

*Itè dọ gha gọta...
In Tl̩chọ Unity...*

A Strategic Framework and Intentions
2009 to 2013

DRAFT: Summer 2012 Edition

Tl̩chọ Ndek'awoo



Tl̩chọ Government

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A Strategic Framework and Intentions 2009 to 2013
for the
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Tłıchọ Government
Behchokò • Gamètì • Wekweètì • Whatì
Northwest Territories, Canada

www.tlicho.ca

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for the Tịchọ Government

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Published under the authority of the Tịchọ Government, Behchokò, 2012.

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Message from the Grand Chief

I am pleased to put forward this planning document for the Tłıchǫ Government. It contains a strategic framework and intentions for the 2009 to 2013 session of the 2nd Tłıchǫ Assembly. Our strategic framework is called **“Hè ɖǫ ǵha ǵǫta... In Tłıchǫ Unity...”**. Hè ɖǫ ǵha ǵǫta speaks to our reality as one Tłıchǫ people, one nation with a shared language, culture and way of life. **“Nàdàa Gètsètı”** are our intentions for 2009 to 2013, which “look forward” into the future, describing what we will do as a government.

This is a time to reflect on our past and set goals for our future. We, as the Tłıchǫ people, have a strong history and legacy and we are living during an exciting time, where the future is ours to decide. This does not mean there are no more struggles, but the big difference is that we are making efforts to deal with them ourselves. It is how we meet the struggles before us that make us stronger. One way to build strength is for the citizens of our communities to come together, in unity. Unity will help us achieve our intentions and build strength upon strengths.

We must continue to work together to provide a strong government and build capacity into our communities so that our youth have opportunities to live and work well among us. This strategic framework explains what is important to the Tłıchǫ Government and how we will go about achieving our intentions. The framework is created from the beliefs and words of our elders, which provides guidance to our leadership and our staff. Our intentions speak to what we want to do during the mandate of our 2nd Assembly, from 2009 to 2013.

We move forward with hope, but we must never forget the people who have passed away and who are no longer with us. We remember their lives and the gifts they have left for us, so we can go on with our lives stronger than we were. **“In Tłıchǫ Unity”** also means that we are connected to those who have come before us and we must always ensure that their strengths remain in us and in our work.

I am very interested to hear your comments on **“Hè ɖǫ ǵha ǵǫta”** and **“Nàdàa Gètsètı”** and welcome a conversation with you on our work.

Masicho



Grand Chief Eddie Erasmus

Part 1

A Strategic Framework

Itè dọ gha gọta... In Tịchọ Unity...

Our elders have always spoke of the importance of unity. Unity speaks to the nature of our relationships, of seeing ourselves as connected and interdependent with our land and the animals, our family and friends, our communities, and with those who live around us. It speaks to a way of living and working together for our common good.

In our culture, we celebrate our unity as one people. We dance together in a circle of unity to the beat of the drums. Our circles of dancers show our relationships with our elders on the outside, youth on the inside, protected and safe. The drums have been called the heartbeat of our people. Many drummers beat as one. The stronger their beat, the stronger our people, the stronger our nation. In their wisdom, our elders have given us a gift with their words that we remember when we speak of “Itè dọ gha gọta... In Tịchọ Unity...”.

These simple words speak to a recognition of our shared past and our desire for a shared future. In Tịchọ Unity recognizes the unity of our shared homeland and a shared language, culture and way of life. There is also the unity of past, present and future, where the best of our traditions and values continues to influence our families and our communities. Unity speaks to where we can find our greatest strength as a people, and provides direction for resolving our problems. In Tịchọ Unity is a recognition that when people work together good and even great things can happen.



“As long as the sun will rise, as long as the rivers will flow, if the land is not moved, we cannot be limited from our way of life.”

Translated from
the Tịchọ oral record.
Chief Monfwi (1921)



“In this present age it is important for us to listen to our elders. We can talk about them and their words when discussing other topics. Those who have worked a long time, and have many experiences, are like those who are very educated... While we are still healthy and there are some elders still among us, we should quickly teach the children using the words of the elders!”

Translated from the Tłı̨chǫ oral record. Harry Simpson (1990) in Strong Like Two People page 16-27

“When we were young, we listened to our parents. Now we are sitting in their places. The children who are growing now will replace us at the discussion table when we are gone. Those who would become Chief will speak in our place to the people. That is how generation after generation replaces one another.”

Translated from the Tłı̨chǫ oral record. Jimmy B. Rabesca (1990) in Strong Like Two People page 22

Our Vision

A vision can be a guide to what we want to become. Our elders provide the vision for the Tłı̨chǫ Government. Their vision for the Tłı̨chǫ Government “**Hè dǫ gha gǫta**” or “**In Tłı̨chǫ Unity...**” speaks to being one people, one nation, where we continue to celebrate our shared language, culture and way of life within the life of our community.

- Tłı̨chǫ Unity ensures our land and environment will endure.
- Tłı̨chǫ Unity ensures our language, culture and way of life will be sustained.
- Tłı̨chǫ Unity will strengthen our people, our families and our communities.
- Tłı̨chǫ Unity will ensure our prosperity as a nation.



Photo Credit: Tessa Macintosh

The Mission of the Tłıchǫ Government

A mission is a purpose. The purpose of the Tłıchǫ Government is stated in our Tłıchǫ Constitution. The Constitution says, “The purpose of the Tłıchǫ Government is... to preserve, protect and promote our Aboriginal and Treaty rights and way of life – including our culture, language, heritage, lands, economy and resources – for all Tłıchǫ today and for future generations to come for as long as the land shall last.”

- **Our mission is to preserve and protect our land, our language, culture and way of life... as long as this land shall last.**

Monfwi said that we are a distinctive people, with our own language, culture and way of life. In his certainty that we will continue to endure despite great challenges “as long as the rivers flow and the sun rises... as long as this land shall last...” we find the strength and determination to build our Tłıchǫ Government.



Photo Credit: Tessa Macintosh

“That way of life is the elder’s culture. When our forefathers lived on this earth, from the time they woke up until the time they went to sleep they worked in the bush. Even though they didn’t speak English, when they spoke it was a great education for us. Chief Jimmy Bruneau didn’t know how to read and he didn’t understand English, but he spoke as if he was a wise man. What kind of way was he talking about? He was talking about the strong traditions in which he worked. He said he spoke by the words of his father and his grandfather... Since this is the work of our elders we cannot throw it away. We are just working in their ways. Today we are talking about their traditions. We are talking about how we can make them strong within our people once again!”

Translated from the Tłıchǫ oral record. Jimmy B. Rabesca (1990) in Strong Like Two People page 33-35

“We mentioned that our elders and our young people have separated. This is true. We are separated far from each other in our culture. It is right to say we want to get back together. If those of us who live in one place don't support each other, it will not be easy. It is good only if we help each other. If our parents are not alive, we have to listen to those who are not our mother and father. We have to listen to our older brother. When our parents are not alive, we have to listen to the elders, even though the elder is not our father or our mother. We have to respect those people by word and attitude. We haven't yet benefitted from our own experiences. If we keep their words well, we will save ourselves through them. They relate to us their experiences of how they lived and worked.”

Translated from
the Tɔ̀chɔ̀ oral record.
Jimmy B. Rabesca (1990)
in Strong Like Two People
page 20

Guiding Principles

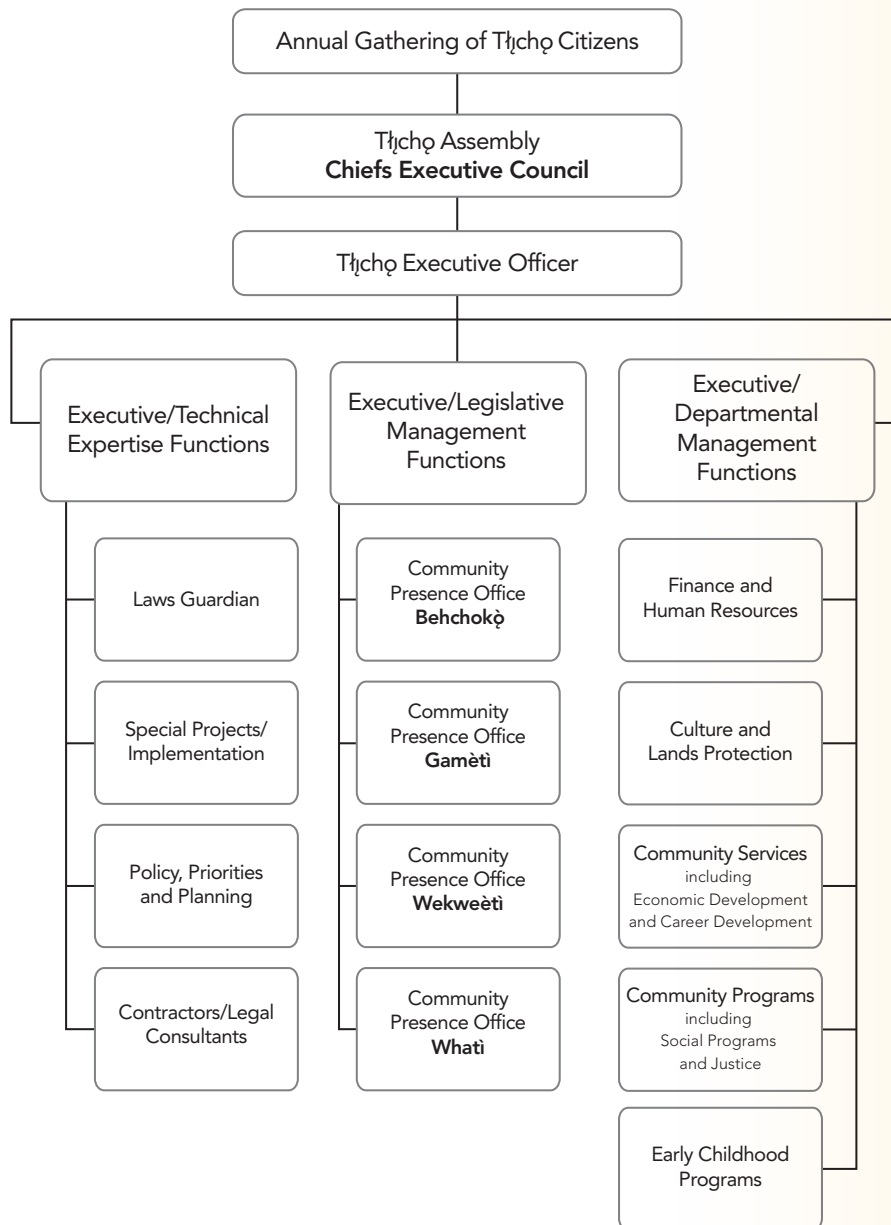
Guiding principles emerge from the Tɔ̀chɔ̀ gonàowo... who we are as a people and our ways of knowing. These principles are written in our constitution. They must be used as the foundation from which our legislation, our policies and our actions as a government take their strength and direction. Principles from the Tɔ̀chɔ̀ constitution include:

Nɔ̀htsì eyitsò asìì hazòò...	Our relationship with the Creator and respect for the interconnectedness of all living things.
Tɔ̀ eyits'ò ndɛ̀ wek'e ts'ɛ̀dì	Custodian of our lands, water and resources.
Goyatì gonàwo wek'e ts'ɛ̀dì	Protection of our language, culture and way of life.
Hazòò ɛ̀le k'e ahts'ìwo	Strive for representation and work towards consensus.
Èlese ts'ìdì	Act with respect and fairness without discrimination or abuse.
Èlɛ̀xè eghàlɛ̀ts'èda	Cooperation and working together.
Dek'e eghalaets'eda eyitsò ts'ewhì ts'èda	Healing and harmony.
Edà ts'ìwò sùì wek'a yàhts'e Tɔ̀ ha goʔo	Full free expression and participation of Tɔ̀chɔ̀ citizens.
Dò xe ts'itì	Respect the needs and interests of other peoples.
Ede ts'èda	Self-sufficiency

Governance and Administration

The Tłıchǫ Constitution establishes our government under the authority of an Assembly, which contains the Grand Chief, and community chiefs and representative councillors of Behchokò, Gamètì, Wekweètì and Whatì. The Chiefs Executive Council oversee the administration of the government. A Tłıchǫ Executive Officer is the senior government employee who reports to the Chiefs Executive Council and directs the activities of the staff.

