

In Collaboration for the Future

The Second Annual Tłıchọ Research Expo

Tłıchọ Cultural Commons Research Series—Volume 3



Dedats'eetsaa:
Tłıchọ Research & Training Institute

Cover photo of Tłıchǰ man making snowshoes in Rae, 1936. Photo part of the HBC Keefer collection in the Tłıchǰ Nàowò Deghats'etsaa: Tłıchǰ Cultural Commons Digital Archive (1987-363-1-42-5).

This booklet is produced in collaboration between the Tłıchǰ Government Department of Culture and Lands Protection and the University of Alberta Archiving Knowledge: Centering Indigenous Knowledge Systems in Community-Based Archives project

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aRTLeSs Collective

This booklet is a living document that will change and grow according to feedback. This version is current as of April 2024

We welcome any comments and/or inquiries. Please direct these to Rebecca Bourgeois at rbourgeo@ualberta.ca

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*IN MEMORY OF
MOISE RABESCA.*



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THE EVENT

The Annual Tłchq Research Expo began in December 2022 with the inaugural “Night at the Museum Research Expo.” Now an annual event, this program arose from the work being done to develop Tłchq Nàowò Deghats’etsaa: Tłchq Cultural Commons Digital Archive and the Behchokò Community Museum programming. The digital archive and community museum are being re-imagined as places to share cultural heritage resources as well as current research and the development of the annual research expo has been a first step toward these goals. Hosting Tłchq research in the same space where Tłchq history is housed provides a powerful image of past, current, and future generations working together for a strong future, illustrating being strong like two people. This also helps build a legacy of Tłchq research that is directed entirely by Tłchq communities. Many of the participants at this year’s research expo represented projects showcased at last year’s event.

In these cases, it was incredible to see how their research has developed over the past year and how the input they received at the previous event was integrated into their research process. These participants were joined by those of other projects at various stages. This included researchers seeking input from Elders and community members to develop their projects and researchers sharing their past or ongoing research with Tłchq citizens.



BEHCHOKÒ ELDER ROSA H. MANTLA SPEAKING WITH MIKE MITCHELL FROM THE PRINCE OF WALES NORTHERN HERITAGE CENTRE.



2nd Annual Research Expo

DECEMBER 6TH, 12-6PM

@ the Community Museum on the 2nd floor of Kò Gocho
(Sportsplex), Behchokò

Join us for an afternoon of **food, crafting**, and sharing about the **research** that has been taking place regarding Tłı̨cẖ language, culture, and way of life!



Tłı̨cẖ Government

FOR MORE INFORMATION, CONTACT:

research@tlicho.ca



Dedats'eetsaa:
Tłı̨cẖ Research & Training Institute

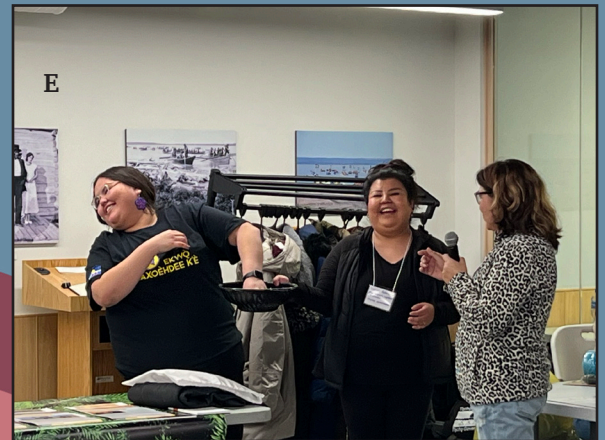


A, WEKWEËTI ELDER MADELINE JUDAS (RIGHT) AND WEKWEËTÌ ELDER MARIE ADELE CHOCOLATE (MIDDLE) LOOKING AT PHOTOS FROM THE TŁĪCHŦ CULTURAL COMMONS DIGITAL ARCHIVE WITH DIGITAL ARCHIVIST RENEE SAUCIER (LEFT); B, ATTENDEES CHATTING WITH HOTIÌ TS'EEDA STAFF.

Some booths had specific areas where they were seeking input, while others were there to showcase resources available to Tłı̨chų communities.

The annual research expo provides researchers conducting research in the Tłı̨chų region the opportunity to root their work within the community and to consult with Tłı̨chų citizens at each point in their process. It was also an incredible opportunity for Elders to be able to advise researchers who might not have otherwise gotten the opportunity to receive such council. They were able to teach researchers and attendees how the work being done fits into their traditions and their vision for a strong future. Many discussions included how to incorporate language and traditions into the research stemming from stories and experience.

Attending the event were also many youth, who complemented the Elders in engaging with researchers. Many booths advertised opportunities for youth to participate in research, such as through scholarships or jobs. For example, Garra Dryneck from Whatı̨ worked over the past year as a Research Assistant for the “Examining the impact of the Tłı̨chų Highway on food security and



A, ALICE J. MANTLA (LEFT), WEKWEËTI ELDER MADELINE JUDAS (MIDDLE), AND HARRIET PAUL (RIGHT) SEWING/BEADING UPPERS AT THE CRAFTING TABLE; B, PABLO SARAVANJA FROM ARTLESS COLLECTIVE (LEFT) INTERVIEWING GAMÈTÌ ELDER MARION APPLES (RIGHT) WITH THE HELP OF MARY ROSE BLACKDUCK (MIDDLE); C, WEKWEËTI ELDER JOSEPH DRYNECK LOOKING AT THE GRAPHIC RECORDING FROM SARAH JONES' PHD RESEARCH ON THE EFFECTS OF THE TLIÇHŦ HIGHWAY ON FOOD SECURITY IN WHATÌ; D, A GROUP OF TLIÇHŦ ELDERS LISTENING TO EACH BOOTH PRESENT THEIR RESEARCH; E. JANELLE NITSIZA AND LYDIAH RABESCA PULLING NAMES FOR DOOR PRIZES WITH THE HELP OF TRANSLATOR HARRIET PAUL; F, ATTENDEES ENJOYING THE BOOTHS AT THE EXPO.



[LEFT] BEHCHOKÛ ELDER THERESE WASHIE TEACHING CLAIRE HISCOCK HOW TO BRAID JIHTÈ'IL.; [RIGHT] GARRA DRYNECK PRESENTING HER AND SARAH JONES' RESEARCH RESULTS ON THE EFFECTS OF THE TÌÇHÇO HIGHWAY ON FOOD SECURITY IN WHATÌ. PHOTO BY ARTLESs COLLECTIVE.

other determinants of health and wellbeing in Whatì, NWT,” led by Ph.D. Candidate Sarah Jones from Carleton University. This was Garra’s first research experience, and she presented her and Sarah’s results to the Elders and other attendees with enthusiasm and confidence. Beyond this admirable example, youth attendees provided many of the researchers with suggestions for how to better engage their generation in their research, offering ways to share, promote, and conduct research. In the future, we intend for these events to continue to connect the youth with research in their communities and facilitate more experiences like Garra’s.

We hope that this annual event continues to bring together many generations of Tìçhçò citizens and connect them with their ancestors through the museum work. Hosting this event in the presence of the ancestors’ photos, clothing, and belongings, alongside the legacy of Treaty 11, is a small way to connect the past with the present and future.



A, TYANNA STEINWAND THANKING THE ATTENDEES AND RESEARCHERS FOR ATTENDING THE 2023 EVENT; B, SADETLO SCOTT FROM ARTLESS COLLECTIVE (RIGHT) INTERVIEWING KARLEEN RUTTER (MIDDLE) AND AISLINN GALLIVAN (LEFT) FROM THE FIRELIGHT GROUP ABOUT THEIR RESEARCH; C, ELDERS AND ATTENDEES ENJOYING THE EXPO. PHOTO BY KAREN GELDERMAN; D, ELDERS LISTENING TO RESEARCHERS EXPLAIN THEIR PROJECTS TO THE GROUP; E, MEMBERS OF AURORA RESEARCH INSTITUTE SHARING THEIR RESEARCH WITH ATTENDEES.

RESEARCH BOOTHS

We were pleased to be joined by many research teams representing projects exploring a wide variety of topics relating to Tłıchǫ language, culture, and way of life. These ranged from health research to film, from cultural heritage to traditional plant use. Many of the participants presented research that is ongoing, encouraging Elders and community members to participate in project planning, information gathering, and brainstorming ways to share results with Tłıchǫ communities. Among the participants were researchers representing the following institutions and organizations:

Aurora College/Aurora Research Institute

Carleton University

Crown-Indigenous Relations and Northern Affairs Canada (CIRNAC)

Employment and Social Development Canada (ESDC)

The Firelight Group

Government of the Northwest Territories (GNWT)

Institute for Circumpolar Health Research

Laughing Lichen

The National Film Board of Canada

Prince of Wales Northern Heritage Centre

St. Mark's College Graduate Studies

University of Alberta

University of Toronto

University of Waterloo

Wilfrid Laurier University

This long list of attendees demonstrates the breadth of partnerships the Tłıchǫ Government, particularly the Department of Culture and Lands Protection, are fostering and the richness of Tłıchǫ research throughout all disciplines. Through this event we were able to offer a rare opportunity for all of this diverse research to be showcased side by side, providing a space for collaboration between community members, researchers, and beyond.

Re-imagining the Tłıchǫ Museum & Archive

Rebecca Bourgeois
Karen Gelderman
Renee Saucier

Affiliation & Partnerships

University of Alberta, Tłıchǫ Government Department of Culture and Lands Protection, Institute for Circumpolar Health Research.

Summary

The Tłıchǫ Government Department of Culture and Lands Protection is in the process of developing Tłıchǫ Nàowò Deghats'etsaa: Tłıchǫ Cultural Commons Digital Archive and the Behchokò Community Museum programming to make Tłıchǫ cultural heritage more accessible to Tłıchǫ citizens everywhere. We are working to identify Tłıchǫ values upon which we can build a system for the digital archive and museum that best speaks to Tłıchǫ people. Our goal is to make cultural heritage resources meaningfully accessible to Tłıchǫ citizens in a way that bridges together past and future generations. Along the way we have welcomed Tłıchǫ citizens to explore archival photos and offer information that they are lacking. We have also created the Rotating Tłıchǫ Family Exhibit and workshops that we hope have a long legacy of telling the stories of Tłıchǫ families.



[FROM LEFT TO RIGHT] RENEE SAUCIER, RESEARCH EXPO ATTENDEE, TENZIN BUTANG, WEKWEÈTÌ ELDER MARIE ADELE FOOTBALL, WHATÌ ELDER DIANE ROMIE, EILEEN MANTLA (GAMÈTÌ), GAMÈTÌ ELDER RITA WETRADE, AND WEKWEÈTÌ ELDER NOELLA KODZIN LOOKING AT ARCHIVAL PHOTOS FROM THE TŁIČHǫ CULTURAL COMMONS DIGITAL ARCHIVE.

Community Connections

This research is led by the Tłı̨chǫ Government Department of Culture and Lands Protection and overseen by dedicated Elder advisors. We have been working with a group of Tłı̨chǫ Elders from all four Tłı̨chǫ communities to discuss how we can respectfully care for, and share, the ancestors' belongings and stories. Over the past year we have met as a group to discuss the purpose and values of this research and have travelled to each community to speak further about questions arising from this first meeting. Our final step in this research phase is meeting again to go over our findings and identify our next steps forward as one strong voice. The Elders involved in this research stress that these efforts are for the youth and the next generations. The ethos of this research is to create a platform where Tłı̨chǫ people can tell Tłı̨chǫ stories, while caring for the legacies that have been left to them by their ancestors.



