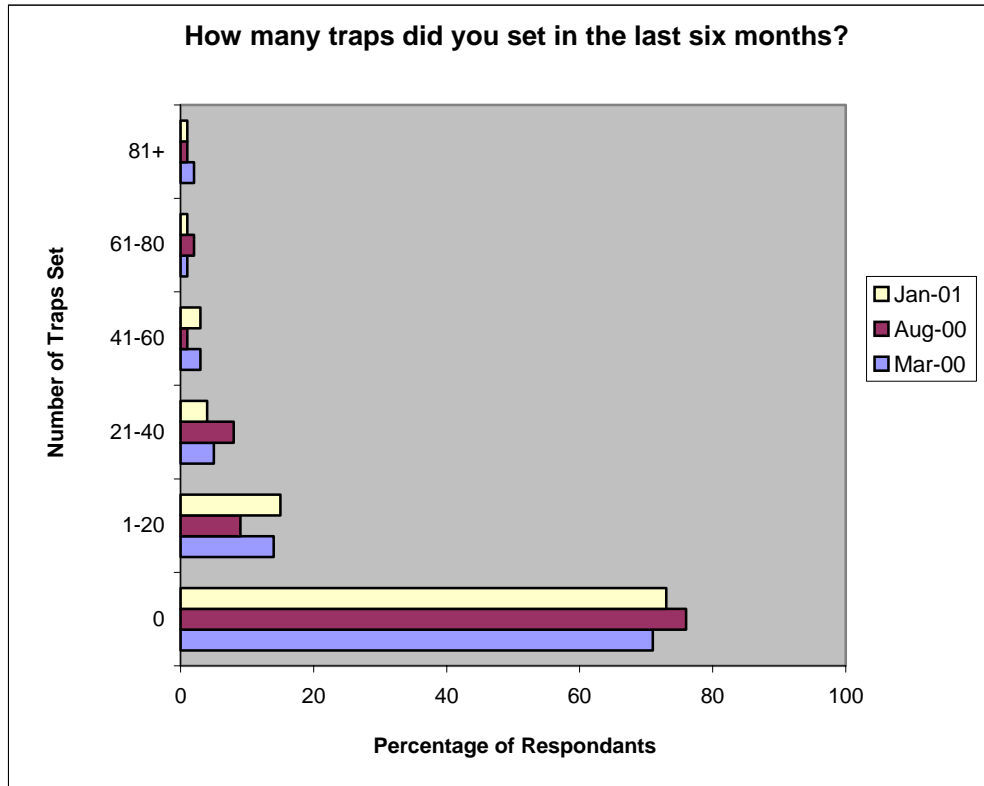


Figure 27. Traditional Skills - Number of Traps Set 2000-01

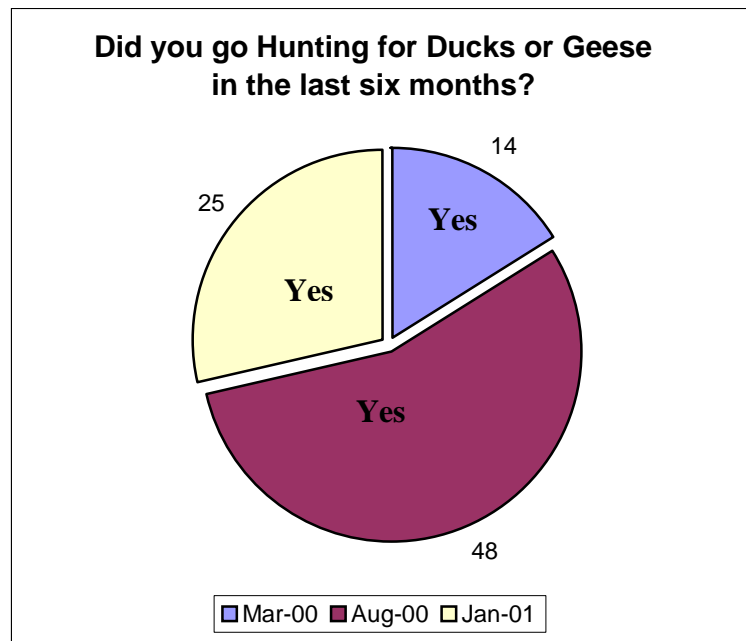


Figure 28. Traditional Skills – Hunting for Ducks and Geese 2000-01

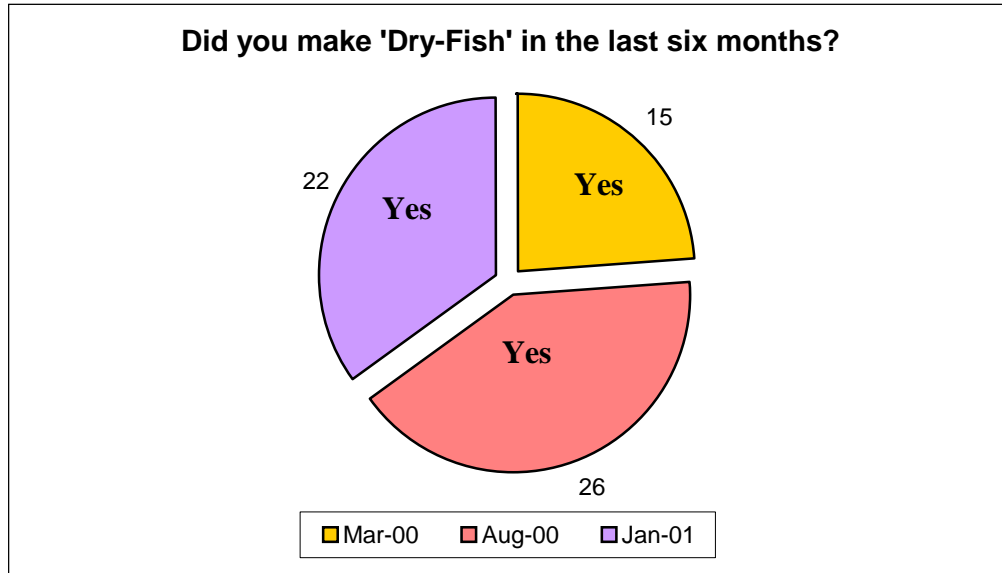


Figure 29. Traditional Skills –Making ‘Dry-Fish’ 2000-01

4.3.2.2 Traditional Skills - Caribou Use

1998

In 1998, community researchers held a workshop to learn more about the specific ways in which caribou need to be respected and harvested.

2000-01

During 2000-01, community researcher gathered specific information about caribou harvesting from community members.

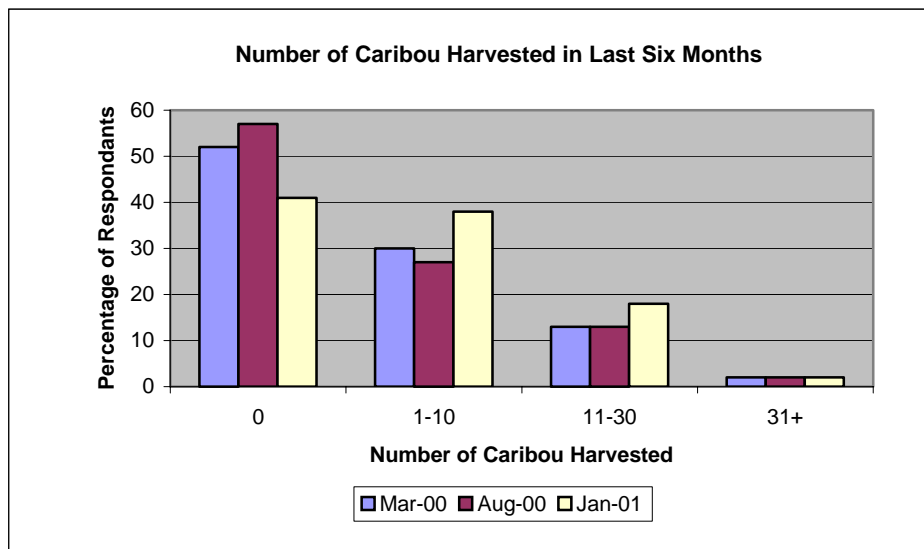


Figure 30. Number of Caribou Harvested 2000-01

4.3.2.3 Traditional Knowledge – Spiritual Values

The level of knowledge about spiritual sites such as Betsi Ghie and how to show respect those areas, was recognized as a sign of the strength of traditional knowledge and values in the community.

1999

In 1999, community researcher interviewed community members about the site called “Betsi Ghie”. All the people we interviewed heard about the place Betsi Ghie either through word of mouth or had an experience themselves. There was an elder who told us the legend of Betsi Ghie and how it turned into a peninsula.

People had many stories about Betsi Ghie. Most people that were interviewed said they didn’t know what was under the water, but they believed it was something big like a giant creature that would eat or grab boats. Most people described the water as a big whirl pool, as boiling water, a tidal wave or as a big strong current.

It is interesting to note that the elders did not have any experiences themselves, but heard stories about Betsi Ghie. It was the young people aged 20 to 50 who had experiences at Betsi Ghie. This was opposite to what was anticipated by the researchers. The reason why the young people have had experiences is probably because they do not know how to respect the place or they don’t take it seriously when traveling through that area. From this research on the special site of “Betsi Ghie” a better understanding can be gained about the nature of traditional values that exist in the community.

The results from these interviews can be summarized as follows:

- All the people interviewed had heard about the place Betsi Ghie either through word of mouth or had an experience themselves.
- Most people that were interviewed did not know what is under the water, but they believe it is something alive like a big giant.
- Most people described the water as a big whirl pool, as boiling water, a tidal wave or as a big strong current.
- It is younger people (less than 50 years) rather than elders that have had spiritual or frightening experiences at Betsi Ghie.

2000-01

In 2000-01, community researcher gathered information about the traditional values associated with the “Old Lady of the Falls”. The specifically focused on the number of times community members visited the falls.

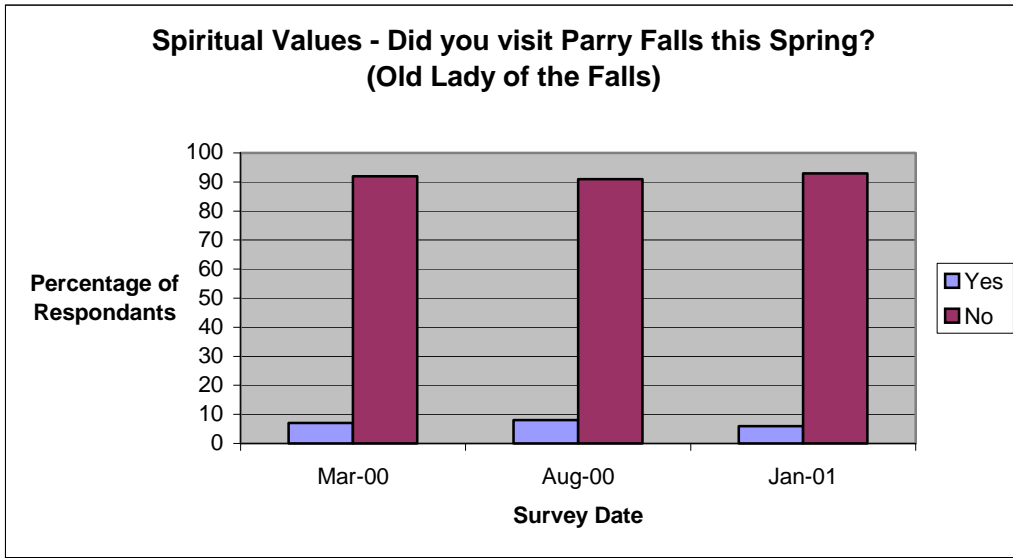


Figure 31. Visiting Parry Falls in Spring 2000-01

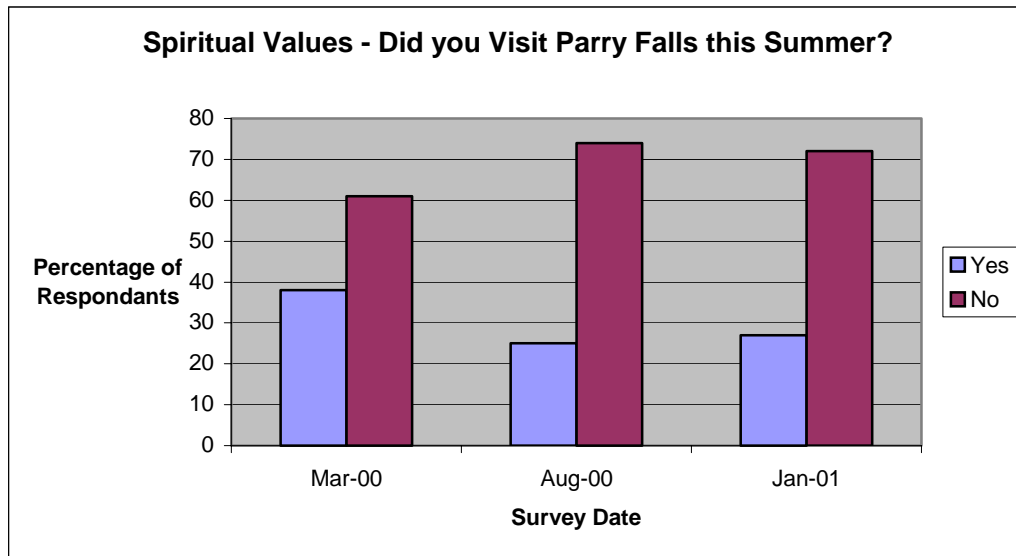


Figure 32. Visiting Parry Falls in Summer 2000-01

4.3.2.4 Traditional Skills – Drumming

1998

In 1998, community researchers conducted a set of interviews were conducted with elders known to have traditional knowledge and skills for drumming. The kinds of songs they play are Cree and Dogrib songs that they learned from other Dene during celebrations or feasts and dances. One elder suggested there may have been Chipewyan songs in earlier times, but they are not aware of any today.

2000-01

During 2000-01, community researchers asked community members about their participation in drum dances.