Figure 1: Tłıchǫ Government Governance and Administration



“How did we survive as a Tłıchǫ people? How did our forefathers and grandfathers live? What is our history to the present day? What will be our future? It would be good if the young people knew about our history!”

Translated from the Tłıchǫ oral record.
Eddie Erasmus (1990)
in Strong Like Two People
page 7

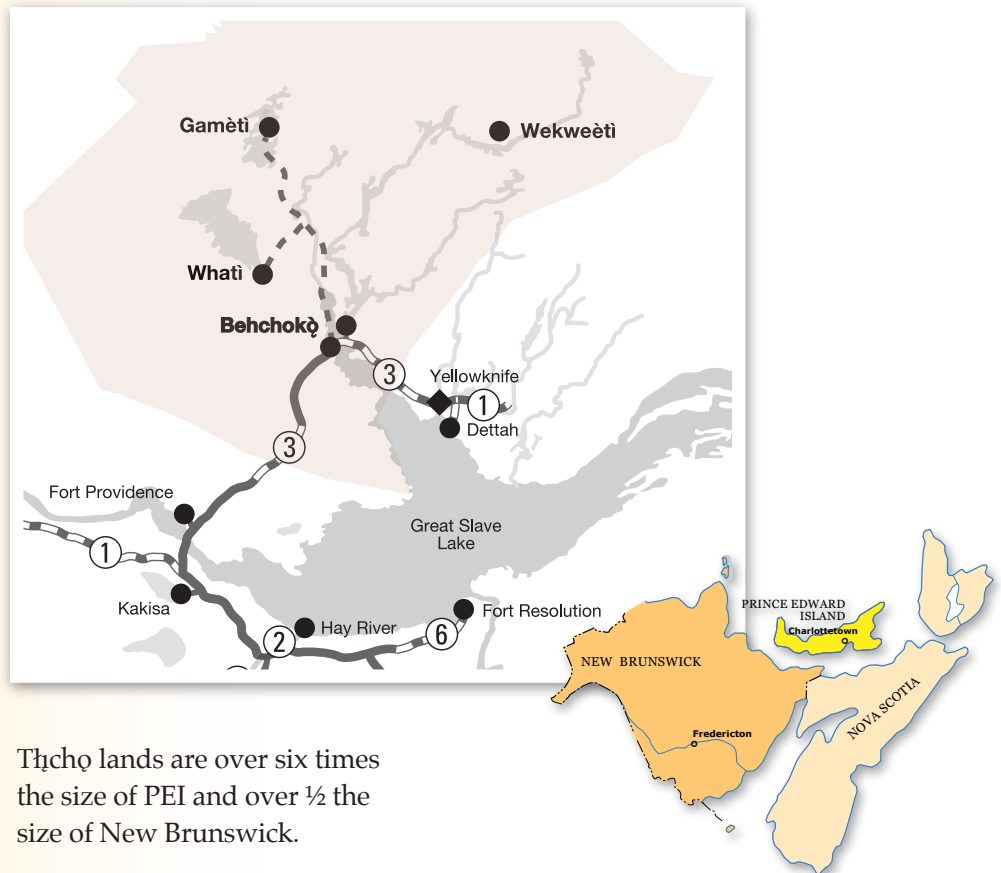
“God made the thousands of things we see in this world. We think about all of our world when we work in the midst of it. We use these experiences in our speech. God didn’t create the world so that only man can teach us.”

Translated from the Tłı̨chǫ oral record. Jimmy B. Rabesca (1990) in *Strong Like Two People* page 35

The Tłı̨chǫ Agreement

The Tłı̨chǫ Agreement, the first comprehensive land claim and self-government agreement in the NWT, came as a result of many years of work by community elders and leadership. They were inspired by Monfwi’s (1881-1936) leadership entering into Treaty 11 with the Government of Canada in 1921.

The Tłı̨chǫ Government was established on August 4, 2005, with full powers and jurisdiction over the items listed in the Tłı̨chǫ Agreement and the Tłı̨chǫ Constitution. The major responsibilities of the government include ownership and control over 39,000 square kilometres of Tłı̨chǫ lands, wildlife and resources. The Agreement creates the Tłı̨chǫ Government to preserve, protect and promote our Aboriginal and Treaty rights and way of life – including our culture, language, heritage, lands, economy and resources – for all Tłı̨chǫ today and for future generations to come... for as long as the land shall last.



Tłı̨chǫ lands are over six times the size of PEI and over ½ the size of New Brunswick.

Tłıchǫ Constitution

The Tłıchǫ Constitution is the Tłıchǫ Nation's highest law. This means that all Tłıchǫ laws must be consistent with the Constitution or they must be changed. The Constitution governs the operation of the Tłıchǫ Government by setting out the powers, authorities and responsibilities of the institutions of our government, including the Annual Gathering, the Assembly and the Chiefs Executive Council.

Annual Gathering: It is the responsibility of the Assembly to convene an annual gathering, circulating through each of the Tłıchǫ communities. The Gathering provides an opportunity for Tłıchǫ citizens to ask questions, provide recommendations and offer broad policy direction. As well, citizens can propose amendments to the Constitution or Agreements. At these gatherings, annual and financial reports are presented and nominations can be made for the Grand Chief in the year of the election for the Grand Chief.

Tłıchǫ Assembly: The Assembly is the lawmaking authority of the Tłıchǫ Government. It is composed of 13 members, including the Grand Chief, the Chiefs of the four Tłıchǫ communities and two Councillors from each community. The Assembly meets a minimum of five times a year, rotating through the communities.

Chiefs Executive Council: The CEC includes the Grand Chief and the Chiefs of the four Tłıchǫ communities. The Chiefs Executive Council oversees the management and administration of the Tłıchǫ Government, ensuring the implementation of good government. They take direction from, and report regularly to, the Tłıchǫ Assembly.

Administration

The headquarters of the Tłıchǫ Government is located in Behchokò, NT. The government maintains Community Presence offices in Behchokò, Gamètì, Wekweètì and Whatì as well as a satellite office in Yellowknife. The government has approximately 60 employees and an annual operating budget of more than \$20 million.

Reporting to the Chiefs Executive Council, a Tłıchǫ Executive Officer directs the activities of the Tłıchǫ Government. A Senior Director of Administration oversees departments of Human Resources and Finance, Lands Protection and Culture, Community Services and a Community Programs section. A Senior Community Director presides over legislative support services to the Assembly and assistance to the Chiefs through the Community Presence offices.

“If we replace something
with something new we
should make sure that what
is good from the old
is added to the new.”

Translated from
the Tłıchǫ oral record.
John B. Zoe (1990)
in Strong Like Two People
page 67

“All the world has laws. There are many thousands of different animals on this earth and they all have their own laws. Look at the different kinds of trees; they all have their own laws. When we walk in the bush we think about all of them. This is how we learn the way of all life and the things we don't know we get to know...”

Translated from the Tłı̨chǫ oral record. Jimmy B. Rabesca (1990) in Strong Like Two People page 35

Wildlife and Environmental Co-Management

The Tłı̨chǫ Agreement provides for the establishment of two co-management authorities with the GNWT and the Government of Canada to oversee and regulate on issues related to land, waters and renewable resources.

- The Wek'èezhì Land and Water Board (WLWB) is the management authority established by the Tłı̨chǫ Agreement to oversee the use of land, water and the deposit of waste throughout Wek'èezhì on Tłı̨chǫ lands. The WLWB is part of the regional panel of the larger Mackenzie Valley Land and Water Board and is an institution of public government and must act in the public interest, carrying out its duties using a co-management approach, which stresses cooperation between groups.



- The Wek'èezhì Renewable Resource Board is the management authority established by the Tłı̨chǫ Agreement to oversee the management of wildlife and habitat and to make recommendations on wildlife, forest and plant resources as well as on commercial activities throughout Wek'èezhì on Tłı̨chǫ lands. As with the WLWB above, the Renewable Resource Board is an institution of public government and must act in the public interest, carrying out its duties using a co-management approach, which stresses cooperation between groups.



Intergovernmental Services and Tłı̨chǫ Self-Government

The Tłı̨chǫ Intergovernmental Services Agreement or ISA is a government to government agreement that was signed on August 25, 2003, by the Treaty 11 Council, the Government of the NWT and the Government of Canada. The ISA established the Tłı̨chǫ Community Services Agency as an interim or temporary “body” through which the Tłı̨chǫ Government exercises our right to self-government and assumes responsibility for the delivery of GNWT programs and services. The TCSA manages, administers and delivers GNWT health, education and social programs and services to people in Tłı̨chǫ communities and on Tłı̨chǫ lands. This transfer of responsibility took place upon the effective date of the Tłı̨chǫ Agreement on August 4, 2005.



The Tłıchǫ Agreement enables the Tłıchǫ Government to initiate self-government powers or responsibility by drawing down on specific programs and services identified in the Agreement. The concept of a draw-down of programs and services is significant. It enables the Tłıchǫ Government to establish our own legislation and policies to guide the development and delivery of what are now GNWT programs and services.

Although the Agency (TCSA) is a creation of the Tłıchǫ land claim and self-government agreement, it is also a direct descendent of our community-based authorities, including the Rae-Edzo School Society (1972-1989), the Dogrib Divisional Board of Education (1989-1997) and the Dogrib Community Services Board (1997-2005).

Economic Development and the Tłıchǫ Businesses

When the Tłıchǫ Government came into effect August 4, 2005, the band councils of Dogrib Rae Band, Gamèti First Nation, Dechi Laot'i First Nation and Whatı First Nation, as well as the Treaty 11 Council, ceased to exist and were replaced by the Tłıchǫ Government. All assets and liabilities of the Dogrib Rae Band, Gamèti First Nation, Dechi Laot'i First Nation and Whatı First Nation, as well as the Treaty 11 Council, became assets and liabilities of the Tłıchǫ Government. This meant that the Tłıchǫ Government owned all the Tłıchǫ business interests on August 4, 2005.

Through its lawmaking authority, the Tłıchǫ Assembly passed a law and created a Tłıchǫ Investment Corporation (TIC) and all Tłıchǫ Government business interests were transferred into TIC.