[ABOVE] (FROM LEFT TO RIGHT) WHATÌ ELDER DIANE ROMIE, GAMÈTÌ ELDER RITA WETRADE, AND WEKWEÈTÌ ELDERS JOSEPH DRYNECK AND JIMMY KODZIN LOOKING AT ARCHIVAL PHOTOS.

[LEFT] REBECCA BOURGEOIS WRITING DOWN NAMES OF PEOPLE IN AN ARCHIVAL PHOTO AS TOLD TO HER BY WEKWEÈTÌ ELDER NOELLA KODZIN (RIGHT). PHOTO BY ARTLESs COLLECTIVE.

WHO IS INVOLVED?

This phase of the research is part of the Ph.D. work for student Rebecca Bourgeois (University of Alberta), assisted by Karen Gelderman (TG Arts and Heritage Coordinator). We are working with a group of 15 Elders from all four Tłıchq communities. They are:

Alphonse & Marion Apples (Gamètł), Marie Adele Football (Wekweètl), Henry Gon (Gamètł), Jimmy & Noella Kodzin (Wekweètl), Rosa H. Mantla (Behchokq), Mike Nitsiza (Whatł), Bobby Pea'a (Wekweètl), Marie Adele Rabesca (Whatł), James Rabesca (Behchokq), Michel Louis Rabesca (Behchokq), Moise Rabesca (Behchokq), Joseph Whane (Wekweètl), and John B. Zoe (Behchokq).



THOUGHTS? TAKE OUR SURVEY!

**WE WOULD LOVE TO HEAR
FROM TŁIÇHQ CITIZENS
ABOUT THEIR DREAMS FOR
THE ARCHIVE & MUSEUM!**

Scan here to take our survey:



CONTACT

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Tłıchq Nàowò
Deghats'etsaa

**THE TŁIÇHQ
CULTURAL
COMMONS
DIGITAL ARCHIVE
& MUSEUM**



BACKGROUND

The Department of Culture & Lands Protection is in the process of re-imagining the Tłı̨chǫ Cultural Commons into an online digital archive, available to all Tłı̨chǫ citizens. We are also developing museum programming available to all ages in the Community Museum in Behchokǫ!

WHAT IS IN THE ARCHIVE & MUSEUM?

PHOTOS

There are many collections from photographers who visited Tłı̨chǫ lands decades ago. Many of these materials are not yet catalogued or identified, and much of their detailed information is missing.

VIDEOS

There are many videos of Tłı̨chǫ events and workshops, including interviews with Elders and tutorials on how to make things like canoes or snowshoes.

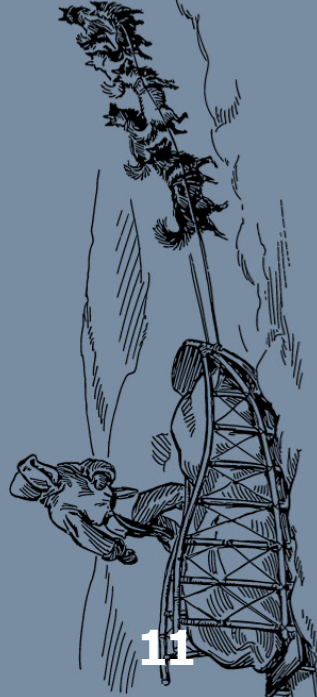
BELONGINGS

The Tłı̨chǫ hold many cultural belongings that have been passed down through families. These include things like traditional clothing, tools, and other cultural materials.

OUR GOAL

We are working to identify Tłı̨chǫ values upon which we can build a system for the digital archive and museum that is best suited to Tłı̨chǫ people.

Our goal is to make cultural heritage resources meaningfully accessible to Tłı̨chǫ citizens in a way that bridges together past and future generations.



WHAT HAVE WE FOUND?

Rethinking ownership as legacy is important to understand how the Tłı̨chǫ traditionally recognize the life histories of their stories and cultural materials.

Archives and museums are about safeguarding stories and belongings for when people need them. This changes over time.

Museums and archives need to be places that are not just to preserve language, stories, and things, but they need to be places where more things can be made and shared.

Respecting the whole of the story and its relations is key when categorizing collections. This means recognizing the person who shared the story (or made the object) and their life.

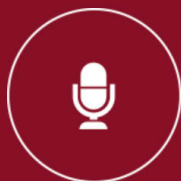


Relevant Project Outputs

Some materials from the Tłıchǫ Cultural Commons Digital Archives are currently available here: <https://research.tlicho.ca/resources/digital-archives>.

To access archival materials or ask a question about what's in the archives, please contact Renee Saucier at DCLP.

Digital Archives



Audio Files



Documents



Image Galleries

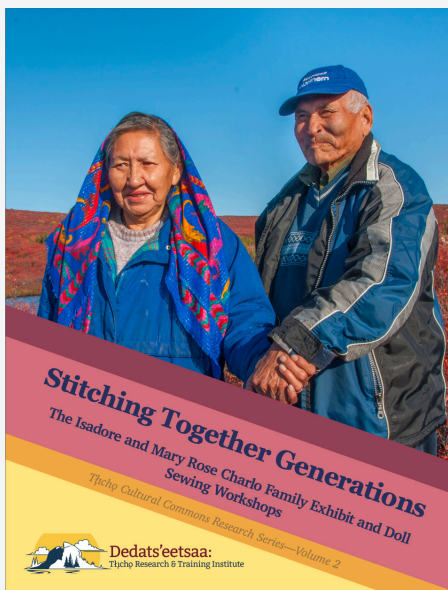


Film and Video

Check out our Tłıchǫ Cultural Commons Research Series at <https://research.tlicho.ca/resources/our-publications>!



Vol. 1



Vol. 2

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Being Tłchq; Being Church, New Paths in the Northern Barren Grounds: A Study on How to Bring a Better Understanding of Others and How to Walk Together

Marcelle Marion

Affiliation & Partnerships

St. Mark's College Graduate Studies: Supervisor Dr. MacKenzie and Dr. John B. Zoe.

Summary

The project will be exploratory community-based qualitative research – using individual interviews and information circles to facilitate open and respectful dialogue on open-ended questions. There was a set number of themes for comment and reflection. The researcher will have a Tłchq co-facilitator and interpreter. The hypothesis is the Tłchq way of life is fundamentally a relational Trinitarian theology and is the way of disciples found in the philosophy of “Strong as Two Sticks” and in the world view as relational Tłchq Gonaewo.

This initiative has several objectives:

1. Conduct exploratory qualitative research on religion and culture (healing and reconciliation in Behchokò)
2. Research on Tłchq Gonaewo and tradition
3. Bring to life an unexplored Indigenous worldview in theology and in authentic land-based sacredness.

This initiative's primary outcome and deliverable is conducting exploratory qualitative research on religion and culture (healing and reconciliation in Behchokò). Deliverable: A final report of the findings will be provided to the Tłchq Government and to Hotì ts'eeda.

Support from Hotì ts'eeda will directly contribute to achieving several outcomes and deliverables, described in more detail below.

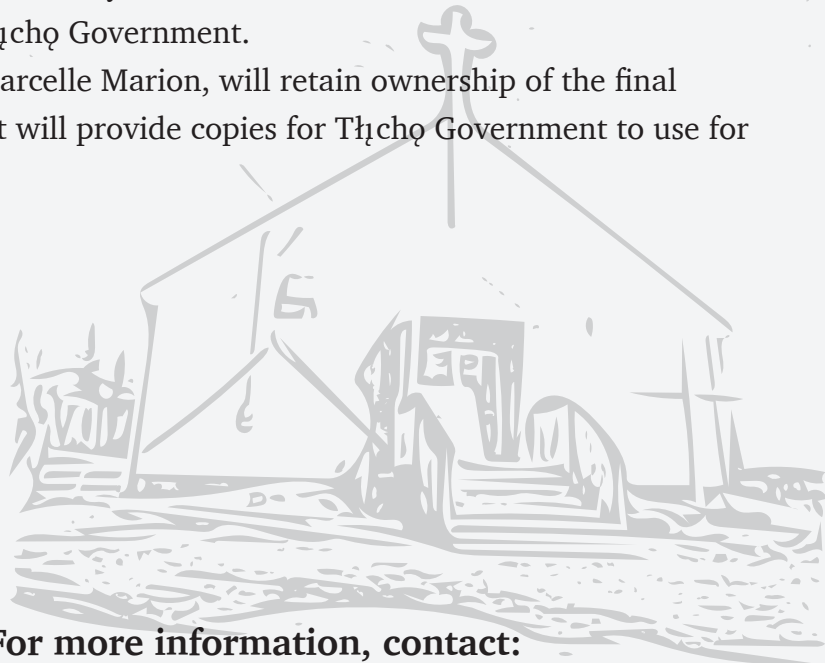
- Research findings may include future development and research for leadership and new programs/education/community members.

- Discover fruitful projects to attract new partnerships and increase understanding of Tłıchǫ ways of life.
- Bring to life unexplored Indigenous worldview in theology and hopefully invite new scholarship – how Tłıchǫ practiced a Church model for 30 years and may be used by other First Nations for their benefit, reconciliation and solutions of “Walking Together” proposed by Pope Francis.

Community Connections

Research results will be shared and communicated back to the community members in various ways:

- The Tłıchǫ Cultural Commons Digital Archives will be provided records and the research paper.
- In a closing ceremony for research participants and interested community members, the community will be invited to hear and discuss the research findings following the completion of the research. The community may prefer other venues.
- The information obtained from knowledge keepers identified and selected by the Tłıchǫ Department and self-selected as important knowledge holders around spirituality, church council members, or others will be transcribed for community records. (Individual or collective content) are property of the Tłıchǫ Government.
- The researcher, Marcelle Marion, will retain ownership of the final report (paper) but will provide copies for Tłıchǫ Government to use for development.



For more information, contact:

Marcelle Marion
marionwpg@yahoo.com

Booth Representing the Organization Hotii ts'eeda – NWT SPOR Support Unit

Hilary Charlie
Claire Hiscock
Brandon Pryce

Affiliation & Partnerships

Hosted by Tłı̨chǫ Government.

Summary

Hotii ts'eeda is a research support unit hosted by the Tłı̨chǫ Government, and governed primarily by Northwest Territories (NWT) Indigenous Governments. Hotii ts'eeda connects NWT organizations and communities with researchers and funding to achieve health research and training goals. It is funded by the Canadian Institutes of Health Research. To ensure we are meeting the needs of NWT communities, Hotii ts'eeda hosts an annual gathering where folx from across the territory are invited to attend and provide feedback about how Hotii ts'eeda is (or is not) meeting their needs.



CLAIRE HISCOCK, HILARY CHARLIE, AND TENZIN BUTSANG AT THEIR BOOTH REPRESENTING HOTII TS'EEDA: NORTHWEST TERRITORIES SPOR SUPPORT UNIT.

Community Connections

Hotù ts'eeda partners with Tłı̨chọ communities by providing a variety of supports as identified by community members. Support from Hotù ts'eeda comes in several forms. We offer financial support to community-driven research projects that seek to improve Indigenous People's health within the NWT. We also offer financial support to students across three studentship opportunities. In addition to financial resources, we offer communications and research support. A few examples of the type of support the communications team can offer include sharing requests for participants to support with participant recruitment, developing promotional material (such as a one-page project description), and creating messages to share with local news sources. Support from the research advisory team might look like reviewing project proposals, securing additional funding beyond HT, and offering training to build research skills in community members.



