

YUKON LAND USE PLANNING COUNCIL

AUGUST 29-30, 2023

LAND RELATIONSHIP GATHERING



“PART OF THE LAND PART OF THE WATER”

PREPARED BY
YUKON LAND USE PLANNING COUNCIL



**"LOOK BACK ONCE IN A WHILE SO YOU DON'T
GET LOST ON YOUR WAY BACK."**

CONTENTS

- 
- 01** ABSTRACT
 - 03** INTRODUCTION
 - 05** THE APPROACH
 - 06** TRADITIONAL KNOWLEDGE CIRCLE: OUR STORY SO FAR
 - 09** PANEL DISCUSSION: CHAPTER 11 PROCESSES SO FAR
 - 13** LAND RELATIONSHIP MODEL UPDATE
 - 15** TRAINING POLICY COMMITTEE UPDATE
 - 17** YUKON LAND RELATIONSHIP PLANNING PROCESS
 - 19** BREAKOUT GROUP SESSIONS
 - 21** CONCLUSION
 - 22** APPENDIX A: AGENDA
 - 24** APPENDIX B: FEEDBACK ON LAND RELATIONSHIP PROCESS
 - 32** APPENDIX C: BREAKOUT SESSION- WHAT IS TRADITIONAL KNOWLEDGE
 - 37** APPENDIX D: BREAKOUT SESSION-ADVICE TO THE TRADITIONAL KNOWLEDGE CIRCLE
 - 39** APPENDIX E: GATHERING ATTENDEES

ABSTRACT



“WE HOPE THIS GATHERING WILL ENCOURAGE THE PROCESS OF EMBRACING TRADITIONAL WAYS AND KNOWLEDGE INTO FUTURE REGIONAL PLANNING PROCESSES.”

In the early years, regional land use planning in the Yukon did not fully apply the spirit and intent of the Umbrella Final Agreement’s provisions regarding the application of Traditional Knowledge.

The Yukon Final Agreements (YFA) provided clear direction to recognize and promote the cultural values of Yukon First Nation People based upon

their cultural and economic relationship with their traditional lands.

In order to make a shift, we require a different way of thinking that will bring together both Traditional and Western Knowledge for the desired outcome of integration of Traditional Knowledge values into land use planning.

To this end, Yukon Land Use Planning Council (YLUPC) supports a shift of YLUPC’s planning process under Chapter 11 to land relationship planning as a value-centered, collaborative process founded on relationships and with responsibilities for land, water, animals, and each other.

This process would give full consideration to Indigenous knowledge, values and planning concepts.

The YLUPC makes recommendations to the Government of the Yukon and the respective affected Yukon First Nations on matters pertaining to land use planning such as policies, goals, priorities, time frames, and boundaries.

In 2020, the Council formed the Indigenous Planning and Traditional Knowledge advisory group to begin the work of exploring these responsibilities. In 2023, YLUPC established a new committee named the Traditional Knowledge Circle. The Circle will provide advice and support to evolve implementation of Chapter 11 of the UFA.

A gathering of Yukon First Nations and planning partners took place at Brooks Brook, Yukon on August 29 & 30, 2023, in order to identify ways the Traditional Knowledge Circle can implement Traditional Knowledge into land use planning processes.

The objective was to identify issues, concerns, and roadblocks for integrating Indigenous Traditional Knowledge throughout the Chapter 11 land use planning process from start to finish.

The underlying concern of many is how to safeguard Yukon First Nation's intellectual property, rights, and interests while participating in regional land use planning processes.

The Circle will work towards the integration of Traditional and Cultural Knowledge into regional land use planning processes that includes socio-economic aspects that impact our interactions with our physical environment.



Key Advice from Gathering Participants

Understand UFA Traditional Knowledge clauses and implement them all.

Develop educational tools on how to respectfully use, communicate and/or consider Traditional Knowledge.

Develop a consistent approach based on land values, e.g., no voice.

Explore ways to create safe spaces to hear/share Traditional Knowledge.

Determine ways to make land use planning decision-making processes more traditional.

INTRODUCTION



**“APPRECIATE
EVERYTHING ON THE
LAND AND THE LAND WILL
LOOK AFTER YOU.”**

**“CREATING ANOTHER
KIND OF DIALOGUE IN
MEETINGS.”**

The Yukon Land Use Planning Council (YLUPC) is a body created through the signing of the Umbrella Final Agreement (UFA) under the provisions of Chapter 11, Land Use Planning.

YLUPC makes recommendations to the Government of the Yukon and the

respective affected First Nation(s) on matters pertaining to land use planning such as policies, goals, priorities, timeframes, and boundaries.