The Tłıchǫ Investment Corporation is owned by the Tłıchǫ Government for the Tłıchǫ people. TIC has a large number of businesses and several joint venture partnerships with other groups and companies performing in many sectors of the economy, including mining, transportation, remediation, construction, hospitality, retail, business services and power generation.

TIC goals include enhancing the economic self-reliance, prosperity and certainty for Tłıchǫ citizens by creating sustainable economic development. In addition, TIC supports the Tłıchǫ traditional economy, youth involvement in businesses and professional development activities, wherever possible.



“It is the land that keeps things for us. It is our home. Being our home, it is important for us to take good care of our dwelling – our land. Wherever we travel in Tłıchǫ nèèk'è is our home.”

Rosalie Tailbone (1998)
in *Trails of Our Ancestors;*
Building a Nation
page 33

“If we worked according to his word (Chief Jimmy Bruneau) we would be like two groups of people. One person would be like two persons. One, knowing everything of the white culture and one, knowing of our ancestors' culture. That person would become very strong, for if we know everything like two persons, though we are only one person, there may be no one greater than us... So if the children were taught in both cultures equally, they would be strong like two people.”

Translated from
the Tłıchǫ oral record.
Elizabeth Mackenzie (1990)
in *Strong Like Two People*
page 40-43

“Monfwi drew the map with his mind. He said as long as the sun rises, as long as the river flows, as long as this land shall last, and nothing will change for the people, that is what he said. That is an important agreement that he made for us and we can't let it go. He did big things for us and we came all this way and we raised our children and we have been raised on this land. To this day, we still raise our children on it.”

Translated from the Tłı̨chǫ oral record. Romie Wetrade (1994) in Trails of Our Ancestors: Building a Nation page 35

A Brief History of the Tłı̨chǫ Government

(For more information on this topic see www.tlichohistory.com and the companion book “İ̀hè dǫ gha gǫita... In Tłı̨chǫ Unity...”)

On August 22, 1921, in Behchokǫ, Chief Monfwi, representing all Tłı̨chǫ people, signed Treaty 11 with the Government of Canada. During the negotiations Canada assured the people that they would not lose their right to hunt, fish and trap. The Treaty promised to give the Tłı̨chǫ annual payments and services, like medical care, education and care for elders. At the time of signing, Chief Monfwi pronounced the words that guide us to this day: “As long as the sun rises, the river flows, and the land does not move, we will not be restricted from our way of life.”

As the years passed, it became clear across the country that the old treaties with Canada, including Treaty 11, were no longer working for Aboriginal people. Promises of care and services were not being kept, and both federal and provincial governments were interfering in areas of Aboriginal and Treaty rights. Beginning in 1962, a number of important Canadian legal cases (Sikyea, Calder and the Paulette Caveat), confirmed the existence of Aboriginal title and rights, and rejected the idea that they had been extinguished by Treaties. A movement in Aboriginal communities across the country began that would soon lead to the negotiation of comprehensive land claims agreements. The national culmination of this work occurred in 1982, when Canada included specific recognition of Aboriginal Rights in section 35 of the Constitution which said:

“The existing Aboriginal and Treaty rights of the Aboriginal peoples of Canada are hereby recognized and affirmed.”

The addition of section 35 to Canada’s Constitution was the result of all the work, legal action, political activity, protests and lobbying by Aboriginal groups in Canada. It has become the basis for all legal actions for the recognition and enforcement of Treaty rights, Aboriginal rights and title. The Canadian Constitution also includes the Charter of Rights and

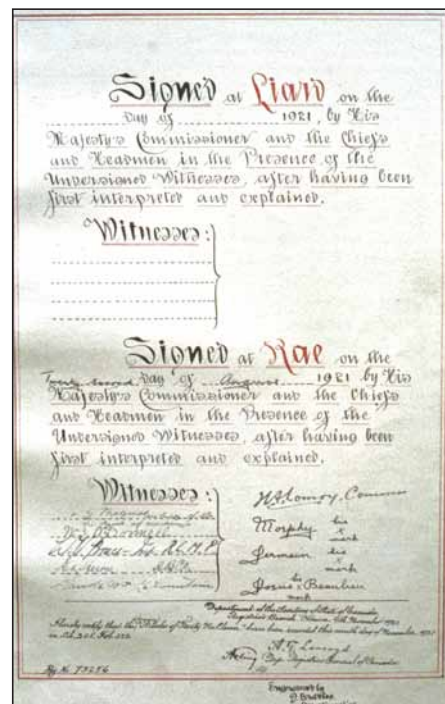


Photo Credit: Fumoleau/NWT Archives N-1995-002-9693

Freedom and the Charter sets out the fundamental rights and freedoms that all citizens of Canada enjoy. The Charter is the highest law of Canada, and all governments, agencies and boards are required to follow its words.

In 1968, under the leadership of Chief Jimmy Bruneau, Tłı̨chǫ people assembled in Behchokò, and together refused to accept Treaty payments. This boycott signalled that Tłı̨chǫ people were questioning the fairness of their Treaty, and asserting their Aboriginal rights and title.

By 1974, the Indian Brotherhood of the Northwest Territories and the Métis Association of the NWT joined together to negotiate for a single comprehensive land claim on behalf of all Aboriginal peoples of the Mackenzie Valley, including the Tłı̨chǫ. After 10 years of negotiations, in May 1988, an Agreement-in-Principle (AIP) was complete. The AIP covered 450,000 square miles of land and dealt with harvesting rights, transfer payments and social programs. The AIP did not include self-government powers and spoke of the extinguishment of Aboriginal rights. In April 1990, an AIP was initialled. The AIP was approved by a special Joint Assembly, but with the requirement that Aboriginal and Treaty rights (which include rights to self-government) be recognized in the Final Agreement. Canada refused to renegotiate on this point and treated the Joint Assembly's call for changes as a complete rejection of the AIP. In November 1990, Canada announced that it would end the negotiations.



After the breakdown of the Dene-Métis negotiations, individual groups began negotiating for their own land claims agreements. At an Assembly in Rae in 1991, the Tłı̨chǫ passed a resolution to begin negotiations for their own land claims agreement. The Tłı̨chǫ would be represented by the Dogrib Treaty 11

Council. A team of negotiators was picked, including Ted Blondin, Eddie Erasmus, James Wah Shee and Chief Negotiator John B. Zoe. Elder Alexis Arrowmaker was chosen as special advisor to the negotiating team. In 1994, the negotiations for the Tłı̨chǫ Agreement began.

By 1997, the Government of Canada agreed to include self-government powers in the negotiations for the Tłı̨chǫ Agreement. These powers would allow Tłı̨chǫ to form their own government, with the ability to pass laws,

“As long as we shall last and as long as our descendants shall last and as long as our children shall last, we want them to use this land as their mother and father; this is what we think about this land... We love this land. It's like a mother to us and a father to us.”

Translated from the Tłı̨chǫ oral record. Margaret Lafferty (1995) in *Trails of Our Ancestors: Building a Nation* page 37

“The stories never die. We are still using the story. We live our lives like the stories. These stories are from my grandmothers, my grandfathers. I am talking with my grandparents’ stories. Their words are very important because they will help you live in the future. Their words will help you to think for yourselves.”

Translated from the Tłı̨chǫ oral record. Madeline Drybone (1994) in *Trails of Our Ancestors: Building a Nation* page 37

A Brief History of the Tłı̨chǫ Agreement

enter into contracts, deliver social services and other programs, appoint members to environmental boards, issue land use permits, and share in GST and income taxes. No longer would the Tłı̨chǫ be governed under the Indian Act. They would be a self-governing people, while retaining all the same rights and privileges of other Canadian citizens.

In 2000, the chief negotiators for Canada, the GNWT and Dogrib Treaty 11 Council initialled the Tłı̨chǫ Agreement-in-Principle. The AIP set out all the major terms reached in negotiations, and would form the basis of the Final Agreement. The AIP identified which lands would become Tłı̨chǫ lands, and described the area to be recognized as the Monfwi Gogha Deniitlee, or traditional Tłı̨chǫ territory. The AIP set out the amount of compensation dollars that would be transferred to the new Tłı̨chǫ Government for the benefit of all Tłı̨chǫ, and set out the powers of the Tłı̨chǫ Government.

That same year, the Tłı̨chǫ Constitution was created to be the highest Tłı̨chǫ law. The preamble to the Tłı̨chǫ Constitution lays out the fundamental principles that will guide the Tłı̨chǫ people and their government. The Constitution also defines the powers and structure of the Tłı̨chǫ Government, and sets out the rights of all Tłı̨chǫ Citizens. The Tłı̨chǫ



Photo Credit: Bruce Sekulich/NWT Archives G-1995-001-2559

Constitution was approved at an Assembly in 2000 and came in effect on August 4, 2005.

In October 2002, after numerous requests over the years by leaders of the Tłı̨chǫ First Nation and the Deh Cho First Nation, Canada agreed to give special protection to the 25,000 square kilometre site known as Ezodzi ti. Ezodzi ti has tremendous cultural, historical and spiritual importance for the Tłı̨chǫ. Ezodzi ti also has ecological importance – it rises 600 metres above the surrounding area and provides fresh water for a massive area as well as providing large wetlands. The area is an important staging location for migratory birds in spring and fall, and home to significant numbers of woodland caribou.

In 2002, Tłı̨chǫ Chiefs signed historic agreements with the Deh Cho and the Akaitcho leadership that settled longstanding disputes. The agreements, called Overlap Agreements, defined shared primary use areas, where each

Nation can continue to use their traditional harvesting rights and manage the land to protect it for future generations. Grand Chief Joe Rabesca said of the agreements, “We have a responsibility to ensure that our people respect and co-exist with each other.”

On September 4, 2003, the chief negotiators for the Dogrib Treaty 11 Council, the GNWT and Canada initialled the Tłı̨chǫ Agreement. The initialling ceremony took place during the 11th Tłı̨chǫ Assembly in Whatı̨. It was another step in the long process towards achieving a Final Agreement. Once the Agreement was initialled, a long period of community tours and consultations began. The Agreement was brought into the communities and explained in great detail by members of the negotiating team and others. The goal of the community tours was to ensure that everyone understood their Agreement, and had an opportunity to give their opinions and concerns before the last round of negotiations to finalize the Agreement.

In March 2003, the final Tłı̨chǫ Land Claims and Self-Government Agreement was signed by the Chief negotiators from Canada, the GNWT and the Dogrib Treaty 11 Council, with Prime Minister Jean Chrétien in attendance. On June 27, 2003, after two days of voting, the Tłı̨chǫ



Agreement was approved by 92.7% of Tłı̨chǫ citizens. On August 25, 2003, the Tłı̨chǫ Agreement was signed in an historic ceremony in Behchokǫ, 82 years after Chief Monfwi signed Treaty 11. Prime Minister Jean Chrétien and many other dignitaries attended the ceremony. The Prime Minister said:

“What we see today is that in spite of the evolution of society, you have kept your culture and pride. This is the glory of Canada – we be what we are and at the same time be part of the greater Canada.”

After ratification by Tłı̨chǫ people, many technical steps were required before the Tłı̨chǫ Agreement would become law. In 2003, the GNWT passed a new law recognizing the Tłı̨chǫ Agreement and making it the law of the Northwest Territories. The GNWT also passed other laws relating to the Tłı̨chǫ Agreement, including the Tłı̨chǫ Community Government Act and the Tłı̨chǫ Community Services Agency Act.

