

CONSERVATION, COMMUNITY BENEFIT, CAPACITY BUILDING AND THE SOCIAL
ECONOMY: A CASE STUDY OF ŁUTSĚL K'E AND THE PROPOSED NATIONAL PARK

By Nathan Bennett

Submitted in partial fulfillment for the Master of Environmental Studies

in Nature-based Tourism and Recreation

School of Outdoor Recreation, Parks, and Tourism

Lakehead University, Thunder Bay, Ontario

Thesis Supervisor:

Dr R. Harvey Lemelin

Committee Members:

Dr Lesley Curthoys and Dr Margaret Johnston

August 31, 2009

Abstract

In 2001, 32 years after the Government of Canada initially proposed a national park on the East Arm of Great Slave Lake in the traditional territory of the Łutsël K'e Dene First Nation, Chief Felix Lockhart indicated to Parks Canada that the community was interested in discussing the idea. In 2006, an MOU was signed between the Government of Canada and the Łutsël K'e Dene First Nation that has lead to the withdrawal of an area of 33,525 km² while studies, negotiations and consultations take place. The people of Łutsël K'e, Northwest Territories still have significant questions about how the creation of a national park will affect the local community and how to maximize local benefit should the park be created. This exploratory study investigated several lines of questioning related to community development and benefit, capacity building and the role of the social economy utilizing action research guided by appreciative inquiry. To gain the most insight into these issues this study used a triangulation of perspectives, employing a combination of ethnographic and formal interviews to collect data from various groups within and outside the community. The results from this research are presented in three parts. The first chapter of results focuses on perceived and desired community benefits of the creation of a national park. The second chapter discusses emergent themes related to capacity building for tourism development in the community and presents a contextual and emergent model and definition. The final chapter of results presents a discussion of the role of the social economy in supporting community development related to the creation of the park.

Keywords: Conservation; Community Development; Benefits; National Park; Łutsël K'e; Social Economy; Capacity Building; Tourism Development

Acknowledgements

I owe a debt of gratitude to those who have guided my studies and this research journey. In particular, I am thankful for the tolerance, time, input, suggestions, extensive knowledge and experience, and rapid feedback of my supervisor, Dr. Raynald Harvey Lemelin. Your contribution to my learning and this thesis has been tremendous. You are an inspirational teacher and mentor.

I would also like to thank my committee members, Dr. Margaret Johnston and Dr. Lesley Curthoys, for the initial inspiration for this project, for tough questions to re-orient my thinking and for the encouragement to do research that I am passionate about. A big thanks to Lesley for going so far as to babysit my twins when I was so tired that I was seeing quadruplets. Thank you Steve Ellis and Gloria Enzoe for inviting me to work alongside you in Łutsël K'e, for guiding this research so that it would be useful for the people of Łutsël K'e, and for your willingness to explain things to me that I did not understand.

I am deeply indebted to the people of Łutsël K'e. Thank you for sharing your hopes, dreams, thoughts and stories with an outsider. Thank you for your friendship, support, and fish delivered to my doorstep. Thank you for your trust. Your resilience in the face of change and your will to move forward as a strong and united Dene community is inspiring.

I would like to acknowledge the generous contributions of the Social Economy Research Network for Northern Canada, the Northern Scientific Training Programme, the Aurora Research Institute, Parks Canada and the Łutsël K'e Dene First Nation. Without the support that these organizations provided, this project would not have existed.

And, most importantly, thank you to my family. To my beautiful, inspiring and tough-as-nails wife, Elizabeth, I thank you for your patience, editing, feedback, questions, constant love and the gentle kick you gave me as I headed out the door each day. You were a beacon of light throughout the storm of my thesis. I love you. And thank goodness for my twins, Sage and Kai, for the unquestioning love and brain free break that you have given me every day since your birth. Your smiling faces on my desktop and every time I walk in the door have brought much happiness and inspiration into my life.

Table of Contents

Abstract	i
Acknowledgements.....	ii
Table of Contents.....	iv
List of Figures.....	vi
List of Tables.....	vii
Chapter 1 Introduction	1
Introduction to the Problem.....	1
Framing the Problem.....	4
Purpose and Lines of Inquiry.....	6
Thesis Organization	7
Chapter 2 Contextual Analysis and Literature Review.....	8
Introduction.....	8
Framing the Research 1: The Context of Łutsël K'e and the Park.....	8
Framing the Research 2: Parks and Indigenous Communities.....	28
Framing the Research 3: The Social Economy.....	35
Summary.....	49
Chapter 3 Research Process and Methodology	51
Introduction.....	51
Situating the Researcher.....	51
Collaborative Research in a Dene Context.....	53
From Epistemology to Methodology	59
Methods of Inquiry.....	65
Ethical Considerations.....	74
Chapter 4 Benefits to Łutsël K'e (Dream and Design).....	77
Introduction.....	77
Perceived and Desired Benefits	78
Interrelationships between benefits.....	121
Discussion.....	124
Chapter 5 Building Capacity for Tourism Development (Design and Destiny)	131
Introduction.....	131
Building Capacity for Tourism.....	131
Towards an Emergent Model and Definition for Capacity Building.....	166
Discussion.....	170

Chapter 6 The Social Economy, The Community and The Park	175
Introduction.....	175
Perceived Roles of Formal Social Economy Organizations.....	175
The Role of ENGOs in Supporting Community Development Related to Conservation...	195
Discussion.....	204
Chapter 7 Conclusions	209
Introduction.....	209
Bringing It All Together.....	210
Recommendations for Applying The Results.....	215
Significance and Future Research.....	219
Reflections on the Research - Strengths and Weaknesses	221
Closure.....	225
References	227
Appendices	243
Appendix A – Chief Adelaine Jonnasen’s Letter of Support.....	244
Appendix B – Cover Letter for Band Members	245
Appendix C – Interview Schedule for Band Members	247
Appendix D – Initial Contact Email for External Participants.....	250
Appendix E – Cover Letter for Non-Band Members and External Participants	251
Appendix F – Interview Schedule for Non-Band Members and External Participants	253
Appendix G – Consent Forms	255
Appendix H – Capacity Building for Tourism Development.....	257
Appendix I – Potential Tourism Experiences, Services, Products and Infrastructure	263
Appendix J – Confidentiality Agreement.....	265

List of Figures

Figure 1.1 – Location of Łutsël K’e and the Proposed National Park in the Northwest Territories	1
Figure 2.1 - Geographical location of Łutsël K’e.....	9
Figure 2.2 - Number of leisure visitors by sector 2005-2006	19
Figure 2.3 - NWT leisure visitor spending by sector of tourism industry 2006-2007.....	19
Figure 2.4 – Proposed boundaries for a National Park on the East Arm of Great Slave Lake	27
Figure 3.1 - 4-D Cycle of Appreciative Inquiry	62
Figure 3.2 - 9-step research process guided by stages of Appreciative Inquiry.....	64
Figure 3.3 - Triangulation of perspectives in Łutsël K’e case study	67
Figure 4.1 – Perceived and desired benefits of band members related to creation of the park.....	79
Figure 4.2 – Perceived positive relationships among eleven spheres of community benefit	122
Figure 5.1 - Roles of individuals, the community and Parks Canada in building capacity for tourism.....	132
Figure 5.2 - An emergent model for building local capacity for tourism development	167
Figure 7.1 - Central role of individuals, the community and Parks Canada in achieving community benefits from the park.....	217
Figure 7.2 – Researcher entering and leaving the Appreciative Inquiry research process	226

List of Tables

Table 2.1 - Major historical influences on Łutsël K'e Dene First Nation	11
Table 2.2 - Northwest Territories total visitation 2000-2007.....	18
Table 2.3 - Effects of parks and protected areas on neighboring communities	30
Table 2.4 – Recent Supreme Court of Canada Decisions on Aboriginal Title	31
Table 2.5 – Examples of Cooperatives, Mutuels and Associations.....	38
Table 2.6 - Canadian definitions of the social economy.....	42
Table 2.7 - Scope and mandate of ENGOs supporting Łutsël K'e in conserving park.....	48
Table 3.1 - The representation of CREE in the research design	57
Table 3.2 – Overview of non-anonymous band member interview participants	71
Table 3.3 – Overview of non-anonymous non-band community interview participants	72
Table 3.4 – Overview of non-anonymous external interview participants.....	73
Table 4.1 – Perceived and desired benefits related to the creation of the park.....	119
Table 4.2 - Perceived positive interrelationships among spheres of benefit.....	123
Table 5.1 - Areas where individuals would require training and education to support the development of tourism.....	159
Table 6.1 – An exploration of the roles of current social economy organizations in tourism development.....	182
Table 6.2 - Roles of Social Economy Tourism Body in Supporting Tourism Development	186
Table 6.3 – Strengths and Barriers of Utilizing Social Economy Body for Tourism Development	189
Table 6.4 – Overview of perceived and desired community initiatives that require funding.....	193
Table 8.1 – Perceived roles of individuals, community and Parks Canada in building capacity for tourism development.....	257
Table 8.2 – Potential Tourism Experiences That Could Be Developed	263
Table 8.3 – Potential Tourism Services and Products	264
Table 8.4 - Potential Tourism Infrastructure.....	264

Introduction to the Problem

Located on the East Arm of Great Slave Lake, the isolated Dene community of Łutsël K'e, Northwest Territories, is considering the implications of creating a national park in their traditional territory (Figure 1.1).

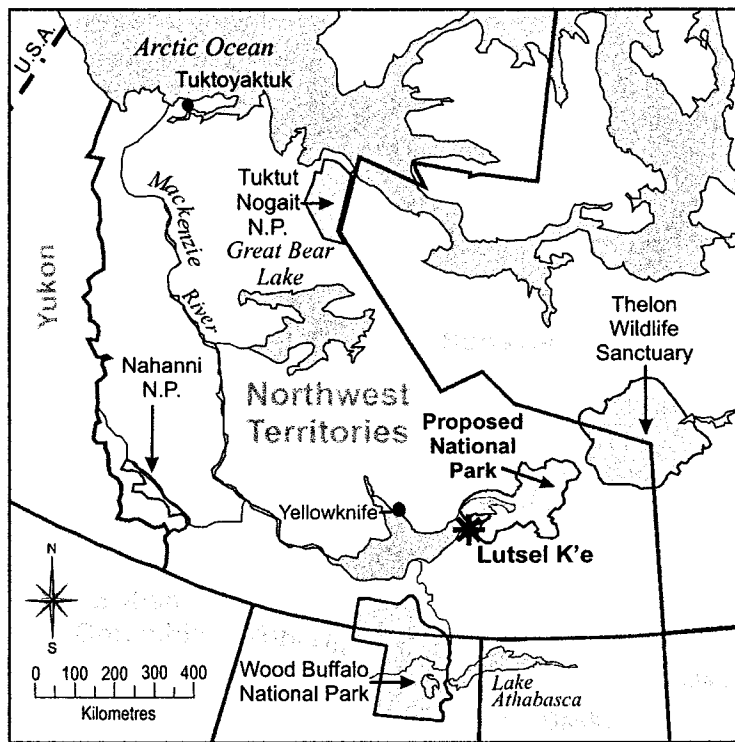


Figure 1.1 – Location of Łutsël K'e and the Proposed National Park in the Northwest Territories

The concept of a national park is not a new one for the community. When Parks Canada officials first came to Łutsël K'e in 1969, proposing the East Arm National Park in the traditional territory of the Łutsël K'e Dene First Nation, the idea was rejected outright. At that time, the community saw the national park as a threat and incongruent with their traditional way of life and values (Griffith, 1987; Ellis & Enzoe, 2008). Several attempts by the Parks Canada agency

to resurrect the proposed East Arm National Park during the following three decades were also unsuccessful due to lack of community support and failure to ratify the comprehensive Dene-Metis land claim.

Since the initial refusal in 1969, the Northwest Territories has undergone significant economic, political and environmental changes characterized by ongoing shifts in political power structures and increasing pressure from mining and energy development (Ironsides, 2000; Bone, 2003). Łutsël K'e, in turn, has seen a rapid rate of local change characterized by an increasing dependency on the wage economy, decreasing ties to the land and traditional skills, a progressively more sedentary lifestyle and an increasing level of dependency on social support (SENES & Griffith, 2006). Meanwhile, local people have felt that increasing pressure from mining and energy development throughout the north has had a negative effect on the land, water and animal populations that the Łutsël K'e Dene First Nation depend on for their physical, cultural and spiritual sustenance (Bone, 2003; Ellis & Enzo, 2008). At the same time, significant changes have occurred within the international and national conservation community and the Parks Canada agency surrounding the meanings associated with parks and protected areas, and particularly in the role of communities and indigenous groups in envisaging, designating, planning, managing, utilizing and benefiting from these areas. Furthermore, changes in the *Constitution Act* (Government of Canada, 1982) and *Bill C27: Canadian Parks Act* (Government of Canada, 2000), followed and supported by a number of significant legal decisions, have allowed for the recognition and protection of Aboriginal and Treaty rights within areas that are designated as national parks (Dearden & Langdon, 2009).

These changes have been mirrored by slowly shifting perceptions in the community about the potential of the national park to contribute to local environmental and cultural preservation,

as well as social and economic development (Ellis & Enzo, 2008). In 2001, more than 30 years after the initial park was proposed to the community, Chief Felix Lockhart of Łutsël K'e approached Parks Canada to re-open discussions pertaining to the East Arm and a national park. As the result of ongoing discussions, in 2006, a Memorandum of Understanding was signed between Parks Canada and the Łutsël K'e Dene First Nation and, in 2007, a significantly larger area than originally proposed was withdrawn for 5 years, while feasibility studies, a Mineral, Energy and Resource Assessment (MERA) and consultations are conducted (MOU, 2006). Though the idea of a national park in Thaidene Nene (the local name for the area, meaning "the land of our ancestors") has returned to the forefront, the Łutsël K'e Dene First Nation are still exploring the potential outcomes of the creation of a park on the community's social and economic development.

In order to further its interests in the area, the Łutsël K'e Dene First Nation (LDFN), the local governance organization whose mandate is to provide for the social, economic and environmental well-being of its members, created an arms length body called the Thaidene Nene Working Group to help investigate and research the feasibility of establishing the East Arm National Park in the LDFN traditional territory. As part of ongoing efforts to take a proactive and participatory approach to developing an appropriate management regime and to establishing community development and capacity building objectives that are complementary to the creation of the park, the LDFN and the Parks Working Group invited Lakehead University's School of Outdoor Recreation, Parks and Tourism to encourage a graduate student to work alongside the community. Subsequent collaboration between members of the Parks Working Group and me have resulted in the development of an exploratory research project focusing on various topics related to the community's primary interest in maximizing the local benefits from park creation.

Framing the Problem

Shifting Relationships: Indigenous People, Communities and Protected Areas

Globally, there has been an increased interest in formal conservation efforts by indigenous groups, particularly as they have experienced increased pressure from externally controlled development (Kemf, 2003). In the past, the relationship between parks and protected areas and local communities and indigenous groups has often been problematic with local and indigenous populations experiencing the brunt of the negative consequences of conservation efforts (Martin, 1993; Oviedo & Brown, 1999; Dearden & Langdon, 2009). While there have been a long list of negative consequences of parks and protected areas on indigenous peoples, the relationship between indigenous peoples and protected areas has been steadily improving. Both abroad and in Canada, there have been efforts made to involve local peoples in designation of protected areas, create inclusionary management arrangements, provide for local use of protected areas, consider local ownership and greatly improve the social and economic benefits to local communities.

The Need for Improved Focus on Local Community Development

The importance of ensuring that local and indigenous communities benefit from the creation of protected areas cannot be understated (see Kemf, 1993; Oviedo & Brown, 1999; Nepal, 2000; 2002; Dearden & Langdon, 2009). Perhaps because comprehensive considerations of local development are recent, the effectiveness of Parks Canada in working with communities on achieving desirable social and economic outcomes for community development is questionable, although recent improvements can be seen in practice in some areas (see Hassell,

2006; Canadian Parks Council, 2008). Particularly for rural, northern and indigenous gateway communities, such as Łutsël K'e, the integration of park and community development objectives might be particularly important (see Griffith, 1987; The Senate, 2001). Through an examination of various topics related to community development outcomes, capacity building and the social economy, this study will provide supplemental information to feasibility studies and ongoing consultations that are currently being conducted by Parks Canada, and help to ensure that there is a level of accountability in planning for park and community development. This focus on community development and capacity building prior to the creation of the park could also ensure the community's continued support of the national park (see Kemf, 1993; Alexander, 2000; Nepal, 2000; McNeely, Lockwood & Chapman, 2006).

The Social Economy, Conservation and Community and Tourism Development

The social economy refers to a "third sector" of the market economy that exists outside either the private sector (i.e., private businesses and corporations) or the public sector (i.e., governmental organizations) (see Restakis, 2006). Social economy organizations are often typified by their institutional arrangements (e.g., cooperatives, mutuals and associations), their principles of operation (e.g., independent management, democratic decision-making processes) and their focus on social over economic outcomes (Defourny, 2001). Social economy organizations concentrate on a wide variety of different community oriented initiatives, including childcare, health promotion, economic development, arts and culture, the environment and capacity building. There is a diverse array of literature relating the social economy to community health, enterprise development, social capital and economic development (e.g., Tremblay, Aubry, Jette & Vaillancourt, 2002; Lewis, 2004; Kay, 2005; Mel & Syrett, 2007).

Additionally, there are a number of studies that have focused on cooperative development and community development in a northern aboriginal context (e.g., Elias, 1997; Lewis & Lockhart, 1999; MacPherson, 2000; Myers & Forrest, 2000; Ketilson & MacPherson, 2001; Wither & Duhaime, 2002) and recent efforts have been made to document and categorize the extent of the social economy in a northern Canada (i.e., Southcott & Walker, 2009). Yet there is a gap in the literature relating the social economy to community development related to conservation initiatives, particularly in a rural northern context. There also appears to be a gap in examining the potential for the social economy to support the development of culturally appropriate and sustainable community tourism initiatives in this context.

Purpose and Lines of Inquiry

For the LDFN, the park's establishment is seen as an opportunity to help the community to determine its future social and economic goals. Using a collaborative action research process guided by Appreciative Inquiry, this study used a combination of informal unstructured ethnographic interviews with Łutsël K'e Dene First Nation band members and formal open-ended interviews with short and long-term community members and external participants. The study's overall goal was to focus on several lines of inquiry that would allow for the maximization of community benefit from the creation of the national park. This exploratory study explored the following questions:

1. What are the perceived and desired benefits of the Łutsël K'e community in relation to the creation of a national park?
2. What capacity building will need to be done to maximize local benefit from the creation of the park?

3. What role does the social economy play in facilitating community development relating to the creation of a national park?

As the establishment of the national park continues, the purpose of the study is to provide practical and usable information to the Thaidene Nene Parks Working Group, the Łutsël K'e Dene First Nation and Parks Canada for direct use in planning.

Thesis Organization

The remainder of this document is laid out in six chapters. Chapter 2 frames this study through exploring the context of Łutsël K'e and the literature related to protected areas, Canadian national parks, indigenous communities and the social economy. Chapter 3 provides an overview of the methodology used in this study. Chapters 4, 5 & 6 will focus on results based on project's three main questions and offer a discussion in each area. Chapter 4 will explore community development outcomes through an examination of the perceived and desired benefits of band members and long-term community members related to the creation of a national park. Chapter 5 will integrate "insider" and "outsider" perspectives on building local capacity to maximize benefits from tourism development, through examining salient themes and proposing a model. Chapter 6 will examine the role of economically and environmentally focused social economy organizations in supporting the achievement of community development objectives related to the park. Conclusions and reflections on the project's process, methodologies and outcomes will be explored in Chapter 7.

Introduction

Many factors have lead to the need for this study. Łutsël K'e has experienced a brief, yet rapid, history of externally driven changes that have significantly affected life in the community. The creation of the East Arm National Park would have been one of these externally driven changes if the proposal had not been accidentally discovered by Chief Pierre Catholique in 1969 (News of the North, 1969). Like many protected areas globally and national parks in Canada, the East Arm National Park would have been formed without consultation or consideration of local dependence on the area for survival and identity (Griffith, 1987). This chapter begins with a contextual analysis of the shifting social, cultural, political, economic and environmental milieu of Łutsël K'e that has lead to local interest in actively engaging with Parks Canada on the national park proposal. It also reviews the historical and current effects of parks and protected areas on indigenous communities and the evolving relationship between Canadian national parks and indigenous communities. The third section of this chapter seeks an inclusive definition of the social economy and examines the current role of economically and environmentally focused social economy organizations in Łutsël K'e. This literature review frames the study, thus providing a rationale for exploring local vision (i.e., perceived and desired benefits), capacity building and the role of the social economy in Łutsël K'e in relation to the proposed park.

Framing the Research 1: The Context of Łutsël K'e and the Park

The community of Łutsël K'e (meaning "a place of small fish"), Northwest Territories, is located on the East Arm of Great Slave Lake (see Figure 1.1) at the northwestern reaches of

the Boreal Forest and Canadian Shield, south of an abrupt start to the tundra (SENES Consultants & Griffith, 2006). The community is located approximately 200 km east of Yellowknife and access to the community is either by airplane, or across the lake by boat in the summer or snowmobile in the winter. There is daily air service to Yellowknife and an annual barge service into the community, which operates during the short season when the lake is not frozen. There is only one road that leaves town towards the landfill, the graveyard and a lake approximately 15 km outside of town, passing the airstrip on the way. The landscape surrounding the town is typical of the Canadian Shield, with protruding granite outcroppings and a large number of lakes and waterways. Short, spindly, widely-spaced trees with little underbrush cover the rolling hills.

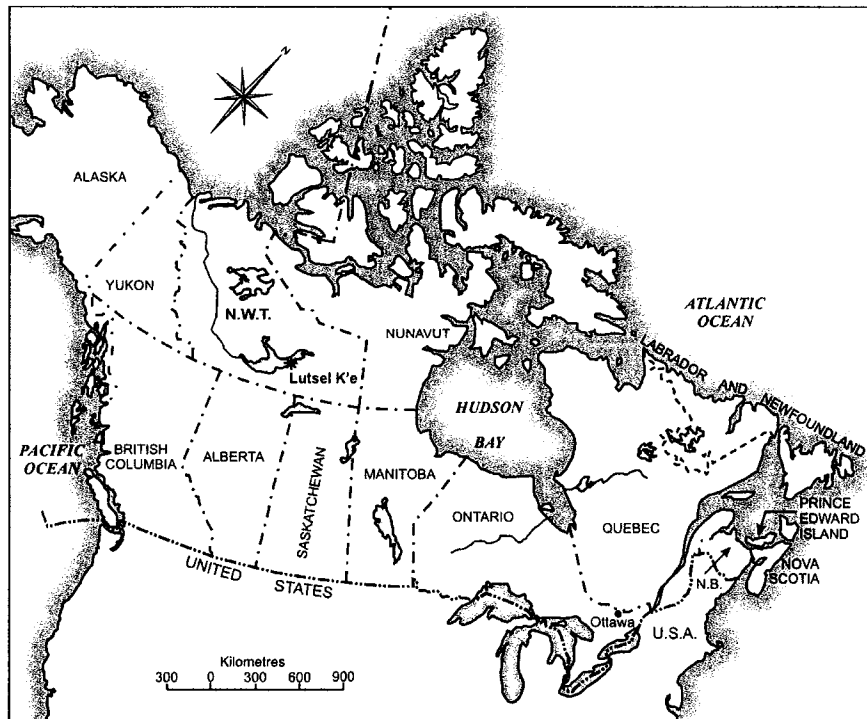


Figure 2.1 - Geographical location of Łutsël K'e

The community of approximately 400 individuals (NWT Bureau of Statistics, 2004) is primarily band members of the Łutsël K'e Dene First Nation. The town of Łutsël K'e, now the sedentary

home of the once nomadic Łutsël K'e Denesoline, has a relatively short history spanning little more than 50 years (SENES Consultants & Griffith, 2006). The following section outlines the historical and current context of the people and the community of Łutsël K'e and provides a brief history of the proposed national park.

Historical Context of Łutsël K'e

Robert Bone (2003) organizes the history of the Canadian north into three historical phases: 1) pre-contact and early contact period, 2) the fur trade era, and 3) the modern era of resource development. This view of northern history drastically oversimplifies the nuanced changes that have happened in many northern communities such as Łutsël K'e . For brevity, however, this section will also simplify the history of the Łutsël K'e Denesoline. Prior to the 1700s, the Chipewyan people were nomadic, roaming the northern Boreal forests from the Hudson's Bay to the Coppermine River and into the tundra to fish, hunt and gather (Hearne, 1934; LDFN, Parlee, Basil, & Casaway, 2001). This nomadic lifestyle was primarily motivated by the pursuit of vast caribou herds (Ellis, 2003). This lifestyle changed significantly and with increasing rapidity after the first European contact in the 1770s.

Like many indigenous groups in northern Canada, the people of Łutsël K'e (the Łutsël K'e Denesoline) have dealt with change throughout their history (Robards & Alessa, 2004; SENES & Griffith, 2006). Since the time of first European contact in the 1770s, however, changes to the local lifestyle have come with increasing rapidity. As Table 2.1 illustrates, there have been a number of major external and internal influences on the people of Łutsël K'e that have changed local social, economic, cultural, environmental and political conditions.

Table 2.1 - Major historical influences on Łutsël K'e Dene First Nation (SENES Consultants & Griffith, 2006)

Timeline	Event	Description
Early 1700s	European Contact	Early European contact brought trade items, such as knives, guns, pots and hatchets, into the lives of the Dene that made their lives easier. These items also added material wealth to the lives of the Dene.
1770s	Smallpox	Smallpox swept through the north, killing 9 out of 10 people, and decimating the Dene.
1800-1850	The Fur Trade, Trapping and Dog Teams	After forts were built on Great Slave Lake, at Fort Reliance and Fort Providence, the fur trade drew the Dene south. Dependence on trade slowly eased in. At the same time, dog-sledding was introduced by traders. Dog teams required more hunting to feed but allowed for greater travel. Many trappers would be away from their families for extended periods of weeks or months.
1850-1990	Priests and Steamboats	A mission was established at Fort Resolution. Zealous young priests converted the Dene to Catholicism over two generations. The resultant spirituality was a fusion of traditional beliefs and Catholicism.
1870s	Epidemics	A second round of epidemics caused many Dene to locate closer to trading posts.
1880-1900	Oil, Minerals, Gold Rush	The discovery of oil and gold caused many settlers and exploiters to come north into Dene territory. The East end of Great Slave Lake saw few of these settlers.
1900	Signing of Treaty 8	With the signing of Treaty 8, the Canadian government wanted to ensure the northern inhabitants would not impede progress. The northern indigenous people hoped that the treaty would ensure their right to hunt, fish and trap. These hopes were agreed to orally but this was not written on the treaty papers. Problems followed as a result.
1902	Fort Resolution Boarding School Opens	After the boarding school was opened at Fort Resolution, many children were taken away from their families for several years. Students learned English and Catholicism but lost their own language and traditions.
Early 1900s	First Houses	The Dene lived in caribou skin tipis, followed by tents, followed by semi-permanent wood houses. Houses significantly altered the traditionally nomadic way of life of the Dene.
1925	Hudson Bay Opens Trading Post at Łutsël K'e	Due to the price of furs, many European trappers and traders came into Dene territory. Some Dene started to settle near current day Łutsël K'e .
1950s-1960s	Homes Moved to Current Site	Before the 1950s, homes were still located in a dozen different locations around Great Slave Lake and to the north.
1960	School Built	When the school was built, the settlement became permanent and more people moved to the current site of Łutsël K'e . This school allowed families to stay together, rather than children being taken away to go to school.
1970s	Introduction of Snowmobiles	The introduction of snowmobiles in the 1970s allowed hunters and trappers to go out to their traplines and fishing spots and return home in the same day.
1990s	Diamonds and Uranium	The 1990s has seen exploration and threat of development throughout LDFN traditional territory. The LDFN has had to become involved in extensive planning and review processes, alongside mining companies, with varied success (Weitzner, 2006).
2007	DeBeers Diamond Mine Officially Opens	While DeBeers Diamond Mine is not yet in operation, many Community members are already employed at the mine during the construction phase. This mine is in Dene territory, not far from the community and will continue to provide employment for many years (DeBeers Canada, 2007; Ray Griffith, personal communication, Nov. 22, 2007).

These changes in the north brought religion, education, a treaty, illness, trade, and changing technologies to the people of Łutsël K'e (Bone, 2003; SENES & Griffith, 2006). All of these factors altered the social, political, cultural, environmental, and economic context of Łutsël K'e (SENES Consultants & Griffith, 2006; Ellis, 2003).

These changes have very rapidly moved the people of Łutsël K'e towards a more sedentary lifestyle that is less involved in traditional activities and more engaged with the wage economy (SENES Consultants & Griffith, 2006). During the 1950s, the lifestyle of the majority of the Łutsël K'e Dene was still primarily nomadic, based on a subsistence hunting, fishing and gathering, and supplemented by seasonal trapping and treaty payments (Van Stone, 1963). Families often lived in a combination of cabins and tents at different locations throughout the year (SENES & Griffith, 2006; Van Stone, 2006). Additionally, there was a limited engagement in the wage economy consisting of work in the commercial fishing industry, for fishing lodges, and doing seasonal contracts for the government (Van Stone, 2006). Once a school was built in Łutsël K'e, many families settled more permanently in the community: "The nomadic lifestyle of always following the caribou and trapping continued until 1960 when the school was built and people moved into the permanent community" (SENES & Griffith, 2006, p. 178). This shift also allowed children to attend school locally rather than being taken away to the residential boarding school for the majority of the year thus keeping families together.

The years between 1960 and the present have brought further changes to the people of Łutsël K'e , including increased pressure from resource development in the north, shifting community political structures, increased indigenous political mobilization, increased engagement in the wage economy (particularly as a result of mining), and increased cultural re-development (Bone, 2003; Ellis, 2003; SENES & Griffith, 2006; Weitzner, 2006). These

changes have also resulted in a number of ongoing social issues (e.g., relatively high levels of violent crime, low high school graduation rates, loss of traditional skills, and a large number of single parent families, alcoholism and addictions) in the community (NWT Beureau of Statistics, 2004b; SENES & Griffith, 2006; Weitzner, 2006). The following section provides a brief discussion of historical and recent developments leading up to the current political, economic, cultural, social and environmental context of Łutsël K'e.

Recent Developments and Current Context of Łutsël K'e

The town of Łutsël K'e consists of approximately 150 buildings, including one store, a school, a college, a church, a Bed and Breakfast, a lodge, a community centre, an arena, a health care centre, a social services and healing centre and several municipal buildings (NWT Bureau of Statistics, 2004). On the surface, this isolated community appears quiet; however, underneath the sleepy facade is a community with rapidly changing political power structures, economic bases, environmental backdrop and social and cultural developments.

Political Developments

In 1900, Treaty 8 was signed between the Government of Canada and the Yellowknives, Slavey and Chipewyan Bands. According to SENES and Griffith (2006) this treaty was motivated, in part, by Dene interest in entitlement to “some of the benefits that native peoples to the south were enjoying” (p. 143) and by the government’s interest in entering “into agreements with the original occupants of the land to ensure that they would not impede progress” (p. 144).

The Dene saw the Treaty as a friendship pact with the white man whereby the Dene would allow peaceful settlement of the land. In exchange for this, besides the annual payment of treaty, the Dene would benefit from greater access to education, police

protection, and doctors. Above all, the Dene would be allowed to live off the land and its bounty as their people had always done. (SENES & Griffith, 2006, p. 144)

According to Fumoleau (1974) there are discrepancies between the understandings of local people and the copy of the treaty document that was returned to local people. In 1969, the White Paper on Indian Affairs produced by the Government of Canada sought to change the relationship created by the treaty through “abolishing the Indian Act and treating Aboriginal peoples like all other citizens.” (Bone, 2003, p. 189) Under the White Paper, benefits guaranteed by treaties would cease (Bone, 2003).

Around this time, indigenous groups throughout the north were becoming more united, motivated and political as a result of a number of factors including the proposal of the East Arm National Park and the Mackenzie Valley Pipeline proposal (News of the North, 1969; Griffith, 1987; Bone, 2003). According to a 1969 News of the North article titled “Government Stupidity Unites Indians”, the government attempted “to sneak the proposed National Park on the East Arm of Great Slave Lake past the Snowdrift Indians” and this resulted in a gathering of chiefs and the declaration of the Indian Brotherhood (News of the North, 1969). The Indian Brotherhood later became the Dene Nation (Griffith, 1987). By 1975, Dene tribes from the western half of the NWT put forth the *Dene Declaration* requesting the creation of a separate territory (called Denendeh) and a separate government (Bone, 2003). By 1991, the dream of Denendeh was destroyed by the failure to ratify the comprehensive Dene-Metis land claims process (Bone, 2003). Currently, the Łutsël K’e Dene First Nation are a part of the ongoing Akaitcho Territory negotiation process based on the oral understanding of Treaty 8 (Akaitcho, 2009). Bone (2003) suggests that the conclusion of *modern day treaty* processes provides three primary benefits to Aboriginal groups:

1. An administrative structure and capital resources necessary to function in the Canadian economy;
2. Access to natural resources, including subsurface minerals;
3. A co-management role in environmental matters, land use planning, and wildlife management. (p. 193)

The Łutsël K'e community has not benefited in these ways as they are still engaged in a treaty negotiation process.

Up until the 1970s the Northwest Territories Government bodies formed the majority of local government in Łutsël K'e (SENES Consultants & Griffith, 2006). It was not until the 1970s when local people started to enter local management and the community established local government structures (SENES Consultants & Griffith, 2006). In present day Łutsël K'e, the Łutsël K'e Dene First Nation (LDFN) is the local governance body consisting of an elected chief and council, which "controls the majority of community level organizations" (SENES & Griffith, 2006, p. 194). However, community members still recognize a need for a larger voice in the territorial government as recognized in a recent CBC article titled *Łutsël K'e fights for voice in N.W.T. election* (CBC News Online, October 2, 2007).

The period since the 1970s has seen the evolution of larger aboriginal political structures, such as the Indian Brotherhood of the Northwest Territories, and the formalization of the treaty and land claims processes, and increased power in local governance as well as involvement in wildlife management (Griffith, 1987; Sandlos, 2007). These changes, alongside major societal paradigmatic shifts towards the north and aboriginal people (Ironsides, 2000; Neufeld, 2002), have brought about a devolution of power that has moved northern communities towards bottom-up processes when engaging with both development and conservation (Ironsides, 2000). Yet,

several authors point to the ongoing need for increased political involvement and control in community and territorial decision-making processes (Ellis, 2003; Weitzner, 2006; Sandlos, 2007).

Economic and Tourism Development

Łutsël K'e, like many northern indigenous communities that are situated in traditional homelands and in areas that were previously relied upon for subsistence hunting and gathering and subsequently trapping, does not have a modern day economic rationale for existing (Bone, 2003). Traditionally, the local economy was a sharing economy based on subsistence hunting and fishing (SENES & Griffith, 2006). Since the arrival of Europeans, there has been increasing levels of engagement with the market economy. From an economic standpoint, trapping and fishing were still the dominant forms of income generation in Łutsël K'e until the 1990s (SENES Consultants & Griffith, 2006). During the 1980s, there were only 18 fulltime employment positions available to local people in the summer months (Griffith, 1987). During this period there was a significant reliance on external social assistance (SENES & Griffith, 2006). These figures cannot be judged from a western standpoint, though, because in 1980 more than 80% of food in the community came from traditional land based activities such as hunting, fishing and gathering (SENES Consultants & Griffith, 2006). This mixed economy, which recognizes the contribution of traditional activities to domestic production (usually without exchange of currency) (Notzke, 1999), created a scenario where the community was "relatively well off" and community members viewed wage-based employment as unreliable (SENES Consultants & Griffith, 2006, p. 193). However, since the 1980s there has been a steady increase in the level of internal and external employment offered primarily by the local band office, tourism operations

in the area and the resource development sector (NWT Bureau of Statistics, 2004a; SENES & Griffith, 2006). A handful of band-members also work in the community for the Government of Northwest Territories or in positions related to health and education. The community store, run by Arctic Cooperatives Ltd., and the Denesoline Corporation also offer employment opportunities for local people (approximately 6 positions) although both are currently managed by individuals from outside the community. Seasonal employment is also available on the GNWT firefighting crew (8 positions). In addition, there is a limited level of involvement in tourism.

In 2004, employment rates in the community had climbed to 54% (NWT Bureau of Statistics, 2004a) and have continued to climb largely as a result of external employment related to the diamond mining industry (Ray Griffith, personal communication, Nov. 22, 2007; Weitzner, 2006). Though there was earlier employment in exploration and more recently in diamond mining, the construction and the opening of DeBeers' Snap Lake Diamond Mine has contributed since 2004 and will continue to contribute to employment in the community (DeBeers Canada, 2007a; Ray Griffith, personal communication, Nov. 22, 2007). These jobs in the mining industry have contributed significantly to the income of some individuals in the community (Weitzner, 2006), allowing some families to purchase new equipment such as snowmobiles and boats and to take expensive flights to hunting and fishing spots (SENES Consultants & Griffith, 2006). The Denesoline Corporation, the community's development arm, has also been capitalizing on business opportunities and development related to the mining industry in the NWT.

In recent years there has been steadily declining employment in tourism, primarily as the result of a faltering relationship with the local fishing lodge and increased employment in mining

(Ray Griffith, personal communication, Nov. 22, 2007). By the summer of 2008, there were still a handful of people who worked seasonally for the local lodge. In addition, there were three individuals who were involved in locally owned and operated tourism businesses (i.e., Sayezi Expedition, Artillery Lake Adventures and Bertha’s Bed and Breakfast). Though there is currently little infrastructure or employment from tourism in Łutsël K’e, there is the potential to develop eco, cultural or nature-based tourism products to capitalize on the significant natural and cultural resources in the area, the potential increases in tourism numbers resulting from the creation of the national park, and the increasing levels of tourism in the NWT.

Tourism has long contributed to the growing economy of the Northwest Territories (Val, 1990). In 1987, 58,000 visitors came to the NWT, bringing with them 50 million dollars for the NWT economy (Val, 1990); however, this was before two-thirds of NWT’s landmass separated and became Nunavut. In 2005, tourism was still “the third largest export behind mining and petroleum products and the largest renewable resource industry” (GNWT, Industry, Tourism and Investment, 2005, p. 1).

Table 2.2 - Northwest Territories total visitation 2000-2007 (Olmstead, 2007)

Northwest Territories Total Visitation							
	2000-01	2001-02	2002-03	2003-04	2004-05	2005-06	2006-07
Business	16,876	18,313	19,014	20,725	22,591	24,642	24,642
Leisure	36,988	32,868	39,954	39,815	39,921	40,238	37,403
Total	53,864	51,181	58,968	60,540	62,511	64,880	62,045

Table 2.2 shows that there has been a fairly steady rise in visitation to the Northwest Territories between 2000 and 2007, although there were decreases in visitors traveling for leisure after September 11th (i.e., 2001-2002) and in 2006-2007.

While early tourism in the NWT was focused on exploration and trade or fishing and hunting, more recent tourism has diversified in its focus to include aurora viewing, outdoor adventure and general touring (Figure 2.2).

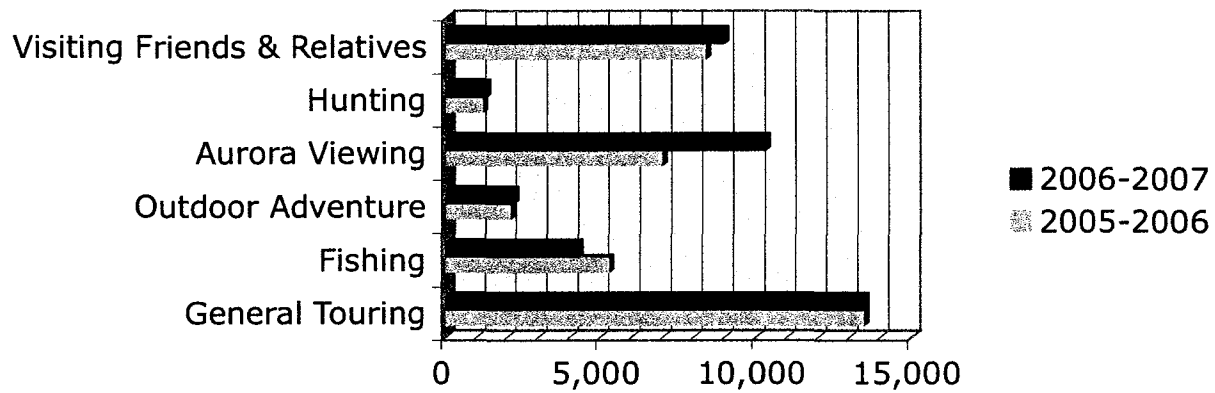


Figure 2.2 - Number of leisure visitors by sector 2005-2006 (Marsh, 2007)

As Figure 2.2 illustrates, the largest sectors have become general touring, aurora viewing and visiting friends and relatives. Aurora viewing is important because it attracts a significant number of tourists to the north in winter and it brings in a significant amount of money. While general touring and visiting friends and relatives are also popular activities, they are not as profitable (see Figure 2.3; GNWT ITI, 2007).

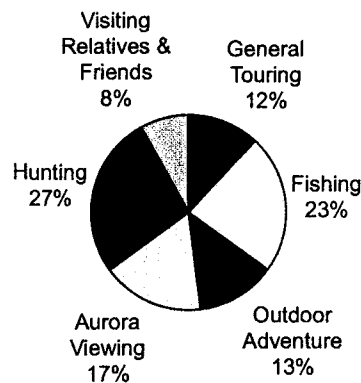


Figure 2.3 - NWT leisure visitor spending by sector of tourism industry 2006-2007 (adapted from GNWT, Industry, Tourism and Investment, 2007)

Łutsël K'e is in an excellent position to provide tourism experiences for the four most profitable sectors of tourism: hunting, fishing, aurora viewing and outdoor adventure (i.e., canoeing, kayaking, hiking). Unfortunately, there is currently no comprehensive data available on visitation to the East Arm of Great Slave Lake or Łutsël K'e.

The East Arm of Great Slave Lake has long been recognized by northerners as an area of spectacular beauty and with significant potential for tourism:

For the safest water and most sensational scenery, Great Slave boaters, kayakers and sailors head to the lake's East Arm, where tendril-like channels, lined with towering red granite cliffs and spruce-pine forests, extend their ice-cold fingers into the heart of the Northwest Territories. (Canoe, 2007)

Many people from Yellowknife take extended summer holidays in boats on the East Arm of Great Slave Lake to camp, fish and relax (Ray Griffith, personal communication, November 22, 2007). Currently, most groups are self-contained and spend little time or money in Łutsël K'e and this type of tourism offers little economic gain for the community (Ray Griffith, personal communication, October 22, 2007).

With the creation of a national park, there is a strong likelihood that an increasing number of tourists will come to the East Arm and Łutsël K'e. However, the community is not prepared to host more than a small number of tourists despite extensive previous tourism planning efforts and a feasibility study that were completed 20 years ago (i.e., Lutra, 1987; 1989). There were three tourism-related businesses that were locally owned as of the summer of 2008, but the level of economic success of these operations is unknown. Currently, most of the tourism companies in the area are externally owned (i.e., Plummers Lodge, Frontier Fishing Lodge) so community members receive little benefit. Employment from tourism is limited with only one of the lodges (i.e., Frontier Lodge) hiring locally: "A few people work at a close by lodge...part time"

(Stephen Ellis, personal communication, Sept 29, 2007). Other lodges do not hire people from the community (SENES Consultants & Griffith, 2006).

Economically, community members are primarily dependent on municipal and territorial government employment, investment in industry and external employment in resource-based industries. High levels of unemployment persist in the community; however, for the first time in its history, the community is home to a growing number of locally owned businesses, including a development corporation, two tourism companies and a bed and breakfast establishment. While current community involvement in externally owned tourism is declining, tourism development in the north has increased and recent years have seen an increased level of engagement in tourism-related businesses in the community. The further development of local tourism businesses, products and services alongside the creation of a national park may also provide the community with a way of regaining control of their own economic future and an economic rationale for existing (see Griffith, 1987; Bone, 2003). If Łutsël K'e is going to capitalize on the potential increases in tourism numbers, the community will need to build local capacity for tourism.

Social and Cultural Development

Throughout the many political and economic changes, Łutsël K'e residents have retained fairly strong cultural traditions, traditional skills and ties to the land (Ellis, 2003). This is important culturally since "land is a, if not *the*, central feature of what it means to be Chipewyan" (Raffan, 1992). Many community members still depend to a significant extent on land-based activities and traditional foods (Ellis, 2003; Parlee, Manseau & LDFN, 2005; SENES & Griffith, 2006). In 2004, 68 percent of households reported that most or all of the meat or fish

consumed in the household was harvested in the NWT (NWT Bureau of Statistics, 2004b).

Maintenance of traditional language skills in Łutsël K'e (79.7% in 2004) was rated significantly higher than in most parts of the NWT (44% in 2004) (NWT Bureau of Statistics, 2004b). Recent decades have seen a reemergence of Dene cultural and spiritual traditions, such as visiting Old Lady of the Falls (J.C. Catholique, personal communication, June 27, 2008). Extensive documentation of traditional and cultural knowledge has also been undertaken in recent years (i.e., LDFN et al., 2001; LDFN & Ellis, 2003; Parlee, Manseau & LDFN, 2005; SENES Consultants & Griffith, 2006). The *Nihatni – Watching the Land* final report (LDFN & Ellis, 2003) did not note a significant decline in participation in traditional and cultural activities (i.e., hunting, fishing, trapping, spending time on the land, drum dances), but showed that there was a decline in levels of cultural knowledge (i.e., knowledge of language, legends and stories).

Participation in resource development and mining employment has changed the relationship of local people to the land and their traditional way of life (LDFN & Ellis, 2003; Weitzner, 2006). Having people working away from the community for extended periods has resulted in a loss of traditional knowledge, decreased culture-based skills, decreased reliance on local food sources, decreased participation in land-based activities and increasing social problems (LDFN & Ellis, 2003; SENES Consultants & Griffith, 2006). Recent statistics identify high incidence of STIs, low graduation rates, relatively high levels of violent crime and a large number of single parent families in Łutsël K'e (NWT Bureau of Statistics, 2004a; SENES & Griffith, 2006). Many of the social issues that the community faces could be the result of a shift away from traditional culture, values and lifestyle. Łutsël K'e remains, however, a close knit community:

There's always someone willing to fire up the sauna, help fix a snowmachine or share a meal and a laugh. And when despair and discord strike this turbulent town, I can rely on

the indomitable spirit of its people to ensure that laughter and love persist here, as they have for generations. (Ellis, 2007)

Low levels of formal education throughout the north and particularly among aboriginal populations have been identified as a major barrier to employment (Bone, 2003). In Łutsël K'e , high school graduation rates have been on average 37.2% between 1991 and 2004, which is lower than the NWT average of 64.2% (SENES & Griffith, 2006). In Łutsël K'e, a direct correlation can be drawn between levels of education and employment: individuals with high school completion have a 79.3% employment rate versus 38% for those completing less than high school (SENES & Griffith, 2006). Low levels of education may be in part be the result of levels of satisfaction with the local community school (LDFN & Ellis, 2003), the transient teaching population in the community school (LDFN & Ellis, 2003), and the necessity of leaving Łutsël K'e to attend Grade 11 and 12, and college or university.

Environmental Development

According to LDFN & Ellis (2003), there are increasing numbers of Łutsël K'e Dene who are very concerned about the state of the environment in their traditional territory. Though hydroelectric and gas and oil projects have been located (to date) outside Łutsël K'e territory, exploration in the area has resulted in the creation of four diamond mines and one hydro-electric project and several uranium mining proposals (DeBeers Canada, 2007a; Ur-Energy, 2007; Weitzner, 2006). The Łutsël K'e Dene First Nation have emerged as firmly opposed uranium exploration and mining in the Thelon Basin, seeing the large areas associated with Ur-Energy's Thelon Basin mining proposals as potentially threatening to their lands, environment and traditional way of life (McLeod, 2007; Ryan, 2007). Several studies have documented local concerns related to the environment. Environmental concerns mainly focus on impacts on fish

populations, migratory birds, caribou populations and habitats, water quality, air quality and the physical appearance of the land (LDFN et al., 2001; LDFN & Ellis; 2003; Parlee, Manseau & LDFN, 2005; SENES Consultants & Griffith, 2006). These environmental impacts were perceived to be the result of exploration and resource development activities activities, hydroelectric development, tourists in the area, forest fires and climate change (LDFN et al., 2001; Parlee, Manseau & LDFN, 2005).

Łutsël K'e and the History of a proposed National Park

The park proposal has a long, complex and variously interpreted history spanning almost four decades. Perhaps, local concerns for the environment and increased pressure from development throughout the north have ultimately led to the Łutsël K'e Dene's engagement with Parks Canada on the topic of a national park in their traditional territory. Initially, however, the LDFN did not support the proposed East Arm National Park proposal (News of the North, 1969; Griffith, 1987). The process leading up to the initial proposal of the East Arm National Park to the community was clouded in secrecy (News of the North, 1969). If Chief Pierre Catholique had not accidentally discovered the plan for a park in the East Arm of Great Slave Lake (News of the North, 1969), the East Arm National Park might have gone ahead without consultation and without consideration of local cultures or populations similar to other northern parks and protected areas, such as Wood Buffalo National Park and the Thelon Wildlife Sanctuary (Griffith, 1987; Sandlos, 2007). After this initial mistake, a delegation of bureaucrats arrived in Łutsël K'e seeking an audience with Chief Pierre Catholique (News of the North, 1969; Griffith, 1987). In the following two years, Chief Pierre Catholique, along with several other community members, was flown to visit several other parks including Banff National Park and Prince Albert

National Park (Ellis & Enzoe, 2008). In the end he was finally flown to Ottawa to sign an agreement regarding the park, which he refused to sign (Ellis & Enzoe, 2008; Pierre Catholique, personal communication, May 13, 2008). Pierre Catholique was taken aback by the large number of bureaucrats involved and responded by calling together a historic meeting of chiefs (Ellis & Enzoe, 2008), stating

Never again will one chief sit down with many government people. From now on, if 21 government people come to a meeting, 21 Indian leaders must come and sit across the table from them. From now on, we the chiefs, will meet with the government only when we are all together. (quoted in Griffith, 1987, p. 29)

This meeting of chiefs “was initiated and carried out by native people themselves, rather than by impractical do-gooders or government people with their own axe to grind,” noted *News of the North* (1969, p. 5). As discussed previously, this meeting ultimately resulted in the formation of the Indian Brotherhood and the Dene Nation, today a powerful political organization in the north (Griffith, 1987). Despite the community’s official opposition to the formation of the park, Parks Canada made an initial land withdrawal of 7,340 km² in 1970 (see Figure 2.4; Ellis & Enzoe, 2008).

Between 1970 and 2001, efforts to move the park proposal ahead were unsuccessful as a result of local skepticism and opposition (Ellis & Enzoe, 2008) and the failure to ratify the Dene-Metis comprehensive land claims process and create Denendeh in 1991 (Bone, 2003). By 1991, the park proposal was in the advanced stages of development with Parks Canada having completed the Mineral Energy and Resource Assessment (MERA), consultations in the north and feasibility studies when the Dene-Metis land claim process failed (Lutra, 1989; Environment Canada, 1986; 1987; 1989). In the intervening years the Łutsël K’e Dene First Nation’s position shifted regarding the potential benefits of creating a park in their traditional homeland as a result of various factors, including perceived improvements in the national parks system, a number of

precedent setting changes for other aboriginal communities near national parks and increasing pressures from resource development in the north (Ellis & Enzoë, 2008). In 2001, Chief Felix Lockhart officially re-opened discussions with Parks Canada about the possibility of creating a national park in the traditional territory of the Łutsël K'e Dene First Nation (Barrett, 2003).

Since 2001, many conversations about the park have occurred both at a community level and between the community and Parks Canada. At a community level, meetings have largely been focused on local concerns, park management, boundaries, names, history of the area, ongoing Parks Canada and Akaitcho political processes, and local development potential (Community Meeting Minutes, 2002-2008). As part of the Akaitcho treaty negotiation processes, the community identified a significantly larger area (approx. 57,000 km²), which was designated "Thaidene Nene", for protection (see Figure 2.4; SENES & Griffith, 2006; Ellis & Enzoë, 2008). In 2006, the Łutsël K'e Dene First Nation and then Minister of the Environment, Rona Ambrose, signed a Memorandum of Understanding which outlined a three year plan to complete feasibility studies, recommend a boundary, examine impacts and benefits of the park, and consult with the public (MOU, 2006). After negotiations with the community, a new boundary was negotiated and a subsequent withdrawal was taken in 2007 establishing a study area of 33,525 km² (29,560 km² in land, 3,965 km² in water) (see Figure 2.4; Parks Canada, 2009). According to Environment Canada (2009), this area is noteworthy for a number of reasons:

1. Outstanding example of the Northwestern Boreal Uplands (Natural Region 17) in the national park system for this and future generations of Canadians.
2. Noteworthy features in the area include the spectacular Pethei, Kahochella and Douglas Peninsulas, the Lockhart River canyons, Tyrell Falls, and Christie Bay, the deepest water in North America, and an abrupt transition from a boreal forest to a tundra environment.

3. It is also an important wintering area for several herds of barren-ground caribou, and supports viable populations of native species such as wolf, moose, wolverine, great-horned owl, American marten, and other fur-bearers.
4. Important cultural features found in the 'area of interest' include the traditional hunting and fishing areas of the Łutsël K'e Dene First Nation, the remnants of historic Fort Reliance, and Pike's Portage linking Great Slave and Artillery Lake

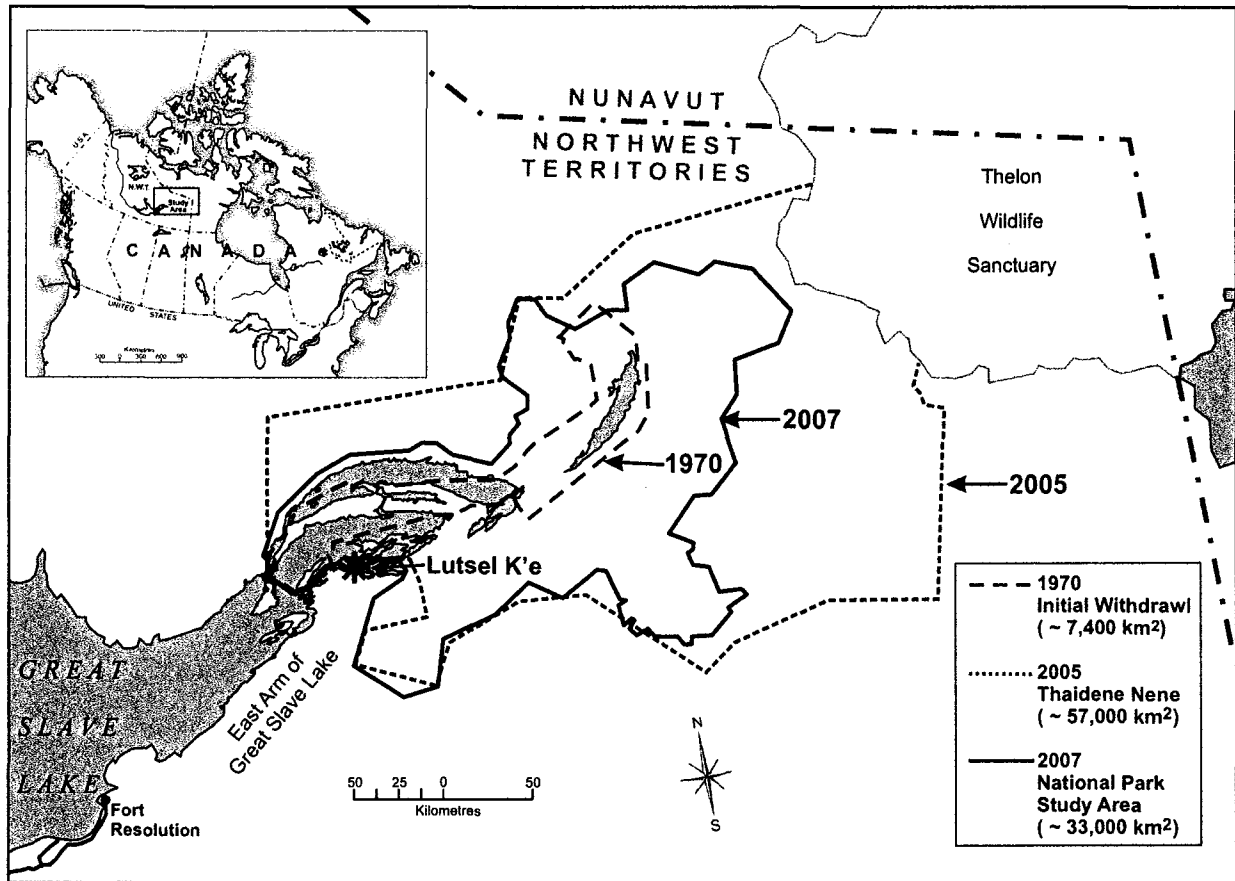


Figure 2.4 – Proposed boundaries for a National Park on the East Arm of Great Slave Lake

Parks Canada is also engaging with other stakeholders with an interest in the area, such as the Northwest Territory Metis Nation and the Akaitcho Treaty 8 Tribal Corporation (Parks Canada, 2009; Bob Gamble, personal communication, May 13, 2009). Currently, an operational scenario is being negotiated with the LDFN, feasibility studies and a Mineral and Energy Resource Assessment (MERA) are underway and local and national consultations are soon to

begin (Ellis & Enzoë, 2008). In addition, community development and capacity building outcomes are being examined (Ellis & Enzoë, 2008). Through ongoing consultation with Parks Canada and active engagement throughout the process, it is hoped that the community will be able to protect local interests and receive greater benefits from the creation of the park (Stephen Ellis, personal communication, October 6, 2007; Weitzner, 2006).