On August 29 & 30, 2023, the YLUPC along with its advisory Traditional Knowledge Circle (the Circle), an advisory committee to YLUPC, hosted an in-person Land Relationship Gathering at Brooks Brook on Teslin Tlingit traditional territory.

Yukon First Nations, Elders, key government departments, and UFA Boards and Committees' representatives, were invited to attend. Over 80 people came to listen, share, and discuss Traditional Knowledge within the context of the planning process and beyond.

The goal of the Gathering was to help the Circle and YLUPC identify:

- ways we can embrace Traditional Knowledge and Traditional Ways in our work; and
- areas the Circle should focus/work on.

The Traditional Knowledge Circle is an advisory committee to the YLUPC. By supporting the Circle, YLUPC is

- embracing Indigenous knowledge, values and planning approaches; and
- supporting a shift to land relationship planning as a value-centered, collaborative approach founded on relationships and responsibility for land, water, animals, and each other.

**“THERE IS VALUE IN
TRADITIONAL KNOWLEDGE
AND SCIENTIFIC
KNOWLEDGE: FIND
BALANCE, BOTH ARE
IMPORTANT.”**

**“LET’S WORK TOGETHER
BECAUSE WE’RE ALL IN IT
TOGETHER.”**





THE APPROACH

The Gathering agenda (see Appendix A) was designed to nurture reflections and open discussions on how Traditional Knowledge could be fully integrated in land use (relationship) planning.

Parts of the Gathering were designed to seek ideas from participants under guidance from the Elders.

Elders and participants shared stories, songs and experiences. There were opportunities for people be outside, including group discussions and time to reflect on key questions.

Context was set by YLUPC Council member Tess McLeod through a presentation of the history and steps that it took to get to this Gathering.

A panel setting with audience Q&A was the approach used for previous Commission Chairs for Dawson, Peel Watershed and North Yukon to share their land use planning experiences and lessons learned. The panel discussion was well received, and participants had many questions.

Copper Joe Jack presented the Land Relationship Model: a planning model that applies Traditional laws and considers the “no voice” or “voiceless

such as the water, the animals, the plants, and the fish. Later on, Copper ran a demonstration using water as the “no voice” to show how the model could be used in the context of planning.

The Training Policy Committee gave a presentation about new Final Agreement training for Boards and Committees.

YLUPC’s Director explained the land use (relationship) planning process. Participants were asked to consider and write down areas where YLUPC could improve within the context of Traditional Ways.

Facilitated breakout sessions were held on both days of the Gathering. Advice to the Traditional Knowledge Circle about how Traditional Knowledge and Ways can be incorporated into land relationship planning and beyond was developed and shared.

**“TO FULLY
UNDERSTAND
TRADITIONAL
KNOWLEDGE, YOU
HAVE TO HAVE
EXPERIENCED IT IN
YOUR LIFE.”**

TRADITIONAL KNOWLEDGE CIRCLE: OUR STORY SO FAR

TESS MCLEOD, YLUPC AND TRADITIONAL KNOWLEDGE CIRCLE MEMBER

Objective: to provide the audience with background and information about the Traditional Knowledge Circle.

Chapter 11 Context

11.1.1.3 Objective: “to recognize and promote the cultural values of Yukon Indian People;”

11.1.1.4 Objective: “to utilize the knowledge and experience of Yukon [First] People in order to achieve effective land use planning;”

11.4.5.5 Commissions “shall use the knowledge and traditional experience of Yukon [First] People, and the knowledge and experience of other residents of the planning region.”

11.4.5.6 Commissions “shall take into account oral forms of communication and traditional land management practices of Yukon [First] People.”

11.4.5.7 Commissions “shall promote the well-being of Yukon [First] People, other residents of the planning region, the communities, and the Yukon as a whole, while having regard to the interests of other Canadians.”

2018 Yukon Forum

In 2018, the Yukon Forum discussed how to advance regional land use planning. A regional planning leads group was established and 4 objectives were identified:

1. Set up Commissions for success; *this is the most relevant for our discussions.*
2. Support several land use planning processes concurrently – inside and outside of Chapter 11;
3. Legislative review of First Nations and Government of Yukon regulations; and
4. Review of funding adequacy for regional land use planning.

2020-21 Advancing Planning Workshops

In 2020 & 2021, workshops were hosted to address the Yukon Forum directions. They included representatives from FNs, YG, past planning Commissions and YLUPC. The need to identify Traditional Knowledge sources and protocols was raised as a key issue.