On February 15, 2005, the *Tłı̨chǫ Act* passed third reading in the Senate and received Royal Assent from Governor General Adrienne Clarkson. The *Tłı̨chǫ Act* is Canada's law adopting the Tłı̨chǫ Agreement and making it the law of Canada. Upon passing the third reading, the Senate of Canada gave the 50-person strong Tłı̨chǫ delegation in attendance a standing ovation. The group was welcomed at the Yellowknife airport by huge crowds of supporters, who eventually broke into traditional chants and a tea dance.

The Tłı̨chǫ Agreement came into effect on August 4, 2005, marking the first sitting of the new Tłı̨chǫ Government. The Assembly, consisting of newly elected Chiefs, Councillors and the Grand Chief, held its first meetings over the next few days, beginning the work of implementing the Tłı̨chǫ Agreement.



Photo Credit: Tessa Macintosh

Part 2

Intentions 2009 to 2013 of the 2nd Tłıchǫ Assembly

Nàdàa Gètsètı... Looking Forward...

People once planned where and when they would go to hunt, where and when to set nets for fishing, to pick berries, to meet together on the land and where and when to gather together, share and celebrate. This “looking forward” was critical to our people’s survival to ensure that people could work together effectively by discussing the issues, listening to each other and working out solutions to problems.

Today, “looking forward” is essential to the work of a modern government in a complex world. Planning helps to document the intentions of our government: what it is that we intend to do, why we think it is important, how we will do the work, when we will do it and how much it will cost.

Our intentions (or business plans) emerge from the strategic framework of the Tłıchǫ Government. The framework is based on our shared history, language, culture and way of life. The strategic framework reminds us who we are and where we are going. It is in this way that the decisions we make as a government can be connected to the words and actions of our elders, and built upon a foundation of unity as one people.

Today, “looking forward” is essential to the work of a modern government in a complex world.



Photo Credit: Jonathan Simpson

Background to the Planning Process

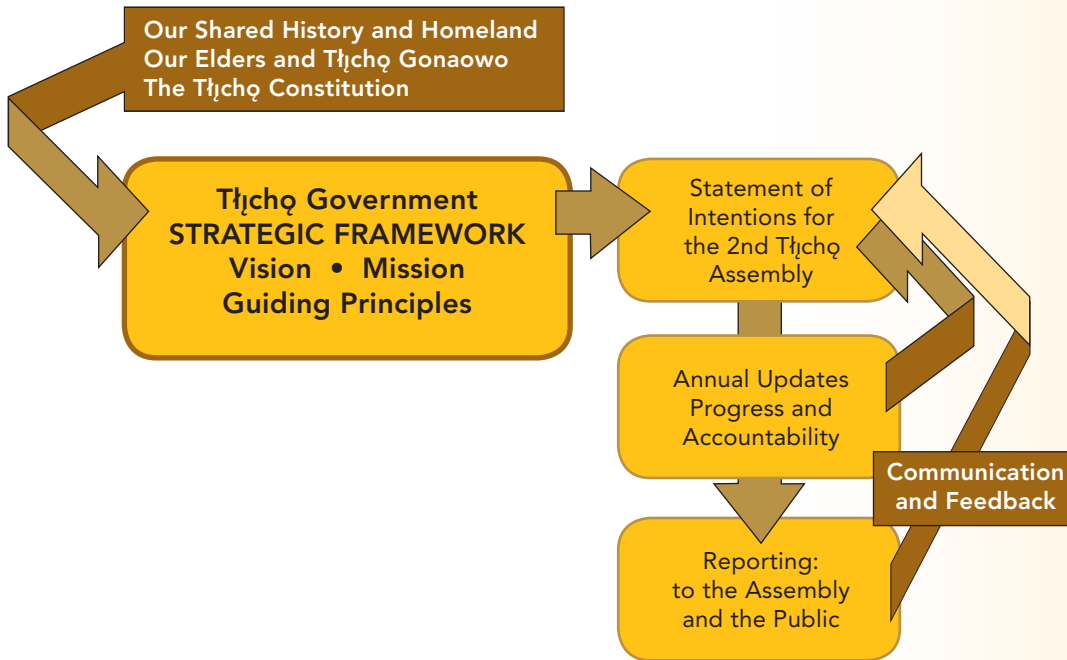
The following is a brief description of our planning process:

- Everything begins with **our shared history and homeland... our elders and Tłıchọ Gonaowo...** This reality is reflected in our **Tłıchọ Constitution** and provides the context for the strategic framework...
- The **Strategic Framework** contains **our vision, mission and guiding principles**, which serve to describe what is important to us as a government and provides broad general guidance on how the work will be achieved...
- The **Statement of Intentions** for the 2nd Tłıchọ Assembly describes what it is that we are committed to doing as a government and the strategies that we will use...
- **Annual updates** enable the Tłıchọ Government to review our progress and make changes to our intentions as necessary...
- **Reporting to the Assembly** provides the Tłıchọ Government the opportunity to account for doing what we said we “intended” to do, but it also allows for **communication and feedback** from our citizens, which, in turn, will be used to shape existing intentions and create new ones.



Photo Credit: Tessa Macintosh

Figure 2: The Tłıchq Strategic Framework and Planning



Key initiatives are the strategies and the projects that help the Tłıchq Government make progress on achieving our goals and objectives.

The following multi-year intentions of the 2nd Tłıchq Assembly are intended to capture the “view forward” of the Tłıchq Government. The goals describe what the Government seeks to accomplish within our four-year mandate from 2009 to 2013. There are two types of intentions. The first intentions are the **Core Intentions and Priorities of the Tłıchq Government** and include four major goals:

- 1:1 Sustaining Our Lands and Environment;
- 1:2 Sustaining Our Language, Culture and Way of Life;
- 1:3 Strengthening Our Communities, Our People; and
- 1:4 Increasing Our Financial Strength and Economic Development.

A second set of intentions include those supplementary goals which are necessary to **build a strong foundation for our government**, and which will, in turn, contribute to the achievement of the core intentions and priorities:

- 2:1 Strengthening Governance and Tłıchq Government Institutions;
- 2:2 Building Human Resources Capacity;
- 2:3 Strengthening Program and Service Delivery; and
- 2:4 Managing Intergovernmental Relationships.

Each intention has a series of objectives that are necessary to address each goal. Key initiatives are the strategies and the projects that help the Tłıchq Government make progress on achieving our goals and objectives.

The work of the supporting intentions may not always be visible to the public, but this work is nonetheless critical for the success of the Tłıchǫ Government.

Figure 3: The Relationship between Core and Supporting Intentions and Priorities



The four Supporting Intentions, 2.1 through 2.4, provide the “foundation” for the four Core Intentions 1.1 through 1.4 . The work of the supporting intentions may not always be visible to the public, but this work is nonetheless critical for the success of the Tłıchǫ Government. A weak foundation will not support the work of the government. Supporting Intentions and Priorities are necessary to ensure that the Tłıchǫ Government has the people, the resources and the administrative framework and capacity to achieve the core priorities of its mandate. The Tłıchǫ Government must also work to improve the delivery of programs and services, while managing its government to government relationships with the GNWT and Canada.

Environmental Scan

This environmental scan describes the major trends and issues that influence the development and implementation of the business plans. The environmental scan also describes the risks that may limit the progress of these plans over the four-year planning cycle. The following factors are the most important:

- Land, water and wildlife;
- Tłıchǫ language, culture and way of life;
- Economic circumstances and labour markets;
- Actions of the Governments of Canada and the Northwest Territories;
- Demographic changes in our communities;
- Human resource and capacity issues;
- Social conditions, including education, health, housing and justice; and
- Successes and continuing challenges.

Land, Water and Wildlife: A number of issues important to land, water and wildlife have occupied the attention of the Tłıchǫ Government. These include: the environmental impact of the establishment of three diamond mines in the region; the dramatic decline of the Bathurst caribou herd; global warming and its effects on the environment, including the impacts of invasive species on indigenous northern plants and animals, lands and waters; the status of endangered and threatened species at risk; and government actions to use and conserve resources.



Photo Credit: Tessa Macintosh

Tłıchǫ lands are a trust that must be respected to ensure that traditional land use and occupancy remain unimpaired for future generations.

The stewardship of water as a precious resource is increasingly a matter of public attention.

At one time, all Tłıchǫ children entered school to learn English as a second language, whereas now, most children enter school with English as their only language.

Environmental Scan

Tłıchǫ lands represent both a trust and a resource for Tłıchǫ people. Tłıchǫ lands are a trust that must be respected to ensure that traditional land use and occupancy remain unimpaired for future generations, and a resource where new industrial activity may be possible and acceptable if projects are developed carefully. Avoiding careless abandonment practices and the contamination of past decades, as occurred at the Rae Rock Mine, will be imperative. Development of a Tłıchǫ Land Use Plan and protection of the Edehzhie overlap area with the Dehcho First Nation are critical major initiatives of our government.

The stewardship of water as a precious resource is increasingly a matter of public attention. The Wek'eezhıı Land and Water Board has a responsibility for regulating water use for human consumption and protection of the domestic fishery, while ensuring that industrial activity does not impair the quality of groundwater, lakes and rivers. Generation of hydro-electricity as a cost-effective and cleaner alternative to diesel power generators merits continued research and possible development.

The Tłıchǫ Government and the GNWT have overlapping responsibilities and management authority for the conservation of the Bathurst Caribou Herd and protection of its habitat. The result has been a unique partnership and management plan, which is now being implemented.

Tłıchǫ Language, Culture and Way of Life: Promotion of Tłıchǫ language and cultural practices are embedded in the Tłıchǫ Constitution. They are important values in their own right, and essential for the Tłıchǫ language to be a working language in the workplace and other public venues. Efforts to preserve language and culture parallel efforts to protect land, water and wildlife.

Over the past few decades great changes have come to all our communities. Anecdotally, we know that Tłıchǫ language use is declining dramatically. At one time, all Tłıchǫ children entered school to learn English as a second language, whereas now, most children enter school with English as their only language. The decline of language use among children is matched by a decline in traditional activities by families and the loss of elders from many homes. At present there is a great need for good information in the area of language and cultural vitality. This information can provide benchmarks to measure the success of our language and cultural strategies. New research methodologies are needed to track declines in language usage and traditional activities – and then to track their reversal!

The Tłıchǫ Traditional Knowledge and Monitoring Program is designed to gather and keep traditional knowledge safe, in a manner that reflects Tłıchǫ cultural perspectives. The program helps to ensure that Tłıchǫ knowledge and

values are utilized in management and decision-making and that the Tłıchǵ Government has the information it needs when making decisions in regard to lands, resources, language and culture.

The practices of our Tłıchǵ way of life remain important in many families in our communities. Reliance on country food is higher in the Tłıchǵ communities than across the NWT as a whole. Country food represents half or more than half of people’s diet in Gamètì, Wekweètì and Whatì, and 38% of household diet in Behchokò.

**Table 1:
Cultural Practices, Country Foods and the Tłıchǵ Communities**

Percentage of people who hunt and fish to feed their families	
Behchokò	35.3 %
Gamètì	41.6 %
Wekweètì	64.2 %
Whatì	46 %
NWT as a whole	36.7 %

Data from the NWT Bureau of Statistics.