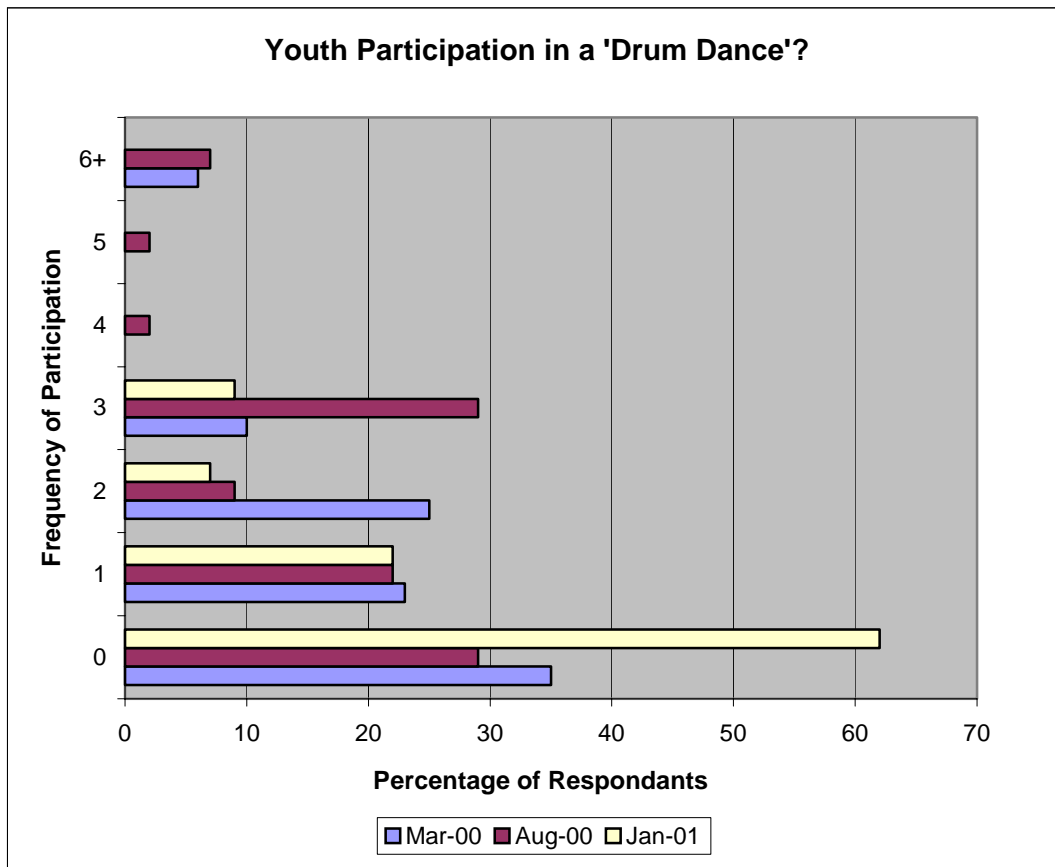


Figure 33. Youth Participation in ‘Drum Dances’

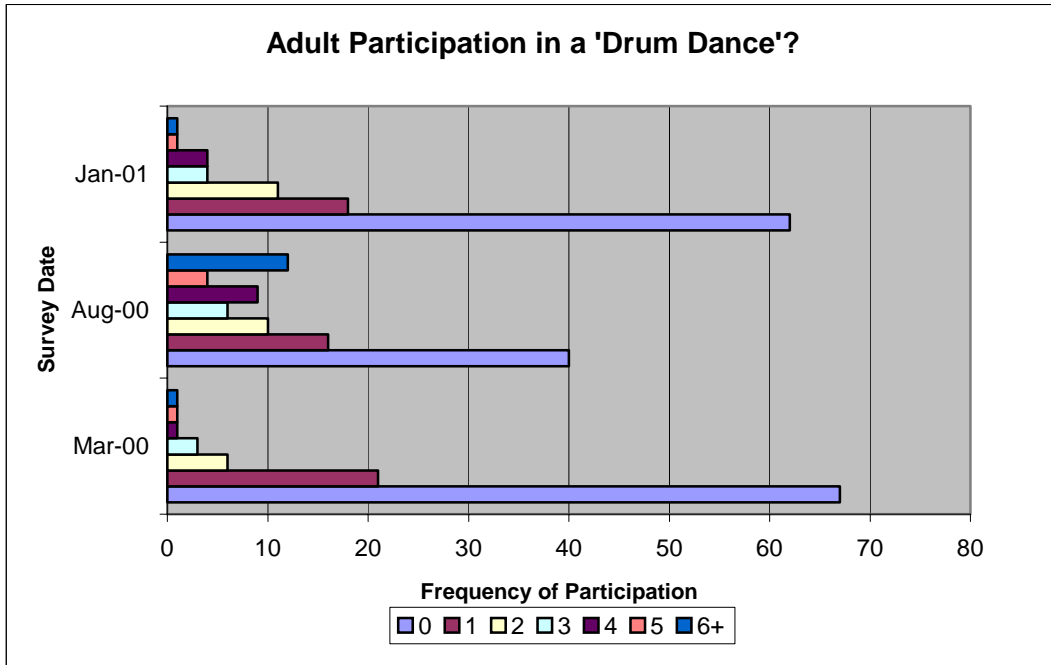


Figure 34. Adult Participation in 'Drum Dances'

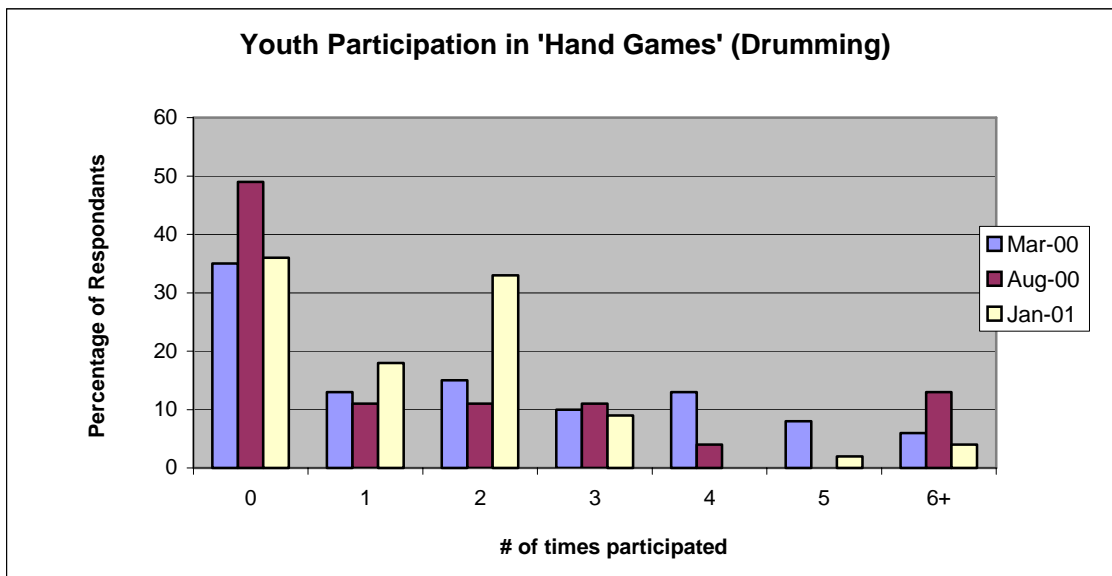


Figure 35. Youth Participation in 'Hand Games' (Drumming)

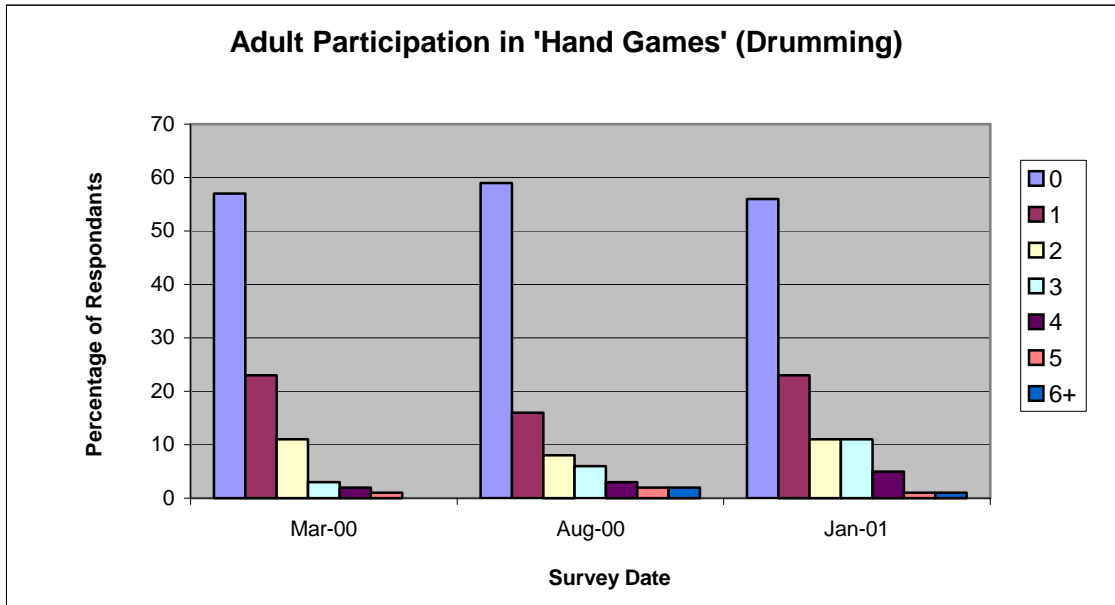


Figure 36. Adult Participation in 'Hand Games' (Drumming)

4.3.3 Land Use

1998

During our 1998 interviews we focused on current hunting and trap line areas. The method of gathering information involved inviting hunters, trappers and land users to the Research Office to draw their land use areas on mylar overlays 1:250 000 scale maps. A total of forty-four (44) interviews were completed regarding land use activities. Out of twenty-seven (27) interviewees, only one female was interviewed. The ages of interviewees ranged from twenty to eighty years old. The process was very productive as well as interesting for the community researchers. Some of the elders because some told stories as they drew their land use area. These maps are not currently available to the West Kitikmeot Slave Study Society.

2000-01

In 2000-01, community researchers gathered information from community members about their traditional land use. In addition to those land use activities related to traditional skills (e.g. trapping, hunting geese/ducks, making dryfish), they specifically asked about their knowledge of place (Betsi Ghie) and their participation in the community organized caribou hunt at Artillery Lake.

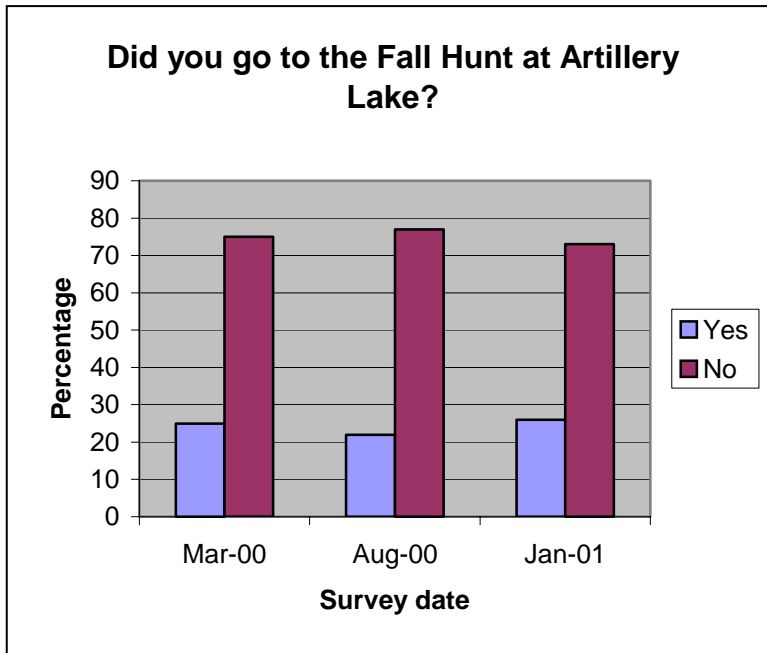


Figure 37. Land Use – Participation in Caribou Hunt at Artillery Lake 2000-01

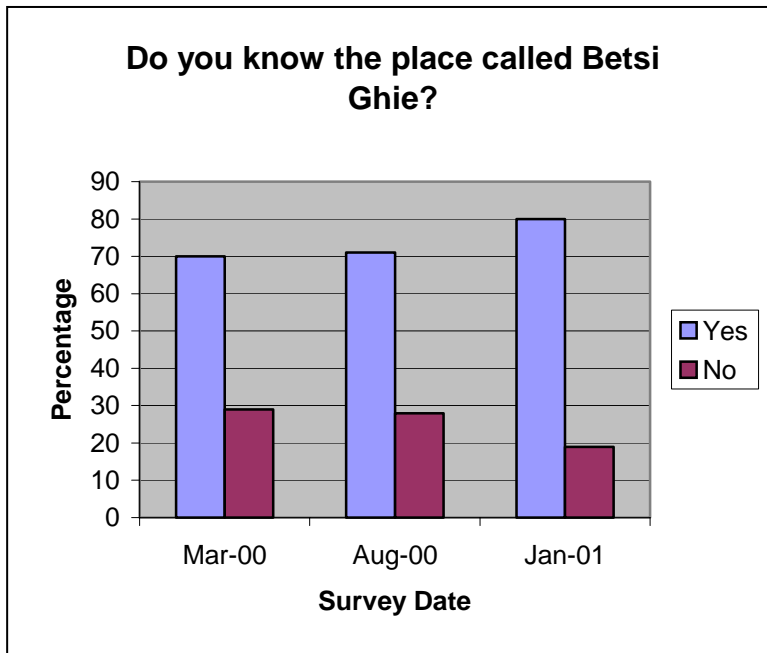


Figure 38. Land Use – Knowledge of Place 'Betsi Ghie'

4.3.3 Language

2000-01

In 2000-01, community researchers asked youth and adults about their use of Chipewyan in the home.

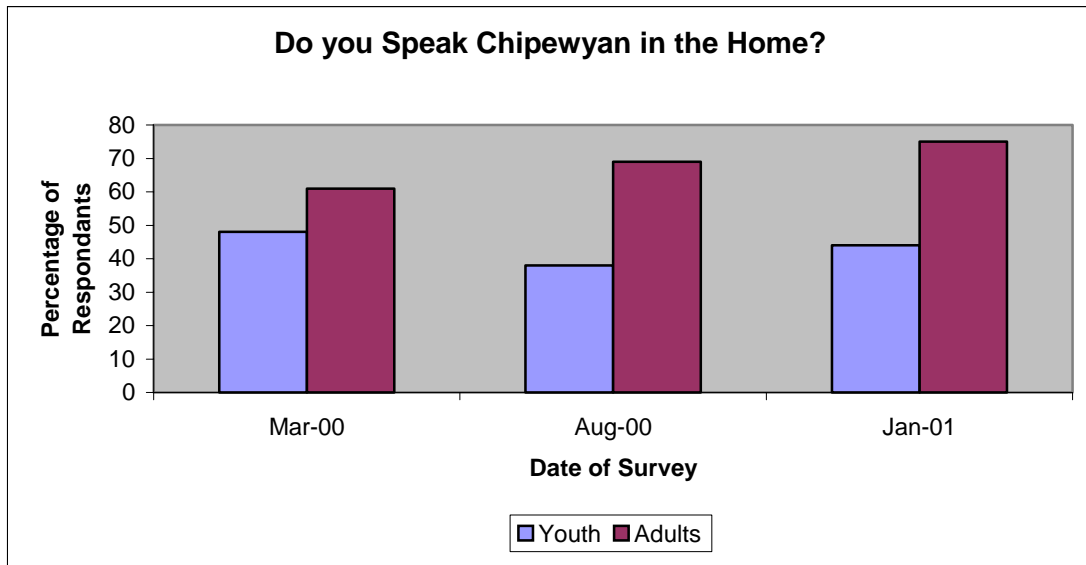


Figure 39. Use of Chipewyan in the Home

4.4 Results from Evaluation

Evaluations of the results from monitoring were conducted with community members during the four 2-day workshops that were held to evaluate results at the end of each cycle of monitoring. Impact Hypotheses, developed during the project, were used to guide these evaluations.