Framing the Research 2: Parks and Indigenous Communities

Interest was expressed in this project because of community concerns about the potential negative consequences and benefits associated with the park and a desire to maximize local benefit from the proposed national park (Stephen Ellis, personal communication, October 6, 2007). A review of the literature on parks and protected areas and neighboring or indigenous communities and the evolving relationship between parks and indigenous people in a Canadian context suggests that these concerns are well grounded.

The often negative relationship between protected areas and indigenous and local people has been ascribed to conceptualizations of ‘wilderness’ as an entity that precludes a history with humans and a present that solely involves humans recreating (see Hall, 2000; West, Igoe & Brockington, 2006). The Serengeti National Park in Tanzania was created on this model. “A National Park must remain a primordial wilderness to be effective. No men, not even native ones, should live inside its borders,” espoused one of the park’s principal proponents (cited in Colchester, 2003, p. 35). This idea of wilderness is based on a western division or Cartesian duality, which separates human society and culture from their natural surroundings (Hall, 2000; West, Igoe & Brockington, 2006). For Indigenous and local populations, who have lived in ‘wilderness’ areas, the original parks and protected areas based on this idea of wilderness were

quite harmful. Though Indigenous groups often depended on these areas for survival and social and cultural identity (Scherl & Edwards, 2007), many of these original protected areas did not recognize local populations and were formed without consultation, consideration or consent (Peepre & Dearden, 2002). A review of the resultant positive and negative consequences is provided in the following section, followed by a brief history of the evolving relationship between Canada's national parks system and indigenous peoples and a call for increased focus on local visions and capacity building.

Effects of Protected Area Creation on Indigenous People and Communities

A review of the effects of parks and protected areas on indigenous communities reveals a checkered past (Notzke, 1999). Protected areas have benefited indigenous and local communities in a number of ways, such as supporting local infrastructure development, providing local employment opportunities, increasing economic gains through tourism development, preserving, renewing and maintaining of local cultural identities and knowledge, and protection of ecological values for future generations (e.g., Machlis & Field, 2000; Langton, Rea & Palmer, 2005; Bajracharya et al., 2006; Lai & Nepal, 2006; West & Brockington, 2006). Yet reviews also show that these communities have suffered a long list of negative consequences, including displacement of local populations, marginalization from decision making processes, creation of social hierarchies, initiation of internal community and community-managerial conflict, loss of development options, leakage of employment opportunities to outsiders, imposition of new regulations, unmet economic expectations and even increased levels of poverty (e.g., Sneed, 1997; Peepre & Dearden, 2002; Poirier & Ostengren, 2002; West & Brockington, 2006; West, Igoe and Brockington, 2006; Sandlos, 2007). Table 2.3

summarizes salient historical and present negative consequences and benefits of parks and protected areas on neighbouring and indigenous communities that emerged from a review of the literature.

Table 2.3 - Effects of parks and protected areas on neighboring communities

Benefits	Negative Consequences
<ul style="list-style-type: none"> • Preservation of Local Eco-Systems • Conservation for Future Generations • Economic Benefits • Jobs in Tourism and Park • Increase in Tourism/Eco-Tourism • Solidification of Cultural Identity • Infrastructure in Local Communities 	<ul style="list-style-type: none"> • Displacement from Traditional Lands • Lack of Consultation • Marginilization from Decision Making • Negative Resident-Manager Relations • Displacement of Traditional/Historical Values • Loss of Opportunity to Access Resources • Imposition of New Regulations • Loss of Jobs from Other Development • Tourism Can Have Negative Social Outcomes • Leakage of Employment and Tourism Opportunities

Sources: Sneed, 1997; Machlis & Field, 2000; Peepre & Dearden, 2002; Poirier & Ostengren, 2002; Langton, Rea & Palmer, 2005; Bajracharya et al., 2006; Lai & Nepal, 2006; West & Brockington, 2006; West, Igoe and Brockington, 2006; Sandlos, 2007; Sandlos, 2008

National Parks in Canada and Indigenous People and Communities

Many of the potential consequences and benefits represented in Table 2.3 have also been experienced by indigenous communities in a Canadian context. Particular concerns have been raised over the historical effects of early Canadian national parks, such as Wood Buffalo, Banff or Riding Mountain National Parks, on indigenous populations. These concerns focus on lack of consultation and inclusion in designation, displacement of local populations, exclusion from management processes, and loss of benefit from subsistence activities or traditional uses (Griffith, 1987; East, 1991; Sneed, 1997; Peepre & Dearden, 2002; Sandlos, 2007; Sandlos, 2008). These early efforts have also been recognized to have negative social, cultural and economic effects on indigenous peoples and to reduce their level of support for protected areas and thus the effectiveness of conservation initiatives. Dearden and Langdon (2009) recognize

that this “[dis]regard for the needs of Aboriginal people has sometimes adversely affected both Aboriginal peoples and protected areas initiatives” (p. 374). They cite Morrison (1995, p. 12) in saying “indigenous people have borne the costs of protecting natural areas” (Dearden & Langdon, 2009, p. 374). Many of these concerns have been addressed as the result of a number of important court cases that recognized indigenous title, treaty rights, subsistence rights and a duty to consult (Table 2.4), through improvements in the guiding frameworks (i.e., laws and policies) of the Canadian Government and Parks Canada, and through a recognition of the need to understand Aboriginal views on parks (Peepre & Dearden, 2002).

Table 2.4 – Recent Supreme Court of Canada Decisions on Aboriginal Title (adapted from Bone, 2003, p. 195; Parks Canada, 2008)

Case	Date	Outcome
Calder	1973	Title recognized unless extinguished by the Crown.
Nowegijick	1983	Treaties must be liberally interpreted.
Guerin	1984	Ottawa must recognize the existence of inherent Aboriginal title and a fiduciary (trust) relationship based on title.
Sioui	1990	Provincial laws cannot overrule rights in treaties.
Sparrow	1990	Section 35(1) of the Constitution Act of 1982 containing the term ‘existing rights’ was defined as anything unextinguished.
Delgamuukw	1997	Oral history of Indian people must receive equal weight to historical evidence in land claim legal cases.
Marshall	1999	Mi’kmaq have the right to catch and sell fish (lobster) to earn a ‘moderate living’.
Haida & Taku	2004	The government has a legal duty to consult and to accommodate concerns of Aboriginal groups.

The Constitution Act (1982), Article 35, officially protected aboriginal and treaty rights in law and following this national parks and aboriginal people’s relationships have changed and improved. National parks established since 1982 have been established with aboriginal support (Dearden & Langdon, 2009). Meanwhile, Parks Canada policy, regulations and legislation have also made significant improvements in recognizing aboriginal, subsistence and treaty rights and

through supporting the establishment of cooperative management regimes (Dearden & Langdon, 2009). *Bill C-27: Canada National Parks Act* (2000; Sections 40-42) creates a “loophole” enabling the creation of National Park Reserves in the place of a National Park, wherein there are still disagreements on rights, title or interests between an indigenous group or other stakeholder and the Government of Canada. These disagreements are often related to unresolved land claims.

Even in more recent national parks or national park reserves, where many of the previous concerns have been addressed, concerns have still been raised over the actual level of benefit received by local and indigenous communities from employment and involvement in tourism (Val, 1990; Sneed, 1997; Wight & McVetty, 2000; Notzke, 2006; Bob Gamble, personal communication, May 13, 2009). In fact, there has been no comprehensive study of the actual social and economic impacts of parks on communities, particularly in a northern indigenous context. For communities located beside national parks, beyond initial social and economic impact assessments (done prior to the creation of the park), there often is only anecdotal evidence suggesting mixed outcomes in terms of local social and economic benefit from development and successful integration (e.g., Lemelin & Johnston, 2009). There are a number of what I would term ‘best case scenario’ documents that celebrate the successes experienced by protected areas and indigenous communities without exploring the negative outcomes (e.g., Canadian Parks Council, 2008; Hassell, 2009). Yet especially for rural, indigenous and northern Canadian gateway communities, it is often hoped that national parks will play an integral role in local community development (Thompson & Peepre, n.d.; Griffith, 1987; Notzke, 1994; Val, 1990; Wight & McVetty, 2000; Lemelin & Johnston, 2009).

The Parks Canada Agency has also made efforts to improve their focus on indigenous and gateway community involvement and development through establishing an Aboriginal Affairs Secretariat in 1999 with the five main priorities of:

1. Strengthening relationships with Aboriginal communities;
2. Increasing presentation and interpretation of Aboriginal heritage;
3. Encouraging economic partnerships and opportunities with Aboriginal peoples;
4. Enhancing Aboriginal employment opportunities; and,
5. Commemorating new national historic sites focusing on Aboriginal history. (Parks Canada, 2006)

The AAS consists of three employees located in the Parks Canada offices in Hull, Quebec (Parks Canada, 2006). More recently the Parks Canada agency has also created a Visitor Experiences branch, which has the goals, identified in the 2009-2013 Parks Canada Corporate Plan, of increasing visitation through partnering with stakeholders, creating and enhancing marketable experiences and products, increasing communications and marketing, and “fostering economic and tourism opportunities related to authentic Aboriginal cultural experiences” (Parks Canada, 2009).

Consideration of Local Vision and Capacity Building

Ultimately conservation is about people. If you don't have sustainable development around these (wildlife) parks, then people will have no interest in them, and the parks will not survive.

- Nelson Mandela (cited in Hassell, 2006)

Maximization of local benefit is an important consideration for all parties motivated by a conservation agenda, since the long-term success of conservation areas depends on community support as well as beneficial and balanced outcomes for representatives of parks and local communities (Alexander, 2000; Lockwood & Kothari, 2006; Nepal, 2000). Various authors,

including Alexander (2000), Nepal (2000), and Campbell & Vaino-Mattila (2003), have recognized the need to have community support of conservation efforts for the success of protected areas. Community support of conservation initiatives requires community involvement, equitable allocation of benefits, participation and avenues for input (Alexander, 2000). Nepal (2000) discusses the need to reach a win-win-win scenario when considering parks, the local community and tourism development. Martin (1993) says that “unless property rights (land tenure) of long-term residential people are respected and economic benefits from the creation of protected areas accrue directly to the communities living near them, it is unlikely that the nature reserves will endure” (p. xviii). As expressed by McNeely, Lockwood and Chapman (2006)

The conflict between the ideal of ‘undisturbed nature’ and the reality of long-term human occupation of the land has led to the wide recognition that conservation cannot succeed unless it is linked to secure tenure over land and resources, involvement in decision-making, and economic opportunities and investments aimed at the rural communities who might otherwise threaten the viability of protected areas through their activities in the pursuit of livelihood. (p. 667)

Nepal (2000; 2002) and Naughton-Treves et al. (2005) also make calls for increased consideration of livelihood issues in the creation of parks and protected areas. Dudley et al. (1999) summarize a book on improving *Partnerships for Protection* to the following phrase: “in the future protected areas will have to be linked more effectively to sustainable development” (p. 4).

Many authors have made a case for improved inclusion of communities in designation, design, visioning, planning and management of protected areas (i.e., Martin, 1993; Peepre & Dearden, 2002; McNeely et al, 2006; Gareau, 2007). Canadian Parks Council (2009) encourages the increased incorporation of local vision but places the responsibility for articulating this vision on community leadership, emphasizing the importance of “community leadership in articulating a

vision for the sustainable use and protection of their traditional lands” (p. 3). Authors have also expressed a need for increased capacity building efforts related to tourism (Budke, 2000; The Senate, 2001; Eagles & McCool, 2002; Weninger, 2003; Wellings, 2007), park-related employment (Eagles, McCool & Haynes, 2002; Worboys & Winkler, 2006) and protected areas governance (WCPA, 2003; Hough, 2006) in order to increase levels of local benefit. In *Northern Parks-A New Way*, the subcommittee on aboriginal economic development in relation to northern national parks recommends increased capacity building initiatives in order to “address the ability of Aboriginal communities in northern Canada to participate meaningfully in decision-making processes and take advantage of the economic opportunities associated with National Parks” (The Senate, 2000, p. 16). These references to the need for capacity building, either do not define capacity building or define it quite differently.

Various complex definitions of capacity building are available in the literature, as are descriptions of tools for determining capacity and processes for building local capacity. Rather than engaging with the topic of capacity building in Łutsël K’e through a predetermined definition or using a predetermined process or tool, it was decided that it was best to explore the idea of capacity building in a contextual and emergent fashion using interviews. As this project focused on the topic of capacity building in an emergent fashion, the literature related to capacity building will not be explored here. Rather, it will be brought into the discussion section of Chapter 5.

Framing the Research 3: The Social Economy

There is a combination of public sector (i.e., governmental), private sector (i.e., privately owned businesses) and third sector organizations (including social economy organizations)

operating in the community that have some relationship to community development, capacity building and the creation of the park. As mentioned in the introduction to this thesis, this study fills a gap in the literature through focusing on the role of community-based and external social economy organizations in facilitating community development and capacity building efforts related to the proposed park. The following literature review explores definitions of the social economy and discusses the current mandate of formal economic development focused and environmental conservation focused social economy organizations in Łutsël K'e that were seen to have a role in supporting the community's development during the creation of the proposed national park.

The Private Sector, The Public Sector and "The Remainder"

There has always been a number of human activities or organizations that cannot be easily relegated to either the private or public sectors of the economy (Cabaj, 2004; Bridge, Murtagh & O'Neill, 2009). Broadly defined, the public sector refers to governmental organizations and the private sector refers to market-oriented business. The remainder of the economy (a.k.a. "the third sector"), which exists outside the auspices of the private or public sectors, includes a broad number of organizations (i.e., consumer cooperatives, credit unions, building societies, charities, associations, community development trusts, community businesses) and activities (i.e., civic engagement, childcare, environmental protection, social housing, capacity building, business development, family life) (Cooper, 1999; Molloy, McFeely & Connolly, 1999; Bridge et al., 2009). Many of these types of human organization, authors surmise, are often created in response to social or economic crises (i.e., economic disempowerment, market forces, globalization, education, housing issues, childcare needs,

health issues, strains on welfare state) (Fairbairn et al, 1991; Quarter, 1992; Defourny, 2001; Cabaj, 2004; Bridge et al., 2009): “In many ways they represent the new or renewed expression of civil society against a background of economic crisis, the weakening of social bonds and difficulties in the welfare state” (Defourny, 2001, p. 1). In the past few decades, much of the academic literature on the remainder of the economy, or the third sector, has focused on community economic development, cooperatives, social enterprise, the non-profit sector and voluntary organizations (Defourny, 2001). More recently there has been a proliferation of literature focusing on the concept of the social economy.

Towards a Definition of the Social Economy

The concept of the social economy, a term that is alternately included in the third sector (Bridge et al., 2009) or used interchangeably with the third sector (Defourny, 2001; Tremblay et al. 2002), was first used in 1830 by French (i.e., *economie sociale*) economist Charles Dunoyer (Bridge et al., 2009). In recent years, there has been a marked increase in the English language literature and discussion that has sought to define the term social economy and its place within the third sector (Bridge et al., 2009). These discussions have sought to define social economy organizations based on the type of institution, principles of operation or mandate (Defourny, 2001; Quarter, 2001). Similarly, Sattar & Mayo (cited in Bridge et al., 2009) use the terms institution, identity and intention to explore differences in definitions of the social economy.

Defourny (2001) discusses three institutional categories that are often used to define the social economy: cooperative organizations, mutual type organizations, and associations. Examples of organizations that fit within each institutional category are shown in Table 2.5.

Table 2.5 – Examples of Cooperatives, Mutuals and Associations (adapted from Defourny, 2001; Quarter, 1992)

Institutional Categories	Examples of Organizations
Cooperatives	<ul style="list-style-type: none"> • Agricultural cooperatives • Consumers cooperatives • Insurance cooperatives • Retail cooperatives • Housing cooperatives • Workers cooperatives • Marketing cooperatives • Tourism cooperatives • Credit unions
Mutuals	<ul style="list-style-type: none"> • Economic Focus <ul style="list-style-type: none"> • Labour organizations • Business associations • Tourism development associations • Professional associations • Consumer organizations • Community insurance systems (deaths, health, crop-failure) • Social Focus <ul style="list-style-type: none"> • Social Clubs • Ethno-cultural and religious organizations • Neighbourhood organizations
Associations	<ul style="list-style-type: none"> • Non profit organizations • Voluntary organizations • Non-governmental organizations • Environmental non-governmental organizations • Service associations • Foundations

Cooperatives are democratically run, member-owned and operated organizations that exist in order to serve their membership (Fairbairn et al., 1991; Quarter, 1991). Mutual organizations also attempt to serve their members' economic and social needs through supporting mutual interests (Quarter, 1992; Defourny, 2001). Associations can be seen as;

...advocacy organizations which may also be seen as providers of services to their members, to other people (as Save the Children, for example) or the whole community (for instance Greenpeace). More generally it includes all other forms of free association of persons for the production of goods and services where making a profit is not the essential purpose. (Defourny, 2001, p. 5)

Molloy et al (1999) differentiates the three forms of organization in the following way: cooperatives focus on for-profit self-help; mutuals focus on not-for-profit self help; and associations are philanthropic and not-for-profit. There is little disagreement that these forms of organization *can* form a segment of the population. Yet groups that are based on these institution types with environmental, solely philanthropic, international or non-market orientation can sometimes be excluded from the social economy in various definitions (Pearce, 2003; Restakis, 2006; CSES, n.d.; Bridge et al., 2009).

Definitions of the social economy also tend to focus on principles of operation or foundational principles. This focus tends to offer a rationale for why certain organizations are (or are not) part of the social economy and “cannot be considered as an optional complement” to considering the type of institution (Defourney, 2001, p. 6). The Conseil Wallon de l’Economie Sociale, for example, provides four principles that must be met by social economy organizations:

1. The aim of serving members or the community rather than generating profit;
2. An independent management;
3. A democratic decision making process;
4. The primacy of people and labour over capital in the distribution of income. (cited in Defourney, 2001, p. 6).

Similarly, the Canadian Community Economic Development Network provides the following list of *values*:

1. Service to members of community rather than generating profits;
2. Autonomous management (not government or market controlled);
3. Democratic decision making;
4. Primacy of persons and work over capital;
5. Based on principles of participation, empowerment (cited in CSES, n.d.).

The following extensive list of foundational principles are provided by the Canadian Social Economy Student Network:

1. "democratic" member-based control and power over decision-making
2. promote values of mutualism, collectivity and reciprocal interdependence

3. highlight social, socio-political and economic benefits of activities, not solely market-based profit maximization
4. autonomous management of enterprises and organizations
5. primacy of persons and work over economic capital and profits
6. an emphasis on the importance of social capital in producing healthy societies
7. based on principles of participation and empowerment
8. support for sustainable, equitable and "fair" economic and political practices
9. establish and build links between citizens, communities and government (SESN, 2009)

Authors also suggest that a focus on social inclusion (Fasenfest et al, 1997), a grounding in community dynamics and needs (Moulaert & Nussbaumer, 2005) and the creation of enterprise (Lewis, 2003) are also prerequisites for inclusion in the social economy. The four principles that are common to all of these definitions are: 1) provision of a service to members or community; 2) an independent management; 3) a democratic decision making process; and, 4) focus on social over economic outcomes (Defourny, 2001).

A third definitional basis for social economy organizations focuses on their mandate, intention, focus of activity or role. This is the area where definitions at both the academic and community level probably vary the most, both between and within academic and community groups. A review of a broad range of definitions and literature provided an extensive list of organizations that are active in a diverse array of activities, including financial services, home care and assisted living, health care and social services, community economic development, arts and culture, heritage, education, child care, community media, social movements, job training and worker reintegration, capacity building, housing, community recreation, tourism, environmental issues, environmental preservation, and ethical purchasing. This list is by no means exhaustive but it points to the breadth of activities that have been assigned to the social economy. In practice, however, various definitions seek to include or exclude certain spheres of activity. Bridge et al. (2009) suggest that definitions of the roles of the social economy can be reduced to three arguments based on:

1. An economic/entrepreneurship approach, which sees the social economy organizations as 'businesses' that can assist community regeneration, and puts on emphasis on their financial sustainability...;
2. A socio-economic policy approach, which sees the sector as 'patching up' the inadequacies of the welfare state, while still confining it to a marginal role in the economy;
3. A political/ideological approach, which envisages a social economy sector significantly stronger to lever institutional change and to promote more democratic structures and citizen participation and decision making. (p. 79)

Restakis (2006) argues that the focus of social economy literature has changed over time and that recent surges in neo liberal thought have influenced and restricted definitions to focus on utilitarian and economic purposes. This focus has brought social enterprises into the fold of the social economy (Restakis, 2006). This line of thought might also be responsible for the separation of the social economy from community economic development based on a "territorial focus" versus "enterprise focus" argument (see Lewis, 2003).

Canadian definitions of the social economy are varied and focus differently on inclusion or exclusion based on form of the institution, principles of operation or focus of activities. Table 2.6 offers several prominent Canadian definitions of the social economy.

Table 2.6 - Canadian definitions of the social economy

Organization	Definition
Social Sciences and Human Research Council	<p>The social economy refers to those enterprises and organizations which use the tools and some of the methods of business, on a not-for-profit basis, to provide social, cultural, economic and health services to communities that need them. The social economy is characterized by cooperative enterprises, based on principles of community solidarity, that respond to new needs in social and health services, typically at the community or regional level. Social economy enterprises exhibit distinctive forms of organization and governance such as worker co-operatives and non-profit organizations. Such organizations produce goods for and deliver services to the public. These goods and services include childcare, recycling, tourism, culture, producing goods for market, as well as financial institutions such as credit unions and the evolving social economy finance sector. To individuals and communities in need, social economy enterprises offer employment opportunities as well as goods and services at affordable rates. Such enterprises also reinvest profits in the organization, and provide opportunities for skills development that help individuals find employment. More broadly, the social economy provides goods and services to the wider community as part of a commitment to sustainable development as demonstrated, for example, by the large number of social economy enterprises involved in fair trade and socially responsible production. (cited in CSERP, 2007)</p>
Government of Canada – Policy Research Initiative	<p>The social economy is a fairly new label for a diverse and evolving combination of non-governmental organizations (NGOs) that have been producing and delivering goods and services in communities across Canada and around the world for over a century. These organizations are different from for-profit businesses in that they involve a diverse collection of stakeholders in decisions and reinvest any profits to advance the mission of the organization, instead of disbursing them to owners/shareholders. Organizational missions are based on a combination of common interest and public service objectives. (Government of Canada, 2005)</p>
Canadian Community Economic Development Network	<p>The Social Economy consists of association-based economic initiatives founded on values:</p> <ul style="list-style-type: none"> • Service to members of community rather than generating profits; • Autonomous management (not government or market controlled); • Democratic decision-making; • Primacy of persons and work over capital; • Based on principles of participation, empowerment. <p>The Social Economy includes: social assets (housing, childcare, etc.), social enterprises including cooperatives, equity and debt capital for community investment, social purpose businesses, community training and skills development, integrated social and economic planning, and capacity building and community empowerment. The social economy is a continuum that goes from the one end of totally voluntary organizations to the other end where the economic activity (social enterprise) blurs the line with the private sector. (cited in Canadian Social Economy Hub, 2009)</p>
Western Economic Diversification Canada	<p>...an entrepreneurial, not for profit sector that seeks to enhance the social, economic and environmental conditions of communities... [social enterprises are] a component of the social economy that are run like businesses, producing goods and services for the market economy, but manage their operations and redirect their surpluses in pursuit of social and environmental goals. Common objectives for social economy organizations include alleviating poverty, providing affordable housing, improving employment and economic opportunities, addressing environmental concerns and providing access to services and programs that can assist individuals and groups to improve their personal circumstances. (cited in Restakis, 2006); and,</p> <p>Separate from the private sector and government, the social economy includes co-operatives, foundations, credit unions, non-profit organizations, the voluntary sector, charities and social economy enterprises. Social economy enterprises are a component of the social economy that are run like businesses, producing goods and services for the market economy, but manage their operations and redirect their surpluses in pursuit of social and environmental goals. (cited in Canadian Social Economy Hub, 2009)</p>

In the Canadian context it seems that definitions of the social economy have been adapted to the nature and mandate of the organization creating the definition to serve their purposes.

Additionally, many of these definitions are economic and utilitarian in nature (Restakis, 2006).

It appears that the Canadian approach to defining the social economy is similar to the US/UK approach and can be differentiated from the “European approach, which sees the social economy not as a supplement to public or market-focused private sectors, but as an alternative political or ideological approach” (Bridge et al., p. 104).

It seems that being inclusive (rather than exclusive) in Canadian definitions around the social economy would better support both policy and practice in the broad array of organizations that could fall under the guises of the social economy. Though, as Bridge et al. (2009) argue, the term social economy should not be used interchangeably with the term third sector unless a fourth sector is created. If economic discussions only recognize three sectors of the economy, the social economy should be seen as a segment of the “third sector”. Otherwise, there are other activities that provide goods and services (i.e., segments of the economy), such as the family economy (Pearce, 2003; Evans, 2006), that would be excluded from economic discussions. If social economy is used synonymously with the third sector, a differentiated fourth sector should appear in the discussions that rationalize a diverse array of activities on an economic foundation.

Current Social Economy Organizations in Eutsël K'e

It is beyond the scope of this literature review to thoroughly examine the history and reach of the social economy in a Canadian or northern context. It should also be noted, though, that social economy organizations such as cooperatives and development corporations have long been an integral part of the economic, social and cultural, development strategies of many

northern aboriginal communities (e.g., Elias, 1997; Lewis & Lockhart, 1999; MacPherson, 2000; Myers & Forrest, 2000; Ketilson & MacPherson, 2001; Wither & Duhaime, 2002; MacPherson, 2009). In a recent publication, Southcott & Walker (2009) identified that there are 1190 potential social economy organizations that operate in Canada's territories, focusing on a broad array of activities including construction, law and advocacy, recreation and tourism, arts and culture, education, health, environment, voluntarism, religion, environment, finance and insurance, construction and business. Of these organizations, 20% serve aboriginal communities (Southcott & Walker, 2009). Several authors have also forwarded the idea that informal activities in aboriginal communities, such as subsistence activities, the sharing economy, community reciprocity and the mixed economy, form an integral part of Aboriginal social economies (e.g., Wenzel, Hovelsrud-Broda, Kishigami, 2000; Natcher, 2009). Southcott & Walker (2009) argue "Yet the mixed economy is not the social economy" but might be "more easily integrated into a social economy paradigm" (p. 18).

The following section will provide some background information on current *formal* social economy organizations that operate in or with Łutsël K'e that emerged during the research as having central roles in supporting community development related to the creation of the national park. The social economy organizations that were seen as having central roles fall into two broad categories: 1) social economy organizations with an economic focus, such as Arctic Cooperatives Ltd, the Denesonline Development Corporation and Thebacha Business Development Services; and 2) social economy organizations with an environmental focus, such as World Wildlife Fund and the Canadian Boreal Initiative. In addition to these economic and environmentally focused social economy organizations, there are several local socially oriented social economy organizations (i.e., Łutsël K'e Housing Authority, Łutsël K'e Community

Wellness Agency) and one local environmentally and culturally focused social economy organization (i.e., the Wildlife Lands and Environment Committee of the LDFN) that did not emerge as central during the research. The background and current mandates of these organizations will not be explored here.

Economic Focused Social Economy Organizations

There are currently three economic development focused social economy organizations that operate in the community: Arctic Cooperatives Ltd. (hereafter “The Coop”), the Denesoline Corporation and Thebacha Business Services. Arctic Cooperatives Ltd operates the only retail store in Łutsël K’e, the post office, the freight service, residential and vehicle fueling services (Arctic Cooperatives, 2007) and provides a diverse number of other services to the community (i.e., rides to the airport, rooms for rent in the home of the manager). The Denesoline Corporation is an LDFN band member owned development corporation that focuses on economic development for the benefit of Łutsël K’e residents, with contracts for firefighting, ice road maintenance, and providing labor for research, construction, mining and exploration. The Denesoline Corporation also has interests in a number of businesses (e.g., East Arm Aviation, East Arm Surveying and Mapping Services Ltd, Denesoline Western Explosives Ltd., Ke Te Whii Ltd, and I&D Management Services Ltd.) that are focused on supplying and supporting the mining and exploration industries in the north (I&D Management Services, 2009, Diavik, 2009). Previously, the Denesoline Corporation also made a “half-hearted” and failed attempt to offer tourism experiences focusing on fishing through advertising in one location, fielding inquiries and hiring local guides (Roy Shields, personal communication, June 9, 2008). For the most part, the Denesoline Corporation’s economic development efforts are focused outside the community.

At the time of this research, Thebacha Business Development Services, located in Fort Smith, Northwest Territories, was the Community Futures Development Corporation (CFDCs) that supported community economic development in Łutsël K'e .

Community Futures Development Corporations support community economic development by assisting communities to strengthen and diversify their economies. CFDCs foster local entrepreneurship, promote, coordinate and implement a variety of development initiatives within their respective communities. CFDCs offer entrepreneurship training, business counseling, loan programs and information to suit the needs of community members interested in starting or expanding their own business. (Thebacha, 2009)

Thebacha Business Development Services is part of the Pan-Canadian Community Futures Network, the Northwest Territories Community Futures Organization and is funded through the Government of Canada's Department of Industry of the Western Economic Diversification Fund (Thebacha, 2009). One Łutsël K'e Dene band member sits on the board of Thebacha Business Development Services. Thebacha Business Development Services maintains a nominal presence in Łutsël K'e through a messy magazine rack filled with brochures and infrequent visits by employees. While Łutsël K'e has been officially reassigned to the North Slave region CFDC (i.e., Akaitcho Area Community Futures), Thebacha Business Services continues to work with the community (Westley Steed, personal communication, June 11, 2008).

Environmental Focused Social Economy Organizations

Organizations that fulfill the requirements for being part of the social economy but whose primary focus is the protection of the environment are sometimes left out of definitions of the social economy. Quarter (1991) in *Canada's Social Economy* and the definition of the Social Sciences and Human Research Council of Canada (CSES, n.d.), however, include environmentally focused organizations in the social economy. In this thesis, Environmental Non-Governmental Organizations (ENGOS) will be included as part of the social economy as

they are non-profit, non-governmental, board-run, democratic organizations that provide a service to their members *and* to the broader community. It is noteworthy, that some ENGOs are not board run nor democratic. Through their mandates, ENGOs also place importance on environmental and social issues ahead of (or alongside) economic or capital concerns. ENGOs are supported by a combination of private sector funding and governmental donations.

There are currently three ENGOs that support Łutsël K'e's national park development efforts in some way: the World Wildlife Fund (WWF), the Canadian Boreal Initiative (CBI) and The Canadian Parks and Wilderness Society (CPAWS). Table 2.7 summarizes the scope and mandate of these organizations.

Table 2.7 - Scope and mandate of ENGOs supporting *Lutsël K'e* in conserving park

Organization	Scope	Mandate or Mission
World Wildlife Fund (WWF)	International	<p>“WWF’s mission is the conservation of nature. Using the best available scientific knowledge and advancing that knowledge where we can, we work to preserve the diversity and abundance of life on Earth and the health of ecological systems by</p> <ul style="list-style-type: none"> • protecting natural areas and wild populations of plants and animals, including endangered species; • promoting sustainable approaches to the use of renewable natural resources; and • promoting more efficient use of resources and energy and the maximum reduction of pollution. <p>“We are committed to reversing the degradation of our planet’s natural environment and to building a future in which human needs are met in harmony with nature. We recognize the critical relevance of human numbers, poverty and consumption patterns to meeting these goals.” (WWF, 2009)</p>
Canadian Boreal Initiative (CBI)	Canada’s Boreal Region	<p>“The Canadian Boreal Initiative (CBI) is a national convener for conservation in Canada’s Boreal Forest. We are working across sectors to advance the balanced vision of the Boreal Forest Conservation Framework.</p> <p>“The goals of the Boreal Forest Conservation Framework include:</p> <ul style="list-style-type: none"> • Maintaining the health of the Boreal Forest; • Protecting sustainable commercial interests and ensuring long-term economic benefits for Northern communities; • Respecting the lands, rights and ways of life of First Nations; • Getting the most environmental, social and economic benefit from the least raw material, cost and impact on the workforce; and • Combining scientific knowledge, traditional knowledge and local perspectives to protect natural and cultural values. <p>“CBI is committed to working with conservation groups, First Nations, resource companies and industries, governments and scientists to achieve:</p> <ul style="list-style-type: none"> • A network of large interconnected protected areas and conservation zones over at least half of Canada’s Boreal Forest; and • The use of leading-edge sustainable development practices in remaining areas.” (CBI, 2009)
Canadian Parks and Wilderness Society (CPAWS)	Canada	<p>“CPAWS envisages a healthy ecosphere where people experience and respect natural ecosystems. We will achieve this by:</p> <ul style="list-style-type: none"> • protecting Canada’s wild ecosystems in parks, wilderness and similar natural areas, preserving the full diversity of habitats and their species; • promoting awareness and understanding of ecological principles and the inherent values of wilderness through education, appreciation and experience; • encouraging individual action to accomplish these goals; • working co-operatively with government, First Nations, business, other organizations and individuals in a consensus-seeking manner, wherever possible. <p>“CPAWS believes that by ensuring the health of the parts, we ensure the health of the whole, which is our health too.” (CPAWS, 2009)</p>

To date, CPAWS has had more of a peripheral role in supporting Łutsël K'e's conservation efforts. The other two ENGOs have been or are engaged with the community of Łutsël K'e during the phases leading up to the creation of the national park, through supporting the community to achieve their environmental, social, cultural, political and economic goals. Chapter 6 explores the role of ENGOs in supporting community development in more depth.

Summary

The community of Łutsël K'e has a long history of change. In recent centuries the pace of change has rapidly increased as the result of European contact. Many of these changes, including the proposal of the East Arm National Park, came from outside the community. The community originally responded negatively to the idea of a national park in their traditional territory; however, the park has become central to the community's social, political, cultural and economic vision of the future (Griffith, 1987). Yet, the community remains concerned about the effects of the creation of a national park. These concerns are well supported through by the preceding review of the historical and evolving relationships between protected areas, Canadian national parks and indigenous communities.

More recently there have been shifts in the relationships between Canadian national parks and indigenous communities, resulting in part from changes in the laws, policies and actions that frame these relationships. Despite these shifting relationships between indigenous communities and protected areas in the Canadian context, there remains some concern about the underlying foundations of national parks and the actual degree or nature of local benefit. Calls have been made in the literature regarding parks and protected areas to increase capacity building efforts to

maximize the level of benefit afforded to local communities. In recent years, the Canadian National Parks system has begun to formally recognize the need to increase levels of local social and economic benefit, increase levels of local employment and engage in community development initiatives. It appears, though, that official processes for bringing these goals into fruition are still lacking.

Finally, social economy organizations are recognized for their contributions to many spheres of community development. In northern aboriginal communities, social economy organizations have contributed significantly to local social, cultural, political and economic development efforts. Yet there is a gap in the literature that examines the role of social economy organizations in supporting community and tourism development efforts related to conservation initiatives. This thesis attempts to fill this gap through examining emergent themes related to the role of formal economic and environmentally focused social economy organizations in Łutsël K'e.

The literature examined in this chapter contextualizes this study and provides a rationale for the three areas of focus: 1) perceived and desired community development outcomes related to the creation of a national park; 2) capacity building for the maximization of local benefit; and 3) the role of the social economy in facilitating social and economic development related to park creation. The following chapter examines the personal, cultural, contextual, epistemological and methodological considerations that influenced this study's design and explore the methods of inquiry and analysis in more depth.

Chapter 3 Research Process and Methodology

Introduction

This chapter introduces the structure and the philosophy of the methods used in this case study. It situates the researcher and discusses the implications of conducting research in a Dene context before examining the study's underlying epistemology, methodology and methods of inquiry. Personal, cultural and contextual rationalizations are provided for the choice of a qualitative research design, social constructivist paradigm, and appreciative inquiry guided collaborative action research process. Finally, this chapter discusses how research data was collected and analyzed in order to build a conceptual and theoretical understanding of the project's lines of inquiry.

Situating the Researcher

The pot carries the maker's thoughts, feelings and spirit. To overlook this fact is to miss a crucial truth, whether in clay, story, or science. (Krieger, 1991, p. 89)

Traditional and positivistic notions about the nature of science, which see "true" scientific knowledge as objective, lacking in emotional and passionate involvement, and devoid of "self", have been questioned in recent decades (Dupuis, 1999). In the qualitative and social sciences, the subjectivity of the researcher has been recognized and almost universally accepted as an integral part of research design, application and reporting (Dupuis, 1999; Maxwell, 1996; Neuman, 2000). Though many social scientists saw (and still see) subjectivity as a limitation and have sought to minimize its effects, others have explored and encouraged adopting a

reflexive methodology that recognizes the place of a subjective and emotional self in qualitative and social science research methodologies (Dupuis, 1999; Feighery, 2006; Maxwell, 1996): “separating yourself from other aspects of your life cuts you off from a major source of insights, hypothesis and validity checks” (Maxwell, 1996, p. 28). Nelson (1991) has questioned whether (even in the natural sciences) the phenomenon or situation being studied can be influenced by the researcher.

I recognize that being explicit in the recognition of my bias, the contextual baggage that shapes the way that I understand and see the world and my interest in this research project provides insight for both the researcher and the reader. For me, as a researcher, this recognition provided insight throughout the process and for the reader, in surveying the final product. My background as a middle-class, well-educated, Euro-Canadian male shapes the way that I perceive the world and affects the extent to which I will be able to see the topic under study from the contextual and cultural perspectives of the people of Łutsël K'e. However, as one purpose of this action research project is to provide the community with information that will be useful in planning and negotiating with agencies outside the community, such as Parks Canada, these perspectives may also be strengths of my position.

In addition to these societal and cultural positions, which are alternatively seen as fortunate or shamefaced admittances (Dupuis, 1999), I am also an individual with my own particular narrative. I was raised by very open-minded parents in a rural location near a resource-based community of 20,000 people in southeastern British Columbia, Canada. After high school and a stint of traveling and living on the streets of Canadian cities, I returned to school and became trained as a certified teacher. Because I did not think that teaching in a classroom was going to be satisfying for me, I also became trained as an outdoor guide. During

the following 7 years, I worked as a freelance experiential, outdoor and sustainability educator, eco-tourism guide and company operator and international community development worker. During this time, the experiences that were the most rewarding were when I was working with developing communities in an international context.

It is my upbringing and my life experiences that are largely responsible for my beliefs and the way that I see myself. It is also these life experiences, along with my underlying beliefs, that provide the motivation for my involvement in this research project. I see myself as both a conservationist and a humanist. I am concerned about the sustainability of our planet, social justice and the flourishing of humans as individuals, communities and societies. This project satisfies my interest in exploring the links between humans and nature, particularly in examining the creation of socially and economically sustainable communities while conserving the natural areas and resources on which they rely. I care deeply about both endeavours. In addition, this project fulfills personal interests in community development and in working in an intercultural and aboriginal context. Finally, my narrative of “self”, alongside considerations of research in a Dene context, influences my choice of epistemology and methodology because of how I believe that the world works.

Collaborative Research in a Dene Context

History of Research in an Indigenous Context

A consideration that deserves attention, before exploring epistemology, methodology and methods, is conducting research in an indigenous and specifically Dene community. Conducting research with indigenous peoples requires that the researcher understand the indigenous group’s historical context and the history of research in an indigenous context. Tuhiwai-Smith (1999)

argues that historically research into aboriginal peoples has been an extension of the politics of colonialism:

“The word itself, ‘research’, is probably one of the dirtiest words in the Indigenous world’s vocabulary. When mentioned in many Indigenous contexts, it stirs up silence, it conjures up bad memories, it raises a smile that is knowing and distrustful...The ways in which scientific research is implicated in the worst excesses of colonialism remains a powerful remembered history for many of the world’s colonialized people.” (Tuhiwai Smith, 1999, p. 1)

Researcher’s aims and methodologies became additional tools of repression and control; research was done on indigenous populations and without permission (Tuhiwai Smith, 1999). In order to “decolonize our processes”, Simpson (2001) suggests that researchers need to set aside their own research agendas and work with communities to co-determine a research agenda. Kirkby and McKenna (1989) add that research should be conducted “by, for and with” the community (p. 28). In addition, Simpson (2001) says that external researchers should be willing to examine themselves, their biases and privileges, and be willing to learn and “be developed” themselves. An additional concern for indigenous communities is “helicopter” researchers, who conduct research based on pre-determined agendas, entering communities, collecting data and leaving without returning themselves or the results to the community (Freeman, 1993). Lemelin (1997) also talks about the “vampire” syndrome where researchers suck the knowledge out of communities for their own sustenance.

Conducting Research in a Dene Context

Tuhiwai Smith (1999) refers to the need to decolonize methodologies through consideration of *specific* aboriginal groups and cultures. Tuhiwai-Smith (1999) is echoed by other authors (Waldram, 2000; Rosser, 2005) in warning against the dangers of pan-indianism, pan-aboriginalism or pan-indigeneity, which assumes that all indigenous people’s ethics, values,

beliefs, behaviours and knowledge systems are universal and homogenous. In many cases, researchers have provided their interpretation of the “American Indian” or “indigenous people” based on their experiences with one group and “then extend their limited observations to all Aboriginal peoples” (Waldram, 2000, p. 151). The assumption that all indigenous peoples or cultures are the same or that all methods will work within any aboriginal context is false. In addition, many researchers from various fields have begun to recognize variation both within and between groups (Giles, 2004; Rushforth, 1992). In conducting this research I considered the specific historical context of the Łutsël K’e Denesoline (see chapter 2) and culture of the Dene with whom I was working. Other researchers, who have done research in Łutsël K’e, suggest that the process will need to be flexible and respectful of the Dene “way of knowing” (Parlee, 2005; Ellis, 2003). Ellis elaborates explaining that “for all the Dene peoples, true knowledge is rooted in personal experience...experience thus serves as the obligatory entry point or all forms of inquiry” (p. 48). Rushforth (1992) and Nadasdy (2003) and explores how in Dene cultures there is a preference for primary knowledge, which is gained through experience, and added that the Dene do not eschew secondary knowledge, which is gained from other people or sources, or preclude the formation of abstractions of generalizations.

Ensuring a Respectful, Appropriate and Collaborative Process

Early in the creation of this project, I recognized the need for reflexivity, reflectivity and flexible interactivity when conducting research in a Dene context. Reflexivity refers to a researchers’ need to examine his or her own bias and process of engagement throughout the research process (Hollinshead, 2006). Reflectivity refers to the need for constant communication between researcher and community stakeholders to ensure effective collaboration and

appropriate representation. Reflectivity may result in a need to be flexible and alter the course of the research process and is justified because “it is ethical and logical to consult with research subjects and adapt to situations arising in the course of the research” (Sadoway, 2002, p. 35). This flexibility is referred to as flexible interactivity by Sadoway (2002).

One philosophy for working with indigenous communities is represented by the acronym CREE, which stands for Capacity-building, Respect, Equity and Empowerment as developed by Lickers et al. (1995) in their work with the Five First Nations. In this context, capacity-building refers to the development of skills or competencies with an acknowledgement of historical and socio-cultural backgrounds (Lemelin, 2007). Respect is the result of a two-way understanding based on trust, esteem and honor (Lickers et al., 1995). Respect is shown by research projects that are done with, not on, a community. Equity “refers to the fairness of the deal” (Lickers et al., 1995, p. 4) and is represented by reciprocation of knowledge and resources. Empowerment is a prime concern as the goal of community research is to give a community the “means to make changes in the lives of its members” (Santiago-Rivera et al., 1998, p. 167). Power is present in both knowledge and skills. The sharing and accurate representation of knowledge needs to benefit the whole community. Empowerment results from involvement in the research design and process. In this project each of the four pillars of CREE, will guide the research process and design as represented in Table 3.1.

Table 3.1 - The representation of CREE in the research design

Principle	How Represented in Study Design
Capacity Building	<ul style="list-style-type: none"> • This research aims to inform culturally appropriate capacity-building processes, actions, and objectives.
Respect	<ul style="list-style-type: none"> • The study design ensures a collaborative and participatory process through ongoing consultation with a consultative committee and meetings with the chief and council and Thaidene Nene Working Group. • The goals of this study have been designed with community representatives and with input and approval of the Chief and Council (See Chief Adeline Jonnason’s Letter of Support, Appendix A). • This project was carried out with and for the benefit of members of the Łutsël K’e community. • A final report and community gathering ensured that the knowledge is returned to the community.
Equity	<ul style="list-style-type: none"> • During the research process a community research assistant was hired and trained. This assistant will work alongside the researcher as cultural and language translator and in conducting interviews and focus groups. • Honorariums were provided for interview participants. • Information and results were presented to community members, ensuring a reciprocal exchange of knowledge.
Empowerment	<ul style="list-style-type: none"> • A goal of the research process was the empowerment of the community to embrace a change agenda related to development. It is our hope that research results are pragmatic and identify specific objectives that the community can adopt. • A local research assistant was hired and trained. The research assistant participated in data collection, research design, and initial analysis. This helps build local capacity for research and helps empower local people to undertake community research projects in the future.

Effective collaboration in the community of Łutsël K’e was ensured through involvement in the development of the project, consultation throughout the process and the hiring of a community research assistant. During the project’s development I communicated primarily with Stephen Ellis, Coordinator of Thaidene Nene Project, and Gloria Enzoe, Program Manager of the Thaidene Nene Working Group. Following approval of an ethics in principle application to the Lakehead University Ethics Board, an initial visit was made to Łutsël K’e to further develop the proposed research and to ensure support for the project (see Caine, Davison & Stewart, in press).

During this initial visit, no research was conducted. A presentation was made to the Chief and Council to ensure that the research effectively represented community concerns and they were able to provide feedback on the appropriateness and suitability of the proposed methodologies. The conversations and meetings held during this visit also guided the choice of methods to be applied in Łutsël K'e.

The first point raised by the Chief and Council was the desire for continuing consultation throughout the process. As such, consultation with Stephen Ellis and Gloria Enzoe (hereafter consultative committee) occurred throughout to ensure that the research process was appropriate and that results were useful and accurately represented. An additional request of the Chief and Council was that a community research assistant be trained in conducting research, writing results and giving presentations to build capacity within the community for doing research. Beverley Catholique was hired as a community research assistant. Beverley aided me in reviewing community meeting minutes and in conducting interviews and helped with cultural translation. Beverley also assisted me in the initial interpretation and analysis of interviews with band members. Dennis Drygeese was also hired as a language translator. Many authors suggest that having a local assistant can be useful in helping the researcher to establish rapport and gain entry into the community (Fontana & Frey, 2003; Cole, 2005; Simoneau & Receveur, 2000); this was the case with Beverley Catholique who created a bridge between community members and me.

A final request expressed by the chief and council was that the research should be practical and useful to the community. In order to ensure that the final report is useful to the community, I returned to Łutsël K'e for a visit in January 2009 to consult with the consultative committee and present preliminary findings to and receive feedback from the Parks Working

Group and LDFN chief and council. After the community report and thesis are completed, I will return for a final visit to the community. Final results from the research will be presented to the community, using a powerpoint presentation and posters, as part of a community gathering.

From Epistemology to Methodology

The cultural context and my background guided epistemological, paradigmatic and methodological choices in the design of this study. These choices are outlined in the following sections.

Social Constructivism and Interpretivism

Alongside major deconstructions in the hierarchies associated with acceptable scientific processes in an indigenous context, major shifts in broader societal worldviews have been reflected in the changing nature of scientific inquiry. Particularly in the realm of social inquiry, these shifts have resulted in a move towards constructivist and interpretivist paradigms, which more effectively recognize cultural differences in ontology and epistemology (Hollinshead, 2006). Kirby and McKenna (1989) state that previously “knowledge production has been organized in a way that excludes many people from ever participating as either producers or subjects of knowledge” (p. 95). Constructivism is a move away from rationalist thought towards a more relativistic position that assumes that there are multiple realities or ways of seeing the world. Social constructivist thought is guided by a view of reality and knowledge as being socially, contextually and culturally constructed, a local product of a people, a place, a time and a history (see Creswell, 2003; Hollinshead, 2006).

A constructivist paradigm is generally associated with qualitative and often creative methodologies to understand the world from the viewpoint of others: “The fundamental principle of qualitative interviewing is to provide a framework within which respondents can express their own viewpoints” (Hodgson & Firth, 2006, p. 15). The generation of “scientific knowledge” in a constructivist paradigm is an attempt by the researcher to order (or interpret) the constructed realities of the subjects based on an interactive process in which the researcher’s subjectivity is recognized. Interpretivism recognizes a need for the adequate and faithful representation of various cultural voices, including indigenous voices (Tribe, 2006). As Hollinshead (2006) suggests, “constructivists tend to become the world’s storytellers” (p 46), elucidating the common story of a particular group. As it is an appropriate paradigm for working in a cross-cultural and indigenous context (Hodgson & Firth, 2006; Tribe, 2006), the social constructivist and interpretivist paradigms will permeate this research process and inform the approach taken. Additionally, my belief that reality and knowledge unfold in a social, cultural, historical and geographical context is consistent with social constructivism.

An Appreciative Inquiry Guided Action Research Project

For this study, action research methodologies were reviewed because they are participative, grounded in experience, and action oriented (Reason & Bradbury, 2000). Action research methodologies also recognize the need to co-determine a research agenda with your participants as recommended by Simpson (2001) when working in an indigenous context. In addition, several recent studies have been completed in Łutsël K’e that have used action research methodologies (i.e., LDFN, Parlee, Basil, & Casaway, 2001; LDFN & Ellis, 2003; Parlee, Manseau, & LDFN, 2005). The community, therefore, is accustomed to participating in action

research studies. Appreciative Inquiry was chosen as the guiding framework and philosophy for this action research project that would be consistent with the indigenous context as demonstrated by IISD & Skownan First Nation (2001), CREE philosophy as AI respects multiple voices and local realities (van der Haar & Hosking, 2004 in Grant & Humphries, 2006) and project goals as AI focuses on positive potential (Koster & Lemelin, 2009).

With roots in social constructivism (Grant & Humphries, 2006), Appreciative Inquiry (AI) was developed in response to perceived shortcomings of action-research and the negativity associated with traditional problem solving approaches in development (Raymond & Hall, 2008; Adkere, 2005). These traditional approaches are often deficit-based, focusing on issues, shortcomings and criticisms, and can result in a degenerative spiral whereas AI “provides a positive rather than a problem oriented lens” (van Buskirk, 2002 cited in Grant & Humphries, 2006, p. 403). AI encourages organizations or communities to steer away from looking at “weaknesses” and to focus on the “extraordinary” in order to elevate the organization or community in question to its full potential (Boyd & Bush, 2007). Perhaps AI is best described by the following quote:

Appreciative Inquiry is the cooperative, coevolutionary search for the best in people, their organizations, and the world around them. It involves systematic discovery of what gives life to an organization or a community when it is most effective and most capable in economic, ecological, and human terms. (Cooperrider & Whitney, 2005 cited in Raymond & Hall, 2008, p. 284)

AI has the goals of exploring positive potential, empowerment, developing capacity, mobilization and generating change (Bushe, 2008; Koster & Lemelin, 2009). AI is ultimately focused on improving society and quality of life. Appreciative inquiry is often critiqued for avoiding negativity (note the irony); however, in application it should not avoid negative discourse but rather focus on solutions that are positive and could generate change (Grant & Humphries, 2006).

Appreciative Inquiry is most often represented by Cooperrider's 4-D Cycle of Discovery, Dream, Design and Destiny presented in Figure 3.1.

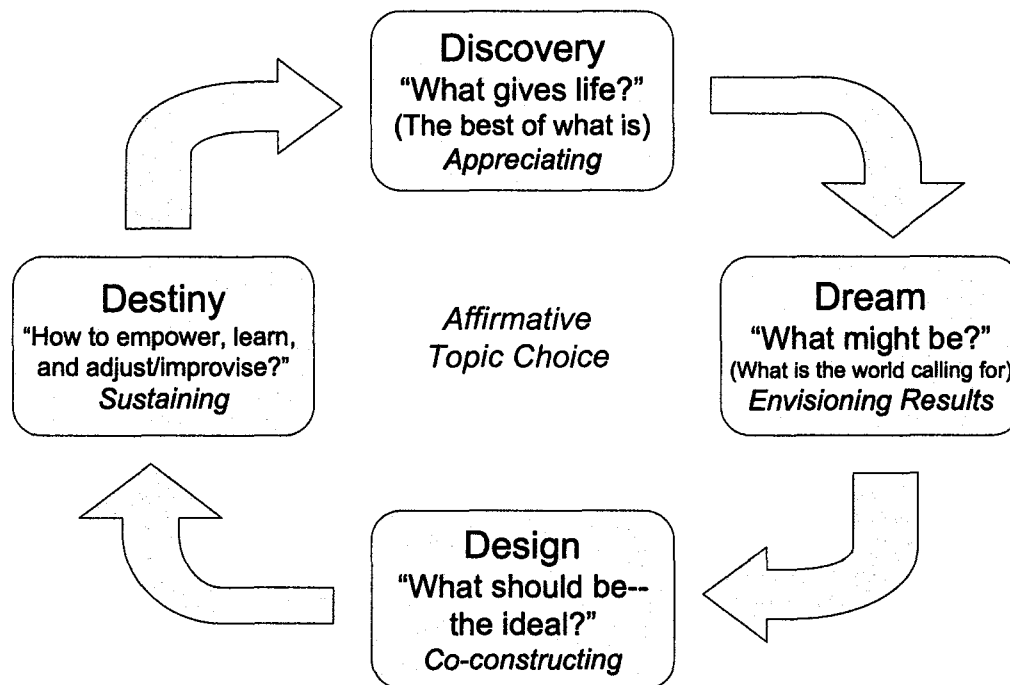


Figure 3.1 - 4-D Cycle of Appreciative Inquiry (adapted from Cooperrider, 2002)

The cyclical nature of this model suggests that it is a continuous loop. However, it could also be shown as a rising spiral to suggest the positive change associated with AI. The 4-D methodological framework and positive orientation of Appreciative Inquiry was adopted as it was seen as a powerful tool for exploring community development and capacity building through asking the questions: 1) What gives life?; 2) What might be?; 3) What should be the ideal?; and 4) How to empower, learn, adjust, improvise? (Cooperrider & Whitney, 1999). It is noteworthy that these questions are reminiscent of the questions often posed in the UNDP literature on capacity building: 1) Where are we now?, 2) Where do we want to be?, and 3) How do we get there? (UNDP, 1998; INAC, 2002).