Concurrent with this, YLUPC formed an Indigenous Planning and Traditional Knowledge (IPTK) Committee with the intent to host the first Land Relationship Gathering.

2021 Land Relationship Gathering

This virtual gathering was held in November 2021 and attended by over 60 people from Yukon First Nations. It was intended to address how to reflect Indigenous values and worldviews in Yukon land use planning.

Based on Gathering outcomes, the IPTK produced a list detailing themes and actions for shifting towards an Indigenous approach to planning.

Key activities included:

- Establish an advisory structure to inform and support development of a new process.
- Support the development of value-centered collaborative land relationship planning.

**“WE KNOW HOW TO
EXIST WITH THE
LAND AND WATER.”**

2022 Advancing Planning Recommendations

In August, 2022, YLUPC provided recommendations to the Parties. The first recommendation was to embrace Indigenous planning and Traditional Knowledge as a means to set up commissions for success.

2023 Elder’s Workshop

In February of this year, YLUPC had guided discussions with Elders from across Yukon to help understand traditional land and resource planning practices.

The Council learned about the concepts of respecting, sharing, caring and teaching for the land, water, and resources.

Council also learned how land decisions were traditionally made, within the context of family and traditional activities.





“WE ARE PART OF THE LAND, PART OF THE WATER.”

2023 Traditional Knowledge Circle

In June, the Traditional Knowledge Circle was formed as an advisory committee to YLUPC.

Membership is intended to include representation from across Yukon and include a wide range of experience, recognizing there is a rich diversity of First Nations Traditional Ways across Yukon.

The Circle will provide advice on:

- Embracing Indigenous planning approaches.
- How to shift to land relationship planning as a value-centered, collaborative approach founded on relationships and responsibility.
- How Commissions can give full consideration to Indigenous knowledge, values and planning concepts.

Moving Forward

While discussions have gone on for many years about Traditional Knowledge, it still feels like we are at the beginning of the process of embracing Traditional Ways.

We are looking at the commitments made under land claims with fresh eyes; where reconciliation for past injustices is recognized. Respect for Traditional ways is part of this.

There are many upcoming opportunities for planning and resource management to embrace Traditional Ways and Traditional Knowledge.

We hope this Gathering will help us gain an understanding of what that means and how to get there.

PANEL DISCUSSION: CHAPTER 11 PROCESSES SO FAR

SAM SKINNER, SENIOR PLANNER, YUKON LAND USE PLANNING COUNCIL (IN PLACE OF SHIRLEE FROST, NORTH YUKON PLANNING COMMISSION CHAIR); DEBBIE NAGANO, DAWSON REGIONAL PLANNING COMMISSION CHAIR; DAVE LOEKS, PEEL WATERSHED PLANNING COMMISSION CHAIR

Objective: to establish an understanding of how Chapter 11 regional planning was done in the past and in what ways Traditional Knowledge was part of that process.



Sam Skinner, Senior Planner, Yukon Land Use Planning Council

Sam Skinner recognized that Shirlee Frost, Chair of the North Yukon Planning Commission, was unavailable to attend the Gathering and that he would do his best to try and reflect what she would want to say.

The planning process successfully led to approval of the North Yukon Plan in 2009.

How did the planning process apply Traditional Knowledge and Ways?

- The main focus of the plan was the Porcupine Caribou herd and their habitat.

- The planning process included on-the-land workshops.

**“VUNTUT GWITCHIN
ELDERS HAVE BEEN
CONSULTED THROUGHOUT
THIS PROCESS TO GATHER,
DOCUMENT AND MAP
IMPORTANT TRADITIONAL
USE AND WILDLIFE AREAS.
THEIR KNOWLEDGE IS
REPRESENTED DIRECTLY
IN THE NORTH YUKON
LAND USE PLAN. “**

- Region mapping employed a mix of western science and Traditional Knowledge.
- Shirlee said “the ancestors are our teachers and the soul is connected to the land.”
- Breaking up the land into units was a strange concept. The Commission was able to have a story for each one.

How did Traditional Knowledge impact the decisions made?

- Traditional ways of planning resulted in a cooperative spirit.
- Relationships were key to gaining consensus.
- Decisions impacting caribou considered gut feeling, heart, and wildlife data together. In this way Traditional Ways impacted decisions.

Advice for future commissions:

- With the Commission not in place any more, relationships and implementation withered.
- Plan implementation was not communicated back to the community and commission.
- Maintaining relationships is important.
- Pre-planning work could have been done, but the benefit of the Commission collecting information is they go talk to elders themselves.
- Train citizens to be better board members.
- Traditional Knowledge fundamentally fused the plan, but the plan does not look or read that way. It looks western. The Dawson Plan has improved on this.