Trapping is pursued by 19.3% of the population in Wekweètì, 16.7% of the population in Gamètì and 15.1% in Behchokò, compared with 14.3% for the Tłıchǵ region as a whole and 5.9% for the NWT.

Economic Circumstances and Labour Markets: In the brief life of the Tłıchǵ Government, the national and international economic circumstances that drive the markets that determine the amount of investment in northern and Tłıchǵ businesses have changed dramatically. In 2005, the north was in a boom cycle where mineral wealth seemed certain to generate opportunities for resource development, employment and wealth. Shortly thereafter, a worldwide recession triggered by events in the United States had a significant impact on Tłıchǵ businesses, employment and profits.

The wage economy of the 21st century is knowledge and skill-based as never before. This means that for Tłıchǵ citizens to participate effectively in any aspect of the economy, they must have the knowledge and skills needed for employment, for operating business ventures and for the administration of Tłıchǵ Government programs and services. The ability to plan, manage, solve problems, communicate effectively and work cooperatively are critical skills in this labour market in both the private and public sectors.

*The practices of our
Tłıchǵ way of life
remain important in
many families in our
communities.*

*The wage economy
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knowledge and skill-
based as never before.*

The traditional economy based on hunting, fishing and trapping remains a viable economic option.

When self-government provisions of the Tłıchǰ Agreement are enacted, the Tłıchǰ Government will take responsibility for delivering many programs and services.

Environmental Scan

Human resource development and capacity building will be critical elements for the success of the Tłıchǰ Government going forward. Supporting youth involvement in businesses and professional development is an important objective to that end.

Sustainable economic development is badly needed to reduce the high levels of unemployment in the Tłıchǰ communities. Data compiled by the NWT Bureau of Statistics for 2006 show that the unemployment rate was about the same in each of the four Tłıchǰ communities. The regional unemployment rate was 26.1%, compared with the NWT unemployment rate of 10.4%. Sustainable economic development is one of the three economic objectives of the Tłıchǰ Government.

Education levels are an indicator of employability in the labour market. Rising rates of high school graduation and participation in post-secondary education will be critical determinants of success for the Tłıchǰ Government's economic objectives.

The traditional economy based on hunting, fishing and trapping remains a viable economic option for those who wish to pursue it on a full- or part-time basis. Country food has an economic value that is not reflected in statistics on economic activity and income. Support for the traditional economy is also important as a cultural activity. It is important to develop strategies that promote the skills required for survival, food gathering and income generation from the land.

Legislative and Policy Initiatives of Canada and the GNWT: The GNWT and the federal government have a significant impact on Tłıchǰ Government activities. Federal government initiatives in regards to streamlining the regulatory process and changes to the Mackenzie Valley Resource Management Act, CanNor, Arctic Sovereignty, as well as joint Canadian and GNWT initiatives such as Devolution, have potentially serious impacts on the Tłıchǰ Government and on the people in the Tłıchǰ communities. These actions require responses and interventions by the Tłıchǰ Government, which can be costly and time-consuming.

The Government of the Northwest Territories (GNWT) has primary lawmaking responsibility for delivering programs and services in the areas of education, child and family services, healthcare, housing, justice, transportation, environment and natural resources, and industry, tourism and investment. The areas in which most people experience problems and concerns are GNWT responsibilities – housing, justice and the legal system, income support, and child and family services. In the future, when self-government provisions of the Tłıchǰ Agreement are enacted, the Tłıchǰ Government will take responsibility for delivering many programs and services currently being delivered by the

GNWT. The Tłı̨chǫ Intergovernmental Service Agreement (ISA) provides for the delivery of programs and services for education, health, and child and family services by the TCSA for the GNWT. The ISA expires in 2013 and the Tłı̨chǫ leadership must soon make a decision whether the Tłı̨chǫ Government should deliver some or all of these programs and services.

There are gaps in community services that are being filled by the Tłı̨chǫ Government. Resources provided for projects to support spirituality, wellness, recreation and traditional activities serve our cultural objectives, while programs like the elders fuel subsidy and the harvesters subsidy meet immediate personal needs. The research conducted through the Tłı̨chǫ Cosmology Project examined ways to make the child and family services programs of the GNWT more culturally-relevant and responsive to Tłı̨chǫ values. This project suggested more productive and respectful relationships could be established between service providers and community clients that could lead to a successful model of program and services delivery under self-government.

Demographic Changes: There are changes in the characteristics of the populations of the Tłı̨chǫ communities, and in the NWT and Canada, that have an impact on the development of policy at all levels of government. These changes, over time, can be captured through statistics and can include a focus on gender, culture, age, disabilities, home ownership, employment status, language use and more. The Tłı̨chǫ Government has the need to develop the ability to collect and analyze statistics regarding characteristics of the Tłı̨chǫ population such as language use and cultural vitality.

The Tłı̨chǫ Government has the need to develop the ability to collect and analyze statistics regarding characteristics of the Tłı̨chǫ population.



Photo Credit: Tessa Macintosh

Age distribution of the population is significant in terms of labour market participation and economic development efforts to create jobs.

Information has led to housing issues being placed at the top of a Tłıchọ Government agenda.

Environmental Scan

The Tłıchọ population, as reported by the NWT Bureau of Statistics for 2006, is substantially younger than the averages for the NWT and for Canada. The median age is almost the same in the four Tłıchọ communities – a median age of approximately 25 – compared with a median age of 31.2 for the NWT and 39.0 for Canada. The number of Tłıchọ individuals is much higher in the prime working age category of 25 to 49 than in any other age category, although there are also substantial numbers of individuals in the working age categories 15 to 25 and 45 to 59. This age distribution of the population is significant in terms of labour market participation and economic development efforts to create jobs.

Average personal income in Behchokò grew faster between 2000 and 2006 than the rate for the NWT overall – a 39% growth rate, compared to 34% for the NWT. In spite of the improvement, Behchokò, with an average personal income of \$33,067, remained 32% behind the NWT average personal income of \$48,396. The other Tłıchọ communities had lower average personal incomes than Behchokò; the regional average was \$32,150.

Many Tłıchọ households are described as being in “core need” in an analysis of statistics collected by the GNWT. The proportion of households in core need has declined steadily across the Tłıchọ region since 1996, but remains significantly high as measured by households with six or more persons. For the region as a whole in 2006, 26.3% of households had six or more persons, compared to the NWT with 6.2% and Canada with 2.9%. In Behchokò, the number of households with six or more people was more than four times higher than for the NWT, and more than nine times higher than for the rest of Canada. The data for overcrowding is associated with personal and family distress, health problems, lower educational achievement, interaction with the justice system, and child and family services interventions. This information has led to housing issues being placed at the top of a Tłıchọ Government agenda with GNWT leaders in a government to government forum.

Human Resource and Capacity Issues: Human resource and capacity issues speak to the availability of trained people to do the work that needs to be done by the Tłıchọ Government. Capacity issues drive the placement of resources and programs in communities, and the choice of citizens versus expert contractors that must be utilized by the Tłıchọ Government.

The success of the Tłıchọ Government in the long run will depend on having competent administrators, program specialists and technical support staff. Ideally, these personnel should be bilingual, able to communicate with other government officials in English and with Tłıchọ residents in Tłıchọ. The drawdown of government programs and services in future will require employees to have specialized skills.

Human resource development and capacity-building meets the needs not only of the Tłıchǫ Government but also of the knowledge-based 21st century economy. It is also a means to address the social conditions facing Tłıchǫ citizens.

In addition to meeting the needs of the Tłıchǫ Government, its business ventures and the TCSA for skilled workers, trained Tłıchǫ citizens contribute to the tax base and future self-sufficiency of Tłıchǫ self-government. The training of healthcare workers for the long-term care facility in Behchokò is a case in point. The new Seniors Home will require twice as many staff as the Jimmy Erasmus Seniors Home. Each of these staff positions can and should be filled by Tłıchǫ personnel trained as Personal Support Workers and Practical Nurses over the next three years.

Other initiatives include continued financial support for post-secondary scholarships. Since 1997, post-secondary scholarships have provided over \$6 million dollar in financial support for Tłıchǫ students. The recipients have earned over 150 post-secondary certificates, 30 diplomas, 25 Bachelor degrees, two Master's degrees, and 15 trades apprenticeships. Following an evaluation of the program in 2007, administration costs have been reduced so that by 2011 approximately 99% of the funds allocated to the program were going directly to students. In 2010, the Tłıchǫ Government increased the total amount of funding by 30% to \$800,000 a year. In 2011, there were over 225 applications from Tłıchǫ students attending post-secondary institutions in the NWT and southern Canada.

The Tłıchǫ Government is beginning to track the employment data of Tłıchǫ citizens employed by the government, the Tłıchǫ Investment Corporation (TIC) and the Tłıchǫ Community Services Agency (TCSA). The Tłıchǫ Government is almost entirely staffed by Tłıchǫ citizens. Forty percent of the Tłıchǫ Investment Corporation's workforce is Tłıchǫ and 66% of the TCSA's workforce is Tłıchǫ. The combined total of 904 employees is 52% Tłıchǫ and 48% non-Tłıchǫ.

Other initiatives include continued financial support for post-secondary scholarships.

The Tłıchǫ Government is beginning to track the employment data of Tłıchǫ citizens.

Social conditions in the communities have a huge impact on the nature and kind of issues that are brought forward to the Tłıchǫ Government, as these are the issues that frequently touch peoples' lives most deeply.

Environmental Scan

Table 2: Tłıchǫ Citizens Employment Data 2010

	Tłıchǫ Government	Tłıchǫ Investment Corporation	Tłıchǫ Community Services Agency	Totals
Tłıchǫ Citizens - %	82 - 96%	237 - 40%	151 - 66%	470
Non-Tłıchǫ - %	3 - 4%	352 - 60%	79 - 34%	434
Total	85 - 100%	589 - 100%	230 - 100%	904

The data were compiled in 2010. Future efforts will supplement the data currently available with employment data from the mines, as well as comparative data from other regions and similar organizations in the NWT.

Social Conditions including Education, Health, Housing and Justice: Social conditions in the communities have a huge impact on the nature and kind of issues that are brought forward to the Tłıchǫ Government, as these are the issues that frequently touch peoples' lives most deeply. The programs that address social conditions are largely the responsibility of the Government of the NWT but, through connections with the Tłıchǫ Community Services Agency and through funding received for First Nations social programs, the Tłıchǫ Government can have some influence.

A great deal of data is available on aspects of education, health, housing and justice. Common indicators of performance in education are the numbers of graduates from high schools in the region or the number of Tłıchǫ students attending post-secondary institutions in a given year. Health conditions are frequently judged by the number of and kinds of health problems that present in any given community such as Sexually Transmitted Infections (STIs), or conversely, the number of interventions that have been made such as well baby clinics. Justice similarly is judged by the number and nature of problems that are brought to the court's attention, including domestic violence, theft, and alcohol and drug misuse.

The dramatic reduction in STI infections throughout the Tłıchǫ region since the creation of the Healing Wind Project in 2007 is clear evidence that community-based research linked to a sustained effort can make a significant difference in overcoming a persistent public health problem. However, it needs to be pointed out that too frequently the collection of statistics serve to highlight a collection of problems to be fixed, which by themselves are misleading and incomplete in understanding the strengths of our people, our culture and our communities.

