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**LAND RELATIONSHIP PLANNING GATHERING:
USING INDIGENOUS KNOWLEDGE TO IMPROVE REGIONAL PLANNING IN YUKON**

Executive Summary and Proceedings

Indigenous Planning and Traditional Knowledge (IPTK) Committee

Yukon Land Use Planning Council

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EXECUTIVE SUMMARY

The *Land Relationship Planning Gathering: Using Indigenous Knowledge to Improve Regional Planning in the Yukon* was organized by the Indigenous Planning and Traditional Knowledge Committee, an advisory group to the Yukon Land Use Planning Council (YLUPC). It was held online over two days in November 2021. Over 70 participants heard a diverse range of presentations and participated in two in depth breakout sessions. On both days, the Gathering started by establishing the ceremonial space for the talking and working together that participants would undertake.

The purpose of the Gathering was to create an Indigenous-rooted space to develop directions to evolve Final Agreement Chapter 11 Land Use Planning objectives and implementation. The Gathering was to explore how Yukon First Nations (YFN's) knowledge, ways, and experience can support land planning and relationship building approaches consistent with the spirit and intent of *Together Today for Our Children Tomorrow* and the Final Agreements.

The intent of the workshop sessions was to consider the reframing of the Yukon Final Land Claim Agreements Chapter 11 on land use planning through an Indigenous lens. The need to have Indigenous values, worldviews and knowledge more centred in Chapter 11 planning was discussed throughout the Gathering.

The presentations covered Indigenous perspectives on planning, northern and Yukon examples of Indigenous-led planning, a Yukon Government update on the Yukon Forum, and YLUPC work under Chapter 11 regional planning and on traditional knowledge in planning.

In the first breakout group, participants shared their experience of land use planning and their responses to the *Land Relationship Planning Video*, which reaffirmed the spirit and intent of the Final Agreements by the early leaders who had first initiated and negotiated the land claim agreements.

During the second breakout group, participants discussed the reframing of Chapter 11 around core directives of Relationship, Responsibility, Indigenous Ways of Being, Doing, and Knowing, Future Generations, and Process.

Throughout the Gathering, participants reaffirmed Indigenous values, worldviews, and ways of life rooted in the Indigenous relationship with land, water, and animals. Indigenous peoples are part of the land and water. Land planning is about this relationship and its significance to Indigenous identity, way of life, and all aspects of well-being.

Participants emphasized the importance of putting **Relationship at the core of planning**. We should be doing land relationship planning and not "land use" planning. Relationship includes how we live with the land, water, and animals. Maintaining that relationship requires a

relationship of respect and trust in working together in planning, as well as a relationship between Indigenous and western scientific knowledge systems, between Elders and youth, between governments, between all participants in planning.

Indigenous peoples have survived through generations of change in their relationship with the land. The land itself is a **powerful teacher**. Elders are keepers of traditional knowledge. Youth are stepping up with energy and knowledge. Both Elders and youth are key to guiding how to move forward in a good way. Both Indigenous and western scientific knowledge systems give us tools to work with. Indigenous ways of knowing, being, and doing, the laws of **Care, Share, Respect and Reciprocity** are to be respected and not diminished, as currently happens with the predominant western science and conflict negotiation approaches.

The Gathering emphasized that the Indigenous value of **Responsibility** to protect the land for future generations is fundamental to planning. In addition to responsibility in our relationships with the land, it also guides our responsibility to each other, to educate ourselves, to listen and learn. By working together in planning, all Yukoners take responsibility for how we all practice stewardship in how we live with the land.

Participants described planning as a link between yesterday, today, tomorrow, where we can **learn from the past to meet the needs of future generations**. As described in the video, you have to look back to know where you are going. The early YFN leaders laid the trail with *Together Today for Our Children Tomorrow* and the Yukon Final Agreements that followed. The regional plans of today are like another blaze on that trail. They can show us where we have been and guide our way forward. Previous Yukon regional plans have fallen short in fully embracing Indigenous land planning approaches and knowledge. As such Chapter 11 planning is not fully living up to the spirit, intent, objectives, and directives of Chapter 11 in the Final Agreements.

With today's complex problems, such as the pandemic, climate change, growing demand and conflict over land use, the Gathering reaffirmed that to survive, we must work together. Participants identified obstacles with Chapter 11 planning of power imbalance between First Nations and other governments, inadequate resources, imposing colonial and inappropriate western scientific approaches, inadequate respect for Indigenous worldviews, values, knowledge, and ways of life, all of which have undermined the ability to work together. They identified the **need for the Chapter 11 planning to change** in order to move forward in a way that honours the original spirit and intent of the Final Agreements, meets the Agreements' objectives, and aligns with the current planning context of Indigenous resurgence and of reconciliation.

Yukon First Nations are taking the lead in developing planning systems that meet today's challenges. They provide **examples to learn from** in changing Chapter 11 planning. *How We Walk with the Land and Water*, *Tr'ondëk Hwëch'in Land Stewardship* and the *Land Relationship Model* provide examples where Indigenous values about living in relationship with the land are the foundation and working together is central.

The themes discussed at the Gathering show how to move forward with Chapter 11 planning and that lead the changes that are needed.

Education was a common theme as a requirement for moving forward. Education for all Yukoners about Chapter 11 history, intent and content will help us work together. Shared learning requires respect and humility and is key to building and maintaining relationships for working together based on understanding, respect, and trust.

Taking an intergenerational outlook was an important theme. By working in relationship with each other in planning today, we are maintaining the ongoing relationship with the land for future generations. This extended timeline that reaches from the past, to the present, to the future, needs to be applied in planning.

Flexibility was another common theme. Rather than having static, rigid plans, use methods and tools so planning is flexible and more in keeping with how First Nations learn and change by adapting to the seasons.

The main theme emerging from the Gathering was a re-envisioning of Yukon Chapter 11 planning as Land Relationship Planning with a value-centred, collaborative process centred around fundamental values of relationship, respect, reciprocity, and responsibility. This re-envisioned planning takes an inter-generational outlook where ongoing relationship with the land is maintained through our relationship with each other today. Planning creates a space for Yukoners to work together. It creates a space of shared learning that respects Indigenous values, worldviews, and knowledge.

The outcomes of the Gathering show that a shift is needed in the Chapter 11 planning process to re-align with and honour the spirit, intent, objectives, and directives of the Final Agreements, which encompass all Yukoners and uphold and protect Indigenous identity and way of life.

The action needed to shift to a Land Relationship Planning process includes ongoing guidance of YFN Elders and youth and requires all governments, YLUPC, and all Yukoners to take responsibility for working together to ensure our ongoing relationship with the land.

SUMMARY OF PROCEEDINGS

INTRODUCTION

The Indigenous Planning and Traditional Knowledge (IPTK) Committee hosted a two-day Gathering November 24 & 25, 2021 on “*Land Relationship Planning: Using Indigenous Knowledge to Improve Regional Planning in the Yukon*”. The Gathering was organized by the Yukon Land Use Planning Council (YLUPC).

The theme of the Gathering was land relationship planning and to explore balance through weaving Indigenous planning concepts and traditional knowledge into Yukon regional land plans and Chapter 11 of the Yukon Final Agreements.

The purpose of the Gathering was to create an Indigenous-rooted space to develop directions to evolve Final Agreement Chapter 11 Land Use Planning objectives and implementation. The Gathering was to explore how Yukon First Nations (YFN’s) knowledge, ways, and experience can support land planning and relationship building approaches consistent with the spirit and intent of *Together Today for Our Children Tomorrow* and the Final Agreements.

The vision for the Gathering was that it is a journey through time looking to the role of First Nations in the past (Yesterday), present (Today), and future (Tomorrow), for guidance to assist future regional planning. The Gathering explored Indigenous-rooted land relationship planning and Chapter 11 Regional Planning. The Gathering immersed participants in Indigenous ways, including generational exchange of knowledge and experience.

The Gathering hosted over 65 participants from almost all of the YFNs, as well as members and staff of YLUPC, Yukon government representatives, people working in planning with First Nations and Yukon government, and students. Participants included both YFN Elders and youth.

The Gathering was a combination of presentations and two long break out sessions for discussion.

SUMMARY OF DAY 1: NOVEMBER 24, 2021

Opening Prayer

Copper Joe Jack offered an opening prayer.

Welcome - *Jocelyn Joe-Strack, Facilitator*

The Indigenous Planning and Traditional Knowledge (IPTK) committee of Elders, a Yukon Land Use Planning Council (YLUPC) member, and myself have been working on this event for a year. We’ve had amazing conversations about land planning, the spirit and intent of our Agreements, and the vision of our Elders. We are excited to welcome you into this work to try to reframe the implementation and interpretation of our umbrella final agreement. The agreement has been interpreted through a western lens. This workshop is a real effort to understand and have conversation about the indigenous lens on the Final Agreements.

The purpose of this gathering is to bring you together to think about how can Chapter 11 be reframed in terms of the objective and process? This knowledge collected will create directions and next steps that can go to the Yukon Forum or other planning events. This opportunity is to be sharing and leading the transformation of land planning moving forward in the territory.

We will email a knowledge sharing agreement to you to make sure we are clear about how what is shared will be used.

Welcome to all the Elders, youth, government representatives. We are sharing together online through Google Meets.

We want to do things in a good way and acknowledge the spirituality of our work. This time together is intended to be spiritual, ceremonial space. In his prayer, Joe called on our grandparents and ancestors to guide us in this work. Ron will share an opening ceremony.

Ceremony – Calling Our Ancestors, Ron Chambers, Champagne and Aishihik First Nations

“I am wearing my culture. I’m wearing my history.” Southern Tutchone, Northern Tutchone, Tlingit. That’s what my regalia is all about.

I would love to be able to say the names of the animals I wear – weasels – in the language, but it was not a thing of my time. People now have language classes and are bringing some of it back. I have arctic fox that shows how far our trading went. I’m showing how much we traded, where we traded, what it meant to us. I have ground squirrel on my headdress that my grandmother put together for me. My history is what I have with me here now. People recognize it by what I am wearing – Wolf Clan, trading relationships. “I am wearing a message.”

We have different dances. Back in the time of potlatches, you’d get together, you would talk, and you would tell stories, you would lead up to maybe having some dances. Any of the people you’ve traded with, they had their dance. They have a beauty of their own. That’s the other part of our culture.

“Our history is the beauty of our people, and what we were, what our ceremonies are.” I wanted to show this morning, there’s much of it throughout Yukon. Long ways to go yet, lot of work to do, to gather and keep the dances and the songs, but we’re doing it now. Young people are the ones starting to do this, and the language programs.

Daniel Tlen resurrected the song out of Aishihik “Sunshine Mountain”. It was a hunting song – I’m going to go hunting and I don’t know when I will be back – you go out and get food for your family was a lifetime challenge. Daniel ended up singing that song at the 1986 Olympics for all of Canada in the world. “That’s how far we can go to the world with our culture and it was a beautiful song!” The message of the song -we’ll come back hopefully with food for the family – would be hopefully, we all have a sunshine mountain.

Songs have messages, language has messages, what we wear has messages – we lost a lot of it over the period of time. But our new messages - our songs, our stories, our language, what we wear – it’s going to put the message back out again.

Opening Presentation – Tess McLeod, Yukon Land Use Planning Council

The YLUPC has been focussed on a goal of more fully embracing Indigenous land planning and knowledge into regional land use plans so that the objectives of Chapter 11 and First Nation Final Agreements regarding Land Use Planning can be realized. Past regional plans have fallen short compared with other northern jurisdictions. That is why the YLUPC supported the establishment of the Indigenous Planning and Traditional Knowledge Working Group or IPTK – a team of people with wisdom and knowledge to give advice to the Council and consider a path forward. IPTK has organised this gathering.

We are aware that a lot of extraordinary indigenous led planning is ongoing across Canada and amongst Yukon First Nations. Chapter 11 regional land use planning has some catching up to do. The intent of this gathering is to discuss Chapter 11 land use planning from an Indigenous perspective.

Over the next two days, we will share experiences and ideas to illuminate Indigenous land relationship planning. We will look back and learn from the past to help us create a collaborative vision for the future.

This information will support the YLUPC and the Parties to implement future land planning across the Yukon in a manner more responsive to Final Agreements and Chapter 11.

