



MVRMA Resource Co-Management Workshop
Indigenous Traditional Knowledge – A Path to Better Decisions

Summary Report

January 13-15, 2026

Yellowknife, NT

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Executive Summary

A Resource Co-Management workshop was held from January 13–15, 2026, in Yellowknife, NT. The event was hosted by the Land and Water Boards of the Mackenzie Valley (LWBs), the Government of the Northwest Territories (GNWT), Crown-Indigenous Relations and Northern Affairs Canada (CIRNAC), and the Mackenzie Valley Environmental Impact Review Board (Review Board). The workshop focused on the theme: "Indigenous Traditional Knowledge – A Path to Better Decisions". The primary goal was to familiarize over 130 participants with the co-management and integrated systems established through the Mackenzie Valley Resource Management Act (MVRMA).

Most of the speakers used English while real time interpretation was provided in 6 languages including:

- Dinjii Zhuh Ginjik (Gwich'in)
- Sahtúot'Inę Yatı́ (North Slavey)
- Tı́chq Yatı́ (Tı́chq)
- Wiliideh Yatı́ (Weledeh)
- Dene Zhatı́é (South Slavey)
- Dēne Sų́ı́né (Chipewyan)

The workshop served as a vital venue for sharing information and facilitating feedback between Indigenous Traditional Knowledge (ITK) Holders, developers, Federal and Territorial governments, consultants, Indigenous Governments, and various interested groups from across the Territory. To foster deep cultural connections, the event featured Indigenous Traditional Artists who hosted craft sessions, while a dedicated Elders' room showcased Traditional gear, art, and clothing.

The workshop was attended by over 130 people in person (see **Appendix A** for the full list), with additional participants joining online. Over the three days, the program included presentations, panel discussions, and interactive Q&A periods. The gathering began with a sacred opening prayer and drum song and concluded with a drum dance to close the workshop. The workshop progressed through three distinct daily themes:

- **Day 1: Honouring Our Beginnings** – Focused on the roots of co-management, the history of the MVRMA, and the legislative requirements surrounding Traditional Knowledge (TK).
- **Day 2: Living Knowledge** – Explored regional case studies, stewardship programs, and perspectives from emerging youth leaders.
- **Day 3: Pathways Forward** – Dedicated to building on successful monitoring models, language interpretation, and identifying collaborative next steps.

This report presents a summary of the presentations and conversations which took place at this workshop and includes the following items:

- **Report** Workshop Synopsis
- **Appendix A:** Attendance List
- **Appendix B:** Agenda
- **Appendix C:** Presentations

This report uses Indigenous Traditional Knowledge (ITK) generally, while referencing Traditional Knowledge (TK) for legislative and guideline-specific contexts.

Workshop Goal



The goal of the workshop was to help participants become more familiar with the co-management regime. Specifically, it aimed to help them navigate Indigenous Traditional Knowledge (ITK) within the co-management systems established by the MVRMA, Land Claims, and Self-Government Agreements. While these workshops are held annually to review the co-management framework, this year focused deeply on the role of ITK.

Throughout this report, the term "Indigenous Traditional Knowledge" (ITK) is used to encompass the holistic systems of knowing, being, and doing shared by the Indigenous peoples of the Mackenzie Valley. While "Traditional Knowledge" (TK) is often used in legislative contexts like the MVRMA, participants in this workshop emphasized that this knowledge is a living, future-oriented system. For consistency, ITK is used as the standard term except where quoting specific legislative titles or speaker-specific preferences.

The workshop provided a collaborative space for participants to share knowledge, ideas, and experiences. It aimed to discuss how to participate meaningfully in existing resource processes. The overall intended outcome was to increase community and organizational capacity. This supports the respectful and effective inclusion and use of ITK in co-management decision making. It also encourages the sharing of ongoing projects.

1.1 Workshop Objectives

- **Shared Learning:** Creating a space for partners to share their wisdom and experiences in managing local resources together.
- **Empowering Communities:** Providing the tools and support needed for communities to have a stronger voice in regional development and decision-making.
- **Honoring Indigenous Traditional Knowledge:** Updating the Review Board's ITK Guidelines to better respect and integrate Indigenous perspectives and worldviews.
- **Focused Conversation:** Engaging in deep dialogue around this year's theme of how ITK leads to better outcomes for everyone.

1.2 Acknowledgements

The gathering took place in Yellowknife on Chief Drygeese Territory, the Traditional lands of the Yellowknives Dene First Nation, within Treaty 8 Akaitcho Territory, Mqwhi Gogha Dè Njłtłèè, and the home of the North Slave Métis Alliance. This area also resides within the larger Treaty 11 region.

Gratitude is extended to the many Indigenous peoples of the Northwest Territories for the opportunity to learn, work, and live on these lands, and for their generous sharing of wisdom and ways of knowing, being, and doing. The Land and Water Boards of the Mackenzie Valley, the Government of the Northwest Territories, and Crown-Indigenous Relations and Northern Affairs Canada respectfully recognize that they provide services throughout the Traditional territories and homelands of the Dene, Inuit, and Métis peoples within the boundaries of the Northwest Territories.

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- YKDFN Drummers: Bobby Drygeese, Maverick Betsina, Fraser Goulet, Cody Drygeese, Wilfred Crapeau, and Ethan Sunberg



Figure 2: The YKDFN Drummers during the Feeding the Fire Ceremony

- Karen Wright-Fraser and Amanda Baton and Maggie, Indigenous Artists and hosts of the Cultural Activities



Figure 3: Attendees at the craft table

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- Joleyne Mayers-Jaekel with ViClarity Inc.
- Darin and Andrew with Pido Production Limited;
- Amanda Bree-Watson – Dillion Consulting
- Staff of Chateau Nova
- And the planning committee
 - Land and Water Boards of the Mackenzie Valley
 - Jen Potten
 - Ryan Fequet
 - the Government of the Northwest Territories
 - Lorraine Seale
 - Alison Heslep
 - Nancy Njerere
 - Crown-Indigenous Relations and Northern Affairs Canada
 - Meghan Larose
 - Melissa Pinto
 - ʔehdzo Got'ıne ʔots'ę Nákedı (*Sahtú Renewable Resources Board*)
 - Caterina Owen
 - Wek'èezhıı Renewable Resources Board
 - Jody Pellisey
 - Gwichin Renewable Resources Board
 - Leigh-Ann Williams
 - Sahtu Land Use Planning Board
 - Jenna Grandjambe
 - and the Mackenzie Valley Environmental Impact Review Board
 - Tanya Lantz
 - Donna Schear
 - Christan Beaverho

2.0 Day 1: Honouring Our Beginnings



The overarching theme of Day 1 was “Honouring Our Beginnings – The Roots of Co-Management,” which focused on the historical and legislative foundations of the Mackenzie Valley Resource Management Act (MVRMA). The day’s schedule was designed to provide a deep dive into the evolution of resource development and the essential role of Indigenous sovereignty in land stewardship.

During this day there was a presentation on the history of the MVRMA and legislative overview, keynote addresses, a panel discussion as well as storytelling led by Elders. During these sessions, participants discussed various aspects of co-management, including the shift from colonial decision-making to integrated systems that recognize Indigenous rights and embed ITK in governance.

Key dialogues focused on conflict resolution through the reclamation of sovereignty, community engagement strategies rooted in oral tradition, and the necessity of "ground-proofing" scientific data with physical observation. Day 1 allowed attendees to reconnect with the spiritual and cultural foundations of their work, ensuring that technical co-management remains inseparable from the "Dene Laws" of humility, respect, and reciprocity (**Appendix B: Day 1 agenda**).

2.1 Opening Proceedings

The workshop officially commenced with opening words from Bobby Drygeese, followed by a sacred drum prayer song performed by the Yellowknife Dene First Nation (YKDFN) Drummers outdoors as a part of a Feeding the Fire ceremony.

Formal welcoming remarks were then delivered inside by JoAnne Deneron, Chairperson of the Mackenzie Valley Environmental Impact Review Board (Review Board), and Tanya MacIntosh, Chairperson of the Mackenzie Valley Land and Water Board (MVLWB). Both leaders emphasized the vital importance of building personal and professional relationships, noting that this event represented the first major gathering of the co-management community since the pandemic.

2.2 History and Implementation of the *Mackenzie Valley Resource Management Act* (MVRMA) Legislative Requirements Surrounding Traditional Knowledge

Presented by Mark Cliffe-Phillips Executive Director of the Mackenzie Valley Environmental Impact Review Board (Review Board).

Key Points

The following is a summary of the key points from Mark’s presentation. The full presentation is appended to this report in **Appendix C**:

- **Past Failures:** Historically, decisions were made in Ottawa without local input, leading to environmental harm and deep mistrust.

- **The Shift:** Mark highlighted two historical turning points that forced a shift toward Northern governance:
 - **The Paulette Caveat (1973):** Justice William Morrow traveled to communities to hear directly from Elders, resulting in a legal finding that forced Canada to negotiate, paving the way for modern treaties.
 - **Proposed Mackenzie Valley Pipeline:** The Berger Inquiry eventually resulted in agreements that recognize Indigenous rights and embed ITK in decision-making after consulting with 30 communities in the Mackenzie Valley.
- **The Modern Co-Management System:**
 - The modern co-management system integrates land, water, and wildlife decisions, recognizing that these elements are connected. The system has a shared governance model between Indigenous governments, public government, and co-management boards.
- **The Importance of Indigenous Traditional Knowledge:**
 - A central theme of the presentation was the role of ITK and how it is not a "tick box" exercise but is foundational to the legal architecture of the system.
 - ITK documents long-term environmental changes unavailable through scientific data, identifies ecological thresholds earlier, and connects environmental impacts to social well-being.
 - ITK identifies valued components and defines the "significance" of impacts from a community perspective.
 - ITK informs operational conditions, monitoring requirements, and closure planning.
 - ITK identifies cultural protection zones, harvesting areas, and travel routes.
- **Conclusion – A System "Made Here":**
 - The system continues to evolve through self-government, devolution, and Indigenous-led monitoring. The current framework exists only because Northern Indigenous peoples demanded to be heard.

2.3 Keynote Addresses - Carrying the Knowledge Forward

2.3.1 John B. Zoe

John B. Zoe, Senior Advisor to the Tłı̨chǫ Government and the former Chief Land Claims Negotiator for the Treaty 11 Council, discussed how stories are written into the landscape through place names, which dictate harvesting methods and social agreements. He highlighted that land claims are a mechanism to negotiate out of the Indian Act and reclaim sovereignty over resources.

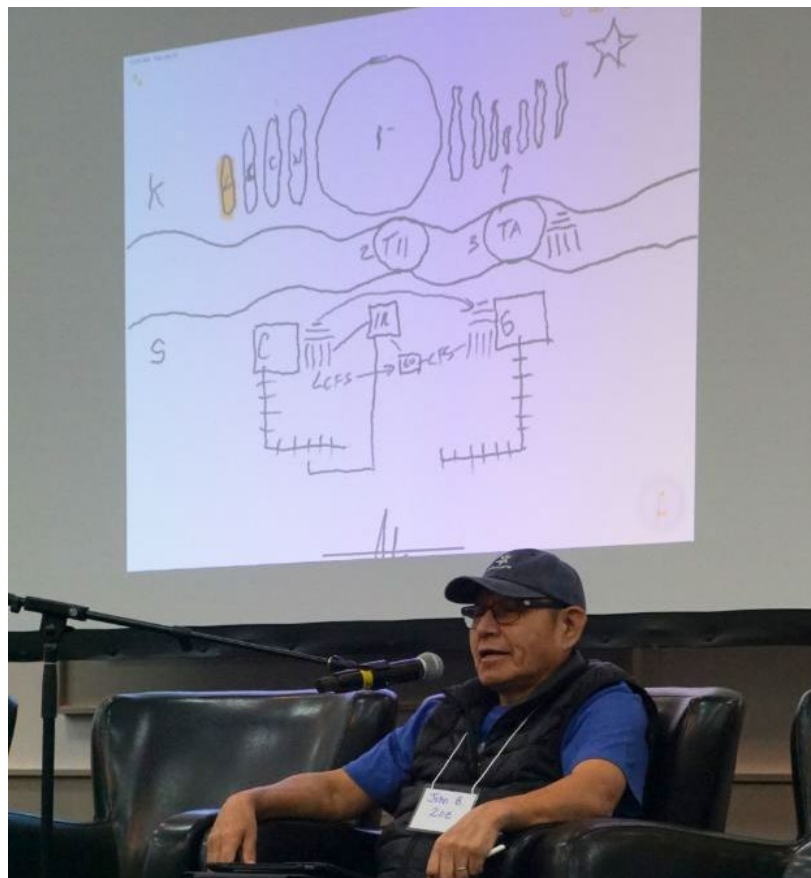


Figure 1: John B. Zoe giving his keynote presentation.

Key Points

- **History Written on the Land:**
 - Zoe emphasized that for Indigenous people, history is literally "written on the landscape" through place names and stories.
 - He described how it is important for treaties to preserve our way of life and establish partnerships to work together.
- **The Impact of Colonization and the *Indian Act*:**
 - Zoe described the transition from a life that was "full" to the arrival of explorers and the fur trade, which introduced debt, addiction, the Indian Act, and residential schools that have had lasting impacts on Indigenous peoples.
- **Self-Government and Gonàowo:**
 - Zoe concluded by discussing how we are still figuring out how communities across the North fit into the system set up by the Canadian government.
 - He raised the importance of modern land claims and self-government and how this will help the next generation rebuild their "bars" to full strength and have a full sun to themselves.
 - He described the concept of Gonàowo which translates to "our way of life" and emphasized how self-government can pull back the restrictions imposed on them in the past.

2.3.2 Arlyn Charlie

Arlyn Charlie is a Teet'it Gwich'in artist, photographer, and writer from Fort McPherson (Teet'it Zheh), Northwest Territories that currently works as the Culture and Heritage Coordinator for the Gwich'in Tribal Council. He delivered a presentation titled "Gwich'in Ways of Knowing" that challenges Western definition of knowledge and argued that for Indigenous people, knowledge is inseparable from relationship to the land.



Figure 2: Keynote speaker Arlyn Charlie giving his presentation

Key Points

- **Locating Self and Purpose:**
 - As the Culture and Heritage Coordinator and as a member of the Acha clan, known as the "servants," Charlie framed his life's purpose around the question: "How do I use my time effectively to serve my people?"
 - He emphasized that despite being the second generation not raised entirely on the land, he reconnects annually at his family's fish camp, which shapes his way of being and knowing.
- **Redefining Knowledge:**
 - A central theme of his talk was the difference between Western and Indigenous concepts of knowledge.
 - He noted that Western academia often focuses on "objectification and quantification," separating the observer from the information. In contrast, TK encourages connection and thinking of the "whole"
- **The Three Gwich'in Ways of Knowing:**
 - Charlie broke down Gwich'in pedagogy into three distinct but interconnected concepts: The Gihk'agwannjik (learning by doing), Gatr'oonatan (knowledge that is taught), and Gahgwidandai (Traditional generational knowledge).

- **Systemic Challenges and "Making Room":**
 - Charlie highlighted the friction between systems that offer little room for TK to exist in its entirety, often reducing it to an abstract concept or a box to be checked.
 - He urged the audience to "make room" for TK in governance and management systems so that Western structures do not overpower it. He emphasized that TK should not be a token inclusion but a path forward that allows Indigenous culture to thrive.
- **The Role of Storytelling:**
 - The film, *The Boy in the Moon*, demonstrated how stories are used to transmit laws (like respect) and explain natural phenomena. He concluded by noting that to understand TK, one cannot just read about it; one must "live it" through relationship with the land.
- **Department of Culture and Heritage Projects:**
 - Charlie emphasized how there is a wealth of Traditional stories to be told and encourages all to connect and reconnect with the land.
 - The department focused on teaching the three ways of Gwich'in ways of knowing and how to incorporate TK into today's world.
- **Final Questions:**
 - Charlie finished by posing questions to the audience about how to make room for TK, how do we live in TK, how do we use relationships to make decisions, and what does reformation look like?

2.4 Storytelling and Discussion - Landscape Changes and Moving Forward

This panel discussion provided a format for public discourse where a group of regional experts convened to discuss the historical evolution of resource management and the ongoing integration of ITK into modern governance.

Moderated by Dakota Erutse, the session focused on the central theme, "How has the landscape changed and how do we move the needle forward?". Each member of the panel offered their unique insights, experiences, and expertise, contributing to a deeper understanding of how the physical and regulatory environment of the Northwest Territories has shifted over decades of development.

The diverse panel included:

- **Walter Bayha**, a Sahtú Elder with extensive experience in wildlife conservation and environmental governance.
- **Patrick Simon**, a counselor and Elder of Deninu Kųę First Nation in Fort Resolution who champions land stewardship and community wellbeing.
- **Sarah Jerome**, a Gwich'in Elder and respected educator who has helped develop Indigenous curriculum and sits on the Board of Porcupine Caribou Management Committee and Gwich'in Renewable Resource Board.
- **John B. Zoe**, a Tłıchq Elder and the former Chief Land Claims Negotiator for Treaty 11 Council of Northwest Territories.

Together, these experts explored the land as a living history, the vital role of oral tradition, and the necessity of Indigenous-led proactive planning in future resource decisions.



Figure 3: Panel members Walter Bayha, Patrick Simon, Sarah Jerome and John B. Zoe.

Key Points

The panel discussion focused on two questions:

1. "What vision do you have for the future of our landscape? And how can we collectively work towards achieving that vision?"
2. "How do you see technology playing a role in understanding and responding to the changing landscape?"

The discussion focused on how the physical and regulatory landscape has shifted over decades of development, with panelists describing the land as a living history where place names act as stories that dictate social agreements. A major theme was the vital role of oral tradition in maintaining cultural values despite the historical impacts of colonization. While the group acknowledged the utility of new technologies like drones and LiDAR, they emphasized that such data must be "ground-proofed" through human observation and physical presence to be truly accurate.

The panel also highlighted a significant shift in community values, noting that while the wage economy was once a primary focus, many people now find the most value in returning to the land for healing and cultural revitalization. A strong emphasis was placed on the need for proactive planning, asserting that Indigenous Nations should lead the design of projects from the beginning rather than being consulted after decisions are made. Ultimately, the session concluded that the future of the Northwest Territories depends on reciprocity, sovereignty, and the full integration of TK systems into economic development. Key takeaways included:

- **The Land as a Living History:** John B. Zoe described the land as a "book," where place names act as stories written on the landscape that dictate harvesting methods and social agreements.
- **The Power of Oral Tradition:** Sarah Jerome highlighted that while colonization and residential schools stripped many of their language, oral history remains a vital tool for maintaining Gwich'in values and connection to the land.
- **Technological Ground-Proofing:** The panel discussed how new technologies—such as drones and LiDAR—can be used but must be "ground-proofed" by the human brain and physical observation to be accurate.

- **Healing Through Connection:** Panelists noted a shift in perspective: where the wage economy was once the primary goal, many now find the most value in returning to the land for rest, healing, and cultural revitalization.
- **Proactive Planning over Reactive Response:** Patrick Simon emphasized that Indigenous Nations must be proactive leads in planning rather than receiving "after-the-fact phone calls" once decisions have already been made.

The discussion concluded with a strong emphasis on reciprocity and sovereignty, asserting that the future of the Northwest Territories depends on Indigenous-led economic development and the full respect of TK systems.

2.5 Day 1 Wrap Up, Reflections, and Looking Ahead

Tanya Tourangeau, known by her Traditional name Eagle Feather Woman, is proud member of the Salt Lake First Nation and a dedicated reconciliation strategist. She is the founder of Tanya Tourangeau Consulting and works as a strategist to bridge the gap between Indigenous sovereignty and corporate or government systems.

Tanya began by sharing the story of how she received her Traditional name which reminds her that "ceremony is always around us" and must inform our daily professional practices. Tanya's presentation challenged the audience to move beyond symbolic gestures toward concrete, "win-win" partnerships.

Key Points

She spoke of several key pillars for this path forward, including:

- **Economic Reconciliation:** She reframed reconciliation from "charity" to joint economic development rooted in Indigenous strengths, citing the success of Indigenous-owned businesses like the Starbucks in Yellowknife as a model for corporate Canada.
- **Two-Eyed Seeing in Governance:** Her approach involves "braiding" Dene Laws with Western tools, encouraging organizations to value Indigenous ways of knowing as highly as they value Western finance and data.
- **Sovereignty in Planning:** She advocated for Indigenous Nations to be proactive leads in regional planning, ensuring they are the ones driving the process rather than receiving "after-the-fact phone calls".
- **Accountability through Roadmaps:** She highlighted her 10-year work with the City of Yellowknife, which utilizes a "Reconciliation Scorecard" to ensure progress is measurable and permanent.

Tanya concluded with a powerful vision of shared prosperity where Indigenous people and all Canadians "thrive together". She argued that reconciliation strategies should become as standardized within companies as Human Resource departments or insurance, ultimately moving the "Living Treaty" into the heart of daily operations. Her reflections left the room looking ahead to a future where Indigenous capacity is built internally so that the benefits of Northern development remain in the North.

**Indigenous Traditional Knowledge
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Resource Co-management
Workshop**

Honouring our Beginnings

The Roots of Co-Management and Knowledge



3.1.1 Ring of Fire: Insights

Alana Graham is a member of the Moose Cree First Nation and works as an impact assessment coordinator for the Mushkegowuk Lands and Resources Department in Timmins, Ontario. She was raised in Moosonee, Ontario and is now based in Timmins, Ontario.

Alana Graham presented her work, with the support of Mark Cliffe-Phillips on stage, for the Mushkegowuk Council in Northern Ontario (Treaty 9) regarding the "Ring of Fire" mineral development and the need for community capacity building. Her work focused on building a foundation of mentors and advisory groups to work between the government and the First Nation groups to create a collaborative and inclusive process.

Key Points

The presentation highlighted the following key points from the project:

- **Shift from Co-led to Indigenous-led:** Graham described her role as merely a "bus driver" or guide, while the community Elders and experts determine the destination when creating the toolkit.
- **Language and Terminology Barriers:** Graham remarked how she encountered several terminology barriers when attending the 2025 Ontario Association for Impact Assessment (OAIA) Conference held in Toronto, including the following terms:
 - **"Meaningful":** Because the definition of "meaningful" is subjective (often meaning "I got what I wanted"), she suggested shifting to terms like "beneficial exchange."
 - **"Consultation":** Graham discussed how "consultation" is often misused and weaponized to tick boxes rather than work collaboratively with the community.
 - **"Toolkit":** The term "toolkit" was interpreted by the community as outsiders coming in with a "box of hammers to fix us." Graham and Phillips had to use the Cree translations of their English words to match the community's intent rather than forcing English translations.
- **Community Timelines vs. Regulatory Timelines:** There was reoccurring friction between federal regulatory timelines (e.g., 24 months) and community decision-making processes, which require consensus and can take much longer (up to 5 years). The project emphasized that decisions must be shared and follow the community's pace.

Graham presented two videos showcasing the Mushkegowuk territory and the importance of taking a stand against the Ontario Bill C-5 and the Federal Bill C-5 that seek to streamline development projects in the Ring of Fire. Graham concluded her presentation by noting how the NWT land management model can guide development review frameworks in Ontario in prioritizing indigenous-led consultation and development projects.



Figure 4: Ring of Fire presenters Alana Graham and Mark Cliffe-Phillips

3.1.2 “Our Land for the Future”

Dahti Tsetso is Tłı̨ch̓ Dene and the CEO for Our Land for the Future Trust and formerly a Deputy Director of the Indigenous Leadership Initiative (ILI) where she led the NWT: Our Land for the Future Agreement, and formerly the Director of Lands and Resources for the Dehcho First Nations where she helped develop a regional stewardship and Indigenous Guardians program, Dehcho K’éhodi.

Tsetso presented the “Our Land for the Future” trust fund that is an Indigenous-led \$375 million trust fund focused on conserving land in the Northwest Territories and supporting long-term stewardship. The program is an agreement between 21 Indigenous governments and the federal government to hold land resources to support Indigenous governments’ ambitions for protected areas and their Guardians programs.

Key Points

The presentation highlighted several key features of the agreement including:

- A “Project Finance for Permanence (PFP)” financial model where private funds are matched by public funds to conserve land.
- Remains independent from different jurisdictions to hold financial resources for governments to access once they have a plan for conservation.

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- Established through NWT legislation on a short timeline to provide additional benefits for the trust such as being tax-free.
- Benefited from indigenous leadership that focused on “how” the agreement was presented to different indigenous and governmental groups and not just “what” was presented to enable the process to move forward.

Tsetso closed by reinforcing how the trust’s philosophy is about people, not hectares, and how the trust supports the generational continuity of conservation efforts, such as her own son's dream of becoming a Guardian.



Figure 5: Dahti Tsetso giving her presentation titled "Our Land for the Future"

3.1.3 Metlakatla First Nation: Cumulative Effects Team Presentation

Three staff members from the Metlakatla First Nation provided a virtual presentation on the nation's cumulative effects management framework. The presentation was led by Jean Nelson, a CEM Program Manager, and supported by Ross Wilson, the past Executive Director for the Metlakatla Stewardship Society, and Tia Robinson, a Community Coordinator.

Metlakatla First Nation (MFN) is located along the northwest coast of British Columbia near Prince Rupert. The MFN created a Cumulative Effects Management (CEM) framework because of multiple development applications from LNG projects during the LNG Gold Rush since 2012. When the applications were coming in, MFN asked “what are the combined impacts of all of these developments on our territory and our people?” and “what are we doing to understand these impacts?”. These questions initiated the CEM framework and shape its processes.

Key Points

The presentation highlighted the following key points:

- The CEM program looks at development projects comprehensively and altogether.
- MFN CEM is rooted in MFN values and informed by best practices in impact assessment.
- The MFN CEM takes a values-based approach that recognizes that everything is connected.
- The program currently has six identified values and uses locally collected membership census data and ecological monitoring data to inform decision making.
- The program's values and data are used to inform its four-phase approach to:
 - Identify values and indicators;
 - Assess current conditions and priority values;
 - Establish management triggers; and,
 - Monitor, manage and mitigate impacts.
- Indigenous TK ensures that the program is aligned with MCN's unique culture and context, which influences how impacts are assessed and monitored.

Following the presentation, two audience members asked questions for the CEM team. The first question asked where MFN gets its funding for the program, and the second asked about the relationship between the council and the development board.

The presenters responded explaining that the program received funding from its development applications, governing council, development corporation, and the stewardship council.

In response to the second question, the presenters responded by explaining how there is a close connection between the development board and the MFN council to reduce any disparities between them.

3.2 Emerging Leaders Panel: "Walking in Two Worlds" – Youth Perspectives on Leadership and Tradition



Figure 6: Panelists from the Emerging Leaders Panel. From left to right: Kiana, Savannah, David, Ashton, Janelle, and Johnny

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Tyanna Steinwand is the Manager of Research Operations and Training at the Tłıchq Research and Training Institute and lives in Behchokq.

Kiana Lennie-Dolphus is Shúhtagot'ıneq (Mountain Dene) from Tulita and currently engaged in field work for a Petroleum Histories Project and serves as a youth champion for the Centre for Indigenous Environmental Resources.

Janelle Nitsiza is currently a research coordinator with the Tłıchq Government's Department of Culture and Lands Protection and played a central role in the Ekwò Nàxoèhdee K'è program, working closely with Elders and youth to document and strengthen Tłıchq knowledge.

Savannah Lantz is a member of Łutsël K'é. Dene First Nation and is currently pursuing her studies in the Indigenous Governance undergraduate program and works as a programs advisor for Housing NWT.

Ashton Gahdele is from Łutsël K'é and is working towards being fluent in the Traditional language of his people and serving as a role model and leader for his community.

Johnny Bailey was raised in Fort Resolution and currently works with the Fort Resolution Métis Government and the NWT Métis Nation after working in mines and at Aurora Ford.

David Kaye is the Sub-Chief for the Teet'it Gwich'in and is focused on fostering cultural continuity and sharing Traditional values with his children and community.

The panel, moderated by Tyanna Steinwand, focused on how young Indigenous leaders navigate the intersection of Traditional values and modern Western systems. The panelists shared the following key takeaways regarding leadership, ITK, and the future of co-management.

Each of the panellists introduced themselves by highlighting their lineage, their connection to the land, and the mentors who shaped their views. Many of the panellists reflected on how ITK is essential in understanding the context and the relationship of the land while Western science often catches up later. They also recognized how it's important to listen and respect their Elders to learn ITK and other qualities such as leadership.

Key Points

The first question for the panel was “Can you share a specific example where the inclusion of ITK directly led to a better decision regarding land use, resource management or environmental protection? Panelists’ responses included:

- How ITK had set the direction for Western science to follow particularly regarding migration routes.
- The purpose behind land conservation policy and the seven generations.
- How the Dene Laws and ITK have encouraged them to pursue lifelong learning.
- How ITK has been formalized through the Gwich'in Comprehensive Land Agreement and helped establish the Gwich'in Land and Water Board to conserve the land.
- How important is to learn from Elders to carry on that knowledge and use it to support other youth and community members.
- How ITK has supported land-claim agreements by identifying Traditional territories.

The second question for the panel was “Share a significant memory that powerfully illustrates how ITK provides an essential way of understanding and how changes are happening in our community today.” Panelists’ response included:

- How ITK tells you things before Western science does and how it can be used to monitor environmental impacts.
- How Elders’ patience and kindness had influenced their worldview and personality.
- How ITK is context-specific and does not always translate to Western standards and how it shouldn’t have to.
- How ITK has taught them to recognize migration routes, weather patterns and hunting skills.
- How it encouraged them to take action and commit to work, projects or their health.
- How important it is to take time to soak up the small moments and take care of yourself, especially when they’re on the land.
- Slow down, keep your feet grounded and follow your path.