Successes and Continuing Challenges: The Tłıchǫ people are reclaiming their sovereign rights as an Aboriginal people in Canada through the Tłıchǫ Government. This effort has only begun and will continue to play out long after 2009 to 2013. Work has begun on the many areas of jurisdiction described in this environmental scan. Much effort, and patience, will be required to maintain good working relationships with the territorial and federal governments, while educating their leaders and staff to understand the extent of Tłıchǫ jurisdiction conveyed by the Tłıchǫ Agreement.

It is clear that all of the elements referenced above are intimately connected, interrelated and, essentially, indivisible. Success in pursuing the strategic goals and objectives in any one area will have mutually supportive outcomes in other areas – from efforts to preserve and protect lands and wildlife, and the promotion of language and culture, to improving public services and creating new economic opportunities for Tłıchǫ citizens. Together these efforts will lead to successes which will help make our communities stronger.

The Tłıchǫ people are reclaiming their sovereign rights as an Aboriginal people in Canada through the Tłıchǫ Government.



Photo Credit: Tessa Macintosh

Budget Context

This section provides an overview of the revenue and the budgeting assumptions that provide the financial resources for the work of the Tłı̨chǫ Government. The budget context includes:

- Revenue Sources and Expenditures;
- Capital Transfer Payments; and
- Financial Initiatives.

Revenue Sources and Expenditures: Tłı̨chǫ Government revenue comes from four sources: base funding from the federal government; Own Source Revenue sources, which currently account for almost 50% of the total revenue; Impact Benefit Agreement payments from the mining companies; and revenue from the federal and territorial governments for the delivery of programs on terms set by the federal and territorial governments. Tłı̨chǫ Government revenue in 2011-2012 (base and self-generated) came to \$16.9 million and Programs and Services revenue to \$5.7 million, for a total of \$22.7 million.

Own Source Revenue comes from several sources, including Personal Income Tax Sharing, Resource Royalty Revenue, bank interest and donations from the Tłı̨chǫ Investment Corporation.



Photo Credit: Tessa Macintosh

Table 3: Revenue Sources for the Tłıchǫ Government

Revenue Sources for the Tłıchǫ Government (all information from 2011-2012)	
1. Base Funding from the Government of Canada	3,000,000
2. Own Source Revenue	10,000,000
3. Impact/Benefit Agreements with Mines	4,000,000
4. Programs and Services Delivery	5,700,000
Total	\$22,700,000

Approximately one-quarter of the IBA money has been distributed to beneficiaries, and the remainder has been used to fund programs and services in the Tłıchǫ communities, the largest ones being post-secondary student financial support, the summer student program, Trails of Our Ancestors, several smaller projects, including the Spiritual Gathering, and capital projects, including O&M funding for the Edzo airport.

The Financing Agreement with the federal government, which provides the base funding of approximately \$3 million, creates two problems for the Tłıchǫ Government. The base funding is subject to a clawback from the Government of Canada of 2% annually, up to 50% of the total. The clawback represents a disincentive for the Tłıchǫ Government to draw down programs and services in the future, as intended in the Tłıchǫ Agreement. The second problem is the assumption that the Tłıchǫ Government is funded adequately for Own Source Revenues. The federal government assumes that an Aboriginal self-government should cover its own expenditures if it can, but for that to happen, it must be funded properly in the first place.

Other concerns arise with the terms under which the Programs and Services Revenue is received. The biggest challenge facing the Tłıchǫ Government is that the funding provided by the federal and territorial governments continues to be distributed according to the previous funding model applied to Bands. The Tłıchǫ Government receives the money, but is not recognized as a government functioning on a government to government basis.

The biggest challenge facing the Tłıchǫ Government is that the funding provided by the federal and territorial governments continues to be distributed according to the previous funding model applied to Bands.

All loans to cover the negotiation process were repaid in the first six years of the life of the Tłıchǫ Government.

Budget Content

Onerous reporting requirements based on principles of program “command and control” speak to a current lack of a real government to government relationship. The Tłıchǫ Government would benefit from a consolidation of the administrative functions for these programs and services. Currently the focus on reporting requirements detracts from the more important function of program improvement. Streamlining the approach to program delivery will require political will, greater trust in the Tłıchǫ Government and a recognition that the Tłıchǫ Government has real authority as a government.

In spite of these problems, the Tłıchǫ Government has been able to do more with less. The revenue stream has been flat over the past two years, but now there are more active program files planned to utilize the same dollars. Policy development beginning five years ago has resulted in significant savings annually.



Photo Credit: Tessa Macintosh

Capital Transfer Payments: The Capital Transfer Payments under the land claim settlement amounted to \$7.3 million last year and, upon completion of the payment schedule, will eventually add up to over \$100 million. All loans to cover the negotiation process were repaid in the first six years of the life of the Tłıchǫ Government. The Interim Capital Transfer Law, passed in July 2011, requires the development of a long-term investment plan. A consultant has been hired to advise on the investments. An asset mix analysis aims to identify the types of investment and expected returns on investment required to establish the fund on a perpetual basis. The fund must be protected against inflation and will feature conservative investments that provide protection against fluctuations in the financial marketplace. The asset mix will be examined with a 20-year perspective. This work is proceeding under the direction of a Chiefs Working Group. There is one year left to develop the long-term plan.

Financial Initiatives: The Tłıchǫ Financing Agreement (TFA) requires that Canada and the Tłıchǫ Government conduct a review of the first four years of the Financing Agreement's operation. Following the review, a new Financing Agreement will be negotiated between the two parties. The Tłıchǫ Government has been involved in the review process for the past two years. It is almost complete and negotiations are expected to begin in 2012.

The review has shown that while the Tłıchǫ Government has significant Own Source Revenues and has used those revenues to make the Tłıchǫ Government work, the Tłıchǫ Government requires an increase in TFA funding to meet its future needs for such things as a land administration and registry system, and for the potential drawdown of large programs like K-12 education. Currently, the Tłıchǫ Government is significantly self-financed from Own Source Revenues.

The first intention or goal of the Tłıchǫ Government is related to “sustaining our lands and environment” for as long as this land shall last.

Core Intentions and Priorities

1:1 Sustaining Our Lands and Environment

The preamble of the Tłıchǫ Constitution, “affirms our relationship with God and respects the inter-connection of all living things. We acknowledge our responsibility to serve for all time as custodians of our lands, including our waters and resources.” It is from this primary constitutional commitment that the first intention or goal of the Tłıchǫ Government is related to “sustaining our lands and environment” for as long as this land shall last.



Photo Credit: Tessa Macintosh

Objectives:

The Tłıchǵ Government is committed to:

- i) The conservation and protection of the ecological integrity of Tłıchǵ lands and its' wildlife according to Tłıchǵ traditional, ecological and social values;
- ii) Raising awareness and involvement in environmental issues affecting our lands and wildlife, especially amongst our youth; and
- iii) Supporting the development and implementation of environmentally sustainable practices in our communities, our homes and offices.

Key Initiatives 2009 to 2013:

- Development and approval of a Tłıchǵ Land Use Plan while extending a moratorium on the use of Tłıchǵ lands;
- Design and development of operational land use administration and registry system within the Lands Department by 2013;
- Participation in the development of GNWT Species at Risk legislation, including a Wood Bison Management Strategy with the GNWT, the development of the GNWT Wildlife Act and the development of a plan for the NWT Water Stewardship Strategy;
- The development of a collaborative plan with the GNWT for the management of the Bathurst Caribou;
- Support and development for a North Arm Protected Areas Strategy, a Marion Watershed Stewardship Program and a Fish Monitoring Program in the Behchokǵ Area;
- Research and pilot development of alternative energy sources for communities and establish community oversight committees coordinated by the Tłıchǵ Investment Corporation;
- Participation with Dehcho First Nation seeking the long-term protection of Edehzhie overlap area by the establishment of a national wildlife area;
- Development and implementation of environmentally sustainable practices in Tłıchǵ Government offices; and
- Inclusion of environmental awareness components in programs and services involving Tłıchǵ youth, including Trails of Our Ancestors and Imbe summer programs.

*The Tłıchǫ
Constitution states
that the purpose of the
Tłıchǫ Government is
to act... “to preserve,
protect and promote
our Aboriginal and
Treaty rights and way
of life, including our
culture, language,
heritage...”*

Core Intentions and Priorities

1:2 Sustaining Our Language, Culture and Way of Life

The Tłıchǫ Constitution states that the purpose of the Tłıchǫ Government is to act... “to preserve, protect and promote our Aboriginal and Treaty rights and way of life, including our culture, language, heritage...” Thus, a core goal of our government is to implement and support a variety of initiatives that will sustain our Tłıchǫ language, culture and way of life.

Objectives:

The Tłıchǫ Government is committed to:

- i) Initiating and supporting activities that maintain the practice of our language, culture and way of life;
- ii) Protecting and promoting Tłıchǫ heritage resources to ensure that Tłıchǫ people have access to our shared heritage as handed down from Tłıchǫ elders;
- iii) Supporting new research that serves to preserve, protect and promote our language, culture and way of life;
- iv) Promoting the use of the Tłıchǫ language in workplaces and in public places in the region; and
- v) Protecting our Tłıchǫ language, culture and way of life when legislative or other actions by the territorial or federal governments endanger our interests.

Key Initiatives 2009 to 2013:

- Development of a comprehensive, multi-year cultural strategy to support the revitalization of our Tłıchǫ language, culture and way of life;
- Development and implementation of a policy regarding “Tłıchǫ Knowledge”;



Photo Credit: Tessa Macintosh

- Development of a Traditional Knowledge database to safeguard, integrate and ensure ease of access to our heritage resources in land use, language and culture;
- Establishment of Traditional Knowledge (TK) Research and Monitoring group offices in Gamètì and Whatì;
- Development and support of community-based research skills and capacities, wherever possible, especially in our young people;
- Review outside research proposals to ensure they meet acceptable standards related to ethics, the inclusion of a Tłıchǫ community voice, the building of community-based research capacity and the return of the results to our communities;
- Provision of annual financial assistance to hunters and trappers to enable them to work on the land in a sustainable, culturally-appropriate manner;
- Provision of tangible support for artists, and especially women’s traditional activities, through the creation of an online market for the worldwide promotion of Tłıchǫ art and handcrafts;
- Implementation and support for annual International Hand Games Tournaments and the development of an annual Youth Hand Games Tournament;
- Implementation and support for annual Spiritual Gatherings in Russell Lake;
- Implementation and support for annual canoe trips with elders and youth from their communities to the Annual Gathering (Trails of Our Ancestors);
- Design, development and delivery of regional Imbe Summer Culture programs for youth;
- Establishment of meaningful, traditional roles for elders on Elder’s Councils by the inclusion of considerations of language, culture and way of life in the activities of the Tłıchǫ Government;
- Establishment and development of the role of the Cultural Coordinator position for the review of government legislation and practices for protection of our language, culture and way of life;
- Assessment of language vitality, endangerment and measurement of trends of our cultural strengths by creating and implementing the appropriate research and analysis tools;
- Implementation of Tłıchǫ language literacy workshops in all Tłıchǫ communities;
- Improvement of Tłıchǫ communication through the implementation of terminology and other workshops for interpreter/translators and other language activists; and
- Updating www.tlıcho.ca web presence to enhance Tłıchǫ cultural identity and improve communication and access by Tłıchǫ citizens to information about heritage, language, culture and way of life and programs and services of the government.