4.4.1 Impact Hypotheses

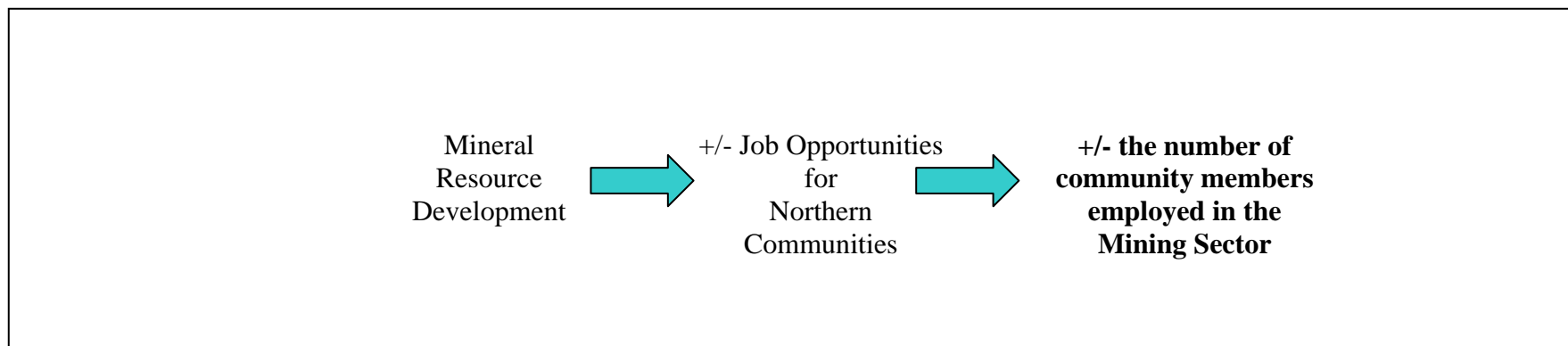


Figure 40. Impact Hypothesis #1 - Employment in the Mining Sector (1998).

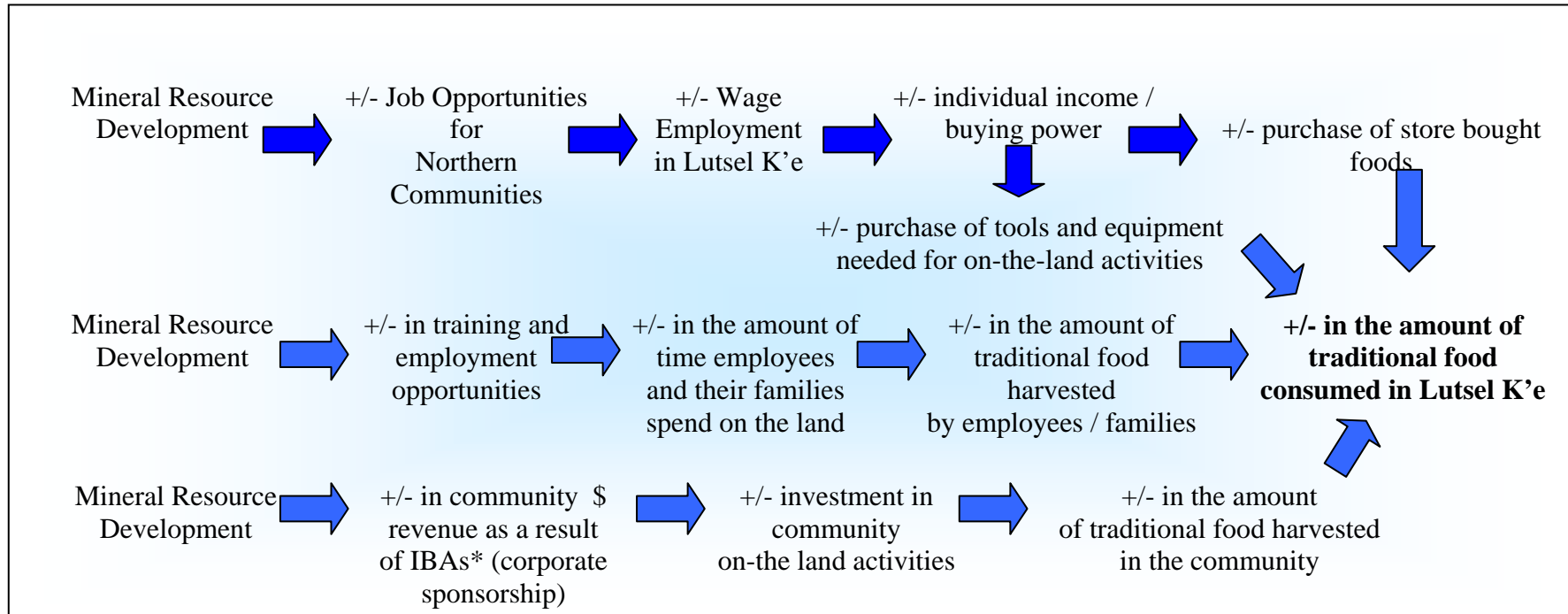


Figure 41. Impact Hypothesis #2 - Traditional Food Consumption (1998).

* Impact and Benefit Agreements

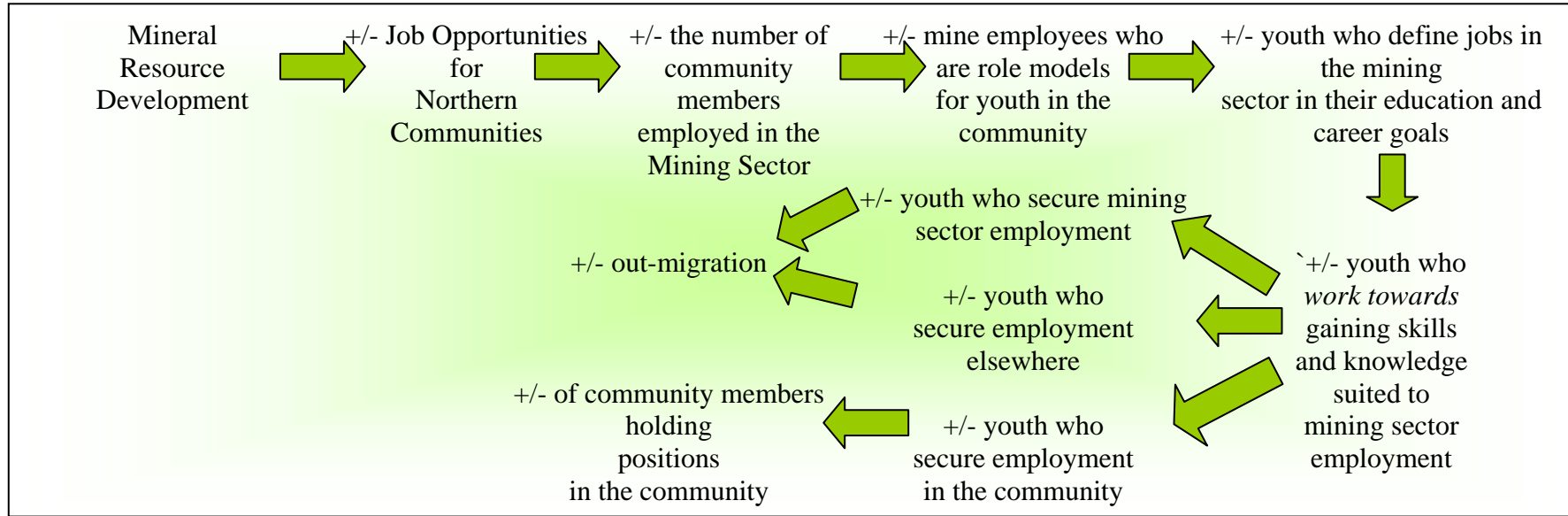


Figure 42. Impact Hypothesis #3 - Youth Goals - Education / Employment (1998)

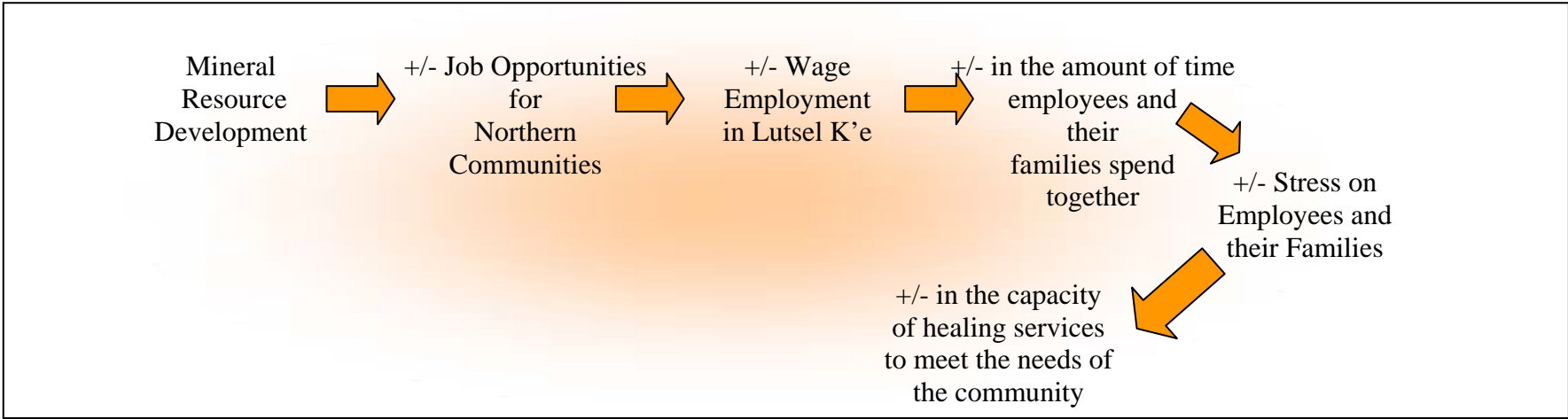


Figure 43. Impact Hypothesis #4 - Healing Services (1998).

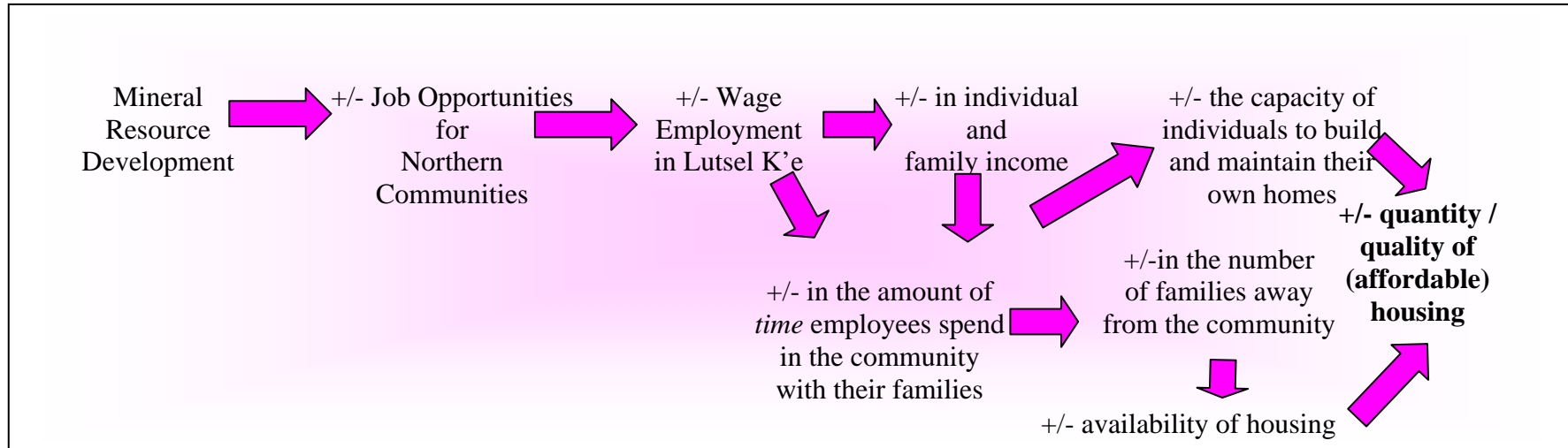


Figure 44. Impact Hypothesis #5 - Housing (1998).

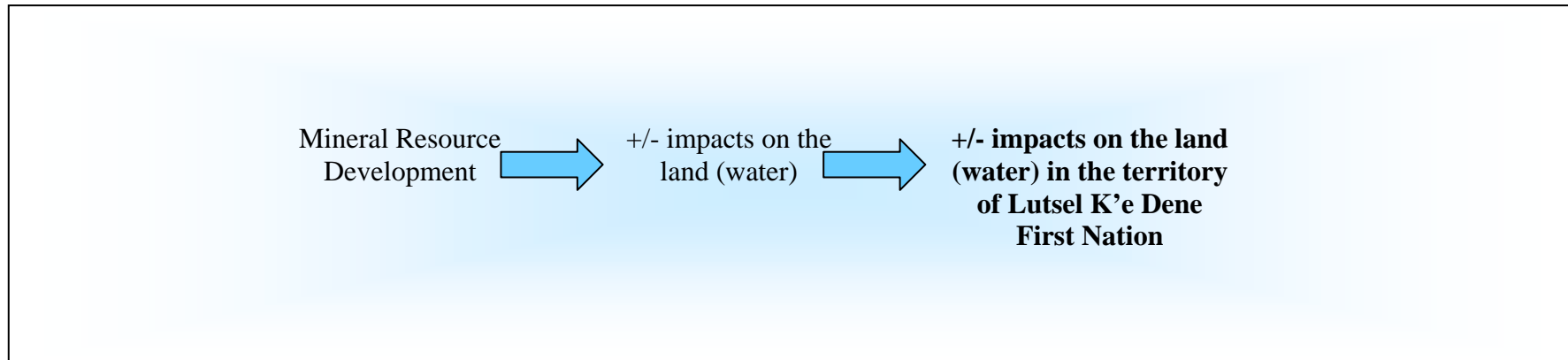


Figure 45. Impact Hypothesis #6 - Impacts of Development on Land/Water (1998).