The panelists concluded by thanking the audience for their attention and how leadership starts at home and by listening to Elders. Tyanna concluded by thanking the panelists for their insights and bravery coming up on the stage and wished them all the best in the future.

3.3 Fireside Storytelling and Evolution of Resource Development



Figure 7: Henry McKay and Florence Catholique.

Henry McKay

Henry McKay is a respected Elder from Fort Resolution.

Henry shared how his childhood, rooted in a Traditional lifestyle, shaped a worldview centered on the natural rhythms of the seasons and the abundance of the land. Growing up in a close-knit community that functioned as a single family, he recalled a time when the environment was pristine, water was clean and high, and life moved at a more intentional pace. Families relied on Traditional modes of travel and harvested directly from the land, living a self-sufficient existence free from the pressures and costs of modern infrastructure. This period of his life represents a deep connection to a healthy ecosystem where both people and animals were sustained by the natural strength of the environment.

As time progressed, Henry observed a significant shift brought about by industrialization and the introduction of modern infrastructure. He noted that while new developments brought faster transportation and different food sources, they also introduced environmental degradation, such as dropping water levels and industrial pollution. Henry expressed concern for the health of local wildlife and the long-term impact on the land's ability to provide. He remains critical of modern management strategies that he feels are too passive, fearing they may lead to future scarcity. Despite these challenges and personal health struggles, Henry remains grounded in the wisdom of his Elders, choosing to honor the memory of the old ways while accepting the natural cycles of life with a sense of Traditional resilience and peace.

Florence Catholique

Florence is a respected Elder and educator from Łutsel K'e, Northwest Territories, and on the independent monitoring advisory boards for major diamond mines like Diavik and Ekati.

Florence shared how all natural elements—rocks, water, and trees—originated as spirits, establishing a foundational belief that "the people" carry an inherent responsibility to act as lifelong caretakers of these interconnected life forms. Drawing on her family history and deep-rooted ancestral knowledge, she noted how Elder predictions regarding shifting wildlife migrations are being realized today as rising temperatures and melting ice alter the northern landscape and Traditional travel routes. While she does not oppose progress, Florence emphasized the necessity of controlled development that respects constitutionally protected rights and ensures active community engagement in every project that impacts the land.

Furthermore, she highlighted the profound power found in Traditional spiritual protocols, recounting personal experiences where turning to sacred entities for help led to transformative physical healing and a direct response from the natural environment. These experiences serve as a testament to the enduring strength of her cultural heritage, illustrating a reciprocity between the people and the land that remains unbroken. By sharing these teachings, Florence underscored the vital importance of maintaining indigenous knowledge and spiritual connection, even in the face of historical pressures that sought to suppress these traditions. Through her role as an advocate and a storyteller, she continues to bridge the gap between ancient stewardship and modern development, ensuring that the spirits of the land are honored by future generations.

Henry concluded this section with a reminder about respect and how important it is for solving today's problems together.

Key Points

Key points from both Henry McKay and Florence Catholique's stories include:

- All elements of nature (water, rocks, and animals) are viewed as spirits. The fundamental role of the people is to act as caretakers and protectors of these spirits.
- Both speakers recall a past of "clean water and healthy families" that has been disrupted by industrialization, mining pollution (zinc and lead), and the introduction of "man-made" foods.
- Traditional patterns are changing rapidly; caribou migrations have shifted, water levels are dropping, the treeline is moving north, and melting ice is hindering Traditional travel.
- There is a shared concern over modern management methods such as forest fire management
- Spiritual practices, such as praying to the "Lady of the Falls" or honoring the "old ways," remain vital tools for physical healing and emotional resilience.
- Development must be controlled and ensure that Indigenous constitutional rights are respected.
- The ultimate solution to modern challenges lies in mutual respect and the integration of Elder wisdom to solve problems collectively.

The Elders' stories provide insights into how things have changed over the last generation and how society can respectfully move forward to create a better future for all.

Wanda Pascal

Wanda Pascal is a Teetl'it Gwich'in Elder, instructor, and former Chief of the Teetl'it Gwich'in Council in Fort McPherson, Northwest Territories. Wanda stresses that Traditional medicine cannot be relied upon to be taught in schools; it must be lived through direct experience on the land. She encourages families to involve youth in the entire process—from harvesting to processing meat and medicines—to ensure the knowledge is physically "lived" and never lost.

Wanda shared how her education was rooted in the land rather than a classroom, learning her cultural identity and language through the power of observation while traveling with her grandparents. She recounted the profound impact of being physically present among vast herds of wildlife, emphasizing that such a connection to the environment is a spiritual experience that cannot be replicated through a screen. For Wanda, truly knowing the land requires being out on it, feeling its breath and rhythm firsthand. This early immersion formed the basis of her worldview, where knowledge is passed down not through lectures, but through living and seeing.

She also highlighted the efficacy of Traditional medicines provided by the natural world, recalling how ancestral remedies like tree resins were used to heal severe ailments with remarkable speed. Wanda shared more recent accounts of how these Traditional preparations, such as botanical juices and harvested foods, supported rapid recovery from complex medical procedures, even surprising modern clinical specialists with their effectiveness. She underscored the importance of involving younger generations in every aspect of Traditional life—from harvesting to medicine making—asserting that when a culture is lived daily, it remains unbreakable. To her, this active participation is the key to maintaining a strong, enduring bond between the people, the land, and their shared history.

Paul Andrew

Paul Andrew, a respected Shúhtagot'ine (Mountain Dene) Elder, broadcaster, and former Chief from Tulita, Northwest Territories. He is known throughout the North as "the one who tells stories," and has dedicated his life to cultural preservation, healing, and Indigenous rights. He tells stories from his career as a CBC journalist and the importance of Dene values and ITK.

Paul contrasted the Western education he received in his youth with the Traditional teachings of his people, which are rooted in fundamental human values rather than abstract concepts. He outlined a worldview centered on the "Three Rules": an unwavering commitment to caring for Elders, the young, and those with disabilities. According to Paul, core principles like humility, respect, and kindness are not just moral guidelines but essential survival tools. Central to this perspective is the belief that all life is sacred, extending dignity and protection to animals, plants, and the natural world. During his early career in leadership, Paul learned how humor and cultural expression can break barriers in formal settings. He recalled a pivotal moment during a major public inquiry where an Elder's spontaneous song and wit transformed a tense, silent room into a space where people felt empowered to speak freely. This experience reinforced his understanding that leadership often requires a human touch to bridge the gap between official proceedings and the community's voice.

Paul also emphasized that leaders must be hyper-aware of their influence, noting that the youth model their behavior after those they see in the media or in positions of authority. He shared how personal lapses in judgment regarding safety taught him that a leader's actions carry more weight than their words. He further reflected on the role of Elders in maintaining a leader's integrity, explaining that their sharp or tough criticism is often a tool used to foster humility and resilience in those they believe can handle the responsibility. He concluded by describing Indigenous Traditional Knowledge as a continuous, circular process involving mental, emotional, and spiritual learning. Unlike linear systems, this knowledge is shared constantly and holistically. Paul stressed that while Elders are eager to pass on these teachings rather than let them be lost, they must be actively invited into the spaces where decisions are made to ensure this wisdom remains a living part of the future.

- **The Three Rules:** He highlighted three core instructions given to him: take care of the Elders, take care of the disabled, and take care of the young ones.
- **Core Principles:** He listed humility, respect, kindness, and honesty as essential survival tools, noting that while these aren't unique to Indigenous people, the understanding that "life is sacred" (including animals, trees, and flowers) is central to their worldview.

3.4 Key Reflections

Day 2 moved from the historical foundations of Day 1 into the practical application of "Living Knowledge" through regional stewardship and youth leadership. These discussions directly supported the workshop goal of increasing organizational capacity and sharing ongoing project successes to improve co-management participation.

Key Reflections:

- **Shifting the Driver:** A major theme was the transition from "co-led" to "Indigenous-led" initiatives, where communities—not external agencies—determine the destination and pace of development.
- **Value-Based Management:** Case studies from the Ring of Fire and Metlakatla First Nation illustrated that effective co-management requires a values-based framework that prioritizes cultural identity and community well-being over narrow industrial metrics.
- **Bridging Generations:** The Emerging Leaders Panel emphasized that for ITK to be truly "living," it must be practiced by youth who navigate "two worlds," blending ancestral laws with modern policy to set the direction of projects from their inception.

The day concluded with the realization that the "Living Treaty" requires a continuous presence of Elders in decision-making spaces. Looking toward Day 3, the workshop prepared to pivot from these regional frameworks toward specific, technical on-the-land monitoring programs that turn these high-level principles into "boots on the ground" action.

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Resource Co-management
Workshop

Living Knowledge Guardians, Case Studies, and Emerging Voices

AT THE BEGINNING THERE WAS A VOID IN THE ATMOSPHERE...
THE SPIRITS BECAME WHAT THEY WANTED... THEY BECAME US
OUR ROLE IS TO KEEP OUR OWN WAY - ALL TOGETHER!
WE MUST TAKE MEASURES TO PROTECT THE WAY WE LIVE
... WE ARE ALL SPIRITS PROTECTING EACH OTHER!

Nothing about us without us!

"WE SHOULDN'T BE CREATING FOR, WE SHOULD BE CREATING WITH!"

"IT'S NOT ABOUT THE PRODUCT, IT'S ABOUT THE PROCESS."

"ACKNOWLEDGE THE HISTORIES!"

CULTURAL VALUE in decision-making

- COMMUNITY TIMELINES AND SEASONS
- BUILD THE FOUNDATION
 - Step back
 - REFLECT
 - LISTEN MORE - talk less
 - LANGUAGE matters, translate, ADAPT
- WHAT IS YOUR DEFINITION OF 'MEANINGFUL?'
- REDEFINE 'CONSULTATION!!!'

Guided by WORLDVIEWS, PRINCIPLES and TRADITIONAL KNOWLEDGE

ROOTED IN COMMUNITY VALUES

Informed by BEST PRACTICES, IMPACT ASSESSMENT AND INDIGENOUS GOVERNANCE

HOLISTIC! COHESIVE! PRACTICAL!

Begin with the Elders and community members.

What are the Combined impacts of our territory and people?
How will we understand and manage the impacts?

How do we get to SELF-GOVERNANCE?

My home is the land and our waters. It's time to stand up TOGETHER!

Together we can do this!!

- "WE MUST PROTECT THE LAND AND WATERS FOR THE GENERATIONS TO COME"
- "MY HOME IS THE LAND AND WATERS"
- "THE LAND HAS TAKEN CARE OF MY FAMILY"

SHARE! ELEVATE! EMPOWER!

"I want my son to be a Guardian!"

WE NEED A COLLABORATIVE, CO-DEVELOPMENT PROCESS

"We have high standards!!!"

"WE CAN'T DO THIS WITHOUT INDIGENOUS LEADERSHIP!"

"WE HAVE A HUGE AMBITION TO TAKE CARE OF THE LAND!"

How do we approach this?

"TK is integral. I can't wait to see where my journey takes me next!"

"Don't forget to take care of YOURSELF!"

"TK must be treated as knowledge, not an anecdote."

LEADERSHIP STARTS WITH LISTENING AND AT HOME

STICK TO THE TRADITIONAL NAMES

Our VOICES are being heard! Elders and youth both need to be at the table.

GROW CONFIDENCE! Connect with the ELDERS!

I can't wait to see my grey hair!

Learn from each other!

WHEN WE TAKE CARE OF THE LAND, WE TAKE CARE OF OUR PEOPLE!

How do we host the conversation?

"I hope to one day be an Elder to share stories, histories and traditional knowledge."

"I have grown up on the land. The Elders and the land have shaped who I am!"

"If you want to fish, come visit us. We'll treat you like family."

I was raised by a village. And I am a proud granddaughter! PATIENCE. LOVE. BEADING.

LISTEN TO INDIGENOUS TRADITIONAL KNOWLEDGE First!

Don't lose our values!

I want to be the person I needed when I was younger.

PADDLE TOGETHER IN THE SAME DIRECTION!

"WHAT WE DO NOW IS FOR THE NEXT SEVEN GENERATIONS."

"IMPLEMENT YOUR TEACHINGS INTO YOUR WAY OF LIFE."

WE ARE THE CHANGE MAKERS!!

IT'S ABOUT RECIPROCITY: OUR FOOT STEPS TOUCH MOTHER EARTH.

Believe in the Spirits and Power!



The third day, themed "Pathways Forward," explored successful models for integrating ITK into regional monitoring and communication. Presentations on land-based foundations and guardian programs emphasized that Indigenous-led stewardship is essential for community resilience. Participants learned that ITK should be considered as a living, future-oriented system rather than a historical one, and how stewardship programs are monitoring climate change, migration patterns, and industrial waste by using TK.

The "Turning the Tables" panel featured interpreters who highlighted their roles as language keepers responsible for bridging distinct worldviews. They noted that while translating technical and legal terminology is challenging, it is vital for maintaining the original intent of Knowledge Holders. The session underscored the need to recognize oral evidence as a legitimate legal requirement in regulatory processes, ensuring ITK dictates project design rather than simply being a data point.

The workshop concluded with breakout sessions where attendees identified that future systems must be Indigenous-led and centered on relationship-based trust. Key recommendations included involving youth to ensure continuity and using ITK to protect critical habitats. Ultimately, the event established that true co-management requires being present in communities to build the deep trust necessary for collective decision-making.

4.1 Learning on the Land – K'ahsho Got'ine Foundation

Isidore Manuel is a K'ahsho Got'ine (Dene) leader who worked as the Chair of the Management Board for Ts'udé Niljné Tuyeta and was the Chief of Fort Good Hope from 1990 to 1994. He signed the Sahtu Dene Metis Comprehensive Land Claim Agreement and played a critical role in the establishment of the Tuyeta IPCA.

John Tobac is a K'ahsho Got'ine (Dene) Elder-in-training and has been a Guardian with the K'ahsho Got'ine Foundation since 2021. He is the Language and Elder Specialist on the Guardians team and a certified BEAHR environmental monitor and has recently received the CILLDI Language Certificate.

Isidore began by telling stories about when steamboats first came to Fort Good Hope. He described how it brought new foods, such as eggs, to the community but that they didn't particularly like at first, so they continued to eat foods that came from their lands.

Isidore spoke passionately about the difference between the Indigenous connection to the land and the temporary nature of resource extraction. He recalled his father telling him that once the "gold is gone, diamond's gone... everybody's going to move away." He emphasized that while industry workers can return to "England or Africa", the Dene have "nowhere else to go" because this is their home.

Isidore reflected on specific current issues affecting his community, including resources extraction has impacted hunting, how the Treaty of 1900 hasn't been respected as it was intended to be, and the importance of retaining a spiritual connection. He says Feeding Fire ceremonies can help us honour our ancestors and emphasized that it's because of them that we are here.

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Isidore concluded by noting how seeing youth today engage in Traditional drumming and dancing fills him with pride. He said that when he's drumming, he sees the land and how that's proof of a connection between him and the land.

John spoke about his experience growing up, going to residential school, and returning to his community. As he's grown up, he made a particular effort in learning his language and learning on the land. He spoke about the difficulties with school when he dropped out at 13 years old and how he rebelled against the Western system of school, healthcare and police. Since then, he's realized how we all need to work together and how it's important to work hard and use skills that he learned from the land.

John also described his struggles and how his brother, Henry Tobac, helped him build his log house and raise a family. He spoke about how he has tried to relearn his language, but at first, he was hesitant because "nobody else is listening." He now works with the Renewable Resource Centre because of his skills from the land and knowing the language. He wishes that he paid more attention to Elders' stories and working hard in school when he was growing up because he can see how there's value in them now.

Following the discussion, a video showcased the Global Water Features Camp on K'asho Got'ine Territory where youth, scientists and Elders came together to pass their learnings on to one another.

Key Points

The following key points summarize the stories from both of John and Isidore:

- The importance of learning from the land to gain practical skills while connecting with ITK.
- The importance of learning how to speak Dene to pass on the language in the future and learn from Elders.
- Encourage youth to participate in traditions such as dancing and drumming to maintain their cultural connection.
- Collaborate with the Western world to make things run smoothly while maintaining their traditions.

Isidore and John's stories provided important insights into how things have changed in their region over the time. Both of the speakers' stories highlight the importance of promoting ITK and culture by bringing all generations together so that they can learn from one another and pass the knowledge on to the next generation.



Figure 8: John Tobac and Isidore Manuel sharing their insights

4.2 Caribou Guardians Coalitions

Amos Scott is the executive director of the Caribou Guardians Coalition, a member of the Tłı̨ch̨ Nation, a part-time project director for the Northern Indigenous Stewardship Circle, a board member of the Land the Future Trust Fund and continues to work in broadcasting.

Amos Scott gave a presentation on the Caribou Guardians Coalition highlighting the critical role of Indigenous-led monitoring and the integration of ITK into regional management systems.

Scott explained the background of the Caribou Guardians Coalition and how it seeks to protect the Caribou herd by supporting management actions among stakeholders, implementing the Bathurst Caribou Management Plan and Bathurst Caribou Range Plan, and conducting herd counts to monitor the health of the herd.

A key point of Scott's presentation was how land is a portal to ancestral knowledge. He explained how a hunting trip with Elders opened up a new world of knowledge to him and how important it is for youth to get out on the land and connect with Elders. He recounted how his colleague said how "Caribou is happiness" which simply shows how closely connected caribou are to the Tłı̨ch̨ culture and way of life.

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Scott then turned the presentation over to the audience and discussed the following themes with the audience:

- How governments and regulatory boards continue to struggle with relying on ITK within their regulations.
- How important trust is between governments, consultants, and knowledge holders. Not every jurisdiction benefits from the trust that’s been established in NWT.
- How ITK must be “lived” through experience and can’t be taught orally.

Scott concluded by saying how the NWT land management system with its different regulatory bodies is something worth celebrating because of how it brings Indigenous voices to the table to inform decisions while other parts of Canada do not do the same.

Key Points

Key points from Scott’s presentation include:

- The Bathurst Caribou herd had dropped from 470,000 caribou in 1986 to only 3,609 in 2025.
- His preference of using “Indigenous Knowledge” instead of “Traditional Knowledge” to emphasize how it is still current and applicable.
- Land as a Classroom which provides as “portal” for learning. Certain cultural and ecological concepts are experiential; they cannot be fully captured through oral tradition alone and must be lived to be understood.
- There exists a unique and indispensable bond between the caribou and the Tłıchǫ people, where the health of one is inextricably linked to the survival of the other.
- Future land management must transition toward a model that integrates Indigenous Traditional Knowledge (ITK) as a foundational pillar, rather than relying exclusively on Western scientific metrics.
- As highlighted by the Caribou Guardians program, reversing these population trends requires a sustained, multi-level effort. This initiative represents a long-standing collaboration between various levels of government and local communities to actively address the ecological crisis.



Figure 9: Amos Scott presenting on the Caribou Guardians Coalition

4.3 "Turning the Tables" – Listening to the Voices that Bridge Language and Culture



Figure 10: "Turning the Tables" panel of interpreters: Lena Drygeese, Sarah Gargan, Dennis Drygeese, Mary Jane Cazon, Judi Kochon, William G. Firth, James Rabesca & Mary Rose Sundberg

Lena Drygeese is based in Dettah and works as a professional Wiliideh Yatı (Weledeh) interpreter who reclaimed her fluency by living in a small cabin with her grandmother after residential school and now actively supports cultural communication in her community.

Sarah Gargan is a seasoned Dene Zhatıé (South Slavey) interpreter from Fort Providence. She is a residential school survivor who dedicated herself to relearning her language and identity and now views ITK as an everyday practice of observation.

Dennis Drygeese is an accredited Dēne Sų́ı́né (Chipewyan) interpreter from Łutsel K'ė́, who immersed himself in learning from Elders after his grandmother urged him to never lose his language so he could serve his people.

Mary Jane Cazon is a Dene Zhatıé (South Slavey) language interpreter and cultural educator from Fort Simpson who operates K'yeli Tourism Services and credits her deep knowledge to the Elders who taught her to observe the spirit and nature around her.

Mary Judith Kochon is a Sahtúot'ı́nę Yatı́ (North Slavey) speaker from Fort Good Hope with over 40 years of journalism experience whose fluency was preserved by her mother's strict refusal to speak English to her children.

William G. Firth is a Dinjii Zhuh Ginjik (Gwich'in) language advocate and former CBC broadcaster from Fort McPherson who has authored key language resources and encourages youth to persist in learning despite making mistakes.

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James Rabesca is a seasoned Tłıchq Yatıı (Tłıchq) interpreter and former MLA from Behchokq who transitioned from life on the land to translation work as a way to dedicate himself to serving the Elders.

Mary Rose Sundberg is a leader and cultural advocate from Dettah who has served as a Tłıchq Yatıı (Tłıchq) interpreter since the 1980s.

Seven interpreters supported a panel session answering the following question:

“Please reflect on your experiences with Traditional knowledge and Traditional knowledge holders. What would you like to share with us?”

The panelists highlighted their roles as "language keepers" and the intersection of their professional work with ITK. The panelists shared personal stories about their upbringing on the land, the impact of residential schools on their linguistic knowledge, and the immense responsibility of carrying forward ancestral wisdom. Sarah Gargan described having to relearn her identity and language upon returning home from residential school and how TK is not just about language, but “watching your surroundings” and listening to others.

Panelists recalled childhood rituals, such as making offerings to the spirits and "feeding the fire" to ask ancestors for guidance. Several panelists retold stories from their childhood such as watching beavers at a dam, hearing their parents speak Dene, and hauling wood and water for their families. They emphasized how TK is not just historical data but an everyday thing. It also includes technical skills, such as knowing which wood burns best in the rain or how to pick medicinal plants without damaging the ecosystem.

The panelists also spoke about the challenges of interpretation and translation and how translating modern words and terminology can be difficult and require ongoing learning. They explained how interpreting is a sharp mental exercise that requires them to stay sharp in order to interpret simultaneously and honour the original intent of the speaker. Sundberg also spoke about the systemic inequities of translating including pay inequity between years of experience, the challenge of digitizing past recordings, and the confusion among employers between interpreting (oral) and translating (written).

Firth highlighted the internal challenge of fear. He emphasized that making mistakes is an inherent part of the learning process and urged young people not to give up when they stumble. He admitted that even today, he makes mistakes and must constantly go back to Elders for correction and guidance.

Following the panel, Mary Rose spoke afterwards and highlighted how interpreters are like historians and carry-on the knowledge from Elders as they get older and pass away. She also raised the importance of digitizing and using the recordings and tapes of Elder speeches which would benefit from government funding.

Key Points

The panel made the following key points during their presentation:

- Many interpreters relearned their language by speaking with Elders after being banned from speaking their language at residential schools.
- Interpreters have unique catalogues of knowledge from attending different meetings and knowing many people.
- There is pay inequity between interpreters of different experience levels.

- There are large catalogues of analog recordings that are waiting to be digitized but just need the resources.
- Youth should learn their language even if it means making mistakes.

4.4 **Ekwo Naxoèhdee K'è (Boots on the Ground): Technical and Traditional Monitoring**

Tyanna Steinwand is a Tłıchq citizen from Behchokq and the manager of research, operations and training at the Tłıchq Department of Culture, Lands and Protection

Tyanna first started by providing an overview of the Tłıchq Caribou Guardian program which was started shortly after the caribou hunting ban was implemented. The Tłıchq Chiefs wanted their own people on the land to monitor the caribou and maintain a presence despite the ban. The program started with a single camp at Kokèti (Contwoyto Lake) with a small team for two weeks and has since expanded to two more camps: Deèzàati (Point Lake), and Ek'ati (Lac de Gras) to monitor the diamond mines (Ekati and Diavik).

Tyanna explained how the program's methodology relies on Indigenous ways of knowing and "watches everything." The program instructs its monitors to observe the whole picture and monitor caribou movements, climate change, industrial disturbance, habitat, and weather. Instead of using transect lines, the monitors utilize Traditional hunting locations (water crossings, land crossings, eskers, hilltops) and methods (waiting and watching).

Since the program started, teams have recognized significant changes in caribou behavior and the environment including:

- Caribou climate stress
- Caribou trails avoiding industry
- Waste left behind by old exploration camps such as oil drums.

Tyanna explained how the monitoring teams are mixed and generally consist of an Elder, a youth, a researcher, and safety officers. This mix helps foster intergenerational knowledge exchange, such as youth learning to cut fish and hearing stories from Elders while on the land.

Steinwand concluded with the following recommendations on how TK should be treated in regulatory settings:

- Recognize oral stories from Elders as legitimate evidence, even if they are not formally documented in a paper report.
- Require developers and industry to demonstrate exactly how TK has influenced their project designs and mitigations, rather than just collecting the data.
- Use TK to identify and protect critical caribou habitat within the regulatory process.

Key Points

Key points from Tyanna Steinwand's presentation include:

- The Ekwo Naxoèhdee K'è (Boots on the Ground) program is a Tłıchq-led caribou monitoring initiative to monitor the Bathurst caribou herd at Kokèti (Contwoyto Lake).
- The program has expanded to monitor the Bluenose East herd at Deèzàati (Point Lake) and to monitor the impacts of diamond mines (Ekati and Diavik) at Lac de Gras.
- The core methodology was defined by Elder Michel Louis Rabesca, who advised the researchers to "watch everything."

- The monitoring teams foster knowledge exchange between Elders and youth.
- TK should be recognized as legitimate evidence in regulatory processes and inform resource extraction development approvals.

4.5 Breakout Session Summaries

The breakout sessions were organized into three groups to discuss the integration of ITK into the regulatory system. The participants' feedback was combined into "word clouds" and summarized by moderator Dakota Erutse, followed by open-mic reflections from attendees. Below is a summary of the key takeaways from those sessions:

- 1. How can we show respect through the way we maintain, store and share Indigenous Traditional Knowledge?**
 - **Elder:** The word "Elder" was the most prominent in the feedback, reinforcing that the relationship with them is paramount to maintaining knowledge.
 - **Information:** Erutse noted a distinction between raw "information" and "knowledge." While information is collected, knowledge involves a deeper understanding and community context.
 - **Provide:** Participants emphasized "providing" time and connecting over values as key methods of showing respect.
- 2. What are the next steps we can take together to bring this desired future?**
 - **Indigenous:** "Indigenous" was the most prevalent word, indicating that future steps must be Indigenous-led and centered on Indigenous rights.
 - **Community:** There was a strong focus on "community," aligning with the MVRMA's mandate to regard the well-being of residents.
 - **Recognize:** The importance of recognition of Indigenous rights, culture and history.
 - **Education:** Participants highlighted to pursue Traditional and Western "education" to improve the outcomes and work within the system.
 - **Humility:** The word "mistakes" appeared suggesting that humility and the willingness to learn from errors are essential for system improvement.
- 3. What's the biggest change we could make in our EA and regulatory process to unleash the power of Indigenous Traditional Knowledge in our work?**
 - **Language, Translation and interpretation:** "Translating", "language" and interpretation" were identified as critical areas for change, emphasizing the need for accurate and respectful communication of Indigenous concepts.
 - **Youth:** The inclusion of "youth" was highlighted as a necessary change to ensure the continuity of knowledge.
 - **Government:** Erutse noted the role that government plays in the treaty and regulatory system and having impactful work is about people, differences, and inclusiveness rather than bureaucracy.
- 4. How can we bring "I know the land and the land knows me" into the MVRMA decision making system?**
 - **Land and water:** Recognize the importance of the land and the water and the connection to it.
 - **Understand:** The importance of knowing each other and the connections between the land and the water.

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- **Decision:** The importance of decisions on the environment and how they impact people and animals.
- **Language:** Intrinsic to our values and way of life.

Following the word cloud summary, several participants offered critical reflections on the state of the system:

Co-MC Judy Tutcho reflected on the presentation throughout the workshop and explained how the different perspectives made her reflect on her own identity and raised additional questions on her opinions. She also noted a gap in the workshop content regarding disability and asked how the system could accommodate people who are longer physically go out on the land but still wish to participate. She concluded how everything comes back to Dene Law and how respect runs through each of the presentation.

One audience member remarked how they would have liked to discuss the big questions that were posed at the end of the workshop some more throughout the workshop. One participant emphasized that culture is about "continuance" and that moving forward requires "helping one another" regardless of whether one is in leadership or a child in school. Finally, another audience member stated that the biggest challenge is "to be Dene" within the system. He urged a shift in terminology, noting how they no longer use "Chief and Council" but rather Traditional terms like "K'aowo" (someone who tells the greatest truth), and challenged participants to write in their own language daily.



Figure 11: One of the breakout groups discussing the next steps for the desired future



Figure 12: One of the breakout groups discussing the question together

4.6 Reflections and Looking Ahead

This final day sought to fulfill the workshop's objective of "Shared Learning" by creating a collaborative space for partners to discuss meaningful participation in resource management.

Key Reflections:

- **Language as a Bridge:** The "Turning the Tables" session highlighted that real-time interpretation and the use of Indigenous languages are not just services, but essential tools for accurate knowledge transfer and cultural respect in regulatory processes.
- **Technical and Traditional Synergy:** Programs like the Caribou Guardians and Ekwo Naxoèhdee K'è (Boots on the Ground) monitoring demonstrated how "ground-proofing" technical data with Traditional observation creates a more robust environmental protection system.
- **Collaborative Design:** The breakout sessions allowed participants to move from listening to active planning, identifying the next steps required to achieve a "desired future" for the Mackenzie Valley.