The expectations of our people are that the actions of our Tłıchọ Government will strengthen our communities and our people.

Core Intentions and Priorities

1:3 Strengthening Our Communities, Our People

The expectations of our people are that the actions of our Tłıchọ Government will strengthen our communities and our people. Where possible, the Tłıchọ Government will make contributions to fill gaps and supplement existing programs and services to people that support the intentions of our government to improve the life of our communities and build strengths in our families and people.



Photo Credit: Tessa Macintosh

Objectives:

The Tłıchǵ Government is committed to:

- i) Encouraging Tłıchǵ citizens to participate in post-secondary education and training needed to build our communities by supplementing the financial costs incurred by students;
- ii) Providing compassionate funding to support the traditional activities of our people and their families related to illness, and deaths in the family within the Tłıchǵ communities;
- iii) Providing resources for worthy projects that make a significant contribution to the promotion of spirituality, wellness, recreation, or traditional activities in the Tłıchǵ communities, and for which there are gaps in funding;
- iv) Assisting the participation of Tłıchǵ youth in activities related to recreation, wellness or education; and
- v) Advocacy on behalf of Tłıchǵ people for improved programs and services delivered by the GNWT and Canada.

Key Initiatives 2009 to 2013:

- Increase financial commitment to post-secondary students and develop the internal capacity to deliver the program to ensure equality of treatment;
- Establish basis and implementation of Tłıchǵ Citizen Harvester's Subsidy program;
- Provision of financial support for families to attend to family members in hospitals in Yellowknife and Edmonton;
- Provision of financial support to bring elders and family members together for funerals in the four communities;
- Provision of special financial support for elders for extraordinary living expenses, especially in regards to fuel subsidies;
- Development of partnerships with the GNWT to enhance the delivery of capital and other projects in the Tłıchǵ communities such as the Jean Wettrade Gamètì school, the Mary Adele Bishop Health Centre and the Jimmy Erasmus Seniors Home;
- Provision of financial support for the construction of a community church in Wekweètì; and
- Provision of financial support for the Behchokò Sportsplex.

*The Tłı̨chǫ Government
strives to increase the
financial strength and
economic development
of our communities.*

Core Intentions and Priorities

1:4 Increasing Our Financial Strength and Economic Development

The Tłı̨chǫ Government strives to increase the financial strength and economic development of our communities, primarily through the initiatives of the Tłı̨chǫ Investment Corporation (TIC), which undertakes commercial activities on behalf of our government. The goals of the Tłı̨chǫ Investment Corporation are to ensure economic self-reliance, prosperity and future certainty for Tłı̨chǫ citizens by creating sustainable economic development.



Photo Credit: Tessa Macintosh

Objectives:

The Tłıchǫ Government is committed to:

- i) Enhancing economic independence, prosperity and future certainty for Tłıchǫ citizens by creating sustainable economic development in the region;
- ii) Supporting the development of a strong, vibrant Tłıchǫ traditional economy; and
- iii) Supporting youth involvement in Tłıchǫ businesses and training activities, wherever possible.

Key Initiatives 2009 to 2013:

- Development of a comprehensive economic strategy;
- Conduct a Feasibility Study for the creation of a Legacy Fund;
- Establishment of the Kwe Beh Working Group to ensure successful implementation of benefit agreements and for the scoping of future business opportunities with the mining industry;
- Development of an online market for the worldwide promotion of Tłıchǫ art and handcrafts;
- Ensure congruence of TG and TIC economic goals and objectives by establishing regular CEC meetings and briefings with the Tłıchǫ Investment Corporation Board of Directors;
- Acquisition of 100 % ownership of the Rae Lakes General Store;
- Acquisition of 40 % ownership of 6224 NWT, which operates the Lac La Martre Lodge;
- Acquisition of 60 % ownership of Ventures West Transportation Company;
- Creation of Tłıchǫ Engineering and Environmental Services and expansion to southern Canada; and
- Investment in the expansion of the Behchokǫ airport.

The government is growing its capacity to deliver programs and services by continuously working to strengthen its' governance and institutional framework.

Supporting Intentions and Priorities

2:1 Strengthening Governance and Tłıchǫ Government Institutions

The Tłıchǫ Government is a new government, established in 2005. In six years it has grown into a functioning organization with a legislative base, a policy and procedural framework, staff and a community presence in Behchokò, Gamètì, Whatì and Wekweètì as well as a satellite office in Yellowknife. The government is growing its capacity to deliver programs and services by continuously working to strengthen its' governance and institutional framework.



Photo Credit: Tony Rabesca

Objectives:

The Tɔ̀chɔ̀ Government is committed to:

- i) The ongoing development and practice of a governance framework based on our Tɔ̀chɔ̀ language, culture and way of life; and
- ii) The ongoing development of an effective, efficient organizational framework that can implement the work of the Tɔ̀chɔ̀ Government.

Key Initiatives:

- Development and implementation of Assembly Code of Conduct;
- Development of Procedures and Rules of Order for the Tɔ̀chɔ̀ Assembly;
- Development of regulations for the Grand Chief By-Election and Nomination;
- Implementation of Annual Gatherings in Behchokò, Gamèti, Wekweèti and Whatì;
- Review of roles and responsibilities of Assembly Members, Chiefs, Grand Chief, elders.
- Development and implementation of TG Administration Policies and Procedures;
- Development and implementation of Financial Policies, especially in regards to donations;
- Development of an appeals procedure for TG decisions;
- Research increasing legislative capacity of the Tɔ̀chɔ̀ Government through a review of existing research and analysis functions, and the possible development of legislative committee work processes and community investigations;
- Development of a Capital Transfer Interim Protection Law; and
- Development and implementation of IT infrastructure upgrade to ensure effective, safe communications, data storage and information management functions.

The Tłıchǫ Government is committed to encouraging the creation of a representative, skilled and effective workforce.

Supporting Intentions and Priorities

2:2 Building Human Resources Capacity

The Tłıchǫ Government is committed to encouraging the creation of a representative, skilled and effective workforce within our government and in associated boards, agencies and businesses, and with other associated government and business partners in the North Slave.

A major, continuing priority of the Tłıchǫ Government is the development of our people through the support of education, attendance at post-secondary institutions of learning, and the provision of training opportunities.

Objectives:

The Tłıchǫ Government is committed to:

- i) The development of an integrated human resources/ pay and benefits system that provides the necessary policies and tools to support employees and managers in the workplace;
- ii) The development of a representative, skilled and effective workforce within our government; and
- iii) Encouraging the development of representative, qualified and effective workforces in associated organizations and agencies such as the Tłıchǫ Investment Corporation companies, the Tłıchǫ Community Services Agency, the Wek'eezhì Land and Water Board and the Wek'eezhì Renewable Resource Board.



Photo Credit: Jacqueline Gon

Key Initiatives:

- Development of a comprehensive, long-term, professional development and training strategy for all TG staff that includes individual training plans and the resources necessary to strengthen the performance of the government;
 - Development and implementation of a Leadership Development Strategy for targeted critical positions within the TG workforce;
 - Development of a comprehensive plan for knowledge transfer from outside expert consultants to Tłıchǫ Government staff, wherever possible;
- The provision of Tłıchǫ cultural training and awareness in the Tłıchǫ Agreement, and including Tłıchǫ cultural and language skills such as literacy through experiential training on the land;
- Development of a comprehensive implementation plan for the Tłıchǫ Agreement training fund;
- Development and implementation of strategies and mechanisms for the inclusion of the staff voice into planning and delivery of programs and services, including regular staff consultation;
- Development of a comprehensive policy framework for a focus on employee wellness;
- Review staff compensation in relation to northern labour trends for the development of a sustainable human resource system;
- Development and implementation of a Tłıchǫ Employment Plan that deals with barriers, orientation, internships, summer student workplace placements, mentorship, education leave, etc.;
 - Review of pre-employment initiatives such as the development of a Priority Hiring Policy, Summer Student Equity Program, Casual Employment, scholarships.
- Encourage associated, regional-based organizations, such as TIC, TCSA, WLWB, WRRB, to set and meet specific Tłıchǫ employment targets by developing and implementing appropriate human resource strategies; and
- Provision of multi-year financial support to the Tłıchǫ Community Services Agency for the staff training of Tłıchǫ citizens to work in the new Jimmy Erasmus Seniors Home in Behchokǫ.

*The Tłı̨chǫ Government
is one of four levels
of government in the
Tłı̨chǫ region.*

Supporting Intentions and Priorities

2:3 Strengthening Program and Service Delivery

The Tłı̨chǫ Government is one of four levels of government in the Tłı̨chǫ region, including the Government of Canada, the Government of the NWT and the Community Governments, each of which have responsibilities to deliver different programs and different services. The GNWT delivers public programs and services that are available equally to all citizens of the Northwest Territories. There are also First Nations programs and services that are funded by the Government of Canada and only available to Aboriginal people. These programs and services are delivered through the Tłı̨chǫ Government.



Photo Credit: Tessa Macintosh

Objectives:

The Tłıchǝ Government is committed to:

- i) The improvement of federal and territorial programs and services delivered by the Tłıchǝ Government by working with Canada/GNWT on a government to government basis;
- ii) The improvement of the community involvement in the design and delivery of programs and services by seeking active participation and consensual decision-making processes; and
- iii) Development of a self-government timeline and corresponding structural capacity to deliver programs and services identified within the Tłıchǝ Intergovernmental Services Agreement.

Key Initiatives 2009 to 2013:

- Negotiate ISA stacked agreements with Government of Canada and GNWT;
- Implement comprehensive review and options regarding the draw-down of programs and services to the TG;
- Conduct needs assessment for community programs and services;
- Convene regular summit meetings with regional service providers in 2011 to determine what works with successful program delivery;
- Develop and implement of a plan to restructure Tłıchǝ Government organization to ensure efficient management control, and the effective implementation of new programs and services;
- Meet regularly with Premier/Cabinet and individual Ministers as appropriate to raise the profile of concerns regarding GNWT program and service delivery; and
- Develop a self-government strategy and negotiate a renewal or replacement Intergovernmental Services Agreement by 2013.

The Tłı̨chǫ Government reviews and provides commentary on proposed legislation and policy and program and services initiatives.

Supporting Intentions and Priorities

2:4 Managing Effective Intergovernmental Relationships

The Tłı̨chǫ Government engages, and is engaged by, the Government of the NWT and the federal Government of Canada in a broad range of activities. The Tłı̨chǫ Government reviews and provides commentary on proposed legislation and policy and program and services initiatives of both the federal and territorial governments. The Tłı̨chǫ government also participates in activities for the protection and support of Aboriginal rights in Canada.

Objectives:

The Tłı̨chǫ Government is committed to:

- i) Participating actively in a review and intervention process, where necessary, in regards to Canadian and GNWT legislation and policy; and
- ii) Involvement with Aboriginal treaty groups and other organizations as appropriate to strengthen coalitions and further our key interests as Aboriginal people in regards to treaty rights.



