CARIBOU CONSERVATION, CLIMATE CHANGE, AND WILDFIRES

ʔEKW'Ó HEOTS'EDIGHA GO ʔEʔÁ, ʔEHDAGÓKÉGHA, NEK'E AREYONE GOK'EREK Ó

ʔYAH HEHḰGUDI YANT'A ʔADĘ̀ʔAGODIN, NE KÉ ʔEDELI

SAHTÚ ʔEKWE ʔEʔÁ, DIRINÉNÉ K'E GULUʔAGOTI, NEK'E K'Ó YARÉK'Ó

February 20 - 22, 2024

Transcript of the Tłegǫ́hłı̨ (Norman Wells) 2024 Public Listening Session

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Co-Hosted by

TŁEGǪ́HŁĮ ʔEHDZO GOT'INĘ

(NORMAN WELLS RENEWABLE RESOURCES COUNCIL)

- and -

ʔEHDZO GOT'ĮNĘ GOTS'Ę́ NÁKEDI

(SAHTÚ RENEWABLE RESOURCES BOARD)

APPEARANCES:

Norman Wells Renewable Resources Council
Lisa McDonald
Jasmine Plummer
Sierra McDonald
Margaret McDonald
Rhea McDonald

Sahtú Renewal Resources Board Members
Donna Schear - Acting Chair
Camilla Rabisca
Gordon Hamre
Judy Tutcho
Samuel Haché

Sahtú Renewal Resources Board (SRRB)
Catarina Owen
Melanie Harding
Stephanie Yuill
Janet Winbourne - Indigenous Knowledge Advisor
Lorne Gould - Western Science Advisor
Jonathan Yakeleya
Lori Ann Lennie
Gabrielle Thompson - Legal Counsel

Norman Wells Panel
Jasmine Plummer

Tulít'a Panel
Frederick Andrew Jr.

Behdzi Ahda (Colville Lake) Panel
Joseph Kochon
Wilbert Kochon

Fort Good Hope Panel
Shawn Grandjambe

Tlicho Government Panel
Stephanie Behrens
Eta Zoe
Joseph Judas
Joseph Mackenzie
George Mackenzie
Joseph Moosenoose

Government of the Northwest Territories, Department of Environment and Climate Change (GNWT ECC) Panel

Jason Currie

Norman Wells Panel - Presentation February 20, 2024

Lisa McDonald
Jasmine Plummer
Sierra McDonald
Margaret McDonald

Tulít'a Panel - Presentation February 20, 2024

Frederick Andrew Jr.
Leon Andrew
Frank Andrew
Jimmy Mendo
Stella Bayha-Yallee
Frank Andrew

Déline Panel - Presentation February 20, 2024

Danny Gaudet
Russel Kenny
Leonard Kenny
Leon Modeste
Gina Dolphus
Alfred Taneton

Indigenous Knowledge and Science Toolkits - Presentation February 20, 2024

Janet Winbourne
Lorne Gould

Fort Good Hope Panel - Presentation February 21, 2024

Shawn Grandjambe
Daniel T'seleie
Frank T'seleie
Edwin Erutse
Floyd Kakfwi

Behdzi Ahda (Colville Lake) - Presentation February 21, 2024

Joseph Kochon
Wilfred Kochon
Wilbur Kochon

Government of the Northwest Territories, Department Environment and Climate Change (GNWT ECC) - Presentation February 21, 2024

Heather Sayine-Crawford
James Hodson
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Jan Adamczewski
Brad Woodworth
Jeffrey Walker
James Hodson
Jules Fournel
Laurel McDonald

Tlicho Government - Presentation February 21, 2024

Stephanie Behrens
Joseph Judas
Joseph Moosenose
Petter Jacobson
Joseph Mackenzie
George Mackenzie

Government of Canada, Environment and Climate Change Canada (ECCC) and Natural Resources Canada (NRCan) - Presentation February 21, 2024

Bruce Laurich
Eliot McIntire
Ashley Campbell
Ben Linaker

Sahtú Renewable Resources Board - Presentation February 22, 2024

Melanie Harding

Youth Engagement Sessions - Black Spruce Education - Presentation February 22, 2024

Naioka Bailes
Cassandra Blondin Burt

Fire medicine research - Presentation February 22, 2024

Cassandra Blondin Burt

Presentation and comments by the Public

Lucy Jackson

Interpreters

Dora Duncan - Sahtú Dene (Dahlá Got'ine dialect)
Michael Neyelle
Jimmy Rabesca - (will be in Yellowknife)
Harriet Paul - Tlicho (will be out of Yellowknife)

Graphic Recorder

Tanya Gerber

Pido Productions

Ryan Dempsey

February 20, 2024

Proceedings commenced at 8:56 a.m.

- Opening Prayer -

CHAIR DONNA SCHEAR: Okay, good morning (k'emęędǫǫ̀ hoɪzɪ̨ì). To
08:56:43 start us off this morning, I'd like to invite Leon Andrew to open this session with a prayer.

LEON ANDREW: Máhsi. [Other language spoken - no translation].

Hello. Good morning, everybody. My name's Leon Andrew. I was born and raised in Tulít'a, but I live in Norman Wells. And most of my life I've
08:57:51 been a hunter. And I was raised in the -- on the land by my father and my ancestors. And that's what I know. And in today's world, this is where my mind's at. You know, we're in the change of our time. Out on the land, the skies, the water, everything's happening. So I think for us we have to really think about this, for what -- about -- is for -- it's about our young people, for the people that's
08:58:26 going to carry on with their life on this world.

So with that, my grandfather always taught me a prayer. He says, "Each and every day we are all the childrens of the Creator. We breathe the spirit that he provide us. Therefore, we don't even know our own destiny by
08:58:53 tomorrow."

The other part he used to talk about is our daily task. Each one of us has a daily task, and how we -- how we make that daily task possible for oneself, it's up to us.

So in my language [other language spoken - no translation].

08:59:53 Thank you very much, everybody. I hope you have a good day.

CHAIR DONNA SCHEAR: Máhsi, Leon.

Chair's Opening Comments

CHAIR DONNA SCHEAR: Before we get started, I would like to say it's with deep sadness the Board expresses our condolences to the community of Colville Lake on the loss of one of their members.

09:00:22 My name is Donna Schear, and I am the Acting Chair of the Ɂehdzo Got'ı̨nę Gots'ę́ Nákedı, the Sahtú Renewable Resources Board. I just might add that [other language spoken - no translation], that I may be pronouncing it wrong, but I'm doing my best.

On behalf, again, of the Board, I would like to officially welcome

09:00:41 everyone to Norman Wells' 2024 Public Listening Session (Ɂełets'éhkwę Godı) on climate change (Ɂehdagókégha / yant'a Ɂadę́ Ɂagodın / Dırınéné K'e Gulu?agotı), wildfires (nek'e areyone gok'erek ǫ́ / ne k'ə Ɂedelı / nek'e k'ǫ́ yarék'ǫ́), and caribou in the -- dare I say -- caribou in the Hı̨dó Gogha Sénégots'ı́?á, Planning for the Future.

09:01:06 Before we begin, I know we're beginning lots, but we have some housekeeping items, and I'd like to remind everyone that this is a public event. The Board will prepare transcripts of the proceedings and is taking audio recordings of this session. By coming and speaking to this public form, you're consenting to being recorded. Transcripts will be posted onto the public registry.

09:01:26 The second housekeeping item is some logistical information. For those in person, there will be simultaneous interpretation available throughout this week. Please be sure to get a headset. Restrooms are located there. I feel like a flight attendant. And in the unlikely event of a fire or we need to evacuate, the muster point is out in the parking lot.

09:01:50 We are all here to listen, and we want to listen carefully. So I will all -- I will also ask people to turn off or silence their phones during this proceeding.

And for those attending virtually, if you require interpretation, please click on the interpretation icon and select the desired language, Sahtú, Tłı̨chǫ, or English.

If you're having technical challenges, let us know in the chat, and one
09:02:13 of our staff will be happy to help you.

Please mute yourself if you are speaking out of respect (ʔełetserı̨chá / dǫne nałıtsıtàh) for those presenting. Máhsi.

The third housekeeping note, you will see breakfast and lunch and dinner are provided each day. They will be served here in the community hall
09:02:32 starting at 8 and, you know, at the respective times.

Breaks, however, are not formally scheduled. We don't want to interrupt speakers, so we will be taking breaks during the day when they make sense.

And, finally, some thank yous. Firstly, the Norman Wells Renewable
09:02:52 Resource Council, or the Tłegǫ́hłı Renewable Resource Council, for hosting us in their community, for working with us to organize the logistics, and having us here all week, and for organizing the cultural events. Máhsi. Thank you to my fellow Board members for their dedication and passion.

I'd like to acknowledge our Board members who are here with us
09:03:08 today: Camilla Rabisca, Judy Tutcho, Sam Haché, and Gordon Hamre.

In addition, I'd like to recognize Rita McDonald, George Barnaby, and Faye d'Eon-Eggertson who are not able to attend this week and will not be participating in decision-making for this PLS, for this Public Listening Session (ʔełets'éhkwę Godı).

09:03:37

The Board especially acknowledges and thanks parties for their

hard work they have done to prepare for this week. This includes attending workshops and meetings, joining teleconferences, and submitting information requests and other written submissions. We are on this journey together.

In these challenging times, we need to work hard and cooperate for a
09:04:01 better future. It inspires me that there are so many people here dedicated and willing to give their time to work on these important issues.

Finally, we thank everyone here in advance for your patience with any glitches or hiccups that we may have this week. For those of you who have not attended a PLS session, Public Listening Session (ʔełets'éhkwę Godı), before
09:04:21 and for those who might need a refresher, I'm going to provide a brief introduction to the ʔehdzo Got'ıne Gots'ę Nákedı, Sahtú Renewable Resources Board, or SRRB.

I'd also like to approach the Board -- I'd also like to explain that the Board is taking this PLS session serious and talk about why we are here this
09:04:42 week. We are a co-management board established by the Sahtú, Déne, and Métis Comprehensive Land Claim Agreement. As the main instrument of wildlife management in the Sahtú, we are responsible for making decisions about wildlife here in our region. We are a collaborative (ʔełexé ʔeghálats'eda) board. Members are nominated by the Sahtú Secretariat Incorporated and both
09:05:08 Territorial and Federal Governments. Each Board member here brings their own knowledge, perspective, and views. But when we come together as a Board, we consider what parties have told us and the information on the registry. We are set up in a way so Dene and Métis way of life (gots'edí k'ə) are respected and supported. And so Sahtú people have a voice, and communities can be

09:05:30

directly involved in making decisions.

Under the terms of the Land Claim Agreement, our board must be -- must consider Land Claim objectives and act in the public interest when making decisions. We listen carefully to your evidence and argument and discuss it, but
09:05:56 when we decide, we act as one. We think about what the public needs, not just what we as individuals might like to see happen. Most importantly, we think about how we can serve all living beings, things.

After the Board makes a decision (kədə ts'etsı / naowo ts'etsı), we will send it to the responsible Minister, as set out in the Land Claim. In order to have
09:06:16 legal effect, the Board's decisions are subject to the Minister's authority to accept, reject, or vary them.

Before we continue, I'd like to provide some background to the Public Listening Sessions. The Land Claim gives the Board the authority to gather information from the Sahtú communities, government, the public, and
09:06:39 Renewable Resource Councils through public hearings. In 2019, in response to conservation concerns about caribou in the Sahtú, the Board decided to hold a series of five hearings called "Public Listening Sessions." We decided to call these "Public Listening Sessions" instead of "hearings" because we wanted to highlight the importance of listening. Really listening to each other (ʔełets'éhkwę
09:07:03 godı).

The Board was concerned that typical hearing approach, which focused on abundance, estimates, herd status, harvest limits on a
herd-by-herd basis made it difficult for the Board to consider broader issues affecting caribou. Instead of having herd-by-herd hearings, we decided to look
09:07:24 more thoroughly into hot topics related to caribou conservation (ʔekwęgudı ɂeɂá / ʔepe heots'edıgha go ɂeɂá / Sahtú ʔekwe ɂeɂá) to

answer one big question: What are the most effective ways to conserve caribou?

Each Public Listening Session (ʔełets'éhkwę Godı) focuses on one hot topic related to caribou in our region. This focused approach allows us to have a
09:07:48 deeper understanding of these important topics.

We benefit from the knowledge of communities and their special relationship with caribou and from science (ʔasíı kánęta / ʔası naata). The first Public Listening Session (ʔełets'éhkwę Godı) was held in Colville Lake in 2020 and focused on Sahtú ragóʔa, hunting (náts'ezé / nàts'ezè) and hunting laws
09:08:11 and approaches to wildlife harvesting.

The second, hosted jointly with we in 2022 but held virtually, focused on predators and competitors.

Tłegǫ́hłı, Norman Wells, is the third in the five-part listening series. Future Listening Sessions will look at caribou and the mixed economy and
09:08:35 caribou and landscapes.

We are in Tłegǫ́hłı this week to listen to each other and help the Board answer the question: What should people's role be in addressing the impacts of climate change (ʔehdagókégha / yant'a ʔadę́ ʔagodın / dırınéné k'e guluʔagotı) and wildfires (nek'e areyone gok'erek ǫ́ / ne k'ə ʔedelı / nek'e k'ǫ́ yarék'ǫ́) on
09:09:01 caribou? Each of you knows firsthand how important these issues are and how much they impact all living things on our land, from mice who burrow under the ground to caribou who travel over it, from the birds in the sky and the fish in the water.

We are here this week as Board members, parties,
community members because we care about the caribou and the people in Sahtú. The Board understands the sacred relationship Sahtú, Dene, and Métis
09:04:56 have with caribou. We take this very seriously. In order for the Board to make sessions about what we should do, we need to know how

changes are affecting caribou. This gathering is a chance for all of us to be part of this process to ensure that there will be Sahtú, Dene, and Métis -- they will be there for Sahtú, Dene, and Métis in the future.

Like the other sessions before, the Tłegǫ́hłı Public Listening Session (ʔełets'éhkwę Godı) is about working together, respectfully, to share ideas and
09:09:46 come to a better understanding. This is what binds us together, what we have in common. Our desire to make good decisions about how we as people should take ownership for our actions.

All the parties bring different knowledge, evidence, and ideas about
09:10:06 what needs to be done. When we listen to each other, we learn. We are listening carefully to your submissions, your information, stories, and perspectives. Whether you share data or graphs or share stories, we look forward to your submissions. The Board will take in what everyone has to say this week. We will also consider the written submissions and information posted on the public
09:10:35 registry, including reports from two community workshops and teleconferences.

The Board will consider all this information and write a hearing report with conclusions. It will then provide the report to the Minister, who has the ultimate authority for wildlife management under the claim.

The Public Listening Session (ʔełets'éhkwę Godı) series included
09:11:02 here in Tłegǫ́hłı also provides an opportunity for us to continue thinking about Hı̨dó Gogha Sénégots'ǐʔá, Planning for the Future. Hı̨dó Gogha Sénégots'ǐʔá is an approach to caribou conservation (ʔekwę́gudı ɂeʔá / ʔepe heots'edıgha go ɂeʔá / Sahtú ʔekwe ɂeʔá) based on the values and knowledge of the Sahtú, Dene, and Métis people. Hı̨dó Gogha Sénégots'ǐʔá was explained in a policy
09:11:26 document circulated by the Board in the second Public Listening Session (ʔełets'éhkwę Godı). To complement the policy, the Board has also issued --

issued a draft Hı̨dó Gogha Sénégots'ı́ʔá guidance document. We will be listening to your perspectives on this approach and guidance on Thursday as part of a presentation by the Board staff.

We want to listen to you talk about what content to look for in
09:11:58 Hı̨dó Gogha Sénégots'ı́ʔá, including how these plans can address climate change (ʔehdagókégha / yant'a ʔadı̨́ ʔagodın / dırınéné k'e guluʔagotı) and wildfire. We are all together this week, so I encourage you to speak to one another community to communities, government to government, communities to see if we can find a good way to work together.

09:12:16 Finding agreements between parties and presenting common positions on Thursday will help the Board advance its work on Hı̨dó Gogha Sénégots'ı́ʔá.

After we listen to you, this Public Listening Session (ʔełets'éhkwę Godı) will provide a final version of guidance document about what -- about what
09:12:38 content the Board is looking for in a written plan.

Before we get into the agenda this week, I'd like to take a moment to talk about some procedural issues that will help this week run smoothly. We will be following the Board 's hearing rules and procedural guidance about the PLS, the Public Listening Session (ʔełets'éhkwę Godı). As the Acting Chair, I will
09:13:03 being managing the agenda and time and making rules on order, the agenda, or clarifying procedure. I will receive any procedural questions and motions and will discuss them with the Board as necessary.

For example, if you have a -- if you have confidential information you'd like to share, please let us know in advance so we can make appropriate
09:13:23 arrangements for that to transpire. The Board is assisted with the PLS by our staff, legal counsel, and technical team. I'd like to introduce

them.

The Board staff: Catarina Owen, who is our Acting Executive Director. Leon Andrew. He's our research director. Melanie Harding, Jonathan Yakeleya, our research coordinator. Stephanie Yuill Public Listening Session
09:13:53 project manager. Lori Ann Lennie, office manager. In addition, Gabe Thompson, our legal counsel from McRae Law.

And the technical team for the Tłegǫ̀hłı Public Listening Session (ʔełets'éhkwę Godı): Ryan Dempsey from Pido taking care of our sound and, more, Tanya Gerber, our graphic recorder. Interpreter Dora Duncan. Interpreter
09:14:21 Michael Neyelle. Tłıc̨hǫ interpreter, Harriet Paul. And James Rabesca.
Máhsi to our interpreters for helping make cross-cultural communication successful. Your hard work makes our work way, way easier.

We welcome people to speak in the language they feel most comfortable speaking in, and I would like to remind everyone to speak slowly
09:14:50 and clearly. It makes it easier for our interpreters and, in turn, ourselves if you are speaking. I might ask you to pause and give interpreters time to catch up.

At any point of this Public Listening Session if you have a question about a term or translation you would like to discuss more, please let me know, and I can call for a terminology pause if required.

09:15:09 To help with cross-cultural communication, we also encourage presenters to explain any key concepts clearly and simply so everyone can understand them. If you've attended a Public Listening Session (ʔełets'éhkwę Godı) before, you will know we also have a graphic recorder. Graphic recording is not evidence. It is intended to help people understand the proceedings in a

09:15:35

more accessible format. It facilitates communication and helps us remember what was discussed.

During the lunch break and at the end of the day, parties will have the opportunity to review graphic recordings. The final graphic recording will be
09:16:06 included in the hearing report.

We are going to have several presentations this week. I will go through the parties or presenters in order of their presentation and confirm that they are here either in person or virtually:

Norman Wells Panel? Yeah, they're here. Déljnę Panel? Do I see
09:16:38 them up there? You see it? Oh, okay. Tulít'a Panel? Yay, there we are.

The Board's technical advisors, who are not parties, Janet Winbourne and Lorne Gould? Way in the back. Thank you.

The Colville Lake Panel? Fort Good Hope Panel?
09:17:06 Tłıcho Government? Virtually. Government of the Northwest Territories, Department of Environment and Climate Change? Environment and Climate Change Canada and Natural Resources Canada?

We ask that people don't interrupt during presentations. After each presentation, there will be an opportunity for questions from other parties to the
09:17:31 presentations.

The presenter can respond after the question. The order of the questions will be from Sahtú communities, Tłıcho Government, GNWT, and ECCC, others, and then Board staff and legal.

On Thursday, parties will also have a chance to be -- to make closing
09:17:56 remarks. You can respond to anything else you've heard during the Public Listening Session (Ɂełets'éhkwę Godı). I invite you to keep track of things that you might

want to respond to in your closing remarks.

As mentioned earlier, we will also listen this week to the Board's technical advisors I had mentioned earlier, Janet Winbourne and Lorne Gould. They will present their reports on science (ʔasʃį kánęta / ʔası
09:18:18 naata) and traditional knowledge.

The technical advisors are contracted by the Board, but the reports are not influenced by the Board. Parties and the Board will have the chance to ask Janet and Lorne questions about these reports after their presentations on Tuesday evening.

09:18:36 The SRRB has also prepared guidance about content in the Hı̨dó Gogha Sénégots'ı́ʔá, Planning for the Future. The guidance document was distributed to parties and posted to the registry on February 1st. Please take advantage of our being together to talk to each other about the views on Hı̨dó Gogha Sénégots'ı́ʔá before Thursday if you have
09:19:08 a chance.

The SRRB invited submissions on the document, and we look forward to Melanie's presentation later this week. She will be joined by Walter Behza -- we will confirm that later -- who will provide opening remarks from his perspective and experience with Hı̨dó Gogha Sénégots'ı́ʔá. Parties will have a
09:19:30 chance to ask questions after that presentation and to comment on the document in their final submissions to this PLS.

When it is time for -- to present to the Board, keep in mind, please only speak after I invite you to speak. When you start your presentation, please
09:19:55 identify yourself and other people on your panel. Each time you speak, please say your name for the record.

Where am I here?

Try to speak slowly and clearly for our interpreters and say the full name of things. For example, RRC is Renewable Resources Council. Your presentations should address the following key issues:

09:20:25 Climate change (ʔehdagókégha / yant'a ʔadę́ ʔagodın / dırınéné k'e guluʔagotı) and its effects on caribou and habitat; wildlife and its effects on caribou and habitat -- wildfire -- excuse me. What people can do about changes that affect caribou like climate change (ʔehdagókégha / yant'a ʔadę́ ʔagodın / dırınéné k'e guluʔagotı) and wildfires (nek'e areyone gok'erek ǫ́ / ne k'ə ʔedelı / 09:20:46 nek'e k'ǫ́ yarék'ǫ́). Forest tree management and Hı̨dó Gogha Sénégots'ı́ʔá, Planning for the Future.

You can have more than one person providing evidence to the Board. You are welcome to have a panel of witnesses if you prefer. It is your responsibility to provide enough information to the Board to support what you 09:21:13 are saying. You must tell the truth. Everyone who provides evidence to the Board must tell the truth. When you're speaking, please direct your comments to the Chair. This is to help make sure everything is clear and on the record. We will not have people speaking to each other. Please try to keep within the amount of time you were given so we can make sure everyone has enough time 09:21:37 to speak. If you go off topic or over time, I may have to interrupt you. Don't make me do that. We are going to proceed according to our agenda. We will have lunch breaks each day around noon in addition to health breaks. To those of you joining us as members of the public, I welcome you to this proceeding, and we will have time on Thursday for members of the public to comment on the 09:21:59 issues before the Board.

Máhsi. And, once again, on behalf of the Board, I am grateful for the words and wisdom everyone brings forward to help us make really,

really good decisions.

On today's agenda, we will hear from the panels from Tłegǫ́hłı, Tulít'a, and Déljnę. This evening will be the technical advisors

Janet Winbourne, the traditional knowledge advisor; and Lorne Gould, the
09:22:30 western science (ʔasʃ́ı kánęta / ʔası naata) advisor.

If there are no concerns, we'll proceed to listening from communities about the 2023 fire season. Máhsi.

CATARINA OWEN: Good morning, everyone. My name is Catarina Owen. I'm Acting Executive Director of the SRRB. And now we are
09:22:53 going to give communities a few minutes to talk about their experience with the fire season. We had a few workshops this past fall, and we heard that it was important for communities to express what they learned during the fire season, what they felt. And we're hoping that by providing parties a chance to share their experience, that we're going to be able to concentrate on caribou and climate
09:23:19 change (ʔehdagókégha / yant'a ʔadę́ ʔagodın / dırıné́né́ k'e guluʔagotı) and planning for the future, during other presentations.

So we'll start off with Norman Wells.

Norman Wells Panel - Experience with Fire Season

JASMINE PLUMMER: Hello. Good morning, everybody. I hope
09:23:47 everybody's having a great day.

Our fire season's kind of just filled with smoke (ko'lere / tleh tletsii). It did really impact a lot of people and their health.

Oh, my name's Jasmine Plummer, Norman Wells RRC. You know, there's a lot of surrounding fires around us in the
09:24:09 Sahtú. A lot of underburns. As Uncle Johnny said one time, there's, like, one on the ridge in the mountains, and it was just burning underground,

and it spread due to underburning and popping up everywhere else.

A lot of our impact was just, yeah, a lot of smoke (ko'lere / tleh tletsii). A lot of health issues within the community from people. You know, it made it harder to travel or do anything this winter -- or this summer due to the smoke
09:24:36 (ko'lere / tleh tletsii) and how thick it was. I know a lot of people were having a hard time with that, so...

I don't know if Lisa wants to add anything or -- I think she's good, but, yeah, we'll see.

That was all.

09:25:11 CHAIR DONNA SCHEAR: Tulít'a, do you want to speak now?

Good morning, Fred. This is right about sharing your experience about the fire season right now. Okay. Máhsi.

Tulít'a Panel - Experience with Fire Season

FREDERICK ANDREW JR.: Good morning, everybody. My name is
09:26:20 Frederick Andrew Jr. from Tulít'a, the president of our RRC. I am most comfortable talking in my own language, so I'm going to talk in my language.

[Through interpreter]. Today now, this summer, this past summer it was hot. It was hot, and so along -- along the shores, it seems to be just warm. And June, at that time -- at that time on the trails, all of it, fish, wild

-- moose, because of fire, along the [indiscernible] river. In a certain place it was deep -- certain species were depleting. And so -- and so the -- because the water was so low, it seems because of the fire, overwhelming of fire -- I want to talk about it later on some more, but this is the -- all I wanted to say. Thank you. It's -- the fire has been hazardous for us in my life and fish and water. Thank you.

CHAIR DONNA SCHEAR: Máhsi, Frederick.

Can I just remind everyone that we have someone who is recording us and that we -- she -- she needs to be able to record.

Oh, you didn't get English.

09:28:26 **- Discussion off the record -**

CHAIR DONNA SCHEAR: Frederick, can you repeat what you had said for our -- for the lovely lady in the left. Máhsi.

FREDERICK ANDREW JR.: Okay. My name is Fred Andrew Jr., the president of RRC from Tulít'a. I -- I'll just say a few words on the impact of fire in

09:32:38 my own language as I'm comfortable in my own language.

[Through Interpreter]. Talking my own language. Because of the fire and whether it's been affecting us all in the communities, this were. And 'cause of fire, it's been -- because of that, things have been depleting in our environment (ɔededáhk'ǫ́). It's -- we've felt -- we felt that because of -- affects the barging.

09:33:27 And when it's too hot, the water drops, and it affects all the things too of the barge, and they send it back south. And so because of that, this fire -- because of the fire, it's been really depleting with our wildlife, our blues caribou with -- and all things. The calves seem to have depleted.

And because of that, it's -- costs a lot of -- a lot of suffering with us.

09:34:15 And so I want to talk more about it, but this is what I wanted to mention. Thank you. Just a brief summary of the how the fire and warm weather affected the land and wildlife.

CHAIR DONNA SCHEAR: Máhsi, Frederick.

Colville Lake, would you like to begin? Thank you.

09:34:53 **Behdzi Ahda (Colville Lake) Panel - Experience with Fire Season**

JOSEPH KOCHON: Hello. Okay, I wasn't sure which button

to press. Thank you, Chair. Is your question about fire? My response, it's going to be straightforward and blunt. So ENR, this is to you, I guess, so...

I guess what -- what we learn from the fire is that there's nothing done, you know, when the fire's small. There was some times where we -- we observe
09:35:48 and we fly with the people that make a decision (kədə ts'etsı / naowo ts'etsı) whether the fire would be fought or not. And I'm not sure why ENR don't send senior people, people that know more than just the little kids they send to make those decisions.

Just a few years ago there was a fire across Colville Lake, and ENR
09:36:28 sent, I guess, somebody from here. And it was just a little kid sitting in a chopper, and they flew across there. They came back, said, "Well, it's not going to be any problem. The wind directions's opposite, facing the lake." And the next day that fire was probably 10 times, 100 times bigger. And because it's going to affect some cabins we have across there, they had to bring bombers
09:37:00 and everything in, and it probably cost 100 times more that the decisions were made there. So -- so things like that.

You know, last year we observed, you know, that fire between Yellowknife and Rae. Was just a little fire. You know, we flew by it. We go to meetings a lot of times. We flew by that, those smoke (ko'lere / tleh tletsii).
09:37:27 Every time we flew to Yellowknife, we flew to every -- almost every -- two, three times a month we fly there, and we see that fire. The next thing you hear, you know, that fire's out of control. Like, why couldn't they just blow it out there instead of just observing? Like, do you have that kind of ton of cash to take care of big fires and all that type of stuff?

09:37:50 But things like that, you know, we find so -- you know, it kind of makes us scratch our head that you just stand back and watch this type of

stuff. So for you, the land -- I'm not sure what it means to -- to government, but to us, it means a lot. It feeds us. And so -- so those are the type of stuff we think about, so...

Last year when the -- Yellowknife was evacuated, everything was shut
09:38:30 down. And we thought we were going to be okay, but then things stopped, you know. Our food (béré / wedì) stopped and -- because there was no flights, no planes in Yellowknife and no trucks going to Yellowknife. So -- and GNWT reorganized themselves from Yellowknife and said, "Yeah, we 're sending you food (béré / wedì)." And maybe a plane came and just one pallet came up, but
09:39:00 then it had a name from Ulukhaktok or something. So just fruits came off on one plane, and I think Yellowknife was evacuated for almost three to four weeks, and we didn't get no food (béré / wedì).

Like, we kind of put our trust in GNWT. They said, "Okay, we'll take care of it." "Well, fine, okay, well, that sounds good" and -- but nothing
09:39:30 happened. So just a -- you know, we lost a lot of faith in the system, the Government of the Northwest Territories.

So this time around, right now we're stocking up. Yesterday we finally -- we got our big truckload in. We have -- just stocking up with food (béré / wedì) that we need in the long term. Last year we bought our own firefighting
09:40:02 equipments, Mack -- Mack 2s, pumps. So we got about almost 2,000 feet of hoses and those Mack 2s. So any fire nearby, we'll just fight 'em. You know, we're tired of waiting for a yay or nay or somebody -- or ENR sends that little kid over there and assess the fire and say, "Ah, that's no harm to you."

So those are the type of actions that we're -- we're doing. It's just a --
09:40:26 it's really disappointing when -- when the -- our community says

something and we're working with the government and said, "We'll take care of it," and next thing, it's all a disappointment.

So the best thing to do is just be ready. And so that's what we're doing. We're making sure that if COVID hits or if another fire hits or something shuts
09:41:00 down the system, then at least we're -- we're ready and we don't have to depend on anybody. You know, we -- we have a lot of food (béré / wedì) on the land and everything, and so those are things that, you know, our Elders have always said, to make sure you -- you do things yourself and don't rely on anybody. We made a mistake by -- by taking the government's word by, "Yeah, we'll take care of it.
09:41:29 Don't worry about it."

And so by the time Yellowknife came back, we had to wait for probably another week or two, and we probably got two pallets after that. But that's just -- I don't know, maybe the larger community have taken precedence over the smaller communities.

09:41:52 And so those are things that are -- have happened, and I just wanted to -- to make it -- put it out there that these are type of stuff that happens. And thank you for giving us the opportunity to speak on it, so...

Máhsi.

CHAIR DONNA SCHEAR: Máhsi.

09:42:15 Fort Good Hope.

WILBERT KOCHON: I'm just making more shorter. Like, speaking on Colville, I -- right now, the title nothing for me. Like, the Grand Chief, but then I want to speak on [indiscernible] stuff and Colville, how really -- when you really observe government the way they did fire, they should include us right from the
09:42:44 start. As Indigenous people, we know how -- why behaviour works and work with fire for a long time. And I know that even

people are not using the land too, the land is renewing itself. If you really look at it, be using the land, the land is alive. Elders always said that. So really kind of blame everything on one -- we have to kind of all take responsibility for how we take care of our land.

09:43:30 You know, a lot of money was spent on there, but I think that could have been avoided and could have used it some other place. They spent a lot of money just chasing caribou or wolves (bele / dìga). I think they can do a lot better if they work with us.

And like Joe said when they go to Yellowknife, about when that -- first

09:43:49 flew by and it was small, and I was just -- in my mind, I was thinking, "Oh, what I should do if I fought it?" And I really had a plan in my mind when I was looking at it, and next couple days it was out of control. Even Fort Smith, I was kind of talking about it in Slavey hinting to people, but nobody really listening. When I was there for that meeting, and fire

09:44:15 wasn't -- fire was far away.

I mean, maybe when we speak, we have to say it right out. Like, we can't start hinting. We just got to say right what we're thinking. Most people don't really know the way we say stuff, we're like Elders. We have to learn -- to learn those languages. And sometimes I find it mind boggling that even though

09:44:41 you may know your land, but I think really have to learn more from Elders.

And we have learned a lot from the Elders, and just thinking about the k'o [phonetic], if something that can save your life or something that can take your life. Same as the water.

One other thing is, remember that the land is part of you. Think about

09:45:08 it that way. As Dene people, you really have to think about it as

yourself. You're talking your own self. Elders always say don't talk about weather or caribou.

And I just went to Climate Change in Ottawa. I said the same thing, and I ran into some of the young people from Ontario, Quebec. And they was
09:45:47 thinking the same thing I was thinking. Really incredible how Dene Indigenous people think about the land and the climate themself.

And it's hard to talk about your own self when you're looking at the land.

So we're looking at it that way and -- and really can't come up with a policy or government -- I don't think they can come up with a policy unless we do
09:46:11 it ourselves.

I'm know I'm all over the place, but trying to make a point. And between that drawing up there and -- I hope you get the point. For young people to learn about where we come from and how we want to take care of our land.

But then right now, the land is renewed itself. When you see all the
09:46:35 burnt, all the water goes through, and this is like charcoal, something like that. 'Cause one Elder was saying that too, and then is really true.

Sometimes when you drink water or you're trying to clean the water, you put it through some kind of charcoal, it drains through, and then you drink it. So the land is renewing itself in a lot of big way, but people take it the wrong way and --
09:46:59 but then in -- I notice that it burnt a lot of places where a lot of tourists go.

But really observe on how the fire behaves because it becomes alive. Becomes like a monster. But if you really respect (ʔełetserı̨chá / dǫne nałıtsıtàh) the land, everything that's on it, you can control it.

To these young men talking every day on briefing people on fire

09:47:26

and -- sometimes I -- mind boggling why they use this young person to brief. They should have a -- kind of an older person briefing people. And we just kind of thinking wow, just bouncing a lot of big responsibility on this young man, where [indiscernible] his responsibility.

09:47:59 No, I met the Minister, and I hope he's listening. You're going to have to come to us and learn more -- I know you're just new on what you're doing. Time to come to meet with. And I know you're a very good person. You listen well. Get rid of this colonized way of doing stuff. Start working with the Dene people, and we'll do things better.

09:48:22 Máhsi.

CHAIR DONNA SCHEAR: Máhsi.

Shawn.

Fort Good Hope Panel - Experience with Fire Season

SHAWN GRANDJAMBE: Good morning. We had -- we had

09:48:41 a pretty rough summer around Good Hope too for fires. Was pretty dry. Smoky. We had some fires close to the community that were in action. Especially in the --

CHAIR DONNA SCHEAR: Hi, Shawn, just a reminder again. When people are speaking, we say "hi, I'm Donna Schear," and -- so that she's able to

09:49:01 record. You're not Donna Schear, but...

SHAWN GRANDJAMBE: It's okay to talk again?

And we had a -- we had some pretty good big fires close to the community that were in action. Especially around in the protected area. And there was a lack of resources around. Everybody was concentrating on the south

09:49:33 end of the territory. As a result all that, the Guardians in Fort Good Hope started up their own fire -- fire training course in -- late in

the fall. And right now we're looking at getting our own equipment and stuff so we can action our own fires instead of observing them. And all the smoke (ko'lere / tleh tletsii) and that was pretty hard on our Elders and that within the community. That's about it.

09:50:17 CHAIR DONNA SCHEAR: Máhsi, Shawn Grandjambe.

Next, we ask for the Tłı̨chǫ Government, please. Máhsi.

Tłı̨chǫ Government Panel - Experience with Fire Season

STEPHANIE BEHRENS: Máhsi, Donna. Before we start, I just want to introduce the group that we have since we didn't really do introductions. And we
09:50:36 send our regrets for not being there in person, but logistically it was just kind of too difficult for us to be there with you guys. And also, we send our condolences to the community of Colville Lake with the loss of the young man over this past weekend.

So I'm going to give an opportunity for each of our delegates to say
09:51:03 something because we're all based from the different communities, and we all have our own experiences. We have our youth delegate, Eta Zoe, and then Joseph Judas from Wekweèti, Joe Mackenzie from Behchokò. Former Grand Chief George Mackenzie from Behchokò and Joseph Moosenose from Whatì.

So we'll start down the table over here with Eta.

09:51:26 ETA ZOE: [Indiscernible].

STEPHANIE BEHRENS: Talk about Contwoyto Lake.

ETA ZOE: Oh, well, this summer I was out in Contwoyto Lake. I was out there from July to August, around that time. And that's when the fire started. And I think when I was out there, that's when Behchokò got
09:51:48 evacuated. But when we were out there, it was pretty

smoky. Like, the fire smoke (ko'lere / tleh tletsii) was, like, going out that way, and I think there was, like, tundra fires, and it was affecting, like, the caribou and other wildlife out there, so it was hard to, like, spot caribou and, you know, sort of, like, look -- look out for them and look for them because of the smoke (ko'lere
09:52:19 / tleh tletsii) was, like, too thick to see, so... [Indiscernible] to say about that.

I don't know what to say about that. Like, what should I say?

STEPHANIE BEHRENS: Coming back to Behchokò after being out in the bush.

ETA ZOE: Coming back to Behchokò after being out on
09:52:43 the bush looked pretty different. I wasn't here when it first started, so when I came back, it was, like, totally different scenery for me. And that smell is, like, really bad, and it was, like, affecting the animals and the water and all these other things. That's pretty much what I'd like to say about that time. And we add more to it, you know.

09:53:08 STEPHANIE BEHRENS: Next we'll have Joseph Judas. JOSEPH JUDAS, [through Interpreter]: Hello. Máhsi.

George, our chairperson. Yes, I kindly regret that I will not there -- over there at Norman Wells, but nonetheless, I know we're participating in [indiscernible], but anyway, it's dodgy. Thank you.

09:53:48 UNKNOWN SPEAKER: With technology. Just keep going.

JOSEPH JUDAS, [through Interpreter]: Thank you. Regarding the -- the forest fires the previous seasons, it's that -- in a way, it's very important because you learn from the machine, and then you -- we too living out remote community away from the main centre, we're never many -- little over a hundred people living
09:54:20 there in that area, that even us, we have to be evacuated out of -- from our community due to the wildfire. So just -- just

because the -- the fire had its hold within it, but in the area, got so smoky. The only access to our community is by winter road in winter and summer, by air. And then the -- the forest fire had a heavy smoke (ko'lere / tleh tletsii), so I guess they had to be evacuated, and then that -- so during that time, I guess, the
09:55:07 community come to a halt because the -- all the businesses and all the equipments that are running the community had stopped, you know, so there's -- it's takes a lot of factors, you know, that the -- talking about a forest fire, I guess, it's a big monster.

That's -- so we got no control over it once you get out of -- out of
09:55:30 control. So if you wants to destroy the whole community, has to -- that power, and then once everything is over, I guess, you know, you have to review and had to re -- restart a community and try to make a living comfortable, but those things, that that takes time and years to come back to normal.

So, yes, that one time, I guess, you know, some years ago, I guess,
09:55:58 you know, we have our own suppression crew that operated out of remote community like ours. I guess they did their work, and they did -- they did a great job. And today it's in the hands of Renewable Resources at Dene -- well, the department at the -- it's -- they have to go through the main office and then central office to -- to process and find out whether it's permissible to take the fire
09:56:24 out and that sort of thing. So they take -- they put people on a priority list, I guess, you know, so that's the reason why I'm...

But we, as in Elders, the community and Elders reminded us,
09:56:44 you know, the first thing comes with the -- the wildlife, water, and environment (ʔededáhk'ǫ́).

So -- but talking about environment (ʔededáhk'ę́), I guess, you know, that heavy smoke (ko'lere / tleh tletsii), I guess, you know, it's -- it has an impact, it has an affective on the -- some Elders, you know, so we tried to reconsider putting our own suppression crew back into the -- within the region so that -- so
09:57:24 they -- in many cases, I guess, you know that the -- when we look at the government of the day, I guess they take the forests, wild forestry fires, I guess, as a territorial map, and then they -- if not, in some cases, it even send people away from the territory to fight fires elsewhere, to BC, different provinces, and then, you know, priorities shift away from our area.

09:57:54 So we -- so we tried to convince the government to -- you know, to -- to have respect (ʔełetserı̨chá / dǫne nałıtsıtàh) for the communities and the -- within the regions.

Surely we could take over our land into our operations within the -- within the regions. But I'm not saying that we do have all necessary fundings and all the
09:58:30 equipments like choppers and that to -- and to take the fire out, but somehow we have to negotiate with the government, and they bring government to seal that, be able to work in our favour. So for everybody's interest, things might change for the better.

Knowing that -- the most important priority is to the land and the water
09:58:57 and environment (ʔededáhk'ę́). So it's good, because, you know, like, we have to have, more or less, like the whole territorial forest, you know, to get together to convince the government to change its policy to better suit every regions and every communities as on a priority basis.

Yes, they -- knowing that, you know, when you -- someone mentioned
09:59:29 something about if the land is burnt, I guess, you know, all the charcoal, and then how much not gonna come back. And takes a lot of life of animals away from -- which is burnt anyway. At the same time, all that

ashes (tleh zareh / leh) and things like that is left over, I guess, and -- and the rain brings it into the water and pollutes the water as well. So it's always to clean up the mess, but I don't know whether this is a natural cause, but I don't know whether they'll be able to clean it, you know, like, as it -- before the fire started.

09:59:59 But nonetheless, we tried to find some solution to work for the benefit of everybody else.

Yes, that the -- there are some talks about compensation for the loss of homes and cabins, and I don't know whether resources such as wildlife and animals could be replaced. It's impossible, but yet, you know, that you got to

10:00:26 take a look at some kind of a payment for -- you know, for lost time of, you know -- you know, time we could have been using the land for something.

Yes, that -- for next time around, I guess, you know how to prepare for any event that -- could be a -- understanding will be a hot summer coming up, this coming summer. But nonetheless, if we do have some -- is there fundings,

10:00:47 you know, up ahead, you know, so that planned, and then maybe the -- we couldn't take the burden that -- that hard if we took it on previous forest fires.

So although we don't have all the geographical area that were from -- 'cause all terration [phonetic] not all the same. Nonetheless, there's some areas that haven't had [indiscernible] big forests, that, and then -- so now that we have

10:01:11 territorial regions together here, I guess this is kind of thing that Albert wanted to have people, group, working together so we have a stronger voice.

Like I said, if only could convince the government to put some funding (sobaa) equipments, you know, up front in the community. And to date,

10:01:33

where I'm from, my home, my community, as I said, we don't have any equipment that -- we don't even have a pump or anything like that. Just know that these type of things gotta be [indiscernible] way in a time before the next summer fire season comes.

10:02:03 So I'm not saying that I'm only having that kind of problem. I think that just -- things that I just brought, I guess it's like that just about every part of territories within the regions. So really appreciate that, you know, like I said, we need your support and as much as you need our support. So we need to -- all levels of government, Federal, Territorial support as well too, so... So I'm here to

10:02:32 support that anything that, you know, you bring up, you know, for the best [indiscernible] wildfire into the new

-- new season.

STEPHANIE BEHRENS: Máhsi.

JOSEPH MacKENZIE: My name is Joseph Mackenzie from

09:51:21 Behchokò. I'm not sure if there's a specific question, but people are just making general comments. And I think that for fire suppression, the GNWT's got a system in place. And right now lots of evacuations. Yeah. So I'm not sure what we're addressing. And, you know, people are talking about fire suppression, that they should get -- get to the fires while they're small, and we know all the effects

10:03:38 from fires and smoke (ko'lere / tleh tletsii). So a lot of us that grew up in the community have fire experience. Some more than others.

But I think if we're going to deal with fires, the communities have to meet with the GNWT and how local people that have lots of fire experience can meet with the GNWT and the community governments and all that to put a system in place

10:04:22 where they can protect the community.

And the other very important question is that -- about climate

change and -- and wildfires (nek'e areyone gok'erek ǫ / ne k'ə ʔedelı / nek'e k'ǫ yarék'ǫ) on the community. But I think we strayed away from that, I think. So, once again, I just want to know if they -- a specific question that was asked of everybody involved. Thank you.

10:05:02 CHAIR DONNA SCHEAR: A-ha, máhsi.

I guess -- oh, sorry. Sorry, Stephanie.

I guess what we're asking -- oh, it's Donna talking. Just a reminder that it's just for fire -- forest fire in general, about the season, and your experience as being out on the land or like that. Not so much about that other stuff. And just

10:05:34 another reminder, we have about maybe two to four minutes for you to share with us that. Máhsi.

GEORGE MacKENZIE: Oh, okay. George Mackenzie here from Behchokò. I'm not sure of -- we say we're in camera, so if we're in camera, can the Chairman wave so we know we're in camera? I guess we're not in camera.

10:06:11 The Chairman is not --

Oh, okay. We are?

STEPHANIE BEHRENS: It looks like her, then yeah.

GEORGE MacKENZIE: Okay. Máhsi.

I just want to say good morning (k'emęędǫǫ hoɩzɩ̨) to everybody in the

10:06:27 room that's meeting in Norman Wells. Recognize a lot of faces at the meeting.

Very important topic that we're talking about this morning: Forest fire. A way we look at the forest fire, the forest fire at the beginning was totally managed by GNWT. Now there's some kind of mechanism in place the Tłıcho Government and other Aboriginal organizations. They have

10:07:08 co-management approach. But we have to ask ourself, as mentioned already, there's a little small fires burning. It's our land that we see in front of us burning. But the headquarters office in Yellowknife, the bureaucrats,

it's not their land. When it comes to the land, the concerns by the business world says there's resource to take from the land for the money is a big concern. For it's just a piece of land, Aboriginal land is burning, so -- so be it. That's the way it seems today. And that's totally wrong.

10:08:01 I heard Joseph Judas mention we have to look, as Aboriginal, together and look at the whole thing. I agree with that.

The GNWT, they have the mechanism in place to manage right now. But we need to look at the Aboriginal group put together, and they should have the ultimate say. When the Chairman spoke this morning, says the ultimate

10:08:40 authority rests with the Minister. That should never be the case when comes to Aboriginal land.

When it comes to Aboriginal land, the Aboriginal people should have the ultimate say. Then all things can turn around. You won't see that kind of fire. Or from Behchokò. Four directions around us, it's all black forest. There's no

10:09:17 greens anymore around us. Very sad to see that over the years. Small fires burned a big chunk of land. That's what I mean.

The Aboriginal people get together, should have the ultimate say, and Territorial Government for now, they're just managing -- managing machine. Nothing more, nothing less.

10:09:49 One more thing important for our young people today. There is hardly anywhere to take our young people on the land today. All burnt. If we want to take them on the land, we have to cut through the forest fire that's burnt and trails need to be revisit for the young people. The forest fire has burned our land so much, our cultural -- it is [indiscernible] on us with that. And we got to do

10:10:24 something about it right away for young people. We have to find a way to take them back on the land, understand the lake, the

rivers, the danger part that our Elders have taught us. We need to pass it on to the young people. It's not happening today.

So there needs to be something done to revisit the trails of our ancestors. Right now people hunting (náts'ezé / nàts'ezè) caribou to the barren
10:11:02 lands. Lots of caribou were here. But we, as Aboriginal, we need to hunt with our young people on the land, on our trails. It's all burnt. Something to think about.

I can say more, but the ultimate for me, it's the Aboriginal group should have the ultimate say, not the Minister. It's not his land. It's our land; it's our animals. Máhsi. Thank you.

10:11:34 CHAIR DONNA SCHEAR: Máhsi. We have one more minute before I pass it over to ENR. Máhsi.

STEPHANIE BEHRENS: Okay. Joseph's going to speak --

JOSEPH MOOSENOSE: Should be okay.

STEPHANIE BEHRENS: -- quickly. Yeah.

10:11:48 JOSEPH MOOSENOSE: Okay. Hello. My name is Joseph Moosenose from Whatì. Yeah, we talk about the fire, and we learned -- from 2014 we have fire really close to Whatì, but nothing was -- no house was burnt, but we not prepared anything, so it's -- I know

Colville Lake, they're talking about the -- buy a water pump and a hose and
10:12:20 everything. We should -- community -- community, they should get together, buy the whole thing for themself. That we can't rely on the -- on the Territorial Government equipment. We should have own. We can practice, our own people, whoever could do it, and would be better.

And also like, just while ago I went to Grande Prairie, like, from Kakisa
10:12:51 to Enterprise. I see fire, still smoking coming from the side of the road. That was last month. So what's going to happen when the

springtime when there's -- the snow is all melt? The fire is all going to start again. Even though -- between Behchokò and the Yellowknife, same thing. And we don't know what's going to happen again, so we had to prepare ourself.

And also, like, we -- I went to Contwoyto Lake on tundra. Right on the
10:13:23 Inuit boarder there's a fire down there, on tundra. We got there. We spent three weeks on there. Like, we can't see nothing, right. Even right across the lake. Heavy smoke (ko'lere / tleh tletsii) right on tundra too. So everywhere, not only our area, but it's -- in tundra, there's snow tree, but, no, it's fire out there too, so don't know -- we know it's climate change (ʔehdagókégha / yant'a ʔadę́ ʔagodın
10:13:55 / dırınéné k'e guluʔagotı), but everywhere the water's going down, so it's like -- so you guys mention same thing.

So we all, Aboriginal people, we have to work together. Somehow we have to do something. I know in the early days in '70s when we see the smoke (ko'lere / tleh tletsii) coming out, we go down there right away; we
10:14:24 stay there a couple days, a week; we shut everything off. Continue next one, next one. So nothing get vacant. Something like that. But -- but I notice that they said just let it burn and something can be grow again. That's came up from -- from government. So that's what they're doing. Is just let it burn and get bigger and bigger, and get right to -- close to town; everybody have to leave the town.

10:14:51 So that's -- we have to look at it really good again. When we see smoke (ko'lere / tleh tletsii), they should shut it off right away.

So that's I got -- that's all I got to say. Thank you very much.

CHAIR DONNA SCHEAR: A-ha.

STEPHANIE BEHRENS: I'm just going to add, like, a couple brief notes.
10:15:08 I'll be very quick.

So for Behchokò, I'm sure many of you heard we've experienced, like, heavy loss in our community. With the fire that happened last year, we were evacuated for two weeks in which a fire that was coming from -- like, halfway from Yellowknife that drove its way to Behchokò, and we lost four houses, as
10:15:36 well as 15 cabins along the highway. So we experienced a lot of stress and devastation over this past season. Wekweèti was evacuated at the beginning of the season.

And with the Yellowknife evacuation, we were [audio interruption] Colville Lake [audio interruption] on the highway, we were limited groceries as well. Our store
10:16:07 in Behchokò wasn't adequate enough, and we rely heavily on Yellowknife for those grocery stores, and so we were cut off from all of that as well, as well as our outlining communities. We had to ship groceries in from Edmonton, and even at that it wasn't adequate enough. So there was huge stress added onto the communities with the fires that occurred this past season.

10:16:32 I just wanted to bring that up. Máhsi.

CHAIR DONNA SCHEAR: Máhsi, Stephanie. I think what we'll do right now is listen to ECC a few minutes, and then we'll have a break.

Máhsi.

Government of the Northwest Territories, Department Environment and Climate Change - Experience with Fire Season.

10:16:52

JASON CURRIE: Good morning. My name's Jason Currie.

I'm from FMD in Fort Smith. I wasn't prepared to talk, but -- oh, sorry.

CHAIR DONNA SCHEAR: Sorry. Just the MPO acronym? Are you able to say?

10:17:38 JASON CURRIE: Forest Management Division.

CHAIR DONNA SCHEAR: Thank you.

JASON CURRIE: Sorry, with ECC now.

CHAIR DONNA SCHEAR: Thank you.

JASON CURRIE: Yeah. Formally ENR last year, of course.

10:17:50

Yeah, I -- just a small perspective on -- on what people have talked about. And it's really interesting to see communities wanting to get their own equipment. I -- that hasn't been done in the past. And now it seems to be that communities want to take some ownership with the wildfires (nek'e areyone

10:18:14 gok'erek ǫ / ne k'ə ʔedelı / nek'e k'ǫ yarék'ǫ) around their communities. It was a -- and it's not an excuse, but it was overwhelming last year. Our fire seasons are typically two and a half months. And our fire season was half a year last year. That's a long time to deal with fires. They occurred right off the bat. We were still in the midst of training our people to get ready for the season, and then of

10:18:54 course

Hay River occurred and Trout Lake. So we were right off the bat, and it kept going right until now. We're fighting fires in Hay River right now.

We're trying to dig them out and trying to -- to get at those, so...

I don't know if we have a fire season now or if we just have a fire here.

10:19:32 As people have been saying around -- around the country and the world, where there's these -- the fires -- and I come back, back in the day too, as people say. I -- I was fighting fires in '92, '93. You respond to fire, you're there for a couple days, and then you go back to your community; right? And nowadays the fires are hotter, more intense, and so many multiple starts occurred that it's hard to --

10:20:10 well, I don't want to say hard, but it's -- it's -- it can get overwhelming to make decisions as to where we got to put our resources.

Anyway, last year, again, I'll say that we have a lot of good fire people in the NWT. We had four ADMs come back and former ADMs come back and fight fires for us. And even they said they've never seen something like what occurred last year. And what might occur year after year from now.

10:20:48 I just wanted to bring that up as a perspective from somebody who was at headquarters and seeing all the chaos occur. I'm hearing a lot of good ideas, and I know I'm not relating anything to caribou right now, but I just want to give a perspective from FMD and what I'm hearing today.

Thanks.

10:21:26 CHAIR DONNA SCHEAR: A-ha, máhsi. Just before we break for ten minutes, I would like to mention that Déljnę sends its regrets. Máhsi.

Ten-minute break.

- Break -

10:41:29 CHAIR DONNA SCHEAR: Okay. I think we'll get started once again. And just a few little items. Please keep your submissions to

30 minutes. Hey, hey, hey. I just thought -- we'll be giving you -- can you hear me now? I feel like I've got -- maybe I have to move this closer.

Yeah, so please keep your submissions to the 30 minutes. We will be giving you

10:41:51 a five-minute warning, also a one-minute warning. We're going to try and get this back on schedule. And right now as it goes, we --

UNKNOWN SPEAKER: Hey, your microphone -- I put it on

[indiscernible].

CHAIR DONNA SCHEAR: -- a presentation will be given by the Normal

10:42:06 Wells Panel for 30 minutes, and questions, 10 minutes from each party after that. Máhsi.

Presentation by Norman Wells Panel

LISA McDONALD: Hi. Good morning, everyone. My name is Lisa McDonald. I'm the vice president for the Norman Wells Renewable Resource Council, and I'm just going to do a quick introduction to what we've been working
10:42:55 on, and then I'll hand it over to Jasmine.

When we started this work, I don't really think we knew what we were getting into or the amount of time that it was going to take considering where we come from. I think a lot of people have the misconception that, you know, because we're from Norman Wells and it's the hub of the Sahtú, that we would
10:43:26 have somehow more support, be it by whatever agency: Government, feds, GNWT, and other organizations.

But I can tell you firsthand, growing up in Norman Wells, that anything that we have ever wanted, we've had to doubly fight hard for. So much more harder than the smaller communities. For the simple fact of what we're up
10:43:53 against in our backyard. Dealing with the highway. We have the Canol Trail. We have Imperial. We have significant discovery licences. We have tourism. We have outfitters, you know. Just an overwhelming amount of stuff that we are up against, and that includes all the policies, guidelines, and procedures that these different agencies have.

10:44:25 It gets frustrating sometimes when you are looking -- you know, looking at trying to create this plan, and we're stopped every once in a while, you know, because of a roadblock.

I usually do, and will today, have Jasmine speak to the questions that we have that were asked in Round 2 and, at a later time, revisit a few from the
10:44:56 Round 1 questions. And I just really hope that people keep in mind that considering our small Aboriginal population (dánet'ę / datłǫ) in Norman Wells,

you know, it's to all residents of Norman Wells that will be creating this. However, sometimes it feels that, you know, we're being rushed. You can't rush a job like this. We don't have a lot of the luxuries that the communities have, and by that, I mean we don't have -- our traditional way of life (gots'edí k'ə) is not
10:45:32 as fortunate as the communities. We don't have the closeness. We don't have the Aboriginal population (dánet'ę / datłǫ), you know, that
really -- it's such a transient town that it's really, really hard to put that into perspective sometimes.

And in my job capacity, I try to really lead the hard and big questions
10:46:02 and ask the youth that sit beside me today to answer. As we're in a place where our traditions are changing, you know, nothing is predictable anymore. And it's a really scary time, considering everything that we have gone through. Our way of life (gots'edí k'ə) is threatened (gogha horíla / wegha xoıla) in such a significant way that you could actually see it unfolding before your eyes, and there's really
10:46:40 not a thing that we can do about it but try for change.

So with that, I'll hand it over to Jasmine. Máhsi.

JASMINE PLUMMER: Good afternoon, everybody. This is Jasmine Plummer from the Norman Wells Renewable Resource Council. As Lisa said, I'll be going and focusing on the Round 2 PLS questions that we had answered,
10:47:03 and then later on we'll talk about the Round 1s and some specific questions.

So for the first question, is: "What is the best way for government and other agencies to communicate information to your community about climate change (ɂehdagókégha / yant'a ʔadę́ ʔagodın / dırıné́né́ k'e guluɂagotı), changes to the land, and changes to the animals?"

10:47:26

Am I going to fast? Yeah, probably.

There is an abundance of valuable information about climate change, changes to the land, and changes to the animals. However, sharing and communicating this information is lacking and frustrating at all levels. Information should be coming from the community level and land users since it is them who
10:47:51 are witnessing changes that are happening.

Traditional knowledge should be held with the utmost respect (ʔełetserı̨chá / dǫne nałıtsıtàh) and utilized when it comes to these three very important issues.

Co-management boards, different levels of government, and other agencies play
10:48:13 a significant role in how information is collected, stored, and shared.

It can be very overwhelming to keep up with the exchange of information, how best to use the information, and where to get the information.

The RRCs are underfunded and don't plentifully have the capacity to keep up with information race. There should be ongoing training with co-
10:48:37 management boards, et cetera, so their mandates and responsibilities are understood, followed, and people will have a better understanding of how, who, and where to go for the proper information they seek.

So then go to (b). The first question is: "As land users, was your community changed the way you live, move, or behave on the land? In
10:48:54 response to changes you have noticed on the land, what kinds of things are people in your community doing differently?

So the impact of climate change (ʔehdagókégha / yant'a ʔadı̨́ ʔagodın / dırınéné k'e guluʔagotı) and how land users utilize lands have been significant. Freeze-up has been taking longer due to extreme temperature changes in our
10:49:18 season. Water levels have been very low and

forest fires have been extreme. With these changes, it has been -- it has impacted how we use the land significantly. It has been unsafe to travel on the river because of open water when in the past it was frozen. Animals are becoming scarce and have moved further away due to fires. It is so hard to
10:49:48 hunt. Berries are not as plentiful because the ground is so dry. We are seeing more and more goose -- ghost moose, moose with ticks, and the migration routes of caribou have changed.

There has been an increase in muskox (ʔəjıré / hoızı ts'ǫ ʔejı) population (dánet'ę / datłǫ). Indigenous people have a symbolic relation --
10:50:14 symbiotic relationship with nature. When that is out of balance, that threatens our way of life (gots'edí k'ə) and how we exist and thrive for centuries.

The second question: "What role should humans have in helping caribou adapt to change -- climate change?"

Humans are the root cause of climate change (ʔehdagókégha / yant'a
10:50:37 ʔadę́ ʔagodın / dırınéné k'e guluʔagotı) and have had effects on caribou, such as hunting (náts'ezə́ / nàts'ezè) and pollution. With the increase of temperature, there is a very real possibility that there could be an increase in parasites, and that could affect their behaviour, their condition, and how they reproduce.

I don't believe that we should help caribou adapt to changes in the
10:50:56 climate because we are the problem. They have no choice but to try and adapt to situations that have -- da, da -- that they have not created, and that is scary because so far the picture of them adapting has not been working very well.

Number 3: "Has your community started planning or taking actions related to climate change (ʔehdagókégha / yant'a ʔadę́ ʔagodın / dırınéné k'e
10:51:21 guluʔagotı) or wildfires (nek'e areyone gok'erek ǫ́ / ne k'ə ʔedelı / nek'e k'ǫ́ yarék'ǫ́) and their impacts on caribou? What kind of actions has your community taken?"

The Norman Wells RRC is in the process of creating a conservation plan, and this includes -- is involved in projects that are aimed directly in protecting caribou. The planning for climate change (ʔehdagókégha / yant'a ʔadę́ ʔagodın / dırınéné k'e guluʔagotı) and wildfires (nek'e areyone gok'erek ǫ́ / ne k'ə ʔedelı / nek'e k'ǫ́ yarék'ǫ́) and the impacts that it will have is an ongoing work in progress. Not only for caribou but for all species, including us. To ensure we can survive and thrive while trying to adapt to the massive changes that are happening today.

10:51:49

Number 4: "What resources does your community need to adapt and mitigate the effects, changes on the land that you cannot control, such as climate change (ʔehdagókégha / yant'a ʔadę́ ʔagodın / dırınéné k'e guluʔagotı) and wildfire?"

10:52:15

More educational resources and workshops in the community to help people understand and realize what we are facing with climate change (ʔehdagókégha / yant'a ʔadę́ ʔagodın / dırınéné k'e guluʔagotı) and wildfires (nek'e areyone gok'erek ǫ́ / ne k'ə ʔedelı / nek'e k'ǫ́ yarék'ǫ́). School programs should be beneficial to teach our young ones that what we are facing, the responsibilities and their role in nature and with animals. Be more proactive than reactive.

10:52:37

Number 5.

10:53:04

Am I going too fast for you guys? Good? Okay. I'll go slower. 5: "Does your community have stories about how communities should respond or adapt to changes on the land that you cannot control? Can you share how you have learned from these stories to guide your community in a way in the past, and can you share how you learn from them?"

10:53:23 In the past, we would travel with the animals. With each season, we adapted to what was around us and what we had access to, such as the smaller prey: Rabbits, ptarmigans, weasels, et cetera. That would happen in the winter months. It was from -- a form of monitoring. When we would

gather and talk with other -- others in the surrounding communities that would be able to talk about animals, and count seems higher that year, how the weather has been and around what area of that land it was on.

Harvesting what was plentiful that year, we moved with the land and
10:53:54 the animals; we travelled the land, knowing where to go when we were in a certain area, whether it be mountains, valleys, lakes, or rivers. And our people knew where to go and what to harvest. Now that the world is changing, a lot of these ways of life (gots'edí k'ə) aren't as explored as they once were.

Life is changing. We are constantly adapting to what we have access to and
10:54:19 who has access to it, how to access these things, when can we access these, or other conditions well enough to access them. These things should be explored, taught, and have training opportunities to have that.

With this comes the need to access to more funding (sobaa).

Number 6: "Do you have any comments about other parties' Round 1
10:54:48 information requests?"

One was the contamination of fire retardant from the water bombers.

"What are the effects/impacts on wildlife, streams, and water?" The fire retardant should be monitored and the data should be
10:55:07 collected to share the information on what creeks, streams, or lakes they have used it on so we know.

Another one is: "Fires are not actioned, and there are concerns of underground burns. How does this affect the permafrost in those areas? How are the plants affected by it when they are regrowing?"

10:55:30 So I'm in -- I'll just give them a minute.

(C) is observations of caribou and climate change (ɂehdagókégha / yant'a ɂadę́ ɂagodın / dırınéné k'e guluɂagotı). First question

is: "Please share any information you have about ticks and other bugs or illnesses impacting..." Ticks, they like the warmer weather. They spread faster in warmer weather. With the -- with climate change (ʔehdagókégha / yant'a ʔadę́ ʔagodın / dırınéné k'e guluʔagotı), now that with weather rising so fast in the
10:55:58 winter, they have -- yeah, they spread faster. It's easier for viruses to spread faster with no slower -- no colder weather.

IRs from the SRRB to all communities. It says: "Please share any changes of -- if any. How has your community observed in mice or other small rodents, birds?" We -- we've noticed that there's been increased siting of
10:56:25 magpies. They are not from here, but more and more are being seen in the summer months.

Number 2: "If you have observed changes in bugs, insects, mice, or other small rodents and birds, have these changes affected caribou and what ways?" We have to go a distance in the winter to harvest caribou, and we have
10:56:45 not seen any changes.

(D) is: "How do" -- I don't know how -- Planning for the Future, help you address and respond to climate change (ʔehdagókégha / yant'a ʔadę́ ʔagodın / dırınéné k'e guluʔagotı), impacts, and wildfires (nek'e areyone gok'erek ǫ́ / ne k'ə ʔedelı / nek'e k'ǫ́ yarék'ǫ́)?"

10:57:08 Indigenous people have always had a very close relationship with the land, water, and animals. They're -- are the ones who are the first to see changes that are happening because of that relationship. Change needs to happen where our traditional knowledge is used, how it is gathered, and how can it be shared and with whom. The importance of traditional knowledge and
10:57:29 how that can be used as a teaching tool to help make changes and also understand the changes that are happening now

and how can we prevent or try to prevent certain changes. More importantly, work together and try to adapt to what seems like the new normal today.

"What content should be included in Planning for the Future?"

More resources for capacity building, training, and on-the-land
10:57:58 activities would be a great -- to help in understanding what our roles are as we go through these adaptive changes. Stronger training with [indiscernible] with our co-management boards in roles and responsibilities and create an educational tool through our Sahtú, Dene, and Métis

Comprehensive Land Claim Agreement that is accessible to people in all levels
10:58:23 of government, industry, and other agencies so they understand that our rights and responsibilities are and also gain an understanding of how and why we are so close to the land and animals.

Okay. Number 2 in (e): "What stories does your community have about how your community can work together and make decisions and plans for
10:58:53 a good life from the ancestors, grandfathers, or grandmothers, or what other knowledge holders?"

We listen and rely on our Elder stories and advice. A lot of our information that is gathered from stories from our Elders help us in all that we do today. Things are changing, but having their knowledge and know how it -- to --
10:59:12 and know-how helps to guide us in making decisions in any situation, especially when it comes to taking care of the land and animals. For the most part, their teachings are our foundation for a better tomorrow for our people.

3: "What are good ways of community planning according to Dene Métis?"

10:59:34

There seems to be a better connection when people are out on the land as opposed to sitting and learning -- sitting in a room learning about how we can help the land and animals. When we are out on the land, you get to see firsthand what we are trying to protect, what are we learning to take care of the
11:00:01 land, and why it is so important to take care of it.

4: "What kind of planning work has your community done for planning of the future?"

We are making progress in our conservation plan and understand that
11:00:21 this process has to be done correct. We are involved in a lot of work that entails conservation and have been part of the process of learning how we can be proactively involved in all aspects of planning. It has been hard to try and get on the land for a few years due to forest fires and harder to travel on the river due to severely low water. We do have a lot of projects that are land-based and
11:00:49 hopefully that we will be able to complete them this summer.

5 is: "For communities that have started planning the future, can you share your experience or lessons?"

You will need a lot of resources, funding (sobaa), and capacity building in order to properly do a good job of just starting this project, which will have to
11:01:20 be thought out well and discussed and guided by our Elders and land users. It is time-consuming and not always rewarded, but through workshops, on-the-land programs, et cetera, people are starting to get better picture of what we are trying to accomplish for them; we need more capacity.

11:01:45 Number 6: "Do you have any others contributions or

comments?"

Life lesson learning for our people. We know what our responsibilities are in taking care of the land because we were taught it. Now those teachings will be written down to help others who do not know.

11:02:12 Máhsi.

CHAIR DONNA SCHEAR: Máhsi, Jasmine. I guess we can start with -- if there's anyone in the Sahtú communities who would have -- or would like this opportunity to ask any questions of the Norman Wells RRC.

Okay. Go ahead.

11:02:51 WILBERT KOCHON: Wilbert Kochon from Behdzi Ahda. Not really a question. This is more a comment. And I think Sahtú really had to support each others, and that reflective. It's always saying that, because you're in a bigger centre or there's more resources, that people think you get more money. That's not the case. And we don't think about it that way.

11:03:16 When I look -- when I think about conservation, it's something that's for yourself. Something that is for you. Not for nobody else. 1954, '57 they made a group chat in the area. It was to manage people. Manage white people to keep out of our area. I think that's what we really need to look at, as we really can't manage wildlife because you can only manage people. Animals got no

11:03:45 borders, but I always think about it as -- when you saying conservationists, we're really not conservationists because we're already doing things naturally. And they want us to jot it down on paper.

We don't really have to share that. That's your own God-given right. And I really believe that.

11:04:06 And young people working on this thing is really -- I'm really happy about that and the future looks good. And -- but we were -- always

supported you in what you do in [other language spoken - no translation] or [other language spoken - no translation], whatever they call it now. That when you're talking about [other language spoken - no translation], that all belong to Dene. We all share the same animals, and everywhere we go, we share food (béré / wedì). That's always --

11:04:38 always gonna be there. And got to remind government or, you know, or whatever that manage people that are coming in. Other people.

Not us.

And then like my brother Edwin always says, we have to manage people. So it's true, and that's how we gotta look at it. I'm really happy that you

11:05:04 get -- doing a lot of work. It's overwhelming because you're in [other language spoken - no translation]. Lot of different people coming, transient, and lot of people still go on the land. Still go hunting (náts'ezə́ / nàts'ezè). And I'm glad that you're doing something about it. And young people, protect your future, and we'll support you all the way. And as Sahtú, we have to do that. I mean, right across Canada.

11:05:27 And máhsi for you. Very good presentation. And you think we're not listening, but I'm listen really good and -- on the work that you do. And people whom you -- ask Elders. They really spoke out about how we kept their tradition even within what's all happening around them. And thank them for that. And you did well. Now we -- you're doing it even better and all together.

11:05:54 So be proud of yourself for what you -- the work that you are doing and -- and that more young people need to be involved in this -- in this proceeding. And it's a legal proceeding when you -- and this session, and people have to be aware of that. Because it's going to change some

laws. And at the end, whatever they decide to do, it's gonna set the stage

11:06:19

for what's gonna happen or what laws are going prevail in Sahtú, but they should be ours, not government. But just look at it that way.

Máhsi.

CHAIR DONNA SCHEAR: Máhsi.

11:06:45 Tulít'a, do you have any comments or questions for the Norman Wells RRC?

FREDERICK ANDREW JR.: I guess not. Thank you anyway. Máhsi.

CHAIR DONNA SCHEAR: Thank you, Frederick.

Going on to Fort Good Hope, do you have any questions for Norman

11:07:35 Wells RRC? No? Máhsi.

Having said that, we'll go on to the Tłı̨chǫ Government, and if they may have questions for the Norman Wells RRC. Máhsi.

STEPHANIE BEHRENS: Máhsi, Mrs. Chair, we don't have any questions.

11:07:45 CHAIR DONNA SCHEAR: Okay. Thank you.

Let's see, we'll go on to the Government of the Northwest Territories, Department of Environment and Climate Change. Máhsi, Heather.

HEATHER SAYINE-CRAWFORD: Máhsi, Chair Schear.

Heather Sayine-Crawford with GNWT ECC. I have one question for Jasmine.

11:08:01 So under the Round 2 IRs, one of the first questions that you were responding to was about communication and how best to communicate about climate change (ɂehdagókégha / yant'a ʔadı̨́ ʔagodın / dırınéné k'e guluɂagotı). But I think my question's a little bit broader than that. It's just how would you like to see communications with our department on -- there's -- so there's a lot of things that

11:08:25 are happening a lot of the time; right? And it get -- can be really busy, and we don't want

to overwhelm anybody with information. At the same time, we want to make sure that everyone's aware of what's happening.

And your written IRs, there was a point about sending info to RRCs on a USB stick. And then -- and then several other factors in there. So I just
11:08:53 wondered if there's any way you can elaborate on how you would like to see information, what's -- what's the different ways that you would like to see information come across. You know, is that -- is that written presentations? Is that recorded presentations? Anyways, if you could just -- if you could let us know about that.

11:09:32 LISA McDONALD: I'll give it a shot here. So we have discussed this. And as everyone is aware, you know, overloaded with emails and information that we get, you know, from every department. Not only, you know, the information we get, but what is the proper way to use it and who should it go to and stuff; right?

11:09:58 Earlier on I was discussing with Jasmine. I said, "I find it really hard." You know, we talk about conservation plan, and there's a ton of information out there, you know. A lot of meetings. We've attended a lot of workshops and stuff. But, you know, the bottom line for me is that our people know what's best for them.

11:10:29 In today's world, you know, the duty has been put on us to create this conservation plan. And how to share information, I guess, from all levels is a tricky one. The one that I find the easiest that helps us is knowing what we were taught and how -- how we use what we know to survive. I find it hard that, you know, when people ask us to do something, you know, and they're not really
11:11:06 asking, they're telling us what to do according to their policies and procedures. According to what they think is

right.

I'm for one that when -- I believe that -- I know firsthand of how I was raised on the land. For the information that was shared with me is not something that my grandparents ever sat and wrote down or told us to write
11:11:39 down. Everything we were taught was mental. You see it. You physically see it. You're in it; you do it.

So you're asking me what is the best way to communicate this information. I think it really, really needs to start with our people from the ground up to make the best decisions on how it is going to affect us land users. I think it
11:12:08 really, really confuses -- especially our young people -- in how this information is presented. I haven't thought of a way, the best way, actually, to spread all the information because there's just so much out there, but I do know that when -- and I take a lot of pride in when I teach Jasmine or my younger ones on the land and share my knowledge.

11:12:48 What I'm sharing be carried a lot longer than if it was, you know, a book presented to her, and I asked her just to read it. It resonates more. As an Aboriginal person, I know that. So I can't give you one way of how we think the information be best shared. It's hard when, you know, we tried to share our views, our knowledge, and the way that we know things, but it doesn't follow
11:13:16 certain, like I said, guidelines, policies, and procedures with governments. So, you know, being told to do something one way for so long and then finally finding our voice to say, "No, that is not like that, we don't agree with it," has been the challenging part.

Máhsi.

11:13:41 CHAIR DONNA SCHEAR: Máhsi, Lisa.

Just a couple reminders, when you do speak, please mention

your name for the record. Donna Schear. And also that they -- parties can also address any questions in the closing remarks on Thursday and in their final written submissions. So having said that, we can move on to ECCC and NRCan, if they have any questions.

11:14:12 BRUCE LAURICH: Bruise Laurich with Environment Canada. I don't have any questions. I know we have a few people online, so maybe just give them 30 seconds to see if they pop in. Or did I jump the queue?

ELIOT MCINTIRE: No questions from NRCan. No questions from
11:14:33 NRCan.

CHAIR DONNA SCHEAR: Thank you.

Heather, did I cut you off? No, you were -- it was just the one question you had? Okay. I just kind of had to backtrack in my head there. Okay. Am I thinking out loud?

11:14:59 Okay. Máhsi. I think maybe we have time for Tulít'a if they want to do their -- oh, wait, sorry. Oh, my apologies. If we have Board staff or legal if they have any questions for Norman Wells? Okay. We have a question here.

JUDY TUTCHO: Good morning. For 80 percent of you that know me and for the other 20 that don't know me, my name is
11:15:34 Judy Tutcho. I live in Yellowknife. I'm originally from Déljnę. And I was nominated by Sahtú Secretariat Incorporated, SSI, to sit on the Board as an alternate member. And I've been on the Board for a year and a half. So I wanted to say that.

And my question to Norman Wells is that -- we have a question on
11:15:58 Dene béré. And, Jasmine, you mentioned that you have noticed that

the berries are dry because of the dry ground. Are there foods such as plants or animals that you don't have anymore or cannot access due to dangers or change on the land?

Máhsi.

11:16:31 JASMINE PLUMMER: Thanks for your question, Judy.

Jasmine Plummer, Norman Wells RRC.

I have noticed, like, with cranberries and that they're not as forthcoming as they used to be. A lot of the times they're dried out by the time you get to them so early in the season. But a lot of it too, you have to go further,

11:16:55 and the costs are a lot more -- I haven't noticed them absolutely deplete or disappear, but I'm noticing you're having to go back more into the valley to really find them instead of in the community. But, yeah, that's about all I got for you. Máhsi.

JUDY TUTCHO: Máhsi.

11:17:42 CHAIR DONNA SCHEAR: Hi. Just another reminder that you can also address questions in the closing remarks Thursday and in their final written submissions.

GORDON HAMRE: Thank you. Gordon Hamre. I'm an appointee of the Government of the Northwest Territories to this Board. I'd like to pursue

11:18:15 some of the things that you said in response to the GNWT'S questions earlier about how you receive information. I found your answer very -- very enlightening. But do you have any comments about government funding (sobaa) for climate change (ɂehdagókégha / yant'a ʔadę́ ʔagodın / dırınéné k'e guluɂagotı), adaptation and mitigation, and how funding (sobaa) could better

11:18:50 meet your community's needs?