Though in practice AI has been used extensively in organizational development, education, community planning and international development, AI has only been used more recently in research related to tourism (Koster & Lemelin, 2009; Raymond & Hall, in press). In tourism, AI has been used alongside other community-based development approaches (i.e., Jain & Triraganon, 2003; Koster & Lemelin, 2009) but rarely as a research methodology. However, recent studies by Raymond and Hall (2008) and Koster and Lemelin (2009) point to the potential for AI as a research methodology in tourism. Raymond and Hall (2008) also suggest that AI approaches can be flexible, creative and improvisational and encourage “the adaptation and alteration of AI approaches so that they are appropriate for each specific change agenda” (p. 8). Whitney and Trosten-Bloom (2003) suggest that there are “a menu of approaches to appreciative inquiry” (p. 24) and that the form of engagement and inquiry strategy need to be suited to the change agenda, organizational culture, time frame and the level of resources available.

In this research project, AI was adapted to the context and used as a philosophical underpinning, to guide the positive focus of the project, the types of questions used, the ordering of questions, how the questions were worded and the topics of analysis. To achieve the goals of this research initiative, we chose to use interviews of individuals rather than the typical group processes often associated with AI. It was felt by the consultative committee that group processes would be dominated by the voices of few individuals and certain groups within the community and would tend to focus on the negative (Steve Ellis and Gloria Enzoe, personal communication, Feb. 20, 2008).

A Qualitative and Collaborative Study Design

The 9-step qualitative research process presented in Figure 3.2, was developed with community consultation and with the specific context and culture of Łutsël K'e in mind, as well as with the stages of the Appreciative Inquiry process. The overall research process (Figure 3.2) was inspired by the 4-Ds of AI. An additional project “Definition” phase was added to reflect the need to establish the change agenda (i.e. – project goals), form of engagement (i.e. – methodology) and inquiry strategy (i.e. – methods) with the community as identified by Whitney and Trosten-Bloom (2003) and applied by Raymond and Hall (2008). The research aimed to elucidate community strengths and assets (Discover), explore perceived and desired community development outcomes (Dream and Design), and identify capacity building directions to maximize local benefit (Design and Destiny).

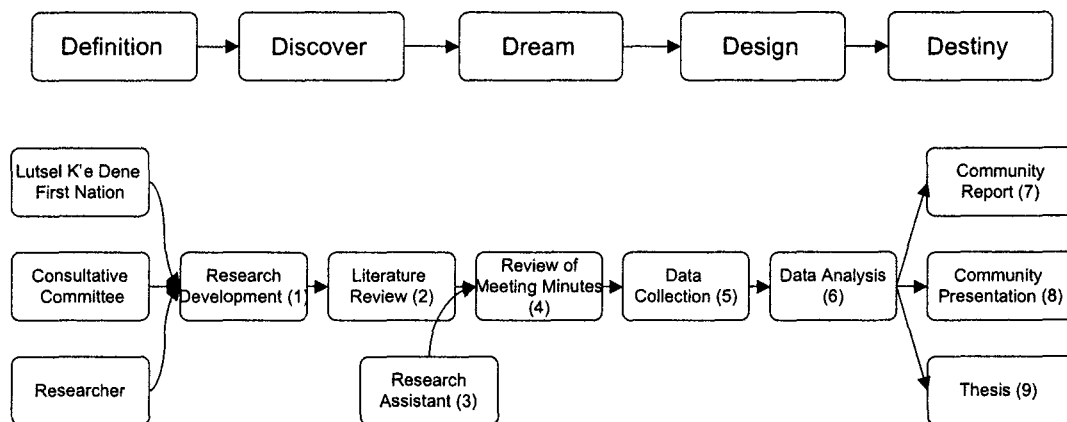


Figure 3.2 - 9-step research process guided by stages of Appreciative Inquiry

This research project followed a 9-step process in order to meet the study’s objectives and ensure effective collaboration throughout the research process:

1. Project Development
2. Literature Review
3. Hiring and Training of Research Assistant

4. Review of Community Meeting Minutes
5. Data Collection
6. Data Analysis
7. Development of Final Community Report
8. Community Presentation
9. Thesis Completion

In this model, both the researcher and the LDFN entered together as equal partners into a participatory and collaborative research process. At the end of the research process, the results will be returned to the community in the final report and at a community meeting. At that point, I will “let go” of the research. It remains to be seen whether the community and other stakeholders will embrace the results of this study and the change agenda that it reveals and realize the Destiny phase of the AI process. The following section explores the methods of inquiry (i.e., Steps 2-6 of the research process) utilized in this study.

Methods of Inquiry

Literature Review

Prior to conducting research in the field, a review of available literature supplemented the researcher’s understanding of topics pertinent to this study. The first stage of the literature review focused on the historical, cultural, political and geographical context within which this study will take place. A second part of the literature review focused on pertinent topics, such as community development, tourism development, parks and protected areas, the links between conservation, community and tourism development, and the social economy. Though an extensive literature review was done prior to conducting the research, additional literature was

reviewed as previously unidentified concepts emerged from data collected as part of the interview processes.

Review of Community Meeting Minutes

A review of community meeting minutes from 2002-2008 provided background information around the community processes associated with the park and some insight into topics pertinent to this study. During the project development phase, the community representatives identified these meeting minutes as a rich source of data that might provide insight into the community's environmental, social and economic development preferences and community development outcomes related to the creation of the proposed park (Steve Ellis and Gloria Enzoe, personal communication, Feb. 20, 2008). These meeting minutes are available to anyone in the community and are considered public documents.

The community meeting minutes were examined, with the help of the research assistant, for information regarding the community's environmental, social and economic development concerns, preferences and objectives in relation to the park. Though the meeting minutes provided significant and useful background information on the park-related processes that have occurred in recent years (i.e., boundaries, names, Akaitcho processes, rationales), they did not provide significant or supplemental insight into this study's lines of inquiry. As a result, the meeting minutes were not formally used as a source of data for this project.

Triangulation of Perspectives

After the preliminary literature review and review of the community meeting minutes, a triangulation of perspectives was utilized in order to gain a broader and more integrated

understanding of the social economy and community development related to conservation in Łutsël K'e (Maxwell, 1996; Neuman, 2000). Joseph Maxwell, a well-known ethnographer, refers to triangulation as “collecting information from a diverse range of individuals and settings, using a variety of methods” (1996, p. 93) and encourages researchers to look at a topic under study from more than one angle. In order to effectively answer each of the lines of questioning associated with this project, there were several different groups who were identified through discussion with the community partner: Łutsël K'e Dene First Nation band members, non-band long-term community members, non-band short-term (or “transient”) community members, and external participants (“experts” in northern conservation and development) (Figure 3.3).

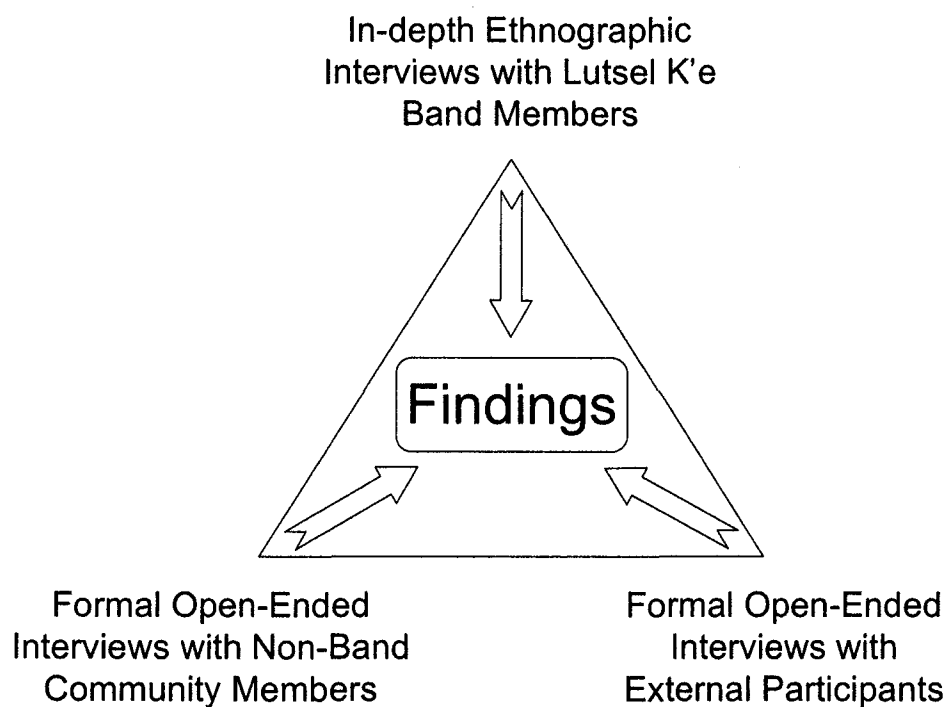


Figure 3.3 - Triangulation of perspectives in Łutsël K'e case study

“Long-term community members” were defined as those who have been in the community for more than five years, who were committed to the community’s development and who are

particularly insightful on band-member perspectives (Gloria Enzoe, personal communication, March 8, 2009). Data from these groups were collected using open-ended, unstructured, in-depth ethnographic interviews with individuals from the Łutsël K'e Dene First Nation and using formal, open-ended interviews with non-band community members and external participants.

This project thereby utilized a combination of “insider” and “outsider” perspectives to achieve its goals. Chambers (1983; 1997) argued that local voices should be given the most credence when seeking solutions for local, complex, diverse, dynamic and uncontrollable dilemmas such as this one. Academic literature also supports the convergence of both “insider” and “outsider” knowledges when examining and researching socio-economic development in indigenous communities (e.g., Lockhart, 1982; Caine, Salomons & Simmons, 2007):

Thus any new development which is not predicated upon a detailed insider's knowledge of the particular social, economic and political process dynamics of the participating community is predestined to failure...But if an intimate inside knowledge of community process is crucial for achieving native development goals, so too is knowledge of the outside opportunity structure...some means of obtaining, rationalizing and controlling both the internal community process information and the external knowledge requisites thus becomes a crucial pre-requisite to any native development scheme. (Lockhart, 1982, p. 161)

To bridge the apparent paradox between Chamber's and Lockhart's arguments, the analysis and results focus on “insider” voices in the exploration of perceived and desired benefits and bring together “insider” and “outsider” voices in during our discussions of capacity building and the role of the social economy.

Interviews with Members of the Łutsël K'e Dene First Nation

Members of the Łutsël K'e Dene First Nation were interviewed using a combinatoin of formal and open-ended ethnographic (in depth) interviews (Fontana & Frey, 2003). The interview schedule for band members (Appendix C) was flexible, open-ended, theme-based and

loosely structured around the Discovery, Dream, Design and Destiny steps of Appreciative Inquiry (see Figure 3.1). Ryen (2002) recognizes that the different racial, cultural and language background of the researcher might influence the quality and type of information that local people are willing to share during interview processes. These differences might also interfere with understandings of local cultural nuances and a language in translation (Ryen, 2002). Efforts were made to mitigate and limit misunderstandings through training and interviewing alongside the community research assistant, who also served as a cultural and language translator. Additionally, this type of interviewing of LDFN band members allowed the researcher the adaptability necessary to work within the Dene “way of knowing” (Ellis, 2003). As discussed previously, for the Dene primary knowledge is preferred and experience is the root of knowledge (Ellis, 2003; Rushforth, 1992). As a result much of my time was spent in the field with band members from the community conducting ethnographic, informal interviews. Often this would include a day or days spent on the land with interview participants, hunting, fishing, trapping, boating or building cabins, prior to conducting a formal interview. For ethical reasons, I also outlined the project’s rationale and process and provided a copy of the Cover Letter for Band Members (Appendix B) and Consent Forms (Appendix G) to potential participants. Interviews were recorded, when possible, but were often conducted informally, in the field, so data gathering was supported with field notes and journaling.

Sampling and Selection

Purposive sampling and snowballing techniques, which are recognized as appropriate in an indigenous and Dene context (Giles, 2004; Hodgson & Firth, 2006; Simoneau & Receveur, 2000), were used to identify individuals for interviews. Snowball sampling starts with an initial

contact person or people, in this case the consultative committee, who suggest possible interviewees (Hodgson and Firth, 2006). As the researcher is introduced to various interviewees, these people in turn make recommendations of additional respondents: “Snowball sampling is a multistage technique. It begins with one or a few people or cases and spreads out on the basis of links to the initial cases” (Neuman, 2000, p. 199). Attempts were also made, through communicating with the Thaidene Nene Project Coordinator and Consultative Committee, to identify individuals who would be particularly informative (purposive sampling) and loosely representative of the band membership (i.e. – a mixture of elders, adults, youth, both men and women, and representatives from various socio-economic backgrounds).

A total of 26 recorded and unrecorded interviews were conducted with band members. Of the 26 interviews, 8 participants preferred that I not record the interview. Table 3.2 provides an overview of band member interview participants who chose not to be anonymous on their consent form.

Table 3.2 – Overview of non-anonymous band member interview participants

Name	Position in Community	Age Group	Gender
Tom Lockhart	Renewable Resources Officer II, GNWT	Adult (30-55)	M
Gloria Enzoe	Thaidene Nene Project Manager	Youth (-30)	F
George Marlowe	Elder, Thaidene Nene Working Group Member	Elder (55+)	M
Dennis Drygeese	Miner, Translator, Research Assistant	Adult (30-55)	M
Charlie Catholique	Councilor, District Educational Authority board member	Adult (30-55)	M
Archie Catholique	Łutsël K'e Akaitcho Negotiator	Adult (30-55)	M
Ron Fatt	Miner, Owner "Sayezi Expedition"	Adult (30-55)	M
Adelaine Jonnasen	Previous Chief, Social Worker	Adult (30-55)	F
Mary-Rose Casaway	Program Manager, Housing Authority	Adult (30-55)	F
Al John	Miner, Fishing Guide	Adult (30-55)	M
Tsatsiye Catholique	Student	Youth (-30)	M
Marie Catholique	Fisheries Researcher	Youth (30-55)	F
Steven Nitah	Chief	Adult (30-55)	M
Pierre Catholique	Elder	Elder (55+)	M
Madelaine Drybones	Elder, Thaidene Nene Working Group Member	Elder (55+)	F
J.C. Catholique	Social Worker and Healer	Adult (55+)	M
Felix Lockhart	Previous Chief, Correctional Officer in Yellowknife	Adult (30-55)	M

A total of 9 interviewees chose to remain anonymous and their names, ages, genders and positions in the community will be kept confidential to maintain their anonymity.

Interviews with Non-Band Community Members and External Participants

A series of formal, open-ended interviews were conducted with non-band community members and external participants from outside the community. The interviews were conducted in a formal setting and guided by a series of open-ended questions pertinent to the study (see Interview Schedule for Non-Band Community Members and External Participants: Appendix E). These interviews were recorded and later transcribed.

Sampling and Selection

Non-band community participants were identified in a similar fashion to band community members, using a combination of purposive and snowball sampling to identify particularly knowledgeable and informative individuals. In total, 10 non-band community members were interviewed. Of these 10 non-band community members who were interviewed, 5 chose to remain anonymous. The names, lengths of time in the community, and positions of these 5 participants will be kept confidential to maintain their anonymity. An overview of the remaining 5 participants is provided in Table 3.3.

Table 3.3 – Overview of non-anonymous non-band community interview participants

Name	Position(s) in Community	Time in Community
Tracey Williams	District Education Authority board member, Researcher	10 years
Steve Ellis	Thaidene Nene Project Advisor, Housing Authority board member, Denesoline Corp. Director	10 years
Eduardo Prince	Brother of the Oblates of Mary Immaculate	6 years
Sheila Cavanagh	School principal	5 years
Ray Griffith	Many previous positions including Denesoline Corporation Manager, Researcher, Aurora College instructor, WWF Canada Northern Manager	+30 years

Sampling for external participants was done using purposive sampling in order to identify especially informative and specialized individuals (Neuman, 2000). These individuals were identified based on their specialized knowledge of particular topics relevant to this study, including parks and protected areas, Parks Canada policy, community and tourism development, northern development, and the social economy, and their affiliation with certain conservation agencies or organizations that work closely with Łutsël K'e. To identify these individuals, I brainstormed with the input of my consultative committee a list of organizations, types of experts and individuals who might meet our criteria. External participants were contacted via email (Appendix D) to request a phone conversation. During the phone conversation, a time was set up to conduct in-person interviews. Formal interviews were conducted with 8 external participants (Table 3.4).

Table 3.4 – Overview of non-anonymous external interview participants

Name	Affiliation	Position
Kevin Antoniak	Aurora College	Instructor
Mike Couvrette	Government of NWT, Industry Tourism and Investment	Tourism and Parks Programs and Services, Regional Programs Coordinator
Richard Zieba	Government of NWT, Industry Tourism and Investment	Director of Tourism and Parks Division
Gordon Hamre	Parks Canada	Advisor Northern Parks
Bob Gamble	Parks Canada	Public Involvement Officer
Jen Morin	Canadian Parks and Wilderness Society	Interim Executive Director

Two external participants chose to remain anonymous. Details regarding these participants has also been kept confidential.

Analysis

Interview data gathered from all sources were transcribed and analyzed using the spiral of analysis suggested by Creswell (2007), which includes managing, reading, reflecting, coding, classifying, interpreting and representing the data. An initial read-through of all interview transcripts was done to search for broad themes and codes. Memos were written as I read and re-read the transcripts. Subsequently, the transcripts were imported into NVivo and were analyzed and coded around our three main objectives based on emergent sub-themes. Data were analyzed for themes using open and axial coding (Strauss, 1987). Finally, core categories were identified from the axial codes through selective coding (Strauss, 1987). A final synthesis of the analysis allowed for integration of the various perspectives in order to capitalize on both “insider” and “outsider” knowledges in seeking answers to the community development questions raised in this study. Data related to perceived and desired community benefit, however, were analyzed and coded separately into three categories (band community members, non-band community members and external participants) so that these perspectives could be presented separately or compared through examining commonalities and differences among and within themes.

Ethical Considerations

For ethical reasons, normal considerations associated with informed consent, anonymity, confidentiality, and the balance of risk and benefit were taken into account in conducting this research in accordance with the Tri-Council Policy Statement for *Ethical Conduct for Research Involving Humans* (TCPS, 2005). The interview processes had low levels of risk associated with them; however, the potential social and economic benefits for the community of Łutsël K’e from this collaborative research project could be numerous. This study represents a bottom-up process

that aimed to provide a much needed research perspective that will guide capacity building objectives and inform future development directions in the Łutsël K'e community. It also aimed to assist the community in ensuring maximum benefit (and minimal negative consequence) is gained from the creation of a national park. The role of various organizations, including social economy organizations, in achieving these objectives was also explored and clarified.

The interviews required full disclosure of the research details, processes and intent and written consent was obtained. All participants were asked if they wish to remain anonymous within any written documents that are produced, as part of the consent forms (Appendix G). For those that specified that they wished to remain anonymous, neither their name, position nor affiliation were connected to any of their statements. Confidentiality was assured through specifying "anonymous" for specific comments in this thesis and the same will be done in all additional publications. Confidentiality was also ensured through the secure storage of written and digital forms of the data. While in the community, data were stored securely in a locked filing cabinet, in a locked office, and on a password protected computer. During transcribing and analysis, all data were stored in a secure office at Lakehead University. After the completion of this research, all records are being stored at Lakehead University in a secure location for five years as required by Lakehead University's policy.

There were several additional ethical considerations, of particular importance when conducting research in an indigenous context, that were discussed ahead of time. Ethical considerations related to ownership of data, co-authorship and the researchers right to publish were clarified. While one copy of all of the data is being stored at Lakehead University for five years (as per Lakehead University Policy) an arrangement was made to store an additional

anonymized copy of the data securely and confidentially in Łutsël K'e as suggested by the

Association of Canadian Universities for Northern Studies:

Subject to the requirements for confidentiality, descriptions of the data should be left on file in the communities from which it was gathered, along with descriptions of the methods used and the place of data storage. *Local data storage is encouraged.* (ACUNS, 2003, p. 7)

Our community partner signed a confidentiality agreement (Appendix J) that specifies that data stored in the community will need to be stored securely, confidentially and anonymously and if the community intends to use the data in the future, they will need to gain written permission of participants anew. An additional consideration that was taken into account in allowing for the dual storage of data is our community partner's interest in co-authoring publications related to this research. A final concern that has been discussed ahead of time is the researchers right to publish with consultation.

Historically, access to research results has also been an issue for indigenous communities (Tuhiwai Smith, 1999); in this case, research results will be integrated into a final report for the community and the community will receive several copies of the final thesis (in various formats). I will also return to Łutsël K'e to present the results. When working in an indigenous context, the Tri-Council Policy on *Ethical Research Involving Human Subjects* (TCPS, 2005) recommends a consultative process to ensure that research will address that the needs and concerns of the group. In this project, this ensured for collaborative participation in the research design, process, interpretation and results (TCPS, 2005). This research project is designed with reciprocity in mind.

Before conducting the research, approval was sought from Lakehead University's Ethics Board and a research license for conducting research in the Northwest Territories was granted through the Aurora Research Institute.

Introduction

This chapter explores community development outcomes related to the creation of the proposed national park through a discussion of perceived and desired benefits of band members and long-term community members (i.e., “insiders”). While this chapter is limited to a discussion of the perceived and desired community benefits *if* (not when) the park proceeds, there may also be negative affects on the community of the creation of the proposed park. The rationalization for the focus on benefits in this discussion is that a) this study’s focus is on community development as “positive change” (Chambers, 1997) and b) it is consistent with Appreciative Inquiry’s positive orientation in community and organizational development and the underlying principle that “words create worlds” (Whitney & Trosten-Bloom, 2003). In analyzing the results from this research, it became clear that without further research it was not possible to separate those benefits that are perceived and those that are desired. Therefore, in this chapter the perceived and desired benefits of community members are presented and explored simultaneously.

Focusing on Local Voices

While individuals from all interview groups (band members, short and long-term community members and externals) commented on potential, perceived and desired benefits for the community of Łutsël K'e, this discussion will focus on both the perceived and desired benefits of band members and long-term community members. Robert Chambers’ (1983; 1997) works on community development offer particularly poignant rationalizations for focusing on,

and thereby giving the most power to, LDFN band member perspectives in this discussion. Local people, Chambers (1997) wrote, are the most insightful and adept at providing explanations for and solutions for local, complex, dynamic, diverse and uncontrollable dilemmas. Chambers also suggested that ethically and practically it is important to put those voices that are oppressed and the least heard “first” in our discussions of community solutions and objectives (Chambers, 1983; 1997). This idea was represented well in the voice of an external participant who expressed that it is not really the place of outsiders to determine the community benefits of the park: “It’s um, you know a, it’s a bit presumptuous for me to try to answer the question. You know I, I did my best, but there is that, you know a lot of it has to be driven by what the community is comfortable with and where the community wants to go” (Gordon Hamre, external participant). Since long-term community members could also be considered “insiders” (Gloria Enzoe, personal communication, March 8, 2009), their voices were also used to supplement and complement LDFN band member voices in this discussion. The voices of both groups will be identified through specifying *band member* or *long-term community member*. Real names will be used in this discussion for those interviewees who specified that they wished to be identified (Appendix G; See also *Ethical Considerations* section in Chapter 3 for more details).

Perceived and Desired Benefits

The perceived and desired benefits of band members related to the creation of a national park fell into eleven spheres of the community’s development: *economic, employment, cultural, social, political, educational, infrastructure, environmental, health, spiritual, and aesthetic* (Figure 4.1).

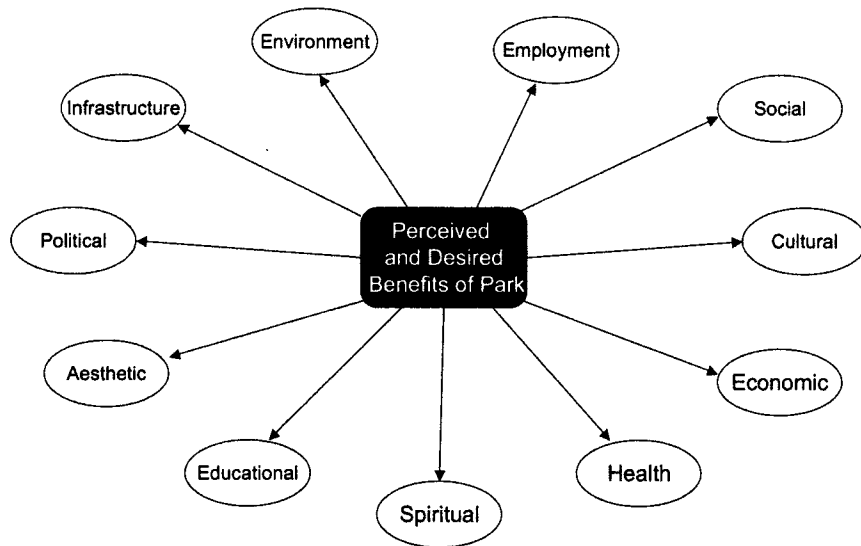


Figure 4.1 – Perceived and desired benefits of band members related to creation of the park

The following sections of this chapter will examine the data related to the eleven areas of perceived and desired benefits in depth followed by a discussion of the relationships between these spheres of benefit.

Environmental Benefits

Band-member interview participants often talked about the potential for the park to protect the local environment. Comments from participants regarding the environmental benefits of the park fell into two broad categories: protection *from* and protection *of*. Participant comments on the environment most often focused on the need to protect the area *from* exploration, mining, development and contamination. A secondary, and related focus, was on protection *of* the land and water, the ecosystem, habitats, and plants and animals (particularly the caribou). These two areas are qualified next with quotes from the interviews.

One rationale often given for the increased community interest and focus on protecting the area through a park designation was increased resource development pressures in the north.

Mary-Rose Casaway (band member) said that one reason for creating the park is the mines:

I think it's because of the development that's happening around us. You know, all the mines that are wanting to come in and you can see in other places....like you can hear and people go in and you know start moving earth, you see what is left behind, like when they're digging gravel and there's like no trees, it's just, you know, how it doesn't look nice and stuff like that. You know, they see the mines.

Charlie Catholique (band member) inferred that the pressure from development was not there when the park was first proposed and that too much development has led to an increased interest in the park:

And ah, that was probably a long time ago, like 1970 or something like that, I think. So ah, propose a park. Stall a while so, so I think that's why ah, there's too many development, I think that's why we decide to put a park in.

Even within a few years of the original park designation, Pierre Catholique (band member) explained through a translator (Dennis Drygeese), there was prospecting in the area within the interim land withdrawal:

This guy from Fort Smith, Paul Fraser, was telling him that umm you got to watch out for geologists because they might put a mine in there. Stuff like that you have to control the park, I guess, keep people like that out...(Pierre Catholique speaking in Dene)...I guess somebody from Ottawa found out that there was some white people drilling rocks in Wildbread Bay in 1972 and they got a letter from Ottawa that said "There is people over there drilling on your land. Go check it out". So he flew over there with a plane and he told the boss of those drillers that you cannot do this on this land and the boss told him that "you guys have ore in this rock," he says, "zinc" he says, that boss. But he [*Pierre Catholique*] told the boss that this is not your land and you cannot drill on this land, so they got in their plane and they took off.

A community elder, Pierre Catholique (band member), gestured with his arms and pointed in different directions when he said, "There are 5 mines all around here." adding "The mines are here for a short time and then they go. The park will be here forever." Chief Steven Nitah also discussed the role of increased mineral activities in increasing community interest in the park

saying, “Well I think it’s because of increased mineral activities in the Slave geological province.” There was a feeling among band members that exploration and prospecting is all around the community and that the community has no control over this:

I realize that exploration and staking has interfered in our way of living and regardless that we don’t want it. That the government industry has pushed so hard for it that they’re going to constantly be giving out permits and say yes to that, and I realize that looking at the map that Steve showed me with all the exploration and staking areas, like it’s all around us. We’re right smack in the middle. (Gloria Enzoe, band-member)

Ray Griffith, a long-term community member, said that the incursions from the diamond mines was one of several threats that the community felt which caused a slow shift and gradual acceptance of the idea of a park:

I guess ah, towards the 80’s within about 10 years there.....what can I say, I mean people were still very hesitant about Parks, but um, there was starting to be a little bit more discussion about...um...well..I guess, I shouldn’t say that in the 80’s it was more in the 90’s that there started to be more concern about protecting the land, because prior to that there was no concern about it because there was no issue, the land was there and it wasn’t threatened in any way. And so people were perfectly happy to just leave things the way they were but by the 90’s when the diamond mines started coming into the territory... they no longer were able to be content and just let the land sit there, ah, as it always had. They started to see that in fact they did have to become more proactive in terms of, um, protecting the land and of course, along with that was a gradual, very gradual rise in acceptance or, Well, maybe the parks not such a bad idea.

Another long-term community member, Steve Ellis, stated that people in the community realize the necessity of protecting the area before it is encroached on by industry: “One is that I think people realize that they need to protect the land or else it is going to be taken over by mining interests. That’s probably the most important driver right now.” Dennis Drygeese (band member) saw the park as one way to protect the land since the community doesn’t have the right to protect their own land:

Maybe I guess like we said earlier, there’s too much activities going on out on the land and apparently, we don’t have that right yet to protect our own land when the government’s still giving permits out to miners, prospectors and they’re out on the land. So maybe realize that since there’s so many mines popping up left and right in our back yard, it’s time to take control of the land, to protect it I guess.

Protection *from* development was discussed by band members as a means of achieving protection *of* the resources in the area, including the water, land, animals and animal habitats.

Tom Lockhart expressed this need to protect the area's land and waters from development and talked about how development has been increasing even though people wanted to minimize it:

People you know, love the land, the water and you know, if it's spoiled, it's not good... Well, I think we've got to move on, you know there's going to be development regardless. You see it, 10, 20 years ago, somebody sat down, says, 'We want to minimize development' 20 years ago they said that and look today.

He added, later in the interview, that he is anxious to see the park go ahead to protect the community's interest in preservation: "Well, there's that development you know, kind of anxious to go ahead with it, you know, you remember that people want to preserve you know, whatever they can preserve." Steve Ellis said that the people see the park as a means to protect the land, as well as animals and wildlife from industry:

I mean the community's kept the park at bay for over 30 years but has realized that without doing something that the land will be encroached upon by industry and if they want to protect some land for, you know, for what people are doing this spring, going up and hunting muskrats and geese and doing what they like on land, then those days over unless we do take some action to protect that land that you need for those animals and for the wildlife and so on.

Protection from development was also seen as particularly important for the protection of caribou as expressed by an anonymous community member:

...development could destroy the land or take away stuff that it provides us like caribou. I mean it's been a long time since we've had caribou come close to the community and I mean I can remember... I can remember when I was a little kid, that caribou use to come just right up here like right in this bay. They use to walk right here. They don't do that any more because of the mines. They... the mine... I can't remember exactly which one but it was built right in the path of where the caribou used to go and that's the way that they would come this way, go closer to the community but now since that mine has been built over there, they go another way and they kind of just like pass us. They don't come near any more, so I mean, other people notice too, like to tell you the same thing too, sometimes during the wintertime, you have to go farther away to go get caribou.

This belief that the area needs to be protected *from* resource development was also reflected in several mentions of leaving a “mess” and producing contamination, with particular reference to water. Archie Catholique (band member) talked about his concerns about past mining in the area “so all they did was they come in and mine and they just left their mess behind.” George Marlowe (band member) expressed his concerns about the impacts of the new diamond mine at Gahcho Kue (Snap Lake) on water quality in Artillery Lake and Great Slave Lake:

There is a big mine at Gahcho Kue and water will flow down into Artillery Lake. It will be like the McMurray River in Saskatchewan. You won't be able to eat fish or moose. Parry Falls is a really spiritual place. We have to watch it and here all of that water is going to flow there. Water goes from the mine down to Artillery Lake, to Great Slave Lake, to the MacKenzie River and then to the Ocean.

Mary-Rose Casaway (band member) also saw the benefit in protecting the area's land and water from contamination: “I guess the benefit will be that we would be able to keep the land and the water as is. There's no contamination.”

The protection *of* resources associated with the area, including the land and water, plants and animals and the larger ecosystem, was also discussed without particular reference to protecting the area *from* development. There was a feeling that designation of the area as a park would protect these resources: “they understand that, yeah preserving, I guess the wildlife and you know land and the water is very much the key and I guess there is a sense that Parks Canada would be able to do that.” (Tsatsiye Catholique, band member). One resource that was of particular concern for many people in the community is the caribou. A community elder, Madelaine Drybones, talked about her worries regarding the caribou through a translator (Dennis Drygeese):

All of the young people, they eat food. They eat wild meat. If they want food, they go to the store. If they want wild food, then they go out and get it. And the main concern is the caribou. Caribou herds and the caribou migration because that is what the people

survive on ever since she [*Madelaine*] can remember. So that is what she [*Madelaine*] is worried about is the caribou.

Chief Steven Nitah stated that caribou was the single most important thing that people would protect: “These people like caribou tongue fresh right out of the kill. We could protect one thing, that’s what they would protect.” In addition, interviewees often talked about protecting “the animals” (e.g., “Park uh...from what I talked to Perry about this and they told me the park was to protect the land for the animals” (Ron Fatt, band member)) but did not refer directly to any other animals than caribou. The idea of protecting the broad concept of “the land” was also mentioned many times throughout the interviews. Band members discussed the preservation of the broader eco-system as a benefit of protecting the area:

Well from a personal perspective and from the perspective of elders I’ve been speaking with, is the knowledge that we’re protecting an eco-system...a large eco-system. (Chief Steven Nitah)

From my degree, I’d just say preservation, you know, keeping like the ecosystem more adaptable and just sustaining this system I guess. (Tsatsiye Catholique, band member)

A final resource that was mentioned by band members is the protection of the forest and plants:

So maybe that could be part of the reason why they want a park, so they can preserve the forest and growth. (Dennis Drygeese, band member)

I think it is important not only for ourselves but also for the caribou and for the animals, the plant matter. (Felix Lockhart, band member)

Local control and stewardship of the land is not possible using the current externally determined laws, J.C. Catholique stated, but parks would protect the environment:

Like they know how to take care of it. And that’s why it is still in it’s good, it’s still in it’s natural state. Somebody else is going to destroy it for them. That’s the way I see it. And I think it is, I think it’s happening because they don’t use their own laws, they don’t enforce their own laws, you know, like they use other people’s laws and it doesn’t work for them. It’s all about protecting the land, protecting the environment, that’s what parks is.

Cultural Benefits

In the traditional and indigenous context of Łutsël K'e, protection of the environment and preservation of the culture are inextricably linked. Protection of the local environment was seen by community members as an integral part of protecting the local culture as expressed in the following quotes:

That would be a good sense of identity. They have such a long history in this land, you know, a way of living so that is important that it's preserved because you can lose it [*snaps fingers*]...a few generations and that is it, you are assimilated. So that could be an asset, that park, for that. Their identity is kept. Their language. You know, it is not only the land, it is the social structure of the community, of the band. So that is all one package. The land is them. The people belong to the land. They belong to the park. Part of it. (Eduardo Prince, long-term community member)

I think another reason is um, a very strong reason is for cultural reasons for Łutsël K'e, it's the heart of their territory, and the park will become the heart of their identity in the future. (Ray Griffith, long-term community member)

In the interviews, many band members also talked about the preservation of the area within the national park as making significant contributions to protecting the culture through preserving and strengthening a living culture which includes sustaining the traditional way of life, and preserving historical, cultural and traditional knowledge.

In many ways, the park was seen as being supportive of the local culture and lifestyle: "But people here, the culture and the lifestyle, it fits so well with what the park could bring to this community" (anonymous band member). For participants, the park was discussed as being supportive of a culture that is still living and growing and changing even in the modern day:

It is all going to be about the way of life, through history and even carrying on today through maintaining that so you want to be able to put forward the idea of not just preservation but of a culture of people. We don't want to uhh, you know, live in the past, we just want to be able to continue on living in the future and that is more than preserving that is actually day to day life and that's more than existing, it's living and I think that is important for the young people. (Felix Lockhart, band member).

Felix Lockhart added later in the interview that a park does not need to “obliterate” people’s culture: “still keeping within the principles of what a park is, it is for the enjoyment of everyone but at the same time it does not need to obliterate people and their way.” There were several aspects to maintaining, and even strengthening, the living culture of Łutsël K’e that were discussed in the interviews: the potential contribution of the park to cultural education; the maintenance and use of the Dene language in the park; cultural preservation and revitalization through tourism development; and, the protection of a traditional way of life.

Many band members discussed the importance of cultural and historical education in keeping the local culture alive through passing on the knowledge to their own people and youth and talked about the potential for the park to contribute to this process. Mary Rose Casaway talked about the importance of really experiencing the culture in order to learn it and how this opportunity should be available to youth:

The other thing too that I was...might be a good idea is, I know, when I was younger, we went out to Whitefish Lake and to...just to do...just a camp or not a camp, like a visit to old camp sites and stuff like that, you know, and I found that very interesting. The land is so beautiful over there, I mean you have to see it and live it in order to experience it, you know. And I always wanted to go back there. I think that’s...I think we need to do that with our youth on an annual basis maybe. I don’t know if that would be part of the park, just so that we have presence there and there’s cabins and there’s graveyards over there too. We have to have that to be documented and everything. But it is very...when they say God’s country, you know you’ve seen that one documentary on that and that’s totally it. But you have to experience it to understand it. *[Interviewer - And so you see the park kind of playing a role in making sure that youth here experience this?]* I think so. I think that’s got to be there. That’s the only way that you can...you’ll get it in your, you know, in your soul I guess might be the right word. You have to experience it, you know, in order to get that feeling that you, you know...it would good if that opportunity would be available for the youth.

Tsatsiye Catholique, a youth band member, voiced that a best case scenario for the park is “at the same time having these I guess programs in regards to keeping the younger generation, everyone talks about that, onto the land.” Several community members talked about the need for facilities on the land and in the community for contributing to cultural (and historical) education:

I've experienced it. We need a facility. Every year, we spend so much money like \$100,000 on the culture camp. (Charlie Catholique, band member)

Well I don't know, the history of the community, the history of the people can be housed in that facility owned by the park. A place where the local people can be employed or go to educate themselves on the history of the people. (Chief Steven Nitah, band member)

We should have a camp at Artillery Lake so that our own people can go there. We should have camps at all of the boundaries and find out about the old things, old ways, look for old places that our people lived. Families and elders could live out there. (George Marlowe, band member)

You got that, you could have an elder, maybe twice a week or something. Just to sit and tell stories, a lot of things, you know. (Tom Lockhart, band member)

Felix Lockhart expressed a need for funding from Parks Canada to contribute to facilities for cultural education and interpreting the culture:

I think again that the best case scenario would be a park that is going to be put forth, you know, strengthen the culture of the area, the immediate area, the people around there and way of life and language and just basically people would get into the whole interpretive aspect of that so that we're interpreting that history and way of life of the area, of the park, and at the same time too, of course, Parks Canada is involved so, you know, we would be given the allocation of funding for that area to ensure that it is there...

The park was also seen as having a role to play in the preservation and ongoing use of the local language. Gloria Enzoe, a band member, mentioned the use of Chipewyan in park documents and signs, and added, "I know parks recognizes English and French, um, personally my goal is to have everything in Chipewyan before English and French." The park could also have a role to play in maintaining traditional place names:

A lot of these areas are, like, they are old traditional areas, Pike's Portage, and traditional routes that we used to travel in the winter time. Like they all have their own traditional names and their own stories. You know, so that's why, you know like, you got to operate the park, use your own traditional names and stuff (J.C. Catholique)

A related topic of discussion was the potential contribution of tourism development to the preservation and revitalization of the local culture. "I think if you go towards self sufficiency, then you have the vision of creating your own lifestyle based on your culture," said J.C

Catholique. Tourism was discussed as having the potential to be integrated with people's daily cultural activities thus capitalizing on local strengths, supporting the local way of life and giving the local cultural and traditional knowledge value:

I think one thing that people need to realize is that tourism could be just what people do in their daily lives. People would pay to do that, right? You know, to go sit around someone's camp and eat goose. (Steven Ellis, long-term community member)

You know, practice their lifestyle while at the same time showcasing that and able to feel that they are contributing and the knowledge they've obtained over the years is able to, you know, able to keep it going so the fact that they don't really lose their culture in a sense. But not too much not like they're like showcasing everything but it's more of the fact that they're able to just continue what they're doing but the same time I guess generating some income, you know, showcasing that and preserving like the old stories. (Tsatsiye Catholique, band member)

The eco-tourism is just.....I guess the cultural aspects in a way too because the people of Łutsël K'e I think they're really in tune with the land and whatnot and they're able to understand that and I guess in a way practice their traditional knowledge and their culture and to show them this way (Tsatsiye Catholique, band member)

The cultural knowledge, traditional skills and on the land knowledge of community members were viewed by many as complementary to tourism-related employment:

Yeah, we have, like I say, the cultural knowledge and experience and we have a lot of good people in the community, you know thatthat can help in.....for example making sure, let's say if we had....we started tourism, you know, or take people through the park, there's people here that have a lot of traditional knowledge and traditional skills to be able toto show people which areas are special to us and just, you know, a special area to see. (Adelaine Jonnasen, band member)

People, they can do anything out on the land. They can take tours out, I mean, ah, maybe set up a camp somewhere, even for a day, whatever, I mean, something like that, I mean like, how, to make ah, dry fish stuff like that, I mean to teach 'em. Cause I seen one like that in, ah, in , ah, Yellowknife, for the business, they take tours out on the land, out on the camp, the culture camp. S'what it is. They teach 'em. So they learn something, I mean, yeah, they can do something like that too. Lots of things you can do on the land, you can take 'em out, like even winter time you can take them out skidooing, hunting, how to make fire, how to set up a camp, tent, stuff like that. Stuff like that. (Charlie Catholique, band member)

People know the land, they know the area. People know how to fish and hunt. Make a fire knowhow, you know. Even though some people even know the history of the trails that they go. (Mary Rose Casaway, band member)

Ray Griffith, a long-term community member, regarded tourism development as being more supportive of the local culture than the alternative (i.e., mining): “The economic development opportunities that do arise from the park are more conducive to cultural preservation than the alternatives, which is of course, mining. There can’t be much further culturally from aboriginal culture than mining.” An anonymous participant felt that cultural knowledge was important for tourism but worried that this knowledge was not being passed on to the younger generation:

Particular knowledge of the, of the wilderness is good, the area for the most part all of the elders are, knowledgeable of the area, the lay of the land, the, the plants, the animals and stuff like that, so that’s strong, strong cultural, especially the elders, there’s a strong cultural knowledge there, that might be a problem once they start passing on. I can, see, in my short time here I can see a culture gap between the younger ones and the older ones, um, I don’t know if they younger ones are really, some of them are, getting the knowledge of their ancestry. *[Interviewer - And you think that’s important?]* I think it’s important that the youth be continually knowledgeable of their culture and make sure they can pass it on, and that can help out with tourism too as well down the road.

Chief Steven Nitah discussed how cultural tourism development could provide a rationale for preserving and documenting local cultural knowledge and J.C. Catholique (band member) explored aspects of the culture that need to be remembered in order to be shared:

Well, you know, if you have we collect our information, present our information in a professional manner, I think Łutsël K’è is a very interesting place for people to come and see and learn about. And the East Arm and the Great Slave Lake is proven to be a tourist destination already. Well put those two together. (Chief Steven Nitah, band member)

Do they have any ceremonies, do they have any songs? Stories, history, legends? Spirituality or anything like that, you know. I don’t think that it should be something different, you know, is that they are advertising their country, not their country, is that they are advertising their culture. You know, they have place names for a lot of those landforms, terrain, and they should use that. They should use their place names, they should mention that. So in a lot of ways, they are making their mark, eh, into the world. (J.C. Catholique, band member)

Another aspect of protecting a living culture and an important cultural benefit discussed by participants was the contribution that the park could make to supporting the traditional way of life. The “traditional way of life” refers to the ongoing freedom, right and ability to live on the

land, hunt, trap, fish and harvest food and medicine. These subsistence activities are how people in the area have always lived and survived.

We like to have free access to hunting, trapping, fishing, camping, stuff like that, eh? That's what we'd like to see in certain areas in the park. Something we'd like to see. See, You can still do these things but then also plus you can control it at the same time (humming in background). (Charlie Catholique, band member)

Being able to, you know, have those rights that we've always had to hunt and trap and not to, you know, give away our aboriginal rights and treaty rights within that park area. And being able to use it. (Adelaine Jonnasen, band member)

The other benefit too, you know, to having that park is for it to be managed by people in the community. Being able to still do the things that we've done and our ancestors have done which is, you know, hunt, trap, gather, harvest. You know those are the benefits cuz I know in some park area, you can't do that. But those would be, you know, continued benefits for our community. (Adelaine Jonnasen, band member)

In the latter quote from Adelaine Jonnasen (band member), she mentioned that in some "park areas" aboriginal people were not given the right to continue their traditional way of life. J.C. Catholique pointed to Wood Buffalo National Park as an example of this and furthered that having a park where people are not able to hunt is nonsensical:

I think that people understand now that you know, they can have more control over the park because I think the only kind of park that they knew about was the Wood Buffalo National Park and you know they don't like what people say about the park here. Because there is too much you know restrictions, I mean like, why are they...why do you have to restrict yourself from, from you know killing and gathering food, you know, they don't, they just can't see that. Like, if you can't hunt caribou, in the East Arm National Park then what is the sense of having a park. You know, it just doesn't make sense to us. (J.C. Catholique, band member)

The park needs to contribute to the capacity of local people to carry on with their way of life, Felix Lockhart said, later in the interview:

If we are going to be talking about parks, it's also going to be viewed in terms of that capacity to carry on with our way of life. Like I was saying earlier, it's a way of life that can't be extinguished or can't be obliterated from the face of the earth because basically it is not just a matter of us going out hunting in that area but it is a matter of an essence of who we are. If we are going to go out hunting it is all in the preparation of doing so, it is all in the way that we pray and the way that we give thanks to the animals and in the way

that we umm cut it up to bring it back to our families and the way that we share it in the community and that is what it is for us to be hunting. (Felix Lockhart, band member)

The rights of aboriginal people to continue their way of life are guaranteed in the Constitution Act (Government of Canada, 1982) and ensured by the Canada National Parks Act (Government of Canada, 2000).

These acts, however, do not preserve the resources on which these traditional activities rely. Several interviewees talked about protecting the animals, and thus the harvest, through protecting the area. The elders, Ron Fatt said, told him that the reason for protecting the area was to protect the animals for future harvests and generations: “they told me the park was to protect the land for the animals, all that we harvest to protect for our future generations.”

Madelaine Drybones (band member) explained the elder’s rationalization for selecting certain areas based on the richness of the harvest in those areas through a translator (Dennis Drygeese):

Because those areas that they selected is rich hunting grounds, migration routes, good fishing grounds. Those are the main reasons why they chose those areas, because those areas that they chose goes through all of our hunting areas and caribou migration and best fishing areas. So that is why they chose those areas.

Chief Steven Nitah explained that it is through protecting the ecosystem you are sustaining the resource on which people rely:

And that sustains a way of life that’s been proven to be sustainable. And by protecting... that eco-system would do that. We allow the ability for future generations to experience and depend on a sustainable way of life that has sustained our people for thousands of years.

The community wants to make sure that these resources on which people rely are protected for future generations, explained Adelaine Jonnasen:

Right now, I think with all the development that’s happening around us.....you know with the mines, things are changing, changing for us here so if you want to protect, like I say.....the things that the community relies on like caribou, wildlife, water, you know, those are the things that are.....that we benefit from and we want to make sure that it continues, not just for us now but you know for.....for our future community members.

Protecting the caribou is important, commented an anonymous band member, because it is an integral part of the culture:

Every time I go home, there's always like dry meat or caribou meat ready to fry. Actually, my mom just told me that she made some caribou stew, so I mean, it's a big part of our lives and I guess what we feel is that like if you don't protect it then you know, things like that could go, like even....we're not saying that it's going to happen if there's development, but you know, it's a possibility that we will lose that part of our culture if we don't protect this area and they want that for the kids and the youth. And they don't want, you know, caribou just to be an animal that you can only read in books, I mean...but having said that too, I mean it's kind of hard to understand how it's all going to work out like I mean, like they're not teaching their kids how to skin it or hunt it, you know the history of like how we lived off the caribou or, you know, what parts of the caribou are used for what things, you know. We don't learn any of that from....we know that they are of really big importance to this culture but we just don't the exact reasons why I guess. I guess that and you know...I believe in that we do need to protect it for the future children, I mean, like I know the experience of like cutting caribou meat and stuff like that, you know, but like kids that are growing up who deserve that kind of thing, I mean if they don't get that, that's not really fair to our culture that we kind of like turned away from them, you know, we don't know the culture so. So I believe it's holding on to the culture and just really....really understanding it I guess and that's why I don't want any development happening here. (anonymous band member)

A final cultural benefit of the park, as discussed by participants, is the preservation, documentation and storage of historical, cultural and traditional knowledge. Gloria Enzoe spoke about how a national park reserve (see Chapter 3 for a discussion of the differences between a national park and a national park reserve) has contributed to the historical documentation for the Haida Nation: "history wise, I think about the Haida Gwaii nation and how their history is there. Our history has to be explored more and like written down like the elders have said in their meetings." Documentation of historically significant sites was also seen as important: "there's cabins and there's graveyards over there too. We have to have that to be documented and everything." (Mary Rose Casaway, band member). There was a sense that documenting cultural and traditional knowledge needs to happen as soon as possible before many of the elders pass on, as expressed by Mary Rose Casaway:

I think the elders have a role as well because they are the ones that have the history, you know, or the history of the area, you know, and we have to get that done quickly because, you know, it seems like the elders are going pretty quickly. We're losing them pretty fast. So we need...the area needs to be documented. And it's got to be done this summer (laughing). (Mary Rose Casaway, band member)

A place to house this information was equally important to many community members:

First, we need a facility here in town, like an office where things can be coordinated....TK [*Traditional Knowledge*] stuff can be documented and stored. You can go in there and find anything you want on the shelf. Look up an elders name or whatever and there is all that knowledge. Then we need a place out on the land you know that a family can go out there and use free when its not being used. (Charlie Catholique, band member)

A museum would be nice, where you could have lots of stories in there and a place for elders stuff. (Gloria Enzoë, band member)

As Gloria Enzoë explained, both locals and other people can learn stories, cultural information and historical information if it were “actually put somewhere where the people can learn it and where other people can learn it.”

Spiritual Benefits

A sphere that is related to cultural benefits, the community also saw the benefits of protecting the area for spiritual reasons, including protecting spiritual sites, particularly Tsekue Theda (also known as “Old Lady of the Falls” or “Parry Falls”), and people’s spiritual side. “Well I think they really, really want to protect this land. They really believe that it’s really sacred and special to a lot of people,” said an anonymous band member. Marie Catholique felt that protection of the Tsekue Theda was one of the main reasons for protecting the area:

I mainly think because they don’t want anything to happen to the Old Lady of the Falls over there. So I think that’s part of the major like.....that’s why they’re going to do it so they don’t want anyone to do any maintenance work around there or anything like that or a dam, which we’re scared of. [*Interviewer - What’s the significance of Old Lady of the Falls?*] She is, I guess, the medicine woman spiritually who we all ask for help to and she’s got her own ways to help you.

Felix Catholique commented that these spiritually significant areas, alongside camping areas, hunting areas, and gathering areas are what supports the Łutsël K'e Dene as a people:

And you do see some trees cut down in places like that because those are like camping areas where our people go and then you will have areas that are like spiritual areas, spiritual places, sacred places where our people go to before and then of course where we go hunting, where the wildlife habitat are, we know all of those place and where we have plants for medicinal use...we have those areas too, places where we pick berries. So there is all different types of areas there that sustains us as a people and it enables us to continue on speaking, interpreting those areas to ourselves and to our family members so those are very important areas that we were into before.

Chief Steven Nitah viewed Tsekue Theda as an important part of a local spiritual reconnection and an important rationale for protecting the area: "The re-connection with the Lady in the Falls and the spiritual re-connection is part of the recognition to protect that area as well."

Economic and Employment Benefits

A sphere that received a significant amount of attention in the interviews was the perceived and desired economic and employment benefits that would come with the park. Chief Steven Nitah commented, however, that "the reasons for the park are primarily to protect the environment and secondarily to protect the culture. Any economic and other benefits are icing on the cake" (Chief Steven Nitah, community meeting, Jan. 8, 2009). Comments surrounding the economic and employment benefits of the park fall broadly into three categories: 1) economic and employment benefits through parks jobs and contracts, 2) economic and employment benefits through tourism and business development, and 3) economic benefits through funding from Parks Canada.

A significant benefit that many people expected from the creation of the park was the creation of part-time and full-time positions for people in the community:

It's going to bring jobs. It's going to bring economic opportunities. That probably is going to.....probably you know benefit this community. (Archie Catholique, band member)

The other benefit would probablywould be jobs, you know for our people. I could see that as a benefit (Mary Rose Casaway).

I guess, ah, first of all I guess ah, jobs I guess. And ah, sometime, I mean like, it's hard to get jobs around here, sometimes. Like, some people just part time jobs like that, but ah, now we have park pays now we'll probably have a full time employee. And ah, so I think ah, it'll benefit the community but ah, first of all we have to train our people. And then we'll benefit from it, I think, yeah. We want our own people to look after it, eh? (Charlie Catholique, band member)

One participant, Archie Catholique, felt that there was going to be a significant number of jobs and degree of economic benefit:

Our own people getting jobs. It is like I said it's huge. I know there's.....according to the people up in Queen Charlotte's Island, they employ about 40 jobs I think. That's a lot of people working and if we get the amount of money that was pumped into it every year, but it was in the millions and so.....there's opportunities out there...

These positions were seen by some band members as well-paying, providing "a sustainable income and jobs" (Tsatsiyé Catholique, band member) that were more desirable than working in the mines:

If our own people control that park, you know, the younger generation will see that and they will take interest in doing the same as they see. In the future, that's what I see happening for this community if the park goes through. Because park ranger is an interesting job and since we're being so close the land and I know a lot of people love working on the land and get paid for it too. So that's what I see... I'm an outdoors person when I work. I like being close to the so the parks, you know.....if I got a job in the park, even though the money wasn't good, but I'm still a full time job, I would stick to it, you know. As long as I'm putting food on the table and my job is guaranteed til as long as I want it....then I would say, you know, it would be good. (Dennis Drygeese, band member)

And at that time, I was only working part time and I realized that maybe this is something to look into, because I didn't like mines, didn't like working up and making a big hole in the earth so I decided okay if I'm going to work, where would I rather be working, so I knew that I wanted to protect the land. I knew that I needed this kind of a job, to be happy, to be happy working. (Gloria Enzoe, band member)

Basically, they want all their people to be watching over their park and to be able to work in the offices, to be able to work out on the land, to be able to learn from actual people that hold degrees and take a learning...a different tool of learning probably. And that's how they see it because when we agreed to the mine, that's what they looked at was the employment, right? To be able to employ their people. But what they realize now with the mines is that their people are not happy being employed at the mines. They want to be at home, you know, where they feel at home, where they feel wanted. (Gloria Enzo)

As demonstrated in the previous quotes, many interviewees expressed interest in the types of jobs that would come with the park. The part and full-time positions that were mentioned by community members are shown in Table 4.1.