HILARY CHARLIE (MIDDLE) PRESENTING HOTI TS'EEDA'S RESEARCH TO ELDERS AND COMMUNITY MEMBERS ATTENDING THE RESEARCH EXPO ALONGSIDE TENZIN BUTSANG (LEFT) AND BRANDON PRYCE (RIGHT).

I'm very happy to be here. I love the community presence of people of all ages. I had the opportunity to talk to some youth and some Elders. It is really nice. And hearing people speak in the Tłı̨chọ language too makes my heart happy.

HILARY CHARLIE

For more information, contact:

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hilary.charlie@tlichoc.ca

Hotù ts'eeda Website
<https://nwtspor.ca/>



HOTÌ TS'EEDA

working together for good health

WHAT WE DO



Make connections

We link northern individuals and communities with project ideas to researchers, funders, training, and support opportunities.



Support northern research

We support research teams in developing networks, research skills, strategic plans, and knowledge translation strategies that are appropriate for and will benefit the NWT.



Fund local projects

We offer funding opportunities for NWT students to build their skills in the health field and for organizations and individuals with community-based health projects.



CONTACT US

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(867)-920-5517
www.nwtspor.ca



Hoti ts'eeda
NORTHWEST TERRITORIES
SPOR SUPPORT UNIT



EŁET'ÀNÌTS'E?AH

Implementing the United Nations Declaration on the Rights of Indigenous Peoples (UNDRIP)

RESOURCES

Hotii ts'eeda's has created a suite of resources on UNDRIP to promote its implementation in health research and services in the NWT.



UNDRIP 101

Educational resources presenting UNDRIP within its NWT, Canadian and international context.



Interactive timeline

Learn about key moments in the history of UNDRIP, including the impact and influence of key NWT Indigenous players.



Plain language articles

Review UNDRIP's articles in plain language, including a glossary with definitions of important terms.



UNDRIP implementation guidelines

Guiding questions to support reflection and action when developing health-related projects in the NWT.



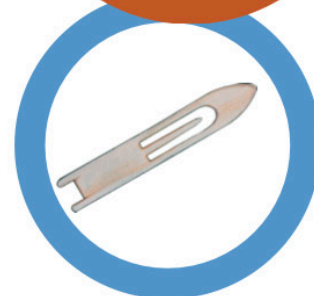
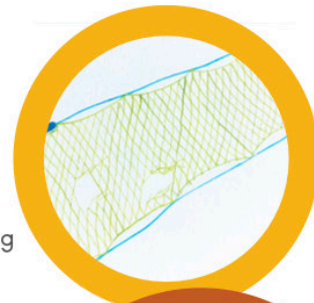
UNDRIP as K'àlaàghaa

John B. Zoe takes a narrative approach to UNDRIP using the metaphor of a k'àlaàghaa, a traditional tool used to mend fishnets.



Interviews with NWT leaders

Short informational videos with leaders like John B. Zoe, Stephen Kakfwi, Daniel T'seleie, and Jennifer Duncan



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Hotii ts'eeda
NORTHWEST TERRITORIES
SPOR SUPPORT UNIT



Community Engagement, Mentorship, and Training in Northern Health Research: Northwest Territories Network Environment for Indigenous Health Research (NT-NEIHR)

Kimberly Fairman
Sophie Roher
Sally Suen
Hennessy Chartier-Ford

Affiliation & Partnerships

Institute for Circumpolar Health Research.

Summary

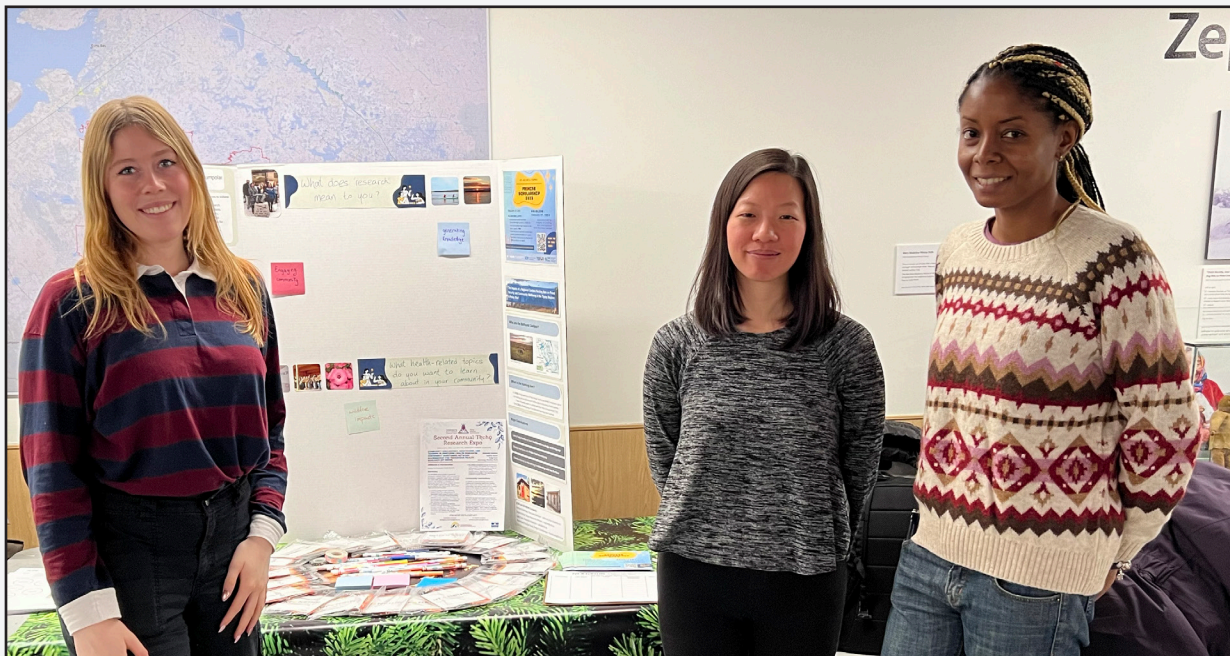
The NT-NEIHR aims to create a network of community members, Elders, and researchers and to facilitate a supportive space where individuals can realize their goals around community health, research and learning. It is overseen by a Governing Council that sets its strategic direction with the guiding values of sharing, respect, caring, equality, self-respect, pride, and courage. There are four priority areas:

1. To **build capacity** through supporting northern youth and undergraduates to understand health research-related careers.
2. To conduct **community-based participatory research** through the support of Indigenous communities and organizations to further the development of research that demonstrates their priorities and values.
3. To uphold and implement **co-learning** strategies through developing curriculum and training materials, and by developing orientation programs for non-Indigenous researchers and students who are new to the community and engaging in NT-NEIHR projects.
4. **Knowledge translation** through the bridging of partnerships with NEIHRs and Indigenous communities in northern regions, as well as through increasing awareness among decision-makers regarding the importance of Indigenous knowledge in the generation of evidence in health research.

Community Connections

NT-NEIHR has been facilitating relationship-building and co-learning experiences between Elders, community members and students. These relationships have led to projects such as a policy review on the impacts of a regional caribou hunting

ban on food security and community wellbeing in the Tłıchǫ region, and the development of the Tłıchǫ Cultural Commons (see Ph.D. Student Rebecca Bourgeois's booth). NT-NEIHR has also been supporting Indigenous graduate students in pursuing research related to health and wellbeing through the Master's and Doctoral Scholarship program, with recipients from the Tłıchǫ region. Additionally, we are currently accepting applications for the Promise Scholarship program, which is open to Indigenous high school graduates who are or will be attending a health-related post-secondary program!



HENNESSEY CHARTIER-FORD, SALLY SUEN, AND ROSHAUNA RAGBAR FROM THE INSTITUTE FOR CIRCUMPOLAR HEALTH RESEARCH AT THEIR BOOTH REPRESENTING THE NORTHWEST TERRITORIES NETWORK ENVIRONMENT FOR INDIGENOUS HEALTH RESEARCH (NT-NEIHR).

It has been great to have different community members come by and just hearing some of their stories. We have had a few of them who have come by and shared like their caribou hunting stories or the experiences working with communities and what kind of things they have heard from community members. Some might have shared more personal topics that affect them that they are interested in learning about and might not have had the opportunity to. We have also had great conversations with some of the community members about what is the best way to get information to the community about the topics they are interested in.

SALLY SUEN

For more information, contact:

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NT-NEIHR Website
<https://ntneihr.ca/>

Ekwò Nàxoèhdee K'è

Janelle Nitsiza
Lydia Rabesca
Petter Jacobsen

Affiliation & Partnerships

Tłchq Government (Department of Culture and Lands Protection Project)

Summary

Ekwò Nàxoèhdee K'è: Boots on the Ground is a caribou monitoring program based on the traditional knowledge of the Indigenous Elders and harvesters. Faced with challenges from the decline of the Bathurst caribou herd and a self-imposed ban on caribou hunting in 2015, the Tłchq Government initiated Ekwò Nàxoèhdee K'è (the program) to collect critical field knowledge of the Bathurst caribou herd and its habitat. It is a multi-year traditional knowledge monitoring program for the Bathurst caribou and to monitor the conditions of the Bathurst



JANELLE NITSIZA (LEFT), TYANNA STEINWAND (MIDDLE), AND LYDIAH RABESCA (RIGHT) AT THE BOOTS ON THE GROUND BOOTH PROVIDING REPORTS AND OTHER RESOURCES TO ATTENDEES AT THE RESEARCH EXPO.

herd's summer range by focusing on indicators: (1) caribou habitat and environment, (2) caribou, (3) predators, and (4) industrial disturbance.

Community Connections

This is a Tłıchq Government program and has been running successfully since 2016. The teams are made up of community members from within the Tłıchq region. The methodology of WE WATCH EVERYTHING was brought to the program by Tłıchq Elders.

Relevant Project Outputs

Content/reports/videos can all be found in this link: <https://research.tlicho.ca/research/bootsontheground>



CORINE NITSIZA (LEFT) CHATTING WITH ETE LAFFERTY-ZOE (MIDDLE) AND JANELLE NITSIZA AT THE BOOTS ON THE GROUND INFO BOOTH.

For more information, contact:

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petterjacobsen@gmail.com

Examining the Impact of the Tłıchǫ Highway on Food Security and Other Determinants of Health and Wellbeing in Whatì, NWT

Sarah Jones
Garra Dryneck
Marie Zoe

Affiliation & Partnerships

Carleton University, University of Waterloo, Wilfrid Laurier University, Tłıchǫ Government Department of Culture and Lands Protection.

Summary

The Tłıchǫ Highway is a year-round road that was opened in November 2021, connecting Whatì to Yellowknife and Alberta. Whatì was previously only accessible by air or winter road; however, climate change was affecting the duration and safety of the winter road. Regulatory approval conditions for the Tłıchǫ Highway include monitoring socio-economic and health impacts on the community of Whatì. Tłıchǫ Government (TG) is responsible for reporting on change in harmful behaviours associated with drugs and alcohol, traffic accidents, safety for women and other vulnerable groups, and harvesting success rates and availability of traditional foods. Additionally, as the Tłıchǫ Highway provides all-season surface access to the community, the Whatì community store is no longer eligible for a subsidy on retail foods and essential items (e.g., diapers) through the Nutrition North Canada program. Loss of the subsidy will affect how the community store brings goods into the community and prices of food and other essential items at the store. The objectives of this research are to investigate the impacts of the Tłıchǫ Highway on food security, including the traditional and market food systems, and other determinants of health and wellbeing for community members in Whatì, as well as to identify initiatives to address food insecurity and other social impacts of the highway on the community.