We recognize that this is the start of a conversation that should continue to evolve. The YLUPC works directly with the Land Planning Leads from the Yukon Forum (Yukon government, Yukon First Nations, Council of Yukon First Nations). Over the past few years, YLUPC has been focusing on implementing recommendations made by the Yukon Forum in 2018. Some of our work has focussed on the role of Council, supporting Land Use Planning Commissions for success, and considering measures for a more effective regional land use planning process in Yukon.

Video - Using the Past to Prepare for the Future

Introduction to Video, *Jocelyn Joe-Strack*

We have a video that is intended to bring you back into the realm of yesterday. We’ve framed this workshop as yesterday, today, tomorrow. This morning is yesterday. This afternoon is today – what are Indigenous nations doing today to lead planning in the territory. Tomorrow is the work to be done and what we are working towards. This short video features two IPTK members.

Land Relationship Planning Gathering Video

Patrick James Talking about planning, before we do anything with the land, got to find out how First Nations have relationship with the land. The land, water, air all tied together, all interrelated, all

inseparable. Way I was brought up. They didn't want us to split them. 'Can't make a decision in one area – water – and forget other parts – all linked together in First Nations worldview.

Before we do anything with land, we've learned to share, keep everything healthy, if we treat land with care, it will treat us good in the future.

Narrator First Nations people learned to live with the land, adapt to its seasons, cope with its hardships, celebrate its beauty. Generations lived off the land. They knew the land and knew it was theirs. First Nations people didn't mark the land, their maps existed in their minds, the boundary markers in their words and stories. We are part of the land, it is part of us – are not just words.

Copper Joe Jack First grievance made about land by Kishwoot, Chief Jim Boss in 1902 with a letter to Ottawa stating concern that gold-seekers were staking land and killing game. This grievance was the first insight into the loss of a traditional way of life for Yukon First Nations. Second grievance was made by Chief Elijah Smith and 13 other Yukon Chiefs when they presented “*Together Today for Our Children Tomorrow*” (TTF OCT) to Prime Minister Pierre Trudeau in 1973. They identified problems Yukon First Nations were facing and presented solutions.

Speakers How do we best hang on to our identity as a Yukon First Nations person? By singing the songs you were taught, by telling the stories, by living potlatch in your life.

The hardest part of this settlement is for us to give up so much of our land, even though our rights to so much of the land has already been taken away. We still think of the Yukon as our land. We worked really hard to make a difference because a change was coming. In order to survive, our people had to do something.

Copper Joe Jack The land claim agreements were viewed as the possible solution for Yukon First Nations and all Yukoners. They were envisioned as a collaborative effort to plan and manage land through a land stewardship framework.

Narrator Yukon First Nations started fighting for their lands in the late 1960's when they realized that land that had sustained their people for generations was no longer theirs as new roads, mines, dams opened up the territory. First Nations could no longer move across lands freely. Resources that had provided for First Nations for hundreds of years were under threat.

Yukon First Nations wanted land back – not all of it as they accepted the need to share territory with newcomers, but wanted guaranteed access so hunting, fishing, trapping could continue. For Yukon First Nations land is essential for cultural survival. To be separated from land was to lose part of our soul.

Joe Copper Jack Implementation of the Agreements includes creation of the Boards and Committees, including the Yukon Land Use Planning Council. Creating them provides a strong voice for Yukon First Nations on land throughout their traditional territory. Chapter 11 is envisioned to be working with all

the other chapters in the Agreement, therefore that Chapter is the hub of land and resource management in the Yukon.

Narrator Yukon First Nations have guaranteed representation on the Boards and Committees. When the land claims began over two decades ago, Yukon First Nations hoped to regain some of our lands and be partners in new developments. We achieved our goals with the Umbrella Final Agreement. Yukon First Nations have gained our fair share of territorial power, recognition of our needs, knowledge, and commitment to the Yukon Territory. We have cared for the land that has sustained us for thousands of years. Now we can do it again.

Patrick James I used to go out on the trapline with my dad. He'd walk along three to four hours and stop every now and then and say, "What do you see?" I told him what I see ahead, different things. "No, you have to look back," he says, "you got to look back all the time. You just can't think you are going forward. Cause if you don't look back, you'll get lost."

We have to do that in real life too. He told us that you have to go back. Even today, there's lots of things in the past that we've used that could help us today. We have ways in conservation, we have methods with our native ways of doing things. We knew how to do that years ago.

On that is very important at this time of year – my dad and his four brothers would talk about planning of their trapline, where someone was going to trap. They would divide up the whole area into four parts and were only allowed to use three during the year – leave the other one to rest. Every year they did the same thing. If the area is okay, they bring it back into play again. These are some of the important tools we could be using today.

Breakout Session #1 - Introduction Circles - Reflections on the Past

What aspects of the video do you feel are important to understand?

Learning from the Land

- Mother and father raised 11 family members by living on the land, the fresh water lakes and off the land. Did not sit in one place for very long, his parents and siblings taught him to live off the land. Are the best years of his life. Each year is a cycle, after winter is a spring – renew. Diet revolved around the season and what was available. They use all the products of the animals that were harvested and were taught to respect the animals on the land.

Impacts of Residential School

- When living off the land, you are taught at an early age (around 9). Left residential school when he turned 16. Had one season of trapping with his brother, fresh out of school with no experience. His brother said he was a stupid school kid for not knowing how to live off the land. His brothers were hired on by outfitters for their knowledge of land for 30 years.

Significance of Past

- Need to look back so we don't get lost
- It's important to use the past to prepare for the future.
- Video shows how it all connects to the past and informs the future.
- Showed clear relationship with land. References to the past show where we are coming from.
- Big lesson from Elders – need to learn from the past to plan for the future

Climate change is bringing further change

- Berries taste so different to what she experiences growing up and it is important to look at this through climate change.
- Living on Kluane Lake she has felt the climate change. What Kluane feels is affecting all of the Yukon. Lake level has decreased - and not just the traditional territory, but all of the world is affected. Is concerned about no moose, no fish. Everything has to be looked after, not just the animals - the tress, everything we breath and feel.

Learning and Living Values

- Old video clips remind me of grandma and her stories about Elders dancing “as light as a feather”.
- Learning traditional knowledge now is different than growing up with it.
- Different value of land – for use and also for non-use. Leave parts to re-generate.
Connection relationship with land - health
- Elders are counting on us. Traditional knowledge begins in mother's belly. Want to acknowledge youth.
- Everyone has capacity to learn the values of land use planning. Always think about grandparents in work and keeping them in your work and values in mind, try to align with your own.
- Commitment to daily ceremony keeps me connected to past, present, future.

Caring for Land

- Connection to land is all important – land health, people health. Sharing land and people – moving forward together in health.
- Creator put us here to be caretakers of the land. As we head into climate change, will be more important to consider how we care for the land. Land is our teacher. Land teaches animals how to live and animals teach us how to live. Conflict when foreign people come onto land. Our job is to share teachings with foreign people so we find right way back on the land.
- Respond to community protocols

Tell us about the journey and the spirit and intent of Together Today for Our Children Tomorrow, and the land claim settlement process.

Seeing and hearing leaders, Elders, relatives was inspirational and warmed our spirit. They demonstrated the hard work, spirit, knowledge, values that went into the land claim agreements and are behind and the foundation of these agreements. They give inspiration to

learn.

- Video brought voices from past to future.
- Proud of leaders who made the declarations in the past. Trailblazers. Without their early voices, would not have the Indigenous Protected and Conserved Areas process today.
- Work, passion, hard work that went into process
- People going up against government
- Seeing your relatives, those who passed on and who have strong knowledge was inspirational – to be more involved and to learn more.
- Seeing time capsule footage is magical. Seeing the spirit and intent behind agreements. Gives hope to continue on in spirit and intent.
- Relatives were all involved with TFOCT when it was taken to Ottawa. The message was - they are not there for a handout, but to get back what was taken. TFOCT went to the third assent and the house of parliament shook thunder and lightning. Carcross Tagish wanted not just one member to negotiate, so many people negotiated the land claims agreement.

Significance of Elders and traditional knowledge going forward

- Spirit and intent are our foundation. Our first step in every process in land and water relationship is bringing forth our Elders and traditional knowledge. Build our laws and regulations around that.
- Provide and share traditional knowledge. Everyone has a relationship with who they are and with land.

Living agreements

- Not static, supposed to evolve

Worked together

- Speak minds and share voices and strengthen together. Knowing everyone had a voice and every voice mattered

Need to expand understanding of final agreements, spirit, intent, and content

- Worked at CYFN when Elijah Smith was doing this work. There was confusion even then – what is going on with multiple trips to Ottawa by the leaders? Still need to understand the Final Agreements. How much are they taught and shared with young people today?
- People need to understand Final Agreements - are for all Yukoners.
- Almost need to be a lawyer to understand the Final Agreements – need to be simplified so everyone can understand. The 'Green Book' - Understanding the Umbrella Final Agreement - is useful.
- A policy can take away the human aspect, so it is hard to know the spirit and intent.
- In TRT without a Final Agreement as a touchstone, we go to our Elders, our land relationship and how we were raised, our Constitution - our commitment to protect land and rights. We spent a couple of years revisiting the Constitution in the planning work to capture the vision.
- Digitized film is a great way to learn – the picture is powerful. Captures spirit and intent of Elders who started the process of UFA and Final Agreements.

- More use of videos to teach.
- Youth need to learn the Final Agreements – was not taught in school. Teach in a language kids can understand. Make it locally based – why it is important in Yukon to learn this. Survival of the future.

Keynote Address - Introduction to Indigenous Planning and Reframing Chapter 11 Objectives, Jocelyn Joe-Strack, Champagne and Aishihik First Nations, Indigenous Knowledge Research Chair, Yukon University

I work towards bringing our knowledge as the foundation for how we do things. In Indigenous ways of knowing, doing, being, I concentrate on the “doing” and the process, time and space we spend together. There was not space in the academic system I was part of for my knowledge, as a daughter of the land claims. Through this and working with my Nation to develop the beginnings of our land use plan, I have a lot of thoughts about what land planning is and what we can do. I always try to use the philosophy of yesterday, today, and tomorrow. When I am feeling uncertain of my path I go back to *Together Today for Our Children Tomorrow*, not just the Umbrella Final Agreement.

“A Settlement we feel will be ‘fair and just’ for both our people and our White Brothers”

“there must be a will-to-peace by all people concerned”

“Without the land, Indian People have no Soul – no Life – no Identity – no Purpose”

With the young people I work with and the work I do, I see this – like a deep yearning and a need to go back to the land.

In the document they outlined the programs as the path forward to achieve land claims – Elders, Identity, Community, Education, Economics, Communication, Research. They were very focused on obtaining a settlement and clarity on control of lands and resources.

We can think of passing time as phases of Pre-contact, Resistance, Resurgence, Responsibility. Pre-contact we were together strong in solidarity, connected to our identity, souls, our purpose in the land. We were strong and grounded in our spirituality, our connection with each other and our responsibility to the land that was severed through acts of colonization.

Since that first began, we enacted time of Resistance, where we fought back. We also resisted within ourselves and we know the great harm that caused.

Now in the era of Resurgence. Reclaiming all that is ours, all that has been bequeathed to us by our ancestors, through our story, language, land. We have so much to reclaim and to pull upon and be guided by.

As we reclaim our knowledge and our ways, we come into a new understanding of Responsibility, and what it means to be a human in this planet and in this world. That is what we are here to talk about today. What does this legal agreement mean for us today in reality? For our ancestors everything was real and tangible. For us today we walk in a place of theory, planning, documenting. Things that cannot shelter you, feed you, love you. That’s what we are working to come back to is a bit of realness.

The original negotiators of the agreements from both sides came together in 2020. One of the things that was important in terms of land was certainty. They wanted certainty on who owned what, so we could plan moving forward. That continues to be part of the driver of land planning. They wanted dispute resolution, fairness, and new institutions such as the Yukon Land Use Planning Council and YESAB, that were funded on fairness and respect for our traditions or knowledge and partnership.

Today we are here to work in reframing Chapter 11 Land Use Planning Objectives. I brought them down to one word, take away the legal jargon – it’s about process, relationships, values, our ways of knowing, doing, and being, our responsibilities, and the future. Tomorrow we will look at what this means through an Indigenous lens.