Table 4.1 - Perceived park employment opportunities in Eutsël K'e

Perceived Employment Opportunities
• Management Positions
• Superintendent
• Clerical and Administrative Positions
• Park Wardens
• Patrol People
• Nahatni Dene Watchers
• Translators
• Park Interpreters
• Research Positions:
• Biologist
• Historians
• Archaeologists
• Research Assistants
• Environmental Monitors

Interviewees recognized that there would be barriers to getting these jobs but felt that it would be possible to work towards all of the positions being filled by band members: “But you know, the park's not an overnight thing, so even if you can't start with 100% membership employment within the park, you can always develop a plan towards 100%” (Chief Steven Nitah). It was felt by more than one participant that these jobs might even allow or entice people to return to the community: “I mean, yeah, you know, the job opportunities, there are people still out there, some are in Ottawa, Edmonton all over the place and if this comes out, it'd give them an opportunity to

come back.” (Charlie Catholique, band member) Another band member recognized that some of the desired positions might need to be supported financially by the LDFN: “if those things weren’t available through the government quagmire then I would definitely like just pay for them ourselves.” (anonymous band member)

Interest was also expressed among community members in capitalizing on the infrastructure creation and maintenance contracts that they perceived would come with the park: “This, the contract work is actually really good and that kind of work can probably start any time like I mean before or even after the agreement” (anonymous band member); “Well there is a bunch of support opportunities right...like the park would have a lot of boats and vehicles and they’ll need someone to fix them and maintain them and there aren’t any people like that here right now so that would be something good” (anonymous band member); “Well we have a bunch of strong young individuals ready to create the cabins or what the.....places for the camping grounds or whatnot” (Tsatsiyé Catholique, band member); and “Especially like maintenance of that nature. You know just able to maintain it, in a sense like you know maintaining boats or whatnot.” (Tsatsiyé Catholique). Interviewees felt that community members already have the skills that would allow them to capitalize on these contracts:

And then there’s the whole aspect of trades. The trades thing on top of that, I mean all of these businesses require maintenance, they require construction, and all that kind of thing and you have people here who fix skidoos, they do plumbing, they do construction, they do wiring, you know they repair machines, ah you know, you know, guns, whatever, you know um, so you could have an entire infrastructure of people who are supporting. (Sheila Cavanagh, school principal)

There’s so many people that have done all these kinds of like transportation, eh, it doesn’t take much for that, like that’s a pretty basic job and, you know, campsite management, maintenance. A lot of people in the community actually do a lot of that kind of work, um, they always get hired by the band like always like camp bosses or camp manager, you know, and then you have security and stuff like. People have already had those kinds of jobs in the community. So they look like, I mean, those shouldn’t be bad, like cabins and stuff like that. People already know how to make cabins, I mean there’s a whole bunch of cabins out here. (anonymous band member)

There was some concern among community members that these contracts would not be awarded to the community. Charlie Catholique (band member) felt that the manner in which contracts would be tendered would need to be clarified: “The other thing would be probably to, depends on how the parks going to do it, are they going to contract things out or you know, that needs to be understood.”

Even more attention was given in the interviews to the potential benefits from tourism development. There was the perception, particularly among elders, that currently local people do not really benefit from tourism in their territory: “Lots of people will come here from all over. Now they come. Boats. Planes. They put nets in the water. I saw them. Then they leave. We don’t get nothing. Nothing.” (Pierre Catholique, band member) Madelaine Drybones agreed and felt that visitors should pay an entrance fee:

Right now people are all over our land. We find airplanes. They come from the south and bring their boats and just everywhere. So once we get the park in place, that is not going to be happening. There is going to be a toll, they are going to have to pay.
(Madelaine Drybones, band member)

Band members often expressed interest in tourism related employment, particularly in working as guides, and thought that these jobs could effectively utilize local skills while also supporting and showcasing local culture (this idea is more thoroughly discussed in the *cultural benefits* section):

The people of Łutsël K’e I think they’re really in tune with the land and whatnot and they’re able to understand that and I guess in a way practice their traditional knowledge and their culture and to show them this way. (Tsatsiye Catholique, band member)

There was the perception that tourism jobs would be good money making positions that would allow locals to have a decent standard of living:

I am trying to get these young guys to start a canoeing business. Just put the idea in their heads. You can make a lot of money from tourists. They spend a lot here at the lodge.
(anonymous band member)

At the same time there is the economic development so that people can actually go out there and guide and get some businesses happening, tourism. So that's a way of life, of paying off the bills and making a way of life, a standard of living that is acceptable in Canada. (Felix Lockhart, band member)

Several participants commented on the added bonuses associated with owning your own business and being your own boss:

Business opportunities for local individuals who take on the...to take advantage of. Where they can be their own bosses but provide the services needed where they get paid for it, which is consistent with the first industry that we had in Łutsël K'e which is the trapping industry. Where you're a trapper and you provide a service, but you're your own boss. I think the park starts the opportunity to do that, outside of working directly for the park. (Chief Steven Nitah, band member)

The thing I've been talking about like even my dad ... he's been talking about trying to set up eco-tourism and whatnot, in a way which, you know, continues to beable to get to places like I don't believe.....I really didn't work.....I just don't know about eco-tourism to a degree but for the people here it creates like this atmosphere where it makes people want to improve themselves towards this kind of managerial position. Owning your own business, I guess that's one of the positive factors of that Parks would bring. (Tsatsiye Catholique, band member)

Dennis Drygeese wondered whether locals would be able to build a lodge in the park: "Can a lodge be put in the park? By one of the people from the community?"

Many interviewees had high expectations related to tourism development and felt that the amount of economic benefit and number of jobs stemming from tourism was going to be significant:

And it's going to create a lot of jobs here. Economic...it's going to be a boom. It's going to boom for sure. (Ron Fatt, band member)

I know it's a booming market. I mean, when I was in Whitehorse three years ago, people came from Russia and it was.....it wasn't tourists, it was actual people that owned companies that developed tourism packages. So there, like, sightseeing for areas that would be sellable, you know, like, I knew right then, that if people like this travel places like the Yukon, well then just imagine what our place, you know, like Lady in the Falls shown on TV every other night on APTN, you know, like, it's a place somebody's, you know, that somebody sees streets and cars every day, who wants to come here, you know, like it's somewhere to get away (Gloria Enzoe, band member)

Are we ready to...are we ready to...have millions and millions of people come through this area? Are people ready...is Łutsël K'e ready for that? Cause that's what it is. Parks attract people, tourism. You're going to have a lot of people here. And probably economic wise, probably it's going to be a good...if you do it right and you probably can pull it off. (Archie Catholique, band member)

Steve Ellis (long term community member) commented on the perception that there will be

“tons” of benefits from tourism:

Well I think the best way to frame this is that there is a variety of opportunities right? Instead of just, like benefits, like here's a bunch of money. It's not like that. There's a bunch of opportunities that are available to the community but it's up to the community to take advantage of them.

A final economic benefit, often mentioned by band members, would come from direct funding supplied by the Parks Canada agency through some form of agreements (i.e., Impact-Benefit Agreement (IBA)) to support non-economic community development objectives and projects. Many people felt that there should be funding supplied by Parks Canada that would be controlled by the band office or community members for community uses:

I guess economic atmosphere of the community and working with the chief in council in having I guess some monies stored aside from Parks then able to that to circulate around the community in positive ways. (Tsasiye Catholique, band member)

Interviewees suggested that the park could provide funding to support infrastructural, social, cultural and educational community projects:

At the same time having the money there to create I guess projects for the youth or you know having money stored aside for special events of that nature. (anonymous band member)

School, whatnot. More, I guess funding for equipment and continue, continuing on the land, funding, scholarships of that nature. And just, yeah, you know all that positive ways of bettering yourself but at the same time keeping your roots in this community. (Tsatsiye Catholique, band member)

I like to see that, to train our people first before we start working and ah, so I think that's what we should use the funding for if they're going to give us extra money like that, I mean, to train our people eh? (Charlie Catholique, band member)

I'd like to see like a benefit package for people that are basically not going to have employment like they would like to have. A benefit package like for.....capacity building, for training needs....for education at the elementary or at the school level here at the community. (Gloria Enzoë, band member)

If the negotiations is done right, and I'm pretty sure you know we can send our kids to school, get all the training that they want (Archie Catholique, band member)

"There's things that they need to be built on the land," said Dennis Drygeese (band member).

Sheila Cavanagh (long-term community member) hoped that some funding would be spent on research and documentation: "some of the money could be used to facilitate, um, either, ah, some of these things like research and mapping and um, accumulation of resources, ah, that would be useful in the park." Tsatsiyé Catholique (band member) felt that there should be funding to support social programs and healing:

There should be funding for that because there's a lot of negativity in this place. And that trickles down to their kids. It's just a lot of people are growing up like below the poverty line living in these sub-par housing, you know, their folks are drinking and you know when it comes to school, they can't help them. So, in that nature.....and you can see how that cycle of violence and negativity just keeps on trickling down towards the next generation type of deal. It's almost like start off from like the residential school type of deal and now it feels like there is no....like the community as a whole also seems like shattered into like different aspects and different pieces. So I think like money should be going to that.

An overview of the types of community programs and projects that community members felt the park initiative should or could contribute to, is presented in Table 4.2.

Table 4.2 – Overview of perceived and desired community initiatives funded through agreement

Sphere of Development	Initiative
Social	<ul style="list-style-type: none"> • Social Programs • Healing Programs • Recreation Programs
Cultural	<ul style="list-style-type: none"> • Youth Centre • Cultural and Historical Documentation • Cultural Education in Schools • Culture Camps and Programs On the Land • Language Programs
Educational	<ul style="list-style-type: none"> • Education and Training Programs • Scholarships for Education • Parks Education in Schools • Cultural Education in Schools
Infrastructure	<ul style="list-style-type: none"> • Facilities for Storing and Presenting Cultural and Historical Knowledge • Facilities for Community Use on the land

It is interesting to note that none of the community members commented on desiring funding to invest in tourism development.

Steve Ellis (long term community member) felt that the funding to support community goals and objectives would be part of some form of Impact Benefit Agreement similar to what is required in Nunavut:

So there's that and the other big thing is that, like part of this park will be the negotiation of the Impact Benefit Agreement. That's a requirement in Nunavut whenever you negotiate a park, you negotiate what they call Inuit Impact Benefit Agreement that's Parks Canada is open to negotiate that here and, you know, based in that frame, that is that look, the park is a development and there needs to be understanding of the socioeconomic impacts of that, so, what would likely flow from it, from something like that would be, um, some basic dollars, I shouldn't say basic dollars, there's probably a lot of dollars, right? And those dollars could be used at the First Nation's discretion for whatever, right? (Steve Ellis, long-term community member)

Archie Catholique felt that the community should be compensated for the use of its land: "I don't know, I mean, just for using the land maybe they should pay this community. Amount of dollars

for using the land, every year.” Felix Lockhart (band member) mentioned the benefit of having an annual, ongoing and guaranteed source of funding for cultural projects:

Of course, Parks Canada is involved so, you know, we would be given the allocation of funding for that area to ensure that it is there, multi-year funding so that it just isn't going, like uhh, from year to year. It isn't just basically a funding where all of a sudden it could be cut off.

These discussions surrounding funding for social, educational, and cultural community projects through the IBA were often linked with the idea of creating a trust fund:

...probably invest it. Investment is always good for, you know. Take some out every so often for our kids to go to school. School is important, you know. It's number one. (Archie Catholique, band member)

If you invest that wisely, you can not even touch that money, just use the interest to fund projects. Because then the interest is a substantial amount of money, just in a basic five percent GIC. You can make a lot of money pretty quickly. So I think that's what has to be done, that, you can't rely on Parks Canada to fund you because it's always going to be inadequate. At the front end there'll be a lot, but after that, it will be tapered off, so you're going to make sure that they commit up front and hand over the cash and IBA and you've got to invest it and put it into a trust and then you fund your schools. If you have problems, you use that for whatever you need to use it. Housing is another one. They'll never take care of your housing problems, right? Never, they'll never do it. They just can't. They don't have enough money. So what you do, is that you take care of that yourself. (Steve Ellis, band member)

An anonymous band member mentioned the Champagne-Aishiak First Nation who had created a trust fund for future community uses:

...the benefits that they got and the ideas that they have from creating the park and they just told us about like, you know, the interest and saving their money for the future and stuff like that and I thought it was pretty cool because, you know, before I went there I always thought that like, I mean, every time they got an impact benefit, I mean they get paid out or something like that you know.

He or she felt that saving and investing the funding from a potential IBA for future community uses would have a more positive influence on the community than doing “payouts”: “the IBA here [*in Łutsël K'e*] they just do payout and then everyone has nothing.” Several other band

members also commented on the benefit of investing IBA funding into the community rather than doing “payouts”.

Educational Benefits

Particularly for youth, the park was seen as playing an incredibly important role in education. As discussed previously (in the cultural benefits and economic benefits section) community members saw the park as contributing to the cultural education of youth through camps and programs. Community members also saw the park as contributing to the initial and ongoing education and training of children and community members for park-related positions. “I see our children getting more educated.” said Gloria Enzoe. “If the negotiations is done right, and I’m pretty sure you know we can send our kids to school, get all the training that they want.” echoed Archie Catholique. Many participants commented on the importance of training local people if the community is going to benefit from the employment opportunities. “The only way best case scenario is to train our people in that kind of field of work is the only way we’re going to secure the future for the generation that are coming up.” (Dennis Drygeese, band member). Archie Catholique (band member) commented “I’m sure that they talked about the training, you know training of our own people, our own people getting jobs. It is like I said it’s huge.” Adelaine Jonnasen (band member) saw the park as contributing to educating local people, particularly in management of the park:

Well the management part, you know.....being able to have people from the community benefit through employment, education. Being able to educate people on management of the park. Those are the benefits that we’ll see here in the community. We can negotiate that part.

Charlie Catholique and Gloria Enzoe felt that the park should contribute funding to train local people for park-related employment:

For me? For me right now I think ah, to start off ah, to educate our people, I'd like to see the funding to use for, to educate our people, I mean we have to train our people how to start off. I mean, and ah, I don't know if that's going to happen in this community or outside cause, ah, it costs a lot of money, ah, to run a park and ah, for me I like to see that, to train our people first before we start working and ah, so I think that's what we should use the funding for if they're going to give us extra money like that, I mean, to train our people eh? (Charlie Catholique, band member)

I know when parks was first established, you're not going to have all your people there employed, you're going to have a lot of people come in. A lot of outside faces, which are going to upset a lot of people that are originally from here. I'd like to see like a benefit package for people that are basically not going to have employment like they would like to have. A benefit package like for.....capacity building, for training needs....for education at the elementary or at the school level here at the community. (Gloria Enzoe, band member)

The idea that Parks Canada should contribute funding to train local people is also discussed in the previous section (economic benefits).

Political Benefits

From a political perspective, the creation of national park was seen as having a number of benefits. First, the creation of a national park is seen as increasing the First Nations level of control over and input into the management of the area. As Ray Griffith (long-term community member) noted:

They want to benefit. But the critical thing is that they want to manage, they want to stay in control of that land, because it is as you know, it's the heart of Łutsël K'e territory. It's what Łutsël K'e is and has been for many years, it's right dead center. This park is not way out on the edge of their territory, it's their land.

Originally, the community did not want the park as previously it was thought that it was unnecessary to protect the area, he added, "there started to be more concern about protecting the land, because prior to that there was no concern about it because there was no issue, the land was there and it wasn't threatened in any way." Things have changed significantly, said Tracey

Williams (long-term community member), and the park has become a means to have some influence over the area:

I see the park as...time is moving...development is happening...this community could either be part of a larger dialogue with the external forces that are around them and that have interests in this place...they can have a dialog with those stakeholders or they can be a rock in a very fast moving stream that doesn't really have any influence whatsoever.

The community has seen increasing mining activity, tourism development and increased visitation to the area, many of those changes occurring without local input: "I know there is an uproar of a lot of mining activity, mining development in the area and our people didn't had a say or anything like that" (Archie Catholique); "People coming up here building cabins and lodges..." (Al John, band member); "Right now people are all over our land. We find airplanes. They come from the south and bring their boats and just everywhere." (Pierre Catholique). "People need to control what's happening, I guess that's why," offered Mary Rose Casaway as a rationale for creating the park. Charlie Catholique commented on how he has seen other aboriginal groups in control of parks: "I have seen other communities, I seen ah, the aboriginal people in their own park, think that's a good idea, that's a way of like you see in our community keep control." The park was also seen as contributing to the overall amount of land that the First Nation would have control over alongside treaty negotiations: "I mean of course it is one way to increase your land quantum with the type of discussions that are happening with negotiations with the federal government there." (Felix Lockhart, band member)

Community members were also interested in participating in the ongoing management of the area through the creation of a locally weighted joint management body. "I've been to Ottawa. They told me that this was my land, I could be the boss," said Pierre Catholique. For Charlie Catholique (band member), it did not make sense that local people rely on the area for sustenance but do not control it as he has seen in some of the other parks that he has visited: "I

think right now, right now what we're doing is, it's sort of like, we're dependant on the park now. Cause, it seems like for me it's like, we're going to depend on it and they're going to control it." George Marlowe was concerned that the community should "be the boss" and have greater proportion of representation (i.e., >50%) in management of the area:

For management, that's us. We're going to manage that park. Me and Antoine, we took some parks Canada guys around. We had camps in different places every night. We talked every night to them about the park. That guy told me, "You're not going to be the boss, just the managers." That stuck with me... (later)... So if the park goes ahead we should have 51-55%. We should be the top person instead of we manage and those guys are the top person. (George Marlowe, band member)

According to Adelaine Jonnasen, the park should be managed in Łutsël K'e by people from Łutsël K'e:

Best case scenario for me is having the park be managed by the community and maybe even co-managed, you know, with Parks by people here in the community... I guess maybe an office, you know, more... more I guess the office, have it managed out of Łutsël K'e not in Yellowknife or somewhere else, but have it here and you know have the parks manager from the community, people from the community working within the park.

Band members saw the benefit of a joint or co-management situation and often refer to a 50/50 arrangement, however, they were not sure of the particulars of the arrangement:

We talk about how we will manage it all this stuff we talk about. What we'd like to see in there and we want our own people to be managing the park and also we talk about education. We got to educate our people and we want our people, like more control, the park. Not those ah, park people. We want half and half, 50/50. Even, equal, it's equal. So I think that's what people want in this community. (Charlie Catholique, band member)

"The best case scenario in my head is that we will rule everything and run everything", said Gloria Enzoe (band member) and then she laughed.

Secondly, community members commented on the need and potential for meaningful consultation and the incorporation of local rationale and vision into park creation and management. "Nobody can tell us what's good for us, you know, or vice versa we can't tell

anyone else what is good for them.” Felix Lockhart (band member) said as he began to talk about consultation and the incorporation of the local vision into the creation of the park.

So, with what I am saying right now with what is happening, I think there is going to be opportunity for us to be able to put forward our concerns in a more meaningful way, we can talk about what is good for ourselves ... But it’s been one sided for too many years and so I think today it is like oh yeah, okay, let’s sit down and talk to each other and try to work out things. I think that is much more better, that’s the better approach than to have anything imposed on us. (Felix Lockhart)

Later in the interview he added:

So it isn’t just a park that is going to be dominated by, by the concept of Parks Canada, the concept of government again. So basically, it sounds pretty good today, in terms of Akaitcho Territory Government putting forward the rationale of what Thaidene Nene park is all going to be about. (Felix Lockhart)

Gloria Enzoe wished aloud that the government would respect the community’s vision for the park: “I’d like the government to say, okay, we respect you, we’ll give that.”

Finally, many community members were also concerned about and interested in the long-term protection of aboriginal and treaty rights and consideration of local title to the area. One significant rationale often offered for why the community previously rejected the idea of the park is that parks did not previously allow for the continuation of the subsistence activities: “We started talking about the park a long time ago. All sorts of people came here, Jean Chretien and Pierre Trudeau and 10 other people and told us that in the park we wouldn’t be able to cut trees or go hunting or anything.” (George Marlowe, band member). This approach “was not very good, not favourable, people couldn’t hunt and trap in those areas, people were very restricted and that is the kind of park that people were used to... And then those parks were very, very contrary to our way of life,” commented Felix Lockhart, talking about Wood Buffalo, Prince Albert and Banff National Parks. Many band members were still concerned about the loss of rights to access the area and continue subsistence activities in the park (i.e., hunting, fishing, trapping, gathering food and medicine) despite continued assurances from Parks Canada:

But there's other issues that I, like I said, you know that has to be addressed. No rights, First Nation's rights, aboriginal rights. (Archie Catholique, band member)

This concern was also brought up consistently at community meetings about the park. Others understood that these rights are now protected in a national park and recognized the benefit of the long-term protection of these rights that is offered by the creation of a park:

Being able to, you know, have those rights that we've always had to hunt and trap and not to, you know, give away our aboriginal rights and treaty rights within that park area. And being able to use it. (Mary Rose Casaway, band member)

Felix Lockhart acknowledged the need to protect not only aboriginal rights but also title in the area: "Even politically there is going to have to be in place rules that should take into consideration our aboriginal rights and aboriginal title to an area." Other interviewees also commented on the potential that the park offers for the recognition of aboriginal or local title to the land: "I guess the park would be able to hopefully create this understanding that this is their lands whatnot. Not just Crown land." (Tsatsiyé Catholique, band member); and "it will be ours and it will be titled to us" (Gloria Enzoe, band member). Chief Steven Nitah referred to the court decisions made by Judge Morrow regarding Dene title to the land as a consideration when the community contacted Parks Canada to reopen the discussion around the establishment of the national park:

A Judge named Judge Morrow made a decision back then saying that through Treaties 9 and 11, the Dene people never gave up ownership of the land. And there was a caveat put on development. On a technicality that caveat was overturned with the decision that the Judge made that we never gave up our land through the treaty making process. It still stands today. So when Chief Felix Lockhart contacted Parks Canada for the establishment of a national park, part of the discussion towards the possibility of it...establishment of a national park, it was with the position that Judge Morrow put through, that we owned the land.

Steve Ellis pointed out that designating the area as a national park reserve (see Chapter 2 for details) instead of a national park, would allow the community to protect the area without ceding

title. He added that this would also allow the community to leave negotiations around title to the treaty negotiations process:

And the other thing is that you can now establish parks without giving up title which is.....um you can create a national park reserve which was done in Nahanni, Gwaii Haanas and so on. You don't have to sign over the land to Canada to make a park, you can agree to manage a park together with Parks Canada and don't worry about the land title issue. Let that be taken care of the Treaty Negotiations. (Steve Ellis, long-term community member)

Ray Griffith (long-term community member) suggested that the idea of title is really an introduced one and that previously the community did not want to grant ownership of the area to the government, and added,

And the idea was that it was really, the land is like the air and the water and everything else. It's not something like you can say this is mine and this is yours...And they said, No way, this is all, we all want to use this land, we don't want anybody claiming land, we want to be able to be free and go wherever we want.

Infrastructure Benefits

“Once they identify a boundary, then the real benefit is the local community. They're the ones that's going to see the tourist people coming. They're the ones that are going to see the infra-structure being built in their community, in their region” said Chief Steven Nitah.

Interview participants often talked about the contributions that the creation of the park could make to community infrastructure both within the park and within the community for both tourists and for community members. Some people felt that there would be a significant amount of new infrastructure while others felt that it would be limited. The perceived and desired community infrastructures that people mentioned during the interviews are summarized in Table 4.3.

Table 4.3 - Potential park-related infrastructure in community and in park

Infrastructure in Community		
Intended Users	Purpose	Infrastructure
Tourists	Accommodations	<ul style="list-style-type: none"> • Hotel • Bed & breakfast • Campground
	Food Services	<ul style="list-style-type: none"> • Restaurant or coffee shop
	Selling goods to tourists	<ul style="list-style-type: none"> • Craft/gift shop • Small store
	Greeting and capturing tourists	<ul style="list-style-type: none"> • Fueling station (for boats) • Marina • Visitor/heritage/interpretive centre
Community	Managing the park	<ul style="list-style-type: none"> • Parks Canada office building
	Storing historical knowledge &	<ul style="list-style-type: none"> • Heritage/interpretive centre
	Education of local people	<ul style="list-style-type: none"> • Historical/cultural archive
	Food and social use	<ul style="list-style-type: none"> • Restaurant or coffee shop
Infrastructure in Park		
Intended Users	Purpose	Infrastructure
Tourists	Facilities for tourists	<ul style="list-style-type: none"> • Cabins at historical sites and on routes
		<ul style="list-style-type: none"> • Campsites
		<ul style="list-style-type: none"> • Trails
		<ul style="list-style-type: none"> • Picnic and sitting areas
Community	Facilities for local use	<ul style="list-style-type: none"> • Cultural/educational/healing facility on the land
		<ul style="list-style-type: none"> • Camps/cabins for local use

Sheila Cavanagh (long-time community member) discussed how the infrastructure should be planned for the integration of multiple uses: “Integrated planning is important, integration of culture into education and planning...Integrated planning for multiple uses, including education of young people.” The need to have ongoing community input into the design of the infrastructure was also discussed by Tracey Williams (long-term community member): “This community, I would see a park headquarters building of some sort that would be built with direct input from this community on every stage of the building and construction.” The location of the new infrastructure, Pierre Catholique (band member) said, still needs to be determined: “New

buildings here in town. Don't know where. Maybe up by the airport. Maybe across the river. Maybe on the other side of the bay. Campground too.”

Social Benefits

The protection of the area is also seen as having social benefits for community members.

The perceived and desired social benefits discussed by participants include the following three areas:

- positive social and emotional outcomes from protecting the area;
- positive social, cultural and personal outcomes from suitable, meaningful and local economic and employment opportunities; and,
- improved relationship with the outside world and improved external perceptions of Łutsël K'e.

When talking about protecting the area, interviewees mentioned several positive social and emotional outcomes: increased pride, improved quality-of-life, less worry about the land and decreasing social problems. A couple of interviewees felt that they or the community would be proud of their accomplishment if they protected and became stewards of the area:

I hope that we will do it. Maybe not to everybody but for me it definitely will. You know, I mean, wow this is, this is what the community did working together. It saved this one area, where there's no development. You know, you can drink the water from there like 20 years from now. Then once that's done, I can see like the history part of what happened or who went through those trails, who lived there, who's buried there and what they went through to survivor the hardships and the good times. Whatever it may be. I think people need to know that. I'd be proud for that. (Mary Rose Casaway, band member)

The community would “be proud to be able to watch over their land, to take care of their land, protect their land and to protect it for generations to come.” (Gloria Enzoe, band member). Not having to worry about the land, an anonymous band member felt was also a reason to protect the area:

You know this area is protected and you know it's going to be protected for life. And you know, we'll still be on this land and you know I think that just the major...the biggest part

of it is being able to be with the land and being close to it and not having to worry to, you know, about anything on the land or anything like that because it's all protected.

Felix Lockhart postulated that the park would improve community social problems by offering people the opportunity to continue with their traditional activities and lifestyle today and in the future:

Because the alternative now, right now it seems like, that they have given up. They don't like the lifestyle that is going on in the communities, it's unbearable and it's taking too much of our way of life away, too much of our, our sense of who we are away. To the point where some of our people are turning towards suicide, towards alcohol and drug abuse. There is no need for that. We can always do what our ancestors did, even today, even if it is a little different from how we did it we can always follow that way of life in a meaningful way, even today, into the 21st century.

The park was also seen as maintaining or improving the quality of life of local people and of future generations:

The main reason for wanting the park, I believe, the community sees it as protecting land and for future generations to come. That's what I've always heard in meetings especially from the elders. We need to protect the land for our children and our generations to come. So they can have a good life, so they can live good. (Gloria Enzo, band member)

An anonymous band member felt that having a park job would improve his or her and his or her family's quality of life:

I've always said I would love to work in the park to like live in the park and have you know someone give me a cabin and a boat and ski-doo and that's my job to live in the park and cruise around and stuff and that would be a great job... Yeah, just some kind of like .. well at that time what I was thinking was that you could just work in the park and live there with your family.

Community members often talked about the employment opportunities that would come with the park (see economic and employment benefits section). Both direct park and indirect tourism-related employment opportunities were seen as being meaningful, desirable, suitable and positive for community members. "I guess for myself personally would be just finding a job I guess within the parks atmosphere of that nature" (anonymous band member). Dennis Drygeese (band member) mentioned that he would rather work for parks than in the mines:

I don't know. I worked in the diamond mines one time, I was underground, I worked there for five months. I was getting paid good money, but I didn't like the environment I was in, underground, people I worked with. So even though the money was good, you know, I was pulling in lots...I was supporting a family with that. [*Interviewer - How much were you making?*] I was clearing like three grand in two weeks. [*Interviewer - So even though the money was good you were saying?*] Yeah I was saying, but I lost interest in my job because like I said, you know, the environment I was in...I'm an outdoors person when I work. I like being close to the...so the parks, you know...if I got a job in the park, even though the money wasn't good, but I'm still a full time job, I would stick to it.

People are not happy working in the mines, affirmed Gloria Enzoe (band member), they would rather work in the community:

But what they realize now with the mines is that their people are not happy being employed at the mines. They want to be at home, you know, where they feel at home, where they feel wanted.

Several interviewees explored how the employment and economic development opportunities that would come with the park would help people to feel better about themselves and could be a stabilizing factor for the community.

I would like to see people do things that make them feel good about themselves because they have purpose in their lives. That's personally what I'd like to see out of the park initiative. People doing things for themselves that puts food on the table or that keeps them busy doing things and growing as individuals that are contributing to a larger, happier community. I think that people have it in their bones, the connection to the land and people are at their best when they're out on the land. Take the most criminal or the most rugged edgy person here in town and take them out in the bush and you will see a whole other side to them. (Tracey Williams, long-term community member)

I mean there is, in fact, I could even see, because of the fact that most of the people, I think most of the people in the community are um, attuned to those sorts of opportunities than the mining opportunities, that in the long run, um...it could take over as the primary employer in the community and stabilizing factor in the community whereas I don't see mining jobs as being a stabilizing factor at the moment in the community. In fact it's almost a destabilizing factor in one sense, on the other hand it does stabilize it, in that it does bring money into the community. So it's got both effects. (Ray Griffith, long-term community member)

These employment opportunities are a “better fit” and could be healthier for the community than employment in the mines affirmed Ray Griffith:

So...I mean the best case scenario is the fact that people will take over these positions, will take over these opportunities and ah, provide a long term, stable.....cultural and economic system for the community. And I see it much healthier, a much healthier system than for example, mining jobs, which is not healthy. I mean there's , there are certain aspects that are healthy, it is good that they are working and it is good that they are getting used to regular income, it's good that they're working alongside people in a workforce that they're learning skills and really, becoming used to work, that's all positive but, on the other hand there's a lot of things that are not positive about mining jobs, particularly that they get 2 weeks off and it's usually the young guys in the community that have most of these jobs now, they have a pocket full of money with nothing to do for 2 weeks, and so they drink and drug for two weeks and that's really hard on the community. A lot of it is done, not only here in Yellowknife but it's done back in the community where there are kids who are, have to go to school and the impacts on the school has gotten worse, and I suspect that that has been, rather than residential school money, I think that's been the biggest impact on the community in the last while, in terms of disrupting activities at school and education and stuff like that. So I see the parks opportunities as being healthier, not only in the work and related to the tradition, ah, but it's also ongoing, it's not like this sort of, the mining jobs are very disjointed in a sense, that people go out of the community for 2 weeks and you don't see them and they're back in the community for 2 weeks and it's it's not somehow linked to the daily life in the community like the parks jobs could be, and, to their own traditional land. Yeah, it's just a better fit. And it's also not this boom bust thing that mining goes through all the time. (Ray Griffith)

Tsatsiye Catholique felt that these employment opportunities would create economic benefit for the community, which in turn would contribute to feelings of self-worth, decreasing social problems and increasing economic independence:

So in a degree it creates like this social awareness where they feel that they are contributing to their community and they don't feel that they're being.....set up for this like welfare nation where they have to be almost.....kept on, you know, just being a force, being handed things, you know. So it would be a sense that it creates likes this I guess positive mental wellness I guess in a sense where they're like okay we are able to start these application and these businesses from the ground up and now look where this leads. It creates economic opportunities for the community and for the people which in turn, you know, creates like the cycle...breaks away from a lot of these negative aspects of the community which they face today in regards to things like drugs and alcohol and this.....sense of unacknowledged, you know, could be like falling beneath the cracks type, it would like I think. That's one of my things I think right now. (Tsatsiye Catholique, band member)

Filling the full range of available park positions and acting as steward of the land, Gloria Enzoe (band member) commented, would be a source of pride for community members:

And I always thought that if these white people can do this, then, you know, any Indian can do it. And that's what I strive for is to put my own people in positions that the white society has always ruled or has always had and for me, I want my own people to have those positions and to be able to be proud sitting in those positions and not looked down at. That's my goal... Be proud to be able to watch over their land, to take care of their land, protect their land and to protect it for generations to come. Like, I want them to have positions as wardens, archeologists, historians, you know, like, I just don't want them to be camp workers or camp helpers. (Gloria Enzoe)

A final social benefit mentioned by community members was increased and positive interaction with the outside world particularly through tourism: "So in other words, it involves people, it involves ourselves as community members to be able to contribute to the enjoyment, or even to the education, of other people that come to our area." (Felix Lockhart, band member).

This increased interaction, suggested Gloria Enzoe, could lead to an improved relationship with the outside world:

I see us working better with the outside world because you're going to have a lot of tourists. Just communicating.....communicating of, I think, of how things are now kind of be different because you going always be communicating especially in the summer on a daily basis with outside people. And.....I think it's a way of, I don't know.....a way of us protecting our land because we have no other way of doing it but also.....learning to co-exist with other people. (Gloria Enzoe)

Health and Aesthetic Benefits

Two final spheres of community development and benefit that received less attention in the interviews were the health and aesthetic benefits of protecting the area. Interviewees mentioned briefly the physical health benefits of having uncontaminated water and wild foods to eat: "We got clean water, I mean we still drink water we still eat fish from the lake" (Charlie Catholique, band member); and, "we don't want to be drinking polluted water like the cities sometimes down south" (Mary Rose Casaway, band member). One anonymous band member

also mentioned being able to go home to get wild foods: “Every time I go home, there’s always like dry meat or caribou meat ready to fry. Actually, my mom just told me that she made some caribou stew.” Felix Lockhart also indicated that the land was a source of medicinal plants. The positive impacts of the area on mental health were also talked about by a couple of participants. “I mean, it’s just a really good place to be. It makes you feel healthy, you know, because you’re not in an environment where it’s all, you know, fast paced,” said Marie Catholique (band member). Tsatsiyé Catholique (band member) said that the area provides a sanctuary for people: “But yeah I think being able to preserve and to protect because one of the things I get especially when I’m down south is just limited amount of you know sanctuary or like space, abundance of space, a way to get away from the world.” The land is central to local people’s identity and the chance to spend more time on it could be healthy, postulated Eduardo Prince:

Well for me the people came from that area and the country here. They were on that land. And the park might just help the people to hit base there again. You know, some people might want to journey in that venture out there and have a little infrastructure so that they might actually live on that land there. And people can journey with them on that land whatever they want to experience there. So it might be a chance for the people to get back to their roots on the land. I am not saying that this is not a good thing here. There could be some good here too but this could be a support for them over there. For this community, it could be a real good support and there could be interaction and it may be a healthy thing.

The area that would be protected in the park was also valued by locals for its physical beauty. “The land is so beautiful over there, I mean you have to see it and live it in order to experience it, you know,” said Mary Rose Casaway. Adelaine Jonnasen said that beauty is one reason that people want to protect the area: “People want it to go ahead to protect the area because we live in an area where the park is situated, it’s a really beautiful area for a lot of reasons.” “Who wouldn’t want to protect this area, I mean it’s really beautiful,” stated an anonymous band member. Madelaine Drybones (community elder) echoed this sentiment that their land is beautiful and that it needs to be protected from development: “This is our land, this

is so beautiful that they don't want any outsiders to have any development on it. They want to protect the land. So that is the reason why" (Dennis Drygeese, translator).

Summary of Benefits

The previous discussion elucidated the breadth of community perspectives on the perceived and desired community benefits of the creation of a national park. A summary of this discussion and the analysis related to the eleven spheres of perceived and desired community benefits is provided in Table 4.4.

Table 4.1 – Perceived and desired benefits related to the creation of the park

Sphere	Perceived and Desired Benefits
Aesthetic	<ul style="list-style-type: none"> • Protect beauty of area
Cultural	<ul style="list-style-type: none"> • Contribute to preserving and strengthening a living culture <ul style="list-style-type: none"> • Contribute to cultural education for community and others • Infrastructure for contributing to cultural education • Preservation and ongoing use of Dene (Chipewyan) language • Cultural preservation and revitalization through tourism development • Contribute to sustaining traditional way of life <ul style="list-style-type: none"> • Freedom and right to continue traditional uses (harvesting, hunting, fishing, trapping) and way of life • Preservation of wildlife and resources to allow for continued ability to live off the land • Contribute to preservation of history, culture and traditional knowledge <ul style="list-style-type: none"> • Preservation and documentation of historical, traditional and cultural knowledge • Preservation and documentation of cultural and historical sites • Infrastructure for storing cultural and historical knowledge
Economic	<ul style="list-style-type: none"> • Economic benefits <ul style="list-style-type: none"> • From employment with Parks Canada • From infrastructure creation and maintenance contracts • From tourism development • From an Impact Benefit Agreement with Parks Canada to support community goals • Ongoing funding to support community management, jobs, training and infrastructure development • Funding to create trust fund to support community development and capacity building efforts • Funding to support community's cultural, social and educational goals • Increased potential for business and tourism development
Educational	<ul style="list-style-type: none"> • Initial support and programs for training and educating local people and youth in preparation for park • Ongoing support and programs for training and educating local people and youth • Support for cultural education (i.e., camps and programs) for community
Employment	<ul style="list-style-type: none"> • Significant opportunities for locals through both direct and indirect employment • Culturally and socially suitable employment options in park and tourism • Local employment in full range of positions pertaining to park (including management and research) <ul style="list-style-type: none"> • Management positions located in the community • Work towards 100% of jobs being filled locally
Health	<ul style="list-style-type: none"> • Maintenance of physical health from eating wild foods • Maintenance of physical health from having clean water to drink • Ongoing positive affects on mental health from being on the land

Table 4.4 (continued) – Perceived and desired benefits related to the creation of the park

Sphere	Perceived and Desired Benefits
Environmental	<ul style="list-style-type: none"> • Protection from exploration, development, mining and contamination • Protection of flora and fauna (plants and animals) • Protection of caribou populations and habitats • Protection of ecosystem • Protection of land • Protection of water • Legacy for future generations
Infrastructure	<ul style="list-style-type: none"> • Community integrated infrastructure development in Łutsël K'e <ul style="list-style-type: none"> • For managing and operating park • For local uses and community benefit <ul style="list-style-type: none"> a. For storage of cultural, historical and traditional knowledge b. For cultural education of locals c. Infrastructure for socio-cultural events • For supporting tourism development <ul style="list-style-type: none"> d. For greeting tourists e. For selling goods and services to tourists f. For accommodating and feeding tourists • Integrated community and tourism infrastructure development in park <ul style="list-style-type: none"> • Trails and facilities for tourists • Facilities for local use
Political	<ul style="list-style-type: none"> • Meaningful consultation and incorporation of local vision into park creation and management • Protection of aboriginal and treaty rights and continued access to area • Recognition of aboriginal (or mutual) title • Mechanisms for increasing local control over and level of input into management of area <ul style="list-style-type: none"> • Creation of locally weighted joint management body • Implementation of flexible and contextual management arrangement • Implementation of mechanisms for controlling visitors to area • Ability to increase land area-quantum through park and treaty negotiations
Social	<ul style="list-style-type: none"> • Suitable, meaningful, desirable and positive local employment opportunities • Positive social outcomes from suitable and local economic and employment opportunities • Positive personal development from successful business development and ownership • Positive social and emotional outcomes (improved quality of life, pride, self esteem, less social problems, not having to worry about the land) from protecting area • Improved relationship with the “outside world” • Support for community programs and events
Spiritual	<ul style="list-style-type: none"> • Protection of spiritual aspects of local culture • Protection of sacred area and spiritual site(s)

While the eleven spheres of perceived and desired community benefits related to the creation of the park are separated in Figure 4.1 and Table 4.4 and for communication purposes in this chapter, interviewees also discussed the connections between these spheres of community development. This idea is explored in the following section.

Interrelationships between benefits

The perceived and desired benefits of band members are not as separate as they appear in the previous discussions. While this idea was alluded to in several previous sections, this concept is furthered below. Many participants discussed the positive effects that benefits in one sphere of the community's development would have on another sphere or other spheres of the community's development. For example, in the following quote J.C. Catholique explained how the use of traditional place names (cultural) is a way of making a mark in the world (political):

You know, they have place names for a lot of those landforms, terrain, and they should use that. They should use their place names, they should mention that. So in a lot of ways, they are making their mark, eh, into the world

As explained by Adelaine Jonassen, locating the park office in the community (infrastructure) would allow management to be located in the community (political and employment):

I guess maybe an office, you know, more....more I guess the office, have it managed out of Łutsël K'e not in Yellowknife or somewhere else, but have it here and you know have the parks manager from the community, people from the community working within the park.

Figure 4.2 presents a model that demonstrates how benefits in each sphere of development could have positive effects on other spheres of development.

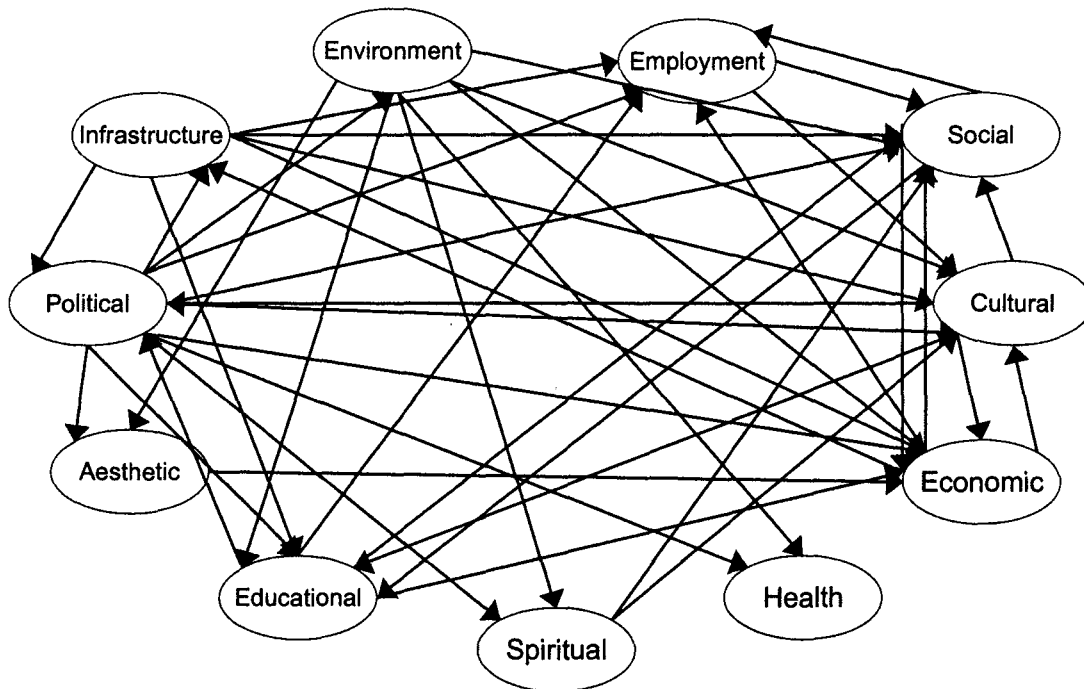


Figure 4.2 – Perceived positive relationships among eleven spheres of community benefit

The arrows in the model represent the perceived positive effects that benefits from the proposed national park in one sphere of development could or would have on other spheres of development. For brevity, the perceived positive interrelationships among the various spheres of benefit that were discussed by band and long-term community members are summarized in Table 4.5.

Table 4.2 - Perceived positive interrelationships among spheres of benefit

Sphere of Benefit	Specific Benefit	Positive Effect On (Sphere)
Aesthetic	Protecting beauty of area (<i>aesthetic</i>)	Tourism development (<i>economic</i>)
Cultural	Use of place names (<i>cultural</i>) Increasing cultural, traditional and on the land activity (<i>cultural</i>) Preservation of culture (<i>cultural</i>)	Makes a mark in the world (<i>political</i>) Improving social conditions in community (<i>social</i>) Happier and healthier people (<i>social</i>) Tourism development (<i>economic</i>)
Economic	Tourism development (<i>economic</i>) Financial contribution (<i>economic</i>) Economic opportunities (<i>economic</i>)	Cultural preservation (<i>cultural</i>) Employment benefits (<i>employment</i>) Utilization of traditional skills and knowledge (<i>cultural and social</i>) Showcases and gives value to local culture (<i>social</i>) Self-reliance (<i>social and cultural</i>) Increased outside awareness of local culture (<i>social</i>) Community social, cultural, infrastructural and educational initiatives (see Table 4.3) Decreasing social dependency (<i>social</i>)
Educational	Increasing levels of education (<i>education</i>)	Increased political awareness (<i>political</i>) Redevelop modern personal identity (<i>social</i>) Higher levels of employment (<i>employment</i>)
Employment	Less mining employment (<i>employment</i>) Local employment opportunities (<i>employment</i>)	Decreasing social problems (<i>social</i>) Decreasing social dependency (<i>social</i>) Positive atmosphere in community (<i>social</i>) Increased on-the-land activity (<i>cultural</i>) Utilizes traditional knowledge (<i>cultural</i>) Educated people will return to the community (<i>social</i>) Increased individual and collective self-esteem (<i>social</i>) Healthier community (<i>social</i>) Stabilizing influence (<i>social</i>)
Environmental	Preservation of environment (<i>environmental</i>) Preservation of caribou (<i>environmental</i>) Protection from contamination (<i>environment</i>) Protection of eco-system (<i>environmental</i>)	Preservation of local identity, stories, language and history (<i>social, educational and cultural</i>) Important for tourism (<i>economic</i>) Protection of beauty (<i>aesthetic</i>) Preservation of harvest (<i>economic, health, cultural</i>) Protection of way-of-life and identity of a people (<i>cultural</i>) Maintenance of health (<i>health</i>) Protection of Tsekue Theda (<i>spiritual</i>) Protection of sustainable way-of-life (<i>cultural</i>)
Health	No connections mentioned	No connections mentioned
Infrastructure	Locating parks office in community (<i>infr.</i>) Increased tourism infrastructure (<i>infr.</i>) Increased infrastructure in park and community (<i>infr.</i>)	Increased input into management (<i>political</i>) Increased local employment (<i>employment</i>) Increased potential for tourism (<i>economic</i>) Integrated planning for local social, cultural and educational uses (<i>social, cultural, educational</i>)
Political	Input into management of area (<i>political</i>) Inclusion of vision in park creation, operations and management (<i>political</i>)	Feeling of acknowledgement (<i>social</i>) Protection of subsistence harvesting rights (<i>cultural</i>) Positive effects on <i>all spheres</i> of development
Social	Decreased addictions and social problems (<i>social</i>)	Increasing potential for tourism (<i>economic</i>) Decreasing human resources problems (<i>employment</i>)
Spiritual	Protection of Tsekue Theda (<i>spiritual</i>)	Important aspect of local culture and identity (<i>social and cultural</i>)

These interrelations demonstrate the complexity with which participants viewed the benefits that could result from the creation of the park. These connections also point to the need for careful and integrated planning and development when considering desired outcomes since all of the spheres of development operate in conjunction with one another, not as separate entities.

Discussion

In this chapter, I have attempted to present all of the band-member and long-term community perspectives on the perceived and desired community benefits of the creation of a national park. The community's perceived and desired benefits fell into eleven interconnected categories: economic, employment, cultural, social, political, educational, infrastructure, environmental, health, spiritual, and aesthetic. In this discussion, I relate the perceived and desired benefits mentioned by community members to the history of Canadian national parks and indigenous people and the growing academic and conservation discourse around benefits that should be afforded to indigenous communities near protected areas. I explore ways that this research provides a unique perspective on this issue. In closure, I look briefly at steps that will need to be taken to achieve these benefits and forward a number of questions that still need to be asked at a community level.

The perceived and desired benefits discussed in the previous section seemed to be, in part, a response to the negative effects of previous Canadian national park policy and practice (i.e., Wood Buffalo and Prince Albert National Park) on indigenous communities and an attempt to achieve many of the benefits associated with some of the newer parks (i.e., Haida Gwaii and Torngat Mountains National Parks) while creating a contextualized situation in Łutsël K'e. The negative consequences that the community hoped to avoid include exclusion from management,

loss of rights to subsistence uses, displacement from using the area, and lack of recognition of title as was seen in earlier national parks (Griffith, 1987; Peepre & Dearden, 2002; Dearden & Langdon, 2009). The benefits that the community hopes to achieve include maintenance of aboriginal and subsistence rights, increased local levels of infrastructure, improved involvement in management of the area, greater consideration of local vision, and enhanced benefits from tourism as is exemplified by some of the newer national parks (i.e., Canadian Parks Council, 2008; Timko, 2008). Similar to several other parks, the community hoped to achieve the creation of a locally controlled trust that would support local development initiatives, such as the National Parks Economic Opportunities Fund created for indigenous communities near Auyuituuq, Quttinirpaq and Sirmilik National Parks in Nunavut (Inuit IBA, 1999) or the Gwaii Trust advocated for by the Haida of Gwaii Haanas National Park (Gwaii Trust Society, 2009). While gateway communities have experienced very slowly improving levels of local employment (Sneed, 1997; Parks Canada, 2000; Canadian Parks Council, 2008), the community also hoped that they could achieve even higher levels of local employment through focusing on educational initiatives before the creation of the park (see also Cadieux, 2000). In addition, many people in the community hoped to benefit significantly from the creation of a locally based tourism industry similar to some of the other northern parks (Lemelin & Johnston, 2009). It appears that the community also hoped to benefit from the creation of a contextualized park that focused on the community's particular social, cultural, and political milieu through seeking greater external contributions to local infrastructure and community social, cultural and educational initiatives. In addition, many in the community hope that the park will provide for the recognition of Aboriginal title to the area.

These perceived and desired benefits are also reflective of the broader and growing discourse around the benefits that *should* be afforded to local and indigenous communities near protected areas (e.g. Kemf, 1993, Beltran, 2000; Borrini-Feyerabend, Kothari & Oviedo, 2004; WWF International, 2008). Recent literature from international environmental organizations, such as the World Conservation Union (IUCN), The World Commission on Protected Areas (WCPA), and the World Wildlife Fund (WWF), has been particularly forward in advocating for the rights and benefit of indigenous peoples (Beltran, 2000; WWF International, 2008). The IUCN and WCPA recognize, for example, that:

- protected areas will survive only if they are seen to be of value, in the widest sense, to the nation as a whole and to local people in particular;
- the rights of indigenous and other traditional peoples inhabiting protected areas must be respected by promoting and allowing full participation in co-management of resources, and in a way that would not affect or undermine the objectives for the protected area as set out in its management plan;
- knowledge, innovations and practices of indigenous and other traditional peoples have much to contribute to the management of protected areas;
- governments and protected area managers should incorporate customary and indigenous tenure and resource use, and control systems, as a means of enhancing biodiversity conservation. (IUCN, 2000, p. ix)

They also suggest that:

- Governments should design and implement economic and other incentive systems for conservation and sustainable use of indigenous and other traditional peoples' terrestrial, coastal/marine and freshwater domains contained in protected areas;

- Governments should ensure that indigenous and other traditional peoples benefit fully from the economic and employment opportunities associated with the existence of protected areas, e.g. from income generated by tourism, and by employment in protected area management. (IUCN, 2000, p. 11)

These arguments are often associated with previously ignored considerations of social justice and local rights, and require that attention is given to the views of local and indigenous populations during the formation of parks and protected areas (Beltran, 2000; Borrini-Feyerabend et al., 2004; Scherl, 2005).

Finally, the categorization of benefits provided in this analysis presents a similar conceptualization of the benefits of a park or protected area for indigenous or local communities found elsewhere in the literature. Mansourian et al. (2008), for example, categorize benefits to local communities under the categories of subsistence benefits (i.e., food, water and medicine), economic benefits (i.e., employment, tourism, and park fees), cultural and spiritual benefits (i.e., sites and practices), and environmental services (i.e., clean water, erosion control). Scherl (2005) and Scherl and Edwards (2007) discuss the “Facets of the relationship between indigenous and local communities and protected areas” under the six categories of livelihood security (i.e – subsistence activities, harvesting of resources for local use), economic (i.e., employment, management and tourism), cultural and spiritual (i.e., cultural integrity, identity, and spiritual sites), psychological well-being and recreation (i.e., identity, belonging and security), educational (i.e., transmittal of culture, learning from nature, and learning about managing area) and governance (i.e., empowerment, participation in decision-making and partnerships). These discussions of local benefit are similar overall to the discussion provided here but fail to take into account the potential benefits associated with recognition of local title or

tenure (Beltran, 2000). Scherl does recognize that land tenure is “critical to efforts towards integrating the management of protected areas with the needs and aspirations of local and indigenous communities” (Scherl, 2005, p. 105). Dudley et al. (2008) expand on these previous lists through including “homeland, security of land tenure” in their categories of potential values from protected areas.

While there are similarities, the results of this study are different and unique from those found in the literature in several ways. First, this discussion of benefits is based on a specific context rather than being a broad overview which refers to all indigenous groups near all protected areas. In particular, this research is unique because it provides a rural, northern Canadian, and Dene perspective on the benefits that could or should come with the creation of a national park. Secondly, this study presents a broader range of categories rather than combining them together to create fewer categories. Thirdly, a discussion and model is presented here for conceptualizing the positive interrelationships between the different areas of benefit. This research allows us to see the creation of a park or protected area as contributing holistically to the betterment of a community’s quality of life.

This chapter’s exploration of the perceived and desired community benefits will surely leave readers and community members with many questions that deserve further exploration. One question that is particularly important is whether community members’ perceived or desired benefits are realistic or feasible. In many ways, it is not my place to answer this question. The answer to this question is partially dependant on a broad number of factors associated with the ongoing processes associated with park and community development. While some of the benefits discussed in this section would be almost automatic results of the creation of the park (i.e., aesthetic benefits, health benefits, some environmental benefits), other areas of benefit (i.e.,

political benefits, cultural and educational benefits, economic benefits) will require careful negotiations, ongoing leadership, trust building, development and articulation of a local vision, ongoing collaboration, and effective action on the part of the various stakeholders involved. It is also possible that no park or protected area could help the community to achieve all of the benefits discussed here or fix the range of issues alluded to in this document. It will be important, as the park proceeds, to clarify what benefits the park can and can not contribute to the community.

One area that could be problematic is that there appears to be a significant disjunct between expectations and reality related to the potential for tourism development. External participants often commented on the need for internal participants to have realistic expectations around the development of tourism related to the creation of the park and that community members often felt that there was huge potential for tourism development. This disjunct is hard to reconcile when there are mixed messages emerging from all sides related to the potential benefits from tourism development (i.e., the literature which often focuses on the best case scenario, Parks Canada, ENGOs, and other indigenous groups). In addition, there is little conclusive literature that points to actual tourism numbers and the resultant levels of *local* economic benefit resulting from the creation of parks. The very important question of whether the community's expectations related to tourism are realistic or feasible will be partially answered by the socio-economic impact assessment that will be undertaken by Parks Canada and, therefore, will not be explored here. Though the socio-economic impact assessment will provide some clarification regarding the potential for tourism development, the actual levels of local benefit will also depend on capacity building efforts.

There are a number of additional questions that also deserve exploration at a community level: What are the priorities of community members in places where trade-offs might need to be made?; How do various groups within the community differ in terms of the importance that they place on various spheres of benefit?; What form of co-management is desirable to the community?; Would community input into governance and management of the area ensure greater local benefit?; What are the roles of community organizations, individuals and Parks Canada in achieving desired local benefits?; and, How can local capacity be built to maximize on the development potential associated with the park? Most of these questions are beyond the scope of this study but the following chapter will examine one of these lines of questioning through exploring how to achieve the community's objectives for tourism development related to the creation of the park through capacity building.

In closure, this chapter forwards a discussion of the perceived and desired benefits of the creation of a national park that envisages the park as contributing holistically to a community's development and overall wellbeing. I am optimistic that with the ongoing commitment of the various stakeholders to the planning and development of a park that is beneficial for Łutsël K'e many of the perceived and desired community benefits can be achieved.