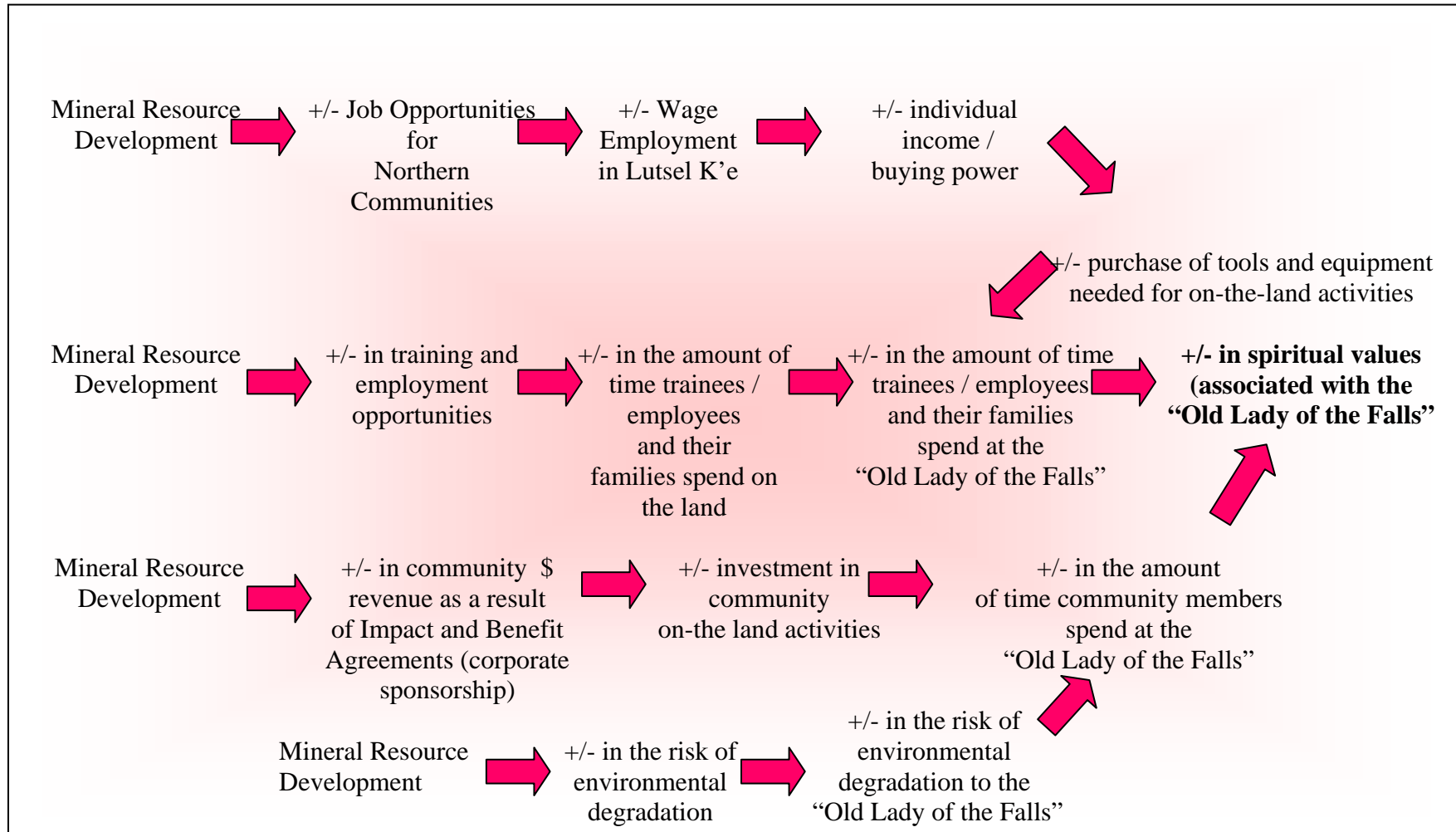


Figure 46. Impact Hypothesis #7 - Knowledge of Traditional Values "The Old Lady of the Falls"(1998).

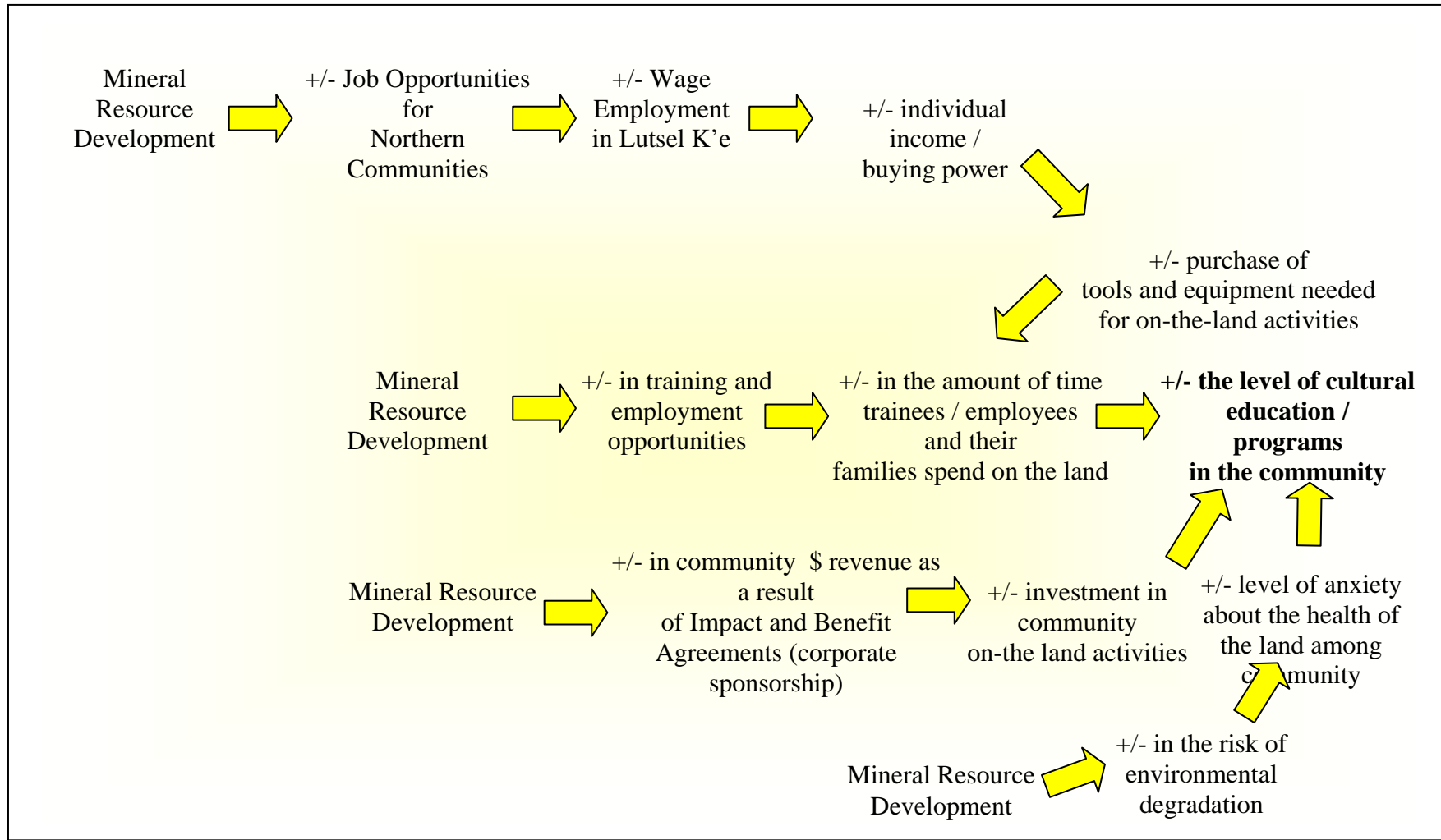


Figure 47. Impact Hypothesis #8 - Cultural Education (1998).

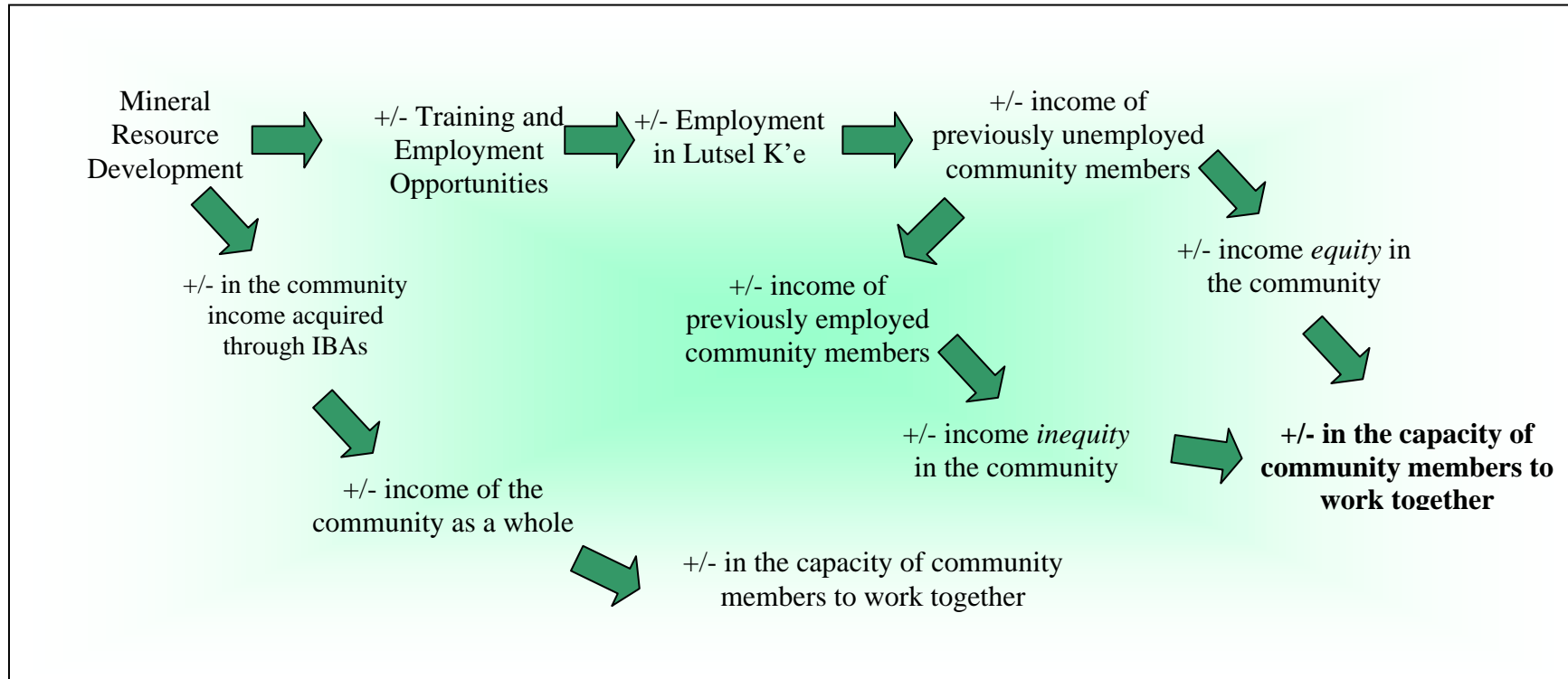


Figure 48. Impact Hypothesis #9 - Togetherness (1998)

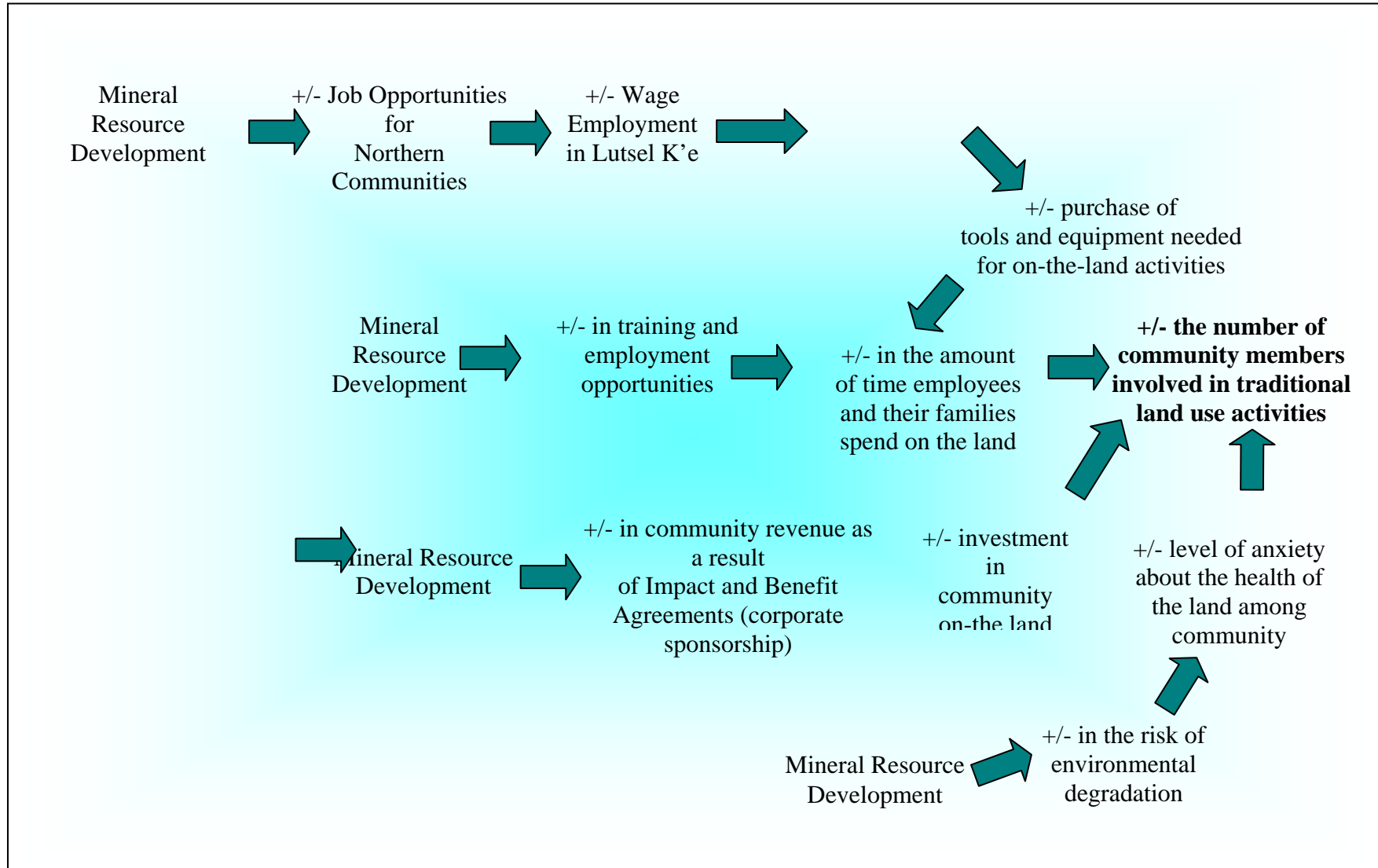


Figure 49. Impact Hypothesis #10 - Land Use (1998)

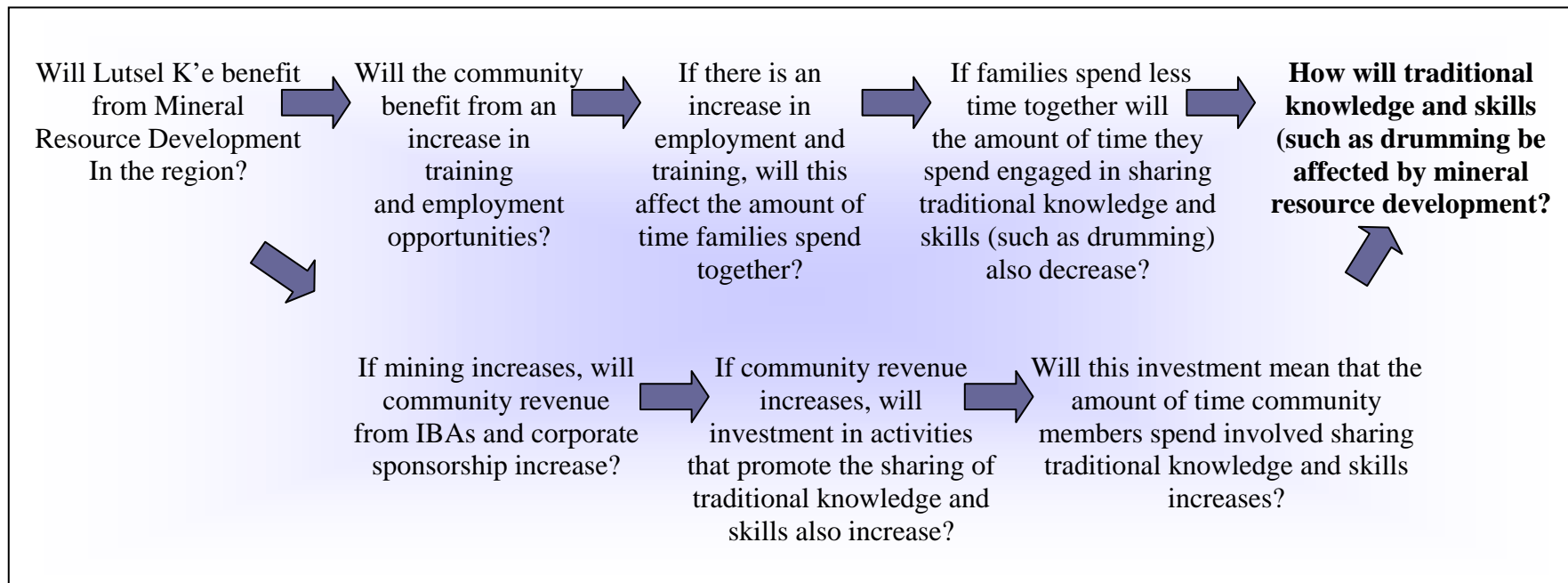


Figure 50. Impact Hypothesis #11 - Traditional Knowledge and Skills (1998) (Drumming)