I worked on a comparison of conventional land use planning and Dän K’e

Conventional land use planning	Dän K’e
Focuses on land	Focus on people, relationship, the way we work together
Planning for land use	Planning to reclaim our roles as stewards and caretakers of the land
See land and people as separate	We are part of the land, part of the water, talk to the animals
Resource development – what can we take Conservation	Land offerings – what the land has to offer us un return for what the land needs from us
Wildlife – something you measure	Our relatives
For today's generation 5 – 25 years; maps of today and models and projections of tomorrow	Future generations the story of yesterday to today, every action is to make a better future for my grandchildren and their grands-children
Map based – power base on ownership, borders, title	Story-based – connection, obligation and care for a shared place; share what we are working towards

Question and Answer

Jimmy Johnny No where to hunt because of staking, exploration, staging areas. Devastating to a lot of things, especially the land that support us and we have to live on. Need to put traditional law into land use planning and to be really respected. Have to start looking after traditional values on the land, especially the water. Traditional medicines.

Hammond Dick Kaska First Nation is one of three that have not concluded final agreement. We are trying to maintain our input to land use activities in our traditional territory. Having a hard time getting

our voices heard on a lot of these land use activities. We're doing what we can to take part in land use planning process.

Jocelyn Joe-Strack This is so much about sharing and holding each other up. We are all one people of the Yukon. I hope that's what we are working towards.

**The Land Stewardship Framework: Land Planning in Tr'ondëk Hwëch'in Traditional Territory,
Katie Fraser, Mercedes Taylor, Alex Pysklywec Tr'ondëk Hwëch'in Government**

We don't want to call what we are doing land use planning, because what we're really doing is talking about the relationship Tr'ondëk Hwëch'in has with the land.

The Land Stewardship Framework is the overarching framework that is meant to help guide how Tr'ondëk Hwëch'in government makes decisions about land. It is meant to direct programs and projects throughout the Government through internal projects, including the Tr'ondëk Hwëch'in Land Vision, the Land Relationship Plan, and provide important input and guidance to external processes as well, including regional land use planning and the development of legislation that applies to Tr'ondëk Hwëch'in Traditional Territory.

The framework comes from citizens, for citizens. The overarching principle and objective of the framework is to provide Tr'ondëk Hwëch'in citizens the ability to develop and create space for recognizing and ensuring their stewardship obligations to the land are maintained within their Traditional Territory.

Tr'ondëk Hwëch'in faces significant and constant development within their Traditional Territory, largely from mining and other industrial pursuits on our lands. Guided by the Framework, Tr'ondëk Hwëch'in has been working to develop a natural resource strategy that will help guide the Government in prioritizing and protecting the lands that are important to Tr'ondëk Hwëch'in in their ability to remain stewards.

Currently, Tr'ondëk Hwëch'in remains heavily involved with the process of developing a regional land use plan for the Dawson Region, which covers approximately 75% of Tr'ondëk Hwëch'in's Traditional Territory under Chapter 11 of their Final Agreement. Tr'ondëk Hwëch'in has been looking to Chapter 11 objectives and the overall objectives of their Final Agreement as guidance throughout this process, which is constitutionally protected. As original stewards of this landscape, it is extremely important that Tr'ondëk Hwëch'in remain a key voice throughout the entire process.

The Dawson Regional Planning Commission recently issued its Draft Plan in the summer of 2021. Following the review of the Draft Plan, Tr'ondëk Hwëch'in provided the Commission with a fairly extensive report on their feedback. In their feedback, they emphasised the need for the plan to meet the objectives of Chapter 11. These are objectives for the process, and not just guidelines. An integral aspect of their review and feedback focused on the need to consider and incorporate Indigenous

knowledge into the planning and the Plan, similar to what Jocelyn spoke about. In order to do this, Tr'ondëk Hwëch'in contracted Gillian McKee to analyse how the plan met the objectives when considering Tr'ondëk Hwëch'in values and their unique way of life.

Tr'ondëk Hwëch'in believes that the Draft Plan makes references to planning issues that are important to Tr'ondëk Hwëch'in, and is encouraged by the Commission's efforts to find balance in a complex planning region, but there were items that needed further work. For instance, Tr'ondëk Hwëch'in felt that the Draft Plan lacked transparency in the inclusion and consideration of traditional knowledge and traditional land management practices, which is a Chapter 11 objective. Furthermore, they indicated that the Draft Plan hadn't adequately captured the cultural distinction of Tr'ondëk Hwëch'in and Tr'ondëk Hwëch'in unique way of life. It was not been successful in describing, recognizing, and importantly promoting, Tr'ondëk Hwëch'in values specifically or Tr'ondëk Hwëch'in well-being overall. Given these gaps, it was important to Tr'ondëk Hwëch'in leadership that we work hard to show the Commission how the Plan can better meet the objectives of Chapter 11 through tangible and meaningful changes. A complete change will not happen overnight, however it is important that we continue to ask "how can we slowly and collectively work toward actually meeting these objectives?"

Internally, Tr'ondëk Hwëch'in is working on the Land Vision. The Land Vision is a values-based TH government document created using the voices and perspectives of Tr'ondëk Hwëch'in citizens. Four core values are the foundation of the vision – integrity, justice/balance, interconnection, respect. The vision belongs to the citizens. It is meant to grow from the voices of citizens and be revisited and changed. It will guide Tr'ondëk Hwëch'in government in a way that reflects the values, people, culture of Tr'ondëk Hwëch'in. During this process, Tr'ondëk Hwëch'in held story sessions with citizens, researched and gathered traditional stories from Athabaskan Indigenous communities around Canada and developed the land vision and the land vision storybook. These story books were gifted to various organizations as a means of educating the public and citizens on our values and history.

Another project Tr'ondëk Hwëch'in is working on is the Land Relationship Plan. It is in the early days of developing and is being guided by the Land Stewardship Framework and the Land Vision. The Land Relationship Plan is envisioned to visualize what it is that Tr'ondëk Hwëch'in would like to see happen within their Traditional Territory. It is a living document that evolves as additional knowledge is gathered, and the hope is that it can include a searchable database linked to GIS that spatially represents the objectives of the product and is a place to collect important information about different values and memories out on the land. It will assist with responses to YESAA reviews and in development of land related policies and guidelines. It will create a cultural atlas. It is our hope that it will support meaningful participation in land planning, achieving stewardship obligations, cultural revitalization, reconciliation.

We are currently in Phase 1A of this project, which is collecting existing data on values and places within Tr'ondëk Hwëch'in Traditional Territory. The next phase will be to determine where there are gaps in our current understanding of the Traditional Territory and certain places, and to undertake citizen engagement to fill those gaps. In following phases, Tr'ondëk Hwëch'in will transform this information

into GIS spatial data, including data from the Land and Resource Officers and Fish and Wildlife Officers who go out on the land every day and document many observations. We will also document citizen observations.

We are getting away from the one-dimensional maps like Jocelyn talked about earlier, to allow a system that would represent the Traditional Territory through the lens of all the information Tr'ondëk Hwëch'in have about their Territory. Knowledge that is produced through western knowledge traditions as well as through Tr'ondëk Hwëch'in knowledge systems. We would like to engage in more mapping with citizens to capture the different uses of the land and to ensure we understand citizens vision for the future.

Question and Answer

Q. Smart move for all three First Nations to put a plan together before you get into negotiations. Where did funding come from?

A. Tr'ondëk Hwëch'in – much funding was provided through Federal Target One funding for the Land Stewardship Framework, the Land Vision, and the Land Relationship Plan. The overall purpose of the funding was to support stewardship initiatives by First Nations looking to protect lands within the Traditional Territories. This funding was also used to advocate for protecting land through regional land use planning in both Dawson and the Peel Watershed. Tr'ondëk Hwëch'in also uses internal funding to keep these initiatives moving forward.

Q. did you feel like you had enough time to involve traditional knowledge in your process? How much time would you have needed?

A. Tr'ondëk Hwëch'in did 3 – 4 months of story sessions and engagement on the Land Vision. Would have been nice to have a bit more.

Tr'ondëk Hwëch'in – Tr'ondëk Hwëch'in did a lot of catching up internally once the Dawson regional land use planning process was restarted for the second time. Looking at the work of the other First Nations to prepare to get into the process. It sets you up at such a better place when you get there. You already have this information. Funding is a huge limiting factor. Lack of resources and capacity to fully prepare.

Once Tr'ondëk Hwëch'in re-entered the re-started Dawson process, we made a plan of how we were going to gather our issues and interests and get a good understanding of what Tr'ondëk Hwëch'in wanted to put on the table, instantly there's a full understanding that we had major gaps in knowledge with respect to citizen input. We had a lot of citizen information but the data storage was really difficult to tap into. Very unfortunate that there is a disconnect between two parallel processes with the land stewardship framework that's fully informed by citizens and citizen input, as well as the regional land use plan, which needs to be informed by the land stewardship framework.

Nän ye chu ye ts'ádnäl. How We Walk with the Land and Water. Aat á x yaa has na.át. aáno ka heen, Margaret McKay, Jewel Davies, Anna Crawford, Dexter Kotylak

In sharing our knowledge and land information, we will find throughout our First Nations, just the southern region alone will be different from other regions because we inhabit different areas of the Yukon and have different priority interests. We need to work together. Carcross – Tagish, Kwanlin Dun and all the First Nations of the southern region are working together to come up with a viable plan that works for all of us. Our lifestyle from yesterday, to today, and tomorrow – We have first-hand knowledge of the land because we live on the land, we still use it today. Tomorrow we still hope for it to still be there for us to use, which is really important to us. We want to include western technology with traditional use technology so we can bring together the two ways of knowing about the land and water so we can preserve this for our children for our future.

In 2017, Carcross – Tagish, Kwanlin Dün First Nation, Ta'an Kwach'an Council came together to sign a project charter to prepare for regional land use planning, so that when the three governments sit down at the table with the Yukon to make big decisions about the landscape, they know how to support one another, that is important to them, where it is, and what is needed for implementation.

Elders gathered at Helen's Fish Camp in the spirit and intent of *Together Today for Our Children Tomorrow*, and named this initiative "How We Walk with the Land and Water". It's about relationships, understanding how we do things with the land, water, and animals. If we understand those relationships and build upon them, things like cultural and ecosystem conservation, sustainable development, land and water stewardship can all follow in a good way.

A big part of How We Walk is how we are walking together. The central objective is building relationships. We are reaffirming relationships not only with ourselves, but each other, our communities, the water, the land, and between governments that have been divided by land plans, borders, boundaries. We build relationships through sharing, ceremony that allows us to connect with spirits and ancestors, we have tea or informal meetings, we share food, we collaborate with our partners. Building relationships is being open and flexible because we are not predetermining outcomes, and to allow for different ways for people to be involved.

We are talking frequently. We have multiple ways of communicating like Facebook pages, online photos and Elders messages. We are taking the time to get to know each other. We allow for those relationships, then the good work goes easier. Respecting and taking care of the land and each other by ensuring we have heard things correctly. Check back with the community and Elders. How we are communicating - the way we talk restricts the way we think. We connect in multiple ways through creative projects, such as storytelling that connects generations Elders and children.

We are looking at things holistically. Patrick James said you walk with the knowledge that has been given to us, and we pack it and use it every day. We have to consider the past and present to be able to move well into the future.

Knowledge holders are the experts. Elders and community guide the process. We have to be flexible, willing to change, inclusive. Elders are key. They hold the traditional knowledge. They're the carriers of the past and future, so they have the long-term view, so they have to be involved in every step of the process.

In our current structure, Elders Advisory Committee gives guidance in all areas, technicians work in mapping and data about the seasonal round and animal movements and needs, and the relationships between all the parts. We are working on a Governance Committee.

Community values, Elders statements, traditional knowledge drive How We Walk. We translate them into policy objectives, then do the technical work to support those objectives. We look at ways to achieve the policy objectives through implementation, such as through regional land use planning, land use designations, development assessment, or education campaigns.

Western planning is implemented through static lines on a map. A different way that is more connected to the land and water could be more flexible and adaptive. By looking at things holistically, like including seasonality. Chapter 11 is connected to every other chapter in the agreements. So there is an opportunity to do things differently in a more holistic way that includes land, water, and all their inhabitants.

The Elders statements, community values, policy objectives, technical work are being used to create a land vision document that explains what is important in how we walk with the land and water. We have a spatial component to map the plan vision showing relationships on the land and water – what is important and where. Similar to Tr'ondëk Hwëch'in. The mapped land vision includes cultural landscape model, heritage and cultural data, seasonal habitat model for key species, ecosystem model, human footprint model.