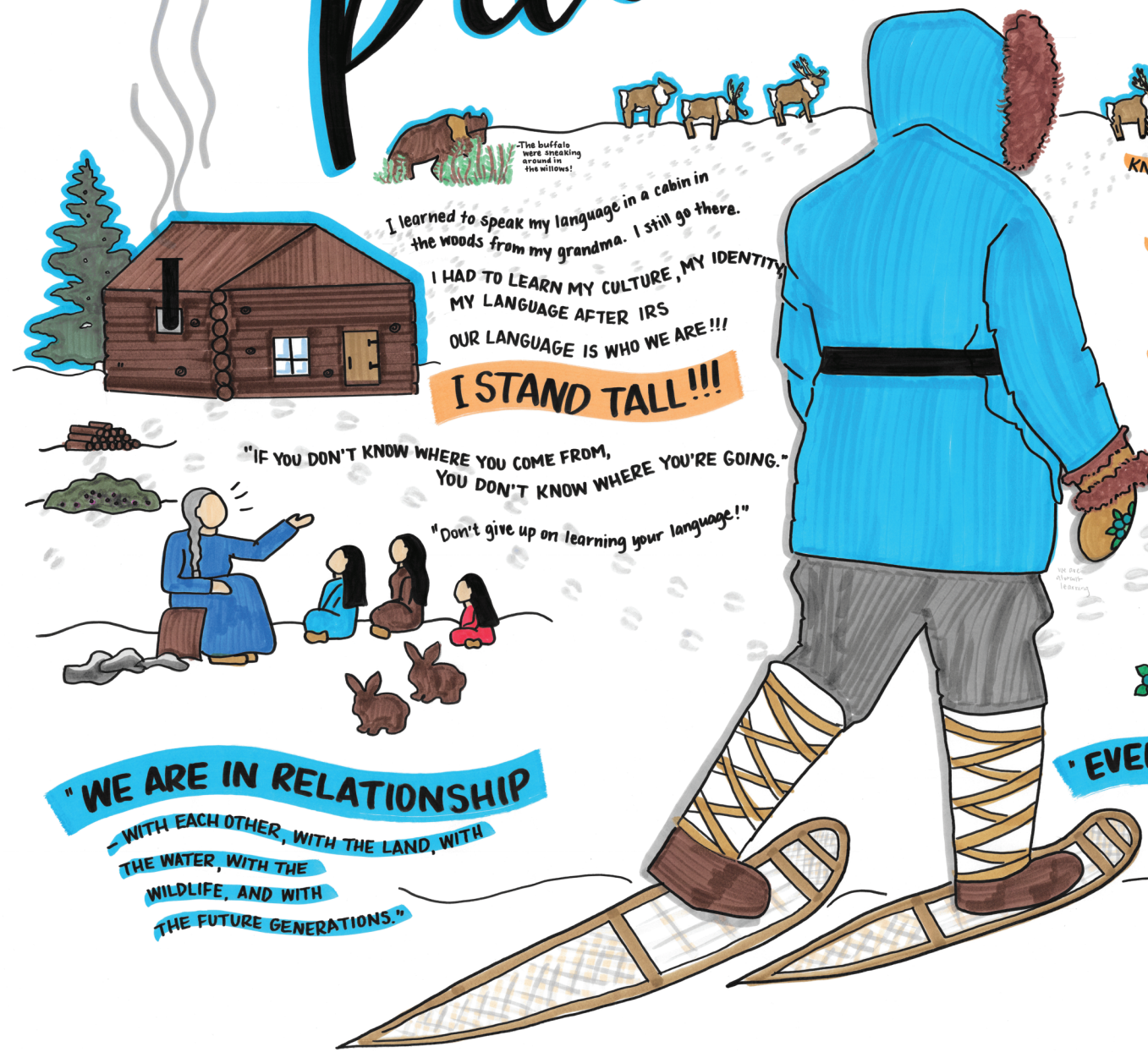
Looking Ahead

As the workshop concluded, the path forward became clear: the update to the Review Board's TK Guidelines must not be a "tick-box" exercise but a reflection of the deep, reciprocal relationships built over these three days. The "Reflections and Looking Ahead" for the entire event emphasize that the future of the Northwest Territories depends on Indigenous-led economic development and the full, systemic respect of ITK.

Indigenous Traditional Knowledge
A Path to Better Decisions
Resource Co-management
Workshop

Pathways Forward

Building on What Works



I learned to speak my language in a cabin in the woods from my grandma. I still go there.
I HAD TO LEARN MY CULTURE, MY IDENTITY MY LANGUAGE AFTER IRS
OUR LANGUAGE IS WHO WE ARE!!!
I STAND TALL!!!

"IF YOU DON'T KNOW WHERE YOU COME FROM, YOU DON'T KNOW WHERE YOU'RE GOING."
"Don't give up on learning your language!"

"WE ARE IN RELATIONSHIP
WITH EACH OTHER, WITH THE LAND, WITH THE WATER, WITH THE WILDLIFE, AND WITH THE FUTURE GENERATIONS."

ELDERS ARE THE BEST TEACHERS OF TRADITIONAL KNOWLEDGE
"WE SEE THE YOUTH LEARNING AND I FEEL PROUD!"
KNOWLEDGE IS ALWAYS SHARED... SO IT GOES ON AND ON AND ON...
WE DID OUR BEST TO GET EVERYTHING WE WANTED
"WE DO OUR BEST TO SPEAK OUR LANGUAGE"
WE PLAY A MAJOR ROLE IN PROTECTING OUR REGION
"WE ARE PROUD PEOPLE!"
"THEY ARE BETTER IN OUR LANGUAGE!!!"
"WE ARE PROUD PEOPLE!"

IT WAS IN THE BUSH I DID MY LEARNING
WE NEED EACH OTHER TO MAKE THINGS WORK
NEVER GO A DAY WITHOUT HAVING **FUN!!!**
USE WHAT YOU HAVE AND WHAT YOU KNOW!
TAKE OUR TRADITIONAL KNOWLEDGE AND USE IT IN THE WESTERN WORLD

Caribou is happiness!
Caribou is Life!!!

RESPECT THE LAND, IT IS SACRED TO OUR PEOPLE
WE ARE ALWAYS LEARNING
KEEP DOING THINGS THE GRANDFATHER WAY
WE NEED TO BE HERE HELPING EACH OTHER!

EVERY DECISION MATTERS
NOT JUST FOR RESOURCE DEVELOPMENT OR LAND USE,
BUT FOR CULTURAL CONTINUITY, COMMUNITY WELL-BEING AND ECOLOGICAL HEALTH."

"Knowledge shared is knowledge that grows. Together, we continue the story of care for the land, the water, and each other."

WE HONOUR THE VISION OF THE TREATY ELDERS
INDIGENOUS KNOWLEDGE IS ABOUT OUR RELATIONSHIP WITH THE LAND AND ANIMALS
"IN CO-MANAGEMENT, OUR GOALS ARE THE SAME,
WE JUST HAVE DIFFERENT WAYS OF GETTING THERE"
"KNOWLEDGE TRANSLATION & HISTORICAL MISTRUST IS A CHALLENGE"

LAND IS A PORTAL TO ANCESTRAL KNOWLEDGE
THE LAND IS OUR TEACHER
THERAPY HAPPENS IN THE WATER
COMMUNICATION AND HAVING A SAFE SPACE TO LEARN ARE IMPORTANT TO BRIDGE KNOWLEDGE TRANSLATION

BE CURIOUS! ASK QUESTIONS!
SPEND TIME WITH THE ELDERS!
"WE ARE FOSTERING INTERGENERATIONAL KNOWLEDGE EXCHANGE."



WE ALL HAVE A ROLE
IN MAKING SURE THE SYSTEM REFLECTS RESPECT, FAIRNESS, AND SHARED RESPONSIBILITY."

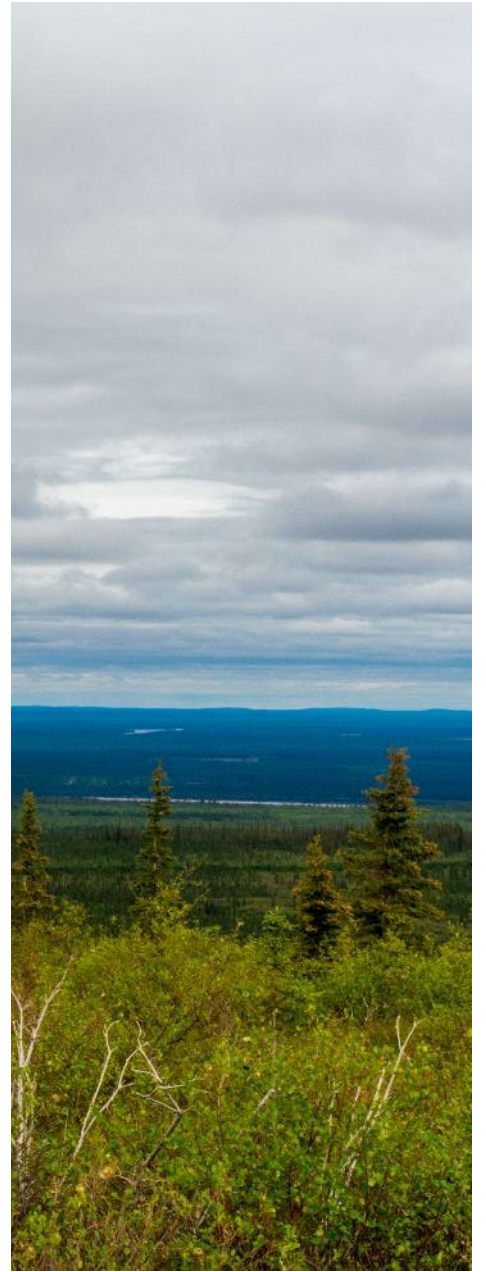
5.0 Conclusion



This three-day workshop detailed a significant transition toward Northern-led co-management models that prioritize Indigenous sovereignty, relationship-based knowledge, and intergenerational stewardship.

The sessions established that ITK must be a foundational legal requirement, not a supplementary "add-on," and introduced a shift in conservation metrics that value the well-being of people over mere protected acreage. Youth leaders and stewards emphasized the active practice of "walking in two worlds" when learning about colonial tools like policy while remaining firmly grounded in ancestral laws and ITK. The conference also highlighted the urgency to preserve culture through the digitization of language recordings and the recognition that true integration requires building deep trust between distinct worldviews rather than assimilation. Finally, several presenters emphasized the importance of maintaining an emotional and spiritual connection to the lands and observing changes holistically to understand how impacts and changes relate to each other.

The workshop demonstrated a significant leap forward in the cooperation of different organizations to come together to listen and learn from local voices and advancing their institutional knowledge. As Mark Cliffe-Phillips summarized at the end of the workshop, our systems rely on relationships, and relationships rely on trust which comes from being present, early and often in the communities across the Mackenzie Valley.



Photos



Photo 1: Preparing the offerings for feeding the fire



Photo 2: Indoor Meeting Space full of Attendees



Photo 3: Youth panel discussion "Walking in Two Worlds"



Photo 4: Interpretation of the presentations in real time



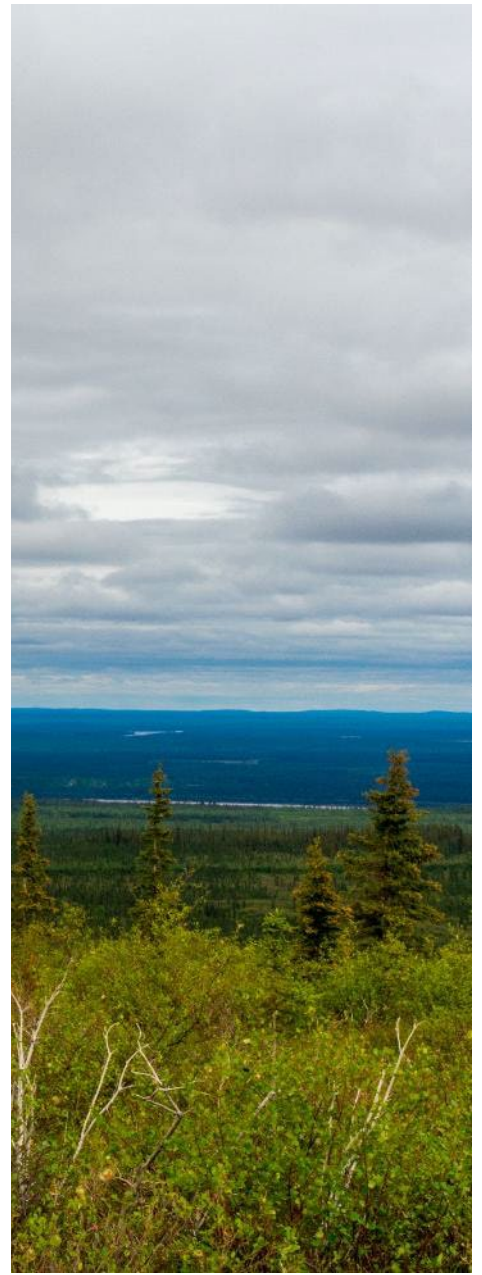
Photo 5: Joleyne Mayers-Jaekel creating living knowledge interactive poster



Photo 6: Interpreters panel sharing their experiences with the audience



Photo 7: Attendees and presenters of the workshop



Appendix A

Attendance List

1.	Adi Adele	Yellowknives Dene First Nation (YKDFN)
2.	Alain Gagnon	CANNOR–NMPO
3.	Alan Erhlich	Mackenzie Valley Environmental Impact Review Board (MVEIRB)
4.	Alana Graham	Mushlegowuk Council
5.	Alex Charlie	Independent
6.	Alex McCluskie	North Slave Métis Alliance (NSMA)
7.	Alison Heslap	Government of Northwest Territories (GNWT)
8.	Allison McCabe	North Slave Métis Alliance (NSMA)
9.	Amanda Annand	Diavik Diamond Mines - Rio Tinto
10.	Amos Scott	Caribou Guardian Coalition
11.	Amuk	Renewable Resource Council
12.	Andrea Simeon	Government of Northwest Territories (GNWT)
13.	Angel Koe	Gwichya Gwich'in Renewable Resource Council (GGRRC)
14.	Anne Marie Hesse	Canada Energy Regulator (CER)
15.	Arlyn Charlie	Gwich'in Tribal Council (GTC)
16.	Ashton Gahdele	Łutsel K'e Dene First Nation (LKDFN)
17.	Ben Linaker	CIRNAC
18.	Bertha Catholique	Interpreter
19.	Brenda Gauthier	Mackenzie Valley Environmental Impact Review Board (MVEIRB)
20.	Camilia Zoe-Chocolate	Mackenzie Valley Environmental Impact Review Board (MVEIRB)
21.	Candace Ross	CIRNAC-Giant
22.	Carl Newfeld	Renewable Resource Council
23.	Caroline Moore	Government of Northwest Territories (GNWT)
24.	Caroline Paulette	Tthebatthie Denesųliné Nation
25.	Catherine Fairbarin	Mackenzie Valley Environmental Impact Review Board (MVEIRB)
26.	Catherine Janz	Mackenzie Valley Environmental Impact Review Board (MVEIRB)
27.	Charlie Jeremicka	Tłıchų Government (TG)
28.	Christan Beaverho	Mackenzie Valley Environmental Impact Review Board (MVEIRB)/ Wek'èezhii Land and Water Board (WLWB)
29.	Christy Wickenheiser	Canada Energy Regulator (CER)
30.	Claire Tincombe	Det'on Cho Environmental
31.	Clarisse Fiset	Natural Resources Canada (NRCan)
32.	Clementine Bouche	Mackenzie Valley Environmental Impact Review Board (MVEIRB)
33.	Cochise Paulette	Thebathie Denesuline FN
34.	Cody Drygeese	Yellowknives Dene First Nation (YKDFN)/Det'on Cho Environmental
35.	Crystal Wegonoski	Government of Northwest Territories (GNWT)

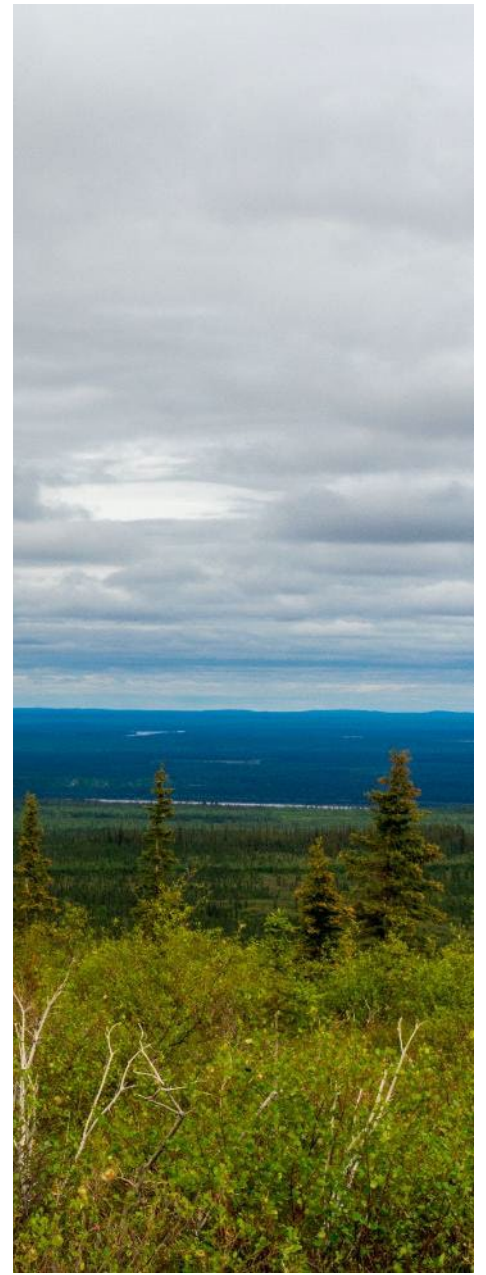
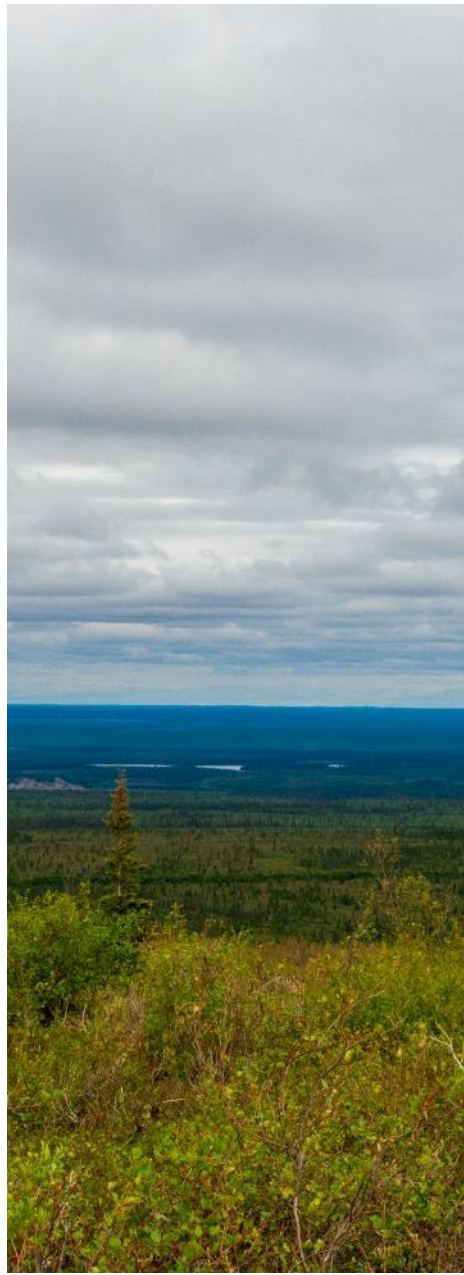
36. Cynthia Modeste	Deline Gotine Government (DGG)
37. Dahti Tsetso	Our Land for the Future (OLF)
38. Dakota Eruste	Meeting Chair (MC)
39. Dana Harris	Fisheries and Oceans Canada (DFO)
40. Daneil Casa	Tłtchq Government (TG)
41. David Kay	Gwich'in Renewable Resources Board (GRRB)
42. David Krutko	Mackenzie Valley Environmental Impact Review Board (MVEIRB)
43. Dennis Drygeese	Interpreter
44. Derrick White	Blue Metric
45. Dieter Cazon	Łíídlıı Kúę First Nation (LKFN)
46. Donna Schear	Mackenzie Valley Environmental Impact Review Board (MVEIRB)
47. Doug Lamalice	Kátł'odeeche First Nation (KFN)
48. Earl Blake MacLeod	Renewable Resource Council
49. Earl MacLeod	Renewable Resource Council
50. Edward Cholo	Łíídlıı Kúę First Nation (LKFN)
51. Eileen Marlowe	Łutsel K'e Dene First Nation (LKDFN)
52. Eleanor Firth	Interpreter
53. Emily Finstad	WSP
54. Emily Oulette	North Slave Métis Alliance (NSMA)
55. Emma Junker	Mackenzie Valley Land and Water Board (MVLWB)
56. Emma Pike	CIRNAC-NRG
57. Emmanuel Agro	Government of Northwest Territories (GNWT)
58. Eva Beaverho	Interpreter
59. Eva Waller	Environment and Climate Change Canada (ECC)
60. Florence Catholique	Łutsel K'e Dene First Nation (LKDFN)
61. Frank McKay	Government of Northwest Territories (GNWT)
62. Fredrick Andrew	Tulita Renewable Resources Council (TRRC)
63. George Niditchie	Renewable Resource Council
64. Henry McKay	Deninu Kúę First Nation (DKFN)
65. Horatio Sam-Aggrey	Government of Northwest Territories (GNWT)
66. Ibrahaim Abdallah	TOH
67. Ibraheem Agbomabini	Government of Northwest Territories (GNWT)
68. Isidore Manuel	K'áhshó Got'ıneę
69. Jaida Ohokannoak	Government of Northwest Territories (GNWT)
70. James Rabesca	Interpreter
71. Jane Fitzgerald	Government of Northwest Territories (GNWT)

72. Janelle Nitsiza	Tłıchq̓ Government (TG)
73. Janice Van de Brink	Wek'èezhii Land and Water Board (WLWB)
74. Jen Potten	Mackenzie Valley Land and Water Board (MVLWB)
75. Jessica Hurtubise	Mackenzie Valley Environmental Impact Review Board (MVEIRB)
76. Jessica Pacunayen	Tłıchq̓ Government (TG)
77. Jim Edmondson	Mackenzie Valley Environmental Impact Review Board (MVEIRB)
78. JoAnne Deneron	Mackenzie Valley Environmental Impact Review Board (MVEIRB)
79. Jocelyn Zoe	Tłıchq̓ Government (TG)
80. John B. Zoe	Independent
81. John Norberg	Member of the Public
82. John Tobac	K'áhshó Got'ıne
83. Johnny Bailey	Fort Resolution Métis Government (FRMG)
84. Jonas Lafferty	Interpreter
85. Jonathen Lafferty	Yellowknives Dene First Nation (YKDFN)
86. Joseph G.	North Slave Métis Alliance (NSMA)
87. Judy Tutcho	Meeting Chair (MC)
88. Julie Fabien	Smith
89. Justin Grandjambe	Sahtú Secretariat Incorporated (SSI)
90. Karen Costello	NWT/NU Chamber of Mines
91. Kathy Unger	Government of Northwest Territories (GNWT)
92. Kate Mansfield	Mackenzie Valley Environmental Impact Review Board (MVEIRB)
93. Kelly Joy	Government of Northwest Territories (GNWT)
94. Krista Okrainec	Fort Simpson Metis Nation
95. Kyanna Lennie	Sahtú Renewable Resources Board (SRRB)
96. Lacey Miersch	Northwest Territory Métis Nation (NWTMN)
97. Lauren Newton	Det'on Cho Environmental
98. Leigh-Ann Williams-Jones	Gwich'in Renewable Resources Board (GRRB)
99. Lena Drygeese	Interpreter
100. Lexi Mercredi	North Slave Métis Alliance (NSMA)
101. Lisa Iesse	Northnow/Go FM
102. Lisa Worthington	Government of Northwest Territories (GNWT)
103. Liz Wright	Gwich'in Land and Water Board (GLWB)
104. Lloyd Cardinal	Fort Resolution Métis Government (FRMG)
105. Lorne Napier	Northwest Territory Métis Nation (NWTMN)
106. Lorraine Seale	Government of Northwest Territories (GNWT)
107. Lucy Ann Yakeleya	Interpreter

108.	Lynn Boettger	NORZINC
109.	Madison Joheff	LI-FT Power
110.	Magaret Begg	Gwich'in Renewable Resources Board (GRRB)
111.	Malorey Nirlungayuk	Mackenzie Valley Environmental Impact Review Board (MVEIRB)
112.	Marc Casas	Independent Environmental Monitoring Agency (IEMA)
113.	Marie Eve Cyr	Wek'èezhii Land and Water Board (WLWB)
114.	Mariyah Snowshoe	Member of the Public
115.	Mark Cliffe-Phillips	Mackenzie Valley Environmental Impact Review Board (MVEIRB)
116.	Mark Nelson	Diavik Diamond Mines - Rio Tinto
117.	Mark Watton	Canada Energy Regulator (CER)
118.	Martina Simons	Sahtú Land Use Planning Board (SLUPB)
119.	Mary Ann Jemermick'ca	Tł̨chq̨ Government (TG)
120.	Mary Effie Snowshoe	Independent
121.	Mary Judith Kochon	Interpreter
122.	Mary M Bugg	Gwich'in Renewable Resources Board (GRRB)
123.	Mary Rose Sundberg	Interpreter
124.	Mary-Jane Cazon	Interpreter
125.	Matt Johnson	Det'on Cho Environmental
126.	Matthew Johnson	Det'on Cho Environmental
127.	Melissa Mecredi	Diavik Diamond Mines - Rio Tinto
128.	Michael Mifflin	Sahtú Land Use Planning Board (SLUPB)
129.	Myra Berrub	Government of Northwest Territories (GNWT)
130.	Nancy Njerere	Government of Northwest Territories (GNWT)
131.	Natalie Grishaber	Fisheries and Oceans Canada (DFO)
132.	Neil Darlow	Imperial Oil Resources N.W.T Ltd.
133.	Nick Ballantyne	LI-FT Power
134.	Nicole Lawson	Gwitchin - self
135.	Nolene Gordon	Sahtú Secretariat Incorporated (SSI)
136.	Patrick Simon	Deninu Kų́ First Nation (DKFN)
137.	Paul Andrew	Member of the Public
138.	Paul Sullivan	NRRC
139.	Pauline de Jong	Office of the Regulator of Oil and Gas Operations (OROGO)
140.	Peter Unger	Natural Resources Canada (NRCan)
141.	Phoebe Rabesca	Tł̨chq̨ Government (TG)
142.	Priscilla Canadien	Deline Gotine Government (DGG)
143.	Rachel Bakker	Det'on Cho Environmental

144.	Rachel Reindeer-Francis	Gwich'in Land and Water Board (GLWB)
145.	Ray S.	WLED
146.	Richard MacCauley	Member of the Public
147.	Ricky Gargan	Deline Gotine Government (DGG)
148.	Roger Fraser	Gwich'in Land and Water Board (GLWB)
149.	Russ Wilkins	Environment and Climate Change Canada (ECC)
150.	Russell Wyker	Environment and Climate Change Canada (ECC)
151.	Salina Perry	Government of Northwest Territories (GNWT)
152.	Samara McKay	Mackenzie Valley Environmental Impact Review Board (MVEIRB)
153.	Sarah Gargan	Interpreter
154.	Sarah Jerome	Member of the Public
155.	Sarah MacLaren	Imperial Oil Resources N.W.T Ltd.
156.	Sarah McLaren	Imperial Oil Resources N.W.T Ltd.
157.	Savannah Lantz	Government of Northwest Territories (GNWT)/Student
158.	Scott Kidd	Transport Canada
159.	Shakita Jensen	Government of Northwest Territories (GNWT)
160.	Shannon Allerston	CANNOR–NMPO
161.	Sharleen Hamm	Sharleen Hamm Consulting
162.	Shaun Moosenose	Tłıchq̓ Government (TG)
163.	Shawn Melendy	Acho Dene Koe
164.	Shelagh Montgomery	Mackenzie Valley Land and Water Board (MVLWB)
165.	Shelby Skinner	AE
166.	Stacey Menzies	Mackenzie Valley Environmental Impact Review Board (MVEIRB)
167.	Stephanie Harris	Diavik Diamond Mines - Rio Tinto
168.	Stephanie Luciuk	Canada Energy Regulator (CER)
169.	Stevie-May Gargan-Lacasse	Łı́ıdlı́ Kúę́ First Nation (LKFN)
170.	Sylvia Charlo	Government of Northwest Territories (GNWT)
171.	Tanisha Beaverho	Tłıchq̓ Government (TG)
172.	Tanya MacIntosh	Mackenzie Valley Land and Water Board (MVLWB)
173.	Tanya Tourangeau	COY
174.	Tas-Tsi Catholique	Mackenzie Valley Environmental Impact Review Board (MVEIRB)
175.	Therese Charlo	Mackenzie Valley Environmental Impact Review Board (MVEIRB)
176.	Thom Desjardins	Łutsel K'e Dene First Nation (LKDFN)
177.	Todd Slack	Environmental Impact Screening Committee (EISC)
178.	Tom Turoczi	Mackenzie Valley Land and Water Board (MVLWB)
179.	Tyanna Steinwand	Tłıchq̓ Government (TG)

