

Dechįta Nezq Gots'udį (Living on the Land in a Good Way): Decolonization, Indigenous Knowledges, and Risk Management Planning

Walter Bezha, ʔehdzo Got'įne Gots'ę Nákedį
(Sahtú Renewable Resources Board)

Jess Dunkin, NWT Recreation and Parks Association



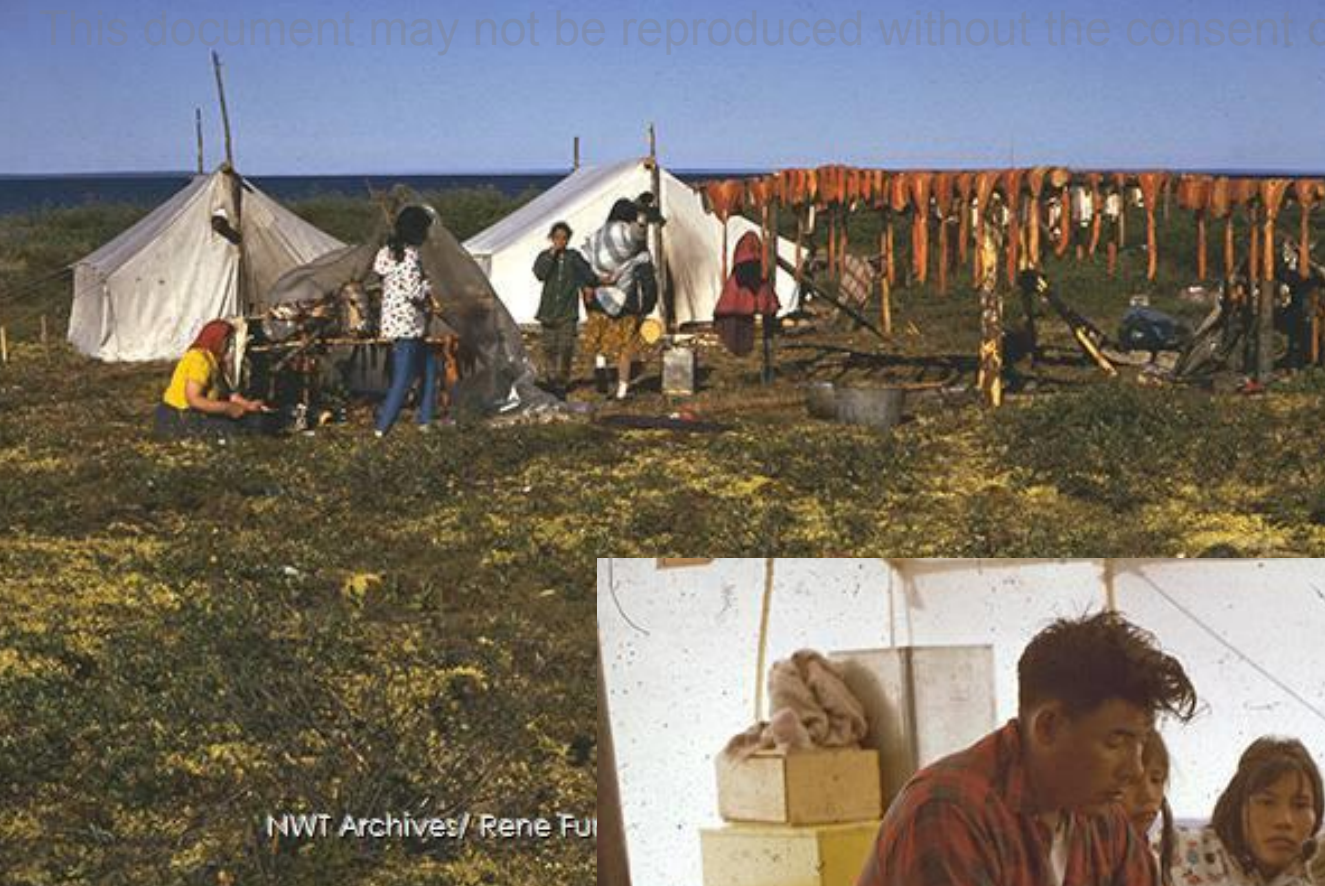




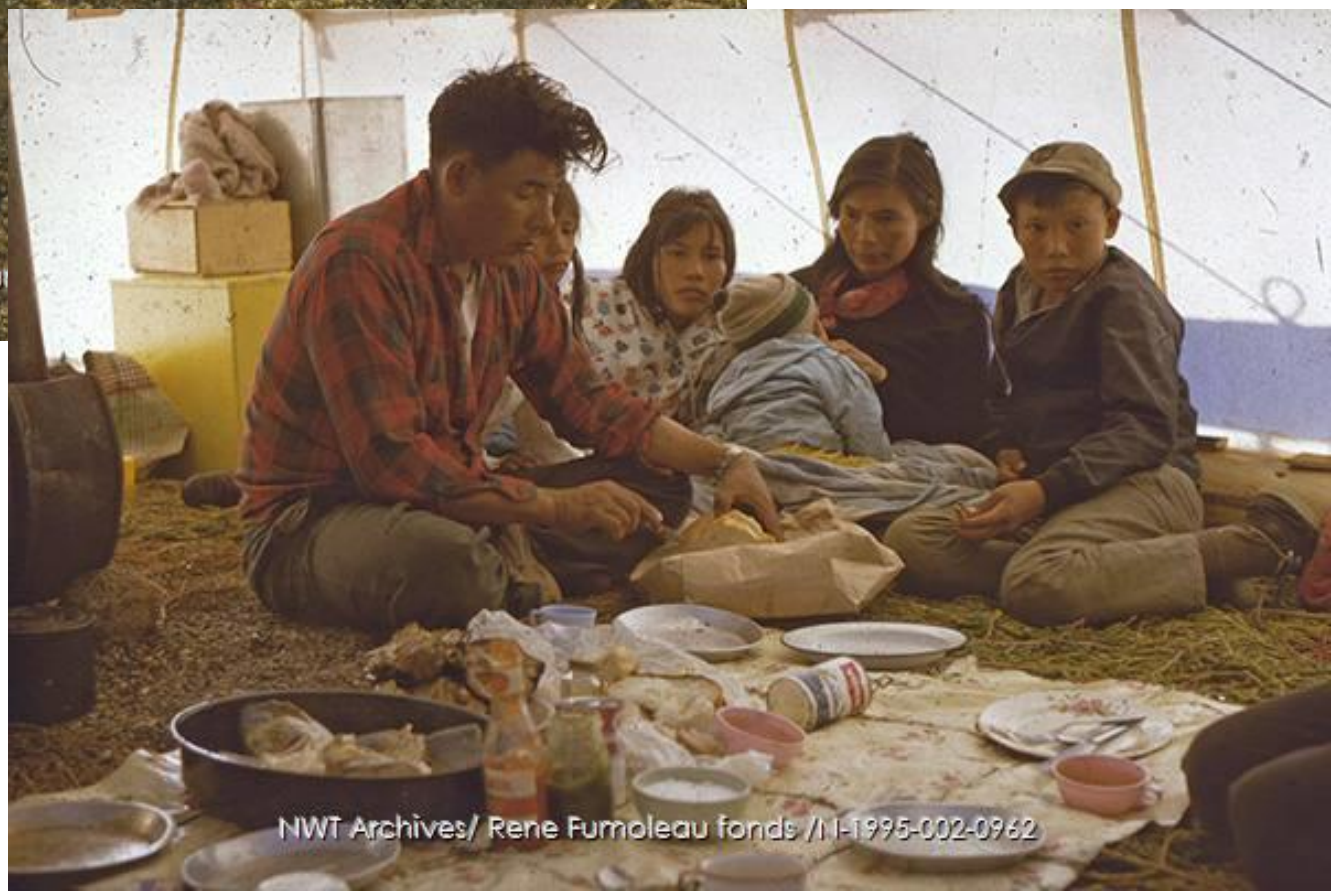




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NWT Archives/ Rene Fumoleau



NWT Archives/ Rene Fumoleau fonds /1-1995-002-0962