Relationships are foundational. The process of working together to achieve common goals. Government to government agreements like the project charter, information sharing agreements, financial agreements, guiding principles. How will the First Nation government collaborate through regional land use planning and future management and implementation. Involving community members and citizen to strengthen relationships between citizens and land and water and taking guidance from Elders to include ceremony and traditions whenever we can.

How We Walk foundation was built on Indigenous knowledge and teachings. Our governments and systems need to evolve to reflect more than just one world view and one knowledge system. We need to see change. Systems and processes need to be built on the values and knowledge of the peoples who come from this land. Our Yukon is vast and beautiful and now more than ever, we are facing more

social, cultural, and environmental challenges. Climate change effects are happening right before our eyes and this is a result of the way we are currently living our lives. Climate change is a direct cause of the colonialist and disconnected systems that our governments are working with. This disconnection is inherent in our systems and it is what is driving the climate crisis.

Indigenous knowledge needs to be a foundational basis in the land use planning process, knowledge that comes from the land and is governed by what the land needs are. It is understood that we must work together with the land and give back what is gifted to us and provides us with all of life, as we are intrinsically interconnected. Indigenous knowledge looks at the big picture and understand how systems work together, and we have been living on this land since time immemorial and have been living in harmony and balance with the land and its animals. This is because of the deep respect and love that First Nations people hold for the land.

The land relationship vision is about changing the way we relate to the environment. And it's about changing the way that we relate to each other. Indigenous peoples still hold the strong umbilical connection to Mother Earth. We all come to this earth as humans, whether we are Indigenous or not, and we all need to recognize that, and treat this land with the respect it deserves.

This Indigenous land relationship vision that How We Walk is creating is not only for First Nations people, it is for all of us humans. We need to start thinking that way and we are meant to work together, as well as working with How We Walk.

The Yukon Youth Climate Panel was passed by the Yukon government to create recommendations to the government to improve their climate document "Our Clean Future". Number 3 was prioritizing land use planning that is centred on sustainability and ecological preservation throughout Yukon, guided and led by First Nations. Our youth of the Indigenous and non-Indigenous are pushing for these changes. We want to work together and create a stringer and united Yukon somewhere where deep love and respect is held for all.

Planning in the Taku River Tlingit Traditional Territory, *Susan Carlick, Taku River Tlingit*

Taku River Tlingit (TRT) land protection path stated in the 70's. Yukon land claim work motivated a lot of land protection work among all of us. That ended up in the TRT Constitution that fed into TRT's vision and management direction from our members. In the 90's we were in a fight over the Tulseqhwa Chief project that led to the Supreme Court decisions, where the court said some really important things – you need to create a land use plan with TRT if you want to build a road into their territory. That created some of the foundation for getting the province to come work with us.

Members were motivated and we had an internal planning process going on, which fed into the land use planning process from the early 2000s until we reached an agreement. The plan is still being implemented now. We're continuing to advance the vision. It has grown from what people said needed to be protected in the early 2000s. Our land protection vision is getting stronger. In Yukon, your touchstones are the UFA, your land claim agreements, Chapter 11. What TRT had was our Elders and

their strong and clear commitment to protect our rights and to protect the land we depended on. That direction hasn't changed a lot and has strengthened in the last few years.

Our TRT Constitution has guiding principles. One is *“as Tlingit we accept we are part of and responsible to our land. Everything that is part of the land has life and spirit that we respect, protect, and preserve all life and land.”* Membership and elected leaders are responsible to uphold these principles.

The Constitution and the Supreme Court requirements led to internal work to create two documents that still hold and provide a foundation for our management activities. The Gold Book “Ha' t_a'tgi ha khustiyxh” means Our Land is Our Future. It's based on community values. That's how we approached all of our planning. The other one is the Conservation Area design (A Conservation Area Design for the Territory of the Taku River Tlignit First Nation). It focuses on how wildlife are using our territory. It uses our traditional ecological knowledge.

The land plan describes how TRT wish to see our lands and resources used, managed, and protected for the benefit of present and future generations. It includes objectives and goals in management areas of access, biodiversity, wildlife, fish. We had to provide and protect opportunities for traditional harvesting.

A big part of the work was management of biodiversity and making sure we looked after the places moose, sheep, caribou, fish love. TRT must always be able to enjoy and thrive and harvest. The plan calls for a system of land use zones, and guidelines that ensure habitat is protected. The intent is to have the territory largely un-roaded, but there are portions that allow a single corridor through a protected area.

In culture and heritage, we wanted to use and occupy more of our territory. It calls for us to do that kind of work and relying on our Elders all the time for the work. The goals for mineral and energy resources continue to be a major challenge for TRT. We're very aware we are the headwaters for where you live, and we have an elevated responsibility. We've been disregarded while the mining damage was going on. Our people are taking a lead role in clean up.

In land use zones, we wanted to ensure our hunting, trapping and fishing throughout, even in protected areas. We did a lot of analysis with scientists and our own people. It's about how to combine scientific knowledge with our traditional ecological knowledge. Traditional knowledge interviews, the science we gathered from our Elders was the most important work we did. That work was developed into traditional knowledge and scientific information wildlife habitat models, which are still driving the work today. They were developed 15years ago - that's still the best information we have about our territory.

The habitat maps came together in the conservation area design. We negotiated a framework agreement with the province to set up how we work with them. We also developed a decision support tool to inform planning, that is still in us today. We put in all the layers of information – economic values, wildlife values, the combination of Tlingit knowledge and scientific knowledge, informed the most important places on the landscape to be protected. When we compared the family maps with the

scientific knowledge, the historic information and the current information, it all lined up about where needed to be protected.

When we presented the Tlatsini [name] conservation vision to the BC government, we took them way up Atlin Lake as far south as you can get. We presented our vision calling for 52 or 53% of our territory protected. Later the lead negotiator said their team was so upset with how bold our vision was and how much protection was called for, that it was probably really good that we were that far away in the woods and they couldn't leave, because our vision was too bold for them. But to be bold in the work we do is that we have those Elders behind us, pushing us, and cheering us to be bold and protect our land and love our land for them. In the end what Taku was able to achieve with the land use plan is the map, with fully protected areas that are mostly off limits to industrial development.

The land use plan was a huge compromise. Even though we all feel good, that we got 25% of our territory protected, it falls seriously short of what our Elders and leaders said we needed. Now the Indigenous Protected and Conserved Areas process has come along, and we're looking to kick it up a notch here in Tlingit country.

Question and Answer

Q. Smart move for all three First Nations to put a plan together before you get into negotiations. Where did funding come from?

A. Tr'ondëk Hwëch'in - Federal Target One funding. Intent is to identify more protected areas in Canada. Use it to argue for areas we need protecting in Dawson region, and for implementation of Peel Watershed Plan. And some internal funding.

How We Walk – two federal and two NGOs and not for profit organizations. It's a big job to find funds. Strong argument to be made that funding for First Nation governments to prepare for regional land use planning should be the responsibility of the current government and other governments.

TRT – Federal and NGO. Pieced it together, had to get creative. IPCA funding from Environment Canada.

Q. did you feel like you had enough time to involve traditional knowledge in your process? How much time would you have needed?

A. Tr'ondëk Hwëch'in did 3 – 4 months of story sessions and engagement. Would have been nice to have a bit more.

Tr'ondëk Hwëch'in – Tr'ondëk Hwëch'in did a lot of catching up internally once the Dawson process was restarted for the second time. Looking at the work of the other First Nations to prepare to get into the process. It sets you up at such a better place when you get there. You already have this information. Funding is a huge limiting factor. Lack of resources and capacity to fully prepare.

Once Tr'ondëk Hwëch'in re-entered the re-started Dawson process, we made a plan of how we were going to gather our issues and interests and get a good understanding of what Tr'ondëk

Hwëch'in wanted to put on the table, instantly there's a full understanding that we had major gaps in knowledge with respect to citizen input. We had a lot of citizen information but the data storage was really difficult to tap into. Very frustrating to know there is two parallel processes with the land stewardship framework that's fully informed by citizens and citizen input, as well as the regional land use plan, which needs to be informed by the land stewardship framework.

TRT – don't think we ever feel like we've spent enough time in the information from our people or analyzed enough. The Gold Book was our first, 20 years later, we are getting ready to update that vision again. Key is to be able to turn around products after you got community input. not to delay too much, not hold on to information too long. people need to see that their information is being used and driving work. Even if you put out products as drafts, they are seeing that their information is feeding into your work. That inclines them to contribute more. Be motivated to create products because that keeps people want to keep having input.

Comment *Mark Wedge, Carcross Tagish*. We started with How We Walk because Chapter 11 wasn't working for us. We're negotiating for our traditional territories in BC and BC and Yukon do land use planning is out of sync. They are two different governments. We need a plan for our territory, not two plans. Not two western government approach to plans. We need a traditional knowledge base approach to land planning. And not only land planning – Elders say you can't separate land and water. Western planning was to separate land and water. We're trying to take Elders knowledge and put it into policies that we are able to implement. We can't rely on other government to do that. Has to be us.

Western science approaches often aren't consistent. BC definition of sustainable harvesting is different than Yukon or how I define it. Tools under the western process aren't adequate. We need to begin with a different approach to how we walk with the land and water. A plan for each season because it is different for animals and humans. The concept of ownership has to be revisited. When salmon re spawning, they own the river. Need people actually on the land saying this is how you look at permitting.

There's not enough money under Chapter 11 to do the right job. That's why everybody is going out and looking at how do we get other money. When we first started negotiating these treaties, this is the best we could do. We're finding they're not enough. We need to bump them up to another level., we need to revisit some of these things. How do we revisit some of these boards set up under the UFA?

International global conservation and development around Indigenous knowledge (earth jurisprudence website) saying you have to start from a legislation base. We need a political right agreement to start figuring out how to adjust our legislation so it is more in conformity with traditional knowledge base rather than colonial tools? Chapter 11 has brought us far. But to get to the rest of the way, we have to rethink how we're going to do it. And it can be done. This conference is a good start. We're prepared as a First Nation to engage in a meaningful way. But now we need a government agreement. Whether its Chapter 11 or what not, we rethink how we interact as governments. We need senior officials engaged. Senior officials have to pave the way so technical people, can do their work.

This conference can be really meaningful is to figure out how do we rethink Chapter 11? How do we make it more workable? Don't throw it out. What's the next step? How do we include Kaska?

Jocelyn Joe-Strack. Great points about why we are here – thinking about the opportunity to present recommendations to the Yukon Forum. I view Chapter 11 as quite central to the entire UFA particularly with relationships and how we work together as signatories to the agreement under spirit and intent. This workshop is a beginning to rethinking, reinterpreting the agreements and objectives to reframe it in the Indigenous ways of knowing and being. Piloting the work we are doing here, and thinking about all the other chapters like water, fish and wildlife, YESAA, dispute resolution. How can we broaden the work here out to everything we do together?

Comment. *Jimmy Johnny.* I don't want to see any development in our Traditional Territory anymore because we have to get new planning in place before any developments and we have to be strong about that.

END OF DAY ONE

SUMMARY OF DAY 2: NOVEMBER 25, 2021

Continuation of Ceremonial Space, Dennis Shorty, Ross River Dene.

Reflections on the Land Claim Agreements: Recent Review of Chapter 11 by the Yukon Forum, Krysti Horton, Manager, Regional Planning, Energy, Mines and Resources, Yukon Government

I am reporting on the progress in the four priority areas of the Yukon Forum. The Forum was created in 2018/2019, with the task to make regional planning better in Yukon. They created four priority objectives: set up Commissions for success; support several land use planning processes concurrently inside and outside Chapter 11; legislative review of First Nation and Government of Yukon regulations; lead the 2019-2020 review of funding adequacy for regional land use planning under Chapter 11.

Set up Commissions for success:

- Parties (Yukon and First Nation governments) and Yukon Land Use Planning Council (YLUPC) explore ways to reduce time and resources required for planning - recommendations from YLUPC workshops;
- YLUPC increase administrative support to Commissions – human resources;
- Parties participate more directly in planning processes with value-added information like maps;
- Parties enhance joint communication.

Support several land use planning processes:

- Chapter 11 explains the process to start regional planning and a Yukon Forum Leads 2019 letter to First Nation Directors spelled out the process;
- Chapter 11 could support concurrent processes;
- Yukon Government can advise on appropriate planning tool for processes outside Chapter 11 – for example, forest management plans or something completely different.