Dave Loeks, Chair, Peel Watershed Planning Commission

Dave emphasized that the planning process needs to be democratic and decisions made collectively, not just a dry, technical, mechanical exercise.

The planning process was challenged by the amount of mineral interest and multiple overlapping First Nation traditions. The Plan was approved in 2019.

How did the planning process apply Traditional Knowledge and Ways?

- Commissions need to access Traditional Knowledge, otherwise they are flying blind.
- There was strong Indigenous participation, with on-the-land knowledge two generations back.
- Established contact with First Nation community, elders and governments.

- For each round of engagement, it was important that there were two meetings in each community – one for public and then one for elders.
- No differentiation between local and Traditional Knowledge.
- Culture and values-based knowledge influenced the Commission.
- Where are the animals? Stream crossings? Rutting grounds? Migration corridors?

How did Traditional Knowledge impact the decisions made?

- Elder in Mayo said “We haven’t been back there much for a long time. We think the land will be important to use in the future. When we come back we want it to look good.”
- Had feedback from communities and elders – got it right.

- The Peel Commission operated on consensus basis. When they drafted the plan, they were confident they had it right in terms of the public interest but knew the mineral industry would be disappointed.
- Tried a compromised format. Recipe for displeasing everyone.
- Resulted in the largest protected area in North America.

Advice for future commissions:

- Public interest survey - what are the

options? How should it go?

- Supreme Court case: Public lands in Yukon are to be co-managed between YC and First Nations. That wasn't clear when we did our plan.
- Pay attention to who you appoint as commissioners. Need people who are dedicated to the planning process and who understand the region. Commissioners represent all Yukoners, not just those who nominated them.



Debbie Nagano, Chair, Dawson Regional Planning Commission

The Dawson Planning Commission was established in 2018, produced a Draft Plan in 2021 and a Recommended plan in 2022. The plan is still being reviewed by the Parties.

Key plan principles are:

- NÄN KÄK NDÄ TR'ÄDÄL - On the land we walk together.
- Stewardship
- Everything is connected: the animals, the water, the land, the people. The health of everything is connected to each other.

How did the planning process apply Traditional Knowledge and Ways?

- The Commission is made up of respected knowledge holders.
- Stewardship is a main principle of the plan. Tr'ondëk Hwëch'in people know this to be an ancestral responsibility, a part of who they are.
- Traditional Ways and Knowledge helped to create a respectful working relationship. We work together in a good way at the commission level and with the community.

- The Commission worked closely with Tr'ondëk Hwëch'in staff and citizens along the way. Many meetings with staff and citizens as well as other community members who held knowledge of the region.
- The Commission worked with the Tr'ondëk Hwëch'in Land Stewardship Framework and included Tr'ëhudë throughout the plan.
- Commission members helped staff and plan partners to understand that Traditional Knowledge is a way of life, and a way of being.

How did Traditional Knowledge impact the decisions made?

- Many of the protected areas are recommended based on knowledge of the land, water, and animals.
- The importance of water led to recommendations for subregional planning in the Yukon River Corridor because it needs better care and a special designation for the Indian River Uplands.
- We have recommended that Traditional Ways and Knowledge have to be a part of implementation.

Advice for future commissions:

- There is value in Traditional Knowledge and scientific knowledge. Finding the balance of the two is important. Don't let one take over the other. Both ways of knowing have their place in the process.
- Make sure that the community has a strong voice in the process from the beginning.
- Share stories.
- Give a voice to the voiceless. The caribou, the water, the fish, and future generations.

Panel Discussion: Sam Skinner, Dave Loeks, Debbie Nagano

Question: How do we get plan reviews to proceed?

- Commissions should remain in place after plan approval. Loss of collective knowledge when commissions are disbanded. Shouldn't be gov't role.
- Council's response on the Lands Act review requested that land use plans be enforceable.
- YG said funding is limited to planning. YLUPC has asked Canada for ongoing funding.
- Chapter 12 indicates that commissions are meant to be ongoing for development assessment. Plan reviews should be every 10 years, conducted jointly.
- There's a perception that First Nation values are not part of the planning process (land, water, animals, air = relatives) as opposed to economic initiatives. Development vs. protection. Relationship with all region inhabitants is important.

Pre-Planning:

- The How We Walk project is an example of First Nations and locals getting together to decide what is important. This type of pre-planning work needs to be done.
- YG is more prepared; First Nations are starting from a standstill. Get everybody on an equal playing field through pre-planning.