Introduction

As mentioned in the introduction to this thesis, the primary reason that the community engaged in this research project was to examine how the community could maximize local benefit related to the creation of the park. One topic of interest to the community, related to maximizing local benefit from the creation of the park, is how to effectively build local capacity. Rather than engaging with the topic of capacity building through a predetermined definition, model or tool, I allowed themes to emerge during data collection and analysis. Results from this research related to capacity building focused on: 1) tourism development, 2) direct employment and contracts, and, 3) non-economic (social, cultural, educational, political, and infrastructure) development. While all three of these topics will be explored in the final community report, this chapter focuses on capacity building related to the development of community-based tourism. This discussion will begin with an exploration of salient themes related to capacity building for tourism development in Łutsël K'e. The second part of the chapter will present an emergent model and contextualized definition for capacity building. In conclusion, the chapter will discuss these results within the academic literature related to capacity building for tourism development.

Building Capacity for Tourism

Building community capacity for tourism development related to the creation of the park will be a complex and multi-faceted task. For some interviewees the term capacity building was akin to providing training for individuals. While the training of individuals was seen as an

important component of building community capacity for tourism, this was only a small part of broader changes in attitudes, processes, supports and actions that would be required in order to maximize local benefit from tourism. During analysis, three groups emerged as central to building capacity in Łutsël K'e for the development of tourism: the community, Parks Canada and individuals. In this analysis and the subsequent discussion, individual refers to individuals *within* the community, community also refers to community organizations, and the institution refers to the Parks Canada agency. Based on the emergent nature of the analysis, I propose the following model as a starting place for this discussion (Figure 5.1).

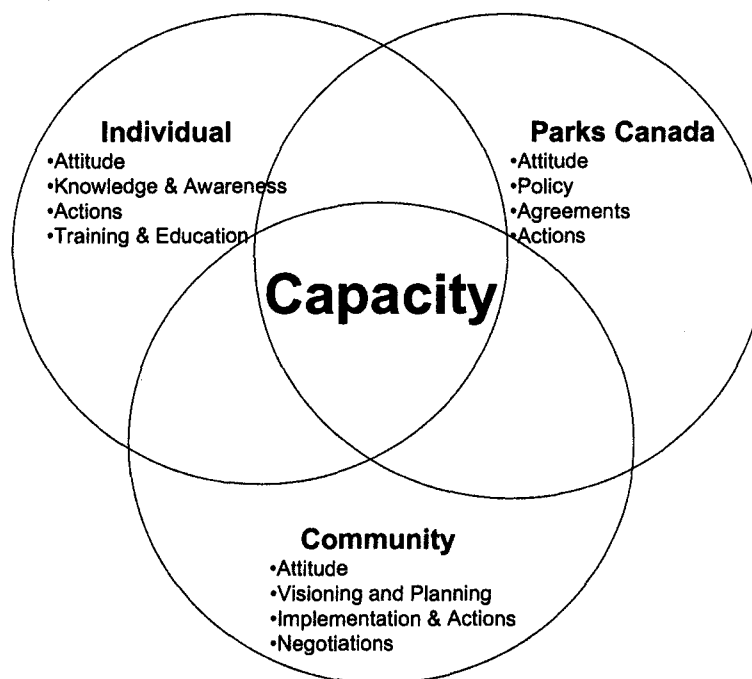


Figure 5.1 - Roles of individuals, the community and Parks Canada in building capacity for tourism

This model suggests that each of the three parties has an important and particular role to play in building community capacity for tourism (see Appendix H). Capacity building at the individual level includes increasing *knowledge and awareness, training and education, specific actions*, as

well as *attitudinal* changes. *Attitudinal* changes will also be required at a community level in order to support the success of long term *visioning and planning* and *actions* towards the development of tourism. At the Parks Canada level, broader changes in *policy and attitude*, alongside a supportive *agreement* and specific *actions* are needed to support local capacity building efforts. Each of the circles in the model has the potential to expand and contract thus contributing to or limiting the community's capacity for tourism development. A more extensive exploration of the specific processes, changes in attitudes and policy, and supports and actions that were seen as required by each of these three groups is provided in Appendix H. The following sections examine a number of salient themes that emerged from the research related to capacity building for local tourism development.

Central Role of Community in Coordinating Tourism (Community)

“If Łutsël K’e really wants to be a tourism place, there’s a lot of work to do,” said Sheila Cavanagh (long-term community member). Unlike some of the benefits that would come with the creation of the park, tourism was seen as a less guaranteed benefit and more as an opportunity. “There’s a bunch of opportunities that are available to the community but it’s up to the community to take advantage of them,” said Steve Ellis (long-term community member), later adding, “So that’s the difference there, it’s not going to be handed over.” It would require a significant amount more effort on the part of the community to develop a successful and sustainable tourism industry:

What requires more effort on the part of Łutsël K’e is taking advantage of business opportunities. That’s where Parks Canada just doesn’t set up there automatically. (Bob Gamble, external participant)

In building capacity for tourism, there were a larger number of specific processes, actions, attitudes and supports that interviewees thought were the role of the community rather than that

of individuals or Parks Canada (see Appendix H). Broadly, the research suggests that at the community level building local capacity for tourism would require changing community attitudes towards tourism and economic development in order to lay the base for extensive community visioning and planning processes and the initiation of a number of processes and actions to support tourism. Throughout the data collection and analysis, the community assumed a central role in coordinating capacity building efforts. Coordinating tasks at a community level include: being central to raising awareness and improving communication strategies, clarifying of local vision and interest, changing local attitudes, ensuring local and external support, ensuring the training and education of individuals, creating community supports, and planning and developing tourism. These topics will be explored later in this chapter.

Institutional Supports: Agreement, Funding, and Professional Support (Parks Canada)

The “Parks Canada” agency was also seen as having a significant role to play in supporting capacity building efforts, primarily through creating and maintaining mechanisms to support the development of tourism. Some individuals thought that a number of opportunities could be created through the agreement that would support the development of tourism. Many interview participants thought that the recognition of Łutsël K’e as a “gateway” community and thus the official entry point would be an important support for increasing tourism in the community:

I think it’s sort of, um, if you look at Fort Simpson as a perfect example for them, it’s sort of the gateway to Nahanni National Park. Users in Nahanni National Park have to go into Simpson to register, ah, and, it’s used as a fly out point to ah, various locations along the Nahanni River, or the other attractions within the park. And I think if they establish it, as if you’re going to go to the East Arm National Park, you go in to Łutsël K’e, you register, and that will immediately start bringing traffic into the community, whether they’re there for 5 hours or whatever, it’s going to have some, some spinoffs for the

community. Um, and ah, hopefully the community will see it and be able to develop ways to exploit that. (Mike Couvrette, external participant)

“Tourism would probably be a benefit for this community if this is mandated as the gateway towards the park,” stated Mary Rose Casaway. “You should have to stop there first” said J.C. Catholique. Several interview participants suggested that the agreement could also create some form of entry fee system for tourists and could include provisions for local business ownership.

Funding from Parks Canada, as part of the agreement, was seen as important for the initial development of tourism-related infrastructure (both within the park and in the community), to support the training of local people for tourism and for the ongoing marketing of local tourism. Support for the development and marketing of tourism, some interviewees suggested, could or would also come in the form of professional support from the Parks Canada agency. The newly created Visitor Experiences/External Relations branch of Parks Canada could provide this support suggested an external participant:

External relations/visitor experiences it's called. External relations is that side that's supposed to be looking at business development, business opportunities for the communities located near parks, trying to tie that in a lot more than they have in the past. (anonymous external participant)

A presence in the community and support for the development of tourism was needed, suggested Bob Gamble (external participant), but it was not going to be available until after the park was created:

But with a park actually established, there's more resources. And there's a continual presence in the community to start working with people like that. Right now, I mean I don't have any resources to help develop tourism. Once you've got an established park, it's funded and you've got people 24/7 in the community to interact with people because a lot of these things develop out of...start with informal kind of, “oh you know...”, “wouldn't it be nice...”, “what if?”, and “na na”...and they'd work their way from there. But you need that constant presence in the community, that's constant interaction for those kinds of things to gel and develop into something. So before then, I think all we can do is...I think people understand what the opportunities might be and we can keep discussing those in the hope that something gets going. (Bob Gamble, external participant)

Individual Engagement, Commitment, Involvement and Input (Individuals)

While the community and Parks Canada were both seen as having a central role in supporting the building of local capacity for tourism, without the involvement, input, engagement and commitment of key individuals the success of tourism development efforts would be for naught. “Individual membership’s role is to recognize that they’re part of a collective body,” said Chief Steven Nitah, “As part of a collective body they are able to make decisions and agreements with entities such as Canada and they’ve got a role to play and I guess you’d know that role and respect that role.” This recognition of collective responsibility required a level of civic engagement, involvement and input on the part of individuals. Individuals have a “role to attend meetings and figure out what’s going on,” said Dennis Drygeese (band member). “I just do a lot of reading and I’ve been to a lot of meetings in the last two years, I know quite a bit about it,” suggested former Chief Adelaine Jonnasen. Individuals also need to provide input into the whole park and tourism development process in order see their vision unfold and ensure their needs are met: “Individuals from the community need to identify, they need to speak up for what they want to do, what, what their future vision is, what their future plans are, what they want long term,” (Jen Morin, external participant); and “individuals of course will always have a role to play it’s a, it is a government organization and everybody has their say and hopefully there’ll be public meetings, places where people can be encouraged to give their input” (anonymous external participant). “At the end of the day,” Felix Catholique (band member) commented, “the best case scenario basically comes out of a lot of people’s input.”

An additional requirement of individuals was ongoing commitment and involvement, resulting in individual action. The government and the band office can provide support,

suggested an anonymous band member, but in the end “it is up to individuals.” “Sometimes people just kind of stand around looking at each other going ‘oh who’s going to do it’ ‘like I don’t want to’ or they say that ‘you should do this’ and ‘you should do that’ but nobody ever sometimes wants to stand up and say ‘I’m going to do this,’” the interviewee added later in the interview. Steve Ellis agreed that individual action was required to take advantage of the increased opportunities for tourism development:

But it’s up to people in town to take advantage of those opportunities, right. And the band can do the best it can to educate people about that and let people know what’s coming, and what’s available and provide the dollars, but ultimately, it’s up to people in town to get themselves ready, right. So, I mean certainly that’s what we’re trying to do is, well let’s get people as educated as possible so they’ll know what’s going on, what’s coming down the pipe, what’s needed education wise, what’s needed service wise and what opportunities might be there, but we can force anybody to create the tourism business or force anybody to go to the schools. People need to do that themselves. And if people want to do that, there’s all kinds of programs in place. I mean, you can go to school for free, for sure, right, if you wanted to, but you’ve just got to take that initiative, and no one’s ... the fact that we will hold your hand (laughing) to a certain degree, right, but I mean that ends at some point, at some point you’ve got to do it yourself. (Steve Ellis, long-term community member)

Ray Griffith (long-term community member) also discussed the idea that community and external organizations could provide support but that the success of tourism rested on the commitment of individuals:

Even though you talk about all these different organizations, it, in the end a whole lot does rest on critical individuals in the process and they’re not only commitment, but and, ability to function properly, so their, willingness to stay with it long enough to actually see the results, to get things in place. That’s really important.

It is also up to individuals, affirmed Richard Zieba, to get educated about tourism:

Individuals, individuals have the responsibility if they’re interested to become as skilled and learn as much as possible about the opportunities and uh, you know, from the business side, business management stuff, from the actual, I mean there’s people, there’s people with the on land skills, but they, but there’s also educating yourself with the service levels. What is required? What are people expecting? Who’s my market? And how do I serve that?

Individuals were also seen by band members as having a role in “taking responsibility” for their own actions, education and for the development of tourism: “Individuals needs to take responsibility for themselves, for their peers, for their businesses and for their commitments that they make. Right now we see people not taking...taking that seriously. I’ll take the day off because I feel like taking the day off attitude just won’t cut it if you’re your own boss.” (Chief Steven Nitah)

Knowledge, Information, Awareness, Communication (Community and Parks Canada)

Prior to the development of tourism, there will need to be increased level of knowledge and awareness of realistic expectations for tourism potential, of the tourism industry, of potential employment opportunities and of requirements to create a successful tourism market in Łutsël K’e. Many band members had an “if we build it (the park), they (the tourists) will come” attitude about tourism development:

Well I think there’s going to be a lot of it. Then people can think about I mean, they’re ready to bring in that much tourism. You know there’s going to be a whole slew of them, I mean, there’s millions of people that we’re talking about here. I don’t how it’s going to look like. (Archie Catholique, band member)

“I see development in tourism. I believe tourism is gonna...skyrocket at the East Arm.” Said Gloria Enzoe (band member). External participants worried that the community had unrealistic expectations and expressed that tourism is a difficult business:

Nahanni’s been there for like thirty years but they’re still struggling on this very issue of economic development opportunities. Um, for example, another example of this is that, they have two river licenses, like guiding, river outfitter licenses, but they haven’t taken that opportunity yet. (Jen Morin, external participant)

“Some communities think that they are going to have thousands of tourists and that it is going to really impact their community. But that’s just not the reality,” said Richard Zieba. The fact that

several previous unsuccessful attempts to create tourism businesses in Łutsël K'e have been met with mixed levels of success also points to the difficulty of tourism and business in general.

Other band members, however, recognized that there needs to be increased local knowledge of the tourism industry. "There has got to be a way to figure out that tourism business. There is not too much that we know about it," said J.C. Catholique. An anonymous band member said that few people in town have a tourism background or knowledge:

Few of them that actually took tourism courses and stuff like that. Not too many of them and something that they probably have to look at. We were looking at getting a park and everything, we'd have to have a few people definitely who are from the community who have some sort of tourism kind of like background because yeah that's something people really need to get into because, like I'm not even quite sure how to start something like that. I just have ideas and stuff like that.

"I think a big part of it is education and awareness. Capacity building. Getting people ready, you know, to work in the park. I guess also to make them know what we can do here," commented Adelaine Jonnasen about the importance of building local knowledge of the possibilities for tourism development. These comments, supported by many others, pointed to the need for increased local knowledge and awareness of the tourism industry and business development if tourism is going to be successful in Łutsël K'e. Participants also talked about the need for increased local awareness and knowledge of: 1) the potential opportunities or jobs that could come with the tourism industry; 2) the education that would be required of people to take advantage of these opportunities; 3) the tourism market and marketing; 4) business and financial management; and, 5) the importance of local hospitality.

The community was seen as having a role to play in increasing local knowledge through "reaching out" and utilizing externally available resources:

I think it's primarily the community's responsibility to reach out, I mean here are the resources, here are the people, like, um, if you're not interested, if a person's not interested, you're not, like, you're not going to make any headway, like you, you're wasting your, your time, so it has to, it, it, it's primarily the people and the community

who have to make, who have to reach out. These are there, like, we'll offer to come in and do, you know, some workshops on product development and product packaging, tourism opportunities. (Richard Zieba, external participant)

There are several organizations that have resources and information available to the community to support building knowledge and awareness around tourism, including the Government of the Northwest Territories Industry, Tourism and Investment, Thebacha Business Services, and Tourism Training North (see Table 5.2). Increasing local knowledge and awareness of tourism would also require the improvement of channels of information and communication strategies within the community.

Many community members talked about communication problems as being a barrier to effective functioning in the community: "I always find that communication too in this community, we seem to lack. You know sharing and stuff like that." (Mary Rose Casaway, band member). Mary Rose Casaway furthered that improved communications were needed to increase local awareness and attendance at meetings:

I think there's got be a lot of awareness of our people. You know, what they're doing. Like what you're doing now. People have to be told what's going on, why this is being done and I think just through good communication and working together. You know, making sure that the right people are there at those meetings. I find that a lot of things don't work here because things happen at the spur of moment. There's no communication. You know, people are not made aware of what's going on. So things don't happen. So if this is done in a way where, you know, there's advertising, people are told. I think that will work. (Mary Rose Casaway, band member)

Sheila Cavanagh also explored how communication is critical if the community is going to work towards a common goal (such as tourism):

One of the things I see in this community that's needed is a unity of communication. So...I mean, a lot of the people that run the organizations in this community, like, parks and Deneoline and all the people at the band office are very very competent at their jobs, and they do a good job and they know what their role is. But um, I think one of the critical factors is people need to communicate, you know? I think especially if you've got like a one goal that you're trying to get towards in the community. (Sheila Cavanagh, external participant)

Clarification of Vision and Interest (Community)

Also prior to beginning the extensive task of building capacity to take advantage of the opportunities for local tourism development, there are a number of issues that will need further clarification. Two areas that will be explored in the following section are the need for clarification of the community's vision for the park, and the local levels of interest in tourism development.

Clarification of Vision for Park (and Tourism)

“Well, I think that people should start. I mean they should start to get serious about what they want. I mean to start, the question about what is going to happen”, said J.C. Catholique (band member). Many external participants, in particular, discussed this idea that the community needed to determine and communicate their vision for the area:

I think it's chiefly the community's responsibility we can't you know, provide all. Parks Canada is a piece of government that can provide opportunities and particularly can develop opportunities in response to community needs, but it needs to be the community and the people of the community that determine where they want to go, determine their future. (Gordon Hamre, external participant)

If this park is going to be someplace that you just want protected ah, left to be there for the future generations to come, then that's what it is, but let that be known, let people know that that's what it's there for. There's nothing else, it's ours, that's what we want it for, you want to come see it, you can come see it....um, if there, if the people of that community want to establish an economic base from this and development then get yourself ready for it, you've got a few years before it will start, prepare yourselves, you know, and reap those benefits because you've fought so long and hard to establish this park, for what it is, make it what you want it to be and you're at that time that you can, and you can benefit from it, and I guess that's more or less what they can, what that park will be for, it's up to them. (anonymous external participant)

“It’s the community’s responsibility,” said Bob Gamble (external participant), “I mean to set its goals, to get its vision and to handle what comes at them from wherever.” Jen Morin also suggested that the community needs to drive the mandate of the park based on their vision:

I think like you know it comes down to having a park that’s compatible with the community’s vision, they need to set the direction and tone, it needs to be driven from the community (Jen Morin, external participant)

Several participants felt that ensuring clarity and unity in the local rationales and vision for creating the park was important for supporting the development of tourism:

The people of Łutsël K’e might have a vision or some idea of what they want it to be. Are all the people in that community on the same page? I’m sure there’s people in that town that see this as a straight money maker, I can make a lot of money taking people out into this park, now. And there’s other people saying, I don’t want a bunch of people in my park, I want that park for my kids, my family, you know, and I’m, we’re the ones that are going to reap the benefits from this park, personally not economically...I think that’s key for them, ah, doing this properly to get the maximum protection or the maximum economic benefit out of it (anonymous external participant)

So I really think that the people of Łutsël K’e and, you know that are impacted from this park, need to have a vision of what they want it to be. And their vision could be, ‘We don’t want anything done with it, we just want it to be left alone.’ And you know what? At that point that’s fine, but then we know what it’s there for, you know, we’re not getting excited about economic development, you know, the spinoffs for people and businesses and everything like that. No, it’s, that’s it, that’s why it’s there and you know what, if you’re going to come into it, you’re going to grab a guide and you’re going to go through it, so, that’s I think you know, the potential for it, so. But I really think that, ah, there’s a need for people to look down the road as to what they want to do with it. (anonymous external participant)

“They need to reach some solid ground on that and then, you can see, once you have a, I guess once you have a vision of where you want it, what you want it to be, what you want to see then you, there’s potential for more, ah, spinoffs from that,” said an anonymous external participant.

This clarity and unity of vision was seen as necessary so that community politics would not get in the way (“so there’s one [*leader*] to push here and another that could be wrong and next one [*leader*] gets in is not going to like what they did so then you get started all over again”

(transient community member)) and so that the community could start preparing for the their vision:

We need the people of community to provide us with this. We've got a number of years before this is going to be established, right? Officially. In the mean time, they should be in the community of Łutsël K'e explaining to people what they're going to need for it to run the way they see it, the people of Łutsël K'e can say, 'no that's not the way this park is going to be run, we're going to run this park, this way, and this is what we're going to provide.' (anonymous external participant)

Clarification of Actual Level of Interest in Tourism

Many people within the community commented on the increased potential for tourism development resulting from the proposed park. Involvement in tourism was also seen as having many social, cultural and economic benefits for the community. At the time that this research was conducted, however, there were only two band members who were actively engaged in developing tourism businesses in the community and three community members who were working part-time as guides. Meanwhile community members talked about the community's apparent interest in tourism development and employment, but the community was sending "mixed messages" about their actual level of interest in (and support for) tourism development.

While there were several significant opportunities to participate in tourism-related employment in the region, fewer members of the community were working in tourism or as guides than in the past (SENES & Griffith, 2006; anonymous band member; Al John, band member). Many reasons were offered for the decline in involvement in available tourism employment and guiding work, including low pay, long hours, lack of interest, hard work, and a faltering relationship with Frontier Fishing Lodge. Despite the apparent interest in the community in starting tourism-related businesses, Mike Couvrette (external participant) talked about how when GNWT ITI offers tourism related courses in the community few people were

interested: “Well they go around to find, get people and sign them up and ah, chances are you have maybe 1, if you’re lucky 2, of those people that are really, have any genuine interest in taking this training”. It is possible that the courses offered by the GNWT ITI may not be created in a manner that is particularly appropriate to the cultural context (i.e., practical, hands-on and on the land) and that this may contribute to the perceived lack of interest and success.

The level of local interest in having tourists visit Łutsël K’e was also brought into question by Tom Lockhart:

The question people always ask is, you know, can we stay overnight in Łutsël K’e? I mean, and I say, ‘Sorry, no’. (laughter) Where can we eat? Where can we eat? So I think you know, somebody had a hotel with some room and restaurant there’d be more visitors here. But it’s just you know, maybe it’s, maybe people just don’t like visitors.

Tourism infrastructure was lacking in the community creating an appearance that the community did not want visitors, he felt. This appearance that Łutsël K’e does not really want visitors might also be brought into question by the level of local hospitality towards visitors and tourists. “Some people tell me that they don’t want to come to Łutsël K’e because people aren’t nice,” said an anonymous band member. Several interviewees stated that in 2007, a previous external tour operator operating out of Łutsël K’e, left a group of tourists stranded in the community for a period of time. These tourists were unimpressed with the level of hospitality in the community:

You know, there were a few tourists who got stuck here last year for five days, and they hated it. They said that they had never been to a less friendly place. They would go to the store and no one would even look at them or say “hi”. I am a friendly person and I probably walk past 20 people between my house and my boat. I say hi to everyone but only 1/3 say hi back. (anonymous band member)

The tourists mentioned by this interviewee were later interviewed by CBC radio and talked extensively about their negative experiences in Łutsël K’e:

So they go back to Yellowknife, of course they’re right on CBC, they’re in the press and everything else, now E & R they try their best to, they paid all their costs and reimbursed them and every else, but the damage was already done (Kevin Antoniak, external participant).

Though there were various interpretations of this story inside and outside the community and although the primary responsibility for what happened to these tourists might have rested with their tourism operator, the common lessons that could be taken from the various interpretations were that a) the negative experiences of visitors to Łutsël K'e can heavily impact outside perceptions of the community and the community's image, and b) the level of hospitality of residents of Łutsël K'e towards visitors could have a negative impact on tourism development.

Some band members also talked about their concerns about having tourists on "their land" and their desire to control the amount of tourism in the area:

There are a lot of people that comes in right now, right. People are coming by boat. There's no way that you can control that but you may control that area with this. You may have a say how much people you want to come in, you know. (Archie Catholique, band member)

And you probably have control on the amount of boats that come in you know. There's too much boats now as it is right now. People come in litter, you know and stuff like that so, people would be patrolling the waters. (Archie Catholique, band member)

Right now people are all over our land. We find airplanes. They come from the south and bring their boats and just everywhere. So once we get the park in place, that is not going to be happening. (Madelaine Drybones, elder)

There is potentially a conflict between this desire to control the number of tourists in the area and the perception that there will be a significant increase in the number of tourists in the area.

There is a significant number of resources available to the community to support tourism development but community members have to want tourism development for capacity building efforts to be successful commented an external participant:

So it's going to be them wanting this stuff, you know, there's organizations like mine, there's the territorial government when it comes to economic development areas. They put on all kinds of, and we provide all kinds of information for people to do that, but, ah, I don't you can push it down anybody's throat. People have got to want it, right? Because I think any time that somebody tries to go somebody they need to learn this, is just, I think a lot of people see it as just, that's just the government trying to force something back down us, you know, so they've got to, in my opinion want it.

“If you’re not interested, if a person’s not interested, you’re not, like, you’re not going to make any headway, like you, you’re wasting your, your time.” said Richard Zieba (external participant).

Supportive Community and Individual Attitudes (Community and Individuals)

One important reason for clarifying the actual levels of interest in developing tourism is because the success of tourism development might depend on changing the attitudes of individuals and the community. This section will focus on the particular importance of attitudes that a) embrace the market economy, b) focus on being self-reliant, c) support community economic development efforts, and, c) create a welcoming atmosphere for tourists.

Many participants felt that individuals and the community were going to have to change their mindset to embrace the market economy and shift local thinking towards being economically self-reliant. An anonymous band member suggested that local attitudes have to shift towards economic self-reliance, to change from “What can you do for us?” to “This is resources that we have, what can we do with it, to develop it or to make the economy around this area better, you know for us so our people benefit?” Another anonymous participant mentioned that “there is a constant push-pull struggle with hanging onto the old and embracing the new...Here in Łutsël K’e we have a hard time keeping workers relative to anywhere else. The culture is going to have to change if people are going to be successful at tourism. People are going to have to embrace the economy.” An anonymous external participant described the possibility that people may not want change in the community:

I think people would like to see some change but then there’s people that don’t necessarily want a whole bunch of change, so um, it’s how do you educate people to that change and I always use this “Change is inevitable, Growth is optional.” You know? (both laugh) so you know, it’s going to happen, change is going to happen no matter

what, we look at, things are changing and but do we grow with that or do we not grow, so. Are you going to have some impact in the direction it goes or are you going to be a result of that impact? Or like, you know, not a result, are you going to be affected by it without having any say in the direction it's going to go.

Several participants stated that tourism development would require “long-term” economic planning and that this was a barrier for people in Łutsël K'e. J.C Catholique suggested the community has to see the park as “a business venture so they have got to set themselves up that way,” and that it was important to take a risk and invest in the community:

But if you think in terms of investment, you know, for the community as a whole, I think it is a lot better that way. I think people will have to, people have to understand that it's not about individual getting rich, you know, it's about getting rich in terms of getting what we want as a community. We have to realize what we need and work towards those goals, you know.

Another attitudinal change that might need to happen in Łutsël K'e is for individuals and the community to become more supportive of the capitalist enterprises of others. An anonymous external participant stated that in many rural northern communities that were previously based in the sharing economy the economic successes of community members are not celebrated:

When a bunch of crabs are in a bucket, one crab tries to get ahead, the other crabs pull them back in, um, you're coming, a community which has always been a sharing economy, you know, when I've got something I share with everybody else um, it, capitalism tends to be more the individual or the partners, you know, those guys getting ahead and um, if somebody sees somebody doing well, it's the market could get, and I don't think people realize if one person does well, or a couple people do well, everybody does benefit, maybe not at the same level, ah, but they do spinoff benefits because guys share stuff and they'll do more in the community, they'll spend more money around there which benefits this, benefits that, um, so...if if people don't let other folks succeed than you're going to have a bunch of people spinning their wheels and not getting anywhere (anonymous external participant)

Kevin Antoniak also commented on the “crabs in a bucket” phenomenon in small communities:

Anything that happens in the small communities is often if someone does get the training, and is going ahead, they're hated by everyone else in the community, for being successful... I don't know how many times, but they're almost hated to ah, by their own community because they've been successful or have tried to turn their lives around so then you get that going on (Kevin Antoniak, external participant)

Ray Griffith, alternatively, suggested that the success of initial tourism businesses in Łutsël K'e would inspire others to engage in tourism development.

It's uncertain whether they're [*current tourism businesses*] going to be successful at the moment, but if they do, like if they see success and other people see success it provides really good role models and it allows, it tends, other people will tend to follow in those directions. If they see success than other people will tend to be attracted to that direction so I think that even though over the thirty years that I've been in the community I've sorta looked back and I think that the human resource development has been extremely slow and frustrating over those years. (Ray Griffith)

Creation of Positive Image and Community Atmosphere (Community and Individuals)

A final attitudinal change that interviewees felt would be required to support the success of tourism development was the creation of a welcoming atmosphere for visitors. As discussed in the previous section, even local people recognized that "Łutsël K'e has a fairly bad reputation" (Steven Ellis, long-term community member). Unfortunately, the negative experiences of previous visitors to Łutsël K'e has had a negative influence on external perceptions of Łutsël K'e: "Some people tell me that they don't want to come to Łutsël K'e because people aren't nice." (anonymous band member) Many communities in the NWT are not hospitable to visitors commented Mike Couvrette, "a lot of the communities in the NWT do not see themselves as a tourism destination so when people do come in to the community, it's sort of just, Ah, they're just here, a lot of times they're just not made to feel welcome." Mike Couvrette felt that the success of tourism was dependant on the hospitality and support of the whole community:

The community as a whole has to get into this whole concept, ah, and an individual trying to deliver a high quality product without support from the community is going to have a real difficult time (Mike Couvrette)

"You're always remembered by your failures," said Kevin Antoniak, alluding to the group of tourists who talked on the CBC about their negative experiences in Łutsël K'e.

There is an economic rationalization for being friendly to tourists and visitors to the community, suggested an anonymous external participant:

You know, greet them, we're not all bad people coming into town. I just I think if you want people to come to community they've got to see that it's a place where you know, it's a small town, everybody knows everybody, it's okay for people to come by, they're just there to visit and I'll tell ya, and from an economic perspective, they drop way more money when it's friendly, you know, and that's just the capitalist side of it, right? You know, people enjoy themselves, they spend money and, and I'm not saying that's the reason why you do it. But, it's okay to be friendly to people who are from outside the community, and it could be a little different perspective, cause, you know, most people don't, aren't necessarily so, ah, welcoming to people, but, you know, not necessarily not welcoming they're just, it's just a different culture, and you don't necessarily greet everybody that comes into a community right off the bat, um, it's okay to say hello to people, it's okay to ask them where they're from, it's okay to talk to them and what they're doing there. You know? So, just ah, speaking with people and sharing, and when you're out of your own community, don't be afraid to share your community, what you know of your community with other people, cause that just might interest people to come and visit.

"I can't emphasize enough that if this is going to be...if Łutsël K'e wants to develop some sort of economical base out of tourism, there has to be a major shift in...umm...hospitality and umm mannerisms here. There is not other way to say it," stated an anonymous community member.

A Collaborative Partnership (Community and Parks Canada)

Parks Canada and community attitudes, of working in "collaboration" or as part of a "partnership", were also seen as contributing to maximizing local benefit from tourism. Tourism development "obviously has to be done in collaboration with the community" said an anonymous external participant, later adding, "I think it's a joint effort, has to be worked at together, what do they want and what can [*Parks Canada*] offer and hopefully there's somewhere in the middle that everyone can agree to." Kevin Antoniak (external participant) also felt that "you have to sort of, approach it [*tourism development*] collaboratively, um, okay, we're all in this together." Mike Couvrette commented that "it needs to be, from the outset, not only

perceived but in actuality a partnership between Parks Canada and the community.” Bob Gamble (external participant) suggested that Parks Canada had to come in with an attitude of collaboration:

I suppose it has to go in with an attitude with wanting to collaborate. It’s more an attitude, as much an attitude as anything else...So Parks Canada has to come in with the right attitude, with the right people that...who is...it’s in their personality to collaborate and to respect the community’s priorities and visions and be willing to work with them. Sometimes it’s not always going to be to Parks Canada’s advantage. Sometimes it’s going to be really difficult but the community has to ... has to set its own goals and Parks Canada needs to fit with that. Parks Canada in a lot of ways ... our experience in the past, Parks Canada can enhance the goals that the community has. (Bob Gamble, external participant)

Another anonymous external participant discussed the importance of a good working relationship to ensure that everyone is working together towards the same goals:

Best case scenario is ... there’s a good working relation with the park, so we can help each other, we’re going to have a lot of the same goals, if the goal is to have tourism industry, well parks wants to have visitors come to the area. To make sure everyone is on the same page, with the same expectations and working towards the same goal I think is probably the best case scenario. (anonymous external participant)

Francois Paulette (external participant) suggested that everything about the park would require the community and Parks Canada to work together like a married couple: “It is 100% on both sides, 100% for the Dene, and 100% for Canada. It is like a marriage.”

The Importance of Planning (Community)

In particular, external participants talked about the need to create a long-term plan for tourism development to be successful. “Until you have a plan in place, you can’t plan. And failure to plan is planning to fail, eh? (laughing)” joked Kevin Antoniak (external participant), “My Dad told me that years ago.” Kevin Antoniak felt that if the community wanted to effectively capitalize on the potential for tourism they were going to have to create a plan:

Then just a lot of planning which takes a lot of time and effort and work to say, Okay well it's all nice to say this, but how do we bring it, bring it about. And it's nice to say, well we need 3 really good boat operators, but okay, where do you get 3 people that you can train, to do all that who will then stay there and run a good service, I mean that's gonna be the problem" (Kevin Antoniak, external participant).

He furthered that planning is important as the tourism development efforts of many communities in the north have failed because of an "if we build it, they will come syndrome"

So you have to have a business plan and you have to have some sort of funding in place and basically you have to have the idea of starting small and building, whereas typically and not only here in the North but in a lot of places, if they have this, if we build it, they will come syndrome, um but it's never been true (Kevin Antoniak)

Jen Morin (external participant) stated that in many gateway communities, such as Fort Simpson in the well-known Nahanni National Park Reserve, had not been successful in developing tourism. Perhaps, she suggested, having a long-term vision would increase the number of economic successes:

Just starting small, um, ramping up, having a vision, having a long term vision, I think, is important, but, um, Nahanni's been there for like thirty years but they're still struggling on this very issue of economic development opportunities...you can see a long term vision or you can have a long term funds or commitment they'd be, there'd be more successes in the north. (Jen Morin, external participant)

Mike Couvrette (external participant) also explored the importance of tourism "being integrated into the park planning." Richard Zieba concurred, adding that the planning should start now so that the development of tourism could start before the creation of the park: "They should be starting the development planning. There should be a tourism plan built, right around the establishment of the park and they can start working, actually implementing it before the park is actually established." (Richard Zieba, external participant). "Why isn't it [*tourism development*] occurring right now? It's a question of basic economic development." he asked later in the interview. An anonymous short-term community member also felt that planning should start

now: “Now how are we going to make the park work for us so that we can maximize our opportunities with the park...I think it should be thought about now.”

J.C. Catholique (band member) talked about the need for more “business-minded people in Łutsël K’e” and explored the need for planning tourism:

“I mean, like you need people that are like pushing for the park cause you need people that are actually saying “these are the things that we can do.” These are the things that people want to see. So, it’s like a...it’s a big business, you know, because it’s got so many potential...but the thing is you can only do so much. You can only offer so much. Even though we have a lot of ideas. Like it depends on what the community can handle. Or what they are willing to handle.” (J.C. Catholique, band member)

“You know there is going to be a whole business plan. Some people are going to be traveling in winter. Some people will travel in the summer. Some are going to be bringing their own boats or skidoos, you know, or canoes, you know, like that, eh. People are always going to pick up souvenirs and at the same time the community can have their like summer festivals too, you know, like they can start that too. They have treaty days. I saw one of the treaty days down in Alberta and it lasted a whole week. In Łutsël K’e, it lasts one day, that’s it. So you can expand on these things. You can have treaty days, you can have culture days, you can have blueberry festivals or you can have fishing derbies, you know.” (J.C. Catholique, band member)

Interview participants discussed four areas where planning needed to happen to capitalize on the potential for tourism, they are: (i) tourism experiences, (ii) tourism infrastructures in the community and in the park, (iii) tourism services, and (iv) products for tourists. Tables outlining ideas expressed by interview participants in each of these four areas are presented in Appendix I.

Integration of Culture and Tourism (Community)

Planning will also be necessary for the creation of a tourism product that integrates, as well as supports and revitalizes the local culture. “We need to figure out what it is that we can offer in Łutsël K’e that people want. But it has to be ‘Made in the East Arm,’” said J.C. Catholique, “So you know, people really have to sit down and brainstorm, they really have to brainstorm what...they have like a product. It’s like nothing else in the world, nothing. And

they have to figure out how they can make it work so they can get what they want.” Chief Steven Nitah felt that presenting the local culture would complement the already existing potential for tourism in the East Arm of Great Slave Lake:

Well, you know, if you have if we collect our information, present our information in a professional manner, I think Łutsël K’e is a very interesting place for people to come and see and learn about. And the East Arm and the Great Slave Lake is proven to be a tourist destination already. Well put those two together.

Dennis Drygeese also felt that the local culture could be incorporated into a tourism experience and discussed a cultural tourism experience that he had participated in:

Just to have them [*tourists*] experience the life that the native people, you know, carried on back in the day. Just to show them, get the sense of feeling, I guess. I went to a out in Whitehorse one time, we went on the outskirts of the community and this native couple, they had a.....like a lodge, I didn’t know what it was, but they were taking tourists to their camp and they walked them through the forest and they showed them traps...how people trap and how things were done in the old ways, and they just walked us through it...oh man that was a good idea I thought. [*Interviewer - How much did they charge?*] We paid \$10 just to go through. A bus goes there....a travel bus. People from the hotels are coming for meetings, they have them pamphlets of hotels so me and my buddies, hey why don’t you do this and they had these little stalls like, and they showed us, there’s a rabbit snare here and next one is a beaver trap. [*Interviewer - Were you bored?*] No I was really excited (laughing) I couldn’t wait to see what was next. But then again it was a different culture of mine so it was good to see. But that was a good idea for something like that to be put in the parks.

J.C. Catholique explored aspects of the local culture that could be included in tourism experiences:

You know, something like, too modern or something. Like I think that we should keep it as traditional as they can, you know. I mean there is, I mean that we used to have dogteams, you know, we used to travel by dog. That was our transportation. And the way that we dressed, too. You know, like caribou hide, that is the way that we were. So, I don’t see why they can’t do that. Dress people up in caribou hide skins. I bet that it is going to blow a lot of people’s minds because it is light and it is warm. I mean, people never had T-shirts, nothing. All they had was that, you know, caribou hide outfit. They never had underwear or anything and yet they had this caribou outfit. Nice and soft. Light. Yeah. Like some of the clothing that we use now, you get all cramped up in there, you know. Sometimes it is a little too much. You know, I had a caribou hide coat. (J.C. Catholique, band member)

Many interviewees suggested that local cultural experiences that could be included in local tourism offerings, such as learning traditional skills (i.e., making crafts, preparing hides, making drums), participating in traditional harvests (hunting, fishing, trapping, gathering), cultural immersion experiences (i.e., time on the land with family), listening to historical and cultural interpretation and stories, visiting cultural and historical sites, preparing and eating traditional foods (i.e., dry meat, bannock), and attending cultural events (i.e., hand games, the spiritual gathering at Tsekue Theda). A more extensive exploration of potential cultural tourism experiences can be found in Appendix I. Richard Zieba (external participant) cautioned that culture could be planned as part of a tourism experience but that it should be part of a broader set of activities:

Cultural tourism is not usually a prime, prime motivator. People will come and do it as part of another, of a suite of activities, so they're not going to come specifically to participate in any aspect of Dene culture or Cree culture or Anishnawbee or um, but, its, but, but it's a strong ingredient of your menu of things that attract people to, to an area. So the Germans are very interested, French are quite interested, in aboriginal cultural tourism, they want something authentic, but they won't necessarily travel to Lutsel K to see it. You've gotta provide a suite of activities. Birding, going or, um fishing, kayaking. All those things can be built and they could be built out of Lutsel K, I mean you could have a lodge or small B&B and then you know, various services, you spend half a day on the land, you know, with elders, you know, learning about traditions, you know some touring in the boat, bird watching, sea kayaking, its, it would be part of a bundle of activities people would do. (Richard Zieba, external participant)

Planning for the integration of culture into tourism might also contribute to supporting and revitalizing the local culture. Many interview participants felt that employment in tourism could utilize local land and traditional skills:

People have lots of skills ... they can do anything out on the land. They can take tours out, I mean, ah, maybe set up a camp somewhere, even for a day, whatever, I mean, something like that, I mean like, how, to make ah, dry fish stuff like that, I mean to teach 'em.... So they learn something, I mean, yeah, they can do something like that too. Lots of things you can do on the land, you can take 'em out, like even winter time you can take them out skidoing, hunting, how to make fire, how to set up a camp, tent, stuff like that. (Charlie Catholique, band member)

Incorporation of the local culture into tourism could also give value to local skills and knowledge, acknowledged Sheila Cavanagh (long-term community member): “what you’re doing is taking knowledge and experience and um, passions that the people have here, the skills that they have, and um, for once it’s being valued.”

Some participants worried that cultural knowledge was not currently being passed on and that this could provide a barrier to creating and selling traditional products and developing cultural tourism:

But, you know, having said that, slippers, those kind of local arts and crafts, they’d be something that can be available, should be available to tourists but it’s going to be difficult now because the transition between those people today that know how to do it and the people of tomorrow isn’t there. (Chief Steven Nitah)

Other participants, however, felt that the creation of cultural tourism experiences and products would provide a rationale for passing on the local culture. “Those kinds of opportunities, provide motivation for education, for learning about the culture,” said Bob Gamble (external participant). As a result of tourist interest in local culture “local people become interested in developing their local culture and language because it has value,” commented Richard Zieba (external participant). Mike Couvrette explored how creating a cultural tourism experience could help to support the passing on of the local culture:

Within economic development, um, again I think the ecotourism, that way there you can look at, ah, incorporating the aboriginal ah, cultural component ah, being able to, like as a community ability to build on it’s cultural heritage. Ah, and ecotourism, if you get into the fundamental principles not only ecologically sensitive but an education type experience is something that the community can use ah, not only to educate the people coming in to the community but also use it to, ah, highlight culture and, um, traditional lifestyles to the youth of the community. Ah, if you look at a comprehensive, or an inclusive type programming, I mean, where you bring in a small group, say 3 or 4 people and they go out with family, it’s doesn’t have to be a family unit but it could be an elder and a youth, ah the youth could be going out as an assistant for the ah, guide assistant for the elder whoever. And, in delivering the programming, the youth actually starts getting immersed into a lot of traditional cultural aspects of their traditional ways. (Mike Couvrette, external participant)

“I think by having people telling their stories and continually doing that kind of stuff it helps keep that culture a bit alive as well.” commented an anonymous external participant.

The development of tourism could also support the use of traditional skills and the continuance of subsistence lifestyles:

The people of Łutsël K'e I think they're really in tune with the land and whatnot and they're able to understand that and I guess in a way practice their traditional knowledge and their culture and to show them this way. (Tsatsiye Catholique, band member)

Maybe it's not too late because in fact people do, families do go out for short periods of time and tourists only go for short periods of time so maybe it could work, that people just go out hunting and tourists go along with them. (Ray Griffith, long-term community member)

“I think it's an opportunity, in the initial stages for people that are doing a seasonal subsistence type lifestyle to be able to supplement that,” said Mike Couvrette (external participant).

Jen Morin felt that consideration needed to be given to what aspects of the culture should be shared and to the creation of authentic cultural tourism experiences:

Going back to what I said first it the cultural tourism angle too. Like that is a sensitive area, um, so knowing when, like having the line really drawn in the sand as what, what's acceptable to share and what, what, is sacred and that should be kept within the community I think is a really critical issue, and not uh, I don't know, I don't, don't want to see like selling out, but, like not making it like a parade or a show, like keeping the values um, true and uh, uh, I guess uh, keeping the sharing, I guess, not hokey. Like, I, I, I, I've only heard of some places where there's First Nations' interpretation where it's just you know, make up and it's just, well for example like Hawaii, you know you go for like Hawaiian Luau and you know they have 7 and 8 o'clock you know dinner sessions and it's just too commercial. (Jen Morin)

Social Development to Support Tourism Development (Community and Individuals)

Social issues and dependencies within the community were seen as having the potential to detract from the community's ability to develop tourism and to attract tourists. Addictions were seen as contributing to an unfriendly atmosphere within the community and to human resource issues both within the community and at Frontier Fishing Lodge. These addictions

were also seen as potentially acting as a barrier to individuals developing successful businesses.

Kevin Antoniak talked about how social issues and dependencies were an issue in many northern communities and discussed they have contributed to staffing issues and leakage of local benefit at the Fort Chipewyan Lodge:

They have this beautiful lodge that they built with their land claim, part of their land claims money, it's 10 bedrooms, the only place to eat in town, it's got a to-die-for view on a great bit rocky hill overlooking Lake Athabasca. Well, they had a hell of time staffing it, almost all the staff, whenever you're there are almost all from out of town, cause the locals don't last at the job. [*Interviewer - Why not?*] They get drunk or they do this or they disappear for whatever, so they're let go, so the whole reason for building the hotel and having all this infrastructure was for local hire, but...at the end of the day it's all people that have been brought in from outside (Kevin Antoniak, external participant)

Interestingly, the Fort Chipewyan Lodge is currently for sale.

J.C Catholique also discussed how moving the community towards a more “healthy lifestyle” was an important part of doing “good business” and creating a “good name” for the community:

Well, I think that one of the barriers right now is the social problems, right now, you know. I think that people have to change more into a healthy lifestyle, you know. I mean it is no good if you go out with a guide that is stoned or drinks and gets drunk with you. That is not good business. I mean, you want to get people back. You want to get people to come back or you want them to spread a good word about you. You know, when we were guiding at Frontier Fishing Lodge some of the people had good names, some of the guides had good names, and the same people came back and the same people came back all the time. The same people, I remember, the same people always came back. (J.C. Catholique, band member)

Addressing these social issues was seen as important by Mike Couvrette (external participant), particularly if the community hopes to engage with high-end tourists:

Lutsël K'e does have social issues and if somebody's spending \$7500, a lot of money, are they going to want to faced with the, face to face with those social issues? And I think the community has to say, Okay, yes, um, we realize that these people are coming in, they are investing money into our community through staying at hotels and things like this, how do we address the social issues? (Mike Couvrette, external participant)

“There are so many difficulties in the community because of the addictions. That is a hard one. It is going to have to be eradicated before you get tourism here,” stated Eduardo Prince (long-term community member). Charlie Catholique (band member) recognized that there are a lot of social problems but felt that the community could overcome them with time and effort:

I think that we can, once we put our mind to it I think we can do the thing. I think we can run it, cause ah....there's lots of ah, social problems in this community too. You know? But you have something like that and ah, it's hard to work towards a park, eh? I mean you can't handle it. Then ah....I think we're able to. We'll make it I think. But ah, it's going to take a while, eh? Going to take a while yet. All the barriers, holy smokes...

“I think like money should be going to that,” commented Tsatsiye Catholique, talking about social problems including violence, negativity and legacies of the residential schools. Chief Steven Nitah also felt that social development was needed for the success of the community's economic development and capacity building efforts.

Training and Education of Individuals (Community and Individuals)

Planning for the training and education of individuals was also seen as an important role of the community in building capacity for tourism. Individuals within the community were seen as having a number of strengths already that would allow them to participate in tourism-related employment. These individual strengths included intimate knowledge of the land, excellent cooking skills, strong traditional and land-based skills, and extensive traditional, historical and cultural knowledge and stories. There were also a number of experienced and trained guides in the community. In order to maximize local levels of involvement in tourism and to support the successful development of tourism, there were also a number of areas where interviewees felt that individuals would require training, education and certification (Table 5.1)

Table 5.1 - Areas where individuals would require training and education to support the development of tourism

Training For	Area of Training
Tourism Business Development	<ul style="list-style-type: none"> • Financial management • Business management • Computer skills • Marketing
Guiding and Service Oriented Positions	<ul style="list-style-type: none"> • Interpretation training • Guide training and certification • Hospitality and reliability training • Safety training and certification • Certification and training in new skills (i.e., - kayaking, canoeing, climbing)

While the community was seen as having a coordinating role in planning a program of training and education for individuals, interviewees also commented on the need to ensure financial support for training and education. Another important role of the community would be to negotiate for institutional and financial support for the training and education of individuals from Parks Canada or through the creation of a trust fund.

Interview participants also talked about the need to raise the basic education and skill level within the community. The responsibility for this was seen as primarily laying with the community school and the District Education Authority; however, broader community and parental support was also seen as required if efforts to improve the local education system were to be successful. Ray Griffith (long-term community member) felt that the school had “a make or break rule to play in this whole thing.” There was a recognition among many interviewees that the level of education provided by the community school was “sub-par” (Tsatsiye Catholique, band member); however, significant efforts had been made and were being made to improve the education system within the community (Sheila Cavanagh, long-term community member; Tracey Williams, long term community member; Charlie Catholique, band member). Sheila Cavanagh, the school principal, recognized that parents and the community also need to

support the school's education efforts, saying that "It does not matter what we do if parents and the community is not willing to do its part...[and]...We can't help people, if they do not help themselves and their children to succeed." She also talked about how people let their traumas interfere with the education of their children: "People let their um, their ah, emotions um, um, their traumas get in the way, and, and I see that in the school. You know, this, it gets in the way of the children being educated too, so it's not just the parents, it's affecting the children." Steve Ellis also felt that parental support for education was important to create change: "These things take generations to change. And that's what it is. So it's how [name anonymized] treats her kids and how those kids grow up, that's the real trick." Ray Griffith commented that increased alcohol in the community was also having a significant effect on children's education:

Simply by a lot more alcohol in the community, partying and which is in the houses where kids are living and having to go to school the next day.....before there was much employment with the mines, things were, I mean, Łutsël K'e had made some very significant progress in regard to the alcohol situation in the community and that was, and the benefits of that was showing in the school and in the last few years there's been a reverse to that (Ray Griffith, long-term community member)

Clarification of Roles of Community Organizations (Community)

One of the primary interests of our community partner was to examine the roles of various community organizations in supporting community development related to the creation of the park (Steve Ellis, personal communication, Jan. 13, 2008). The perceived roles of community organizations in building local capacity for tourism development are summarized in Table 5.2.

Table 5.2 – Perceived roles of community organizations in supporting capacity for tourism

Organization	Perceived Roles
Band Office	<ul style="list-style-type: none"> • Negotiate to ensure support for education and training initiatives and tourism infrastructure development • Create local bodies and policies to support tourism development • Educate and inform community members about opportunities • Provide support for community capacity building initiatives • Ensure that community organizations understand and are fulfilling roles
Parks Office and Thaidene Nene Working Group	<ul style="list-style-type: none"> • Ensure effective communication of information • Educate and inform community members about opportunities • Move community capacity building initiatives forward • Facilitation of united community vision for park • Research other indigenous communities who are engaged in tourism • Advise band office on directions and strategies
District Education Authority	<ul style="list-style-type: none"> • Coordinate increased tourism training and education in community education programs (i.e., community school and Aurora College) • Integrate basic tourism curriculum into community school • Increase knowledge among DEA members and community educators about tourism opportunities
Community School	<ul style="list-style-type: none"> • Integrate culture and history into local education • Integrate tourism, business and hospitality training into school curriculum • Raise basic skill and education level of community members
Aurora College (As community organization)	<ul style="list-style-type: none"> • Provide tourism-related courses and workshops in community (see Table 5.1 for areas training needed)
Arctic Cooperatives Ltd. (the Coop)	<ul style="list-style-type: none"> • Build and operate hotel (through Inns North) • Build and operate restaurant (<i>disagreement</i>) • Coordination of tourism experiences (<i>disagreement</i>) • Provision of goods (food and gas) to tourists • Sales of arts, crafts and souvenirs
The Denesoline Corporation	<ul style="list-style-type: none"> • Support tourism, business and local economic development (<i>disagreement</i>) • Set up arm of corporation to support tourism development and operation (<i>disagreement</i>) • Investments in community tourism-related developments (i.e., businesses, hotel) (<i>disagreement</i>)

For some community organizations there was no *apparent* disagreement about their role in supporting capacity building efforts related to tourism. Opinions of interviewees were not

unanimous on the roles of several key organizations (i.e., Arctic Cooperatives and the Denesoline Corporation). Interview participants disagreed about whether the Arctic Cooperatives Ltd. should build and operate a restaurant or coordinate tourism experiences. There was even greater disagreement within the community about whether the Denesoline Corporation should support or engage in tourism development. These areas of disagreement (and others that might emerge in future discussions of these results) will need to be examined in order to ensure that organizations are effectively building capacity for tourism.

In addition to clarifying the roles of the different organizations, the community will need to ensure that these organizations are working effectively and fulfilling their roles. The band was seen as having a leadership role in this process:

The band but I think um, as a representative body of the community they should take a leadership role in ensuring every organization in the community is working towards this, you know? And that would include all the other programs that are happening, you know, whether they're band programs, the adult education building, ah, the school, ah you know, talking with Aurora college, and various trades and apprenticeship programs, all kinds of things like I think um that should be, like the leadership, right there, you know, and that should be the place where the, the vision sort of comes together and um, in terms of roles (Sheila Cavanagh, long-term community member)

Sheila Cavanagh also felt that "reviving the interagency concept" might also improve community communications and increase the effectiveness of these organizations in working together.

The clarification of the roles of these organizations in building capacity for tourism development might also necessitate the creation of new community bodies to support community economic development and tourism development. This idea is discussed in the following section.

Community Supports for Economic and Tourism Development (Community)

Interview participants suggested that improved supports for local community economic development and tourism development were necessary. “I know there’s supposed to be someplace you can go in town ... like if you want to do like a little business you know,” said Mary-Rose Casaway (band member). Chief Steven Nitah also recognized that support for local economic development was needed:

Somebody that helps out individuals develop business plans and support them and help them with their business plans. Keep going to financial institutions and/or the governments to get the financing to purchase or build their product. That’s the kind of support service you need...So it’s another responsibility that’s on my shoulders. (Chief Steven Nitah)

Ron Fatt (band member) also suggested that the community needed to create policies to support the development of local businesses: “They should be creating some kind of policy to create...to create say business here in Łutsël K’e and stand by them and support them.” Many interviewees felt that a new body (i.e., association, cooperative, corporation) was needed to support local tourism development. The perceived roles of this body would include managing tourism operations and finances, connecting the product to the market (and vice versa), organizing community physical resources, training and organizing community human resources and representing tourism development in governance organizations.

Networking with External Assets and Resources (Community and Parks Canada)

Finally, there were a number of external organizations whose role in supporting tourism development was seen as peripheral to the process of capacity building. These organizations were seen to operate more like assets, providing resources to individuals and the community to support local capacity for tourism development. The resources that these organizations had available or could provide to individuals and the community are outlined in Table 5.3.

Table 5.3 – Assets and resources to support community tourism development

Assets	Resources Provided
Thebacha Business Development Services (Community Futures)	<ul style="list-style-type: none"> • Supports community economic development • Provides entrepreneurship training, business counseling and loan programs
Tourism Training North	<ul style="list-style-type: none"> • Provides training programs, seminars and workshops relating to tourism (i.e., hospitality, marketing, guiding, service, management, interpretation)
Government of the Northwest Territories	<ul style="list-style-type: none"> • <i>Industry, Tourism and Investment (ITI)</i> • Education and training for tourism, business and economic development • Funding and support for tourism, business and economic development • Supports for marketing of tourism • Support for research and planning of tourism and product development • <i>Business Development Investment Corporation (BDIC)</i> • Provides loans and capital for economic development
Northwest Territories Tourism	<ul style="list-style-type: none"> • Promotion, marketing and advertising of tourism in the NWT
Government of Canada	<ul style="list-style-type: none"> • <i>Indian and Northern Affairs Canada</i> • Operates Strategic Investments in Northern Economic Development, which invests in organizations that support small and medium-sized businesses (such as the Métis-Dene Development Fund) • <i>Canadian Tourism Commission</i> • Conducts market research and publishes studies • Promotes tourism product and industry development
Metis-Dene Development Fund	<ul style="list-style-type: none"> • Provides funding and support for Aboriginal business in the Northwest Territories
Prince of Wales Heritage Centre	<ul style="list-style-type: none"> • Identification and documentation of historical and archaeological sites
ENGOS	<ul style="list-style-type: none"> • Provide financial support community capacity building and community development initiatives • Raise profile of park and community (thus increasing tourism)
Private Tourism Companies	<ul style="list-style-type: none"> • Potential for creating economically beneficial partnerships • Creation of mentoring relationships
Tourism Wholesalers and Travel Agents	<ul style="list-style-type: none"> • Marketing and selling of tourism products

Within Łutsël K'e, there was little knowledge of these organizations or the resources that they do or could provide to the community. During the interviews, community members often

responded that they did not know what services these organizations offered. In order to increase local knowledge of the potential contributions that these organizations could make to community tourism development and increase local utilization of these resources: 1) the community and individuals need to make an increased effort to research and identify these assets and resources; and, that 2) these organizations need to increase their presence in the community and improve their communication and information strategies within the community.