Community Connections

This research has been designed in partnership with Tłıchǫ Government using a community-based research methodology. Engagement with Tłıchǫ Government has resulted in refined research objectives to be responsive to the

Tłıchq Government’s priorities, and development of an interview guide. Two research coordinators, Garra Dryneck and Marie Zoe, were hired to assist with interviewing community members in Whatı. This research will contribute to Tłıchq Government’s regulatory reporting requirements by collecting qualitative knowledge on the impacts of the Tłıchq Highway on Whatı community members, as well as adaptive management of these impacts. It will also inform the design and delivery of Tłıchq Government programs to address impacts of the road, such as community safety planning and more on-the-land programs, which will help community members to access food, strengthen culture, and for healing.



GARRA DRYNECK WITH HER AND SARAH JONES’ BOOTH SHOWCASING THEIR RESEARCH ON THE EFFECTS OF THE TŁICHQ HIGHWAY TO FOOD SECURITY IN WHATı.

I’m surprised not many people thought about it as much. But I really liked what Sarah was doing because, as individuals in the community, a lot of us understood what was happening but she kind of brought us together to really focus on the big issues we were facing. A lot of us knew, we were afraid that this road could potentially cause harm to women in the community but it was never really talked about as much until Sarah came in, then we kind of all got together and started talking about it more. So we know the bigger issues thanks to her.

GARRA DRYNECK

For more information, contact:

Sarah Jones
sarahjones3@cmail.carleton.ca



Whatì & the Tłı̨chǫ Highway

How has the Tłı̨chǫ Highway impacted the community of Whatì?

Preliminary results from interviews with 54 community members in Mar-Apr 2023



COST OF LIVING

- Travelling is more convenient and less expensive.
- Community members report no change to the cost of living in Whatì since the highway opened, but the price of food and fuel in Whatì has increased with inflation.

TRADITIONAL FOODS

- Community members report no change to harvesting success and availability of traditional foods in Whatì.
- Harvesting for fish, woodland caribou & moose occurs around Lac La Martre, not near the highway.
- The highway hasn't changed where wildlife for harvesting is found, but bison have been observed along the highway and are moving closer to Whatì.



FREEDOM TO TRAVEL

- Community members travel often to Behchokǫ, Yellowknife, and Alberta for shopping, medical appointments, visiting friends and family, community events, and vacations.
- Some community members have moved home to Whatì now that the highway is open.

COMMUNITY STORE

- Food is still transported by air to Whatì because of a lack of infrastructure and transport truck to bring food in by road.
- The Nutrition North Canada subsidy for the Whatì Community Store will end in December 2023, so the cost of food transported by air will increase.
- TIC will begin transporting food by road to Whatì starting in January 2024.

JOBS & OPPORTUNITIES

- Community members can access jobs in Behchokǫ, Yellowknife or thru highway monitoring.
- Youth can access programs, like the Youth Gathering in Behchokǫ, and education.
- Future economic opportunities include small businesses, tourism, and Fortune mineral mine.

HANDOUT COURTESY OF SARAH JONES.



Whatì & the Tłichq Highway

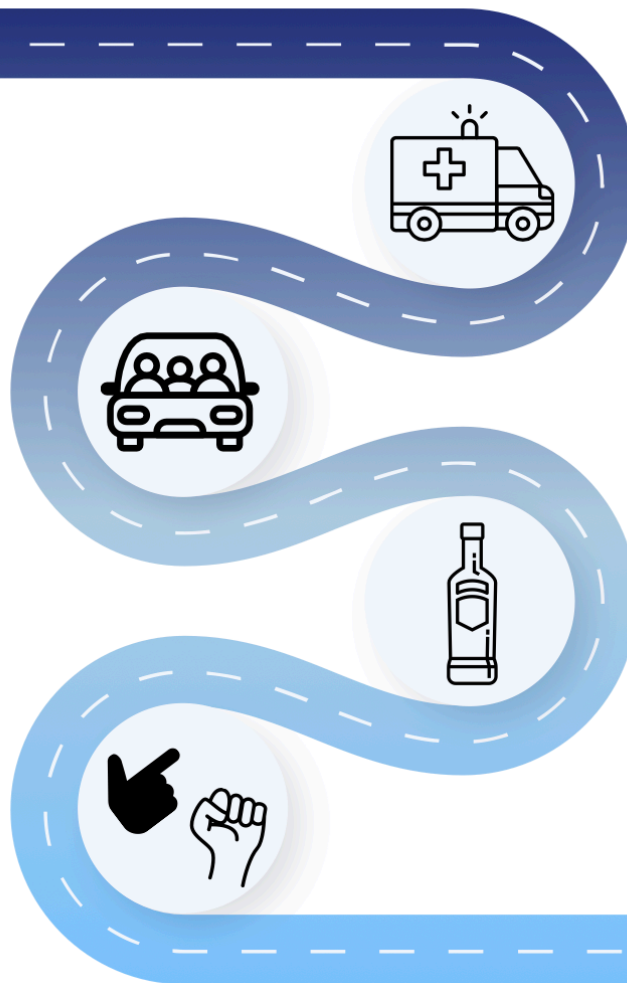
How has the Tłichq Highway impacted the community of Whatì?

Preliminary results from interviews with 54 community members in Mar-Apr 2023



COMMUNITY SAFETY

- Community members feel safe travelling on the highway, although there are some narrow stretches of road.
- Community members feel safe getting a ride as "everyone knows everyone" in Whatì and ride sharing helps with the cost of gas.
- There has been a change in sense of community safety since the highway opened. Community members said they never used to lock their doors or secure their belongings, but they do now for fear of theft.
- There have been some outsiders who have visited Whatì who are not known to the community. Some drive dangerously in Whatì, and some have supplied drugs and alcohol to community members.



ROAD SAFETY

- There has been one incident on the highway involving a car that flipped over, but there have been no accidents on the highway that required emergency response (RCMP, fire, or ambulance).
- Community members report that some people drive under the influence of alcohol on the highway.

DRUGS AND ALCOHOL

- There has been a substantial increase in the availability and use of drugs and alcohol in Whatì since the highway opened.
- Alcohol is easier to transport and cheaper to buy in Whatì, and the type of drugs available is also changing, with crack now more accessible in Whatì.
- There has also been an increase in crime, theft, and violence in Whatì since the highway opened.

COMMUNITY EVENTS

- Community members are away from Whatì more often now and fewer people are attending community events. This has affected fundraising in the community, such as for the Community Government of Whatì or Hand Games committee.

HANDOUT COURTESY OF SARAH JONES.

WHATÌ & THE TŁİCHO HIGHWAY

How has the Tłıchō Highway impacted the community of Whatì?



Tłıchō Government and GNWT must report on health and well-being impacts of the Tłıchō Highway for ten years, including:

- Change in harvest success rates and availability of country foods in Whatì
- Anticipated initial spike in harmful behaviours associated with increased access to drugs and alcohol
- Traffic accidents on the road
- Change in safety of young women and other vulnerable groups



COMMUNITY INTERVIEWS

In March & April 2023, 54 community members in Whatì were interviewed, including youth, adults, and elders ranging in age from 16 to mid-80s

PRELIMINARY RESULTS



FREEDOM TO TRAVEL

- Community members travel often to Behchokò, Yellowknife, and Alberta for shopping, medical appointments, visiting friends and family, community events, and vacations.
- Some community members have moved home to Whatì now that the highway is open.



COST OF LIVING



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WHATÌ COMMUNITY STORE

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JOBS & OPPORTUNITIES

- Community members can access jobs in Behchokò, Yellowknife or through highway monitoring.
- Youth can access programs, like the Youth Gathering in Behchokò, and education, like at Aurora College in Fort Smith.
- Future economic opportunities include small businesses, tourism, and Fortune mineral mine.



NEXT STEPS

Interviews should be repeated after 5 and 10 years of the Tłìchq Highway to understand additional trends and impacts of the Tłìchq Highway on the community of Whatì, especially:

- harvesting success and availability of traditional foods
- community safety
- drug and alcohol use
- economic, employment, and business opportunities in Whatì

Firelight Supports the Tłıchǰ Government in Various Research Projects

The Firelight Group

Affiliation & Partnerships

Employment and Social Development Canada (ESDC), Crown-Indigenous Relations and Northern Affairs Canada (CIRNAC), Government of the Northwest Territories (GNWT).

Summary

Since 2009, Firelight has supported the Tłıchǰ Government to conduct research in several key areas of interest, including employment retention, training materials, environmental monitoring and remediation, economic self-sufficiency, and gaps in skills and education of the Tłıchǰ people.

Firelight's current projects with the Tłıchǰ Government include:

- Supporting the Tłıchǰ Trades Apprenticeship Program;
- Training Tłıchǰ researchers to administer the Indigenous Labour Market Information Survey;
- Developing the Tłıchǰ Cultural Safety Orientation Course;
- Environmental and socio-economic monitoring and analysis for the Tłıchǰ All Season Road;
- Reporting on the successes and barriers facing Tłıchǰ post-secondary students;
- Coordinating a study on the Tłıchǰ traditional economy and economic self-sufficiency; and,
- Supporting the remediation and monitoring of the abandoned Kwetı̄ᔨᔨ (Rayrock) uranium mine.

Community Connections

The research projects that Firelight supports are long-term and aim to build Tłıchǰ capacity by ensuring that Tłıchǰ citizens are provided opportunities to be a part of the research process. Several projects, including the Indigenous Labour Market Information Survey and research on the Tłıchǰ All Season

Road, have provided opportunities for Tłıchǫ citizens to access training and build their skills in research methods and monitoring efforts. Moreover, current projects, such as the Traditional Economies Study, aim to support the success of Tłıchǫ citizens in a modern world while maintaining traditional practices and way of life. In all research projects, Firelight and Tłıchǫ government work together to better understand and support the Tłıchǫ people and to protect and strengthen the Tłıchǫ way of life now and into the



AISLINN GALLIVAN (LEFT) AND KARLEEN RUTTER REPRESENTING THE FIRELIGHT GROUP AND THEIR VARIOUS PROJECTS PARTNERED WITH THE TŁIČHǪ GOVERNMENT AT THE RESEARCH EXPO.

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Ginger Gibson

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Ị̀laà Negetsà-lia et'ìì Hoghàgetq̄q̄ Xèhoòwì: Celebrating Families in the T̄ìchq̄ Region

Sara Komarnisky
Joni Tsatchia
Mary Rose Blackduck

Affiliation & Partnerships

Aurora Research Institute, T̄ìchq̄ Government.

Summary

Ị̀laà negetsà-lia et'ìì hoghàgetq̄q̄ xèhoòwì: Celebrating families in the T̄ìchq̄ region is a T̄ìchq̄-driven and community-engaged project geared at understanding changes in Indigenous family life over time and the cultural and community knowledge, values, and strengths within families. The research team was in Wekweètì in October 2023 to interview community members about their childhoods, raising their own children, and what is needed for strong future generations. They interviewed 19 Elders, harvesters, and older parents in the community, with all interviews except for one conducted in T̄ìchq̄ language. The project plans to gather family stories from all communities in the T̄ìchq̄ region in the coming years, and share what is learned in community and within scholarly, program, and policy circles.