Key Initiatives 2009 to 2013:

- Review and renewal of the Tłıchǫ Financing Agreement (TFA) with Canada to seek adequate resources for the mandates and operation of the Tłıchǫ Government;
- Develop a devolution strategy that ensures interests under the Tłıchǫ Agreement are upheld and advanced;
- Intervene in the Littler Salmon Carmacks First Nation case at the Supreme Court of Canada;
- Participate in, and provide Tłıchǫ commentary, on GNWT legislation and policy reviews, including Wildlife Act, Community Planning Act, Shelter policy, Devolution, etc.;
- Increase issue resolution of longstanding problems within the Tłıchǫ Community Governments by improving communication and development of productive working relationships between GNWT / MACA and the Tłıchǫ Government, as well as between Community Government and Tłıchǫ Government staff;
- Participate in the development of GNWT Species at Risk legislation, including a Wood Bison Management Strategy with the GNWT;
- Participate in the development of GNWT Wildlife Act;
- Participate in the development of a plan for the NWT Water Stewardship Strategy; and
- Involvement in the Land Claims Agreement Coalition to address ongoing concerns related to the implementation of modern treaties.

Information Sources

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Langford Consulting	(2010) Behchokò: Social and Economic Indicators (2010) Gamèti: Social and Economic Indicators (2010) Wekweèti: Social and Economic Indicators (2010) Whatì: Social and Economic Indicators
Legat, Alice	2000 Tłıchǫ Traditional Governance
Northways Consulting	(2012) Employer Needs Assessment: North Slave
Plainspeak	(n.d.) The Tłıchǫ Historical Archive at www.tlichohistory.com
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Tłıchǫ Government	(2003) Tłıchǫ Agreement (2003) Tłıchǫ Agreement Implementation Plan (2003) Tłıchǫ Constitution (2003) Tłıchǫ Agreement Intergovernmental Services Agreement (2003) Tłıchǫ Agreement Financing Agreement
Tłıchǫ Government	(2006) Annual Report
Tłıchǫ Government	(2008) Transcripts from the 1st Assembly Gamèti Priorities and Planning Session

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Tłıchǫ Government	(2010) Annual Report
Tłıchǫ Government	(2011) Annual Report
Tłıchǫ Government	(n.d.) Plainspeak on Tłıchǫ Agreement
Tłıchǫ Government	(n.d.) Draft Land Use Plan
Zoe, John B. (editor)	(2007) Trails of Our Ancestors: Building a Nation

Appendices: No. 1

1st Tłıchq Assembly: Priorities and Planning Session Gamèti, December 3 to 5, 2008	
Assigned Priority Levels	Goals, Objectives and Activities
Level One	NEED TO PRESERVE TŁIČHQ LANGUAGE AND CULTURE <ul style="list-style-type: none"> • Meeting with TCSA to discuss ways both organization can enhance, promote and maintain • Schedule a regional meeting to discuss language promotion • Establish a regional cultural coordinator office • Initiate syllabics research with TCSA/meet with school boards • Roles of Elders Council/Office
Level Two	ACTIVITIES FOR YOUTH IN FOUR COMMUNITIES <ul style="list-style-type: none"> • Establish a youth advisory committee • Establish regional/local cultural coordinators • Revisit budgets currently in place • Meeting with TCSA • Youth Centres
Level Three	INFRASTRUCTURE, INCLUDING WINTER AND ALL – WEATHER ROADS <ul style="list-style-type: none"> • Capital plan for each community presented to Assembly Session • Development strategy for IBA funds • Staff housing • Review approach and directives to TIC • Strategy for winter roads/alternate route for Wekweèti • Community stores, restaurants, hotels • Caribou tags
Level Four	TG VISION... <ul style="list-style-type: none"> • Tłıchq Agreement, Implementation and Obligations • Roles and responsibilities of GC, CEC, Chiefs, Assembly, Code of Conduct
Level Five	ENHANCE PROGRAMS AND SERVICES IN FOUR TŁIČHQ COMMUNITIES <ul style="list-style-type: none"> • Reporting and Accountability
Other issues to work on...	TCSA Program Review, Donation Policy, Cost of Living, Overlap Agreements, Land, Water and Environment, Resource and Revenue Sharing/Devolution, Elders Honouraria and Clawback; Hydropower Study, Scheduled Flights, J. Mantla Petition, Wekweèti Power Plant...

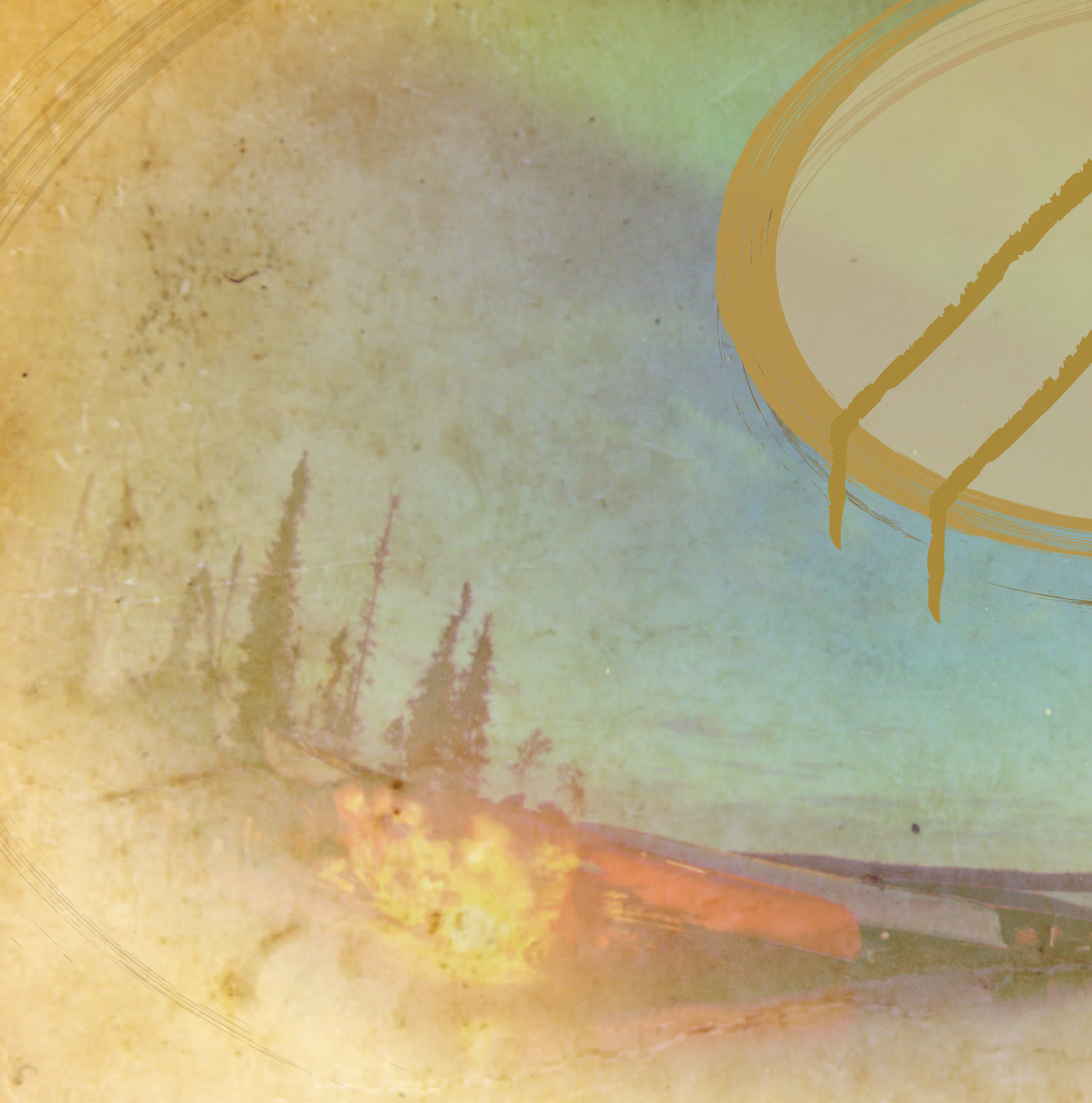
Appendices: No. 2

2nd Tłıchq Assembly: Priorities and Planning Session Yellowknife, January 2011	
Categories of Goals with Objectives and Actions	
1.	<p>CAPACITY BUILDING</p> <ul style="list-style-type: none"> • To develop a 5-year training and education strategy for TG staff; • To develop a Youth and Elder Harvester Training Program; • To develop a training program for Tłıchq staff about TG's status, powers and responsibilities; • To develop a plan for the use of the Training Fund; • To review and revise the Tłıchq Scholarship Program.
2.	<p>COMMUNICATIONS</p> <ul style="list-style-type: none"> • To develop and implement communications policies for TG; • To secure consistent funding to support the communications needs of the TG.
3.	<p>GOVERNANCE AND ADMINISTRATION</p> <ul style="list-style-type: none"> • To review the TG draft legislative policy; • Redesign TG employee payscale and leave system; • Implement TG policies and procedures manual; • Develop an appeals procedure for TG government decisions; • Review TG Implementation Plan.
4.	<p>INFRASTRUCTURE</p> <ul style="list-style-type: none"> • To address TG Infrastructure needs.
5.	<p>LANDS AND RESOURCES</p> <ul style="list-style-type: none"> • To complete and implement Tłıchq Land Use Plan.
6.	<p>LANGUAGE AND CULTURE</p> <ul style="list-style-type: none"> • To ensure language, culture and way of life is protected and language is used and passed on to future generations; • To develop Tłıchq knowledge policies; • To secure core funding to support the TK research and monitoring program.
7.	<p>FINANCE AND ECONOMIC DEVELOPMENT</p> <ul style="list-style-type: none"> • To develop financial policies and procedures; • To develop a TG comprehensive economic strategy; • To strengthen TIC; • To consider the creation of a Tłıchq Legacy Fund.
8.	<p>INTERGOVERNMENTAL RELATIONS</p> <ul style="list-style-type: none"> • To address intergovernmental relations issues such as meaningful consultation; • Improve relations between Community Government SAOs and TG staff.

9.	<p>LEGISLATIVE ASSEMBLY</p> <ul style="list-style-type: none"> • To build the capacity of the Legislative Assembly by increasing library and research capacities of government; • Provision of new resources for committee work and community investigations.
10.	<p>PROGRAMS AND SERVICES</p> <ul style="list-style-type: none"> • Conduct needs assessment for community programs and services; • Address staffing issues in TG programs and service delivery, including Justice and Career and Development Officers; • Undertake comprehensive review of TCSA, including alternative funding arrangements and options regarding TG “drawing down” programs and services; • Research the creation of a Tłıchǫ Trades School.

Appendices: No. 3

Priorities and Planning Process 2011-2012	
Part 1:	
Aug/Sept	Research the planning processes in other Aboriginal Governments, other governments, businesses and agencies.
Aug/Sept	Review priorities and planning processes to date by TG.
Aug/Sept	Review available TG documents that speak to activities, accomplishments.
Aug/Sept	Integrate best practices framework from other groups with data from TG priorities and planning exercises and other documents.
September	Validate process/outcomes with CEC in late September.
Part 2:	
Oct/ Nov	Research TG goals/activities with TG management staff to fill in gaps and develop understanding of each activity.
November	Begin development of Strategic Framework using Constitution, elders statements, as basis for vision, guiding principles.
January	Validation of strategic framework with selected groups.
February	Seek draft approval from Assembly in February 2012.
March/April	Revisions to Strategic Framework and Intentions 2009 to 2013.
May June	Publish documents for Gathering in July.



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