Legislative review of First Nation and Government of Yukon regulations:

- terms of reference for successor resource legislation working group;
- work on new Lands Act – workshops and discussion papers;
- First Nation governments legislation and regulations to support planning.

Lead the 2019-2020 review of funding adequacy for regional land use planning under Chapter 11:

- Review of federal government funding in final stages
- Enough funds till 2024, but could change with multiple planning processes
- Identify things we want funded after 2024 – subregional planning, district planning, conformity checks, plan reviews.

Progress has been made on all four objectives. We can continue to work on doing multiple planning processes at the same time. Are exciting, new and different opportunities to push planning in the territory in different directions.

Question and Answer:

Q: Decentralization of where planning takes place. Where are the Yukon government land planners going to be based? The Day 1 group comment was – you should be planning where you’ve been and where you are, versus doing it at a distance.

A. It differs and depends on what scale planning. With Yukon government, there’s foresters in the region who do forest management planning. Habitat protection planners are in Whitehorse. Regional biologists are in the communities. Local Area Planning tends to be around Whitehorse. With the pandemic and seeing that people can work remotely, that could be changing in the future. With Chapter 11 Yukon government feeds information to the Commission. That’s why there is a Dawson Commission planner in Dawson.

Q. Funding for land use planning is to expire in 2024? Is that funding from Yukon government enough? Is that just for the actual negotiation?

A. The funding that support Chapter 11 Commission processes like Dawson, Peel, North Yukon is funded through the federal government, separate from the Yukon and First Nation government Parties. The federal government provides money to the Yukon government, and we provide it to the Commissions to fund their work once there is a Commission. A similar pot also helps fund YLUPC. There was an agreement to do a 2019 review answering the questions of How much money do we have – can we make it to 2024? That review determined yes, we have enough money – about \$4.6 million. That will dwindle quickly if more planning processes are underway. In 2024, we are hoping to have another review with the federal government to address continuing moving forward with planning under Chapter 11 that’s funded, that allows for all the different types of plans and reviews under that Chapter.

Q. Kaska Nation, Ross River Dene – we haven’t concluded our final agreement, but we continue to try to make things abide by land development processes. Are the Yukon Land Use Planning Council, Yukon environmental assessment Board and the development assessment process – are they all working together? Or individually from each other? In the past, we have taken part in YESA Board. It seems to go around and around. Is there a way around that? Ross River have been attempting to have the Council, YG, and Canada allow us to put forward our own process.

A. *Ron Cruikshank*. One of the themes of the YLUPC's work over the last year has been getting the development assessment process and the planning process more integrated, at least in the areas we plan in the settled land claim areas of the Yukon. We have met with YESAB on numerous occasions. Maybe one of the workshops YLUPC could organize is on that topic. We don't work where claims are not settled, which is Kaska countries. The idea under the land claim agreement is to have Chapter 11 and 12 work closely together.

Comment. *Hammond Dick, Ross River*. Kaska are also not part of the Yukon Forum. Is that an area where fundamental questions are answered? We don't have the wherewithal to take part in those areas as well. Keeping us from taking part in whatever process that was going to impact our activity in our traditional territory.

Q. Are we funding and continuing with Commissions after signing a plan?

A. The YLUPC has been identified by the Parties to do the conformity checks. Dawson has a very different area in terms of the amount of work and conformity checks. The Parties and Forum are looking at trying to get more funding for YLUPC, if they are still identified as the body doing this work. A commission continuing after the signing of the plan has not been done at this point in time.

Q. Want some clarification on planning outside Chapter 11, like forestry planning? What about indigenous land use planning?

A. We don't have a lot of examples of larger scale land use plans that aren't specific to a topic area such as habitat protection or forest management planning outside Chapter 11. Beaver River planning process is one of the first that is not a chapter 11 process, being based on an agreement between Parties. It's not the only way to do it, there are multiple ways and planning tools available. Yet they all have their strengths and challenges.

Chapter 11 Based Regional Land Use Planning Process, *Ron Cruikshank, YLUPC*

We designed and recommended the planning regions in 2000. North Yukon was the first region (2003 – 2009). Their central issue was the coming of an oil and gas play into caribou country. They were motivated to solve the issue. They did it through developing a level of acceptable change. The Commission was the first to apply a land designation system to a region. That was ground-breaking work.

Peel plan went through a Supreme Court decision before the plan was ultimately approved. The Court dealt with a number of issues that are relevant to subsequent processes. What we learned needs to be applied to future planning processes in our territory. Key issues were to consider the treaty as a whole, collaborative planning is the nature of our work, the role of the Commission, and the appropriate level of change in plans as they go through the process.

Now Dawson is an ongoing planning process with a draft plan and should have a recommended plan to the Parties next year.

We are trying to get back and work with Teslin.

Ed Schultz was going to do some reflection on the need for these plans [Ed was unable to join the gathering]. The thinking was that these plans would be done fairly soon after the agreements were settled. They haven't been in the challenges presented us.

The context for this gathering has a long history. Our plans flow from a long history of efforts between Yukon First Nations and Canada and the Yukon government, ultimately culminating in the Umbrella Final Agreement and the First Nation final agreements. Northwest Territories, Nunavut, Alaska and northern British Columbia also have regional land use plans.

The attention to Indigenous issues has come from the international and national level – United Nations Declaration on Rights of Indigenous People (UNDRIP), Truth and Reconciliation Commission (TRC), National Inquiry into Murdered and Missing Indigenous Women and Girls. The impacts of residential schools and its influence and impact on planning was presented at the 2016 northern planning conference. The Canadian Institute of Planners released a Policy on Planning Practice and Reconciliation.

The land claim agreements have key passages: the Recital clauses up front – “Whereas...” ; the Chapter 11 Objectives. When a plan comes up for approval, we compare the plan against the objectives as evaluation criteria, for example, whether a plan recognized and promoted the cultural values of the Yukon Indian People (Objective 11.1.1.3).

The planning cycle is a circle – it is implemented and adjusted. Like the family decisions about a trapline Patrick talked about in the video, they went out and trapped - they implemented the plan. Then they would meet again and ask themselves whether they needed to revise it or not. They agree on the revision and apply it again the next trapping season. It followed this cycle.

In our process, there is pre-planning, then once the Commission gets on the ground, it spends time becoming knowledgeable and developing an understanding of the region and the people. It begins to create a vision of the region. At the beginning, the Yukon government and First Nation sign a Memorandum of Understanding about their relationship. The terms of reference lay out the details of how they are going to work. The Commission will work through its values in the region. Having the Indigenous values come forward when it does that work, talking to First Nations about the changes they have seen and understanding of those changes as part of the process. Ultimately having the plan reflect the objectives of the Chapter.

The moment the plans are approved is a major reconciliation moment.

A Review of the Use of Traditional Knowledge in Northern Regional Land Use Plans, *Gillian McKee*

I did a project for YLUPC last winter to review the use of traditional knowledge in nine northern regional land use plans. I looked at two in Nunavut, four in the Northwest Territories, one in northern British Columbia and two in Yukon. I also carried out a review of the draft Dawson Regional Land Use Plan for Tr'ondëk Hwëch'in. I looked at how Indigenous knowledge, values, worldviews, and experience were considered in planning, traditional knowledge being an expression of them.

I want to acknowledge the hard work that goes into these plans and that has been done by the commissions, staff, planners. The intent of the project was to learn from the collective Yukon experience and experience across the North, in planning.

I looked at the plans themselves – the actual document that ends up on a shelf and stands alone as an outcome., But I also looked at what goes into the making of a plan. What are the steps along the way and how are Indigenous values incorporated at each step?

What do the legal agreements say that set out the requirements for planning? The Yukon Final Agreements are very clear in their objectives around planning. The strong words in the Objectives to promote cultural values and well-being and to use traditional knowledge and to consider traditional land management practices. The entire basis of the Agreements is to recognize and protect the way of life based on economic and spiritual relationship with the land, and the cultural distinctiveness and social well-being of Yukon First Nations. In the place like TRT, where there is not a land claim agreement, they also have strong words about using traditional knowledge and Indigenous values.

The second element that goes into making plans is the intent of the Commission as it started its work. Some regions (Dehcho and Nunavut) have policies about the use of traditional knowledge in a plan – what do we mean by traditional knowledge, how does it get used in a plan, what are confidentiality and ownership agreements? Yukon Commissions did not set out such policies. It results in a lack of clarity an confusing terminology about which cultural values are used.

The third element was the sources and techniques used – where does the traditional knowledge come from, when is it gathered, when is it brought into the planning process? This is where Yukon plans start to diverge from other plans. You have heard that How We Walk, Tr'ondëk Hwëch'in Land Stewardship, and Taku planning spent a lot of time and effort on that in-depth, up-front work with the community members where they map, document, and gather that traditional knowledge. Also did this in Dehcho, Tłı̄cho and Sahtu plans. As I was taught by the Elders, this work recognizes that we must look to the past before we can plan a future.

The Chapter 11 plans did not do as much of that up-front, in-depth work so that the plan is grounded in and informed by that traditional knowledge. They generally relied on a First Nation submitting documents as part of the broader plan engagement. Engagement is essential to planning, but it's not the same thing as upfront community-based work to record and share traditional knowledge as an expression of the First Nation's values, which would then inform all stages of planning. For example,

Tr'ondëk Hwëch'in submitted two documents that express their values during Dawson Plan engagement. They prepared those documents based on all the in-depth community-based work on the land stewardship framework and land vision.

Then I looked at how the traditional knowledge gets used at each stage of the planning process – issues to vision, to goals, to options, zoning, management recommendations and directions. Some plans like Dehcho and Tłı̄ch'o clearly considered Indigenous values at each of those stages. Upfront at the issue stage, Dehcho held a Dene Nahode workshop to document Indigenous beliefs, standards, values that would inform the process. The plan then has an entire section specifically on Dene culture and traditional use, with recommendations to provide direction to land users. They carried traditional knowledge through their planning.

Yukon plans lack of clarity and consistency in how traditional knowledge is applied. For example, in the Dawson Plan, where they say there are knowledge gaps around climate change, you don't know whether they have thoroughly considered traditional knowledge and there are still gaps, nor do the recommendations refer to using traditional knowledge to fill some of those gaps. This is the idea of carrying the traditional knowledge all the way through planning from vision to management directions. We see traditional knowledge in the descriptions of the planning region, and sometimes in a vision statement, but are we seeing traditional knowledge reflected in the actual regional plan at the end?

Finally, I looked at the plan itself. Five years from when the plan is finished, if you pulled it off the shelf to read, how are Indigenous values and traditional knowledge portrayed in the plan itself? The Dehcho, Tlı̄ch'o, Sahtu plans are completely infused with traditional knowledge. When you open those plans, you know you are in Indigenous territory, you get a feel for the values, you see the language and the stories. In Yukon plans, it's not so much. They tend to portray cultural values as uses, sites, and resources grouped around the siloes of land, people, economy. They don't address as well the interconnected, holistic relationship with the land. In the review of the Dawson Plan, the language Tr'ondëk Hwëch'in uses to describe who they are, their identity, their place in their territory does not show up in the plan – how they describe themselves.

Why is this happening? It may sound like a lot of planning jargon stuff that planners can go figure out, but I think it signals deeper issues. The history of colonialism is in planning, just as in many of our Canadian institutions and systems. It gets reflected in what gets mapped, what choice are made around what gets researched, whose words and language are used to describe the region and the First Nations that live there. The choices and wording are so important.

A second underlying factor is that Chapter 11 plans still follow a mostly western science approach. They compartmentalize the discussion into land, people, economy. They focus on conflict resolution by dividing a certain percentage of land among competing land uses. The process has not been good at bringing in oral communication, learning from story. Chapter 11 planning has not been giving the time, space, resource, attention to working with the communities and considering Indigenous values in a comprehensive way. It doesn't seem to recognize that traditional knowledge is the essential body of

knowledge to understand those values and to promote them. Chapter 11 Objectives say to promote cultural values. Traditional knowledge is the expression of those values. If a plan does not express those values in the way Indigenous people themselves describe them, it is not recognizing the cultural distinctiveness and identity and promoting cultural values, as required under the final agreements.