LISA McDONALD: I think one of the ways -- if we're looking at government funding (sobaa), you know, in the last couple years, there has

been -- sorry, Lisa McDonald, Norman Wells Renewable Resource Council -- you know, a really huge conservation push. I think that, you know, the Aboriginal people have been talking about or living for centuries. I wouldn't say talking about
11:19:23 it, but, you know, somebody asking -- so if you're asking for better ways -- if the funding (sobaa) -- how it could be spent? Is that what you're looking for?

GORDON HAMRE: Yes, that's correct.

LISA McDONALD: I really, really do believe that, you know, our people know best what we need to do; however, I think it needs to be more
11:19:43 clear, any objectives of what we're trying to -- I guess you could say trying to prove.

The Renewable Resources Councils are underfunded. You know, according to our mandate in our Land Claim and according to different applicable laws in regards to funding (sobaa), there's a set limit as to how much
11:20:16 funding (sobaa) a not-for-profit organization could have. So that is one area where we have to really, I guess, be diligent and not try to go over that threshold. I think more hands-on. And I really believe that if -- you know, we're grateful and thankful for people coming in and helping us on different boards from wherever they may live across Canada, but, you know, being raised as an
11:20:53 Aboriginal, I guess we could get all the funding (sobaa) we want in this world; however, the lessons that we know and we're trying to share, nobody would be able to learn that in a classroom. So I think there needs to be a common understanding as to where we are the teachers and the government becomes
11:21:22 students.

Fighting long enough, you know, for our, I guess you could say, piecemealing our funding (sobaa) for what we have always been doing in our life.

It's just that in certain terms and according to certain agencies and governments, the word "conservation" is, I guess, what they're looking for.

So if we -- if -- for more funding (sobaa), I would always welcome more funding (sobaa). I think it needs to start sooner than with what we're
11:22:03 dealing with right now. I can tell you from my point of view, the last couple years have been overwhelming with the amount of meetings and workshops and work that has to be done in a super short period of time.

But with the funding (sobaa), I think it would -- as an Aboriginal person, we need -- there's a definite need for more, to get people to come and
11:22:29 understand our way of life (gots'edí k'ə). And for me, the way that resonates is us sharing with you on how we do things. How -- you know, to show you as opposed to having somebody write up a proposal from, you know, Ottawa and then us being presented with that proposal and expecting to agree with it. And that's how things have been done in the past.

11:22:57 Thank you.

GORDON HAMRE: Gordon Hamre again. So what I'm hearing from you, amongst other things, is better collaboration between the RRC and the people in government who are channelling the funds to you? Have I got that right?

11:23:16 LISA McDONALD: Yeah, it becomes the norm.

GORDON HAMRE: Yeah.

LISA McDONALD: Lisa McDonald, Norman Wells Renewable Resource Council. It becomes the norm. You get so used to one -- one -- you know, kind of like with the CHAP funding (sobaa) that the Renewable Resources
11:23:30 Councils receive. You know, you get it every year, so after a while, it just becomes part of your yearly activities. It becomes

normal. And you kind of overlook things that become normal. You know, you take it for granted.

So I guess what I'm trying to say is that, you know, we're giving our information, you know, for -- for this conservation plan, but I think it would really
11:23:59 resonate that the people that are, you know, doing the work that do not live in the Sahtú or do not live in Norman Wells that have no idea about what it is to be on the land or know the strong connection that we have, I think those people really need to start -- and I've offered many times to come with us to wherever it may be so we can show you what we know as opposed to us being told what we
11:24:29 should do. Máhsi.

GORDON HAMRE: Máhsi.

JUDY TUTCHO: This is Judy Tutcho from the Board. I have a question in regards to Norman Wells to wildfires (nek'e areyone gok'erek ǫ / ne k'ə ʔedelı / nek'e k'ǫ yarék'ǫ). Are you aware of any knowledge or traditional fire
11:24:56 or burning practices (gots'edí k'ə) that people did do to care for the land or prevent larger fires from your grandparents or other knowledge holders? Máhsi.

LISA McDONALD: Hi, Lisa McDonald, Norman Wells Renewable Resource Council. I really can't say if traditionally we were taught in that sense. I know there was, you know, you -- how you take care of your camp and such.

11:25:22 But speaking, I guess, from a sooner point, back in the day when ENR or RWED or -- you know, they had -- I remember when the firefighters used to come in in the smaller groups or actually go out on the land, and they would action the fires as soon as they started back in the -- that seemed to work very well as opposed to today. It would be interesting to find out stories, especially
11:25:47 with Tulít'a and the coal seams. I think that is a

huge grey area in our region in how these fires burn underground.

But for -- I cannot recall any stories from my grandparents or my aunties or uncles in regards to what did we do traditionally to prevent it as much as, you know, like I said, be proactive, not reactive, so try to take care of your
11:26:29 camp, what to do, what not to do.

JUDY TUTCHO: Máhsi.

SAMUEL HACHÉ: Samuel, Samuel Haché, SRRB here.

Thanks, Jasmine, thanks, Lisa, for the presentation. Thanks a lot for sharing. Quick question about the on-land programs that you were referring to and that
11:26:48 you would wish to hopefully complete this summer. Can you provide a few examples of what these programs are and maybe just to share a little bit or elaborate a little bit on this? Thanks.

LISA McDONALD: It's been difficult -- Lisa McDonald, Norman Wells Renewable Resource Council. It's been difficult for -- I guess since COVID
11:27:17 started to actually last summer, to get anything done with everything that's going on from forest fires to low water and -- you know. I really believe that when -- as -- I give kudos to my mother Margaret, you know, my Uncle Johnny McDonald that's sitting behind for teaching me what I know today, especially out in the bush, and for being able to pass that on to my granddaughter. I really believe
11:27:47 that you have to be in the environment (ʔededáhk'ę́) to utilize it in order to understand it.

You know, and I think it is so unique that our Aboriginal people are at the forefront of -- speak for Norman Wells, I guess -- at the forefront to try and create something that is going to be shared with all people. And, again, that in a
11:28:17 sense that I want to show you how we do things, how we know certain things. And you cannot do that sitting in a boardroom. You

cannot do that over a Zoom meeting. You need to be in it, out there, you know, a part of it. And that's -- as an Aboriginal person, that is what I really tried to resonate, especially for our young people.

So looking a simple way question, you know, we have huge questions
11:28:59 on caribou. You know, I've done a lot of work with Leon Andrew, winter and summer work with caribou and all in the valleys and stuff like that. But, you know, a simple scenario, somebody be -- would be to walk with them. Not to harvest, you know, not to count, but to actually have your feet on the ground, and you walk with them and see where they go, because everything that we
11:29:27 know right now is very little. And I think that if we start from the ground up, like I said, from the people, we learn from the animals, that that work would resonate more right up the chain to an understanding to where hopefully one day that we could work together and know what we're talking about, because it's really hard to work with

11:30:01 somebody who is sitting in an office in Ottawa giving you directions, and I'm on -- you know, I don't, I guess, retain the information.

But I think more -- more that needs to be done for people in government, for people in industry, for people in agencies as to come out and learn about us. What we know you will never get in a college or university
11:30:28 setting. And, I mean, you can take all the safety training you want and precautions and stuff, so anything that we create from the Norman Wells Renewable Resource Council and on-the-land programs, that would be the main entailing of it, is trying to show why we have such a passion and why we need to take care of what we have. Máhsi.

11:30:55 CHAIR DONNA SCHEAR: Going -- excuse me. Going to Behdzi Ahda, Wilbert Kochon.

WILBERT KOCHON: Máhsi. Wilbert. [Other language spoken - no translation]. Just a general comment. Like, for ourself and Elders, we never really put our young people on the spot for questioning, but just a comment that when we -- when the Elders created RRC, this supposed to be in our reporting to the
11:31:32 RRC, not the other way around. That's how I remember it when we first set it up. It's the only way we agreed on it, that RRCs are only going to be in charge, not the other way around. And that's only why we're agreed on certain things like that. Just me recalling back to 1993.

And I always thought -- now it seems like it's getting away from us.
11:31:53 Even RRB. Not even our people on there, just some -- couple of them there. Supposed to belong to ours, not government. They're just taking it away from us. That way it -- the hearings like this, that somebody else ruling on our behalf. It should be RRCs president sitting there. That's how I look at it.

And it's a public proceeding, so this is public. You're listening me right
11:32:14 now making a general comment. RRCs are the boss, and that's how the Elders looked at it; the only reason why we agreed to it then. And now I see it's trying to turn around where they're taking it away from you. Take it back. And it belongs to us. Not ENR. They just here, just brought in 1957 when all the mǫ́la came in, and -- and now it's turning around.

11:32:39 So I'm -- it's really mind boggling when I'm thinking about it, and it's -- kind of bothers me, so I just had to say that. So maybe I have to look at the Land Claim again and really read it. I remember reading it, but maybe I'm wrong, I don't know, but that's how I -- that's how the Elders' perspective was that. In our RRCs are going to be the -- our ENR managing people and taking care of our
11:33:04 ʔededáhk'ę́, our land, our water.

Máhsi.

CHAIR DONNA SCHEAR: Máhsi, Wilbert.

I do believe the Tłı̨chǫ do have a few questions for Norman Wells.

STEPHANIE BEHRENS: Yeah, máhsi, Ms. Chair. Joe Mackenzie is
11:33:31 going to speak.

JOSEPH MacKENZIE: It's not a question, but just a comment from Chief Kochon, Wilbert Kochon. It's about conservation. And I thought about that. I think the concept of conservation, you know, it -- it was built into the Elders, if you will, so take what you need. Guess that's where that came from. But -- so it
11:34:08 was healthy subsistence living. But nowadays the younger generation don't -- don't necessarily have that or don't have that, and so that -- so the Indigenous knowledge or -- it -- it comes with -- from our Elders in years, with thousands of years of living off the land. And

then -- and then the concept of conservation and the science (ʔasíı̨ kánę̨ta / ʔası
11:35:05 naata) behind that, I think it's something that has to be pursued too by the young people. You have to understand both of them if we're going to move forward and to -- trying to help the caribou. That's just -- just sort of follow-up to Wilbert Kochon's comment on conservation. Thanks.

CHAIR DONNA SCHEAR: Máhsi.

11:35:48 Good morning again. We're a little bit ahead of schedule, and I'm wondering if Tulít'a's prepared to do their presentation? A-ha.

FRANK ANDREW: Frank Andrew, Tulít'a. You know, Tulít'a's going to make a presentation today, but on the agenda it's talking about 1 o'clock, and I think Déljnę̨'s not here too, so we have all that time this afternoon, so we're
11:37:14 just discussing that maybe we should talk more

about the briefing on the wildfire, which we never did too much for Tulít'a, so we could stay with the agenda on the fire, we'll be good this morning, if it's okay with you guys?

CHAIR DONNA SCHEAR: Good morning, Frank. Yeah, we can talk about
11:39:05 ten minutes about the fire season. Máhsi.

Presentation by Tulít'a Panel

FRANK ANDREW: A-ha, okay. Well, that's -- that's good. Ten minutes is too short, you know. I think you have time till lunch time. It's a good time because, you know, this topic is very important, you know.

11:39:26 What really happened to us in Tulít'a is -- you guys never heard it; you guys never lived there. You know, so I wanted to talk about that a little bit because, you know, it's so important what happened in Tulít'a.

So I wanted to start by saying my name is Frank Andrew. I'm from Tulít'a. The Chief of Tulít'a. In Tulít'a, you know, the summer went pretty good,
11:39:58 and then all suddenly the fire started. And it didn't wait for anybody. It didn't wait. It's not like it used to be years ago. For some reason once it start, it goes.

You know, I want the other community in the Sahtú region to be ready for that next year. Norman Wells here gotta be ready for that.

Colville Lake. Délįnę. Fort Good Hope. There was no fire there this summer.
11:40:34 Tulít'a, everything's burnt. Nothing left. So when you talk about animals, moose, caribou, beaver, muskrat, ducks, you know, there's nothing to eat for the wildlife here today. Nothing at all.

I'm just wondering what happened to all the beaver? There's a lot of lakes across Tulít'a and on to the south side. All those burned. I don't know how
11:41:07 safe the beaver are today.

Muskrat, the same thing. There's no more willows; there's no more birch tree that the beavers eats. They're all gone.

And the cabins we have are all gone. But those could be replaced easy.

11:41:40 But for the wildlife, that has to change because, you know, as people speaking about the fire -- all my life I lived in Tulít'a. I never experienced these kind of things. Back in 1995 when the fire started in a -- at the coal seam, it's the same thing; that was the start of it when the Elders were talking about that. And somebody mentioned about a fire, if the Elders talked about that. One of our

11:42:15 Elders talked about that after the fire started. That's the reason why you have to plea the sacred land, they said, the sacred places. "And the smoke (ko'lere / tleh tletsii) is one of the places where you had to pay to the land," he said. And we -- we don't do that now. "That's why it started the fire," he said.

Not only that, but, you know, Bear Rock is another one too. It's a

11:42:42 sacred place.

And we have experienced that part, not with fire but in different ways.

In the community of Tulít'a, when we build a little cabin on the top

11:43:04 Bear Rock without notice, not listening to our Elders then, there was a big wind that came up, took everything out, all the cabins and everything. And the leader of the day, executive director of the day that time for land corporation, the whole roof blew off her house. And she was telling us that, you know. "After that happened, I had a dream," he said. "And somebody is speaking to me in my

11:43:37 dream saying, 'Don't do that to Bear Rock anymore. Don't build any more cabin on top.' That's why this happened to

your house," he said. And only her house. Nobody else house nothing happened. Only her house.

So when we talk about the things we're talking about today, we have to pay attention to one another. We have to listen to one another. We've been
11:44:10 here a long, long time. Our Elders has been here a long, long time. You know, when they've spoken about something that's going to happen way back when I was a young kid, I didn't understand what they were talking, because everything was so nice. There's no wind. Winds, but not that strong. No fire. You put a fire on a tree. Nothing happened. Just the tree burned by itself. That's all. Nothing
11:44:45 else happen.

Today's fire is so dangerous. When people are talking about attacking the fire, I think that's a good thing to do right away. Once it goes into the zone of where you gotta fight fire, it's too big. You can't do nothing. So might as well start fighting fire right away now, you know. Look like everything's going to go
11:45:15 differently. Our Elders used to talk about this climate change (ʔehdagókégha / yant'a ʔadę́ ʔagodın / dırıné́ né k'e guluʔagotı), fire, everything that's going to be happening. We're not listening to them. I think it's about time we pay attention to what we're telling you guys from our Elders.

You know, watching TV just a while ago, the chiefs down in Manitoba
11:45:46 are speaking about emergency because of climate change (ʔehdagókégha / yant'a ʔadę́ ʔagodın / dırıné́ né k'e guluʔagotı). There's no more road here they said, winter road. No snow. No more winter road they said. They declared emergency. And one of the leaders there were saying that, you know, "There was people in the north that were talking about what's going to happen," he said.
11:46:21 "We didn't listen," he said. "We should have listened," he said. "We have to listen now," he said.

So those things are telling us in Manitoba things that's changed.

Those of you that know Manitoba country will know what it's like down there. I haven't been down that way, so I couldn't say what the winter was like, the summer is like. But that's what he said. We're declaring an emergency. Not in the cities, but on the winter road and where the

11:46:54 First Nations are living. Just like here. Some day it's all going to be like that because the weather has changed so much. Even we get a highway, I think things -- the roads are going to be lumpy for sure one of these days.

So when our Elders, they spoke about how the sacred land has to be protected, it has to be protected. Right now in Tulít'a nobody can go hunting

11:47:33 (náts'ezé / nàts'ezè) around where we used to go. You know, nobody goes out no more. Everything just black. We want to build our cabin back, but it's too much -- too much dirt now. You know, too much -- so you can't do that. I don't know how long it's going to take to regrowth again. Hopefully it comes back next year.

11:47:59 We -- I don't know what next year's going to look like next summer, but they got the signs outside right now. You don't see very much snow. Things are changing so much. Since my younger days. I never seen the level of the water that low till that summer. My Elders, they used to talk about how the Mackenzie River -- "You think it's lots of water, but one day you're going to walk across just

11:48:35 with your rubber boots on," they said. I didn't listen to that. But now I see what they're talking about. I think we're going to get there.

That's all they tell us, but they never tell us how you're going to correct it. So we have to figure that out ourself here together. And I think that's what we're trying to do here, figure out how we're going to be -- our caribou survive, to

11:49:01 save the land, the water, everything.

So as a board of -- RRB board, you have a big responsibility. You're going to save the Sahtú region. That's what you're going to do. You're going to save the Sahtú region from water getting disappeared, from caribou disappearing, everything like that. A fire.

11:49:38 The Land Claim was supposed to help our people. That's what I heard about. And I'm trying to understand what George was talking about. We don't have the ultimate say to anything. The Federal Government has the say on that. We should try to correct that together somehow. All the Land Claim organization, we should help one another to correct that. We should have a say

11:50:17 on what we -- were talking about. That's the only way we're going to be safe, you know. If government say no to what we're doing, it's no good for us.

You know, it's good that we have people sitting on the Board. Going back to the days of when the Territorial Government was set up back in the day when the leaders were telling me that time, as Dene Nation, nations of

11:50:50 people, we wanted to work together to see if we could make everything better. And Dene Nation will become the government of the day. That time how the Elders were working at that time. The government said, "Let's put in Territorial Government." So the Elders at that time and the leadership said, "Okay, we'll do that then. If we put our people into

11:51:18 the -- the leadership, MLAs, we'll have more power." Once we done that, we lost power. They became government. And I hope it doesn't happen here today.

Co-management board I don't understand very well, but I hope it's made for us. It's a public government. I understand that. But it's made out of our -- our Land Claim Agreement.

11:51:49

You know, so when we talk about fire, fire really destroyed the lands around the -- Tulít'a. I want to let you guys know that, because for a long time there's going to be no animal there for sure. You know. Even caribous, right across to McKay Mountain. You know, that's a long ways. About 50 miles up the
11:52:26 river, you know. And some days you can't do nothing about it because there's too much smoke (ko'lere / tleh tletsii). And you don't know where the fire is at. Another thing. Luckily, I guess, we have satellite, and hopefully that's correct with everything, you know.

So we have to really listen to one another about where we came from.
11:52:58 We live here all our life, you know. Everything changing so much.
Supposed to better us. I hope. I've got a lot of young people at home, and they're the one that's going to be living with your decisions you gonna make for us. And I want to see a good decision (kədə ts'etsı / naowo ts'etsı) made out of that.

11:53:32 When you have a Land Claim and people are telling you it's going to do good for you, I want it to be good for our young people.
Hopefully they benefit from everything we do, not only with fire but this kind of stuff like that. On development and everything else, the same thing.

So that's what I wanted to touch on little bit about our wildfire, because
11:54:02 it probably affect -- because the -- I worry about the beavers because it -- it went late into the fall, the fire, as the gentleman spoke about. It went into October. Usually we're done in August. October was the last fire. And as well, well, maybe last week, when it got a little bit warm in Tulít'a, there was smoke (ko'lere / tleh tletsii) coming from the other side; and one of the Elders, they phoned. He
11:54:32 phoned me. He's told me. He said that, "I never saw this in my life. What's happening," he told me, you know. "Smoke's coming in the wintertime," he said. "I never saw that before," he said. First

time. And he was still fighting fire in Hay River, you know.

So I think we should really -- you know, on government side, we should really change your policy to start -- because it's just like a new day again on the fire I have experienced in my life first time last year. It's really fast. I mean
11:55:06 fast, fast. Doesn't wait for you. It's small. Next thing you know it's big, big right away. So only if we start attacking it right away I think things are going to change, maybe. So I'm hoping government will see it as a new day. Last year. You slide right across the Northwest Territories, not only in Tulít'a with -- we followed on TV and stuff like that.

11:55:39 You know, it -- there's a lot of work for everybody.

So I just wanted to share that thought with you. Máhsi.

Thank you.

CHAIR DONNA SCHEAR: Máhsi, Frank.

Okay. I think we'll break for lunch, and a reminder that we will start
11:56:05 again at 1. And that people have a chance to review and correct graphic recordings during our lunch time period. And this afternoon we will hear presentations from Déljnę and Tulít'a. Máhsi. Enjoy your lunch.

- Adjourned at 11:56 a.m. -

- Adjourned to 1:00 p.m. -

13:06:40 CHAIR DONNA SCHEAR: Good afternoon. Hi. There's people on Zoom right now who need to be let in, so I'm asking our IT guy if he's able to do that, please.

We are going to hear from Tulít'a this afternoon, but before the presentation, I think it would be nice to make sure everyone knows who
13:07:18 everyone is. Everyone's going to leave the room now. I'd just like -- I'd like to invite members of the public in attendance, yeah, to just say, hi, I'm, and

I'm, and then... Our IT support will pass around a mic for you to say your name, and our IT is Catarina. And so my apologies for saying that earlier, so...

I did think about you.

13:07:53 MARGARET McDONALD: Just kind of doing it --

CHAIR DONNA SCHEAR: Oh, and another friendly reminder. Can we ensure that our phones kept off. No one phones me, so I don't have that problem. Anyhow, Máhsi.

MARGARET McDONALD: Good afternoon, everybody. My name is
13:08:05 Margaret McDonald. I'm a member of the Norman Wells Land Corporation. I'm also a member of the Norman Wells Renewable Resources Council. My home is Norman Wells and thank you.

JOHN McDONALD: Hi, my name is John McDonald, and I'm a member of the Norman Wells RRC.

13:08:27 DAMINDER SINGH: Hi, my name is Daminder Singh. I'm a manager for MACA in Sahtú region.

JIMMY MENDO: Hello, I'm Jimmy Mendo, Tulít'a, TRRC.

SALLY ANN TATTI: Sally Ann Tatti. Land Corporation. RUSSELL ETCHINELLE: Russell Etchinelle, Tulít'a Dene béré. KURTIS
13:08:55 WIDOW: Kurtis Widow. TRRC.

LEON ANDREW: Leon Andrew. Tulít'a Dene Band, Tulít'a Land Corporation. I live in Norman Wells, and I work with SRRB. Máhsi.

DAVID MENACHO: Hello. Thank you. David Menacho, the Tulít'a Land Corporation. President. Máhsi.

13:09:15 DANIEL T'SELEIE: I'm Daniel T'Seleie. I'm K’ahsho Got’ıné, and I'm here supporting Fort Good Hope RRC.

TAMMY PROCTOR: Tammy Proctor. Yamoga Land Corporation supporting Fort Good Hope Renewable Resource Council.

CORA LYNN RABISCA: Hello. I'm Cora Lynn Rabisca, Fort Good Hope RRC -- member of RRC.

13:09:41 RICHARD POPKO: Richard Popko, retired biologist.

KEITH HICKLING: Keith Hickling. It's good to be back again and seeing everybody. Thank you. Having a wonderful time. Retired.

ROHAN BROWN: Rohan Brown, lawyer for the GNWT.

KEVIN CHAN: Kevin Chan, regional biologist for the Sahtú

13:10:07 region with ECC.

NICK LUYMES: Hi, everyone. I'm Nick Luymes. I'm a researcher at Laurier University in Ontario.

JAN ADAMCZEWSKI: Good afternoon. My name is Jan Adamczewski. I'm a biologist with the GNWT in Yellowknife.

13:10:24 BRAD WOODWORTH: Hi, everyone. Brad Woodworth with the Government of Northwest Territories Wildlife Management Division.

HEATHER SAYINE-CRAWFORD: Good afternoon, everyone. Heather Sayine-Crawford with the GNWT.

KURTIS NEYELLE: Kurtis Neyelle. Yamoga Land Corporation.

13:10:49 DENNY KOCHON: Denny Kochon.

JOSEPH TURO: Joseph Turo. I come from Behdzi Ahda.

MICHAEL NEYELLE: Michael Neyelle. [Other language spoken - no translation].

DORA DUNCAN: Dora Duncan. [Other language spoken - no translation].

13:11:28

CHAIR DONNA SCHEAR: Máhsi. We will begin with Tulít'a, please.

Máhsi.

DANNY GAUDET: Donna?

CHAIR DONNA SCHEAR: Yeah.

13:12:07 DANNY GAUDET: Could we introduce ourselves? CHAIR DONNA SCHEAR: Oh, my apologies. Yes, please do.

DANNY GAUDET: Danny Gaudet, ʔekw'ahtı̨dǝ́. I'm Délı̨nę.

I apologize we're not there. We had overlapping meetings. And we'll join you today and tomorrow by Zoom for the remainder of your meeting.

13:12:32 Unfortunately, I won't be in the entire time, but our Renewable Resource Council members will be participating today, and then tomorrow we'll have the remaining Elders participating also.

Okay, go ahead.

LEONARD KENNY: [Audio interruption].

13:13:05 CHAIR DONNA SCHEAR: Hi. Sorry, excuse us. We couldn't hear you or can't hear you at this time.

LEONARD KENNY: [Indiscernible], everyone? Nothing?

CHAIR DONNA SCHEAR: No.

LEONARD KENNY: Good afternoon, everyone.

13:13:28 CHAIR DONNA SCHEAR: Oh, there we go.

LEONARD KENNY: Name is Leonard Kenny. I'm with the Délı̨nę [audio interruption] --

CHAIR DONNA SCHEAR: Hi, Leonard. Still can't hear you. Or see you.

LEONARD KENNY: Good afternoon.

13:13:48 CHAIR DONNA SCHEAR: Oh, there we go.

LEONARD KENNY: Name is Leonard Kenny. Probably know --

CHAIR DONNA SCHEAR: Leonard, we still can't hear you.

Leonard, read his mind. Turn your mic on, Leonard.

DANNY GAUDET: We all know Leonard, so he's here. We have --

13:14:26 - go ahead there, Russ.

RUSSELL KENNY: Hello? Russell.

CHAIR DONNA SCHEAR: Hi, Danny. Is there anyone else from Déljnę that can speak at this moment to see if we're able to hear them? Or maybe you're muted, Danny. Danny, can you hear me? "Yes, but I'm ignoring you."

13:15:56 Danny. Danny. [Other language spoken - no translation]. Here just wait. Hi, Déljnę RRC, are you able to introduce yourself?

DANNY GAUDET: Donna.

CHAIR DONNA SCHEAR: Oh, there you are.

DANNY GAUDET: Can you hear me okay?

13:16:36 CHAIR DONNA SCHEAR: I can hear you okay.

DANNY GAUDET: I can't hear you, but I think your mouth said you could.

CATARINA OWEN: Can you hear us now?

UNKNOWN SPEAKER: Go over to the far left there. Yeah. Click on

13:16:42 that.

DANNY GAUDET: Okay, Donna, can you hear me?

CHAIR DONNA SCHEAR: I can hear --

DANNY GAUDET: Yeah, I can hear --

CHAIR DONNA SCHEAR: -- you now.

13:16:57 DANNY GAUDET: -- you now. Okay. And that's good?

CHAIR DONNA SCHEAR: Yeah. Is there anyone else --

DANNY GAUDET: Okay.

CHAIR DONNA SCHEAR: -- in addition to you and Leonard that want to introduce themselves?

13:17:08 DANNY GAUDET: Yeah. Russell Kenny. He's the president of our DRC and Dave Taneton, but we're pretty much good to go, so...

UNKNOWN SPEAKER: Go first?

CHAIR DONNA SCHEAR: Okay. For the other people on Zoom, can -- we're asking if you're able to introduce yourself on chat. Just your name and

13:17:55 where you're from, please.

Having said that, we'll go back to Tulít'a to do their presentation. Máhsi.

Presentation by Tulít'a Panel

13:18:33 FREDERICK ANDREW JR.: Hello. Okay. My name is Frederick Andrew. I usually talk in my own language, but I think it's time I'm going to have to say it in English. Sometime when you, you know, you want make speech, but sometimes you forget, so it's -- sometime it's good to write it down too, so that's what I did, so -- because I just want to touch on climate

13:19:06 change (ʔehdagókégha / yant'a ʔadę́ ʔagodın / dırınéné k'e guluʔagotı) and wildfire.

My name is Frederick Andrew Jr., and I am the president of Tulít'a Renewable Resources Council. I'm proud to be Dene. I'm deeply rooted in my culture and the land that it strive on. I'm here today to speak to you about the

13:19:51 wildfire and climate change (ʔehdagókégha / yant'a ʔadę́ ʔagodın / dırınéné k'e guluʔagotı). And impact we are having on caribou and my people.

For a generation, wildfire were natural part of life in Sahtú. They

play an important role in maintaining a balance of forest and mountain, renewing the land. But now fuelled by climate change (ʔehdagókégha / yant'a ʔadę́ ʔagodın / dırınéné k'e guluʔagotı), these fire have grown in size, frequency, and intensity. They have transformed into unstoppable inferno that destroyed
13:20:29 everything in their path and leave the land unrecognizable. They have become unprecedented disaster defying the familiar pattern of the past. They have become unnatural.

These fire are not just symptom of climate change (ʔehdagókégha / yant'a ʔadę́ ʔagodın / dırınéné k'e guluʔagotı). They are the urgent message
13:21:14 that what we are doing is not working. Climate change (ʔehdagókégha / yant'a ʔadę́ ʔagodın / dırınéné k'e guluʔagotı) has altered -- altered the behaviour of our wildlife, making them more unpredictable and destructive.

We can no longer rely on traditional method to predict or fight this fire. They are harder to control now. And they pose greater threat than ever before.
13:21:49 But the true tragedy lies in the devastating impact that this fire have on caribou. All the wildlife and my people, all the ways of life (gots'edí k'ə) is deeply connected with the land and the animal that inhabit it, these ancient forests and mountain as we once did. And the caribou struggle to survive among the ashes (tleh zareh / leh), so too do we, the Dene people who rely on them. We rely on
13:22:19 the caribou, food (béré / wedì) security, culture, identity, spiritual connection. The wildlife destroyed caribou habitat and reduced the number of our own existence as Dene people is under threat. This once dependable source of food (béré / wedì) has been turned into source of uncertainty and despair.

Caribou have been a cornerstone of Dene diet and tradition for
13:22:46 centuries. They have sustained the community and the families through harsh winter, tough time, providing not only nourishment but also a profound connection to the land and its natural rhyme with and circle. But

as a wildfire destroyed caribou habitat and pushed them further away, the landline they represent for Dene people hung -- hang in a threat. The loss of caribou is not just about hunger and food (béré / wedì) security. It's about losing a fundamental part of our culture.

13:23:29 For many people, the caribou is not just a source of merely symbol of resilience and testament to our connection to the land. Wildfires (nek'e areyone gok'erek ǫ / ne k'ə ʔedelı / nek'e k'ǫ yarék'ǫ) [indiscernible] and raised generation of traditional wisdom and knowledge.

And the impact of wildlife on the Indigenous food (béré / wedì) security

13:24:03 goes beyond the laws of a single species. The destruction of forests disrupt entire ecosystem. The [indiscernible] lands, animals, and resources that have sustained our community for a generation and leaving Dene people with a few option and diminishing our ability to feed ourself and our families.

We cannot ignore economic pull of this crisis, particularly for a

13:24:42 community already marginalized and disenfran -- I don't know what the words means. But anyway, the loss of the caribou mean not just hunger. But it also economic hardship as a family or forced to spend what little money they have on store-bought food (béré / wedì) that is less nutrient than traditional food (béré / wedì) that come from the land.

13:25:08 The fire that burnt across our landscape (nę́nę́ / nade) are not just an environmental disaster, they are also economic disaster that deepening and disparity and inequality within our community.

The dwindling herd mean diminishing food (béré / wedì) security, economic hardship, and erosion of the cultural identity of our people who have

13:25:43 already faced centuries of exploitation and neglect.

The government must adapt and develop new strategies to fight this fire. If we are not going to stand any chance of preserving our way of

life, they must invest in early detection system and fight fire -- firefighting equipment and commit to fighting all fires before they become unstoppable and unpredictable. They must take into account our community concern, knowledge, and priority, and directly involve us in their decision (kədə ts'etsı / naowo ts'etsı). 13:26:26

The wildfire, climate change (ʔehdagókégha / yant'a ʔadı́ ʔagodın / dırınéné k'e guluʔagotı) crisis we face today require immediate action. It's not just about protecting the environment (ʔededáhk'ı́) and caribou. It's -- it's about safeguarding our not -- our culture, heritage. Ensuring food (béré / wedì) security and promoting source of justice within our community. The government must 13:26:59 recognize this, that this fire aren't just destroying the land. They are eroding our way of life (gots'edí k'ə) and threaten survival, the future of generation.

So with this, if we wanted -- really wanted to make it work and be strong as a Dene people, it has to be guide by the traditional knowledge and maybe powered by technology. Because in today's world, in new generation 13:27:33 right now, you have -- you have the world information in your pocket, which is this here. So if we work together, I think we're going to do good.

So I just wanted to say that. And with that, máhsi.

CHAIR DONNA SCHEAR: Máhsi, Fred.

I'll start with, let's see, Colville Lake. Do you have any questions for 13:28:12 Frederick?

JOSEPH KOCHON: No questions.

CHAIR DONNA SCHEAR: Fort Good Hope?

SHAWN GRANDJAMBE: No questions right now.

CHAIR DONNA SCHEAR: Okay. Thank you. 13:28:46

Go ahead, Frederick, if you want to follow up.

FREDERICK ANDREW JR.: Yeah, forgot one of the -- one of the Elder here want to speak, but -- so... He's on the phone here.

LEON ANDREW, [through Interpreter]: Máhsi. I want to say thank you. On this land, on this lane here Tulít'a to Norman Wells. And I grew up on the land. Things that
13:29:50 are important for us, we have to help each other. We have to talk with each other to help. They're -- what I'm talking about is -- my cousin. Talking together. We talk strongly together. I'm going to talk English now.

Just a little bit on climate change (ʔehdagókégha / yant'a ʔadę́ ʔagodın / dırınéné k'e guluʔagotı), what it mean to me. What I understood.
13:30:21 Since 1990, this is what I experienced. I want to share with you. What I experience since 1990 is that our Elders at the time were still alive. And they talk about -- they talk about the moon. Said, "Leon, can you see what -- something wrong with the moon?" I said "No." Said, "There's something happening with the moon. Think it's going to change." Little did I realize that this
13:30:57 -- they were talking about climate change (ʔehdagókégha / yant'a ʔadę́ ʔagodın / dırınéné k'e guluʔagotı), but I -- what I can see today. I want to be clear on this, because I think it's important, that way we understand the history of what's happened so far.

That's -- and it's real for me.

13:31:21 Since that time, the wind from the south picked up so bad coming up north. Constantly for a good seven, eight, and ten summer. Just fierce wind coming down. And it melted everything on the mountain range, including ice. The ice has been sitting around for thousands

of years. Gone. Was in ten -- ten summer. And since that time, I have seen so
13:31:57 many erosion alongside the rivers. Caves in. The hillside of the Keele River too in places. You can see the whole landslide sitting down on the riverbank. And this causes problem for the fish migration. Small

creeks, it gets blocked. Fish are no longer -- can make it up there to spawning ground. That's what I gather, and that's what I saw. So I wanted to say that.

It's -- when people talk about climate change (ʔehdagókégha / yant'a ʔadę́ ʔagodın / dırınéné k'e guluʔagotı), me, myself, I seen it. I seen the
13:32:26 change. Let alone the fish. The wildlife too. They seem to be out of control. They move everywhere, wherever they -- wherever they find comfort, I guess. What's the reason? We don't know.

But the one that really indicates things have changed is muskox (ʔəjıré / hoızı ts'ǫ ʔejı). There's a few of them -- even went down to Fort Chipewyan that
13:33:00 we heard. And I talked with people from down there; they tell me, "Yes, we got some muskox (ʔəjıré / hoızı ts'ǫ ʔejı) down there." I don't know, but myself, I think what I seen is just wow.

And the fire, since that time, the fire pick up too. And the whole country's being burning. One of my brother, Frank, talk about -- Chief Andrew --
13:33:27 talk about the fire burning south of Tulít'a for no reason in the winter. There's some of the coal burning being -- I think it's being exposed. So they start to burn too. So that's a real problem, it would be a real problem, if we don't find ways to recognize the culture, the sacred places that Chief Andrew talk about. Those are important. That's what we call "[other language spoken - no translation]." Things that hold
13:34:00 specie in place for us, species habitat. The ecosystem. We need to realize those got to be protected. Otherwise we're finding ourself in no man's land.

So I wanted to say that. I think we have a real challenge ahead of us. It cannot be done by one person, you know. It's got to be all of us involved in this. Find a way. A new day I believe Chief Andrew says. We have to find a new
13:34:33 day to start finding ways to survive the things that --

about to come, I believe in my mind.

So this here is -- so I'll leave it at that, and máhsi cho for giving me a couple minute better. Appreciate it. Máhsi. Thank you.

CHAIR DONNA SCHEAR: Máhsi, Leon.

13:35:10 I'll ask Norman Wells if they have any questions for Tulít'a.

JASMINE PLUMMER: Hi, it's Jasmine Plummer, Norman Wells RRC. I don't have any questions right now.

CHAIR DONNA SCHEAR: Okay. Thank you.

Danny and Leonard? Russ?

13:35:30 DANNY GAUDET: Hello, Darling. It's me again.

Can you turn it down just a bit? Down. Okay. Can you guys hear me okay?

CHAIR DONNA SCHEAR: Yeah.

Presentation by Délįnę Panel

13:35:50 DANNY GAUDET: I'm using my mic off here, so I don't -- okay, turn it down for now.

Okay. Thank you very much. And, again, I -- I apologize that we're not there in person. We had been double-booked at some other important meetings also, and we literally had to have our Elders participate here with us. I

13:36:25 just want to say hello to Keith Hickling. Welcome home.

You're lucky I'm not there.

This is a topic -- I've been Chief now, like, what, today, for Délįnę for a little over a year. And this topic, I've heard about it several times throughout my -- throughout my life, the importance of caribou. When I talk about this stuff, it's

13:36:56 not my -- my stories. It's -- belongs to the Elders and the people that -- that are traditional to the land and live off caribou for

thousands of years. These are stories that I kind of kept in the back of my head, and I listened to them, because it's important to understand how much the caribou mean to us. And I kind of pride myself on trying to understand not only that but how rules and regulations and the environment (ʔededáhk'ǫ́) changes
13:37:37 affect our caribou. And I think it's very important that no matter what we do in life for caribou, we have to do it in a way that caribou is always available to our people. I think that has to be a number one rule.

That every rule, regulation, law (ʔeʔa) that is applied to caribou has to be designed in a way to make sure caribou is available to our people. That should
13:38:18 be front and centre.

And the reason why is because the caribou -- everybody knows -- is our food (béré / wedì). It's our clothing. It's our shelter. It's everything. It's been like that for thousands of years. There's legends and stories about caribou and how they became so important to the Indigenous people. It's important that
13:38:52 we -- as Indigenous people, that we look after them. We make sure that they're okay so that we could rely on them. And that's why the application of any law (ʔeʔa) that wants to govern them should govern them in a way that these caribou will always remain and available to our people.

I say that repeatedly because the application of law (ʔeʔa) was
13:39:26 designed in the beginning to keep us from hunting (náts'ezǝ́ / nàts'ezè). It was part of assimilation rules. And I don't think the rules got fixed to a degree that today we apply them so that our people always have caribou. The issue includes, okay, in raiding the camp, traditional camp looking for caribou, as an example, that we're still -- don't have the laws, the regulations right so that
13:40:11 caribou is available to our people. There's got to be a bunch of work to look at all the rules and regulations that are applied to us.

It reminds me of a story that old William Suey told me years ago when we were negotiating self-government. He said there was a time when the government came to us, and they talked about how they're going to be the boss of water. No different than the caribou. When you apply rules and you have
13:40:49 jurisdiction over those areas, then obviously somebody else is claiming to be the boss. William Suey's story about water said that the government said they're going to be the boss of water. They said, "Okay, you could be the boss," he says. "But since you're the boss, if the water goes down 1 feet, make sure you put the water back up to 1 feet because you're the boss." And basically what he
13:41:24 was saying is you can't do that, so what makes you the boss?

CHAIR DONNA SCHEAR: Máhsi.

DANNY GAUDET: We have issues with climate change (ʔehdagókégha / yant'a ʔadę́ ʔagodın / dırınéné k'e guluʔagotı) that are affecting not only the caribou but everything. And the Prophet ʔeʔa from the Sahtú spoke
13:41:55 about climate change (ʔehdagókégha / yant'a ʔadę́ ʔagodın / dırınéné k'e guluʔagotı). In his visions, he talks about how the world would change. He talks about how the north will get hot, the south would get cold. He talks about natural disasters: Floods, fires, storms. And he said that those things are all going to happen. He talks about how water will become the most valuable resource in
13:42:30 the world and there be no species, including caribou, that walk planet earth. And the only thing left will be the fish in the water.

It's those stories that our people listen to and live by. Everything we do, we do it in coordinance [sic] with what the old man, the prophecy, say. We know that water will become valuable, so we do whatever we can to conserve
13:43:11 the water so that we do not tie the hand of our kids in the future to be able to use water. We do not tie our kids' hands in the future to be

able to hunt caribou. Feed themselves, provide for themselves. Because they will go back to the traditional way in order to survive. They have to. Because the world is changing. Money, he says, oil, gas, all those things will have no monetary value.

13:43:50 CHAIR DONNA SCHEAR: Hi, Danny, can I -- oh, sorry.

DANNY GAUDET: He talks about how even governments will start crumbling because they can't afford to keep up with natural disasters. Those are kind of stories that we need to listen to if we want to look after the environment (ʔededáhk'ǫ́), we want to look after the caribou, the fish, all the

13:44:18 elements that God put on this earth, not us.

CHAIR DONNA SCHEAR: So --

DANNY GAUDET: I think in the end --

CHAIR DONNA SCHEAR: -- sorry, Danny, I just want to interrupt --

DANNY GAUDET: -- we have a lot of work today.

13:44:31 CHAIR DONNA SCHEAR: -- for a minute, Danny.

DANNY GAUDET: Délı̨nę is part of --

CHAIR DONNA SCHEAR: Danny.

DANNY GAUDET: Can you hear me, Donna?

CHAIR DONNA SCHEAR: Yeah, I can hear you. I just want to remind you

13:44:40 that you guys have a presentation after the question --

DANNY GAUDET: Just hang on a sec. Donna --

CHAIR DONNA SCHEAR: After -- after the questions --

DANNY GAUDET: I can't hear you right now, but --

CHAIR DONNA SCHEAR: -- to Tulít'a.

13:44:48 DANNY: -- this guy's going to set up -- turn up the volume.

CHAIR DONNA SCHEAR: Turn the volume. Turn up the volume. Da-da, da-da. Can you hear me? I was going to say that this -- we were just going to close up with asking questions to Tulít'a with their presentation, and we know that your presentation is coming up next. We still have other -- the Tłı̨chǫ and the
13:45:06 governments too if they have any questions for Tulít'a's presentation.

DANNY GAUDET: If you give me one -- if you give me one more minute, I'll actually finish my presentation.

CHAIR DONNA SCHEAR: But we -- this isn't the time for it though. You're set after Tulít'a's presentation. This is just for questions for Tulít'a at this time
13:45:25 about their presentation, and then you're up next. You just wasted your good presentation on us now.

DANNY GAUDET: You mean I have to repeat myself one more time?

CHAIR DONNA SCHEAR: I'm just kidding. Just finish.

13:45:44 DANNY GAUDET: Thank you. It will only take one more minute. I was actually almost done.

CHAIR DONNA SCHEAR: Okay.

DANNY GAUDET: And I apologize. I thought you told us we're next, so...

13:45:54 So all I wanted to say was that it's really important that whatever we do, we certainly need to do it in a way that caribou is always available to us. Now, if we're going to regulate it to a point and degree that caribou is not a -- going to be available to us anymore through tags processes and all that, I think government should step up and replace that meat with some other type of meat
13:46:17 or some other form of food (béré / wedì), because you're literally

emptying our freezers when you do that. And so that probably will be a discussion.

But in the end, I just wanted to highlight these comments. I know the Déljnę put in a government -- or, sorry, the Déljnę Band and the Renewable
13:46:42 Resource Council and Land Corporation work together to build the caribou plan that came out of Déljnę. Leonard is here. He's been a real supporter of that plan. We did it in -- in the context of the power we had at the time, which was through the Band and our Treaty 11 hunting (náts'ezé / nàts'ezè), trapping, fishing rights.

13:47:09 Since then, we've implemented a self-govern agreement in 2016, and we will continue to work with the Déljnę plan and support that as is, but we need to start looking at working with the Renewable Resource Board and the Renewable Resource Councils and the Government of the Northwest Territories on looking at a new plan in the future under the new Déljnę Got'jnę Government.

13:47:34 So thank you very much. And I apologize again.

CHAIR DONNA SCHEAR: Hi, Danny. Thank you for that, but do you have any specific questions for Tulít'a's presentation?

DANNY GAUDET: No. Just like everybody else. Sorry, Donna, I don't have any questions for them. Thank you for their presentation. It's similar
13:47:58 to what basically we're saying. Máhsi.

CHAIR DONNA SCHEAR: Thank you. Is there any questions for Tulít'a from the Tłı̨chǫ Government?

STEPHANIE BEHRENS: Hi, máhsi, Ms. Chair. We have Joseph Judas who would like to say something.

13:48:20 JOSEPH JUDAS, [through Interpreter]: Hello. [Other language spoken - no translation].

Hello.

Yes, that the -- all the presentations here since this morning we've been listening and observing. But the -- some of the comments that I made this morning is pretty well, like, geared to the upcoming presentations and
13:49:11 the -- it has a similarity to the presentation that Tulít'a make. So we do have lot of people that working for us and from staff, I guess, you know, they do a lot of research, and -- and so they're doing their work. And then the [indiscernible] could appreciate.

And then the question that posed was regarding about forest fire.
13:49:40 As soon as the fire, wildfire is spotted, just should be attack it on the following day. So although we don't know we have resources, but yet this is by -- some of the question, yes, the -- according to the report from the Colville Lake, I guess some people mentioned that they joined a flight from a community to southern part of the territories, that they fly over. The new fire has been spotted while it's
13:50:08 small, and then on the way back to -- just to find out it's expanded, you know, so...

So the policy that the Renewable Resources are riding on right now, I guess, and they don't initially attack right away, and then they -- they cross out the transportations or terrain or wherever fire situated at.

13:50:36 So the land is very important, because, you know, that the -- the caribou and all -- all levels of animals that do migrate and they live in the part of the wilderness, so the -- knowing that there's a lot of other animals that wants to travel all over southern part of -- animal want to go further north, they're obligated to, but we only have to make it possible for them to find a new home if
13:51:07 they wanted to.

So these are things that -- you know, that our ancestors have

protected for years, and we, as a Renewable Resources from our protectoral region, want to protect and with respect (ʔełetserı̨chá / dǫne nałıtsıtàh) of the neighbouring government. So we are all support of one another, and hopefully that we want to encourage the government to step up or increase their -- the
13:51:39 concerns that all the Aboriginal communities wanted to see that the wildlife is well protected and for preservation of future generation.

And regarding the wildlife, you know, that -- I'm not saying it's not protected, but yet that we -- the law (ʔeʔa) and the process is not stringent enough to -- to help us, so we have to improve.

13:52:07 As some of the Elders kept saying to us in the past, you know, like, the wild -- the land, that we preserve. It is -- can consider it as a community freezer full of -- full of country food (béré / wedì). Whenever we want it, we go back on the land and just help ourself, and then that is -- that's the way the Elders look at it. Now all the weather, and it's that -- it's no longer there because of the wildlife.

13:52:31 So I agree with you. So hopefully that the -- we do have to confer one a -- whenever we meet on a street or within the regions, and then you have to expand more of that. Come into regions and the territories, and then -- and maybe the government get our message, and then from there on they could add onto it. So the -- we just can't wait for the last minute. We don't want to get
13:52:58 caught off guard. I think we learned lessons from the previous wildfire, and now that the upcoming summer, we don't know what the prediction the nature has for us.

Yes, that -- the land, I guess, you know, that is all pristine and clean as it was before, you know, ancestor left us, and now that we find out it's ruined by
13:53:22 somebody else's policy. So now that we got to prepare

ourself so that, you know, we'll have -- like I said, we have to support one another, all the Aboriginal governments and including Territorial, Federal.

Now that we -- a lot of talks about the hotspot from the previous fire along the highways and the underground fire they call it nowadays, but yet, you
13:53:53 know, all the same. You know, they -- you get that -- might ignite as soon as the spring, you know, runoff is over.

So the -- there's, like I said, the terrain, again, I guess, you know, it's not all the same, and this is what we are experiencing southern part of Northwest Territories; and northern part of territories where you're from, we
13:54:16 probably don't experience the hotspot.

But, yes, that the -- we need everybody else's support, the young and old alike. And then in the past, you know, we usually depend on the Elders too for a guidance, and now that we have some Elders that -- today's Elders, I guess we -- we need them for their advice. And then if the young youth, I guess the --
13:54:40 they respect (ʔełetserꞌchá / dǫne nałɪtsɪtàh) our land, you know, they respect (ʔełetserꞌchá / dǫne nałɪtsɪtàh) the Elders, and then they could put action and plan, and then hopefully these are the type of -- the question I have here is to see whether if we could all encourage the government to change the law (ʔeʔa) and then -- in our favour, with all due respect (ʔełetserꞌchá / dǫne nałɪtsɪtàh),
13:55:06 because the -- like I said, you know, and it's -- because of the geographical area that we're living in today, I guess, for us, it's hard to go their part of the territory to confer with you compared to you people coming back at our [indiscernible] same thing. But now with the technology, things are, well, all -- they -- all these made possible. And then so we need everybody else's support.

13:55:34 So we're kind of optimistic too, but yet, you know, we -- there's always hope and there's always plan; there's always action that's going to

work. So the -- we got to -- have to find a follow-up date some day that we'll have to come back together and then say, no, where we're -- we need progress and what -- you know, taking time to -- to do the work and then what more to be done, I guess, don't -- but to date, I guess, you know, everything's possible.

13:56:01 We've got a good interpreters along the [indiscernible].

CHAIR DONNA SCHEAR: A-ha, máhsi.

I'm just going to follow up, question if there was anything you wanted to say specifically to Tulít'a about the presentation. If not, we can move on to --

THE COURT REPORTER: Sorry, I'm not getting the English.

13:57:26 **Discussion off the Record**

CHAIR DONNA SCHEAR: Hi. I'm just going to get started now.

We're following up with ECC if they have any questions for Tulít'a and their presentation at this time?

BRUCE LAURICH: We have no questions.

14:07:00 CHAIR DONNA SCHEAR: NRCan on the line or ECCC?

BRUCE LAURICH: I just checked in with them. They have no questions either.

CHAIR DONNA SCHEAR: Okay. Máhsi. Thank you.

Then we'll go to the Board. Does the Board have any questions for

14:07:15 Tulít'a?

JUDY TUTCHO: Yes, I do.

CHAIR DONNA SCHEAR: Oh, okay. Go ahead, Judy.

JUDY TUTCHO: Okay. This is Judy Tutcho from SRRB, the Board member. The question to Tulít'a is on Dene béré, and you mentioned

14:07:28 food (béré / wedì) security and that wildfires (nek’e areyone gok’erek ǫ / ne k’ə ʔedelı / nek’e k’ǫ yarék’ǫ) have affected your ability to

14:08:19

access caribou. Can you tell us more about Dene béré, and are there other foods you don't have or cannot access anymore due to the changes you've seen on the land? Máhsi.

FREDERICK ANDREW JR., [through interpreter]: It's not the same as the past. It's -- things are very different today. When the fire, it burns, 'cause it's stronger, and

14:09:02

it's burning all the land where our food (béré / wedì) is, where our [indiscernible] is. We are Indigenous peoples, and we survive. So we can't survive with money only. We're not non-Indigenous. We're not. And so -- say -- say your question.

JUDY TUTCHO: [Other language spoken - no translation], and you mentioned food (béré / wedì) security. Are there other foods you don't have or

14:09:58

cannot access anymore due to the change that you've seen on the land?

FREDERICK ANDREW JR., [through interpreter]: We live off the land, food (béré / wedì) from the land. So now it's just becoming more a problem. So to follow, all the trails are being destroyed, so -- and so on the land to the trails, the path are all covered with burned down logs, and so it's not easy to travel on these paths. It's

14:10:54

becoming very difficult to access our -- and it's -- and the wildlife, the caribou are travelling far away. And so to today it's because of all the wood falling on the ground everything's become -- everything has become difficult to pursue wildlife or caribou. [Other language spoken - no translation].

LEON ANDREW: Back to climate change and forest fire. Back to

14:11:53

your climate change and forest fire. Can you hear me okay? Go ahead? Okay. All right. Máhsi. Máhsi.

I mentioned -- I mentioned, you know, since 1990, things been different. So in term of food (béré / wedì) security, has been a top of our issue for us in

Tulít'a, as far as I -- I know. One of the thing about the climate has warm up. The weather's been so warm. So to access the mountain and it was wintertime, it's kind of difficult as the river doesn't freeze properly. You don't want to go through the ice, so it's very hard to get back out there.

14:12:34 And we have experienced that.

And the -- for us here in Tulít'a and Norman Wells, we have -- we may get caribou out of the mountain, but it's too far, and there's only -- the best way to get out there is in wintertime by skidoo. But the ice becoming an issue for us, so it's just very, very hard to get out there unless we build -- find another way

14:12:59 through the higher mountain range. Who knows. But that's where we're at.

And in the summertime, the water has warm up quite a bit, and that's an issue too. So they -- so the fish probably had to find colder water and deeper water under the banks of the riverbanks, you know, so that's another issue. And the fire really has caused a lot of, lot of hardship for the people that get on the

14:13:23 land too. I think my cousin described that. There's wood everywhere on the trail. There's just -- I understand that they've been working all winter to clear some of the access to the higher mountain on the

-- where we're getting access to get across the land. But the ice is still an issue, you know.

14:13:50 So food (béré / wedì) security is really real for us, for me anyway, due to the fact that when times are hard, you can always resort to a small game, like ptarmigan, chicken, sharp-tail, spruce grouse; they're far in between nowadays. And rabbit too. But this year there's a few rabbit tracks I can see; went to Tulít'a few times. So maybe the rabbit's there. But, yeah, it's different. You know, the --

14:14:15 like the small birds too, they're -- a lot of them

disappear. And I think the waterfowl are in question too because of a -- what you call the flu that goes through the birds?

So that's an issue for us for as far as my knowledge. So -- so there's potential for -- I don't like using the hardship. There's potential for something --
14:14:55 obstacle anyway for hunters to get on the land freely as they wish to do to harvest or to go fishing. I just want to add that for your information, yeah. It's not the same. It's different.

As you can see outside, the weather, you find this kind of frosting in November. Not in February. When you go outside, frosting. It's just -- it's just
14:15:18 wild. There's a lot of -- there's no word to describe that. You can use your own imagination. It's not the same.

Thank you very much. Máhsi.

CHAIR DONNA SCHEAR: Máhsi, Leon.

GORDON HAMRE: Thank you. Gordon Hamre again. I'd like to
14:15:38 address things that both of you have said. Frederick, you spoke of access and travelling greater distances. Leon, you spoke of sticking small game instead of caribou and perhaps moose.

The question is, do you, as a community, make decisions on -- like, collectively? Or do you -- is it just done individually to change your patterns of
14:16:13 harvest?

FREDERICK ANDREW JR., [through interpreter]: We do it collectively. [Other language spoken - no translation].

GORDON HAMRE: Gordon Hamre again. Can you tell me how you make the decision (kədə ts'etsı / naowo ts'etsı)? Like, what factors you
14:17:07 consider? Or is it simply there's no caribou, so we have to eat rabbits?

LEON ANDREW: Thank you very much. The -- as far as I

remember, the RRC in Tulít'a, in the past, they used to go out there in the fall time, do some hunting (náts'ezǽ / nàts'ezè). And they make their own decision. The RC does. And the hunters would go out into the field, in the mountain. But lately -- lately it's been different. Different to harvest caribou. Seemed -- this a
14:17:48 real issue. You know, the population (dánet'ę / datłǫ) have little bit of -- in terms of a human being has increased in the mountain, I believe.

So the -- so the river system, Canol Road system access, has created problem for -- for the caribou. So for -- for the caribou to -- to do their rooting, migration, whatnot have somewhat changed. So here we find ourself going back
14:18:16 into the hills on the river system once in a while, and they do -- we see a lot of -- a lot of emptiness, let's put it that way. You know, the caribou are shying away from the river, so they go higher into the mountain. I'm not sure what the reason is, but, you know. And where we used to go to caribou, caribou flat, the caribou no longer hang -- hang out in that area. They go somewhere else. So I believe
14:18:42 they -- just too much activity. You know, things that shouldn't occur maybe. There's no precaution -- or caution, rather, from a -- the harvester that come into the country. A lot of it they access from the Yukon side too. And then we have some rubber boat system that come up from the south and up the Keele way they go.

14:19:12 So it's different nowadays. And my colleagues over here, they have a very good experience about that too, so maybe they want to add something. I think it'd be interesting to hear them out. Máhsi.

JIMMY MENDO: Hello. Máhsi. Jimmy Mendo, Tulít'a TRRC. Máhsi for answering that question. When you said collectively, I think the
14:19:37 community was -- in Tulít'a, we have an organization; there's a

land corporation, and so everybody do together regardless what -- you're on a boat coming off from Wrigley, and if you see some signs of caribou and -- and one of the very good communication you have with outfitters or you know what caribou are moving and moose are moving. And another scenario when you
14:20:15 talk about a...

So as a community, we get together and a -- and then have some kind of, you know, formal meetings and -- for a caribou hunt or moose hunting (náts'ezə / nàts'ezè). And then there's, like, a -- organization have access to funding (sobaa). And like Leon was saying, caribou started moving farther, and
14:20:40 last year was kind of good example the -- that wildlife really kind of a -- well, every year we go up in the mountain by boat, and, you know, like just -- one of our person submits, I made too, is the -- goes up and thems -- that's done by boat.

Last year when we went up by one of very -- think -- think was at
14:21:06 -- on the river. Really hardly see no sign of moose. So when we were going up -- up in the mountain on Keele, got eight days you see more moose activities up there. And -- but, you know, everything changes every year, and then -- and then -- so you kind of share the food (béré / wedì), you know. Like, you don't leave anybody hanging or -- like, that's how we are, Dene -- as Dene people. We
14:21:31 always call ourself the "land family," people of the land, which is very true. And so that's why I thought I [indiscernible].

And a -- and usually we don't say, you know, like boundary. You know, like, it's really hard to say boundary because, you know, when there's a wildfire, the caribou not going to say, well, I can't go there because there's no
14:21:54 wildfire, you know what I mean? You...

So one of the thing I -- I touched little bit based on [indiscernible]

took stuff to get in the community. But, you know, mostly you kind of -- like, again, you kind of talk to the older people that -- like, I'm getting old anyway, you know what I mean. But you -- and then we get -- we have different areas [other language spoken - no translation], and us who are -- like, I'm from Ulu [phonetic] Lake side,
14:22:28 and so when you talk about that -- we do the fish run with our family, and you have other people come; the community goes there too, and you kind of share.

And, but, yeah, when you talk about collectively, I thought I'd touch base on that, how -- how you kind of put things together. You don't -- you don't -- you do every -- everything's with the other organization, and you kind of work
14:22:48 together. And that's only way, because you can't leave one and now -- so you always kind of respect (ʔełetserı̨chá / dǫne nałıtsıtàh) the other leaders and -- and our president and...

And going back to our president from the TRRC, he -- Frederick. He's the one that really keep in touch with the outfitters, and you have a -- the office
14:23:12 managers are keep in touch with other organizations, so when it's time to go caribou hunt or moose hunting (náts'ezə́ / nàts'ezè) or fish run or whatever. So you kind of do things together. That's what you want to hear. Thank you.

GORDON HAMRE: That's the answer that I'm -- was looking for.

JIMMY MENDO: Okay. Okay. Máhsi.

14:23:34 GORDON HAMRE: Thank you very much.

CHAIR DONNA SCHEAR: Yes, I'm just trying to -- hi. Okay. Yeah, go ahead.

SAMUEL HACHÉ: Okay. I have a quick question here.

And thanks a lot for the presentation. Thanks for all the details and stuff.

14:23:50

We much appreciate it.

I heard through the translator about something along the line we can't survive with money only, and I think that's absolutely fair, and that's a really good point. But what I wanted to follow up is on the public registry, there's a bunch of --
14:24:16 - pot of money or programs that both Territorial, Federal Government put together. And I guess what I'm wondering is in order to help you adapt to climate change or adaptation -- climate change adaptation and as it relates to caribou, what might be the best funding (sobaa) support or the best help maybe from government that you guys might need or want or wish for? So, yeah, what kind
14:24:48 of maybe funding (sobaa) that could better help you? Any comment on that?

FREDERICK ANDREW JR.: Stella. [Other language spoken - no translation].

STELLA BAYHA-YALLEE: What kind of funding (sobaa) you're saying, or.

Can you repeat your --

SAMUEL HACHÉ: Yeah, sorry, it's just there's a lot of programs
14:26:00 out there available for supporting communities, and I guess what we are interested in hearing a little bit more about is what might be your highest priority in terms of funding (sobaa) that could allow you to better adapt and deal with climate change, especially as it relates to caribou.

STELLA BAYHA-YALLEE: Okay. I was just listening to what Norman
14:26:23 Wells was saying about so much correspondence coming into RRCs. It's, like, lot of communication that the Board has to deal with. And one of them I seen is one of -- climate change funding (sobaa). And we haven't even got to that part yet. We're doing all this Public Listening. And this is the first time I've been in Public Listening, so I'm not kind of familiar with what's going on now. Like -- but
14:26:48 that's one of the questions that I was

asking them in the meeting, and we haven't even got to discuss any of these funding (sobaa) that we wanted to ask.

We have a person that was supposed to be asking if we could work together to come up with some programs, like, for climate change, what we have
14:27:19 to do, what we're looking for. Right now, I think that's where we are right now, so I have no idea at all.

So I seen the correspondence on climate change though. There's fundings available. I seen all those information, and I'm passing on to the Board, but we haven't discussed it yet.

14:27:45 SAMUEL HACHÉ: Okay. So basically the idea is to start wrapping your head around --

STELLA BAYHA-YALLEE: Yes.

SAMUEL HACHÉ: -- everything that is available, and then --

STELLA BAYHA-YALLEE: Yeah.

14:27:53 SAMUEL HACHÉ: -- understand these programs?

STELLA BAYHA-YALLEE: Uh-huh.

SAMUEL HACHÉ: Okay. Yeah, well, that --

STELLA BAYHA-YALLEE: We gotta come with ideas, and then we could apply for the funding (sobaa), but right now there is correspondence leading to
14:28:02 all those information we are getting. There is a lot of correspondence that you have to translate, explain. It's lot of details in some of these. And we haven't gone there yet, so ... Once we get there, we'll probably asking for lots of money.

SAMUEL HACHÉ: There we go. Cool, okay. So a step at a time, and it's sorting things out and --

14:28:22 STELLA BAYHA-YALLEE: Yeah.

SAMUEL HACHÉ: -- capacity and stuff.

STELLA BAYHA-YALLEE: But most of the ones that they really talked about is cleanup in some of the areas. Like, cleanup along the trails, cleanup around some of the -- like, in the mountains and caribou flat, they're asking for
14:28:38 cleanup there. They're still working towards that. In fish runs that they want to do, but I think some of the trails are all blocked too; so I think some of the talks started to talk, but we need to find out, to get together to find out where they're going to -- what they going to do, what plans they're having. We're still doing a lot of planning for this coming year, so...

14:29:05

I know there was so much surveys. That's another question that I wanted to bring up, is there's so much surveys that comes in. Just the other day geoscience survey: Bird survey, wolf survey, caribou survey. It's just an ongoing thing, like, the Board has to deal with, and it's everyday thing. I think the board of
14:29:28 directors should be, like, a full-time people 'cause it's just everyday thing. It's every day that they deal with. I know Fred is on meetings just about every second day, and I think he's, like, going -- like this one. We didn't know we're supposed to have a panel. We have a panel, but I mean what they're supposed to say, like, you know, those kind of stuff. It's like -- it's just too much to take in.

14:29:54 Like, especially the scientists now with all these climate change coming. All these scientists are coming in to do this, to do that. It's over -- we're actually overwhelmed with this. Correspondence that comes in too, it's really difficult to deal with. And you need somebody that comes in and can explain some of the -- now they're trying to tell us, trying to tell me to tell this person to
14:30:16 come in. It's not only the science (ʔasʃį kánęta / ʔası naata) people. It's the mining

company, the oil people coming. It's all these stuff that they have to deal with. But I think every time somebody asks for something, they want them to come in and summarize everything to them. It's not going to be like a correspondence to them. They want them to explain everything to them.

14:30:46 So I think with -- SRRB should be -- really be part of that information thing, because we just made a -- the other time they -- we had a -- a meeting to get permits. There's permits after permits people are asking for. They made a permit, and they're -- the people that made presentation were telling us that this collaring was just the highway, Mackenzie Highway. That's the only thing that

14:31:17 they're supposed to be -- they said they're going to survey the collaring of the caribou, so they want to get a permit. So the Board agreed. Like, it was explained to them what it's for, and it was just along the Mackenzie Highway that they're building. And then SRRB came back and said, "Colville Lake, Good Hope,

14:31:42 Norman Wells" -- I think Norman Wells -- "they all disagree." So we're kind of like -- so Catarina had a meeting with the Board to explain, and we actually sat down and did a Zoom in and explain to the Board, but they still agree because it's just the Mackenzie Highway that was -- that's what the permit was all about.

So even getting a permit is another issue. Like, you know, like, I know

14:32:06 the Board has authority to -- I don't know if they have authority to say yes and the permit goes or, like -- especially in Tulít'a area. So those kind of stuff we're kind of lost.

I just got on working with TRRC. I'm not a board of director to make decisions, but these are all the things that we go through, and it's a lot every day,

14:32:31 so...

I think SRRB should be really explaining some of these things. Especially when they have workers that's supposed to be living in Tulít'a, but they're not. I think that's another question that should be raised. The office is Tulít'a, not in Norman Wells or Yellowknife. Thank you.

14:33:01 SAMUEL HACHÉ: Holy. Thanks a lot for sharing. That's a lot of information, and it's actually amazing to have that on record. Thank you very much, Stella.

STELLA BAYHA-YALLEE: Hello. I remember back in -- I don't know how -- back in 1970s or '80s, I remember every community had sort of a fire crew and

14:33:33 their own -- their own -- everybody has -- I'm pretty sure it was in each community, so that when the fire comes, they're there to -- to do work on it right away. This -- it's not like how they have it now where we have a set of group of trainee firefighters, they're right in the community, but they can't go out to a fire across the river because they have regulations.

14:34:00 But if it was, like, long ago, like, years back, every community had their own fire crew. You know, the fire, if it starts around the community, they fight it right away. It's not like waiting for the government to answer yes, no, you can't go. Like, because it's not so many metres away or whatever. But I'm -- I just want to bring -- I wanted to suggest that you guys should look at that area of

14:34:21 firefighting in the community: They have their own crew, they have their own training that they do, and they set one up in each community so we don't have to wait for the government to answer you.

Máhsi.

CHAIR DONNA SCHEAR: Máhsi, Stella.

14:34:41

JIMMY MENDO: Hello.

CHAIR DONNA SCHEAR: Hi. Maybe we'll take a -- I said three-minute break last time.

Oh, sorry, Jimmy. I didn't see you there.

14:35:04 JIMMY MENDO: Yeah, I'm just going to touch --

CHAIR DONNA SCHEAR: Thank you very much.

JIMMY MENDO: -- so that -- so that question about the funding (sobaa). I'm Jimmy Mendo from Tulít'a Land, Tulít'a and Renewable Resource. Excuse me. One of the funding (sobaa) we usually get is, well, usually through

14:35:22 our land corporation. And they're kind of the founder for this [indiscernible] TRRC or renewable land. And just for example here, recently we had a -- that fire, and they have a Guardian funding (sobaa), so the -- and the leadership, so this is how they fund us to get -- recut the trail, and which is very -- you know, for the -- and locally go back to the cabins and -- so that's another way we get our funding

14:35:54 (sobaa).

And with the wildfire, all these things that happened over the last year, so it's very hard. Like, you know, like, you get funding (sobaa) here or you get funding (sobaa) here, so you try not to duplicate yourself with other organizations and that -- [indiscernible] changed funding (sobaa), so that's how --

14:36:13 the other thing, going back to the question they asked here, was work collectively. So that's another way.

And -- so I think Stella touched up on most of everything, so -- so I thought I'd at least touch on that, how that leadership also help our corporation -- I mean our organization. And plus, Sahtú Renewable Resource, they give us a

14:36:34 hand, like, for funding (sobaa) our [indiscernible].

Okay. Thank you. Excuse my voice here. Drink water. Okay.

Thanks.

CHAIR DONNA SCHEAR: Máhsi, Jimmy.

Yeah, maybe we'll take a two -- I said two minutes last time, and everyone do, do, do, so maybe I'll say five minutes this time. A five-minute
14:36:58 break, and then we'll have the Dél̨ı̨nę Renewable Resource Council do their presentation. I believe that will be Russ and Dave. And, yeah, so I'll see you back in five. Thank you.

- Break -

CHAIR DONNA SCHEAR: Okay. Let's get started. Russ and Dave, are
14:55:40 you there?

DANNY GAUDET: Go ahead for Danny .

CHAIR DONNA SCHEAR: Oh, hi, Danny. Are Russ and Dave going to present, or are you going to present on behalf of the Dél̨ı̨nę RRC?

DANNY GAUDET: Well, I -- if a lot of the stuff I said earlier is still
14:56:17 okay with everybody, maybe I could just add a little bit more to that with respect (ʔełetserı̨chá / dǫne nałıtsıtàh) to climate change in and around Great Bear Lake and a little bit on the fires?

CHAIR DONNA SCHEAR: Okay.

DANNY GAUDET: I'm just -- add on to my presentation that I'm
14:56:39 not supposed to do, but I did already.

CHAIR DONNA SCHEAR: And I guess I'm not supposed to let you go, but I will. Go ahead, Danny.

DANNY GAUDET: So are we good to go?

CHAIR DONNA SCHEAR: Yeah.

14:37:00 **Presentation by Dél̨ı̨nę Panel**

DANNY GAUDET: Okay. Yeah, all the stuff that I spoke

about with respect (ʔeɬetserı̨chá / dǫne nałıtsıtàh) to -- you know, these are not my words. They come from the Elders and stuff like that with respect (ʔeɬetserı̨chá / dǫne nałıtsıtàh) to caribou. And not only caribou, but fish, fish is really important to the Sahtú Got'ı̨nę K'e and -- on Great Bear Lake. And, you
14:57:15 know, the prophecies talk about climate change. And we're quite concerned with respect (ʔeɬetserı̨chá / dǫne nałıtsıtàh) to climate change. I've heard Elder Leon Andrew talk about muskox (ʔəjıré / hoızı ts'ǫ ʔejı). I talked to some of the Elders, and they said we had muskox (ʔəjıré / hoızı ts'ǫ ʔejı) a long time ago, and then they took off, and then they -- they come back. And muskox (ʔəjıré / hoızı ts'ǫ
14:57:41 ʔejı) is also disrupting the caribou. And we're looking at plans now and working with the Renewable Resource Council on, you know, talking about, well, if we don't have caribou, can we utilize the muskox (ʔəjıré / hoızı ts'ǫ ʔejı)? And if we do, how do we do it? How do we -- how do we make it so that, you know, we could continue to get the -- some food (béré / wedì) here for our people?
14:58:03 Especially meat, since we can't get caribou anymore.

It's important that we look at the muskox (ʔəjıré / hoızı ts'ǫ ʔejı). And part of the reasons why they disrupt the caribou is that they eat the same food (béré / wedì). And our understanding is that they -- they eat the roots of the lichen, and so they kind of displace caribou. And talking with the Inuvialuit, they've always
14:58:26 told us if we like our caribou, get rid of all the muskox (ʔəjıré / hoızı ts'ǫ ʔejı). Totally not about killing all the muskox (ʔəjıré / hoızı ts'ǫ ʔejı), but, you know, can we manage it so that it's -- it's not totally disruptive of the caribou, but we could actually utilize it to our advantage because we don't have meat. That's one.
14:58:51 With respect (ʔeɬetserı̨chá / dǫne nałıtsıtàh) to the climate change stuff, there's -- there's big changes that we've been noticing in and around Great Bear Lake. And one big one happened just this year -- or, sorry, last year, where the water

went down well over a foot. Maybe close to 2 feet on the entire lake. And I've never seen that in my lifetime. And a lot of people have mentioned that they
14:59:24 have never seen that before. And I've talked with an Elder and my buddy Chris Yukon about that, and we were just sitting there talking. And the Elder basically said the reason for that is because the permafrost melted. And what he meant was there's no more water running off the shore into Great Bear Lake because it's going into the ground.

14:59:50 And so I took -- I do some research with a lady, and we are -- been researching ice. And the thickness of ice and how it's acting with respect (ʔełetserı̨chá / dǫne nałıtsıtàh) to climate change. And we -- I asked her to send me a map while the Elder was sitting there, and she did, of Great Bear Lake heat sensors, like, the temperature in and around Great Bear Lake for year 2020,
15:00:20 '21 and '22. And the year before the permafrost looked like it all melted in and around Great Bear Lake causing the water to go into the ground versus running off and going onto Great Bear Lake.

So I combined Elders' knowledge with scientific maps that -- that proved what he was saying. And I was just really amazed with the knowledge of
15:00:48 the Elder. And he basically said permafrost melted. That's why the water's not getting to the lake anymore. It's going into the ground.

My buddy Chris said, "Yeah, I believe him, because we did some research on muskeg, and we cut out 1-by-1-by-1 block of muskeg, and we squeezed it to see how much water was in there." And he says, "About
15:01:14 80 percent water in that muskeg." And I said, "Yeah, if the permafrost melted, can you imagine how much water's being held back because it's not running off; it's going into the ground."

So we're starting to really see a lot of changes with -- with the

climate change, and one of the concerns that we're talking about now is because the Elder story again about how, you know, animal roam earth, our survival will be based on our fish. They said we start paying attention to the temperature of Great Bear Lake. And the temperature's changing, and it's warming up. And I
15:01:44 think on average of probably 1 to 2 degree a year. And our concern with that is what is it going to do with the fish. Is it going to create some problems with the fish as the water temperature changes? Now, if water gets warm, fish get soft, their meat not as good, and so on and so on.

Other things we're looking at is, you know, what can we do with
15:02:09 respect (ʔełetserꞎchá / dǫne nałɪtsɪtàh) to, you know, the food (béré / wedì) security. And I see the fellow earlier talk about, you know, what can we do if -- with respect (ʔełetserꞎchá / dǫne nałɪtsɪtàh) to food (béré / wedì) security and how can we secure our own food (béré / wedì). What programs are available and stuff like that. You know, in my mind -- and I've said it earlier -- that if you're
15:02:34 going to regulate animals and stop us from using it because, you know, it's dying off and all kind of stuff, we have to replace it with something. And most likely we replace it with other species that are in around us that are available.

But if they're not available, if we can't get meat, are we just going to simply eat birds and fish? You know, we might have to replace it with beef or the
15:02:59 muskox (ʔəjɪré / hoɪzɪ ts'ǫ ʔejɪ) or some other type of meat.

And in the end, we need to make sure that -- you know, and I'll just use the caribou for example. When we were -- we couldn't hunt any more muskox (ʔəjɪré / hoɪzɪ ts'ǫ ʔejɪ) -- or, sorry, we couldn't hunt any more caribou. You know, numbers-wise I know Sahtú Renewable Resources Board, the
15:03:22 Renewables Resource Councils have ran numbers on how much caribou a person eats a year, and they compared that to prices in the store and how much we had

to replace. And, you know, it's -- it's about 2, $3 million a year just to replace the meat. And I've always said, you know, if we're going to restrict the hunting (náts'ezə́ / nàts'ezè), we have to replace it with something. And if we could do it locally, great, but if not -- even the muskox (ʔəjıré / hoızı ts'ǫ́ ʔejı), you know, we
15:03:52 go hunt

muskox (ʔəjıré / hoızı ts'ǫ́ ʔejı), we need to learn how to hunt muskox (ʔəjıré / hoızı ts'ǫ́ ʔejı). It's not a -- it's an invasive specie that came back, but we're not used to how to -- how to hunt and deal with the muskox (ʔəjıré / hoızı ts'ǫ́ ʔejı). But we're learning and we're getting there, but the reality is that at some point we
15:04:26 have to replace our food (béré / wedì) security. And I -- food (béré / wedì) security has been our caribou and our fish and the moose for [audio interruption].

CHAIR DONNA SCHEAR: H, Danny? We can't hear you. You're muted. Do you want to unmute?

DANNY GAUDET: Can you hear me?

15:04:46 CHAIR DONNA SCHEAR: Yes.

DANNY GAUDET: Yeah. So last 20 minutes you haven't heard me?

CHAIR DONNA SCHEAR: We heard you.

DANNY GAUDET: Well, okay, you said you couldn't hear me, so
15:05:02 I'm just confused.

CHAIR DONNA SCHEAR: Yeah, no, we just couldn't hear you at that moment. We're good now.

DANNY GAUDET: Oh, okay. Okay.