Community Connections

This project emerged out of priorities within the region. Our research team is majority T̄ìchq̄ people and we work as much as possible in T̄ìchq̄ language. The findings from the project are intended to inform the development of the Early Childhood Department within T̄ìchq̄ Government, grounding the work of supporting families and children in T̄ìchq̄ knowledge and the experiences of those who have lived it. The findings also inform a research project in the Department of Culture and Lands Protection called “We Will Not Be Banned From Our Land” that aims to understand the interconnected impacts of a caribou hunting ban on T̄ìchq̄ way of life.

For more information, contact:

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Joni Tsatchia
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The National Film Board Presents “Sinew”

Melaw Nakehk’o
Lesley Johnson
Coty Savard

Affiliation & Partnerships

The National Film Board, Tłı̨chǫ Government

Summary

“Sinew” is a feature documentary produced by the National Film Board that will weave stories from across the caribou range in the Northwest Territories, giving voice to the threatened barren-ground herds from the perspective of the people on the frontlines of their survival. Barren-ground caribou in the Northwest Territories and the rest of Canada are disappearing at an alarming rate. How is this fundamentally changing the lives of the people who live closest to them, particularly the Dene, and what role does Indigenous knowledge play in their survival?

Community Connections

Directors Melaw Nakehk’o and Lesley Johnson would like to connect with more people from the Tłı̨chǫ region, from communities that have been affected the most by the decline to help better inform us in our approach to the film and suggest people who we should talk to. We are looking to connect with potential participants who might want to be interviewed and share stories about caribou and spend time on camera in their day-to-day life. We’re looking for participants who have a deep connection to caribou, through family and community, some might be hunters who could be of any age.

About the Team

Melaw is a traditional Dene hide tanner, who works closely with caribou and moose in her traditional territories. She observed a cultural shift within our communities when the caribou started to decline, the usual sharing of a harvest, the knowledge transfer of tanning techniques lessened. Through this project she hopes to share the love and respect we have for the caribou, the interlaced history we share, our reciprocal relationship, and the cultural shift we have felt collectively.

Lesley is a filmmaker and researcher, with a background in biology. Before she became a filmmaker, she worked as a wildlife technician and environmental researcher and saw how caribou issues impacted people on a profound level. Her work brings a fresh perspective to conservation stories.

Melaw and Lesley have worked together on a variety of projects in the Northwest Territories for many years, including in activism and film. They collaborated on a film about Melaw's hide tanning journey, "revolution Moosehide," currently screening in festivals. In 2020, Melaw filmed and directed "K'i Tah Amongst the Birch," produced by Coty Savard for the NFB's Covid shorts program The Curve.



COTY SAVARD (LEFT), AND MELAW NAKEHK'O (RIGHT) CHATTING WITH RESEARCH EXPO ATTENDEES AT THEIR BOOTH REPRESENTING MELAW'S FILM "SINEW"

This is my second time coming here and I really love to see all the work that is being done in the nation and to see everybody again, and also just while we were setting up we met a couple of people that are related to some of the people that we are working with in the film as characters and that are helping us, so it's good to be able to connect people to the work we are doing through the community that we are already working with. [Our] whole project has been grounded in trying to work as closely with the Indigenous community as possible and to have as much input as we possibly can. There's such a history of exploiting Indigenous people and knowledge and extracting story and also telling stories from an outsider's perspective. Having as much input as possible really creates a broader story that people can relate to and to tell the story of the Tł̨chq̨.

MELAW NAKEHK'O

For more information, contact:

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melaw.x@gmail.com

Lesley Johnson
lesleyajohnson@gmail.com

Prince of Wales Northern Heritage Centre, Culture and Heritage Division of the Department of Education Culture and Employment, Government of NWT

Mike Mitchell
Julie Ross

Affiliation & Partnerships

Prince of Wales Northern Heritage Centre, Culture and Heritage Division of the Department of Education Culture and Employment, Government of NWT.

Summary

The Prince of Wales Northern Heritage Centre (PWNHC) houses three collections—NWT Archives, the Permanent Collection and the Education Collection—that can support Tłıchǫ research on various culture and heritage topics. Staff working at the PWNHC have participated in Tłıchǫ-focused projects from Student Heritage Fair displays, Įdaà Trail and Treaty 11 exhibitions and assisting Artless collective with their work on Trails of Our Ancestors.



JULIE ROSS (LEFT) AND MIKE MITCHELL (RIGHT) AT THEIR BOOTH REPRESENTING THE PRINCE OF WALES NORTHERN HERITAGE CENTRE.

Community Connections

The PWNHC table did not specifically share a research project but to provide background on the collections and extend an offer of openness and enthusiasm to work with Tłıchǫ citizens and relevant researchers.

Relevant Research Outputs

Prince Of Wales Northern Heritage Centre, Yellowknife

<https://www.pwnhc.ca/>

Museum Art Collection Online

<https://collections.pwnhc.ca/mhomed.aspx?dir=HUMANITIES>

Object Show Case

<https://www.pwnhc.ca/collections/objects-showcase/>

NWT Archives Search

<https://www.ece.gov.nt.ca/en/services/nwt-archives/search>

NWT Archives Photo

<https://www.ece.gov.nt.ca/en/services/nwt-archives/selected-photo-collections>

Virtual Navigator of Prince of Wales Northern Heritage Centre Exhibits

<https://www.nwtexhibits.ca/navigator/>

Geographic Place Names

[Geographic Names – PWNHC | CPSPG](#)

Geographic Place Names Data Base

[NWT Place Names Database – PWNHC | CPSPG](#)

For more information, contact:

Prince of Wales Northern Heritage Centre
pwnhc@gov.nt.ca

Museum Collections Program
museum_collections@gov.nt.ca

Spark the Fire: Inspire Northern Youth into Healthcare and Social Services Careers

Andréanne Robitaille
Dr. Pertice Moffitt
Dr. Kerry Lynn Durnford
Jodi Brennan

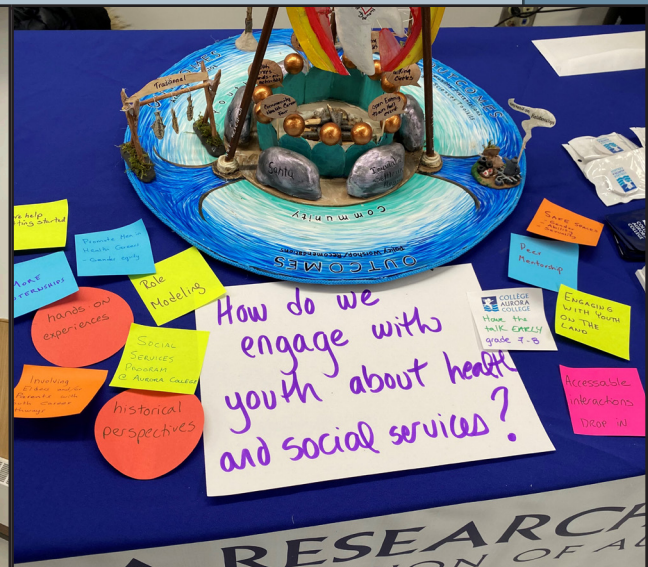
Affiliation & Partnerships

Aurora College/Aurora Research Institute. Other important research collaborators on this project: Dr. John B Zoe, Dr. Stephanie Irlbacher-Fox, Dr. Candice Lys, Dr. Sarah Fraser, Kimberly Fairman, Dr. Sara Komarnisky.

Summary

Recognizing the ongoing effects of settler colonialism within Canada, combined with the unique challenges faced by the social, political and economic realities of an arctic and sub-arctic environment, this project aims to address the healthcare workforce crisis in the NWT. The project is in development phase and there is no research agreement between the Tłıchǫ Government and the research team.

To do this, central research questions that direct this work are: What is necessary to inspire Indigenous and Northern youth to pursue healthcare/social service careers? What are the local strengths and barriers that Northern and Indigenous youth face in pursuing healthcare/social service careers? What resources can be brought into northern and isolated communities to break down these barriers and encourage youth to engage with healthcare professions? These questions will be reaffirmed, as per Community based participatory action research approaches, during community collaboration. Up to now, the two primary forms of data collection in this project would be focus groups and informal interviews. Approximately five youth (aged 14-18) and five Elders will be interviewed per community. Workshops and activities will be planned in conjunction with the community facilitator, the local high school, the ARI STEM outreach program and other community partners to account for each community's particularities (space, time and equipment available and community interest). These workshops and activities will be formatted with the community to promote open engagement in a format that is comfortable and familiar to participants.



[LEFT] ANDRÉANNE ROBITAILLE (LEFT), WINNIEFRED NAMUGEWA (MIDDLE), AND CHRIS BLACK (RIGHT) AT THEIR BOOTH REPRESENTING THEIR SPARK THE FIRE PROJECT HOSTED BY AURORA RESEARCH INSTITUTE; [RIGHT] STICKY NOTES OF FEEDBACK RECEIVED FROM RESEARCH EXPO ATTENDEES IN RESPONSE TO THE QUESTION: HOW DO WE ENGAGE WITH YOUTH ABOUT HEALTH AND SOCIAL SERVICES? PHOTO BY ANDRÉANNE ROBITAILLE.

Community Connections

This project will engage with Indigenous and Northern youth in grades 8-12 to identify local strengths and barriers to pursuing healthcare and social services careers. Through the workshops, the participants will continue to build on their skills in science and creativity, they will have access to resources to nurture their aspirations, and will build new connections or deepen connections with other participants and community resources. This research project was created in response to health system transformation policy funding opportunity from the Canadian Institute of Health Research by a team of Northern based non-Indigenous and Indigenous scholars, knowledge holders and knowledge users, and collaborators. This project hopes to work with 6 communities across the territory. The findings from the focus group will advance evidence-informed policy options, solutions and strategies to address the NWT's current health workforce crisis. By nurturing a regionally grown healthcare workforce, the resulting evidence-based strategy will be rooted in Indigenous and Northern perspectives. An innovative strategy developed by Indigenous and Northern youth and Elders may contribute to sustaining a culturally safe workforce for the health and social services system in the NT.

For more information, contact:

Andréanne Robitaille
867 766 7804
arobitaille@auroracollege.nt.ca

Supporting the Tłıchǰ Healing Path: Community Care Through Photovoice

Tenzin Butsang
Crystal Milligan
Loreen Beaverho

Affiliation & Partnerships

Department of Healing and Community Wellness, Tłıchǰ Government, Dalla Lana School of Public Health, University of Toronto.

Summary

This research has not yet begun and requires research ethics approval and licensing.

The Tłıchǰ Government Department of Healing and Community Wellness is conducting research to inform the development of services, programs, and policies supporting healing and recovery from substance use. This will include understanding community strengths, challenges, and needs related to substance use and listening to local knowledge.

This project involves community members as co-researchers. A research method called photovoice will be used so that community members can share their knowledge and experiences through pictures and story.

We are currently seeking youth interested in doing research who reside in Behchokǰ, Gamètì, Wekweètì and Whatì to join the research team. Training and compensation will be provided.

Community Connections

The information gathered in this research will be used by the Tłıchǰ Government to improve healing and addiction recovery programs and services. The project will also help Tłıchǰ Government to strengthen how it does research in collaboration with Tłıchǰ citizens and communities.