180.	Tyla Ayluwah	CIRNAC
181.	Tyree Mullaney	Mackenzie Valley Land and Water Board (MVLWB)
182.	Unreadable	Fort Good Hope
183.	Vanessa Do Phan	CSLUB
184.	Violet Camsel-Blondin	Tł̨ch̨ Government (TG)
185.	Walter Bayha	Deline Gotine Government (DGG)
186.	Wanda Pascal	Fort MacPherson
187.	Wendy Smith	Imperial Oil Resources N.W.T Ltd.
188.	William Firth	Interpreter
189.	William Lines	Mackenzie Valley Land and Water Board (MVLWB)
190.	William R. Koe	Gwich'in Land and Water Board (GLWB)
191.	Wright	Gwich'in Land and Water Board (GLWB)



Appendix B

Agenda

TUESDAY January 13, 2026 – DAY 1	
Honouring Our Beginnings: The Roots of Co-Management and Knowledge	
Registration	8:30 - 9:00 AM
Opening Prayer & Drum Song – performed by YKDFN Drummers	9:00 - 9:45 AM
Feeding the Fire Ceremony (outside Chateau Nova) Contained fire pit (food)	
Opening Remarks/Welcome Chief Ernest Betsina/Fred Sangris	
History and Implementation of the <i>Mackenzie Valley Resource Management Act</i> (MVMRA). Legislative Requirements surrounding Traditional Knowledge (Background)	9:45 - 10:00 AM
HEALTH BREAK	10:00 - 10:15 AM
Keynote: Carrying the Knowledge Forward – Arlyn Charlie & John B. Zoe	10:15 AM - 12:00 PM
Lunch (Provided)	12:00 - 1:30 PM
Traditional Craft (Amanda Baton and Karen Wright-Fraser)	
Panel Discussion: “How Has the Landscape Changed and how do we move the needle forward?” –	1:30 - 3:00 PM
Panelists: Ethel Blondin-Andrew, John B. Zoe, Sarah Jerome, Patrick Simon. Facilitated by Arlyn Charlie.	
HEALTH BREAK	3:00 - 3:15 PM
Fireside storytelling	3:15 - 4:00 PM
Lead by Elder: Paul Andrew/Wanda Pascal	
<i>Carrying Knowledge Forward: Indigenous Governance, Economy, and the Responsibilities of the Next Decade</i> (Presented by Tanya Tourangeau / Eagle Feather Woman)	4:00 - 4:30 PM
Elders’ Room – LYNX ROOM	

WEDNESDAY, January 14, 2026 – DAY 2
Living Knowledge: Guardians, Case Studies, and Emerging Voices

Arrival	8:30 - 9:00 AM
Welcome Back & Recap – Highlights from Day 1	9:00 - 9:15 AM
Case Studies (Presentations):	
Mushkegowuk Council (Alana Graham)	9:15 - 10:00 AM
Metlakatla First Nation – Cumulative Effects Team	10:00 - 10:45 AM
HEALTH BREAK	10:45 - 11:00 AM
“Our Land for the Future” (Dahti Tsetso)	11:00 - 11:45 AM
LUNCH (provided) Traditional Craft (Amanda Baton and Karen Wright-Fraser)	11:45 AM - 1:15 PM
Emerging Leaders Panel: “Walking in Two Worlds” – Youth and community voices from across regions, Moderated by Tyanna Steinwand	1:15 - 3:00 PM
HEALTH BREAK	3:00 - 3:15 PM
Story telling <i>Lead by Elder: Florence Catholique and Henry McKay</i>	3:15 - 4:00 PM
Wrap-up Day 2 Reflections and look ahead	4:00 - 4:15 PM
Elders’ Room – LYNX ROOM	

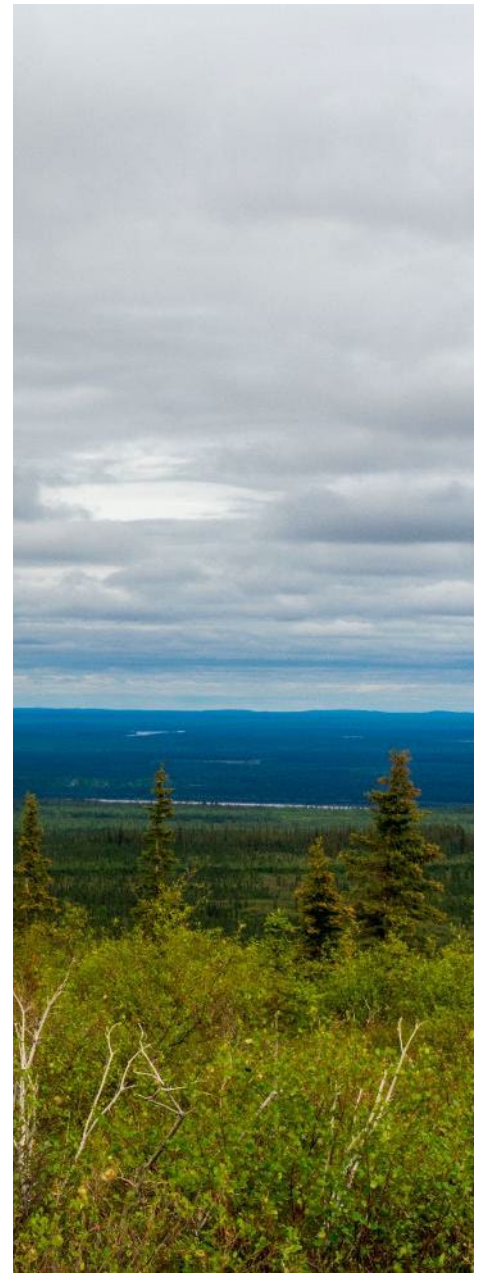
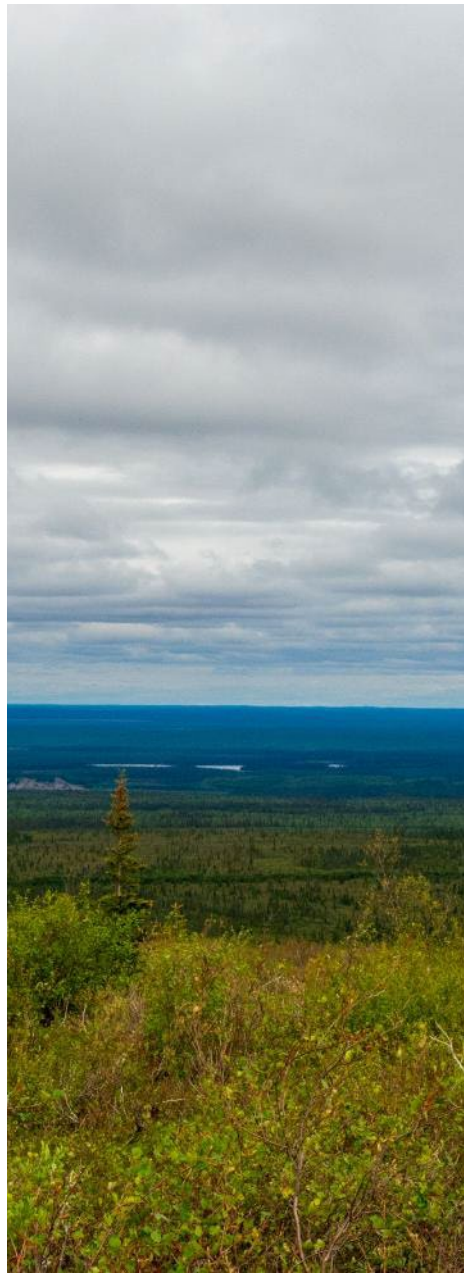
Thursday, January 15, 2026 – DAY 3
Pathways Forward: Building on What Works

Arrival	8:00 - 9:00 AM
Welcome & Reflections – What did we learn so far?	9:00 - 9:15 AM
Guardians in Action: Good Indigenous Traditional Knowledge for Good Decisions K'asho Got'ine Guardians	9:15 - 10:00 AM
HEALTH BREAK	10:00 - 10:30 AM
Caribou Guardians Coalition (Amos Scott)	10:30 - 11:45 AM
LUNCH (provided) Traditional Craft (Amanda Baton and Karen Wright-Fraser)	11:45 AM - 1:00 PM
Turning the Tables – Listening to our Translators & Interpreters	1:00 - 1:45 PM
Ekwo Naxoede K'e (Boots on the Ground) (Tyanna Steinwand)	1:45 - 2:15 PM
Breakout Sessions: (How TK fits into resource development in the Mackenzie Valley) <ul style="list-style-type: none"> • As a System how well are we doing? Where Are We Now, 20 years later? • How do we maintain, store, and share Traditional Knowledge? • What are most impactful changes that we can make? 	2:15 - 3:00 PM
HEALTH BREAK	3:00 - 3:15 PM
Reflections	3:15 - 4:15 PM
Workshop Wrap-Up Closing Remarks	4:15 - 4:30 PM
Closing Prayer with the YKDFN Drummers	4:30 PM

Post-Workshop

*Please note that following the workshop a survey will be emailed to all participants requesting feedback on their experience so we can continue improve our events in the future. A \$250 gift card will be offered as a prize for those who wish to submit feedback and enter a draw.

"Knowledge shared is knowledge that grows. Together, we continue the story of care for the land, the water, and each other."



Appendix C

Presentations and Reference Material



MVRMA History

Importance of Indigenous Traditional Knowledge in Resource Co-Management

Resource Co-Management Workshop – Traditional Knowledge

Mark Cliffe-Phillips, Executive Director

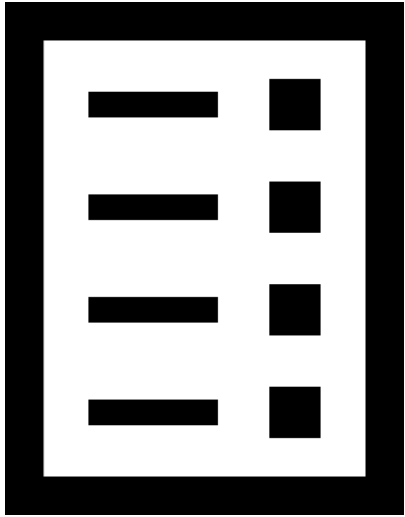
January 13, 2026

Nova Hotel, Yellowknife

Chief Drygeese Territory



1. Outline



1. How Northern Decision-Making Evolved
2. Key Turning Points in Northern Governance
3. Modern Treaties & Co-Management Foundations
4. How the integrated resource management system works in practice.
5. Legal and Cultural Basis: Traditional Knowledge Across the Resource Management System
6. Evolution of the system
7. Why this Matters?





Part 1: Decisions made from away

Decision making made on
behalf of Northerners



How Northern Decision-Making Evolved

- For most of the 20th century, decisions about northern land, water, wildlife and their management were made in Ottawa.
- Indigenous governments and northern residents had little or no role in shaping land and resource development.
- Weak oversight and no security requirements created legacy sites such as Giant Mine and Port Radium.
- These experiences showed the need for a system grounded in Treaty relationships and northern leadership.





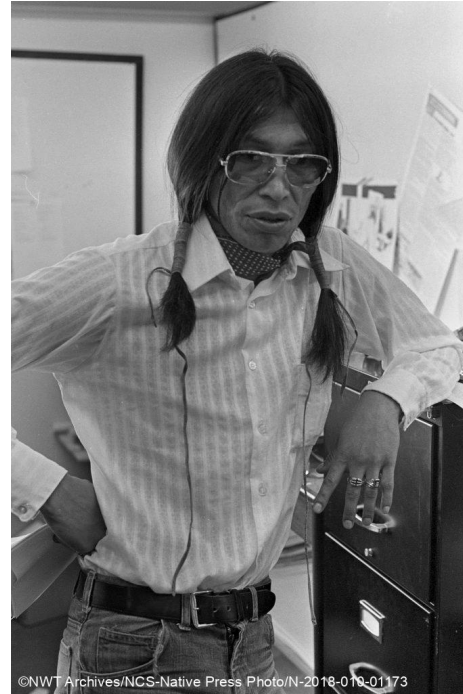
Part 2: Turning Point

Moving Towards Northern
Governance



Turning Points in Northern Governance

- **Paulette Caveat (1973):** Dene and Métis leaders asserted Treaty rights were never surrendered.
- **Morrow Decision** confirmed rights were unextinguished and required negotiation.
- **Comprehensive Claims Policy** opened the door to modern treaty-making.
- **Berger Inquiry** heard from 30+ communities and called for northern-led resource management decision systems.



Modern Treaties and Shared Stewardship

- Dene and Métis Agreement in Principle
- Inuvialuit (1984), Gwich'in (1992), Sahtu (1993), and Tłı̨chǫ (2005) agreements created shared governance.
- Modern treaties recognize Indigenous governments, harvesting rights, and responsibility for stewardship.
- Co-management boards ensure Indigenous knowledge and community well-being guide decisions.





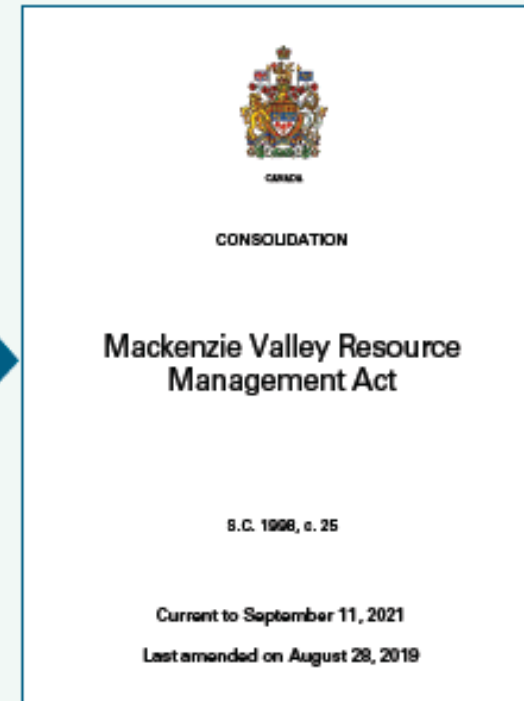
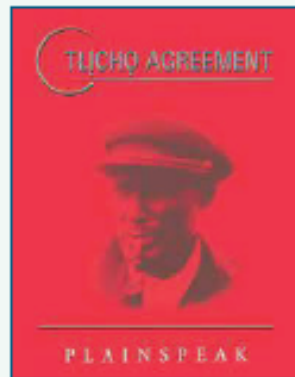
Part 3: Modern Treaties and Foundations of Co- management

Creating the building blocks



Northern Decision-Making for Northern Development and Resource Management

NWT Land Claim Agreements in the Mackenzie Valley



Section 114: "The Purpose of this Part is to establish a process comprising a preliminary screening, an environmental assessment and an environmental impact review in relation to proposals for developments [...]"

1. Gwich'in Comprehensive Land Claim Agreement
2. Sahtu Dene and Métis Comprehensive Land Claim Agreement
3. Tłı̨chʼı̨ Land Claims and Self-government Agreement

Foundations of Co-Management

- Co-management reflects greater shared authority between Indigenous and public governments.
- Boards incorporate Indigenous knowledge, scientific evidence, and lived experience.
- The system aims to be inclusive, transparent, and grounded in Treaty and Indigenous rights.
- This improves trust, project design, and long-term outcomes.





Part 4: Co-management in practice

Integrated resource
management



Principles of NWT Resource Management

CO-MANAGEMENT



INTEGRATED AND COORDINATED



Integrated and Coordinated Decision-Making

Integrated means:

- Land, water, and wildlife decisions are connected
- Cumulative effects are considered
- Traditional and scientific knowledge inform decisions
- Community voices matter
- Stewardship is shared



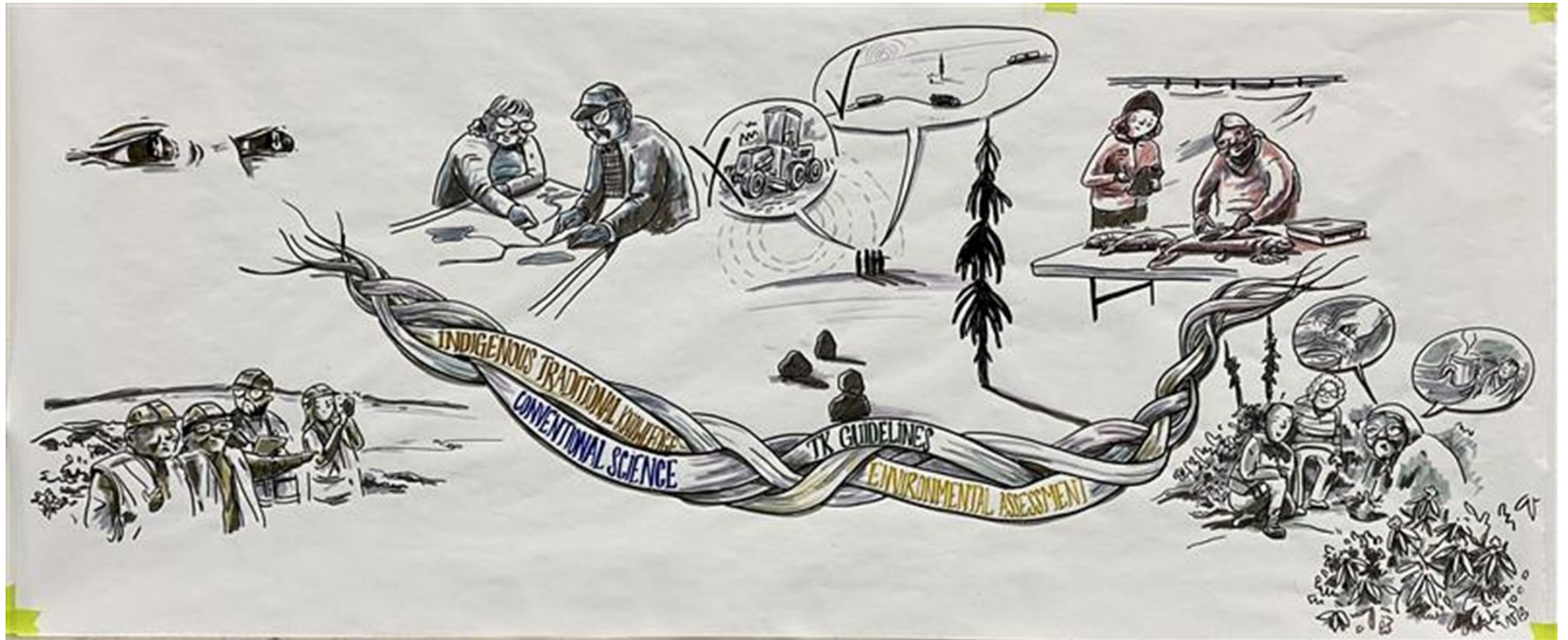


Part 5: Legal and cultural basis for considering Traditional Knowledge in Resource Management Decisions

Not just an “add-on”



Why we need to consider Traditional Knowledge?



Indigenous Traditional Knowledge in EA

- TK can add important perspective and understanding of **variability of biophysical, social, and cultural environment**
- TK holders can often **identify links** between seemingly unrelated components of environment





Key Elements of Indigenous Traditional Knowledge

- Knowledge about the environment
- Knowledge about the use and management of the environment
- Values about the environment





Part 6: The system continues to evolve

Important shifts leading to
change



Evolving Governance

- Self-government agreements are expanding Indigenous jurisdiction.
- 2014 devolution shifted land and water management to the GNWT.
- Collaborative policy development brings Indigenous governments, GNWT, municipalities, and boards together.



Intergovernmental Council
of the Northwest Territories



Emerging Pressures and Future Directions

- Critical minerals demand, climate change, Arctic sovereignty, and cumulative effects are major pressures.
- New agreements and Indigenous-led monitoring will further evolve co-management.
- Northern leadership, Treaty and Indigenous rights, and shared governance remain central.

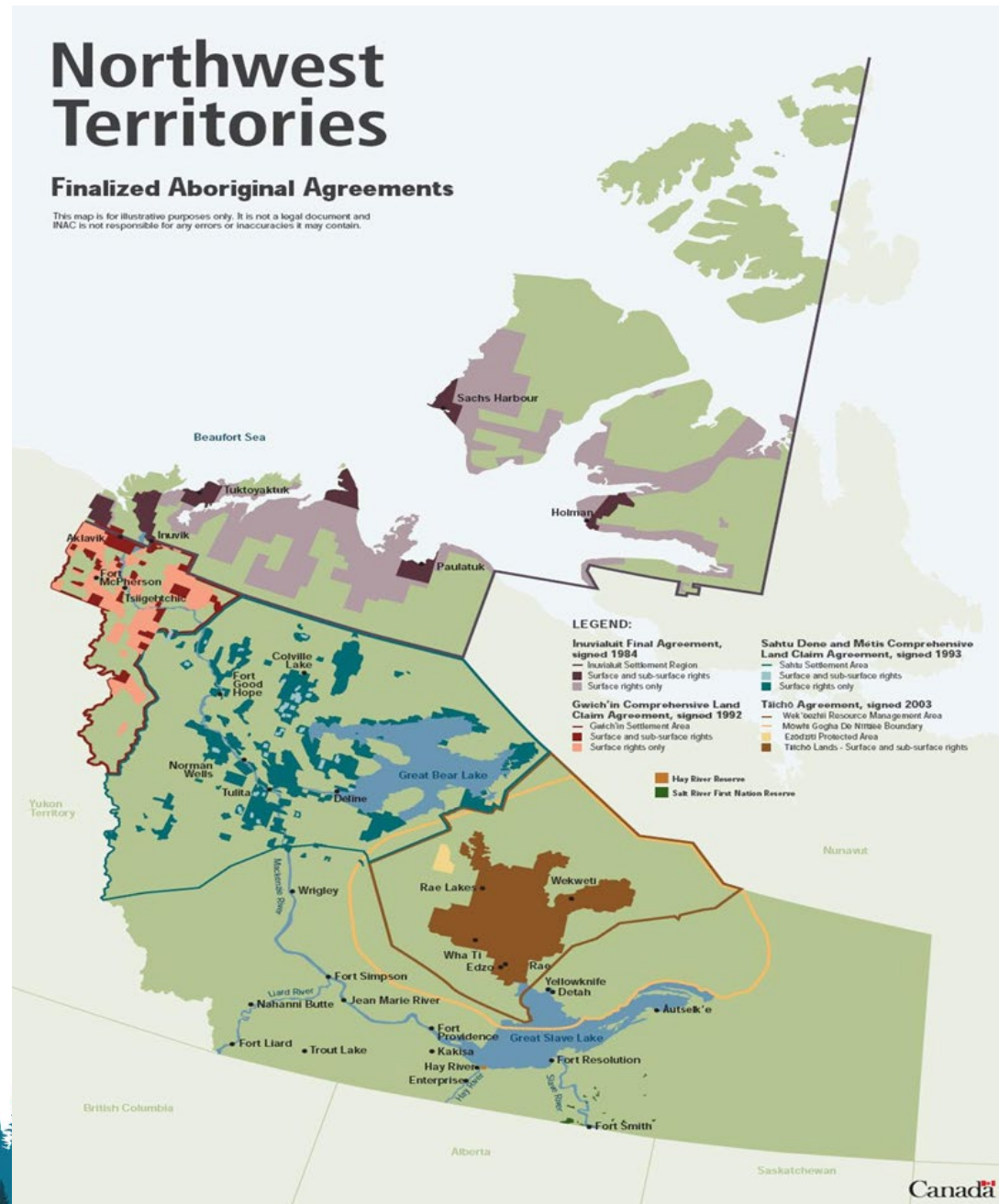


Land Ownership, Access and Treaty

Northwest Territories

Finalized Aboriginal Agreements

This map is for illustrative purposes only. It is not a legal document and INAC is not responsible for any errors or inaccuracies it may contain.



Historic Treaty Context – Today's Reality

- There are many areas where no finalized modern treaty yet, but First Nation and Métis rights remain active.
- In some cases Interim Measures Agreements guide how decisions are made.
- Regardless of the region all Indigenous governments, organizations or persons can fully participate in EA, regulatory or land use planning processes.





Part 7: Why it matters?

The importance of
Traditional Knowledge in
Resource Management in
Decision Making



Why Traditional Knowledge Matters in Resource Co-Management Decision Making

TK helps us:


- Understand long-term environmental change
- Recognize ecological thresholds earlier
- Connect ecological impacts to cultural and social well-being
- Design projects that are respectful and sustainable
- Build trust between communities, regulators, and developers



Mársı | Kinanāskomitin | Thank you |
Merci | Haj' | Quana | Qujannamiik |
Quyanainni | Máhsı | Máhsı | Mahsı

Questions?





GWICH'IN WAYS OF KNOWING

Gwich'in Tribal
Council

Department of
Culture and
Heritage

INTRODUCTION

Photo Taken during Moose Hide Tanning Camp
hosted in 2021 by the Gwich'in Tribal Council in
partnership with the Western Arctic Youth Collective



SITUATING ONESELF IN RESEARCH



DEPARTMENT OF CULTURE AND HERITAGE

To document, preserve and promote Gwich'in
culture, language, traditional knowledge, and
values



THE GWICH'IN TRADITIONAL KNOWLEDGE POLICY

- Traditional knowledge?
- Indigenous knowledge?
- Gwich'in knowledge?



CULTURE AND HERITAGE COORDINATOR

- Lessons from our Elders
- Confronting Climate Change on the "Big River" - Nagwichoonyik – Deh / Des Cho – Sipi





WHAT IS TRADITIONAL KNOWLEDGE

- Built on connection to land, place, people, animal, and plant
- Shared connections of understanding
- Storytelling, history, Gwich'in terms.

WHAT IS KNOWLEDGE?

“A person must **believe** something for it to be **knowledge.**” – Plato

=

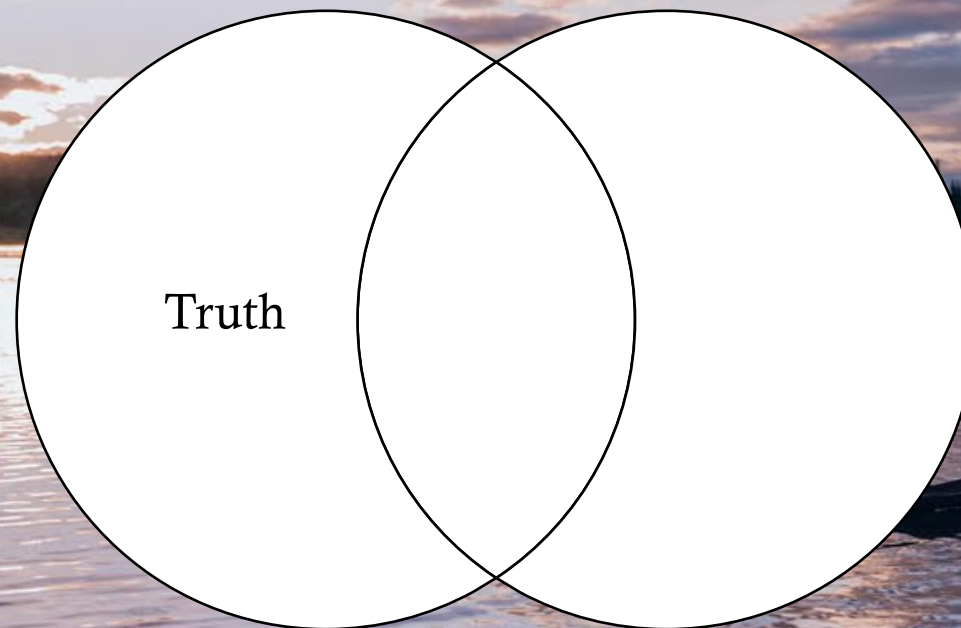
Justified true Belief

WHAT IS KNOWLEDGE?

“A person must believe something for it to be knowledge.” – Plato

=

Justified true Belief

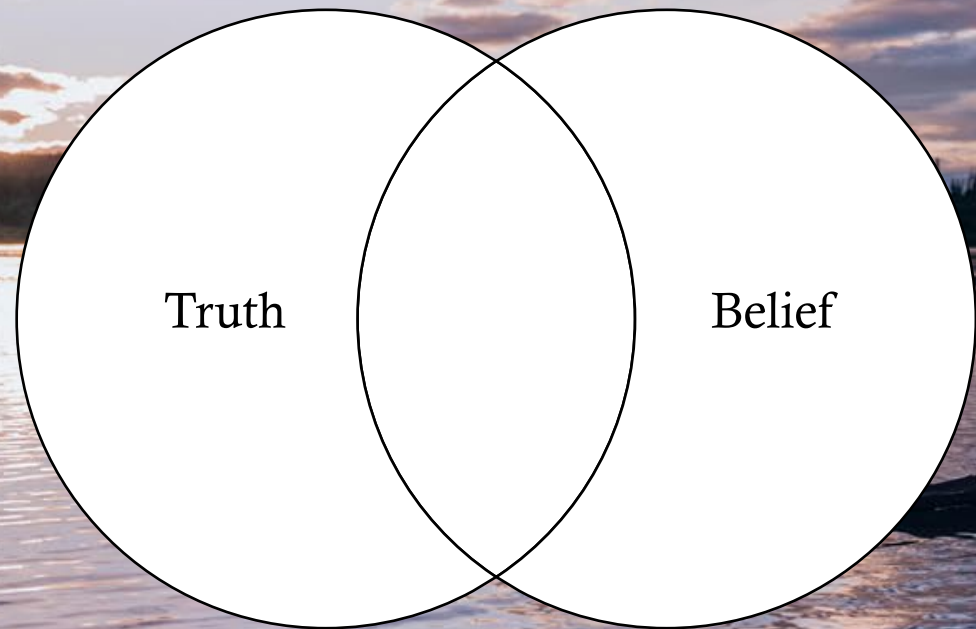


WHAT IS KNOWLEDGE?