So, yeah, I was just -- I was just finishing up with that stuff, and
15:05:13 basically, you know, going forward, because the -- not just because we're self-governing, but we need to figure out a way where we -- we get a lot of people working together, a lot of departments. And I said, you know, it's

really important that we design rules and regulations in and around water, fish, wildlife that works for the people, that continues to provide them access to their traditional foods, their traditional harvesting, their culture, and we have a lot of work to do on that end also.

15:05:42 And other than that, that's all I have for now. Tomorrow Russell and Dave and the Elders will participate, so I'll stand by just in case anybody has any questions.

CHAIR DONNA SCHEAR: Máhsi, Danny.

DANNY GAUDET: Donna, maybe one more thing I'll add with

15:06:04 respect (ɔełetserꞎchá / dǫne nałɪtsɪtàh) to the wildfires (nek'e areyone gok'erek ǫ́ / ne k'ə ʔedelɪ / nek'e k'ǫ́ yarék'ǫ́).

I never forget the days in the -- from the '70s, and Stella kind of touched on it. You know, we -- we didn't sit around and watch a fire get bigger and bigger and bigger. And now it's costing us millions and millions and millions

15:06:26 of dollars. In the old days, they used to have crews around that basically just put out these small fires once they started. And with the technology we have now, we should be able to identify where they are immediately and go put out these fires.

So, you know, I know fires have been a big concern the last few years

15:06:49 and more so because the permafrost has melted. You know, fires are actually going deep into the ground. I heard a fella in Hay River

spoke about -- there was a fire in the muskeg, and he figured he'll dig while he was there to see how deep this fire was, and it was, like, 9 feet underground, this fire. And those are going to be the serious concerns, is the fire under the

15:07:15 ground. Not so much the trees anymore. We need to change how we approach fires as a policy and say basically, you know, as soon as a fire is identified near a community, near cabins, or cabin

grounds, all that kind of stuff, it should be put out immediately. I don't know why we sit around and wait.

Máhsi.

CHAIR DONNA SCHEAR: Máhsi, Danny. Just to add to that, is the Déljnę
15:07:44 RRC adding to your presentation? Oh, you're muted again.

DANNY GAUDET: They're good until tomorrow. CHAIR DONNA SCHEAR: You're not on the agenda tomorrow.

DANNY GAUDET: Yeah, they'll just participate in tomorrow.

CHAIR DONNA SCHEAR: But not presenting? Am I understanding
15:08:15 correctly?

DANNY GAUDET: Yeah. The -- maybe I'll just add one more thing then. We already have a caribou plan in place, and they're going to continue to support that caribou plan. I've mentioned earlier, you know, when we -- when we built that caribou plan, we built it on the basis that the -- within the
15:08:36 authority that we had at the time, which was being a band, Treaty 11, some of the Land Claim stuff, the land corporation, and the RRC. We're self-governing now, and we kind of need to do a review of that plan, but it's going to take a bit for us to -- to look at it. And we may come back to the Sahtú Renewable Resource Board and to the Government of the Northwest Territories to relook at
15:09:03 that plan again if there's any recommended changes that we might come up with.

CHAIR DONNA SCHEAR: Okay. Máhsi, Danny.

I'd like to go through again and give the opportunity for Tulít'a to ask Déljnę any questions they might have.

15:09:39 Tulít'a, if they have any questions for Danny about his presentation.

FRANK ANDREW: Good afternoon, Danny. [Other language spoken - no translation].

DANNY GAUDET: Yeah.

FRANK ANDREW: This is Frank Andrew from Tulít'a. I just want
15:10:30 to ask a question about the management plan that you guys built back in the -- you were just talking about. And, you know -- you know, the management plan, I just want to understand it so that when -- when our people go -- if their caribou come back, if our people go from Tulít'a to Déljnę to hunt caribou, do we need tags to go hunting (náts'ezǽ / nàts'ezè) there if there was caribou back, or how is
15:10:55 it going to be for us? Máhsi.

DANNY GAUDET: Yeah. Máhsi for that, Frank. The idea about tags is just to help the caribou come back. But if the caribou come back strong, no, we recognize that everybody has their own right to hunt and stuff like that. The tags, if we make them disappear for ourself, they'll disappear for everybody.
15:11:26 So you wouldn't need any tags if the caribou came back strong.

FRANK ANDREW: On the same topic, right now our people was to go hunting (náts'ezǽ / nàts'ezè) down there, do they need to do tags to do that if there was caribou now?

DANNY GAUDET: I'll let Russ talk -- talk about that. My
15:11:56 understanding is you don't, but I'll let Russ confirm.

FRANK ANDREW: There's another question on that. And how many caribou --

DANNY GAUDET: Fred.

FRANK ANDREW: -- allowed a person they're saying right now?

15:12:34

RUSSELL KENNY: Hello. Hello.

Thank you.

Hello. Can you hear me? Frederick -- Frank. [Other language spoken - no translation]. [Other language spoken - no translation] for caribou, we never going out
15:13:01 hunting (náts'ezé / nàts'ezè) for how many years now. [Other language spoken - no translation]. And until last year [other language spoken - no translation]. The caribou in [indiscernible] a little bit. In that -- I think 150 every year Déljnę puts a -- their own committees [other language spoken - no translation]. They can go hunting (náts'ezé / nàts'ezè) [other language spoken - no translation]. In the years [other language spoken - no
15:13:18 translation], we never went out. [Other language spoken - no translation]. There's no change; it's good. It's good 'cause the caribou has gone up the -- they surveyed, and it's gone up and down. Maybe if you leave it for another couple years maybe [other language spoken - no translation]. Is that, yeah.

CHAIR DONNA SCHEAR: Excuse me, Russ.

15:14:11 RUSSELL KENNY: [Other language spoken - no translation].

CHAIR DONNA SCHEAR: Russ.

RUSSELL KENNY: Hello? Oh, yeah.

CHAIR DONNA SCHEAR: Russ, can -- Russ, can you hear me?

RUSSELL KENNY: Yeah.

15:14:12 CHAIR DONNA SCHEAR: Can we slow it down? Our recorder -- our recorder is not hearing at all, and this could be tech support. So just one moment. If you will wait.

RUSSELL KENNY: You can hear me now?

CHAIR DONNA SCHEAR: Yeah, we can hear you fine, but, again, we
15:14:38 were -- our recorder was having a technical issue, so we just wanted to stop you until she is able to hear and being able to record.

But having said that, I just wish to remind everyone again that we want to keep the questions to the presentation that Danny had given.

There is an opportunity on Thursday to ask open questions.

RUSSELL KENNY: Okay.

15:15:07 CHAIR DONNA SCHEAR: A-ha, máhsi. But, again, we're still on technical -- a technical break.

- Discussion off the record -

CHAIR DONNA SCHEAR: Hi, Russ, are you going to speak in Dene K'ede or English?

15:16:13 RUSSELL KENNY: What's this?

CHAIR DONNA SCHEAR: [Other language spoken - no translation], Donna.

RUSSELL KENNY: Slavey, I guess.

CHAIR DONNA SCHEAR: In Slavey?

RUSSELL KENNY: Yeah.

15:16:30 CHAIR DONNA SHEAR: Oh, okay. We just got to adjust for that.

RUSSELL KENNY: For that question from Frederick -- can you hear me?

CHAIR DONNA SCHEAR: Yes, go ahead, Russ.

RUSSELL KENNY, [through interpreter]: Caribou -- I was questioned about the caribou.

15:17:00 We haven't really harvested caribou for I don't know how many years. They did a survey in June last year. And the population (dánet'ę / datłǫ) of that caribou that we harvest in Déljnę has -- has increased. We couldn't continue to not harvest them. We just want to continue for the population (dánet'ę / datłǫ) to grow. So we're limiting ourself from harvesting in the area.

15:17:50 So we don't have access to that area. Maybe in the future if the population (dánet'ę / datłǫ) increases more, then maybe we can probably set up some kind of a quota to harvest,

but we haven't done that yet.

CHAIR DONNA SCHEAR: Máhsi. I'm going to ask Colville Lake if they have any questions about the presentation that Déljnę provided.

JOSEPH KOCHON: We don't have no questions.

15:18:31 CHAIR DONNA SCHEAR: Máhsi, Joseph.

Moving right along. Fort Good Hope. Do you have any presentations for Danny on his presentation?

SHAWN GRANDJAMBE: No, no questions.

CHAIR DONNA SCHEAR: Norman Wells, do you have any questions for

15:18:47 Danny and his presentation?

JASMINE PLUMMER: Hi. No, not at this time.

CHAIR DONNA SCHEAR: Máhsi, Jas.

Would anyone at the Tłıçhǫ Government have any questions for Danny on his presentation?

15:19:04 UNKNOWN SPEAKER: [Indiscernible] --

UNKNOWN SPEAKER: We can go Thursday.

UNKNOWN SPEAKER: -- Bathurst.

STEPHANIE BEHRENS: Hi. Máhsi. We have no questions.

CHAIR DONNA SCHEAR: Máhsi, Stephanie.

15:19:18 The Government of the Northwest Territories, Department of Environment and Climate Change. Any questions for Danny?

KEVIN CHAN: Hi. Kevin Chan, regional biologist for the Sahtú region. In your presentation, you mentioned that you were exploring the option of using muskox (ʔəjıré / hoızı ts'ǫ ʔejı) to replace caribou because of the lack of

15:19:43 caribou and using alternative harvests (Dene béré kats'enįwę / dǫdı xahots'eʔį) in your plan. The GNWT, in partnership with the SRRB, published a freely available video on how to

butcher muskox (ʔəjıré / hoızı ts'ǫ ʔejı) this past year. What other supports would you like for the GNWT to explore in order to support your community with your alternative harvest (Dene béré kats'enı̨wę / dǫdı xahots'eʔı̨)?

DANNY GAUDET: Thank you for that. I don't think

15:20:17 muskox (ʔəjıré / hoızı ts'ǫ ʔejı) will ever replace our caribou. It will sustain us while the caribou are regrowing and they're coming back.

The other thing is I think what we're looking at, and I don't want to -- I don't want to say exactly what GNWT should be doing. We're working very hard on figuring out a way that we can harvest muskox (ʔəjıré / hoızı ts'ǫ ʔejı)

15:20:44 through the tourism opportunity. And if we could get tourists to come here to harvest muskox (ʔəjıré / hoızı ts'ǫ ʔejı) on Great Bear Lake, we would work towards that. We already have tags that the Renewable Resource Council have been issuing through the Grey Goose Lodge, big game hunting (náts'ezé / nàts'ezè), but we haven't got into the game ourselves. We attempted at one

15:21:08 time, but we didn't.

Then we'd like to look at, once we harvest the muskox (ʔəjıré / hoızı ts'ǫ ʔejı), setting up our abattoir so we can actually use that to sell in our hotel, the hotel we own, and it will help us subsidizing the food (béré / wedì) that we have to bring in and increase value to our bottom line for the hotel. And then we

15:21:41 could also, whatever muskox (ʔəjıré / hoızı ts'ǫ ʔejı) meat that is still available, we're going to make it available to our members and package that through this abattoir. And then the last thing would be -- or two other things is what can we do with the hides. And we are looking at commercially tanning the hides, whether or not that's a -- that's a hide that locally the ladies can use for their

15:22:12 sewing. And if so, great, we have all these hides that we could utilize. If not, what else? Can we turn it into some other products? And we just do that locally. We're not looking at this at being a big-scale operation.

It's a small-scale operation that basically helps us secure food (béré / wedì), gives us a little opportunity to create some jobs, some employment, that helps us with our hotel.

And then also I think the last piece of this puzzle is the qiviut. I know
15:22:46 there's a big demand for the qiviut fur that we could basically harvest and sell.

So that's -- that's what we're looking at. It's not so much that we actually want to harvest muskox (ʔəjıré / hoızı ts'ǫ ʔejı) and sell it outside the community. It's more of an in-house thing. If we were to look at selling muskox
15:23:09 (ʔəjıré / hoızı ts'ǫ ʔejı) meat to others, it might be just simply to Yellowknife restaurants. And other than that right now, that's basically all we're looking at.

Thank you.

CHAIR DONNA SCHEAR: Máhsi, Danny.

Heather.

15:23:27 HEATHER SAYINE-CRAWFORD: Thank you, Madam Chair.

Heather Sayine-Crawford with GNWT ECC, or Environment and Climate Change.

Máhsi to Dél̨ı̨nę for your presentation. I heard Russ talk briefly about the plan. So, I guess, one clarifying question is, is Dél̨ı̨nę leaving their plan as is
15:23:50 for this coming year? And maybe just follow-up question to that is regardless of whether Dél̨ı̨nę is planning on changing or making any adjustments to their plan, our department, our division, and regional staff would like the chance to come and talk to you about the plan and implementation moving forward.

DANNY GAUDET: Thank you for that question. Yes, Dél̨ı̨nę's
15:24:17 leaving the plan the way it is, as is. Inturnedly [sic], we're going to

start looking at what else can we do with the plan, how much more can we be involved. How much more authority we might be able to have because we're self-governing now. We didn't -- we did the plan prior to that.

When we did the plan, I recall Leonard and the Renewable Resource
15:24:56 Council always saying, is that, "Look, we'll devise the plan, and what we'll do is we'll turn around, and we'll work with the Sahtú Renewable Resource Board to get their blessing on our plan. And then we'll turn around, and we'll get the Territorial Minister and the Territorial Government to adopt our plan." So it was always driven from the community up. We certainly will entertain, you know, the
15:25:22 GNWT's involvement and the Sahtú Renewable Resource involvement if we decide to change the plan.

CHAIR DONNA SCHEAR: Thank you, Danny.

Let's see. Any others have any questions for Danny? ECCC?

BRUCE LAURICH: No, we don't have any questions.

15:25:59 CHAIR DONNA SCHEAR: Thank you.

What about our Board staff or legal? Do we have any questions?

Okay. Go ahead, Judy.

JUDY TUTCHO: Judy Tutcho, SRRB board. Good afternoon [other language spoken - no translation].

15:26:13 We have a question about Dene béré. You mentioned in your information requests that climate change affects your traditional medicine and vegetation. Can you tell us more? Are there sources of food (béré / wedì) like plants that you don't see on the land anymore? Máhsi.

DANNY GAUDET: Okay. You're talking about our traditional food
15:26:34 (béré / wedì) or animals' traditional food (béré / wedì)?

JUDY TUTCHO: Dene béré, Danny. Our traditional foods.

DANNY GAUDET: Ah, máhsi. Sorry, you broke out there, so I just had to make sure. I might be talking about rabbit food (béré / wedì).

Kind of like our food (béré / wedì) is getting really affected. I'll just use -- Judy, it's really simple for me to talk more about the fish than anything else. The water temperature's really changing, and we're starting to see the fish are not exactly the same as before. Like, we're starting to find a little -- I'm not sure what they call it in Slavey, but little bugs inside the fish. And so we just got to watch out. I mean, the fish are fine, but -- we still eat the same fish. If we see a little bug in there, we just carve it out, and no problem.

The fish are still good. But we just got to watch for those type of things.

But the temperature of the water's really changing, and it's starting to affect the fish. It could be affecting their -- their food (béré / wedì), and because it's affecting their food (béré / wedì), we're starting to see different specie of fish, I guess, mate with each other. And the Elders always said there was only five different trout on Great Bear Lake, and today there's seven different trout on Great Bear Lake. Couple of the different trout mated and created a new -- new type of trout. And we're starting to see that type of stuff affecting our traditional food (béré / wedì).

We're also starting to pay attention to whether or not we have too much fish on the lake. And climate change is going to affect that also because that's specific areas that are -- we think are overpopulated, and we need to start thinking about ways to maybe fish more. But it's got to be a long, good conversation with the Elders, because [other language spoken - no translation], whatever they say, we have to kind of follow what they say.

But we have to do more research and -- 'cause they're doing quite a bit. The Renewable Resource Council is doing quite a bit with the DFO, and they're sharing the information. We just did another information request from DFO to supply that to us.

15:29:41 Judy, the effect on caribou tied -- Russ could either -- we haven't been hunting (náts'ezǝ́ / nàts'ezè) caribou for how many years. We've made attempts to -- to go out, and every time we go out, we haven't been very successful. We only get 10, 20 caribou at a time. We're -- we certainly don't have that.

Over the last three, four years, people actually been shooting muskox (ʔəjıré / 15:30:11 hoızı ts'ǫ ʔejı), and we've been shooting a lot of moose; and we're even talking about the moose, saying maybe we're -- maybe we're shooting too much, because we're not right in the middle of moose country. It just kind of comes by the river there, and sometimes we see it on the lake and stuff like that. But even that we -- we want to be careful because we don't want to overkill the moose 15:30:33 because it's replacing the -- replacing the caribou.

So there's -- there's a lot of little moving pieces. But obviously our most important thing is to try to make sure that our caribou come back, because that's our main diet. And, you know, at home -- at home you see this -- you know when you talk to your member and stuff like that, a lot of them are struggling 15:30:56 because they don't have enough money to replace the caribou with store-bought meat and chicken and that kind of stuff, so we have issues there where we're -- we're struggling with -- with our members with respect (ʔełetserı̨chá / dǫne nałıtsıtàh) to their food (béré / wedì), so -- I don't --

Russ, got anything you want to add? Yeah, Russ is going to add some 15:31:18 more.

RUSSELL KENNY: I'm just going to add a little bit there.

Danny was talking about the fish. The fish before quite a few years ago used to be -- like, we used to check the net every two days, and it will be really fresh. But now when you check the net every two days, it's also -- you got to, like -- you got to check it every day. Like, maybe, you know, to have it fresh, 'cause on
15:31:48 Great Bear Lake, like, there's five layers. And the temperature, you get a one -- 1 percent temperature higher every year the -- there's a lot of changes in the lake. Like, you'll see plants grow. And that climate change is going to affect lakes.

So I think, if anything, like, we have to, you know, get funding (sobaa)
15:32:18 -- like, with climate change, get funding (sobaa) to, you know, maybe start a -- start a Guardian program, which, you know, will be really important.

And with the -- with regards to the wildfire, I think -- I think you're starting to see a lot of fire coming up to NWT. And I think now is the time to get -- now is the time to get -- communities get together and get funding (sobaa) to
15:33:01 hire more local boys and, you know, to fight fires around communities. 'Cause just, like, in -- in Dél̨ı̨nę, you have parks, Saoyú-ʔehdacho Park, and if there's a fire there, and then it's -- the responsibility goes to Parks in Fort Smith. And I think -- I think over the years, like, when there was fire, they just left it, 'cause it's too expensive to bring equipment from Fort Smith to -- to the parks in Dél̨ı̨nę.
15:33:41 And I talked to them, and -- and in our -- it's not like -- they're not working together.

So I think, if anything, you know, we should really look at, you know, our communities and, you know, get funding (sobaa) for local firefighters to do our own fires. 'Cause I think what -- in our, you know, it's very hard to tell them
15:34:14 to do it and close to the communities. And I know there's some -- some of the stuff that, you know, got to be brought up eventually. So I just

thought maybe I'd put in a little bit in here.

Máhsi. Danny's here.

CHAIR DONNA SCHEAR: Máhsi, Russ.

Samuel.

15:34:36 SAMUEL HACHÉ: Okay, thank you very much for the presentations. Samuel, Samuel Haché here, SRRB.

I just -- just want to ring -- in order to all kind of learn a little bit about -- about your planning process and, yeah, learn -- learn from that as other are working on their plan. Can you please speak about how you work with your

15:34:57 neighbours in the development of your plan in term of, yeah,

how -- how did that work in term of building consensus, getting feedback, and how that might have influenced the decisions you've been making in term of adding information to your plan?

DANNY GAUDET: I know Leonard attended several meetings on

15:35:22 caribou during the years that they were doing the -- the plan itself. They participated a lot of meetings. And I know the Dél̨ı̨nę have always presented their plan to all the different groups. Yes, it's a -- it's a Dél̨ı̨nę plan, but there's one thing that plan doesn't do. It doesn't interfere with the traditional rights of Sahtú members.

15:35:51 So going back to Frank's question earlier with respect (ʔełetser̨ı̨chá / dǫ̨ne nałıtsıtàh) to the -- can Tulít'a hunt. Yes, Tulít'a can hunt. They don't need tags. It's -- but the plan itself, you know, Dél̨ı̨nę's basically been stopping themselves from hunting (náts'ezǝ́ / nàts'ezè). We really want to hunt caribou, but we stopped. But it also gets very expensive to go hunting (náts'ezǝ́ /

15:36:22 nàts'ezè) now, 'cause the caribou are a long ways. And we can go by skidoos and stuff like that, but, you know, generally we try to figure out a way to find out whether or not there's caribou or not. We

haven't been too successful at identifying any type of herd in and around Great Bear Lake, so we just simply don't go hunting (náts'ezǝ́ / nàts'ezè) anymore.

With respect (ʔeɬetserı̨chá / dǫne naɬıtsıtàh) to, you know -- you know, the plan itself, we're gonna -- we'll update it. The only reason we want to talk
15:36:53 about the plan in the future was not so much that whatever we're doing -- if it's working to preserve the caribou, then we'll keep doing that.

With respect (ʔeɬetserı̨chá / dǫne naɬıtsıtàh) to the application of law (ʔeʔa), your jurisdictions, your rules, your regulations, we need to have a conversation in and around that. We need to have a coordinated effect on
15:37:20 allowing the community to kind of self-regulate and implement and enforce Federal or Territorial laws where we become the agency for you. We coordinate efforts under one roof. We share resources. We share equipment. We have a Guardians program that might be kicking in pretty soon. There's a bunch of other initiatives that we're working on. And being self-governing, you know, this -- this
15:37:50 -- the tool will help us try to achieve that, that mechanism.

So it's not so much that we want to look at the plan from the -- from the caribou's perspective, I guess. It's more so looking at how can we be more efficient, more effective in understanding the environment (ʔededáhk'ǫ́) in and around us and how it's affecting caribou.

15:38:17 With that said, we also know that we have to do a lot of research. What's happening with water? What's happening with fish? What's happening with the vegetation? What's happening to runoff with respect (ʔeɬetserı̨chá / dǫne naɬıtsıtàh) to water? Is it going -- is the permafrost freezing again?

I heard -- I think it's Stella -- saying the demands on us as the
15:38:43 Renewable Resource Council in the communities is really high. People want to know so much information, but they're not willing to provide the

resources for the Renewable Resource Councils to actually go out and do that work. And it's been like that since the land clearance been implemented in 1993. We created these Renewable Resource Councils, and we said, you know, the old HTA, and that's -- this is -- this is who you are yesterday, and this is who you
15:39:10 are today, and not really thinking about the administrative structure that we created under this management regimes and how the Renewable Resource Council needs to provide information to these boards to make management decisions.

And -- but, you know, we haven't -- we haven't funded them properly.
15:39:31 We haven't given the resources to be able to accumulate all that information that's required for managers and legislatures to make

decisions and implement law (ʔeʔa). We need to work really hard on making sure we do that, and that's part of the discussion I want to have when we talk about our caribou management plan. It's just not so much about the caribou. It's
15:39:54 about the regime that governs it, the regime that regulates it. We need to have an open discussion about those things.

Máhsi.

SAMUEL HACHÉ: Thank you very much. Samuel Haché, SRRB. Just a quick follow-up. I think -- I think you brought a really important and
15:40:11 interesting part -- point, and, again, that's still a mention about the demand on the ORC. And I would have a quick follow-up on that. And just maybe to inform everyone here about maybe -- maybe having your thoughts about what can others in term of neighbours,

co-management partners, what do you think people could do in order to help you
15:40:36 best protect all living things? So basically supporting the Dél̨ı̨nę plan. Again, we hear a lot about funding (sobaa), but we also hear about funding (sobaa)

not necessarily be the only answer.

So any thoughts on how neighbours and co-management partners can help you in your process?

DANNY GAUDET: I think there's -- there's lots we can do to
15:41:02 support one another. Obviously we have a plan, and maybe we -- we need to do more in terms of communicating it to our neighbours. And I certainly, again, like to talk to them about the idea of the Renewable Resource Councils and, you know, what real role they have in, you know, managing the wildlife and the resources that -- that sustains the wildlife. We should have a lot of discussions
15:41:32 about that. It's a -- it's time to do that. Everything in and around us is changing, and we need to be able to strategically work together to sort of mitigate the negative effects of climate change, fires, water levels, contamination on all the animals. And there's lots we can do together.

And I've always -- you know, yes, we did a Dél̨ı̨nę caribou plan, but
15:42:04 that's just a plan that applies to our members. And -- and hopefully other members would respect (ʔełetser̨ı̨chá / dǫne nałıtsıtàh) it and say, "Okay, when we go to your area, this is -- we will respect (ʔełetser̨ı̨chá / dǫne nałıtsıtàh) your plan." We would certainly do the same.

I've always been a firm believer that when we did Land Claims, it was
15:42:27 not to separate Dél̨ı̨nę from Tulít'a. It was a concept to delegate some management authority to the communities so that we -- we created opportunities for the community to -- to build capacity in their community so that they can manage the land, wildlife, and all that in and around them.

Unfortunately, we didn't work too hard as a government, as a Land Claim
15:42:59 organization to make sure that these communities had the resources to do that.

We're -- there's so much I -- I don't know exactly how to answer your question, but the reality is there's so much we have to do and could do about working with our neighbours to -- to build a cohesive system that -- that basically implements common principles about how we look after the land and its
15:43:29 resources and its wildlife.

SAMUEL HACHÉ: Okay, máhsi.

CHAIR DONNA SCHEAR: All right. Máhsi, Danny. Appreciate that.

So -- Judy, do you? No? Oh, sorry, my apologies. I think Judy has a question.

15:44:08 JUDY TUTCHO: Okay. This is to ʔekw'ahtı̨dé on wildfires (nek'e areyone gok'erek ǫ / ne k'ə ʔedelı / nek'e k'ǫ yarék'ǫ). Are you aware of any knowledge of traditional fire or burning practices (gots'edí k'ə) that people did to care for the land or prevent larger fires from your grandparents or other knowledge holders? And this was brought up by Walter Behza with his grandpa,
15:44:42 that his grandpa would go into the woods and would do a certain type of burning. I think a lot it had to do with deadfalls. So this is one of the questions to you guys in Délı̨nę.

Máhsi.

DANNY GAUDET: Máhsi, Judy. I heard that long time ago, that
15:45:09 in and around cabins all the dead brush, all the dead trees that are dry, they used to clean that out just so that, you know, their cabin had a chance just in case fires were around. That's kind of the only little practice I -- I heard about.

But the Territorial Government somewhere along their way changed their policy, but in the '70s I remember when there was a fire and it was not too
15:45:29 big, Auway [phonetic] Pete Fraser used to walk in the community and round up everybody and say, "You gonna go fight fire?"

You don't fight fire with throwing you in jail. And basically picked up people, and, you know, the ground crews went and put out the fires. They didn't need big tankers and bird dogs and all that kind of stuff. It seems today now we kind of wait for those guys to come in and put the fire out, but usually it's really out of
15:46:06 control and stuff like that by the time they bring those guys in. They've gotten away from the practice of getting small fire crews in just to put fires out right away. Yes, it costs money each year and stuff like that, but in reality, it's I think was a lot cheaper than what we've been experiencing the last few years.

So that used to be the practice before. But, I guess, at somewhere
15:46:30 along the way the government just decides now to let it burn. Now, I've heard them say that they let it burn because apparently it's good for the vegetation. It all grows back and all that kind of stuff, but I think maybe that worked for a bit, but when the environment (ʔededáhk'ę́) starts getting too dry, they can't afford to do that anymore because it runs rapid now, and we've experienced that this
15:46:53 summer.

Máhsi.

CHAIR DONNA SCHEAR: Máhsi, Danny.

I think what we'll do right now is we'll have a five-minute break, and then we will have two more presentations.

15:47:15 DANNY GAUDET: Okay. Máhsi.

CHAIR DONNA SCHEAR: Máhsi, Danny.

- Break -

CHAIR DONNA SCHEAR: All right. We're going to get started again with a presentation from Janet Winbourne. Máhsi.

16:04:06 **Presentation by Janet Winbourne on Indigenous Knowledge and Science**

Toolkits

JANET WINBOURNE: Good afternoon, everybody. How's that? Can you hear me okay? Thumbs up? Thumbs down? Yeah, yeah. You good? Okay. As mentioned, by name is Janet Winbourne, and I am contracted to the
16:04:24 Board for Indigenous knowledge research projects. So I provide support and advice on how to do research projects and documentation of Indigenous knowledge in a way that it's defensible in situations like this.

My background's in wildlife biology. And I started doing this work around 1995. And I used to do it in the Gwich'in area and the Inuvialuit area
16:04:53 before I started working in the Sahtú. I think I've been working for the Board since 2012 at this point, so you've seen me when Deb and I did the harvest study tour. We came to all the different communities. And I did toolkits for the last two Public Listening Sessions, I believe. Okay, so my presentation today, it's a reflection of the toolkit I pulled together. So it's a compilation of information
16:05:24 I could find. Not just traditional knowledge, but local or community knowledge as well for the Sahtú region. The first half of the presentation is kind of what do we know. So what did I find in sources that were already available. We didn't do any new research for this work.

And the second half of the presentation is what should we do.
16:05:53 Once we have the information in hand, how does that help provide guidance for adaptation and mitigation planning. So first with the "what do we know." I'll move fairly quickly through this because I know you know what's happening with the caribou and the caribou habitat. And anything I found reflects everything I've heard in this room today. We'll talk a little about where the information comes
16:06:10 from. A lot of it came

from species-at-risk planning and from the ACCWM work that a lot of you also
16:07:35 take part in. Oh, yeah, RC reports. Also some academic and research -- other research done by the SRRB. I tried to find information on barren-ground caribou (nǫ́dele / ʔədə / ʔekwǫ́). Sorry, I'm going to move this over a bit.

I hear that echo. Is that helping, Ryan?

Barren-ground caribou (nǫ́dele / ʔədə / ʔekwǫ́), boreal caribou (tǫdzı), and northern mountain caribou (shúta goʔepe) (shúhta goʔepe).

16:07:57

Yeah, maybe closer? Okay.

Okay. So first we'll have a look at Bluenose-West caribou (Neregha goʔekwǫ́ ʔedə). The.information I found is telling us generally that people are either saying numbers are stable (ʔekáa ʔasą́ą kɻt'éle / wegha ʔasagǫ̀t'ele), but
16:08:23 the caribou are more sparse, further apart, and further from the communities, or people are saying they're just not seeing them as often anymore. When they do see them, they're sometimes seeing them in much smaller numbers. Since they're big groups, they're sometimes seeing animals just one or two at a time depending on where we're talking about. The Sahtú's a very big region; you hear different things in different parts of the Sahtú.

In regards to climate and climate change observations, you'll hear some of the same things no matter which type of caribou we're talking about, which makes sense. We're just going to talk about them separately at times because they were recorded in different planning processes. So right now we're looking at a slide for barren-ground caribou (nǫ́dele / ʔədə / ʔekwǫ́), particularly Bluenose-West (Neregha goʔekwǫ́), but it doesn't mean it's not applicable to tǫdzı or shúhta

goʔepeˊ. It's just it was recorded as part of this information-gathering project.

We hear different things about snow accumulation, is what I'm feeling, and I'm happy to hear more from you about this. But I feel like there's big
16:08:55 variability in year to year in what people are seeing and saying about snow accumulation. Again, that probably is on a spectrum across the Sahtú region because it's such a big area.

We do hear that migration patterns are changing. That's probably in a response to climate change. There's specific mentions for Bluenose-West
16:09:22 (Neregha goʔekwę́) that the migration pattern started changing about ten years ago, according to the documents I found anyway. And then you do see variability from winter to winter. So some winters you see more rain-on-snow events; some winters tend to be colder. Natural variability, or is this new variability?

16:09:48 So to make health and condition observations, you do need to see caribou. So sometimes there isn't a lot of information in the sources I've found on this topic. But when people are seeing caribou, they're saying they seem to be relatively fat and healthy. And when there was a harvest -- oh, no, sorry, that's for a different caribou. I don't have information on harvested caribou for this one.
16:10:14 But generally people are saying Bluenose-West (Neregha goʔekwę́) appear to be healthy and fat.

There are comments about predation, though, in regards to health and condition. Predation and changes in predators and changes in insects and insect harassment, sometimes I'm lumping that in with the health and body condition
16:10:37 piece, because they do have other impacts on the caribou. So if climate change is causing more insects and the caribou

are getting more stressed, you're seeing that. If you're getting more rain-on-snow events and the caribou are having a harder time getting their food (béré / wedì) or they're chafing the legs on the ice crust, you're seeing that. So it's a chain of events; right? Which you all know.

16:11:04 We'll switch to Bluenose-East (ʔehdaıl̨ a ɂekwę́or) now briefly. Generally, I'm hearing in the sources that I've found that people just aren't seeing as many as they used to be seeing. There are some comments that maybe that's even more extreme since 2018. But I'm not sure if I'm seeing that consistently or not. And, again, people are seeing them not in the big groups of
16:11:35 the past but in smaller numbers when they do see them.

For Bluenose-East (ʔehdaıl̨ a ɂekwę́or) and Bluenose-East range, we're generally hearing that the land is drier than it used to be; and we're seeing shrubification, so more shrubs growing than in the past. That's possibly affecting how the caribou are travelling. Again, changes in migration patterns are noted
16:12:04 not just for Bluenose-West (Neregha goɂekwę́) but for Bluenose-East (ʔehdaıl̨ a ɂekwę́or). And that could be in response to changes in waterways, changes in vegetation, changes in snow and ice conditions.

Again, notes about the crusting. Not just happening in Bluenose-West (Neregha goɂekwę́) habitat, but ice crusts are forming in
16:12:28 Bluenose-East (ʔehdaıl̨ a ɂekwę́or) habitat and having impacts on caribou health and condition as well.

We hear pretty consistently that the caribou are staying farther away from the communities. I know I hear that in Dél̨ı̨nę a lot. Again, common stressors like increases in insects and insect harassment are going to affect
16:12:58 health and body condition. But of the caribou that were harvested at Caribou Point, 8 of 12 were pregnant and said to be in fair condition.

I should mention too that at the bottom of each of the slides, if you can see this far away, there's listings of the sources where I found this information. So that ACCWM meetings that are held each year to determine status of the barren-ground caribou (nǫ́dele / ʔədə / ʔekwǫ́), that was a big source of
16:13:25 information for me. That one that says "DEWG," that's the Déljnę ʔekwé Working Group. So a lot of the information that I'm presenting has come from being involved in that process.

So this section now isn't -- it's not broken down by herd because in some of the planning processes or meetings, people weren't talking specifically
16:13:53 about Bluenose-West (Neregha goʔekwǫ́) or Bluenose-East (ʔehdaıl a ʔekwǫ́or). This is just general observations on barren-ground caribou (nǫ́dele / ʔədə / ʔekwǫ́).

Part of this comes from the Cumulative Impacts Monitoring Program. There was a group here called the "Headwater Group" that was doing research
16:14:16 on these topics, and I was able to get a lot of information from that.

So again we see just general overall observations are changes to movement and migration patterns, and that might be due to differences in snow pack, fewer caribou overall. And when people are looking for caribou, they're seeing fewer, if they do see them. Good consistency in the observations
16:14:37 between the different sources.

So some of the climate change observations, this is interesting to follow, because we were just talking about this. Danny was just talking about the changes in Great Bear Lake. And I hear that. When I work with people from Déljnę, people are talking how the top 2 feet have changed temperature in Great
16:14:59 Bear Lake. Changes to insects can cause stress on caribou. And then you get observations about certain years. Like, I've just

put a couple in there, for example, like summer 2020 was a good year. Didn't have so many fires. But then December 2020, rain-on-snow events. So when I go back to the sources that I found, there is some variability again from year to year.

16:15:31 CHAIR DONNA SCHEAR: Janet, hi. Sorry to interrupt. I just have a questions on the acronyms, and I don't know if the recorder understood the acronyms that were listed on the bottom.

JANET WINBOURNE: Okay.

CHAIR DONNA SCHEAR: So I just want to make sure that everyone is on

16:15:45 the same page, like ACCW and DDED.

JANET WINBOURNE: I want to get it right because I always get it wrong, even though I worked for them for, like, seven years.

CHAIR DONNA SCHEAR: Thank you.

JANET WINBOURNE: ACCWM is Advisory Committee for

16:16:01 Cooperation on Wildlife Management. So that's that body that gets together to manage for caribou cross-regionally. So the ISR is a member, GSA -- sorry, Inuvialuit, Gwich'in, Sahtú. Kugluktuk's there. Tłı̨chǫ. What other acronyms? SARC. Species At Risk Committee. DEWG was Délı̨nę Ɂekwé Working Group. Looking. HG, Headwater Group. And that's that recent

16:16:42 work being done under the Cumulative Impacts Monitoring Program.

Where did I get to? That's climate change too. Okay. I think I've covered -- yep, that's all the acronyms. Okay.

So, yes, general observations about climate and climate change, getting warmer/hotter. Talked about water temperatures. Melting permafrost has

16:17:16 been coming up already today quite a bit. The shrubification we haven't talked about a lot today, but I hear that

consistently in the meetings I go to.

With the permafrost melt, we hear in certain parts of the Sahtú that the ground is swampier, and we hear in other parts of the Sahtú that the ground is drier. So, again, there's that spectrum of differences.

16:17:41 And then Leon spoke about the ice patch disappearance as well, and that's relevant to mountain caribou (shúta goʔepe), so we'll talk about that a bit later.

But overall, there are changes to ice conditions and snow conditions that people comment on in regards to how caribou are being impacted.

16:18:03 We hear all the same stuff in the Gwich'in area as well. I work on climate change in the Gwich'in area quite a lot, and there's real consistency between what I'm hearing there and what I'm hearing here.

So wildfire, it will impact the different types of caribou a bit differently, but there will also be some consistency off the different -- across the different

16:18:29 ecotypes. Generally, I'm hearing people say, and we heard it today too, people are seeing more frequent fires and more intense fires. So they seem to be more damaging, and they're maybe doing more harm than they used to in the past, meaning the habitat might take longer to recover. Having fewer trees has impacts for caribou, and we know it impacts their food (béré / wedì) sources as

16:19:07 well.

We're going to switch to tǫdzı, or Boreal woodland caribou.

Unfortunately, I didn't find a lot of new relevant information that has been documented about woodland caribou for the Sahtú region. There is more for other regions, but specific to the Sahtú, I wasn't finding much.

16:19:37 I have to move faster. I got the sign. Luckily we've covered a lot of this already.

So climate change observations are similar. Changes to ice,

snow, permafrost. Caribou food (béré / wedì) is getting impacted. One interesting thing that I think is different on this slide, though, is there's a bullet that says:

"85 percent of people say the winters are warmer than in the past."

16:19:57 And if you look at the number "2" at the end of that sentence, that was recorded in 2010. So people have been talking about this stuff for -- some of the other sources here are from 2002. There was a study done on tǫdzı just in the Sahtú region in 2002. So some of this stuff people have been saying for 20 years or more. Leon's nodding. You all know. You've been saying it for 20

16:20:17 years.

We touched on this with the other types of caribou, that the wildfires (nek'e areyone gok'erek ǫ / ne k'ə ʔedelı / nek'e k'ǫ yarék'ǫ) are changing, their characteristics, possibly. Possibly becoming more damaging to caribou and caribou habitat. And affecting how they move and their migration patterns.

16:20:43 I don't think there's anything that's specific just for tǫdzı in regards to this health and body condition observations. Similarly to the other types of caribou, weather can impact caribou body condition, and it can be direct or indirect through insects, predation, icing.

Skimming right along. We are now at mountain caribou (shúta

16:21:28 goʔepe), or shúhta goʔepe. One difference that I would note for the mountain caribou (shúta goʔepe) as opposed to others is what I mentioned a minute ago, and it's the disappearance of the ice patches. Leon was mentioning how quickly they've been receding. And they're really important escape terrain for the caribou to avoid insect harassment in the summer. So some of the people I've

16:21:46 spoken to and some of the studies we did people are starting to suggest that the mountain caribou (shúta goʔepe) might be needing to find different types

of escape terrain to get away from the insects now, so, like, moving out onto the front range where there's more wind to keep the insects off them. Again, climate change causes this variable to change. This variable changes, and the caribou changes its behaviour in response.

16:22:26 I don't think there's anything new on this slide other than the ice places.

Sorry to go so fast. I had a lot to cover.

Notes again about differences in predation that can be correlated to climate change. Snow pack; drying vegetation; changes to movement;
16:22:51 behaviour; forage. Not news, unfortunately. And wildfire observations are similar as well. One additional concern with the mountain caribou (shúta goʔepe) that I'm hearing is I think people are telling me that three to four potential winter ranges for mountain caribou (shúta goʔepe) have already been damaged by fire. And winter range is thought to be quite critical for this ecotype.

16:23:27 This is the same as for the other types of caribou. Changes in climate can mean changes in insects, can mean changes to caribou health and body condition. Warming trends can be not so great for a cold weather species.

Okay. This is Part 2. Now I'm halfway.

16:24:05 This is a little outline sketch of what I want to touch on in the second half. Just a bigger picture of what's going on with Indigenous rights and climate change issues. And then zoom in a little bit on nuts and bolts for adaptation and mitigation planning that's more relevant to this area.

And a little note on wildfire planning. Because I've heard people talk today a little
16:24:31 bit about prescribed burning and cultural burning practices (gots'edí k'ə), and the Board asked me to look into that a little bit too. So I'll show you what I

found.

In regards to Indigenous rights, climate change is thought to impact Indigenous rights and Indigenous peoples differently than non-Indigenous. So there's five rights listed here that are generally thought to be
16:25:01 infringed upon by climate change. We'll talk about the impacts more to actual livelihoods and stuff, and this is just looking at the rights picture.

And what's happening is even though Indigenous rights are recognized at the international level by the United Nations, there's an acknowledged gap between the recognition of those rights and how well
16:25:33 Indigenous people are able to influence policy and strategy in regards to climate change right now.

There are some groups working on this, of course. There's two really good movements within Canada that are pushing for this fight on the international stage to try and bridge that gap between here's where the rights are
16:25:51 and here's where the reality is. But it's important to acknowledge that. And I think even the Déljnę plan acknowledges what's going on in regards to international Indigenous rights on this issue.

And it matters because all the work I've found shows that impacts to Indigenous people are unique. The impacts of climate change, how they impact
16:26:17 Indigenous livelihoods and cultures and economies and even spirituality are different from how they impact non-Indigenous people.

There was a really interesting study done in the US, and I know that's way farther south than we are right now, but it laid out all the different ways that Indigenous people are particularly vulnerable to climate change.

16:26:43 So most of these slides are set up with sort of like challenges for problems on the left and suggestions for ways to move forward on the right.

And so here the first suggestion is looking at local vulnerabilities. And we're going to talk about that a little bit. I would describe vulnerabilities as a weak point. So I have a bad achilles. That's a vulnerability for me. If you don't like me, kick me in the achilles. So a vulnerability is a weak point, whereas capacity can be a
16:27:16 strength. We'll talk about both of those things a little bit.

Part of the first steps in mitigation planning and adaptation is going to be looking at specific vulnerabilities for each of the communities and then specific capacities from what I've learned looking at this documentation. There won't be
16:27:32 a cookie-cutter solution.

One of the exciting things I found, though, is that because there's this interesting correlation between -- because the vulnerabilities of Indigenous people are based in a reliance on the land, then so are the answers to some of these problems. And so a lot of the ways forward that I've found in the literature
16:28:05 emphasized the importance of rebuilding connections to the land and rebuilding tradition. And that will be a guidance and a way to move forward.

I also found a very strong voice in the documentation that I found that just spells out that climate change is a colonial problem. So part of the solution to climate change is decolonization. And I think it's great that I've been hearing
16:28:34 about that today in this room as well. People are talking about decolonization in regards to a climate change solution.

Thank you. Zoom, zoom, zoom.

I think I'll just skip ahead this slide. I'll give you a second to look at this one, but I have a diagram that's kind of fun. This is from a study with I think it
16:29:02 was six prairie nations in the south of Canada. They were all

interviewed about what their approaches are to climate change mitigation and adaptation. And it came up with these five common actions that are in the middle of that slide. So the land-based and cultural education, that list of five in the middle of the slide, that's -- was proving to be common themes amongst
16:29:38 Indigenous-led climate adaptation planning. And then the stuff around the outside are ways that they're doing that. So reconnecting with Indigenous knowledge and making sure the youth are being taught about Indigenous knowledge and going back on the land, and I was hearing that stuff today too. So it's kind of already underway, it's just not formalized necessarily in some parts of
16:30:04 the Sahtú yet.

So as I mentioned, the nuts and bolts, then, the first step that I seem to find in the literature is identifying the unique weak points or achilles heels of each community, and then you can start to develop really specific individual adaptive strategies. And there's a really cool example from, actually, the ISR
16:30:40 that I thought you'd want to see really quickly, because this is an approach they took.

So over about a ten-year period, people were documenting what Inuvialuit harvesters were saying that they were struggling with due to climate change in accessing traditional foods, so travel patterns were different and
16:30:59 species had changed where they were, and these were all the problems that the Inuvialuit harvesters were identifying consistently in regards to climate change. So once you've identified those unique problems or vulnerabilities, then they started coming up with ways around.

So how do we address safety when we don't trust the ice anymore?
16:31:21 How do we address adaptability when the animals aren't showing up at the same places at the same times that they used to, and it

was just a way for them to start creating a really zoomed-in strategy for how to be able to continue maintaining traditions on the land but adjust to the fluctuating changes they were experiencing.

There's also work done in the Deh Cho and by the Yellowknives Dene
16:31:53 that is along similar lines that's really interesting examples to have a look at.

Fire. Quick. Climate change can maybe make it hotter and drier. Fire is going to be a topic of conversation for a while, I think. As I mentioned, the Board asked me to look into cultural burning practices (gots'edí k'ə), and in a
16:32:20 nutshell, I didn't really find anything this far north. There's some really interesting work done with Woodland Cree and Dene in the north of -- think it was Saskatchewan, where in the 1970s they really documented firekeeper knowledge. And people were managing the landscape (nę́nę́ / nade) for about 60 different types of unique characteristics they wanted to see in the landscape
16:32:43 (nę́nę́ / nade). Whether it was when they wanted more mammals to be available -- like, fur-bearing mammals for trapping near the village in the winter. They would use fire to burn the landscape (nę́nę́ / nade), one way; to keep insects down around spring camps, another way. To manage the dead wood like we were just talking about.

16:33:03 So there was a lot of really good work done in the '70s, but it's pretty far south compared to here. I didn't find anything quite this far north. But there's work being done in Alaska, Siberia, and the Yukon that I do think is relevant. Kluane is a really interesting example. But there's also worth -- it's worth looking into what they're doing in Siberia as well where the Sámi people are recognizing
16:33:33 that they want to be monitoring their fires more carefully to start to get a good sense of the characteristics,

because they said they're seeing hotter, more intense, more damaging fires in their boreal forests as well. So their first approach is to monitor these figures and figure out are these fires different than they used to be.

So this is the Kluane or the Yukon example just wanted to mention
16:34:01 because they have created -- as of November 2023, they completed a fire management plan, which is maybe something that people are going to want as part of their community plans as well, considering how last summer went. And they're starting to do pilot prescribed burns at the same time as documenting traditional knowledge from firekeepers. Trying to examine how people used to
16:34:29 use fire to manage the landscape (nę́nę́ / nade) and then experimenting with new burns.

I'm so close to being done. We -- we could call it done, because these last two slides are just summary slides, and there was so much consistency amongst the information for the three different types of caribou, I feel like I've
16:34:51 said the same thing over and over again.

So I'm just going to leave off by putting a quote on the screen about the importance of considering decolonization in adapting to and mitigating the impacts of climate change on Indigenous people.

And I will turn off my mic and take questions. CHAIR DONNA
16:35:18 SCHEAR: All right. Máhsi, Janet.

I'll start off with Tulít'a and see if they have any questions with regard to her presentation.

FREDERICK ANDREW JR.: I had a question for Janet Winbourne. You mentioned fire. I know that -- the country in the Sámi, the area there, their land
16:36:07 and -- it's pretty well not much forest as ours, because ours, it's really heavy duty boreal forest and all over. So it's pretty -- only too -- when

it's really hot, it's a really good fuel for fire. But in the Sámi area, it's not like that. So that definitely between -- so when you say they're really careful on how to manage the fire you're saying? I'm not sure.

JANET WINBOURNE: What I thought was interesting about what -- so the organization that's working on wildfire with the Sámi is called "Snowchange."

16:36:44

FREDERICK ANDREW JR.: Yeah.

JANET WINBOURNE: And what they've been looking at, because there are places of boreal forest where the Sámi live that are actually quite similar to here. I've been in touch with Snowchange, and they've given us some money to finish the outfitter study, just letting you know. And they're saying they are going to have to change their approach to managing wildlife. And it sounded very similar to me, to what the Sámi are seeing for the intensity and the severity and the size of the fires in the boreal forest there now. Because the land is drying out. They have the shrubification; they have the land drying. Many of the same observations about climate change as I hear here.

16:37:02

16:37:31

FREDERICK ANDREW JR.: Okay. Máhsi.

CHAIR DONNA SCHEAR: Colville Lake, do you have any questions for Janet?

16:37:52

WILBERT KOCHON: Not a question, more a comment. I think a lot of times when we speak about traditional knowledge, I think we're recorded, and then we're used -- is used things, and then -- on these things, and sometimes don't really like that. Lot of the things that talk about, it belongs to us, and should get permission to use stuff -- stuff like that. I see some of the words in there, some of the things in there that we

16:38:24

talk about, and we bring it out, and it's for us to use. So I just wanted to say that.

And hard to make a comment because they're recording it, and then they're going to use it or -- you know, or somebody's going to be using that word.

16:38:45 So that's why people are really careful on how to ask questions, and we don't really trust the system. It always seem to work against us in the end. When we speak, it's for us to use it for ourselves and for our young people. Not, you know, or somebody else or Board trying to use it for themself. I just wanted to say that.

Máhsi.

16:39:12 JANET WINBOURNE: Máhsi, Wilbert.

JOSEPH KOCHON: Just for clarification -- this is Joseph Kochon. Colville Lake RRC. Janet, who do you work for? My first question, I guess.

JANET WINBOURNE: So the Board uses both Lorne and myself. Or if you remember Colin Macdonald. We're contracted to the Board when they

16:39:41 want a technical advisor. So somebody like Lorne or Colin Macdonald, they provide technical advice on scientific information. I help them pull together -- like, what I did for this was go through, do

online searches, do searches in libraries, and of documentation to just pull together existing information about whatever question they asked me to look

16:40:09 into.

So we didn't do any new research for this. So I'm contracted to the Board to pull together whatever they ask me to pull together.

16:40:32 JOSEPH KOCHON: Okay. Yeah, I ask that question because most of the information you're providing is just observation from what you

have collected here and there. So I guess all the hearings that we've participated in, there's so much information that was provided by all the Sahtú communities, and from day one, it's always been traditional knowledge versus scientific knowledge. So however long the hearings take, and most of our
16:41:14 people pour their hearts out on whatever the topic is. And when the Board makes their decision (kədə ts'etsı / naowo ts'etsı), then it goes to the Minister's office. And from what I can understand, a lot of the traditional knowledge is not considered into the final outcome of whatever the hearings is. So I'm just wondering, what you collect today, is it going to help us make the people out
16:42:01 there understand what we're trying to get at?

So scientific knowledge always outweighs our traditional knowledge, so that we really have a problem with. And just listening to all the hearings, it's just like why are we participating in a hearing when our knowledge is not even considered? Do we have to speak like -- like you? Or somebody else who do a
16:42:36 formal argument? So it's almost like -- if you don't bring out all the right words, then, you know, your -- your words are not weighed in -- as an expert to whatever the topic is. So I'm just wondering, you're providing insight, but then it's just an observation? It's not -- I'm just wondering how would that fit into our future hearings, so...

16:43:19 Máhsi.

JANET WINBOURNE: Thank you for the question, Joseph. And I have a few thoughts on it. It must be immeasurably frustrating, and I'm watching people nod when I'm saying people have been talking about this for 20 years. I saw people nodding. So that position would be one of frustration if that was me
16:43:43 coming to these meetings and raising my voice and saying the same thing for 20 years and not feeling like it was being

heeded. I hear you. Like, that's not a great position to be in.

One thing that I find interesting is sometimes the audience for the information I prepare isn't you guys. It opens a door sometimes for people that I feel don't necessarily understand your knowledge system as well as their own,
16:44:21 and documentation is their comfort like. So the documentation that we've done to pull this stuff together, the documentation that will be on the public record, and the final report that will come out of the SRRB kind of is the language of those people that work in a scientific knowledge system more than a traditional knowledge system.

16:44:51 So I would hope that the work we're doing is not in vain and this helps people understand each other just a little bit better. But I do hear you. I do hear you.

JOSEPH KOCHON: Just a follow-up. You mentioned adapting. People have to reconnect or whatever. But most communities, you know, we
16:45:21 grew up with wildlife, we grew up with nature, and we're not readapting. We're -- we're already there. It's just that we're not going to be reintroduced to something that we're living. And we -- it's -- we're one of one. So I just want to make that clarification. You know, maybe in some other areas there -- there's a disconnect, but in our area, you know, we're one with animal and nature. So right now you're
16:45:50 -- you know, from my point of view, you're just talking about the tip of the iceberg. Right now we don't really trust the system, so we're just going to share what we have, and part of it in our presentation when we get that opportunity.

So máhsi.

JANET WINBOURNE: Máhsi again. And I'll just say one thing that
16:46:15 was really interesting for me as I did this work is everything that I found

and everything that I put on these slides exists in the Dél̨ı̨nę plan. So what it showed me -- and that's the plan I'm the most familiar with 'cause I was -- I worked on it as a technical writer years ago when they were initially drawing it together. But I've found that really interesting that it's -- it just sort of echos
16:46:47 everything. Everything I found in the libraries and
online echos what's being put forward in the Dél̨ı̨nę plan. I think it's a good reinforcement that that's a useful tool.

JOSEPH KOCHON: No further comment, Your Honour.

CHAIR DONNA SCHEAR: Máhsi.

16:47:18 Fort Good Hope, do you have anything to add or -- no? Okay.

And then we'll go into Dél̨ı̨nę if you're still online. Do you have any questions?

I have a list which way I go, Sam.

Okay. If there's nothing from Dél̨ı̨nę, we'll go to Norman Wells if they
16:47:47 have any questions for Janet.

JASMINE PLUMMER: I have no further questions. No.

CHAIR DONNA SCHEAR: Okay. The Tłı̨chǫ Government, do you have any questions for Janet on her presentation?

STEPHANIE BEHRENS: Máhsi. I just wanted a clarification on one of
16:48:27 the slides in regards to Bluenose-East (ʔehdaı̨ a ɂekwǫ́or) harvest. I think there was a report of nine pregnant cows that were harvested, and I thought we were on a bull only harvest for the Bluenose-East (ʔehdaı̨ a ɂekwǫ́or).

JANET WINBOURNE: So if Walter was here, I'd get Walter to speak to that. I believe there's a ceremonial harvest allowable under the Dél̨ı̨nę plan;
16:49:03 right? I'm not up to date with it anymore. Let me check the date on when that harvest report was from. One sec. Bluenose-East (ʔehdaı̨ a ɂekwǫ́or)

health and body condition. 8 of 10. Okay. So that's a 2019 harvest. And I'm pretty sure at that point -- unfortunately, Déljnę just left by the looks of it. But I think they were doing ceremonial harvests at that point. I don't know if they still are, because I'm not involved with that plan as much anymore. And, yeah, it was

16:49:40 8 out of 12 were pregnant and in fair condition.

STEPHANIE BEHRENS: Okay. Thank you. We don't have any more questions.

CHAIR DONNA SCHEAR: Máhsi, Stephanie.

Going right along here. Government of the Northwest Territories.

16:50:09 ECC. Any questions?

JAMES HODSON: James Hodson with the ECC. No questions.

CHAIR DONNA SCHEAR: Okay.

JAMES HODSON: Thanks.

CHAIR DONNA SCHEAR: Thank you, James.

16:50:19 Carrying on. Environment and Climate Change Canada and NRCan.

BRUCE LAURICH: We have no questions.

CHAIR DONNA SCHEAR: Thank you.

16:50:29 Does the Board or staff or anyone have questions for Janet's presentation? No?

I'll switch my page. Oh, sorry, we're going -- moving on to Lorne's presentation. Sorry, Lorne. We are going to do one more presentation from Lorne. Just one moment.

16:52:35 **Presentation by Lorne Gould on Indigenous Knowledge and Science Toolkit**

LORNE GOULD: How does that sound? Are we okay?

Ah, everybody's asleep. They said it was going to be hard to follow Janet, and I can understand that. Great presentation. Okay. Let's just do this. I think. Okay. Is that going to work? Okay. Great.

Well, thank you very much for inviting me here to talk to you today.
16:53:05 This is a -- thank the communities for coming out, for the Elders that are present today. It's a -- just a privilege for me to have an opportunity to address you about the effects of climate change on the caribou in the Sahtú. This is a Western Science Toolkit Part 2. Before we start -- enter. Oh, sorry, yes. Thank you very much.

16:53:36 Anyways, here I am. My name's Lorne Gould. I'm from Calgary. That's the traditional territory of the Sitka -- Siksika, the Pikani, the Kainai, the Tsuu'tina, and the Stoney Nakoda First Nations as well as the Inuit people who have made Treaty 7 their homes. It's also the home of Métis Nation Alberta Region 3.

16:54:01 As I said, my name's Lorne Gould. I'm a professional biologist registered in Alberta. About 30 years of professional experience. I've worked as a wildlife biologist with the Dene Cree and Métis communities around the Fort McMurray, Fort McKay area for the last 20 years, and that's the Treaty 8 lands. My experience has included the review of environmental impact assessments.
16:54:28 I've been an expert witness at hearings providing both verbal and written support for my community clients. And currently I'm working a lot of community-based monitoring using wildlife cameras and autonomous recording units. I'm currently a technical advisor on the Ronald Lake Buffalo Management Board and an active member on the National Boreal caribou (tǫdzı) Knowledge Consortium.

16:54:56 So this is Part 2. So Part 1 of the toolkit was an overview of

climate change and wildlife impacts on caribou, and then a summary of caribou, climate change on the caribou in the Sahtú region. We've talked a lot about that today. And so today we're going to move on to the three and four key topics that I will talk about today.

16:55:30 One -- Topic 3 is to summarize climate change adaption programs in other areas of North America and globally. So I -- for this part, I focus on Indigenous communities, focusing mostly on Canada with resources from the US but also ones globally. We've already heard something about the Sámi people. I'm going to bring that back in.

16:55:56 Question Number 4 is discuss examples of caribou conservation measures defined that will specifically help caribou through this changing climate that we're facing right now. The goal is to hopefully provide some information and some insight to help the communities of the Sahtú region plan for the future.

16:56:25 So going to go over a little bit about sort of the process involved in a climate adaptation plan. And we've sort of -- I think Janet alluded to some of this a little bit. First of all, we need to define management objectives. In this case, we're talking about how are we going to change things so that caribou survive climate change and thrive climate change. So there's healthy populations that

16:56:56 are sustained -- that can sustain traditional land use and traditional harvests.

And then we move on to Part 2, which is to assess the impacts and vulnerabilities. This is getting back to Janet. This is Janet's achilles heel. We need to identify those achilles heels for the caribou as well as for the people that live with the caribou, are part of the caribou. This involves a great deal of

16:57:20 community engagement, consultation to understand what the

landowners are seeing and what they view as their vulnerabilities. This is also the science (ʔasʃį kánęta / ʔası naata) -- the western science (ʔasʃį kánęta / ʔası naata) comes into this as well. There's

a -- there's a chance here that both knowledge systems can work in parallel to
16:57:54 identify these vulnerabilities and move forward.

Once we understand those, you move back, you reevaluate your management, your management goals, and see if they make sense. I mean, do you still need to work to save the caribou? And I think the answer's absolutely yes, but we don't know that necessarily, for example, if, say, western science
16:58:20 (ʔasʃį kánęta / ʔası naata) said there's a kazillion caribou out there and landowners see them all the time. I don't think that's true.

And then we move on to Number 4. This is -- you know, as a saying, say "Boots on the Ground." This is where you identified your strategies to help the caribou. This is the work we do. In fact, that's where Toolkit Key Topic
16:58:42 Number 4 comes into play, because that's actually the conservation measurements or the conservation measures that will help caribou survive climate change and be resilient and maintain the populations that the people of the Sahtú need. And then the final step we're not going to really talk about today, but that's the monitoring. Every time you do an action, you want to be able to
16:59:00 assess and see if it's working. For example, if you change some habitat management or caribou management, you need to monitor to see if it works. Are there more caribou (caribou are increasing / ʔekwę́ łǫ ʔadarade / ʔehkwǫ̀ łǫ ʔadade) ÀÀÀout there or are there less caribou (caribou are declining/ ʔekwę́ wíle ʔadarade / ʔehkwǫ̀ ʔızhıaʔı)? If that's not the case, for example, you did an
16:59:26 activity and there's fewer caribou, then you have to reevaluate what you're doing. So this is a big circular thing. It's constantly adjusting. It's basically adaptive management that you continually work on and adjust as you go.

So now moving to summarize climate change adaption programs in other areas of North America and globally. What I've done is I'm just going to talk about a couple examples that I've found in my research that I like to think are going to be reasonably applicable to the people of the Sahtú area. Got
16:59:56 examples from Canada. I've also got examples of resources from the United States, and then, again, in Europe. We're going to bring back the Sámi people into this a little bit as well.

So the first example I have is for the Kanaka Bar Indian Band. They're a First Nation that's in the Fraser Canyon. They're in southern British Columbia.
17:00:27 They're about 15 kilometres south of the community of Lytton, which, in 2021, was practically burnt to the ground by a forest fire. The community was very concerned about this, and they -- when they did their vulnerability assessment, they looked at their achilles heels -- I'm going to keep bringing that back in, Janet. I like that analogy -- they came up with a list of things. I'm calling then
17:00:58 "adaption themes," or that's what they called it for their report. They were concerned about water resources. They were worried about forest fires. That's not surprising. One of their neighbouring communities was wiped out. They're worried about their traditional foods. They've been changing. Access roads to and in and out of the communities because they -- they needed to have escape
17:01:24 routes.

And self-sufficiency. They felt they were losing their ability to be self-sufficient, and a common theme that we hear over and over again is engaging youth. That transfer of knowledge from Elders to youth and getting youth involved in the protection of the community. They developed these adaption
17:01:46 themes.

And then as part of their climate change adaption strategy, they

developed a series of mitigation strategies that they thought would be effective. And -- and I think some of these probably are going to resonate with the people in this room. They started to monitor the water. It was a high priority. How much water is there? So they -- they developed methods of measuring stream --
17:02:11 stream volumes and looked at specific watersheds. If there were activities in the community that were -- they viewed as wasting water, they issued moratoriums. It might have been, say, something like a car wash or something like that where they thought the water was being wasted.

They were very worried and developed fire smart strategy. How do
17:02:29 they protect the community from, say, a forest fire if it showed up on their doorstep? So they would manage fuel. And that came down to, like, clearing shrubs or clearing fuel from beneath the forest to try and maintain a safer community. They've developed a community food (béré / wedì) production where they've got greenhouses, and they're growing their own vegetables to try
17:02:54 and counteract that loss of berry production. Maybe because of the heat.

To improve access, they're starting to manage the -- or monitor culverts to ensure that the roads maintained are safe, and they've started to
17:03:18 develop and build and design new roads so they have more than one access in and out of the community. And then working towards self-sufficiency, they have solar panels on some of the roofs of some of their buildings.

To engage the youth in climate adaption strategies -- adaptation
17:03:34 strategies, they have annual climate workshops with youth to try and engage them in this -- in the community.

So another example of a climate adaptation approach that's being completed is the Poplar River First Nation. That's a First Nation that's about 300 kilometres north of Winnipeg on the -- on the shores of Lake Winnipeg. Like this community, like the previous community I talked to at Kanaka Bar, they're very
17:04:07 concerned about climate change because they've been observing increased forest fire activity in Manitoba. They've observed that the vegetation in the summer was drying. They were particularly concerned about the peat bogs and whether they were actually providing a level of protection from fires. There were higher temperatures. They're observing higher temperatures in the summer.
17:04:37 They're observing higher temperatures in the winter. And they're worried about this.

So this is their vulnerabilities that they identified. And from those vulnerabilities, they developed mitigation strategies that they could help make their community more resilient to climate change. One of the things they needed
17:05:02 to do -- they were very concerned about the forest fire activity. I've heard this today. There's a lot of concern about how the province was dealing with forest fires. They knew they had to try and understand the provincial approach to how they fought fires. Because as we've heard today, there's a lot of, you know, how the province responds to fires, what's going on? Why are they leaving the small
17:05:25 fires? And they -- they needed to communicate with the -- with the Provincial Government in Manitoba just to understand what their approach was so they could try and understand how they could work better with them.

And they were really hoping they could get the government to move forest fire resources closer to their community so if there was a forest fire, they
17:05:46 could get immediate protection and help. And that was part of

their fire management strategy they had to look at for their community. They needed to check the peat bogs. Were the peat bogs actually a fire break (godiritlacha dechi hagafwi)? Were they helping them, or were we seeing them like we're seeing them around here, where you're getting people talking about
17:06:14 these -- I've heard them called "zombie fires" that are down in the peats that -- that burn all winter. They were worried that that was happening to their peat bogs and that maybe they weren't the protection they used to be.

And then, of course, they wanted to evaluate the amount of forest near their communities, and they needed to clear forests to make sure that when
17:06:35 a -- if a fire did come up to the edge of the community, there was adequate forest breaks to help them out. I believe this is something they had to do in Yellowknife this year just to help keep the fire away.

So this next example is a -- with regards to climate adaptation
17:06:57 strategies, is the -- is not actually a specific example. This is a -- this is a toolkit. This is a toolkit for your toolkit. The US government has developed -- or the National Oceanic and Atmospheric Administration has developed a toolkit that enables communities to become more resilient to the vulnerabilities associated with climate change. It's a resource that provides tools, information, and
17:07:28 expertise to help communities build themselves and support themselves with facing climate change.

This is a -- the United States. Definitely not the same as here, but what's kind of useful within this toolkit is they actually do have examples and -- from Alaska, which is -- I think could be quite relevant to northern Canadian
17:07:57 communities.

Just some of the examples that they bring forward to what

climate change adaptions that some communities had to make in the Alaska area is they're finding that the communities are travelling further to their neighbours to exchange food (béré / wedì). You can see that picture up there. You can see that's a community called Shakoo -- "Shaktoolik." And they've had
17:08:26 to face -- they're worried about flooding. And they've -- one of their solutions is using local materials of driftwood and gravel to build berms.

Some of the communities have had to look at the fish community that they rely on in the oceans, and they've actually had to change the fish that they harvest and they eat. And the weather is changing. So we're -- actually, they're starting
17:08:48 to adapt by changing the structures in their communities that maybe are more adaptable to snow and wind, and all those other great things that can change the way a house needs to be built.

Janet brought up the Sámi people. The Sámi people are really interesting. And I think this is an important example because of their relationship
17:09:20 with reindeer, which are the domesticated version of caribou. They've -- are working hard to assess their vulnerabilities, and they've identified things like they've noted, and it's been documented, that climate change is affecting the arctic faster than any other part of the world. It's important. These northern communities are under huge pressure because of climate change. They've
17:09:45 observed that climate change is --

Thank you. About halfway. Oh, good, I thought it was five minutes.

Anyway, climate change hurts the ecosystems. They've noted this. And I think everybody in this room is noticing that, that the climate change is really affecting ecosystems. And this is having a really negative effect on your
17:10:01 cultural activities and what you can do on the land.

We talked about rain on snow. The Sámi have been observing this -- we heard that today. And that's affecting species-wide caribou and muskox (ʔəjıré / hoızı ts'ǫ ʔejı). I mean, we're seeing -- I was up in northern Alberta, and I'm standing on the field, and there's the crusty snow. You know the
17:10:31 snow that you usually expect in spring when you can almost walk on it -- at least the [indiscernible] -- and we're seeing things like that. And the important part is that the Sámi are noticing the same things that you -- this community is.

They've also observed the pathogens, the poisons and -- from bacteria and viruses, and I believe that's starting to contribute to the muskox (ʔəjıré / hoızı ts'ǫ
17:10:53 ʔejı) death.

- Discussion off the record -

LORNE GOULD: Anyway, where was I? Anyway, so they've started to notice more disease in muskox (ʔəjıré / hoızı ts'ǫ ʔejı) and caribou. The Sámi realized that this is a complex project. They've just started their
17:12:03 process. The report I reviewed was written in 2023, so they've just started to actually go through a process to try and figure out their -- how they're going to deal with this. But what they have come up with is, is that it's going to be cross-disciplinary. We all realize that this is incredibly complex programs -- or problems that we're dealing with. They're dealing with vegetation, wildlife,
17:12:27 weather. It's a cross-disciplinary problem, and it requires a lot of expertise and a lot of help. It's going to require a coordinated action. I mean, think about this. This is a group of people that have to deal with four different nations, national governments. You think Canada's hard? And then you put Russia in there. That's really going to be hard.

17:12:52 Because of the speed of climate change affecting the arctic and northern communities, you have to plan fast, but you also plan with flexibility. Things are changing really, really quickly.

And the other things the Sámi brought forward, and I've heard this today a lot, is that anything that's being done for climate action needs to respect (ʔełetserı̨chá / dǫne nałıtsıtàh) the rights of the people and any action can't curtail rights.

17:13:26 So those are the examples I've come up with for climate change adaption -- adaptation programs. I always get that wrong.

Now I'm going to start -- switch gears a little bit. We're going to talk about some specific examples about caribou conservation (ʔekwę́gudı ɂeʔá / ʔepe heots'edıgha go ɂeʔá / Sahtú ʔekwe ɂeʔá) measures that will help caribou

17:13:53 be -- remain resilient through climate change.

I'm going to draw -- I'm trying to draw on as many examples that are -- will be effective for caribou, and I'm also -- want to -- I'm hoping to blend a little bit of Indigenous knowledge with the western science (ʔasʃı̨ kánęta / ʔası naata), because I don't think they need to be opposed. I think they can work together.

So just going back to the diagram that I brought up early on in -- on the

17:14:13 process about the climate change adaptation process. This is -- actually, I'm going to -- this is really the Boots on the Ground (Nàxoèhdee K'è), Number 4. What are the actions we're going to take to conserve caribou?

So the approaches and tactics I want to talk today I'm going to divide into sort of three main topics. There's the population (dánet'ę / datłǫ) of the

17:14:38 caribou management, and there's also the habitat management of the caribou. And then there's just some other things that I want to talk about or bring forward a little bit.

So the first approach and tactic is maintaining genetic diversity. Big concern is if you don't have genetic diversity, you lose resiliency. Essentially,

17:15:05 inbreeding's bad. Just removes the resiliency of the species to adapt to climate change. And as the climate changes, you want to have a

very robust population (dánet'ę / datłǫ).

The conservation measures around that, at least from a western science (ʔasʃį kánęta / ʔası naata) perspective, is the studying of the genomes and the DNA. We're seeing some really, really elegant and -- methods for
17:15:33 collecting DNA. A lot of it's non-intrusive. Things like taking DNA from fecal pellets of caribou, hair sampling of some species. And this is important conservation measure because if we understand the genetics of a species, scientists can estimate (kanę́t'e łąnį / xatłǫ sǫnį) population (dánet'ę / datłǫ) size by using mark recapture techniques. They can look at the family networks, and
17:16:02 they know whose sisters, brothers, mothers, daughters, sons -- I don't know if that's really caribou, but it's also they can also measure the level of inbreeding. And that helps them sort of as a -- as we understand conservation, if we understand the genetics, it gives us another way of sort of measuring how caribou might survive.

17:16:30 Another very important aspect of maintaining populations of caribou is maintaining connectivity and habitat. It's critical that caribou are able to move within their ranges so that they actually are able to adapt to climate. If there's a changing climate, changing vegetation, caribou may have to move up and down mountains. They may have to change where they move to find food (béré / 17:16:59 wedì). So it's important that they have space to move to be resilient.

It's also important that caribou from different populations are able to intermingle. This is back, as I previously talked about, genetic diversity. It's important that caribou can move their genes around. Maybe it's a young male that disburses from a herd that moves into another herd and is able to breed and
17:17:24 maintain genetic diversity to help with their resilience.

The other thing is, as a conservation measure, we have to

understand what is the sustainable population (dánet'ę / datłǫ)? It's important to have sufficient number of caribou to, one, they are able -- the population's large enough to, say, sustain a flood or an avalanche that wipes out part of the population (dánet'ę / datłǫ), but we also need to make sure that there's enough
17:18:00 caribou; and we talked about -- and I've heard that loud and clear, that if -- there has to be enough caribou to maintain lifestyle.

Some of the conservation -- oh, now the conservation measures are that ECCC, which is Environment and Climate Change Canada, has developed that there's got to be at least 100 caribou within a population (dánet'ę / datłǫ).
17:18:23 And a habitat component of that is at least 65 percent of that is undisturbed.

There's also the -- I just want to bring up the example of conservation breeding, and there's an example the West Moberly and Saulteau First Nations of British Columbia where they've actually been doing maternal penning. And this is a way that they've been able to help protect and grow the herd, and that's
17:18:47 by capturing pregnant females and putting them in pens. The female caribou then give birth in a protected area where they're free of predation. And then they raise, like, the calves in the pen for about two months. When they're less vulnerable to predation, they're releasing them back into the wild. These nations have been successful in doubling the size of their -- the caribou herd in about
17:19:10 three years.

Another aspect is -- of population (dánet'ę / datłǫ) management is to reduce the disturbance, human-caused disturbance to caribou. And to get back to Environment and Climate Change Canada, because they've developed a method of describing disturbance. And what they're doing as a
17:19:36

conservation measure is they're -- they basically have identified the fact that if you build a road, it's not just a road. There's a 500-metre buffer around that road that will affect and degrade caribou habitat. This is an important conservation measure. Not because -- it's important the proponents -- for example, when you
17:20:03 build a road, you realize the impact, and it forces you to think about what the effects of that road are and what the effects could be on caribou.

Some other things that are being done to reduce human disturbance is -- for example, in my province of Alberta, there's restricted activity periods from February 15th to July 15th. And they try to get people to reduce their
17:20:23 activities in caribou range when -- late winter when caribou are weak from the hard winter and up to July 15th during the rearing season and calving seasons to try and reduce disturbance and help the caribou become -- well, have more successful breeding and as a conservation measure.

The other important aspect that we're starting to see, and I'm going to
17:20:54 bring up another Alberta example, because we've looked at this pretty closely, is the change in the predator-prey balance. In Alberta, we're seeing a lot more white-tailed deer moving north, and what's that doing is that's changing the predator-prey balance. The white-tailed deer are supporting a larger wolf (bele / dìga) population (dánet'ę / datłǫ). More wolves (bele / dìga) on the landscape
17:21:14 (nę́nę́ / nade) are putting more predation pressure on caribou. And this -- this has led to -- actually, in eight ranges in Alberta there's active wolf (bele / dìga) kill programs. Other aspects are changing the number of deer that can be taken during hunting (náts'ezǝ́ / nàts'ezè). This is getting into the fact that humans are actually having to manage the wildlife, which is really unfortunate, and wolf (bele
17:21:42 / dìga) kills are never a great idea in

the sense of they're very unpopular.

Habitat management. We really need to do a lot of habitat management. I'm using Alberta examples again. There's over 100,000 kilometres of seismic line in Alberta that need to be restored. You think
17:22:12 about the -- if you put a 500-metre buffer on some of those lines, that's a lot of habitat that needs to be restored. The conservation science (ʔasíı́ kánęta / ʔası naata) that's going on around that is how to fix those lines. We're seeing a lot of science (ʔasíı́ kánęta / ʔası naata) spending time looking on how to naturally -- if natural revegetation's working, how do we replant those areas, how do we prep
17:22:36 them and make the -- try and make this habitat degradation go away.

We have the -- we need to expand our protected areas. Some of the conservation science (ʔasíı́ kánęta / ʔası naata) around that, if you look at the map, you can see the Birchland [sic] Wildland Park, and that's a park, and the red marks are where the -- there's a population (dánet'ę / datłǫ) of caribou in Alberta
17:23:03 that have collars on them. And these are the marks, and these are where the caribou -- the caribou live. The important aspect of this is if we understand where those caribou live, it can help us decide where to make protected areas, in designing parks, and how we actually act outside of the park areas to help protect caribou.

17:23:25 Habitat management is also about predicting what's going to happen to habitat. And we're seeing some very -- conservation activities going on with scientists and computer models. We're starting to see scientists using habitat and climate data to try and predict what the vegetation is going to look like in the future. Are we dealing with a boreal forest turning into a grassland? Again, this
17:23:54 goes back to which areas do we need to protect. How do we allow habitat for caribou to thrive in the

future?

So just as a summary, there's a lot of climate adaptation programs happening around the world and Canada. Every program's unique because every community is unique, but it's really, really important that you're not
17:24:19 alone out there. If you do go down a path of climate adaptation planning, there's resources out there, and there's -- there's organizations and people that are going through the same thing.

Programs need to be flexible. This is new stuff. There's a lot of this -- these things aren't really well established yet, so people are going forward.
17:24:43 They're making mistakes, and they're doing great things. And there's also a lot of conservation measures out there that are happening that will help caribou so we can maintain caribou populations for the future. Some of the challenges that we have is just getting this work done. I mean, we've got so much restoration to do, and it's just been painfully slow to get there.