TENZIN BUTSANG INTRODUCING HER UPCOMING RESEARCH TO ELDERS AND COMMUNITY MEMBERS ATTENDING THE RESEARCH EXPO.

For more information, contact:

Tenzin Butsang
867 920-5517 x1115
tenzin.butsang@tlicheo.ca

Tłıchq COVID-19 Immunity Project

Indigenous and Global
Health Research Group

Primary Investigators: Dr. Sangita Sharma, Dr. Fariba Kohladoo

Research team: Rachel Oystrek, Katie O’Beirne, Karel Robert Robitaille, Sydney Hooey, Dr. Karishma Dsa, Dr. Afsoon Kaboli, Dr. Farzad Akbaryan.

Affiliation & Partnerships

Tłıchq Government, Hotı̀ ts’eeda Northwest Territories SPOR SUPPORT Unit, Canadian Institutes of Health Research.

Summary

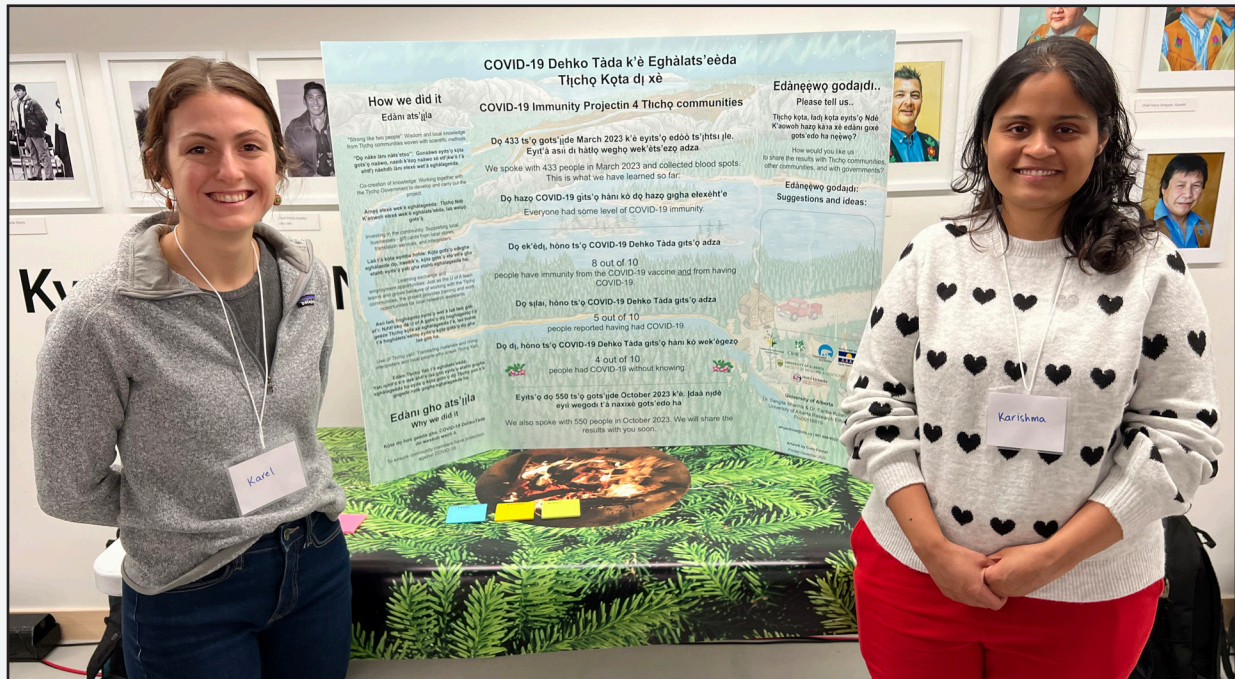
The goal of the COVID-19 Immunity Project was to identify COVID-19 immunity in Tłıchq communities. The project was done in two phases. The first phase took place in March 2023 when 433 community members shared information about COVID-19 and gave a blood spot. We did this again in October 2023 with 550 community members; many had participated in March as well. The results of phase 1 showed that 8 out of 10 community members had immunity against COVID-19. About half of the community members reported having had COVID at some point. About 4 out of 10 community members had COVID, as indicated by the blood spot testing, but had not been aware. This may be a result of cases of COVID-19 without any symptoms and/or mistaking COVID for another illness. The results of the second phase of the project are being analyzed and will be shared later in 2024.

Community Connections

Guided by the Tłıchq principle of being “strong like two people”, which honours both Tłıchq and mainstream approaches to knowledge and knowing, the project utilized a community-based participatory approach with the communities as equal partners in the project, providing guidance and input into all aspects of project design, information gathering, and knowledge translation.

The project activities were carried out in full partnership with community leaders and local staff. All materials were translated into Tłıchq Yatı̀ and local translators were present to provide oral translation in person. We trained

and employed local community research assistants, and used locally relevant participant recruitment and communication methods as guided by community partners. It is also hoped that Tłıchǫ community members and leaders will benefit from having information about COVID-19 immunity in the communities.



KAREL ROBERT ROBITAILLE (LEFT) AND KARISHMA D'SA (RIGHT) AT THEIR BOOTH SHOWCASING THE RESULTS OF THEIR COVID-19 IMMUNITY STUDY.

It is has been great to meet some local people, to talk with community members, to share some of the results and hear some amazing stories about traditional knowledge and everything like that. It has been great to meet people face to face and to get to share more with them...The project itself has been really successful. We had way more people than we expected to have for the research project, which was really great. And the reception to the results has also been really good. We are also asking people if they have any ideas for us to share back the results with the community to try and reach as many people as we can.

KAREL ROBERT ROBITAILLE

For more information, contact:

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gita.sharma@ualberta.ca

Dr. Fariba Kohladooz
fariba.kolahdooz@ualberta.ca

Tłıchǰ Ethnobotany Project

Affiliation & Partnerships

Laughing Lichen Ltd., Tłıchǰ Government, Department of Culture and Lands Protection.

Summary

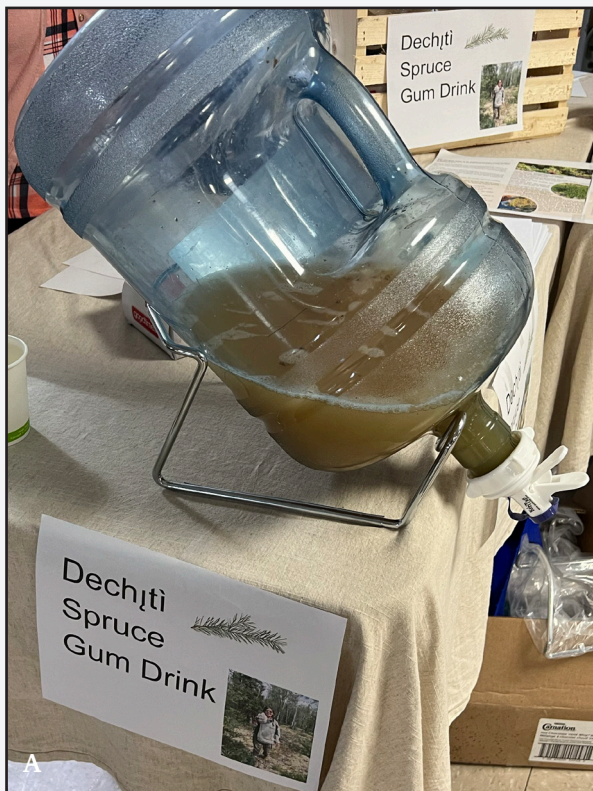
The purpose of the Tłıchǰ Ethnobotany Project is to collect Tłıchǰ traditional knowledge about plants, berries, mushrooms, lichens and mosses, and their uses as medicine, food, tools, technology, and art. The goal is to make this information available to all Tłıchǰ people and to preserve the knowledge for future generations. Tłıchǰ traditional knowledge is compiled from different sources including Elders, historical documents, literature, research papers and studies that have been conducted in the Tłıchǰ region. The Tłıchǰ Ethnobotany Project is a collaboration between the Tłıchǰ Government and the Tłıchǰ people. Laughing Lichen Ltd. was hired as a contractor by the Tłıchǰ Government to collect information for this project and is working closely with staff of the Tłıchǰ Government Department of Culture, Lands and Protection. Tłıchǰ youth, community members and elders have been actively involved during this project. The outcome of this project will be accessible publications for the Tłıchǰ people. Examples of these future publications could be posters, field guides, books, a website, or a cell phone app.



CECILIA ZOE-MARTIN, AMY MAUND, AND MARJORIE MATHESON-MAUND AT THEIR BOOTH HOSTED BY LAUGHING LICHEN.

Community Connections

Laughing Lichen Ltd. works closely with the Tłı̨chǫ community by providing educational, training, and employment opportunities. Youth workshops that focus on wellness and wildcrafting are facilitated each year in schools and community facilities in Behchokò, Gamètì, Whatì, and Wekweètì. Participants have hands-on fun, learn about wild plants and their uses, sustainable foraging, food preservation, and craft wellness products for personal use or gifting. As well, Laughing Lichen Ltd. runs Community Harvesting Days within the Tłı̨chǫ Region, which provide training regarding sustainable foraging and traditional economy. Finally, Laughing Lichen Ltd. partners with the Tłı̨chǫ Government to provide internships to Tłı̨chǫ citizens. Interns gain practical experience and learn about growing local food in gardens, foraging wild plants, and medicine making.



A. SPRUCE GUM DRINK (DECHŁ TÌ) MADE BY CECILIA ZOE-MARTIN THAT WAS THOROUGHLY ENJOYED BY ALL PARTICIPANTS AND ATTENDEES; B. AMY MAUD PRESENTING LAUGHING LICHEN'S TŁĮCHǫ ETHNOBOTANY PROJECT TO ELDERS AND COMMUNITY MEMBERS ATTENDING THE RESEARCH EXPO.

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Tłıchq Ethnobotany Project

What is this project about?

The purpose of the Tłıchq Ethnobotany Project is to collect Tłıchq traditional knowledge about plants, berries, mushrooms, lichens and mosses and their uses as medicine, food, tools, and materials. The goal is to make this information available to all Tłıchq people and to preserve the knowledge for future generations.

When does this project start and finish?

The Tłıchq Ethnobotany Project began in December 2020, with plans for it to continue into 2024.

Where does the information for this come from?

Tłıchq traditional knowledge is compiled from different sources including elders, historical documents, literature, research papers and studies that have been conducted in the Tłıchq region.

Who is involved?

The Tłıchq Ethnobotany Project is a collaboration between the Tłıchq Government and the Tłıchq people. Laughing Lichen Ltd. was hired as a contractor by the Tłıchq Government to collect information for this project and is working closely with staff of the Tłıchq Government Department of Culture, Lands and Protection. Tłıchq youth, community members and elders have been actively involved during this project. The copyright to any information collected within the framework of the Tłıchq Ethnobotany Project solely belongs to the Tłıchq Government. Over the course of 2024 the Tlıcho Ethnobotany research team will be travelling and reaching out to elders in each community through various methods to participate in this study.

What are the outcomes of the project?

The outcome of this project will be accessible publications for Tłıchq people. The publications will include traditional uses of plants, mushrooms, berries, mosses, and lichens and how they are utilized for medicine, food, tools, technology, and art. Examples of these future publications could be posters, field guides, books, a website, or a cell phone app.