“A person must believe something for it to be knowledge.” – Plato

=

Justified true Belief

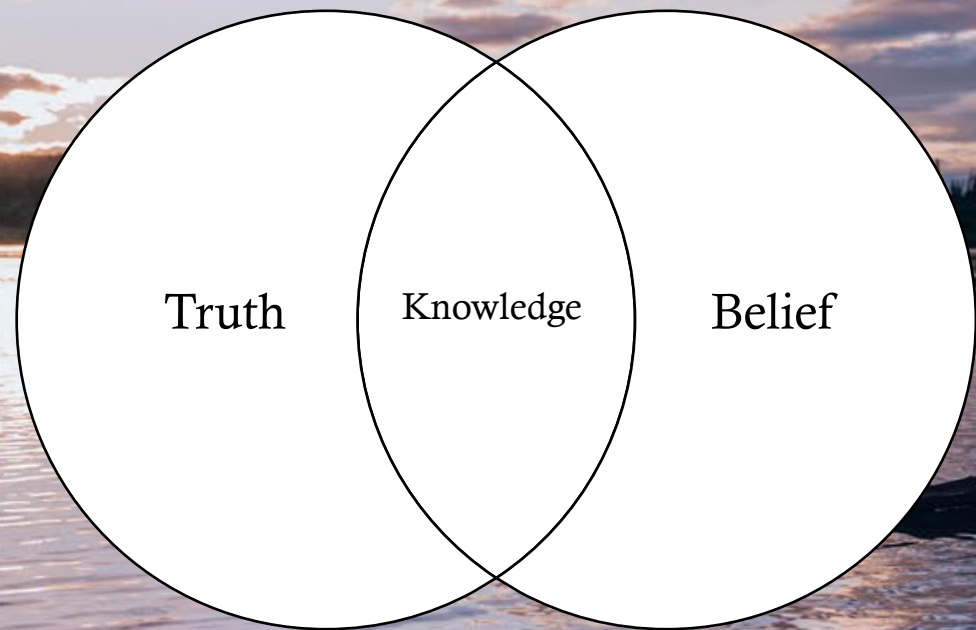


WHAT IS KNOWLEDGE?

“A person must believe something for it to be knowledge.” – Plato

=

Justified true Belief



WHAT IS KNOWLEDGE?

Belief + Truth = Knowledge + Relation

GWICH'IN KNOWLEDGE

- Gihk'agwannjk
 - Gatr'oonatan
 - Gahgwidandai
-





GIHK'AGWANNJIK

Knowledge
that a
person
discovers by
personal
experience.



GATR'OONATAN

Knowledge
taught by
one person
to another.

Laurens Loovers, Jan Peter. *Reading Life with Gwich'in: An Educational Approach*. Routledge, Taylor & Francis Group, 2020.



GAHGWIDANDAI

Common
knowledge
that many
people
share.

BOY IN THE MOON





DEPARTMENT OF CULTURE AND HERITAGE PROJECTS

- Species at Risk
- Na'kwendo Gwaiijit
(for our future
Generations)
- Gwich'in Forum:
Planning 2024-2025
- On the Land Camps

TRADITIONAL KNOWLEDGE IN THE WESTERN WORLD



WHAT NEXT?

Truth + Belief = Knowledge + Relation



-
- How do we effectively make room for traditional knowledge?
 - How do we live in Traditional Knowledge
 - In the decisions that we aim to make, how do we do so through relations?
 - What does reformation look like?

MAHSI' CHOO



arlyn.charlie@gwichintribal.ca

kbenson@gwichin.nt.ca



TANYA T CONSULTING

My Vision:
Through
Reconciliation and Collaboration,
Indigenous Peoples and Canada
thrive together.

My sons before their first Pow Wow, our dog, and me.

Win-Win Partnerships



CITY OF
YELLOWKNIFE



#92 Business and Reconciliation

We call upon the corporate sector in Canada to adopt the **United Nations Declaration on the Rights of Indigenous Peoples** as a **reconciliation framework** and to apply its principles, norms, and standards to corporate policy and core operational activities involving **Indigenous peoples** and their **lands** and **resources**.

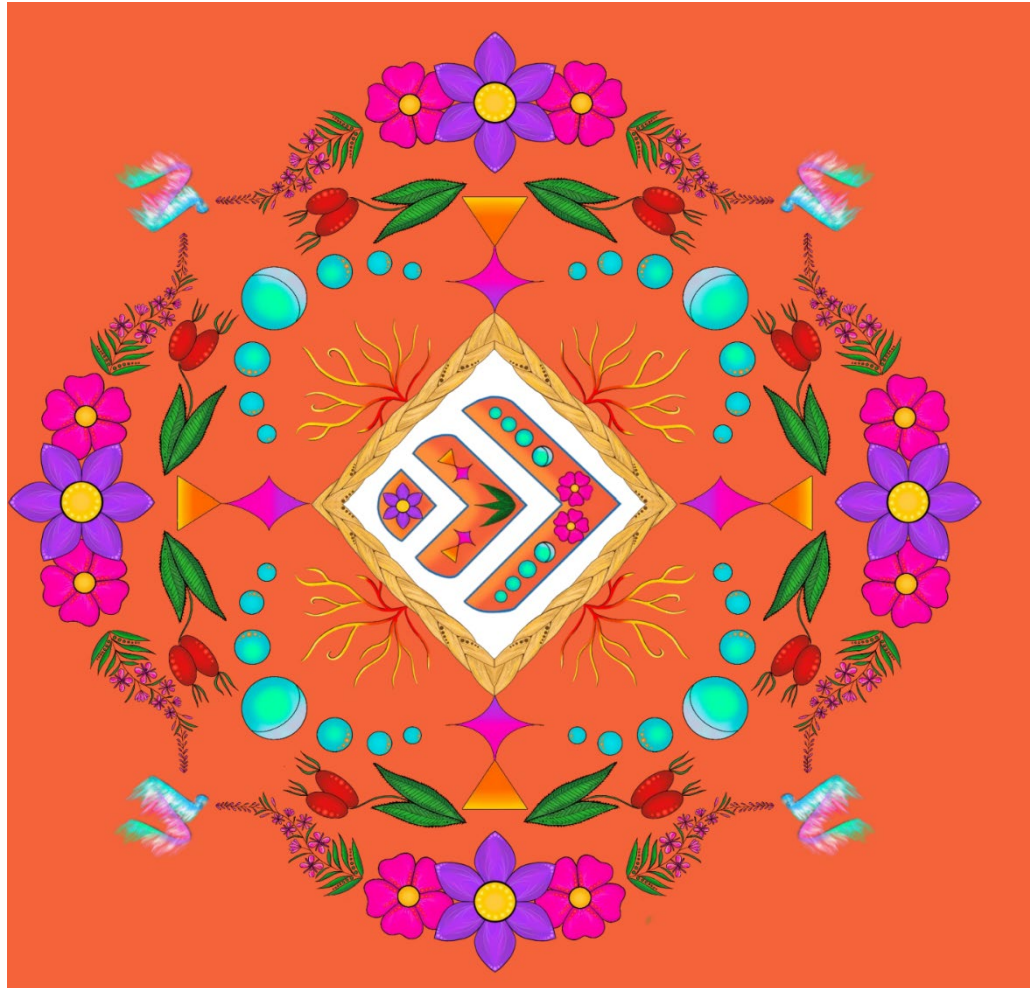
This would include, **but not be limited to**, the following:

- Commit to meaningful consultation, **building respectful relationships**, and obtaining the free, prior, and informed consent of Indigenous peoples before proceeding with economic development projects.
- Ensure that Aboriginal peoples have equitable access to **jobs, training, and education** opportunities in the corporate sector, and that Aboriginal communities gain long-term sustainable benefits from **economic development projects**.
- Provide **education for management and staff** on the history of Aboriginal peoples, including the history and legacy of residential schools, the United Nations Declaration on the Rights of Indigenous Peoples, Treaties and Aboriginal rights, Indigenous law, and Aboriginal–Crown relations. This will require skills-based training in intercultural competency, conflict resolution, human rights, and anti-racism.

STARBUCKS



CO-OPERATORS



Indigenous Sovereignty– Why These Boards Exist

- Co-management boards were created to embed Indigenous authority through land claims and self-government agreements
- The original intent was shared governance, not advisory input after decisions were shaped
- Many systems drifted toward process compliance rather than power sharing — that drift is now being corrected
- Indigenous sovereignty is being operationalized through law, policy, assessment, and economic participation
- Boards sit at the heart of this shift — how mandate is interpreted over the next decade matters



Traditional Knowledge as Living Infrastructure

- Traditional Knowledge is relational, place-based, and alive — not something to be extracted or archived
- Elders are knowledge holders who understand thresholds, change over time, and responsibility to future generations
- Guardians programs show the strength of embedding TK in ongoing stewardship, not one-time studies
- The evolution of TK Guidelines is about governance, consent, and relationship — not just better forms
- Boards are increasingly asked not just to receive TK, but to help safeguard it over time



The Next Ten Years — Indigenous Economic Power

- Indigenous Nations are now proponents, equity partners, regulators, and stewards — not just participants
- Economic self-determination is accelerating through equity ownership, IBAs, Guardians economies, and energy transition projects
- Land and water protection and economic participation are no longer separate — protection increasingly happens through governance
- Co-management boards sit between opportunity and cumulative effects, certainty and social licence
- Strong Indigenous governance leads to more durable, defensible decisions — not slower ones



Advancing Sovereignty through Partnerships

Reconciliation Strategy or Plan

Indigenous Engagement Plan to Identify Win-Wins

Build and Maintain Relationships

Shift Capital into Indigenous Communities with employment, procurement, collaboration, and investment.



Mashi Cho! Thank you!

www.TanyaT.co

TANYA T
CONSULTING

[Email: Mahsi@TanyaT.co](mailto:Mahsi@TanyaT.co)





Inclusive participation in community project development

INCREASING CULTURAL VALUE AND COMMUNITY PARTICIPATION IN
DEVELOPMENT PROJECTS IN MUSHKEGOWUK TERRITORY

Mushkegowuk Territory in Ontario

7 communities

- Attawapiskat
- Kashechewan
- Fort Albany
- Moose Cree
- Missinabi Cree
- Chapleau Cree
- Taywa Tagamou



Cultural value in decision making


- elder participation
- community timelines
- monitoring seasonal flow -community advisory groups /language speakers

INDIGENOUS LED VS COLED

Redefining consultation

- discussion/discourse/debrief
- should be over the life of the project
- throw out industry standard of ticking boxes or weaponizing consultation

CHANGING NARRATIVES AROUND “CONSULTATION”, USING DIFFERENT LANGUAGE TO ELIMINATE JARGON



<https://www.youtube.com/watch?v=U2r2a0N3Y7E>

EHE MILO KISIKANSIK "HERE WE STAND" CALL TO ACTION OVER RING OF FIRE



<https://www.facebook.com/share/v/17hSPDdpzx/>

TAWTICH "WHERE I BELONG"



Metlakatla
CEM

CUMULATIVE EFFECTS MANAGEMENT

Ross Wilson (MSS Director)
Jean Nelson (CEM Program Manager) and
Tia Robinson (Project Coordinator)

Resource Co-Management Workshop
Presentation | January 14, 2026

Presentation Outline

1

OPENING REMARKS

2

HISTORY OF METLAKATLA

3

**Indigenous Traditional
Knowledge/Metlakatla CEM
Framework**



Metlakatla
CEM

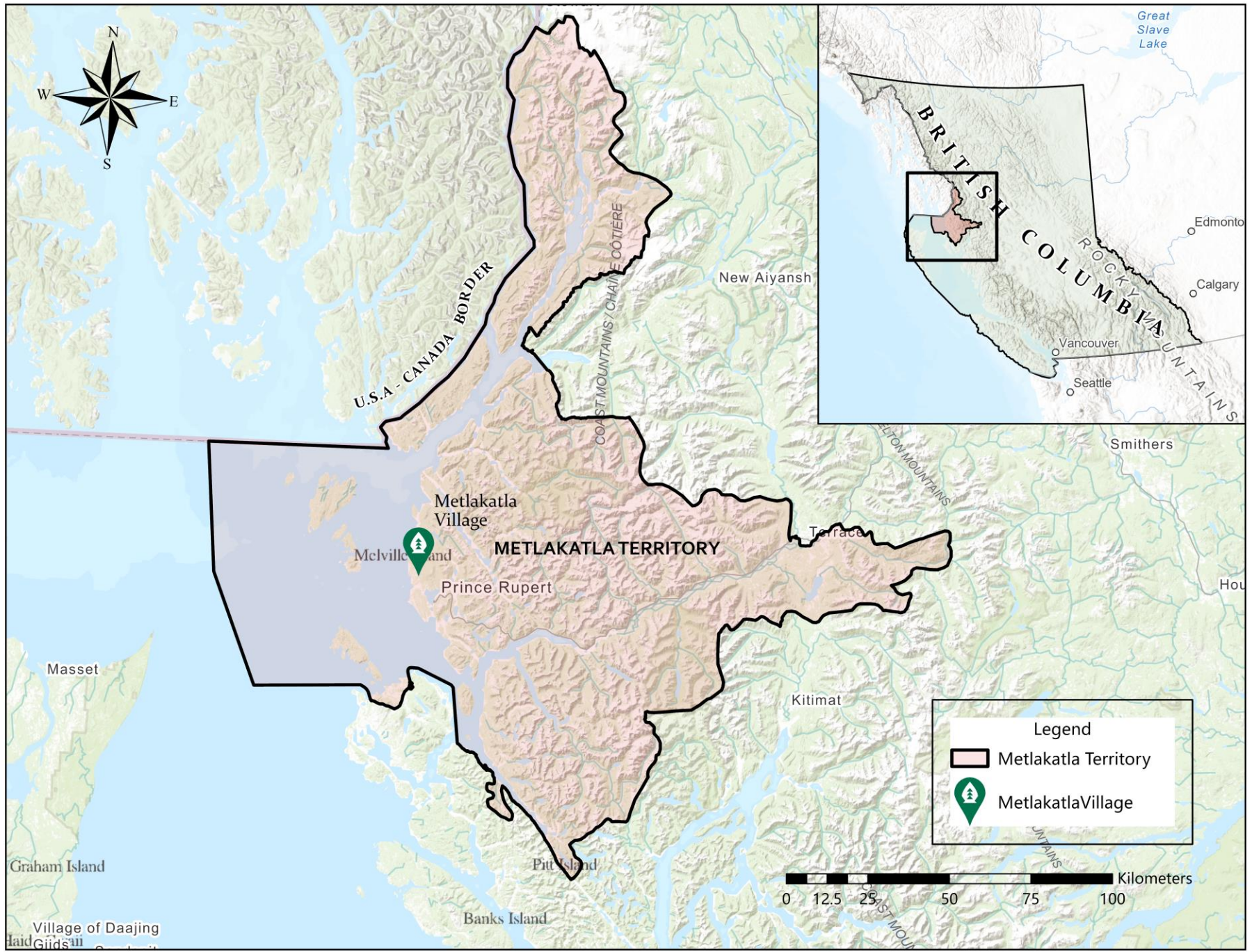
CUMULATIVE EFFECTS MANAGEMENT

www.metlakatlacem.ca



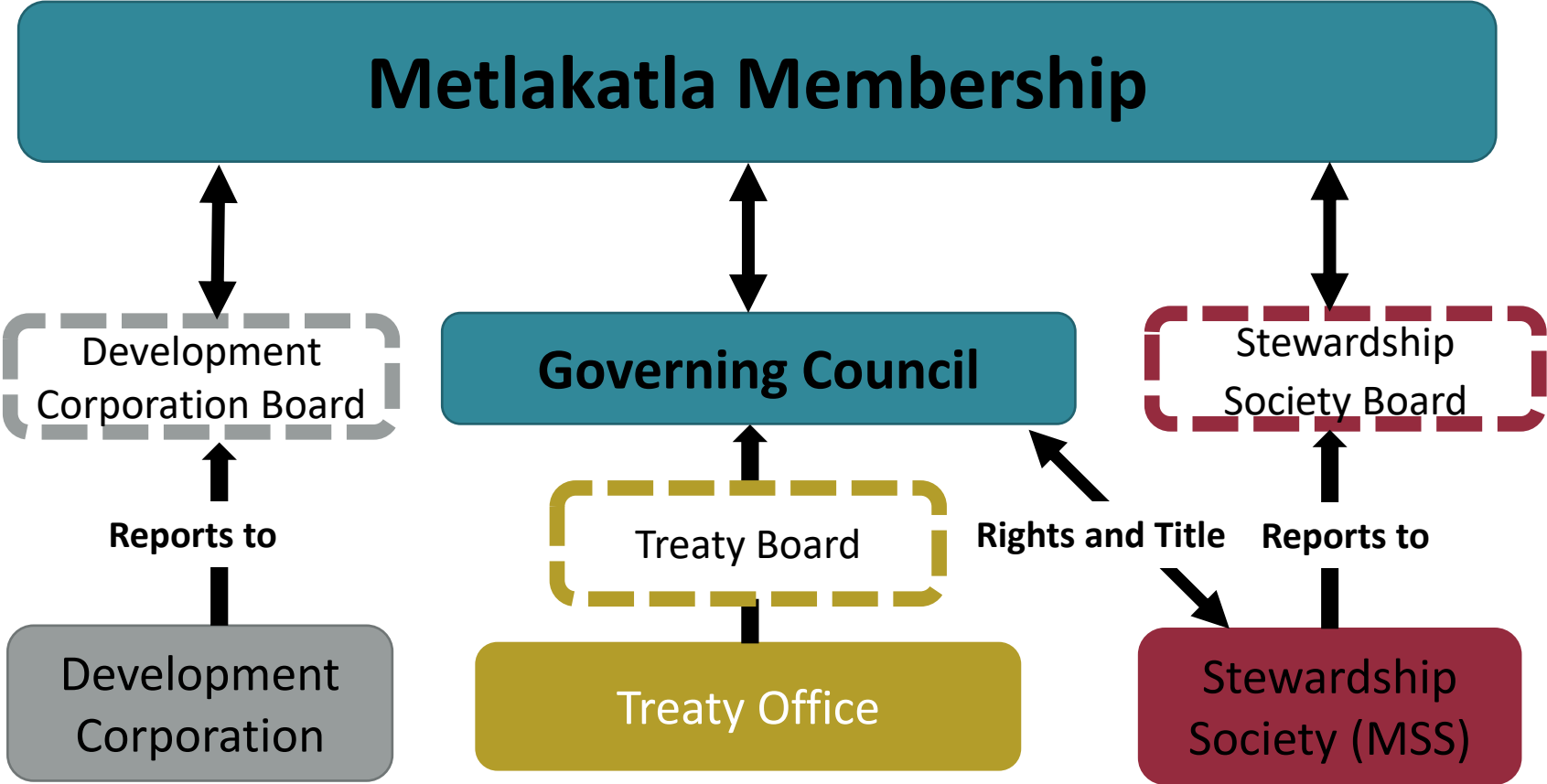
Metlakatla First Nation

Metlakatla is a progressive Tsimshian community located in a highly productive environment near Prince Rupert, BC, on the north coast. Metlakatla means 'saltwater pass' in Sm'algyax, the language of the Coast Ts'msyen.



Metlakatla
Stewardship Society

Broad Metlakatla Organizational Structure



Changing Development Context on BC's North Coast

LNG Gold Rush (2012 to 2017)



Port Expansion (2017+)

- Several LNG facilities at numerous stages of assessment, one being constructed
- Port undergoing expansion (bulk liquids and cargo)
- CN rail expansion near Prince Rupert to accommodate growth
- Marine bunkering service



“What are the **combined impacts** of all these developments on **our territory and people?**” and “What are we doing to **understand and manage** those impacts?”

Growing the Program

- In 2020, leadership gave direction to establish CEM as permanent program
- We developed a CEM Strategy to guide this next phase of work, supported by a 5-year strategic plan and annual work plans
- We are focused on implementing our strategic plan and building out the program

Indigenous Traditional Knowledge

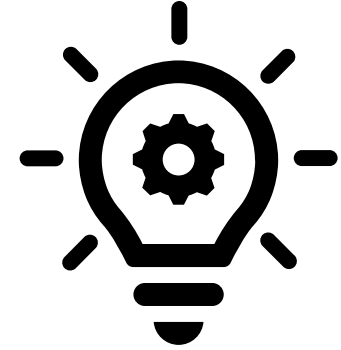




Metlakatla CEM is guided by Metlakatla worldview, principles and traditional knowledge.



Metlakatla CEM is rooted in Metlakatla values. Community members, staff and leadership are involved in every step.



Metlakatla CEM is informed by best practices in planning, impact assessment and Indigenous governance.

Values-Based Approach



LNG PROJECTS



PORT ACTIVITY



FISHING

POTENTIAL
SOURCES
OF PAST,
PRESENT
AND FUTURE
IMPACT

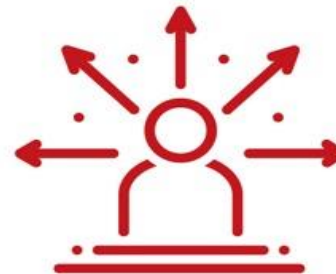
METLAKATLA
VALUES



CEM PROGRAM

Tracks condition of
values and manages
impacts over time

INFORMS
DECISION-MAKING



- Treaty Strategy
- Impact and Benefits Agreements
- Land/Marine Planning
- Community Services
- Environmental Assessment Response
- Regional Planning



Implementation: Traditional knowledge guides monitoring, decision-making, and action

FSC Activity and Food Security

Employment

Seaweed

Intergenerational Wellbeing

Housing

Access to Health Services





METLAKATLA MEMBERSHIP CENSUS

The Metlakatla Membership Census is back! The census collects important information on the membership and helps managers understand members' views on many topics.



WHO?

All Metlakatla members 15 years and older are invited to participate!



WHEN?

Starts March 24, 2025 and ends April 30, 2025. Will take 20-30 minutes to complete.



WHERE?

- Scan the QR Code Below!
- In-Person or by Phone/Zoom/Teams
- Schedule a time: Email us!



Over \$3,000 Worth Of Prizes To Be Won!

2 Early prize draws (complete by April 14, 2025)
Apple Watch Series 10 and \$500 cash!

2 Final prize draws (complete by April 30, 2025)
Winner's choice of Xbox or PlayStation, and a cedar hat, bracelet, pouch, and earrings woven by Metlakatla's own Charlene Ryan!

For more information please contact...

Tia Robinson - CEM Community Coordinator - tia@metlakatla.ca

Jean Nelson - CEM Program Manager - cem@metlakatla.ca

METLAKATLA FIRST NATION

METLAKATLA

MEMBERSHIP CENSUS

SPRING 2025

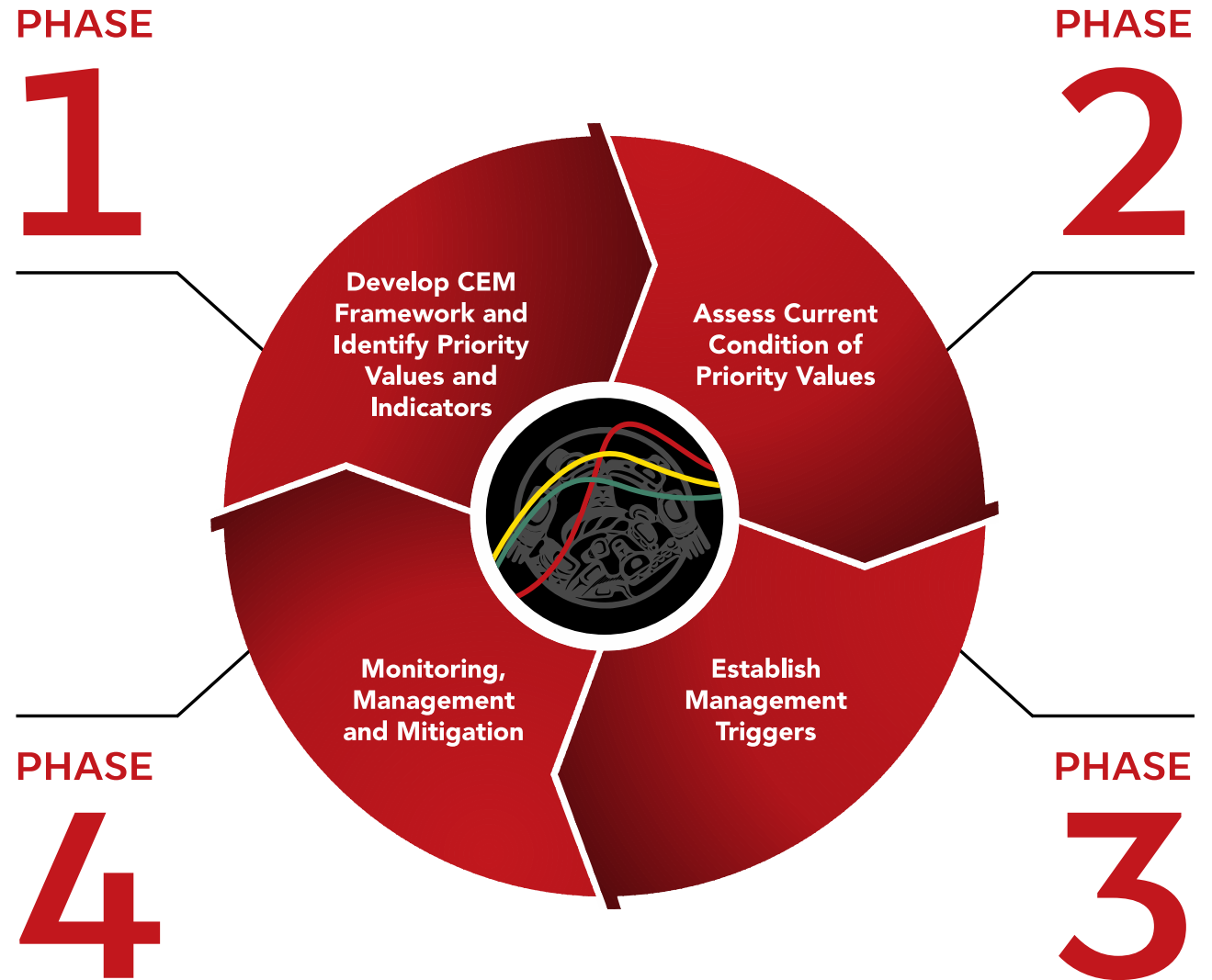


Ecocultural Restoration: Bringing Tradition Back



- Modern research combined with traditional practice to restore coastal habitats.
- Community input defined clear “thresholds” for action.
- Develop monitoring program.
- In addition, we also collect data on contaminant and water quality, an important stressor for clams

4-Phase Approach



PHASE 1

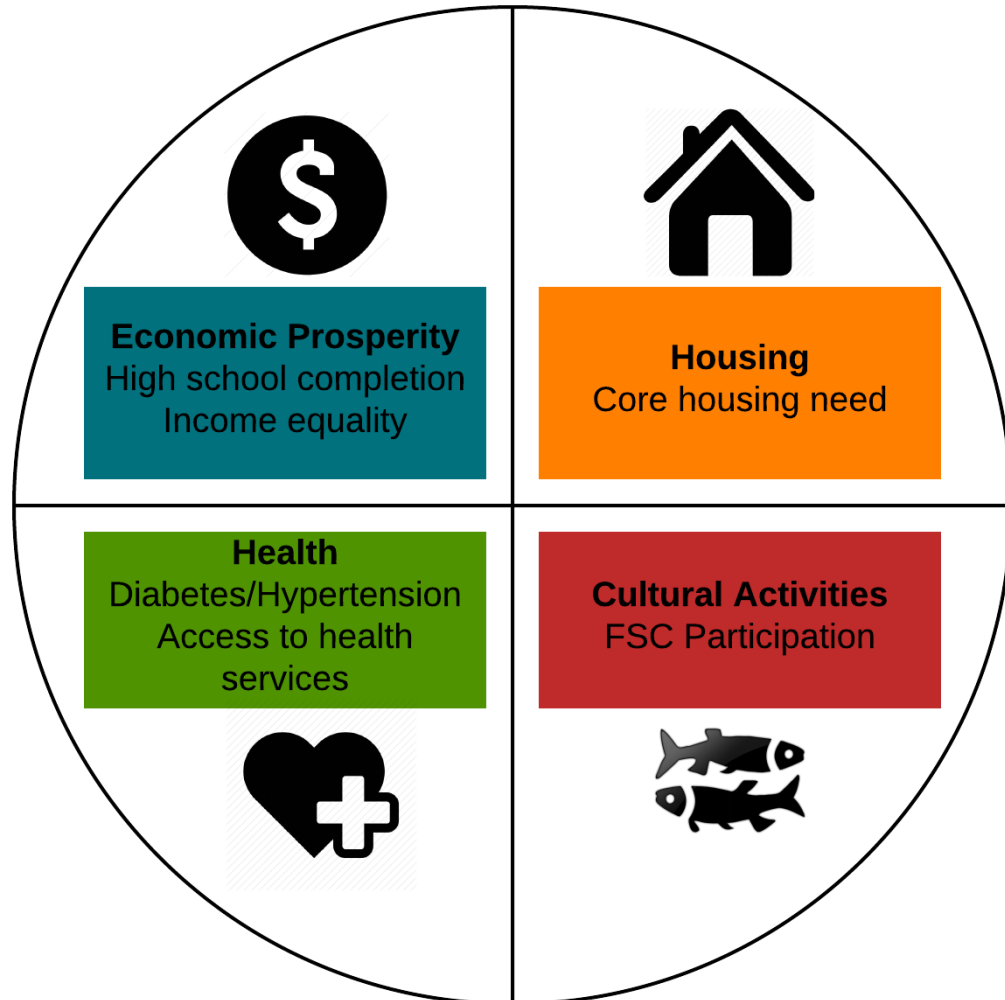
Identify and Select Priority Values

- First identify the values that are the **most important** to Metlakatla
- Then **prioritize** those that are (1) sensitive to the type of **development** expected in the territory and (2) within Metlakatla's **own capacity** to monitor and manage

- 1 Build a comprehensive values inventory
- 2 Identify and apply selection criteria
- 3 Work with the community and experts
- 4 Identify and apply implementation criteria
- 5 Select priority values for CEM
- 6 Grow the number of values in CEM

Metlakatla Membership Census

PHASE 2 / SOCIO-ECONOMIC VALUES



- Census used to collect consistent data specific to Metlakatla First Nation
 - Members 15 and over living in traditional territory
- Census carried out in 2015-2017, 2020 and 2022
 - Door-to-door
 - Online option

Tiered Management Triggers and Actions

PHASE 3

Series of progressive, quantitative markers that reflect increasing degrees of concern about the condition of a value



CEM Management Action Strategies

PHASE 4

VISION / GOALS FOR VALUE

CEM VALUES FOUNDATION

- Description
- Selection Rationale
- Indicators
- Influence Diagram
- Interconnected Values
- Current Condition
- Future Trend
- Other Key Considerations

CEM MANAGEMENT TRIGGERS AND ACTION STRATEGY

LONG-TERM COMMUNITY-BASED MONITORING PROGRAM

INTERNAL MANAGEMENT STRUCTURE

EXTERNAL MANAGEMENT OPPORTUNITIES

IMPACT ASSESSMENT LEVERS

GAPS (KNOWLEDGE AND CAPACITY)

IMPLEMENTATION PLAN OPERATIONAL PLAN

**Metlakatla-Led
Decisions**

**Stronger
Stewardship**

Clearer Action

Summary: A Better Way To Manage Our Future



THANK YOU!