I am excited that we're reimagining planning and about hearing from the young energetic planners of How We Walk and Tr'ondëk Hwëch'in. Planning at its core is about values – what is important about the land. With First Nations, as we heard yesterday, it's the relationship, identity, way of life, not limited in time and space. Planning is about empowerment. The best planning processes I have been involved with are ones where a community felt empowered because they felt a sense of ownership for the plan, because they could see themselves in the plan. I feel we have drifted away from the intent and spirit of Chapter 11. The leadership and experience of the First Nations is going to help us find our way back.

Umbrella Final Agreement Land Use Planning and Land and Peoples Relationship Model, *Joe Copper Jack, Go'Gon', traditional knowledge holder*

Elder Alan Carlick earlier this year said land is the teacher and teaches the animals how to live on the land. The animals in turn are our teachers. They teach us how to live with them on the land. And now, he said, our job is to teach Kut'chan how to live with the land. This land relationship model is out for about a year and a half, and I'm doing lots of projects inside and outside Yukon, and now at a national level.

The Model is a knowledge building method that respects both Yukon First Nations old peoples' way and western knowledge. It uses three Indigenous laws of Respect, Care, Share, and two decision-making tools of No Voice and Knowledge Stream Tree. It directs, balances, frames collaborative planning. The crux of the model is how respect is shown among participants of the round table. The model describes a sacred space.

The three laws are treated equally and applied internally first to the self. Do I respect myself? Do I take care of myself? Do I share my knowledge with others, especially my kids? You apply to yourself, then your immediate family, your extended family, your clan, your community. Your pets, animals, land and water. That's how our laws work.

The model tries to rebuild a healthy relationship and respect between land and people. Reconciliation can only happen if people live in harmony with nature.

The model strives to build respectful relationship between people, where no knowledge system, gender or group is superior to another. The intent of coming together to collaboratively plan at the round table is to create and find a sacred space between the three laws, where the sacred space are your solutions and outcomes from your discussions that are beneficial to all parties.

Two or more knowledge systems could collaborate on common values and principles, while respecting others differences. An example is the western science concept of sustainable development. We say take

care of the land, and the land takes care of you. Take only what you need. Land first, people second, economy third. The No Voice comes from long ago people's way. One person is appointed to speak on behalf of the caribou. In the model, the caribou speak for themselves. All the parties seated around the round table, we put up an empty chair with a photograph of caribou. We allow caribou to take part in the discussion. We go around the table, and when we get to caribou, all participants jot down what they feel the caribou would say on the issues. At a stand-off, we go back to the caribou to break the tie.

The Knowledge Stream Tree demonstrates how you have a trickling stream on the mountainside, it gets bigger and bigger and becomes a river watershed. The area between the banks is sacred space because that is where it is sensitive and delicate. You must be careful and show a lot of respect in how you deal with the dialogue at the table.

Comparing this model to other models of braiding or two-eyed seeing, it has one side of the waterway is traditional knowledge and one side is western knowledge. It's not necessary that you will have the merger but climate change will force the merger. The pandemic is forcing people to work together to deal with the pandemic. In the areas of commonality, I call it "the narrows" in the stream. The bridges are where there are possibilities for collaboration.

Participants at the round table will develop their own rules of engagement. How we respect each other, for land and water. Important to feel as much as you think. In *Together Today for Our Children Tomorrow*, you see "feel" not "think". You feel and interpret the language around you, whether it be coming from the trees, air, water; each has their own energy language. It's a different way of communication, as compared to trying to think from your brain. Listen to understand what is being said. These are people that had to sit and listen to the grandma, your mom, dad tell stories in their language. Sometimes its hours you got to sit there. So you'll be taught to listen to what has been said in a good way, to find out how all of your communication will clarify what you see and hear. It's going to take some time to unravel it. This is where you become more of a working team.

How does this model fit into the UFA Chapter 11 process? The UFA is a western style process that uses conflict resolution mechanisms. In the agreement on Indigenous Protected and Conserved Area in eastern Great Slave Lake, there are only three provisions that spoke about relationships which could override 10 pages of conflict resolution.

Relationship is our way of life. The model tries to create the framework for healthy relationships within resource agreements. Relationships need to be woven into the entire Chapter 11 process from start to finish. The diagram shows the process. The traditional knowledge holders circle possesses the knowledge to say what you could use or not use in your land planning process. Before you get to a plan or any kind of business, you need a relationship building workshop to build trust. There are two components – decolonizing themselves, and respect worldviews. You need this pre-planning relationship building workshop. Then you begin your plan, plan implementation and plan review. You've committed to that circle and make changes as needed.

The model is a relationship building tool rather than a dispute resolution method. It builds from the ground up, using traditional knowledge as a baseline towards a collaborative end result. The traditional knowledge holders circle is the critical link between traditional knowledge and western science.

In a comparison of Indigenous traditional knowledge and western science processes, on one side is homeland, other side is commodity; one side is caretakers, other side is developer relationship, conflict resolution. Stewardship is a lot bigger than land use planning. Process is more important than end result. On one side, you have results-oriented; working with Elders, process is more important. UNDRIP and prior informed consent is part of it. The intent of a knowledge agreement is that the traditional knowledge holder is the owner of their knowledge because that's their intellectual property under law. It's passed down to them by Elders very purposefully. They are keeper of the knowledge and were given the responsibility to pass it on. They play a very important role in any type of Indigenous planning.

In Chapter 11 plans, why do you have wording in the objectives that leans heavily to traditional knowledge, yet has been implemented on the western science side? Chapter 11 land use plan is practicing extractivism. They ask for only certain wordings or portions from traditional knowledge they wish to learn about. Elders are saying in order to fully understand traditional knowledge you have to have experienced it through your life. When putting it down in paper in the plans there has to be continuity.

Questions and Answer

Comment, *Frank James*. I'm sure I can speak on behalf of most of the First Nation governments in regard to things that have happened in the past, and still happen today around land and resource administration. There has always been conflict in regard to First Nation values and values about other governments and western ways of doing things in regard to planning. Some of the values we do share, more so today because of our self-government and the requirement to seek out economic ventures. But traditionally, the First Nation values, values around habitat protection. For Carcross Tagish, the value is caribou and caribou habitat. We've always had conflict with development. Policy planning, forestry planning – there is not enough value or attention placed on protecting habitat. The difference in values and the non-collaborative way of administration of land has always been an issue.

This is one of the things CTFN looked at when we initiated How We Walk. It's very similar to what Joe was talking about. The traditional value is very important to how we live with land. For CTFN, it is not only land planning, it's about water as well. First Nations feel their values are not being implemented or recognized or even looked at as part of a planning process.

Comment, *Hammond Dick*. *Good presentation Joe*. Your model is pretty complex, but it's something we can work with for Ross River and probably for Kaska. We see ourselves outside the process [Chapter 11]. We have been implementing some of the provisions of your modeling the guardianship program, and other programs Canada provides. We want to recommend an improvement to this process, and allow

those that are not part of this process some venue to move forward. One of the big items is funding. If there is a willing partner to work with us to get started, we would very much appreciate that.

Comment, *Pearl Callaghan*. I just want to say Joe I really enjoyed your presentation. I just want you to know that my respect for you and your words and teachings and your presentations and everything has grown a great deal. We worked on this gathering for a year. I am one of the Elder ones there, but we had our youth there. I wanted to do things old school way, but our youth – they have their own ideas now and we really have to give in to that, and really listen to our youth. We have wonderful, knowledgeable, experienced, educated youth. Let’s just open the doors for them.

The other recommendation I’d like to make is a follow up to the UFA boards and committees gathering we hosted as YLUPC. Include all the other boards and committees in the final agreement. That way, we’re up to speed on what each other is doing. We should be housed in one building with a common secretariat, and be able to share our knowledge.

We need to start in the schools and make sure our young people are learning about the agreements so they can implement them properly. The video is a good start.

Remember to put ourselves in each other’s moccasins to figure out what we’re doing, and then we can gain respect. We need to teach others how we want to be treated. I really liked your rules of engagement Joe. We have to be the voice for the future generations.

Breakout Session #2- Reimagining Plans and Process – Thinking about the Objectives and Process of the Land Claims, *Jocelyn Joe-Strack*

Day 2 is about moving forward. *From Jocelyn’s Day 1 presentation:* I invite you to think about the Chapter 11 Objectives and process. I looked through the six objectives of Chapter 11 and brought them down to one word. Together, we can work towards what this means in the Indigenous lens.

Chapter 11 Objective	Reframing
11.1.1 to encourage the development of a common Yukon land use planning process outside community boundaries;	Process
11.1.1.2 to minimize actual or potential land use conflicts both within Settlement Land and Non-Settlement Land and between Settlement Land and Non-Settlement Land;	Relationships
11.1.1.3 to recognize and promote the cultural values of Yukon Indian People;	Values

<p>11.1.1.4 to utilize the knowledge and experience of Yukon Indian People in order to achieve effective land use planning</p>	<p>Knowing, Doing, Being</p>
<p>11.1.1.5 to recognize Yukon First Nations' responsibilities pursuant to Settlement Agreements for the use and management of Settlement Land</p>	<p>Responsibilities</p>
<p>11.1.1.6 to ensure that social, cultural, economic and environmental policies are applied to the management, protection and use of land, water and resources in an integrated and coordinated manner so as to ensure Sustainable Development</p>	<p>Future</p>

Today, we are here to work on reframing the objectives. We are going to spend time with these and think about what they mean to us as Indigenous people here today.

The Breakout Groups will discuss these objectives, guided by what you have heard in the gathering and your own relationship with the land, and considering:

- What is your relationship with the land?
- What is our responsibility to the land?
- How should this responsibility be reflected in the spirit and intent of the Final Agreements?
- What are the most important laws/values that upholds our responsibilities for our land?
- How can our ways of knowing, doing, and being fulfill our land responsibilities and our land relationship planning?
- How could we bring about the changes that are needed?
- What are the next steps to make these changes happen?

Relationships

Relationship with land

- First Nation has been here thousands of years and are interconnected to land, waters. Relationship is being born on the land. Relationship rather than ownership. Many First Nations are still doing things in traditional way. Connection.
- Relationship is what has been handed down.
- It is about respect and speaking on behalf of wildlife as they don't have a voice. They are our brothers and sisters. We use value-based practices. Like sacrificing harvesting Southern Lakes caribou to protect them. Obligation.
- Land is teacher. This changes approach to planning. Land has more to offer than just what you can take. It offers who you are, identity.
- Our first relationship is to look to the land, to predict seasons, to be prepared. We "recognize land, trees and mountains as a map".
- Look to the land for every aspect of life.
- Land provides healing, courage, traditional medicines

- Medicine wheel – how do we accommodate plan around this wholeness
- Give personhood back to land – mountains, animals have rights
- Not about land “use”. Reset our perspective – not about managing the land, is about managing ourselves. Process today is based on resource extraction – what can we take from land.
- Have always accommodated settlers, were accepted as part of the community, want to share land and resources
- If you don’t have relationship with the land, nature will push back. With climate change, we are living that. Climate change is affecting relationship. The world is acting up and we’re not taking care of her. Right now, we are looking back at it and protecting it.
- Gwich’in name relates to how we are located – Tetlit, people of the headwaters. Shows how we are connected to the land. Need to uphold stewardship responsibility. Need respect for land and animals. Were once nomadic people – allowed people to survive in harsh environments. Great importance in natural laws.
- Reciprocity. Living in respect and balance with land. Learning from animals. What the land provides and we give back.
- Respect land and land will respect you. Land teaches you to survive.
- Today being shown the dis-respect that was shown to the land for over a century of impacts by industry.
- Have to rekindle our relationship with land. Is not what it used to be. Lost our own internal value of the land. Need to be out on land.
- Need a relationship between western science and methods (like GIS) and traditional knowledge. Hard to put complex concepts into a 2D plan and maps. First Nations community sees themselves in the plan if process is inclusive at every stage.