17:25:06 Anyway, I got to stop there, because I think Catarina is going to start throwing stuff -- Catarina is going to throw stuff.

Thank you very much.

CHAIR DONNA SCHEAR: Máhsi, Lorne. Do you want to have a five-minute break or a three-minute break before we go and ask if there's any
17:25:20 questions with regard -- three minutes with regard to Lorne. 3:30.

Four? Five minutes. I'll just say five minutes, and then we'll go -- do I hear a seven? I'm just kidding. Yeah, five minutes, and then we'll come back, and we'll go through and see if there's any questions for Lorne and his presentation. Máhsi.

17:25:48 **- Discussion off the record -**

CHAIR DONNA SCHEAR: Hello, everyone. Let's try and get this started and finished, and then we'll eat when we're done. Okay. Let's get started before we start eating dinner. Was that my outside voice? Just kidding. You guys want to -- we'll eat when we're done. So if we can sit down now and finish this up, and
17:35:12 then we can eat.

LORNE GOULD: Does that mean no questions? CHAIR DONNA SCHEAR: Yeah, we're starting with questions for Lorne's presentation, and we will start with Tulít'a if they have questions for Lorne's presentation.

17:36:03 FREDERICK ANDREW JR.: I have a question, Lorne, regarding caribou. You said you were talking about that -- studying the caribou that Sámi people are saying. I'm not sure. But I just want to know how do these people study when they're not collaring them? How do they go about it?

LORNE GOULD: So some of the studies that I'm aware of, they
17:36:28 are collaring. But you're talking things that they do without collaring?

FREDERICK ANDREW JR.: Yeah.

LORNE GOULD: Well, one of the -- I think one of the new things that's come on, so one of the -- they like to use collaring for, you know, figuring out where the caribou are going. Helps with counting and stuff. That will -- some
17:36:49 of the other things that they are doing now is because of the DNA stuff they're getting out of the fecal pallets, that's allowing them to do population (dánet'ę / datłǫ) estimates that way, as well as it allows them to identify individuals moving around the landscape (nę́nę́ / nade). So it provides another, I'm going to say, a non-intrusive way. Because I have heard some community members say that
17:37:11 they don't really like collaring of caribou.

They think it's an intrusive thing that's not preferred.

FREDERICK ANDREW: Okay. But interesting because I have a comment. When you mentioned the scat and DNA, our Elder talk about it too. I understand you mentioned quite a bit of -- about caribou, but we also have our --

17:37:50 how do you -- how -- you know, about caribou too. But what I'm trying to say here is, ah -- I'll give a little touch on this, on a story. I know that the Elder was saying that when you mentioned the scat DNA, [other language spoken - no translation].

So it's really interesting that -- so I just wanted to mention that, and máhsi.

17:38:58 LORNE GOULD: Máhsi.

LEON ANDREW: Thank you very much. My name is Leon Andrew. I live in Norman Wells but a member of Tulít'a Dene Band and Tulít'a Land Corporation. Just having an opportunity to say a couple words.

17:39:50

I wanted to touch on what you said about caribou. Caribou migration, so the -- something about breeding. Inbred. You -- help me clarify what you were saying about caribou. What's that mean? Do caribou need different neighbours to be involved with so don't have too much of this inbreeding occur,

17:40:17 as you may talk about, as you mention?

LORNE GOULD: So the ability for caribou to move to other, say, subpopulations to breed just provides an opportunity for unrelated caribou to breed, are further away caribou. So basically what you do is you just have caribou way over here that are -- that are not related at all to another group over

17:40:52 here, and then maybe you have a -- oh, let's say a young buck who goes walk about and ends up opportunity to breed within

another. And by having two very unrelated individuals breed, that increases your genetic diversity. And the belief is that that makes the caribou more resilient to changes, to disease, to climate. And that's -- that's kind of the belief on why genetic diversity is a good thing.

17:41:27 LEON ANDREW: Thank you.

LORNE GOULD: Thank you.

LEON ANDREW: So to just to follow up on why -- why I say this, because I find, like, the mountain caribou (shúta goʔepe), is in our region here, maybe -- maybe there's so much traffic out there, you know, migration probably

17:41:50 not -- not happening the way we sometimes think. Because we're -- for reasons, there's so much people that are probably wandering around in the mountain where caribou usually hang out through different area. I see the pattern changed a bit, so that's why I asked. If the caribou get stationary, or herd, you know, I can see where you're going with your -- your finding was that. So I just wanted to

17:42:19 understand a little bit more. And I think you clarified that, and thank so much.

LORNE GOULD: Thank you for the question.

CHAIR DONNA SCHEAR: Okay. If Tulít'a's done, Colville Lake. Do you have any questions for Lorne?

JOSEPH KOCHON: Máhsi. Joseph Kochon, Colville Lake RRC.

17:42:42 Just listen to your presentation. We -- we hear a lot of good things happening, the Sámis, and based on your report. Right now are you still working for the Alberta Government?

LORNE GOULD: I do not work for the Alberta Government. I am a -- I used examples from Alberta. That's because I'm

17:43:26 quite familiar. I'm -- as Janet pointed out, I'm working for the

Sustainable Renewable Resources Board under contract.

JOSEPH KOCHON: Okay. Yeah. So just based on your presentation, I see that some groups are doing some good things. But then towards the end of your presentation, you're kind of leading towards western
17:44:04 science (ʔasʃį kánęta / ʔası naata) as a methodology. Again, I just -- when I -- I asked Jan -- that lady before you a question. It would be good to -- to find a way where we can collaborate between traditional knowledge and scientific knowledge. Because right now, you know, our traditional knowledge is not being used that more into the current evidence. So if we could find that -- a pathway
17:44:44 forward, then, you know, we can sit down and iron out a pathway forward.

So I'm just wondering if you hear any of that any other place?

Because right now we're always presenting, and things are not weighed out equally. That's what we find in these hearings. And so I guess that's kind of the direction we're hoping to try to work out through these Public
17:45:23 Listening Sessions, is that we need to sit down and -- in the planning stage and find a methodology that would work, because ourselves, we don't really agree with the way western science (ʔasʃį kánęta / ʔası naata) methodology of getting numbers. We're never ever given a clear answer. We're never ever given the true numbers. So we have to find a way forward that -- that works for both.

17:46:02 So I mentioned earlier that earlier we don't trust the system because they don't work with us, so right now we just collect information, and it goes viral. I know this is for public records and it's a -- so just wanted to put that into the record. So máhsi.

LORNE GOULD: Thank you for that. I understand the
17:46:34 frustration. I mean, I -- towards the end of the talk, a lot of the techniques I

was talking about are definitely western science (ʔasʃ̨ kánę̨ta / ʔası naata) examples. Probably because that's what I know. But what I -- and maybe I didn't emphasize it enough on the -- in the -- in the talk is when we start talking about these programs for climate adaptation programs, there's an emphasis amongst a
17:47:14 lot of organized nations that realize and -- how critical traditional knowledge is for understanding these systems. I mean, when we talk about the Sámi example, they actually realized that Indigenous knowledge is absolutely critical. The Kanaka Bar example and the Poplar River examples were driven and led by Indigenous knowledge.

17:47:47 So I think -- I think we're seeing some good attempts at trying to incorporate and braid Indigenous knowledge with western science (ʔasʃ̨ kánę̨ta / ʔası naata). I think it's still a struggle.

I also -- my introduction, I'm also a technical advisor on the Ronald Lake Buffalo Cooperative Management Board in Alberta where we have a board
17:48:17 that has a very strong Indigenous presence, and I -- and they're -- they're trying to develop a system where there's two

knowledge sides. There's sort of the western science (ʔasʃ̨ kánę̨ta / ʔası naata) side, and then there's an Indigenous science (ʔasʃ̨ kánę̨ta / ʔası naata) side. And they're trying to have independent interpretation of information, and then
17:48:41 hopefully have some sort of a blending that provides for a decision (kədə ts'etsı̨ / naowo ts'etsı̨) about management of this buffalo herd. So I don't think it's perfect. But I think there is some examples of people trying pretty darn hard to make it work. And to build trust. I mean, that's really important.

CHAIR DONNA SCHEAR: Norman Wells. Do you have any questions for
17:49:39 Lorne?

JASMINE PLUMMER: Not at this moment, but I'm sure

everybody's hungry, so...

CHAIR DONNA SCHEAR: Máhsi, Jasmine. And Déljnę. Are they still online? Okay.

Let's see. The Tłıçhǫ Government. Do they have any questions for
17:50:05 Lorne? Okay. I don't think the Tłıçhǫ Government is online.

Let's go to the Government of the Northwest Territories. ECC?

Any questions for Lorne?

JAMES HODSON: Yeah. One question. James Hodson with GNWT. You presented a lot of examples from Alberta where they're dealing with
17:50:46 very small populations of caribou. And I'm just wondering in the Northwest Territories and the Sahtú context where we have much bigger populations and more intact landscape (nę́nę́ / nade), less human disturbance, of those mitigation strategies that you talked about in your presentation, is there one that you would recommend we focus on given that the NWT context is a little bit different?
17:51:17 Thanks.

LORNE GOULD: Oh, there. Okay.

Yeah, I mean, don't mess it up. No, I mean, you're right, the -- the habitat in the Northwest Territories is in a lot better shape than Alberta. And it does change some of the parameters. You probably don't have the same
17:51:46 constraints on genetic diversity, habitat destruction. I think, you know, though -- connectivity is still going to be important if it's like on a

landscape (nę́nę́ / nade) level. It may not be a disturbance, but caribou still are going to be able to need to move maybe to new habitats to adjust to vegetation changes. So I think conductivity is still really important, and it just might look a
17:52:11 little bit different. I mean, some of the examples we talk about Alberta, we're talking about oilsands developments and big seismic

productions; but in Northwest Territories, there might be other issues regarding habitat conductivity that might come into play.

JAMES HODSON: Yeah, thank you.

CHAIR DONNA SCHEAR: ECCC?

17:52:40 BRUCE LAURICH: No questions.

CHAIR DONNA SCHEAR: Thank you. Let's see.

Natural Resources Canada? No questions.

BRUCE LAURICH: We're chatting online, so they have no questions either.

17:52:52 CHAIR DONNA SCHEAR: Okay. Right on. I appreciate that.

Anything from the Board? Okay. Go ahead, Cam.

CAMILLA RABISCA: Camilla Rabisca, SRRB. Do other regions monitor the impacts of fire retardants (konatsinekwe naidi) (konatsinekwe naidi) on wildfire? If so, what do they monitor?

17:53:23 LORNE GOULD: I really didn't want to say this, but I don't know. No, I don't -- I'm not aware of a fire retardant monitoring. I mean, that's actually a really good question, especially as we move to more fire seasons, so -- but I don't know the answer to that.

GORDON HAMRE: Gordon Hamre. Have you got examples from

17:54:00 elsewhere in Canada apart perhaps from your Alberta examples that you've already given of Indigenous-led planning to adapt to climate change or wildfires (nek'e areyone gok'erek ǫ / ne k'ə ʔedelı / nek'e k'ǫ yarék'ǫ)? And if so, what's made them successful? It's a fairly broad question.

LORNE GOULD: So the -- I did provide two examples, one from

17:54:26 Manitoba and one from British Columbia. The Kanaka Bar,

British Columbia, and then the Poplar River. So those are two examples

that came up. There's other examples in Ontario that I highlighted in my report, but I didn't present on them today because time constraints and -- a lot. So there are examples out there.

When you ask -- when you mention success, though, I think that's --
17:54:52 that's a little bit trickier, because a lot of this work is pretty recent. And I think we've -- you're actually seeing some communities move through sort of determining the vulnerability. They're may be getting some of those -- those strategies and mitigation activities happening.

But what I didn't encounter was a lot of the monitoring, the
17:55:14 effectiveness, how well are we doing. You know, and I think this is really some of the challenges. I mean, you know, and how do you measure that? Like, for example, Kanaka Bar, they're -- they're just starting to come up with mitigation strategies where they're -- and one of the things I didn't mention was they're -- they're working on putting air-conditioning into people's houses and air filters to
17:55:37 try and help mitigate the smoke (ko'lere / tleh tletsii) insulation. And we don't know if that's working yet. I mean, that's almost a long-term question: Are people healthier, living longer, healthier, that sort of thing?

And are these fire smart -- when do we know if they prevented a fire from running through their village by a break? I mean, it's all pretty new and we're monitoring,
17:56:01 and I think there's going to be a lot of learning and lessons learned. And hopefully, you know, we can -- people can talk and learn from each other.

CHAIR DONNA SCHEAR: Samuel.

SAMUEL HACHÉ: Yeah, I guess I have to apologize. I get Jasmine's point there that people maybe are hungry. I just have two questions.
17:56:22 Apologize. And hopefully they are going to be useful.

Talk about disturbance. Talk about disturbance a fair bit. We heard about fire and -- this morning, fire, caribou go away for some time until the habitat recovers. And I wonder if you came across some studies that actually tried to look at quantifying effect of fire in term of times and disturbance? Like,
17:56:53 time that might allow it to recover and maybe even looking at fire severity. We hear that it's more severe now and it's worse. Yeah. If you came across such studies on effect of fire as a disturbance.

LORNE GOULD: I don't know a lot about this, but what I have seen is there is some -- some of the restoration information that's coming out is
17:57:24 showing that fire -- removal of vegetation's better than, say, sometimes industrial development like a road building because the ground isn't so destroyed. So I think vegetation comes back.

I know that -- I think it's ECCC, Environment and Climate Change Canada, they're starting to look at differences between sort of human-made
17:57:49 disturbance versus fire disturbance. And I think it's about the speed of restoration and the type of restoration. But I can't really elaborate too much on it. I hope that helps, Samuel.

SAMUEL HACHÉ: Okay. Okay, thanks. And maybe last question for me and maybe following on Tulít'a's question earlier on
17:58:12 about -- about -- maybe about collaring and potential alternative measures. So Alberta, they've done a lot of collaring there. I wonder if you're aware of any reviews or anything along these lines looking at pros and cons of alternative measures and maybe looking at strength and weaknesses. You talk about scat and DNA, but is there any other methods that you know might have been
17:58:43 compared and maybe thinking along the lines of community-based monitoring and stuff like that? Anything that might be --

LORNE GOULD: So the community-based monitoring that I'm involved in, we haven't really examined sort of identifying individual caribou using cameras. I mean, that's actually an option that I think could be explored. I'm sure a lot of people in this room, I know I see pictures of caribou, and I go,
17:59:13 "Oh, that one looks different than that one," but I don't know if we've ever really looked at sort of using -- you know, identifying individual caribou with a camera and saying -- trying to estimate (kanét'e lanı / xatłǫ sǫnı) populations like that. That -- which I think might have some warrant. I mean, we're starting to see, oh, you know, facial recognition stuff is becoming very prominent on our computers
17:59:36 and our phones. And I've also heard of people doing this with bears as well, trying to -- you know, so if you can identify the individual animal, you have a way of sort of counting.

So if you make the assumption that all caribou don't look alike, you might have a possibility of counting using, say, remote cameras.

18:00:00 The DNA stuff is an interesting one for estimating populations because it's a non-intrusive way to go out there and collect pellets and then work your mark, recapture, and come up with a population (dánet'ę / datłǫ) estimate (kanét'e lanı / xatłǫ sǫnı), and that's -- that's being done in a lot of places. It might be less intrusive than, say, flying, you know, transects with aircraft and
18:00:30 samplings -- sampling areas and come up with a population (dánet'ę / datłǫ) estimate (kanét'e lanı / xatłǫ sǫnı). Probably a lot cheaper too. I think. I don't know. That's a hard one to say for sure.

SAMUEL HACHÉ: Okay. I'm good. Thanks.

CHAIR DONNA SCHEAR: Thank you, Lorne.

18:00:45 LORNE GOULD: Thank you very much. Máhsi.

CHAIR DONNA SCHEAR: So we're going to adjourn for the evening. I want to thank everyone for your presentations today. We are

listening carefully to what you're saying, to what everyone's saying. Tomorrow we begin -- we will begin at 8 a.m. with a breakfast once again, and then we will be hearing from Fort Good Hope and -- oh, just wait a minute. We will be hearing from Colville Lake and Fort Good Hope in the morning. And in the
18:01:09 afternoon we'll hear from GNWT ECC and ECCC in the afternoon.

Once again, thank you for your patience and your contributions.

Máhsi.

- Adjourned at 6:02 p.m. -

18:01:21 **- Adjourned to February 21, 2024, at 8:30 a.m. -**

February 21, 2024

Proceedings recommenced at 8:34 a.m.

CHAIR DONNA SCHEAR: Good morning. We are about to start.

And I'll ask for Margaret McDonald to say the opening prayer (xatłǫ sǫnį / hayats'etı).

08:35:06

- Opening Prayer -

MARGARET McDONALD: Good morning, everybody. I'll just do a short prayer for everybody today. God grant me the serenity to accept the things I cannot change, courage to change the things that I can, and the wisdom to know the difference. Amen.

08:35:22

Have a good day, everybody.

DANNY GAUDET: Hello?

Chair's Opening Remarks

CHAIR DONNA SCHEAR: Good morning. We are going to hear from Fort Good Hope and Colville Lake this morning, and this afternoon we'll hear from the Tłı̨chǫ Government, the Government of the Northwest Territories, ECC, and Environment Climate Change Canada in the afternoon. A couple reminders. Please -- please speak slowly and say your name before speaking: Donna Schear. I have to take note of that one. And you will have a chance to ask questions after each presentation. And, again, another one to turn off your cellphones, please.

08:37:23

08:37:53

And we'll get started in about -- now with Fort Good Hope.

Máhsi.

Presentation by the Fort Good Hope Panel

SHAWN GRANDJAMBE: Good morning. Good morning. It's Shawn Grandjambe. Newly elected president of Fort Good Hope RRC. This is all kind of so new to me and that, so I'm going to get Daniel T'seleie

08:38:38

to be doing our presentation on our behalf.

CHAIR DONNA SCHEAR: Máhsi, Shawn.

DANIEL T'SELEIE: Hello. Hi, I'm Daniel T'seleie. I'm K'ahsho Got'ıne, and I'm supporting the Fort Good Hope RRC on this hearing. And give me one second here to pull up my notes. So the -- what we want to address first in the presentation is the -- the Board's Planning for the Future policy and guidance document. That's something we saw in the agenda that's -- that's relevant for the work we're doing in Fort Good Hope, and we don't want to give specific feedback on the policy itself. What we want to address is the application of the policy. And specifically around whether or not that policy applies to approval of the Ts'udé Nilıné Tueyata management (bek'ə ʔeghálats'eda / weghà ʔelàts'eda) plan. And that's our Indigenous protected area. And our position is that the Planning for the Future policy does not apply to that management (bek'ə ʔeghálats'eda / weghà ʔelàts'eda) plan, and also that the SRRB is not required to approve that management (bek'ə ʔeghálats'eda / weghà ʔelàts'eda) plan for the Indigenous protected area and does not have the authority to approve themanagement (bek'ə ʔeghálats'eda / weghà ʔelàts'eda) plan. So we want to start with an overview of that issue.

08:39:14

08:39:48

08:40:22

And before we get into that, though, it's important for us to give a brief background on the work we've been doing and our direction that we have in relation to the Land Claim Agreement.

08:40:49

So what we've been hearing for years now from our Elders and the community is that we're supposed to be getting back control over what happens on our land. And the biggest barrier to achieving that goal is the Land Claim Agreement. So over the last few years, we've identified the Land Claim as the biggest barrier to actually advancing a lot of our self-determination initiatives, specifically with respect (ʔełetserıchá / dǫne nałıtsıtàh) to getting control

08:41:13

over what happens on our land. That Land Claim Agreement is really based on outdated colonial thinking from a hundred years ago. It's founded on things like extinguishment of rights and title. And that's something that we have to deal with when we are trying to get control over what happens on our land.

08:41:46 And for us, that's what's self-determinant -- determination means. It's when you make the decisions about what happens to your people and your community and your land. So when we say "self-determination," that's what we're talking about, is getting control of our land and making the decisions about what happens on our land. And our land is all

08:42:03 the land. It's not the little pockets of settlement land. It's the whole land. And so we view that Land Claim Agreement as outdated and also inconsistent with the UN Declaration on the Rights of Indigenous Peoples, which is accepted as the international minimum standard of rights that should be respected by states for Indigenous peoples. And a good example of that is that the Land Claim does not

08:42:31 implement free prior and informed consent as outlined in that declaration. So that's important context for the work that we've been doing on the Indigenous protected area and other initiatives.

So now I want to go back to Ts'udé Nilįné Tueyata and what it is. It's an Indigenous protected area. It's created by an establishment agreement

08:42:55 that was signed with GNWT in 2019. That was signed by all of the bands and land corporations in K'ahsho Got'įnę District. And all of those bands and land corporations are members of an organization called "K'ahsho Got'įnę Foundation, KGF." And that foundation, KGF, now acts as the Indigenous party to that establishment agreement. So it now

08:43:29

functions effectively as a bilateral relationship between us and GNWT directly.

The protected area is also recognized under GNWT's *Protected Areas Act*, and specifically with a regulation under that act. And this -- this Indigenous
08:44:03 protected area, it's not a territorial park. It's not established under the *Territorial Parks Act*, it's not a conservation zone or conservation area, and it's not a wildlife management (bek'ə ʔeghálats'eda / weghà ʔelàts'eda) area. It's an Indigenous protected area, which is a relatively new concept. It's a concept that wasn't around when they negotiated the Land Claim Agreement.

08:44:27 So I want to talk now about the establishment agreement that was signed in 2019. And, first, before talking about what it is and what it does, it's important to clarify what that agreement does not do. It does not impact any rights of any Sahtú, Dene, and Métis Comprehensive Land Claim Agreement participants. So it's really clear in that establishment agreement that, first of all,
08:44:57 it's a contract. It's not a treaty. It's not to be construed as abrogating or diminishing any Section 35 rights, including any rights or benefits accorded to participants under the Land Claim. And it makes it clear that anyone with a right to harvest in the protected area can do so without any additional burden like any further requirements for things like permits or authorizations or fees. So it
08:45:25 doesn't impact the harvesting rights of any participants within that protected area. And, similarly, the
management (bek'ə ʔeghálats'eda / weghà ʔelàts'eda) plan that's being drafted will also have no impacts on the harvesting rights of participants.

So what does the establishment agreement do? First off, it prohibits
08:45:51 oil and gas and mining activity in the protected area. But beyond that, it's -- that's kind of a broad framework on the shared responsibility

that the parties, KGF and GNWT, have for management (bek'ə ʔeghálats'eda / weghà ʔelàts'eda) and operation of that protected area on an ongoing basis. And the overarching theme there is that the goal is to promote and advance K'ahsho Got'ı̨nę way of life (gots'edí k'ə). So one thing that this establishment agreement
08:46:31 does is it creates a management (bek'ə ʔeghálats'eda / weghà ʔelàts'eda) board. And this management (bek'ə ʔeghálats'eda / weghà ʔelàts'eda) board has people on it who are appointed by the two respective parties. But those people on the board are impartial. They're not there to represent the views of the party that -- that appointed them. They're supposed to be objective and follow
08:46:56 the goals and the establishment -- and establishment plan in the operation and management (bek'ə ʔeghálats'eda / weghà ʔelàts'eda) of that protected area.

So right now that board is focused on drafting the management (bek'ə ʔeghálats'eda / weghà ʔelàts'eda) plan. And they have regular meetings to do this. At those meetings, the parties, KGF and GNWT, attend those meetings,
08:47:23 and that's required under the establishment agreement. So it's an ongoing process where an objective board is leading the drafting or the management (bek'ə ʔeghálats'eda / weghà ʔelàts'eda) plan, but KGF and GNWT are participating to provide technical assistance and kind of oversee the creation of that management (bek'ə ʔeghálats'eda / weghà ʔelàts'eda) plan.

08:47:51 KGF -- KGF and GNWT also have regular parties meetings to discuss the ongoing management (bek'ə ʔeghálats'eda / weghà ʔelàts'eda) planning work and other implementation issues. So I want to talk about what is in or anticipated to be in that management (bek'ə ʔeghálats'eda / weghà ʔelàts'eda) plan. It addresses things like the K'ahsho Got'ı̨nę way of life (gots'edí k'ə),
08:48:19 cultural heritage, the relationships with visitors, outfitters, researchers, and governments. It talks about the land, climate change. It talks about implementation funding (sobaa), passing on K'ahsho Got'ı̨nę knowledge and language. The costs of going on the land. Documenting and protecting

cultural heritage. Improving our access to the land, the K'ahsho Got'ı̨nę access to the land. And supporting our way of life (gots'edí k'ə) and adapting to climate change.

What it does not address, what's not talked about in that

08:48:49 management (bek'ə ʔeghálats'eda / weghà ʔelàts'eda) plan is anything that impacts the harvesting rights of participants and also --

Okay. Yeah. Sorry.

And so it doesn't impact -- there's nothing in there about harvesting rights or participants. And also in the management (bek'ə ʔeghálats'eda / weghà

08:49:27 ʔelàts'eda) plan, there's nothing in there about wildlife or wildlife habitat management (bek'ə ʔeghálats'eda / weghà ʔelàts'eda) or conservation. If you look through the draft right now, the only substantial mention of wildlife is in the research goals of the management (bek'ə ʔeghálats'eda / weghà ʔelàts'eda) board.

08:49:58 One of the four priorities is conducting wildlife studies. That's the only place where that management (bek'ə ʔeghálats'eda / weghà ʔelàts'eda) plan currently talks about wildlife other than in quotes that acknowledge the wildlife in the protected area. But in terms of actual plans, that's the only thing it says right now. It is anticipated, though, that the management (bek'ə ʔeghálats'eda / weghà

08:50:27 ʔelàts'eda) plan will address commercial activity, which is defined as including commercial wildlife activities, including commercial harvesting. So that is expected to be in there at some point. That's part of the establishment agreement. And the management (bek'ə ʔeghálats'eda / weghà ʔelàts'eda) board can develop policies on the issuance of authorizations, so that includes

08:50:50 permits, business licences, and tourism operator licences in relation to things like commercial activity, which includes commercial harvesting.

So that's in the establishment agreement, but I -- the reading that I have of this is that that is distinct from the SRRB's authority to create

policies on commercial harvesting. What this does is it allows the management (bek'ə ʔeghálats'eda / weghà ʔelàts'eda) board to draft policies that impact the GNWT's issuance of those authorizations.

08:51:33

And, similarly, the management (bek'ə ʔeghálats'eda / weghà ʔelàts'eda) board can develop policies and influence the GNWT decisions on things like issuing permits related to visitor access, extractive uses, which is defined as things like gardens, small-scale renewable energy, various research activities. They can all influence permitting on construction of permanent structures and access corridors. So there's a few areas where the management (bek'ə ʔeghálats'eda / weghà ʔelàts'eda) board can create policies that impact how those permits are granted. And this is important for us because in some cases, those decisions to grant permits for some of those activities have -- has to be agreed to by KGF. And in other cases, the policies that the management (bek'ə ʔeghálats'eda / weghà ʔelàts'eda) board passes in relation to the granting of those permits and authorizations, those policies have to be approved by KGF. So what that actually works out to be in practice is consent requirements. It works out so that the establishment agreement allows for a management (bek'ə ʔeghálats'eda / weghà ʔelàts'eda) plan and an ongoing operation of protected area where consent of K'ahsho Got'ı̨nę is required for things like permitting of those various activities, things like visitor access, extractive uses, access quarters, and permanent structures. I want to talk briefly about the management (bek'ə ʔeghálats'eda / weghà ʔelàts'eda) plan approval process that's set out in the establishment agreement. There's a number of steps that need to be followed before the management (bek'ə ʔeghálats'eda / weghà ʔelàts'eda) plan is finalized, including seeking advice of entities like SRRB, SSI, Renewable Resource Councils. But the ultimate approval process is very simple. It's just a requirement for consent of both parties: GNWT and K'ahsho Got'ı̨nę, KGF.

08:51:57

08:52:36

08:53:05

08:53:30

08:54:05 So it says at 8.9 of the establishment agreement: "The management (bek'ə ʔeghálats'eda / weghà ʔelàts'eda) plan must first be approved by K'ahsho Got'ıné, following which the Minister shall approve the management (bek'ə ʔeghálats'eda / weghà ʔelàts'eda) plan." So "the Minister shall approve the management (bek'ə ʔeghálats'eda / weghà ʔelàts'eda) plan." It's not the
08:54:22 Minister can vary, accept, or reject the management (bek'ə ʔeghálats'eda / weghà ʔelàts'eda) plan. It's not the Minister may accept the manage -- approve the management (bek'ə ʔeghálats'eda / weghà ʔelàts'eda) plan. It's "the Minister shall." So it's clearly a consent requirement from both parties to approve this management (bek'ə ʔeghálats'eda / weghà ʔelàts'eda) plan. It's -- it's a process
08:54:47 of mutual consent.

So that approval process requiring mutual consent along with the consent requirements for some permits and the consent requirements for policies relating to other permits and authorizations is an example of how this
08:55:13 establishment agreement is working to implement free prior and informed consent. Because we have been involved right from the negotiation of that establishment agreement and through the development of the management (bek'ə ʔeghálats'eda / weghà ʔelàts'eda) plan, and we'll be involved in the development of those policies that are created by the management (bek'ə
08:55:35 ʔeghálats'eda / weghà ʔelàts'eda) board under the management (bek'ə ʔeghálats'eda / weghà ʔelàts'eda) plan. And there are consent requirements at all of these steps for things like approving the management (bek'ə ʔeghálats'eda / weghà ʔelàts'eda) plan and approving those policies that guide permitting and authorizations. And that's really important, because that is getting closer to being in line with that minimum standard of rights that now exist in a contemporary modern world and moving away from the more archaic

environment (ʔededáhk'ǫ́) that we have historically operated in. So this isn't everything we want, but having some level of shared decision-making with GNWT is a step in the right direction in terms of self-determination.

And lastly, I want to talk about the SRRB role that is set out in the
08:56:19 establishment agreement. And the establishment agreement is available online on the GNWT website.

So first, the advice of the SRRB has to be sought by the management (bek'ə ʔeghálats'eda / weghà ʔelàts'eda) board when they're developing the management (bek'ə ʔeghálats'eda / weghà ʔelàts'eda) plan. So
08:56:45 they have to seek out the advice of SRRB when they're drafting that plan. There's also requirement for the management (bek'ə ʔeghálats'eda / weghà ʔelàts'eda) board to seek the advice of SRRB on any issue that may have a significant impact on wildlife and wildlife habitat. And that's an ongoing requirement of the management (bek'ə ʔeghálats'eda / weghà ʔelàts'eda) board
08:57:15 even after the management (bek'ə ʔeghálats'eda / weghà ʔelàts'eda) plan is finalized. But SRRB does not have to approve the plan.

In terms of the final approval process, at 8.6 of the establishment agreement, it says: "The Government of the Northwest Territories shall provide a copy of the draft management (bek'ə ʔeghálats'eda / weghà ʔelàts'eda) plan to
08:57:39 the Renewable Resources Board for its consideration under Section 13.8, 23(c) of the Land Claim." And I think this is where there's a real risk of confusion.

Because that specific provision of the Land Claim, the 13.8, 23(c), is part of -- it's the list of powers that the SRRB has. And this one specifically is the power to approve plans for the management (bek'ə ʔeghálats'eda / weghà ʔelàts'eda) and
08:58:08 protection of particular wildlife populations and particular wildlife habitats.

And so I think there is potential for confusion here, but it's important to point out that the establishment agreement says that the

management (bek’ə ʔeghálats’eda / weghà ʔelàts’eda) plan will be given to SRRB for its consideration. Not its approval. And where the establishment agreement is talking about approval, it clearly uses the word "approval," not "consideration." I think the intention here is that the draft management (bek’ə ʔeghálats’eda / weghà ʔelàts’eda) plan in its kind of final iteration once it is ready to be approved needs to be given to SRRB so that the Board can consider whether or not there is anything in there that would have to trigger that power of approving what is set out in 13.8, 23(c), so the Board would have to consider if there's a requirement that it needs to approve anything in the management (bek’ə ʔeghálats’eda / weghà ʔelàts’eda) plan relating to the protection of particular wildlife populations or particular wildlife habitats.

08:58:40

08:59:11

But, again, that type of content does not appear in the plan. And as far as I know, there is no intention to include that in the plan, because it is not a wildlife management (bek’ə ʔeghálats’eda / weghà ʔelàts’eda) plan, and it doesn't deal with conservation areas. It doesn't deal with territorial parks, and it doesn't deal with national parks.

08:59:37

So my reading of that is that the Board needs to look at that final draft and consider if there's anything in there that would actually trigger a review and approval process required by the Board. And there shouldn't be anything in there. But I think this is why it's important for -- to get the SRRB's advice earlier on in the drafting process. I believe a copy of the current iteration of the plan has been sent to the Board. And getting feedback on that I think is going to be crucial to potentially avoid what could be an ugly situation where SRRB approval is considered to be required.

09:00:02

Because in the situation where -- where there is opinion that SRRB approval is required, what that does is potentially subvert the mutual

09:00:24

consent approval process that we negotiated with GNWT. So it would be unpalatable for us if we approved the plan, GNWT approves the plan, but then they send the plan to SRRB and changes are made either by the Board or the Minister in that kind of four-step back-and-forth process, and we end up with a
09:01:15 management (bek'ə ʔeghálats'eda / weghà ʔelàts'eda) plan that is different from the one we consented to. Ultimately, the goal with that establishment agreement was that the management (bek'ə ʔeghálats'eda / weghà ʔelàts'eda) plan that we end up with, that is finalized is the one that we consented to.

So, again, I don't anticipate that this will be a problem because there
09:01:32 shouldn't be anything in that management (bek'ə ʔeghálats'eda / weghà ʔelàts'eda) plan that relates to wildlife populations and wildlife habitat, but I think it's important that the Board and -- your Board and K'ahsho Got'ı̨nę and the Tuyeta management (bek'ə ʔeghálats'eda / weghà ʔelàts'eda) board and GNWT are working together on finalizing a draft of that management (bek'ə
09:01:59 ʔeghálats'eda / weghà ʔelàts'eda) plan to avoid that situation.

So to summarize, this is an Indigenous protected area. It's not the type of thing that was ever contemplated when they wrote the Land Claim. It's not a conservation plan. It's not a wildlife management (bek'ə ʔeghálats'eda / weghà ʔelàts'eda) plan. It's -- it's about our self-determination and advancing that. And
09:02:28 it's about us having actual shared decision-making authority with the GNWT about what happens on our land.

And if we do get to a point where there is a consideration on the part of the SRRB that -- that your approval is required for some portion of the plan, then I think we're going to have to approach that very carefully, and there are
09:02:52 potential options we could take like parsing out that section of the plan. But ideally, we'll avoid that situation and ensure that that process of mutual consent that has been baked into this entire enterprise

is maintained and respected.

So I'll leave it at that, and I'm going to turn it over to my uncle, Frank T'seleie, who also has some comments for our presentation. Máhsi.

FRANK T'SELEIE: Máhsi. [Other language spoken - no translation]. I just
09:03:48 stated I feel much more comfortable doing presentations in our -- my language, but for the purposes of time, I'll do my briefing in English.

My name is Frank T'seleie from Fort Good Hope. And I come from a generation who was born on the land. All of my siblings, my brothers and sisters, they were all born on the land in a tent. Some of you may know my
09:04:38 brother John. He was born in a fish camp in the Ramparts area. And my -- most of my sisters, they were all born in the now protected area, Tuyeta. So our land is us. Our land. That's the way I look at it.

And, more importantly, in commenting on traditional knowledge, you
09:05:36 know, in the past, our people, there was no maps. Want to say that very clearly. The only maps that we had was all in our head. And our people had place names. You know, if you say a certain place, a certain fish lake, if you give a name, then automatically the other person knows where it is. You know, all the roads, all the trails that are thousandth of years old are still being used today.

09:06:25 And traditionally, we have always protected our land and its wildlife and what the Creator put on there for us. And, you know, we practice paying the land. Those kind of traditions still continue. And I mention this because I see young people drifting away from our language (gokədǝ́). I think it's important to pass that on to the -- the knowledge is really rich.

09:07:15 You know, you look at something like the way I was taught on

the land by my parents. So if you take a look at something like wildlife, like beaver, for instance. When I was growing up, I was told never to touch a beaver dam because the beaver holds all the water back for other life forms, like fish, muskrats, fur bears, ducks. And so never touch, you know, and that's -- that's

09:08:21 that K'ahsho Got'ı̨nę science (ʔasíı̨ kánęta / ʔası naata). It's much more in-depth than western science (ʔasíı̨ kánęta / ʔası naata). Where it's interconnected with all other creation.

I also want to thank the Fort Good Hope Renewable Resource Council for inviting me here to share some of my thoughts with the meeting. The

09:08:56 protected area that Daniel talked about earlier was established and first put on paper -- we have always protected it, but they put it on paper in 2019. And now in legislation to protect that area.

And I was appointed by the community to chair that protected area, and so that's one of my responsibilities to the community, to ensure that all the

09:09:49 necessary rules and procedures not only in tradition but also in the law (ʔeʔa) to be followed.

And I think other written material now being brought forward, like such things as United Nations' Declaration on Indigenous Rights. Is giving it more -- more teeth on our rights.

09:10:32 And the place names that I mentioned earlier is really important. And it gives the history of our land. A lot of the place names have stories associated with it that should be passed on to the current generation. And, you know, such things as sacred sites, burial grounds, those are really important, you know, to observe and continue to be observed.

09:11:20 And the changes that are happening now is really affecting the land. Even along the river you can see more and more slumps coming off

the banks on the river. And you can see really clearly that -- that happening along the rivers that are above us. Like, we have the Ramparts River, the Hume River, the Mountain River, the Carcajou River. And the -- changes are happening on those rivers where -- and a lot of them, they're ribbons, like, on our
09:12:10 land. Now the permafrost is -- is melting, so the banks are falling in and the rivers are straightening it out and cutting through points. So that's also happening. And those things are visible.

Not only that, but the -- our area didn't experience too much fire in the last little while. However, it's really noticeable that more and more wildlife are
09:13:05 moving in, into the area. Wildlife that never been around.

Those areas are beginning to appear. Things like deer. That -- you know, deer shouldn't be around. Recently I was out in the foothills, and I shot what I thought was a caribou. Turned out to be elk.

So those kind of changes are beginning to happen, and I wanted to
09:13:45 mention that, you know, because the people that use the lands could see these things happening. And I think I'll take it -- I'll stop there and to see if there's any questions. And I want to thank you very much for listening. Taking the time to listen to me. Máhsi cho.

CHAIR DONNA SCHEAR: Máhsi. Shawn, was there anything you wanted
09:14:34 to add?

SHAWN GRANDJAMBE: The president of the Yamoga Land Corporation wanted to make a few comments before we get into the questions.

CHAIR DONNA SCHEAR: Yeah.

EDWIN ERUTSE: Good morning. Edwin Erutse, president,
09:15:01 Yamoga Land Corporation. Thank you for the opportunity to address you.

I want to thank Daniel, the RRC president, and our Elder, Chief Frank T'seleie, for speaking.

First of all, I think to try to put some context to it, it's important that I mention this, that we keep in mind that -- that as you may all know, a lot of our
09:15:37 decisions are based on pressures from industry, government, or otherwise back in the day. And I could recall our Elders, our people always wanting to protect Ts'udé Niljné Tueyata from development. And what I can say briefly is that as a result of that, we design the -- the establishment agreement to make sure we don't leave anybody out.

09:16:15 It's also important to remember there's a number of reasons we designed it in that manner as an Indigenous protected area. As Daniel alluded to, we don't look at it as a wildlife protected area. We look at it as an Indigenous protected area, because at the end of the day, it's about our inherent rights.

Also, as some of you may recall, there's this thing that's out there that
09:16:47 we all live with. It's become part of our daily life. It's what we call the "Devolution Agreement." We were involved in that. I was involved in those discussions. For some of your information, Yamoga Land Corporation, of all the land corporations -- six land corporations in our region -- Yamoga Land Corporation was the only one back in the day that did not vote to approve of the
09:17:19 Devolution Agreement. We did not agree to transfer the control of our land and resources from Canada to the GNWT. We did not agree to that. We always felt that it was a matter that could be resolved and addressed at our self-government negotiations table.

As a result of that, we opposed that agreement, and we voted against
09:17:49 it. From that day forward, we've always taken a different position.

We've maintained our position. When we designed that agreement, we made sure we took care of everyone.

So, yes, the governance structure, the land corps, the bands, the Métis appoint people, but there was a time when it was just a Land Claim organization.
09:18:27 But I insisted that our bands be part of the decision-making to be led by our chief.

Why? As you may or may -- as you may know, there are members. We have band members that for whatever reason, they may choose to not become a beneficiary. Case in point, our former Chief. He's a band member but
09:19:02 chose not to enrol in the Land Claim for many,

many years. But we must not forget that he was our chief. Just because he's not a beneficiary does not mean we should exclude him. So we designed it so that we don't ever leave anybody out there in what we call "no man's land." Somebody should always be there to protect our people.

09:19:35 So I just wanted to -- to put some context to it as to why we arrived at this agreement with the GNWT.

A little bit further background, when we opposed that Devolution Agreement, I and the Chief of the day, the Chief of the day then, met with the Federal Minister, senior policy advisor. Colville was at our meeting in
09:19:58 Yellowknife following that decision (kədə ts'etsı / naowo ts'etsı). We -- we met with then Premier Floyd Rolan, and we basically asked a very simple question: Is the GNWT prepared to share in the co-management of land post-Devolution? The simple answer we got, response we got was no, there's no appetite on their behalf to co-manage land. As a result, we stepped back from that and said,
09:20:33 "Listen, move on our own."

So we ended up negotiating them -- with them. We accepted

them as a party to the table. As a party to our establishment agreement. And we designed it so that only the K'ahsho can to tell their own story and make decisions on their culture, their traditions, and on their future. It boils down to ensure the survival of our identity.

09:21:22 So we reluctantly allowed the GNWT to sit at our table with us. Be a part of it. So as a result, the structure of the Board is made up of our Chief, land corp representatives, Fort Good Hope Métis, the Renewable Resource Council. That's who we refer to as the "K'ahsho Got'ıné Working Group." That same group is who makes up the K'ahshoitan Foundation.

09:22:00 We wanted to make sure everybody has a voice. Everybody has a say.

So they have Elders advisors. And the group, the Board is made up -- the management (bek'ə ʔeghálats'eda / weghà ʔelàts'eda) board is made up of representatives from the GNWT, but the ultimate decisionmakers at the end of the day is the board of governors. I refer to them as that. And those are the

09:22:27 members that I just mentioned. Chief, the representatives of our land corp. Those are the people we look to make final decision (kədə ts'etsı / naowo ts'etsı) for the K'ahshoitan. And we only look to the GNWT to approve of what we -- what we are doing.

I just thought it's important that I put that context to it, so kind of

09:22:55 elaborate on what Daniel is talking about. But we look at -- through their part the end of the day we have to question what is the SRRB to get -- is their authority to get that understanding, because we hear things out there, and then we read our agreement, and we -- hey, we need to address this, which is why we wanted to make sure we put this on record here.

09:23:13 So thank you for that, Madam Chair.

CHAIR DONNA SCHEAR: Máhsi, Edwin. I would like to take a five-minute break before we move on to questions. Máhsi.

- Break -

CHAIR DONNA SCHEAR: Hi, good morning (k'emęęędǫǫ hoɪzɪɪ). Should we take our seats and get started. Máhsi.

Thank you for your presentation. I would like to invite parties to ask
09:39:19 questions, but I will note that the issue of IPCA, Indigenous Protected Conservation Area, was not on the agenda for this PLS. And other parties did not have the notice.

Having said that, we'll begin with Tulít'a if they have any questions for Fort Good Hope.

09:39:44 DANNY GAUDET: Donna Schear, Donna Schear, you got a copy?

CHAIR DONNA SCHEAR: That's Madam Chair. Yes.

DANNY GAUDET: We're just still testing our audio because we couldn't hear you guys, but can you -- can somebody speak?

CHAIR DONNA SCHEAR: I'm speaking. Can you hear me, Danny?

09:39:56 DANNY GAUDET: Yeah, we still can't hear you. But we'll -- all our systems seems to be okay, so I'm not sure it's your end or our end.

CHAIR DONNA SCHEAR: It's your end. Everyone else is able to hear us.

DANNY GAUDET: We'll keep picking at it here. I'll get Jack to log into our system again.

09:40:19 CHAIR DONNA SCHEAR: Moving on, Frederick.

FREDERICK ANDREW JR.: At this time, I don't have no questions for Daniel, but maybe some of this -- [indiscernible] from behind me.

FRANK ANDREW: Máhsi. Thank you for a good

09:41:08

presentation. A lot of good information and, you know, you touch on some things, but they said it's not on the agenda, so no question at this time.

Máhsi.

FREDERICK ANDREW JR.: I guess that's it. Máhsi. CHAIR DONNA SCHEAR: Máhsi.

09:41:59

Let's go to Norman Wells. Do you have any questions for Fort Good Hope?

JASMINE PLUMMER: Not at this time, but thanks for your presentation. It was really informative.

09:42:14 CHAIR DONNA SCHEAR: Colville Lake, do you have any questions for Fort Good Hope?

JOSEPH KOCHON: No. Have no questions.

CHAIR DONNA SCHEAR: Máhsi, Joseph.

And Déljnę? Do you hear? Are you able to hear me? Gee. Are we going to take a technical break?

09:42:30

- Discussion off the record -

CHAIR DONNA SCHEAR: Danny, Russ, are you able to hear me? Would you be able to call in if you are unable to hear us, because we can't hear you. Yeah, Russell, there you go.

RUSSELL KENNY: Oh.

UNKNOWN SPEAKER: [Indiscernible].

RUSSELL KENNY: No, I can hear you, but --

CHAIR DONNA SCHEAR: We can hear you.

RUSSELL KENNY: -- I can't -- I can hear, yeah.

UNKNOWN SPEAKER: [Indiscernible].

UNKNOWN SPEAKER: Now?

RUSSELL KENNY: Oh, you can hear us now? Oh, okay then. We should be good then, eh.

UNKNOWN SPEAKER: [Indiscernible].

RUSSELL KENNY: Yeah, I heard her, but I didn't think she heard me. Can you hear me?

CHAIR DONNA SCHEAR: Hi, Russell. It's Donna. Can you hear me?

UNKNOWN SPEAKER: Oh, so that's --

UNKNOWN SPEAKER: I could hear it from [indiscernible]. I could hear from your phone, but I can't [indiscernible].

09:44:06 CHAIR DONNA SCHEAR: Could you put it on mute? It's just like... Hi, Russell, can you hear me?

RUSSELL KENNY: No. I don't hear.

CHAIR DONNA SCHEAR: Hi, Russell.

RUSSELL KENNY: Yeah, I can hear you now. Yeah, I can hear

09:44:31 you.

CHAIR DONNA SCHEAR: Okay. Thank you. Do you -- does the DRRC have any questions for Fort Good Hope?

RUSSELL KENNY: No, we just had the speakers. Never heard any of the -- any of the comments or presentation.

09:44:57 [Crosstalk - Multiple speakers - indiscernible].

RUSSELL KENNY: Let me just highlight what she said.

[Crosstalk - Multiple speakers - indiscernible].

RUSSELL KENNY: Hello. Okay. Okay. [Indiscernible]. No, no. No, we don't right now because we never head any of that presentation on [indiscernible]. Yeah, but it's okay. We're okay with whatever

they said because we've heard before about some of the stuff they said, so I'm sure some of the...

[Crosstalk - Multiple speakers - indiscernible].

CHAIR DONNA SCHEAR: Hi, Russ. Are you able to mute your system now, if there's no further questions.

09:46:31

RUSSELL KENNY: Hello.

CHAIR DONNA SCHEAR: Hi.

RUSSELL KENNY: Hello.

CHAIR DONNA SCHEAR: Hello.

09:46:47 UNKNOWN SPEAKER: [Indiscernible].

CHAIR DONNA SCHEAR: Is it muted? Oh, okay. Thank you.

Let's move on to the Tłı̨chǫ Government if they have any questions for Fort Good Hope.

STEPHANIE BEHRENS: Máhsi, Madam Chair. We do not have any questions.

09:47:08

CHAIR DONNA SCHEAR: Máhsi, Stephanie.

Let's see, moving right along to the Government of the Northwest Territories, Department of Environment and Climate Change. Are there any questions?

09:47:23 JAMES HODSON: James Hodson with the GNWT. No questions. Thanks.

CHAIR DONNA SCHEAR: Máhsi.

Carrying on. Environment and Climate Change Canada and NRCan.

09:47:34 BRUCE LAURICH: We have no questions.

CHAIR DONNA SCHEAR: Thank you.

So moving right along, we will ask -- Gordon Hamre will ask a question.

GORDON HAMRE: Thank you. Gordon Hamre with the Board. I wonder, could we ask you to send us a copy of your plan so that we can file it as
09:47:57 part of the PLS, please? Establishment agreement, pardon me. Yeah.

And I have a second question that's -- that's quite different, but it's more -- very much in line with the discussions from yesterday and that are continuing here. Do you have any knowledge, any traditional knowledge, of fire management (bek'ə ʔeghálats'eda / weghà ʔelàts'eda) practices (gots'edí k'ə)
09:48:21 that would have been used to control fire traditionally to prevent it from getting worse, to protect cabins, that sort of thing?

FRANK T'SELEIE: Yeah, I -- traditionally, when -- back when the climate was normal, there wasn't that much fires. And now it's -- the river's drying up. Less and less water. There's really -- I understand it to be manmade.
09:49:23 That -- the hydro dams down south are holding more and more water back. And that's contributing to what seems to be happening up here. In fact, harvesters were unable to harvest the areas along those rivers I mentioned earlier like the Ramparts River. There was rock right straight across the mouth. So you couldn't -- couldn't access that for hunting (náts'ezə́ / nàts'ezè) anymore. So
09:50:16 those changes are really fundamental in affecting the lives of our people. I hope that answers your question.

GORDON HAMRE: Thanks. Yes, Gordon Hamre again.

The question really was directed at -- was concerning fire, the use of fire. Yeah, traditional -- what we would today refer to as "controlled burns." Traditional
09:51:06 starting of fires, for example, to -- to protect cabins or to

manage habitat.

FRANK T'SELEIE: The only thing I'm aware of in relation to that is the wildlife is usually attracted to new growth after a wildfire. I'm talking only about wildfire, not controlled fires. And...

09:52:02 GORDON HAMRE: Thank you very much.

CHAIR DONNA SCHEAR: Sam.

SAMUEL HACHÉ: Okay. Samuel, Samuel Haché, SRRB. I believe Edwin -- first off, thanks for the presentation. Thanks for all the information that was shared. Like, there was -- there was really a lot of

09:52:24 interesting information to put on the registry, so thanks a lot for sharing.

I think Edwin touched base on this quickly, but can you maybe, just for me, explain again, like, the role of the RRC as it relates to the Tueyata Management Board? So, yeah, would it be possible to just explain a little bit what the role of the ORC is or maybe repeat, sorry?

09:53:08 EDWIN ERUTSE: Good morning. Edwin Erutse, president of the Yamoga Land Corporation. Do you want the short version or the long, drawn-out version?

SAMUEL HACHÉ: Probably the medium --

EDWIN ERUTSE: Short version.

09:53:17 SAMUEL HACHÉ: -- version maybe.

EDWIN ERUTSE: Okay, maybe the short version is this: Well, what we can see the role -- maybe you could repeat your question.

SAMUEL HACHÉ: Yeah, just I was wondering about your -- you guys referred to the management (bek'ə ʔeghálats'eda / weghà ʔelàts'eda)

09:53:32 board for Tueyata, and you referred to the ORC, I believe, in that. And, yeah, maybe a little bit of clarity about what is the role of the ORC and in the management (bek'ə ʔeghálats'eda / weghà ʔelàts'eda) board for

K’ahsho Got’ı̨nę Foundation.

EDWIN ERUTSE: Thank you. I think it's important to also -- maybe I should have mentioned this. We recognize the Renewable Resource Council. We look at it through our land, through my lands. It's -- it's an entity
09:53:57 where we get to exercise our inherent rights, our traditional harvesting rights. That allows us to sell fur. And so we get to exercise our rights through that entity.

Having said all of that, though, we also are aware that of the resources, both human and financial resources that the Renewable Resources
09:54:27 Council are currently faced with -- without going into a long drawn-out story of why they are where they are, I think all the RRCs in our region feel that -- that sense of lack of financial resources, lack of human resources despite their role and their authorities laid out in the Land Claim.

So what -- as I pointed out earlier, without just touching on the
09:54:59 Renewable Resources Council, one of their objectives would be to oversee monitoring on our territory. All K’ahsho Got’ı̨nę territory. Whether it's respect (ʔełetserı̨chá / dǫne nałıtsıtàh) to wildlife, people.

So when we created the K’ahsho Got’ı̨nę development corporation with the idea that it would be -- we use it as a -- as a means of exercising our
09:55:30 authority, but to use it as a vehicle for training our own members. It's about education, training. And if we're able to achieve that, hopefully then we're able to achieve some form of -- some type of control.

So the Renewable Resources Council is not often its own -- doing its own thing right now. We basically brought it into the fold with the rest of the
09:55:59 leadership so we could share our resources, share our human resources. Because they lack all of this. So we say, "Bring them into the

fold. Let's do it all together." But no doubt they each have their specific mandate. It's just recognizing what they -- what they lack.

I hope that clarifies it to some degree.

SAMUEL HACHÉ: Yeah, no, thanks a lot. That -- that's really useful context again. Maybe -- maybe a quick follow-up about the Tueyata, and you made it pretty -- pretty clear that it wasn't addressing wildlife management (bek'ə ʔeghálats'eda / weghà ʔelàts'eda) or wildlife conservation, so I think that that was quite clear. But I was just wondering about, like, then how are you planning to perhaps manage, protect -- and if so, at all -- wildlife and as it relates to Planning for the Future, for example? And we talk about guidelines and policies and stuff. But is there a different kind of strategy to implement wildlife management (bek'ə ʔeghálats'eda / weghà ʔelàts'eda) conservation? Maybe speak a little bit about that, please.

09:56:24

09:56:52

DANIEL T'SELEIE: I'll turn it over to the president, but -- but you're correct that the -- the management (bek'ə ʔeghálats'eda / weghà ʔelàts'eda) board, the Tueyata management (bek'ə ʔeghálats'eda / weghà ʔelàts'eda) plan doesn't touch on that, so if there is any work on that front, the Planning for the Future wildlife conservation planning, if any of that is happening in Good Hope, it's happening separately from Tueyata management (bek'ə ʔeghálats'eda / weghà ʔelàts'eda) planning, but I'm not directly involved with that.

09:57:22

09:57:50

EDWIN ERUTSE: Good morning. Edwin Erutse. Thank you. I could say, well, there are other staff that are not here. They could probably provide you a lot more detail. They do have some staff. They have -- one of their operations director is here But in terms of some of their activity -- maybe you could help clarify your question, I guess. But in terms of the activity that wants to be proposed within our area, whether it's a study or whatnot, no doubt it's

09:58:10

going to be the management (bek'ə ʔeghálats'eda / weghà ʔelàts'eda) board takes that up. But it's ultimately going to be the board of directors of the foundation that make the decision (kədə ts'etsı / naowo ts'etsı) on what -- what they do. The GNWT proposing activity or -- of some type, whatever that is, but it
09:58:43 will be up to that management (bek'ə ʔeghálats'eda / weghà ʔelàts'eda) board, up to the board of directors of the foundation to determine whether or not they're going to move forward with that activity.

But so far to date, other activities that they're doing outside of Ts'udé Nilı̨né, there's probably a lot that I -- I don't feel comfortable speaking on
09:59:06 some of those activities right now, but there are a lot. They've done a lot. That's all I can say.

SAMUEL HACHÉ: Okay. Thank you. Yeah, it would be interesting to maybe put that on the registry, the idea of managing -- management (bek'ə ʔeghálats'eda / weghà ʔelàts'eda) wildlife conservation plan
09:59:26 and vision versus the Tueyata -- the Tueyata plan that doesn't include that. So that would be super useful information.

Maybe one last questions about -- about Tueyata. And, I guess, our understanding is that Tueyata is one portion of Fort Good Hope traditional territory and use, and is there -- is the Tueyata plan planning on being specific to
09:59:55 that area or broader to Fort Good Hope traditional territory or territory?

EDWIN ERUTSE: I think we're going to look at that Ts'udé Nilı̨né plan as a model as to how we want to expand if we wanted to. If there's another area that was identified within the K'ahshoitan territory, then no doubt we could look at that model.

10:00:15 I can't forget though, we have Colville Lake sitting right next door to us. We always going to involve them and try to accommodate them and

make sure we make them aware of what we're -- what we're interested in and what we're thinking of doing.

So the only reason it turned out in the manner it did is -- I got to emphasize that we are not a party to that Devolution Agreement, so how
10:00:35 governments accommodate us or how we accommodate government is something we -- we sit down and we -- we figure that out in terms of our work plan. The case in point is when we designed the foundation, the Government of the Northwest Territories has represented us that sit on management (bek'ə ʔeghálats'eda / weghà ʔelàts'eda) board.

10:00:55 SAMUEL HACHÉ: All right.

EDWIN ERUTSE: Am I right?

And then we have our -- or I shouldn't even say it. They don't even sit on the management (bek'ə ʔeghálats'eda / weghà ʔelàts'eda) board. They just sit, and they just play -- they do carry out activity, but it's the Board, the leaders
10:01:12 there they make all the decisions. They just come in with their programs and their resources and what they may want to do and what activity, but it's the Board that ultimately makes that decision (kədə ts'etsı / naowo ts'etsı).

Daniel, you want to expand on that? Thank you.

DANIEL T'SELEIE: Yeah, there's aspects of the
10:01:25 management (bek'ə ʔeghálats'eda / weghà ʔelàts'eda) plan, like policies on permitting, would be restricted to the specific geographic area on a map that is Ts'udé Nilı̨né Tueyata protected area. But a large part of the work is not that strict. A lot of the work resolves around things like bringing youth on the land so they can learn the language. They can learn harvesting. They can learn how to
10:01:52 survive. They can learn how to make a living on the land (nę k'ə Dene ts'ı̨lı̨). The knowledge

transmission from the Elders.

So like Uncle Frank was saying, when the water's too low to go up that creek, then maybe we'll go somewhere else that's not in the protected area, because we can meet those objectives of the culture and the language and the
10:02:14 way of life (gots'edí k'ə) without directly being in the protected area.

And there's a lot of work that is going on about mapping, so looking at actual place names. And same thing with that. We -- the people who are doing that can tell the Elders just look at -- like, look at a map, and we're going to draw
10:02:37 lines, and you just look at there. Like, they know the whole land, and people want to get that information. So they're -- they're looking at maps of the whole land, not just the protected area.

So the kind of rigorous self-determination work that really interfaces with Canadian law (ʔeʔa), that is largely restricted to the protected area; but all of
10:03:02 the broader goals, which is most of the work, can happen anywhere on the land. As long as we got the Elders and the youth and people are speaking the language, then it shouldn't just be in that geographic area.

SAMUEL HACHÉ: Yeah -- oh, sorry, go ahead.

EDWIN ERUTSE: If I may just close off in expanding on that. It's
10:03:24 -- like I said, it's about training, employment, really teaching. It's about the youth. On-the-land programs. Really about people. And decision-making. And -- and that's really how I could describe it, is really a lot of it is about decision-making, and it's really related to people.

So that's what I can say about that. So thank you.

10:03:46 SAMUEL HACHÉ: Máhsi. Thank you.

CHAIR DONNA SCHEAR: Hi, Judy. Do you want to go ahead? JUDY TUTCHO: Thank you. Thank you for --

EDWIN ERUTSE: Thank you.

JUDY TUTCHO: -- for your presentation and -- oh, sorry.

10:04:14 FRANK T'SELEIE: Yeah, I just want to add to Edwin and Daniel's comments that the K'ahsho -- the territory at one time was a huge -- our population (dánet'ę / datłǫ) pre-contact numbered in the thousands. That's why our territory was so huge. But after the diseases came in, that our people didn't have a -- our blood wasn't strong enough to handle those diseases, so that 10:04:59 wiped out our population (dánet'ę / datłǫ). And a part of our territory used to extend into the Yukon before the Yukon boundary went in. In fact, there was a community called "Lansing Yukon" that was a K'ahsho Got'ıné community. Just like the community of Colville Lake. They speak the same language. And when the Yukon boundary came in, then the K'ahsho Got'ıné couldn't go over that 10:05:41 boundary anymore. It became against the law (ʔeʔa) for us to go. So that started shrinking our territory.

And our territory used to extend, like, parts of northern BC also all the way to the Arctic Ocean, north of Colville Lake onto the barren land. But our populations were reduced, so our lands began shrinking. And maybe that 10:06:38 answers some of your questions, the historical context of our lands. Thank you.

CHAIR DONNA SCHEAR: Máhsi, Frank.

JUDY TUTCHO: Thank you Fort Good Hope for your presentation this morning. It was very informative. Very different. It was good. Máhsi.

10:06:58 I'm sorry, Frank, but you probably have to repeat yourself with

this question. Can you tell us about the effects of climate change and wildfires (nek'e areyone gok'erek ǫ / ne k'ə ʔedelı / nek'e k'ǫ yarék'ǫ) in your region and how does this affect the caribou? Máhsi.

FRANK T'SELEIE: We didn't have any fires in our region. Like I

10:07:45 said earlier, other wildlife started moving away from the fires in the south into our territory. And that's the only change that we see. Otherwise we -- we never had no wildfires (nek'e areyone gok'erek ǫ / ne k'ə ʔedelı / nek'e k'ǫ yarék'ǫ) in our area for a while. So the changes that I see is really I understand it to be manmade. Not natural.

10:08:27 Thank you.

CHAIR DONNA SCHEAR: Camilla? Do you have a question? Oh, okay.

Before we move on, let's have a five-minute break, and then -- okay. Okay. Okay, 15. Just kidding. Maybe if -- yeah, maybe we'll just carry on and go into Colville Lake's presentation. No? Oh, okay. Maybe a three-minute break because of the snacks. Really fast. Really, really fast.

10:09:14 **- Break -**

CHAIR DONNA SCHEAR: Okay. Can I ask we get started soon here, please. I would like to ask Colville Lake to provide us with their presentation or update. Máhsi.

Presentation by the Behdzi Ahda (Colville Lake) Panel

10:21:54 JOSEPH KOCHON: Máhsi, Madam Chair. Good morning, everybody. This morning I'll share a little story before we get into what we submitted in the first -- first request and a second one, so that we -- it gives you some perspective.

Anything that we say is pretty well following our -- our ancestors'

10:22:27 footsteps, whatever they put in place for us. There's two things that our Elders have advised us, is that don't talk about caribou, but yet we're

forced into talking about it. Number 2, don't talk about the weather. But here we are, we're talking about.

So what we're going to -- what we're going to present, just letting you know that there's things you can talk about, but don't talk about something you
10:23:16 can't control.

In 2019, after we finished the hearing in Colville Lake talking on caribou, we made our presentations. Something happened there after everybody left. I brought the last load of people from Tulít'a to the plane. Plane took off. I jumped in my truck, and just as I was leaving towards the community,
10:23:50 it's probably a little over 2 kilometres down, a caribou came out in front of me and start going in front of my truck. Just strutting along. It's a cow caribou. And so I just followed it. I didn't do anything. Just running ahead of me in front of my vehicle. All the way to a lake behind my house. So it cut off on that lake, so I went around the lake and went to my house. I ran inside my house. I told my
10:24:29 wife and kids that there's a caribou that was running ahead of me. And we looked out the window, and it stopped behind my house there. And then it started digging with its hoof into the snow. It dug a little hole there. And then after, it turned around, ran back on its footsteps. So I ran back out, jumped in my truck. I drove around wherever it came onto the lake. I waited there, and I ran
10:25:01 back up all the way on that trail to where it came out, and it went back into the bushes.

So there is a message that I don't understand. Our Elders have always said that, you know, don't -- don't speak about something that you don't control. Very powerful to me. I'm not sure how government or anybody at this
10:25:33 table can make sense of that. Can you imagine that? Can

you make sense of it? So that's what we're trying to share. You know, although we try to -- we explain things and we share our hearts out, just words that are good for somebody else's use, so...

So that's my little reality story of what our Elders have told us and we
10:26:26 stick to.

Now I'll get into our first submission. We had a -- we had a process issue. So this is how it goes. At the outset of this Listening Session, Dahlá Got'ıné wish to discuss the process. It is now well understood that colonial forms of conservation and modern western conservation institution conflicts with
10:27:03 Indigenous knowledge systems and practices (gots'edí k'ə) and infringe upon our collective rights as Indigenous people.

This is a fundamentally important issue for all parties to understand and address as it is a fundamental tension in the co-management relationships under our modern treaty, the Sahtú, Dene, and Métis Comprehensive Land Claim
10:27:38 Agreement.

I going to be reading slow so that the interpreters can keep up clearly and make sure that point is well read.

Long before we entered into the treaty, we maintained these relationships in accordance with our ts'ıduweh ʔeʔa, our ancient laws. These
11:22:11 laws must be followed in order for Dahlá Got'ıné and the animals to maintain a good relationship. We know that there will be significant ecological, social, economic consequences if we do not maintain these relationships.

From our perspectives, these consequences aren't all visible. The wildfires (nek'e areyone gok'erek ǫ / ne k'ə ʔedelı / nek'e k'ǫ yarék'ǫ), floods,
11:22:44 and other disasters that occurred in 2022, 2023 are warning signs that we must all take notice of. We believe that trying to

control what happens with climate, with caribou, or the fire is foolish. Instead, we must try to understand our proper role. We need to find the right balance between what we can do as a human being or human beings and what we cannot do. Our ʔeʔa says that we have responsibilities to ensure that our people
11:23:34 are safe, that our people take only what they need, and that our people respect (ʔełetserı̨chá / dǫne nałıtsıtàh) all of our relationships. Our ʔeʔa also says that we should not talk about things over which we have no control. We have previously tried to explain these rules in relation to caribou. Our Elders are concerned that some of what we are now seeing on the land is a consequence
11:24:16 of people engaging in discussions about things that should not be discussed.

The same rules apply to weather, climate, fire. Human cannot control these things. We may influence them, but they will be what they are. We cannot tell them how to behave.

Here is our response to the IR information request. Number 1, we
11:24:56 wish to be clear about what Dahlá Got'ı̨nę are prepared to discuss. For you -- for some of you that don't know what Dahlá Got'ı̨nę means, it's our traditional name. Where we are. That's our original name. Many of the questions being asked in the information requests are about things that we should not talk about. It is not that we don't have observations to share, as we are land users and we listen
11:25:28 carefully to the observations of our community members. Not only that, a lot of us still use the land daily. We all pay very careful attention to what is happening to wildlife, to fires, and the weather because it directly affects us. But we don't wish to speculate about why this is happening. Those are all things that we must live with.

11:26:10 Number 2, Dahlá Got'ı̨nę are prepared to talk about issues we

can control. We can control how we behave on the land and how our communities can be better prepared for changes that are -- are beyond our control, but we're going to uphold our ʔeʔa and share our knowledge in accordance with what our ʔeʔa permits. So our ʔeʔa are ancient

11:26:51 laws that we follow.

Dahlá Got'ıne also note that we have significant disagreements with the GNWT about the roles and responsibilities of Renewable Resource Councils. The GNWT is appealing a court decision (kədə ts'etsı / naowo ts'etsı) upholding those responsibilities. We are concerned that until those questions are resolved,

11:27:20 proper discussions about the roles and responsibility of the treaty partners cannot occur. The views of GNWT appears to be we are only there to be told what to do by the Minister. We do not agree with that approach. We want to properly implement the treaty and see the RRCs plays the role that the treaty says they should have. We believe that these issues should also be discussed in this

11:28:02 Listening Session.

So that was what we submitted during the first submission. I'll just get into the second submission.

In our second submission, we said that Dahlá Got'ıne are pleased that the SRRB has reflected our Submission Request 1 by focusing the questions in I

11:28:59 -- information request on 2: "What should people's role be addressing the impact of climate change and wildfire on caribou?" And so we have noted our ʔeʔa says that we have responsibilities to ensure that our people are safe, that our people take only what they need, and that our people respect (ʔełetserıchá / dǫne nałıtsıtàh) (ʔełetserıchá / dǫne nałıtsıtàh) all relationships. So we know --

11:29:29 SSRRB, thank you for listening. At least you're -- we know there's somebody there that's listening.

So our response to the information request, the second question, communication, this says: "What is the best way for government and other agencies to communicate information to your community about climate change and the land and the changes to animals?"

11:29:57

Outside governments and agencies should respect (ʔełetserı̨chá / dǫne nałıtsıtàh) the fact that they don't know us, us or our people. They don't speak our language (gokədǝ́). They use wrong words. They communicate in the wrong ways. They make many mistakes. The best way for them to communicate

11:30:25

with us is to share what they think they know and let us decide how to best communicate to our own people.

There was a Question Number -- two questions about adaption, changes you cannot control, including climate change and wildfire.

We have knowledge that we share about these topics, but we are not

11:30:53

willing to share them in this Listening Session. We have no trust, no confidence that the GNWT will use any of this information to help our people. Instead, we are concerned that they will use it to find a reason to tell us what we can/cannot -- can and cannot do. Until our concerns about the treaty has been implemented, are addressed, and there's a common understanding in the roles and

11:31:26

responsibility of GNWT and our Renewable Resources Councils, we have nothing to say in these forums about what we are seeing or doing on the land. This issue needs to be discussed at the Listening Session.

When it comes to wildfires (nek'e areyone gok'erek ǫ́ / ne k'ə ʔedelı / nek'e k'ǫ́ yarék'ǫ́) (nek'e areyone gok'erek ǫ́ / ne k'ə ʔedelı / nek'e k'ǫ́ yarék'ǫ́),

11:31:52

climate change, we believe that the proper roles of communities is to look after our people on the land that they use. We cannot change what happens to the land. We can adapt to

those changes. To do so, we cannot rely on other people to do that work for us. But they have all the resources. We need the GNWT to share those resources with us and to recognize that our local governments are a better place to make plans for how to deal with these changes, including when it comes to emergency
11:32:37 situation like fires or floods. The role of the GNWT should be to provide resources and to help to coordinate between the communities when it is required. But we have seen what happen when a big emergency happen in Yellowknife. Like with the evacuation last summer. We were left on our own. We did what we could with what we had. It taught us that we should never be in a
11:33:14 position where we have to rely on the GNWT or the plans that the GNWT has made when it comes to those thing that are all essential for -- that are essential for our people. We need to ensure that we are resilient. We need to have the resources and authorities that we need to provide for ourselves in such situations. Observations of caribou, climate change in general, we have
11:33:47 knowledge that we could share about these topics, but we are not willing to share them in this Listening Session until there is a better understanding of roles of the treaty partners to making sure -- making use of this information. This needs to be discussed at the Listening Session. When we're talking about "treaty partners," that means the Sahtú Comprehensive Land Claim Agreement. That's
11:34:11 what it's referring to. (D), planning, climate change, and wildfires (nek’e areyone gok’erek ǫ́ / ne k’ə ʔedelı / nek’e k’ǫ́ yarék’ǫ́) (nek’e areyone gok’erek ǫ́ / ne k’ə ʔedelı / nek’e k’ǫ́ yarék’ǫ́): "How can ʔehdzo Got’ı̨nę Gots’ę́ Nákedı, Planning for the Future, help you address and respond to climate change impact and wildfires (nek’e areyone gok’erek ǫ́ / ne k’ə ʔedelı / nek’e k’ǫ́ yarék’ǫ́) (nek’e
11:34:42 areyone gok’erek ǫ́ / ne k’ə ʔedelı / nek’e k’ǫ́ yarék’ǫ́)?"

We cannot answer this question at this time, given the uncertainty about how the GNWT is

interpreting the treaty are resolved and the role and responsibility of the GNWT, SRRB, and our communities are resolved. We are concerned that until those questions are resolved, proper discussions about their roles and responsibilities of the treaty partners can occur -- cannot occur. What is the point of developing
11:35:17 a plan if the -- if the GNWT is the only party with the power and the resources of implement -- to implement that plan?

If the only -- if the only role for participants at the end of the day is to be told what to do by the GNWT,Dahlá Got'ıne do not see any point in participating in planning. That is not our vision for how to implement treaty. This
11:35:50 issue needs to be discussed at this Listening Session.

Planning for the Future, planning process. As above, we have specific knowledge and practice that we could share in view of how to plan and how to work with others to do things better both at a local level and across the Sahtú. We are not going to simply say things that will never get done or provide
11:36:23 information that the GNWT has the resources and authority to use. This issue needs to be discussed at this Listening Session.

So those are the two information requests we -- we submitted when it was -- for this session, so it's just basically sending you the messages
11:36:51 that we don't want to feed you any information today. So don't know if Wilbert wanted to say some things in our language (gokədé).

WILBUR KOCHON, [through interpreter]: Máhsi. I'm going to talk -- I'm going to talk in my lang -- George Mackenzie, what he said -- what he referred to in confer -- conservation. He mentioned. I want to thank him. Some peoples don't know
11:37:37 about it. Thank you, George, for talking about this.

What Joseph talk about, we Indigenous here, we are the

leaders. We own our issues, and we don't like other peoples. They're not -- they're not our spokesperson; they're not our leaders. It's us. You have to look at things in our law (ʔeʔa). It is up to us to [indiscernible] on our laws. We can't allow other peoples to govern us. They -- they make their own laws, policies it looks
11:38:19 like. It -- it's -- it's their way of life (gots'edí k'ə) to -- to -- these ENR, ECC, it's just their -- it's just work for them. It's work for them. Up here, after they earn their money and they retire, they'll be going back down south to their own destinations. Us -- it's up to us. We live on this land; our childrens live on this land; our grandchildrens live off this land.

11:38:53 And so the -- our Elders said -- they always said this, and that's what we live on. So you make -- their laws are not -- it does not apply to us. It's not ours. We don't live by it. The Elders, when they're listening to me, it's up to you. It's up to us Elders that are listening. We survive on it. We live our -- on our laws. We can't have -- allow others, outsiders, talk about our lives. It's not for others to
11:39:27 be talking about things that we're not supposed to be talking about because we live on this land. It's up to us.

There's -- they're -- the wildlife is our -- our language (gokədǽ). Things are happening all over the world. Elders are talking. Our Elders have given us their words. Nobody seemed to be listen -- outsiders don't seem to be
11:40:01 listening to their words. Our Elders always said you have to listen to them. You've lost -- you've wasted so much money by not paying attention to the law (ʔeʔa) -- Elders. You have to listen to us. It's for you we're talking about. We're talking to you, ECC. You don't live off this land.

You -- the mǫ́la probably survive on our land, but you, ECC, is all you
11:40:35 talk about is conservation. But we already live -- it's already our way of life (gots'edí k'ə), because we have that. We live off netting, setting nets. They

don't talk to us about these stuff and these things that you don't live and survive on. Look at -- look at this. Look at what we're saying. Look at our words. Work with us harmoniously. Don't just -- I'm not saying to -- it's because I don't like you. I don't dislike you. It's because we want to work together, but we want to
11:41:13 work together with what we know we can survive on.

As we know that we're going to -- we need the water for the future. Waters are dis -- depleting -- depleting in the south. Here when you're talking, it seems like you're just want us to listen to you because of what you experience
11:41:34 down south. It's not for us to listen to that. I was the Chief. It's up to the Chief, the leaders to make decisions. Then they know they -- the wildlife, because it's their -- like, it's entitled to them on the advice of the Elders. You don't live by that.

You -- Joseph talk about -- we talk about it, all about, but you turn our words into your way of thinking, your way of looking at things. That's what -- you
11:42:10 turn our words around to your way of thinking and life. It's not -- we, as Indigenous people, we live well. Today our kids are pitiful. It seems like -- it seems like you're not, the mola, non-Indigenous, are not helping these kids. Really if we had followed our ways, we would be well off. Today our children, our people are living in the communities. Many of our young peoples are
11:42:45 disappearing, are going, are passing on. And so today what you're talking about is not really important for us. The important thing for us is our youth for the future. They're not well today.

And so you have to listen. You don't think it can happen to you. But the Elders always said we can't think -- it's not my business for -- for real for the --
11:43:16 important for the future. We have to think about together for

into the future, would that be -- we're -- always be Indigenous thinking on our land. And what Joseph said, it's what we -- we just don't do and write issues just because on playful act. We do it because of what we know.

It's us as -- as Indigenous, we are the ones that are in -- in leadership of our lives.

11:44:01

And so the land, we have to make use of it. If we don't use it, it seems like we're -- it's dying. That's what my grandfather said: "If you don't use the land, it's dying, but you have to utilize the land, live on it, and that's when wildlife too is abundance on the land."

11:44:23 I don't want to talk too much, but you have to listen to the Elders.

It seems like no one is listening to the Elders' words, and Joseph mentioned it before. What they did was they -- they've -- they've written their statements and their papers on the Elders' words and our ancient people's words, and that's what we're following.

11:44:48 And so today in -- today our youth, it's -- the ECC, they have a lot of equipment. With them we have to -- I don't know why you're just sitting around doing nothing. You're getting paid for nothing? There's many fires that were. All you do is talk about it. You don't act on it. And that's how it seems to me.