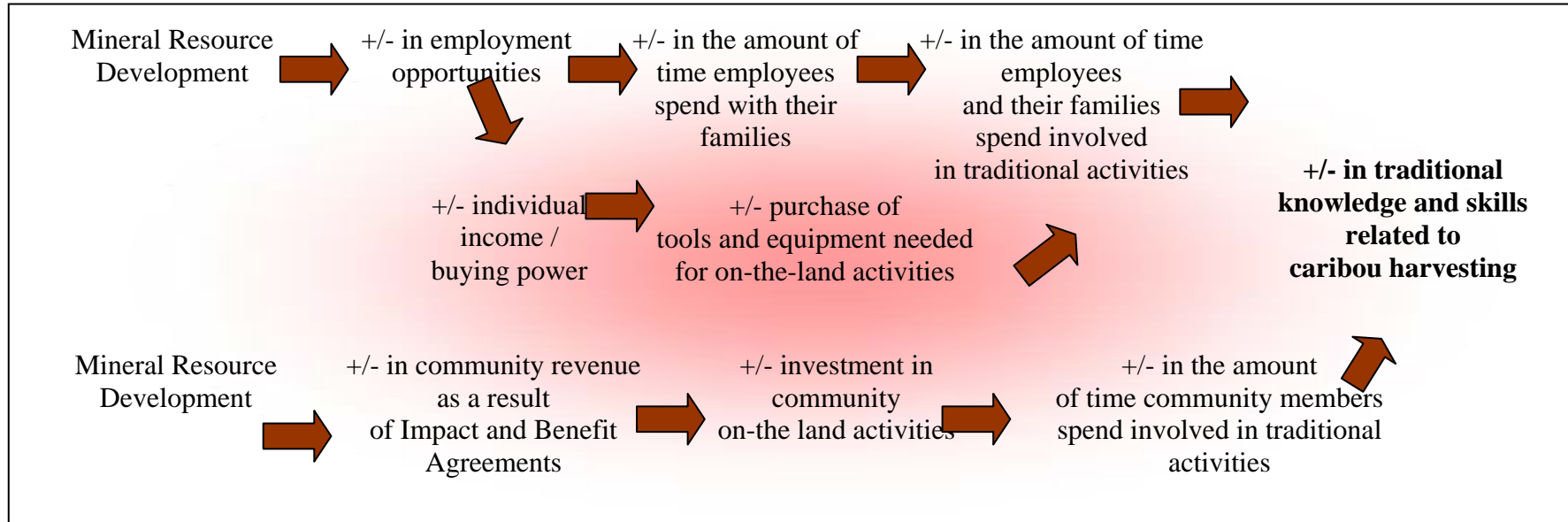
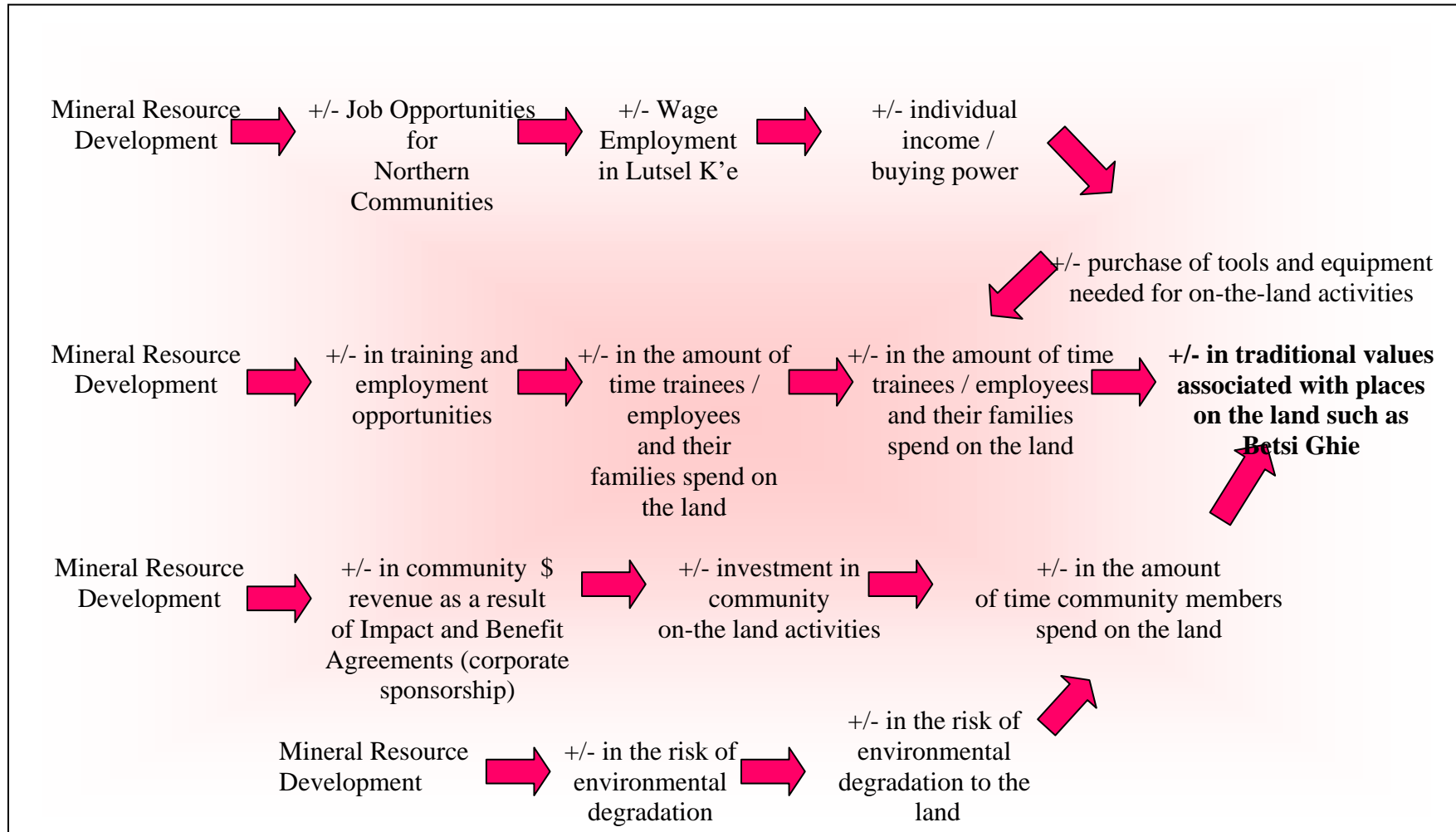


Figure 51. Impact Hypothesis #12 - Traditional Knowledge and Skills Caribou Harvesting



**Figure 52. Impact Hypothesis #13 - Traditional Knowledge and Skills
Traditional Values (Respect for Betsi Ghie)**

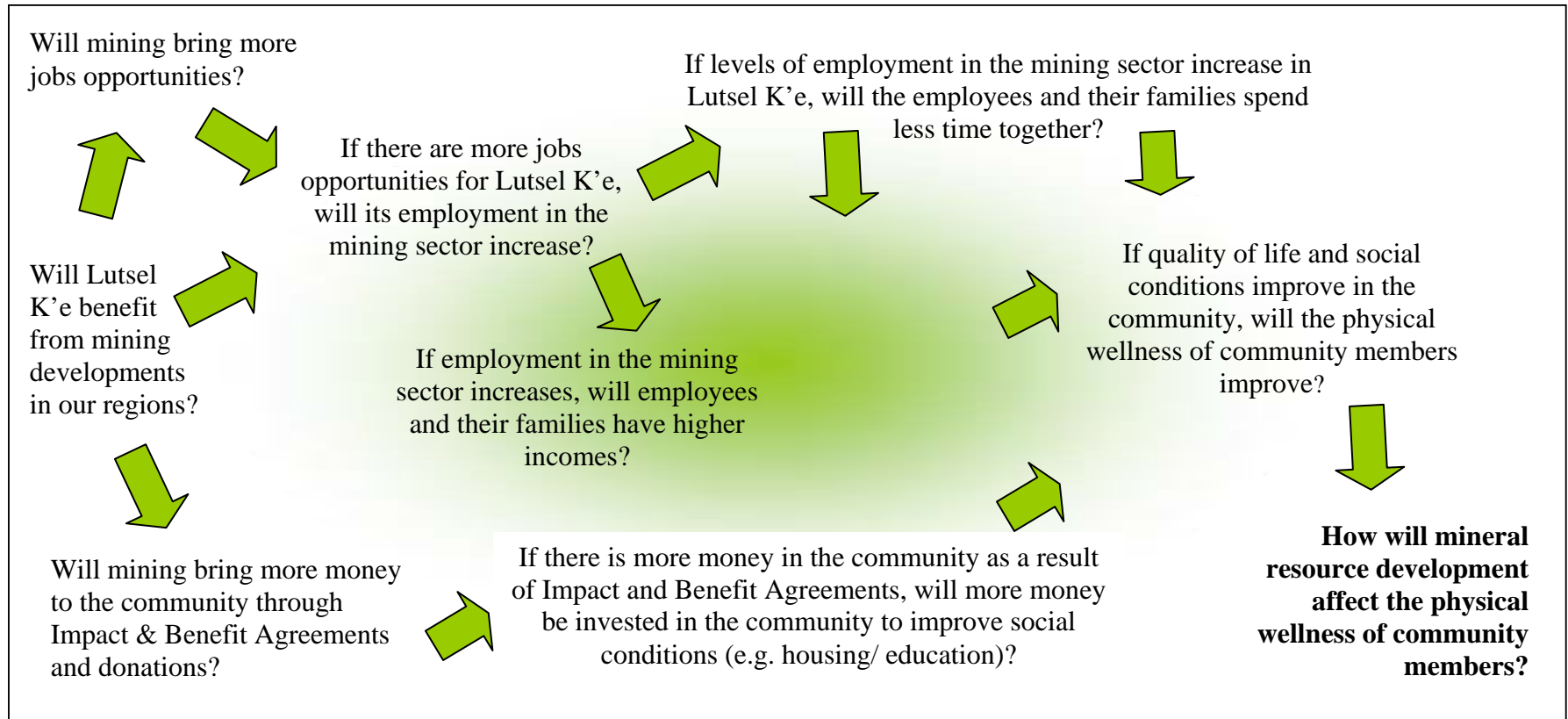


Figure 53. **Impact Hypothesis #14 - Individual Health / Physical Wellness
Incidents of Cancer and Tuberculosis**

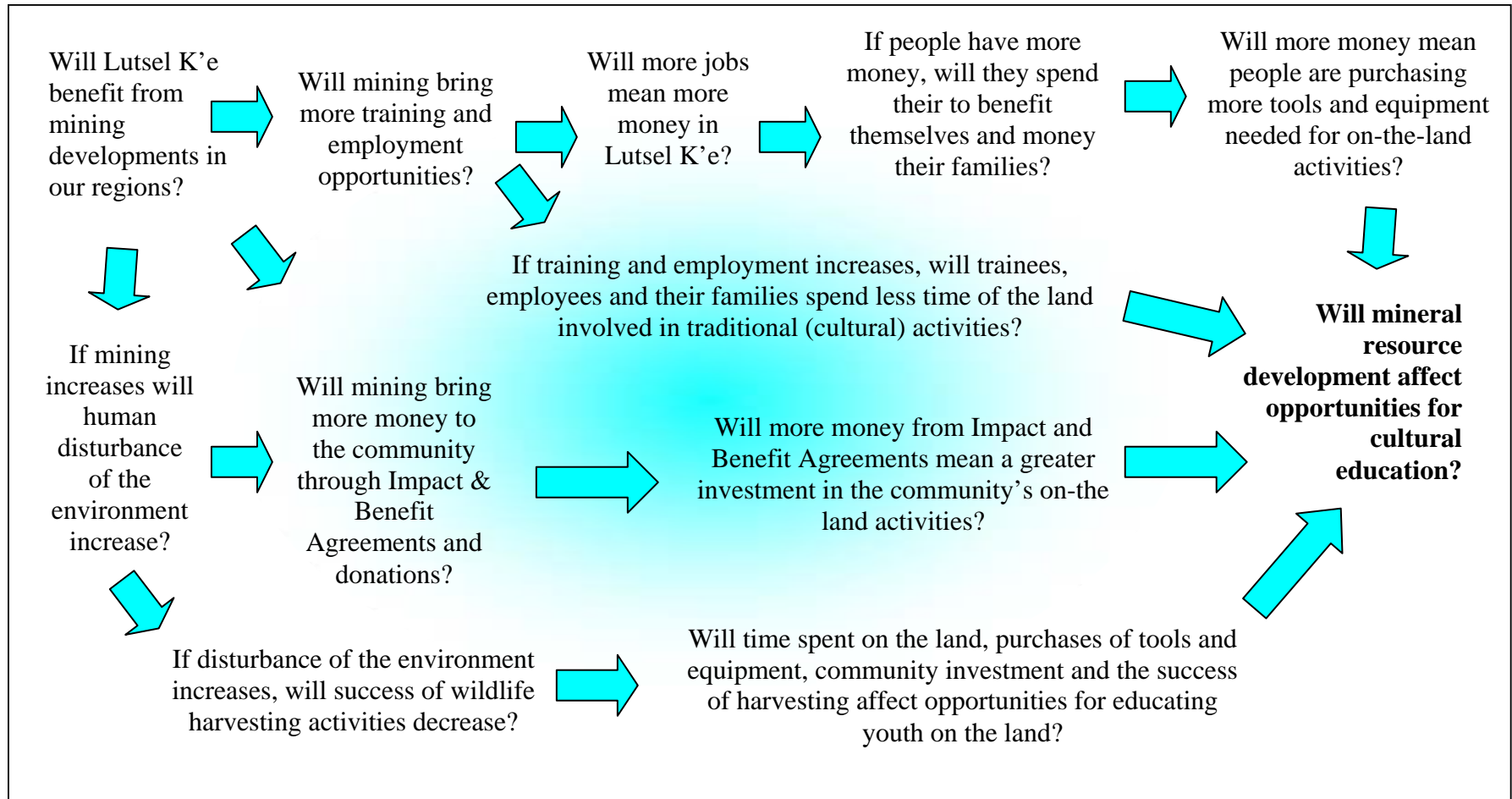


Figure 54. Impact Hypothesis #15 - Cultural Education Opportunities for Educating Youth