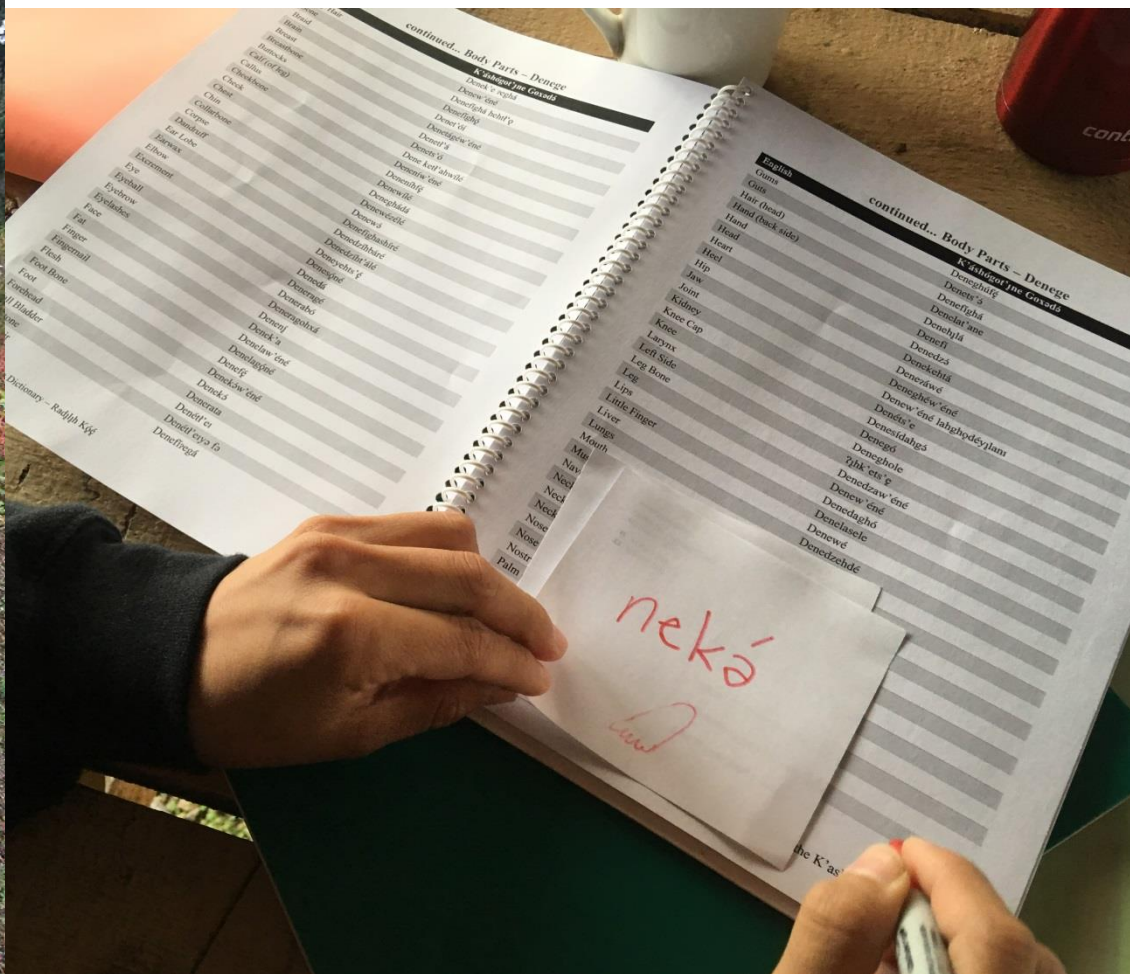


Settler Colonialism

“destroying to replace”
(Patrick Wolfe)

Dene Ts'ı̨ School







Questions

Effective way
language?
moment

or write?

Does

contribute

Finance?