Thank you.

11:45:28 CHAIR DONNA SCHEAR: Máhsi, Colville Lake. Thank you for your presentation. Before we move on to questions from other parties, I would like to remind everyone that the Board cannot consider issues that are currently before the court.

Tulít'a, do you have any questions for Colville Lake?

11:45:54 FREDERICK ANDREW JR.: Donna, just a question and comment.

Can I comment on that too or just question?

CHAIR DONNA SCHEAR: It can be a question or a comment.

FREDERICK ANDREW JR.: Okay. I'm going to speak in my own language to Colville Lake here. Máhsi.

11:46:37 [Through interpreter]. Thank you. I want to say thank you to you all. Our ancestors, our Elders have really taught us a lot because they want us to live a good way in the future. They really -- they talk to us and taught -- taught us a lot. As to -- as being Dene, our Elders have talked to us that way too. They want us to live a good life. That's the reason they talk to us. So that's why the Elders,

11:47:39 they want us to have a good future. That's why they really talk to us a lot.

I really like what I'm hearing. As -- as Dene people, we can't -- we won't -- we really don't know the difference. We're all the same. Even the mǫ́la and the Dene to -- to -- to Fred, like, it -- we all work together, and we're all like one. But sometimes it's really hard to question one another. Myself and you --

11:48:23 people that are around here, I'm sure your parents, Elders have talked to you too.

Just a comment [other language spoken - no interpretation]. Máhsi [other language spoken - no interpretation] máhsi.

CHAIR DONNA SCHEAR: Máhsi, Frederick. Okay.

11:49:18 FRANK ANDREW: I said I had no comment, but he said okay, so...

Yeah, it's a good presentation. You know, I think it's very important that we really listen to the stories of our Elders, you know, where we came from. And that's how they're based and everything. So, you know, that's who we are as an elder, Frank. My friend talked about this

11:49:42

morning. And the same thing here with -- Joseph did the same thing.

And, you know, we've been here long before the other people came. Even before the Norman Wells exists here, our people are already here, you know. The stories been telling us that we've been here long before the people, and we
11:50:13 manage what was here already. And at that time, everything was all good, so -- but the stories that came about tell what's going to be happening today is actually happening.

So we have to really listen to one another to keep the future good for all of us in the Sahtú region. You know, we eat the same way. We eat the same
11:50:44 food (béré / wedì). Even other people that comes, that's the same thing. So we have to really look at what people are talking about, what our Elders are telling us way before our time, you know.

And me, I come from the mountain, Dene people and Tulít'a.

You know, my father, when they're talking about take what you need, use what
11:51:14 you gonna use, that's how our Elder -- my people back home used to do that. I remember my grandmother, when you -- when there was no more meat or stuff like that, she used to chop up all the bones of all the animal and make into small chunks and boil all that and make grease out of that and make good broth out of that. So they use everything. They never throw anything away.

11:51:46 But today, you know -- but back in the '65, something around there when the Mackenzie Mountain Outfitter started, and everything went sideways from there. You know. They never kept the Dene law (ʔeʔa) the way we used to keep our law (ʔeʔa). They never kept that. And that's what we're -- the -- these gentlemen, they're talking about to bring back so that we could manage not only
11:52:05 the big animals, the small game the same way: The

rabbits, ducks everything. They had different laws for it. So they took care of it that way. So, like, our sacred grounds, you know, we got to pay the land. Even though I come from the mountains, when I go back there, my mother, they -- when they were alive, they used to tell me, "You got to pay your land -- land
11:52:32 back." So no matter how many times I go back there, I have to do the same thing.

And they always reference that too, the weather. You know. "So you have a good day, you pay the weather," he said. So, you know, and they're really touching on those kind of things.

11:52:56 And since the Land Claim days, everything sort of change everything for our people here. The laws itself change, as you heard them -- people speaking about this morning.

So hopefully that we have control. I thought the Land Claim will do that for us, but I don't think it's doing that for us. The power is going different ways to
11:53:24 different people, and we want to get that back.

So I just wanted to comment on just what they're doing here.

Máhsi.

CHAIR DONNA SCHEAR: Máhsi.

We'll go to Norman Wells -- oh, sorry.

11:53:42 FREDERICK ANDREW JR.: Just wait. I have one Elder behind me that want to speak too.

CHAIR DONNA SCHEAR: Okay.

LEON ANDREW: Good morning. Hello, everybody. I don't have a question, but I just want to follow up on -- about our culture. I think it's
11:54:07 important that it means something to me. My name's Leon Andrew by the way.

One of the thing every nation, every -- every walks of life have a different background. It's so true. And the Dene culture is entirely different. We could never be other -- other type of person. We are who we are. Dene. I could never be you. You can never be me. So try to understand where we're coming
11:54:39 from. Our culture's very important to us. It's unique. It's so unique that they find a way to survive. I think they spoke very well on that, and I agree with them, so I want to repeat that.

Just to confirm that, you know, even our story talk about the history of who we are, where we have travelled. The story talks about trails of the mountain
11:55:11 caribou (shúta goʔepe), trails of the barren-ground caribou (nǫ́dele / ʔədə / ʔekwę́), and the people have grown up with these caribou (ʔekwę́) to understand those issues.

It's important that, you know -- we cannot survive in a different way of life (gots'edí k'ə), but if we follow our grandfather's footstep, at least we'll make it
11:55:45 a mile before our time is up. And our people always say -- Elders always says, "If the Creator give me another day to survive on this world, I want to do it in a good way." For our Elders, a day is like a year. So I wanted to mention this, you know. They make me proud of who I am.

I know that -- I know a little bit about the English way. English
11:56:19 language. I watch it. I listen to it. And it sometime makes me wonder. It all has different departments. The Denes doesn't -- doesn't work that way. Everything's connected. What we talk about, it's just like a plate full of grocery in front of us. We know what we have. So when it -- when it come to the European laws, it's different. Every time you want to answer something, you get sent to the next
11:56:49 department to answer. How is that going to work good for people that live on the land? It does not. So take it seriously. Take it seriously. You want to see our nation survive, you got to

find -- you go to listen to them and see what they're talking about. And that's the way I feel.

And -- and I agree with the Land Claim. It has changed our way of life (gots'edí k'ə). For me, what are the tools are that can help me to be who I am?

11:57:24 Maybe I'm camp over there. That's where I'm at. According to the Land Claim. If anything, anything that has to do with Dene people, seem like there's roadblock, roadblock on the Land Claim, the way it's written. Why that's been considered the way it was, it beats me, but, you know, is what we have today.

So I just want to say thank you to you guys from K'ahsho and Colville

11:57:53 for representing what we believe in. So please -- I don't know. This real close to my heart, and it bothers me when I hear those kind of messages. Why are we here for, you know? Our way of life (gots'edí k'ə) has changed. Now -- now we have forest fire and the rest of the things that's out of our control right here in front of us.

11:58:26 So thank you so much for -- for doing something like this, so we're having input so that the government of the day can hear us out. I hear you. I hear you, and I hear you. And thank you for that. I'm glad you all came to hear, to this area to have your input. Let it be known that the -- the government did to hear you the way you think should be, how they represent us on this world, in

11:58:56 this country. Government is supposed to protect people and recognize what their needs are. You don't do that, then how we going to -- how we going to exist?

I want to say that because I really believe that. So thank you very much for giving me a couple minutes, Frederick.

Thank you, thank you.

11:59:22

CHAIR DONNA SCHEAR: Máhsi, Leon.

Moving on. Sorry, Stella, go ahead.

STELLA BAYHA-YALLEE: I just want to mention what Wilbert was saying about the forestry. I mentioned about looking at putting equipment and forestry

11:59:55 training or something in the -- each community so you can look at controlling the own fire in the community. But I have a question for not so much Colville Lake but ECE -- how fast, if the community request -- if the community -- if the community equipment in each community, how fast -- how fast would that -- I mean, is there any funding (sobaa) that they could use to do that? I think the

12:00:33 group here should really put a -- a motion together requesting the communities get all this equipment and -- because --

CHAIR DONNA SCHEAR: Hi. Stella, sorry to interrupt you.

They're going to do their presentation right now –

STELLA BAYHA-YALLEE: Oh, yeah.

12:00:51

CHAIR DONNA SCHEAR: -- and that -- these were just questions on --

STELLA BAYHA-YALLEE: I know, but he's bringing up -- he's bringing --

CHAIR DONNA SCHEAR: I understand.

STELLA BAYHA-YALLEE: -- up a question about the forestry --

CHAIR DONNA SCHEAR: The government -- the government will be

12:00:57 speaking, doing a presentation --

STELLA BAYHA-YALLEE: Okay.

CHAIR DONNA SCHEAR: -- and then we can ask questions about their presentation at that time.

12:01:02

STELLA BAYHA-YALLEE: Okay then.

CHAIR DONNA SCHEAR: A-ha. Máhsi.

STELLA BAYHA-YALLEE: I'm not asking then then.

CHAIR DONNA SCHEAR: Don't ask questions, just like -- Norman Wells,
12:01:12 do you have any questions with regard to
Colville Lake's presentation?

JASMINE PLUMMER: Yeah, Auntie Margaret will.

MARGARET McDONALD: [Other language spoken - no translation]. Máhsi [other language spoken - no translation]. Thank you, Wilbert, okay. Stella, Leon was talking
12:01:37 about you know government [other language spoken - no translation]. I just wanted to tell Stella, we were there before they were. And we're resilient people; we're steadfast; we're forthright. We know what we're doing. We've lived on the land. I remember my dad used to say, you know, "You don't talk about something that you can't do anything about." Joseph was talking about the weather. Can't do
12:02:06 nothing about that; don't talk about that. The other thing with caribou (ʔekwǫ́). You know that's [other language spoken - no translation]. You can't do nothing about it, so just let it be. That's the way we were raised.

And I just want Joseph and Wilbert to know that even though I'm a resident of Norman Wells, I was born in Tulít'a. I grew up here. I'd jump behind
12:02:30 you guys right now, because for me it's the truth. It's the right way to do it. I wouldn't do it any other way because I wouldn't want my mom and dad to be haunting me because they taught us a certain way, and there's reason why they taught us the way they taught us. Okay.

So as a resilient people, as very strong people, no matter what
12:02:59 anybody throws at us, I know we're going to survive and I know we're going

to manage and I know we're going to do good. And I just wanted to tell Joseph and Wilbert máhsi [other language spoken - no translation], okay. And I also want to thank Frank. Máhsi [other language spoken - no translation], Frank. Lots of traditional knowledge, lots of wisdom in this man here. He knows. Hasn't lived for 80 years
12:03:36 for nothing. [Other language spoken - no translation]. Máhsi [other language spoken - no translation]. Okay.

CHAIR DONNA SCHEAR: Máhsi, Margaret.

Is there anything else from Norman Wells? JASMINE PLUMMER: That's all. Thanks.

12:03:54 CHAIR DONNA SCHEAR: Máhsi, Jas.

Fort Good Hope, Shawn.

SHAWN GRANDJAMBE: We don't have any questions right now.

If we have any questions, we'll -- we'll do it in private with them.

CHAIR DONNA SCHEAR: Thank you.

12:04:10 Délįnę, do you have any questions for Colville Lake and their presentation? Russ, just a reminder this is just a question for Colville Lake.

RUSSELL KENNY: Okay. Leo -- Leon just gonna maybe more or less comment.

12:05:01 SAMUEL HACHÉ: What did he say? Can he repeat it? CHAIR DONNA SCHEAR: Russ, can you repeat that, please?

RUSSELL KENNY: Leon is just going to make a comment more. Not much of a question, but maybe a comment.

CHAIR DONNA SCHEAR: Okay. Máhsi.

12:05:20 RUSSELL KENNY: Ah. Can you hear me?

LEON MODESTE: [Other language spoken - no translation].

UNKNOWN SPEAKER: Donna, can you hear us?

CHAIR DONNA SCHEAR: I can hear, yes.

LEON MODESTE, [though interpreter]: A-ha. Thank you. Good -- good stories. Good sharing. We've made peace because we wanted to have a good future.

12:05:47 1921 when treaty was signed, and ENR wildlife officer were around. This is in regards to caribou (ʔekwę́). Like, that's the way of our life. We shouldn't be told how to harvest or how much to harvest. That shouldn't be said that to us as Dene people. So if there's a problem, you know, the government are saying that the -- "Can you fix it for us?" As Dene people, we know what belongs to us.

12:06:52 Because it's our food (béré / wedì) too. We have to also manage the development that happens on our land. And talking about forest fire too, we've got concerns with that, and it's good that you guys are talking about it. If you want a good life, a better life for your people for the future. So I like what I'm hearing. You're talking about the future. So thank you very much.

12:07:41 RUSSELL KENNY: Donna.

CHAIR DONNA SCHEAR: A-ha.

RUSSELL KENNY: I think, yeah, that's it. Got no more questions. We don't have any -- no more questions.

UNKNOWN SPEAKER: We're good, Donna.

12:08:03 CHAIR DONNA SCHEAR: Yeah, we -- we heard -- we heard Leon. Are you wanting to speak, Russ? Oh, no more questions or comments. Ha?

RUSSELL KENNY: Yeah, good. We're good.

CHAIR DONNA SCHEAR: A-ah. Okay. Máhsi, Délı̨nę. Hi. Does the Tłı̨chǫ Government have anything to ask of the

12:08:32

Colville Lake presentation?

STEPHANIE BEHRENS: Máhsi, Madam Chair. We don't have any questions or comments.

CHAIR DONNA SCHEAR: Máhsi.

12:09:00 Government of the Northwest Territories, Department of Environment and Climate Change?

JAMES HODSON: James Hodson. No questions for GNWT. Thanks.

CHAIR DONNA SCHEAR: Thank you, James.

12:09:17 Environment and Climate Change Canada and NRCan?

BRUCE LAURICH: We have no questions.

CHAIR DONNA SCHEAR: Máhsi.

And let's see, do we have any questions here? Go ahead, Camilla.

12:09:30 CAMILLA RABISCA: Camilla Rabisca here and SRRB. Do you have -- do you have advice for communities who are working on their plans on how to make a good plan?

JOSEPH KOCHON: We can't really tell anybody to do anything. We're not a government or anything, you know. Government is yourself telling

12:10:12 people what to do. But the only thing we always do is we share our story. What we're doing for ourself. Everybody has the tools that's in front of you. The Land Claims has so much tools, and it's inside -- inside there. It's up to you to grab them and use them.

So one of them is self-government. One of them is under the RRCs.

12:10:45 You have a right to set up your management (bek'ə ʔeghálats'eda / weghà ʔelàts'eda) plans for all your wildlife. So those are there. So think for the last -- since 2007, we're been

encouraging all Sahtú communities to start setting up your management (bek'ə ʔeghálats'eda / weghà ʔelàts'eda) plans. So we're there. We're helping out every way we could to work with SRRB to -- to try to get the message out there that you really need to get yourself organized. So whatever resources you might
12:11:26 need, we know that SSRRB can help out in attaining those. So máhsi.

CHAIR DONNA SCHEAR: Sam.

SAMUEL HACHÉ: Again, and thanks a lot for the presentation and all the -- the details and everything. It's really much appreciate. Sorry, Sam. Samuel Haché here, SRRB.

12:11:54 So -- and just maybe for clarity for the record and getting things on registry here about addressing or not things that you do not or cannot speculate about, and I understand it's -- it might be tricky, but -- so everything related to that and caribou (ʔekwę́), weather. So there's no decision (kədə ts'etsı / naowo ts'etsı) or no management (bek'ə ʔeghálats'eda / weghà ʔelàts'eda) or nothing
12:12:30 that will necessarily come out of that. It's -- you're talking about -- about people; correct? So maybe just about the decision (kədə ts'etsı / naowo ts'etsı) process, if any, about things that you do not control or cannot speculate about. Apologize if it's not clear, but any thoughts that you might want to add to that?

JOSEPH KOCHON: Could you rephrase something more simpler?
12:13:01 You're kind of -- I don't even know what the hell you're saying.

SAMUEL HACHÉ: Sorry. That's totally fair. Okay. So related to things that you cannot speculate about or that you don't control, weather and caribou (ʔekwę́), there's a whole lot of discussion happening about management (bek'ə ʔeghálats'eda / weghà ʔelàts'eda) and decisions regarding these things.
12:13:28 Is it your position that you're not making any management (bek'ə ʔeghálats'eda / weghà ʔelàts'eda) or decision (kədə ts'etsı / naowo ts'etsı) on these things and that it's related mostly to people instead and behaviour? I think I hear -- I

heard that. So hopefully it helps, otherwise we can maybe skip to the next question.

JOSEPH KOCHON: So right now we -- we don't want to share any stories about the climate. And I think that's a period.

12:14:08 But with regards to management (bek'ə ʔeghálats'eda / weghà ʔelàts'eda), you know, until such time we -- we sort out our differences, then we'll work out a pathway forward. So that's where it is.

SAMUEL HACHÉ: Okay. Thank you.

CHAIR DONNA SCHEAR: Máhsi, Joseph.

12:14:33 I would ask that we ask the GNWT, Environment Change -- ECC to do their presentation here. Thank you.

Can we take a couple minutes? We're experiencing technical difficulties. Thank you.

- Break -

12:14:44 CHAIR DONNA SCHEAR: Good morning. Let's get started. I just want to acknowledge that there was a switch-up on the agenda between the Tłı̨chǫ Government and the GNWT ECC. It was a timing thing, and we're just going to go right now with the GNWT and their presentation.

Máhsi.

11:28:29 **Presentation by the Government of the Northwest Territories, Department of Environment and Climate Change**.

HEATHER SAYINE-CRAWFORD: Máhsi, Madam Chair, and thank you for -- thank you to the SRRB, first of all, for organizing this Public Listening Session (ʔełets'éhkwę Godı). And thank you to the hosts of this session,

11:28:55 Norman Wells.

We're happy to -- to be here. So I will just take a second to introduce a number of people that are here in the room for GNWT ECC. And I will

slow down.

So my name is Heather Sayine-Crawford. I am with the Wildlife Division out of Yellowknife. To my left is Jeff Walker, who is the regional superintendent for the Sahtú. To my right is Brad Woodworth. He is currently
11:29:27 the manager of wildlife research and management (bek'ə ʔeghálats'eda / weghà ʔelàts'eda) with the Wildlife Division in Yellowknife. James Hodson is next to him. James is the manager of environment assessment and habitat, again, in Yellowknife. We have Jan Adamczewski, who is the ungulate biologist with Wildlife Division out of Yellowknife. And then Kevin Chan, who is the regional
11:29:51 biologist here in the Sahtú region. Not up here at the table but in the room we also have Jules Fournel, who is a Renewable Resources officer here in Norman Wells. Also does a lot of times serving as a duty officer for fire management (bek'ə ʔeghálats'eda / weghà ʔelàts'eda) in the summertime. And Laurel McDonald, who is the regional manager of wildlife here in the Sahtú region.

11:30:15 Before I get into the presentation, I did want to say that we -- we appreciate the opportunity to share the information that we -- we have and we have gathered as ECC. We appreciate all opportunities to do that, to sit and listen, to share what we know, to talk about what it is that we've -- we've learned, what we plan to do, and how people feel about those plans and how we should
11:30:47 move forward together. We may not always see eye to eye, but I think it's important to keep coming back to the table to talk, to listen to each other, to hear each other's perspectives so that we come -- can come together.

I did also want to say that we sometimes are -- hear or use the term "wildlife management (bek'ə ʔeghálats'eda / weghà ʔelàts'eda)" or "caribou
11:31:14 (ʔekwę́) management (bek'ə ʔeghálats'eda / weghà ʔelàts'eda)." We here at ECC know we have no control over wildlife. We have no control over caribou (ʔekwę́).

They are going to do what they are going to do. What we want to talk about, what we want to see is how we can make decisions for people. How we can do things. How we can make differences in our own actions as people to help caribou (ʔekwę́), to help wildlife. So today's presentation is going to cover the
11:31:43 things that you can see up on the screen there. So first I'll go over wildfires (nek'e areyone gok'erek ǫ́ / ne k'ə ʔedelı / nek'e k'ǫ́ yarék'ǫ́) (nek'e areyone gok'erek ǫ́ / ne k'ə ʔedelı / nek'e k'ǫ́ yarék'ǫ́) and the GNWT or ECC's response, how does -- how do we respond to wildfires (nek'e areyone gok'erek ǫ́ / ne k'ə ʔedelı / nek'e k'ǫ́ yarék'ǫ́) (nek'e areyone gok'erek ǫ́ / ne k'ə ʔedelı / nek'e k'ǫ́
11:32:19 yarék'ǫ́) on the landscape (nę́nę́ / nade) and what changes are we seeing in wildfires (nek'e areyone gok'erek ǫ́ / ne k'ə ʔedelı / nek'e k'ǫ́ yarék'ǫ́). We will touch on caribou (ʔekwę́) and wildfires (nek'e areyone gok'erek ǫ́ / ne k'ə ʔedelı / nek'e k'ǫ́ yarék'ǫ́), so the relationship between caribou (ʔekwę́) and the fires that are on the landscape (nę́nę́ / nade). We'll talk about caribou (ʔekwę́) and climate
11:32:52 change. And then we'll finish off the presentation by talking about how we are addressing climate change for caribou (ʔekwę́), climate change for wildlife overall, and how we are addressing climate change in the NWT. So I have the word "governance" up there, and I'm trying to think of how -- another way to say that, but it's just how we have come to have authority. ECC has authority over --
11:33:16 or we have the lead for wildfire operations in the NWT. We have legislative authority to manage wildfires (nek'e areyone gok'erek ǫ́ / ne k'ə ʔedelı / nek'e k'ǫ́ yarék'ǫ́), which is currently in -- under the *Forest Protection Act*. But moving forward, that will be guided by the newly collaboratively drafted *Forest Act*.

The GNWT has a forest fire management (bek'ə ʔeghálats'eda /
11:33:42 weghà ʔelàts'eda) policy. That policy guides all of our decisions on fire operations. It outlines our guiding principles that the fire operations procedures are structured around. Starting with the fact that wildlife is natural and necessary for the forests that we live in. There's also a strong emphasis on community

collaboration and taking advantage of local and traditional knowledge to inform fire management (bek'ə ʔeghálats'eda / weghà ʔelàts'eda) decisions. decisions on wildfire response are made according to a values-at-risk approach. Human life and safety are the absolute first priority. That is then followed by property and key infrastructure.

11:34:13

And then finally there's natural resources, including key caribou (ʔekwę́) habitat and cultural areas.

Planning for the wildfire season begins well before the season actually starts. Pre-season planning includes restocking gear, getting contracts in place, and meeting with communities to discuss the upcoming season and review their community wildfire protection plans. Fire crews and other seasonal wildfire management (bek'ə ʔeghálats'eda / weghà ʔelàts'eda) positions are brought on before the season actually begins to complete all of their pre-season training and preparations.

11:34:43

11:35:10

Planning also includes fire prevention and mitigation measures, which includes fuel breaks. Some of this prevention and mitigation work will be funded by $20 million of federal funding (sobaa) that is being held by the NWT Association of Communities. ECC regional staff are also meeting with communities right now. So I know that Shawn Maxwell has gone to Fort Good Hope and Tulít'a and is looking to have a couple more meetings with -- with communities, including Colville Lake, in the -- before the season begins.

11:35:44

As the upcoming season approaches, GNWT ECC will continue to closely monitor weather and fire forecasts as well as the conditions in neighbouring jurisdictions to the south of us. For example, Lake Alberta. Depending on the conditions that we see, the start dates for fire crews or

11:36:04

equipment could be adjusted to ensure that people and equipment are in place when they are needed.

Given the early start to the 2023 season and forecasted continued drought going into the 2024 season, southern crews will be brought on early to be
11:36:33 ready for a possible early start this season.

So a little bit more about the GNWT's decision-making process when it comes to fires. So as I mentioned already, all decisions follow the forest fire management (bek'ə ʔeghálats'eda / weghà ʔelàts'eda) policy that is in place, which outlines those values at risk. With priority consideration being given --
11:37:12 being for the protection of human life. And that is the foundation of every wildfire response decision (kədə ts'etsı / naowo ts'etsı) that is made.

Each region has a regional duty officer. That duty officer's responsible for deciding the initial action that should be taken on every wildfire that occurs in their region. There is an ECC territorial duty officer who oversees all of the
11:37:42 regional decisions and ensures that the NWT's firefighters, aircraft, and equipment are all positioned where they need to be.

Available resources, values at risk, the wildfire environment (ʔededáhk'ǫ́), and the forecasted weather are some of the key considerations
11:38:06 that are -- when we -- when deciding how to respond to wildfires (nek'e areyone gok'erek ǫ / ne k'ə ʔedelı / nek'e k'ǫ yarék'ǫ). Every wildfire in the NWT is assessed and receives a response. In cases where human life is at risk, duty officers will attempt to initial attack or fight a fire in an effort to fully suppress it before it has an opportunity to become a problem.

11:38:38 In cases where property is at risk, depending on the circumstances, the duty officer may opt for a modified response. For example, for a cabin, sprinklers may be set up or an ignition operation may

be conducted to protect that cabin while not fully suppressing the fire itself. If there are no values threatened (gogha horíla / wegha xoıla) by a wildfire, it may be monitored, allowing the fire to burn and fulfil its ecological role.

Fighting fires is an expensive activity. It is a complex activity that
11:39:22 includes a wide range of staff from firefighters to air attack officers, technicians, and software developers. This wide range of expertise is required to maintain the systems that ECC has built overtime to be effective at managing wildfires (nek'e areyone gok'erek ǫ / ne k'ə ʔedelı / nek'e k'ǫ yarék'ǫ) in the NWT.

Fire operations never stand still. Every wildfire receives an
11:39:54 after-action review. Every wildfire season has an agency debrief. EC staff are constantly taking stock of our successes while also trying to learn from our mistakes and on-the-ground experiences.

After each fire season, the Forest Management Division coordinates an internal after-action review of wildfire responses as part of normal operations
11:40:25 in a season.

Given the unprecedented 2023 wildlife season with a record amount of area burned, a number of communities evacuated and losses of values at risk, ECC has also contracted an independent review of the 2023 fire operations. That after-action review will be shared with Renewable Resources boards as part of
11:40:57 annual reporting and engagement with
co-management partners.

In addition to this, ECC has been conducting community visits, as I've already alluded to, with local Indigenous governments, as well as the public, to review the season and discuss planning for local wildfire preparedness. And to
11:41:20 listen to community concerns.

This year there's also an opportunity to give your thoughts

online at the GNWT Have Your Say website. And I can make sure that the SRRB has that website so that everyone has access to it. But if you Google "GNWT Have Your Say, fire," you will find that page.

Wildfires (nek'e areyone gok'erek ǫ / ne k'ə ʔedelı / nek'e k'ǫ yarék'ǫ)
11:41:57 are part of the nature -- or a part of nature in the forests of the NWT. Again, ECC does assess and respond to all new fires, but not all fires are fought or suppressed. Their assessment determines whether they should be monitored or actively managed to protect any values at risk.

Wildfire keeps the boreal forest healthy. Different ages of forest stands
11:42:35 support different wildlife species. We know that caribou (ʔekwę́) like old forests, but we also see them in newer burned areas eating newer plants like willows, paper birch, and mushrooms. Other wildlife species depend on different ages of forest stands as well. And I think some people mentioned that yesterday in talking about the different species that they see after a fire has come through an
11:43:05 area.

The trees in the boreal forest have relationship with fire. And many of them rely on fire for -- to regenerate to have to trees on the
landscape (nę́nę́ / nade). For example, the cones on Jack pine trees need the heat from fires to open their cones and release the seeds stored inside. This is
11:43:35 why ECC does not action every single fire in the NWT. We keep a close eye on fires, but not every single fire is suppressed or fought.

Again, protecting human life and communities is our top priority, and we focus our resources on fighting fires that pose a threat to the communities and other important values at risk, including caribou (ʔekwę́) habitat.

11:44:09 Over the last few decades, we have had active fire suppression, so fought fires meant to protect people, communities, critical infrastructure,

and other values at risk. In the areas where we have had a lot of firefighting or active wildfire suppression, which is usually around communities, there has been a shift from younger, less flammable forests to older fuel-rich, less stable (ʔekáa ʔasą́ą kɻt'éle / wegha ʔasagǫ̀t'ele), and more flammable forests. When the
11:44:50 landscape (nę́nę́ / nade) is left alone, when it's left to nature, boreal forests have been and continue to be renewed by fire of all intensities. Those fires make what we call a "mosaic" or "patchwork" of forests of different ages and plants or tree types.

So when we have active fire suppression or fighting fires, we have
11:45:23 forests that have -- are more likely to burn because that fuel has now built up with the older trees and the vegetation that is there. Which means that if a fire starts in those areas, they can be much more difficult to control and can cause catastrophic fires, putting communities and life at greater risk.

I did also want to mention that we do see some big changes from year
11:45:53 to year in the size of the area or the numbers of hectares burned across the NWT and also the total number of fires. So as can be seen up on the screen there, as of 2022, we had been reporting that, on average, we will see around 249 fires per year in the NWT burning on average 500,000 hectares. But we know that some years we will see a lot of fire on the landscape (nę́nę́ / nade), like we did in
11:46:22 2014 and we did last year.

The fires in 2023 impacted 3.57 million hectares. So way more than the 500,000 hectares that we normally see on average.

It is predicted that climate change will result in an increase in the frequency and intensity of fires due to hotter, drier summers, meaning a longer
11:46:52 fire season.

And now I'll pass the presentation over to James.

JAMES HODSON: Thanks, Heather. James Hodson with GNWT. So I'm going to present a few slides specifically about caribou (ʔekwę́) and wildfires (nek'e areyone gok'erek ǫ́ / ne k'ə ʔedelı / nek'e k'ǫ́ yarék'ǫ́). So as we mentioned,

11:47:32 wildfires (nek'e areyone gok'erek ǫ́ / ne k'ə ʔedelı / nek'e k'ǫ́ yarék'ǫ́) are a natural process, and they create a dynamic landscape (nę́nę́ / nade) that results in a patchwork of forests in different ages. Caribou have lived with fires for time immemorial. Wildfires (nek'e areyone gok'erek ǫ́ / ne k'ə ʔedelı / nek'e k'ǫ́ yarék'ǫ́) have both immediate

11:47:57 impacts on caribou (ʔekwę́) and longer impacts on caribou (ʔekwę́) and how they use the land. So the Wildlife Division and Forest Management Division have been working together to come up with a plan to help protect caribou (ʔekwę́) habitat by identifying key caribou (ʔekwę́) habitat as values at risk. So we recognize that fire is natural and that caribou (ʔekwę́) have lived with fire for thousands of years, but we also recognize

11:48:22 that many NWT caribou (ʔekwę́) types and herds are at low populations. We've looked at all the actions that we can take to give caribou (ʔekwę́) the best chance at recovery. We have worked with Indigenous governments in the North Slave region, the South Slave region, and the Deh Cho to identify places that are important for caribou (ʔekwę́)

11:48:45 that could be considered values at risk and which go into Environment and Climate Change's fire management (bek'ə ʔeghálats'eda / weghà ʔelàts'eda) decision-making process. Similar processes will occur in the other regions to identify those key areas for caribou (ʔekwę́) for fire management (bek'ə ʔeghálats'eda / weghà ʔelàts'eda). So there's a lot of information available about the three types of caribou (ʔekwę́) in the

11:49:14 Species At Risk Committee's status reports, both from the traditional knowledge perspective and the western science (ʔasíı́ kánęta / ʔası naata) perspective. Both traditional knowledge and science (ʔasíı́ kánęta / ʔası naata) identified loss of habitat due to forest fires as a main threat to barren-ground caribou (nǫ́dele / ʔədə / ʔekwę́),

especially within the barren-ground caribou's winter range. Fires impact the food (béré / wedì) caribou (ʔekwę́) eat and can affect their movements.

Although barren-ground caribou (nǫ́dele / ʔədə / ʔekwę́) have lived with fire for a long time, both TK and science (ʔasíı́ kánę̀ta / ʔası naata) agree
11:49:41 that it takes a long time for barren-ground caribou (nǫ́dele / ʔədə / ʔekwę́) habitat to become suitable again after a fire. These habitat patches have always changed on the landscape (nę́né / nade), and -- and that can change migration routes. If we see more fires in the future, we may see barren-ground caribou (nǫ́dele / ʔədə / ʔekwę́) depending on places that have lower-quality food (béré /
11:50:03 wedì) or less cover to escape from predators, which could have long-term impacts.

Studies have also shown that although barren-ground caribou (nǫ́dele / ʔədə / ʔekwę́) like older forests, they do actually use recently burned areas, eating the plants that are available in those areas often in the spring and late fall,
11:50:28 but not as much in the middle of winter.

For boreal caribou (tǫdzı), habitat disturbance is identified as the main threat. Habitat disturbance breaks up their habitat and can impact boreal caribou (tǫdzı)'s food (béré / wedì); as well, their movements. And this is really important in their winter habitat. Traditional knowledge holders shared that areas burned
11:50:52 by fire or disturbed by industry are generally not used by boreal caribou (tǫdzı) until the habitat recovers, and that can take many decades.

Traditional knowledge holders also warned that climate change is increasing the size and severity of fires, which may result in a larger effect as habitat takes long to recover.

11:51:13 Traditional knowledge also indicates that fire does not only impact the vegetation that boreal caribou (tǫdzı) eat but also makes it harder for caribou (ʔekwę́) to find cover habitat to avoid predators. There's also reports that

smoke (ko’lere / tleh tletsii) and ash (tleh zareh / leh) from fires affect boreal caribou (tǫdzı) movements and cause caribou (ʔekwǫ́) to find new areas to live in.

The western science (ʔasíı́ kánęta / ʔası naata) information says that
11:51:44 boreal caribou (tǫdzı) need large areas of connected old boreal forest habitat that haven't been recently affected by fires or human disturbance.

GNWT, our department, Environment and Climate Change Canada -- or, sorry, Environment and Climate Change, completed an assessment of how boreal caribou (tǫdzı) select habitat based on the age of fires and the type of
11:52:07 vegetation that burned or grew back after the fire. And this was done using collar data that we had available from across the NWT. And we found that boreal caribou (tǫdzı) actually picked younger burn areas, less than ten years old, or older burns more, than 30 years old, but they generally avoided the burns that were 11 to 30 years old.

11:52:31 They selected the recent fires the most during the seasons when there wasn't snow, so during calving, summer, and into the fall; but then in the winter, they switched towards avoiding those recent fires and really concentrating on areas that haven't burned in at least the last
40 years.

We've also looked at the impact of fires in terms of fire severity.
11:52:50 So in 2015, GNWT started monitoring caribou (ʔekwǫ́) in the Birch Lake fire complex, which is a very large fire that occurred in 2014 between Fort Providence and Behchokǫ̀.

And so what we found there was that boreal caribou (tǫdzı) living in that burned area were using both the unburned islands as well as the
11:53:13 low-severity burned areas, but they did tend to avoid the medium and high-severity burn areas. And another thing that we found is that even

though they're living within this very large burn area, that population (dánet'ę / datłǫ) has been increasing since 2015. So the caribou (ʔekwǫ́) seem to be doing well in that area.

At a more national scale, there's been studies looking at the relative
11:53:41 impact of fire versus natural -- fire versus human habitat disturbance, and that study found that the effect of fires on calf recruitment was three to four times smaller than the effect of human disturbance. And that human disturbance was the best at explaining variation in adult female survivals, but forest fires didn't have much of an impact on adult female survival.

11:54:09

So those studies suggested that the impact of fires on boreal caribou (tǫdzı) populations is generally smaller than the impacts of human disturbance.

So for northern mountain caribou (shúta goʔepe) and the NWT, there's relatively small amount of fire disturbance and industrial activity within their
11:54:32 range.

Traditional knowledge holders in the Northwest Territories warned that fires could become a problem with climate change. And traditional knowledge holders in the Yukon reported that they are seeing shifts in northern mountain caribou (shúta goʔepe) ranges due to fires. The scientific knowledge component
11:54:54 of the status report for mountain caribou (shúta goʔepe) identified fire as one of seven threats impacting northern mountain caribou (shúta goʔepe), impacting their foods and movement.

I'm going to pass it over to Brad Woodworth now to talk about climate change. Oh, sorry, Kevin.

11:55:16 KEVIN CHAN: Kevin Chan, regional biologist for the Sahtú with GNWT. So my next couple of slides will be on climate change.

As you know, climate change is affecting the lives of NWT residents on a daily basis. In response to the information requests, the GNWT has summarized a lot of the changes that are being seen and could be seen into the future. The Northwest Territories is experiencing a rate of mean annual temperature
11:55:52 increase of three to four times more than the global average. Indigenous knowledge holders, including all of you over the last two days and previous meetings, have spoken about the changes you are seeing in weather and on the land. The frequency and impact of ice jam flooding is increased, resulting in historic flooding in multiple NWT communities since 2021.

11:56:17 The intensity and duration of the wildfire season in the territory has increased with earlier starts, more severe drought conditions, and a longer fire season. Even while we are experiencing these effects, our total greenhouse gas emissions are low, and it is challenging and expensive to reduce emissions as we are reliant on diesel fuel as backup or as the only source of power and
11:56:39 heating in all of our communities.

With respect (ʔełetserı̨chá / dǫne nałıtsıtàh) to barren-ground caribou (nǫ́dele / ʔədə / ʔekwę́) and climate change, species status reports from Species At Risk Committee compiled the best available information, including both traditional knowledge and science (ʔasíı̨ kánę̨ta / ʔası naata) about the status of
11:57:01 caribou (ʔekwę́ gohé dagǫ́t'e / ʔehkwǫ̀ łǫ ʔadade) in the NWT.

Both traditional knowledge and science (ʔasíı̨ kánę̨ta / ʔası naata) identified heat stress in the summer as a threat to barren-ground caribou (nǫ́dele / ʔədə / ʔekwę́), which could be made worse by climate change. Traditional knowledge holders also warned of increased chances of large forest fires with
11:57:21 hotter summers. Science (ʔasíı̨ kánę̨ta / ʔası naata) has identified whether and summer range as having important changes for barren-ground caribou (nǫ́dele / ʔədə / ʔekwę́) populations. A warming

climate will increase -- will affect parasites and diseases, but exactly how this threat will impact caribou (ʔekwę́) populations is complicated.

The traditional knowledge identified many of -- many other climate change impacts, including direct impacts like freezing rain events, which make it
11:57:50 more difficult for caribou (ʔekwę́) to get their food (béré / wedì), and indirect impacts like changes in the number of predators or their distribution.

Traditional knowledge has identified the potential beneficial impact of earlier access to food (béré / wedì), but most of the impacts identified were negative. Knowledge holders also shared that healthy herds are more likely to
11:58:13 adapt to changes compared to less healthy herds.

Other climate change impacts identified by traditional knowledge include melting permafrost, which could change caribou (ʔekwę́) habitat and could increase caribou (ʔekwę́) mortality with extreme weather events and changing snow conditions. Examples of this would be deep or wind-packed
11:58:40 snow, making it harder for caribou (ʔekwę́) to reach their food (béré / wedì).

Scientific knowledge component of the status report summarized climate change as complex. Shifts in the time when vegetation starts to grow could have impacts on the quality of food (béré / wedì) available to caribou (ʔekwę́). Those changes in food (béré / wedì) could also impact calf production
11:59:00 or survival and the ability of cows to reproduce, which could mean herd or population (dánet'ę / datłǫ) declines. At the same time, plants are expected to be more productive, which could be a positive impact. However, increased productivity in plants may not increase -- may not mean increases in food (béré / wedì) for caribou (ʔekwę́) because those plants may be of lower-quality food
11:59:28 (béré / wedì). Shrubs are already expanding into areas of the home range of barren-ground caribou (nǫ́dele / ʔədə / ʔekwę́), and they are expected to continue to expand

farther into the home range as well.

With boreal caribou (tǫdzı), both traditional knowledge and science (ʔasʃį kánęta / ʔası naata) have identified a wide range of impacts from climate change. These changes include changes to snow conditions, changes in
11:59:58 distribution, changes in the number of predators and other ungulates, and increases in diseases and parasites. Icing or rain in the winter is a problem for boreal caribou (tǫdzı). Rain in the winter covers vegetation in ice and makes it harder for caribou (ʔekwę́) to travel. Icing could also make it easier for wolves (bele / dìga) to travel by allowing them to travel on top of the snow.

12:00:22 Melting permafrost will mean changes for boreal caribou (tǫdzı). Changes in the water table or water in the ground due to melting permafrost could impact habitat. And traditional knowledge holders have spoken about thawing permafrost changing the land, making it harder for boreal caribou (tǫdzı) to travel. The science (ʔasʃį kánęta / ʔası naata) warns that melting permafrost
12:00:46 could change the type of plants that are on the land as well.

Changes in fire behaviour and frequency due to climate change could cause changes in the plants and trees within boreal caribou (tǫdzı) habitat. Traditional knowledge holders shared that larger, more intense fires will become more common, which will mean it will take longer for boreal caribou (tǫdzı) to
12:01:08 return to those burned areas.

With a change in climate, science (ʔasʃį kánęta / ʔası naata) predicts that there will be changes to plants and trees. These changes could be better for other animals like deer or moose, which would mean increases in number of these animals, and that could affect boreal caribou (tǫdzı).

12:01:28 If the timing of spring changes or when plants start to grow changes, there could be an impact to caribou (ʔekwę́) calves, but science (ʔasʃį kánęta / ʔası naata) has

found that so far caribou (ʔekwǫ́) seem to be able to adapt to this change. Climate change could also cause changes in parasites and disease that affect caribou (ʔekwǫ́). Some parasite ranges could extend northward. Longer, warmer summers may lead to longer periods when insects are out and could
12:01:59 mean that boreal caribou (tǫdzı) -- are out, which could mean that it would affect the body condition and have longer-term impacts on boreal caribou (tǫdzı).

With mountain caribou (shúta goʔepe), the Species At Risk Committee assessment said that they are vulnerable to the effects of climate change. Specifically, there are noticeable declines in ice patches in the Mackenzie
12:02:26 mountains. Northern mountain caribou (shúta goʔepe) use these ice patches to get away from insects and to cool down in the summer. At the same time, these ice patches are disappearing. Both science (ʔasíı́ kánęta / ʔası naata) and traditional knowledge point to warmer summers, which make it harder for caribou (ʔekwǫ́) to avoid insects, which would mean that caribou (ʔekwǫ́) would have to
12:02:47 spend more energy trying to avoid them. Wildfires (nek'e areyone gok'erek ǫ́ / ne k'ə ʔedelı / nek'e k'ǫ́ yarék'ǫ́) could change the vegetation that caribou (ʔekwǫ́) depend on as

well. As with barren-ground and boreal caribou (tǫdzı), icing events could

also impact northern mountain caribou (shúta goʔepe) and could become more
12:03:03 frequent in the future, making it difficult for caribou (ʔekwǫ́) to get their food (béré / wedì). Climate change could also make changes in the habitat that could support other wildlife, such -- and other ungulates and predators, leading to increased pressure on caribou (ʔekwǫ́).

Traditional knowledge holders have warned that climate change could
12:03:24 increase changes to spring thaw and fall freeze-up with rapid snow melt, making river crossings dangerous or causing tundra areas to dry out.

These changes could cause shifts in the timing of caribou (ʔekwǫ́) seasonal movements, which would lead to changes in their distribution.

science (ʔasʃ́ı kánęta / ʔası naata) has also warned that the loss of permafrost with climate change could cause changes in the vegetation across the
12:03:52 northern mountain caribou (shúta goʔepe) range.

With that, I will pass this on to Jan for the next part of the presentation.

JAN ADAMCZEWSKI: Good morning, Madam Chair. My name is Jan Adamczewski, and I'm a biologist with the Government of the Northwest Territories in Yellowknife. And I will talk about, I guess, the next section of the
12:04:20 presentation.

And before I start in here, I wanted to just echo something that Heather said at the beginning. We all recognize that we don't control the weather. Most of the things that affect caribou (ʔekwǫ́) we don't -- we don't control those things. We don't control the weather. So really, our plans -- and I'll
12:04:48 be talking about a number of management (bek'ə ʔeghálats'eda / weghà ʔelàts'eda) plans -- mostly those are about what people can do to try to do something positive for caribou (ʔekwǫ́) and for the communities that depend on them.

We have talked about a number of threats to caribou (ʔekwǫ́), but
12:05:10 there are also some reasons to be optimistic about caribou (ʔekwǫ́) management (bek'ə ʔeghálats'eda / weghà ʔelàts'eda) in the Sahtú settlement area. There is a wildlife co-management system that is in place here, which means that we can all come together to work for caribou (ʔekwǫ́). We can talk to each other. We can listen and learn from each other. We talk about the actions we need to take
12:05:34 and who is going to take those actions.

There are a number of plans in place for the three ecotypes of

caribou (ʔekwę́) that are found in the Sahtú settlement area, and these include actions that can try to address many of the threats that are potentially impacting them. We'd also note that the Sahtú region in general has a lower level of disturbance than some of the other parts of the territory. North Slave region with
12:06:01 the diamond mines, South Slave region with some of the seismic work, so that's one reason to be a little bit optimistic.

We also know that caribou (ʔekwę́) will respond differently to climate change at local and regional scales because there is so much variability among herds and regions, and we also know that there are areas that will not be
12:06:24 affected as much by climate change, and those are called "climatic refugia" or places that won't change as much.

Sorry about that. We have our little bit of a mixup in our slides, so pardon me. I'll continue on now with management (bek'ə ʔeghálats'eda / weghà ʔelàts'eda) actions.

12:07:20 So there are a number of plans in place for the three types of caribou (ʔekwę́) in the Sahtú region. For barren-ground caribou (nǫ́dele / ʔədə / ʔekwę́), there's an overall NWT recovery strategy, which includes an objective on monitoring (k'ínats'ęnęta / wexoıdı)

barren-ground caribou (nǫ́dele / ʔədə / ʔekwę́), their habitat, and the key factors
12:07:51 and threats that are affecting barren-ground caribou (nǫ́dele / ʔədə / ʔekwę́). This includes climate change and changes to habitat due to climate change or fire. ECC has assessed how climate trends may be affecting barren-ground caribou (nǫ́dele / ʔədə / ʔekwę́). As an example, we have a survey report where we looked at summer weather climate variables and how those might be related to the population (dánet'ę / datłǫ) trend in the herd.

The third objective of the recovery strategy focuses on filling
12:08:10 knowledge gaps, which includes assessing the impacts of natural and human-caused landscape (nę́nę́ / nade) change.

The fourth objective focuses on conserving and protecting barren-ground caribou (nǫ́dele / ʔədə / ʔekwǫ́) populations and their habitat, including looking at cumulative impacts. There is an overall management (bek'ə ʔeghálats'eda / weghà ʔelàts'eda) plan for three of the

12:08:38 barren-ground caribou (nǫ́dele / ʔədə / ʔekwǫ́) herds. It's called the "Taking Care of Caribou Plan." This includes the Bluenose-West (Neregha goʔekwǫ́) and the Bluenose-East (ʔehdaıl̨ a ʔekwǫ́or) herds. Also a third herd call the "Cape Bathurst herd" up in the Inuvik regions. It calls for reviewing monitoring (k'ínats'ęnęta / wexoıdı) and cumulative effects to ensure that there is enough

12:09:03 healthy habitat for caribou (ʔekwǫ́).

ECC is leading a cumulative effects assessment on the ranges of several caribou (ʔekwǫ́) herds, the Bluenose-East (ʔehdaıl̨ a ʔekwǫ́or), Bluenose-West (Neregha goʔekwǫ́), Cape Bathurst, Tuk Pen, and Bathurst herds, together with co-management boards, which includes the Sahtú

12:09:27 Renewable Resources Board. This includes knowledge holder sessions with the SRRB, a summary of Indigenous knowledge on these herds, climate change, land use development forecasting scenarios, and then Bluenose-East (ʔehdaıl̨ a ʔekwǫ́or) calibration and forecasting scenarios. So basically using computer modelling tools to use all the information we have and to try to look into the future

12:09:52 as best we can. There's also an NWT recovery strategy for boreal caribou (tǫdzı), which includes objectives and approaches to help boreal caribou (tǫdzı). Ensuring there is enough habitat, healthy habitat, for boreal caribou (tǫdzı) across the territory is the first objective of this recovery strategy. ECC is currently working to draft regional boreal caribou (tǫdzı) range plans across the

12:10:24 territory. ECC and the Sahtú Renewable Resources Board are engaging with communities to develop a range-planning collaborative (ʔełexé ʔeghálats'eda) process for boreal caribou (tǫdzı) in the Sahtú region. These range plans will hopefully manage overall

disturbance, looking at fire and human disturbance on boreal caribou (tǫdzı) range in the Sahtú and try to manage impacts to boreal caribou (tǫdzı) and their habitat.

The third objective of this strategy or overall plan focuses on obtaining
12:10:52 information for good decision-making. In 2023, work was released that looked at the future of boreal caribou (tǫdzı) habitat in the Northwest Territories, and this work suggests habitat may get better in the Sahtú but may not get better in the south and the north. These will not necessarily predict changes in the population (dánet'ę / datłǫ) of the herd, of the boreal caribou (tǫdzı) herds.

12:11:22 And this is the slide that's a little bit out of place. And we wanted to put this in here because there's an often lot of doom and gloom about caribou (ʔekwǫ́) and impacts to caribou (ʔekwǫ́) and climate change and so on, but sometimes the story is -- is actually a little more positive.

So this graph shows population (dánet'ę / datłǫ) estimates for the
12:11:51 Bluenose-East herd (ʔehdaıl̨ a ʔekwǫ́or ʔedə) starting in 2010 on the left. And then across to the last survey, which was last year, 2023. The green part of the bars is the estimated number of females. The brown is the males or the bulls. And then the total is the overall herd size.

So in 2010, we had somewhere around 120,000 caribou (ʔekwǫ́) in
12:12:20 the herd. Those numbers then declined all the way to 2018. A fairly steady rapid decline, and we were down to about 19,000 caribou (ʔekwǫ́) in the herd in 2018. From there, three years later, 2021, the estimate (kanǫ́t'e ląnı̨ / xatłǫ sǫnı̨) overall is about the same. Maybe a little bit better. And our estimate (kanǫ́t'e ląnı̨ / xatłǫ sǫnı̨) for 2023 last year is actually a substantial increase over the
12:12:57 estimate (kanǫ́t'e ląnı̨ / xatłǫ sǫnı̨) just two years earlier.

So what's the message here? Well, the first thing is, yes, we can get big declines and other herds have declined, but this is a herd that

has stabilized and now is showing all signs of increasing, especially in just the last few years. So we have climate change and we have disturbance and we have all these things, but when everything lines up right, our caribou (ʔekwǫ́) herds can do well and they can increase.

12:13:29 It's an example also where our surveys from the scientific perspective are matching up with what we've been hearing from the communities. So there's ground-based monitoring (k'ínats'ęnęta / wexoıdı) from the Tłıçhǫ Government on the Bluenose-East (ʔehdaıl̨ a ʔekwǫ́or) range in the fall, and they're reporting big healthy caribou (ʔekwǫ́), bulls with big antlers, lots of

12:13:55 calves, healthy animals, and every indication of increasing numbers. And we've also had a lot of contact with the Kugluktuk HTO members, Elders, and hunters on the land. And their observations have shown increasing habitat conditions, better habitat conditions in the summer, since 2018. They're seeing lots of calves, lots of yearlings, and sometimes lots of twins on the calving ground.

12:14:28 Those are all very positive signs. So this is one example where our scientific information from surveys and other monitoring (k'ínats'ęnęta / wexoıdı) matches up well with what we're hearing from the communities.

I'd also like to acknowledge that there are caribou (ʔekwǫ́) management (bek'ə ʔeghálats'eda / weghà ʔelàts'eda) plans for this herd in

12:14:52 three Land Claim areas, including the Sahtú. You've already heard about the Dél̨ınę plan put together by the Renewable Resource Council there. There's a similar plan from the Kugluktuk Hunters & Trappers Organization, their community-based plan for this herd. And then there has been work in Wek'èezhıì, or the Tłıçhǫ Land Claim area, to manage harvest. And I think -- it

12:15:18 doesn't mean that managing harvest necessarily guarantees an increase, but I think it's an example where people and communities in three different Land Claim

areas have gotten together and found ways, different ways, to try to support the recovery of the caribou (ʔekwę́) herd.

And that's the end of my part of the presentation. Thank you for listening, and I'll pass it over to Brad Woodworth for the next section.

12:15:53 BRAD WOODWORTH: Thank you, Jan. And thank you for the opportunity to speak to you today. I'm Brad Woodworth. I'm currently the manager of wildlife research and management (bek'ə ʔeghálats'eda / weghà ʔelàts'eda) with GNWT based in Yellowknife.

So we've heard a lot so far about impacts of climate change on

12:16:13 -- on caribou (ʔekwę́) and more broadly. And so to wrap up our presentation, I will touch on some of the ways that GNWT is moving forward with addressing climate change. And, first, for wildlife specifically, I wanted to point out that ECC has developed a discussion paper on adapting wildlife conservation and management (bek'ə ʔeghálats'eda / weghà ʔelàts'eda) to climate change that

12:16:35 would -- that was released this week for public engagement. As we know, caribou (ʔekwę́) in the broader wildlife community are central to ecosystem functioning and the livelihoods and cultures of northerners. So this engagement will provide the opportunity for co-management partners and the public to share their thoughts and concerns around climate change and identify areas to

12:16:57 improve on current strategies and management (bek'ə ʔeghálats'eda / weghà ʔelàts'eda).

Input received through this engagement process will help to inform GNWT efforts to accomplish three main goals: Identify a vision, goals, and guiding principles for wildlife management (bek'ə ʔeghálats'eda / weghà

12:17:30 ʔelàts'eda) and conservation in a changing environment (ʔededáhk'ę́); to help to better understand climate change risks and impacts, both positive and negative on wildlife and their habitats; and identify actions for mitigating and adapting to climate change impacts on

wildlife, their habitats, and the people and communities that rely on them.

This discussion paper, which is shown here on the slide, builds on early inter -- earlier interviews with co-management partners from across the NWT, which included the Sahtú Renewable Resources Board. It was also
12:18:03 informed by a climate change vulnerability assessment for species at risk that was published in 2022 and is publicly available on the --

CHAIR DONNA SCHEAR: Excuse me, Brad, can you slow down for the interpreter, please. Máhsi.

BRAD WOODWORTH: So the discussion document builds on earlier
12:18:28 interviews with co-management partners from across the NWT, which included the Sahtú Renewable Resources Board. It was also informed by a climate change vulnerability assessment for species at risk. And that report was published in 2021 and is publicly available on the GNWT website. Feedback received on this specific discussion paper will set the stage for further
12:19:05 conversations aimed at adapting wildlife management (bek'ə ʔeghálats'eda / weghà ʔelàts'eda) and conservation efforts to climate change in the Northwest Territories and feed into the development of the next climate change action -- action plan to be released in 2025.

Impacts of climate change extend beyond wildlife, and, again, we've
12:19:46 heard a lot about this today and yesterday. In response to these numerous changes and impacts the NWT is experiencing due to a rapidly warming climate, GNWT developed the 2030 Climate Change Strategic Framework to take action on climate change. ECC, or Environment and Climate Change, is the lead department for climate change within the GNWT, but it coordinates and works
12:20:17 closely with other departments to achieve the three goals that are outlined in the Strategic Framework.

Those three goals are: To transition to a lower carbon economy, improve climate knowledge, and build resilience while adapting to the impacts of climate change.

Towards achieving these goals, the Climate Change Strategic Framework includes several guiding principles, which include, first, taking action.

12:20:57 The substantial extent of climate change impacts has created an urgent need for action, and climate change needs to be considered in all relevant planning, decision-making, and operations.

Meeting climate change commitments. The NWT has a responsibility to contribute to national and international efforts to address climate change.

12:21:28 Particularly in reducing fossil fuel use and greenhouse gas emissions.

Strong collaboration. Taking action on climate change requires strengthening the collaboration between governments, including community and Indigenous governments, stakeholders, residents.

Respecting Aboriginal and treaty rights. Climate change mitigation

12:21:55 and adaptation decisions shall respect (ʔełetserı̨chá / dǫne nałɪtsɪtàh) Aboriginal and treaty rights, including land, resource, and self-government agreements.

Traditional, local, and scientific knowledge. Accessing all knowledge types is important for making decisions related to climate change impacts and adaptation measures. It's also important that all segments of the NWT share

12:22:40 responsibility for taking action on climate change.

And lastly, any decisions made to implement the climate

12:23:14 change framework should be transparent and accountable.

The main instruments for achieving the goals and implementing

these principles are the 2019-2023 Climate Change Strategic Framework Action Plan as well as the 2030 NWT Energy Strategy. So the two documents shown on the right-hand side of this slide. The Action Plan lists a large number of actions, and I won't list them all here, but I did want to highlight one, and that is
12:24:06 the NWT Cumulative Impacts Monitoring Program. It provides funding (sobaa) to produce science (ʔasíı kánęta / ʔası naata) and traditional knowledge that is used to support environmental decision-making, including related to climate change, caribou (ʔekwǫ́), water, and fish.

To wrap up, as mentioned, the current Action Plan spans the years
12:24:41 2019 to 2023. ECC is currently developing the 2025 to 2029 Climate Change Action Plan, which builds on the existing Action Plan and other engagements. We'll look forward to receiving feedback later in 2024.

Máhsi.

CHAIR DONNA SCHEAR: Máhsi, Brad.

12:25:16 I think what we'll do now, it's been a good morning filled with lots of information. I think we'll have lunch. And then in the afternoon, starting at 1:30, we will continue with questions for ECC. And also a reminder that you may want to stop by and view the graphic recording, which is very lovely, I think.

Please don't take food (béré / wedì) home until everyone has had a
12:25:42 chance to eat. Yay. Anyhow, máhsi. Thank you.

- Adjourned at 12:25 p.m. -

- Adjourned to 1:30 p.m. -

CHAIR DONNA SCHEAR: Good afternoon. Let's get started, please. Thank you. Good afternoon. Before we get started, I would like to say on behalf
13:44:34 of the Board, we wish our sincere condolences to the

family in Déljnę at this time. And Déljnę will be listening, but they will not be asking any questions at this time.

Now we will carry on to questions for ECC from Tulít'a.

FRANK ANDREW: I don't know where our president went, so... He
13:46:38 was just here. Go check that washroom. No. President is in there I think. Oh. I don't want to say anything until the president...

CHAIR DONNA SCHEAR: I'll go to Norman Wells --

FRANK ANDREW: Yeah, okay.

CHAIR DONNA SCHEAR: -- and ask if they have anything for the GNWT.

13:46:58 JASMINE PLUMMER: Hi. Jasmine Plummer, Norman Wells RRC. I just was wondering if we could get a copy of all your guys's reports so we could read over them? Yeah? Okay. Máhsi.

CHAIR DONNA SCHEAR: Maybe we'll take a couple minutes for Tulít'a to set up.

13:47:29 Hi. I'll just carry on and ask if the Tłıçhǫ Government has anything to ask of ECC?

STEPHANIE BEHRENS: Máhsi, Madam Chair. I have Joseph Judas who would like to make some comments.

JOSEPH JUDAS: Hello. I just wanted to say in English probably
13:48:16 for the start. My name is Joseph Judas. I'm from Wekweèti. I just wanted to say I have a comment saying that you know the forest fire if we -- we did have a lot of forest fires this last number of years. And I was just thinking about those ashes (tleh zareh / leh) that goes into the lake. Now, what -- what did the -- what happened with those fish on the lake that -- that will live with that kind of ashes
13:48:45 (tleh zareh / leh)? 'Cause I've been hearing that Elders, people were

saying that, you know, ashes is no good for the fish. They're always saying that. So I was just thinking that, you know, we got a huge land being burned, so the ashes (tleh zareh / leh) that -- must be going into the lake. Sometime maybe it goes to the fish -- fish lake or something. If it doesn't, what the fish does it -- with
13:49:18 it. That's what I wanted to ask.

And then before you give me the answer, that I just wanted to say thank you for us being listening to the meeting that the host by SRRB. All the presentation that's being made by those people like Colville Lake and Good Hope and Délįnę and Tulít'a and all that, and we've been hearing you guys. You
13:49:47 know, good question that you -- good questions that you guys been asked. And then -- and, you know, some of the people have been asking questions, and, you know, it's really good. Because I've been listening to all those, the histories, you know, that came -- came up today, that we can be learning a lot of stuff from it too. So I just wanted to say this. I'll have questions at -- for the forest fires and
13:50:15 what ash (tleh zareh / leh) does it to it.

So I think that's all I wanted to ask the ENR. Thank you.

HEATHER SAYINE-CRAWFORD: Máhsi, Joseph.

Heather Sayine-Crawford with GNWT. Pardon me.

13:50:44 So fish aren't within our mandate at ECC, but I can take that question back and try and get in touch with somebody at DFO or somewhere else that can answer that question. And I'll follow up with Stephanie and Board staff so that answer goes on the public registry, I would assume.

CHAIR DONNA SCHEAR: Hi, Stephanie. Is there anyone else who would
13:51:14 like to ask a question?

STEPHANIE BEHRENS: No, we don't have any more questions. CHAIR DONNA SCHEAR: A-ha, máhsi. Maybe we'll go back to Tulít'a and ask if they have questions for the GNWT ECC. Máhsi.

FREDERICK ANDREW JR.: Yeah, I had a question and also a comment. Michael, I might have to speak in my own language and English too together, just to let you know.

13:51:57

Okay. My name is Frederick Andrew Jr. from Tulít'a. I'm the president for RRC in Tulít'a. I know that this morning this -- this government official made presentation on climate change, wildlife biology,

13:52:32

science (ʔasíı́ kánę̨ta / ʔası naata) biology. I don't even know where to start.

But anyway, I'll start with fire. I know that you guys -- everybody talk about wildfire, how it impact our way of life (gots'edí k'ə). Especially the habitat and everything. We talk about how, you know, wildlife, waterfowl, birds in the water, and everything. science (ʔasíı́ kánę̨ta / ʔası naata) biology and wildlife

13:53:26

biology. But it's all come down to one thing, is fire. That's my concern. Fire.

You know, there's nothing we can do about climate change. It's happen. It happen. And also fire too. It's -- it's just the course of nature. That's just the way it is. Because of climate change happening. But, again, right down to the bottom line is fire. Even the small spark of fire start up from lightning or

13:54:02

whatever. You know, the GNWT, they have that resources, but I -- you know, they don't jump on it right away. So, you know, RRC mandates a really heavy-duty mandate, because our -- the RRC consortium of the land, it's protecting the wildlife, water, fish, and air, everything. So I'm just asking that GWNT, if -- let me see everything. No.

13:54:54

If, you know, you can give us one thing so that we can use, we can fight fire, be ready, prepare, because it's going to -- it's -- fire is

happening in our land. I tell you this because when I was growing up in the late '70, we did a lot of fight fire on our own. It was -- it was a 24-hour work. Day shift and night shift. Only uses shovel and picks. We mop up the fire line. We walk at night, daytime to [indiscernible] out there, but they also have one -- at that
13:55:30 time, they only have one chopper. They just -- they have a two-way radio, a handheld radio they're using. So they just tell them where the fire is, and the chopper there just bucket with water, and then they'll go over go there, and they just use a [indiscernible] and trucks and shovel. That was it.

We did a good job back then, you know, but -- but nowadays it's
13:55:52 climate change, it's -- it's easy to burn because it's so hot and -- but the thing is -- is what really bother me, it's a -- I don't know why the GNWT, they never act on fire right away. It's really, really -- as we say, it really piss me off. It really kind of hurt me, because it's our land. We need to protect it.

13:56:23

I say just because the fire started in June, and that's where it all -- you know, all that animals' babies are all burn: Squirrels, birds, and waterfowl nest, eggs. It just burnt. And now it got out of hand. So basically everything is burning. Nothing survived last summer. I don't even know if spring comes, I
13:56:52 don't know if we're going to get enough songbird.

I know that you guys are all sitting on that table, you got your own -- whatever you are, science (ʔasíį kánęta / ʔası naata), biology, or whatever, you know, wildlife biology. It's good. It's good. Really good invitation -- I mean that
13:57:23 you guys make. It's good. But it's all -- it just -- it just all comes down to one thing, is fire. What to do. We have to come some sort of -- come up with some

sort of solution to fight fire. That's a priority for NWT here. Nothing else. Just -- just fire. That's it.

So, I don't know. Anyway, maybe one of the -- that's all I wanted to say for now. So maybe one of the people from Tulít'a wanted to talk. I don't know.

13:58:06 Stella? Anybody? Tulít'a.

STELLA BAYHA-YALLEE: Stella Bayha-Yallee, Tulít'a Renewable Resources Council. I have one question that Camilla brought up yester about fire retardant on, like -- from when they drop the chemicals. How does it affect the land and animal? Is it -- there's any side effects or whatever?

13:58:41 And the other question -- the other question is the fire crew that I brought up this morning when I was still talking about setting up crew. Equipment, actually. Because when you look at Tulít'a, we have a coal seam. That's where the coal seam started when our fire in '95, so -- and it's getting closer to the community. So I wanted to find -- I'd like to ask if there's any kind of

13:59:16 funding (sobaa) that the community can get to get equipment that you could have it in the community, because we do have a crew, fire crew there, but I heard that they couldn't give them a host to protect the cabins at Twelve Mile. So it's kind of like we should really have our own.

I know IPCA said they have a training they're going to try to do in the

13:59:51 community, but I don't know if it's going to happen. But I think I'm really worried about getting a set of hose, tanks. I don't know what you -- pumps and stuff that the community would need. That's my other question. If there's funding (sobaa). I know Sam was saying something about funding (sobaa), so I -- I didn't say that, but those are my two question.

14:00:24

CHAIR DONNA SCHEAR: Go ahead, Heather. HEATHER SAYINE-CRAWFORD: Thank you, Madam Chair.

Heather Sayine-Crawford with the GNWT ECC. So there was a question that was raised in the second round of information requests about fire retardant, and so I'm just going to read out part of that in response to that question.

14:00:58

So overall, fire retardants (konatsinekwe naidi) are considered safe for use and have relatively minor effects on -- on the environment (ʔededáhk'ǫ́). They're normally -- what they're made of is called an "ammonium sulfate," which is basically what farmers would use as a fertilizer. So when fire retardant (konatsinekwe naidi) is used out on the landscape (nę́né / nade), it's applied directly on or near where the fire is burning in order to assist with fighting that fire. And it is important to acknowledge that fire retardant (konatsinekwe naidi) is used selectively and probably only on about a quarter of all fires that actually receive some sort of action or ignition operations.

14:01:23

14:02:01

Retardant is also sometimes used to protect cabins when there's not enough time to set up sprinkler systems.

For the question on funding (sobaa) that's available, I'll have to pass that to somebody else.

14:02:26 JEFFREY WALKER: Good afternoon. I'm Jeffrey Walker, regional superintendent for Sahtú region ECC.

On your questions related to funding (sobaa), no, the department does not have funding (sobaa) to purchase equipment for communities to fight fires on their own. We don't have funding (sobaa) to add extra crews for the community to fight fire on their own. And we do have other programs in place that we are currently meeting with all the communities regarding, which is additional training, adding more resources directly to the community, so

14:02:54

training more people; putting our equipment in the community in different number levels to address getting equipment out to the field sooner; and working with the community directly on their community protection plans for fire smarting program and to assist them with applying to the -- for the funding (sobaa) that's available
14:03:26 through the NWT Association of Communities to get fire smart and community protection funding (sobaa).

With that, also some training and knowledge building and skills building for people to be able to undertake work related to structure and -- and other protective measures, including working with fire departments to learn those
14:03:47 tasks and to work on how we manage fire in an urban interface situation. So largely our commitment is to -- to build capacity and resources within the community to be able to respond more quickly and to have more things in place ahead of a fire coming in -- in or near a community.

But you have to understand, our Number 1 priority, our Number 1 value
14:04:10 at risk is human life, and that includes firefighters. That includes community members. The reason we were unable to hand out fire equipment that last summer to cabin owners is it was not safe for them to be out there doing that. We could not put firefighters there. We can't put civilians there either. So we don't want anyone to get injured or die. So that has to be something you have to
14:04:41 understand. The protection of human life includes responders.

So we make every effort to try to evaluate those situations to look at what the values are and make a response as -- in a reasonable time as possible. With the smoke (ko’lere / tleh tletsii) conditions last summer around Tulít'a, it was not possible for us to fly most of the days. And the days we could fly,

14:05:00

we did. I personally went out to some of those cabins and worked on those fires last summer on days when I could get there.

So I understand your question, I understand what you're looking for in the long term, but at this point, we can only commit to working with building
14:05:24 capacity with what we currently have.

CHAIR DONNA SCHEAR: Máhsi, Jeff. Is there -- there's another question by Chief Frank Andrew.

FRANK ANDREW: I have a question for somebody that was talking about a management (bek'ə ʔeghálats'eda / weghà ʔelàts'eda) plan, you
14:05:57 know, for the caribou (ʔekwǫ́) or -- is the management (bek'ə ʔeghálats'eda / weghà ʔelàts'eda) plan supposed to just be for the caribou (ʔekwǫ́) or anything else? Any other wildlife? You know, for me, the wild -- we talk about a caribou (ʔekwǫ́) management (bek'ə ʔeghálats'eda / weghà ʔelàts'eda) plan, but for me, I think about it and, you know, under the Land Claim Agreement, we have a right
14:06:29 to hunt and trap. Harvest for our people. And that's -- that's what's been given to us under the Land Claim Agreement. But once you put a management (bek'ə ʔeghálats'eda / weghà ʔelàts'eda) plan in place, then you got to have tags, or else the Sahtú needs they call it.

So when I think about those things there, in order for me to get a tag, I
14:06:58 have to give up my rights to hunt. Because if I don't have no tags, then you could charge me if you want. And so the management (bek'ə ʔeghálats'eda / weghà ʔelàts'eda) plan, I don't think it's a good thing for our people. I don't think it should be in the Land Claim Agreement because it's taking that away from us, you know. So somehow us together in this meeting, we have to reach that we
14:07:24 don't give up no more rights to anybody.

The rights we got under the Land Claim has to stay with us as Aboriginal people or the Dene people or the Métis people, you know. And that's -- that's been negotiated for us by the government or whoever is

saying that we have to make a management (bek'ə ʔeghálats'eda / weghà ʔelàts'eda) plan, and I see that I'm giving up my rights for that, and I don't want to do that. No. And you guys got to -- have to understand that, the management (bek'ə ʔeghálats'eda / weghà ʔelàts'eda) plan. We've been here for many
14:07:58 century of our lives. Our forefathers been here with bows and arrows before our time. You know. I don't know how they made fire back then, but we had fire, so they survived.

You know, so in order for me to make a management (bek'ə ʔeghálats'eda / weghà ʔelàts'eda) plan for our community membership, you
14:08:19 know, if there was a caribou (ʔekwę́) standing right outside 4 Mile Creek and we don't got no tags, we can't do nothing. Those are the reasons I really believe that we don't need a management (bek'ə ʔeghálats'eda / weghà ʔelàts'eda) plan. We could manage it together somehow. All it's going to do for us, it's going to take us to court. You're going to make a bad name for us. That's -- that's what the
14:08:48 management (bek'ə ʔeghálats'eda / weghà ʔelàts'eda) plan is going to do for us. So places where people have a management (bek'ə ʔeghálats'eda / weghà ʔelàts'eda) plan, and we hear it on the radios about what a -- [indiscernible] is doing to the people, you know, because it's the law (ʔeʔa). But we have rights, and I want to keep that right for our people.

14:09:19 So I don't want to see any management (bek'ə ʔeghálats'eda / weghà ʔelàts'eda) plan, even in government to write a management (bek'ə ʔeghálats'eda / weghà ʔelàts'eda) plan for us. For me, I've already said that -- to my people, I said, "You know, if government wants to make a management (bek'ə ʔeghálats'eda / weghà ʔelàts'eda) plan for us, he's breaking
14:09:50 his own law (ʔeʔa). He's taking my rights away. That's what he's trying to do for me." And it's God-given law (ʔeʔa) for us. It was shared with our people for many century. I want this to go on the Public Listening.

So, you know, not only for us, but for all the people across the

country here, and then in the Sahtú Northwest Territories, you know, a lot of people -- some of them are not settled Land Claim. There's reason why things like this are -- it's going to happen to them if they sign a land agreement, you know, so they're afraid to do that. But, you know, we got to protect our people
14:10:27 here in the north. We don't want nobody getting hurt, you guys said. And that could hurt our people, the management (bek'ə ʔeghálats'eda / weghà ʔelàts'eda) plan itself. We could manage it together as everybody did before our time. Our forefathers, they were powerful people when we talk about those people.

You know, we're -- we're educated more into what I'm speaking now.
14:10:53 English. So it's different for us. A lot of people talked about it here last couple days. You know, back then the Elders, where Frank was talking about the Elders back then, those people were so powerful. They had control. The wind, the weather, anything, they had control on that.

And when there was big -- big winds or something they needed, they asked
14:11:29 somebody to do it for them, and he does that for them. And today we don't have that.

That's why the Dene law (ʔeʔa) we talk about is so important. That's what make the Dene strong. The way we used to live long ago. And place name is important because those are the places where our people got things. If you
14:11:53 hear about Yamoo`zha story, there's place name that where you get feather, bow and arrow and everything, those kind of thing, you know. Those the place you go, you're going to find something like that.

You know, and the power of our people is getting gone. They been their own doctors before, and they just do it for one smoke (ko'lere / tleh tletsii),
14:12:24 moose hide or something. They don't get paid money. No. But they help our people way back then. That's where we came from. It's a long history to

tell you all the stories, but, you know, everything we do under the Land Claim Agreement now, it's just like it's going to hurt our people in the future. And we don't want to see that.

So I just wanted to touch on that, that part of the -- about the
14:12:54 management (bek'ə ʔeghálats'eda / weghà ʔelàts'eda) plan. Máhsi.

CHAIR DONNA SCHEAR: Máhsi, Frank.

Before we get to Fort Good Hope and Colville Lake, Tłı̨chǫ Government has a quick question for ECC -- oh, my apologies, Heather. We will make a response to that.

14:13:15 HEATHER SAYINE-CRAWFORD: Thank you, Madam Chair.

Yeah, I just -- I really quickly wanted to thank you, Chief Andrew, for your comments. I think it's important to talk about the fact that a management (bek'ə ʔeghálats'eda / weghà ʔelàts'eda) plan doesn't necessarily mean that there's going to be tags for -- for harvest. A plan is -- is just that, it's a
14:13:38 plan for what we're all going to do, no matter what table we're sitting at, what we're going to do for that wildlife species or that caribou (ʔekwę́) or that area. It -- it -- there are many different types of plans, so, you know, we've -- we came to Tulít'a probably about five years ago, maybe a little bit less than that, to talk about what we're going to do for boreal caribou (tǫdzı) and their habitat. That's
14:14:04 also a plan that we want to talk about which doesn't touch on harvest.

The Nío Nę P'ęné plan does not talk about -- does not automatically mean that there's harvest restrictions. So there's a lot of other actions that get written into those plans. It's just about sitting at the table and talking with each other about what we want to do moving forward and how we make smart
14:14:26 decisions for whatever we are talking about, whether that's wildlife or caribou (ʔekwę́) or the land.

CHAIR DONNA SCHEAR: Is that Jimmy? Sorry, Jimmy. I just want to remind you all that we have on Thursday too that we can ask questions and -- of anyone who did provide a presentation. And also, that on -- you can also address your concerns and questions through written submissions. I'm just going to try and get us back on track. But you can ask on Thursday, Jimmy. That's okay? Okay.

14:15:03

FREDERICK ANDREW JR.: Donna, we're -- Tulít'a is still asking questions, so Jimmy wanted to -- wanted to talk.

CHAIR DONNA SCHEAR: And according to our agenda, we have ten minutes for each community to respond, but if Jimmy goes quick, let's do it.

14:15:32

JIMMY MENDO: Okay, thank you. I guess I got some questions, some comments that -- Jimmy Mendo, Tulít'a, Tulít'a RRC. I guess my question is, I remember in the '80s when we used to fight fire and -- so that time we didn't have lots of resource. But today you have more resource. And why is our land burning more? And that's my question. And it's kind of sad to see that. And, you know, when you -- I remember that time you used to fight -- we had an initial attack, and you go out, and you -- and it seem like now it's always decision (kədə ts'etsı / naowo ts'etsı) that's got to be made. It's always late. By the time it's -- it's happened, then the whole area's out of control.

14:15:53

14:16:23

And the second question is, like, when you talk about the relative decision (kədə ts'etsı / naowo ts'etsı) is value of that threatened (gogha horíla / wegha xoıla) property. I'm going to go back to Twelve Mile Point. And the people in community of Tulít'a, that's a valuable property. And we heard, and I stayed there last year. They said the fire's 15 kilometres away. 15. No threat. The next day was burned.

14:16:57

So why -- why is they -- nobody saving, like, you know, until next day it's gone?

And so that's up -- there's two questions I'm talking about.

And the last one is you talk about the safety of -- it's a comment, this
14:17:28 one here. You talk about the safety of the people of Tulít'a, like, trying to save their cabin. And the people went out there. There's people that -- who are trained and people that formers -- fought fire. And I give them credit. You know, they saved their cabin, and they had some other people travel with them. And so that's why -- was kind of for me.