Relationship with other land users

- We are stewards and teachers by doing and by sharing knowledge with others.
- From parents learned to embrace cultures from around the world. May have differences but similarities. Living on land and having to find balance with cultures around the world.
- We do not compare ourselves outside the circle of life. Life revolves around seasons, water, air. When we say we are part of the land, part of the water, we are within the system not outside it. This is how we grow up. Our knowledge is from this cycle of life.
- In trapping, considered where to do logging, health of animals, don’t touch 200 yr old squirrel tree, nesting areas, grizzly trail and rubbing tree. Grandparents and parents taught us we are stewards. Never take more than we need. CTFN bought farm because we know animals are under stress. We need to be in tune with everything around us.
- Not everyone shares the same priorities as Indigenous. In general society priority is economic gain and growth – the needs of today. First Nations think in needs for multi-generations. These priorities aren’t consistent.
- Land development has been a hindrance. Large scale infrastructure projects have had profound effects to our people and our community. Use huge tracts of land. Proposed railway, pipelines, shipment of water, abandoned mines. No benefit to people, social impacts still felt today. How do we put our own mark on how land is developed? First Nation voice is being diminished.

- Results in diminished relationships. How do you build those relationships with developers, especially from outside Yukon?
- Colonial system is the extraction model. Take and send resources elsewhere. Not sustainable. First Nation – instead of just taking, considers what is our relationship to land, water, resources.
- Differences in worldviews challenge relationship building. How can you build a relationship when relationship with land is different for western civilization? The western approach to planning is a challenge.
- Taku River Tlingit Gold Book looks like a good example of openness Yukon doesn't have.
- Complicated nature of relationships. Would be more relationship building if it did not go through third parties.
- Relationships take time. Need time to have meaningful engagement, but some governments looking for specific outcomes. Keep talking even when uncomfortable.
- Capacity to build relationships. Each First Nation struggles with capacity and resources. Lack of funding to prepare for land use planning. No capacity to reach out to developers so can only work through YESAA process. Is working through a third party so miss the direct relationship.
- Conflict in planning. Can't avoid conflict but minimize by drawing a line – let developer know they can't develop. Want responsible development.
- Power imbalance in relationships. Conflict in planning arises because Parties are not equal. Yukon is in charge. Funds come from Canada. Would be different if funds were controlled by First Nation.
- Conflict from false boundaries, e.g., province and territory. What does wildlife say? What are their boundaries?
- Carcross Tagish has four local advisory councils four separate plans. Ridiculous that four plans are very colonial in approach.
- Trust is the core of relationships. Meetings can be hampered if people do not trust each other. NWT had more trusting relationship between First Nation and government than Yukon. Yukon lack of trust between big developers, Yukon government and First Nations. Previous behaviours inform the relationship. Our responsibility to other users? Our responsibility is to build trust or confidence in outside developers.
- Change concept of a plan as a hard copy document to more about relationship decision-making. Ongoing process.
- Our seasons should define how we think about planning. How we fit into process, not control it.
- Treaty relationship is foundational. FN not "stakeholders" like tourism or private land holders.

Responsibility

Ours with the Land

- Its simple: respect. Of land, animals, each other.
- We are stewards and teachers.
- Need to pay attention to today's situation with increasing human populations, which changes everything and is putting pressure on wildlife.

- How we conduct ourselves. Not what we do with the land but how we behave on the land.
- Animals hear everything you say. They will respond to that. Actions and behaviours have consequences.
- Our do we interact with land was always taught
- If you dehumanize environment, you can do whatever you want, start forcing things upon the land
- When you start thinking of being Respectful of elements, you start seeing land differently
- Story of respecting the bear. Responsibility is to sing a song when you take a bear – how to conduct yourself on the land.
- Responsibility is founded in relationship to the land. Need to re-establish this. Ceremony, offer tobacco, ask river to guide us.
- Education is key for respect of every living thing. Everything has agency, spirit, essence.
- The responsibility Chapter 11 Objective is narrow - settlement land and therefore limits our responsibility to the entire Traditional Territory. Land use planning should reinforce our responsibilities.
- In Chapter 14 Water Management on settlement land and non-settlement land is treated differently, but every user has the same responsibility to the water
- Responsibilities to uphold land values. These are often conflicting. Responsible development means cannot interfere with First Nation traditional ways of life. In plans you get what is agreeable to both parties, then you lose the essence from First Nations. Need to identify critical values and carry them through.
- Responsibility to the past. We have a living history. Bring past into planning. There are issues around responsibility for heritage sites. Heritage sites are evidence First Nations occupied the area, but also keep the First Nation from being there. Some sites should not be disturbed. First Nations don't want to tell you where they are, but then hard to protect. People proposing site should be responsible for it, and share knowledge of where it is.
- Responsibility to pass on knowledge. To teach youth and users – trappers and hunters, non-native people.
- How We Walk is to make sure everyone is involved and that we walk our talk.
- Climate change and pandemic is teaching us we are not listening to one another – all cultures
- A land relationship plan can make use of stewardship responsibility
- Responsibility is a key component of our values. Teach young people the value, and WHY we value it. E.g., sheep, moose, fish -why they are of value, why we have a connection with them. We are taught take only what you need. Teach who placed value on that.
- To prepare future generations, need to get them involved.
- We all (Indigenous and non-Indigenous) have responsibilities to the land – to take care of it, do our bit. We pay attention and notify if we see something – active responsibility – being, knowing and doing. Give respect the land is due. Everything affects each of us. Make others aware of the impacts.
- We have responsibilities toward the land, to the ecosystem, wholistic - “we need the land more than it needs us.”

- We are responsible for/to our relationships.
- “Be out there on your own two feet”. Get out there to understand the environment.
- Elders tell us we have a responsibility to work together.
- Approach with curiosity.
- Creating relationships. For teaching, Kluane First Nation has a program “Bringing Families Home”. For people who have never been here before. Focusing on younger generations. Education. Support people coming home to learn and live the ways. Find out “what home really is”.

Ours to Other First Nations, Users

- Region is inundated with recreation, tourism, hunting, forestry – wildlife are put on the back burner.
- This process is helping us think together, bringing us together as a group
- 14,000 people moved to Yukon since 1993. Yukon government needs to do a better job educating public on Yukoner’s responsibilities
- Many decision-makers and public see self-government as settlement/non-settlement but the Final Agreement speaks to shared responsibility
- First Nation needs to educate. We need to educate people on our relationship with nature – not a better way, is another way
- Final Agreements are responsibility of all Yukoners and citizens to participate. That gets lost.
- For others – don’t tell them what to do, show responsibility by doing it.
- Hold other people, other users accountable. Someone who wants a road may not have a full sense of responsibility for the land. Not the deeper, intimate knowledge Indigenous people have. Local communities have a deeper interest and responsibility to the land. Drawn from values of stewardship and responsibility. Should be given more weight in planning. Especially those who grew up there, with family history and traditional knowledge.
- We are caught in an economic cycle – need to balance between reality and fiction – (what people think is going on and what is really happening with the land). May want economy to grow, grow, grow, which is not sustainable on the land - there are limits. Economic interests may not have the same sense of responsibility as others. Need sustainability to exercise rights and responsibilities in perpetuity. Need meaningful intentions behind relationship planning.
- Responsibility to work together to take care of water and land. At community and individual level. First Nation and non-First Nation.
- Hold people accountable.

Future Generations, Sustainability

- In Tr’ondëk Hwëch’in Stewardship Framework planning does not have an end date. Funding timelines and turnover are challenges. Economic drivers are not going away, so need to have sustainability in our plans. Also need youth involvement.
- Have businesses and organizations look through an ethical and climatic lens. Is this development really required and needed? Is it worth spending all this \$\$\$ on development?

- Climate change surrounds our whole way of being. How does climate change link to sustainability over generations?
- In the past, climate change was never a topic – the world will change as it needs to. Things are always changing. Animals are moving, preparing for change. As long as you know how to survive, know enough to be able to sustain ourselves.
- An example of adapting to change: Kluane Lake dropped a few meters and sheep started moving onto the flats. People were hunting them there, which became a safety issue on the highway. Dust blowing around. The change forced people to come together and work together. We are all in this together. As Joe Copper Jack said, climate change will force western ways and traditional ways to come together. Think and figure out solutions together.
- Involve future generations now. Start teaching them early in their upbringing.
- Ability of First Nations to exercise their rights in perpetuity.
- Need to be realistic. Indigenous relationship planning needs to be clearly articulated.
- Should be planning for more people (higher population), therefore will have more subsistence needs, therefore less development. Mining takes away from land, so part of their money should give back to the development of the community or to the land. Should not just destroy

Values

- We don't own the land, the land owns us, we are part of the land. Add this [[Land is our life. Part of the land. Land is identity well-being]] different from western worldview of land as commodity, owned, etc. How to reconcile and not just negotiate away the core essence of who FN people are. This connection is not a matter of conflict resolution trade-offs and negotiation]]
- How do we put value on things? We place values on minerals, but we have missing data. Don't measure berry patches. Foundation of an ecosystem. Need to listen to people out on the land – rappers, hunters, berry pickers.
- Land has an emotional healing component that we need. Ceremony and spirituality. If you want to see power, you observe water.
- We were taught land and water are one. Colonize perspective separates land and water
- Need to educate those who do not know traditional practices, e.g., used posters to educate people to not to go hiking on trail during sheep lambing
- Need balance between values. Can't have traditional knowledge values and other governments with their values. Need to create balance.
- Education is key – teach young people meaning of FN values. Can use stories. Can help people heal. Stories have much knowledge and teaching. When Elders not here, need young people to know how to take over.
- Outside governments must recognize FN spiritual relationship with land and water.
- Want to maintain ability to return to land and revitalize cultural practices.
- Culturally and historically things change over time for different reasons and we need to change with it but it does not mean we leave culture behind. Eg place names using First Nation names. Climate change is changing the rules we make for ourselves. Don't take it for granted – keep pushing, eg writing songs. We have been doing things and need to do more.

- You look for a blaze on a tree – if you find one that means someone has been there before you. It leads you someplace. It's a landmark. You look for where people have travelled on the trail, where they've camped. There's a reason they go there. Its good habitat for moose, or berries, travel corridor. You look really carefully. [[the plan could be like a blaze on a tree. It shows someone has been there before and guides others in the future. It captures the past and also helps guide future. Provides a trail that follows the values of the land]]]]
- Need to protect caribou habitat – think 50-80 years in advance and give back. Need to plan for reciprocity and allow for time.
- Peel process – massive support for 100% protection. That local support was not based upon “we've reviewed the data. It was about “we care deeply about this landscape”. Gut feel.
- Flexibility and adaptability.
- Need to teach why the values are important. Especially to young people. What is the connection? Sacred places on the land.
- Taking care of yourself and your family's generations.
- We have love for people, community – why we take care of land.

Knowing, Doing, Being

- The land teaches you fast. The land and water are our teachers. How to look after water.
- Used to follow the patterns of the yearly realm. People had a good feel for the land based on the time of year. Collectively observed the land.
- One of the most important values was sharing, like sharing a harvested moose. Not just amongst ourselves but community. With downriver First Nations, we shared the fight to protect water.
- Need to educate people about traditional medicines. Teach young generation about medicine and food.
- Language comes from the land and animals. Knowledge from place names is an in depth and spiritual understanding for places.
- Indigenous knowledge of land is deeper, intimate.
- Where is the connection once a commission is disbanded? Commission continuing is a way to ensure continual incorporation of Indigenous planning principles and knowledge into the process and to uphold the values and responsibilities to the land. .
- location of where planning is done should be directly connected to the community with that knowledge of the area
- Commission training should specifically speak to traditional knowledge and Indigenous planning as a crucial part of the process. Advice from the First Nations about how to do it.
- Regional community empowerment is the intent of Chapter 11
- Glad talking about putting traditional knowledge and cultural values into planning. Have been saying this for a long time but YG and federal governments did not understand that.
- We have the responsibility to uphold traditional knowledge in the same was as western knowledge. Need to recognize importance of traditional knowledge. First Nation shave been here thousands of years. Important as we go into climate change.

- Balance and medicine wheel. Emphasis on technocratic planning documents and evidence-based decision-making, but we need more emotion-based decision-making.
- Different models, maps, e.g., maps of songs, stories. Our relationship to land comes through ceremony and songs and there's science there
- Place names. Names have power and history. Indigenous names are rooted in nature and are markers. Muskrat Mountain, Gopher Ground. Deep relationship with land. Looking back at names is grounding – makes future more certain. Direct link to how we discuss land and change process.
- Traditional knowledge speaks of shared power structure and where we need to go. Have a centralized power structure now., How do we share power? Meaningful FN participation and true decision-making power.
- Start applying FN laws for certain areas. How do you bring together FN rights jurisdiction, Canada, Yukon jurisdictions?
- UFA started in a colonial process, needs to shift. Use knowledge and experience, Indigenising, decolonizing. Go further than decolonizing - Indigenizing. How do we Indigenize process? UFA committees are colonial process. Yukon Govt has final word.
- Need to move outside the boxes we are in, western ways are compartmentalized. Build flexibility and adaptability in our ways and approaches.
- High quality habitat will shift over time. What happens when the area identified as high priority has moved? E.g., forest fire or vegetation shift. Look to the animals and land. Moving on from an area to make sure over harvest is not happening. If fire comes, be aware of succession. Intimate local connection.
- Plan your actions around what is happening on the land. Scale up to regional planning.
- We stayed mobile – stayed on the move, changed direction with the seasons.
- Not so easy now to stay mobile. How can we apply traditional knowledge for adaptability? Find new values.
- Trappers and outfitters look to the animals and land and learn from them.