For more information please contact:

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Dedats'eetsaa:
Tłıchq Research & Training Institute



HANDOUT COURTESY OF AMY MAUD (LAUGHING LICHEN)

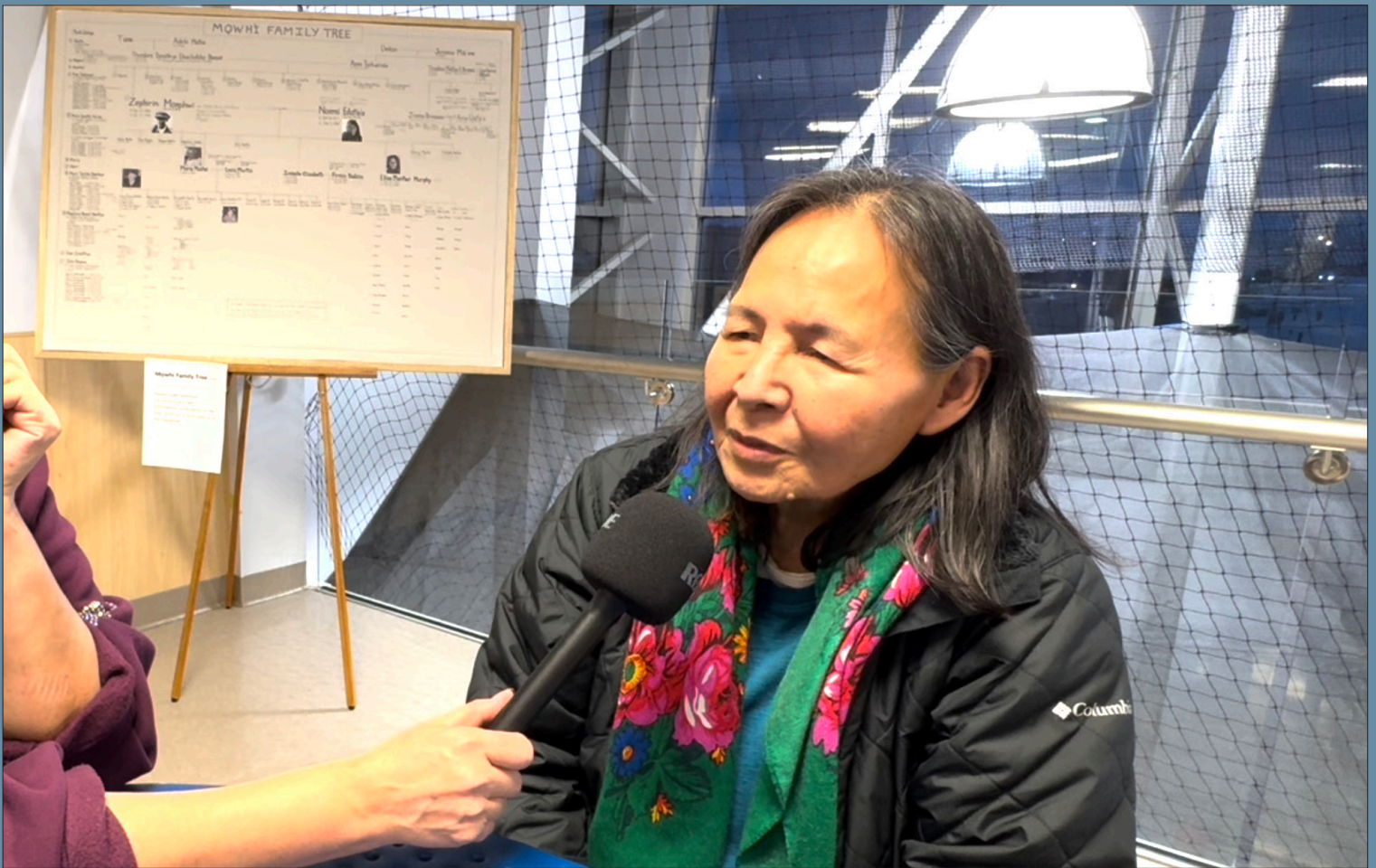
Words from the Elders

We were honoured to have been joined by Elders and a select group of youth from all four Tłıchǫ communities. We are deeply appreciative of the time that they spent exploring the booths, engaging with researchers, and sharing stories during this event. Their commitment to leading Tłıchǫ research for the next generations is crucial to doing this work in a good and meaningful way.

During the research expo, aRTLeSs Collective and Mary Rose Blackduck spoke with some of these Elders to get their thoughts on the research expo, the museum, and their vision for the next generations. They spoke about everything from stories of journeys on the land, language, and education. To the Elders who took the time to speak with them, *whaèhdòò godı t'à hoghasàehtòò ması naxiewò.*



PABLE SARAJANJA (aRTLeSs Collective) AND MARY ROSE BLACKDUCK SPEAKING WITH GAMÈTÌ ELDER MARION APPLES.



[Researchers] have been gathering in Yellowknife for many years. I first started with them about 5 or 6 years ago. Some were just starting, the first time I sat with them. After that, those who were researching under us, the types of things they worked on and who worked with them, where they worked, I was really amazed by this. Sickness, self-care, and how others made traditional medicine. They talked about being in their hometown and how their children were taught. Another thing was about fish and animals. I was amazed by all the information the researchers were taught. Now I know a lot. I like the research. I didn't know this until I spent a lot of time with them. I like the research and it's for people to know in the future...

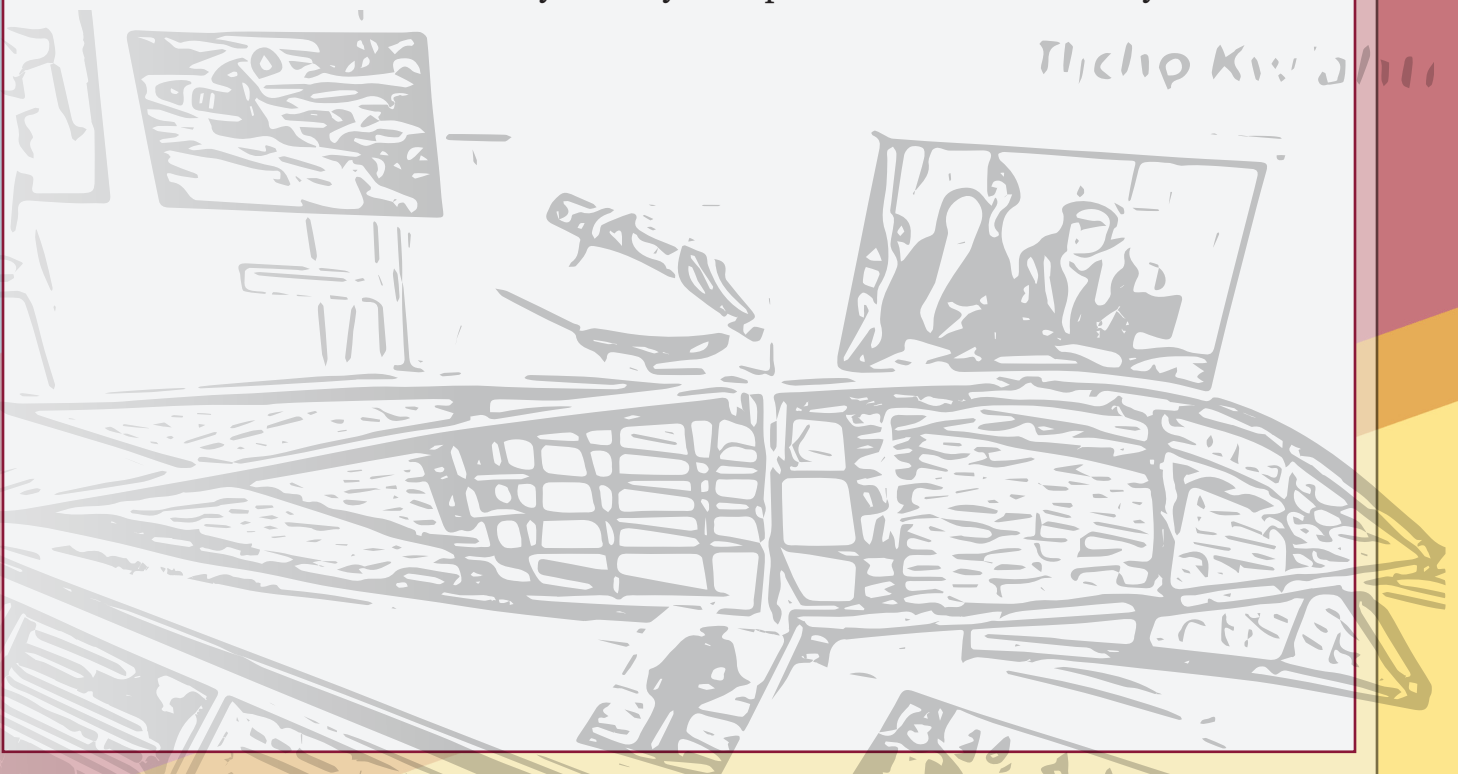
They are just getting started [with the Tłıchǫ museum], that is why we are not seeing a lot of clothing from before contact. The research has just started. In the future, there will probably be more artifacts in the museum for the youth. This is called a museum: where the clothing from before contact and stories from the Ancestors are being kept. They should involve more youth. They may take over one day, so they need to be taught so they can bring the knowledge forward into

the future. I think they should involve more youth, so they can be taught and can benefit from learning. This is the kind of knowledge they will grasp...

For the Tłıchq̓ Government, there's a lot of people researching for knowledge. I really like the idea that they work on a lot of stuff. Spruce tea, traditional medicine, there's a lot of work going into that gathering of information. Young girls gather a lot, making a route for us—a written route. They gather all this medicine, all types of medicine from trees. Even gathering spruce boughs, it's a lot of work even berries and stems. You have to search for it and it can take a while to find. I'm grateful for them and also the wellness they work hard at. If we are not well, how are we going to work? If we live well, we think better and eat better. If we are well, we look at each other better, that is the most important thing. I'm very happy there's many people [of all backgrounds] working for the Tłıchq̓ Government but having our own young adults working on these types of things would be great. They can become researchers. There's always newcomers from other places. If they are serious about this, they can become one. It's all up to them.

ROSA H. MANTLA, Behchok̓

Translated by Shirley Campbell and Marie Lafferty





If kids could look at [things in the museum] and see that this is how our Ancestors worked and survived, some might even think I want to do this or I'm going to do this... It would be nice if it was like before, but I don't think it will happen because lots of our Elders passed. They were supposed to teach us. Now there are so many orphans and not enough Elders to teach them. It won't be the same as it used to be, but they can try our traditional way of living... They should set up a tent somewhere in the bush. Teach kids how to work and they will see how my parents lived in the bush. Teach them to hunt and set nets, that way they will think, "this is what my parents did." Today, it's all English. It's like we lost [our language] already. Even for me, when I talk to kids they speak only in English...

Us Elders, we remember more. But the ones growing up, they don't use our language or our traditions. Not too long ago I was making a small canvas bag for sled. The kids were asking "Grandma what are you making?" I told them that this is what I travelled and survived with. Even me, at Gots'òkàtì (Mesa Lake) Gamètì, when I got married, I had small children. We used a dog team; I sat in the toboggan with 2 kids.

At that time, we don't have pampers you just throw away. We only have cloth diapers, so I kept diapers under my arms to keep it warm and change their diapers in the toboggan in the cold. I don't talk about how I struggled like this with anyone. The struggles we went through, if we tell the kids now, they don't believe us...