Interviewees (particularly short-term community members and external participants) often talked about the potential for or necessity of creating networks and partnerships with the aforementioned assets and resources to support the development of tourism. These networks and partnerships fell into 4 broad categories: 1) networking with governmental, non-governmental and private sector organizations who support tourism development (i.e., GNWT ITI, NWT Tourism, Tourism Training North); 2) identifying and partnering with governmental and non-governmental organizations that provide financial resources for business development (i.e., Thebacha Business Services, Dene-Metis Development Fund); 3) creating partnerships with private sector tourism and related companies for mutual economic benefit (i.e., the Norweta Cruise Ship, current lodges in the East Arm, air transportation companies) and mentorships (i.e., Whitney & Smith Legendary Expeditions, Frontier Fishing Lodge); and, 4) creating partnerships with tourism wholesalers and travel agents to sell the product. The community was seen as having the central responsibility for creating these links and partnerships; however, Parks Canada was also seen as having an intermediary role to play in partnering with external governmental and non-governmental business and tourism development organizations.

Towards an Emergent Model and Definition for Capacity Building

The previous discussion focused on emergent themes related to the central role of the individual, the community and community organizations, and the institution of Parks Canada in building local capacity for tourism development. The final section of this discussion also pointed to peripheral role of and potential contributions that are available from a number of external organizations that were seen as assets and resources (see Table 5.3). Building on the earlier model (see Figure 5.1) proposed at the beginning of this chapter, our discussion now focuses on an emergent model (Figure 5.2) that attempts to further our understanding of capacity building through including assets and resources and exploring the processes and interactions required of these groups and organizations to support the building of community capacity for tourism development.

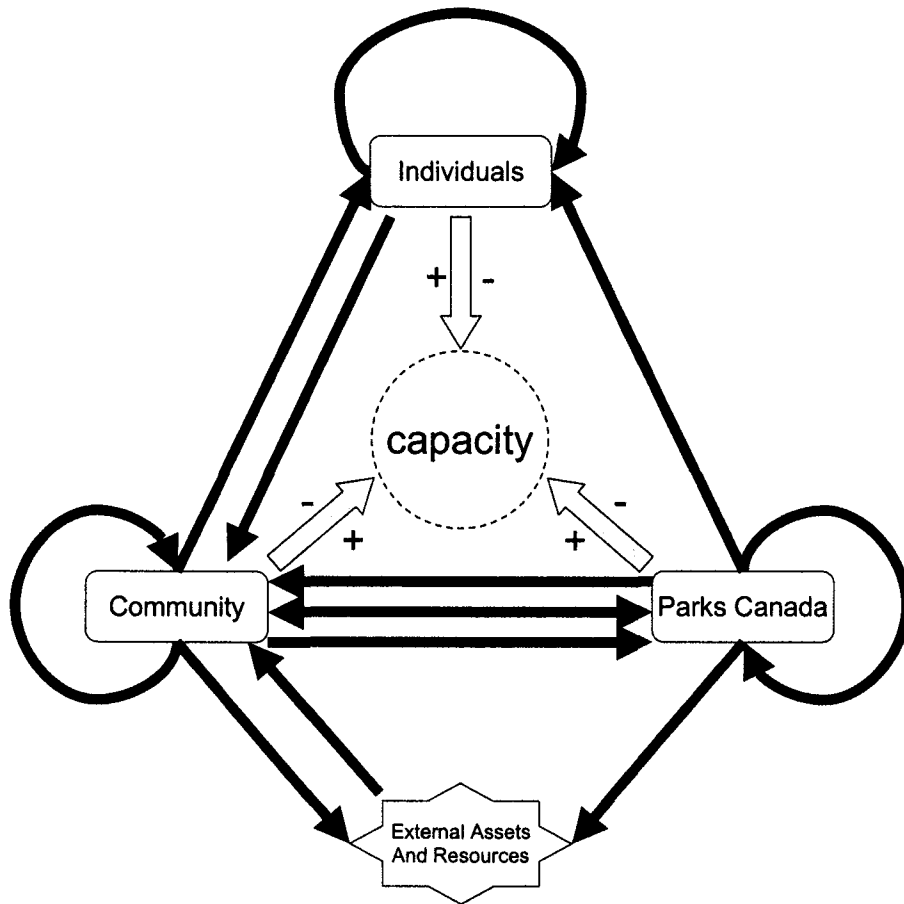


Figure 5.2 - An emergent model for building local capacity for tourism development

This model suggests that capacity building is influenced by 1) the contribution of each of the three groups (individuals, community and Parks Canada) to the potential expansion (or contraction) of local capacity for tourism development; 2) the internal development processes within each group; and, 3) the interactions between each of these groups.

The expansion or contraction of local capacity for tourism development is based on the contribution of each group based on their strengths (+) and barriers (-). The strengths and barriers of each group can be influenced and changed, in turn, by the internal processes associated with attitudes, planning and development, information and education, initial and ongoing actions, and the creation of supports (see Figure 5.1 and Appendix H). The internal

development loops (shown in Figure 5.2) thus contribute to the overall capacity for tourism development. Internal developments of individuals, for example, would require shifting attitudes towards engaging in the market economy and supporting capitalist enterprise as well as self-empowerment and taking responsibility for personal development and education. The community's internal development processes would include a number of organizational improvements (i.e., increased political stability, improved communications), clarifying the roles of community organizations, ongoing cultural and social development, creating community supports for economic and tourism development as well as planning and developing tourism experiences, infrastructures, products and services. Within the agency of Parks Canada, internal development would require constant reflexivity and re-examination of the agency's role in supporting tourism development and the effectiveness of actions to support local tourism development. Several of these internal development processes were discussed in more depth in earlier in this chapter (see also Appendix H).

Finally, there are interactions between each of the groups that would also contribute to the overall community capacity for tourism development. These interactions between groups are summarized in Table 5.4.

Table 5.4 – Interactions between groups in building capacity for tourism

From Group	Interaction	To Group
Individual	<ul style="list-style-type: none"> • Engagement, commitment, involvement, input 	Community
	<ul style="list-style-type: none"> • Trust (<i>tentative</i>) 	Parks Canada
Community	<ul style="list-style-type: none"> • Supportive policies and bodies • Training and education • Communication and information • Social and Healing Programs 	Individual
	<ul style="list-style-type: none"> • Communication of vision • Collaboration (two-way) 	Parks Canada
Parks Canada	<ul style="list-style-type: none"> • Support for training and education 	Individual
	<ul style="list-style-type: none"> • Communication and information • Institutional supports <ul style="list-style-type: none"> • Funding • Policies • Professional supports • Marketing • Infrastructure • Supportive agreement • Collaboration (two-way) 	Community

As shown in Table 5.4 and Figure 5.2, there is a two-way interaction between the community and Parks Canada that represents the need to approach capacity building and tourism development collaboratively. There are also interactions of each of these groups with external assets and resources that are not shown in Table 5.4, including 1) community and Parks Canada initiated networking and partnering with these organizations, and 2) the presence and communication strategies of external assets for engaging the community. Individuals and the community, however, are also responsible for 3) the identification and utilization of these resources.

Based on the models proposed in this chapter, I would like to propose a contextualized definition of capacity building for tourism development in Łutsël K'e. Capacity building for

community tourism development related to the creation of the park is an ongoing process that involves collective learning, information and education, planning and visioning, shifting attitudes, implementing actions, and creating supports at an individual, community (Łutsël K'e) and institutional (Parks Canada) level. Community capacity for tourism contracts or expands depending on the contributing strengths and barriers of each of these three groups, which are influenced by the internal development processes of these groups and the interactions between these groups. Local capacity building efforts are also enabled by accessing resources from external assets through networking and partnering. This definition and the previous models and discussion recognize the complexity of capacity building while providing a framework and practical steps (Appendix H) for moving tourism development within the community forward.

Discussion

Building capacity for tourism is a complex task that will require a concerted, coordinated, well-planned and long-term effort based on a broader definition of capacity building than the training of individuals. Of course, there is already an inherent level of capacity for tourism in Łutsël K'e. The level of local capacity for tourism development could be further developed or built to increase local benefit to the community through ongoing processes involving shifting attitudes, planning and implementing actions and creating supports at an individual, community and Parks Canada level. The preceding analysis outlined a number of important themes that emerged from the research, which point to:

1. The central role of the *community* in coordinating capacity building for tourism;
2. The place of *Parks Canada* in supporting the development of tourism through institutional mechanisms, in the form of policies, agreements, funding, ongoing professional support, and marketing;
3. The importance of *individual* engagement, input, commitment and involvement;

4. The need for increased information and awareness and improved information channels and communication strategies within the *community* and between *Parks Canada* and the *community*;
5. The need for clarification of *community* visions for the park and determine actual local levels-of-interest in tourism development;
6. The shifting of *community* and *individual* attitudes to embrace the market economy, towards a focus on self reliance, and to support the capitalist enterprises of community members;
7. The fundamental need to create a welcoming and hospitable atmosphere in the *community* for visitors and tourists;
8. The creation of a collaborative partnership between *Parks Canada* and the *community*;
9. The importance of *community* planning for the success of tourism;
10. The planning of tourism in a manner that integrates, showcases and supports the *community's* culture;
11. The contribution of *community* social development to tourism and economic development;
12. The planning for training and education of *community individuals*, including ensuring financial and community support;
13. The need for clarification of roles of *community* organizations in supporting tourism development;
14. The importance of creating *community* supports for economic and tourism development; and
15. The necessity of creating networks and partnerships between the *community*, *individuals*, *Parks Canada* and with externally available assets and resources.

This chapter also proposed a contextualized model and definition for capacity building relating to tourism development. The following discussion compares the preceding analysis with other literature on capacity building and tourism development.

In comparing the themes, models and definitions of capacity building provided by this research with those in the literature, particularly those definitions related to tourism, it is apparent that there are many areas of overlap. Similar to other discussions, definitions, and models of capacity building, this research points to the importance of creating positive attitudes (Murray & Dunn, 1995; Frank & Smith, 1999), mobilizing knowledge and information (Frank & Smith, 1999; Mabudafhasi, 2002; Moscardo, 2008), developing skills through education and training (Budke, 2000; Victurine, 2000; Weller & Ham, 2002), accessing resources (Chaskin, 2001; Hough, 2006; Skinner, 2006), and creating partnerships, relationships, networks and

collaborations (Eade, 1997; Chaskin et al., 2001; Monypenny, 2008). This exploration of capacity building also recognized the contribution of civic engagement, or participation and involvement, for the success of development initiatives (Malik & Wagle, 2002; Skinner, 2006). The results also pointed to the importance of articulating a shared vision, which is included Murray & Dunn's (1995) definition of capacity building. Similar to Moscardo's (2008) model of capacity building this discussion emphasizes the need to ensure that there is local support for tourism development *before* choosing to engage or not engage in tourism development. Through recognizing the importance of local support for tourism this definition differs from Newland's (1981; cited in Murray & Dunn, 1995) definition, which focuses on the ability to accomplish "what is required", and suggests that it could be more effective to create "what is desired".

Also similar to many discussions of tourism development, this exploration talked about the importance of leadership (Blackman, 2008), training and education (Alexander & McKenna, 1998), and planning and coordination (Murphy & Murphy, 2004). Cole (2006) also discussed the importance of knowledge, information and communication in developing tourism "understanding tourists and tourism processes is the first stage to empowering the local community to make informed and appropriate decisions about their tourism development. Considerable investments are required in communication" (p. 629). The importance of creating partnerships and collaborative arrangements with NGOs, the private sector, government and local people and increasing local awareness of tourism was also shown to be important in communities developing tourism near protected areas in Japan (Hiwasaki, 2006). In relationship to increasing indigenous tourism development in Southern Alberta, Notzke (2004) suggests that greater partnerships with outside travel trade organizations and greater local professional development would lead to greater involvement.

This exploration of capacity building also differs from definitions of capacity building found elsewhere in several ways. This analysis suggests that the training of individuals (i.e., Weiler & Ham, 2002) would only be effective with the broader support of the community and Parks Canada and through increasing the utilization of available resources. The model of capacity building provided by this chapter focuses on the role of individuals, the community and the Parks Canada agency (an institution) in achieving capacity building objectives, which is slightly different than other definitions which focus on individuals, organizations and institutions (Hough, 2006) or individuals, institutions and society (Fukuda-Parr, Lopes & Malik, 2002). Topics related to processes such as “mediation and conflict resolution, group processes, [or] understanding the business of government’ (Murray & Dunn, 1995, p. 91) or improving the ability to solve problems (Chaskin, 2001; Chaskin et al, 2001) also did not emerge during this research. This research also suggests that capacity building for tourism includes such things as planning, increasing knowledge and awareness, and implementing the plan as opposed to seeing capacity building as a process that is separate from these other processes (e.g., Moscardo, 2008). None of the literature that I came across discussed the importance of dealing with social issues as integral to the success of capacity building initiatives.

It is noteworthy that neither of the models of capacity building engages with factors beyond the individual, community, Parks Canada or external assets and resources to include broader “societal” level considerations (i.e., Fukuda-Parr, Lopes & Malik, 2002) related to the broader social, cultural, political, economic and political contexts (both current and historical) of Łutsël K’e. In particular, many societal level factors (e.g., past experiences with government, residential school, poverty, Aboriginal rights, racism, housing issues, resource development, negotiation of previous IBAs) could be seen as contributing to creating current attitudes and

behaviours and as acting as barriers to capacity building efforts. Although many other factors likely have an effect on capacity building efforts, they have not been added to the models as they did not emerge from the analysis. I was surprised, both during the interviews and the analysis, that these broader factors or “societal” level considerations did not emerge. It is possible that the focus on the individual “taking responsibility” and “moving forward” and the centrality of the community that emerged in the results represents a significant shift away from both blame and dependency and a return to focusing on self-reliance, cooperation and community leadership (i.e., Helin, 2006). The appreciative and action oriented focus of the study may have also left little space for these negative, critical and barrier oriented discussions to emerge, resulting in a discourse and models which are more consistent with the “agenda for action” that Helin (2006) espouses: “We do not need more studies into problems already well known.” (p. 172).

In closure, the capacity building discussions and definitions seem to stem from a diverse range of backgrounds and to ultimately reflect the context of their creation. The salient themes, model and definition of capacity building discussed in this chapter are unique in that they explore capacity building related to tourism within the context of a northern indigenous community that could become the gateway to a national park. Rather than suggesting that this research on capacity building has broad application, this comparison with other literature on the subject suggests that capacity building is contextually defined and that this research is most relevant to Łutsël K’e and to other communities in a similar context. Further research would be needed to refine this model and definition and to test its applicability to other contexts.

Introduction

The creation of the park and the development of tourism were both perceived as being supportive of social and economic development in Łutsël K'e. As Ray Griffith commented about the park "the whole idea of community development applies here, which is basically the training and slow gradual building of skills and infrastructure and a social society that is functional." Interviewees often saw the park as contributing broadly to the social, cultural, political and economic development of the community. Economic benefits to the community would come about through direct employment, infrastructural development, maintenance contracts, and tourism opportunities. In the past, many community organizations have had significant challenges in participating effectively in the market economy in a manner that benefits the community economically as well as socially and culturally. This chapter begins with an exploration of the role of formal social economy organizations in facilitating successful development strategies as they related to the park. This chapter also examines the perceived roles of Environmental Non-Governmental Organizations (ENGOS) in supporting community economic development and offers a rationalization for their inclusion in future discussions surrounding the social economy.

Perceived Roles of Formal Social Economy Organizations

This section focuses on the role of three social economy organizations that emerged as central to community development related to the park during initial consultations and during interviews, including Arctic Cooperatives Limited (hereafter "The Coop"), the Denesoline

Corporation Limited, and Thebacha Business Development Services (a Community Futures Development Corporation). The current mandates and foci of these social economy organizations are examined in the literature review focusing on the social economy in Chapter 2 (see also Table 6.1). In addition to these currently operating social economy organizations, interview participants discussed the potential for the growth of new social economy organizations in Łutsël K'e, including a body to support community economic development, a cooperative corporation or association to support tourism development, an artists' cooperative, and a board-run trust fund for community development and capacity building. This exploration of the functions of social economy organizations is divided into three sections pertaining to the roles of the social economy in supporting tourism development, in capitalizing on infrastructure development and maintenance contracts and in supporting community capacity building, training, education and non-economic development. The first section focuses on the roles of current social economy organizations in supporting tourism development and discusses potential areas where the social economy could be expanded to further support tourism development. The second section explores the roles of current social economy organizations in capitalizing on contracts that could come with the creation of the park. The third section discusses the potential for a community-oriented board-run trust fund to support community economic, social, cultural and educational initiatives.

Role of the Social Economy in Supporting Community Tourism Development

Tourism as a Social Economy Endeavour

The development of a community-based tourism industry, an important consideration for the community in the creation of the park (Ellis & Enzoë, 2008), was seen by interview

participants as a more culturally and socially supportive and beneficial way to diversify the local economy and improve local infrastructure. Tourism development was seen as being supportive of cultural, social and economic development and, therefore, tourism can be an endeavour that it is well suited to development through the guise of the social economy.

Tourism was seen, by interviewees in each different group, as a form of economic development that had the potential to be supportive of the local culture. “But people here, the culture and the lifestyle, it fits so well with what the park could bring to this community.” said an anonymous band member. “I think if you go towards self sufficiency, then you have the vision of creating your own lifestyle based on your culture,” said Felix Lockhart. Tsatsiye Catholique suggested that tourism development could give value to traditional knowledge and skills while showcasing and preserving cultural knowledge:

You know the aboriginals are able to practice their traditional knowledge in regards to that I guess with tourism and whatnot. You know, practice their lifestyle while at the same time showcasing that and able to feel that they are contributing and the knowledge they’ve obtained over the years is able to, you know, able to keep it going so the fact that they don’t really lose their culture in a sense. But not too much not like they’re like showcasing everything but it’s more of the fact that they’re able to just continue what they’re doing but the same time I guess generating some income, you know, showcasing that and preserving like the old stories. (Tsatsiye Catholique, band member)

The eco-tourism is just.....I guess the cultural aspects in a way too because the people of Łutsël K’e I think they’re really in tune with the land and whatnot and they’re able to understand that and I guess in a way practice their traditional knowledge and their culture and to show them this way. (Tsatsiye Catholique, band member)

Sheila Cavanagh also felt that participation in tourism would give economic value to local skills:

“what you’re doing is taking knowledge and experience and um, passions that the people have here, the skills that they have, and um, for once it’s being valued. People will pay, um, for people to guide them in this manner, and show them the land.” An anonymous short-term community member described how community strengths could be utilized in tourism development but worried that cultural knowledge was not being passed on:

Particular knowledge of the, of the wilderness is good, the area for the most part all of the elders are, knowledgeable of the area, the lay of the land, the, the plants, the animals and stuff like that, so that's strong, strong cultural, especially the elders, there's a strong cultural knowledge there, that might be a problem once they start passing on. I can, see, in my short time here I can see a culture gap between the younger ones and the older ones, um, I don't know if they younger ones are really, some of them are, getting the knowledge of their ancestry. [Interviewer - *And you think that's important?*] I think it's important that the youth be continually knowledgeable of their culture and make sure they can pass it on, and that can help out with tourism too as well down the road. (anonymous short-term community member)

And as Bob Gamble said, "you need that [*cultural knowledge*] for....to take advantage of the tourism opportunities too." "If you're going to have a business that's sustainable to go on, people need to have that information to pass on, younger people need to be trained in that," said Shelia Cavanagh. Richard Zieba and Bob Gamble suggested that tourism development could provide a rationale and motivation for passing on and protecting culture, stories and language:

If it is done right, they cater to high end tourists who are interested in their culture. And then local people become interested in developing their local culture and language because it has value. (Richard Zieba, external participant)

I mean, if you're hosting people in an area like a national park that has visitors, then you can make a living or part of living out of interpreting your homeland to the visitors. In order to do that, you need to know yourself. You need to get your own stories from your parents, your grandparents about the area. You've got to know the place names, what they mean. You've got to know where.....what people did before they moved. You've got to know the story of the land of your ancestors. That's what people are interested in. That's what makes your traditional territory your homeland different than so many others, and not just pretty wilderness, unquote. So those kinds of opportunities, provide motivation for education, for learning about the culture. (Bob Gamble, external participant)

Tourism would allow other people to be educated about the local culture, while also preserving the culture, suggested an anonymous external participant:

It helps educate the rest of Canada about the importance of aboriginal cultures it helps to bring in tourism, tourists to get that kind of experience and I think by having people telling their stories and continually doing that kind of stuff it helps keep that culture a bit alive as well. (anonymous external participant)

Tourism was also seen as having the potential to contribute to a subsistence lifestyle: “I think it’s an opportunity, in the initial stages for people that are doing a seasonal subsistence type lifestyle to be able to supplement that.” (Mike Couvrette, external participant). Ray Griffith further explored how the on-the-land lifestyle could be incorporated into a tourism experience:

Okay, back to the 70’s, like when I first got there I was going out on the land with people, in those days it was whole families that were going out and it was a whole, it was a much much more richer cultural experience than it is today. Like today it tends to be almost picnics, you go out for picnic and that’s about it and whereas then you’d go out and it was real hunting trips, you were always out hunting and fishing and really living off the land, I mean you were out there for a purpose and the purpose, it wasn’t recreation it was, although it was very enjoyable it was the purpose was to survive and, and for tourists to go along with families in those days, I mean it was an incredible experience that, um, I don’t know whether that could be reconstructed again today, probably, I doubt that it could be in the same way but in part. To give tourists, if you had tourists going out with families say from those days, and, which could still happen today, um, in part, um...and...and so that the Dene would actually be out hunting they would be out living off the land like the traditional life, doing their things, but with a tourist or 2 tourists along with the family and just seeing how people live, that, that would be a really, really rich and interesting experience for tourists.....ah, that was my original intent actually in the tourist thing and that was the idea, in, I wanted to set that up but in fact it’s um, it’s almost too late because families don’t go out like that anymore, it’s not like, not to that extent, maybe, maybe it’s not too late because in fact people do, families do go out for short periods of time and tourists only go for short periods of time so maybe it could work, that people just go out hunting and tourists go along with them. (Ray Griffith, long-term community member)

All new wage-oriented industries represent a change in the community; tourism, however, may be more suited than the current economic alternatives, suggested Ray Griffith:

It would be small-scale stuff and ah, that is, that’s suited to people in the park, or I mean, people in the community. You know it’s not entirely suited in that, in that whenever there’s a change, it’s not, I mean there was a change from the traditional hunting caribou to the fur trade, that required a change, and then they were in the fur trade for a number of years and then the, now it’s switching, or switched, it has switched from a trapping lifestyle to a wage economy, in the last 30 years, it’s switched to a wage/employment lifestyle. So there will be switches and there will be changes and Parks is new creation, it’s a new thing, there will be changes and there are going to be aspects that, um, there’s even aspects of tourism that are not really well suited to Łutsël K’e. (Ray Griffith)

But it’s just not such a big stretch as other industries, the biggest thing is that it is on the land that they know and it’s their own land, it’s their home and so there’s that link and

it's in it's natural state. That's the biggest link that makes it traditional and makes it suited. (Ray Griffith)

Tourism development in the community could also improve local social conditions as people would be participating in employment that was more suited to the local culture and individual interests. Dennis Drygeese said that he did not really enjoy working in the mines, "I'm an outdoors person when I work. I like being close to the land." Employment in tourism would allow people to work on the land, while potentially providing a stabilizing influence on the community:

I would like to see people do things that make them feel good about themselves because they have purpose in their lives. That's personally what I'd like to see out of the park initiative. People doing things for themselves that puts food on the table or that keeps them busy doing things and growing as individuals that are contributing to a larger, happier community. I think that people have it in their bones, the connection to the land and people are at their best when they're out on the land. Take the most criminal or the most rugged edgy person here in town and take them out in the bush and you will see a whole other side to them. (Tracey Williams, long-term community member)

I mean there is, in fact, I could even see, because of the fact that most of the people, I think most of the people in the community are um, attuned to those sorts of opportunities than the mining opportunities, that in the long run, um...it could take over as the primary employer in the community and stabilizing factor in the community whereas I don't see mining jobs as being a stabilizing factor at the moment in the community. In fact it's almost a destabilizing factor in one sense, on the other hand it does stabilize it, in that it does bring money into the community. So it's got both effects. (Ray Griffith, long-term community member)

Tsatsiye Catholique felt that creating local businesses in the community could contribute to increasing economic independence, feelings of self-worth and decreasing social problems and dependencies:

So in a degree it creates like this social awareness where they feel that they are contributing to their community and they don't feel that they're being.....set up for this like welfare nation where they have to be almost.....kept on, you know, just being a force, being handed things, you know. So it would be a sense that it creates likes this I guess positive mental wellness I guess in a sense where they're like okay we are able to start these application and these businesses from the ground up and now look where this leads. It creates economic opportunities for the community and for the people which in turn, you know, creates like the cycle...breaks away from a lot of these negative aspects

of the community which they face today in regards to things like drugs and alcohol and this.....sense of unacknowledged, you know, could be like falling beneath the cracks type, it would like I think. That's one of my things I think right now. (Tsatsiye Catholique, band member)

Being the owner of a tourism business was Ron Fatt's dream and he hoped that he could be a role model for others in the community: "this is probably one of my dreams is to work on my own business. Tourism business is what I thought, that's friendly to the eco-system not just the eco-system but the environment surrounding, you know, and people see me doing a good thing and place me as a key role model for others to follow. That's what I think." (Ron Fatt, band member)

Perceived Roles of Current Social Economy Organizations in Tourism Development

Currently operating social economy organizations were seen as having a significant role to play in supporting the development of tourism in Łutsël K'e. The current mandate and perceived roles of the community's social economy organizations in supporting tourism development are outlined in Table 6.1. As shown in Table 6.1, there were several areas where the results were not unanimous about whether or not a particular task was the role of the specified organization (identified by *(disagreement)*).

Table 6.1 – An exploration of the roles of current social economy organizations in tourism development

Organization	Current Mandate	Role in Tourism Development
Arctic Cooperatives Ltd.	<ul style="list-style-type: none"> • Retail and food store • Post office • Fuel contract 	<ul style="list-style-type: none"> • Build and operate hotel • Build and operate restaurant (<i>disagreement</i>) • Coordination of tourism experiences (<i>disagreement</i>) • Provision of goods (food and gas) to tourists • Sales of arts, crafts and souvenirs
Denesoline Corporation Ltd.	<ul style="list-style-type: none"> • Contracts for: <ul style="list-style-type: none"> • Firefighting • Ice Road Maintenance • General Contracting • Labour • Economic investment in mining and exploration • Operation of East Arm Air Services Ltd. 	<ul style="list-style-type: none"> • Support tourism, business and local economic development (<i>disagreement</i>) • Set up arm of corporation to support tourism development and operation (<i>disagreement</i>) • Investments in community tourism-related developments (i.e., businesses, hotel) (<i>disagreement</i>)
Thebacha Business Services	<ul style="list-style-type: none"> • Supporting community economic development • Entrepreneurship training • Business counseling • Loan programs 	<ul style="list-style-type: none"> • Supporting community economic development • Entrepreneurship training • Business counseling • Loan programs • Increased local presence in the community • Increased local knowledge of services offered

For the Coop and Thebacha Business Services these perceived roles would not represent a significant shift from their previous mandate. For Arctic Cooperatives, the focus would shift from solely serving locals within the community towards providing various services (i.e., accommodation, food services, tourism experiences) and products (i.e., gas, food, and souvenirs) to tourists. The results were not unanimous as to whether the creation of a restaurant should be

part of the Coop's mandate (or even whether a restaurant would be viable in Łutsël K'e) and whether the Coop should coordinate tourism experiences. This differs from other northern cooperatives that do offer these services. Thebacha Business Services' role in supporting local community economic development would remain essentially the same. Very few interview participants within the community understood, however, what services Thebacha Business Services offers to the community. In order to increase local knowledge of the services that could be utilized to support local tourism and economic development, Thebacha Business Services would need an increased presence and improved communications strategy within the community.

For the Denesoline Corporation, a renewed focus on local economic development and tourism development would require a more significant change. Results were not unanimous about whether the Denesoline Corporation should (now or in the future) have a role in supporting either local economic development or tourism development. Further exploration will be needed into: 1) whether the Denesoline Corporation should focus on supporting local tourism, business and economic development; 2) whether the Denesoline Corporation should coordinate tourism within the community through creating an arm's length tourism body; and, 3) whether the Denesoline Corporation should utilize money from its trust fund (once it is created) to invest in local tourism-related businesses, such as the hotel or private sector businesses.

Further community discussion and clarification of the roles of these social economy organizations is essential to their effective functioning in supporting community tourism development. Some of these tasks, such as supporting economic or tourism development, might also be more effectively accomplished through the creation of separate social economy organizations or bodies.

Expansion of the Social Economy to Support Tourism Development

There were three areas of discussion surrounding the expansion of the social economy to support tourism (and other economic) development within the community: creating supports for community economic development, developing a tourism cooperative, development corporation or association, and creating an artists' cooperative.

In Łutsël K'e, there was an expressed need for support for locally focused community economic development. As mentioned by several interviewees, there is a strong entrepreneurial spirit within the community:

The other thing I think that's a strength in this community is the creativity, like, um, a lot of the people have done a lot of businesses, there's been a lot of small business activity going on over the years and it continues, it continues again, people are like creative... I think that speaks to the potential as well for this kind of thing to happen in the community. (Sheila Cavanagh, long term community member)

There's also people in that community that have a, you know, there is a number of businesses established there, and there is some people that have a real entrepreneurial spirit and when you have that I think it's important that you embrace it. You know, give people the opportunity to succeed in a business, you know? There's nothing worse than seeing somebody start a business and flounder. (anonymous external participant)

This entrepreneurial spirit within the community needs to be fostered through creating supports for community economic development if it is to flourish and succeed. As Chief Steven Nitah recognized, a support service for community economic development is needed since the Denesoline Corporation is focused elsewhere:

Somebody that helps out individuals develop business plans and support them and help them with their business plans. Keep going to financial institutions and/or the governments to get the financing to purchase or build their product. That's the kind of support service you need. Denesoline Corporation was set up to do exactly that, but because of the tremendous opportunities outside of the community, it's changed its whole business direction. Doesn't provide that service anymore and doesn't have the time to provide that service. So it's another responsibility that's on my shoulders.

Mary Rose Casaway also felt that there needed to be a place where you could go to get support for developing a business:

I know there's suppose to be someplace you can go in town, I guess it's the Development Corporation, like if you want to do like a little business you know. But they're not pro-active. I don't think. [Interviewer - *What do you mean they're not pro-active?*] Like you know, this is where you should go. Like they should say this is what we can do for you. It's like, they're not out...they don't have a big sign out here saying, you want to get into business, this is where you can go or what you can...we can help you with this, this, this and that, whatever. I don't know what they can do help. I know, when I went there, all they gave you was a package. They didn't say I'll help you fill this out at all...I think that's a barrier because do they know that the service that they're suppose to provide is like they're not doing it or maybe they don't know how to do it.

Like many interviewees, Mary Rose also felt that this was an unfulfilled role of the Denesoline Corporation. Ron Fatt, who is in the first year of running the first Łutsël K'e owned and operated tourism business in town, commented that community support for economic development was needed: "They should be creating some kind of policy to create...to create say business here in Łutsël K'e and stand by them and support them. Their main objective should be that." He felt that a new body to support local economic development was needed.

As discussed previously, there is a lack of clarity in the community about whose role it is to support local economic development and which current social economy body could or would support tourism development and operations (i.e., The Denesoline Corporation or The Coop). Several interviewees looked beyond either of these organizations and expressed a need or potential for a body to support viable and sustainable tourism development. These discussions primarily focused on the potential creation of a "tourism cooperative," a "tourism (non-profit) business association," or a "tourism development corporation." Interview participants discussed the central coordination role that this *social economy tourism body* (i.e., cooperative, association or development corporation) could fill within the community in managing tourism operations and finances, connecting the product to the market (and vice versa), organizing community physical resources, training and organizing community human resources and representing tourism development in governance organizations (Table 6.2).

Table 6.2 - Roles of Social Economy Tourism Body in Supporting Tourism Development

<u>Roles of Social Economy Tourism Body</u>
<ul style="list-style-type: none">• Coordination of tourism in community• Tourism-related training and education• Administrative and accounting support• Assist community in procuring start-up funds• Licensing and insurance• Handle bookings• Website development and marketing• Networking with tourism wholesalers and travel agents• Hiring local people to deliver tourism experiences• Incorporation of local cultural activities into tourism• Development of local human and physical resources• Representative of tourism development in local and park governance organizations

The potential strengths of creating a social economy body to support tourism development were often explored by interviewees (see Table 6.3). As Richard Zieba (external participant) discussed, a tourism development corporation could provide a different economic model that would support local strengths while managing the business transactions:

You need business development, I mean they're, what you said is exactly correct they're people with phenomenal land skills and that sort of knowledge is very attractive, but the business management is not there because it's not part of their background or their training, and uh, there is a requirement to manage businesses properly. I mean there's all sorts of different economic development models in the, you, you could form a, a, you know, a small development corporation, a tourism development corporation which would then employ people to do this delivery and they would then simply become employees of the, of the corporation, the corporation then handles all the business transactions, the bookings. (Richard Zieba, external participant)

Steve Ellis (long-term community member) thought that a cooperative arrangement would be the best-case scenario for supporting community tourism development:

I think the best situation is probably a co-operative for tourism, so that you have 1 or 2 or 3 actual managers and you have sort of a stable of people so that someone phones this co-operative and says, hey, we've got 15 bank managers that want to go sit in the cultural camp and learn about native traditions for three days, right? There's no one in town who's set up to do that business, there's not enough business, right? There's not enough business, right? But then that co-operative actually custom designs that, phones, hey, you

know, Felix Lockhart, do you want to do this? You know, and we'll set you up with Ron Fatt, he's got the boat and George Marlowe's got the camp, right? So this is how we'll pay you guys, blah, blah, blah. So it's all filtered through this co-op or some guy may say, well I want to do a kayaking trip. Well maybe no guy in town does that exclusively, right? But this co-operative could say well, so and so's not busy, he's got a boat, he can probably haul you out there. The dudes got the kayak so we'll rent them off them. So I think that's probably the way that we'll go for tourism in town because that's like Pete Enzoe and guys like Joseph Catholique and some, whenever you set you own business, but there's exception to that, right? And they can do all that, they have all the skills so if someone takes care of the business end and uses those guys for their skills I think that's....then everybody's...I'm not sure what the bottom would be, but co-operative or some sort of arrangement like, but I think that's probably the best case scenario for tourism in town.

He felt that a tourism cooperative could provide the business support needed by locals while coordinating the pooling of human and physical resources. "You can include almost everyone" and incorporate the local culture, Steve Ellis added, in a coordinated cooperative model for tourism development:

If someone wants to come and learn about tanning hides, well no one is going to start a business to do that, right, to teach people how to tan hides, but if someone from Germany, when they'd likely get calls like this – I would like to come in and watch an elder tan hide and learn how to do it, and you say that will cost you ten thousand dollars and then they'll pay it and they'll come and then we'll go hang it with Madeline Catholique, for, you know, the time it takes to do the moose hide, right and they'll have a great experience and she'll make a lot of money and so on but she, you know, but otherwise, she'll not be....I mean, she does that stuff, she gets flown to Smith to teach people how to do moose hides already, right. But you can charge way more for that sort of stuff for people who are.....and you get that, you know, you get those fanatics from.....or some people want to go a spiritual gathering and go to a sweat lodge, you cannot praise people, you know, people from France and all that sort of stuff, you know, that pay tons of money, tons of money just to go sit there. But these people won't set up their own business but if have an overall coordinated business like a coordinating body that can take care of that stuff and knows what's available in town and knows what might be saleable and advertise that.

"The cooperative could be, if you have 6 or 8 people in the community that want to get into a tourism business but none of them have the capacity or the resources, pull it all together, develop your cooperative," said Mike Couvrette (external participant). Mike Couvrette also explored the idea that a tourism cooperative might be more suited to a small community like Łutsël K'e:

I think the other strength and it's just, potential strength is it is a small community so it's very close knit. Ah and the potential for cooperative...development, um, and I'm thinking more of a tourism cooperative rather than um, each person going off and being like, 'okay I'm doing a bed and breakfast and that's my area'. Another person doing a cafe and another person doing guided things. Is you develop tourism...And this is something I've been thinking about over, as challenges even in Fort Smith is...you have, ah, you take the key couple of people and they become the core of your business, your business manager and administrator, they're the ones that look after the licensing, the insurance, and these are all significant challenges right now, that have scared off a lot of operators is the, their lack of being able to afford ah, insurance and the whole licensing process, so you have this cooperative, they look after getting the insurance, the licensing and all of that, and then they bring on the guide, okay, you come work for the cooperative, you go out and do the thing, um, and okay, being that it's a small community, basically 2 or 3 families, I think the whole cooperative type spirit is much easier to foster.

A tourism cooperative he felt, would also allow local operators to overcome some of the challenges associated with tourism such as insurance and licensing. Another of the challenges for local operators is marketing, said Ray Griffith (long-term community member), but a "support structure could be the marketing organization for 5, 10, 15 local small businesses in tourism." Richard Zieba explored the idea that "seed" money from land claims process could provide initial financing for a tourism development corporation:

Well most development corporations in the territories, aboriginal development corporations have been established under land claim settlement. So there's been seed money that's been provided through when the land claim was settled and that, um, all the settled land claims have development corporations associated with them.

"Unfortunately the land claim is still unsettled," he added later in the interview. Ray Griffith felt that a tourism development corporation would require initial funding if it were to support tourism development and that perhaps Parks Canada could provide this initial support:

I don't know how the corporation could do that, whether they could get government support for those positions, ideally that's what should happen, or even Parks support to have that set up, but something to get it started, but eventually there's no reason why it couldn't be a totally independent company because they will be marketing and they will be making money so like, what other organizations do it, anybody who does, anybody who markets or finds tourists for an organization, take 20 %, of the profit and that becomes, and actually it wouldn't have to be government support for very long, I

wouldn't think, for it to be self sufficient, but it would require some government support in, at the onset, probably for 5, at least 5 maybe 10 years, to get this market.

He added that the organization could become self-supporting by taking a percentage of profits for booking tourism experiences.

While the concept of a social economy tourism body might appear ideal on first glance, its success is not without potential barriers (Table 6.3).

Table 6.3 – Strengths and Barriers of Utilizing Social Economy Body for Tourism Development

Strengths	Barriers
<ul style="list-style-type: none"> • Coordinating body for tourism • Coordinate the pooling of human and physical resources • Overcome challenges to small businesses (i.e., insurance, licensing, financing) • Land claims or Parks Canada “seed” money could provide initial financial capital • Marketing of a number of businesses • Locals need business, administrative and financial support to get involved in tourism • Potentially more suited to close knit community - a cooperative spirit might be easier to foster • Reinvestment of money back into the community • Building community capacity for tourism 	<ul style="list-style-type: none"> • No personal “risks” for community members • Community board decisions can negatively influence cooperatives • Could contribute to or be affected by small town politics • Some people would rather operate their own businesses • Too many boards, not enough capacity • Requires voluntary engagement

Some interview participants felt that a cooperative tourism model would not work because the people involved were not taking a risk. “The only way tourism survives is if the operator, if he doesn't make money, he doesn't survive. You can't have it any other way, you can't be in the private sector if you're not in the private sector.” began Kevin Antokiak. Later in the interview, he further explored his feeling that a cooperative model was limited by the lack of personal investment and financial risk:

But like I said from a business point of view, unless the people involved have something to lose, you can't have a business, I mean, ah, I always hear these guys saying, Wow,

we're going to have sweat equity. Well, sweat equity doesn't pay the bills. You know? It's a nice concept and everything else but until it's your bank account that's dwindling because the business isn't going well, and so it's your hair falling out because the business isn't going well, you won't stay in business, you can't stay in business going from loan to grant to loan to grant to loan. Um, by being subsidized, you just, it's just not viable.

Richard Zieba (external participant) said that there are numerous boards in many small communities but a limited capacity to sit on these boards, which would be a disadvantage to creating a development corporation focused on tourism:

It's difficult at a local level because a development corporation means your board of directors, you have all the structures, business structures in place that, uh, that are normally there and the issue with small communities is small population. And there's lots of demand on a limited number of people so the same people are on different boards, participating in different, different you know a variety of different areas and there's a real demand and drain on them to fulfill the requirements. (Richard Zieba, external participant)

Kevin Antokiak (external participant) suggested that people need training for how to sit on boards: "That being said, probably one of the things that the people from Łutsël K'e would need is a lot of board training, like how do you go to a meeting, how does a meeting work, ah what can you, as a board member, what powers do you have, what powers don't you have." An anonymous interviewee also observed that a lack of knowledge and education on the part of community boards can and has negatively economically impacted many cooperatives. An anonymous external participant discussed the potential for a development corporation to contribute to or be affected by small town politics: "But then you have a development corporation which is a very powerful entity that all of a sudden, if not careful, becomes a political entity, you don't hire my brother because I don't like him, you know a small community's difficult."; or "it [could] come down to, 'Well you gave him 20,000 dollars to do that, why haven't you given me \$20,000 to do that?'" So why do you want that being on the

pressure of somebody in the dev corp?” Of course, individuals might also prefer to start their own businesses rather than having partners or working as part of a development corporation:

When I started this business we were going to use their [*the Denesoline Corporation's*] license, business license in the beginning but from what we see or how that the loan was moving. Them too they were lacking money. So you can't partner up with people like that (*laughing*). So it's better to go on your own, start your own business. (Ron Fatt, community member).

Another potential disadvantage (or barrier) to running tourism through a social economy body is that it would require voluntary engagement in the processes associated with its operation. In Łutsël K'e many people expect to be paid to attend meetings, even those associated with civic affairs. This erosion of volunteer involvement in the community could be attributed to community members being paid by researchers in the community or by resource extraction interests. Steve Ellis suggested that this was something that they would like to see change in the community but the expectation to get paid is not something that will change overnight:

You're not going to get [*name*] to say that he doesn't want to get paid cash in hand for showing up at a meeting, right, it's not going to happen. But young peopleand the young people, that's where it's got to start.

This expectation to get paid could interfere with the success of a tourism-related social economy body.

A final area, mentioned by an anonymous band member, where the social economy could be expanded to support tourism development in Łutsël K'e is through the development of an artist's cooperative to support the creation and sales of local arts and crafts to tourists. An artists' cooperative could play a coordinating role through providing a working space and tools for artists. It could also assist artists and craftspeople in the community to get a fair price for their wares: “so that people get their money's worth and they don't get robbed. Like they're buying their arts for \$100 and selling it for \$200. I mean that's not fair. I wouldn't want to sell my self if I was to do that. It's got to be done in a fair way.” (anonymous interviewee)

Role of Social Economy in Capitalizing on Infrastructure, Transportation, Maintenance and Supplies Contracts

Both the Denesoline Corporation and the Coop were seen as having the potential to assist the community in capitalizing on economic opportunities that would come with the park. The Denesoline Corporation could have a significant role to play in capitalizing on infrastructure development, transportation (air services) and maintenance contracts related to the creation of the park. While community members have many of the skills needed to build and maintain potential in-park and community infrastructures and associated equipment, the corporation was seen as having a coordinating and management role in order to assure that these opportunities are kept within the community. In order to capitalize on the development of larger infrastructures within the community, it was felt that the corporation might need to partner with outside private sector construction companies. The corporation could also capitalize on park-related air transportation into the community through East Arm Air Services, the corporation's aviation arm. Finally, the Coop, could capitalize on the creation of the park, through contracting to sell provisions and gas to Parks Canada to support operations.

Role of Social Economy in Supporting Non-Economic Community Development through a Trust Fund

Interview participants saw one of the best-case scenarios resulting from the creation of the park as the development of a board run trust fund in the community to support local cultural, social, educational and infrastructure initiatives. Band member and community participants discussed the need for funding to support community initiatives (Table 6.4).

Table 6.4 – Overview of perceived and desired community initiatives that require funding

Sphere of Development	Initiative
Social	<ul style="list-style-type: none"> • Social Programs • Healing Programs • Recreation Programs • Youth Centre
Cultural	<ul style="list-style-type: none"> • Cultural and Historical Documentation • Cultural Education in Schools • Culture Camps and Programs On the Land • Language Programs
Educational	<ul style="list-style-type: none"> • Education and Training Programs • Scholarships for Education • Parks Education in Schools • Cultural Education in Schools
Infrastructure	<ul style="list-style-type: none"> • Facilities for Storing and Presenting Cultural and Historical Knowledge • Facilities for Community Use on the land

Often band member and long-term community interview participants talked about the need to create a trust fund that would invest money for the use of the community:

We should maybe have a park fund right away and that means that it should not be money that would be put in the bank at the interest of the bank, that they give you, but I would like to see a fund set up that you would see a benefit return on that fund, you know. Either, I think, for instance, the diamond mines...if you were going to invest in the diamond mines your returns on that would be fairly high right now and that fund would be working for you. (Sheila Cavanagh, long-term community member)

“Investment is always good,” said Archie Catholique (band member). Tracey Williams (long term community member) felt that a different scenario for controlling the funding is necessary instead of just spending it:

It’s a little bit of a different scenario here and the negotiations team probably needs to highlight options or recommendations to ensure the continuity of funding because that will be an issue. And some of the big funding that comes in right off top, there may be a better use of those funds instead of just spending, spending, spending, spending. Perhaps you could create a group, a board if you will, a trust to administer it. (Tracey Williams)

Interviewees often talked about how this trust fund should be controlled by community members and administered by a board:

I think the first thing is that if the money is, ah, going to be, flowed through the community, in some sense there needs to be a board in place. (Sheila Cavanagh, long-term community member)

The important thing, suggested Steve Ellis, is that the community dictates how the funding is spent:

This is where I come back to this trust idea, is that you make sure that that's a part of that agreement is and through your ideas that you get a chunk of change that comes to you but you've got to be responsible not to give it to everybody in a payout right, and Parks Canada is not going to dictate to you how you spend the money. It's your money. So then you've got to set up a trust, invest it wisely and make sure it grows and spend it specifically on projects. (Steve Ellis, long-term community member)

Several interviewees talked about other indigenous groups near national parks who have created community development oriented trust funds (i.e., Haida First Nation and the Champagne Aishik First Nation). Steve Ellis suggested that the park would provide leverage for setting up a similar trust to the Haida in Łutsël K'e:

They created what they called the Haida Trust which is basically their war chest that they use everything, so that's something that could be done here. Though we don't have the same sort of argument, there won't be a bunch of jobs lost if we make the park, right, because the mines are outside of it. But similar sorts of arguments can be made. Well I think convincing Canada to develop some sort of trust and that would not be directly with parks negotiations that would be through the [*Akaitcho negotiations*] table again, but it would be part of the park, the park would be part it. It would part of the leverage to get that trust set up (Steve Ellis)

An anonymous band member commented on the benefits that this offered to the Champagne Aishik First Nation:

I like the deal that they worked out with the Champagne Aishik First Nation. They set up the trust fund and used it for community stuff.....the benefits that they got and the ideas that they have from creating the park and they just told us about like, you know, the interest and saving their money for the future and stuff like that and I thought it was pretty cool (anonymous band member)

Many band members, particularly youth, suggested that it was important that this money was "invested" in the community rather than doing "payouts" to band members: "Like the IBA [*from*

the diamond mines] here they just do payouts and then everyone has nothing.” (anonymous band member).

The Role of ENGOs in Supporting Community Development Related to Conservation

The roles that ENGOs, such as WWF, CBI & CPAWS, could fulfill or have fulfilled in supporting local community development outcomes make them an integral part of the social economy in Łutsël K'e. As previously discussed, local rationales for protecting the area in a park include community social and economic development. Conservation of the environment was also seen as serving cultural, social and political purposes. While the primary mandates of ENGOs is primarily achieving conservation objectives (i.e., “acres on the ground”), and perhaps by default broader social objectives (i.e., health, education, enjoyment), these organizations mandates and mission statements often contain references to supporting, involving or recognizing the role of local communities and indigenous groups. CPAWS mission statement, for example, states that the organization will achieve its objectives through “protecting Canada's wild ecosystems in parks, wilderness and similar natural areas, preserving the full diversity of habitats and their species” but recognizes that it will do this through “working co-operatively with government, First Nations, business, other organizations and individuals in a consensus-seeking manner, wherever possible” (CPAWS, 2009). The Boreal Conservation Framework of the CBI has a more balanced vision of “maintaining the health of the Boreal Forest” while also recognizing the need to consider “sustainable commercial interests”, “long-term economic benefits”, “lands, rights and ways of life of First Nations”, “environmental, social and economic benefit”, “impact on the workforce”, “traditional knowledge and local perspectives” and “cultural values” (CBI, 2009). WWF’s mission focuses on the “conservation of nature” and is

not forward in recognizing their support for local community development or consideration of local communities (WWF, 2009).

“On the ground” community realities may alter the focus and mandate of these organizations to greater reflect the social and economic needs of local communities in order to achieve environmental conservation objectives. “They fund what they call ‘acres on the ground’” said Steve Ellis (long-term community member), later adding, “[*but*] I think that they realize that they have to work with communities.” Interview participants both inside and outside of Łutsël K’e perceived ENGOs as having a significant role in supporting local communities in achieving local development objectives (Table 6.4). There were four areas where it was felt that ENGOs have helped or could assist in achieving social and economic development objectives in the community: 1) supporting community conservation initiatives through funding, input and playing intermediary role; 2) providing funding supports for community capacity building and development objectives related to conservation; 3) advocating for the community through exerting political influence; and, 4) advocating for the community through increasing external awareness and knowledge.

ENGOs were seen as being supportive of community conservation initiatives through providing funding and input and playing an intermediary role between Parks Canada and the community. The World Wildlife Fund contributed funding to the community to support the initial identification of the area that the community wanted to protect through the NWT Protected Areas Strategy (PAS):

Well, I guess I've been involved since 2000 probably. 2000-2002 we had a contract with the World Wildlife Fund. We got some money through the World Wildlife Fund and through the Protective Area Strategy to identify an area that the community might be interested in protecting and sort of that Thaidene Nene area, it wasn't quite what it was. And then since 2004, we were involved directly for the park discussions. Well actually it

was formally decided to move on to schedule a park with Canada. (Steve Ellis, long-term community member)

WWF has been in there through the protected areas strategy and at one point the community had identified a significant chunk of land that includes part of the current proposed park. As a protected area called the Waters of Desnetche and this was a project that WWF was starting to work on with the community. So that was the first involvement that I'm aware of the WWF was actually in the community (Ray Griffith, long-term community member)

Since these initial contributions, the community moved away from working through the 7-step process of the NWT PAS and started working directly with Parks Canada. Kevin Antoniak felt that the WWF fund played an intermediary role in encouraging these two organizations (Łutsël K'e and Parks Canada) to work together:

I think probably the WWF was more instrumental in having that park happen than any other group because they were the ones that went in there, I thought, and got Parks Canada and the people from Łutsël K'e on the same page.

Ray Griffith (long-term community member) said that ENGOs have an ongoing role to play in providing "intellectual input" to communities on future directions:

These organizations I see can play a role by providing overall guidance ah, not guidance, um, that's the wrong word but, um, but intellectual input into sort of the environment in general or the direction that things are going in the future.

"I think they have a real community role," commented Kevin Antoniak (external participant) about the role of ENGOs. Kevin elaborates further by stating that:

I think they would like to exercise more if they could but what they don't have is the money. Um, you know, it's just an NGO and I know, their people get paid and everything like else, and it's not much ah, so they don't have the funding but they do have the expertise and they also have the morality.

ENGOs he suggested, have a sense of environmental and social morality, which allows them to pursue their organization's environmental aims, while bridging the needs of communities and the objectives of conservation organizations.

Representatives from conservation organizations felt that their organizations do not have the capacity to have a central role in supporting community development objectives related to community development:

Most environmental non-government organizations don't even have an office up here, there's only a few that do, and ah, so, so they can, they do provide a role just sort of in helping to promote and grease the wheels of various conservation projects, but they're, it's not really the central role, the central role has to be taken by government and by the community itself. (Ray Griffith, long-term community member)

WWF furthered Ray Griffith, is more focused on supporting local economic development in the third world while governments should be supporting community development and capacity building efforts Canada. "Right now we've been so tied up in you know getting areas to protect, getting the early identification and protection under your belt and then worrying about the management and benefits stuff later," said Jen Morin (external participant), interim director of CPAWS NWT. She felt that ENGOs should contribute more to community capacity building efforts as there are major challenges for successful development in northern communities:

There's major challenges, recognizing those challenges, working around those challenges is possible, for example in Nahanni they do small scale stuff, very low key. It's not about buying a business and investing a million dollars in something and, you know going with it, like, um, for example CPAWS, we, we um, we paid to have a, um partially paid for an interpreter from Yellowknife to go Nahanni Butte. Which is a community of like just over a hundred people and to offer training sessions for, like interpretive training sessions, so, the, it's we haven't been able to get funding recently for it, but parks has been able to carry on the program, but the first year that we partnered with Parks Canada on that um, there was over 30 people from the region that actually went to Nahanni Butte to attend that session, and, just giving them, an option, even though it might not be something that they might do later on in terms of a project, they may never become an interpreter as an entrepreneur, later down the road, but just spending that time building the capacity, even if it's not something that will go directly to the parks I think is really, really important. Building the community skills or regional skills as a whole at a time and scale that's compatible you know with what the community has is, I think is super critical. Just starting small, um, ramping up, having a vision, having a long term vision, I think, is important, but, um, Nahanni's been there for like thirty years but they're still struggling on this very issue of economic development opportunities.

Despite the assertion among ENGO representatives that they did not have the capacity to contribute to community development and capacity building, community members (band members and long-term) felt that ENGOS had already contributed significantly to community capacity building efforts, programs, training and initiatives:

The environmental organizations have done a lot. I'd say they've probably done the most in recent times to fund community initiatives where funding has been needed or fill small niches or bridge gaps in funding for certain programs. Otherwise, the continuity would not be there in programs and it would all be just kind of a jagged and topsy-turvy. So they've been there to keep things smooth. *[Interviewer - So they step up to bat whenever...]* Yeah, they've been there to step up when asked and when we've proven that this is how your money is going to be used in a tangible way. They've been there and that's been significant. They've been behind the scenes. They don't have like a real heavy presence here, which is good. I don't think people appreciate that necessarily. But they've been there when we've needed funds. (Tracey Williams, long-term community member)

ENGOS bridged gaps in funding for community-driven initiatives that Parks Canada was unable or not willing to provide: "If we need money, usually, we go to Parks Canada for the bulk of our change and what we can't get them to fund, then we'll go to World Wildlife Fund or *[Canadian]* Boreal Initiative or Ducks Unlimited or so and so forth. And there typically, they typically fund different sorts of things." (Steve Ellis, long-term community member); and "...they just are funding agencies, so if we need money that Parks Canada that we can't get from somewhere else, then we'll approach them and they'll be forthcoming and they're pretty easy with the money." (Steve Ellis, long-term community member). Several past Łutsël K'e community initiatives have been financially supported by ENGOS: Thaidene Nene working group processes, workshops for youth, community member visits to other parks, adult training programs, the hiring of a parks-focused teacher in the local school, and the initial identification of the area. These initiatives are all related to the building local capacity before the creation of the park. Jen Morin (external participant) said that CPAWS has "basically focused on communities that were actively seeking

outside support and help” and that they have “always been on the table if you need us, we’re here to, we’re there to help you, provide additional support or promotion or whatever.”