14:17:56 And then even last year, the whole summer, Tulít'a, it was in smoke (ko'lere / tleh tletsii). And -- and it was very -- every day we lived in that smoke (ko'lere / tleh tletsii). Once in a while there's -- you have a north wind or east wind, and it kind of blown over. But this is what we live in as forestry wildlife. And it's all – we hadn't -- right now -- and you go to Twelve Mile, and we didn't
14:18:26 even know that fire was at Four Mile. They said it was in Twelve Mile Reach. And what we have a -- there's still some dry willows around Tulít'a, and that never catch on fire. I mean, that was it. We didn't even know where the fire was. But we know plane were coming in, but every time we got that report from back from ECC here, well, it's about a day late.

14:18:48 And when I went out to -- I was out to -- out to my cabin this year, and I was talking to one of our leaders, and they said, "Yeah," he said, "ECC said there's that -- that Ulu Lake area's not threatened (gogha horíla / wegha xoıla)." Well, it was. It was pretty close to -- when it got that dry, it could really burn. And all that trail, it's all -- it's all, you know, burned and lots of burn spot and -- so
14:19:19 I think there's two questions and a comment I was going to make.

But, like I said, I want to tell the people here, like, you know, I give lots of credit to the people who save their cabin at Twelve Mile -- I mean at Old Fort Point. And the sad part about that, the people in Twelve Mile lost all their cabin because the ECC told the community that 15 kilometres away that night. I
14:19:42 remember that. And Chief, he lost one of his cabin too.

Okay. Thank you very much.

JEFFREY WALKER: Jeffrey Walker, superintendent, ECC, Sahtú. So you talk about back in the days in the 1980s and we had lots of resources. Those resources haven't changed. Those are the same resources we have now.
14:20:10 We've gotten new modernized equipment, and we have some additional equipment than what we had. But we don't have a program run by the Federal Government with deeper pockets, and we don't have as many firefighters trained. We are having a harder and harder time every year even getting four people for a crew in a community. We are not retaining people long time like we
14:20:34 used to over many seasons. So we're having knowledge gaps as well.

So we do what we can with the resources that we do have, and we recognize that we do need to look at how we are resourced, particularly after what we experienced last year. The fires in your community area are examples of things we have to take into consideration. I wasn't there and -- for the Twelve
14:20:57 Mile Point fire. My understanding is that there was assessments made, there was responses that started, and that the fire behaviour was such that the fire moved faster than they were -- could anticipate and were unable to get back into that area to turn sprinklers back on after they had been set up.

14:21:26

And with Old Fort Point, I know sprinklers were set up. There was a lot days we couldn't fly into there, just could not actually fly. Just couldn't see. Pilots couldn't fly. And on the days that we could, we did. And we did try running boats down there as well, and, again, we have to follow safety rules. We have laws that
14:21:53 we have to follow regarding our employees. We can't just put people out there.

So, again, it comes down to working directly with the community out -- looking at all the values at risk that we have and making assessments with the cabin owners, with the community at large, and looking at what resources are needed to protect those and working to build capacity to do work before a fire
14:22:10 comes so that we don't have to scramble to get things done.

So while it may seem like back in the '80s we had a lot more resources, the reality is we don't, and the reality is that the fires we have are bigger and nastier and are going to continue to be that way while we are in a state of climate change with the droughts that we're seeing, with the fuel loading
14:22:34 we're seeing. All the work that we did '70s, '80s, '90s to put out fires everywhere actually provided more fuel and built up the forest to be a tinderbox that now we cannot fight those fires effectively because of how much fuel is there.

So while it may seem like a good thing to put out every single fire, we're actually doing ourselves harm by doing that. We need to be very strategic
14:23:01 on how we do that. We need to manage the forest in a way that's healthy. Fire is natural. Having a mosaic of fires on the landscape (nę́nę́ / nade) and different age stands of growth for trees to provide habitat for wildlife is important, and if you put every fire out, you're just going to create this

14:23:23

problem going forward.

So we need to -- we need to work together to manage how we manage the land, and that really comes down to having conversations and -- with people that use the land and gathering traditional knowledge about areas
14:23:47 and working together on how we're going to protect it. That's what it really comes down to. Thanks.

CHAIR DONNA SCHEAR: Máhsi, Jeff. And máhsi, Tulít'a, for your important issues.

Moving along, I ask the Tłı̨chǫ Government for their question to
14:24:07 ECC.

STEPHANIE BEHRENS: Máhsi, Madam Chair. I have Joe Mackenzie here.

JOSEPH MacKENZIE: Yeah. I'm from Behchokò, and we've been hearing talk about global warming, climate change, and that has been a concern.
14:24:32 Does ECC, any documented effects of any kind on the caribou (ʔekwę́) or -- and/or do you foresee effects on the caribou (ʔekwę́) because of climate change? That's my question.

JAMES HODSON: Hi. This is James Hodson from ECC. I'll just maybe repeat some of the things that we presented earlier with respect
14:25:41 (ʔełetserı̨chá / dǫne nałıtsıtàh) to caribou (ʔekwę́) and climate change.

So for barren-ground caribou (nǫ́dele / ʔədə / ʔekwę́), some of the concerns are increased heat stress during the summer. New parasites and diseases. Rain on ice or rain on snow during the winter. Changes in predators and changes in habitat resulting from wildfires (nek'e areyone gok'erek ǫ́ / ne k'ə
14:26:09 ʔedelı / nek'e k'ǫ́ yarék'ǫ́). And those -- those same concerns really apply to all three types of caribou (ʔekwę́) that we talked about, boreal caribou (tǫdzı) and mountain caribou (shúta goʔepe), so changing snow conditions. Yeah,

new diseases and parasites and changes in the wildlife community, where we might see different competitors or changes in predators. For mountain caribou (shúta goʔepe), one of the concerns was the disappearance of ice patches in the summer that they rely on for relief from insects. Yeah, so we have a lot of that
14:26:39 information also in our written submission in more detail, but those were some of the main themes that we talked about earlier today. If that answers your questions. Thank you.

JOSEPH MacKENZIE: Yeah, I guess our concern is we know the decline, we know it's hunting (náts'ezá / nàts'ezè) pressure. And there's also
14:27:14 natural mortality, predation. And maybe -- maybe three main effects. So what caused the climate change on the caribou (ʔekwǫ́), would that contribute to -- how much would you think would that contribute to the decline of the caribou (ʔekwǫ́)?

JAN ADAMCZEWSKI: Jan Adamczewski with Environment and
14:28:10 Climate Change. In some ways it's kind of a difficult question to answer.

I've looked at a lot of published studies on climate change effects on caribou (ʔekwǫ́) and even reindeer populations in Europe, and what's quite striking is that it's not the same effect everywhere. And I'm thinking of one study in Alaska that looked at four -- four of their migratory herds, and -- and they found climate
14:28:39 effects on each of them, but each one was also different. So I think our focus is going to be keeping good monitoring (k'ínats'ęnęta / wexoıdı) on each of the populations through surveys and the work -- the ground-based monitoring (k'ínats'ęnęta / wexoıdı), things like that. But also monitoring (k'ínats'ęnęta / wexoıdı) trends in environmental variables. And some of those things are
14:29:10 described in the recovery strategy for barren-ground caribou (nǫ́dele / ʔədə / ʔekwǫ́) and some of the other management (bek'ə ʔeghálats'eda / weghà ʔelàts'eda) plans. So I think all of the plans will attempt to -- to keep an eye on those environmental variables and how they're affecting caribou (ʔekwǫ́). But it --

won’t be -- it won't be a nice, simple answer where, you know, every caribou population (dánet’ę / datłǫ) is affected the same way. It's going to be variable, and that's just the way the natural world is.

So I think there's a bit more detail in some of the documents that we
14:29:41 presented on this morning.

CHAIR DONNA SCHEAR: Máhsi.

Stephanie, is there anyone else who would like to ask a question?

STEPHANIE BEHRENS: No, that's it. Máhsi cho.

14:30:08 CHAIR DONNA SCHEAR: Thank you.

Fort Good Hope RRC, do you have any questions for ECC?

SHAWN GRANDJAMBE: Hello. Shawn Grandjambe, president of Fort Good Hope Renewable Resource Council. I have a couple questions. Wanted to know if you guys are going to start actioning fires while they're still small and the
14:30:35 cost is cheaper?

And my second question is, what is the total cost of 2023 fire season?

And third question is on caribou (ʔekwǫ́). Nobody likes caribou (ʔekwǫ́) getting collared or anything. Is there any other way you guys could monitor them rather
14:31:00 than putting on a collar in them? Like inject them with a computer chip or something like that so there's nothing on them? And when you're doing your caribou (ʔekwǫ́) surveys, instead of using a fixed-wing plane, can you use a drone? It's less stress on the animals.

Those are my only questions.

14:31:24 CHAIR DONNA SCHEAR: Máhsi, Shawn.

JEFFREY WALKER: Jeffrey Walker, regional superintendent,

Sahtú.

So as was explained in the presentation earlier today, this morning, on how decisions are made about fighting fires, so we have a policy that we follow, and there are numbers of indicators within the policy; and we look
14:31:50 at the fire environment (ʔededáhkʼǫ́), the weather, the resources available, situation across the entire Northwest Territories, proximity of the fire to the community or other value assets, size of the current fire, expected -- current and expected fire behaviour, and the safety parameters that go around placing human beings in front of that fire.

14:32:16 So is it possible to fight fires when they're smaller and cheaper? Yes. Is it practical? Not always. Is it safe? Not always. There's so many variables on every different fire, and the decisions that go into those -- to responses, response actions, it's almost impossible to tell you exactly what we will do on any given fire.

14:32:41 But in general -- in general terms, if it's a fire that falls within our ability to respond in a way that's useful, meaningful, and practical and is going to be of a benefit to the land as well as safe for us to do so, then, yes, likely we will respond and do some form of action. It may not be suppression. It may be redirecting the fire. It may be back-burning. It may be structure protection and
14:33:12 guiding fire around objects we don't want to burn. So there's many different ways that we respond to fire.

I do not have the total costs of the 2023 fire season because I don't believe we've finished adding it all up yet. So I will say western Canada as a whole had probably the highest cost fire season in history. In the hundreds of
14:33:49 millions across western Canada. And NWT is certainly up there. I'm hesitant to give a number because I don't want to give you a

wrong number, but we will certainly say that we have used several years' worth of fire fighting in one year.

And that only accounts for our suppression activity and pre-suppression. It doesn't account for the after effects, the mitigations, the other things that we do after a fire is over. The land reclamation processes and the assessments and studies to find out what the impacts were, that goes well beyond what we know right now, so...

I am sure after we've completed the reviews for our 2023 fire season, the government will probably publish information related to the overall cost and what the fallout and ongoing impact costs might look like, but I -- I can't tell you for sure.

JAN ADAMCZEWSKI: Do you want me to continue, Madam Chair? Jan Adamczewski with Environment and Climate Change, GNWT.

There was one question about the surveys and possibly using drones, and we haven't moved very far in that direction so far, and the main reason for that is that under current rules, you can't fly a drone very far past the line of sight. I think those rules may be changing, but those are Transport Canada rules. So on our surveys for caribou (ʔekwę́) and other animals, the distances are -- they're huge. They're hundreds of thousands of square miles. So the day may come when -- when we're allowed to fly drones those distances, but at this point in time, that's -- it's not yet an option.

We do look at new technologies as they come up. A few years ago we looked at satellite imagery and the potential to perhaps count caribou (ʔekwę́) from satellite imagery, but that -- at that time, the -- the resolution

on the images was -- was just not good enough to actually identify individual animals. So pixels would be 50 centimetres wide, and so it was not, at that point, practical. But, again, that may change. So if the technology improves and that becomes an option, then it's -- then it's something we'll look at.

14:36:53 In terms of the collars, we recognize that capturing an animal and carrying a collar is a strain. It's -- it's not without its costs to animals. We recognize that. We try to do what we can to keep the captures as short as possible. The collars have gotten lighter, smaller than they used to be. The technology's improving. So we try to take advantage of that.

14:37:24 There was -- if people are interested, the ACCWM is a group of co-management boards, which includes the SRRB. They had a report commissioned, I don't know, just a couple years ago, I think, to look specifically at alternatives to collars and what was out there. And they looked at, you know, various ways of sampling animals and so on. But the primary conclusion was

14:37:52 that at this time collars can do many, many things for monitoring (k'ínats'ęnęta / wexoıdı) and management (bek'ə ʔeghálats'eda / weghà ʔelàts'eda), and there is really no single alternative to -- to the information that we get from them.

I think sometimes people think we just use them for -- for research and surveys and things like that, but they have become increasingly important from a

14:38:19 management (bek'ə ʔeghálats'eda / weghà ʔelàts'eda) context. And I'll give you a couple examples. There is a no harvest zone for the Bathurst herd. Has been for a number of years in the winter. And that zone is defined entirely by collared caribou (ʔekwę́) from the Bathurst herd. Without those collars, it would be very difficult to know where the herd is. And the main reason for that is that in the

14:38:49 winter in recent years, they've been mixed with two much larger

herds. And so trying to find the Bathurst herd without those collared animals would be -- would be essentially impossible. So we could not have that no harvest zone for the Bathurst herd without the collars.

We've also been seeing -- the collared caribou (ʔekwę́) allow us to
14:39:19 look at how caribou (ʔekwę́) respond to mines. How they respond to roads, seismic lines. And it's actually remarkable how much information we gain from, you know, seeing how, for example, satellite-collared caribou (ʔekwę́) stop at the mine winter road if there's heavy traffic, and they simply do not cross. So we're learning a lot about their responses to disturbance. And we actually have some
14:39:46 of the active mines that are asking for our collar information because they have mitigation plans in place for reducing activity or something like that. So knowing where the collared caribou (ʔekwę́) are and if they're coming near their mine site, that can be very useful for them to consider how they can mitigate activity on roads and around mine sites.

14:40:13 So -- so we're not just using the collars for -- for research and surveys, but they're actually becoming -- they've become very important in management (bek'ə ʔeghálats'eda / weghà ʔelàts'eda) applications hopefully to benefit caribou (ʔekwę́).

CHAIR DONNA SCHEAR: Máhsi.

14:40:38 Shawn, I understand that you may have some questions on behalf of Colville Lake? Or was it combined?

SHAWN GRANDJAMBE: Yeah, they were combined.

CHAIR DONNA SCHEAR: Oh, okay, okay.

Then having said that, I would like to bring it to ECCC to see if they
14:40:57 have any questions for ECC.

BRUCE LAURICH: I just had a very quick question, actually. You showed some data for the Bluenose-East (ʔehdaıl̨ a ʔekwę́or), I believe it was, with 2023

showing that the trend's kind of increasing. Do you have other data for other herds with --

CHAIR DONNA SCHEAR: Excuse me, do you want to say your name for the recorder? Máhsi.

14:41:23 BRUCE LAURICH: No, I don't.

Bruce Laurich with Environment and Climate Change Canada.

Yeah, sorry, so basically you showed the data from 2023 and basically was showing that it -- trend is showing positive. I was just curious if other herds with the most recent data are showing that trend as well or if that herd is kind of

14:41:40 an outlier?

JAN ADAMCZEWSKI: Jan Adamczewski with ECC. Sorry, I know that's kind of confusing.

I could give you sort of a whirlwind tour of all the barren-ground herds across the territory if you want, but Bluenose-East (ʔehdaı̨ a ʔekwǫ́or) at this

14:42:07 point is an outlier in the sense of a rapidly increasing trend. We have other herds.

The Bluenose-West (Neregha goʔekwǫ́) is we think roughly stable (ʔekáa ʔasą́ą kı̨t'éle / wegha ʔasagǫ̀t'ele) and has been for at least ten years or more. The last estimate (kanǫ́t'e lą̨nı̨ / xatłǫ sǫnı̨) for the Cape Bathurst herd, which is not

14:42:40 related to the Bathurst herd, was showing an increasing trend. The Tuk Peninsula, the Tuktoyaktuk Peninsula, herd as of the last survey looked like at least stable (ʔekáa ʔasą́ą kı̨t'éle / wegha ʔasagǫ̀t'ele), possibly increasing. On the far west, the Porcupine, which is monitored at -- by Yukon and Alaska, last estimate (kanǫ́t'e lą̨nı̨ / xatłǫ sǫnı̨), I believe 2017, was well over 200,000 and the

14:43:07 highest they've ever recorded since the 1970s.

Further west, the Qamanirjuaq, probably slow decline, but still very abundant at roughly 250,000. Beverly we think probably still in the range of 100,000, was just surveyed last year. Government of Nunavut.

The one herd that we're still deeply concerned about is the Bathurst, which has had the largest decline of any of our herds, and the trend there is still very concerning. So we have everything from increasing herds to stable (ʔekáa ʔasą́ą kɻt'éle / wegha ʔasagǫ̀t'ele) herds, big herds, and some very small. So it's
14:43:42 -- there's quite a wide range of what's going on with the barren-ground herds.

BRUCE LAURICH: Perfect. Thank you. And there's no other questions from Environment Canada or NRCan.

CHAIR DONNA SCHEAR: Máhsi.

My apologies. I had moved right to you with -- we weren't finished with
14:44:01 Fort Good Hope yet, as I understand it to be. I think there was a question.

FLOYD KAKFWI: Hello. Good afternoon. My name's Floyd Kakfwi. I'm vice president of Fort Good Hope Renewable Resources Council. I was just thinking about back in the day when my folks were around and then when the game wardens would go around. Like, "kon ke tay" [phonetic]" they called
14:44:22 them. Game wardens coming, my dad would tell my mom, "Cook something." They cook for them. And that was when they used to help.

And then listening to Jimmy this morning about the miscommunication, the lack of information, or that -- that fire should never got that close. If they say that they got more technology today, they got more resources, it should never
14:44:44 happened. Thank God there was no human life. There was a lot of cabins that were gone that should never have been gone. Just stuff like that I see now.

Like, back in the day they used to be looked at people, like respected, I guess, because they used to help people. Now it's just a

14:45:21

bunch of lack of information, missing information, no communication. Or the communication we get is -- it's not really the truth.

Just thinking about that and then about this caribou (ʔekwǫ́) collaring. When they collar those caribou (ʔekwǫ́), they -- they shoot them with a net, from
14:46:00 what I heard, from a chopper. And it's during when they're -- when they're pregnant and that. And they -- I think this year they wanted 25 tags, but I don't think that's right for them to take down a caribou (ʔekwǫ́) like that and collar it. That's just totally wrong. Thinking about that and how to stop it or how they get the right information on time from the people that supposed to be watching our
14:46:49 land -- or not watching, governing our land, I guess, which is ENR, But that would -- that would never happen. This is always something going on. And thinking about all that this morning, I just thought I'd bring it up. Thank you.

CHAIR DONNA SCHEAR: Máhsi, Floyd.

Go ahead, Heather. Thank you.

14:47:22 HEATHER SAYINE-CRAWFORD: Thank you. Heather Sayine-Crawford with ECC. I'm sorry, I don't think I said my name the last couple times I spoke. Thank you, Floyd, for your question and your comments. I'm going to talk just a little bit about collaring.

So earlier Jan spoke about a lot of the reasons that we need those
14:47:38 collars out there, and there's -- there's varying reasons to have those collars out on the landscape (nǫ́nǫ́ / nade) and on caribou (ʔekwǫ́) to track where they are. Specifically on the process to get those collars on the animals. We watch what is happening. We -- we have done a lot of research into how those -- the whole capture operation and those collars affect the animals and try to make sure that
14:48:05 we are keeping with best practices (gots'edí k'ə) and within time limits for

handling those animals so that they are -- have the least amount of impact that we can possibly have on them. Of course it's -- it's a big operation and, like you said, it's a net that goes around them. There are a few times, very -- relatively small number of times that we do have problems. But for the most part, we see
14:48:37 animals get up and walk away with those collars on. And by keeping under those -- the limits that we have in place for ourselves, we have seen that those animals tend to live their life with those collars on.

We also make sure that those collars have drop-off mechanisms. So there's a -- there's an automatic little drop-off that will, after a couple years,
14:48:58 basically open up, and that collar falls off of the animal so that they're not living their entire life with that on them but only a few years so we can get information out of them, and then they keep moving through the landscape (nę́nę́ / nade) as they would have before. But we're always looking at new information that's available and trying to do things the best way that we possibly can. There's no
14:49:18 one within ECC who wants to see any animal suffering or dying because of what we are doing out there.

CHAIR DONNA SCHEAR: Thank you, Heather.

Now I will ask anyone here on the Panel if they have questions.

GORDON HAMRE: Gordon Hamre for the Board. GNWT has
14:49:39 adopted the United Nations' Declaration on the Rights of Indigenous Peoples; correct? How is that going to be applied within your department? And how will it affect, you know, your administration of the legislation assigned to your Minister? And what can this Board expect in consequence of that adoption?

14:50:25

HEATHER SAYINE-CRAWFORD: Thank you. Heather Sayine-Crawford with ECC. I will say that a lot of our acts and regulations have been developed collab -- together with our Indigenous partners across the NWT. I think that we are already following the United Nations' Declaration on Rights of Indigenous
14:51:00 People, that we do everything that we can to be hand in hand with people, making decisions together, making regulations together, and so we will continue to follow those practices (gots'edí k'ə).

GORDON HAMRE: I don't think you addressed --

Gordon Hamre again. I don't think you addressed the part of the question about
14:51:20 how -- what can the Board expect to see in consequence of this.

HEATHER SAYINE-CRAWFORD: Apologies. I don't think that there would be any large differences based on what I'm saying. So I think we've been putting into practice making sure that Indigenous people from across the NWT are aware and part of the process to develop regulations. And so the process that is
14:51:47 in place, and has been, with the SRRB giving their input into any regulations that are under development or any acts, would still be our practice.

GORDON HAMRE: So -- Gordon Hamre again. In your department's response to Round 2 of the IRs and now in your submissions, you indicate that wildfires (nek'e areyone gok'erek ǫ́ / ne k'ə ʔedelı / nek'e k'ǫ́
14:52:17 yarék'ǫ́) seem to have a smaller impact on the boreal -- on boreal caribou (tǫdzı) than do human disturbances. Can you elaborate on how you reached that conclusion, particularly in light of what we've been talking about the past couple of days on climate change?

JAMES HODSON: Yeah, thanks. James Hodson with GNWT. So
14:52:50 that was based on a study that was conducted by the science (ʔasíį kánęta / ʔası naata) and technology branch of ECCC. So they looked at caribou (ʔekwǫ́) monitoring (k'ínats'ęnęta / wexoıdı),

boreal caribou (tǫdzı) monitoring (k'ínats'ęnęta / wexoıdı) data from across Canada in different ranges and looked at how much of the variation in calf recruitment and adult female survival was explained by fire and human disturbance or both of them combined, and what they found was that human
14:53:26 disturbance had a three to four times more effect on calf recruitment. So I explained three to four more times of the variation. And then for the models that they tested looking at adult female survival, the best models didn't even include fire.

They only included human disturbance. So fire wasn't explaining really much of
14:53:55 the variation in the adult female survival.

GORDON HAMRE: Do I infer from that that fire wasn't a factor or that fire wasn't examined as a factor?

JAMES HODSON: So fire was examined as a factor in all of the models they tested --

14:54:08 GORDON HAMRE: Okay.

JAMES HODSON: -- both for calf recruitment and survival, but fire was not a good factor to explain what they were seeing.

GORDON HAMRE: Does that surprise you as it surprises me?

JAMES HODSON: It doesn't surprise me that much because I
14:54:26 think for a lot of -- because caribou (ʔekwǫ́) are fairly highly mobile species, I think the adults at least are able to move away from fires if they can and cope with them and survive another year and go on to breed again. But perhaps with the calves, especially earlier in the summer, they would be much more susceptible to those fire events.

14:54:50 GORDON HAMRE: It doesn't seem to me that you're addressing the consequences of fire on the habitat. Or am I missing

something?

JAMES HODSON: Yeah, so the way that they considered fire in those models was the percent of each of those range that was affected by fire. So it is considering the impact of fire on the habitat in terms of the area burned or the proportion of their range that was burned by -- or affected by fire.

14:55:12

GORDON HAMRE: Hemorrhage. Yeah.

Any follow-up?

SAMUEL HACHÉ: There we go. Okay. I'm going. Madam Chair, good? Go?

14:55:41

CHAIR DONNA SCHEAR: Please.

SAMUEL HACHÉ: Okay. So in ECC's statements and submission in hearings, they've been noted continually and kind of constant support from ECC for -- for the planning for -- future planning; right? Like, the PFFs. I guess a question we have for you is what do you mean by -- by support when we think about comments that we've been receiving earlier today and yesterday from the communities? So how your expression of support inform ECC requests for community customs, practice, decision (kədə ts'etsį / naowo ts'etsį), and leadership on PFF? So coming to the notion of support and the comment we've got from the communities over the last two days.

14:55:59

14:56:34

Sorry for the long question. Samuel Haché, SRRB.

HEATHER SAYINE-CRAWFORD: Sorry, just to clarify, which comments from the communities are you referring to?

14:56:55

SAMUEL HACHÉ: So the idea of -- just a sec. Let me just take a second here. Just a sec. It's in there. There's some noise behind

here.

Okay. Sorry about that. I guess what we're referring to is the example that was brought up over the last two days was mostly as it relates to leadership and the ability of the communities to actually make

14:57:42 decision (kədə ts'etsį / naowo ts'etsį) and lead the planning process. Yeah. I guess that's the -- sorry.

HEATHER SAYINE-CRAWFORD: Heather Sayine-Crawford with the ECC. So I think when we -- we talk about -- and I've -- I've said it many times, and I think I was -- I was alluding to what I was meaning earlier in my opening remarks

14:58:09 before getting into the presentation, is that we are always here to talk. We're always here to listen. We're always here to share information that we have that might be helpful for anyone who's on a planning process. We would very much appreciate the opportunity to sit in on any of those processes where people are looking at building their Community Conservation Plans (Hįdó Gogha

14:58:33 Sę́nę́gots'íʔá)s because we feel that we have a lot of information that can help guide that process or at least inform that process.

We don't -- I mean, I will point to the fact that I was with Déljnę right from the beginning of their development of their plan. I -- I did not -- I took a back seat to that to listen to -- to answer questions as they came up. That that plan is

14:58:55 still their plan, but we were there to help answer questions that may have come up and offer support in different ways through the implementation.

And so yesterday when Déljnę presented, I did ask, right, if we could come in to meet and -- and exactly for that reason. We want to know how we can support their plan, how we can support implementation of that plan. It

14:59:16 doesn't mean that it's our plan. It means that we're both

working together hand in hand.

SAMUEL HACHÉ: Okay. I'm going to switch gear a little bit here and following up on -- on the comment from Fort Good Hope and others about collaring and also elaborating on what Jan mentioned as well about -- about the

14:59:46 limitations.

I guess I'm wondering if you can speak about the Boots on the Ground (Nàxoèhdee K'è) programs, and we hear a lot of about Boots on the Ground programs and how that helps. I think we -- we all agree on the importance of monitoring (k'ínats'ęnęta / wexoıdı), but maybe talking about the contribution of

15:00:02 Boots on the Ground program and what might be current limitation, what are its capacity, and how -- whether that could help address some of the questions caribou (ʔekwǫ́) data, collaring data help addressing. Yeah, any information on that would be -- would be great. Samuel Haché, SRRB.

HEATHER SAYINE-CRAWFORD: So I will start. Heather Sayine-Crawford with

15:00:27 ECC. And then pass things over to Jan to talk a little bit more about barren-ground caribou (nǫ́dele / ʔədə / ʔekwǫ́) monitoring (k'ínats'ęnęta / wexoıdı).

So I feel like some of this -- part of this question should be addressed

15:00:46 to the Tłı̨chǫ Government since it's their -- it's their program, and I feel like talking about how their program needs to be supported should be addressed to them. But I think Jan can talk a little bit more about how -- how community observations and observations specifically from Boots on the Ground or other programs have complemented the work and the input upside as we're going

15:01:14 through processes like the ACCWM or -- or Bathurst Caribou Advisory Committee.

JAN ADAMCZEWSKI: Jan Adamczewski with ECC. Yeah, that was my first thought, was that we have the Tłı̨chǫ Government on the line,

and it's their program, and, you know, they -- they can best speak about it. And -- but I'll give you my perspective. I mean, what I've seen is a very successful program. They've started in 2016 on the summer range of the Bathurst herd, Contwoyto Lake area, which seems to be kind of the core summer range for this
15:01:45 herd even at very low numbers. And then -- so they've done Bathurst work every year since then summer and fall. And then now three years on Bluenose-East herd (ʔehdaıl̨ a ɂekwę́or ɂedə) mostly in the fall in the Point Lake area. It's been really encouraging to see -- in my mind, it is -- it is complementary information to what we see.

15:02:17 So I'll give you one example. Last year in the fall in the Point Lake area, Tłıc̨hǫ observers were recording calf-to-cow ratios because they are seeing animals in front of them. They had a fairly high calf-to-cow ratio as I recall. But even in presenting that information, they recognized they only saw 200 and some animals. There just weren't that many caribou (ɂekwę́) in that
15:02:46 area. So that can be a limitation on the ground. I mean, you're on the ground, and if the caribou (ɂekwę́) aren't close by, then you may not be able to see very much.

But the calf-to-cow ratio that they did see in the fall matched up reasonably well with what we saw from an aerial survey just a few weeks later for
15:03:08 the same herd in the same area. And that to me is very encouraging when -- when you're kind of seeing some parallels. I think where the aerial surveys still have some advantages is in being able to cover a large area and many parts of the caribou (ɂekwę́) range, and that is -- that is difficult to do on the ground. So I think we can -- we are able to get that -- that bigger picture. We classify
15:03:41 thousands of caribou (ɂekwę́) on those composition surveys.

But there are also advantages to being on the ground and watching caribou (ʔekwǫ́), and I have done this myself in the past, and it's -- it's just wonderful to be able to spend that time. But they're able to look at individual animals very closely. They've showed us photos of the body line, you know, the
15:04:13 -- the profile of the caribou (ʔekwǫ́) where it's very obvious that there's a lot of fat reserves there. And the size of the antlers on the bulls. Quite large, healthy early in the season. We were -- they were showing us pictures of some of the calves that had substantial antlers. And, in fact, they found it a bit challenging to decide if that was a calf or a yearling.

15:04:45 And, again, on the same kind of fall surveys that we do in October, I found the same challenge, that some of those calves are big, and they have antlers. They're probably male -- male calves at that point in time. I think we were still able to identify which ones were calves because the calves, when they're moving away, they still follow mother fairly closely. So that's the kind of
15:05:19 information that shows parallels.

And I think the other information that is really important is they're able to give us a sense of how bad the bug season is in the summer. And I think that is very important for the condition of the animals. If they're not feeding well in the middle of the summer, they'll probably be in poor shape in the fall.

15:05:44

So, again, I'm speaking for Tłı̨chǫ observers, but 2016, 2017 were not good years in terms of the bug season. 2018 was the start of better years in terms of their observations. And 2018 was exactly the year when our calf-to-cow ratios and those kinds of monitoring (k'ínats'ęnęta / wexoıdı)
15:06:15 information that we get from our surveys started to show a change.

So to me those are -- they're complementary. And in some

areas, they are giving us information that we don't necessarily get from our surveys because often the timeframe is -- you know, it's -- we don't have a lot of time to look at individual animals.

So that's a little bit of my perspective, but -- but it is the Tłı̨chǫ program,

15:06:43 and they can best speak about it.

CHAIR DONNA SCHEAR: Máhsi.

Judy, do you have a question?

JUDY TUTCHO: Yes. Thank you. SRRB Board member. Plans. We all plan. We all have vision, mission, goals, objectives, and we

15:07:06 evaluate and we review. So keeping that in mind, defining specific and measurable objectives may not be how Dene and Métis plan. So how can a PFF reflect different world views?

HEATHER SAYINE-CRAWFORD: Heather Sayine-Crawford with ECC. I don't think that it's up to the GNWT to really dictate how that happens.

15:07:43 Right? Like, so I think what you're trying to point out is that, you know, like you're saying, we have plans with -- smart objectives has -- you know, one of the terms that is used regularly, and if that's not what communities want in their plan, then that shouldn't be in their plan. But we just need to talk about what it is that is in their plan and how we make that work, how we work out the implementation of

15:08:12 that plan coming from both of our -- our sides; right?

So I think no matter where you are, there are going to be -- there are probably going to be a lot of actions that are going to be addressed to us as -- as the GNWT and as ECC, and so we just need to have a better understanding, have a common understanding of what that plan is asking for of everyone and --

15:08:32 and specifically of us. So I don't think that there has

to be any specifics. It's just -- we just have to have a common understanding of what it is that's trying to be achieved from that plan.

JUDY TUTCHO: Máhsi. Judy again. Board member. How does ECC understand, by a cultural approach, an ethical space (godı kehtsı) for
15:09:03 planning as outlined in SRRB's PFF principles?

HEATHER SAYINE-CRAWFORD: Thank you for that question. Heather Sayine-Crawford with ECC. I think -- and as I was saying before, right, we -- we want to come to sit at the table. We want to have conversations. And we want to be able to share and be heard and -- and reciprocate that relationship, where, you know,
15:09:44 communities can feel that they can share information with us and feel heard and work past any issues that we may have.

I feel like the biocultural approach, I mean, it rings true here.

We hear it loudly that people talk about how all of these things impact the
15:10:06 wildlife, which impacts their lives and livelihoods, and we hear that, we understand that. That is -- that is not for the GNWT to dictate. We want to hear that from the communities. At the same time, that ethical space (godı kehtsı) I feel is -- is that -- that spot sitting around the table together to get -- come to that common understanding to have sometimes hard conversations about how we
15:10:28 can work together.

JUDY TUTCHO: Máhsi.

CHAIR DONNA SCHEAR: Hi, Cam. Do you have questions?

CAMILLA RABISCA: Camilla Rabisca, SRRB. Are you aware of the traditional and prescribed burning practices (gots'edí k'ə)? Do you have records
15:10:51 of these practices (gots'edí k'ə) from the past?

JEFFREY WALKER: So traditional burning practices (gots'edí k'ə) have

been sort of rolled into, I guess, how we do prescribed burning overall. We generally have not been using wildfire as a land-clearing methodology here for many, many years. We do know that individual cabin owners and camp people will sometimes burn their grass around their -- their properties to protect them
15:11:34 from -- from the fire. And on a small scale and in conditions that are right, that is good. We wouldn't want it being burnt in hot, dry, windy conditions. But generally people are pretty careful with that. That's -- traditionally, those practices may be there.

But what we have on -- on the larger scale is a prescribed burning
15:11:56 program where we have all kinds of weather and fire behaviour parameters that we have to follow in order to get the desired result, so it's like a prescription for the land. And that is one of the tools we have for both combatting fire that's approaching to protect something or also to be proactive to prevent larger fires from happening in the future.

15:12:18 And so our prescribed burning plan -- plans are based on traditional knowledge and western science (ʔasíį kánęta / ʔası naata) and forest ecosystems

science (ʔasíį kánęta / ʔası naata) to understand all the different parameters that we need to put into place, and we have to use our information about weather and
15:12:44 fire behaviour or potential fire behaviour in order to make decisions about when to light fires and when not to. And so often that -- that's what forms our back-burning practices (gots'edí k'ə).

NWT is not as, I'd say, far along in their burning programs as, say, the prairie provinces and British Columbia, who have been pioneering prescribed
15:13:05 burning for many, many years. We're learning from them. We have their -- their experts coming and working with us and training our own people here to do that, including our fire crews that come from the

communities and to learn how to -- to manage that. At Fort Providence, we run a test burning program, and that's how we -- we do that.

So the traditional -- the traditional methods, we really just incorporate them into what we have.

15:13:31 CHAIR DONNA SCHEAR: I believe we have a couple more questions.

GORDON HAMRE: Gordon Hamre, SRRB. So in your presentation, you described the habitat in the Sahtú being in better condition than the habitat north and south of the Sahtú. If we can just dismiss the notion that everything's better in the Sahtú, is there a reason for that?

15:14:04 JAMES HODSON: Yeah, this -- James Hodson with GNWT. Just to clarify, that was a prediction from a modelling study predicting future conditions in boreal caribou (tǫdzı) habitat. So it was predicted that in the southern NWT, habitat suitability might decrease and also in some areas north of the Sahtú. But some of the areas in the Sahtú were predicted to get better.

15:14:31 Thanks.

GORDON HAMRE: Okay, thanks. I had missed that it was a prediction as opposed to an observation. Thank you.

The second question, you -- your histogram there of the -- that showed male and female ratios amongst -- as part of the total population (dánet'ę / datłǫ)

15:14:50 showed consistently more females than males. Why is that?

JAN ADAMCZEWSKI: Jan Adamczewski with ECC. I would say at least based on scientific studies and research, that that seems to be a reality for caribou (ʔekwę́) -- pretty much all kinds of caribou (ʔekwę́) all across the country. The general thinking is that males simply have higher mortality

15:15:31

rates. Some of that will have to do with the breeding season, depleting reserves, fighting.

And I remember in my years, I worked in the Yukon for nine years and worked with the mountain caribou (shúta goʔepe) herds there
15:16:02 quite a bit. And there was a biologist who did classification surveys, fall surveys of those mountain herds, and he found over a number of years that even in early October, so that would be five or six months of age, the sex ratio, which is normally close to even, 50/50 at birth, had already shifted to 60/40 in favour of females. And his -- his best explanation, which makes sense to me, is that the
15:16:38 female calf will stay close to mom, and that's the smartest thing she can do. And the male calf is going to be a little bit brave and curious and want to go check out things that might just eat him.

So I think it starts early. And we've generally found -- like, we have bull-to-cow ratios for -- for a number of our barren-ground caribou (nǫ́dele / ʔədə
15:17:07 / ʔekwę́) herds, and the Bathurst herd, in its steepest decline, showed the lowest bull-to-cow ratio. So they were 31, 35, 38 bulls per 100. The basic thinking is that when conditions are poor, the males will die faster. The females will survive best. The flip-side of that is that when herds are increasing, that bull-to-cow ratio goes up. And this is one of the things that we saw with the Bluenose-East herd
15:17:37 (ʔehdaıl̨ a ʔekwę́or ʔedə) just the last few years. The bull-to-cow ratio went up from somewhere around 50 to 60 to 65 per 100.

And back in the 1980s, different generation of biologists, but that was the last time that most of the big herds were increasing, and those are the bull-to-cow ratios that they were seeing at that time. So overall, it seems like the bulls
15:18:05 always -- the males always have higher mortality rates. And when conditions are poor, they tend to die a little bit faster than

the females.

GORDON HAMRE: Good. Thank you very much for that.

SAMUEL HACHÉ: Okay. Samuel Haché here, SRRB. Just wanted to follow up on a question that was brought up by Tulít'a, I believe, about fire retardant (konatsinekwe naidi). And in the submission, ECC talks about normally.

15:18:41

Would it be possible to have the exact constitution or formula or formulation or whatever for the -- the actual retardant that is being applied? Maybe how that might have also changed through time? So having a sense of whether it's something that it -- you were using something relatively new these days versus before, so maybe that information not available now, submitted in, like -- if that could be on the registry, that would be super useful. So -- so, yeah, and specific to the Sahtú, if possible, that would be greatly appreciated.

15:19:06

Yeah, so what it is, how long that's been used, whether that changed in the Sahtú. Thanks.

15:19:27

JEFFREY WALKER: Yes. Jeff Walker, superintendent, ECC. Yes, use of retardant has evolved over many years, different types of retardant, different types of aircraft. So we would have the data on all of that, the supplier data, MSDS sheets, that type of information. It's also widely available on the internet as well. If people want to know, they can look it up. All the chemical compositions are there. And so I will make sure we bring that forward through forest management (bek'ə ʔeghálats'eda / weghà ʔelàts'eda).

15:19:51

SAMUEL HACHÉ: Yeah, and maybe just to wrap up, there was -- I think Brad referred to the -- adapting wildlife conservation management (bek'ə ʔeghálats'eda / weghà ʔelàts'eda) to climate change, a discussion paper. If that could be on the registry as well, that would be awesome. Samuel Haché, SRRB.

15:20:18

BRAD WOODWORTH: Brad Woodworth, ECC. Yes, happy to provide that. As I said during the presentation, we -- we really want to hear from everyone in this room on that discussion paper. It's meant for you so that we can hear your -- your thoughts and concerns and ideas. So the more the merrier.

15:20:49 CHAIR DONNA SCHEAR: Thank you.

With that being said, let's take a ten-minute break, and we'll see you back soon. Máhsi.

- Adjourned -

CHAIR DONNA SCHEAR: Okay, let's get started.

15:41:59 Okay. We'll get started with the Tłı̨chǫ Government and their presentation. Máhsi.

Presentation by Tłı̨chǫ Government Panel

STEPHANIE BEHRENS: Máhsi, Madam Schear. I do --

Madam Schear -- Chair. I don't have a presentation anymore as Jan just kind of

15:44:14 did our update for us. I'm just kidding. I'm trying to share my screen. Can you see the screen?

CHAIR DONNA SCHEAR: Yes.

STEPHANIE BEHRENS: Okay. So I'll just begin. Sorry, it's Stephanie Behrens, wildlife biologist with the Tłı̨chǫ Government. I will just begin with a little

15:44:52 presentation that I have giving updates on observations made with the ʔekwę́ Nàxoèhdee K'è program, in other words, known as "Boots on the Ground," for this past season and then some observations of climate change that we've noticed and what Tłı̨chǫ Government is doing to address the concerns with climate change. After I do my presentation, I'll leave the floor open for our

15:45:21 delegates to speak, and I believe each of

them will have something to say. So I'll just start off with the PowerPoint.

So as Jan so eloquently mentioned before and gave some great updates for us, we have the ʔekwǫ́ Nàxoèhdee K'è program, the Boots on the Ground, which has been implemented since 2016. I won't go into much details
15:46:09 about the development of it. I think Jan covered quite a bit of it. These are just some pictures of the teams that we have that go out there. Each year every summer since 2016 we've been able to run this program.

Our program focuses on three camp locations. The
15:46:33 longer-standing location being Kòketì, which is also known as "Contwoyto Lake." And you can see in the further northeast part of the map, this historically is known as the -- in the range of the Bathurst caribou (ʔekwǫ́). We started this program to get observations on the declining Bathurst herd.

There were many concerns by our leadership and the Tłı̨chǫ people on how the
15:47:07 Bathurst caribou (ʔekwǫ́) are doing, and so we developed this program to address those concerns.

We wanted to expand that program to cover areas in the Bluenose-East (ʔehdaı̨ a ʔekwǫ́or) Range, and so we have a camp out at Deèzàatì, which is Point Lake, and that is further west, north of Wekweètì. So kind of like in
15:47:37 between Wekweètì and Kugluktuk. A heavily used area by the Bluenose-East herd (ʔehdaı̨ a ʔekwǫ́or ʔedə) right now. And so we deem that a great location to get observations on the Bluenose-East herd.

And furthermore, concerns with industry and its impact on caribou (ʔekwǫ́) that are going into the diamond mine areas, and so we have a camp
15:48:08 located at Ekàtì, our Lac de Gras area. We've been -- we've had this camp for one year now in Deèzàatì since 2021, but with these more

recent camps experiencing difficulties in implementing the program out there due to climatic factors like the fires and low water levels and COVID and all of these things that we've had to consider when running these programs.

So we want -- I wanted to just focus more on the Bluenose-East herd
15:48:51 (ʔehdaıl̨ a ɂekwǫ́or ɂedə) and the observations made out at Deèzàatì, considering the Bluenose-East herd (ʔehdaıl̨ a ɂekwǫ́or ɂedə) is a shared herd with the Sahtú people and the Tłıc̨hǫ people, and so I'll just be focusing on those observations.

In 2023, we were only able to have one team out there due to all the
15:49:18 fires that we had in the last year -- or last summer. It heavily affected the operations of our camps. We had to cancel our Ekàtì camp because of the heavy smoke (ko'lere / tleh tletsii) and not being able to land, so we weren't even able to get out there. We were able to get our program out at Kòketì only for two crews. Typically, we start in the first week of July going into September, but
15:49:58 because of all the fires and the evacuation with Yellowknife, not being able to get any flights out of Yellowknife, not being able to get groceries, it really affected the operations of our program; and therefore, we only were able to get a few teams out there.

So with the one team we had at Deèzàatì, they observed a total of 238
15:50:21 caribou (ɂekwǫ́) in 32 different groups. A lot of the groups were pretty small. And of the smaller groups, we estimated a calf-to-cow ratio of 60 calves per 100, suggesting a high calf survival throughout the spring and summer, which is kind of not too representative of the whole herd but still kind of gives us a good idea of how the population (dánet'ę / datłǫ) is doing. We saw a lot of -- in the groups
15:51:03 that we seen, we saw a lot of calves and yearlings with cows.

So that in itself, and as Jan mentioned earlier, we're seeing these positive

indicators for the Bluenose-East herd (ʔehdaıl̨ a ɂekwǫ́or ɂedə).

It was quite challenging to differentiate between the -- the calves and the cows. There are some pictures here showing that. Just because the calves and yearlings were so big, we were kind of -- it made difficult times for us in
15:51:39 trying to distinguish and characterize them.

So some pictures from Deèzàatì from the summer. In 2022 we seen a high proportion of tsidaa and yagoa, so that's young bulls and young cows. And seeing the same observations in -- this past summer with the many young caribou (ɂekwǫ́).

15:52:26 A lot of young bulls. But ultimately, I think we were seeing, like, a lot of cows mainly. Not too many groups of bulls. But of the bulls that we were seeing, they're big, fat, healthy bulls. We attempted to do a fall hunt, but because we were seeing them in such small groups and not many bulls in the area and because we have a bull harvest hunt -- bull only harvest hunt, we
15:52:53 weren't able to actually go through with that fall hunt.

Sorry. Trying to switch my slide. It's not going.

So body condition and health. Last year we were able to assess 68 of the 238 caribou (ɂekwǫ́). Many of the time when we're out there, sometimes we make observations from boats, and the caribou (ɂekwǫ́) can be seen at quite a
15:53:42 long distance, so it's really hard to actually get some good assessment of their body condition or even to classify them. We have binoculars and we have scopes, but sometimes they're just too far away that we can't really classify them.

So of the caribou (ɂekwǫ́) observed, only 29 percent of them were
15:54:09 assessed. 25 bulls and 10 different groups were observed. And of those bulls, all of them were scored as fat. None of them were skinny. We saw

27 cows and 12 different groups. 89 percent of them were fat, 7 percent in good condition, and one that was skinny.

And then 16 calves and nine different groups. 44 percent of them were fat. 56 percent in good condition. We didn't see any that were thin and
15:54:51 skinny.

Just a quote here from Joe Zoe. Joe Zoe is one of the Elders that we've had a part of our programs for many years. He actually was raised and grew up in the Deèzàatì area and shares a lot of knowledge with us. So he says:

"Caribou eat a lot in the fall to get fat for the winter. When they get fat
15:55:13 this time of year they are in good shape for the winter."

So usually at this time of year -- like, we were out there in September and October, and obviously they were all in good condition.

We did see one animal that was -- that was injured. We were actually able to kind of get close enough to it where we can get some good pictures from
15:55:51 it. Of the 238 caribou (ʔekwę́) that we seen, only one of them has been injured, and it had a really bad swollen hoof there, as you can see in the picture. We sent this picture out to Susan Kutz' lab and the wildlife vet with ECC just to get some insight on what may have happened to this animal. It was really pitiful. It was just, like, hobbling along. We have videos of it. And it was really skinny.
15:56:19 And this was the only time that we seen that one skinny animal, was this injured -- this injured one here.

So we make a lot of great observations through this program, and capturing them all with these pictures is really helpful for us to tell the story of our program as well.

15:56:46 Some wolf (bele / dìga) observations that have been made. We didn't really

see anything through our programs last year. There was a researcher that came by at our Kòketì camp who had seen three wolves (bele / dìga). And of the dens that we do see out there, there were two dens that we know of, they weren't occupied. In 2022 in Kòketì, we saw 14 wolves (bele / dìga). There was a lot of
15:57:22 activity in 2022. Even just being at camp, they were, like, right next to our camp on the -- behind the esker. And hearing them cry at night, it was kind of sketchy for us. Like, we were a little leery and scared for the fact that there's all these wolves (bele / dìga) surrounding us and we were all at camp, but we have our wildlife monitor, so it's okay. We felt safe.

15:57:50 We did observe a wolf killing a calf. In 2021, we saw 13 wolves (bele / dìga) at Deèzàatì. We didn't notice any sign of wolves (bele / dìga) in the area. In the year before, we didn't see any wolves (bele / dìga) at all, other than the tracks that were observed on the sandy beach.

We do have the dìga harvesting program as a joint
15:58:33 management (bek'ə ʔeghálats'eda / weghà ʔelàts'eda) effort with GNWT. We have these joint management (bek'ə ʔeghálats'eda / weghà ʔelàts'eda) proposals, and one of them includes a wolf (bele / dìga) management (bek'ə ʔeghálats'eda / weghà ʔelàts'eda) plan. And a part of that, territorial government has been implementing a wolf (bele / dìga) harvesting program. This is going to
15:58:55 be the last year of that program. But we've run that program since 2020 and have been focusing our efforts in the Wekweètì area mainly with the wolves (bele / dìga) that are hunting (náts'ezá / nàts'ezè) the Bluenose-East herd (ʔehdaıl̨ a ʔekwę́or ʔedə). And so overall, we've had a harvest of 54 wolves (bele / dìga) in the four years of our program.

15:59:30 Some observations were -- we've made in regards to environmental conditions and the landscape (nę́nę́ / nade), we're seeing a lot of drought. The lakes are decreasing. It's really hot and dry out there. In areas where you would see ponds and swamps usually filled with water,

standing water, they were completely dry. We haven't been seeing too many mushrooms, and the berries haven't been really getting as big as they usually are. And they're ripening earlier.

The low water levels have been creating rocky shorelines, making it
16:00:10 difficult for the caribou (ʔekwę́) to travel, which also may be causing injuries like with that one caribou (ʔekwę́) that we saw injured on the hoof. That may have been a result of those rocky shorelines. We don't know.

But, yeah, we're seeing -- over time we've seen these conditions in the past couple years. Very hot, very dry, and very windy. Not as many bugs as you
16:00:44 would see going out into the barren lands. Typically going out into the barren lands you would expect to see clouds and clouds of mosquitos, but that hasn't been the case in the last couple years, which can probably attribute to the feeding of the caribou (ʔekwę́). They're not being harassed by mosquitos as much, giving them better feeding opportunities.

16:01:09 Vegetation is very dry to the point of where they're sounding like potato chips. Our Elder Joseph Judas always refers to this. Like, when the vegetation is dry and it's not that good growth, then once you're walking on the tundra and it's that crunchiness that you hear, it sounds like potato chips, then you know it's a really dry season.

16:01:36 In July and August, dwarf birch leaves were turning yellow and summer leaf were turning brown in moisture-stressed plants in midsummer.

These graphs kind of just show our observations, summarizing our observations. And last year we had two days of heavy rain last year. Not much rain. And quite a bit of lightning that was occurring. We started to see smoke
16:02:10 (ko’lere / tleh tletsii). We had our campsite up at Kòketì where we were noticing

smoke (ko’lere / tleh tletsii) just south of the lake on July 24. And, as I mentioned, insect -- insect activity has drastically decreased. There aren't those standing water anymore, those pans -- those ponds for them to lay their eggs and stuff.

16:03:05 Not much standing water in the area, so less rearing habitat for mosquitos.

Ah, yes, this -- as you can see in the pictures here, smoke (ko’lere / tleh tletsii) on the barren lands, and that's not something that you usually see. This is from Contwoyto Lake. There were several fires burning south and east side of the lake in July and still burning into August. There was a fire at least 6 to

16:03:36 10 kilometres away.

"We have not seen tundra fires before. And not sure how it is affecting animals and caribou (ʔekwę́)."

And that was a quote by one of our monitors.

This picture is from Deèzàatì. There was a burn that was there not too

16:04:05 far away from where our camp was. When I went out there, it was too smoky to travel into that area. We went out there by boat, and we couldn't go too far away from our camp. After the skies cleared a bit, we went back out into that area, and it cleared up, and there was a huge burn in that area that we had -- weren't able to see prior to that, and so we were able to stop in on that site and get some

16:04:35 nice pictures of the area.

This area, as Joe would say, is one of the areas that the -- the caribou (ʔekwę́) would come into once they're entering in the treeline. So it's a heavily used area by the Bluenose-East herd (ʔehdaı¦ a ʔekwę́or ʔedə) and is the first entry point of where they come into the treeline in the winter.

16:05:09 So we're hoping to see through the collar information if it's going to change the movement of the herd or if it's affecting them in that way.

But heavy smoke (ko’lere / tleh tletsii) throughout September and even going into October we

had our camp out there. Just even walking in the area, like, you can see all of the caribou (ʔekwę́) trails and, like, how the caribou (ʔekwę́) trails were so compacted and dense that it wasn't really affected by the fire. And it was really devastating to see. I was out there with Joe and some of our other crew, and
16:05:52 just to see that fire firsthand like that and actually walking around in there was really a devastating sight to see.

So here is our fire map of the region, at least in our region. I kind of zoomed up into areas that are used by caribou (ʔekwę́). Wekwèeti was heavily hit by fires. They had a few major fires around their area, and you can see with
16:06:27 the picture on the bottom right of the big map showing the Wekwèeti area. And this area is heavily used by the Bluenose-East herd (ʔehdaıl̨ a ʔekwę́or ʔedə). So it will be interesting to see if they'll be using that area through this winter. I know the herd has been around Wekwèeti. I'm not too sure if they're actually utilizing that area on the east side of the lake.

16:06:57 The picture on the top right shows Kòketì, Contwoyto Lake, and the areas around the lake there on the south side of the lake. And then the picture on the top left shows Deèzàatì and the fires that were observed in that area as well.

So as you can see, the major picture, the picture in the middle there,
16:07:26 the map in the middle, showing a lot of burnt area just in 2023.

In September and early October, caribou (ʔekwę́) food (béré / wedì) was described as overall good quality. Vegetation was dry when we arrived but became moist. We had a few rainy days once we arrived. And so at that point, the -- the lichen became much more moist than what it was when we first went
16:08:03 there. During the third week of September, rain made caribou (ʔekwę́) forage nice and moist for the caribou (ʔekwę́) to eat.

Joseph Moosenose, who is here, was also quoted to say that: "Everywhere we have gone through has nice wet lichen. The food (béré / wedì) is good for them here. Looks like they are eating lots."

16:08:33 So some good indicators for the Bluenose-East herd (ʔehdaıl̨ a ɂekwę́or ɂedə).

Some things that we've seen over the years pertaining to the changing climate, we have -- we've actually observed a muskrat on the west shore of Deèzàatì. If there is one muskrat, there will most likely be more. We've never

16:09:13 seen muskrats in the barren lands in that area. Low water levels at Deèzàatì alone, I think we measured at least an 18-foot drop from 2022 to 2023.

There are more bald eagles that are moving north. More moose observations. Atypical weather conditions. Warmer winters. We had a rain event in January. New Years Eve it was raining in Behchokò. I'm sure you guys

16:09:42 experienced that warm weather as well. And with these rain events, that can be risky for the caribou (ɂekwę́) to feed. Harder for them to reach their feed when they're burrowing into the snow and trying to get to the vegetation. With that ice layer on top of that, makes it for tough eating for the caribou (ɂekwę́).

We're getting later freeze-up, early thaws. Last summer we had a very

16:10:14 early summer. The lakes were, like, essentially melted by May, which was really crazy to see because we actually were planning to do community hunts out of Wekwèeti around that time, but because it thawed so fast, we weren't even able to do a community hunt, so our Bluenose-East (ʔehdaıl̨ a ɂekwę́or) tags haven't been utilized in the last two years so far.

16:10:45 And we're seeing less snow patches on the tundra. Usually we see snow patches on the eskers, and there are fewer and fewer being

seen.

All of our programs have been affected by this climate change. We have multiple aquatic monitoring (k’ínats’ęnęta / wexoıdı) programs. The Tłıçhǫ Aquatic Ecosystem Monitoring Program was cut short in 2023. Typically
16:11:18 that's a ten-day program. They were only able to go out for one night. Fortunately they were able to get all the samples that we needed, but, you know, you're not getting that cultural experience that we typically have when we run these programs. You're just going in and out and getting those samples. And so having, like, the true fish camp was not experienced last year.

16:11:41

For the Marian Watershed Stewardship Program, they actually had to fly up to our sites because of the low water, so they had to utilize the helicopter to get to up -- to get to our sites, whereas we're typically able to travel with boat.

We have the Dinàgà Aquatic Monitoring Program. That too was
16:12:05 cancelled because it was too smoky. And as I mentioned with Ekwò Nàxoèhdee K’è, we experienced a lot of cancellations. And our K'ichii program was also cancelled.

There's lots of concerns for the impacts of climate change. The rain-on-snow events resulting in ice layers covering the lichen. Dry vegetation; poor
16:12:29 food (béré / wedì) quality; unpredictable weather events. Weaker ice with warmer temperatures. Unsafe travelling conditions. With all of these changes, it's making our traditional knowledge obsolete. All of that oral history that we've collected from our Elders and the knowledge that they know is changing. Like, they're not able to utilize that knowledge anymore once they're going out onto the
16:12:59 landscape (nę́nę́ / nade) and going out hunting (náts’ezǽ / nàts’ezè). And

areas where they once knew were to be safe aren't safe anymore.

And with the warmer temperatures, the caribou (ʔekwǫ́) won't come down below the treeline. They rely on that cold weather and may just stay above the treeline. Shorter winter road seasons. Slumping of eskers.

16:13:33 Eskers are heavily used by wildlife, and this is a major concern that we have with warming permafrost.

Tłı̨chǫ Government has been doing quite a bit of work to -- our mandate and directions, directives within Tłı̨chǫ Government is directed through our Chief Executive Council, and when the new leadership comes on, they have

16:13:59 strategic intentions that -- that we have, as staff, to follow.

And some of these strategic intentions have directions and objectives that we have to follow. And so our first strategic intention covers sustaining our lands, water, and wildlife. And so when it comes to climate change, we focus on researching the impacts of climate change. We try to work this into our

16:14:36 programs and implement mitigation and prevention measures.

Find ways that we can mitigate and prevent huge impacts onto the wildlife and the lands and water.

Through our land use plan, we'll continue to develop and implement monitoring (k'ínats'ęnęta / wexoıdı) programs, land use activities that support

16:15:03 long-term conservation and resilience of migratory caribou (ʔekwǫ́) on Tłı̨chǫ lands. We are working on establishing forest fire management (bek'ə ʔeghálats'eda / weghà ʔelàts'eda) approaches and protection measures to protect natural values vulnerable to fire on Tłı̨chǫ lands, including forests, parks, and wildlife habitat. We're working on developing a regional climate change

16:15:31 adaptation plan. Each community is working on emergency preparedness plans with MACA, creating fire break (godiritlacha dechi hagafwi)s around town, and actions that we'll take in the case that fires do roll

into our communities again.

What can we do to help the caribou (ʔekwę́) adapt? Territorial government has been working with GNWT to identify critical ekwò habitat to use in their wildfire management (bek'ə ʔeghálats'eda / weghà ʔelàts'eda). We'll
16:16:05 continue to implement
management (bek'ə ʔeghálats'eda / weghà ʔelàts'eda) actions laid out in our joint management (bek'ə ʔeghálats'eda / weghà ʔelàts'eda) proposals, such as our Ekwò Harvest Monitoring Program. In this, I think it was mentioned by Norman Wells RRC that with climate change and the warming temperatures,
16:16:27 then we start to see diseases and other insects that come into play, and so having this sample collection included in our program is going to help us identify if we're -- if there are any of these changes occurring and how -- keep a close watch on the herds in that way.

We're promoting traditional harvesting practices (gots'edí k'ə) and
16:16:55 collecting harvest information, and we'll also continue to implement the ʔekwę́ Nàxoèhdee K'è program.

But as time immemorial, wildlife and caribou (ʔekwę́) have been on the landscape (nę́nę́ / nade) just as we have been, and we have not had to kind of step in the way to help the caribou (ʔekwę́) adapt to the landscape (nę́nę́ /
16:17:24 nade). They're -- they're a natural part of the ecosystem and will adapt naturally. A quote I found by one of our Elders, our late Elders, Dora Nitsiza, has said:

"Caribou has its own way to survive. They are like human beings. And how will they survive? They will probably change what they eat. They will adapt on their own. And so there's only so much that we can do as humans to
16:17:46 try and help wildlife adapt to these changes. They will also learn to adapt on their own ."

So that is it for my presentation. I tried to, like, zoom by it super quick so that I can give my Elders some opportunity to talk.

Joseph.

JOSEPH JUDAS: Máhsi. Just I gonna say that in my language, so translate it. Is translating. [Other language spoken - no translation].

THE COURT REPORTER: I'm not getting the translation.

PIDO PRODUCTIONS: Can you hold on for one second. We are not getting the translation.

UNKNOWN SPEAKER: On speaker 3.

PIDO PRODUCTIONS: That doesn't matter.

JOSEPH JUDAS: [Other language spoken - no translation].

PIDO PRODUCTIONS: Our reporter is not.

CHAIR DONNA SCHEAR: Oh, sorry. The recorder is -- if you could slow down a bit.

THE COURT REPORTER: I'm not hearing English.

JOSEPH JUDAS: Can you hear me?

CHAIR DONNA SCHEAR: Pardon? Oh, she can't hear.

THE COURT REPORTER: Oh, now I can.

CHAIR DONNA SCHEAR: Oh, she can hear now.

THE INTERPRETER: Can you hear me? Can you hear me now? So this is into English. Okay.

16:19:51 JOSEPH JUDAS, [through interpreter]: This is why we say from time to time that how to preserve -- preserve our animals. As Tłıçhǫ, that we've been working together. So from so very long. So with the animals, we say this, you know, with it -- when we say dìga, wolf, you know, we also have a program how to protect our animals. Also try -- we also do have a program in place how to protect the

16:20:20 caribou (ʔekwǫ́) as well. So this is where we're at. So the only thing that we're very concerned is that caribou (ʔekwǫ́). So -- so we

don't know. Maybe sometime that we hear information that they are being then eaten by other, you know, animals, bigger games, so right now we're -- we're doing our very best to be -- to get that protected. So through right now, you know, with -- there's climate change everywhere. So that again, too, we got to
16:21:02 be very cautious.

So for be able to have -- do you know, these animals to survive, that we see however it is living and taking care of itself, so this is why we're trying our very -- we tried very hard to try to help ourself and to help the animals out there to be protected, and we are very limited to harvest.

16:21:35 So right now what we are doing right now, do you know -- our lady that's here with us did a lot -- a lot of work. Just the whole regions did. And so she also gave us a report, and it's -- we are very grateful. So, you know, with all this information that we are carrying. And so then, you know, if you're not aware about what is happening within your regions, within this whole regions about
16:22:01 however the caribou (ʔekwę́) is going, let's give informations and -- right now, so -- but because too, you've got to also spend so much money to be able to be -- to do the research and give that information out. So when I speak, I tried to do as much as I can to share going from our meetings. You know, our forefathers, however they spoke, we are very aware of it. And so that we are here, how we
16:22:28 could be able to try to save the animals as much.

So I hear you all. I am -- I'm very grateful that everybody speaks so well. And this is the kind of information that we share, and this is how we go forward.

So with this animal -- so, you know, however we do, we travel by air, by
16:22:50 land, vehicles, chopper, however, all that is -- they could be chased.

We don't know however it is done, but we are trying to get them protected, so you know.

Right now too when dìga, the wolves (bele / dìga), are also attacking the animals, so you know that too, we also do research. So in the future, that we
16:23:26 just need to do more and try to get more research done how it could be protected. That program needs to be in place. That's another project, object that has to be -- that would be an issue right now.

So I've just been thinking about all these happening right now. And I know about the forestry. Again with that information. Since about 1970, you
16:23:49 know, I have -- did some work as a forestry, you know. So, you know, at that time in our home area too, you didn't very see much of the forest fire. But today, what do you see? You know, we have now -- the GNWT has the control, so at that time when we were doing the firefightings around our home community within our regions, you know, we travelled by boat. And so then again too we --
16:24:20 how did we do it, try to put out the fire, trying to do a fire break (godiritlacha dechi hagafwi) with shovelling around the community as well or even where the fire is.

But right now today -- so right now it's like, what do you see within our home area? You know, you see -- when they used to have people up on the
16:24:45 tower, that too is gone. So then with all that technology that's here today, so -- and then they would also be able to see the lightning. So maybe this is one of the biggest reasons too that we see that lightning could -- may be another issue of lightning with the fire starts.

So right now this young lady that gave you all that information. So,
16:25:12 like, look, you see in that screen, you saw the picture about the fire in bare lands, and how is that possible, you know. And so maybe we just

don't know what is going on. Maybe they know something that we don't. And so that again too, we also need to do some more work and do research about what is going on.

So, again -- so, you know, we say we have no control about what is
16:25:43 happening with the climate change. So what do we do? So right now I have spoken about three times. I'm trying my very best and thinking back and what is going on, why is that happening. So, you know, with all this information and technology in the world today, you know, like, from Tulít'a, I hear Frank and Andrew speak, the Chief, around upper north too, you know, their forefathers
16:26:14 spoke. You know, right now -- so right now too some day too when the water would be gone, do you know, they could be walking across the Mackenzie. We don't know. That's the kind of information. So right now when it's -- like, when it's so hot, what happens? It -- you know -- you know, it's just -- it's just like the water that rises up that you cannot see. It's so -- it's so true that we have no control.
16:26:41 It's just nature.

So right now with that we just need to be prepared. Get prepared so that we would be able to share for the generations to come. So, you know, from time to time, we need to give this information out. And so it's like, you know, it's
16:27:09 boom, this is what happens all of a sudden.

You know, in my home community, you know, there's just a handful of us, and yet, you know, all this forest fire that happened, it was so big. We couldn't go anywhere. You know, stuff happened during this 2023. So before it would go beyond, let's now get prepared and do as much as we could to get
16:27:32 information, more information. With that smoke (ko’lere / tleh tletsii) too, smoke (ko’lere / tleh tletsii) alone is a killer, so -- so, you know, eh, so whatever is

happening further south, you know.

But right now in McMurray, you know, so what happened there a few years ago? The whole community is gone with the -- with fire. So if that's the case here now in our homeland in this territory, it could be cold, but, you know,

16:28:04 with the climate change, anything is possible. So we just need now so that let's prepare about the forest fire. So let's make some changes. Whatever they have, whatever it is they say, policy, regulations, that we should have a say. Just for your information, I'm so very concerned. So this is why I had to say as much as I could right now.

16:28:32 Right now I have to say that, you know, being very supportive other regions of whatever it is with them, let's try to do as much as we can, because under the co-management, you know, so much is happening.

With the leaders that we have, whatever they have, rules and policies, regulations, let's make some changes. Let's be a part of it.

16:28:57 So right now, you know, this is what's happening right now. So right now so much has happened the last four years with the COVID. Now, you know, the flood, the fire. So right now it -- so so much is going on right now with this information. So when we say what -- COVID-19 -- about that COVID-19. So at that time too, when that happened, we had a

16:29:26 Zoom meeting like this. This is how we -- we met then. So at that time too we didn't really had that technology to be able to do as much as we could. But right now it is possible it could be done. So -- so -- because I just had to share all this information. I'm so very grateful of having all your information that you shared with us.

16:29:52 Thank you very much.

CHAIR DONNA SCHEAR: Thank you, Tłı̨chǫ Government.

STEPHANIE BEHRENS: We're not finished. The other guys want to speak as well.

CHAIR DONNA SCHEAR: You have three minutes. We're -- your presentation was a half an hour.

16:30:11 STEPHANIE BEHRENS: Okay.

CHAIR DONNA SCHEAR: Just, yeah, so if we could proceed.

STEPHANIE BEHRENS: George, you want to say anything?

GEORGE MacKENZIE: Yeah, three minutes. Not that much. I was listening this morning. Question period take over three minutes. And for whole

16:30:33 group to have a [audio interruption] is not fair.

I want to say something. There's going to be other meetings like this. What happened 2007 and what's happening today. 2007 they try to pass the *Wildlife Act*; it got defeated; it didn't get anywhere. 2005 we settle Land Claim, self-government. Two years later they try and introduce the *Wildlife Act*. That

16:31:08 *Wildlife Act* will be more powerful than our treaty rights. That's what the Elders said, so we didn't pass it. And then 2009 or so this *Wildlife Act* got passed. There was not consents from the people when it got passed. That's where we are today right now.

We have mechanisms in place through our self-government Land

16:31:42 Claim. We have Land and Water Board. We have Renewable Resource Board. That supposed to look after our environment (ʔededáhk'ǫ́), our land, our animals through that mechanism in place. Ironically, what happened when they passed the *Wildlife Act*, they introduced the co-management. Co-management could be a good thing or could not be.

16:32:16 But at the end of the day, how can it be a good thing when the Ministers has the final say? That's not what the Land Claim was all about.

That's not what the Elders want. Our treaty says we will not be restricted whatsoever. That's what we are today. We can talk like this in a meeting all we want. We can try to manage -- manage plan all we want. But at the end of the day, if we don't look at it, address it, who has the ultimate say on -- on the land
16:32:59 where we are, that's not right. That's not what the Elders wanted.

The group here, the ones that are listening, they have their own mechanism in place. If we don't make a move, we don't do nothing today, into the future, how are the young generations going to cope with, with it after we're
16:33:26 gone? Today we have Elders that are strong on the land.

That's why we're strong today. But tomorrow are the young people going to be strong on the land? If not, how they gonna be managing? Who is going to be controlling them? Don't forget, very ironic. Two years after Land Claim was settled, they trying to introduce *Wildlife Act*. That was wrong, and they did pass
16:33:59 it.

What I'm trying to say here is it has to take an Aboriginal group to get together like this in a big forum. 2007 Territorial Government spent half a million, put all the Aboriginal group together, the Inuit, the Métis in Inuvik. We spent half a million hoping to pass the *Wildlife Act*, but it backfired on them.

16:34:34 This is a similar approach we have to use. We have to find a way where we put all the Aboriginal groups together as quickly as we can. We were told one time, Tłıçhǫ Government, *Wildlife Act* can be challenged. They can be defeated. It's gonna take time, take money. If we don't do nothing today for tomorrow, are we really, really vanishing to its fullest? I don't think so.

16:35:03

Somebody has the power over us. They can say "for national reasons, we'll do it this way. For emergency reason, we'll do this way." So we got a good plans for land, animals, but they can change it because they have the ultimate say. That's where we are today.

16:35:41 For two days we've been talking. We've been listening to each other (ʔełets'éhkwę godı). It's a good thing. Colville Lake group, the Kochon boys, I thank them for saying words came out from the Elders that they mentioned. I thank them for that. We're here to listen to each other for two days, to listen and understand each other. But for myself individually, I wasn't involved with it in

16:36:13 some way, from leadership. If we do not address the *Wildlife Act*, who is the -- has the ultimate say on our animals, on our land into the future? And to me, it's going to take quite some times turn that around. They say this is temporary. How many years now this

co-managing been existing? How many more years will exist? While that is

16:36:47 happening, what's going to happen to our young generations? Will we be able to take them on the land like we did before? We just lost young guy last -- a couple days ago. He never had a chance to go on the land. He should, but he never did. How about in the future? Our young generations, would they have a chance to practice their culture to the fullest, rough it out in a tent? Stay there for two,

16:37:12 three weeks and really see with their own two eyes, then talk about. That's where we're supposed to be going.

So we don't want to address the *Wildlife Act*. We have to address it. It's not a small ticket item. It's a big, big one. To me, the Land Claim was the right thing but got sidetracked with the *Wildlife Act*. We said no in 2007. In 2009,

16:37:41 after that, it got passed. There's was no consents by

the people. There was no consents. That's wrong. That's where we are today.

That's all I want to say. I want people to think about it. I know there's some leaderships in the table here. I know they all talk about it. That's why I'm
16:38:15 trying to give a message while people are listening.

Like Joseph Judas says, we're here to listen to each other, respect (ʔełetserı̨chá / dǫne nałɪtsɪtàh) each other's words.

One more last thing. Tomorrow we have a funeral 1 o'clock. Probably here only in part of the morning. It's a young person's. When a young
17:32:42 person passed away in our community, it affects all the young people. You can see that in the community. Young people are down.

They're friends. They talk amongst each other. So tomorrow is the funeral.

Thank you for listening. We will have to say -- that's all I'm going to
17:33:05 say. I don't want to say any more, or else I'll get carried a way. Máhsi.

CHAIR DONNA SCHEAR: Máhsi, George.

We'll go through, and does the Fort Good Hope RRC have any questions for the Tłı̨chǫ Government at this time?

SHAWN GRANDJAMBE: No, we have nothing at this time.

17:33:32 CHAIR DONNA SCHEAR: And I'll go around to Tulít'a.

FREDERICK ANDREWS JR.: Okay, Don -- Don, I might say my own language, but I'll try to say it in English, and it's a question, but also it's a comment.

So I just wanted to -- my name is Frederick Andrew Jr. from Tulít'a, the
17:34:09 president of RRC. What I heard from over there, from Tłı̨chǫ,

George Mackenzie just spoke. I -- I think I'll talk in my [other language spoken - no translation].

[Through interpreter]. We know just like you, we know our land, we know our animals. That's the way that we are, Dene people. The stories that we
17:35:16 share, it's all our -- come from our Elders. Our Elder stories is very powerful. People that make laws for you, it's not right. Sometimes -- maybe they think it's right and maybe it's okay, but -- but they -- the people, the community members should have the last say. Our land is just like from before. Our -- it's been our land since time immemorial. And we've been [audio interruption] memorial. And
17:36:14 we're still here today. Our stories, it's so important, because it was given to us by our Elders.

Now we're sitting here with resource people from ENR and ECC, and there's something wrong with the system. It's not right. By right, it's up to us to make the final decision (kədə ts'etsı / naowo ts'etsı).

17:36:57 The non-Dene (mǫ́la) people, they're new to our nations. You know, they colonize us just recently. Before that, we were self-governing and self-supporting nation. And what you just said, like the final decision (kədə ts'etsı / naowo ts'etsı) has to be made, has to be made by us. Not the Minister. It's not right that the Minister, Territorial Government Minister, has the final say. That's
17:37:39 not right. This is our land. This is where we live on our land. So by right, we should have the last say and the final say.

The non-Dene (mǫ́la) people, they don't live with us in the communities or on our land. We know that we're -- we really had a hard life because, you know, we live in a cold climate, so we survive through winters. And because of
17:38:19 our fathers, they -- they [audio interruption]. That's why we're strong.

My friend George, thank you very much what you just said. I agree with you. We need to work together and maybe include the Gwich'in too. Sahtú region, Deh Cho region, Tłı̨chǫ region. We really need to get together and really have a really good discussion and meeting. But we have to remember, as
17:39:04 Indigenous people of this areas, that we have the final say. Final decisions.

THE INTERPRETER: He says:

FREDERICK ANDREW JR., [through interpreter]: GNWT shouldn't be telling us this is good for you, this is bad for you. They shouldn't say that to us. We are the ones that make the determination. That's the way the law (ʔeʔa) is given to us. And
17:39:33 making policies for us. We -- we're educated too.

So I really like what you said, George. So all the regions in the NWT, we need to get together and have a big meeting and work on this issue of this management (bek'ə ʔeghálats'eda / weghà ʔelàts'eda). Even though we have good meetings like this, when the meeting is over, nothing -- nothing gets done.
17:40:26 It really bothers me. It hurts my heart.

So what you said, George, I really like what you said. We know a lot of our Elders are still alive in the '80s, and they -- they talked a lot.

But today it's the white man's way, the mola way. I really disagree with it. I just wanted to mention it.

17:41:02 I was just talking to an uncle, and he said he was hurting. If nothing goes our way, it's not going to be good. I don't know why I'm here if that's -- we're not going to be listened to. Even though we really give a good speech and presentation, nobody's going to listen and -- and follow through with us.

So, George, I like your presentation and saying that we need to

17:41:35

have a better working relationship as Dene people. We really need to have a good discussion on that. So let's support each other. It'd be good. We need the GNWT Premier support too. In Ottawa too. So if they can listen to us and follow through with what we -- we want them to do, I wanted to mention that. I'll be
17:42:14 thankful if the mola governments are listening to us and help us out.

I'm on the Renewable Resource Council, and we still need our youth to go out on the land, and I wanted to mention that.

So thank you very much for giving me the opportunity.

Thank you.

17:42:33 CHAIR DONNA SCHEAR: All right. Go ahead, Frank.

FRANK ANDREW: Good afternoon. Máhsi this afternoon. [Other language spoken - no translation]. You guys make a good presentation. It look like there's been a lot of changes since a while ago because when you were making your presentation, you were talking about this is the first time a muskrat you see
17:42:34 on the tundra. And also the fire. It might be really getting dried over there or something. You know, so you talk about seeing moose and all that, so there's many changes in you guys' country, I think.

So is the caribou (ʔekwę́) population (dánet'ę / datłǫ) coming back up in your region or something? You guys do your own studies and the government
17:43:42 also do studies on their own too? [Other language spoken - no translation]. Máhsi.