like this

search

survival

BOAT SAFETY

- Sydney
- Cheyanne
- Shelby
- Chloe
- Rob

CEREMONY

SYSTEMS

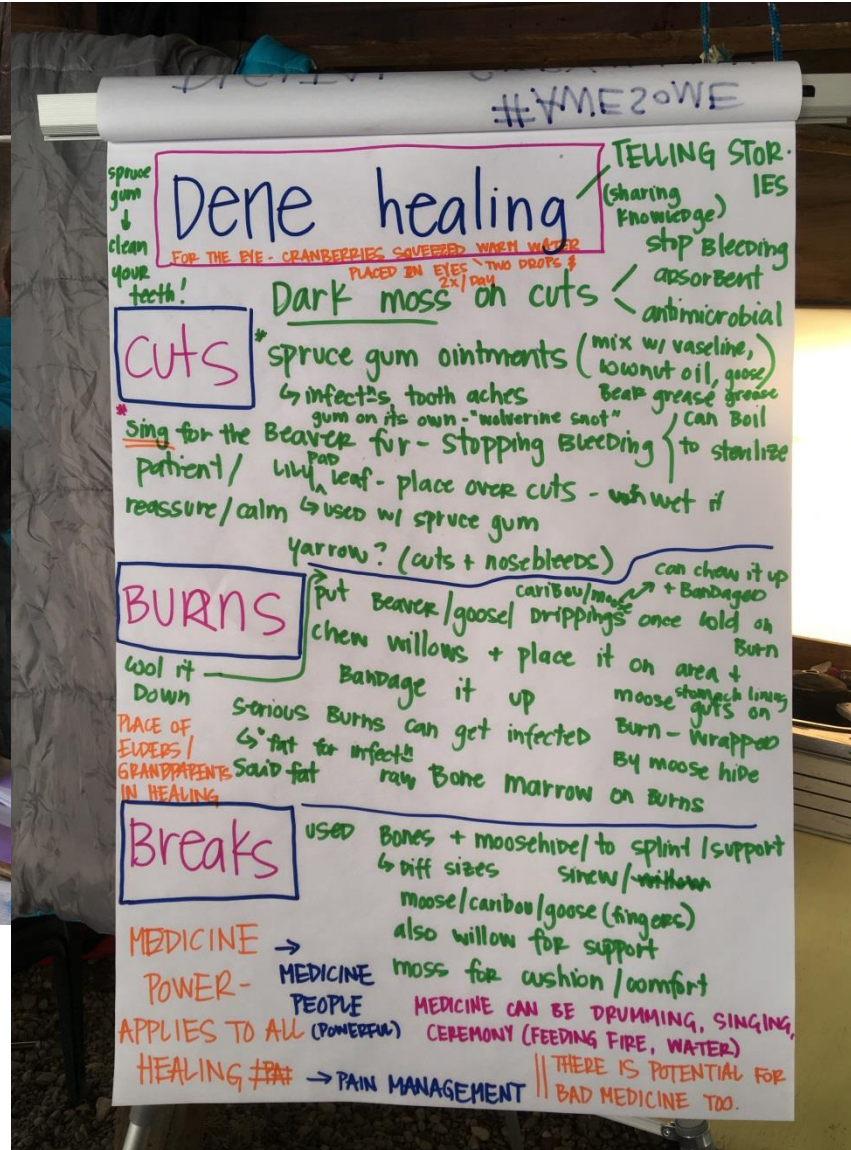
(Jessie)

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anti-colonial/decolonizing strategy





Why are we here?

“**Traditionally**, ts’órdaneke and ɬek’óneke (children and young adults) learned how to be on the land from their grandparents and parents. They learned by observing over time and eventually doing.

Colonization (the different ways in which our lives were taken over by outsiders), but especially the residential school system, has changed life in the Sahtú. It has distanced our people from the land. It has disrupted how ts’órdaneke and ɬek’óneke learn to be on the land, so that many don’t feel comfortable or confident in the bush.

This document reflects this new reality. We are **having to work in a different way.**”

Dechįta Nezq Gots'udį

“Equally important for this document is **bets’erjchá** (respect): respect for the land, respect for the people we are living and learning with, and respect for ourselves. We believe that if you show respect, you will be rewarded with respect.”

Dene Ts'ı́ı Skill:

Ts'e ts'ı́ı (Getting Wood)

Skills: Identifying a location, building trails, identifying dry wood, preparing the site, cutting the trees down safely, transporting the wood back to camp

History/Culture: Wood is important for warmth, cooking, tent frames, and hide tanning. Traditionally, both men and women harvested wood.



“As much as there are accepted ways of doing things, practices are always situational, reflecting the particular time and place in which they occur. For example, there are teachings around men’s and women’s different responsibilities, but in some cases, it makes sense for women to do what is commonly men’s work and vice versa. This reflects an important reality of living on the land: multiple factors need to be considered when we are making decisions in the bush.”

February 2017



August 2017









Three main aspects of Dene ts'ı́ı̄ (being Dene):

1. Identity, Language, Relationships
2. Being at Home on the Land
3. Healing, Spirituality, Thankfulness

a. Safety is so much more
than the physical.

a. Legal liabilities versus
Dene ethics of care.

c. Governance.

d. Decolonization is a journey.

1. Educate yourself.

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https://native-land.ca

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native-land.ca

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Google

✉

NWTRPA Email

📺

Indigenous Ed

🌐

GNWT Directory

📺

Dene Font

🌐

Cooperators

🌐

RPFF Host

📺

Travel Directive

🌐

HIGH FIVE

🇨🇦

Boulevard

🌐

My Red Cross

Native Land

f

🐦

Territories

Languages

Treaties

Search your address, or toggle switches above to add shapes. Click around! [Think critically about this map.](#)

🔍

Search

Territories

▼

Languages

▼

Treaties

▼

Territory Acknowledgement

Teacher's Guide

The map displays the geographical distribution of various Indigenous nations and languages across North America. Key regions labeled include the Northwest Territories (e.g., Dehcho Dene, Ahtna, Selkirk), Yukon (e.g., Kutchikan, Kaska), British Columbia (e.g., Tlingit, Nisgaa, Kwakwaka'wakw), Alberta (e.g., Métis, Dene Tha', Beaver), Saskatchewan (e.g., Métis, Cree), Manitoba (e.g., Métis, Cree), Ontario (e.g., Anishinabek, Ojibwa), Quebec (e.g., Innu, Cree), and the United States (e.g., Navajo, Hopi, Cherokee, Seminole). A tooltip for the Stó:lō Treaty Association (Nlaka'pamux) is currently active over the Pacific Northwest region.