Of course, ENGOs are still actively engaged in supporting Łutsël K’e on the development of a park. Future initiatives, suggested by participants, that ENGOs might also support are in the provision of conservation-related educational resources to the local school and in raising money for the creation of a compensation fund:

Not that it’d be something that could, you know, if you could have if you could carbon copy most of the benefits from uh, that example and put in the Łutsël K’e example, um, you know, just it’s such an innovative agreement, um, where they had the economic compensation fund that was, you know developed by ENGOs you know, 60 million dollars was raised and 30 million dollars from the province, 30 million dollars from the feds, 120 million dollar fund, like trust to, um, offset some of the costs that the parks would, would cut off from an economic development perspective. (Jen Morin, external participant)

ENGOs were also seen as having an important role in political advocacy to advance the community’s conservation and development agendas. Interviewees often commented that ENGOs could be allies and political advocates for community conservation: ENGOs “bring a lot of political clout to the table” and create “a huge political push for that park to happen, that Łutsël K’e couldn’t generate on their own” (Kevin Antoniak, external participant); “they can be strong allies” (Steve Ellis, long-term community member); and they “promote and grease the wheels” of conservation projects (Ray Griffith, long-term community member). These organizations have lobbyists who can exert political pressure at the national level, suggested Ray Griffith:

Well both CBI and WWF and other NGO’s, they have lobbyists in Ottawa, and so they have access to the Prime Minister and the ministers. So that they can provide some influence other than, and they can assist some influence to be exerted in Ottawa, they could play a role there.

Particularly in supporting the community's conservation interests "they've been very supportive that way and, you know, they'll continue to support us," stated Adelaine Jonnasen (band member).

Mike Couvrette (external participant) championed that ENGOS should ensure that "community aspirations are maintained." An anonymous participant added that ENGOS could contribute to shifting government and Parks Canada policies to reflect the community rationales for protecting an area: "Making those links to the environmental organizations sometimes sways policies and different things within Parks Canada and within the government in general."

(anonymous external participant). Chief Steven Nitah felt that ENGOS needed to be aware and supportive of the community in order to be helpful when exerting political influence: "They should be aware of what's going on, support our initiatives, keep the lines of communication open with the high ranking government officials in Ottawa and other places that decision makers sit so that when the time comes to push for legislation to create the park, they're there to help."

Tsatsiyé Catholique (band member) also explored how ENGOS needed to be aware of community reasons for conserving an area so that their mandates are not at odds with the traditional aboriginal uses of the area:

Understanding that what they're doing for that...for the environment is, you know, like society as a whole but a lot of times for the aboriginal peoples they have to use these...these environmental aspects for their own traditional living. Something like I guess oh well environmental agency would want to protect the caribou in a sense but for the aboriginal people that's not a clear, you know, that's not really something reasonably accessible, you know, they can't just stop. It's part of their livelihood and it's like...little examples that would create this conflict between these applications, these organizations.

This knowledge of the community's rationale and vision for conservation was also seen as important when advocating for the community through increasing external awareness and knowledge of the place of traditional indigenous lifestyles in the landscape:

I think WWF could assist in is sort of that challenge between the traditional lifestyle where traditional lifestyle is sort of a consumptive, ah, lifestyle, ah, being the harvesting of caribou, ah, cutting of firewood, stuff like this, I think the WWF could play a role in sort of, education the ah, international community that this is part of a natural lifecycle, it's been going on for years and years and it's, just because somebody goes and kills a caribou doesn't mean that they're an environmental terrorist. (Mike Couvrette, external participant)

ENGOS can spread information, raise awareness and advocate for the community through the media commented Ray Griffith: "They also can play a role in terms of distribution of information, maybe getting information, spreading information, like say if there's something that you want people to know about, you, they could publicize, access the media." Ron Fatt (band member) informed me, for example, that WWF had recently contacted him to do a trip in the area for National Geographic:

The World Wildlife Fund phoned me the other day. Told me if I got my business up and running, maybe sometimes late in June, no July, late July, there's a possibility of what do you call it, National Geographic coming up. That's a possibility. [*Interviewer - So what will that do, do you think, for here or you?*] Well there's a lot of exposure there. Depends on what they want to. National Geographic, I think that's like a world wide. Everybody watches it so. I'm pretty sure you get a lot of exposure.

ENGOS, through the media, could help to raise the profile of an area and shift the park towards a community's vision, suggested an anonymous participant:

Well, I mean we've seen in other places where um...you know somebody's proposing one thing, maybe within a national park and an environmental group gets involved and is able to raise the profile and change that more toward maybe what the community wanted. (anonymous external participant)

The same participant also commented that increasing external exposure has the potential to contribute to increased tourism in the community, "I mean they can definitely raise the profile of any national park that goes into the area, which then leads more people to be aware of it and likely increase your tourism potential."

While ENGOs can make significant contributions in supporting community initiatives and advocating for the community during the creation of a park, Steve Ellis (long-term community member) felt that it was important to keep them at arm's length:

I think you've got to keep them at arm's length. You've got to control what they do very, very strictly or else they're going to take over, right. Especially the World Wildlife. *[Interviewer - Why especially them?]* That's just how they work, it's their corporate culture if they...they like to carry files, they like to take credit for what's happening, so they like to be...they're sort of meddlers. So you've got to keep them at arm's length. They can be strong allies but all these organizations, strong allies but you'd better keep them on a tight leash or else they'll run away from you. But they're good funding agencies.

Jen Morin (external participant) suggested that ENGOs could improve the extent to which they support the interests of communities after the establishment of a park:

One thing that environmental organizations are bad at (laughs) is the after sale service, which is after a park has been established um, that, um, uh, that uh, there still is some support or involvement or ability to, to support communities, um, uh...you know at a capacity level a training level, but also at a management level. It's like you work so hard to get an area identified and protected, and then is it really going to be protected at the end of the day? We're lucky under the parks act that there is really good definitions of what's protected or not, um, there, there is a role, I think um, for environmental organizations to provide support on the management side of things post implementation. So they don't just walk away. So um, yeah, I think there's a, it would be nice to see more of an ongoing role in that element and getting things off the ground and stuff. (Jen Morin)

Perhaps some of the short and long-term community initiatives could also be supported by a local "Dene cultural, conservation, non-profit association" (Tracey Williams) or a "Friends of" organization within the community to support the park initiative:

I think that there are more established national parks in Canada that have friend's associations tied to them that are there just to provide volunteers and money, they sell products about the park, they hold fund raisers and so forth. Instead of having something like that, maybe having something that was, money invested up front that actually could give money to those people who wanted to do x, y or z. Because, we're dealing here with a situation where your friends of that park are in need of those economic funds and jobs to provide those services back to the park. (Tracey Williams, long-term community member)

Discussion

This chapter provided an exploration of the ways in which the social economy does or could contribute to maximizing community social and economic development from the creation of the park and in supporting the development of tourism in Łutsël K'e. To the best of my knowledge, the research presented in this chapter makes a unique contribution in its focus on the role and functions of the social economy in supporting community development related to conservation. This discussion examines ways that this research could be useful to the community as development of the park proceeds, suggests several areas where clarification is needed and recommends that further research be carried out relating to the effectiveness of the social economy in supporting tourism development.

The first section of this chapter discussed the perceived roles of current social economy organizations in supporting tourism development, pointed to the need for clarification of the roles of various social economy organizations within the community, and explored three areas where the social economy could be expanded to support community tourism development. It is paramount that these discussions do not end here if the community wishes to achieve its potential for tourism. Further clarification, exploration and discussion are needed *prior to the creation of the park* in order to ensure that these current organizations understand and are fulfilling their expected roles in supporting tourism development and that further social economy organizations are created as they are needed. It is particularly important to ensure that there is adequate community and professional support for local economic and tourism development, either through assigning a currently operating social economy body to this role (i.e., the Denesoline Corporation or the Coop) or through creating a new body to fulfill this role. While some people felt that the Coop did not have a role in supporting community tourism development beyond building and

operating a hotel through Inns North Ltd, it is interesting to note that other Inns North Cooperatives do have a long history of marketing and coordinating of tourism experiences in northern communities (Inns North, 2009).

This research also looked at the potential of creating a new social economy body to coordinate tourism development in Łutsël K'e. While it may appear that the idea of a tourism developed on a cooperative model has many disadvantages, this model of development also has a high potential to overcome the individual barriers to private business ownership and engagement in the market economy in the community. Yet it appears that the jury is still out and that further exploration is needed into the *actual* advantages and disadvantages of utilizing social economy organizations to support tourism development in rural areas through examining both previously and currently operating social economy bodies (i.e., Artic Cooperatives Limited through Inns North Ltd.; Southern Lakes Marketing Cooperative Ltd., Yukon Territory; Cree Outfitters and Tourism Association, Northern Quebec; Nunavut Tourism). It is also unclear to what extent these currently operating tourism-related social economy organizations are providing support for tourism development beyond marketing the product and whether this is effectively supporting the development of sustainable community-based tourism industries.

This research also suggested that current social economy organizations could have a role in capitalizing on contracts that could come with the creation of the park. The potential to bring the Denesoline Development corporation "into the loop" to capitalize on economic development opportunities is of interest to Parks Canada (Bob Gamble, personal email, February 7, 2008). In order to ensure that both the Denesoline Development Corporation and the Coop capitalize on development potential, these organizations will need to be brought into future discussions.

The creation of a board-run trust fund to support local community development and capacity building objectives is not a new one for northern national parks (i.e., Nunavut National Parks and Haida Gwaii National Park Reserve) nor is it new within the context of supporting economic or non-economic development (Bridge et al., 2009). Board run trust funds fall under the auspices of foundations within the social economy. Foundations are “bodies with their own source of funds which they spend according to their own judgment on projects or activities of public benefit. They are entirely independent of government or other public authorities and are run by independent management boards or trustees.” (Bridge et al, 2009, p. 97). Trusts are a legal non-profit entity with their own governing structure, laws, regulations and processes (Bridge et al., 2009). A trust fund has great potential for supporting community economic and non-economic initiatives in Łutsël K’e, particularly if there is a synergy created with potential “seed” funding that might be gained through the land claims process and future investments of the Denesoline Development Corporation. Perhaps the creation of a body similar to the Gwaii Trust Society would be effective in managing a combined trust fund or set of funds created for different purposes. In Łutsël K’e, a lack of local economic or business expertise could be a potential barrier to the success of a trust fund. It is possible that having representatives from outside the community and from Parks Canada sit on the board of the trust fund might allow the trust to function more effectively and decrease potential conflicts of interest. In addition, the creation of a clear vision and mandate for the trust fund would facilitate the functioning of the fund.

The final section explored the role of ENGOs in supporting community development outcomes related to conservation. While the ENGOs discussed here are often primarily focused on a conservation mandate, this research explored how these organizations can provide support

for a community's social and economic development initiatives related to conservation. These ENGOs' perceived, actual and potential roles in advocating for gateway communities and in supporting Łutsël K'e's conservation, capacity building and community development initiatives make them an important contributor to the local social economy. Łutsël K'e is already creating strong partnerships and networks with these organizations and could further capitalize on these relationships through seeking support in advocating for the incorporation of local vision and creation of a trust fund. A topic that needs further research is a comparison of the differing roles and foci of local ENGOs (such as a "Friends of" organization) versus broader national and international ENGOs in supporting local social and economic development.

Given the cultural and contextual milieu of Łutsël K'e, social economy organizations might prove to be more effective than engagement on an individual basis in advocating for and supporting community social, cultural and economic development related to the creation of the park. Particularly given the collectivist orientation of Dene culture and the importance of hearing all voices in decision making processes, both the institutions (i.e., cooperatives, mutuals, and associations (Defourny, 2001)) and the foundational principles (i.e., democratic functioning, focus on social over economic outcomes, and focus on serving members and the community (Defourny, 2001; CSES, n.d.; SESN, 2009)) might also make social economy organizations more appropriate in this context. As a result, current and new social economy organizations might continue to be central to the social, cultural and economic development of Łutsël K'e and their involvement and further development should be encouraged during the planning and development stages of the creation of the park. Yet the importance of orienting social economy organizations to supporting local economic development should not preclude their focus on building capacity, developing cultural and social assets, and protecting the environment nor the

nurturing of civic engagement and social capital (Fasenfest et al, 1997; Cooper, 1999; Molloy, McFeely & Connolly, 1999; Evans & Syrett, 2007; Bridge et al., 2009; SESN, 2009). Finally, the development of the social economy could be supportive of community tourism development and, in turn, the careful planning and creation of a culturally and socially appropriate tourism product might also be supportive of “aboriginal social economies” (i.e., Natcher, 2009) through contributing to the mixed economy and the continuation of subsistence activities (see also Notzke, 1999).

Introduction

In many ways, this thesis ends where it began. It returns us to the small Dene community of Łutsël K'e, Northwest Territories, perched on a rocky outcropping on the shores of the East Arm of Great Slave Lake, wherein community members are considering the implications of the creation of a national park. Those with inexperienced eyes and little local knowledge might say that there have been few changes in Łutsël K'e and on the East Arm of Great Slave Lake since this project began in 2007. For the Łutsël K'e Dene, though, the speed of change happening in the community and in their traditional homeland has been noticeable since the arrival of Europeans (SENES Consultants & Griffith, 2006). There are constant changes in the quality of community life, in the quality of the environment, in wildlife populations and in the landscape (LDFN et al., 2001; LDFN & Ellis; 2003; Parlee, Manseau & LDFN, 2005; Weitzner, 2006). And while the legacy of externally mandated and imposed change resulting from a colonial past is still apparent in the community, there remains a strong will to move the community forward politically, socially, culturally, and economically as Dene. There is also a strong desire to protect the cultural and environmental landscape for the benefit of the community now and in the future. As Ray Griffith wrote in 1987, "Park development is but one aspect of a larger political evolution rapidly taking place in the north" (p. 26). For the Łutsël K'e Dene, the park is seen as only "one aspect" of many positive changes through which local people hope to affect the quality of their lives but it may be a particularly important step in shaping who the Łutsël K'e Dene become as a people in the future.

This thesis is also “one aspect” of the processes that are taking place in Łutsël K’e to ensure that the community is prepared for the changes that the creation of a national park would or could bring to the community; however, the discourse presented in this document could be particularly timely for informing ongoing processes associated with park and community development. In this document, Chapter 1 introduced the study by describing the factors that lead to the creation of this project and the resultant lines of inquiry. Chapter 2 provided an overview of the literature, including a brief discussion of the historical and current context of Łutsël K’e and the national park, a review of literature on the effects of protected areas on indigenous communities, an examination of the evolving relationship between Canadian national parks and communities and an exploration of conceptualizations of the social economy. Chapter 3 established the philosophical and methodological underpinnings of the research approach and explained the research process. These are re-examined at greater length in the “Bringing It All Together” section in this chapter. Also in this final chapter, I will summarize and bring together the results of the three strands of this research project from Chapter 4, 5 and 6, explore the application and significance of this research and areas where future research is needed within the community and more broadly, reflect on the strengths and weaknesses of this research, and bring closure to my role in Łutsël K’e’s community and park development process.

Bringing It All Together

This research stemmed from a need to articulate why and how the community of Łutsël K’e could maximize benefit from the creation of a national park. It was also guided by a review of the literature on the history of the relationship between indigenous peoples and protected areas. While in a Canadian context the relationship between national parks and indigenous

communities has seen significant improvements in recent years (i.e., Langdon & Deardon, 2009; Lemelin & Johnston, 2009), authors have also suggested that there is still space for improvement (i.e., Budke, 2000; The Senate, 2000; Neufeld, 2008). There have also been calls made for increased consideration of capacity building and improved integration of local rationales for conservation (i.e., Budke, 2000; The Senate, 2000; Hough, 2006; Canadian Parks Council, 2008). This study also focused on a gap in the literature related to the role and effective functioning of social economy organizations in supporting community development and tourism development related to conservation.

The results from this study are both conceptual and practical in their orientation and are intended to be useful to the Łutsël K'e Dene First Nation for planning and development purposes surrounding the creation of a national park. This study aimed to support the Łutsël K'e Dene First Nation through engaging the community in a collaborative process aimed at exploring the perceived benefits related to the creation of a national park, examining how to maximize local benefit through capacity building, and understanding the role of the social economy in facilitating community development processes. In order to explore these lines of inquiry, this study employed an action research methodology guided by Appreciate Inquiry and utilized a combination of in-depth ethnographic interviews and formal interviews with LDFN band members, short and long-term community members and external participants.

Chapter 4 presented an analysis of perceived and desired benefits of both band members and long-term community members. The benefits that interviewees felt would, could or should result from the creation of the park fell into eleven spheres: economic, employment, cultural, social, political, educational, infrastructure, environmental, health, spiritual, and aesthetic. These spheres of benefit were shown to be interrelated, with positive development outcomes in many of

the spheres resulting in positive development outcomes in other spheres. These perceived and desired benefits appear to be a contextualized response both to increased northern resource development and the history of and improved relationship between national parks and indigenous groups in Canada. The benefits presented in this thesis are in many ways similar to the conceptualizations of indigenous values or benefits discussed by other authors (i.e., Beltran, 2000; Scherl, 2005; Mansourian et al, 2008) and are reflective of the broader discourse surrounding rights and benefits for indigenous peoples near protected areas (i.e., Kemf, 1993; IUCN, 2000; Borrini-Feyerabend et al, 2004; WWF International, 2008).

While some of the benefits discussed in Chapter 4 would automatically result from the protection of the area known as Thaidene Nene, the achievement of other benefits would require significant planning and effort on the part of various stakeholders. One such area of benefit that would require significant effort is the development of a locally-based tourism industry that would support the community's economic, social and cultural development. On this note, chapter 5 explored the concept of capacity building for tourism development in Łutsël K'e. This chapter focused on emergent themes related to the roles of individuals, the community and the Parks Canada agency in supporting capacity building efforts. This chapter also presented an emergent model for looking at capacity building for tourism development in Łutsël K'e and the national park and based on this model suggested the following definition of capacity building:

Capacity building for community tourism development related to the creation of the park is an ongoing process that involves collective learning, information and education, planning and visioning, shifting attitudes, implementing actions, and creating supports at an individual, community (Łutsël K'e) and institutional (Parks Canada) level. Community capacity for tourism contracts or expands depending on the contributing strengths and barriers of each of these three groups, which are influenced by the internal development processes of these groups and the interactions between these groups. Local capacity building efforts are also enabled by accessing resources from external assets through networking and partnering.

The results of this research indicate that capacity building for tourism development was seen a more complex and comprehensive task than education or skill building alone. Similar to other literature on capacity building and tourism development, this definition recognizes the importance of attitudes, information and education, access to resources, planning and visioning, implementation, and creating networks and partnerships in successfully building capacity for tourism (see Discussion in Chapter 5). This definition also suggests that the interactions between the various groups involved is an important component of capacity building.

An important aspect of capacity building was clarifying the roles of various organizations to ensure their effective functioning in supporting community development efforts (see Appendix H). Chapter 6 provided an exploration of the roles of the social economy in supporting the community to achieve desired outcomes from the creation of the park. This chapter examined the perceived and potential roles of the local Coop store, the Denesoline Corporation and Thebacha Business Development Services in supporting tourism development and capitalizing on potential contracts. The research suggests that clarification of the roles of local social economy organizations is needed if they are to effectively foster local tourism developments. Indeed, the creation of new social economy bodies might be more effective in supporting local tourism development. Suggestions for future social economy bodies to support tourism included the formation of a local office to support community economic development, the creation of a separate social economy body (i.e., cooperative, association or corporation) to support tourism, and the formation of a local artists cooperative.

The creation of a community-controlled board-run trust fund was also seen by most participants as a desired outcome of the creation of the park. This community trust fund, participants suggested, could be utilized to support community social, cultural, and educational

initiatives, as well as infrastructure and economic development. The potential barriers to the success of a community trust fund, such as lack of local financial management and declining voluntary involvement in community initiatives (i.e., community members often require payment to attend meetings) were not discussed.

ENGOS, in the context of Łutsël K'e, have played and continue to be an important proponent of community developments in-relation to the creation of the park. Externally operating ENGOS were seen as having several important roles in supporting local development outcomes through supporting community conservation initiatives, providing funding for local capacity building and community development efforts and advocating externally for local concerns and vision through exerting political influence and raising awareness. Up to this point, ENGOS have been very supportive of Łutsël K'e's interest in protecting Thaidene Nene and have also provided financial support for workshops, research, visits to other parks, and training initiatives. In the future, ENGOS could continue to support the community's conservation, development and capacity building initiatives and advocate for the community during the creation of the park.

This thesis has presented the findings of a collaboratively developed research project that it is hoped will be useful to the Łutsël K'e Dene First Nation and the Parks Canada agency. The presentation of results from this research is timely as the results and discourse presented herein could inform ongoing park and community development processes and support the community in achieving maximum benefit (and minimal negative consequence) during and after the creation of a national park. These findings could be integrated into the community's vision for the national park, inform Parks Canada's socio-economic study of the area, inform long-term park management documents and processes, assist the community in determining capacity building

objectives to support the development of tourism, and inform the development and functioning of the social economy in supporting local development. Recommendations for applying these results are explored in the following section.

Recommendations for Applying The Results

The discussion of perceived and desired benefits presented in this thesis has the potential to inform the articulation of a united community vision for the park and to guide community negotiations with Parks Canada. This information could also be integrated into long-term park and community planning and development initiatives and could advise the management of the park. In many areas, further questions will need to be asked to clarify how particular benefits can be ensured for the community.

The particular steps that interview participants suggested to support capacity building efforts for tourism development are presented in Appendix H. Both capacity building and the development of a viable tourism industry are long-term processes. As short-term recommendations and a starting place, I recommend:

- 1) Increasing communication and information within the community about tourism;
- 2) Clarifying the actual interest in and levels of support for tourism development prior to beginning tourism development;
- 3) Appointing a person or group of people to spearhead capacity building and tourism development initiatives as this is beyond the scope and capacity of the Parks Working Group;
- 4) Revisiting the capacity building processes outlined in Appendix H to prioritize actions and outcomes;

- 5) Ensuring that there is adequate and ongoing financial and professional support from Parks Canada and other sources for initial capacity building efforts;
- 6) Fostering of community efforts to create networks and partnerships with outside private and public sector organizations that support tourism development;
- 7) Working in tandem with outside agencies that offer training and development programs to increase community knowledge of and capacity for tourism; and,
- 8) The development of a positive image outside the community might also be a particularly important consideration in ensuring the success of tourism.

The community could further benefit from the development of the social economy through the clarification of roles of current organizations, the creation of a tourism cooperative, the creation of a trust fund and ongoing maintenance of partnerships with ENGOs. The results focusing on the role of the social economy in supporting tourism development suggest: 1) that clarification of the roles of the currently operating social economy bodies is necessary in order to ensure their effective support for tourism development; *and/or*, 2) that the creation of new economic development office or cooperative tourism body might be more effective in supporting tourism development. The creation of a well-endowed community trust fund to support economic and non-economic initiatives will require strong advocacy and negotiations (i.e., during the implementation phase of the park) on the part of the community. The long-term success of this trust fund though could depend on skilled financial management, ongoing voluntary engagement, detachment from community or park politics, and the creation of a strong mandate. Finally, the community should make efforts to maintain their relationships with ENGOs to continue to benefit from their support for community capacity building and

development initiatives and, furthermore, to utilize ENGOs advocacy skills during park negotiations.

As the park development proceeds, it is noteworthy that interviewees felt that there were three groups that had a central role in the achievement of local outcomes and benefits: individuals within the community, the community (and its organizations), and the Parks Canada agency (Figure 7.1). This is true not only of tourism development but also to support the achievement of other economic benefits (i.e., direct employment and contracts) and non-economic benefits (i.e., social, cultural, educational and political benefits).

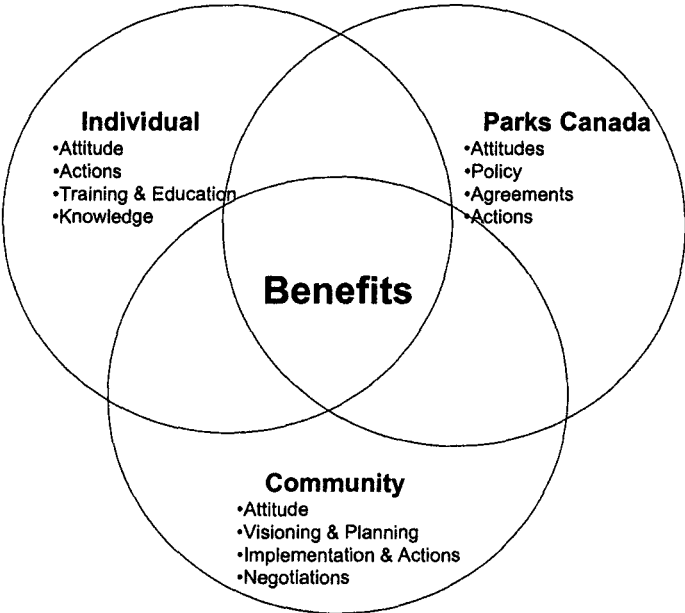


Figure 7.1 - Central role of individuals, the community and Parks Canada in achieving community benefits from the park

As Figure 7.1 suggests, individuals are responsible for increasing their levels of knowledge, seeking further education and training, changing their attitudes and carrying out a number of actions. The community (and its organizations) may also need to shift attitudes while coordinating community development and capacity building efforts through visioning and planning, negotiations and implementing the vision and plans through action. Lastly, the

attitudes and policy of Parks Canada might support the achievement of benefits through agreements with the community and a number of initial and ongoing actions. The efforts of all of these groups might also be supported through creating networks and partnerships with external assets who provide resources, particularly in the realm of tourism development.

Finally, park and community development processes could benefit from the widespread communication of the results of this research within the community and particularly to those involved in community leadership, the Parks Working Group and tourism development. Community members often critiqued the modes of information sharing and communication within the community, resulting in a perceived lack of transparency. Integral to the design of this project, I have made attempts to disseminate the results of this research through creating a website, printing and distributing a number of copies of the final report to the chief and council and the Parks Working Group, and returning to the community to present the findings to the Parks Working Group, the chief and council and the broader community. In the end, however, I will be leaving the results of this research with the Parks Working Group. Interview participants felt that ultimately it was the job of the chief and council and the Parks Working Group to inform and educate the community about ongoing park development processes and to ensure local benefit from the creation of the park.

Without application and action, the words, thoughts and visions of those presented in this thesis are for naught. As author Joel Barker says “Vision without action is merely a dream. Action without vision just passes time. Vision with action can change the world” (cited in Terry et al, 2008). The application of many of the ideas presented in this thesis will require the coordinated and ongoing efforts of a diverse range of community organizations, particularly the

Łutsël K'e Dene First Nation and the Parks Working Group, the ongoing commitment of individuals in the community, and the support of the Parks Canada agency.

Significance and Future Research

This research is also of significance in the contribution that it makes to literature on national parks and indigenous people, capacity building for tourism development and the role of the social economy in supporting community development related to conservation. The discussion of perceived and desired benefits contributes a northern indigenous perspective to the discourse focusing on the benefits of conservation for indigenous communities. Through looking particularly at capacity building for tourism development in relation to a national park, this research developed an emergent model and definition of capacity building that could be applicable in similar contexts. This exploration could inform the capacity building efforts and tourism development processes of other communities near parks and protected areas, in the north and elsewhere. Finally, the focus of this project on the role of social economy organizations in supporting community development related to conservation fills a perceived gap in the literature. Two significant contributions that this segment of the research makes are related to the roles, advantages and disadvantages of using a cooperative model for tourism development and the role of ENGOs in supporting community conservation and development initiatives.

This research elucidated several areas where further research could be conducted at a community level and in order to fill gaps in the academic literature. Further questions that community members felt need to be asked include:

- 1) What are appropriate and desirable joint management structures that would allow for the effective inclusion of local people in park management?;

- 2) How do you create effective partnerships with ENGOs so that they support local initiatives?; and
- 3) How can indigenous groups employ effective communication strategies to raise awareness outside their communities?

Several gaps in the literature also emerged during this research relating to: 1) the actual effectiveness of cooperative models for supporting tourism development; and, 2) the actual positive and negative effects of Canadian national parks on northern indigenous communities. It also seems that the literature on indigenous benefits from conservation assumes homogeneity of perspective and that all of the individuals both within and between indigenous communities have the same perspective on conservation (e.g., Bertran, 2000; Scherl, 2005; Mansourian et al, 2008). This assumption reeks of pan-indianism, pan-aboriginalism or pan-indigeneity, which assumes that all indigenous people's ethics, values, beliefs, behaviours and knowledge systems are universal and homogenous (Waldram, 2000; Rosser, 2005). It would be interesting to test this assumption by comparing the perspectives of different indigenous groups. In the context of Łutsël K'e, it would also be interesting to conduct a comparative analysis to examine the differences between various groups (i.e., age, gender, socio-economic status) within the community of how they perceive the benefits of the park. I have several questions regarding the topic of capacity building: 1) Would it be more effective to engage with the topic of capacity building based on a previous definition or model or is it better to engage with the topic in a contextually driven and emergent fashion?; 2) How does capacity building differ from previous definitions and practice of community development?; and, 3) Are attitude, knowledge or skills more important in determining the capacity of a community or individuals to accomplish a task.

Finally, further research would be needed to refine the model and definition of capacity building that is presented in this research and to test its applicability to other contexts.

Reflections on the Research - Strengths and Weaknesses

Many of the choices made in establishing this research process could be seen as both strengths and weaknesses. Culture and context were considered in adopting action research and Appreciative Inquiry as a methodology, in utilizing a combination of informal ethnographic and formal interviews to carry out the research and in using a combination of purposive and snowball sampling methods. These choices were made in consultation, primarily with two individuals within the community who may also have considerably influenced the directions of the research and the outcomes. This section comments on the potential limitations to adopting action research, of using qualitative interviews in this cultural context, of using snowball and purposive sampling procedures, of solely using qualitative interviews, of the short timeframe of the study and of the analysis. Finally, a focus on both “insider” and “outsider” perspectives is seen as being a strength of this research.

There are two factors that might have limited the researcher’s ability to effectively implement an action research methodology: time and the scope of consultations. A combination of factors, including time, priorities and funding, limited my ability to implement a verification stage to ensure the accurate representation of results. Initially, I had hoped to return to the community after interpreting the results to ensure the accuracy of the individual and community voices presented in the thesis and the final report (see Warren, 2002). However, the short time frame of a master’s degree limited my ability to do this. The limited scope of consultations,

particularly during analysis and writing of the results, might also have influenced the directions and results of this research.

One methodological factor that might have been a limitation is the use of interviews, which can potentially preclude some people from voicing their opinions (see Ryen, 2002). My different racial, cultural and language background could have influenced the quality and type of information that local people were willing to share (see Ryen, 2002). These differences might have also interfered with my understandings of local cultural nuances and a language in translation (see Ryen, 2002). Efforts were made to mitigate this limitation through training and working alongside a community research assistant and a translator. While the use of interviews (rather than a group process) might have limited the quality of the information gained, it might also have ensured that the voices of various groups within the community were heard more fully and that the research avoided the negative discourse often associated with community meetings. The use of informal ethnographic and open-ended interviews also allowed for the emergence of themes, topics and ideas that may not otherwise have emerged (see Fontana & Frey, 2003).

The purposive and snowball sampling procedures used for the community interviews may have limited the level of generalizability of results, as it may not have resulted in a representative group (see Neuman, 2000). In part, this may also be the result of relying on recommendations from the consultative committee who may have steered the interviews towards people who were more supportive of creating a protected area. Since this research is contextual and grounded in a particular local context, this was not viewed as problematic. In addition, purposive sampling was seen as necessary in order to focus on individuals who would be particularly knowledgeable and informative on the topics of this research (see Neuman, 2000).

Several additional limitations of the study relate to the sole use of qualitative interviews, the short timeframe of the study and the methods of analysis. The sole use of qualitative interviews and the brevity of a Master's degree may not have allowed the researcher to fully explore the lines of inquiry of this research and delve into all of the themes that emerged. Given that this was an exploratory study, this was not seen as an issue. Further investigation and research is called for to complete various aspects of the picture. Furthermore, though data was analyzed thoroughly using NVivo 8 and I was careful to choose quotes that represented common themes expressed by interview participants, I am not without bias and my analysis may have been influenced by my worldview and my personal experiences in Łutsël K'e. Yet the "outside" perspective and experiences of the researcher might also contribute to the strength of the analysis presented in this study (Lockhart, 1982; Caine et al., 2007).

Lack of training in Appreciative Inquiry and the use of interviews may have also limited the effective application of Appreciative Inquiry. As discussed in Chapter 3, AI was used more as a philosophical underpinning and guide for questioning and overall research design. While Whitney and Trosten-Bloom (2003) and Raymond and Hall (2008) do recommend the adaptation of Appreciative Inquiry for each change agenda, the use of interviews conducted by an individual researcher may not have been particularly effective for applying an Appreciative Inquiry framework. While the appreciative focus of the study was maintained, at times it felt as though I was maintaining the appreciative and constructive focus (albeit with the encouragement of the consultative committee). This might have been, in part, because there were still significant doubts and concerns in the community regarding the creation of a national park. With the guidance of the consultative committee, the results of this research have been presented in a way that is constructive in order to support positive change, growth, empowerment and capacity

building in accordance with AI principles (Bushe, 2008). As mentioned previously, the choice to use interviews was guided by concerns that a group process would be controlled by the voices of a few and would focus primarily on the negative. It is unclear to the researcher whether this is necessarily the case and whether a group process could have been facilitated in a way that was constructive. As the end goal of Appreciative Inquiry is to generate change (Cooperrider & Whitney, 2005; Bushe, 2008; Koster & Lemelin, 2009), I also question whether utilizing a group process would have been more effective in creating an outcome that would be more likely to be embraced by the community during the Destiny phase of the Appreciative Inquiry process. After the Discover, Dream and Design phases of the AI process, the Destiny phase asks “How to empower, learn and adjust/improvise?” in order to achieve the community’s desired outcomes (Figure 7.2; Cooperrider, 2002; Whitney & Trosten-Bloom, 2003). Integral to the Destiny phase is the application of the results and it remains to be seen to what extent the results of this research will be embraced or applied by the community.

Finally, I concur with Lockhart (1982) and Caine et al. (2007) that uniting “insider” and “outsider” knowledges provides more insight into studies focusing on socio-economic development in indigenous communities. In particular, the results of the research regarding capacity building were enriched by a combination of local awareness and knowledge of “external opportunity structures” (Lockhart, 1982). Interviews with band members and long-term community members provided particularly poignant look at the complexity of on the ground realities, the community’s hopes and dreams, the importance of individual engagement and input and the creation of supportive community structures. Interviews with long-term community members, short-term community members and external participants were more apt to focus on the role of Parks Canada, the importance of connecting the community to outside assets and

resources through networking and partnering and the need to embrace the market economy if tourism development is to be successful. Through bringing these discussions together, the solutions provided in the capacity building section of this thesis are perhaps more robust. I also feel that my position as an “outsider” was helpful in facilitating this research, drawing out the areas of discussion presented in this document, and presenting these results both inside and outside the community.

Closure

As Lickers et al (1995) suggested, the end goal of research in an indigenous context is to empower communities and to essentially “work yourself out of a job”. If empowerment is the end goal of Appreciative Inquiry processes and research in an indigenous context (Lickers et al, 1995; Bushe, 2008), then at some point I must remove myself from my vantage point and allow the community to embrace (or reject) the discourse and analysis presented. While the Appreciate Inquiry process is presented as a generative spiral, I feel that at some point the external facilitator or researcher must leave “the loop” to encourage local empowerment (Figure 7.2).

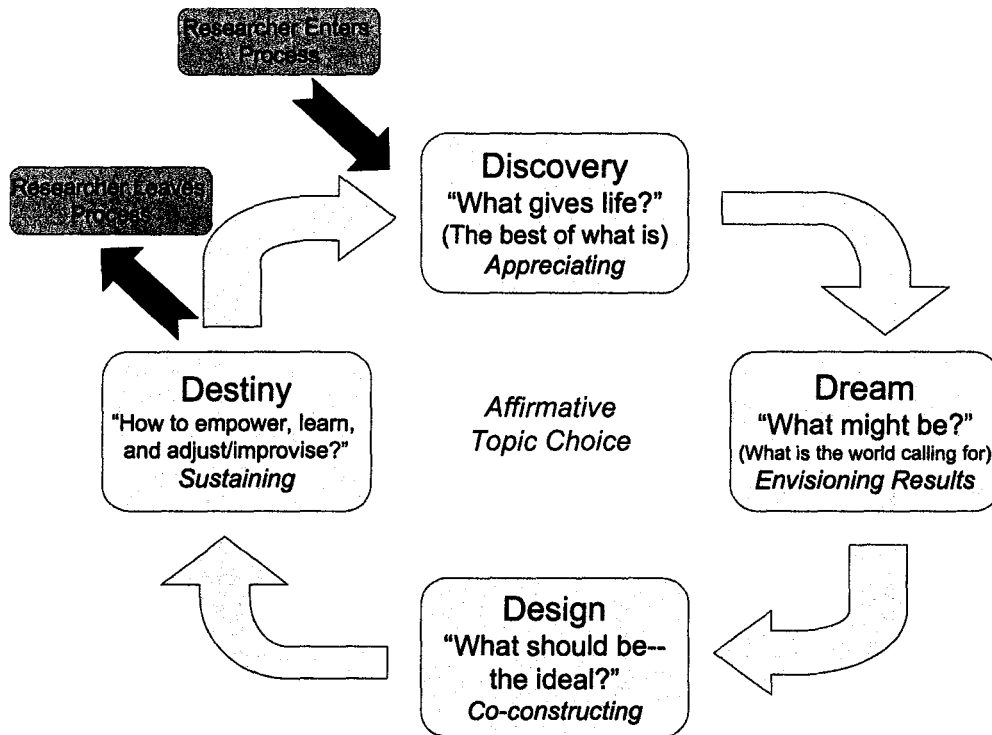


Figure 7.2 – Researcher entering and leaving the Appreciative Inquiry research process

My role as a facilitator of research for the community does not totally end here. I will be writing a final community report and I will return to Łutsël K'e for a final visit in order to communicate the results of this research and to say my farewells. As I begin to let go of a project that has taken as much from me as it has given in return, I question what life the information presented in this thesis and in the final community report will take in the future. It is my hope that this information will benefit the people of Łutsël K'e through supporting community development processes as the area known as Thaidene Nene is protected in a national park. I am optimistic that with collective creativity, community and institutional flexibility, ongoing relationship building efforts and commitment to action many of the benefits outlined herein can be realized for the community of Łutsël K'e while simultaneously maintaining the integrity and mandate of a national park.

References

- ACUNS (2003). *Ethical principles for the conduct of research in the north*. Ottawa, ON: Association of Canadian Universities for Northern Studies.
- Adkere, M. (2005). Appreciative inquiry: A field study of community development. *Systemic Practice and Action Research*, 18(1), 21-34.
- Akaitcho (2009). *Akaitcho Treaty & Tribal Corporation: Welcome to Our Website*. Retrieved May 1, 2009, from <http://www.akaitcho.info/>.
- Alexander, N. & McKenna, A. (1998). Rural tourism in the Heart of England. *International Journal of Contemporary Hospitality*, 10(5), 203-207.
- Alexander, S. E. (2000). Resident attitudes towards conservation and black howler monkeys in Belize: The community baboon sanctuary. *Environmental Conservation*, 27(4), 341-352.
- Arctic Cooperatives (2007). *Arctic Cooperatives Limited: Members Coops Lutsël K'e*. Retrieved May 1, 2009 from <http://www.arcticco-op.com/acl-mackenzie-snowdrift.htm>.
- Barrett, S. (2003). Picking new parks. *Canadian Geographic*, 123(2), 46-58.
- Bajracharya, S. B., Furley, P. A., & Newton, A. C. (2006). Impacts of community-based conservation on local communities in the Annapurna Conservation Area, Nepal. *Biodiversity and Conservation*, 15(8), 2765-2786.
- Beltran, J. (2000). *Indigenous and Traditional Peoples and Protected Areas: Principles, Guidelines and Case Studies*. Gland, Switzerland: IUCN.
- Berman, M. (2004). Adaptation and sustainability in a small arctic community: Results of an agent-based simulation model. *Arctic*, 57(4), 401-414.
- Blackman, A. (2008). Perspectives on leadership coaching for regional tourism managers and entrepreneurs. In G. Moscardo (Ed.) (2008). *Building Community Capacity for Tourism Development*. Cambridge, MA: CABI Publishing.
- Bone, R. M. (2003). *The Geography of the Canadian North: Issues and Challenges* (2nd Ed.). Don Mills, ON: Oxford University Press.
- Borrini-Feyerabend, G., Kothari, A. & Oviedo, G. (2004). *Indigenous and Local Communities and Protected Areas: Towards Equity and Enhanced Conservation*. Gland, Switzerland: IUCN.
- Borzaga, C. (2001). Introduction: from third sector to social enterprise. In C. Borzaga & J. Defourny (Eds.), *The Emergence of Social Enterprise* (pp. 1-28). New York: Routledge, Taylor & Frances.

- Boyd, N. M. (2007). Appreciative Inquiry as a mode of action research for community psychology. *Journal of Community Psychology*, 35(8), 1019-1036.
- Bridge, S., Murtagh, B., & O'Neill, K. (2009). *Understanding the Social Economy and the Third Sector*. New York: Palgrave Macmillan.
- Budke, I. (2000). *Aboriginal tourism in Canada's national parks: A framework for cooperation*. Summary Report prepared for Parks Canada. School of Resource Management, Simon Fraser University.
- Bushe, G. R. (2008). Generativity and the transformational potential of appreciative inquiry. In D. Zandee, D. L. Cooperrider & M. Avital (Eds.), *Organizational generativity: Advances in appreciative inquiry (Volume 3)*. Amsterdam: Elsevier.
- Cabaj, M. (2004). CED & social economy in Canada: A people's history. *Making Waves*, 15(1), 13-20.
- Cadioux, D. P. (2000). *An Illustrated Guide to Parks Canada Relationships with Aboriginal People* (Final Report –April 2002). Prepared for Parks Canada, Aboriginal Affairs Secretariat.
- Caine, K. J., Salomons, M. J., Simmons, D. (2007). Partnerships for social change in the Canadian north: Revisiting the insider-outsider dialectic. *Development and Change*, 38(3), 447-471.
- Caine, K. J., Davison, C. M., Stewart, E. J. (in press). Preliminary field-work: Methodological reflections from northern Canadian research. *Journal of Qualitative Research*.
- Campbell, L. M., & Vaino-Mattila, A. (2003). Participatory development and community-based conservation: Opportunities missed for lessons learned? *Human Ecology*, 31(3), 417-437.
- Canadian Parks Council (2008). *Aboriginal peoples and Canada's parks and protected areas*. Retrieved May 6, 2009, from <http://www.parks-parcs.ca/english/cpc/aboriginal.php>.
- Canadian Social Economy Hub (2009). *What is the social economy?* Retrieved May 4, 2009, from http://www.socialeconomyhub.ca/hub/index.php?page_id=9.
- Canoe (2007). *Great Slave Lake (Northwest Territories) - Recreation home page*. Retrieved December 3, 2007, from <http://www.greatcanadianlakes.com/northwest/slave/recreation-home.html>.
- Carabias, J., de la Maza, J., & Gonzales, J. R. (2004). Building capacity to manage protected areas in an era of global change. In Barber, C.V., Miller, K. & Boness, M. (eds.) *Securing Protected Areas in the Face of Global Change: Issues and Strategies*. Gland and Cambridge: IUCN.
- CBC News Online (October 2, 2007). *Lutsël K'e fights for voice in N.W.T. election*. Retrieved November 10, 2007, from

- <http://www.cbc.ca/canada/nwtvotes2007/story/2007/10/02/nwtelex-lutselke.html?ref=rss#skip300x250>.
- CBI (2009). *About us: Our mandate*. Retrieved on April 17, 2009, from <http://www.borealcanada.ca/about-mandate-e.php>.
- CES (2009). *Chantier de l'économie sociale: Definition*. Retrieved March 4, 2009, from <http://www.chantier.qc.ca/>.
- Chambers, R. (1983). *Rural development: Putting the last first*. London: ITDG Publishing.
- Chambers, R. (1997). *Whose reality counts?: Putting the first last*. London: Longman.
- Chaskin, R. J. (2001). Defining community capacity: A definitional framework and case studies from a comprehensive community initiative. *Urban Affairs Review*, 36, 291-323.
- Chaskin, R.J., Brown, P., Venkatesh, S. & Vidal, A. (2001). *Building community capacity*. New York: Walter de Gruyter Inc.
- Colchester, M. (2003). Indigenous peoples and protected areas: Rights, principles and practice. *Nomadic Peoples*, 7(1), 33-51.
- Cole, S. (2005). Action ethnography: Using participant observation. In B. Ritchie, P. Burns & C. Palmer (Eds.), *Tourism research methods: Integrating theory with practice* (pp. 63-72). Cambridge, MA: CABI.
- Cole, S. (2006). Information and empowerment: The keys to achieving sustainable tourism. *Journal of Sustainable Tourism*, 14(6), 629-644.
- Community Meeting Minutes (2002-2008). Transcribed meeting minutes regarding issues related to Thaidene Nene from 2002-2008. Łutsël K'e: Parks Working Group.
- Cooper, M. (1999). The development of the third sector in Bristol. *Local Economy*, 14(4), 348-349.
- Cooperrider, D. L. (2002). *AI training module: Presentation for Weatherhead School of Management*. Case Western Reserve University, Cleveland, OH. Unpublished powerpoint presentation. Retrieved November 28, 2007, from <http://appreciativeinquiry.case.edu/practice/toolsModelsPPTsDetail.cfm?coid=1167>.
- Cooperrider, D. & Whitney, D. (1999). *Appreciative Inquiry*. San Francisco, CA: Barrett-Koehler.
- CPAWS (2009). *Canadian Parks and Wilderness Society: About us*. Retrieved April 17, 2009, from <http://cpaws.org/about/>.
- Creswell, J. W. (2003). *Research design: Qualitative, quantitative, and mixed methods approaches* (2nd Ed.). Thousand Oaks, Ca: Sage Publications.

- Creswell, J. W. (2007). *Qualitative inquiry & research design: Choosing among five approaches* (2nd ed.). Thousand Oaks, CA: Sage Publications.
- CSERP (2007). *Building and strengthening communities through the social economy*. University of Victoria: The Canadian Social Economy Research Partnerships. Retrieved on March 6, 2008 from www.culturalpolicy.org/pdf/communities.pdf.
- CSES (n.d.). *Understanding the Social Economy: The Diversity of the Canadian Experience*. Victoria, BC: Canadian Social Economy Suite.
- Dearden, P. & Langdon, S. (2009). In P. Dearden, & R. Rollins (Eds.), *Parks and protected areas in Canada* (3rd ed.) (pp. 373-402). Don Mills, Ontario, Canada: Oxford University Press.
- DeBeers Canada (2007). *Factsheet: Snap Lake diamond project*. Retrieved December 5, 2007, from http://www.debeerscanada.com/files_2/snap_lake/factsheet.html.
- Diavik (2009). *Diavik's business commitment: Northern partners, northern success*. Yellowknife, NWT: Diavik Diamond Mines Inc.. Retrieved May 4, 2009, from http://www.diavik.ca/documents/Diavik_Bus.pdf.
- Dudley, N., Gujja, B., Jackson, B., Jeanrenaud, J.P., Oviedo, G., Phillis, A., Rosabel, P., Stolton, S. & Wells, S. (1999). Challenges for protected areas in the 21st century. In S. Stolton & N. Dudley (Eds.), *Partnerships for Protection: New Strategies for Planning and Management for Protected Areas* (pp. 3-12). London, UK: Earthscan.
- Dudley, N., Mansourian, S., Stolton, S. & Suksuwan, S. (2008). *Arguments for protection: Safety net protected areas and poverty reduction*. World Wide Fund for Nature.
- Dupuis, S. (1999). Naked truths: Towards a reflexive methodology in leisure research. *Leisure Sciences*, 21(1), 43-64.
- Eade, D. (1997). *Capacity-building: An approach to people-centred development*. Oxford, UK: Oxfam.
- East, K.M. (1991). Joint Management of Canada's Northern National Parks. In P. West & S. Brechin (Eds.), *Resident peoples and national parks: social dilemmas and strategies in international conservation*. Tucson: University of Arizona Press.
- Eagles, P. & McCool, S. (2002). *Tourism in national parks and protected areas*. New York: CABI Publishing.
- Eagles, P.F.J., McCool, S.F. & Haynes, C.D. (2002). *Sustainable tourism in protected areas: Guidelines for planning and management*. Gland: IUCN and World Commission on Protected Areas.
- Elias, P. D. (1997). Alternative development models of aboriginal economies in Canada's north. *International Journal of Social Economics*, 24(11), 1241-1255.

- Ellis, S. (2003). *Which way to Denendeh?: Past failures and future opportunities for traditional knowledge and environmental decision making in the Northwest Territories*. Unpublished master's thesis, Waterloo, Ontario, Canada: University of Waterloo.
- Ellis, S. (2007). *Why I love life in Łutsël K'e*. News/North. Article clipping.
- Ellis, S. & Enzoe, G. (2008, May). *The land that we keep for us: An aboriginal perspective on conservation – The case of Thaidene Nene/East Arm of Great Slave Lake*. Presentation at The Canadian Parks for Tomorrow Conference, Calgary, Alberta.
- Environment Canada (1986) *East Arm of Great Slave Lake National Park proposal: Update – June, 1986*. Yellowknife: Environment Canada/NWT Economic Development and Tourism.
- Environment Canada (1987) *East Arm of Great Slave Lake National Park proposal: Update #2 – July 1987*. Yellowknife: Environment Canada/NWT Economic Development and Tourism.
- Environment Canada (1989) *East Arm of Great Slave Lake National Park proposal: Update #3 – February 1989*. Yellowknife: Environment Canada/NWT Economic Development and Tourism.
- Environment Canada (2009). *Backgrounder: Proposed national park East Arm of Great Slave Lake (NWT)*. Retrieved May 2, 2009, from <http://www.ec.gc.ca/default.asp?lang=En&n=714D9AAE-1&news=BAE5A112-309D-479D-9D6D-841C3C288A79>.
- Evans, M. (2006). The social economy and the shadowy side of the life course. *Horizons Policy and Research Initiative*, 8(2), 48-53.
- Evans, M. & Syrett, S. (2007). Generating social capital?: The social economy and local economic development. *European Urban and Regional Studies*, 14(1), 55-74.
- Fairbairn, B., Bold, J., Fulton, M., Ketilson, L. H., & Ish, D. (1991). *Cooperatives and community development*. Saskatoon, SK: Houghton Boss Printers.
- Fasenfest, D., Ciancanelli, P. & Reese, L.A. (1997). Value, exchange and the social economy: Framework and paradigm shift in urban policy. *International Journal of Urban and Regional Research*, 21(1), 7-22.
- Feighery, W. (2006). Reflexivity and tourism research: Telling an(other) story. *Current Issues in Tourism*, 9(3), 269-282.
- Fontana, A., & Frey, J. H. (2003). Interviewing: The art of science. In N. K. Denzin, & Y. Lincoln (Eds.), *Collecting and interpreting qualitative materials* (2nd ed., pp. 47-78). Thousand Oaks, CA: Sage.

- Frank, F. & Smith, A. (1999). *The community development handbook: A tool to build community capacity*. Hull, QC: Labour Market Learning and Development Canada.
- Freeman, W.L. (1993). Research in rural native communities. In M.J. Bass, E.V. Dunn, P.G. Norton, M. Stewart, and F. Tudiver (Eds.), *Conducting research in the practice setting* (pp. 179-196). London: Routledge.
- Fukuda-Parr, S., Lopes, C., & Malik, K. (2002). *Capacity for development: New solutions to old problems*. New York: Earthscan and United Nations Development Program.
- Fumoleau, R. (1974). *As long as the land shall last*. Toronto: McLelland and Stewart.
- Gareau, B. (2007). Ecological values amid local interests: Natural resource conservation, social differentiation, and human survival in Honduras. *Rural Sociology*, 72(2), 244-268.
- Giles, A. R. (2004). Kevlar, crisco, and menstruation: "Tradition" and dene games. *Sociology of Sport Journal*, 21(1), 18-35.
- Grant, S., & Humphries, M. (2006). Critical evaluation of appreciative inquiry: Bridging an apparent paradox. *Action Research*, 4(4), 401-418.
- Griffith, R. (1987). Northern park development: The case of Snowdrift. *Alternatives*, 14(1), 26-30.
- GNWT, Industry, Tourism and Investment. (2005). *Industry profile*. Yellowknife: Government of Northwest Territories.
- GNWT, Industry, Tourism and Investment (2007). *Tourism and parks: Tourism research and statistics*. Retrieved December 7, 2007, from http://www.iti.gov.nt.ca/parks/tourism/research_and_statistics.htm
- Government of Canada (1982). *Constitution Act, 1982*. Ottawa, Ontario: Government of Canada.
- Government of Canada (2000). *Bill C-27: Canada National Parks Act*. Ottawa, Ontario: Parliamentary Research Branch.
- Government of Canada (2005). *What we need to know about the social economy: A guide for policy research*. Ottawa: Policy Research Initiative.
- Gwaii Trust Society (2008). *Gwaii Trust Society: Our History*. Retrieved May 7, 2009, from <http://www.gwaiitrust.com/home.htm>.
- Hall, M. C. (2000). Tourism, national parks and Aboriginal peoples. In R. W. Butler, & S. W. Boyd (Eds.), *Tourism and national parks: Issues and implications* (pp. 73-94). New York, NY: John Wiley & Sons.
- Hammond, K. L. & MacPherson, I. (2001) *Aboriginal Co-operatives in Canada: Case Studies*. Ottawa, ON: Research and Analysis Directorate, Indian and Northern Affairs Canada.

- Hassell, K. (2006). *Partnerships to manage conservation areas through tourism: Some best practice models between government, indigenous communities and the private sector in Canada and South Africa*. Australia: Churchill Trust.
- Hearne, S. (1934). *Journals of Samuel Hearne and Philip Turnor Between the Years 1774 and 1792*. In J.B. Tyrell (Ed.). *Publications of the Champlain Society 21*. Toronto, ON: The Champlain Society.
- Helin, C. (2006). *Dances with Dependency: Indigenous Success through Self Reliance*. Vancouver, BC: Orca Spirit Publishing and Communications.
- Hiwasaki, L. (2006). Community-based tourism: A pathway to sustainability for Japan's protected areas. *Society and Natural Resources*, 19, 675-692.
- Hodgson, R., & Firth, T. (2006). The methodological and practical issues of conducting tourism research into aboriginal communities: The Manyallaluk experience. *Tourism Recreation Research*, 31(2), 11-22.
- Hollinshead, K. (2006). The shift to constructivism in social inquiry: Some pointers for tourism studies. *Tourism Recreation Research*, 31(2), 43-58.
- Hough, J. (2006). Developing capacity. In M. Lockwood, G. L. Worboys, & A. Kothari (Eds.). (2006). *Managing protected areas: A global guide* (First ed.) (pp. 164-192). London, U.K.: Earthscan.
- I&D Management Services (2009). *About us: Ownership*. Retrieved May 4, 2009, from http://www.iandd.ca/about_o.html.
- IISD, & Skownan First Nation. (2001). *Integrating aboriginal values into land-use and resource management* (Final Report). International Institute for Sustainable Development.
- INAC (2002). *Good public works management in First Nations communities*. Ottawa, ON: Ministry of Indian and Northern Affairs Canada.
- INAC. (n.d.). *The lon Game Sanctuary management plan*. Final Report. Indian and Northern Affairs Canada.
- Inuit IBA (1999). *Inuit Impact and Benefit Agreement for Auyuittuq, Quttinirpaaq and Sirmilik National Parks*. Signed on August 12, 1999 between the Government of Canada and the Quikiqtani Inuit Association.
- Ironside, R. G. (2000). Canadian northern settlements: Top-down and bottom-up influences. *Geografiska Annaler: Series B, Human Geography*, 82(2), 103-114.
- Jain, N., & Triraganon, R. (2003). *Community-based tourism for conservation and development: A training manual*. Washington, D.C. and Bangkok: The Mountain Institute and the Regional Community Forestry Training Centre for Asia and the Pacific.