PETTER JACOBSEN: Hi there. Petter Jacobsen here with the Tłı̨chǫ Government. Máhsi for your question. We -- Tłı̨chǫ Government have been doing our own studies on caribou (ʔekwę́) for eight years. And I'm just going to say it short, I guess. From one of -- one of the Elders said -- one
17:44:28 -- the Elder Joe Zoe from Gamèti, he's been working on the land with our

program for our -- since we started, and he just said it simply, like, "It looks like the caribou (ʔekwę́) are coming back." So he's been -- he's been living on the land (nę k'ə Dene ts'ı̨lı̨) and around Deèzàatì since he grew up there and been -- been going out there every summer and fall, and he's just looking at their trails.

17:44:58 And that's what he said two years ago. He said, "Caribou are coming back." And then this last year we heard from ENR that the survey results have almost doubled and the caribou (ʔekwę́) are actually coming back.

So we do our own studies using the traditional knowledge, and as was mentioned before, it really complements what GNWT are doing as well. So,

17:45:21 yeah, I'm just going to stay short like that. Just -- just like the Elders saying that the caribou (ʔekwę́) is coming back. That's for the Bluenose-East herd (ʔehdaı̨ a ʔekwę́or ʔedə). For the Bathurst herd, it's still a different situation. But that's the answer for Bluenose-East (ʔehdaı̨ a ʔekwę́or). So máhsi.

17:45:47 CHAIR DONNA SCHEAR: Máhsi.

I'll move on to Norman Wells and see if they have any questions for the Tłı̨chǫ Government.

JASMINE PLUMMER: Hello. Jasmine Plummer from the Norman Wells Renewable Resource Council. I just had one question about your

17:46:12 collection program, your sample collection program and if you've seen any increases in disease or, like, bugs from your collection program. Máhsi.

STEPHANIE BEHRENS: Máhsi, Jasmine. So this is going to be the first year of our program. We haven't really gotten the samples yet. Like, they're doing the caribou (ʔekwę́) harvest right now, and that's where we're getting our

17:46:41 samples from. There have been concerns from other communities such as Kugluktuk in caribou (ʔekwę́) that they've harvested in the

fall. I believe it was 9 out of 14 caribou (ʔekwę́) that they got were diseased and were sent out for analysis. So so far we're still working on getting those samples collected.

CHAIR DONNA SCHEAR: Máhsi, Jasmine.

17:47:23 I understand Déljnę is listening but not asking questions. And Colville Lake, I believe Shawn was kind of acting on both. And having said that, we'll move on to GNWT EC and C.

KEVIN CHAN: I just have one question out of curiosity. Oh, Kevin Chan, GNWT. I have one question out of curiosity. How do you measure

17:48:04 bug intensity?

STEPHANIE BEHRENS: You stick your arm out, and you count how many mosquito bites you get. Sorry.

We have a scale of -- what is it -- like 1 to 5? Petter can describe it.

PETTER JACOBSEN: I don't know.

17:48:24 STEPHANIE BEHRENS: I thought it was 1 to 5.

We have a scale anyways of, like, high intensity to low intensity, and so each time we're out, then we're rating it on that scale of what we're observing at that moment.

CHAIR DONNA SCHEAR: Thank you. We'll go to ECCC and NRCan.

17:49:10 BRUCE LAURICH: We have no questions.

CHAIR DONNA SCHEAR: Máhsi. Thank you very much.

And I'll bring it to the -- oh, my apologies. Just throw something at me. Just kidding.

Go ahead, Jasmine, with the Norman Wells RRC.

17:49:30

JASMINE PLUMMER: Hi. Norman Wells -- Jasmine Plummer, Norman Wells RRC. I think Rhea, our president, has a question for the Tłı̨chǫ Government.

CHAIR DONNA SCHEAR: Rhea, can you hear me?

17:50:03 RHEA McDONALD: Yeah.

CHAIR DONNA SCHEAR: Oh, okay. Please proceed with your question.

RHEA McDONALD: Yeah, I was just curious, in your -- in the work that you've been doing, Boots on the Ground (Nàxoèhdee K'è), if you guys have noticed any ticks on your caribou (ʔekwę́)? Like, we've been noticing over the
17:50:16 last at least ten years more ticks are coming further north and mostly on our moose that we observe obviously, but I'm just wondering if you've noticed any on your observations with your program.

STEPHANIE BEHRENS: Máhsi, Rhea. No, we haven't noticed any ticks in this area. I know ticks is very prevalent along the valley with the moose. Even
17:50:53 with the moose that we have in our area, we haven't really noticed any ticks. Máhsi.

CHAIR DONNA SCHEAR: Máhsi.

Who are we going to now? EC had nothing. Are we done? Oh, back to the Board. Do we have any questions for the Tłı̨chǫ Government?

17:51:23 SAMUEL HACHÉ: I'll have a question here.

Samuel Haché, SRRB. So thanks a lot, Stephanie, thanks a lot, Tłı̨chǫ Government, for the -- for the presentation, all the information. A lot of programs going on. And we've heard from -- from a few parties about the capacity and the need for funding (sobaa), and I was wondering if there would be any kind of
17:51:48 lesson that you might be interested in sharing about -- about

your ability to access funding (sobaa) and your success or -- or concerns, I guess.

So any kind of lesson learned you can share about ability to access funding (sobaa) for -- from governments? Again, in the public registry, there's a list of multiple, multiple programs, and, yeah, if you can share your experience on that, that would be much appreciated. Thanks.

17:52:24

CHAIR DONNA SCHEAR: Hi, Stephanie, did you -- were you able to hear that question?

STEPHANIE BEHRENS: Yeah, sorry. We were just trying to figure out who was going to answer this question.

17:53:23

CHAIR DONNA SCHEAR: Okay. Thank you.

STEPHANIE BEHRENS: Talking amongst ourselves. Máhsi, Sam. Yeah, through all of these programs we have implemented and developed comes a lot of money to -- to run these programs. Like, Boots on the Ground is not a cheap program that we're running. Can go for close to a million dollars sometimes. And through the self-government agreement, we have implementation funds that allowed us to develop these programs, fund the lands department, which came all this money to develop these programs and have all of the staff; and so a lot of the programs are run through capital funding (sobaa), but we're also all working very hard and writing proposals to outside organizations and different funders so that we can run these programs. So we're getting a lot of outside funding (sobaa).

17:53:47

17:54:17

And with these programs that we have, it's not just one person that's running these programs. We have a large staff at the Department of Culture & Lands Protection who are running these programs and so, therefore, have the capacity to write these proposals and seek these

17:54:42

funding (sobaa) sources.

CIMP has been a huge contributor to our ʔekwę̀ Nàxoèhdee K'è program, but there are many other funding (sobaa) sources out there, and we're constantly on the lookout for them. Máhsi.

17:55:13 SAMUEL HACHÉ: Thanks a lot, Stephanie.

CHAIR DONNA SCHEAR: Máhsi, Tłı̨chǫ Government.

Just another little reminder for everyone that during -- if that answer, if you -- if there was other clarity or other answers that required a little bit more time or research, that you can also answer during closing remarks.

17:55:49

Having said that, again, I want to say máhsi, Tłı̨chǫ Government. And maybe we'll break for supper now. I'm getting a nod from everyone. And we do have another presentation with ECCC, with the government, and -- yay. So I'm suggesting -- and -- that we only take a half an hour supper so we can just

17:56:16 eat and come back and -- yeah.

So we'll reconvene -- is that a word -- anyhow, at 5:30. Máhsi.

- Break -

CHAIR DONNA SCHEAR: Okay, my apologies. Maybe we can just jump right in until 5:30 and then we can eat, if that works, since you're here. And then -- pardon? Hi, Brad, are you up to do a presentation?

BRUCE LAURICH: That's Brad over there.

CHAIR DONNA SCHEAR: Everyone's Brad to me.

BRUCE LAURICH: I will just quickly check. I think everyone is still here, and we could present now if that's what people want.

Yeah, it looks like we're here, so if you want to go now, we can.

- Discussion off the record -

CHAIR DONNA SCHEAR: Okay, I ask for you to proceed with your presentation. Thank you.

- Discussion off the record -

Presentation by the Environment and Climate Change Canada and Natural Resources Canada Panel.

17:18:16

BRUCE LAURICH: So now that we're all back, okay, so we'll just get started. So for those of you who I haven't spoken with yet before and just before I pass it off to everyone online, my name is Bruce Laurich. I'm a Species at Risk biologist with Canadian Wildlife Service, so Environment and Climate

18:00:37 Change Canada. Our presentations are going to be coming from some colleagues online, so the first presentation is actually going to be by Eliot, and I'll let him introduce himself now as well.

Eliot, are you there?

ELIOT MCINTIRE: Yes. Can you hear and/or see me?

18:01:17 BRUCE LAURICH: Yeah, we have both.

ELIOT MCINTIRE: Yeah, I'm just going to modify sound on my end. Sorry. Can you still hear me and see me?

CHAIR DONNA SCHEAR: Yes, Eliot. Please proceed.

ELIOT MCINTIRE: Okay. So thank you very much. I just wanted

18:01:35 to start with this slide because as -- this is an animation of the smoke (ko'lere / tleh tletsii) over North America, and obviously many of us have new stories of experiencing this wildfire smoke (ko'lere / tleh tletsii). One of my stories from this past summer was one of my students, she actually got evacuated from three different places in Canada this past summer. So she got evacuated from her

18:02:00 home in Quebec. Fires threatened (gogha horíla / wegha xoıla) her Town of [indiscernible], she got evacuated in Northwest Territories while she was doing fieldwork, and then she got

evacuated in British Columbia near Kelowna while she was taking a course at the university there. So things are changing, and they're affecting all of us in many ways. So the -- and the past is perhaps not going to be a clear guide to the future anymore.

18:02:25 I'm going to start with who -- who am I, who are we to be presenting at this SRRB Listening Session. So I represent some of the science (ʔasíį kánęta / ʔası naata) from the Federal Government, which is -- includes Natural Resources Canada and Environment and Climate Change Canada. My name is Eliot McIntire. I'm a scientist. And I work for the Canadian 18:02:52 Forest Service in Victoria, British Columbia, which is the traditional territories of the Lekwungen and Songhees people. I have been working on Northwest Territory issues for five years. But before that, I worked in various parts of the north, Yukon, Labrador, and north Quebec, northern Quebec. So I obvious -- I have some experience, but it's obviously very limited. And, you know, 18:03:18 nevertheless, some of the science (ʔasíį kánęta / ʔası naata) that -- that we've been working on hopefully will be able to inform some of this process.

I'm going to be presenting some of the results and work from a large collaboration, and I'll put the -- the whole group of people who have been in this collaboration at the last slide. And it's -- the title we gave that collaboration was 18:03:40 the "Western Boreal Initiative."

What do we do when we're facing this world where the climate is creating new conditions? We're experiencing the biodiversity losses everywhere. And even in places where we -- we have the will, we're still struggling to bring our knowledge of climate change effects, extreme events, 18:03:58 wildfires (nek'e areyone gok'erek ǫ́ / ne k'ə ʔedelı / nek'e k'ǫ́ yarék'ǫ́), and the many branches of decision-making to a place where we can work together better.

Ultimately, our knowledge of the past is -- may -- seems like it's no longer sufficient to help us with the future. We need to fully embrace this enormous challenge of planning where the future is very difficult to predict.

So this is one of the key messages I want to start and end with, is
18:04:18 forecasting the future is very hard. And in hindsight, almost all of us have had that experience of saying, "Oh, well, that forecast was wrong." We might have a weather forecast that was wrong. The problem is, if we don't do it and, by doing it, get better and better and better at it, it is like we're driving forward using only the rear-view mirror. If the road is straight and the future is the same as the past,
18:04:47 that can be probably okay. But since we know that the future is different, we might -- we have to dive into this idea of doing this hard thing, which is forecasting.

It seems clear that the past is no longer this reliable indicator of the future. One of the things that I have experienced over the past 10,
18:05:11 15 years about diving into forecasting is humility. It's incredibly easy to get it wrong. That doesn't mean that we're not getting it right some of the time and we're doing -- improving. Because we're doing it, we get to see how our forecasts occurred. The problem that we have experienced, of course, is that by doing and then improving and then doing and then improving, it doesn't always
18:05:39 work with schedules for, example, land management (bek'ə ʔeghálats'eda / weghà ʔelàts'eda) processes.

I just want to go just for a couple slides through this idea of we all already have an experience of forecasting, and it's through weather forecasts. We mostly -- well, the land is changing in the north, of course, and so -- but --
18:06:00 because we have this experience with forecasting with

weather forecastses -- forecasts, we all have this sort of innate sense that when you look at this forecast for seven days, that the left-hand side of this -- this forecast is -- is more reliable than the right-hand side. That right-hand side is seven days off into the future. And so that means that -- forecasting is not simply
18:06:41 just data about the future. It's -- it's about trying to bring all our knowledge to a problem and -- and apply that to -- to time, which doesn't mean that it's going -- it's not perfect at -- you know, it's not as good right now for forecasts for today as it will be for tomorrow. And this -- because we -- we see these weather forecasts, we -- we have this innate sense of uncertainty about forecasts. We
18:07:10 don't have to explain that -- that there is more uncertainty in the right-hand side of that forecast.

So I'm going to show a few slides in the remaining part of my presentation, and a lot of them will have something that has this left to right idea, where the left-hand side is a forecast of the near future and the
18:07:40 right-hand side is a forecast of -- that's farther off into the future. And we should -- just like a weather forecast, we shouldn't -- we should be less reliant on it, but it doesn't mean we ignore it necessarily. So just like this forecast, if we see that there's -- calling for, you know, heavy rain seven days from now, we're not going to change everything that we were going to do on -- for that day if we needed to
18:08:05 have a dry day, but we might start the planning process because we see it at the farther end of our -- of our forecast. And as we get closer and closer, we will keep updating our forecast until we feel -- you know, we get towards the present.

And so we're working to bring the science (ʔasʃį kánęta / ʔası naata) about wildfires (nek’e areyone gok’erek ǫ́ / ne k’ə Ɂedelı / nek’e k’ǫ́ yarék’ǫ́) and
18:08:30 how the habitats are changing and how caribou (ʔekwę́) are changing to -- again, to these -- to Public Listening Sessions and other land use planning tables.

The basic idea of my presentation is shown here. We know that climate affects wildfires (nek'e areyone gok'erek ǫ / ne k'ə ʔedelı / nek'e k'ǫ yarék'ǫ); and both of these affect forests and landscapes; and all of these, in turn, affect caribou (ʔekwę́) and their habitat. So we can use the forecasts of
18:08:59 climate from the global community, take our knowledge of wildfire and habitat and make forecasts for the habitat for caribou (ʔekwę́). We can then ask scenarios about this, such as how does our fire suppression affect caribou (ʔekwę́) habitat over the century. But many, many others.

This study evaluated these -- these things, climate, wildlife, caribou
18:09:26 (ʔekwę́), habitat throughout the tǫdzı range within the Northwest Territories. I'll show primarily the results from the Northwest Territories as a whole as with this -- this map here, but also, where possible, I'll focus in on the Sahtú region.

To start this series of results, these are -- these are part of our -- part
18:09:50 of the study. We looked at what the forecasts for drought is going -- is going to be. And this graph, like the weather forecast, the left-hand side is the present and the right-hand side is way off into the future. And so what this basically shows is that there -- that it is slowly looking to the -- the current forecasts are saying that the end of the century will be slightly drier, is that it is higher up on the
18:10:15 right-hand side than we have had in the recent past and in the present.

That informed our wildfire models, and that -- this is a graph showing the summary of the whole Northwest Territories for projections or forecasts for annual area burned. And what this shows, same thing, left side is the present, right side is off into the future. And we see that that red line is sort of the
18:10:43 average of all that -- all those model runs, and we see that it is actually almost doubling by the end of century. And I mapped on

the -- the 2023 summer with its 4 million hectares. It would show up about where that blue dot is. So it's -- it's above what the average is for this -- what our model says, but you can see that there's -- there's grey dots throughout this map, which are -- those are examples of what might have happened according to our
18:11:17 models. And so we're well within sort of the range of an extreme year that we -- that could happen.

The last point I want to show on this is that if that -- the 2023 year happened at the end of the century, it would be sort of just above a normal year for the end of the century according to our model forecast.

18:11:40 But, again, we have to take the numbers at the -- the things at the right-hand side as with more uncertainty.

Sometimes we scientists, we look at graphs like I just showed you. We can forget that not everybody looks at graphs like that every day. So these fires were obviously real and will continue to be very real with major evacuations
18:12:03 and smoke (ko'lere / tleh tletsii) extending for thousands of kilometres as we saw in that first slide.

Just briefly, this is a forecast, a map of how the forest will -- will possibly change. And we see here there's a lot more blue at this map for 2100 which is much more deciduous, and that's a result of the increasing fire and
18:12:31 changes in growth that are coming with drought and temperature changes.

Bring that to the caribou (ʔekwę́) habitat, and we took the 2020 DeMars habitat model that the Government of the Northwest Territories produced with DeMars, and we -- there are many habitat elements here, and this just shows
18:13:00 how each of them is more -- strongly selected by caribou (ʔekwę́) or strongly avoided or avoided. If that grey bar is towards the -- sort of the left-hand

side, that means they -- they have -- tend to avoid habitat features like those here. And I know those are small, but the point here is that these -- this model was then -- is now going to be brought into these forecasts to see what the forecasted habitat will look like.

18:13:30 So this is a map that is of the whole Northwest Territories, and I'm going to zoom in and to talk about it a little bit more closely.

So the -- the map here, now zoomed into the Sahtú region, has sort of green, orange, and blues. So the orange-ish colours are places where the habitat quality would be declining by the end of this century.

18:14:00 The blue-ish colours are more improving habitat quality. And then the green is the sort of the -- that looks like sort of the background colour, that's where, essentially, it's not changing. So this showed that habitat more -- more often looks to be declining, though some improved.

One of the things that we tried to do with this project is to present

18:14:28 infographics just to summarize some of these results in a relatively simple one-page document. And I'm just showing that we've tried -- we've been trying to distribute this in various contexts and places to various groups, and we've had it translated.

So I'm wrapping it up here. The forecasts, just like the weather

18:14:53 forecasts -- and like I said, we're trying to improve these on an ongoing basis. We're getting better climate forecasts, better than wild -- wildfire models are improving and caribou (ʔekwę́) models are improving.

We also are trying to bring in permafrost thaw into these because there are many models of those, including for methane production or the

18:15:19 resulting methane production, but also for habitat change. And we have been bringing in anthropogenic disturbances like

the ones here, and we submitted a proposal to do a bunch of these further steps for these forecasts. And we're working fairly closely with GNWT, but with a number of groups, Indigenous groups that we've gotten support letters from. And so this is sort of the next stage of some of this work.

18:15:50 And I'm going to end our -- this -- this part of the presentation here, and we'll pass it back to the ECC people.

BRUCE LAURICH: Perfect. Thanks, Eliot, for -- again, for the record.

I'm going to pass it to Ashley Campbell online, who will be touching on
18:16:09 -- she'll be sharing her presentation and touching on some other questions that we were asked.

ASHLEY CAMPBELL: Thanks very much, Bruce and Eliot, and thanks to everybody participating today. And I know I'm standing between you and dinner, so I will try and be -- try and be speedy as I go through this.

18:16:26

So my name is Ashley Campbell. I work for Environment and Climate Change Canada. I'm in the -- the part of the department, the Federal department, that deals with Canada's national climate plans. And the team that I work for is responsible for engaging with Indigenous peoples on climate policy at
18:16:44 a national level.

So I'm going to bring up the presentation for an initiative that I'm hoping to share with you. I'm just going -- I'm not very technically savvy, so I'm hoping this will work. Bear with me. Is it -- is it showing properly on the screen right now?

18:17:05 BRUCE LAURICH: We don't see it in presentation view, but we see the PowerPoint, like, window.

ASHLEY CAMPBELL: Okay, because I have -- if I -- if I advance slides, can you see it, or is it still showing strangely?

BRUCE LAURICH: It's not in slide show mode. It's just like the PowerPoint like you'd edit it. So now we're on the second slide, but you're -- yeah.

18:17:28

ASHLEY CAMPBELL: Okay. Let me go back. You know what, I'm just worried because I was -- I was actually in slide show mode, so I'm just worried that if I mess around with this, it might take -- take a while to figure it out. So if you're okay if it can be seen like this, maybe just we'll proceed like this. I'll try and make it a little bit bigger. Does that make it easier to see? Okay. Well, I'll just go ahead, and I apologize. I don't want to -- I don't want to take time with the technical stuff.

18:17:46

So I'm -- I'm calling in today from Ottawa, where I work, in the unceded traditional territory of the Anishinabe Algonquin Nation. As I said, working for the Federal Government. The initiative that I want to talk to you today is really trying to address some of the concerns that have been raised about the role of the Federal Government and how we work with Indigenous peoples on climate change more broadly.

18:18:26

So we're -- we have heard a lot of frustration. Recognize that a lot of the land users and communities have been speaking about challenges with what is happening with climate change, how the Federal Government and other levels of government are responding, and what it -- what it means in terms of Indigenous rights to see the changes that are happening and -- and how to actually address them at the local level, at the community level for -- for nations.

18:18:46

So this is -- this is an initiative that we're -- that we're focusing

18:19:09

on right now that is aiming to kind of change our partnership with Indigenous peoples on climate change. So working with First Nations, Inuit, and Métis supporting engagement that is happening led by

First Nations, Inuit, and Métis to advance Indigenous climate leadership in
18:19:33 Canada.

So just -- just hoping to share today where -- where we're at, where we started from, and some of the areas that may be of interest.

BRUCE LAURICH: Sorry, we just -- the top of the slide is actually cut off because of what we're seeing. It's like we see the --

18:19:58 ASHLEY CAMPBELL: Okay. Yeah, I'm going to try and -- I'll try showing it as a slide show again. Maybe that will work. Is it showing now?

BRUCE LAURICH: Are you sharing your screen or the PowerPoint window? Because if you share your whole screen, it's going to show what's on your monitor. If you share the PowerPoint window, it will just show the
18:20:10 PowerPoint. Generally that's --

ASHLEY CAMPBELL: Okay.

BRUCE LAURICH: -- what I've found.

CHAIR DONNA SCHEAR: Hi, Bruce. It was -- it wasn't that. I was trying to ask her to slow down a bit for the translators.

18:20:22 BRUCE LAURICH: Okay. I thought you wanted to slide the slide down.

CHAIR DONNA SCHEAR: No. Maybe I should make another hand signal.

BRUCE LAURICH: There you go. Okay. Well, we'll see if we fix it anyways, but...

18:20:33

CHAIR DONNA SCHEAR: All right. Thank you.

ASHLEY CAMPBELL: Okay. I'm sharing my screen now, which is probably going to just be duplicating my -- is that working now?

BRUCE LAURICH: Yeah, that's it.

18:20:46 ASHLEY CAMPBELL: Perfect. Okay. And I will slow down. I apologize. I'm a fast talker.

So I just -- in terms of talking about Indigenous climate leadership and what the Federal -- the Federal Government is doing, I realize there's a lot of words on this slide here, but essentially my team within -- within Environment

18:21:06 and Climate Change Canada, one of the main roles that we have is managing bilateral tables that have been set up with the Federal Government and with First Nations, Inuit, and Métis on a distinctions basis to talk about climate priorities. And this really dates back to when, in 2016, the Federal Government released its big broad framework for how to address climate change in Canada.

18:21:32 And First Nations, Inuit, and Métis felt very strongly that they had not been adequately engaged, involved in decision-making around -- around the approach to addressing climate change in Canada. And coming out of that, the Prime Minister and the National Indigenous Organization leads the presidents and National Chief for those organizations. They -- they met with the Prime Minister

18:21:56 and agreed to set up these bilateral tables.

And so through those tables, we have heard a lot from partners about the challenges they're experiencing as the climate continues to change and very rapidly in the north in particular. So we -- we have, over many years now, been talking about some of the challenges and -- and also opportunities for how to

18:22:20 improve the Federal Government support for

Indigenous peoples to take self-determined climate action.

So really going back to the -- going back to 2017, the main three things that we've heard, I would say, about how we can do a better job on the Federal Government side is about the funding (sobaa), the funding (sobaa) approach.
18:22:47 We know there's probably over 100 federal funding (sobaa) programs that can provide support for climate action. But that's a lot of different programs to navigate, so trying to move to a different approach for funding (sobaa) Indigenous peoples is -- is one of the key things we've heard.

Also making sure that Indigenous peoples have a seat at the table in
18:23:08 climate decision-making so that that -- the treaty rights and other considerations can all be taken into account when decisions are being taken around climate action.

And the third major area is that long-term capacity for Indigenous communities to be able to -- to kind of plan and lead their climate action
18:23:30 themselves. So having the Federal Government and other levels of government get out of the way and make sure that there's capacity and support there.

So this is really -- this is really where we, jointly with First Nations, Inuit, and Métis, have -- have been seeking to advance Indigenous climate leadership, and many conversations over the past several years have led
18:23:47 us to move in this direction.

So stemming from those kind of shared conversations and commitments, the Federal Government has -- has put Indigenous climate leadership as a -- as a core element of our approach in a number of different federal documents. So we have an Emissions Reduction Plan that is all about
18:24:08 how the Federal Government wants to get to its -- its

long-term path towards net-zero emissions by 2050, and the first kind of big milestone on the way is this -- this 2030 target that we have. There is a commitment in there to -- to advancing Indigenous climate leadership in the National Adaptation Strategy that was released in 2023. There, similarly, is a
18:24:37 commitment to supporting Indigenous peoples through -- through investments in Indigenous climate leadership. And in the Federal Government's Action Plan on implementing the United Nations' Declaration on the Rights of Indigenous Peoples. In that -- in that Action Plan, there is a commitment which is Measure Number 46 that is about advancing Indigenous climate leadership.

18:24:59 So these are commitments that the Federal Government has made now in multiple documents and -- and is kind of a key element of how we want to work forward on climate change.

So at this time, we're still -- we're still in an engagement phase working with partners to identify those recommendations with respect (ʔełetserı̨chá / dǫne nałɪtsɪtàh) to funding (sobaa), decision-making, and capacity that will have
18:25:20 the biggest impact in transforming how we work together.

So -- so the regional and national engagement that we're doing is largely on a distinctions basis, so working separately with First Nations, Inuit, and Métis. We do know in the Sahtú region that the Sahtú, Dene, and Métis
18:25:39 collaborate very closely, so, you know, we do respect (ʔełetserı̨chá / dǫne nałɪtsɪtàh) that, and we are looking at regional engagement that is -- that is respectful of that. So it's not -- it's not to say that everything needs to be fully separated out. We're trying to be respectful of what the -- what the preferences are in each region.

18:26:05 So at the moment we have over 40 largely representative

organizations and governments that are working with us, and that they're undertaking and leading their own engagement with communities and nations on -- on the path forward for what they want to see from the Federal Government on -- on -- to enable Indigenous climate leadership.

18:26:32 So -- so we do know the challenges that we're facing. We've heard a lot, as I said, over the years of what has not been working. So having hundreds of programs that are application-based, that are competitive but also underfunded, it makes it very challenging to find that federal funding (sobaa) support that's needed for self-determined climate action.

18:26:54 We also know, in terms of the decision-making and definitely heard it from previous speakers, about the impact of federal decisions and other levels of government's decisions on Indigenous peoples and -- and how challenging it is also to -- to influence that -- that decision-making and policy development. So while there's lots and lots of requests that are put on First Nations, Inuit, and

18:27:17 Métis to engage, there's limited ability to actually influence and -- and be involved in the decision-making, so that

is -- that is a major challenge. And then that -- that long-term capacity in support, which we know is essential to actually enabling Indigenous peoples to -- to take the measures that they want to undertake within their communities.

18:27:41 So the work -- the work that we're undertaking is really about trying to change those -- those three areas, as I said. Looking towards a different fiscal relationship. So rather than having the funding (sobaa) be delivered through competitive programs, looking to move to block transfers or other types of long-term funding (sobaa).

18:27:59 For the decision-making --

BRUCE LAURICH: Sorry, Ashley, can you just slow down a little bit.

ASHLEY CAMPBELL: Sure, yeah, I'll try and slow down.

For -- for the decision-making parts of it, we are looking to establish or
18:28:18 consider what other mechanisms could be used to make sure that First Nations, Inuit, and Métis perspectives on climate policy can be taken into consideration and influence those -- those final decisions that are taken by the Federal Government.

And then removing -- removing those barriers that exist currently for
18:28:38 Indigenous climate action. And that's where the -- the investments to -- to capacity are really needed in order to -- to make sure that people are in place that can -- that can do this work into the future in the communities.

So we've been working for the last year and a half sort of on this -- on this initiative with funding (sobaa) that colleagues from Crown-Indigenous
18:29:07 Relations and Northern Affairs Canada are providing to partners, to regional partners, to -- to lead engagement. So that money has -- that money was announced in budget 2022, and at the time, we agreed to come back to the -- to the Federal Government, to the cabinet, so to ministers, in fall of 2024 with recommendations on -- on what First Nations, Inuit, and Métis would like to see
18:29:26 the Federal Government do differently.

So towards meeting those timelines, we're expecting partners to give us recommendations towards the late spring, early summer. And then that will inform the recommendations that will be provided to -- to cabinet ministers about how -- how we can change our partnership and how we can work differently.

18:29:51 So we do -- we do recognize too, through this process, that

there's not going to be -- you know, there's not going to be full consensus from all Indigenous peoples on what is needed, but there will be some similar themes that we anticipate, like when it comes to, particularly, funding (sobaa) needs, capacity needs, and that decision-making process and how it can be changed.

18:30:18 So we are -- we are looking forward to hearing from partners about what -- what their priorities are, and we recognize that there can be differences as well, so different regional approaches on a distinctions basis as well and -- and leaving space within the recommendations that we're going to be bringing forward to cabinet for those -- those differences to

18:30:38 be -- to be reflected as well.

And we certainly are not expecting Indigenous peoples to solve climate change for the Federal Government. We are going to try and be responsive to what we're hearing are the things that we're doing that are problematic that we need to fix, but we're not -- we don't want to put the burden on Indigenous

18:30:55 peoples to -- to solve climate change, because this is a global problem that largely is not a result of -- a result of things that Indigenous peoples have done. It's a -- it's a situation that Indigenous peoples are having to adapt to, and -- and our role is really to enable -- enable, on the Federal Government side, processes and funding (sobaa) that will help Indigenous peoples to -- to respond and adapt

18:31:18 in a -- in a self-determined way.

So we are -- we are working with timelines that are fairly tight in terms of trying to go back to cabinet in the fall and trying to seek new investments that could be announced in -- in incoming budgets, but it's also going to be incremental. You know, we realize that some of the

18:31:41

recommendations and priorities that will come forward will be things that we can do right away with existing resources, and some of them might require a lot of money over time, so our intention is to kind of keep working at this over -- over a long period of time until we get where we need to be.

18:32:07 So we are working with the -- the Sahtú Dene Council and the Sahtú Secretariat Incorporated as part of this initiative. So there was a meeting in June 2023 with Grand Chief Kochon and with the Federal -- Federal officials who are involved in this work. And we're continuing to have these conversations and hope to hear from Sahtú communities and Sahtú leadership about priorities for
18:32:33 this -- for this initiative going forward. And also working, similarly, with -- with First Nations, Inuit, and Métis partners across the NWT and the rest of Canada as well.

So I think I'll stop there. Máhsi, everybody. I really appreciate this opportunity to speak with you about this initiative. I realize it's -- it's very high
18:32:57 level and hard to wrap our heads around because what you're dealing with is something that's very concrete in terms of the impacts of climate change, wildfires (nek’e areyone gok’erek ǫ́ / ne k’ə ʔedelı / nek’e k’ǫ́ yarék’ǫ́), and what that's doing to caribou (ɂekwę́) and what that's doing to your people and your communities. And this is just -- this is just one aspect of what, on the Federal
18:33:16 Government side, we're doing to try and listen better to what we're hearing from Indigenous partners and make sure that we're changing how we're -- how we're organizing ourselves to work with you on climate change.

So thank you very much. I appreciate the time today.

CHAIR DONNA SCHEAR: Máhsi, Ashley.

18:33:27 Hi. Does Tulít'a have any questions? For both presentations.

FREDERICK ANDREW JR.: I had a question for that -- a person that

spoke before. What his name?

CATARINA OWEN: Eliot.

CHAIR DONNA SCHEAR: Eliot.

FREDERICK ANDREW JR.: Eliot, yeah, that one there. I had a question for
18:34:11 Eliot. My name is Frederick Andrew. I'm from Tulít'a.

ELIOT MCINTIRE: Hello.

FREDERICK ANDREW JR.: The question is a -- we -- you mentioned the impact of smoke (ko'lere / tleh tletsii), wildfire on the habitat because of impact of fire. And I'm just wondering, did it also affect our ozone layer up in the sky?
18:34:49 What they call it? Another word for this. Hemorrhage. So I just wanted to know if it is -- that's affect our global warming and ozone layer. I just wanted to know, because there's quite a bit of fire all over the world and heavy smoke (ko'lere / tleh tletsii) and drought and everything, so just wanted...

ELIOT MCINTIRE: Yes, thank you for the question. I am not a
18:35:28 specialist in the upper -- in the atmospheric consequences of wildfire, so I don't have a good answer for you. I do know that there are -- the smoke (ko'lere / tleh tletsii) effects do -- do have an effect on climate all over the world, but it -- I don't -- it's complicated, and I don't have a specific answer to that.

FREDERICK ANDREW JR.: Okay. Máhsi. Anybody from Tulít'a?

18:36:09 CHAIR DONNA SCHEAR: Chief Frank Andrew.

FREDERICK ANDREW JR.: Yeah.

FRANK ANDREW: Good evening, Eliot. Just asking a question about -- I saw your -- there was a forecast on your screen there about seven days, you know. Many years ago, long ago, our Elders, they used to do that.
18:36:33 They used to read the -- those forecasts. But lately they

were saying that, you know, what we used to read before is not the same as it is nowadays. Everything has changed. And I notice that, and -- and nowadays when I got this thing here and I look at it, the weather forecast, and those -- the day comes, and it's -- it's different.

18:37:14 So I just wanted to share that with you because our Elders were talking about that. The -- when I was a young kid that time, they used to talk about the forecast: Tomorrow it's going to look like this; next day's gonna be like -- it's going to snow for four days or something that day.

They forecast all that. But now -- now they said that -- that has changed with all

18:37:33 the weather forecasts and everything they said, so I just want to let you know that in the traditional, it's all changed too. Máhsi.

ELIOT MCINTIRE: Máhsi.

FREDERICK ANDREW JR.: [Indiscernible].

LEON ANDREW: Hi, Eliot. My name's Leon Andrew. I'm a

18:38:06 Tulít'a Dene band member and Tulít'a Land Corporation member. I just wanted to ask a question about your slide about the boreal caribou (tǫdzı) within Mackenzie corridor, Blackwater, Fort Good Hope area. I don't recall -- don't recall exactly, but in the north, he said he's -- in the future, it could be -- the condition could be poor for the caribou (ʔekwę́). In the southern, around

18:38:38 Blackwater, it looks good. From what I hear you -- your presentation says.

ELIOT MCINTIRE: I'll bring it up so we can look at it. Just a moment.

LEON ANDREW: Thank you. I was just trying to figure how -- how do you predicted that. If you give us some ideas, I would appreciate it. You

18:39:04 can't hear?

ELIOT MCINTIRE: Yeah, sorry, I'm just -- can you see this?

BRUCE LAURICH: Yeah, we see it.

ELIOT MCINTIRE: Are you able to see this map now?

LEON ANDREW: Yes, that's the one that --

ELIOT MCINTIRE: Yeah.

18:39:37 LEON ANDREW: -- yeah, declining habitat. Yeah, 'cause, yeah -- yeah, that's what I was looking at. And did you base this on the fire burnt or climate change or what? Just wondering --

ELIOT MCINTIRE: It's based -- yeah, this is a map that's based on three -- three basic things: The forecasts of the climate and the fires and the

18:39:57 forest habitats. And -- I guess, two things. So all of those things, but also we took the caribou (ʔekwę́) habitat models that GNWT has been developing, and we put those together, and we said, "Well, if the current habitat -- if the things that caribou (ʔekwę́) are currently using are" -- if we -- if we say, "Well, those must be -- those are good or those are -- those are what they prefer to use,"

18:40:38 then we say, "Okay, let's take that same set of places that they prefer to be, and we'll see -- we will look -- see what it looks like at the end of the century when we forecast the -- when we take the climate forecasts and we take the fire forecasts and we take the forest forecasts. We put those all together, this is what it suggests for the caribou (ʔekwę́).

18:41:06 So we -- the trees are going to be changing, the fires are going -- are changing, and so it's changing all the things. And the result is this map, which says that some places are going to look less or be -- be less -- it's the type of place that caribou (ʔekwę́) would not -- would try to avoid.

Those are the orange ones. And that's -- that's more avoiding than they do

18:41:36 today. So these places that are orange now would be -- they -- they would be less -- less interesting for the caribou (ʔekwę́) to be in than they are

today.

LEON ANDREW: Okay. Thank you very much. I just want a little bit of clarity on where -- where that came from. Okay.

Thank you. Máhsi.

18:41:56 ELIOT MCINTIRE: Yeah. Máhsi.

CHAIR DONNA SCHEAR: Máhsi.

Fort Good Hope, do you have any questions? No. Okay.

I'll move right along to Norman Wells. Do you have any questions?

JASMINE PLUMMER: No, I don't. Thank you.

18:42:15 CHAIR DONNA SCHEAR: No?

Okay. We will carry on to ECC.

JAMES HODSON: James Hodson. No questions from ECC. Thank you.

CHAIR DONNA SCHEAR: Thank you.

18:42:39 Any questions from the Tłı̨chǫ Government? Okay. And, Stephanie, are you still online?

Okay. Then I will carry on to this Board. Do they have any questions? Okay. Cam, go ahead.

CAMILLA RABISCA: Camilla Rabisca, the SRRB board. Are you

18:43:25 aware of the use of drones in other parts of Canada to monitor or survey wildlife? To either one of you.

ELIOT MCINTIRE: They -- there certainly are small attempts, but the answer that the GNWT gave earlier about the very limited range of drones is relevant for everywhere in Canada. It's very difficult to fly drones far enough to

18:43:56 do the monitoring (k'ínats'ęnęta / wexoıdı).

CAMILLA RABISCA: Camera Rabisca, SRRB. You mentioned that you are trying to make funding (sobaa) more easy to access. Now that you have heard from Sahtú communities, can you help us understand what sources of funding (sobaa) might be most helpful for Sahtú communities?

18:44:42 ASHLEY CAMPBELL: I think probably it would be worth having a follow-up conversation on that because the funding (sobaa) -- typically the funding (sobaa) that is probably going to be most useful to the Sahtú is -- is through programs that Crown-Indigenous Relations and Northern Affairs Canada provides through community-based monitoring (k'ínats'ęnęta / wexoıdı) for

18:45:04 climate change and for wildlife and -- and impacts. And there's also some Environment and Climate Change funding (sobaa) for Guardians programs that could be relevant as well.

But definitely happy to have a follow-up conversation, or we can come back with more -- more information on some of the programs that we think might

18:45:21 be useful for -- for caribou (ʔekwę́) monitoring (k'ínats'ęnęta / wexoıdı) and for wildfire management (bek'ə ʔeghálats'eda / weghà ʔelàts'eda) or climate-related action as well.

I see my colleague Ben from Crown-Indigenous, Northern Affairs is on -- is on the screen here.

18:45:41 Ben, was there anything you wanted to add?

BEN LINAKER: I just going to introduce myself, Ashley, yeah. Ben Linaker, I'm from Crown-Indigenous Relations, Northern Affairs Canada and working on the Indigenous climate leadership in conjunction with Ashley's team in Environment and Climate Change Canada. And I think you -- you nailed it on

18:45:59 the head there, Ashley. It would be great to follow up by email, and we can connect, and I can share some information on the different climate funding (sobaa) sources that are available to Sahtú

communities.

BRUCE LAURICH: I can also get everyone's contact information to you later as well if you don't have it. For sure.

BEN LINAKER: That would be greatly appreciated, Bruce.

18:46:30 CHAIR DONNA SCHEAR: Go ahead, Sam.

SAMUEL HACHÉ: Okay. Samuel Haché, SRRB. One quick question. Wondering if some of yous -- and maybe that -- the answer might not come now and can be added on the public registry later, but if there's any information about effects of fire retardants (konatsinekwe naidi) on wildlife. If

18:46:49 there's anything that you might have known outside the Northwest Territories, any information on that would be super useful. Thanks.

ELIOT MCINTIRE: I will have to look into that and get you an answer for the record.

CHAIR DONNA SCHEAR: All right. I appreciate that. And I thank

18:47:26 everyone for hanging out this long, and we will adjourn for the day and eat. Máhsi.

- Adjourned at 5:53 p.m. -

- Adjourned to February 22, 2024, at 8:30 a.m. -

18:47:34

February 22, 2024

Proceedings recommenced at 8:58 a.m.

CHAIR DONNA SCHEAR: Good morning, and welcome to day three. To begin with, I'd ask -- I'd like to ask Leon Andrew to -- or Frederick Andrew to say
08:58:48 a prayer (xatłǫ sǫnį / hayats'etı). Máhsi.

- Opening Prayer -

FREDERICK ANDREW JR.: Máhsi. [Other language spoken - no translation].

CHAIR DONNA SCHEAR: So we're going to start with Melanie, who is going to do a presentation on Hı̨dó Gogha Sénégots'ı́ʔá, Planning for the Future.
09:00:16 And we'll have -- we'll have questions afterwards from each party. Ten minutes each. Máhsi.

Presentation by Melanie Harding - Sahtú Renewable Resources Board

MELANIE HARDING: Náhkale. Good morning. My name is Melanie Harding, and I'm the community conservation planner with the Sahtú
09:00:45 Renewable Resources Board. I live in Norman Wells and have been here in the Sahtú for the past six years. I am a registered professional planner and member of the Canadian Institute of Planners. I started my career with the Haida on the west coast of British Columbia, followed by a return to where I grew up in northern Ontario, where I worked with in Nishaube Aski Nation. And then moved
09:01:09 to the Sahtú.

I've spent the last decade supporting Indigenous communities to do their own planning work. Work that they've done since the beginning of time. Work that is aligned with their traditional ways and work that will carry them through all of time while trying to understand how that community and nations'
09:01:31 work can interact with western understandings of what planning should look like. I'm very grateful to be here today to share

with you the work that the Sahtú Renewable Resources Board staff have been doing relating to Hı̨dó Gogha Sénégots'ı́ʔá. With that, I will go into my formal presentation. If I can. Here we go.

So today I'll be speaking about our work on Hı̨dó Gogha Sénégots'ı́ʔá
09:02:05 and trying to make more clear the Board's recent work relating to what should go into a completed final plan.

So what is Planing for the Future? The Board's mandate comes from the Land Claim where the SRRB is defined at the main instrument of wildlife management in the settlement area. The Land Claim is an agreement that was
09:02:35 signed by the SSI and the Government of Canada.

It's protected by the Constitution, and it's Canadian law (ʔeʔa). The Board is created by the Land Claim, and the Board can only do what the Land Claim and the law (ʔeʔa) allows. The Board can't change the Land Claim.

Under the Land Claim, the Board has to send its decisions to the Minister. That's
09:03:00 the requirement of the Land Claim. The Minister has ultimate authority over wildlife management under the Land Claim.

We heard submissions this week about how there are different opinions about who should have authority and the challenges in the relationships between the government and the communities. Our
09:03:23 day-to-day work at the Sahtú Renewable Resources Board is guided by the Board's Strategic Plan, which outlines the importance of Hı̨dó Gogha Sénégots'ı́ʔá, support for the RRCs, the Renewable Resources Councils, doing research in a good way on the land, and supporting youth in the Sahtú.

The Board's Strategic Plan is intended to recognize the fact that the
09:03:46 Land Claim is more than 30 years old now. So much has changed in

our society, like the new NWT legislation to implement the United Nations' Declaration on the Rights of Indigenous People, the Truth and Reconciliation Commission's important work on the history of residential schools and its calls to action, and efforts across Canada to recognize a different role for Indigenous
09:04:18 people in conservation such as in Indigenous protected and conserved areas.

So at its base, Hı̨dó Gogha Sénégots'ı́ʔá is an important opportunity for community to come together in a planning process. It provides the Board a meaningful way to involve Dene and Métis people in a direct and meaningful manner in planning for wildlife and conservation. The Board supports Hı̨dó
09:04:44 Gogha Sénégots'ı́ʔá to help implement the Land Claim objectives in the Sahtú. This is part of the Board's Strategic Plan.

The Board believes that Hı̨dó Gogha Sénégots'ı́ʔá is an important next step for co-management.

For over ten years, the SRRB has supported developments in
09:05:16 community conservation planning, or Planning for the Future, which was originally inspired by something called "Healthy Country Planning" from Australia and the work that has happened here in the Sahtú since the beginning of time. Délı̨nę and Colville Lake have since completed plans -- have made plans. The Délı̨nę plan, Belare wıĺe Gots'ę́ ʔekwę́, Caribou for All Time (Belare wıĺe Gots'ę́
09:05:38 ʔekwę́), was adopted in 2016 following the Sahtú Renewable Resource Board's ʔ ekwé hé Dene ts'ı̨lı̨ (Dǫne ʔats'ı̨t'e) sustaining relationships final report from the Bluenose-East ʔekwé (Caribou) Hearing of 2016. It is still enforced -- it's still in force, and it is being implemented by Délı̨nę.

The Colville plan, the Dehlá Got'ı̨nę ʔede plan, was reviewed in the first
09:06:14 Public Listening Session (ʔełets'éhkwę Godı) in 2020, but it was not fully approved.

After the Minister's final decisions at the end of that Public Listening Session, Colville Lake applied for a judicial review of some of the Minister's decisions. There is still -- still an appeal ongoing.

The SRRB adopted its Hı̨dó Gogha Sénégots'ı́ʔá policy following the
09:06:54 Délı̨nę 2021 Public Listening Session (ʔełets'éhkwę Godı). I'll speak about that more in a moment. The Minister accepted the Board's decision (kədə ts'etsı̨ / naowo ts'etsı̨) to approve the policy.

Since then, as part of this Public Listening Session in 2024 and late 2023, the Board staff has been working with co-management partners to develop
09:07:17 guidance for community plans to help consideration of what content the Board might look for in a final plan and to explore important questions about how to implement the principles that are laid out in this policy.

So this slide here shows how the work on community planning
09:07:46 advances through the processes that have been identified by the Board for Planning for the Future. The policy and principles, as well as the planning guidance, lay out some of the -- kind of guide this work. The draft guidance that was released earlier this month was to help parties consider the issue of minimum content and what the Board should look for. So that means what's the
09:08:17 base amount of information that should be in a plan to make sure that it could be approved by the Board. The Board is listening to parties today before they decide how to provide this guidance as well as until the record closes.

Community planning may happen differently in each community based on their traditions, their laws, and their customs for coming together and making
09:08:41 decisions. The GNWT has made submissions about their

willingness to be included in the planning process. The SRRB is not trying to define what a plan -- how a community should plan but to provide some guidance about questions that could be answered when people come together to make decisions about a plan.

09:09:19 The community planning process can lead to a final written plan, and that's what would be submitted to the Board for approval. The guidance is an opportunity for parties to know in advance what the Board might be looking for. When a community makes a written plan, if they want the Board to review and approve it, it will need to happen in a public process like a Public Listening
09:09:42 Session (ʔełets'éhkwę Godı).

If the Board approves the plan, the Board's decision (kədə ts'etsı / naowo ts'etsı) -- and the Board's decision (kədə ts'etsı / naowo ts'etsı) to approve a plan is accepted by the Minister, the community then begins applying and implementing their plan. All the priorities that they've set out. All co-
09:10:10 management parties may have a role to play in a plan, but the community is who will define those priorities. If there are roles for co-management partners in implementation, then they have a part in the planning process in some way as invited by communities.

I will now go into some of the parties of what the Board has already
09:10:32 said about Planning for the Future.

So this is our policy statement that was accepted -- that was approved by the Board and accepted by the Minister in Déljnę's Public Listening Session (ʔełets'éhkwę Godı) in 2022. I'll read it:

"Hıdó Gogha Sénégots'ína is a community-based,
09:10:58 rights-compliant, governance framework that reflects and respects local Dene and Métis knowledges, custom, and practices (gots'edí k'ə).

Hı̨dó Gogha Sénégots'ı́ʔá is a viable conservation approach that is community-led and a more effective and more rights-compliant alternative to harvest limits."

Along with the policy, the Board named three principles to guide
09:11:34 Hı̨dó Gogha Sénégots'ı́ʔá. The first principle outlines that all living things live together and that all decisions that affect Dene and Métis people must be aligned with Dene Ts'ili. The Board understands Dene ts'ı̨lı̨ (Dǫne ʔats'ı̨t'e) is the Dene way of life (gots'edí k'ə), what it means to be Dene, and the Dene ways of being. The whole concept of what Dene means is aligned with what the grand -- your
09:12:07 grandparents said about being Dene. Dene ts'ı̨lı̨ (Dǫne ʔats'ı̨t'e) in the Sahtú also encompasses unique Indigenous aspects of Métis identities and ways of life (gots'edí k'ə) with great respect (ʔełetserı̨chá / dǫne nałıtsıtàh) for the historical and ongoing relationships between Dene and Métis communities in the Sahtú.

Self-regulation is the second. It means we are our own bosses.
09:12:29 It means that Dene law (ʔeʔa), Dene ʔeʔa, outlines the relationship between people and wildlife, and people are taught the way to live and will live that way. These laws already exist and should be respected as part of Dene and Métis custom and practices (gots'edí k'ə).

The third is ethical space (godı kehtsı̨). This concept means that there
09:12:59 are different ways of knowing and all are valid. It means that each intact knowledge system come together to make collaborative (ʔełexé ʔeghálats'eda) decisions. It doesn't mean that one way of knowing should be pieced apart and only fit in where it's convenient.

During work for this Public Listening Session (ʔełets'éhkwę Godı), we
09:13:21 learned that more work is needed on some of these translations for the principles to make sure that they make sense to the Elders that are reading them. We

will communicate that to the Board as we are telling you here.

This brings us closer to the present, to the draft guidance that was circulated to communities. This is based on ongoing SRRB work, and in October, we hosted a session with all of the communities, as well as ECC, to
09:13:56 discuss more about what should be in these plans. The work on the policy and principles reflects many -- many years of this work. And the draft guidance, again, helps consider what is the minimum content that should be in a plan. It's to give an idea of what the Board could be looking for so that everybody's on the same page. The Board is listening to parties today before they decide how to
09:14:25 provide this guidance. So I'll go through each of these.

The first is the story of the plan. This is to explain the plan itself. Things like how the plan was created, who was involved in creating it, who came together to talk, where does the plan apply, and what the purpose of the plan is for. Community members and organizations like the RRC would lead and
09:14:50 participate in developing this story.

So evidence of community support speaks -- or shows that the plan is supported by community leadership in whatever that means in the community. The plan purpose and topic is to describe the plan. Its purpose and the topic of the plan. Plan area is what area the plan covers. Where does this plan apply.
09:15:16 Planning context is to explain how the plan relates to other plans, agreements, or laws in the Sahtú, in the Northwest Territories, or in Canada. The planning process and local community involvement is to explain how it was developed and how the community was involved. And involvement of others beyond the community would speak to how other Sahtú communities, like your
09:15:47

neighbours, government organizations, other communities outside of the Sahtú, other organizations from other Land Claim areas, may be involved in planning.

Story of the land and animals speaks to what is the current situation, the trends or challenges that are specific to the topic of the plan. So that might be
09:16:23 -- the topic could be something like caribou (ʔekwǫ́) or wildlife, et cetera.

We're getting translation on the recorder. She needs English again.

09:18:04 **- Discussion off the record -**

MELANIE HARDING: See if I can remember where I was.

The cultural ways that inform the plan. So what Dene and Métis law, or ʔeʔa, and culture or Dene ts'ı̨lı̨ (Dǫne ʔats'ı̨t'e)says about the land and animals in the plan. That information doesn't need to be shared in the plan but
09:18:21 could be explained how it relates. Community and cultural understanding of the situation. So what is the community knowledge about the land and animals and water today. Others' understanding of the situation speaks to what government and scientists say about the land and animals. And the key community priorities is talking about what's most important for the community to deal with in the plan.

09:18:47 And the final section is goals and actions. What are the steps and priorities that should be taken in the plan. This includes things like monitoring (k'ínats'ęnęta / wexoıdı), seeing if what you set out as your goal is making the impact that you thought it would. A communication, how you want to share your plan with others, and how you might make updates to the plan as things
09:19:09 progress.

Again, we're working to develop this guidance to help understand -- help people understand the Board's decision (kədə ts'etsı / naowo ts'etsı) to approve a plan or not approve a plan. To make sure that it's fair and that people know in advance what the Board is looking for and making sure that the Board's
09:19:30 decision (kədə ts'etsı / naowo ts'etsı) is based on good reasons to approve or not approve a plan.

The work as -- that's -- this work started in response to a need for plans for caribou (ʔekwę́) conservation (?ekwę́gudı ʔeʔá / ʔepe heots'edıgha go ʔeʔá / Sahtú ʔekwe ʔeʔá). But we've also talked about predators like wolves
09:19:54 (bele / dìga) and competitors like muskox (ʔəjıré / hoızı ts'ǫ ʔejı), and now we're talking about wildfires (nek'e areyone gok'erek ǫ́ / ne k'ə ʔedelı / nek'e k'ǫ́ yarék'ǫ́) and climate change (ʔehdagókégha / yant'a ʔadę́ ʔagodın / Dırınéné K'e Guluʔagotı). So your plans can speak about these topics or others too. We hear the importance of seeing how all things are connected and not just looking
09:20:25 at one piece of the puzzle.

The approval process. So the first part of planning is in the community. If the Board provides guidance on planning, then the Board staff can help and use guidance to look at the plan before it goes to the Public Listening Session. So that -- what that means is the communities develop their plan, and
09:20:47 once that plan is developed, if the community wants, they could work with SRRB staff to do a kind of preliminary completeness check to see if any revisions or any information might be missing. That's optional. Up to the community. But in that green box shows work on the community level.

Then the plan is submitted to the Sahtú Renewable Resources Board,
09:21:15 which then triggers a review by co-management partners and the public. That, similar to what happened in 2020 with Colville Lake's plan. Then the Board takes in all of that information for consideration and review, which then leads to their approval or a review of the plan. And the

final step there, as outlined in the Land Claim, is that the GNWT Minister accepts, rejects, or varies the Board's decision (kədə ts'etsı / naowo ts'etsı).

In this Public Listening Session, the Board gave notice to parties about what -- about an issue that it was going to consider relating to Hı̨dó Gogha
09:21:55 Sénégots'ı́ʔá, which is what is the minimum content for PFF process and written plan. So today the Board wants to hear from parties about Hı̨dó Gogha Sénégots'ı́ʔá, and as part of the Public Listening Session, we conducted two workshops, and there were information requests also sent to the parties to ask further questions.

09:22:20 So last October, in 2023, we hosted a community workshop here in Norman Wells. All communities participated with around four people, and ECC participated for one day as well. There's a report from this workshop posted on the registry, and so it's part of the public record for this Public Listening Session. But we got together to talk about what we all think should be in a plan, and that is
09:22:47 what led to those three boxes that I spoke about earlier.

We had information requests on -- on Planning for the Future, and we received responses from Tulít'a, Dél̨ı̨nę Colville Lake,
Norman Wells, and ECC. These responses are posted on the registry and form the record as well.

09:23:09 The draft guidance was circulated on February 1st. It was prepared by staff with assistance from legal and consultants, planning consultants, ecoplan, and the draft guidance is to help parties consider this issue around what needs to go in a plan. It reflects the work that's been done by the SRRB over the past years with community, with experience from communities like Dél̨ı̨nę and Colville
09:23:36 Lake, the -- our policy, as well as

our community planning toolkit that's underway.

On February 9, 2024, we hosted an Elder workshop with Walter Behza, Michael Neyelle, Leon Andrew, and Ethel Blondin-Andrew. The report for this was also prepared and posted on the registry.

09:24:24 The Elders that attended this workshop have been involved in this work for a long time, and they gave us really important feedback on the guidance document and discussions about key concepts that are associated with this work and how they could be expressed more appropriately. We're communicating what they said to the Board as we are telling you here.

09:25:01 So we heard that the central concepts for Planning for the Future are in the draft guidance document. Communities should understand their responsibility to make a good plan and to implement their plan. Sahtú, Dene, and Métis have always had the responsibility to care for the land and to -- and to work together to make decisions about wildlife, the land, and waters. They sit

09:25:26 together and make decisions together. Sahtú, Dene, and Métis have to teach each other and their children. Planning for the Future can be a way to involve and teach youth. Involving neighbours in building consensus and trust during the plan development is important and preferable rather than addressing those issues when the plan is being reviewed by the SRRB.

09:26:02 We heard that the most important thing is honouring what the grandfathers and grandmothers have taught. And this can be and should be reflected in the plans. We heard, as we heard this week as well, that it's important to encourage telling stories rather than speaking directly about things. Stories are important for Planning for the Future, and this is

09:26:28

in the guidance.

Planning for the Future recognizes that all things are connected. Looking at any one aspect of life, the land or water or wildlife, is not good enough. Plans have to acknowledge and see how things are connected.

09:27:13 Community engagement is very important. All voices are important.

We also heard that there's more work to do. Dene and Métis have stories that they use to explain their practices (gots'edí k'ə), and so parts of the plan need to show -- or need -- or should allow for those stories to be shared. But the Board needs to be careful about asking communities to share stories or

09:27:42 traditional knowledge because this is sacred.

We heard that the concept of goals is not aligned with Dene Ts'ili, and it focuses -- which focuses on the big picture. Considering priorities. What is important to do before -- like, one thing -- what is important to do before other things might be more suitable alternative than thinking about goals.

09:28:19 Youth are very important. And transferring knowledge to youth needs more emphasis in this work. The RRC is central to plans for the future because they represent the people who are on the land.

We heard that Dene translations should communicate the concept and not be a literal translation because Elders and community members that read the

09:28:51 translation need to know what we're talking about. Some of our translations don't meet that.

And we heard that considering the story of land and animals needs to include water and all living things.

Finally, we heard that terminology, like words -- words like

09:29:16 "management (bek'ə ʔeghálats'eda / weghà ʔelàts'eda)," does not align with the Dene understanding of

conservation.

So today we're asking for feedback on the content that was in -- that's in the guidance -- draft guidance document, but the record will also remain open following the PLS, and parties are invited to provide feedback in their final written
09:29:48 submissions if more time is needed to discuss.

The Board may decide to hold more workshops about terminology and translating Dene and Métis concepts as appropriate to make sure that there's time for reflection and sharing with each other. One thing we learn again and again, that this -- it's an iterative process. We need to come together and talk
09:30:18 again and again to make sure that we're getting this right.

We hear from communities that they would like support, meaning funding (sobaa), money to support in community planning work; technical expertise, so support on how to make a plan; and opportunities for them to come and learn about how to do this work from the SRRB. And we're working to meet
09:30:41 these requests as they come up. We'll continue to work on tools and to do work with communities as an if and as invited. And after listening to the feedback and submissions, the Board will consider what to do next.

So I'd like to turn it over for questions and feedback, but first I would like to say thank you. Máhsi. Máhsi cho to everyone for listening to me today.
09:31:04 It's a great honour to work on Hı̨dó Gogha Sénégots'ı́ʔá with each of the communities and our co-management partners. We learn so much, and we will continue to walk with you on this journey. So I'd like to invite your questions and your comments, and I will turn it back to Madam Chair.

09:31:29

CHAIR DONNA SCHEAR: Thank you, Melanie. Having said that, we will proceed with Tulít'a, if they have any questions for Melanie.

FREDERICK ANDREW JR.: I think I'll just -- I'll ask a question, but I'll just -- maybe in a few minutes. I'll just have to...

09:32:27 I'll ask one of the -- some of the Tulít'a Board here. Maybe they want to ask questions. [Other language spoken - no translation].

CHAIR DONNA SCHEAR: Ah-ha, máhsi.

Norman Wells, do you have any questions for Melanie and her presentation?

09:32:56 LISA McDONALD: Good morning, everyone. Good morning, Mel. I don't know if it's so much a question or just, I guess, the -- the roles and responsibilities, and I've brought this up time and time again pretty well at every meeting we've attended, I think, and I still haven't got a clear answer. But for the record, in our Land Claim area, the Tulít'a District, where I'm from is Tulít'a

09:33:32 Norman Wells, and under that falls our land corporation organizations and the RRCs. The RRCs underneath our Land Claim Agreement have a huge responsibility in our mandate, what we're responsible for, but we're give -- only limited to certain powers, I guess you could say. Our responsibility's huge, but we don't have the ability to actually implement and manage what we are

09:34:00 responsible for. And I say that because right now in our region, I think in the last couple years we've seen a huge push in conservation, and I think that's awesome. It's been a long time coming.

Lisa McDonald, Norman Wells Renewable Resource Council.

But if you look at the way -- and I'll be blunt about it. We are

09:34:31 bombarded right now in conservation efforts from every angle, be it

through the SRRB, the different stuff that we are working on; be it through the -- the land corporations. The PFP; you got the IPCA initiatives. It's huge. Huge.

And, again, I'll state that the RRCs are underfunded. We do not have the capacity. You know, working and burning the candle at both ends
09:35:02 sometimes, and -- and it's really starting to affect, I feel, the way the quality of our work should be done. So -- and we don't have the luxury -- we're not afforded, you know, the luxury of -- of saying, "Okay, we need to stop, take a breath, step back, re-look at it, and move forward," because everything keeps going. You know, it's going to keep going irregardless if we do the work or not.

09:35:31 One thing I'm very adamant about, you know, when it comes to the PFF is that the younger people that I work with have a clear understanding of what their responsibility is, what they're up against, and also their goals: What do they want to see happen and come out of this? I'm a pretty smart cookie, but I find myself overwhelmed a lot. And one of the biggest questions I have and I
09:35:53 would like to get an answer to is that we have a land title in the Tulít'a District Land Corporation, is held, well, by the Tulít'a District Land Corporation for the Tulít'a District. And under that falls our land organizations. So anything that happens in that stance, we have to have, I guess, our land corporation standing beside us. We're not afforded the luxury, I would like to say, like Déljnę, you
09:36:32 know, who seem to work together. They're in self-government right now. Or Colville Lake.

You know, you look at Fort Good Hope, and you look at Norman Wells with all the different organizations or the districts and who they have to get permission from and make sure everybody's aligned, you know, with the

09:37:01

same goals, and we're on the same track in order, you know, to try and get our work done. A lot of people don't understand I don't -- don't know where the power lies, but you can't have wildlife without land. Simple. You know.

For me, if you like to eat wild food (béré / wedì), then I think you better
09:37:35 learn to start managing properly, and I think that needs to get through to some of our organizations and leaders.

So my famous question again is at the end of the day, when we are done or, you know, working on this document and see all the great work that's going to go into it and the help that we've been receiving, especially from the
09:37:59 SRRB -- and I could see it already happening, is that there is going to be a stumbling block where our -- the land corporations, whoever it may be, will come back and say, "Whoa, hey, hey, you guys are making decisions without consulting the land corporations. Why weren't we informed of this."

And I say that because where I come from, Norman Wells here, and
09:38:33 what I spoke to the other day about what we're against is massive. So many different organizations, government, feds, Canol Trail, you guys.

You know, we have oil companies and tourism and the highway, and we got the outfitters and Imperial. You know, we have the pipeline. And I can guarantee you that when this comes out, that there is going to be a halt for the simple fact
09:38:58 that we have resources across our river that people want, and government will ensure that those resources are protected before it goes ahead with anything else.

So I would like, in the work that we're doing, in a letter form or some kind of document stating how this process is going to go. How could we get them
09:39:34 more involved. How can we ensure or I can ensure that when

I walk away and I'm done what I'm doing, which I don't think will be any time soon, that Sierra or Jasmine have the know-how to say, "Hey, we got to make sure that we're working with this." Because ultimately it's the land corporations that have the final say. I mean, it goes the SRRB, it goes the Minister, but there's
09:40:06 no sense in having a plan if we can't implement it.

And that's the big part, is the land, and unfortunately that doesn't fall under the mandate of the RRCs, the managing part anyways.

Secondly, I would just like to say with -- I am grateful for the SRRB and all their help over the years. It would be a dream of mine, actually, especially at
09:40:34 this time, I think at the forefront of conservation, that our co-management boards really start thinking about having our young people trained underneath the workers for the Sahtú Renewable Resource Board so that some day our own people are working in those positions.

I think right now would be an awesome time of all the work that's going
09:41:02 on and learning. I think I kind of just threw these two under the bus as I'm going along and saying, "Okay, you're going to learn." I really don't give Jasmine a choice all the time. It's just like, "No, sorry, you got to go do it"; right? And I'm appreciative of it, because she's a land person.

She's an animal person. And I don't say that just because she's my niece or god
09:41:26 daughter, but very intelligent also; right? And to utilize anybody and everybody. Then I have the wisdom of my Elders, which in Norman Wells we are very, very scarce of, you know. The new Elders, I guess, is what I call my mom and my Uncle Johnny, but without their guidance and that, I don't know where we would be today.

09:41:51 So I think there needs to be something in place for the Board to really look to in this document that training opportunities be given to the

people to start empowering our people.

Other areas of -- I'll speak for Norman Wells going to self-government. How is this going to work when self-government comes through? You know, we're up against -- I wouldn't say up against, but, you know,
09:42:14 we have the Town of Norman Wells and many different organizations involved. It's actually overwhelming when I think about it, about our plan and all the different areas that we're going to have to, you know, make sure.

And not everyone understands and -- and likes our roles, you know, what our mandate states in our claim, but, you know, I don't see the sense of
09:42:42 having a law (ʔeʔa) document when it just sits on the shelf and gathers dust. And further and foremost, that anybody working on behalf of us has a clear understanding of what the mandates are underneath the Renewable Resource Councils and land corps in our Land Claim Agreement. Specifically, lands.

So with that, I would like to say thank you very much for your
09:43:12 dedication and work in helping us move along with this, but that question has really hindered me and stopped a lot of my work. And I am worried that there's going to come a time when our plan will not go through because simple steps weren't taken at the beginning.

Máhsi.

09:43:45 FREDERICK ANDREW JR.: [Indiscernible].

CHAIR DONNA SCHEAR: Máhsi, Lisa.

Melanie, would you like to respond?

MELANIE HARDING: Yes. My -- there we go. Máhsi, Lisa. Thank you for sharing that question around approvals and everything you

09:44:00

shared. I think it's really important to bring this up again and again until we have clarity.

I'll just say each community has a different structure, and we try and account for that, with the land corporations, the bands, councils,

09:44:25 self-government, the RRCs and how they all work together. And I think the RRCs, of course the hope is, would lead the plan and work with the land corporations and other community organizations, and we -- I also really hear you on the challenge of building consensus. So something that's continuing to -- we'll continue to reflect and find the answer to your question there.

09:44:55 And also thank you for the piece on youth. I think that that is something that we hear echoed by every community, and we will work to continue to incorporate that, because it's so important.

Máhsi.

CHAIR DONNA SCHEAR: I think we want to go back to Tulít'a.

09:45:21 FREDERICK ANDREW JR.: Yeah. Michael, [other language spoken - no translation].

[Through interpreter]. I'm going to speak in Dene language (Dene kədə).

First of all, I have a comment for Melanie, and maybe a bit of -- bit of a

09:45:52 -- I mean a question and then deliver a comment.

[Through interpreter]. This -- this what we're working on is so important. It's for our future generation that's going to take over after us. Because we want a -- a good life for our future generation. So we're going to continue to -- to continue to [audio interruption] -- concerns. What's -- what's going to happen [audio interruption].

09:46:51 More workshops.

MELANIE HARDING: Máhsi, Frank.

Yeah, Michael, we were just cutting out a little bit at the end, so I didn't quite hear the question.

I think the question was what comes next in terms of workshops and -- and all that. Is that right; Fred?

09:47:33 FREDERICK ANDREW JR.: Yeah.

MELANIE HARDING: The next Public Listening Session. We -- we don't have a set date for workshops, for next workshops or the next Public Listening Session. But following this Public Listening Session, there will be this -- like, this week, the record stays open, parties can submit more comments. And 09:47:55 then the record will close and a report will be written. And following that, I think that's when we'll set a date for the next hearing. And also for future terminology workshops and that sort of thing as well, working on specifically Planning for the Future.

FREDERICK ANDREW JR., [through interpreter]: Okay. The [indiscernible], is that common? 09:48:29 For future planning, it's something that is so vitally important for us. For everybody. For us sitting around the table, we know we're doing this for the future generations. We need to have a good plan, so it's for them. But here we have to go back to the Minister. The Minister has to approve it. So if he likes it or he doesn't like it, that's his -- will be his decision (kədə ts'etsı / naowo ts'etsı) or 09:49:14 Minister's decision (kədə ts'etsı / naowo ts'etsı).

We are all the same people in the Sahtú region. Dene, Métis, it's the same. We will be like that here forever. So for the future planning, we did -- we're talking about, so it's something that's going to be very important because 09:49:49 we want a good future for our people and our youth.

That's why we're sitting here. But, again, the Minister, up to the Minister to make that final decision (kədə ts'etsı / naowo ts'etsı). It would be great to have the Minister sitting here

on the table with us.

So I kind of disappointed because the Minister should -- should be here. To listen to him. To hear what he's got to say. For that, yesterday, the Tłı̨chǫ Government, George Mackenzie mentioned this.

09:50:38 George said the Minister has the final say. I don't want to really sit here because of that.

I have two grand kids, but they're not grand kids, great grand kids. That's the reason why I'm here.

My grandchildren, I have two of them. I'm concerned about them.

09:51:02 Worried about them. That's why I'm here talking. We know that we want to plan for the future because we want to have a good plan so that the future generations will have a good life in the future. But making the final decision (kədə ts'etsı̨ / naowo ts'etsı̨) up to the Minister is something that Fred is not really in favour.

09:51:54 So thank you for the work that you're putting in. Máhsi cho.

MELANIE HARDING: Máhsi, Fred. You reminded me of something else at the language workshop, which was that Michael reminded us that the -- a more perfect translation of Hidó --

CHAIR DONNA SCHEAR: Do you want to say your name? MELANIE

09:52:26 HARDING: Oh, I'm sorry. It's Melanie from the SRRB.

A more perfect translation of Hı̨dó Gogha Sénégots'ı́ʔá is planning for a better future. A good future. And -- and your comments reminded us of that. So máhsi, Fred.

09:52:49 CHAIR DONNA SCHEAR: Okay. Moving on to Fort Good Hope.

Do you have any questions for Melanie?

DANIEL T'SELEIE: Yeah, it's Daniel T'seleie with Fort Good Hope. Thanks for the presentation, Melanie. My -- I have one question, which is I want to know if this Planning for the Future policy guidance on planning is intended to be applied by the SRRB to a management (bek'ə ʔeghálats'eda / weghà
09:53:17 ʔelàts'eda) plan for an individual protected area, specifically Ts'udé Niliné Tuyeta protected area.

MELANIE HARDING: Melanie with the SRRB.

Thanks, Daniel, for your question. I think as the Land Claim was being created and negotiated, Indigenous protected and conserved areas didn't exist
09:53:44 as a concept yet, and so it's not -- not in the Land Claim, and so this is a new and emerging issue that we've heard at this Public Listening Session this week. And it's a really interesting question that we don't have the answer to at this time. But now that you have brought it up, the Board will consider it moving forward.

DANIEL T'SELEIE: Yeah, Daniel T'seleie. Thanks for that.

09:54:10 I'm wondering, then, what is the timeline for completing this planning document? Because is it -- is it your intention to finalize this policy after this Public Listening Session? Is that still the plan?

MELANIE HARDING: Melanie with the SRRB. Based on the feedback that we receive from parties, the hope is that we will finalize the
09:54:34 guidance so that communities then have clarity as they're working on their plans and are then able to move forward with completing them and submitting them to the Board. So that is the hope. But it -- again, it depends on the feedback that we receive. We want to make sure we hear what the feedback is and we're able to incorporate it in a good way.

09:54:58 DANIEL T'SELEIE: Okay. Thanks for that. I don't have any

other questions. I just want to flag that it's difficult for us in Good Hope to actually plan for this calendar year if we don't know whether or not the Board intends for this policy to apply to our management (bek'ə ʔeghálats'eda / weghà ʔelàts'eda) planning process for the protected area. Like, if we don't have clarity
09:55:34 on that, we can't really contribute to the development of this policy if we don't know what the scope or intended scope by the Board of application of this policy is; right?

And so we're in a state of limbo now because of that, because there's confusion about whether or not there's an understanding or intention on the part
09:55:52 of SRRB to apply this to our protected area management (bek'ə ʔeghálats'eda / weghà ʔelàts'eda) plan and that process, and that's something we're trying to finish.

So I just want to flag that, that this has been confusing for us in preparing for this hearing and then at this hearing about whether or not this policy
09:56:10 on planning applies to us or not in the work we're doing. That's been confusing. And now we're leaving without that clarity. We had hoped we could comment on that. We hoped we could get some clarity on that, and we don't have that. And so we can't plan for our immediate future. Like, we got to go back and update people in Good Hope, and now we don't know what to tell them; right?

09:56:35 So I just -- I just wanted to say that, that this is a difficult situation for us, having this level of uncertainty about how we should proceed with our work.

But we thank -- thanks for the presentation and for answering my
09:56:53 questions.

CHAIR DONNA SCHEAR: I'm going to allow for Melanie to respond

to that, and then we'll -- we'll go forward with Edwin after Melanie responds. Máhsi.

MELANIE HARDING: Thanks, Daniel, for your -- for sharing your concerns. I think one thing that we heard this week is that -- is your concerns, and also it's -- yeah, it's so good that you're hearing and sharing. We appreciate hearing these views for the Board to consider, and we also look forward to hearing from other parties on this issue.

09:57:36

And there's also an appeal currently before the courts relating to RRC authority, which also has impacts on this work, so we are also waiting on processes that are out of our control. But we do understand the urgency and appreciate you sharing that.

09:57:59

EDWIN ERUTSE: Thank you. Edwin Erutse, president of Yamoga Land Corporation. Thank you, Madam Chair. Thank you for your comments, Melanie. I've been listening very carefully to your choice of words. So having said all of that, just to talk about -- just to -- I might save my comments for the closing comments. That way at least I may be free to feel more open. This is a Public Listening Session, so I want to be -- because I want to be careful with what I say here.

09:58:37

But you do say something, as I was listening to you earlier on, and my question is kind of relative to that. Having said all of that, as you hear Daniel talk about the Ts'udé Niliné Tuyeta plan, the establishment agreement, and the planning process, you're all right. At the time this whole concept was derived, I was there. Is it Emanuel [phonetic], who was leading this process for us, is sitting in the crowd listening.

09:59:02

We -- I guess, when we started our process, the K'ahsho Got'ı̨nę have always wanted to protect Ts'udé Niliné. We finally

09:59:40

formalize that process sometime in around 2006, 2007. Got completed 2019. We had a signing ceremony in Fort Good Hope with the Government of Northwest Territories. That should tell you something of what our views of the world as establish -- as defined in that establishment agreement. You are right.

10:00:21 We do question the role of this whole approval process as it will relates to our future.

I guess my question is, in your process, why we bring this concern up, is in the process, some things have happened along the way. Such things as the whole discussion with the GNWT and them adopting UNDRIP legislation.

10:00:59 In the years past, as I've learned, there's been a lot of work done in the Truth and -- the Truth and Reconciliation Commission has made some recommendation. I always wonder how their recommendations and how UNDRIP is considered in your process. And how administration and government officials embrace this whole idea. Have to accept that idea first, and then we can

10:01:40 work with it.

So you did say some things. Mr. Andrew has questioned -- raised that question, and you said it very clearly. Despite it all, at the end of the day, it appears that all the work we do -- I won't say "we." I'll say you do -- ends up back on the Minister's desk for final approval.

10:02:12 But in our case, when it comes to establishment agreement, it's K'ahsho Got'ı̨nę approve that for us, and we take that as the final word.

And the government was there in person and signed it with us, agreeing with that whole idea. So it appears we have some differences of opinion in terms of our role and responsibilities. You mentioned RRCs taking the lead in this

10:02:41 process. They were established post last claim, taking on and

over the responsibilities of the HTAs, Hunters & Trappers Association that existed at that time. So I wanted to clarify some of your comments a little.

But I think we need to some point in time have a conversation too so we could get a better understanding of this.

10:03:17 Just for me personally, at the end of the day, we always want to tell our own story so that we -- because I have to say this: When we start looking at who's all involved, it starts -- starts begging the question for me then, if you talk about our people, then who verifies that information? Who confirms that for you? And I just use that for example. You know, so I just wanted to throw that out

10:03:43 there. You know, when it comes to knowing who's doing what for us, we want to know who is verifying for -- without pointing out too much, I just -- I'll take that, another item that we can discuss outside of this. But it just begs the question as who's really approving of all of this to make sure nobody is put in a perceived conflict.

10:04:07 But I'll leave it at that, Madam Chair. But máhsi for your time.

CHAIR DONNA SCHEAR: Máhsi, Edwin.

Would you like to respond?