Please reach out if you have any questions:

Jean (cem@metlakatla.ca) or Tia (tia@metlakatla.ca)





NWT: Our Land for the Future



an NWT PFP journey...

What is NWT: Our Land for the Future?



- An agreement between **Indigenous Governments, the GNWT, Canada, and private donors.**
- An innovative investment model to support **large-scale, long-term conservation and stewardship efforts** tailored to local needs and peoples.
- **Funding from the OLF Trust is only for Indigenous Partners.**
- The agreement respects the authority and responsibilities of each partner. It does not make any final decisions on protected area management; it provides financial resources only.
- It secures **\$375M in initial investments**, with \$300M from federal sources and \$75M from private donors.
- Private donors have confirmed their willingness to **contribute up to an additional \$25 million if subsequent contributions are made by Canada** within the initial commitment period.

Conservation outcomes and other benefits

Areas identified by Indigenous Partners will support the conservation and stewardship of up to **380,000 km²** – a contribution of **more than 2%** to Canada's 30x30 Commitment

This includes up to:

- **230,000 km²** of new protected & conserved areas
- **77,000 km²** with strong likelihood of being added to CPCAD by 2028
- **50,000 km²** with strong likelihood of being added to CPCAD by 2035



\$350M+

Invested in Northern communities & economies over the initial 10-years



100s

Full and Part Time Jobs supported over the next 10 years



400%+

Based on similar models, every \$1 invested returns \$4+ in economic impact



\$25M+

For training, equipment, and conservation infrastructure

Key steps in our journey so far...



Early Vision

Fall 2021-Spring 2022. Early building blocks that guided the vision for the NWT PFP initiative

NWT PFP WG

Initiated in May 2022, ToR by Nov 2022. All partners worked collaboratively with defined roles/responsibilities and ILI as a convener

NWT PFP Framework Agreement

Reached in October 2023. Confirmed key partner commitments. Provided the roadmap to Final

OLF Legislation

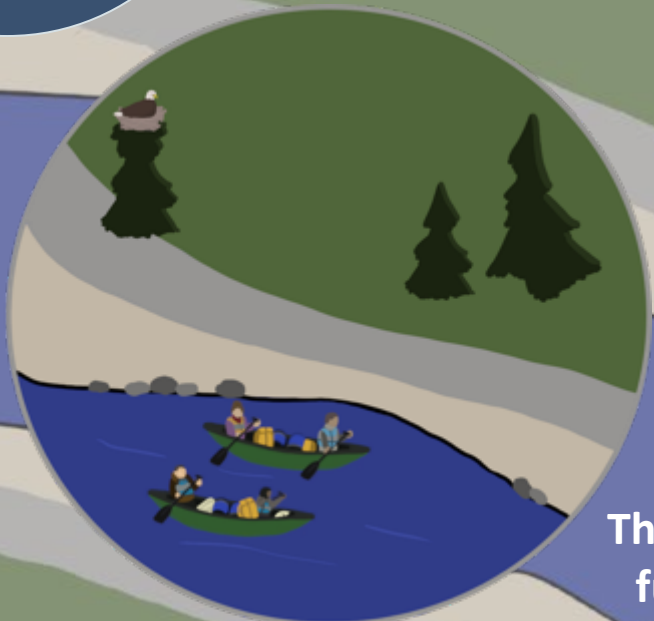
The NWT Legislative Assembly played a key role in passing territorial legislation to create the Trust mechanism

NWT OLF Agreement

Final Agreement reached in Nov 2024 between all partners. Confirmed commitments, but Trust set-up still required

Grant agreements & implementation

\$300M public grant agreement on July 21, private grants underway, & all other implementation efforts



The journey continues: funds to IG Partners

NWT PFP Working Group (ILI as convenor)

GTC, Tulita, FGH, DGG, DFN,
ADKFN, KFN, FRMC, NWTMN, TG,
NSMA, LKDFN, DKFN, SLFN,
YKDFN, KTFN, JMRFN, PKFN,
SKDB



ECCC as lead for Canada

ECC as lead for GNWT

The Pew Charitable
Trusts as lead for
donors

A collaborative, co-development process

Working Group initiated in May 2022 with all partners: IGs, GNWT, Canada and private donors

Terms of Reference finalized in Nov 2022 and was a key step. It clarified roles/responsibilities of each partner with ILI supporting all partners as a convenor. It outlined how the Indigenous-led process would function to co-develop the NWT PFP.

NWT WG provided overall guidance through consensus on key outcomes with each subcommittees moving work forward in parallel efforts.





NWT PFP Framework Agreement: Land, Life, Future

The NWT PFP Framework Agreement finalized by 23 IGs, the GNWT, Canada and Private Partners on October 11, 2023

The Framework Agreement acted as our map towards the final NWT: Our Land for the Future Agreement and signalled strong, partner-wide commitment. The Framework Agreement intended to:

- Guide negotiations among the partners
- Be informed by the values, Indigenous knowledge and science, and ways of being of each Indigenous Partner

Importantly, respects the jurisdictions, decision-making authorities, and responsibilities of each PFP Partner

NWT: Key Understanding

Partners can work together to determine resourcing needs for identified priorities through this process

However, PFP discussions and implementation cannot undermine or replace jurisdictionally-based processes

From Framework to Final

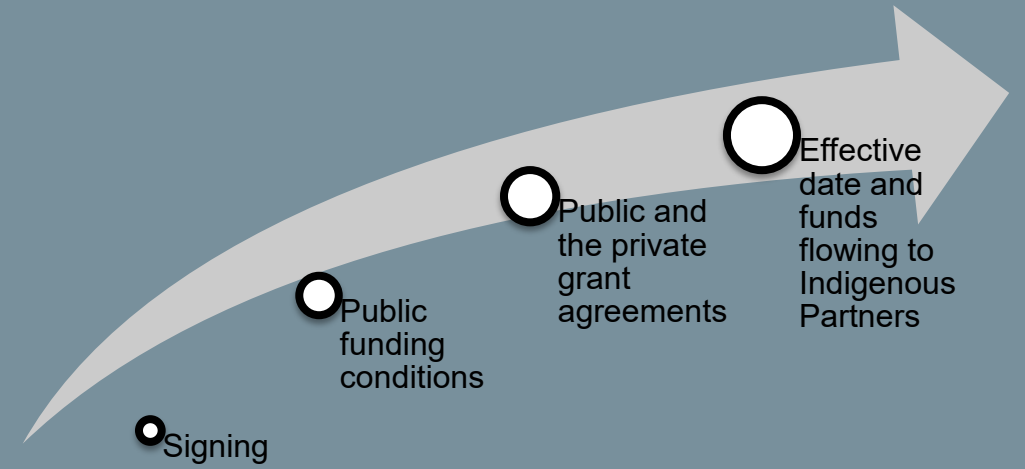
From Framework, Partners worked together to:

- o Confirm all private/public fund contributions
- o Develop the governance structure - or the mechanisms to provide accountability and oversight
- o Achieve solutions for long-term sustainability
- o Establish standards for the management and use of fund(s) through establishment of criteria and milestones
- o Develop reporting and evaluation measures.
- o Finalize the Strategic and Financial Plans

Indigenous-Led Conservation Trust Establishment Act

- A key provision of the Agreement is the creation of a 'made in the north' conservation trust enacted under territorial legislation
- A legislative proposal and bill to create the OLF Trust was co-developed with Indigenous Governments and underwent an expedited legislative process, which requires full consensus by NWT MLAs
- The NWT Legislative Assembly **introduced and passed the Bill unanimously** on October 31st (a legislative first)
- The Act received assent by the NWT Commissioner on November 1, 2024





Agreement & Celebration:

The NWT: Our Land for the Future Agreement was ratified on Nov 14, 2024 in Behchoko.

Key to Success: Indigenous-Leadership

Majority and IG Caucus

Each Indigenous Government appointed a Partner rep. IG Partners formed the majority and caucused regularly on key issues

01

Vision & Co-drafting

IG Partners informed the early vision, co-drafted the Terms of Reference, the OLF agreement, the Strategic and Financial Plans

02

Advocacy

All public and private advocacy led by IG Partners who collaborated on strategies, key messages, and key spokespeople

03

Convening/Facilitation

ILI provided Indigenous-led and independent convening/facilitation support for all Partners.

Key: regionally-based team/expertise.

04



05

Governance

Consensus based. IG Partners appoint majority of directors responsible for Trust oversight. Chair selected from among the IG appointed directors

06

Financial Modelling

Developed collaboratively by Indigenous partners based on actual expenditure needs

07

Fund Distribution

Only IG Partners benefit from the OLF Trust

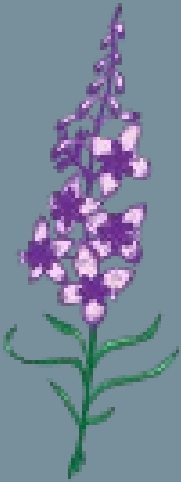
08

Principles and Priorities

IG Partners drafted the principles that guide priorities for fund disbursements, the key priorities being PAs and Indigenous guardians

It's not about the hectares; it's about the people.

territoire pour l'avenir - Dene keda - Hyaá Gogha Dene Nene -
Nehiyawéwin - Nikanitk ohci niyanan -
ekwa li tawn ki yaseen



NWT: Our Land
for the Future

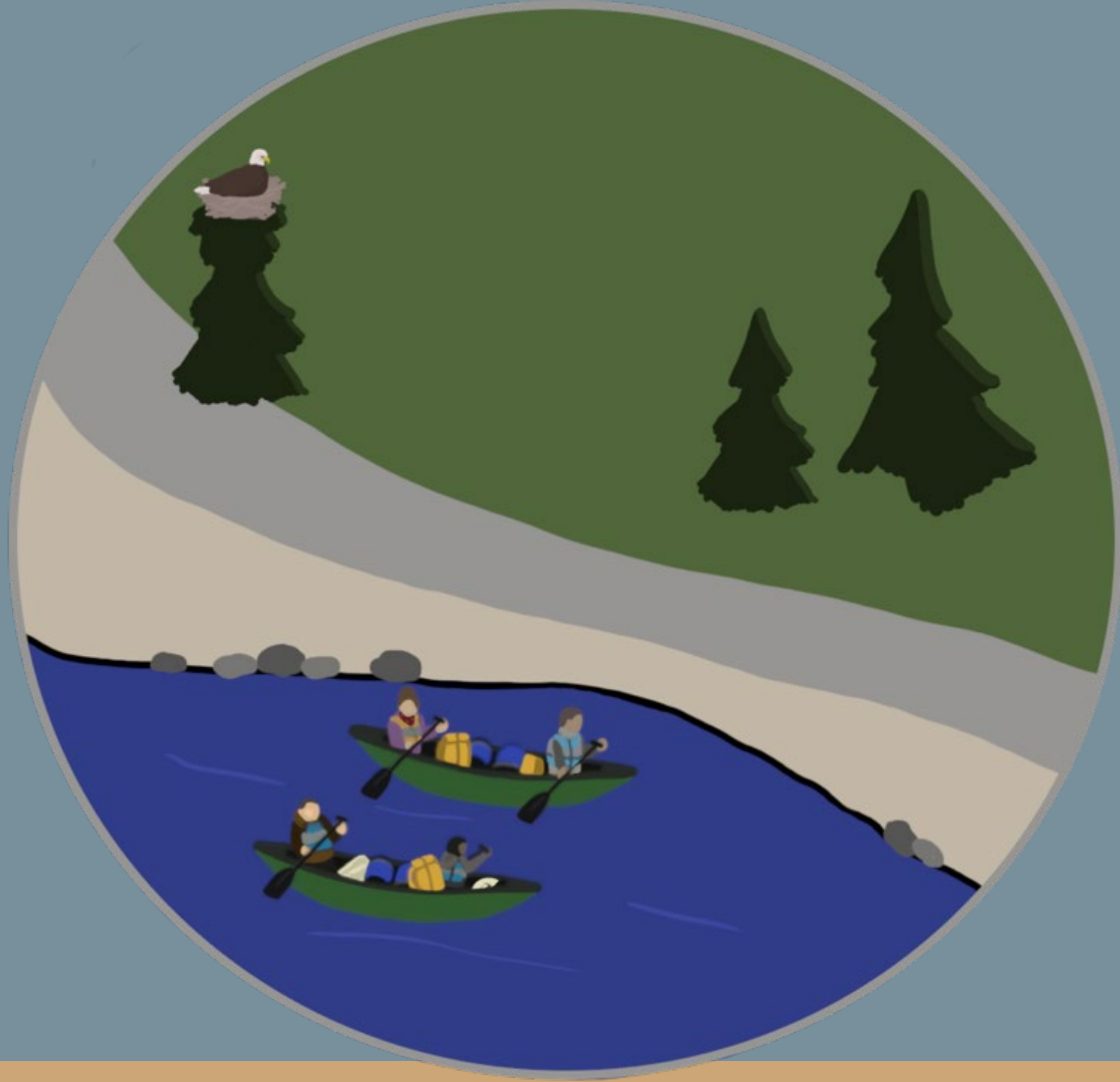
khwinán - Dene Zhaté - Yundaa Gogha Nahendeh -
Idaá gogha goneé - Titchó - Goneé Idaá gha - Michi -
Yundaa Gogha Nahendeh - Dene Sulin -
Michi



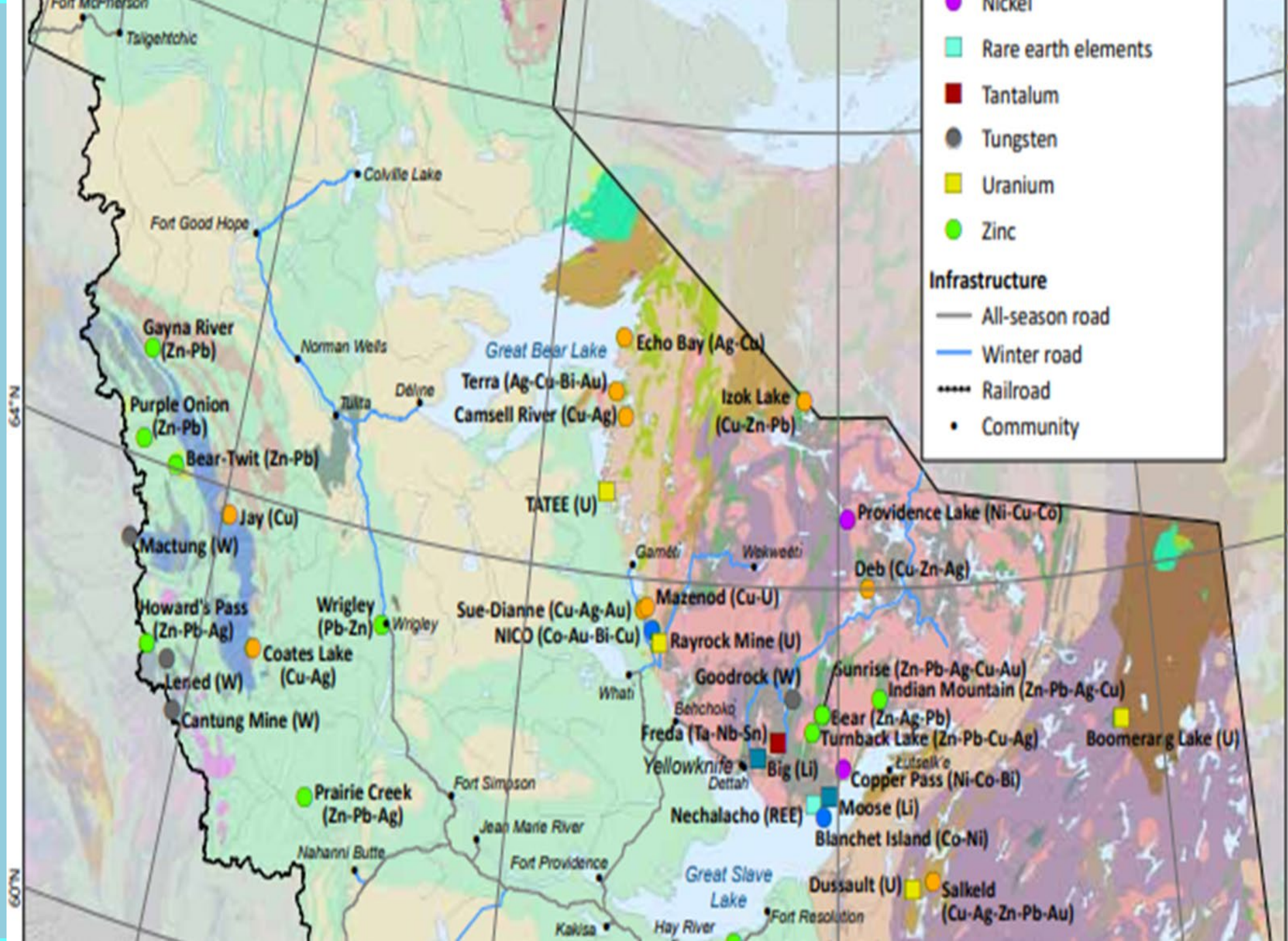
The Journey Continues...

Implementation efforts for the
NWT OLF are ongoing...

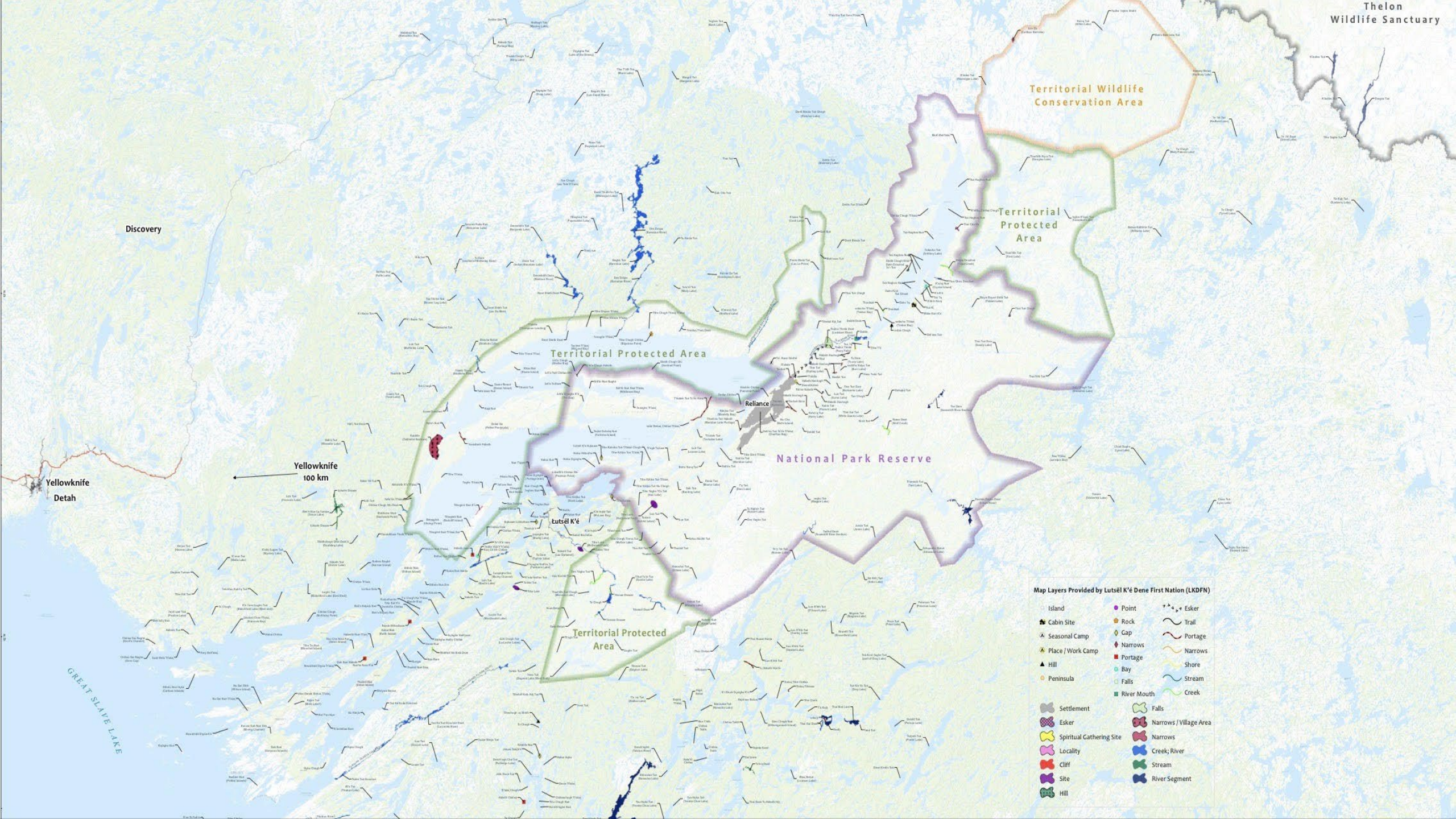
Mahsì! Questions?



Resource Co-management Workshop.
 January 13 - 15, 2026.
 Chateau Nova Hotel,
 Yellowknife,
 NT.







Discovery

Yellowknife
Detah

Yellowknife
100 km

Territorial Protected Area

Reliance

National Park Reserve

Territorial Wildlife
Conservation Area


Territorial
Protected Area

Territorial Protected
Area

Map Layers Provided by Lutsel K'e Dene First Nation (LKDFN)

- Island
- Cabin Site
- Seasonal Camp
- Place / Work Camp
- Hill
- Peninsula
- Settlement
- Esker
- Spiritual Gathering Site
- Locality
- Cliff
- Site
- Hill
- Point
- Rock
- Gap
- Narrows
- Portage
- Bay
- Falls
- Falls
- Narrows / Village Area
- Narrows
- Creek; River
- Stream
- River Segment
- Esker
- Trail
- Portage
- Narrows
- Shore
- Stream
- Creek

GREAT SLAVE LAKE

A Native American man in traditional dress, including a feathered headdress, is shown in profile, holding a bow and arrow. An eagle is perched on his shoulder. The background is a deep red with a subtle starry pattern. The text is overlaid in white with a black outline.

**THE STORIES OF CREATION ARE
NOT SIMPLY MYTHS THEY ARE MAPS
GUIDING US TOWARD HARMONY
WITH ALL LIVING THINGS.**





- Since the beginning of time, the Creator has always provided for us on our Creator's given traditional lands .
- The Creator had provided our people with a **territory**, where all good things flow, giving us what we needed to grow and survive as a nation and provide for our children and their childrens.
- Since then, we have continued to live our own lives, **on our land, in our own way**.
- Living in our **territory**, we have developed and managed our own freedoms, languages, cultural traditions, and spiritual beliefs. Here, we live in harmony with Mother Earth and each other.
- We are our own government and this enables us to make our laws to govern our own **territory** and maintain our traditional way of life based on the Dene beliefs and values.
- As a nation, we have always entered into agreements with other nations so we can thrive with one another.





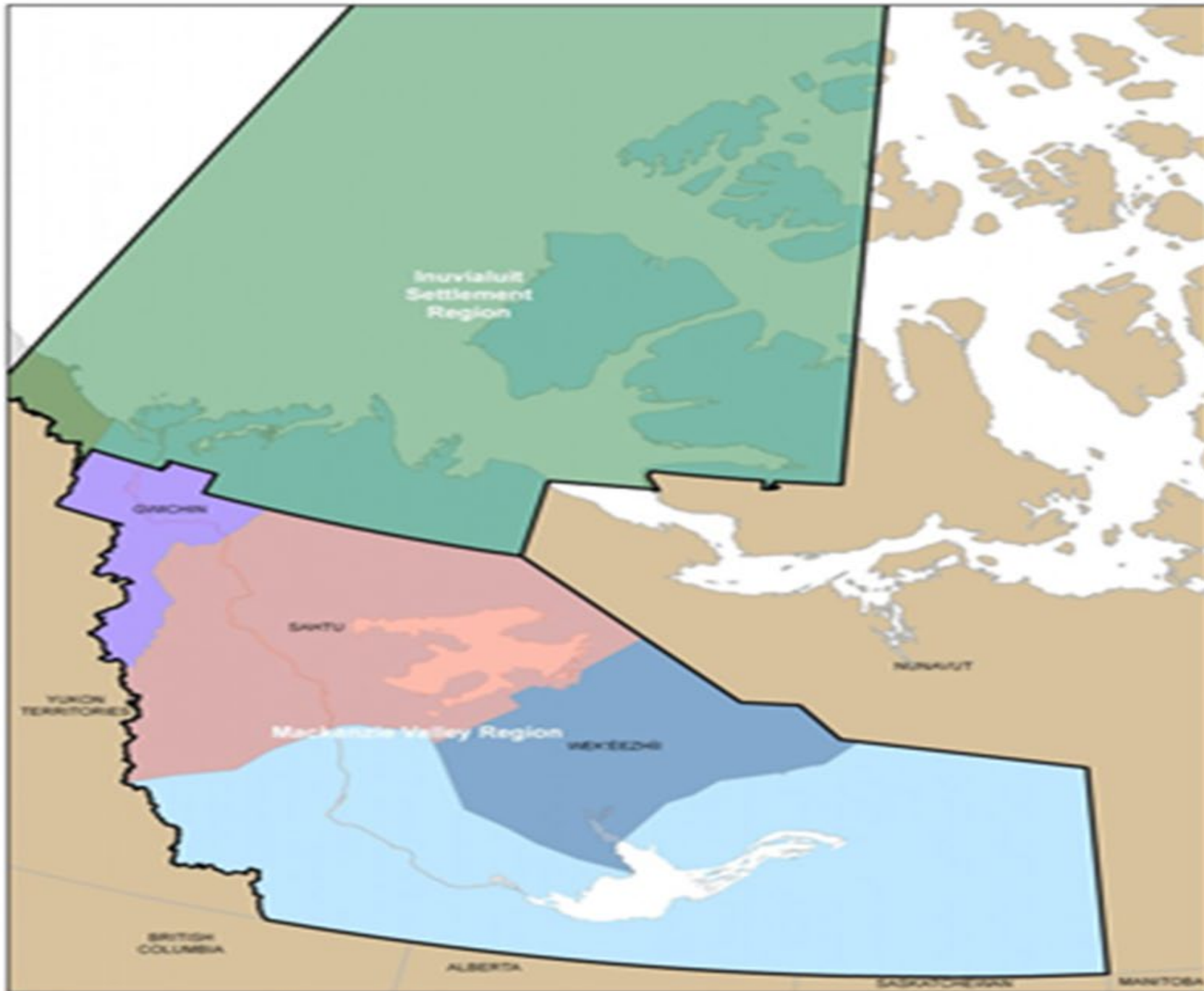
**OUR ANCESTORS REMIND US
THAT THE MEASURE OF A LIFE
IS NOT WHAT ONE TAKES
FROM THE WORLD, BUT WHAT
ONE RETURNS TO IT.**







- In 1899 – 1900, our ancestors entered into an international agreement with Great Britain and negotiated **Treaty 8**. In this treaty we were granted self-determination over our **territory** and have the choice of working with outside institutes and foreign governments.
- We, the Dene, have no apparent reason to alter, extinguish, or change the Creator's laws as given to us by our ancestors.
- We, the Dene, also have the responsibility to ensure that all people that are new are to respect and honor the Creator's laws within our **territory** and to co-exist with our Nation.
- The Dene hold these rights from the Creator as long as the sun shines, the rivers flow, and the grass grows. This is the knowledge provided to us for generations yet unborn.
- This is **Dene Ch'aine**.