- Kay, A. (2005). Social capital, the social economy and community development. *Community Development Journal*, 41(2), 160-173.
- Kemf, E. (1993). *The Law of the Mother*. San Francisco: Sierra Club Books.
- Kirby, S., & McKenna, K. (1989). *Experience, research, social change: Methods from the margins*. Toronto, Ontario: Garamond Press.
- Koster, R., & Lemelin, R. H. (2009). Appreciative inquiry and rural tourism: An exploration. *Tourism Geographies*, 11(1).
- Krieger, S. (1991). *Social science and the self: Personal essays on the art of form*. New Brunswick, NJ: Rutgers University Press.
- Lai, P. H., & Nepal, S. K. (2006). Local perspectives of ecotourism development in Tawushan Nature Reserve, Taiwan. *Tourism Management*, 27(6), 1117-1129.
- Langton, M., Rhea, Z. M., Palmer, L. (2005). Community-oriented protected areas for indigenous peoples and local communities. *Journal of Political Ecology*, 12, 23-50.
- LDFN & Ellis, S. (2003). *Nahatni watching the land: Results and implications of 2002-2003 monitoring activities in the traditional territory of the Łutsël K'e Denesoline*. Final Report. Wildlife, Lands and Environment Department: Łutsël K'e Dene First Nation.
- LDFN, Parlee, B., Basil, M., & Casaway, N. (2001). *Traditional ecological knowledge in the Kache Tse study region*. Final Report. Northwest Territories: The West Kitikmeot Slave Study Society.
- Lewis, M. & Lockhart, S. (1999). *Community Economic Development in the High Arctic: Progress and Prospects (A Documentary Review)*. Port Alberni, BC: Center for Community Enterprise.
- Lemlin, R. H. (1997). *The great law of peace and social movement in the Mohawk territory of Akwesasne*. Unpublished master's thesis, University of Ottawa, Ottawa, Canada.
- Lemelin, R. H. (2007). *Dr. Raynald Harvey Lemelin*. Retrieved December 1, 2007, from <http://outdoorrec.lakeheadu.ca/index.php/?display=page&pageid=2>
- Lemelin, R. H., & Johnston, M. E. (2009). Northern and protected areas (chapter). In P. Dearden, & R. Rollins (Eds.), *Parks and protected areas in Canada* (3rd ed.). Don Mills, Ontario, Canada: Oxford University Press.
- Lewis, M. (2003). Common ground: CED and the social economy, sorting out the basics. *Making Waves*, 15(1), 7-11.
- Lickers, H., Doyle, D., Haas, G., Winslow, D., Barrasso, G., & Lemelin, R. (1995). *Building respect - native people and environmental assessment*. University of Ottawa: Institute for Research on Environment and Economy.

- Lockhart, A. (1982). The insider-outsider dialectic in native socio-economic development: A case study in process understanding. *Canadian Journal of Native Studies*, 2(1), 159-168.
- Lockwood, M., & Kothari, A. (2006). Social context. In M. Lockwood, G. L. Worboys & A. Kothari (Eds.), *Managing protected areas: A global guide* (First ed., pp. 41-72). London, UK: Earthscan.
- Lutra (1987). *Economic study of the proposed East Arm of Great Slave Lake* (Final Report). Prepared by Lutra Associates Ltd. for the Socio-Economic Branch of Environment Canada, Parks, Ottawa, February 1987. 154 pages.
- Lutra (1989). *Northern Frontier Zone Tourism Development Strategy-1989-1993: Snowdrift Development Plan*. Prepared by Lutra Associates Ltd. for the Northern Frontier Visitors Association. 82 pages.
- Mabudafhasi, R. (2002). The role of knowledge management and information sharing in capacity building for sustainable development-an example from South Africa. *Ocean and Coastal Management*, 45, 695-707.
- Machlis, G. E., & Field, D. R. (2000). *National parks and rural development: Practice and policy in the United States*. Washington, DC: Island Press.
- MacPherson, I. (2000). Across cultures and geography: Managing co-operatives in Northern Canada. In I. Sigurdson & J. Skapason (Eds.), *Aspects of Arctic and Sub-Arctic History* (pp. 550-562). Reykjavik, Iceland: University of Iceland Press.
- MacPherson, I. (2009). What has been learned should be studied and passed on: Why the northern co-operative experience needs to be considered more seriously. *The Northern Review*, 30(1), 57-82.
- Malik, K. & Wagle, S. (2002). Civic engagement and developing: Introducing the issues. In S. Fukuda-Parr, C. Lopes, & K. Malik (Eds.), *Capacity for development: New solutions to old problems* (pp. 85-100). New York: Earthscan and United Nations Development Program.
- Mansourian, S., Higgins-Zogib, L., Dudley, N. & Stolton, S. (2008). Poverty and protected areas. In Secretariat of the Convention on Biological Diversity, *Protected Areas in Today's World: Their Values and Benefits for the Welfare of the Planet - Technical Series no. 36* (pp. 18-28). Montreal, QC: Secretariat of the Convention on Biological Diversity.
- Marsh, S. (2007). E-mail from Coordinator, Government of Northwest Territories, Industry, Tourism and Investment, Parks and Tourism Division.
- Martin, C. (1993). Introduction. In E. Kemf (ed.), *The Law of the Mother* (pp. xv-xix). San Francisco: Sierra Club Books.
- Maxwell, J. A. (1996). *Qualitative research design: An interactive approach*. Thousand Oaks, Calif.: Sage Publications.

- McLeod, L. (2007). Native concerns derail uranium project. *Globe and Mail*. October 5, 2007.
- McNeely, J., Lockwood, M. & Chapman, J. (2006). Building support for protected areas. In M. Lockwood, G. L. Worboys, & A. Kothari (Eds.). *Managing protected areas: A global guide* (First ed.) (pp. 164-192). London, U.K.: Earthscan.
- Molloy, A., McFeely, C. & Connolly, E. (1999). *Building a social economy for the new millenium*. Derry: Guildhall Press.
- Monypenny, R. (2008). Capacity building through cooperation. In G. Moscardo (Ed.) (2008). *Building community capacity for tourism development*. Cambridge, MA: CABI Publishing.
- Moscardo, G. (Ed.) (2008). *Building community capacity for tourism development*. Cambridge, MA: CABI Publishing.
- Moulaert, F. & Nussbaumer, J. (2005). Defining the social economy and its governance at the neighbourhood level: A methodological reflection. *Urban Studies*, 42(11), 2071-2088.
- Murphy P. E. & Murphy, A. E. (2004). *Strategic management for tourism communities: Bridging the gaps*. Toronto, ON: Channel View Publications.
- Murray, M. & Dunn, L. (1995). Capacity building for rural development in the United States. *Journal of Rural Studies*, 11(1), 89-97.
- Myers, H. (2000). Options for appropriate development in Nunavut communities. *Etudes/Inuit/Studies*, 24(1), 25-40.
- Myers, H. & Forrest, S. (2000). Making change: Economic development in Pond Inlet, 1987 to 1997. *Arctic*, 53(2), 134-145.
- Nadasdy, P. (2003). *Hunters and Bureaucrats: Power, Knowledge, and Aboriginal State Relations in the Southwest Yukon*. Vancouver, BC: UBC Press.
- Natcher, D. (2009). The social economy of Canada's Aboriginal north. *The Northern Review*, 30 (1), 83-98.
- Naughton-Treves, L., Holland, M. B., & Brandon, K. (2005). The role of protected areas in conserving biodiversity and sustaining local livelihoods. *Annual Review of Environment and Resources*, 30, 219-252.
- Nelson, J. G. (1991). Research in human ecology and planning: An interactive, adaptive approach. *The Canadian Geographer*, 35(2), 114-127.
- Nepal, S. K. (2000). Tourism, national parks and local communities. In R. W. Butler, & S. W. Boyd (Eds.), *Tourism and national parks: Issues and implications* (pp. 73-94). New York: John Wiley & Sons.

- Nepal, S. K. (2002). Involving Indigenous peoples in protected area management: Comparative perspectives from Nepal, Thailand and Canada. *Environmental Management*, 30(6), 748-763.
- Neufeld, D. (2002). The commemoration of northern Aboriginal peoples by the Canadian government. *The George Wright Forum*, 19(3), 22-31.
- Neuman, W. L. (2000). *Social research methods: Qualitative and quantitative approaches* (4th ed.). Boston, MA: Allyn and Bacon.
- Newlands, C. A. (1981). Local government capacity building. *Urban Affairs Papers*, 3.
- News of the North (1969). Government stupidity unites Indians. *News of the North, Yellowknife, Northwest Territories*, 27(31), 5.
- Notzke, C. (1994). *Aboriginal peoples and natural resources in Canada*. North York, Ont.: Captus University Publications.
- Notzke, C. (1999). Indigenous tourism development in the arctic. *Annals of Tourism Research*, 26(1), 55-76.
- Notzke, C. (2004). Indigenous tourism development in southern Alberta, Canada: Tentative engagement. *Journal of Sustainable Tourism*, 12(1), 29-54.
- Notzke, C. (2006). *The stranger, the native and the land*. Concord, ON: Captus Press.
- NWT Bureau of Statistics (2004a). *Lutsël K'e*. Retrieved October 15, 2007, from <http://www.stats.gov.nt.ca/Infrastructure/Comm%20Sheets/Lutselke.html>.
- NWT Bureau of Statistics (2004b). *Socio-Economic Scan*. Yellowknife, NWT: Government of Northwest Territories Bureau of Statistics.
- Olmstead, D. (2007). Statistics from director of Northern Frontier Visitor Association. Undisclosed e-mail on November 11, 2007.
- Oviedo, G. & Brown, J. (1999). Building alliances with indigenous peoples to establish and manage protected areas. In S. Stolton & N. Dudley, *Partnerships for protection* (pp. 99-108). London, UK: Earthscan Publications.
- Parks Canada. (2006). *Aboriginal affairs secretariat*. Retrieved November 28, 2007, from http://www.pc.gc.ca/culture/proj/saa-aas/index_E.asp.
- Parks Canada. (2007). *New conservation measure in North West Territories*. Retrieved November, 28, 2007, from http://www.pc.gc.ca/agen/nt1_E.asp.
- Parks Canada (2008). *A Handbook for Parks Canada Employees on Consulting with Aboriginal Peoples*. Gatineau, QC: Aboriginal Affairs Secretariat of Parks Canada.

- Parks Canada (2009). *Parks Canada Agency Corporate Plan*. Retrieved on May 6, 2009 from http://www.pc.gc.ca/docs/pc/plans/plan2009-2010/index_e.asp.
- Parlee, B., Manseau, M., & LDFN (2005). Using traditional knowledge to adapt to ecological change: Denesoline monitoring of caribou movements. *Arctic*, 58(1), 26-34.
- Pearce, J. (2003). *Social Enterprise in Anytown*. London: Callouste Gulbenkian Foundation.
- Peepre, J. & Dearden, P. (2002). The Role of Aboriginal peoples. In P. Dearden, & R. Rollins (Eds.), *Parks and protected areas in Canada* (2nd ed.). Don Mills, Ontario, Canada: Oxford University Press.
- Poirier, R. & Ostergren, D. (2002). Evicting people from nature: Indigenous land rights and national parks in Australia, Russia and the United States. *Natural Resources Journal*, 42(2), 331-351.
- Quarter, J. (1992). *Canada's Social Economy*. Toronto, ON: James Lorimer and Company.
- Quarter, J., Richmond, J, Sousa, J. & Thompson, S. (2001). An analytical framework for classifying the organizations of the social economy. In K. Brock & K. Banting, *The Nonprofit Sector and Government in a New Century* (pp. 63-100). Kingston, ON: Queen's University.
- Raffan, J. (1992). *Frontier, Homeland and Sacred Space: A Collaborative Investigatoin into Cross-Cultural Perceptions of Place in the Thelon Game Sanctuary, Northwest Territories*. Unpublished PhD Dissertatoin, Queen's University, 1992
- Raymond, E. M., & Hall, C. M. (2008). The potential for appreciative inquiry in tourism research. *Current Issues in Tourism*, 11(3), 281-292.
- Reason, P., & Bradbury, H. (2000). *Handbook of action research: Participative inquiry and practice*. London: SAGE.
- Restakis, J. (2006). *Defining the social economy – The BC context*. Vancouver, BC: British Columbia Cooperative Association.
- Rosser, E. (2005). Ambiguity and the academic: The dangerous attraction of pan-Indian legal analysis. *Harvard Law Review Forum*, 431, 141-147.
- Rushforth, S. (1992). The legitimation of beliefs in a hunter-gatherer society: Bearlake Athapaskan knowledge and authority. *American Ethnologist*, 19(3), 483-500.
- Ryan, D. (2007, Jan. 22). Łutsël K'e opposes uranium mining. *Northern News Service*, Retrieved November 10, 2007, from http://www.nnsl.com/frames/newspapers/2007-01/jan22_07u.html.

- Ryen, A. (2002). Cross-cultural interviewing. In J. F. Gubrium, & J. A. Holstein (Eds.), *Handbook of interview research: Context and method* (pp. 335-354). Thousand Oaks, CA: Sage.
- Sadoway, D. T. (2002). *Searching for antidotes to globalization: Local institutions at Mongolia's sacred Bogd Khan Mountain*. Unpublished master's thesis, Master of Resource Management, Simon Fraser University, Vancouver, British Columbia, Canada.
- Sandlos, J. (2007). *Hunters at the Margin: Native People and Wildlife Conservation in the Northwest Territories*. Vancouver, BC: UBC Press.
- Sandlos, J. (2008). Not wanted in the boundary: The expulsion of the Keeseekoowenin Ojibway from Riding Mountain National Park. *The Canadian Historical Review*, 89(2), 189-221.
- Santiago-Rivera, A. S., Morse, G. S., Hunt, A., & Lickers, H. (1998). Building a community based research partnership: Lessons from the Mohawk Nation of Akwasasne. *Journal of Community Psychology*, 26(2), 163-174.
- Scherl, L. M. (2005). Protected areas and local and Indigenous communities. In McNeely, J. A., *Friends for life: New partnerships in support of protected areas* (pp. 102-112). Gland, Switzerland: IUCN.
- Scherl, L. & Edwards, S. (2007). Tourism, indigenous and local communities and protected areas in developing nations. In R. Bushell & P.F.J. Eagles. (Eds.), *Tourism and protected areas: Benefits beyond boundaries* (pp. 71-88). Cambridge, MA: CABI Publishing.
- SENES Consultants, & Griffith, R. (2006). *Thaidene Nene state of knowledge report*. Łutsël K'e , NWT, Canada: Łutsël K'e Dene First Nation.
- SESN (2009). *Social Economy Student Network: Foundational Principles*. Retrieved May 4, 2009, from <http://socialeconomy.info/en/principles>.
- Simoneau, N., & Receveur, O. (2000). Attributes of vitamin A- and calcium-rich food items consumed in K'asho got'ine, northwest territories, Canada. *Journal of Nutrition Education*, 32(2), 84-93.
- Simpson, L. (2001). Aboriginal peoples and knowledge: Decolonizing our processes. *The Canadian Journal of Native Studies*, 21(1), 137-148.
- Skinner, S. (2006). *Strengthening communities: A guide to capacity building for communities and the public sector*. London: Community Development Foundation.
- Sneed, P. G. (1997). National parklands and northern homelands: Toward co-management of national parks in Alaska and the Yukon. In S. Stevens (ed.), *Conservation Through Cultural Survival: Indigenous Peoples and Protected Areas* (pp. 135-54). Washington, DC: Island Press.

- Southcott, C. & Walker, V. (2009). A portrait of the social economy in northern Canada. *The Northern Review*, 30(1), 13-36.
- Strauss, A. L. (1987). *Qualitative analysis for social scientists*. Cambridge; New York: Cambridge University Press.
- TCPS. (2005). *Tri-council policy statement for ethical conduct for research involving humans*. Ottawa, ON: Interagency Advisory Panel on Research Ethics, Government of Canada.
- Terry, A., Bohnenberger, J., Renzulli, J., Cramond, B. & Sisk, D. (2008). Vision with action: developing sensitivity to societal concerns in gifted youth.(THE BIG PICTURE). *Roeper Review*, 11 (1).
- The Senate (2001). *Northern parks – A new way*. A Report of the Subcommittee on Aboriginal Economic Development in relation to Northern National Parks, of the Standing Senate Committee on Aboriginal Peoples.
- Thebacha (2009). *Thebacha Business Development: About Us*. Retrieved on May 4, 2009 from <http://thebacha.biz>.
- Thompson, J., & Peepre, J. (n.d.). *Economic benefits of protected areas*. Whitehorse: Canadian Parks and Wilderness Society.
- Timko, J. (2008). *Evaluating ecological integrity and social equity in national parks: Case studies from Canada and South Africa*. Unpublished PhD. Dissertation, University of British Columbia, Vancouver, BC, Canada. 162 p.
- Tremblay, L., Aubry, F., Jette, C. & Vaillancourt, Y. (2002). *Introduction*. In Y. Vaillancourt & L. Tremblay (eds.), *Social economy, health and welfare in four Canadian provinces* (pp. 19-27). Halifax, NS: Fernwood Publishing.
- Tribe, J. (2006). Paradigms revisited (editorial). *Tourism Recreation Research*, 31(2), 1-2.
- Tuhiwai Smith, L. (1999). *Decolonizing methodologies: Research and indigenous peoples*. London: Zed Books, University of Otago Press.
- UNDP (1998). *Capacity assessment and development in a systems and strategic management context*. London, UK: United Nations Development Program.
- Ur-Energy (2007). *The lon basin properties*. Retrieved December 5, 2007, from http://www.ur-energy.com/projects/canada/thelon_basin.htm#overview
- Val, E. (1990). Parks, aboriginal peoples, and sustainable tourism in developing regions: The international experience and Canada's Northwest Territories. In J. Vining (Ed.), *Social science and natural resource recreation management* (pp. 219-243). Boulder, Colorado: Westview Press.

- Van Stone, J. (1963). *The Snowdrift Chipewyan*. Ottawa: Northern Coordination & Research Department of Northern Affairs and Natural Resources.
- Victurine, R. (2000). Building tourism excellence at the community level: Capacity building for community-based entrepreneurs in Uganda. *Journal of Travel Research*, 38, 221-229.
- Waldram, J. B. (2000, May). The problem of "culture" and the counseling of aboriginal peoples. *Proceedings of the Advanced Study Institute: The Mental Health of Indigenous Peoples - McGill Summer Program in Social and Cultural Psychiatry and the Aboriginal Mental Health Research Team, May 29-31, 2000* (pp. 145-158), Montreal, Quebec.
- Warren, C. (2002). Qualitative interviewing. In J. F. Gubrium, & J. A. Holstein (Eds.), *Handbook of interview research: Context and method* (pp. 83-101). Thousand Oaks, CA: Sage.
- WCPA (2003). *A guide to securing protected areas in the face of global change: Options and guidelines*. Gland: IUCN and World Commission on Protected Areas.
- Weitzner, D. (2006). "Dealing full force": Lutsël K'e dene first Nation's experience negotiating with mining companies. The North-South Institute and Lutsël K'e Dene First Nation. Retrieved December 3, 2007 from <http://www.nsi-ins.ca/english>.
- Weller, B. & Ham, S. (2002). Tour guide training: A model for sustainable capacity building in developing countries. *Journal of Sustainable Tourism*, 10(1), 52-69.
- Wenzel, G., Hovelsrud-Broada, G., & Kishigami, N. (2000). *The social economy of sharing: Resource allocation and modern hunter-gatherers*. SENRI Ethnological Studies 53. Osaka, Japan: National Museum of Ethnology.
- West, P., Igoe, J., & Brockington, D. (2006). Parks and peoples: The social impact of protected areas. *Annual Review of Anthropology*, 35(1), 251-277.
- West, P., & Brockington, D. (2006). An anthropological perspective on some unexpected consequences of protected areas. *Conservation Biology*, 20(3), 609-616.
- Whitney, D. & Trosten-Bloom, A. (2003). *The power of Appreciative Inquiry: A practical guide to positive change*. San Francisco: Berrett-Koehler Publishers.
- Wight, P., and McVetty, D. (2000). Tourism planning in the Arctic Banks Island. *Tourism Recreation Research*, 25(2): 15-26.
- Winther, G. & Duhaime, G. (2002). Cooperative societies in Greenland and Nunavik: A lesson on the importance of supporting structures. *Journal of Rural Cooperation*, 30, 17-25.
- Worboys, G. & Winkler, C. (2006). Managing staff, finances and assets. In M. Lockwood, G. L. Worboys, & A. Kothari (Eds.). (2006). *Managing protected areas: A global guide* (First ed.) (pp. 164-192). London, U.K.: Earthscan.

WWF International (2008). *Indigenous peoples and conservation: WWF statement of principles*. Gland, Switzerland: WWF International.

WWF (2009). *World Wildlife Fund: Who we are – Environmental conservation*. Retrieved April 17, 2009, from <http://www.worldwildlife.org/who/index.html>.

Appendices



Lutsel K'e Dene Band

Post Office Box 28
Lutsel K'e, Northwest Territories
X0E 1A0

December 10, 2007

Re: SENNORCA Application submitted by Dr. Raynald Harvey Lemelin

To whom it may concern:

The Lutsel K'e Dene First Nation (LDFN) is a partner in the project described in the application submitted to SENNORCA by Dr. Harvey Lemelin, Mr. Nathan Bennett and Dr. Margaret Johnston of Lakehead University, and Mr. Ellis, Thaydene Nene Project Coordinator. The LDFN represents the interests of indigenous community of Lutsel K'e. The LDFN's fundamental mandate is to provide for the social, cultural, environmental and economic well-being of its members. This mandate makes us an important part of the social economy in Lutsel K'e.

Recent announcements by Parks Canada regarding the East Arm of Great Slave Lake outline a new National Park. This park could significantly benefit the community. However, the community is not currently prepared for the changes that this new park might bring about. It is hoped that this study will shine some light on capacity building and community development options in Lutsel K'e, through examining the social and economic hopes of community members. Our interest is in determining how the community can benefit the most, socially, environmentally and economically from Thaydene Nene (the local name for the East Arm National Park).

We are enthusiastic about the opportunity pursue our interests in socially and culturally appropriate development related to the park through this research relationship with Lakehead University.

Sincerely,

A handwritten signature in cursive script, appearing to read "Chief Jonnasen". The ink is dark and the signature is fluid.

Chief Adelaine Jonnasen

[Printed on Lakehead University letterhead]

The Relationship of the Social Economy to Community Development and Park Creation: A Case Study in Łutsël K'e

Dear Participant,

You are being asked to participate in a research project being conducted by Dr. Harvey Lemelin and Nathan Bennett, from the School of Outdoor Recreation, Parks and Tourism, Lakehead University in conjunction with the Łutsël K'e Dene First Nation. The title of the project is "*The Relationship of the Social Economy to Community Development and Park Creation: A Case Study in Łutsël K'e*". The purpose of this research is to explore capacity building and community development options in Łutsël K'e related to the creation of the East Arm National Park and examine the place of the various organizations in achieving development objectives.

Your participation in this research will be extremely beneficial as it will provide the researcher and the Łutsël K'e Dene First Nation with insight into the development of capacity building and community development objectives. In addition, the information collected from this research will look at how different organizations, including social economy organizations, Parks Canada and private businesses, can effectively support the achievement of the objectives. Ultimately, our hope is that through your participation, we will be able to provide insight into community development options resulting from the park that will provide community control and sustainability.

We are asking you to participate in an interview to explore, in your expert opinion, the direction that the community should take, in order to maximize benefits, if the formation of the park proceeds. The interview will be informal and will be conducted during our time together and is based on a broad set of questions. We are most interested in hearing your stories and opinions regarding the park and development, so there are no correct answers; all of your responses will be accepted. Your participation is completely voluntary and you are free to refrain from answering any questions or to withdraw from the interview at any time.

The information you provide during the interview will be either recorded or field notes will be taken and later transcribed. These transcripts will be returned to you to ensure that your thoughts have been accurately represented. Upon completion of the research project, this data will be securely stored for five years at the university, as is required by policy.

Reports and publications resulting from this research are anticipated and as such, the information provided by you will become public. Should you wish to remain an anonymous participant, we will take every precaution to assure that your name, position and affiliation are not associated with any of your comments in the written documents. Copies of any research reports will be made available to you upon completion. At the end of the project, a town hall style meeting will be arranged in Łutsël K'e to provide results to the broader community.

If you have any questions concerning this study, I can be reached via email at nbennet1@lakeheadu.ca or (807) 343-8888 Ext. 5727. You may also contact my supervisor, Dr. Harvey Lemelin, by e-mail rhlemeli@lakeheadu.ca or by phone (807) 343-8745. As well you may contact the Lakehead University Research Ethics Board at (807) 343-8283.

Thank you for your time.

Sincerely,

Nathan Bennett
Principal Researcher
Master's of Environmental Studies Graduate Student
Lakehead University

Under the Supervision of:

Dr Raynald H. Lemelin
Principal Investigator
Associate Professor
School of Outdoor Recreation Parks and Tourism
Lakehead University

Appendix C – Interview Schedule for Band Members

Together with the Parks Working Group, we are doing some research that focuses on development options and capacity building objectives relating to the formation of the East Arm National Park. Our research will also look at the roles of different organizations in ensuring that the community gets the most benefit possible. Your participation in this project gives you a say in establishing development objectives and capacity building supports for your community in getting the most benefit from the park.

We are asking you to participate in an interview to explore, in your expert opinion, the direction that the community should take, in order to maximize benefits, if the formation of the park proceeds. The interview will be informal and will be conducted during our time together and is based on a broad set of questions. We are most interested in hearing your stories and opinions regarding the park and development, so there are no correct answers. Your participation is completely voluntary and you are free to refrain from answering any questions or to withdraw from the interview at any time. You have the option of remaining anonymous if you want. The interview will take about an hour to an hour and a half.

Intro Questions (Background)

The first couple of questions are just to give us a little background:

1. What do you know about the park?
2. What has been your involvement with the park to date? Details?
3. Do you see yourself being involved with the park in the future? How?

Community Development Outcomes and Benefits (Dream and Design)

As background for this project, we looked at all of the meeting minutes for the last bunch of years. Often people said that there will be lots of benefits from the park but they did not talk as much about what specifically those benefits will be. So for this interview we want to focus on what benefits people hope will come with the park. We also want to look at how the community can prepare to get the most benefit possible from the park. So, for this interview, let's just say that the park is going ahead and talk about what you want to see happen.

4. Why do you think that the community wants the park?
5. What benefits do you see coming with the park?
 - Do you see any personal benefits coming with the park?
 - Do you see any benefits to the larger community?
 - What benefits do you see for youth?
6. If you looked into the future, say 5 years after the creation of the park. In your opinion, what is the best-case scenario for the community?
7. What kinds of economic developments do you see coming with the park?

Tourism Development (Dream and Design):

In the meeting minutes, a lot of people talked about benefiting from tourism. We want to know a little more about the potential for tourism in Łutsël K'e and the types of experiences that could be offered.

8. First, why do you think tourists would come to Łutsël K'e or the East Arm?
9. What types of tourism do you think would work in this community?

10. What tourism experiences is the community currently capable of providing?
11. What do you see as potential attractions or experiences that are not yet developed? What local assets can you identify for tourism?
12. Who is currently involved in tourism and what kinds of tourism experiences or products do they offer?
13. Are there currently people you know that are not involved in tourism but who may have an expertise to share?
14. Are there people who are not involved but who may be interested?
15. What other services or products could be offered?

Capacity Building to Achieve Objectives (Destiny):

The questions in this section are about how to build capacity to get the most benefit possible from the park.

16. What capacity building do you think needs to be done to get the most benefit from the park?
 - How will the community get from where it is to where it wants to be?
 - What does the community need to do to prepare for the park?
 - What do you think the community would need to do to prepare for tourism?
 - What support do you think that people need?
 - What support do people need to fill park jobs?
 - What support do you personally or does the community want/need to achieve objectives?
 - How do you think we can ensure that the community gets the most benefit possible from the park?
 - What training or education do you think people need?
17. What sort of local body could be set up which would support tourism development in the community?
18. What resources are available to support development and capacity building?
19. What assets are there to support training, capacity building or development?
20. What strengths do you think this community has that would allow it to get the most possible from the park?
21. What barriers are there in the community to getting the most benefit from the park?
22. How can these barriers be overcome? What will help to overcome them?

Role of Various Organizations in Achieving Objectives (Destiny):

The final section is looking at which organizations can help to support the community in achieving

23. Whose job is it to ensure that the community's needs and wants are met?
24. Whose role is it to support the community in achieving goals for conservation, infrastructure, development, jobs, tourism?
25. What do you think the roles of the following organizations are in supporting the community to achieve its goals relating to the park?
 - a. Parks Canada
 - b. Łutsël K'e Dene First Nation - Band Office
 - c. The Parks Working Group

- d. The Denesoline Development Corporation
 - e. Thebacha Business Services (Community Futures)
 - f. Educational Body – School, Aurora College, Universities, The District Education Board
 - g. Environmental Organizations (ENGOS)
 - h. Co-management Bodies
 - i. The Coop
 - j. GNWT – Industry, Tourism and Investment
 - k. NWT Tourism
 - l. Private Businesses
 - m. Individuals
 - n. Anyone Else?
26. Which organization or organizations do you think are responsible for...
- o. Helping the community to establish capacity building and development objectives?
 - p. Ensuring that the community's capacity building and development objectives are met?
 - q. Providing support to the community or individuals?
 - r. Educating and informing the community?

Final Questions:

27. Why do you think the position of the Łutsël K'e community has changed in relation to the East Arm National Park?
28. Is there anything else that you want to add?

Appendix D – Initial Contact Email for External Participants

Dear _____,

You are being contacted as a result of your affiliation with ___(organization)___ and your expertise in the area of _____.

You are being asked to participate in a research project being conducted by Dr. Harvey Lemelin and Nathan Bennett, from the School of Outdoor Recreation, Parks and Tourism, Lakehead University in conjunction with the Łutsël K'e Dene First Nation. The title of the project is *"The Relationship of the Social Economy to Community Development and Park Creation: A Case Study in Łutsël K'e"*. The purpose of this research is to explore capacity building and community development options in Łutsël K'e related to the creation of the East Arm National Park and examine the place of the various organizations in achieving development objectives.

Your participation in this research will be extremely beneficial as it will provide the researcher and the Łutsël K'e Dene First Nation with insight into the development of capacity building and community development objectives. In addition, the information collected from this research will look at how different organizations, including social economy organizations, Parks Canada and private businesses, can effectively support the achievement of the community's objectives. Ultimately, our hope is that through your participation, we will be able to provide insight into community development options resulting from the park that will provide community control and sustainability.

We are asking you to participate in an in-person interview to explore your thoughts, as an expert, on the direction that the community should take in order to maximize benefits from the park and how to achieve the community's social and economic objectives. The interview will take approximately 1 to 1.5 hours and is based on a broad set of questions.

Please respond to this email to indicate your willingness to participate in an interview. If you are willing, the next step will be to set up an interview time that will work for both of us.

Sincerely,

Nathan Bennett
Principal Researcher
Master's of Environmental Studies Graduate Student
School of Outdoor Recreation, Parks and Tourism
Lakehead University

[Printed on Lakehead University letterhead]

The Relationship of the Social Economy to Community Development and Park Creation: A Case Study in Łutsël K'e

Dear Participant,

You are being asked to participate in a research project being conducted by Dr. Harvey Lemelin and Nathan Bennett, from the School of Outdoor Recreation, Parks and Tourism, Lakehead University in conjunction with the Łutsël K'e Dene First Nation. The title of the project is "*The Relationship of the Social Economy to Community Development and Park Creation: A Case Study in Łutsël K'e*". The purpose of this research is to explore capacity building and community development options in Łutsël K'e related to the creation of the East Arm National Park and examine the place of the various organizations in achieving development objectives.

Your participation in this research will be extremely beneficial as it will provide the researcher and the Łutsël K'e Dene First Nation with insight into the development of capacity building and community development objectives. In addition, the information collected from this research will look at how different organizations, including social economy organizations, Parks Canada and private businesses, can effectively support the achievement of the objectives. Ultimately, our hope is that through your participation, we will be able to provide insight into community development options resulting from the park that will provide community control and sustainability.

We are asking you to participate in an interview to explore your thoughts, as an expert, on the direction that the community should take in order to maximize benefits from the park and how to achieve the community's social and economic objectives. The interview will take approximately 1 to 1.5 hours and is based on a broad set of questions. We are most interested in hearing your stories and opinions regarding the park and development, so there are no correct answers; all of your responses will be accepted. Your participation is completely voluntary and you are free to refrain from answering any questions or to withdraw from the interview at any time.

The information you provide during the interview will be recorded and later transcribed. These transcripts will be returned to you to ensure that your thoughts have been accurately represented.

Upon completion of the research project, this data will be securely stored for five years at the university, as is required by policy.

Reports and publications resulting from this research are anticipated and as such, the information provided by you will become public. Should you wish to remain an anonymous participant, we will take every precaution to assure that your name, position and affiliation are not associated with any of your comments in the written documents. Copies of any research reports will be made available to you upon completion. At the end of the project, a town hall style meeting will be arranged in Łutsël K'e to provide results to the broader community.

If you have any questions concerning this study, I can be reached via email at nbennet1@lakeheadu.ca or (807) 343-8888 Ext. 5727. You may also contact my supervisor, Dr. Harvey Lemelin, by e-mail rhlemeli@lakeheadu.ca or by phone (807) 343-8745. As well you may contact the Lakehead University Research Ethics Board at (807) 343-8283.

Thank you for your time.

Sincerely,

Nathan Bennett
Principal Researcher
Master's of Environmental Studies Graduate Student
Lakehead University

Under the Supervision of:

Dr Raynald H. Lemelin
Principal Investigator
Associate Professor
School of Outdoor Recreation Parks and Tourism
Lakehead University

Intro Questions (Background)

1. Can you tell me about your history with Łutsël K'e and the park?
2. What is your organization's background with the park and Łutsël K'e?

Benefits and Opportunities from the Park (Dream and Design):

3. What is the significance of or reason for protecting the East Arm National Park?
 - s. Why do you think the position of the Łutsël K'e community has changed in relation to the park?
4. What incentives are there for a community to protect a nearby area?
5. What opportunities will come with the development of the park?
 - t. What do you think the park will bring to the community?
 - u. What would be an ideal agreement?
6. What is the best case scenario for the community and the park?
 - v. What is the best case scenario for conservation related to the park?
 - w. What is the best case scenario for development related to the park? For employment? For infrastructure? For tourism?
7. What is realistic in terms of jobs, tourism, infrastructure, benefits from the park?

Development Options (Design):

8. What types of development will be most suitable in supporting the local culture and way of life in Łutsël K'e as well as conservation efforts?
9. What community assets can you identify that could be developed?
10. If the community were to offer tourism, what types of tourism would be the most suitable?
 - x. What do you see as potential attractions that are not yet developed?
 - y. What local assets can you identify for potential tourism?
11. Are there other types of development (other than tourism) that might be complementary to conservation efforts?

Capacity Building to Ensure Maximum Benefit (Destiny):

12. What capacity building needs to be done to prepare the community for the park?
 - z. What training will need to be done or do you think people need?
 - aa. What infrastructure will need to be built?
13. How can we ensure that community benefit is maximized? How do you see things proceeding?
14. What strengths/assets does the community have that would allow it to take advantage of the opportunities that would come with the park?
15. What barriers do you see for this community? How can these be overcome?
16. What resources does the community have internally that would support its achievement of capacity building and development objectives?
17. What external resources are available to assist the community in transition/achieving capacity building and community development objectives? What support is available?

Exploration of Roles in Achieving Objectives (Destiny):

18. Whose role do you think it is to ensure that community needs are met in development related to the park?
19. What do you feel is your organizations role in supporting a community's development and capacity building goals related to conservation?
20. What do you think is the role of various organizations in supporting the community's development and capacity building goals related to the park?
 - bb. Parks Canada
 - cc. Łutsël K'e Dene First Nation - Band Office
 - dd. The Parks Working Group
 - ee. The Denesoline Development Corporation
 - ff. Thebacha Business Services (Community Futures)
 - gg. Educational Body – School, Aurora College, Universities, The District Education Board
 - hh. Environmental Organizations (ENGOS)
 - ii. Local Conservation Organizations
 - jj. The Coop
 - kk. Co-management Bodies
 - ll. GNWT – Industry, Tourism and Investment
 - mm. NWT Tourism
 - nn. Private Businesses
 - oo. Individuals
 - pp. Others?
21. Which organization or organizations do you think are responsible for...
 - qq. Helping the community to establish capacity building and development objectives?
 - rr. Ensuring that the community's capacity building and development objectives are met?
 - ss. Providing support to the community or individuals?
 - tt. Educating and informing the community?

Protected Areas/Parks Canada and Community Development (Design and Destiny):

22. What lessons can we learn from other communities near parks and protected areas? In the north? Elsewhere in Canada?
23. Do you have anything else that you want to add?

For Parks and Protected Areas/Conservation Representatives Only (Destiny):

24. What processes does Parks Canada currently use to identify community needs and wants around development and capacity building?
25. In what other parks has there been effective partnerships in achieving community goals and objectives? Effective tourism development? Effective capacity building initiatives?
26. What is the practical application of Parks Canada policy around development and capacity building?

[Printed on Lakehead University letterhead]

The Relationship of the Social Economy to Community Development and Park Creation: A Case Study in Łutsël K'e

Consent Form

My signature on this sheet indicates that I agree to participate in a study by Nathan Bennett and Dr. Harvey Lemelin alongside the Łutsël K'e Dene First Nation, on the *The Relationship of the Social Economy to Community Development and Park Creation: A Case Study in Łutsël K'e*. I understand that I will be participating in an interview. I have received explanations about the nature of the study, its purpose and procedures. I understand that when my transcript or a copy of field notes is returned to me I have the opportunity to provide further comment or clarification within 2 weeks and I give my consent to use all information in that transcript.

My signature on this sheet also indicates that I understand the following:

1. Your participation in this research is voluntary and that you are free to withdraw at any time. You may choose not to answer any question.
2. You have read a copy of the cover letter.
3. You have the right to anonymity. (Please indicate below)
4. You will have the opportunity to review field notes and/or transcripts of the interview to ensure accurate representation of your views.
5. The information you provide will be utilized to create documents for publication.
6. The data generated from this research will be kept at Lakehead University for 5 years.
7. You will receive copies of publications that result from this research should you wish. (Please indicate below)

I wish to remain anonymous in any publications. []

If you wish to receive a summary of the final results, please provide your email address

Email: _____

Signature of Participant

Please Print Name

Date

The Relationship of the Social Economy to Community Development and Park Creation: A Case Study in Łutsël K'e

Consent Form – Part 2

As this research project is based on a partnership between Lakehead University and the Łutsël K'e Dene First Nation, we have agreed to dual storage of data. My signature on this sheet indicates that I agree to allow for dual storage of data with the Łutsël K'e Dene First Nation. I have received explanations about the nature of the study, its purpose and procedures.

2. You will have the opportunity to review field notes and/or transcripts of the interview to ensure accurate representation of your views before the data is stored in the community
3. Your participation in this research is voluntary and that you are free to withdraw at any time. You may choose not to answer any question.
4. Data collected during this project will be used solely for the purposes of this research agenda and any resultant publications or presentations.
5. Should the Łutsël K'e Dene First Nation wish to use the data collected as part of this project in subsequent projects, they will seek written permission from the participants. Should you indicate that you wish to remain anonymous, the information that you provide will not be used beyond the scope of this study.
6. The Łutsël K'e Dene First Nation will ensure the secure storage of data. Any identifying comments will be removed from the transcripts prior to storage.

I wish to remain anonymous []

I wish for this information to not be used beyond the scope of this project []

Signature of Participant

Please Print Name

Date

Appendix H – Capacity Building for Tourism Development

Table 8.1 – Perceived roles of individuals, community and Parks Canada in building capacity for tourism development

Individuals	
Attitude	<ul style="list-style-type: none"> • Empowerment of individuals and shift in mentality towards self reliance • Build personal commitment and motivation • Embrace individual responsibility for tourism development • Embrace individual responsibility for community hospitality • Willingness to leave community to get training, education, experience
Actions	<ul style="list-style-type: none"> • Ongoing personal development, healing and dealing with addictions • Development of tourism businesses to capitalize on opportunities • Get education and training necessary for tourism jobs and development • Start getting educated now
Knowledge and Awareness	<ul style="list-style-type: none"> • Increased knowledge and awareness of tourism industry • Increased knowledge of opportunities and education requirements • Increased knowledge of Łutsël K'e Dene culture and history
Training and Education	<ul style="list-style-type: none"> • Improved basic education and skills (literacy and numeracy) • Areas of training and education for tourism related employment <ul style="list-style-type: none"> • Tourism Business Training <ul style="list-style-type: none"> i. Financial and business management training ii. Computer skills iii. Marketing knowledge and training • Guiding and Service Training <ul style="list-style-type: none"> iv. Interpretation training v. Guiding experience, training and certification vi. Hospitality and reliability training vii. Safety training and certification viii. Certification and training in new skills (e.g. – kayaking, canoeing, climbing)
Community	
Attitude	<ul style="list-style-type: none"> • Become active agents of change • Build community support for tourism and successful entrepreneurs • Embrace a slow development process for tourism • Ensure the community has realistic expectations • Focus on long term commitment and investment • Shift in mentality towards self reliance and embracing the market economy • Take a risk, make an investment in the community and engage in tourism development • Patience, commitment and dedication to process • Create a relationship based on trust and work in partnership with Parks Canada • Ultimately the community has to make sure it is ready and really wants it
Visioning and Planning	<p><i>Clarification and Considerations</i></p> <ul style="list-style-type: none"> • Clarification of local interest in engaging in tourism

- Clarify whether to base tourists and tourism inside or outside of community
- Clarify roles of local organizations pertaining to local economic development
- Consider the potential for a cooperative model of tourism development
- Consider potential effects on local lifestyle and willingness to adapt
- Explore what aspects of culture can and should not be shared
- Consideration of long-term impacts and potential for other development

Research and Information

- Identification of external assets and resources to support tourism development
- Identification of potential and viable products, sites and experiences
- Learning from other communities and indigenous groups who have engaged in tourism development
- Market research to determine demand for potential tourism products
- Utilize funding from contribution agreement to visit and research other parks and communities
- Ongoing research and documentation of cultural and traditional knowledge

Planning and Development

- Begin developing tourism now to capitalize on current and potential increases in tourism
- Creation of a long term vision and strategy for economic and tourism development
- Develop creative training and education plan and ensure institutional support
- Encourage community engagement and discussions about tourism
- Set up mechanisms to ensure that economic opportunities are kept local
- Planning of socially, culturally and economically sustainable tourism
- Planning of tourism experiences
 - Develop unique tourism product based on local nature, culture and activities
 - Incorporate and integrate culture into all tourism products and experiences
 - Develop multi-season and year-round tourism offerings
 - Define your product and cater to a market niche(s)
- Planning of tourism infrastructure
 - Design community integrated and contextually appropriate tourism infrastructure
 - Plan reasonable level of community infrastructure to service tourists (i.e. – accommodations, meals, visitor-interpretive centre, marina, fueling station)
 - Planning of infrastructure in park to capitalize on tourists (i.e. – campsites, cabins, trails and routes)
- Planning of services for tourists
 - Creation of transportation services for tourists (i.e., in town and into

	<p>park)</p> <ul style="list-style-type: none"> • Planning of rental services (i.e. – boats, kayaks, canoes, fishing gear) and sales for tourists (i.e. – traditional foods, memorabilia, local arts and crafts)
<p>Actions</p>	<p><i>Information and Awareness</i></p> <ul style="list-style-type: none"> • Implementation of hospitality training and tourism awareness building at a community level • Increase local awareness and knowledge of the tourism industry, and potential impacts and opportunities • Ensure community has realistic expectations <p><i>Community Supports</i></p> <ul style="list-style-type: none"> • Creation of local body to support tourism and/or economic development • Ensure supports for local businesses are in place (human resources, supplies, maintenance, business support services) • Establish community mechanisms and policies for supporting local economic development • Improved and ongoing political stability in community <p><i>Networking and Partnerships</i></p> <ul style="list-style-type: none"> • Create and improve relationships and partnerships with outside tourism businesses for mutual benefit • Create relationships and partnerships with government and non-government tourism and economic development organizations • Network and create partnerships with wholesalers and tourism marketing organizations • Inviting and welcoming of individuals from outside agency and organizations to the community <p><i>Assets and Resources</i></p> <ul style="list-style-type: none"> • Increased knowledge and education on available assets and resources to support tourism development • Effective utilization of external assets and resources <p><i>Training and Education</i></p> <ul style="list-style-type: none"> • Improve the community's capacity to deliver high quality tourism experiences • Engage youth in work experience and tourism training • Ensure that cultural and traditional skills and knowledge are documented and passed on • Set up programs for people to gain hands-on experience in other parks • Incorporation of tourism training into school curriculum • Offering tourism courses through the local college • Ongoing improvements to community education programs to raise community education and skill level • Improved community and parental support for education <p><i>Infrastructure Creation</i></p> <ul style="list-style-type: none"> • Partner with Parks Canada to create tourism infrastructure • Build up community tourism infrastructure (i.e. – accommodations, meals, visitor-interpretive centre, marina, fueling station)

	<ul style="list-style-type: none"> • Create infrastructure in park to service tourists (i.e. – campsites, cabins, trails and routes) • Ongoing maintenance and repair of tourism related infrastructure <p><i>Product and Service Development</i></p> <ul style="list-style-type: none"> • Develop locally owned transportation services for tourists to community, in community and in park (i.e. – air, ground, water) • Develop rental service for tourists (i.e. – boats, kayaks, canoes, fishing gear) • Set up place to sell memorabilia and crafts to tourists (i.e. – traditional foods, memorabilia, local arts and crafts) <p><i>Tourism Experience Development</i></p> <ul style="list-style-type: none"> • Development of tourism experiences and packages • Expand current offerings to deliver a broader range of experiences • Incorporation of social issues into interpretation <p><i>Image and Marketing</i></p> <ul style="list-style-type: none"> • Create a new and positive image of Łutsël K'e outside the community • Marketing of the product and the park <p><i>Organizational Improvements</i></p> <ul style="list-style-type: none"> • Ensure effective utilization of funding and resources • Ensure strong and united leadership • Improved inclusion and culture in community meetings • Improved, effective and transparent community communications • Taking collective responsibility for community • Work together and orient community towards a common goal <p><i>Other</i></p> <ul style="list-style-type: none"> • Establishment of a code of conduct (protocols and expectations) to control tourist behaviour • Improved and ongoing stewardship of community and environmental resources • Ongoing maintenance, documentation and passing on of cultural knowledge • Ensure that all visitors to Łutsël K'e have a positive experience • Selection of key people to spearhead tourism development • Ongoing work and programs to address community social issues and addictions • Ensure community organizations are fulfilling roles and improve relationships between organizations • Ongoing improvements to community's physical and social environment
Negotiations	<ul style="list-style-type: none"> • Negotiate for funding to support tourism development <ul style="list-style-type: none"> • Advocate for creation of a long-term board run trust fund for community development and capacity building • Ensure financial support for education and training • Ensure financial support for creating community infrastructure

Parks Canada Agency	
Attitude	<ul style="list-style-type: none"> • Work in collaboration with community

	<ul style="list-style-type: none"> • Create a partnership based on trust • Meet community ‘half-way’ and work towards mutually determined objectives
Policy	<ul style="list-style-type: none"> • Increased consideration given to capacity building and community development during creation of new parks • Creation of contextualized parks that incorporate local community vision
Agreement	<p><i>Mechanisms for Maximizing Local Benefit</i></p> <ul style="list-style-type: none"> • Inclusion of provisions for local tourism business ownership • Establishment of Łutsël K’e as gateway and mandatory entrance for tourists • Incorporation of mechanisms to ensure local partnering with and benefit from externally owned tourism operations • Creation of entry fee system for tourists (with proceeds directed to support local community development) • Creation of mechanisms for local input and control over tourism development <p><i>Funding</i></p> <ul style="list-style-type: none"> • Funding Arrangement and Management <ul style="list-style-type: none"> • Creation of trust to use for community development and capacity building • Set up community board to control, administer and invest funds • Funding Provisions <ul style="list-style-type: none"> • Funding to support business and tourism development • Provision of funding supports for tourism development and marketing • Provision of funding supports for tourism infrastructure development
Actions	<p><i>Information and Communication</i></p> <ul style="list-style-type: none"> • Ensure that the community has realistic expectations • Clear communication of level of service and competencies required for tourism in park <p><i>Networking and Partnering</i></p> <ul style="list-style-type: none"> • Partnering with outside governmental and non-governmental tourism and business development organizations to support local tourism development • Ongoing and effective outreach, education and partnering with external organizations (i.e., Aurora College, GNWT ITI, NWT Tourism) <p><i>Planning and Development</i></p> <ul style="list-style-type: none"> • Facilitation of community planning of tourism • Design park and community infrastructure for multiple uses including tourism • Building of tourism infrastructure in park <p><i>Initial and Ongoing Supports</i></p> <ul style="list-style-type: none"> • Provision of initial financial and ongoing professional support for tourism development • Ongoing responsibility for marketing of local tourism businesses and park

	<ul style="list-style-type: none">• Provision of support for initial and ongoing capacity building and training <p><i>Other</i></p> <ul style="list-style-type: none">• Exploration of potential for hunting and trapping tourism (as cultural experiences) within park• Support for community tourism “code of conduct” (expectations and protocols)
--	--

Appendix I – Potential Tourism Experiences, Services, Products and Infrastructure

Table 8.2 – Potential Tourism Experiences That Could Be Developed

Culture	Adventure	Nature
Lifestyle Experiences <ul style="list-style-type: none"> • Living on the Land • Historical Canoe Trips • Wearing traditional clothes • Exploring Traditional Routes and Trails • Checking fishing nets • Participation in traditional hunts • Trapping • Visiting Sacred Sites • Visiting Historical Sites • Culture Camp 	<ul style="list-style-type: none"> • Boating (Rides and Tours) • Canoe Trips • Camping • Rock climbing • Dogsledding • Fishing expeditions* • ATV tours* • Hiking • Mountain Biking • Whitewater Rafting and Paddling • Sailing • Scuba Diving • Sea Kayaking 	<ul style="list-style-type: none"> • Aerial Scenic Tours • Art Retreats • Aurora Tourism • Birdwatching • General sightseeing on the East Arm <ul style="list-style-type: none"> • Waterfalls • Unique Geological Formations • Photography • Wilderness and Solitude • Wildlife Viewing <ul style="list-style-type: none"> • Caribou • Muskox • Visiting Barrenlands
Knowledge <ul style="list-style-type: none"> • Elder’s Stories • Historical interpretation • History of interaction with Europeans • Legends • Spiritual Teachings 	Events <ul style="list-style-type: none"> • Blueberry Festival • Dog Race to Łutsël K’e • Drum Dances • Fishing Tournaments • Hand Game Tournaments • Sailing Race to East Arm • Spiritual Gathering • Summer Festivals • Treaty Days 	Winter <ul style="list-style-type: none"> • Caribou hunts* • Cross-country skiing • Dogsledding • Hunting and Trapping* • Ice Climbing • Ice Fishing • Snowmobiling
Skills (Demo. or Hands On) <ul style="list-style-type: none"> • Leatherwork and Beading • Carving • Making Fire • Making Drums • Survival Skills • Using Old Tools • Preparing Hides • Preparing Traditional Foods (i.e., Cooking Bannock, Drying Fish, Drying Meat) 	Locations <ul style="list-style-type: none"> • Barrenlands • MacLeod Bay • Old Lady of the Falls • Pike’s Portage • Snowdrift River • Wildbread Bay • The Thelon River • Artillery Lake • Duhammel Lake 	Consumptive* <ul style="list-style-type: none"> • Fishing* • Hunting* • Trapping*
		Other <ul style="list-style-type: none"> • Conferences • Educational Facility • Healing and Wellness Retreats • East Arm Cruises (i.e., Norweeta)

*Note: These experiences *may* not be allowed in the park.

Table 8.3 – Potential Tourism Services and Products

Potential Services	Potential Products
Accommodation <ul style="list-style-type: none"> • In Łutsël K'e <ul style="list-style-type: none"> • Small campsite near town • Hotel and/or Bed & Breakfast • In the Park <ul style="list-style-type: none"> • Cabins or small lodge • Campsites 	Food <ul style="list-style-type: none"> • Local foods <ul style="list-style-type: none"> • Smoked Fish • Drymeat • Basic provisions <ul style="list-style-type: none"> • Through the Coop
Food <ul style="list-style-type: none"> • Small restaurant, café or coffeeshop 	Supplies <ul style="list-style-type: none"> • Camping supplies • Fishing gear
Rentals <ul style="list-style-type: none"> • Motorboats • Kayaks and canoes • Camping gear • ATVs and Snowmachines 	Gas <ul style="list-style-type: none"> • At waterside in Łutsël K'e • Fueling station in North Arm
Transportation <ul style="list-style-type: none"> • In Łutsël K'e <ul style="list-style-type: none"> • Airport taxi service • Into the Park <ul style="list-style-type: none"> • Air service • ATV rentals and tours • Snowmobile rentals and tours • To-From Łutsël K'e <ul style="list-style-type: none"> • Air service • By motorboat • By snowmachine • Expediting service 	Memorabilia <ul style="list-style-type: none"> • Souvenirs <ul style="list-style-type: none"> • Postcards • Hats • Shirts • Arts & Crafts <ul style="list-style-type: none"> • Beading and Leatherwork • Carvings • Dog Teams • Drums • Paintings of John Rombough • Mittens • Moccasins

Table 8.4 - Potential Tourism Infrastructure

Tourism Infrastructure	
In Community	In Park
<ul style="list-style-type: none"> • Accomodations <ul style="list-style-type: none"> • Small campsite near town • Hotel and/or Bed & Breakfast • Visitor Info Centre • Interpretive Centre/Museum • Place to Eat • Marina & Fueling Station 	<ul style="list-style-type: none"> • Accomodations <ul style="list-style-type: none"> • Cabins or small lodge • Campsites • Trails and Routes • Interpretation at Historical/Cultural Sites • Fueling Stations



School of Outdoor Recreation, Parks & Tourism

(807) 343-8759
 (807) 346-7836
 outdoorrec@lakeheadu.ca

The Relationship of the Social Economy to Community Development and Park Creation: A Case Study in Lutsel K'e

Confidentiality Agreement

This research project is based on a collaborative partnership between Dr. Harvey Lemelin and Nathan Bennett of the School of Outdoor Recreation, Parks and Tourism at Lakehead University and Steve Ellis and Gloria Enzoe of the Parks Working Group of the Lutsel K'e Dene First Nation. Data resulting from research for this project will be stored both at Lakehead University for 5 years as per Lakehead University's policy and by the Parks Working Group in Lutsel K'e.

Integral to the dual storage of data are the following understandings:

1. Both parties will ensure the secure and confidential storage of data in order to protect the identity of interviewees and the information from review or use by third parties.
2. Data collected during this project will be used solely for the purposes of this research agenda and any resultant publications or presentations.
3. Should either party wish to use the data collected as part of this project in subsequent projects, they will seek written permission from the participants. Should participants indicate that they wish to remain anonymous, the information provided will not be used beyond the scope of this study.
4. For interviewees who choose to remain anonymous, any identifying comments will be removed from the transcripts prior to storage.

Gloria Enzoe Thaidene Nene Program Manager	Dr. R. Harvey Lemelin Principal Investigator
Steve Ellis Thaidene Nene Senior Coordinator	Nathan Bennett Principal Researcher