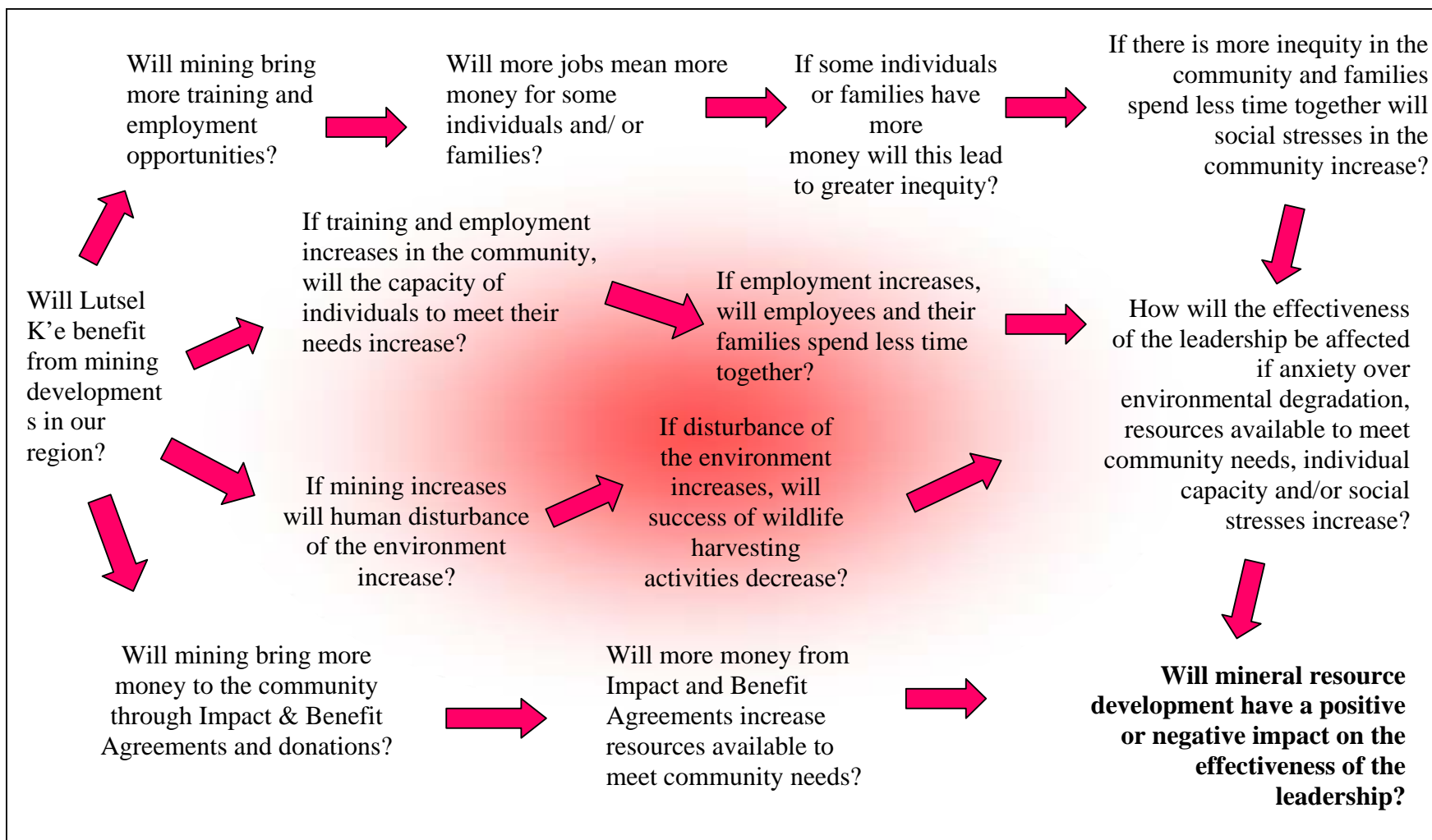
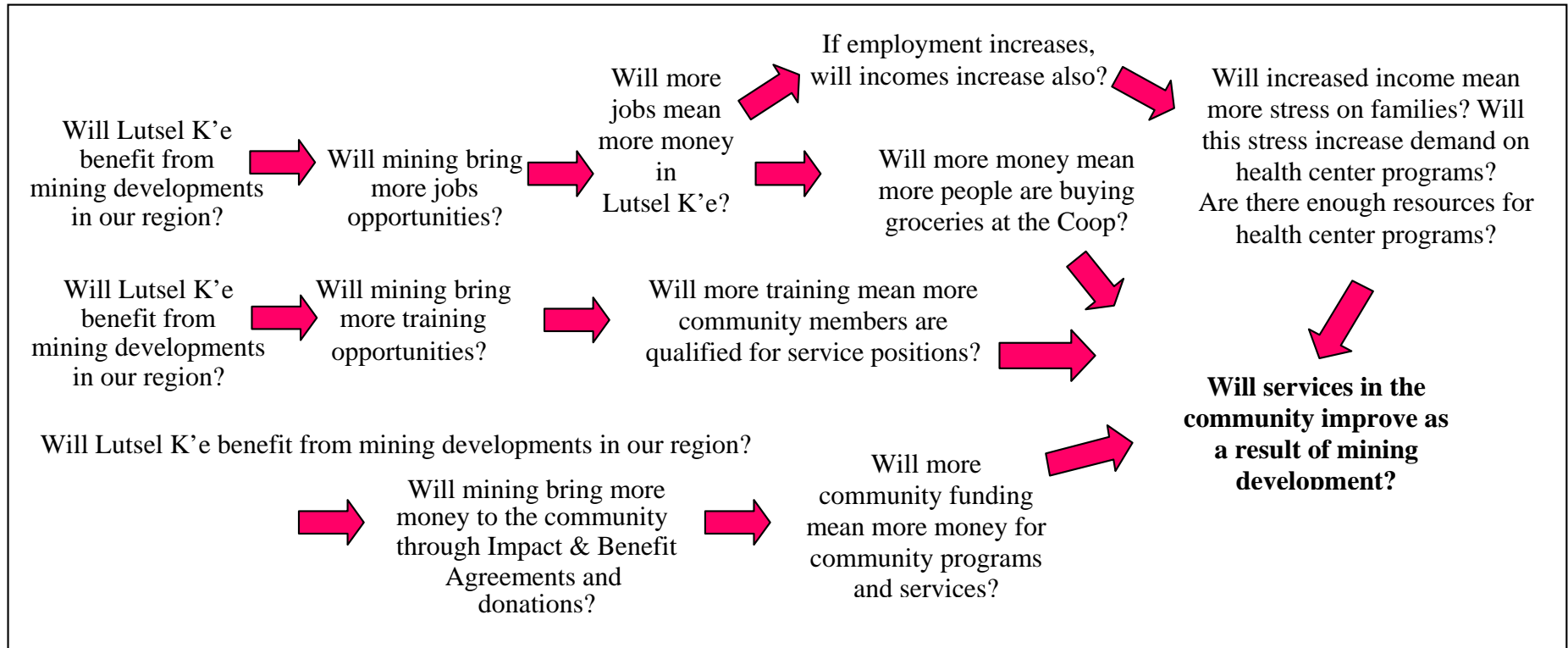


Figure 55. Impact Hypothesis #15 - Effectiveness of the Leadership Capacity for Decision-making (Motions / BCRs of Council)



**Figure 56. Impact Hypothesis #17 - Infrastructure and Services
Quality of services (Co-op/ Health Center/ Renewable Resource Officer)**

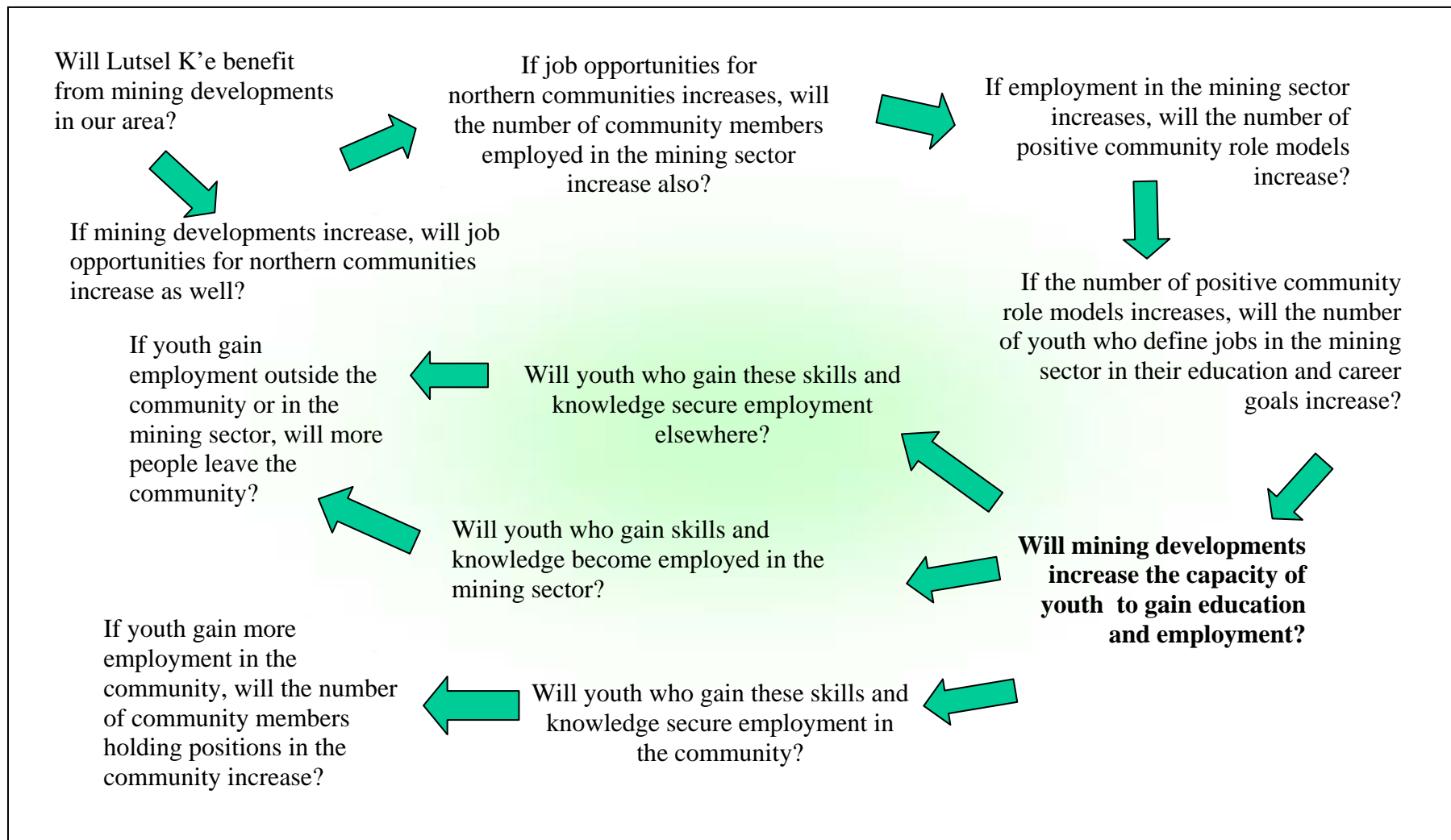


Figure 57. Impact Hypothesis #18 - Togetherness / Volunteerism

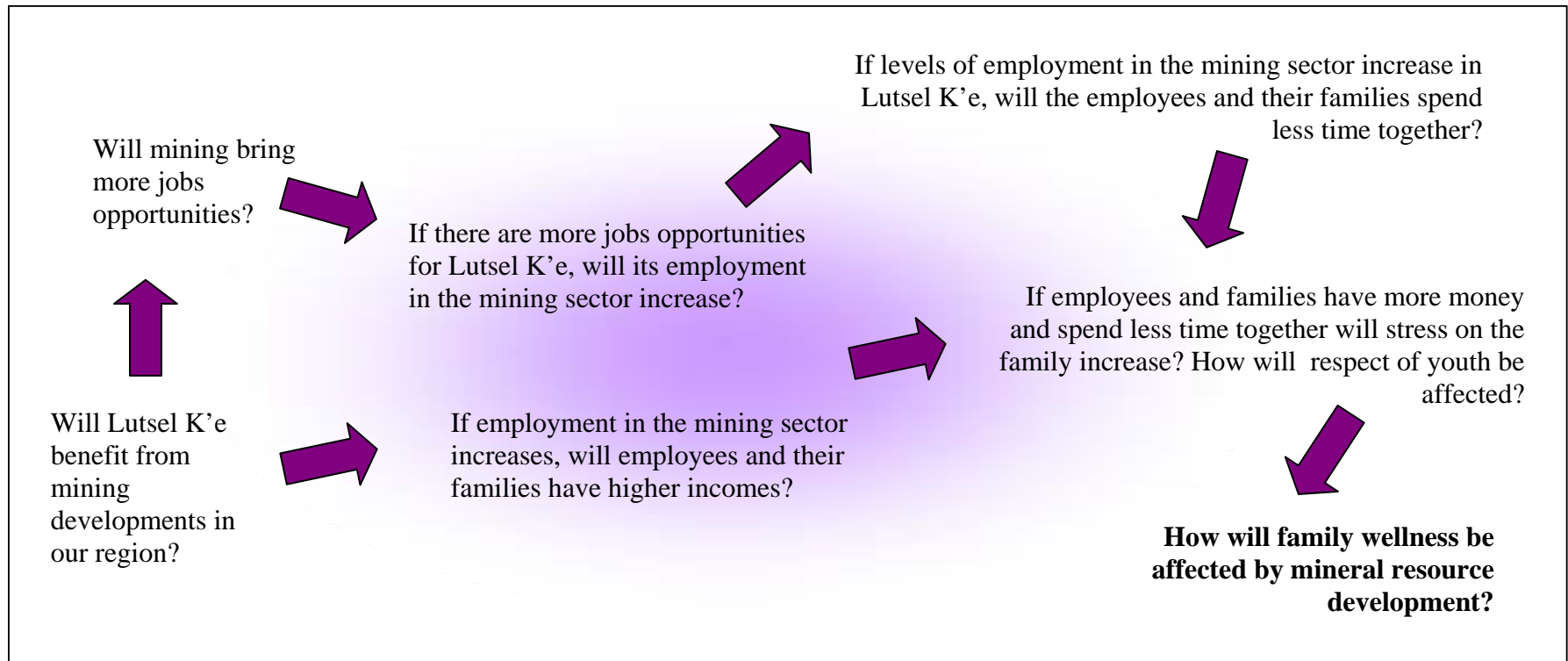


Figure 58. Impact Hypothesis #19 - Family Wellness / Child Wellness / Traditional Knowledge and Skills – Values of Respect held by Children / Youth

4.4.2 Evaluation of Results

The comments contained in this section illustrate those elicited from various community organizations during the four 2-day workshops that were held to evaluate results at the end of each cycle of monitoring. They represent a sample of people's interpretation of the results that were presented to their respective organizations. It must be clarified that not all results were presented to all community organizations. Only those results that were relevant to the community organization's mandate were discussed. For example, results pertaining to services and mandate of the Wildlife, Lands and Environment Committee were primarily shared with the Committee members themselves.