Today they don't believe us because we all live in houses now. We don't live in tents anymore. Kids growing up now, if we tell them stories on how we used to live, they won't believe us because they didn't see it for themselves. It's like a lie.

ROSA HUSKEY, Behchokò

Translated by Shirley Campbell and Marie Lafferty





To look at the clothes worn by people before contact (Whaèhdqò) displayed in the museum, our Ancestry that is in there, all of them have stories to them. Clothing, language, and our knowledge. Some of the things they used were so amazing! Even thinking of how our parents lived in the bush, they still survived. Without them we wouldn't be here... When we were kids growing up, we were always in the bush. We would leave for the bush in fall time. Back then, there were only dog teams. There were no white man tools like chainsaw or skidoos. Axes were used for everything, to cut wood or other things. Even dogs must eat during winter, so they start harvesting fish. Most fish are hung up on wood racks for dogs to eat. They made small coolers with wood. They stored their food in it underground so the food stayed preserved for eating. They prepared everything for the winter because we would be living there until spring. They will also go hunting for qhsoa (small game) like rabbits, wild chickens and ptarmigans. If someone said they spotted caribou, they would go out to hunt. During that time, it was hard trapping for furs, too. Us, when we went out trapping, we went to Deghà (part of river between rapids) towards the Barren Land. My mom, dad, and grandpa Whetse Kwet'aa travelled the trails there. That's how they worked. Because it's our way, we work like that. Our language, our

ways, how to survive and travel on the land. Our parents travel all over the land with us. We even went to Deghà (part of river between rapids), to Behtsotì (Shoti Lake), to Detah'aa (Tayonton Lake), to Tsinazee (Arseno Lake), and also to æk'atı (Lac De Gras). That's how they teach us to survive on our own. When they pass, that was the teaching they gave us...

I don't want people to lose our tradition because it's ours. I want it to get stronger. I want more teachings to get it stronger and for there to be more teaching of our language. Today, more of our people are living the white man's way. It's not good, it's not ours, that's why so much is happening.

I want more to do with our traditions... If they [the youth] hold onto their teachings of our traditions, they would survive in the bush even if disaster happens in our town. The only thing is to go back to the land. Lots of our young people are letting go of our tradition and language, it shouldn't be like that. We need to make it stronger. We didn't really go to school; our teaching was on the land. So, we know what to do in bush and where to go with the teachings we had. We go where we want, we go fishing where we set nets, we know where to hunt... We know the trails because we grew up on them...

Today, we see young people living with each other and having children.

When they speak to them, young parents should only talk to their children in our language... I don't want our language to disappear in the future. I don't want English to get stronger. Our traditions and language are ours. If English gets too strong, we'll lose our language. I don't want to lose it—it's ours. The young parents should only talk to their babies and young children in our language. Then they'll speak our language. We can put English last because they will learn English in school. Even us, they sent us to school we didn't know how to speak English, but we learned to speak English in a year... We need to talk, listen, and teach each other. Help one another so we can make our language stronger. Married couples have to help in teaching their children. Find someone that can teach and who can work on this. For our tradition and language, we must look into this. With each other, maybe we can do it.

HENRY GON, Gamètì

Translated by Shirley Campbell and Marie Lafferty



I think we should do more for the younger ones. Let them learn more about traditions... Our parents really struggled to raise us; they went through harsh times too. Now, I see that so much has changed. Things aren't the same, they have really changed. The way I'm looking at the kids, they are really lost with drugs and alcohol. All these kinds of things. When I was growing up, there was nothing like that. Yes, sometimes they would drink, but nothing like it is today. We were not raised with drugs and alcohol. I have lots of kids and I think about their kids like my own. I think about them a lot, but so much has changed...

When we think about the way our parents lived, I wish it was like that again. Now it's all English knowledge, it's not good, I don't like it. Sometimes I talk to my kids, I tell them they're okay with all they have, and they do whatever they want. Before it was never like that for us. When we lived with our parents, it was never like this. That's what I tell them. What I see, it's not enough. We need more done to make it better...

Before, our Elders told us that the caribou hide was so important. My mother used to tell me stories about some big families, they would use 35 or 36 hides to make teepees to live in. They should put those in the

museum because that's what they used to live in. Moose hide is also important. They should make traditional moose hide clothing as well and display it. Even birch canoes should also be displayed in there. The people and youth would see how Ancestors have traditionally survived and what tools were used. More of those should be displayed. When I look inside, not everything is there. Us women, we sew to make parkas, hide jackets, mukluks, and hide slippers with our hands. Those can be made and displayed in there too, so this way they can see how our Ancestors lived.

MARION APPLES, Gamètì

Translated by Shirley Campbell and Marie Lafferty





Yes, the clothing of our Ancestors. It's not possible if they didn't work hard, my mom was telling me about it. Even my grandpa who passed not long ago Kwà tia (Joseph Rabesca) he's been everywhere. Hozù de (Barrenland) they travel everywhere even Sahti t'aa along (Great Bear Lake) and golè shih they were everywhere. They worked hard just to survive. With all of that hard work, they were well. Yes, they were well and work hard, there was hardly any sickness at the time...

In the next 10 years, I'll be 70 if I'm still alive and I'll be talking in Tłıchǫ. The kids that are behind us, like little ones, they should be taught our language now. We cannot lose our language. Even me at my house, my wife and I talk in Tłıchǫ. I have 4 kids, 2 boys, 2 girls. My boys talk in Tłıchǫ, my girls they understand but not that much. It's hard for my grandchildren. They only speak in English. I hope they learn the language...

My mom wanted to talk to the children, but some can't hear. They want to talk to the kids but they only speak in English. They cannot talk like us, it's hard. We shouldn't stop, we have to talk like that all the time. Then they will learn our language and maybe one day, they will talk like us. If it's going to happen, it will... We can bring [the Tłıchǫ language] back up if we are out on the land, where we only speak our language and then it can go back up. Setting nets, hunting, if we only talk in our language, it can come back up.

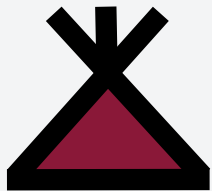
BOBBY MIGWI, Behchokò

Translated by Shirley Campbell and Marie Lafferty

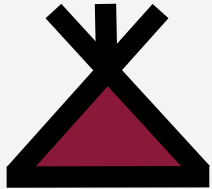


NEXT STEPS

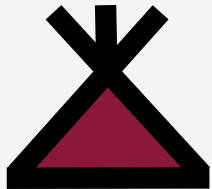
*L*ooking forward to the continued development of museum programming in partnership with the development of a digital archive, our next steps include:



Complete analysis of the interviews and learning circles we have held over the past year to pull out key learnings.



Use these learnings to craft a collections management plan and other relevant policies for the museum and digital archive.



Develop a 5-year plan for the museum including special exhibits and craft revitalization workshops.

If you are a Tłıchǵ citizen and would like to get involved in this research or would simply like to learn more, please do not hesitate to contact us!

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A NOTE FROM DCLP

*T*his second annual Tłıchǰ Research Expo brought together Tłıchǰ Elders, Tłıchǰ youth and various researchers to share and celebrate an array of research from within the Tłıchǰ region. The number of outside research partners contributing to Tłıchǰ research is growing and wonderful to see!

These annual gatherings not only celebrate research but also foster collaboration, knowledge sharing, gathering feedback, verification and ways to improve research with, and for the Tłıchǰ people. Working with and hearing from knowledge holders gathered in one place has proven to be both influential and powerful. Personal life experiences contribute to the documentation of our shared history telling an important story of our past. A past rich with culture, language and traditions that we continuously strive to maintain. Having youth participate not just as observers but as researchers becoming involved and leading research important to them is amazing! Working with both our experienced knowledge holders and young educated Tłıchǰ researchers is the vision that Chief Jimmy Bruneau and Elizabeth Mackenzie had for our people.

Thank you to everyone who contributed and participated in this year's Tłıchǰ Research Expo! Your passion and dedication to research makes these events so beautiful, inspiring, enjoyable, memorable and just all around remarkable! Hats off to you all! I look forward to the next event.

Masi cho,

Jammy Steinwand-Deschambeault

Director, Dept. of Culture and Lands Protection

MASÌ CHO!

We would like to extend our gratitude to everyone who attended this year's research expo! To the Elders, thank you for dedicating yourself to this process, whether this was your firsttime or if you have been with us from the beginning. To the translators and interpreters, thank you for being the voice to reach accross generations and backgroundsand making this event possible. To the researchers, thank you for lending your creativity and passion to our event, making it your own. To all attendees, thank you for spending your afternoon with us and for allowing us to hear your thoughts and experience your curiosity.

We were pleased to have been joined by:

From Behchokò...

Rosa Huskey, Ete Lafferty-Zoe, Joe M. Mantla, Rosa H. Mantla, Bobby Migwi, James Rabesca, Dillon Smith, and John B. Zoe.

From Whatì...

Garrette Dryneck, Charlie Jim Nitsiza, Kaylee Nitsiza, Mike Nitsiza, Marie Adele Rabesca, Diane Romie, and Mike Romie.

From Gamètì...

Alphonse Apples, Marion Apples, Henry Gon, Eileen Mantla, Archie Wetrade, Rita Wetrade, Carter Wetrade, Louis Zoe, and Therese Zoe.

From Wekweètì...

Joseph Dryneck, Marie Adele Football, Joseph Judas, Madeline Judas, Laylu Judas, Jimmy Kodzin, Noella Kodzin, and Zackery Simpson.

SUPPORTERS

Funding for these events was provided by the Tłıchǫ Government Department of Culture and Lands Protection, Hotı̄ Ts'eeda, and the Mitacs Accelerate Program. Traditional food provided by Louisa Mackenzie, Therese Washie, and Narcisse Chocolate. Refreshments provided by F.C. Services.



Dedats'eetsaa:
Tłıchǫ Research & Training Institute



Hotı̄ ts'eeda
NORTHWEST TERRITORIES
SPOR SUPPORT UNIT

This research is further supported by:

Vanier Canada Graduate Scholarships

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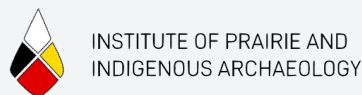
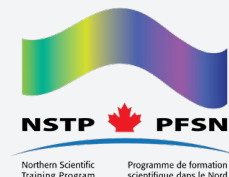
University of Alberta Kule Institute for Advanced Scholarship

Institute of Prairie and Indigenous Archaeology

The Northern Scientific Training Program (Polar Knowledge Canada)

University of Alberta Department of Anthropology

The Bryan-Gruhn Endowment Fund



Tłchq Cultural Commons Research Series

This series was inspired by our conversations with Tłchq Elders during the first sharing circle Tłchq Cultural Commons Archival Research Project”.

At this circle, Mike Nitsiza (Whatì), spoke of how he has begun to use booklets to share stories and teachings and how it is a great way to get people excited about these things. Alphonse Apples (Gamètì) also stressed the importance of documenting knowledge, and he too suggested the use of booklets to communicate our work and Tłchq knowledge to the next generations.

With this series, we hope to showcase our research process and the stories that we are so lucky to hear from Elders, Knowledge Keepers, and community members throughout the Tłchq Cultural Commons Archival Research Project.

Whaèhdqò godı t'à hoghasàehtqò masì naxiewq!