MELANIE HARDING: Máhsi, Edwin. I guess a couple points I'll say. One just relating to the IPCA, to Tuyeta, is just that there was no IP -- this work

10:04:29 started, it -- relating to caribou conservation (?ekwę́gudı ɂeɂá / ʔepe heots'edıgha go ɂeɂá / Sahtú ʔekwe ɂeɂá), and -- and I think that at that time, no IPCA existed. But now that there are, it sounds as though there's many shared goals and -- and values and principles. And so as this issue emerges, we look forward to hearing more and working with you on it.

10:04:56 I think the other piece that has come up many times this week and in our work leading up to this Public Listening Session was hearing

very strongly the frustration relating to the approval process and the Minister's final authority. And I'm glad that this has been echoed. We're grateful to have that on the record.

And Planning for the Future, I guess, is the Board's attempt to hear
10:05:34 what the communities have been saying for decades about the importance of leading your own conservation work and telling your own story -- stories about the land and the water and the animals and about your people. And so our hope is that this is an opportunity and not a threat to what Fort Good Hope is doing, all of the work that you're doing, and we look forward to having further
10:06:00 conversations to figure out how to work together.

CHAIR DONNA SCHEAR: Go ahead, Edwin.

EDWIN ERUTSE: Sorry, not to put you on the spot or anything, just for clarification, our establishment agreement was signed and executed before this work started.

10:06:21 MELANIE HARDING: Máhsi, Edwin. Before the --

EDWIN ERUTSE: Additionally -- I want to say this.

Additionally, the Colville Lake court case has nothing to do with what we're talking about. What we're really talking about is whether it's -- a plan is a plan. Whether it's a conservation plan, whether it's a management (bek'ə ʔeghálats'eda / 10:06:45 weghà ʔelàts'eda) plan, the idea, whether it's a petroleum history projects plan, the idea at the end of the day, it all goes back to somebody for approval, and that's the Sahtú Renewable Resources Board as you're claiming in this case. So at the end of the day, we have to say, well, just begs the question for us what is your view on our plan. That's all we're really saying. Is to have -- we need to
10:07:08 have that conversation at some point in time because it then becomes a

legal issue. Thank you.

CHAIR DONNA SCHEAR: Máhsi.

MELANIE HARDING: Máhsi, Edwin. I think, yeah, we'll continue to have those conversations -- oh, there you are. Thank you. Máhsi. And I guess
10:07:39 the one point we'll bring up is just that the Board was made by the Land Claim and has to follow the Land Claim, and so that is what we, you know, look forward to learning more about this and hearing from other parties as well.

CHAIR DONNA SCHEAR: Okay, Daniel. Go ahead, please.

DANIEL T'SELEIE: Yeah, Daniel T'seleie here. Thanks. I'll be
10:08:07 quick. I just want to -- I just want to clarify that, again, a large part of our concern is that we don't know what conversations we need to have with you or what the scope is or what the timeframe is or what the content of those discussions is. So I appreciate the sentiment that you look forward to working with us on this, but as Edwin said, we've been doing this work, like, this planning
10:08:29 work, since that establishment agreement was signed in 2019. It's only very recently we've got an indication that SRRB may think there is a role for them in that process.

So, I mean, I appreciate the -- the sentiment and the invitation that you would like to work with us, but if there is a perceived mandate on the part of the
10:08:52 Board for a role of involvement in this process, we need to know what the scope of that is, because we don't have the funding (sobaa) or time to just, like, roll around and meet and talk and kind of work in an amorphous context without that guidance and without that clear direction about what is the scope of that, that work from SRRB's perspective that we have to do together. So we need that
10:09:15 clarity.

We're -- Good Hope is not -- like, we're not rich; right? We're not working with public government money. We're not working with the type of implementation funding (sobaa) that self-governments get. We're -- we're working with the money we have and the capacity we have, and this was never
10:09:40 part of our work plan to -- to come to SRRB to talk about this management (bek'ə ʔeghálats'eda / weghà ʔelàts'eda) planning work. And if it's something that we need to do with SRRB, like, we really need to know what is that work that you think we're doing together, what are those conversations you think we're doing together, specifically on this management (bek'ə ʔeghálats'eda / weghà
10:09:58 ʔelàts'eda) planning stuff.

I know that the SRRB does these hearings and people can come to them and give input, but if we -- if you think we have to have conversations about things and work together, we need to know what that is sooner rather than later.

10:10:16 So I just wanted to flag that. That's a really important point for us. Máhsi.

CHAIR DONNA SCHEAR: Thank you, Daniel.

I think we'll move on to Colville Lake, but I understand they're not here and Shawn has asked questions on their behalf. And I also understand that
10:10:36 Déljnę is just participating by listening and will not contribute today.

Having said that, does the Tłı̨chǫ Government have any questions for Melanie?

STEPHANIE BEHRENS: Máhsi, Madam Chair. We don't have any questions.

10:10:58 CHAIR DONNA SCHEAR: Stephanie, can you hear me?

STEPHANIE BEHRENS: Yeah, you didn't hear me?

CHAIR DONNA SCHEAR: No, no.

STEPHANIE BEHRENS: Oh, yeah, we don't have any questions. CHAIR DONNA SCHEAR: Okay. Máhsi.

And then carrying on to ECC.

10:11:18 JAMES HODSON: James Hodson with ECC. We don't have any questions. Thank you.

CHAIR DONNA SCHEAR: Thank you.

Environment -- ECCC and NRCan?

BRUCE LAURICH: Bruce Laurich. We don't have any questions.

10:11:32 CHAIR DONNA SCHEAR: Thank you. I suggest we take a 10, 15, 10-minute break and return back at -- at what time would that be -- 10:25. Máhsi.

- Break -

CHAIR DONNA SCHEAR: We should get started here in a couple of minutes. Have your seats. Máhsi.

10:46:36 Good morning again. Thank you for returning. We'll start with our youth presentation, and that will be presented by Naioka Bailes and Cassandra Blondin. Máhsi.

Presentation by Naioka Bailes and Cassandra Blondin Burt - Black Spruce Education - Youth Engagement Sessions.

10:48:53 NAOIKA BAILES: All right. Good morning, everyone. As some of you may know, my name is Naoika Bailes, and I'm here to present on behalf of Back Spruce Education. And for those of you who are unfamiliar with us, we are a not-for-profit organization based out of Norman Wells, and most of you may know us for running canoe programs.

10:49:07

Oh, sorry. Canoe programs. But we're here today because the SRRB reached out to us to visit youth in the communities and gather their perspectives about this year's PLS themes.

So before I dive into the heart of this presentation, I'd also like to take a
10:49:35 moment to say máhsi to Steph and the SRRB team for their efforts in organizing this Public Listening Session. This event has been a success, and we're grateful for all your hard work. So máhsi cho.

And I'd also like to add with a heavy heart, I'd like to recognize we are mourning the recent loss of a youth, Corbin Kochon, and in light of this loss, we
10:50:03 have made the conscious decision to prioritize respect (ʔełetserı̨chá / dǫne nałıtsıtàh) and empathy above all else. As a result, we were unable to fulfil our initial goal of reaching every community in the Sahtú with our planned youth engagement sessions. So we guided our actions to respect (ʔełetserı̨chá / dǫne nałıtsıtàh) the community members and peers of Corbin, leading us to pause our
10:50:26 outreach efforts out of reverence for their grieving process. So during this challenging time, we also recognize that it's important to honour our youth and provide them with a space and provide them with support as well that they need to heal.

So our facilitation process is to spark meaningful dialogue and foster a
10:50:49 deep connection to our land and its resources. More specifically, what we're all here to talk about, which is climate change (ʔehdagókégha / yant'a ʔadę́ ʔagodın / Dırınéné K'e Guluʔagotı), wildfires (nek'e areyone gok'erek ǫ́ / ne k'ə ʔedelı / nek'e k'ǫ́ yarék'ǫ́), and caribou conservation (ʔekwę́gudı ʔeʔá / ʔepe heots'edıgha go ʔeʔá / Sahtú ʔekwe ʔeʔá).

10:51:12 So we have been fortunate enough to have the expertise of Cassandra Burt or Blondin. Cassandra brings a wealth of knowledge and expertise to our team, with a background in journalism, fire research, plant medicine making, and trauma-informed facilitation processes.

With our deep roots in the Sahtú region and our eagerness to reconnect with family and community, has enriched our engagement sessions immensely. So it has been a true pleasure and privilege to work alongside such a knowledgeable and spirited individual. Cassandra will now delve deeper into
10:51:42 our findings from our youth engagement sessions and shedding light on the valuable insights and perspectives shared by our youth.

Cassandra will also talk about their fire research. Máhsi for everyone's support.

10:52:03 CASSANDRA BLONDIN BURT: Náhkale. Good morning. It has been an honour and a joy --

UNKNOWN SPEAKER: Test. Testing.

CASSANDRA BLONDIN BURT: Oh.

UNKNOWN SPEAKER: You got it?

CASSANDRA BLONDIN BURT: Máhsi.

UNKNOWN SPEAKER: I can't hear them.

UNKNOWN SPEAKER: Okay.

UNKNOWN SPEAKER: [Indiscernible]. Yeah, I'm just testing here. Sorry.

10:52:38 CASSANDRA BLONDIN BURT: Hey. Testing, testing. Can everybody hear us?

UNKNOWN SPEAKER: Hello. Yeah, it sounds -- does it sound okay?

CASSANDRA BLONDIN BURT: Yes. Máhsi. I can hear you –

UNKNOWN SPEAKER: Okay.

CASSANDRA BLONDIN BURT: -- just good.

UNKNOWN SPEAKER: Awesome.

CASSANDRA BLONDIN BURT: Ever good.

UNKNOWN SPEAKER: Yeah.

10:52:55 CASSANDRA BLONDIN BURT: Okay. Náhkale. Good morning.

Greetings. My name is Cassandra Blondin Burt. I am the daughter of Fiona Blondin, the granddaughter of Georgina Blondin and Duncan Pride, and the great granddaughter of George Blondin and Julie Ayah. It has been a real joy and honour to work with Naioka and Black Spruce Education, and the time that we

10:53:28 got to spend with the students was immeasurably valuable. Naoika is an amazing product manager.

Máhsi for that introduction.

Naioka guided this project with grace and with respect (ʔełetserı̨chá / dǫne nałıtsıtàh). There was a lot of foresight put into speaking with the young

10:53:54 people here from the Sahtú. And although we did not have the opportunity to speak in each of the communities, the time and effort put into this opportunity really show cased that there is more room to continue doing this work.

When we visited the school in Norman Wells, it was an after school and invitation. It was voluntary. And on that day, we had no students show up.

10:54:30 There's a picture in the report that is being submitted to the public record. We set up an area, and we were available to speak with students. And I mention that now not because I would consider, as a facilitator, that to be a failed process or because we didn't have any attendance, that that was somehow not good information. What I would consider that is a very loud statement. Having no

10:55:01 students show up is as much information as having them show up and speak their voices.

Them not coming into the room can be for many reasons, but having that space open and not seeing a receptivity by the students is something to consider in moving forward. The time and patience that it might take to build or to continue to build a space where young people here feel listened to, heard,
10:55:47 supported, understood, seen. These are spaces to nuture and to continue to invest in.

I see some young faces at the back right now. Welcome. Hey. Like everybody, say hello to the young people in the room. Hey.

The day after that, we went and had the great joy of flying into Délı̨nę
10:56:26 and spending the day there with many different ages of students.

I'm actually really excited how many people are coming in right now. This is fantastic.

There was a variety of responses throughout our day. We shifted through a few different age groups, a few different grades, and each of the
10:56:56 grades --

I just want to give everyone a chance to settle. Hi, everyone. We're talking about you right now. We love you.

Each of the different grades had so much to share. Máhsi.

All right. I'll continue.

10:57:41 CHAIR DONNA SCHEAR: Sorry, what I'll do, I'll just welcome the Mackenzie Mountain school. We appreciate you taking the time and joining us at this Public Listening Session. Máhsi.

CASSANDRA BLONDIN BURT: Máhsi. Thank you. So, again, just for new voices in the room, new faces in the room, my name is
10:58:08 Cassandra Blondin Burt. I'm here presenting with Black Spruce Education

on youth climate voices. I also might have seen some of your faces a few weeks ago when I came through for story telling, so...

When we were in Délı̨nę, I -- there was much receptivity from the students but in very different ways. What I felt most significant to share today
10:58:39 was that on the topics of climate change (ʔehdagókégha / yant'a ʔadę́ ʔagodın / Dırınéné K'e Guluʔagotı), caribou conservation (ʔekwę́gudı ɂeʔá / ʔepe heots'edıgha go ɂeʔá / Sahtú ʔekwe ɂeʔá), and wildfire, when the students were presented with the questions that we were given by SRRB to ask, much of what we actually saw in response to those immediate questions was a combination of
10:59:16 silence and confusion. But very quickly it became quite obvious -- and this is all in the report that I submitted -- was that that confusion wasn't because they didn't understand what was being asked.

You know, I think much like yesterday, there are some presentations where some of this information, especially from a western perspective, is being
10:59:37 shared, and it's the idea that, like, we don't understand what is being communicated to us. And I think that that's actually quite false. There are misinterpretations between cultural norms that I believe are taking place, and it was actually quite apparent with the young people.

When they were asked about wildfire or climate change
11:00:00 (ʔehdagókégha / yant'a ʔadę́ ʔagodın / Dırınéné K'e Guluʔagotı), they'd kind of be hesitant to answer. But that was because when we asked further, what they expressed so genuinely and openly was that they trusted in the process of the land, like many of their Elders, like many of our family members teach. That the land has ways of innovating, of adapting, of changing. And most of these young
11:00:33 people have been raised in households that have such a deep understanding of this inherent wisdom of the land that the very idea of climate change (ʔehdagókégha / yant'a ʔadę́ ʔagodın / Dırınéné K'e Guluʔagotı) or climate disaster, the

impending doom of climate change (ʔehdagókégha / yant'a ʔadę́ ʔagodın / Dırınéné K'e Guluʔagotı) is -- is predominantly a western concept.

When they were given this space to speak about their emotions, what they felt in this here and now, many of them spoke of anger, of frustration, of
11:01:04 sadness; but then they spoke very openly of joy, of love, of courage, of believing in their connection to the land and believing what they had been taught by many of their family members, parents, grandparents.

Where they expressed deep excitement, open excitement was the idea of taking on courageous, brave opportunities to develop their capacity to
11:01:49 communicate, to be leaders in their own right, and to share their perspectives. These young people didn't need the space to talk about climate change (ʔehdagókégha / yant'a ʔadę́ ʔagodın / Dırınéné K'e Guluʔagotı). And just like their Elders, they were very hesitant to share stories. The SRRB wanted these children to share traditional stories of ecological knowledges. Now, one, I don't
11:02:22 actually think that it is the responsibility of the young people to pass those stories on. That was a very big question for them. But they were wise in their sharing.

After they had had the chance to vocalize safely, not express anger, not express in, you know, aggressive ways, but to express that they felt emotions
11:02:58 that were harder for them to process, in that safety then, they were able to move into a space of more conversational dialogue. By the end of our meetings, especially with the younger grades, they went from being quite shut down. I would say, from a trauma-informed index, it was things like not making eye contact, different body languages, different energies of not contribution. But by
11:03:32 the end of our presentations with different invitations and different prompts, by the end -- I'm actually going to sit back for this -- we were kind of going, "So who is prepared -- who

wants to take part in deep ecological Indigenous space reclamation of land-based practices (gots'edí k'ə) and regenesis?" And the, like, Grade 5s and 6s were like "We are." Whereas it -- at the very beginning of the process, when asked "how do you feel about climate change (ʔehdagókégha / yant'a ʔadę̀ ʔagodın / Dırınéné K'e Guluʔagotı)," "how do you feel about caribou conservation (?ekwę́gudı ʔeʔá / ʔepe heots'edıgha go ʔeʔá / Sahtú ʔekwe ʔeʔá)," they sat back and went quiet.

11:04:07

My observations as a facilitator, as an outside perspective, even with my familial roots here in the Sahtú, weren't that, you know, young people didn't have much to say or they didn't want to share. It wasn't even that they needed more opportunities to share. They do. Over and over we heard the ask for more opportunities to share. More opportunities to engage with leadership, with the communities. But, more importantly, I think is that they be offered the opportunity to be taught how to share. To be given maybe a series of workshops like this that actually talk about communications.

11:04:37

11:05:10

As a journalist, for me to make a statement, like a -- like a media statement for 150 words and under is very difficult. It's taken me years to become that clear of thought. I still am long-winded. I'm doing it right now.

But to work with young people in gaining skills around self-advocacy, around leadership, and around communications is a different process and one that I think that would go very far in encouraging young people here to share what they already feel and know. The wisdoms that they already hold.

11:05:38

Many of the young people we spoke with were obviously skilled people already. They already have land-based skills that many people from the south don't understand. They're experts in their own right. And to have the skills and tools to either live that in a way that expresses

11:06:04

leadership, that expresses advocacy, or where they could be sitting here and sharing with you instead of us I think is a very good opportunity in moving forward.

I spent some time in Rádeyılı K'ǫ́ (Nàìlı Kǫ̀), in Fort Good Hope, two
11:06:44 years ago, and I heard something similar. What I heard from one youth in particular was that she very much wanted to learn language. Over and over we kept hearing that young people didn't want to learn. But at -- but she said openly, she said, "I want to learn language, I want to learn language." But she didn't just want to learn how to say "hello, how are you," you know, "this is a cat,"
11:07:13 "this is a dog," "this is my name." What she was asking when I -- when I asked her what she wanted to learn how to say, she looked at me, and she said, "I'd like to know how to say 'I love you,' so that I can tell my little brother that."

They were asking to learn prayers and prayer songs. They were asking for deeper wisdoms. Ways to express themselves. And that is a great
11:07:39 gift. Not just to give these young people the opportunity to speak, which they need more of, they're asking for more of, but the tools with which to communicate themselves. And those are two different things.

Both very, very important to invest in for these amazing young humans who are the next generation.

11:08:11 Máhsi cho. Thank you.

NAOIKA BAILES: I'd like to say máhsi cho to the SRRB for giving us this opportunity to speak with the youth. Clearly there needs to be more engagement sessions like this to get the youth speaking. When we kind of show up out of the blue like this, it's like we're not going to exactly get what we want,
11:08:41 but if we have consistent youth engagement and

consistently encourage them to share their voice, there could be some really good change in the future. So thank you to the SRRB for giving us that chance.

And Cassandra will carry on with the fire medicine research.

Presentation by Cassandra Blondin Burt on fire medicine research

11:09:12 CASSANDRA BLONDIN BURT: Máhsi. This I was not actually prepared for. I didn't know that I would be rolling kind of one right into the other, so, yes.

Máhsi. Thank you to the SRRB for the opportunity to present, I guess.

11:09:34 And I'm very excited to be sharing this with the rest of the room.

Ironically, when -- I actually feel as though the project that I am hoping to bring here to the Sahtú is, in part, something that could be not an answer but one possible pathway for a lot of what we heard from the young people. Hold on one second.

11:10:10 I'm in slippers, and I didn't know I was going to be doing this, so running here. All right. So I'm going to stand up here.

So for any of you guys who recognize, these three are books that were written and published by my great grandfather, George Blondin. These are my textbooks. These books are tattered and torn. They are covered in

11:10:53 highlighters. I have carried them across continents, across oceans.

CHAIR DONNA SCHEAR: Sorry to interrupt you, Cassandra, I've been asked to clarify that she -- the first part of their presentation was the actual youth presentation, and in our agenda we go now into presentations and comments by the public. So she's following up with -- with that as -- in addition to her youth,

11:11:17 which was on the agenda, and now she's going into

the public commenting presentation part of our session.

CASSANDRA BLONDIN BURT: I actually think that that was a little -- that would be a little confusing for anyone. I didn't even anticipate it. I didn't know that I was going to be presenting these back to back.

11:11:45 So just to clarify, the work that I was hired to do by Black Spruce was specifically with youth engagement. My research that I'm presenting now, I'm an independent researcher.

I was a student of philosophy at Vancouver Island University, and I went through a process in examining political theory where I actually realized that

11:12:09 to deeply immerse myself in Dene ways of scientific examination and government relations in the way that I believed pivotal for my studies and my purposes, I had to remove myself from an academic setting.

What I'm presenting to you now, when I am speaking with funding

11:12:33 (sobaa) bodies or institutions, they would call me a researcher now, a scientist now. But for years I would not have been called a researcher, a scientist by western institutions, because I believe I was doing this in a Dene way. Now, ironically, they call me a scientist and a researcher.

I study plant medicine. Dene medicines are more than plant

11:13:06 medicines. We work with a lot of animal fats and animal parts, but plant medicine is where I began. And, more specifically, I began with dreams. I had dreams during grieving, visions where the plants were sharing with me different ways of relating to the earth, different ways of relating between people that were healing. They were not extractive. They were not coercive. They were relational

11:13:37 ways of being.

Slowly that developed into a study where I began to understand

fire as integral to the land for bioregenesis, for processes of regenerating, but only in specific regions. Only in specific climates and environments. I relate this to healing. My great grandfather's books would say -- and, actually, I was speaking this morning with Judy here about how my grandfather -- my great
11:14:20 grandfather quotes in one of his books that some Dene say the earth is our body, the land is our body. And when we experience fire in the body, it is inflammation. It is unregulated emotions. It's -- it's big energies that can be disruptive to our systems. And so too we are seeing that wildfire is disruptive in the land body.

11:14:53 There are fires that are good for the land. As my Shuta Uncle Walter Blondin would say, fire is medicine for the land.

As I began to do more research into this thinking, I discovered that there are many plants, many animals that benefit from cool burning fire. Cool burning fire is intentionally lit. It is a way of tending soil that propagates much
11:15:35 plant growth. Things like -- as this was mentioned by some of the presentations yesterday, specific fires work with spruce and pine to be able to regenerate both trees and land bases. But the way that I was taught or the way that I have been shown is that as a plant medicine person, a few generations ago or, you know, a few hundred years ago, I would have used cool burning fires to tend berry
11:16:13 patches, medicine patches: Fireweed and yarrow, mint and wild onion. There are ways of working with fire that support soil in retaining its integrity so that it doesn't degrade and kind of fall apart. And all of these techniques to me come back to an inherent responsibility to take care of the medicines that I would have then used within communities.

11:16:47 I work as a doula, as a birth worker, and there are so many

plants to be used in birth, in child care, and these -- these are our sovereign medicines.

I am putting forward a proposal to the SRRB as well as to each of the communities asking for support to be able to come to the Sahtú and to conduct
11:17:16 an independent study. I, every once in a while, have the great honour of having stories shared with me about these fire practices (gots'edí k'ə). They are not many. They are few and far between. But I'm utilizing those few stories to weave together a wider map of region-specific fire IEK, which we could then merge with western sciences to create a unique approach to mitigating and
11:17:57 regenerating the Sahtú area. And I believe over the next three to fire years, but over the next ten years specifically, if these fire ways are intentionally practiced, that we could transform the wildfire season, how it's experienced, and the biodiversity of the Sahtú region in the next 50 to 100 years.

My research right now is funded purely by WWF, but I also have
11:18:23 resources and funding (sobaa) available to me through National Resources Canada, Ducks Unlimited, and I'm connected to the wider IPCA network. I have a certificate from Harvard Business School in impact investment, so I've got this kind of weird synthesis of understanding with plant medicine, Indigenous ways of knowing and being, and economics in the world.

11:19:02 I do not believe that this is an opportunity for us to share our knowledges in ways where they could be taken away from us. I'm even careful saying that. I have had many stories and wisdoms shared with me in a way that we don't need to always share. How we utilize our own wisdoms is up to us. Is up to the people of the Sahtú. But in utilizing these practices (gots'edí k'ə), if we
11:19:44 do this in a good way, there are many opportunities to

create sovereign wealth, economic development opportunities here that would mean that it would not be leadership asking for the resources or support to create programming from even, say, the SRRB or intergovernmental relations. This would be the opportunity for us to do so within our own jurisdiction, in our
11:20:26 own way, and then to be able to bring that to SRRB or to Federal and Territorial Governments in collaborative (ʔełexé ʔeghálats'eda) partnership.

The wider scope of this project that I'm putting forward is not only to create this research project, but depending on what we find, we would like to create and offer the opportunity to train firefighters, NWT fire and Guardians, and
11:21:01 anybody else who would want to be involved in these fire practices (gots'edí k'ə). And then to engage in on-the-lands work that would be based not on combatting climate change (ʔehdagókégha / yant'a ʔadę ʔagodın / Dırınéné K'e Guluʔagotı). This is actually the very key distinction. Is that for me, when I think about fire, I do not think of how to protect against. When I think of fire, I think
11:21:36 about how we are taking care of. Fire is utilized to take care of the land. To regenerate the land. And when we see wildfire, it is not good for the land. It is the sign that something is deeply imbalanced.

I believe that wildfire is the land speaking to us. And if we choose to listen differently, then we can begin a different conversation with that fire. Not
11:22:11 fighting fire, not suppressing fire, not even preventing it, but meeting fire where it is asking to be met.

I don't need funding (sobaa) from these bodies. I am bringing funding (sobaa) in support. The only thing that would be stopping this work happening in the Sahtú are the people in this room and in our own communities. We have a lot
11:22:40 of support to do this. There's a lot of different organizations that would

love to speak further about this project. And it would be my hope that if we could work together, that I would like to put this forward in a wider scope as a UN world restoration flagship project, the conservation of the Sahtú region and of the caribou (ʔekwę́).

11:23:20 I would like to add, more specifically, though, that the idea of conserving caribou (ʔekwę́) is even an odd concept for me because when I think of Dene wisdoms, I think of a whole world view, and to me, wildlife are an inherent part of that. So it's not just about conserving the caribou (ʔekwę́). It's about the wider picture as a whole. Fire is not the only part of this picture. But I

11:23:45 was taught that while we humans use water to cleanse our bodies, that the earth uses fire to cleanse hers. And that in working with fire to cleanse this land body, that also takes care of the air, the water, the plants, and the animals.

I'm seeking support, letters of support from SRRB, from the independent Sahtú communities, and I already have support from the Territorial

11:24:15 Government and from the Federal Government.

Any questions that you may have, I would be so happy to answer while I'm here. And there is a proposal and a pdf presentation that is being submitted to the public record. On that is my contact info.

I'm doing this as a pilot presentation, and I will be available to discuss

11:24:44 this until roughly the beginning of April, the end of March when I'll be switching into a Phase 2 of this project. There are other communities that my team is interested in me working with. But I was actually a bit stubborn, and I wanted to bring this opportunity to the Sahtú first. My hope would be to work with the IPCAs here, with Fort Good Hope, with K'ahsho Got'ı̨nę Foundation and the

11:25:20 IPCA there, with Tuyeta, as well as

with Déljnę Got’ıné Government and the proposed Sahtú K'aowé IPCA. What comes of this research does not yet have to be determined. These are all in conversation. But I would very much like to have that conversation with you.

Máhsi.

11:25:52 CHAIR DONNA SCHEAR: Thank you, Cassandra. So I would just like to ask the public if we -- if they would like to ask any questions about this portion intended for comments from the public. I would also like to note that there are youth in the room and if they would have a comment to Cassandra and her presentation? Or any comments from the youth.

11:26:26 Where's Dora? Dora. Maybe if they're -- maybe you could channel their questions or comments if they had any if they're scared to come and talk on the mic. Or if they don't, then that's fine too.

LISA McDONALD: Yeah, if you guys are scared, just give someone a question, or come and ask one of us, and we could ask it for you if

11:27:10 you want. Or afterwards if you're too shy.

CHAIR DONNA SCHEAR: So maybe while they're thinking, is there any questions from the public or comments for Cassandra and her -- or...

I just want to say again that this portion is -- her last portion was a public presentation, so that follows kind of a new little process where everyone is

11:28:23 able to ask a question of her. I know before we had gone -- gone to Tulít'a and then Fort Good Hope and that, but this -- this -- because it's a different -- what's the word I'm looking for -- a different process or forum, that we just go right to the public, and then they can ask questions of that presentation or comments.

CASSANDRA BLONDIN BURT: Also, thank you to the youth who look

11:28:51

like they're leaving the room. Máhsi.

CHAIR DONNA SCHEAR: I would ask any members of the public if they have a question or comment for Cassandra and her presentation?

Okay. So we're way ahead of schedule and -- oh, okay. I would ask
11:29:46 that Lucy Jackson come and speak.

Presentation and comments by the Public

LUCY JACKSON: A-ah. [Other language spoken - no translation]. I was sort of hesitant before, but -- because in our culture, you know, when adults speak, you know, children should be playing outside because of -- probably
11:30:44 because a lot of the issues may be unable to understand and the issues.

Anyway, Madam Chair, thank you very much. But I understand there's a time limit as to how we speak from the community. Is there a time limit? Ten minutes?

11:31:02 CHAIR DONNA SCHEAR: [No audible response].

LUCY JACKSON: Okay. I'll try my best.

But courtesy should apply to peoples that come from the community, especially the Elders. They should be given -- allowed time to speak on their issues. So for future, meeting session should be considered as an -- there's too
11:31:25 much information peoples for the last two days I sat on. These -- I'm from Fort Good Hope. My name is Lucy Jackson. I'm an Indigenous person. I'm experienced on the land with my family, my parents. I was a residential school client. So all these elements I'm not speaking for myself but for peoples my age who went through all this life and experience to be allowed to speak.

11:31:55 And thank you for allowing me to speak, but I would like to start

with I'm from the K'ahsho Got'ıné, from Fort Good Hope. I'd like to speak to this first issue to the people for the leaders of the Good Hope. It's so crucial when they have these kinds of information, they should bring it back to the peoples in the community to make them understand this is what is going on. Because
11:32:28 some of us are just catching up on, gee, I'm just stoned as to what -- holy. I'm speaking to the Ts'udé Nilıné Tueyata [phonetic].

The agreement that was made for the peoples of Fort Good Hope, through that, it has come down to the point where there are
decisions being made on behalf of us. So with that, all reports, it's crucial that
11:33:21 reports go back to the peoples in the communities. Everyone should be allowed to listen, and maybe they may not respond in the first two or three sessions, but after they get -- they're given time to think on it, they may respond. I don't know. But this has been going on for too long, and this has stopped -- has to stop. Dene was in [other language spoken - no translation].

11:33:51

[Through interpreter]. When we're Indigenous -- as people, we have
to talk -- have to talk us issues over and over. That's when we get it. We grasp the same, the important. Just to answer -- Tuyeta land we're talking about, in the English ways it's called "establish agreements," [indiscernible].

11:34:19 With that, I'm listening to the things that have been going on, the
decisions that are being made, business activities, so how did all this come about without us knowing? And what do they mean by "business activities"? Ts'udé Nilıné Tueyata [phonetic] is supposed to be a protected area. And the Elders, I was disappointed because I didn't see too many or no -- no Elders from
11:34:50 Good Hope sitting here, because it is their occupation we're talking about. All this is related to caribou (ʔekwǫ́). Moose. [Other language spoken - no

translation]. Scientific knowledge, Indigenous knowledge.

For years and years I have interpreted for the peoples of Good Hope, mainly the Elders. I have been in all these sessions these leaders have been in because I was an interpreter. And all these plans have been made, and I'm
11:35:30 listening to this too. The peoples of Good Hope, the peoples who make the decisions is the foundation. K'ahsho Got'ıné is the foundation. K'ahsho Got'ıné would have the last say and would have the decision-making. That's not allowed. Not in our Indigenous world. It's not allowed.

I need to say this. Co-management boards under the Land Claims
11:36:06 cannot dictate and determine First Nations' governing. Ancient. We are governed by our ancient system yet. It's still alive with us today. It wasn't abolished by Indigenous governments but abolished by Canada. I need to say this.

When we talk about the Indigenous -- [through interpreter] to talk, when we say "Dene K'ede"? It means it's up to the Indigenous peoples to talk, not the
11:36:43 visitors. The settlers are not -- you know, how do -- do they understand when we say "Dene ts'ili" when we go to the land, children, womens? Men? We all -- they all went on the land walking. Do they know what we're talking about when we travel -- when here they use our words, they act like they know our ways. They act like they know our traditional ways. They don't understand. It is -- you have
11:37:21 to uphold the Indigenous person. When you want things to go the right way, you can't block them.

You can't stand in their way. We're not downtrodden peoples. We are smart, strong Indigenous people. Why -- why is this settler sitting up there and talking to us like they know our ways? They say Dene Ts'ili. That's
11:37:48

what they're talking to us, like they know.

We know ourselves. We've travelled through the hard times. We're not talking about the hardships Indigenous peoples are enduring, have been -- endured for the last so many decades. We should be allowed to address our
11:38:22 issues. And plan our -- the future for our childrens.

[Through interpreter]. We cannot raise our children on -- on foreign laws.

We ought to address the UNDRIP and let peoples in the communities know what it is minimum standards. They have to know that. And
11:38:47 that's where their future has to.

I am serious about these issues. Very serious. You know, we're talking about the Truth and Reconciliation. It's not going to help us peoples. Restitution, preconditions, reconciliation. There are still many issues, but I'm -- like I say, it's too much for me to -- too many information in the last two days,
11:39:32 even with caribou (ʔekwę́). [Other language spoken - no translation] when I go back, then I [other language spoken - no translation]. They make pemmicans, [other language spoken - no translation]. You know, in those days, they just have this 24-pound flour bags just to make pemmican. That 25 -- because it takes a lot of meat. Not from one caribou (ʔekwę́) or for one moose. It takes a lot of, when you pound it. And
11:40:04 they're given to them. That's restitution peoples.

Fort Good Hope and north of Colville Lake is prime sable country. One of the richest fur in the -- in the world. And yet when our leaders went across to Europe to negotiate, you know what happened? One of the price -- priceless. They dropped it down to a few dollars. So and that's how -- that's not
11:40:37 healthy at all for us, because nobody had

enough information in those days. Not talking with the peoples, not giving information to peoples so they make those kinds -- this cannot happen again today. We have to be there, involved with discussing issues. Land corporation will not have the final say. This has to be understood. This has to be, because
11:41:12 it's the First Nations. The First Nation peoples are generous. Look what we allow to do to our lives and today. We're living in complete poverty. Substandard conditions.

In order to be fair to Canadians and other peoples across the country, we have to be fair to ourselves first. We have to fix the future generations.
11:41:41 Because if we're not fair to ourselves, we suffer with this unnecessary poverty.

So these are major issues. This is what one of the Elders was saying. The major issues. It can -- with just one or two meetings, it cannot fix, fix all the problems we're in. Right now we have more foreigners entering our country. A lot of them are in Norman -- Yellowknife today.

11:42:12 Coming into the -- what do they bring with us? Nothing but their business, crimes. And we can't allow that to continue. We have to address it.

The addictions are so heavy. It's overwhelming in our communities. The detachment. Seven days a week they're busy. Our health station, it's the same thing. Seven days a week. No rest. It's overwhelming peoples. And the
11:42:46 addictions that are coming in, it's just too much peoples, too much -- it's what you call "depression" when it -- when it turns to.

So if we're going to make plans for our childrens, my
11:43:16 grandchildrens, and all the childrens, Dǫne ʔats'ɻt'e) [phonetic], we have to, pay attention to us. We allow to -- to have everything, so now it's our turn.

We have to bring our communities up to par. Enough of these substandard conditions.

With all your policies, remove all the laws of the statutes of limitations that is forced on Indigenous peoples. Statutes of limitations. And bring us to --
11:43:54 up to par or a standard living -- standards has to come up to par with any Canadians right across the country. Black market is really strong now in our communities. Peoples sell anything to have income. Or gambling, it could be for that. For addictions, it could be for that.

I'll leave it at that for now, but I'm very concerned about the -- the
11:44:21 UNDRIP. Is here with us in our community. The old peoples have to understand. It's on a minimum basis. But we have to. We're the ones that have to fix it up or to put our issues on the table and see. How we could -- or we could, we will. Holy. We will, peoples. We are gifted. We are. Our young peoples are gifted. Wow. They're -- most -- some of them are studying across
11:44:54 the country.

But I ask you to have courtesy for the Elders of the communities, and they should be here in this meeting, because this is a hearing -- I didn't know it was a hearing. This will determine the future of our future generations. Wow. Holy.

11:45:23 Anyway, I leave at that. Máhsi. I'm not finished, but I -- just too much information.

Oh, the other one is parasites because we eat caribou (ʔekwę́). I want to know what the parasites is all about. What we know, that sometimes we see caribou (ʔekwę́) or moose, we know it's not that well, it's not good, but we still
11:45:43 eat it when we have because we love it. But I want to know more about all

these contaminants that are going into our country food (béré / wedì) because we all love our country food (béré / wedì). There's nothing wrong with that, but we need to be safe and keep ourselves safe from eating unnecessary toxic chemicals that may be in these -- in our food (béré / wedì) chain. Tu ga die

11:46:11 [phonetic]. [Other language spoken - no translation].

[Through interpreter]. When you're an Indigenous, we have to -- we have to tackle ourselves. We have to make things better for us. We have to develop our way. It seems like Indigenous, we are just downtrodden.

We are just lower than the visitors. Settlers are having a life, a life that

11:46:44 is just healthy for them. But for us, it's not so, so we have to make things better for Indigenous people. We have to make a better world, a better life for ourselves. We can't have foreign peoples make decisions for us. We have to make sure our kids, our grand kids have a way to get educated. We have to give them comfort and easy to be educated -- educated.

11:47:17 We can't have settlers and foreigner peoples. We don't know them. We don't know them when they're cross -- across from foreign lands, how -- how they are. So because of that, because they're teaching our kids the wrong things, our kids end up in prisons, in jail. Our Elders are talking about this. We have to listen to our Elders, and it's easy to fix. And so this is what I wanted to bring up.

11:47:46 But I see the -- foreign peoples coming across. The settlers act like they know our language (gokədé). They'll never learn. It's Indigenous. Mine's Indigenous ways. They have to. They have to. It's not -- it is up to us. It's not for them. And there are some that are bringing foreign stuff, their habits across to us on our country, and I wanted to let you know this.

11:48:19 I wanted to share my own thoughts with you, and so thank you. I

say to you thank you for letting me voice my thoughts.

CHAIR DONNA SCHEAR: Máhsi, Lucy. I ask for any questions for Lucy from the public. Okay. I guess there will be no questions for Lucy at this time. Again, máhsi, Lucy.

11:49:17 Just in time for lunch. I had to look really hard at my little agenda. But, yeah, so we'll meet back at 1. Máhsi.

- Adjourned to 1:00 p.m. -

CHAIR DONNA SCHEAR: Good afternoon. Thank you. And what we'll do right now is we will start with closing remarks by the panels and parties. And just

13:15:39 to keep in mind, we're trying to keep it around

ten minutes, but, again, we'll use our judgment call on that. And a little switch-up in the order. We will start with Tulít'a.

Any more public comments before we start? Or online? All right. Tulít'a.

13:16:37 **Closing remarks by Tulít'a Panel**

FREDERICK ANDREW JR., [through interpreter]: Frederick Andrew Jr. from Tulít'a. And my people -- and thank you. Been hearing -- sitting here for two days. This is the third day. All of us here. Think we were -- we -- we last met was in the fall for important -- we're talking about things that are going to be important for us in the

13:17:23 future. Talking about forest fire. Talking wildlife, caribou (ʔekwę́), and water. This is important to us. That's why we're talking about it. It's really good subject. And non--Indigenous people too sitting here with us too. Meeting like this. We have to support each other. Talking about important issues. It's really good. For that reason, when we talk together, and make a good plan. Like, it's good if we

13:18:06 can do that. Thank you. It's because it's so important. What we're trying to do here is

trying to do something for the future generations.

I'd like to thank you again. The ladies that are cooking, like to thank them for the past few days. Meeting like this, you eat really good. You have good meetings. I know it's wintertime. We're in a nice warm area to meet. I
13:18:53 might get fat for eating food (béré / wedì), good food (béré / wedì) for three days. I like the way they took cook for us, and we've got good meals, and I really like to thank the cooks. People that are helping them out.

So we still have other meetings probably in the future. It's up to the Creator. The Creator is thankful. So this is a good meeting. We should be
13:19:31 thankful for that. Even though it's cold, we still meet. It's up to the Creator. It's -- he controls everything. One day we will come back again and talk like this again.

I just wanted to say thank you for that. Thank you.

CHAIR DONNA SCHEAR: Máhsi, Frederick.

Leon, would you like to add?

13:20:01 LEON ANDREW: [Other language spoken - no translation]. My name is Leon Andrew. I'm a band member from Tulít'a. A member for -- on the Tulít'a Land Corporation. Me too, I'd like to say thank you to everyone that gathered for this Public Listening Session. I think it's important that we value what we put on the table for -- for our survival in the future. We can both work together, TK, in
13:20:28 this case, science (ʔasíį kánęta / ʔası naata) and traditional knowledge. I think -- I think with this climate change (ʔehdagókégha / yant'a ʔadę́ ʔagodın / Dırınéné K'e Guluʔagotı), things have really turned not in a good way, let's put it that way. So I am concerned that we need to really think about the future. What lies ahead of us for the next 10 years, maybe 20 is critical, so we need to be prepared, all
13:21:11 of us.

So I wanted to thank you all for coming. I think it's been a very good discussion. Maybe -- maybe some -- some area we step on people toes, but it's not meant to be. Just sometime frustration sets in and different language come out. So if we do, I want to say I'm sorry about that.

13:21:44

And hopefully till next time. Máhsi cho. Thank you, thank you, thank you.

CHAIR DONNA SCHEAR: Máhsi, Leon.

Having said that, let's move forward with the Norman Wells,

13:22:09 Tłegǫ̀hłı Panel.

Closing remarks by the Norman Wells Panel

LISA McDONALD: Hi. Lisa McDonald, Norman Wells Renewable Resource Council. A lot of time at meetings and gatherings such as this, you know, it can be overwhelming with some of the issues that we have to face or

13:22:49 that we are facing. Just want people to keep in mind that the responsibility lies with each of us irregardless if you're Indigenous or not. We're all human beings, and we're all striving for the same goal.

I sat last night, and I was really thinking about this term, you know, "conservation." You know, and a management (bek'ə ʔeghálats'eda / weghà

13:23:14 ʔelàts'eda) plan. When, in reality, you know, we're trying to find a way to protect not only caribou (ʔekwǫ́) but all wildlife, I guess of all aspects of nature. So, basically, managing people. You know. How we do things, simple things, you know, to try and minimize the effect that we have on this earth.

I don't believe that anyone in the room, you know, has their intentions

13:23:55 of no one's better than anyone else or their intentions are, you

know, to -- you know, more power than, you know, another person in any sense. It gets really hard sometimes speaking from an Aboriginal or Indigenous point of view because it -- we've been saying it over and over and over again. For as long as I've lived. I don't know how much more we can say, you know. How
13:24:39 much more we can prove or what we have to do to prove, but it always seems like we have to fight extra hard to try and keep something, you know, that the rest of mankind uses as well.

So just keep in mind that when we're doing this work -- I do anyways -- I'm not thinking of tomorrow. I'm thinking of 10 years, 20 years down the road,
13:25:17 that the decisions that I make at this table -- hopefully whoever comes into play will not have to have a huge mess to clean up.

You know, at that time, you know, they going to look back and be proud and say yes? You know, I can look back and actually see my grandchildren, great grandchildren, my niece's children, you know, and be proud of the way things are
13:25:44 being done.

Our people hold the power. We have a law (ʔeʔa) document that can be used. So the onus is on us to teach ourselves. You know, we're professors and doctors and everything in the environment (ʔededáhkʼǫ́), but I think we need to take that extra step and always educate ourselves in the other world, the
13:26:24 communication world, the paper world.

It is overwhelming when, in reality, it's very simple. You know, we only take what we need. We use what we have.

So I guess my words of encouragement are that, you know, irregardless of where we live in the Sahtú, we are all together. I can go into any
13:26:55 community and feel welcome when I see my people. The hugs that I get, the information that's shared, you know, through all the meetings

and celebrations. Even the celebration of life for some people. And I say that because my grandmother never categorized people. It's important, you know, when we say "Dene," "Métis" as opposed to "Indian," "Aboriginal," or "Indigenous," whatever title people want to call us, you know, that if we work
13:27:33 together and we work strong, irregardless of the district we're in or the community we're in, if we unite, then we can be that much more powerful for one voice.

You look at your region and what we're up against, it's massive. We're surrounded all by other Land Claim Agreements and the impact of the oil and
13:27:54 gas industry and stuff like that, but I think it's high time that our people start recognizing that we are the change. And to be that change, would be so powerful if we did it all together. Would be that much stronger.

So I really thank you for all the information that's been exchanged. I
13:28:17 look forward to our next gathering. I hope everyone travels home safe. And I will give Jasmine a minute to say her piece and, if you want, Sarah.

JASMINE PLUMMER: Good afternoon, everyone -- everybody. This is Jasmine Plummer, Norman Wells RRC. I guess I just want to say máhsi to everybody for participating. Máhsi to the cooks, to the public who have come
13:28:40 and listened these past three days. It's been really great to see what everybody's been doing and just listening, you know, to Fort Good Hope and Tulít'a and their programs. And Black Spruce Education, it was interesting to hear their input on youth. I used to work with the Sahtú Youth Network, so I know how challenging it can be to work with youth and get them to vocalize the importance of climate
13:29:08 change (ʔehdagókégha / yant'a ʔadę́ ʔagodın / Dırınéné K'e Guluʔagotı) or anything on that

subject. But I just -- yeah, I'm just really grateful I was here, and I don't really have much to say. I think Lisa kind of said it all in one blurb.

Yeah, and máhsi to my Uncle Johnny and Auntie Margaret for being here and guiding us through life. It's -- without their knowledge, I wouldn't be
13:29:41 sitting here today. They were my teachers and still continue to be my teachers, and I'm forever grateful for that. So máhsi.

CHAIR DONNA SCHEAR: Máhsi, Norman Wells. With that being said, I'll jump to Fort Good Hope.

Closing remarks by Fort Good Hope Panel

13:30:07

SHAWN GRANDJAMBE: Hello. Shawn Grandjambe, president of Renewable Resources Council, Fort Good Hope. Today for the closing remarks I'm going to let the Elder Frank T'seleie and our president of the Yamoga Land Corporation do the closing remarks.

FRANK T'SELEIE: Frank T'seleie.

13:30:38

Máhsi, [other language spoken - no translation]. Thank you very much for giving me the time to express to you some of the matters and the -- and they're dear to me. We talked about a lot of things over the last couple days. And all the necessary life matters that the Creator put on this land for us, like water, land, animals, the fish.

13:31:42

And I was really impressed with the young lady that made the presentation earlier. Very impressive. And she touched on some subjects that are -- that I myself have experienced.

And I wanted to speak at this Listening Session that the subject of residential schools has had a real impact on all of us. And especially on our
13:32:34 languages (gokədé). What they tried to do on that matter was to take our language (gokədé) away and replace it with another. [Indiscernible] residential schools,

have experiences that you ever caught speaking your language (gokədǽ), you would get your mouth washed out with soap. That's how extreme we were treated. And I wanted to mention that because some of these subjects have a long history behind it. Especially in this region on the subject of residential
13:33:21 schools. I think Fort Good Hope has the longest history. The -- it started with the missionaries. They came into the community in the 1850s. And some of the material that I've seen showed me that by the 1870s, they were already taking children out to places like Fort Resolution, Fort Providence.

And my mother also talked to me about this way before it became an
13:34:09 issue. She said she got kidnapped around the age of five from the shore of the river and got sent to residential schools. She said she spent ten years there without coming back. Got kidnapped at around the age of five and came back as a teenager ten years later. And, you know, it's a subject I think really -- that really had an impact on our lives.

13:35:01 The other matters that I think should be mentioned is that a lot of the matters that we're dealing with today requires additional studies and determination, and a lot of times we allow other people to define our world. And listening to that young lady today, seems to be saying that we should define the world for ourselves. That our youth should be doing it. A lot of the subjects
13:35:57 we're doing still require studies, and it's material for PhD, doctor degrees that should be going to our own youth into the future. And I think that's the path that seems to be taking shape here, and I'm really encouraged.

And I think I probably used up my ten minutes, so I'll stop it there. And thank you very much again.

13:36:38

CHAIR DONNA SCHEAR: Máhsi, Frank.

And we'll go ahead with Edwin.

EDWIN ERUTSE: Máhsi. Máhsi, Madam Chair. Máhsi, Frank. I want to thank you.

13:37:22 First of all, I want to thank the host, Norman Wells, the Board, all your technical staff who are putting on a good hearing and allowing us the time to speak and share our thoughts and our concerns. And -- and to the cooks and everybody else that contributed to make this meeting happen, this Listening Session. So on behalf of our community I want to thank -- thank you.

13:37:50 But in closing, I guess, I -- good I hear all the stories. I listen to it all. And I really want to thank our Elders and our leaders, Lucy Jackson speaking this morning and our Elder Frank. I gotta say this because they come with a long history of stories. And I could hear. It's like we too got to go home now and tell our people what's going on. What we're hearing.

13:38:22 We were caught -- we feel we have a different interpretation, so to speak.

So moving forward, I guess we got our work to do, but we need to go home and talk to our people and update them as to the discussions we're having, what our thinking is. And so I want to -- I want to mention that, because Lucy is right. And -- and I say that wholeheartedly, and that kind of goes to my

13:38:46 comments yesterday and today. We want to be able to tell our own story. Lucy comes with a wealth of history. She's our interpreter and our translator when we -- when we have meetings at home. So I understand why sometimes she might be confused as to what's going on here. And so are we sometimes.

So we rely on our Elders to guide us and their knowledge, and

13:39:13

sometimes I find myself really trying to listen to these stories and figure out the message that they're trying to send to tell that story. With some emotion, some feeling, I guess.

So having said that, I just want to say this: That I should recognize
13:39:43 Shawn Grandjambe, who is our local Renewable Resources Council president. He's new to the position, so he's learning. Oh, Darcy stepped out. Oh, Darcy is there. Darcy is also on our board of directors for Yamoga Land Corporation, but he's also the president of the K'ahsho Got'ı̨nę Foundation. And so a lot of our people are taking on these new roles. And so they're getting familiar with all of
13:40:08 this. And so I guess it's fair to say this could be a real learning curve for all of them, so we're always trying to work together with them.

I wanted to really close by saying this: By the end of the day, we're trying to plan for our future. And it's always in trying to keeping in line with what our leaders of the past have said. So maintain that.

13:40:31 I remember Shawn asking me one time, you know -- even me too, I think when I was a child and we think back to our leaders, our great leaders, who they were, who they are and trying to maintain that vision.

And even our wise Elders, the women, Elders, the words they spoke; some of them we don't forget them. And it sticks with us, and it's what shapes us. I could --
13:40:58 - I feel privileged sometimes when I sit with them and I sit with, beside me, our former chief, Frank T'seleie. Lucy too was our chief, our former chief. So we have a lot of wisdom in the room.

I could never forget some of their message about language. It is our young people's heritage. We hope they will continue it. It's a struggle.

13:41:28 Some of their messages about our land: That we share our

wealth. We do not hoard it. And we look after our Elders, and we respect (ʔełetserı̨chá / dǫne nałıtsıtàh) them for their wisdom. I'm repeating one of our leader's words when he addressed The Berger Inquiry, 1975, sending that message. My point is our vision has not changed. And that we look after our
13:42:22 land and to protect our land. I believe that's what our leaders and our Elders at the very least expect from us to do. I was ten years old when this speech was given. And I don't forget it.

And me too. I want to be proud knowing that our people have looked after their land and they have made decisions for themselves on their land. They
13:42:56 want to be free to live in their own land in their own way. We say this because I think we could get over some of our misunderstandings, let's call it. But I really urge you to keep something in mind, that the legal profession has made a lot of money over the interpretation of our rights. I think we could move beyond that.

And so having said that, I wanted to close with -- with that, to say for us
13:43:42 it's a reminder. We've got to remind ourselves of where we were, where we come from, and where we are today, where we want to go, and how we're going to get there. As we can see, each step involves planning. We want to be in charge of our future.

So I want to end it on that and saying thank you for allowing me the
13:44:08 time, and I want to wish each and every one of you safe travels back home to your families and to your children, and máhsi for giving us the time and for meeting you as well too. Thank you.

CHAIR DONNA SCHEAR: Máhsi, Edwin.

Carrying on. Again, just a reminder that Délı̨nę was in but listening, I
13:44:34 believe. I'm not sure if they want to have any closing marks as I

see Russ there now. Or are they just -- Russ, can you hear me? Oh, there he goes.

RUSSELL KENNY: Hello?

CHAIR DONNA SCHEAR: Hi, Russ, it's --

13:45:06 RUSSELL KENNY: Yeah, [other language spoken - no translation].

CHAIR DONNA SCHEAR: You have closing remarks?

RUSSELL KENNY: Yeah, I'll just -- I'll just make a couple remarks here.

CHAIR DONNA SCHEAR: Okay.

13:45:20 **Closing remarks by Déljnę Panel**

RUSSELL KENNY: We haven't really because we had a lot of difficulties with the technical, so we -- we've -- we haven't had -- really had a chance to listen to most of the speeches that were given. But we've been involved with this PLS for some time, so I know there -- there was a lot of

13:45:49 remarks before this one anyway. But I just want to thank everybody there, and I know this just the start of a lot of things to come, and we're going to have a lot of input into decision-making. So I know this is the start of a process, so I'm hoping to work with other organizations to get more information -- information out of these sessions. And -- and I don't know if any of the Elders here want to make a

13:46:30 quick remark, but I'll just ask them here.

I want to say máhsi again to all the members that attended. Ah-ha.

CHAIR DONNA SCHEAR: Ah-ha. Máhsi, Russ.

13:46:45 RUSSELL KENNY: Just wait. Leon's going to make a quick remark.

LEON MODESTE, [though interpreter]: Máhsi.

THE INTERPRETER: Okay. He says:

LEON MODESTE, [though interpreter]: What you're talking about is right, because the Creator gave us whatever he did on -- on the land that we have. Now we know
13:47:24 that we've been colonized. As Dene people, we lived before colonization. We know our land inside out. And we've been colonized just recently. So you don't really know our lands the way we do, but you're here to work with us. It's not that we're saying that you're doing the wrong work, but you're here to help us do work. If you're working for somebody else, that's going to be different. But you're
13:48:08 working for us with us, so that's -- we don't -- we don't mind that.

So we need a good relationship. We need to come up with a good agreement to continue to have a good working relationship for the future. So when you want to make our world better for all of us. So thank you very much.

CHAIR DONNA SCHEAR: Ah-ha, máhsi, Leon.

13:48:48 GINA DOLPHUS: We have another Elder who wants to talk.

CHAIR DONNA SCHEAR: Okay.

GINA DOLPHUS: Alfred.

CHAIR DONNA SCHEAR: Go ahead, Alfred.

ALFRED TANETON, [through interpreter]: Máhsi. Alfred Taneton.

13:49:09 THE INTERPRETER: Alfred Taneton. He's talking.

ALFRED TANETON, [through interpreter]: Thank you for this meeting. As Dene people in the Sahtú region, we all here to work together and help each other. I'm talking to you, everybody. We're all relatives. Even though we

13:49:29

live in the region close by each other, we still can see each other. But thank you.

I want to say something for just a little while. We've been here talking. We were listening since this morning talking about the future. It's right. As Dene, our Elders worked on this land before us. Whatever's on this land, we got to
13:50:02 really monitor it. We don't want the -- our world to change in the Sahtú region. Our Elders really lived a good life in the past. Our Elders, they never went to the store-bought things to -- to raise us.

They used the resources that is out there on the land to -- to feed us. That's how we were raised. That's how they were, our Elders. And that's how they raised
13:50:45 us. Even though they're not here with us anymore, as their children, we -- we take over that role of our past Elders for our children and their future. So important. Such an important issue. But we got to look for the future. Work for the future for our generations. Our grandchildrens. All of them. We got lots of children, and it's growing. The population (dánet'ę / datłǫ) is growing. We need
13:51:16 to communicate with them.

Today we know our land, where we were raised, where we were born. Today lots of good stories are coming out of this meeting. So thank you for sharing your stories. Thank you.

We are from Sahtú region too. We've been here since time
13:51:50 immemorial, and that's the way we are, Dene. We're Dene people. Our mind, our heart, our thoughts, our -- that's how -- that's how we -- we communicate and love one another. And we have to listen to one another. If you listen to one another, you be happy people. Today people that are -- are -- new people come in, and maybe we're confusing, but still, by rights, it's Aboriginal Indigenous
13:52:23 people. It should be us to -- to make decisions

in regards to the land, the animals. Specially the animals, because that's our food (béré / wedì).

Our children, they're going to take over after we're gone. We know our Elders are slowing disappearing within the Sahtú region. As Elder, we need to
13:52:55 support our youth, our children. Two days now having a meeting, and the only way we can learn is to listen to one another. Even a little comments from ourselves would be -- mean a lot.

We know it's a -- it's Ese Ah'ah [phonetic] prophecies. He's a prophet. His -- his vision is so powerful. Talked about everything around us: Animal,
13:53:29 water, everything. So if you're going to make a report, maybe make reference to Ese Ah'ah prophecies and Ese Ah'ah's words. We know land, water, trees. We don't want nothing to be contaminated or spoiled. They always took care of the land and everything. Today it's still -- our land is still the way it is. It's still beautiful and safe. We don't want that to change for ours -- the sake of our
13:53:59 children and the future. We know what -- one another. Whatever we talk about is -- it's the truth, according to the Creator. And according to our -- our Elders in the past. Ese Ah'ah [phoentic], his words are so powerful and beautiful. We know our Elders, we need to -- to go back and come up with these Elders' teachings and their advice. Like, we need to relive it again so we can pass it on to our
13:54:38 future generations.

So thank you for sharing. We know the Creator. Pretty soon it could be Easter, and we have to think about that and be ready for it. We have to be thinking about the day that Jesus came back to life to us. We have to remember the day around Easter. The Elders, based on the Elders, we know you know that
13:55:06 the Elders want to have a good life. So

thank you for talking like that.

CHAIR DONNA SCHEAR: Máhsi, Alfred. Brings me great joy to hear my Elders speak and very heartfelt for me. Máhsi.

Having said that, we're going to move on to the Tłı̨chǫ Government and
13:55:38 their closing remarks.

Russ, are you finished? We're just having our –

RUSSELL KENNY: Yeah, we're finished.

CHAIR DONNA SCHEAR: Oh, okay. You were just standing there.

I was confused.

13:56:09 RUSSELL KENNY: I was sorting out the mute.

CHAIR DONNA SCHEAR: Okay. Máhsi. Stephanie?

I would just like to add that Colville Lake will not be having closing remarks unless Shawn wants to. Just kidding.

But having said that again, Stephanie, are you ready with closing
13:57:02 remarks? You can tell George he has three minutes. Just kidding.

STEPHANIE BEHRENS: Máhsi, Madam Chair. We were kind of hoping to do our closing remarks before lunch. There was a funeral in Behchokò this afternoon, so we lost George to that funeral. He took off. But I have Joseph Judas here that would like to speak and then Joe Mackenzie after him.

13:57:35 JOSEPH JUDAS: Joseph.

STEPHANIE BEHRENS: Joseph Mackenzie.

JOSEPH JUDAS, [through interpreter]: Máhsi. I gonna say this in my language.

This is Joseph. I'm [indiscernible] from Wekweèti. As I understand it, I guess you're doing -- due to some of the cultural remarks, I guess, you

13:58:07

know, some of the Elders from Déljnę already mentioned that the -- we have a lot of Elders -- we lost a lot of Elders within every region. And it's -- the same goes with our area as well. We ask that the -- knowing that the -- we do have -- Tłıçhǫ region consists of the four communities, and then the -- not the last
13:58:41 [indiscernible] that the -- we're working with other regions that makes more than one region, you know, put together to make some viable decisions for the future. Yes, the -- we do a lot of, you know, training on the land, taking youth on the land, and Department of Education takes them out on the land.

And then, of course, that while we're out on the land with the Elders,
13:59:07 Elders had taught a lot of good history of our nation to the youth to understand, you know, what our ancestor did in the past. And I think the -- it's the same thing that I've been hearing from other Tulít'a people, that, you know, people take their childrens, the youth out on the land. The -- but the only thing that I tried to search compared to other region is that, you know, if we ever have enough fundings
13:59:33 and where we're going to find fundings to -- to expand, you know, that -- and take the students out on the land.

Yes, that today if we look at in the -- we just told you that the
13:59:57 Elders in the community are not that many anymore. I think the youth are getting -- the population (dánet'ę / datłǫ) is growing. And now that -- we just can't leave them out without any future direction, so we have to -- we have to concentrate on the youth to -- you know, to -- to better understand what the future holds and what's coming to them because due to climate change (ʔehdagókégha / yant'a
14:00:22 ʔadę́ ʔagodın / Dırınéné K'e Guluʔagotı), and there's a lot of other things that will be coming that -- you know, knowing the new type of animals are coming into our regions. Yes, that

the -- like anything else, if you see a climate change (ʔehdagókégha / yant'a ʔadę́ ʔagodın / Dırınéné K'e Guluʔagotı), I guess, you know, it's not surprising because it's the Creator at work. And at the same time, if anything new comes up, you just got to adjust, learning how to live with it. And you have to educate
14:00:54 ourself, one another to -- you know, to welcome and work with them. And it's the only way that, you know, we're going to have a better life into the future.

Yes, that -- yes, the Elders, we still got a fair amount of Elders in the communities that -- you know, that are all good in history and the legends of the past, including the -- they're really good at spiritual guidance as well too, and a lot
14:01:22 of visionaries we have that -- you know, there's always common -- prove itself that that does work.

But today, I guess, you know, the things are coming into our area, that influx of newcomers from different part of the country to our area, they always bringing a lot of new -- a lot of stuff that we -- we really don't need, such as drugs
14:01:48 and other things.

So I enjoyed, you know, listening to all the things that -- you know, from Sahtú and all the way down to Fort Good Hope and into Colville Lake area. Got a good message. And so we're here to listen, and more or less like a fact-finding mission. I guess it's always good to learn from one another. And
14:02:13 definitely said that we have some youth that, you know, are headed the right way, because it's -- as a visionary, like the Elders, they want the youth go that direction. That's exactly what we want them to be; that's where they're heading to, which is a good sign. And the -- so, you know, at least, you know, they're -- they've been listening to their parents and their grandpas and that, you know, to
14:02:37 have a good life into the future. Thank you.

We have another --

JOSEPH MACKENZIE: I'll speak English because I went to residential school. Want say máhsi to all the participants. And so guys my age, we came from the dog team era. And during those times, you know, like, everybody had
14:03:11 memorable memories when it was the dog team era.

Afterwards, residential schools, everybody went back to the communities. Some continued on post-secondary. But I didn't. I -- I went out on the land with my father. I benefit from living off -- off the land, actually, with my father. You know, it was a struggle, but a -- a beautiful struggle, you know. Say my parents and my
14:03:59 father and all the people in that area. I call them -- they lived a beautiful struggle. That's the title of my new book.

Like I said, our parents lived a beautiful life even after living full time in the communities. The sad thing now is that the younger generation will not experience that pretty close to natural living. And another sad thing is we won't
14:04:34 have our grandchildren hunting (náts'ezǝ́ / nàts'ezè) on our ancestors' ancestral trails. Now we have to drive all day to get to where the caribou (ʔekwę́) are by pickup, and that's not very traditional. Traditional experience.

So I just want to say that to get to what we want our grandchildren to know, we said we have to work together as a region to correct the situation. And
14:05:11 it's the Bathurst caribou (ʔekwę́). That's way -- drop quite low. The only time we go hunting (náts'ezǝ́ / nàts'ezè) if -- the only place we go hunting (náts'ezǝ́ / nàts'ezè) now is on the winter road when the different herds come together with Bathurst, like the Qamanirjuaq and the Beverly. But still we might be harvesting some Bathurst that we don't want.

14:05:52 So I think that's my take and my message for our people

anyway, to -- to get the message that we have to work together to get the herd back up, and that's -- means a lot of -- lots of work. Máhsi.

STEPHANIE BEHRENS: Máhsi, Joe. I'll just say a couple things too.

So just to add onto what Joseph and Joseph were saying, I think we'd
14:06:34 really like to emphasize the importance of having our people out on the land. Everybody working together. There's many Elders I know in the Sahtú as well as in the Tłı̨chǫ that have said the wildlife rely on our people to be out on the land. And I think by having programs like Boots on the Ground (Nàxoèhdee K'è) really showcases the importance of that. And us exercising that through the many
14:07:03 years that we've run that program really shows that -- the amount of work that comes out of these programs and the good knowledge that comes out of these programs. The transfer of knowledge between the Elders and the youth is one of the great things that we have with this program.

14:07:37

And having programs like this, and as we were talking earlier today, one of our key recommendations is that if you're to have another Public Listening Session, maybe have it focused around your Guardian programs and discussing these Guardian programs and having them amongst the different
14:08:03 communities and having everybody working together and have a similar program to our Ekwò Nàxoèhdee K'è program, where you're taking youth out with Elders and monitoring (k'ínats'ęnęta / wexoıdı) the environment (ʔededáhk'ę́), monitoring (k'ínats'ęnęta / wexoıdı) the caribou (ʔekwę́) and the wildlife around that landscape (nę́nę́ / nade), and teaching these youth. Having these youth out
14:08:31 on the land really empowers them and builds their character and builds their strength.

The generation today, the youth generation today are in an area

where they're constantly on their phones and they're disconnected from being social with people and everything that goes on around them, and they're not learning that hardship that our ancestors used to endure and have learnt the strength that they compel to this day. And so it's sad to say with these younger
14:09:04 generations that they are a little weaker in their souls compared to what our ancestors are now to this day and our Elders, who have endured the hardships of being out on the land, going out to the barren lands, going through residential school, going through colonization. Going through the amount of hardship that they've gone through, our youth today have not experienced that, and so they --
14:09:33 they don't get that strength that comes with all those hardships. And so teaching them how to be out on the land in the way that they used to and -- builds that character, builds that strength, and allows them to endure that hardship a little and builds them that character to -- to go through that and excel through that and learning from our Elders and learning about that culture and being the --
14:10:02 connected to the land as we once were; and building that relationship with the land, with the wildlife is really important.

And so we had these discussions amongst ourselves this morning, and with the decline of the caribou (ʔekwǫ́) herds, the Tłı̨chǫ Government has worked really hard in building these monitoring (k'ínats'ęnęta / wexoıdı) programs, trying to understand more of what's going on with the
14:10:27 caribou (ʔekwǫ́) and the -- with the land and everything around the area, all with the hopes to see that the caribou (ʔekwǫ́) recover so that we, as Dene people, don't lose our culture, our everyday way of life (gots'edí k'ə), our identity. Our identity is revolved around harvesting caribou (ʔekwǫ́). And our whole culture
14:11:00 exists because of that. And so if we don't do what we can now, then our future generations won't be able

to practice that culture. And we need to teach them those skills and give them that knowledge so that they're able to do so.

And so it's really important that we have these monitoring (k'ínats'ęnęta / wexoıdı) programs and Guardian programs and having it where
14:11:29 there is that transfer of knowledge between the youth and the -- the Elders. Our youth here sitting beside us: Eta has been a part of our program for two years now, and to see that growth in her the last two years and to be involved in our meetings and to be able to express her feelings and her knowledge throughout these programs has really been inspiring to see, and I'm really proud to have
14:11:58 these youth at -- sitting at the table with us now. And they wouldn't be able to do so if they didn't have that strength and they grew over this time and been a part of these programs and been invited to these forums.

So with that being said, I want to ask Eta if she has something she
14:12:23 would like to share with you guys as well.

ETA ZOE: I would just like to say thank you for all your presentations. It was really interesting to hear. And it was nice being a part of this for two days. I learned a lot these past two days. And that's pretty much all I have to say. Thank you.

14:12:49 STEPHANIE BEHRENS: Máhsi cho from Tłıçhǫ Government.

That's all we have.

CHAIR DONNA SCHEAR: Máhsi.

So moving through our list. Next is NWT Environment and Climate Change.

14:13:08 **Closing remarks by Government of the Northwest Territories, Department Environment and Climate Change**

BRAD WOODWORTH: Thank you, Madam Chair.

Brad Woodworth, GNWT Environment and Climate Change.

On behalf of ECC, I would like to begin by thanking SRRB, all of the parties, and everyone who has been here to listen and provide comments over the past few days. We will -- we would also like to thank everyone that helped
14:13:33 make the Listening Session happen, the cooks, the translators, the technical staff, the graphic artist, the recorder, and SRRB staff. As well, thank you to Norman Wells for hosting us this week.

ECC looks forward to continued discussions and meetings with all the Sahtú communities. If ever there are questions or comments or you would like a
14:14:02 copy of a report, please feel free to reach out to us.

Wildlife co-management works when we can come together and talk through issues. We want to hear from you, and we want to discuss our shared and complementary roles and responsibilities. It remains extremely important to the GNWT to work closely with Indigenous governments, Indigenous
14:14:29 organizations, and all co-management partners. As we have spoken about this week, we want to make good decisions for caribou (ʔekwę́), and we want to talk about what those decisions are with all of you.

As you saw in our presentation yesterday, ECC staff are actively
14:14:59 engaged in a wide range of collaborative (ʔełexé ʔeghálats'eda) wildlife, wildlife health, and wildlife habitat research monitoring (k'ínats'ęnęta / wexoıdı) and management (bek'ə ʔeghálats'eda / weghà ʔelàts'eda) programs across the Northwest Territories. We also support a range of initiatives led by our co-management partners. Collectively, this work helps us achieve shared goals
14:15:33 and priorities and helps guide our coordinated actions to help caribou (ʔekwę́) across the Northwest Territories and help maintain healthy ecosystems.

I want to take this opportunity to ask for input on two public

engagements that are currently underway. As mentioned yesterday, we have released the discussion paper on how to help wildlife adapt to climate change (ʔehdagókégha / yant'a ʔadę́ ʔagodın / Dırınéné K'e Guluʔagotı). That discussion paper is now part of the public registry, and I also placed printouts by
14:16:14 the snacks and coffee for people to grab if they would like. Please take a look at that document, and if you would like to meet and hear our presentation, we would be more than happy to set that up.

Also, as mentioned yesterday, there is an opportunity at the moment to provide input on the 2023 wildfire season and how to move forward.

14:16:47 We are committed to continuing to work together, and we appreciate the opportunity to share our information at this Public Listening Session and to hear from all of you. ECC remains supportive of Community Conservation Plans (Hı̨dó Gogha Sę́né́gots'íʔá). They can be a very valuable part of overall wildlife and harvest management (bek'ə ʔeghálats'eda / weghà ʔelàts'eda). We would
14:17:14 love to be included in your planning processes, to be part of those discussions, and to provide our information and perspective so that we can make wise decisions to support caribou (ʔekwę́) now and into the future.

Máhsi.

CHAIR DONNA SCHEAR: Thank you.

14:17:46 Moving on to ECCC.

BRUCE LAURICH: And NRCan.

CHAIR DONNA SCHEAR: I forgot.

Closing remarks by Environment and Climate Change Canada and Natural Resources Canada.

14:17:52

BRUCE LAURICH: No, I'm kidding.

Hi, everyone, Bruce Laurich with Environment and Climate

Change Canada. I will be speaking for all of us, including those online. I just wanted to start by thanking everyone who was involved in running the event. I know these are a lot of work, and I appreciate everyone who was involved in either the organizing, setting up, taking down, and also the recording of this
14:18:15 meeting. I really appreciate that. Going in and making this a successful meeting.

I also really want to thank all the participants who came out and the parties who shared their information with us. It is always helpful for us to hear what groups are saying, and so having that opportunity to be in the room and listen and learn from everyone is really appreciated, and I hope we can continue
14:18:37 to do that moving forward.

I also really appreciate the opportunity that we had to share our presentation with you and share our information with you, and I hope that we can continue to share that information moving forward.

I know there was a few questions that came up during our
14:18:59 presentations that we weren't able to answer, and I just want to ensure everyone that we will try and get those answers as part of our written submissions in to the Board so that they will be part of the record and review those answers later. I don't want you to think we forgot about them.

And just lastly, I hope that we can continue to work together moving
14:19:20 forward. I've worked with some of you already on various projects. And for those of you that we haven't worked with, I hope we can build that relationship and work collaboratively moving forward.

Thank you very much, and I hope everyone has safe travels
14:19:44 home.

Chair's Closing Remarks

CHAIR DONNA SCHEAR: Máhsi. I shouldn't have been eating pistachios when I'm talking.

Thank you to our hosts, Tłegǫ̀hłı. We appreciate welcoming us into your community and your help organizing these proceedings this week. We'd
14:20:36 also like to mention that we are saddened by the loss of people this week from Colville Lake and Déljnę. Our hearts and prayers are with those who are affected.

There has been a lot of good contributions and lots of effort this week. The Board has listened to you all carefully. We appreciate your contributions
14:20:55 and want to thank you for the time and effort you have put into preparing for this Public Listening Session.

The Board will take all the information we listen to, along with all the record, into consideration and review it very seriously. You have given us all a lot to think about. It is a lot of work to prepare for and attend Public Listening
14:21:21 Session. On behalf of the Board, I would like to recognize and thank everyone for your hard work and contributions this week.

In particular, I would like to thank interpreters Dora Duncan and Michael Neyelle; Sahtú community parties who attended and contributed to our proceedings -- proceeding; the Tłıçhǫ Government; Government of the
14:21:51 Northwest Territories Environment and Climate Change staff; Environment and Climate Change and Natural Resources Canada; the Board staff and legal counsel; the Board's technical advisors, Janet and Lorne; the Pido technical team; the court reporter, Danielle; the graphic recorder, Tanya.

The audio and graphic recordings will be available in the future on the
14:22:27 public registry. Recordings may only be rebroadcasted or reproduced with the SRRB's permission.

The transcript will be official, certified, and be on the record of proceeding.

Information on the public registry is considered a part of the PLS record. The registry and the record will remain open until the Board gives notice
14:22:56 the record is closed. There will be final written submissions where you can address points that came up during the Public Listening Session and give your thoughts and issues before the Board considers all of the input. Please remember to give us feedback on Hı̨dó Gogha Sénégots'ı́ɂá after the presentation this morning.

14:23:21 The Board will also be issuing final information requests to make sure what we have -- that we have all the information we need. In particular, the Board would like to hear parties' feedback on the draft Hı̨dó Gogha Sénégots'ı́ɂá, Planning for the Future, guidance. Please include responses to these information requests in your final written arguments, which are due by March
14:23:45 10th.

The SRRB will close the record after receiving final written arguments on March 10th. It will then review all the information on the record and deliberate for making conclusions about the Public Listening Session. The Board's conclusions about the issues of the PLS 3 will be explained in the hearing report.
14:24:09 After we write the hearing report, we will submit it to the Minister. The report will be confidential until the Minister has responded, as set out in the Land Claim.

As you know, this is the third in the series of five planned Public Listening Sessions. When we have finished the decision-making process for this Public Listening Session, we will provide updates about the next Public Listening
14:24:36 Session (ʔeɬets'éhkwę Godı).

And I'd like to say I wish everyone safe travels. And máhsi.

Thank you.

And dinner will be served. I think we're way ahead of time. So a closing prayer (xatłǫ sǫnį / hayats'etı). Just hold on. Just one moment.

14:25:05 Camilla would like to add a comment.

CAMILLA RABISCA: Yeah, I just want to say thank you to all the cooks, the interpreters, the cleaners, and the graphic recorder, all the people and everybody that was here and on Zoom, all the surrounding communities. Condolences to Colville, Déljnę, Behchokò. And thank you, and have safe

14:25:26 travels to everybody. And hope you all have a very happy Easter to everyone. Thank you.

CHAIR DONNA SCHEAR: Máhsi, Cam.

Leon, would you like to end us with a closing prayer (xatłǫ sǫnį / hayats'etı)?

LEON ANDREW: Sure.

14:25:43 CHAIR DONNA SCHEAR: Máhsi.

- Closing prayer -

LEON ANDREW: Máhsi. Thank you so much. Two days a long time to talk about wildlife that you grew up with, but it never get boring for me, because I enjoy it.

14:26:08 I wanted to sing our -- our song that everything that we do come to an end. So our meeting's come to an end, so I want to sing that drum song for you guys, if you don't mind.

(Drum song sung)

Thank you very much. This song is made for everything we do, we

14:27:06 accomplish our task, we accomplish our task. This song is designed for that. In all we know, we have a whole week, the weekend come to an

end. Something like kind of interpretation. And the years come to an end. So just -- just to let you know why this song's like that.

In our song, we have a different interpret -- we have different interpretations for each song. And one's about food (béré / wedì) security. And
14:27:39 that's our number one song we sing a lot. So you know how much our food (béré / wedì) security mean to -- to people. I think the Elders here explain it a lot better than I do. But, you know, we should watch over the things that matter to us, that we live off.

So with that, thank you so much.

14:28:02 Yeah. I really enjoy your two days. You know, I become to know you more and more and more, and maybe next time I see you, I'll be happy to see you again. I'll shake your hand regardless.

Okay. Máhsi. Thank you.

CHAIR DONNA SCHEAR: Máhsi.

14:28:27 **- Tłegǫ̀hłı̨ 2024 Hı̨dó Gogha Sénégots'ı̨ʔá concluded at 2:29 p.m. -**

Certificate of Transcript

I, the undersigned, hereby certify that the foregoing pages are a complete and accurate transcript of the proceedings taken down by me in shorthand and transcribed from my shorthand notes to the best of my skill and ability.

Dated at the City of Edmonton, Province of Alberta, this 12th day of April, 2024.

"Danielle Harmata"

Danielle Harmata,
CSR(A) Official Court Reporter