Process

- Land claim states clearly “Together Today for Our Children Tomorrow” - we have to be together. Talk about sharing is most important thing today. Need to push and continue to bring these things alive.
- UFA is not accommodating needs. Formal process, land claim agreements follow boundaries, but there is shared use (across BC/Yukon border) and is interest in being involved in what happens on their land (Kaska). How do they relate to the formal process? Don't want multiple plans across the boundary.
- Context for planning has changed – UNDRIP, youth driven desires and needs – we have the ability now to say people want to use the land in this way- we have more agency. It is enough to say culturally people want to use this area for this purpose and it is more easily accepted. “Aspirational” is a good way to think about the uses we are now allowed to consider and

protect. This is a move in the right direction from when our use and values had to be proven and verified and defended.

- Process more important than end result
- Planning should continue to be done within Chapter 11
- Yukon is doing poorly when compared to other jurisdictions in including traditional knowledge in a meaningful way in planning. Why?
- Need to find better balance between YG and First Nation. Conservation is a priority, even while living and harvesting. YG/BC priority is harvest and economic development. We have to look at this in reconciliation, truth. Conservation needs to be built into the system – may harvest but check back and make sure wildlife not gone.
- Put relationships into the terms of reference for planning – how we work together works toward how plan will be successful
- Need to look at land claims and see if it is working the way we want it to. Long ago rules don't always apply today.
- Beaver River planning should have been from headwater to end. Watershed. We're going to lose a lot of land. We get guidance from our older Elders.
- First Nation with How We Walk is no longer idly sitting at land planning table. We are prepared and organized, not looking for answers. Needs to be a shift in thinking about how parties are coming to the land use planning table.
- Lot of planning today is resource development. Call it what it is. Process today is based in resource extraction – what can we take out of the land. Process needs to be rectified - We don't; manage land – we need to manage ourselves.
- Chapter 11 is “land use” planning but what we're hearing is land and water stewardship for present and future. Is not just between the people. Plans can be dynamic – not just a snapshot. Forward looking.
- To reframe Chapter 11 – what has and hasn't happened?
- First Nation knowledge and experience should drive the process. FN need to educate others in our values.
- Shift thinking and policies to incorporate Indigenous worldview.
- Need paradigm shift. Current regional plans are “people, land, economy”. Breaking it down like this severs the purpose. Interconnectivity is important.
- How to carry First Nation critical values all the way through the plan and not losing the essence of First Nation when finding what is agreeable to both parties
- Process should be less about negotiation at opposite sides, more collaboration. Spirit and intent is collaboration.
- Is Commission structure working as a mechanism for planning? Political or structural problems?
- Commissions should be selected based on the relationship they have with the land, over this technical and quantitative data.
- Change process to support Indigenous ways of doing things
- Process needs to shift – traditional knowledge needs to be consistent all the way through and not just inserted at different points. Process is key.

- Planning should be based in Indigenous models.
- How We Walk is planning for the community by the community. Land vision was an important exercise. Check back with overarching goals and values like well-being.
- Haven't had a planning process so far that included what How We Walk has: collaborate, flexible, open minded, keep talking.
- Use different tools to inform processes. Like video has capacity for storytelling. Not just serve as complimentary additions.
- With North Yukon Plan, after false start, Commission had a lot of meaningful community meetings.
- Need transparency – share our responsibility to commitments.
- Plan took too long to be approved, cost too much. More should be done up front. Commission was cut out of engagement and traditional knowledge gathering.
- Educate public
- Different models, maps, e.g., maps of songs, stories. Our relationship to land comes through ceremony and songs and there's science there
- Instead of “terms of reference” use “guiding principles” language. Doesn't put you in a box. Opens up to engage in dialogue.
- How planning works is part of the problem – inherited tools that are colonial in nature. Based on colonial approach to interacting with land.
- Have multiple plans disconnected from each other. Siloes. Development can happen and affect other parts of the region.
- First Nations being lumped with stakeholders. Like tourism or private land owners. Was never the intention. Needs to be government to government. Treaty relationship is foundational to moving forward.
- At onset of process, public education to create shared understanding of what we've agreed to as Yukoners, Canadians, humans.
- Willful ignorance of treaties. Responsibility to uphold agreements.
- Education and better understanding in bureaucracy, schools, everywhere in public life. Spirit and intent not here yet.
- As Mark Wedge has said, people and animals use landscape differently in different seasons, so land use plans should mirror this and reflect the different seasons. Flexibility built into plans.
- Move away from entrenched. Also need stability and predictability.
- Plan that adapts and changes to the land it is on. Legislative processes are rigid – a rock, but “we are the creek that moves around it fluidly”.
- UFA is a beautiful piece of legislation. Is for all of us. Applies to us on many levels. Was taught about UFA in Yukon College. Should all learn about UFA.
- Trappers would share their knowledge of the trapline conditions with others they visited. Trappers Association has an annual gathering. Pass on knowledge. Learn from each other. Take responsibility to take care of land and for learning.

- Klwane Lake and sheep example of adaptability – changed regulations immediately to protect sheep and public safety on highway. Change is possible. We can come and work together on an issue. Has been the RRC – unbiased.
- Need a hub to bring people together. Land use planning – an organizing force?
- How to instill accountability among others?

Challenges - How to Bring about Changes

- Chapter 11 Objectives too complicated
- Yukon not living up to its fullest potential with Indigenous planning
- Power imbalance (funding)
- Lines of the map – boundaries – create problems
- No messaging around co-management. Yukon holds all the cards. Co-management should be the focus in the planning process.
- Decentralization of Yukon power from Whitehorse
- Decentralization not just in physical location of planning but in power and control. It's fundamental to relationships and is part of decolonization.
- First Nation cultural values are most important and FN knowledge and experience must be priority in the process
- Co-management and relationships should be continuous but Commissions are disbanded. Make Commission continue after plan.
- Ongoing exchange and learning. Conferences, workshops helpful.
- Recognize past and move on to the future. Engage both youth and Elders. Key to planning. Young people being involved is extremely powerful. Engage youth. Possible youth circle/panel. One that is supported and heard (i.e., has a say, influence)
- Looking at creating rest areas for wildlife so not too heavily harvested.
- Use “re-law” as a strategy. Extract values and laws from stories.
- Collaboration of governments, laws, legislation. Need co-governance in planning. Must incorporate values into administration of lands. Not in best interests of any Yukoner to lose species or special areas.
- We are only as strong as our weakest link. Our link now is we have past, present, future. Our children are in crisis with drugs and alcohol. They need help in healing. We should be united and unified. Healing ourselves and our youth.
- First Nations need to work together to get what we need
- Educational tools like video. Educating youth through other media like art
- Reframing relationships from colonial structures and restrictive structures of Chapter 11.
- Build relationships with each other. Come to table with an open mind. Focus on what we have in common and can agree on.
- YLUPC could play more of a role – facilitating communities working together, conversation with schools, meetings

- Make maps of all the important areas, trails and things on the land for land use planning. Work closely with Elders who know this.
- Use of different language causes confusion. Need to use same language
- This process is helping us think together, bringing us together as a group. Next step is to keep that going. Let people know where we're at with presentations, make contacts. Put all the little pieces together to make the big picture. First Nations have different terrain, different priorities, need some adjustability to concepts of a plan.
- Need adequate resources upfront in early planning stages. To identify values at the community level. Like what TRT did and what HWW is doing. Identify key values areas in advance. Consider First Nations who were not part of the UFA. Have ability for flexibility in different models, so people who are ready can move forward.
- YLUPC/Commission has a duty to ensure protocols and guiding principles happening in a good way.
- Need traditional knowledge in land use planning. Like fire and water move together – 1958 fire, then highest water.
- Important to build back trust for Chapter 11 and planning or will fail
- Working together
- Potlatch – acknowledge people. Sharpening the tools
- adopt new regional plans with different names. Names are powerful. Commitment toward changing status quo. Need a fundamentally different relationship between governments, to each other and with land. YTG -position -protectors of status quo.
- Response protocol – how do we know YG respond to recommendations. No mechanisms for YLUPC to ensure things will change
- Try to bring YG along
- YG demonstrate they are serious about changing status quo is needed. Should look at suspending certain approvals until planning is completed.
- Need to have shared law-making with other governments, Move away from control decision-making.
- Does YLUPC have a main role to play in working together? Need to carry through planning to the implementation and review – to allow for adaptability.
- Stakeholders should create change. But there are capacity and fatigue issues. We have different goals, which is challenging.
- Get youth involved by seeking funding for smaller jobs where youth can learn and “test out” the job. Learn on the job, but fits into their lives.
- What if the planning commission were a body of Elders? Overseeing the planning process.
- Communication. Keep the links between “yesterday-today-tomorrow” with inter-generational communication that reflects society. Maybe a planning commission of Elders, youth, today's people.
- Include First Nations, RRCs, NGOs, academia, governments – if we work together, we can adapt to changes that are coming.
- Modify western regulatory devices to meet our needs.

- Find the path of least resistance. “Be the water that moved around the stone”.
- Don’t reinvent the wheel. Learn from others. Tr’ondëk Hwëch'in learned from New Zealand experience of recognizing rights of the mountain at beginning of their Land Stewardship work. Other examples: Southern Lakes Recovery Program, Southern Lakes Salmon Working Group. Look to the solutions they have come up with.
- Combine our resources – we have few resources here.
- Keep these conversations going. Youth want to get involved. More meetings like this. Keep the network between us – learn from each other.
- Consider database that incorporates all projects in an area (YESAB?) – including what areas are being conserved and the values. Should be shared.
- Dream bigger! A lot of planning underway and new planning coming online. Workshops – like traditional knowledge workshop proposed for Dawson Regional Plan. Brainstorming!
- Think outside the box. Not have such rigid process. Make it our own. Do what we need to so we and future generations can live – need that flexibility to meet the needs of all Yukoners.

Next Steps

- Learning about past and especially hearing directly from Elders (video and their own families) about how important past was. This inspires them to want to learn more be involved. Video out to middle and high schools. Could make a difference in daily lives of youth. Video medium is new – and helps makes knowledge timeless.
- Share knowledge even if you think you aren’t an expert. Important to be involved in land use planning to share that knowledge. Planning provides a place where knowledge holders can come and share their knowledge.
- Our first step in every process in land and water relationship is bringing forth our elders and traditional knowledge. Build our laws and regulations around that. Avoid capacity overload – coordinate elders for different boards and committees – integrated direction and sharing of knowledge.
- Elders are counting on us. Traditional knowledge begins in mother’s belly. Want to acknowledge youth. Youth have an important role to play with their energy knowledge, willingness to learn and step up.

END OF GATHERING

Participants

The following participants include a those from the following First Nations: Champagne & Aishihik, Na-Cho Nyak Dun, Tr'ondëk Hwëch'in, Gwich'in Tribal Council, Ta'an Kwach'an Council, Selkirk, Kluane, Kwanlin Dun, Carcross/Tagish, Teslin Tlingit Council, Ross River Dena Council, Liard, White River, and Taku River Tlingit. There was also representation from Council of Yukon First Nations and Government of Yukon.

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	Jimmy	Johnny
	Walter	Peter
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	Mercedes	Taylor
	Jordan	Ross
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	Arlyn	Charlie
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	Shawna	Tizya
	Willie	Asp
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	Grace	Southwick
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	Greg	Thompson
	Roy	Neilson
	Patrick	James
	Frank	James
	Charlie	James
	Mark	Wedge
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	Pearl	Callaghan
	Carl	Sidney
	Wilfred	Johnson
	Dennis	Shorty
	Hammond	Dick
	Roland	Peter

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