**There are four
settled
comprehensive
claims, or “modern
treaties” in the NWT**

Inuvialuit Land & Water
Board- 1984

Gwich'in Land & Water
Board - 1992

Sahtu Land & Water Board
- 1994

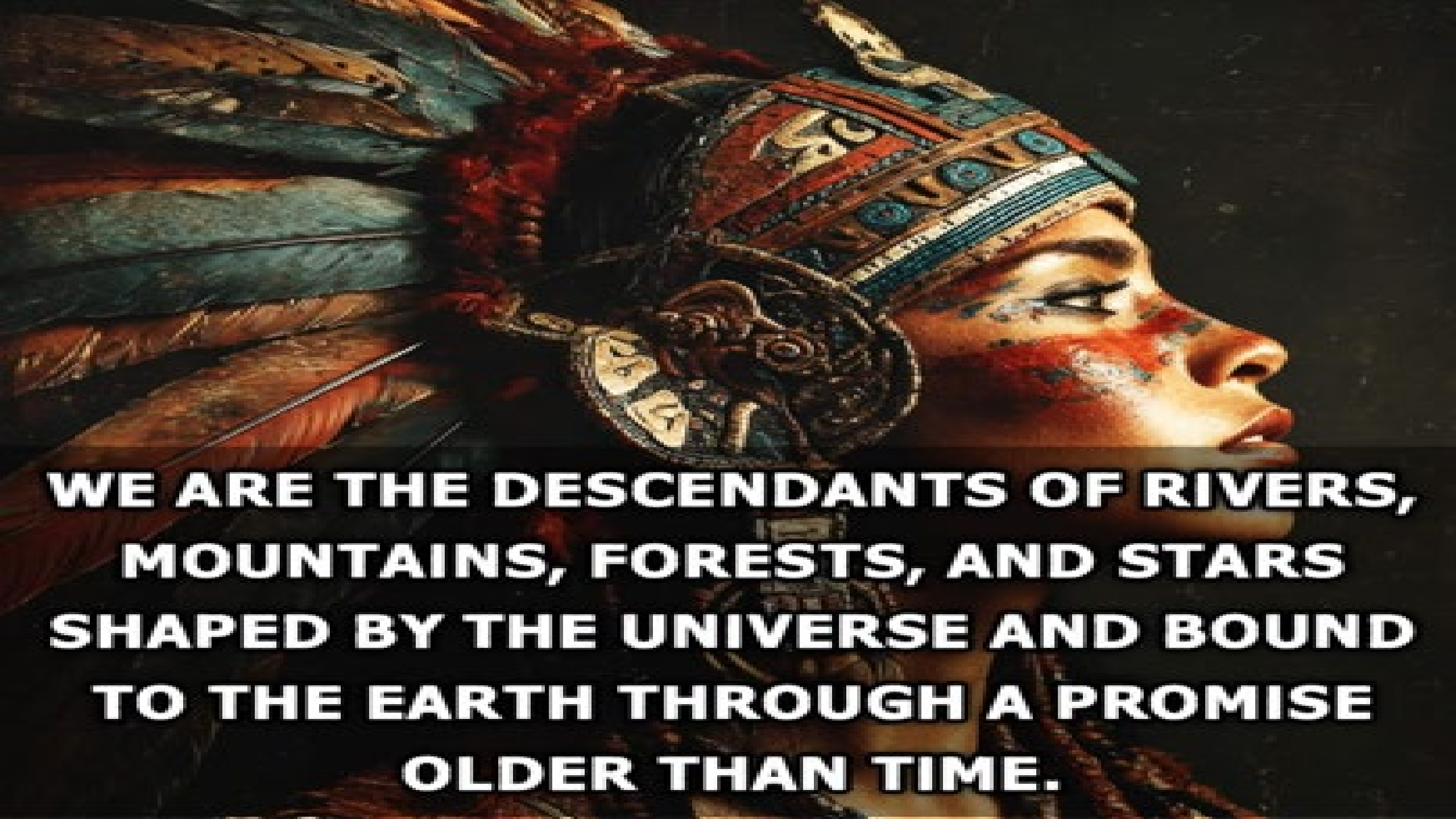
Wek'eezhii Land & Water
Board – 2002

Mackenzie Valley Resource
Management Act(MVRMA) –
1998





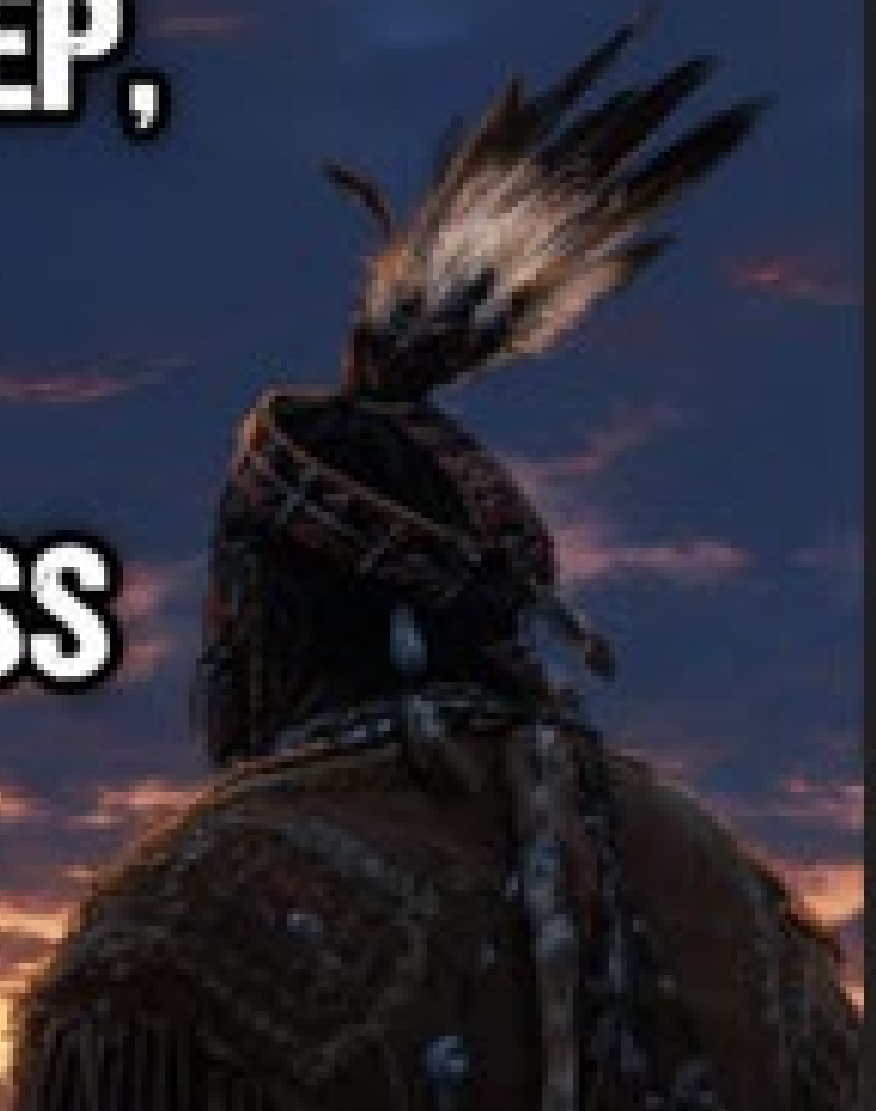




**WE ARE THE DESCENDANTS OF RIVERS,
MOUNTAINS, FORESTS, AND STARS
SHAPED BY THE UNIVERSE AND BOUND
TO THE EARTH THROUGH A PROMISE
OLDER THAN TIME.**

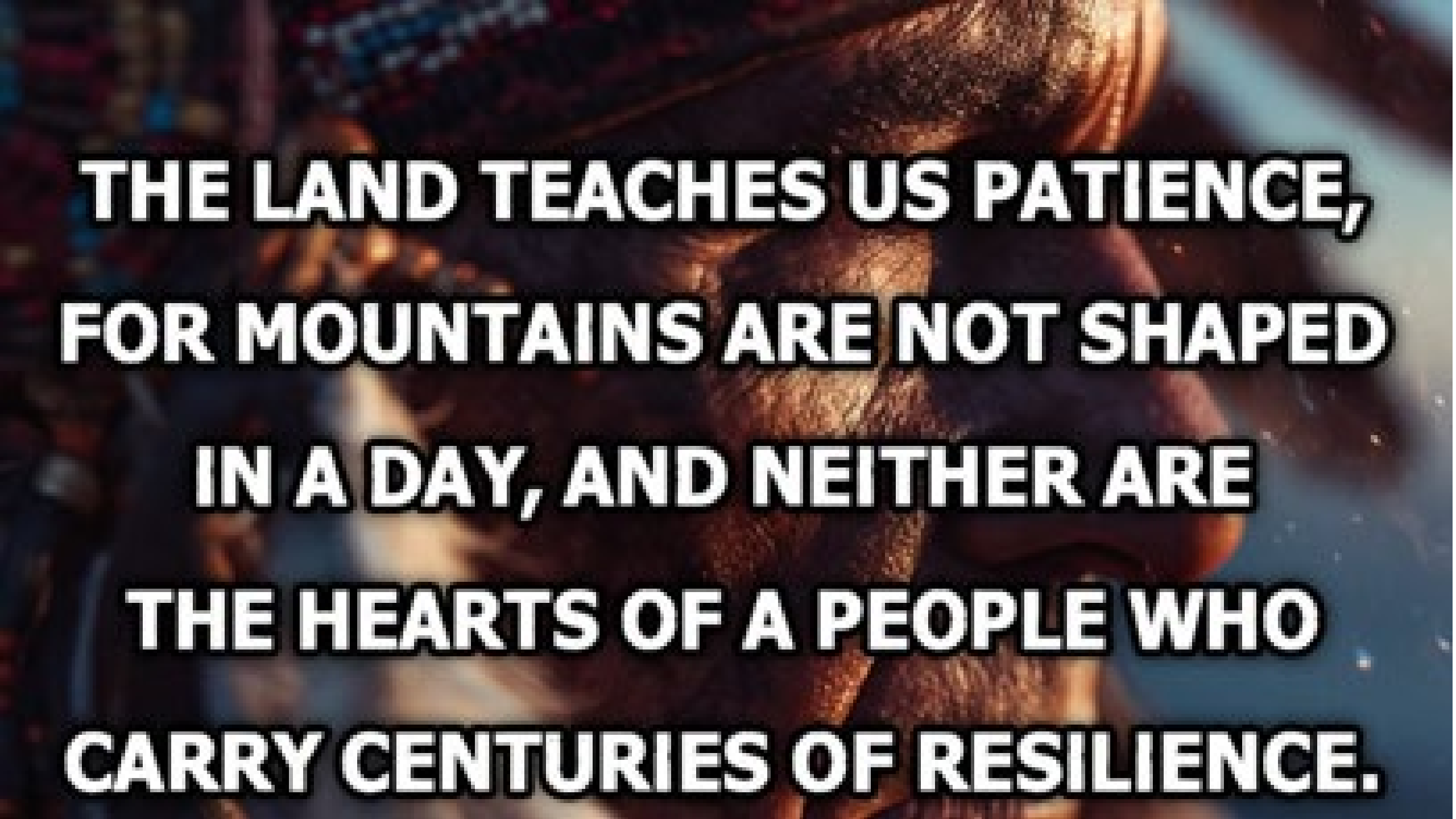


**RESPECT THE LAND, FOR IT
REMEMBERS EVERY STEP,
EVERY WOUND, AND
EVERY ACT OF KINDNESS
DONE UPON IT.**



Nuwe nene

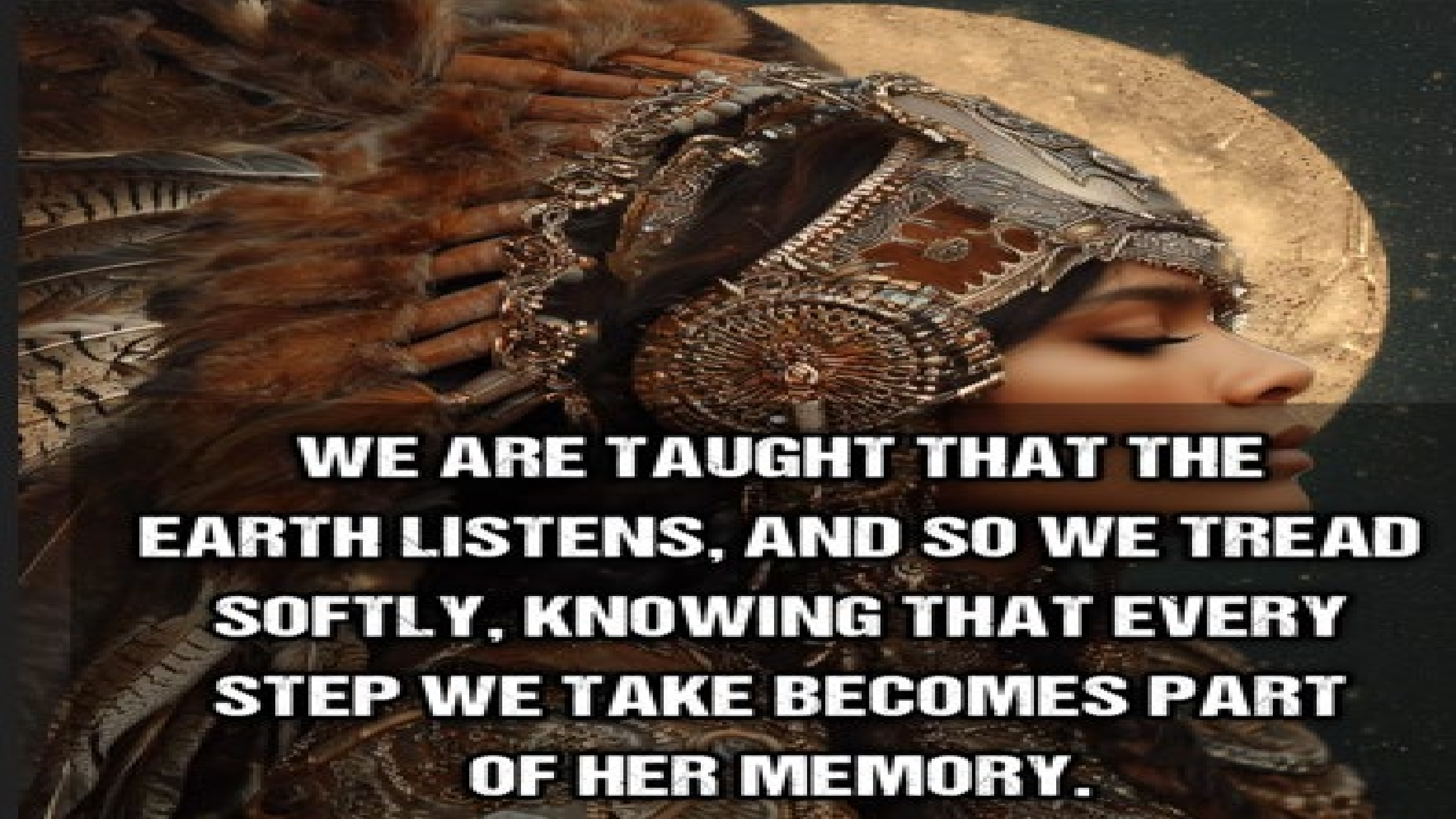




**THE LAND TEACHES US PATIENCE,
FOR MOUNTAINS ARE NOT SHAPED
IN A DAY, AND NEITHER ARE
THE HEARTS OF A PEOPLE WHO
CARRY CENTURIES OF RESILIENCE.**

Dechen t'i hazu nene hut'i





**WE ARE TAUGHT THAT THE
EARTH LISTENS, AND SO WE TREAD
SOFTLY, KNOWING THAT EVERY
STEP WE TAKE BECOMES PART
OF HER MEMORY.**



**WHEN WE LOOK INTO THE EYES
OF THE NATURAL WORLD OF
THE WOLF, THE EAGLE, THE RIVER
WE SEE OUR OWN REFLECTION
AND OUR RESPONSIBILITY.**















**THE EARTH DOES NOT ASK
FOR LOYALTY, YET WE GIVE
IT FREELY, FOR IT HAS CRADLED
EVERY ANCESTOR AND WILL
CRADLE EVERY CHILD YET
TO COME.**







LISTEN TO THE WIND
it talks.

LISTEN TO THE THE SILENCE
it speaks.

LISTEN TO YOUR YOUR HEART
it knows.





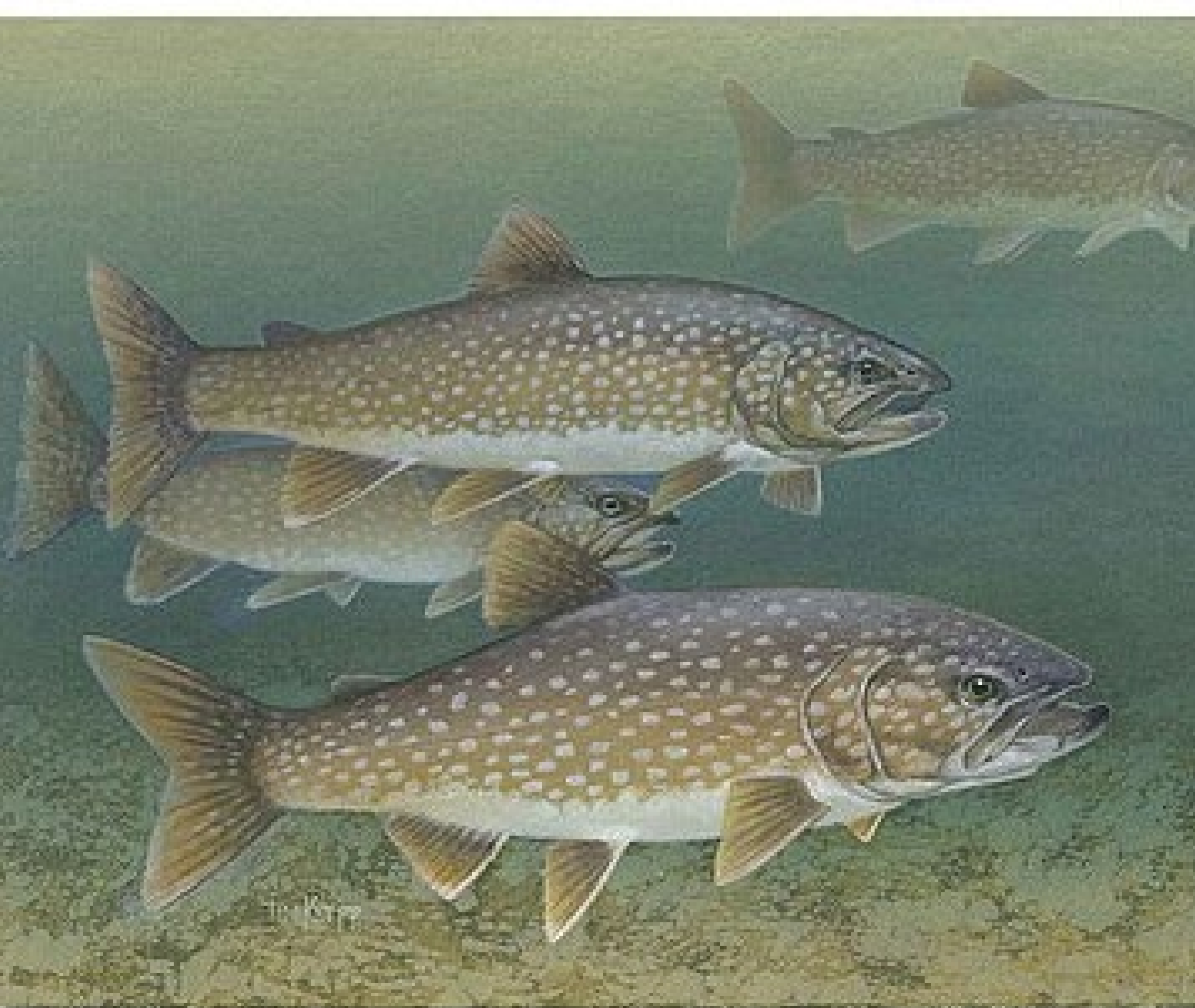


















**WHEN WE REMEMBER THAT
WE BELONG TO THE EARTH, RATHER
THAN THE EARTH BELONGING TO US,
OUR SPIRITS RETURN TO HARMONY.**







When the **blood** in
your veins returns
to the **sea**,
and the **earth** in your
bones returns to
the **ground**,
perhaps then you will
remember that this
land does not
belong to you,
it is you **who** belong
to this land.



Pay respect to the land.



Pay with spruce boughs, tea, matches, rifle shells, or sugar – something valuable. It is a tangible display of respect to the land and water, founded not on superstition, but a way of life. Our ancestors gave thanks in this way, and we are raised to do the same. Tobacco is from the earth and from the Creator, and we pay it back, and to our ancestors who were on the land before us. Showing respect in this way honours our culture and will help ensure good weather and safe travels on water and on land.



Masi, Nuwe Nene



K'ahsho Got'ıne Foundation

Learning with the Land

Isidore Manuel – Chair of the Tuyeta Management Board

John Tobac – Language and Culture Guardian Specialist



K'ahsho Got'ine Foundation

Danny Masuzumi Sr., Executive Director

Alexa Scully, Ops Director

Dario Gonzalez, Finance and Admin Coordinator

Brittany Leblue, Admin Assistant

Ali Grandjambe, Data and Tech Intern

Advisor: Daniel T'Seleie

Guardians (full time/permanent)

Twyla Edgi Masuzumi

John Tobac

Buddy Gully

Francis Lafferty

Joel Lafferty

Seasonal and Contract
work for community

80-100 people annually

T'sudé Nı́líné Tuyeta Management Board

- Chair: Isadore Manuel
- Vicky Orlias
- Jon Cotchilly
- Paul T'seleie
- Joseph Rabaska
- Edna Tobac
- Lillith Brook
- Alt: Colville Lake -vacant





“Ts’udé Niljné Tuyeta is at the heart of
who we are as K’ahsho Got’ine.”
- Dora Grandjambe

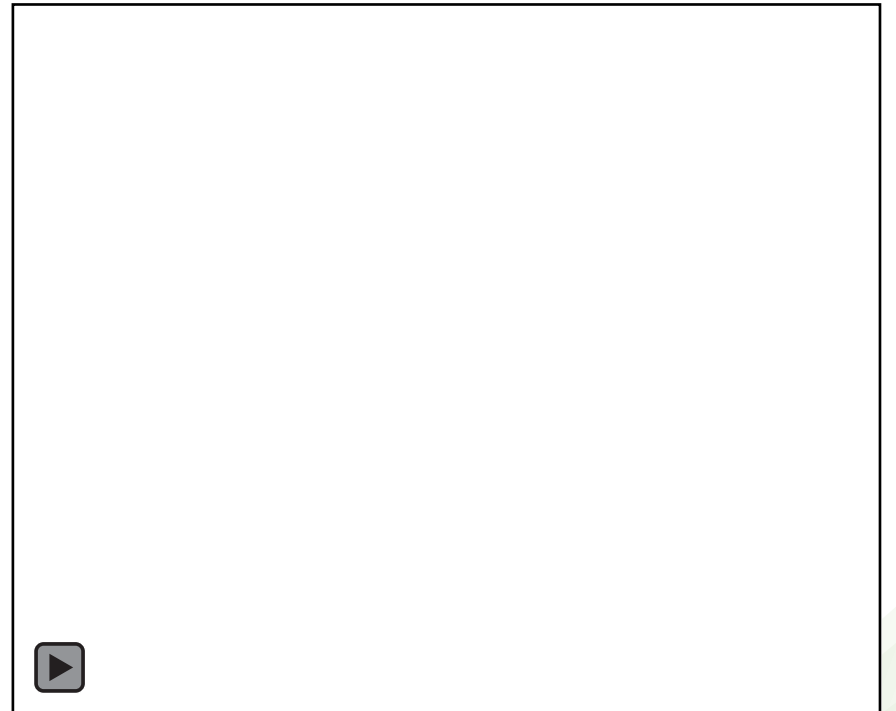
K'AHSHO GOT'INE GUARDIANS





Land, Language and Culture

- At KGF, our core mandate for our activities is Land, Language and Culture
- We have camps and programs on the Land regularly
- We are very focused on the Youth, and on working with all community organizations
- We laugh a lot.



Start with K'ahsho Got'ine Knowledge

All research stems from K'ahsho Got'ine knowledge, and K'ahsho Got'ine questions.

Next: Seek out scientists with good reputations for community-centered work, and meet.

Working on K'ahsho Got'ine Research License and Data sovereignty agreements

All research is led and owned by K'ahsho Got'ine



Ongoing Elders project

John T'Seleie recorded and wrote an Elders Booklet and a Place-names Map

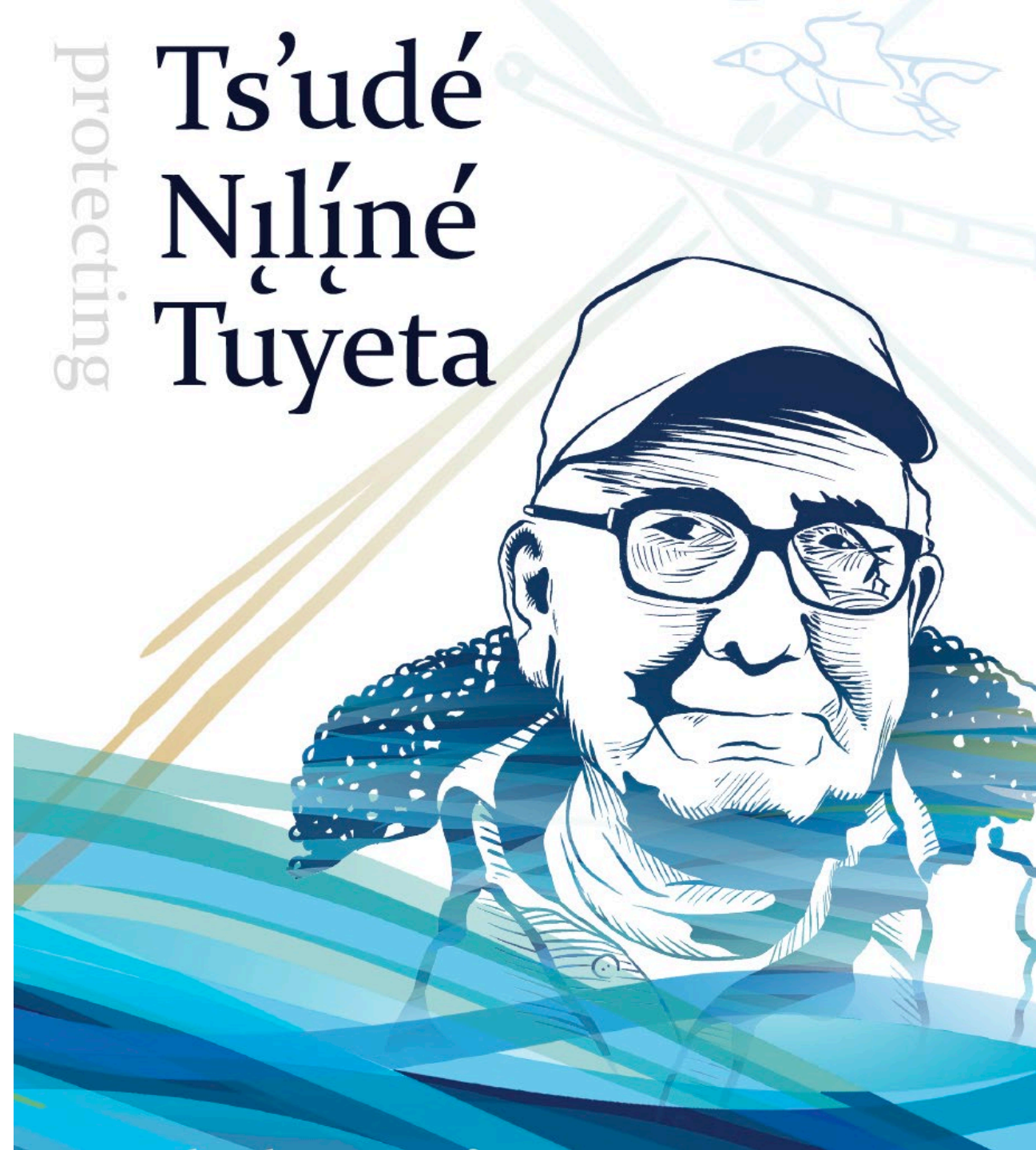
John Tobac and Buddy Gully continue to record Elders

Joseph Tobac (former Guardian, MAP learner), continued to record place names - now Ally Grandjambe, Justin Stoyko and John T'Seleie continuing

Repatriating place-name maps and Elders recordings

Supporting the next generation of Elders and language holders

protecting
Ts'udé
Nı́líné
Tuyeta

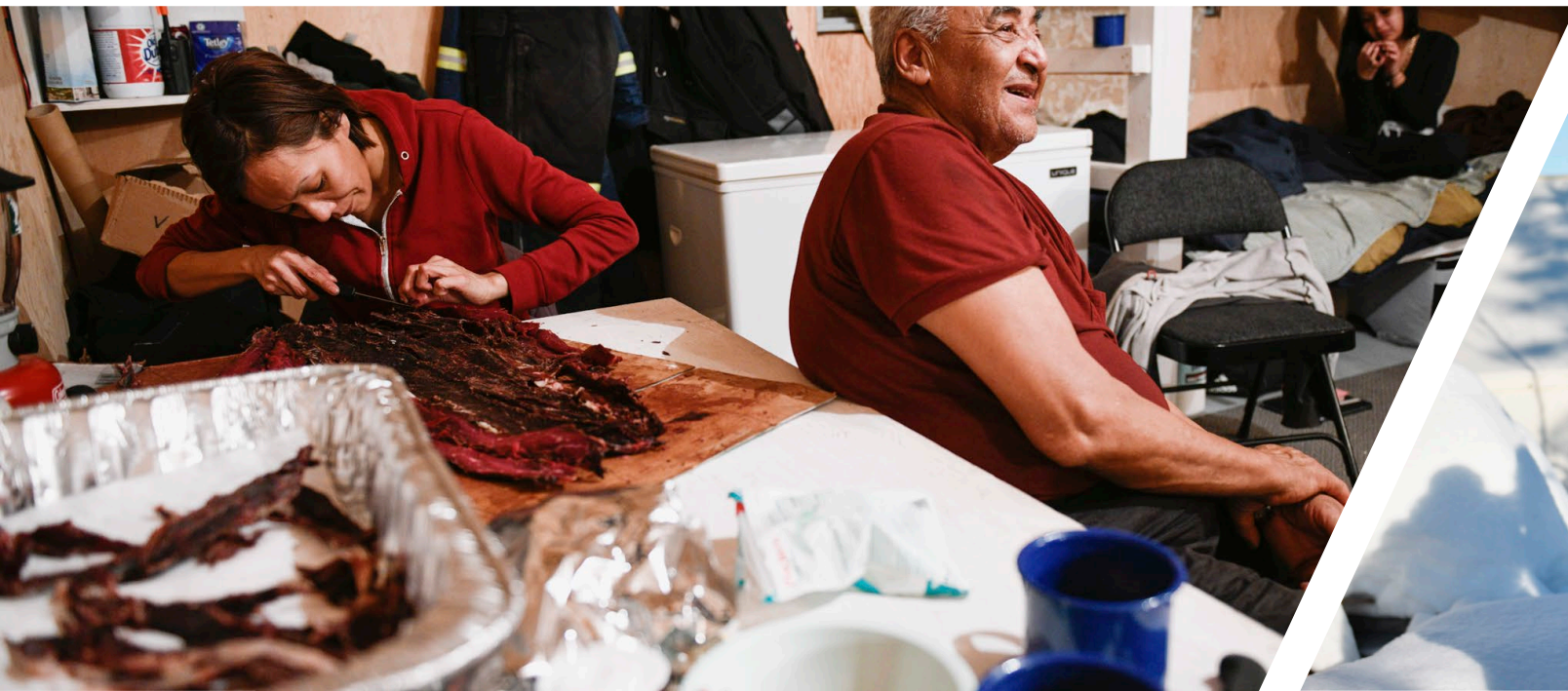












Mahsi cho

- Environment and Climate Change Canada
- Indigenous Leadership Initiative
- Northern Indigenous Stewardship Circle
- Pat Kane, Jordan Melograna, Pierre Chaillon
- Eugene Boulanger, Soaring Tortoise
- Government of the Northwest Territories
- Indigenous-led Natural Climate Solutions
- Firelight
- LGL
- Polar Shelf
- Heritage Canada
- Canadian Heritage
- Centre for Northern Conservation
- National Guardians Network
- Northern Contaminants Program
- Cumulative Impacts Monitoring Program
- NWT On the Land Collaborative
- MakeWay Foundation
- Deline Got'ine Government
- CIRNAC



Mahsi Cho!