Employment in the Mining Sector

- casual employment is going up; I think part-time and casual employment is better for people; mining companies don't like this it costs more
- there are hardly any women working from Lutsel K'e
- they should give more people a chance; there are lots of people who want to work; even if they screw up they should still be give a chance
- working is better than being on welfare
- if people have drug and alcohol problems it is their own business
- most of the jobs are just labour jobs; you feel like you are at the bottom
- there should be more training programs
- it seems like there are more people from other communities working at the mines - their corporations have more contracts
- if someone from here screws up - it makes a bad name for everyone and its harder for anyone from Lutsel K'e to find a job; they aren't supposed to blacklist people but I think they do
- I filled out an application and I didn't even get a response; there is a problem in town with a lack of resource people helping in the employment office
- there should be an employment officer for each mine; maybe even an employment committee to help people get hired
- we need a liaison person working with us
- they should try developing a contract for an employment officer who would then be responsible for making sure people from here got hired - there should always be a certain number of people from Lutsel K'e working at the mine at any one time.

Youth Participation in the Community

Those asked to comment on the results, suggested that students' increasing interest in mining sector related employment was positive. One woman said its good if students are thinking about these things at a young age because they need to be ready when training and employment opportunities come their way.

The fact that more students said they were interested in working in the mining sector than in the community was not seen as a problem by those who commented on the results. One woman said that if the students can find opportunities that benefit them, they should take them, regardless of whether they are in the community or outside. She said it is up to the leaders to organize things so that people and students want to live and work in the community

Healing

In general the results suggest that community members see their health as good and do not necessarily see drug and alcohol issues as increasing with increased development.

In reviewing these results on healing, the health workers responded by saying that they did see an increase in drug and alcohol related problems, however they did not necessarily see these problems as a direct results of increased development. One worker commented that despite the perception of an increase in drug and alcohol problems in the community, few people were coming forward to request support or intervention from the health workers.

Traditional Food Consumption

During evaluation, most people felt that this number seemed low compared to their own consumption levels. One community members also commented that it is difficult for some families when the men are away working at the mine because they have no one to hunt for them.

- The coop is so much better now - they have so many different kinds of food. (HC 10 31 00)
- The climate is changing - maybe we will see the caribou are going to go far away from us. (PE 10 31 00)
- The mine workers are not able to go out hunting / on the land as much - they work and then when they come back they are tired and want to spend time with their families. (RE 10 31 00)
- The mines attract animals - for example the salt on the roads. This will affect the animals - it has to. They are curious... they will go to the mine to investigate, to smell everything.
- The lichen if it is burnt will take along time to grow back.
- It seems like there are more forest fires now than in the past. This is affecting the caribou migration and our way of life. We will have to go further and further to hunt caribou. (PE RE DD 10 31 00)

Housing

Community members who commented about housing conditions said that housing had improved somewhat over the last five years; however, it was still not meeting the needs of the people. There was a major concern about the poor quality of homes currently being built in the community.

One person suggested that as employment in the mining industry increases, the need for housing in the community, especially for single people is likely to increase even more.

Another person evaluating the results suggested that the lack of housing in the community is a major reason why trained and educated people decide to leave the community.

- rent is too high; it is prorated according to your income; it's really hard - if you start to work your rent goes up and it is not worth it to work... you can't get ahead. My brother had to move out of his house when he started working because he could not afford to pay the rent.
- people should apply for more housing, the more people on the list, the more housing will be allocated
- my house is so crowded; I am so tired of it - I can't cope anymore
- I'm not complaining but my house is very very small
- we should build our own log houses; the way it is now the government owns our houses - they are controlling us
- not everyone gets a house; some people have been on the list for a long time and still don't have a house

Togetherness

- People seem to be more self-interested now that there is more money in town. (JM 03 21 01)
- We can't work for free (PE 10 31 00)
- It's not hard to get volunteers when people are in the bush. (DD 10 31 00)
- If it is a good cause -it's not hard to get people to volunteer. (RE 10 31 00)
- Elders are the ones telling us that money is needed. They get really mad if they don't get a cheque for a meeting (DD 10 31 00)
- This is the 20th century - you can't expect people to get everything for free. If we didn't have money - it would be different. (RE 10 31 00)
- When there is more money in town there are more problems. There is nothing for people to spend money on - people just end up going around in circles - they get bored. (SC HC PE 10 31 00)
- People who get fired from the mines because of drugs and alcohol have to take responsibility for themselves and do something for themselves. It is not anybody else's fault. (SC PLM)

Cultural Education

- there is not much happening in terms of cultural education
- the kids said it is hard for them to learn about their culture through the school; its better if they are able to go out with their families and their parents
- its definitely better for kids to learn about their culture from their parents
- we should try and focus more on the family in educating youth about their culture
- last summer we had a big youth camp and there were 50 kids who attended
- its hard for some families that don't have money to take kids out on the land
- in the past - no one had money for things; nowadays everyone says they need money to go out on the land - this is a really big change
- even 5 years ago people used to go out on the land and set a tent in the spring and go duck hunting - now there is no one doing that
- they should send kids out by themselves on the land; that is how I learned about surviving on the land;
- now a days, kids don't respect their parents and how they are trying to teach them
- we should go out to the small lakes, Snowdrift River, Meridian Lake and spend time with the kids out there
- it seemed like people stopped going out in the 1980s; maybe its because of the welfare and the pension
- in the past the welfare was lower and the pension was lower; people had to trap to get by
- its the fur prices; they dropped and people stopped going out after that; that was the height of the anti-fur campaign
- Renewable Resources doesn't really help people with trapping either
- Things have changed. It used to be that if you wanted to make money, you would go out in the bush. Then it switched that if you wanted to make money you stayed in town.
- its up to the parents to try and teach their kids about their culture
- There may be less trapping in the future because more people will be working.

5. Discussion / Conclusions

The Community-Based Monitoring Project 1997-01 provides some valuable insights into the opportunities and challenges facing northern communities in the Slave Geological Province of the Northwest Territories. The results from this four year project tell a story of changes in the Dene community of Lutsel K'e and the impact that mineral resource development has had on their journeys toward self-government, healing and cultural preservation.

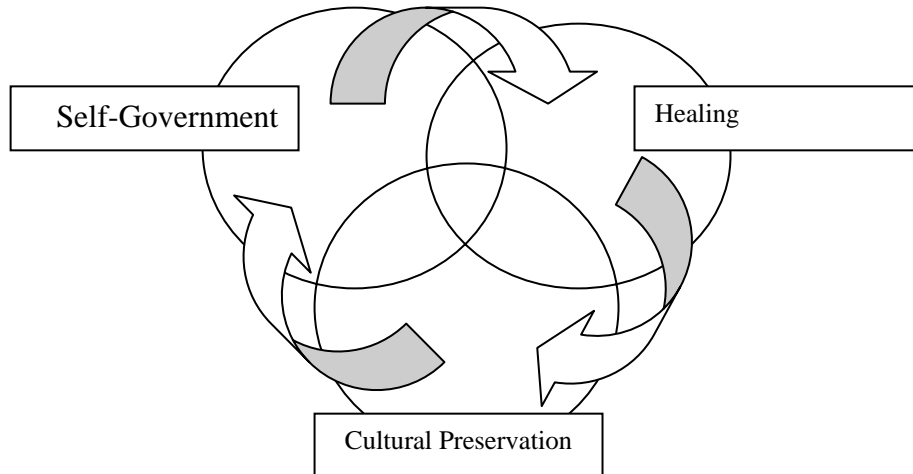


Figure 59. Three Journeys of Community Health (Dene way of Life) from the Community-Based Monitoring Pilot Project 1996.

Employment is an indicator of particular significance to the well-being of the community and their vision of self-government. (Figure 7, 8) Employment in the traditional and in the local wage economy provides individuals with capacity to provide for their own basic needs as well as that of their families. Employment in the mining sector also provides community members with valuable income but can also lead to many other changes in the community. (See Impact Hypotheses in Figures 41-59)

Information gathered through quantitative as well as qualitative methods, between 1997 and 2001; suggest that employment levels in this sector have varied significantly over that four year period, reflecting seasonal ups and downs in employment opportunities.

This seasonal variation makes it important to compare results from the same season in order to understand whether employment levels have really increased or decreased during the study period. Comparing results from December 1998 and January 2001, we know that employment has roughly increased by four percent (4%) during the study period. (Figure 7) This increase is slightly higher than what had originally been predicted by the economic development officer in 1996, however, was not recognized as a significant benefit by those community members who evaluated the results in 2001.

...Regarding mining, I don't know how that will affect the community. There may be some business opportunities such as joint ventures with other businesses down south. But I don't think there will really be a lot of employment directly with the mining companies. Maybe 6-8 jobs, maybe 12 with all the mines put together. I don't really think employment here is related to the number of mines that open. [The company] can probably hire as many people as want to work. I don't think it's the kind of work that people want. (011 July, 1996)

Community members who evaluated the results in 2001 were concerned that an increase of 4% in employment levels was not significant given that more than 600 new jobs have been created in the Northwest Territories over the study period. They said that not enough people from the community have been employed. Some local resource people have pointed out that a lot of skilled and trained people have left their jobs in the community to work in the mining sector. Very few unemployed community members have been able to take advantage of employment opportunities. The 4% increase in employment in the mining sector may therefore be a dis-benefit to the community in that it has significantly decreased (decapitated) the local skills base.

There is, however, hope that those currently unemployed in the community will be able to develop their skills and eventually find jobs. However, during evaluation of the results, there were many concerns raised about the lack of training opportunities, and the need for more programs and resource people to assist the unemployed in developing skills and finding work. The need for more training, education and employment opportunities for youth was strongly emphasized. (Figure 14-17)

Other community members who evaluated the results worry that the environmental costs associated with employment in this sector are too high. (For insight into how environmental impacts may affect community well-being, see the Impact Hypotheses in 41-59)

Their comments are also supported by survey results from 2000-2001, when community members were asked if they were concerned about the long-term environmental effects of mineral resource development. (Figure 9) In March 2000, 67% of community members said that they were "very concerned" about the environmental effects. Almost a year later that number had risen to 80%. This increase may suggest that as time passes and community members become more aware of the increasing number of development projects, they become more concerned about the environmental effects.

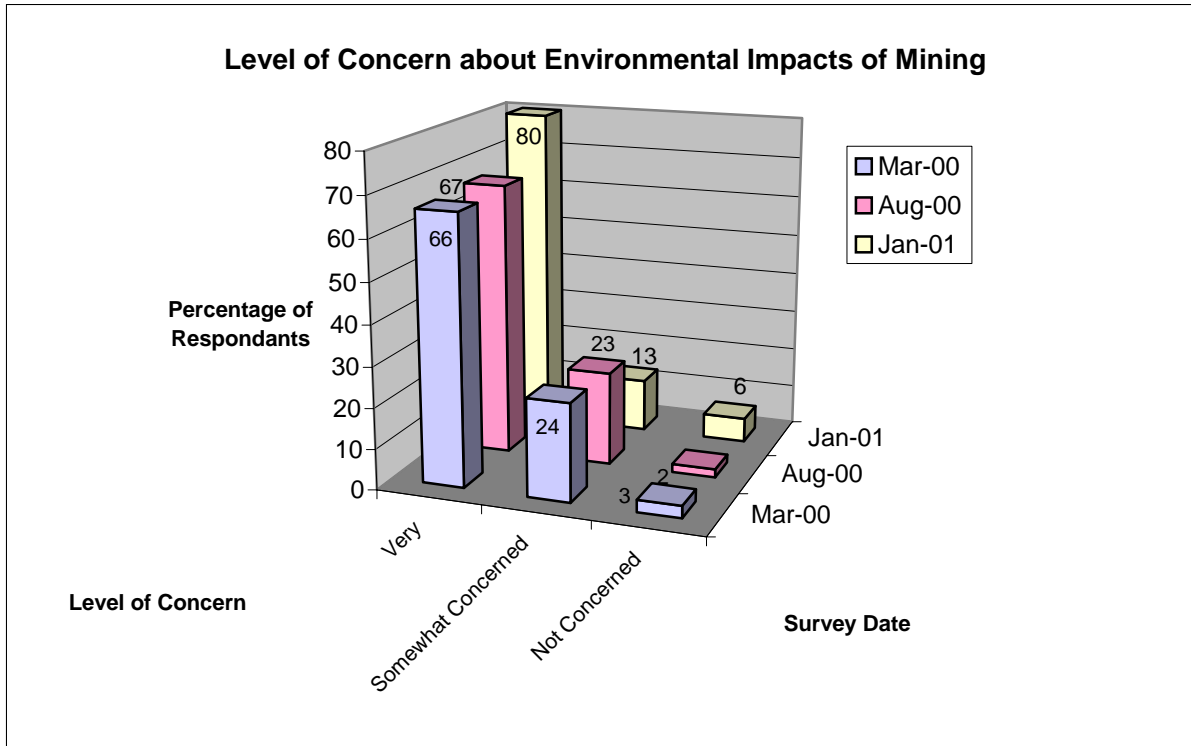


Figure 60. Concern about Environmental Impacts of Mining 2000-01

Other community members who evaluated the results worry that the social costs associated with employment in this sector are too high. Some concerns related to the impact of money on the community’s capacity to work together, including volunteer in the community. (Figure 10, 11) and attend community meetings. (Figure 12) There were also specific concerns about what might happen to youth in the community and the support for youth activities. (Figure 13). Others that evaluated the results had broader concerns.