mapbox

2. Look inward.



Jess Housty

@heiltsukvoice

Following



Filmmakers and journalists. Stop saying my homeland is "untouched." My ancestors touched every square foot of it. It's not thriving because it's untouched; it's thriving because it was heavily stewarded for tens of thousands of years AND IT STILL IS, TODAY, BY US.

9:11 AM - 4 Oct 2018

33 Retweets 111 Likes



1



33



111



Tweet your reply



Jess Housty @heiltsukvoice · 7h



If what you mean is "untouched by white people," well, that's not quite true, but at least state that directly in celebration of all the ways we've fought tooth and nail to prevent industrial exploitation.



1



3



17



Jess Housty @heiltsukvoice · 7h



PS: Same goes for any other word in your thesaurus that implies an absence of people and thereby contributes to the erasure of MY people. Words matter.



1



2



19



Stealing Wisdom: Cultural Appropriation and Misrepresentation within Adventure Therapy and Outdoor Education

Author(s): Kylie P Skidmore

🔖 [Diversity & Inclusion](#), [History & Philosophy](#), [Program Management](#)

Article Date: Sunday, June 25, 2017

Source: Research Paper: University of New Hampshire

by Kylie Skidmore

University of New Hampshire Graduate Student

Social Work and Outdoor Education Dual Degree

Scattered throughout the realm of outdoor education, camping programs and adventure therapy are myriad fragments ‘borrowed’ from indigenous cultures. In more recent years there has been a deliberate move away from this practice, however indigenous ‘borrowings’ remain deeply embedded within outdoor programming, particularly in North America. Indigenous culture is woven throughout every facet; logos and artwork, stories around the camp fire, pieces of lore, wisdom and knowledge. It crops up in traditions such as the medicine wheel, sweat lodges, vision quests, the ‘talking stick’, camp structure and organisation, and circular councils.



YMCA Camp Queen Elizabeth

6 June · 🌐

Dear CQE friends and families,

YMCA Camp Queen Elizabeth strongly believes in creating an inclusive and respectful environment. With that in mind we are taking steps forward in how we incorporate Indigenous culture and history into our community.

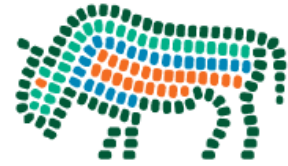
Like many overnight summer camp programs, upon its founding in 1953 CQE incorporated a variety of Indigenous elements such as using First Nation names from across Canada and the USA as camp cabin names. While this was done with the intention of paying respect, it does not appear to have been done with input from or participation with Indigenous communities.

In the 1990's questions were raised regarding the spelling of the cabin names and the relevance of some of the names to our region. This was a positive step that led to the renaming of some of the cabins and corrected spelling of others. However, in more recent years camp leadership began to question if the use of First Nation names for our cabins was reflective of the caring, respectful place we take pride in being. In 2016 we began working with a group which includes Indigenous community members called the Cultural Advisory Circle (CAC) facilitated by Georgian Bay Islands National Park to help us examine the question.

After many very positive, open and respectful conversations we have decided that our cabins be renamed to reflect elements of the natural world. Rather than using First Nation names for our cabins, we will develop and incorporate new and expanded ways to respectfully incorporate Indigenous culture and history with active engagement from our local community.

We know that like our leadership team, our alumni, staff, campers, and supporters understand the importance of reconciliation. Through learning, building relationships, and engaging with the local Indigenous communities we will continue to focus on creating an inclusive and respectful environment. Building strong kids and strong communities is at the heart of what we do.

**3. Make connections.
Build relations.**



Protocol, Guidelines, and Recommended Practices of Host Indigenous Communities in Regina

Developed for use by scholarly associations participating in Congress 2018

The University of Regina and the Federation for the Humanities and Social Sciences are committed to creating an inclusive and respectful environment for the 2018 Congress of the Humanities and Social Sciences. The purpose of this document is to provide guiding principles for association organizers as you strive to respect and honour the protocols of host Indigenous communities in Regina.

These guidelines outline observances to be followed by community members who wish to respectfully engage Indigenous knowledges. However, we encourage individuals to connect with us and/or traditional knowledge keepers for more in-depth knowledge on any of these

Questions?