The Caribou Guardians Coalition and the Bathurst Caribou Advisory Committee: Indigenous Knowledge in the Co-management of the Bathurst Caribou



Traditional Knowledge
versus
Indigenous Knowledge



Caribou Guardians Coalition



Vision

“Current and future generations of Caribou People working together to guard and respect caribou and the land they need to thrive.”

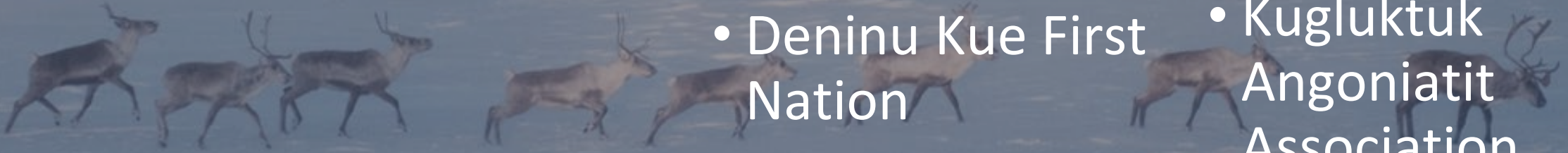


- CGC is a coalition and partnership of Indigenous governments and organizations who traditionally and presently live in the range of the Bathurst Caribou
- CGC creates a space for the indigenous partners to meet and collaborate in the on-going management of the Bathurst Caribou
- It is also for Dene, Inuit and Metis who live, exist and continue to exist because of our relationship with Caribou



CGC's Indigenous Partners:

- Tłıchǫ Ndek'àowo
- Athabasca Denesuline Nene Land Corporation
- Lutsel K'e Dene First Nation
- Deninu Kue First Nation
- Kugluktuk Angoniatit Association
- North Slave Métis Alliance
- NWT Métis Nation



What does the Coalition do?

Coordinates the Bathurst Caribou Advisory Committee's work (BCAC)

BCAC helps decide Bathurst Caribou management actions amongst stakeholders.

Help with implementation of the Bathurst Caribou Management Plan and Bathurst Caribou Range Plan

BCAC includes the GNWT, CGC partners, & other Indigenous partners and organizations who live with Bathurst caribou

The Committee also determines the annual status of the Bathurst caribou

The status of the caribou remains at *'Critically Low'*

Bathurst Caribou Advisory Committee



Wek'èezhì Renewable
Resources Board



Tłı̄chų Government



Yellowknives Dene
First Nation



Łutsël K'é Dene First
Nation



Deninu K'ue First
Nation



Northwest Territories
Métis Nation



Athabasca Denesųliné
Néné Land Corporation



North Slave Métis Alliance



Nunavut Tunngavik
Incorporated



Kitikmeot Regional
Wildlife Board



Kugluktuk Angoniatiit
Association (HTO)



Ekaluktutiak
(Cambridge Bay) HTO



Government of
Nunavut



Government of
Northwest Territories

Government of
Northwest Territories

Other BCAC member organizations: Salt River First Nation, Umingmatok (Bay Chimo) HTO

'Critically Low' management actions

1. Harvest

Mobile No Hunting Zone

Predation

Wolf Harvest

Research & Monitoring

Continues

Habitat and Disturbance

Conservation Zones to be considered

Communication and Education

Good Harvesting Practices
Partner relations



History of co-management of the Bathurst Caribou

- Bathurst Caribou calving grounds have been surveyed by the government since 1965.
- 1986: The Bathurst Caribou peak population estimate at 460 000
- 1996: GNWT develops the Bathurst Caribou Management Plan
- 1997: Nunavut is established
- April 2000: Bathurst Barren Ground Caribou Management Agreement signed between the federal government, GNWT and Nunavut and indigenous signatories including the Dogrib Treaty 11 Council, North Slave Metis Alliance, Yellowknife Dene First Nation, Lutsel K'e Dene First Nation, Nunavut Tunngavik Inc, NRWB, KIA and Kitikmeot HTA.
- November 2004: A Management Plan Bathurst Caribou comes into effect.
- 2005: Tlicho Agreement is ratified and the WRRB comes into effect.
- August 2006, the WRRB becomes fully operational, with wildlife management authority within the Monfwi.
- In December 2006, ENR submits the "Bathurst Caribou Herd Harvest Reductions" proposal to WRRB.
- January 2007: NWT Barren-ground Caribou Summit held in Inuvik.
- March 2007, during a public hearing over the proposed harvest reductions. GNWT department officials admit they did not consult the Tlicho on the proposal. The WRRB adjourns the proceedings so ENR can consult the Tlicho.
- June 2007, WRRB rejects ENR's proposed harvest reduction and encourages ENR and Tlicho to return with a joint proposal.

Timeline continued

- June 2009: Herd estimate is 31,900 animals.
- November 2009, ENR and Tlicho submit the Joint Proposal on Caribou Management Actions which include a harvest reduction of the barren-ground caribou for resident and commercial (outfitted hunts) but no reduction in Aboriginal Harvest.
- 2010: Barren-ground Caribou Technical Working Group was formed to advise ENR on management actions: Bathurst Caribou “Working Group”
- 2010 – 2015: Workshops held and Caribou numbers continue to decline, in 2015 population estimate comes in 19,769.

Timeline continued

- January 20, 2015, ENR submitted a management proposal to the Board to establish a Mobile Core Bathurst Caribou Conservation Area (MCBCCA), based on the locations of satellite-collared Ɂekwò. Harvest of Ɂekwò was not permitted within the MCBCCA.
- 2016: Ekwò Nàxoèhdee K'è (Boots on the Ground) begins annual trips to monitor caribou in the summer and fall using Indigenous Knowledge to inform and improve its research.
- 2017: Bathurst Caribou Advisory Committee formed and make up the current committee.
- Workshops are held on caribou range planning and caribou management plan.

Timeline continued

- 2018: Bathurst population estimate is 8,200
- 2019: Bathurst Caribou Range Plan is launched and one recommendation in the range plan is to start a Caribou Guardians Coalition.
- January 2020: The coalition has its first planning meeting.
- After additional workshops, in 2021 the latest Bathurst Caribou Management plan is launched.
- Annual BCAC meetings take place to decide Herd Status based on the year's field work from community caribou monitoring and/or the caribou survey.
- 2022: Herd count is at 6,851
- April 2023: CGC Executive director is hired
- 2025: Bathurst Caribou count estimates the herd to be 3,609



2024 BCAC Annual Review Meeting

December 9 & 10, 2024 in Yellowknife

Population in BIG DECLINE

(last survey 2022: 6851 ... Next survey 2025)

DOWN BY 98/99%

IT IS UNANIMOUSLY AGREED THAT

THE HERD STATUS FOR 2025: CRITICAL LOW



THE MORE COLLARS WE HAVE ON THE BATHURST HERD, THE BETTER THE DATA

The goal is to have 70 collars, There are currently only 14 collars

- X VERY SMALL SAMPLE SIZE
- X NUMBERS (LIKE SURVIVAL RATES) MAYBE NOT REPRESENTATIVE
- X HARD TO ACCURATELY DEFINE MOBILE NO HUNTING ZONE

IS THIS ENOUGH DATA FOR DECISION MAKING?

2024 OBSERVATIONS FROM INDIGENOUS KNOWLEDGE & ECC

(NOTE: NOT ALWAYS TOTALLY SURE WHICH HERD)

FEMALE CARIBOU MOVING TO BEVERLY HERD

CARIBOU LOOK FAT AND HEALTHY

NO SKINNY CARIBOU SIGHTED

GOOD CALF SURVIVAL OVER WINTER

HIGHER CALF MORTALITY RATE OVER THE SUMMER, WHEN THEY ARE YOUNGER

HIGH BULL: COW RATIO

MYSTERIOUSLY ALMOST 1:1. THERE SHOULDN'T BE THIS MANY BULLS. MAYBE A HERD MIXING/ DATA THING...

CALF: COW RATIO LOWER THAN WE WOULD LIKE

TG OBSERVED 16:100 ECC OBSERVED 27.3:100

NSMA OBSERVED "NOT A LOT OF CALVES"

FEMALE SURVIVAL RATE SEEMS LOW

(THIS IS FROM ECC, BUT UNCERTAINTY DUE TO LOW AMOUNT OF COLLARS)

NSMA SEEING A LOT MORE CARIBOU, AND LARGER GROUPS. ENCOURAGING!

TG SEEING SMALL GROUPS.



More about COLLARING

Typically, collaring would take place in MARCH.

✓ Good Weather ✓ Good Snow

But...

ISSUE: IN WINTER, THE HERDS ARE MIXING

WE CAN'T TELL IF WE ARE COLLARING BATHURST CARIBOU, WE ONLY FIND OUT WHEN THEY GO TO CALVING GROUNDS.

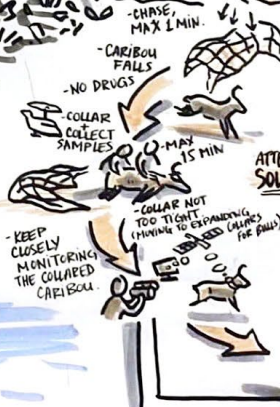
ATTEMPTED SOLUTION: TRY TO COLLAR AT A DIFFERENT TIME

← JULY IN COOPERATION WITH TG, BUT UNSUCCESSFUL CARIBOU DIDN'T COME CLOSE ENOUGH. HOPEFULLY BETTER LUCK NEXT YEAR

← OCT SUCCESS WITH 12 COWS, BUT DON'T KNOW YET WHICH HERD. → WILL KNOW IN JUNE 2 BULL MORTALITIES, SO CALLED IT OFF.

COMMENTS:

- COLLARING WITHOUT SNOW SOUNDS RISKY.
- IS THERE A BETTER WAY OF COLLARING?
- IS THERE A BETTER TECHNOLOGY THAN COLLARING?



IK in co-management

This traditional knowledge isn't going to be gone. Our traditional knowledge is within us. It won't be gone. We're all Dene. Our ancestors are our guardians. They're always there with us, guiding us. If we're going to do this monitoring [guard the land], it must come from our traditional knowledge. Our people know our traditional knowledge.

*– Georgina Chocolate in Caribou Guardians
Coalition, 2020: 14 , BCMP 2021*

Land is a portal to Ancestral Knowledge





At its heart, this work is about relationship



GNWT, Indigenous Govs & Orgs

People and Caribou

To make decisions together

To find our differences and overcome them

To create a unified voice for Caribou



CGC Gathering Wek'wéeti

CGC partners met at the Cultural
Camp in Wek'wèeti

September 7-9, 2024



“Caribou is Happiness”
George T’sanie



Mackay Lake Winter Knowledge Exchange

- March 3-7, 2025
- Mackay Lake Lodge, True North Safaris
- Met with Tłıchǫ and North Slave Métis Alliance Monitors
- Met the conservation officers
- Introduced ourselves to Yellowknives Dene First Nation Monitors
- Watched Caribou





Honouring Caribou

- Collected 29 caribou heads for the brains for hide tanning
- Collected over 30lbs of antlers for jewelry making
- Collected scrap pieces of hide to use for jewelry
- Collected 35 legs to make hide tools



Caribou
Guardians
Coalition
Caribou is Indigenous

Caribou Monitors at work here.
Please be mindful of their safety.

Harvest respectfully.

Tłı̨ch'ı̨ Ałá'á'wá
Tłı̨ch'ı̨ Government

YUKON CARIBOU RANGE

MAXIMUM
30
km/hr

Caribou Habitat Research

- Working with the Indigenous partners to identify through indigenous knowledge critical habitat for caribou
- Research has started and will continue throughout this year





Additional Work

- CGC is also an intervenor with the Grey's Bay Port and Road project being reviewed by the Nunavut Impact Review Board
- Will be bringing CGC partners to Mackay Lake in March 2026 to visit and learn from caribou monitors, and hide tanners
- Thorpe and Consulting conducting a IK lit review for CGC to share with its partners
- Hosting annual Bathurst Caribou Advisory Committee meeting on February 4 and 5, 2026 in Yellowknife.
- CGC partners meeting on February 6.



What challenge have you had
incorporating Indigenous Knowledge in
your management work?

How did you overcome the challenges?





Contact:

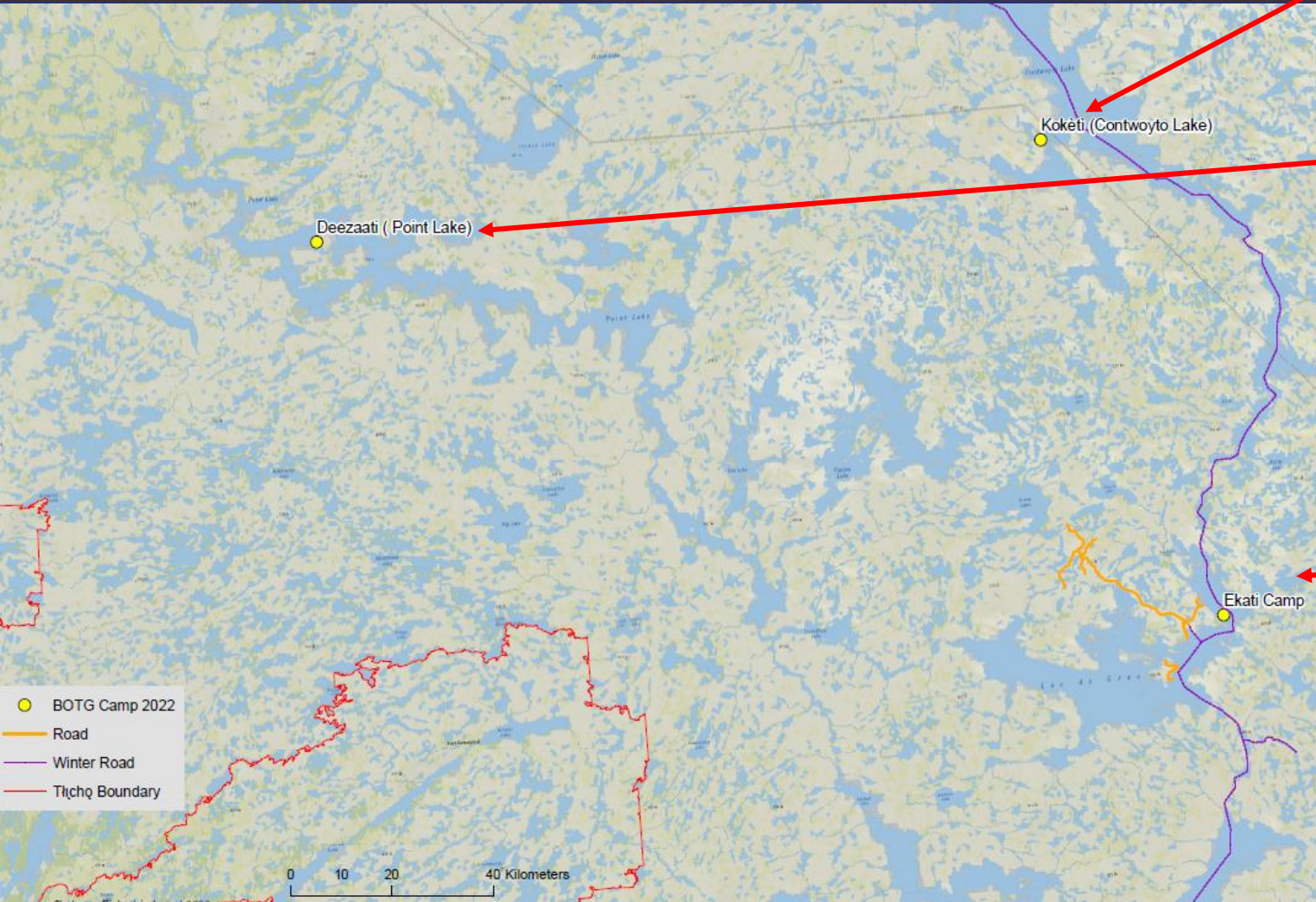
executivedirector@caribouguardianscoalition.ca

Ekwò Nàxoèhdee K'è - Tłıchọ Caribou Guardians





Ekwò Nàxoèhdee K'è Tłıchq̄ Caribou Guardian Camps



Kokèti - Contwoyto Lake



Deèzàati - Point Lake



Ekàti - Lac de Gras



Tłıchọ Ekwò Guardian Program

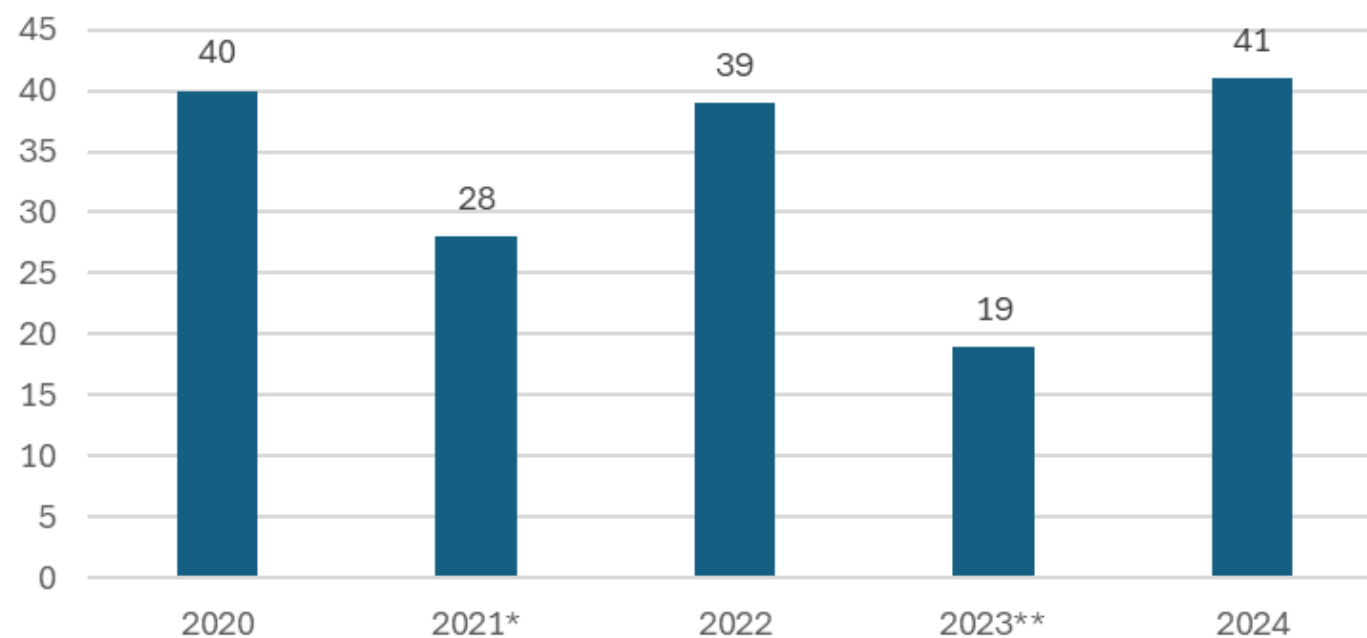
Tłıchọ school class at Deèzàatì



Skill Training

- Wildlife monitoring training
- TK research
- Wilderness Safety training (first aid, predator defense, boat safety)

Tłıchọ Caribou Guardians employed each year of Program



*COVID

**Wildfire

"We Watch Everything"



Predators



Climate Change



Habitat



Industrial Disturbance

Ekwò

Human Cultures



Wildlife Monitoring – *Do as Hunters Do*

Use traditional hunting locations

- Ekwo no'oke (water crossing)
- Tataa (land crossing)
- What'àa (eskers)
- Daka (hill tops)
- Follow Ekwò eto (caribou trails)
- Walk the land
- Wait and watch – use this time to gather stories

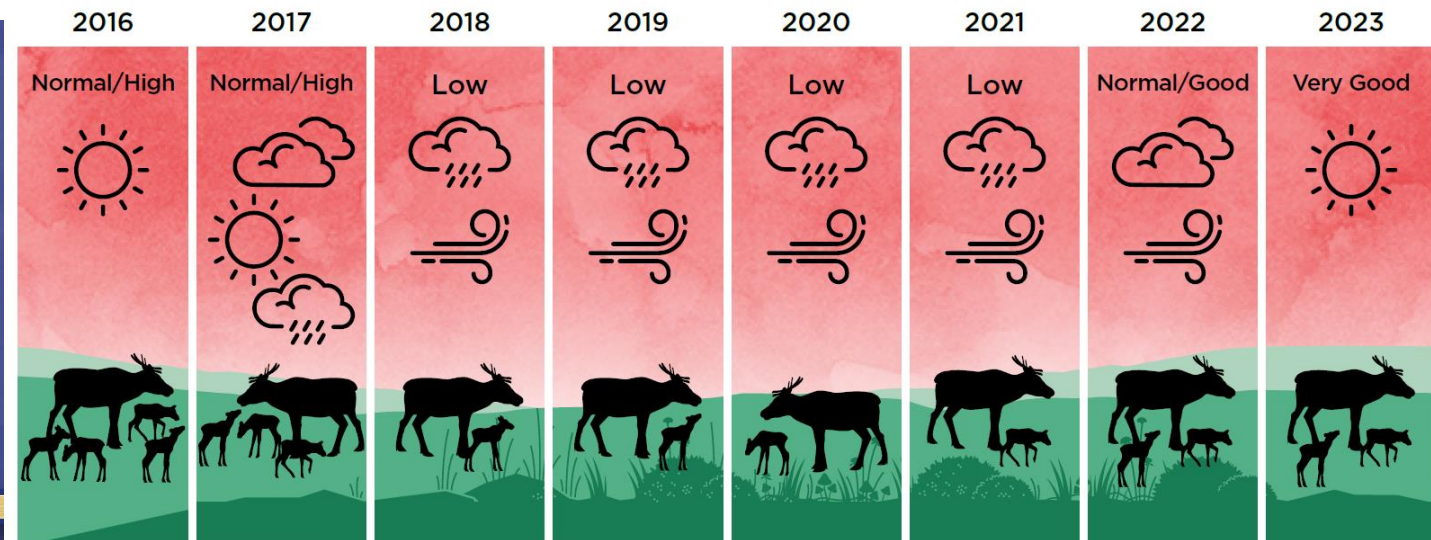


Tracking Changes over Time

Indicators Over Time

	2016	2017	2018	2019	2020	2021	2022	2023	2024
 Weather and Vegetation	Warm, Dry	Mix Dry/Wet	Wet, Windy	Wet, Windy	Wet, Windy	Cool, Windy	Dry, Windy, No insects	Hot, Dry, Tundra Fires	Mix Dry/Wet
 Caribou Health	Normal, Many Injured	Normal	Early Fat, Bulls Healthy	Early Fat, Bulls Healthy	Healthy, Fat Animals	Healthy, Fat Animals	Healthy Animals	Healthy Animals	Healthy Animals
 Calf Abundance	Normal, High	Normal, High	Normal, Low	Low	Low	Low	Normal, Good	Very Good	Low*
 Wolves Observed	1	18	16	31	0	13	9	3	0
 Moose Observed	0	0	0	11	0	7			

Calf Abundance Over Time



Regrown Caribou Trails around Ekati Mine



- Caribou trails are clearly overgrown on south & east side of Ekati mine
- Caribou migration avoid Ekati mine & Misery road
- Caribou trails on Ek'adìi (island with Diavik mine) are overgrown - caribou herds do not use trails on the island anymore

“Now its an empty land” – Joe Zoe



Regrown trails south of Misery road





Document garbage from
mining industry around Lac de
Gras & Lac du Sauvage



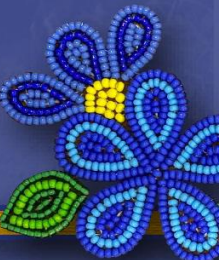
Document garbage & oil drums left behind from old outfitter camps



Sharing Results

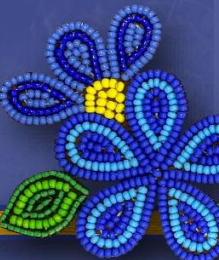
Each year, our team present results to:

1. Tłıchq Government Chiefs Executive Council (CEC)
2. Tłıcho schools and communities
3. Bathurst Caribou Advisory Committee (BCAC)
4. Bluenose east caribou management plan
5. Wek'èezhii Renewable Resource Board (WRRB)
6. Beverly and Qamanirjuaq Caribou Management Board (BQCMB)
7. Barren-Ground Caribou Technical Working Group
8. Independent Environmental Monitoring Agency (IEMA) Ekati mine
9. Environmental Monitoring Advisory Board (EMAB) Diavik mine





- Gather stories from Elders
- Researchers need to be curious and ask questions
- Build relationship with Elder
- Spend time on the land and gather stories
- Record Elder at camp (audio/video/photo)
- By doing cultural activity together (cutting fish or meat), spend time together, get to know one another and talk
- Foster intergenerational knowledge exchange
- Over time your program may expand – adding water and fish monitoring
- Need staff and funding to run these programs



Recommendations

- Oral stories be better incorporated into the regulatory process
 - Elders' oral stories and lived accounts needs to be recognized as evidence
- Traditional Knowledge that is not formally documented on paper needs recognition as legitimate evidence
 - Adapted assessment process to ensure peoples lived accounts are meaningfully incorporated
- Improve engagement from developers with community people
 - Require proponents to demonstrate how TK has influenced designs and mitigations
- Increased effort to strengthen protection of caribou habitat in the regulatory process
 - Use TK to identify critical caribou habitat for protection



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Masì Cho

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