Overall, I think the mining developments are having a negative effect on the community. The whole thing is very short-sighted. There may be instant financial gratification but it is only short term. There is not enough understanding of what impact it is having on families. And the benefits are not happening for everyone. There is not enough training, no daycare support for families. If you look at it that way, the benefits don’t measure up to all the problems... some employment has been created but at what cost? (RA 03 21 01)

The community’s capacity to deal with these social costs and other changes resulting from mineral resource development are central to this study. As illustrated in the above quotes, there are many ways in which mineral resource development might affect the well-being of the community and their healing journey (See Impact Hypotheses in Figures 49-59). In 1996, many people in the community talked about 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. The importance of treatment programs and healing workshops, mobile treatment centers, healing as a part of school programs and work between youth and elders were other issues discussed. In 2000-01 community members interpreted and rated their individual

health whether it be emotional, physical, mental or spiritual. Results show that adults rate their health relatively low on a scale of poor, fair, good and excellent. Youth rated their individual health relatively higher. (Figure 58)

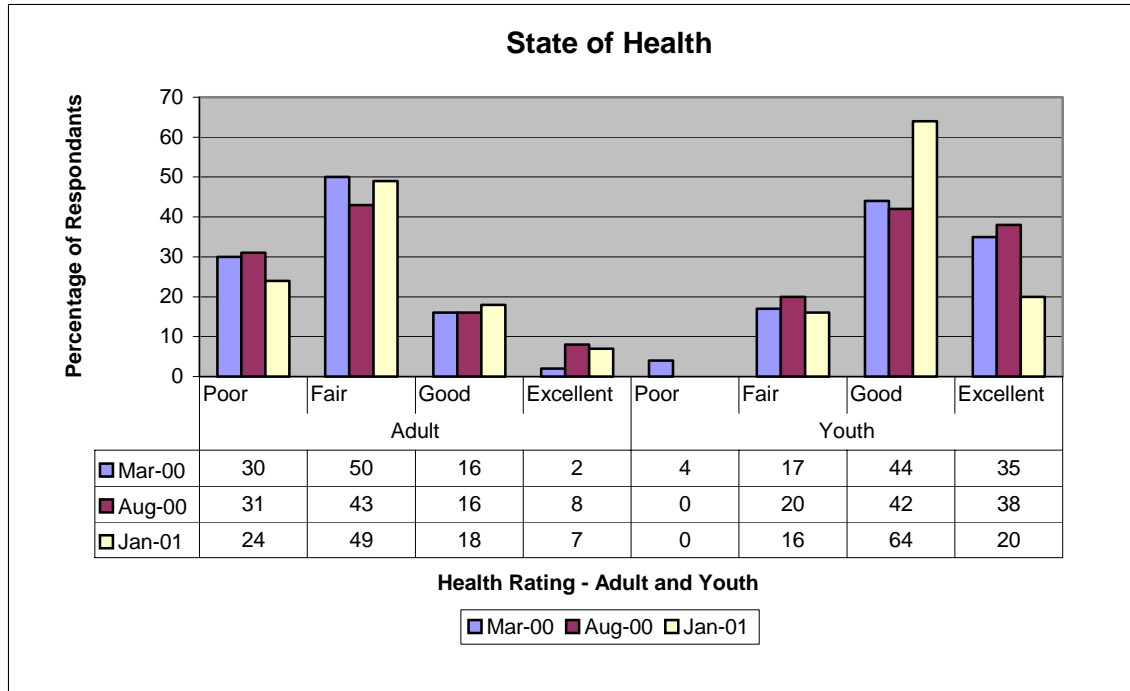


Figure 61. Individual Rating of Current State of Health

Another measure of how people interpret their well-being and the well-being of their children is confidence in the future. Confidence in the future of the community’s children fluctuated between 61% and 67% in 2000-01. (Figure 26)

Housing conditions is one of the factors that may affect how people rate their health. The number of community members who own their own home in Lutsel K’e remained relatively low throughout the study period. (Figure 32) Results revealed that overcrowding and houses in need of repairs were a significant issue. (Figure 19, 20)

The healing services in the community are another important indicator of the well-being of the community and may also be affected by mineral resource development activity. (See Impact Hypothesis in Figure 44) In 1996, one community member predicted that without adequate social service programs; the community’s capacity to benefit from mineral resource development will be limited.

If the Drug & Alcohol program does not improve then we will not be able to keep on helping the people of Lutsel K’e. When there is a lot of money around it creates a lot of Drug & Alcohol abuse... but if people are fairly healthy and willing to become healthy they will do fine [coping with money]. Those people that still use [drugs and alcohol], some of them will be fired...We must get all of Lutsel K’e healthy if we are going to benefit from the mine, otherwise we will not benefit. (A17 1996)

Some community members who evaluated the results in 2001 commented on the importance of health and social service programs to the community's healing journey, others emphasized the importance of individuals doing "something for themselves".

People who get fired from the mines because of drugs and alcohol have to take responsibility for themselves and do something for themselves. It is not anybody else's fault. (SC PLM 10 31 00)

This individualistic approach to healing was strongly emphasized by elders during a 1997 traditional knowledge study of community health. During that study, elders talked about the importance of having respect for oneself. For many elders, living off the land is an important for self-respect and reflects a capacity 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. 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. is 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, its 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. This connection between healing and living on the land is connected to the community's third journey of community health – cultural preservation.

Cultural preservation in this context is defined as the land use, cultural education, knowledge, skills and values as well as language of the Dene way of life. Land use is one aspect of cultural preservation that may be affected by mineral resource development. (See Impact Hypothesis in Figure 50) During the Traditional Knowledge Study on Community Health (1997), elders spoke of traveling on the land, by foot, by boat, dog team, and by sled. More recently people have begun to travel by skidoo. Land use patterns were documented in 1998 in a large area stretching from Lutsel K'e, Fort Reliance, Artillery Lake and Clinton Colden Lake west to Yellowknife, south to Fort Resolution and east to Nanacho Lake and Lynx Lake. (It is important to note that this area does not represent the entirety of Lutsel K'e Dene Territory.)

Being knowledgeable and skilled in harvesting is also a very important part of living on the land. Mineral resource development may have a significant impact on this element of Lutsel K'e Dene culture. (See Impact Hypothesis in Figure 51, 53, 55) Skills and knowledge related to caribou harvesting are particularly significant in the community. (Figure 38) In 2000-01, researchers determined that between 43% and 58% of adults had harvested caribou during the study periods. (Figure 64)

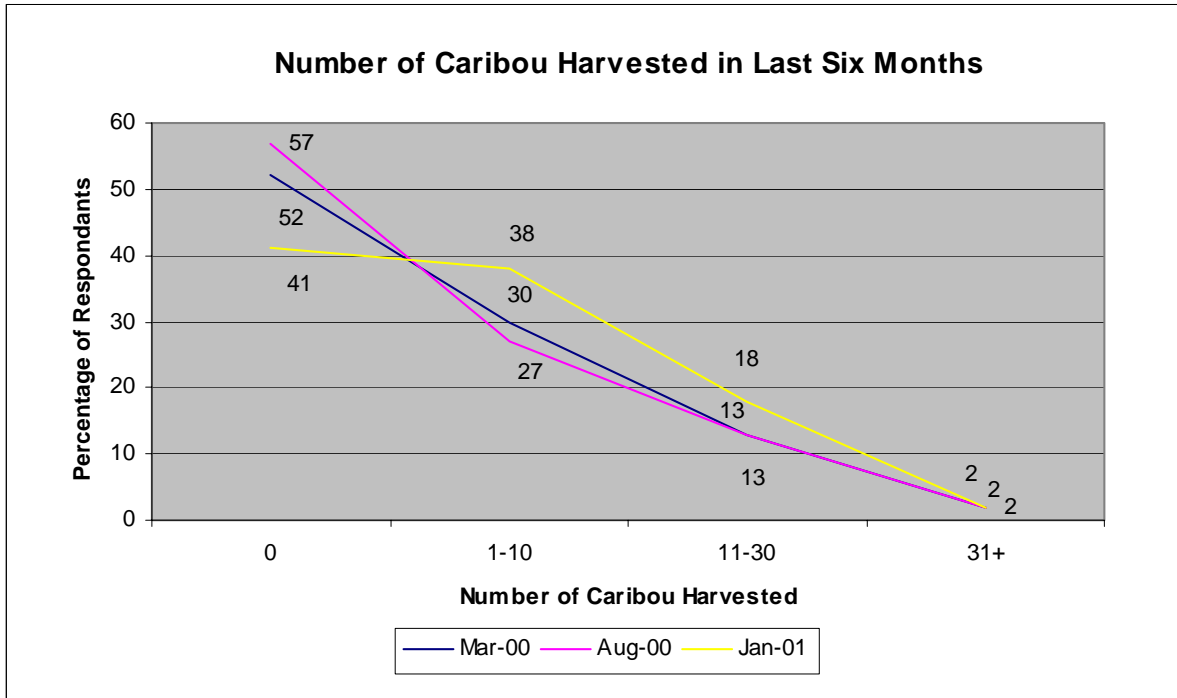


Figure 62. Number of Caribou Harvested 2000-01

Harvesting of ducks and geese as well as trapping are also an important cultural activity. (Figure 28, 29) Dry-fish making is also important. Women in Lutsel K'e hold significant knowledge and skills related to making dry-fish. In 2000-01, researchers were able to determine that between 15% and 26% of adults had made dry-fish in the last six months. (Figure 30)

Traditional food including caribou, ducks, geese, fish as well as berries and other plant are important to the physical and nutritional well-being of the community as well as . From 1997-2001, researchers were able to gather significant information about the consumption of traditional food including consumption of caribou meat. (Figure 22, 23, 24, 25, 31)

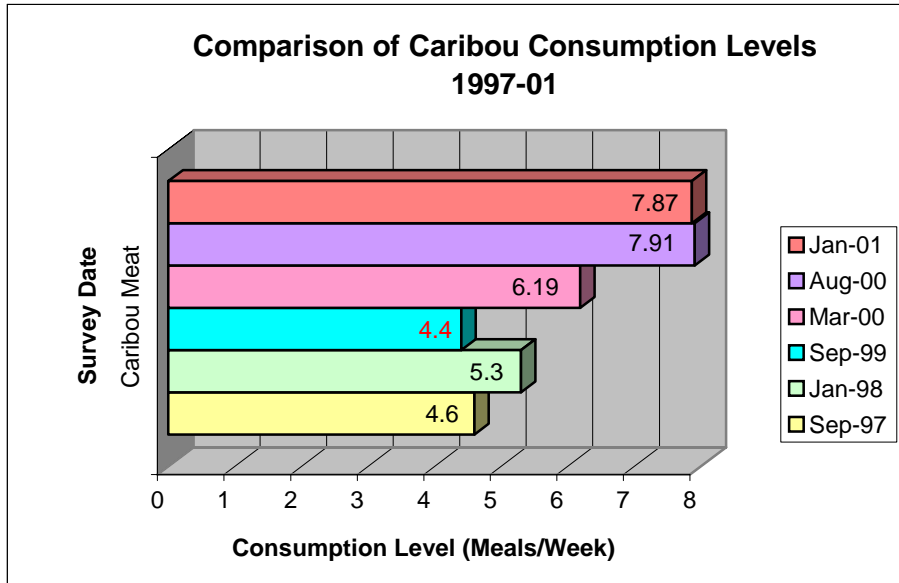


Figure 63. Comparison of Caribou Meat Consumption Levels 2000-01

Traditional knowledge and skills for drum-dances and hand-games are also important aspect to consider. (Figure 34, 35, 36, 37) Results suggest that community members are more likely to organize and participate in such games in summer, however, participation levels are relatively low.

The values underlying the traditional knowledge and skills, are also important in the journey of cultural preservation, particularly the value of 'respect'. People demonstrate respect for the land water and wildlife in many different ways. Paying the land (i.e. offering tobacco) is one way that people thank the Creator for the land and the animals that they depended on for survival. One site where community members often express their values of respect of the land is the "Old Lady of the Falls". Community members have visited this sacred site for many generations and continue to travel there in spring and summer. (Figure 32, 33)

Various elders expressed concerns about non-Dene people including exploration and mining companies who have failed to care for the land. There was also concern about the potential effects of development on the land in the future.



Figure 64. “The Old Lady of the Falls”

The capacity to preserve culture is most strongly related to involving and educating the younger generations in a traditional way of life. One of the most fundamental demonstrations of this education is in caribou hunting. (Figure 38) In 2000-01, only 1-2% of community members said that they had taken a youth caribou hunting. (Figure 27) Use of Chipewyan language in the home is also low. (Figure 40) These statistics suggest that Lutsel K’e faces many challenges in cultural preservation.

Protecting the land for youth and for future generations is however, still an important part of the community and their sense of well-being. The late elder Zepp Casaway explains here.

Everything will be destroyed if the dam is built [on the Lockhart River]. That is why when I heard about it I felt sad. I worked on that land; it nourished the Dene people and now we don’t even know how many visitors are in that area. These sacred places all might be destroyed... Over near Fort Reliance, making a dam would destroy the land and everything on it. Whoever hears my voice and what I think, they should try and do something about it... everything is destroyed around us, we will be sad people, we will suffer.
(Zepp Casaway (1932-2001) July 8, 2001)

These words of the late elder Zepp Casaway regarding the future loss of the land to development brings to show us the political, economic, social cultural, spiritual and ecological dimensions of the community’s well-being. It suggests to us how the community’s journeys of self-government, healing and cultural preservation are inter-related.

The Community-Based Monitoring Project began in Lutsel K'e in 1996, largely carried out by community researcher Evelyn Marlowe. Her commitment and dedication to her work is exemplary of the skill and capacity that exists within northern communities to carry out consistent and ongoing monitoring. Marlowe and other community researchers are acutely aware however, that gathering of data is only one part of the process. Reporting data back to the community on an ongoing basis for feedback and reflection is critical if the information is to be useful to the community.

With monitoring we're able to watch the changes that occur but I don't think the community will just watch. With the information we collect we can act.
(Marlowe, 2001)

Community-based monitoring initiatives, like that in Lutsel K'e, can make many contributions to resource planning and management, at a local and regional level. For example, indicators of community and environmental health have been used in Lutsel K'e by the local Band Council, health and social services board, the justice committee as well as by the wildlife committee in setting community goals and community planning, in the assessment of resource development projects, and in designing and evaluating community projects.¹⁴ Quantitative data gathering provides a basis for comparing details of change over time. Qualitative information gathering provides community members with opportunities to evaluate quantitative results and other changes that may be of some significance or importance to people at the local level.

Indicators, such as those developed during this project, provide perspective on the effects of specific resource development projects. Some indicators can easily show specific cause and effect. Other indicators such as those tied to the journey of cultural preservation are better understood in the context of cumulative effects. Monitored over time, these indicators can make an important contribution to our understanding of resource development and its contribution to the health of northern communities.

6. Links with Parallel Studies

The current study is linked to the Community-Based Monitoring Pilot Project (1997), the Traditional Knowledge Study on Community Health and the Traditional Ecological Knowledge Project in the Kache Kue Study Region (2001),

7. Training Activities and Results

For details on Training Activities and Results, see Section 3.

8. Schedule and Any Changes

9. Supporting Literature

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Notes

¹ For more information on *Participatory Action Research* in the North see:

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² For more information on *Rapid Rural Appraisal* see:

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³ For more information on Dene Action Research and Empowerment see:
Pizandawac, Marc Brazeau and James Stauch. *Community Wellness Opportunities Assessment: Preliminary Pilot Project Report*: Hay River: Dene Cultural Institute, August 1995.

⁴ For more information on *Action Research* see:
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⁵ Oliver Receveur et.al. *Variance in Food Use in Dene/Metis Communities*. Montreal: McGill University-School of Dietetics and Human Nutrition. (October, 1996)

⁶ Rabbit, ptarmigan are also harvested during the December- January season. The community researchers did not include these animals in their survey. Thirteen musk-oxen tags were also distributed by the Wildlife Officer in Lutsel K'e for the winter season. From the results it is assumed that these animals were harvested after the December – January study period.

⁷ See Cycle One, Two and Five of the *Community-Based Monitoring Project*

⁸ We interviewed 46 people regarding the quality of services at the co-op.

⁹ The minutes from the workshops are found in Appendix B.

¹⁰ This estimation is based on the researchers' own knowledge of the work of the Wildlife, Lands and Environment Committee.

¹¹ A total of 189 adults (18 years and over) were interviewed in March, 2000, 182 adults in August 2000 and 183 adults in January 2001.

¹² Results from the youth survey on housing showed similar trends with respect to overcrowding falling from 38% in Mar-00, to 31% in Jan-01. Similar trends were also visible on the issue of housing repair, falling from 46% to 40% in the same period.

¹³ The difference in survey results regarding caribou consumption in 1997-98 likely reflects a seasonal variance in the amount of caribou consumed. It may also reflect small differences in the study sample.

¹⁴ Evelyn Marlowe, Dennis Drygeese and Brenda Parlee (2000) Community-Based Monitoring Annual Report (Cycle Five, Six and Seven) Yellowknife: West Kitikmeot Slave Study Society.