- Pre-planning needs to be representative of all Yukoners.
- Dawson had so many stakeholders before planning even started: traditional laws and stories are important too.

Traditional Approaches:

- First Nation planning takes into account future generations, animals with no voice, thousands of years of experience, connectivity.
- Stewardship: everyone works together in a good way.
- Commissions should listen to elders.
- Instead of imposing western processes on top of traditional planning, centre it on relationship planning with science framework superimposed.
- Need representation of all First Nation clans. Commissions should have ongoing training. First Nation resources are strapped and citizens are passing away.
- Build the trail together - remember the values of the people.

Land Claims:

- During the land claims process, people with adversarial backgrounds had difficult negotiations. However, they got together for beers and stories and somewhere along the line agreed to come out with something together.

LAND RELATIONSHIP MODEL UPDATE

COPPER JOE JACK

Objective: to share information about the Land Relationship Model and progress made since it was presented at the 2021 Gathering.



The Land and Peoples Relationship Model is a collaborative knowledge-building process that respects Yukon First Nations' Long-Ago Peoples Way and western knowledge. This is a process used to reach favorable conclusions through sharing and exchange of knowledge.

An important part of the process is Traditional Knowledge holders forming an Elders Circle to provide advice on key questions.

Stories and information from Elders are considered intellectual property, so acknowledgment and respect statements as well as intellectual property agreements are important.

Copper Joe has applied the model to 12 major tables:

- Throughout N.W.T., the Liard Basin, B.C. and Yukon.
- Mostly these projects are still in the relationship building phase.

- Presented to G-7 research summit in B.C.

The Land Relationship Model is based on 3 parts:

- Laws of Respect, Care, Share.
- No Voice Perspective – giving a seat at the table to those that have no voice, such as caribou.
- Knowledge Stream Tree – A way to seek common interest between western science and Indigenous knowledge where both are considered, but do not merge.

Rules of engagement:

- Respect to all parties at table.
- Feel as much as you think – use heart instead of brain like ancestors did.
- Hear to understand instead of to respond.
- Clarify what you hear and say.
- Have patience and be resilient.

The model can be applied to any/all phases of planning: relationship building, plan preparation, plan implementation and review.

There is an emphasis on spirit and spirituality. Copper provided the example of pets and how even western scientists believe their pets have spirits.

Discussion

- There is a lot of interest in Traditional Ways. We have to be careful: if people do not understand it they will make mistakes.
- There is spirit in everything.

No Voice Demonstration

Four Elders volunteered to act as Traditional Knowledge Holders. Six participants volunteered as stakeholders working on a problem.

The issue chosen was: How to protect communities from floods.

The “no voice” can be different things: water, moose, ancestors, future generations, land, plants, etc. In this scenario a jar of water (from Teslin lake) was used to represent the “no voice”.

- Started with a ceremony to give life back to the water – each participant splashed themselves with water from the jar. A song was sung.
- Recognition that water and land cannot be separated – they go together.
- Each Elder shared a story about water, flooding, and Traditional Ways.

- Participants discussed ways that a community could protect themselves from floods, acknowledging the stories of the Elders.
- Each participant wrote on a piece of paper what they thought the water would say and then combined statements into a single statement:

“WATER IS A PART OF US. WE NEED TO FLOW WITH NOT AGAINST THE WATER. RESPECT HOW IT FLOWS/CHANGES. I AM A PART OF YOU, FLOW WITH ME NOT AGAINST ME, RESPECT ME AND HOW I FLOW AND CHANGE.”



Discussion

- Important for western science to respect Indigenous codes/laws regarding land.
- Much of the model's work has demonstrated that wetlands should be protected. Traditional Knowledge supports this.
- To fully understand Traditional Knowledge, a person has to have experiences on the land.
- Water is life. We must respect water. The onus is on us to do something.

TRAINING POLICY COMMITTEE UPDATE

Co-presented by the Training Policy Committee (TPC): Emily Hoefs (Executive Director), Janet Van Bibber (TPC member), Judy Gingell (TPC member), Krista Prochaska (consultant)

Objective: to provide information on new training being developed for UFA Boards and Committees.



The Training Policy Committee (TPC) is one of the committees formed under the Final Agreements. TPC supports capacity building initiatives to enable implementation of the Final Agreements.

TPC is developing training for UFA Boards and Committees that includes an online "workshop" that covers the history of the UFA, roles and responsibilities of board members, and Indigenous leadership.

These modules are meant to be an easily accessible introduction, to be supplemented by other orientation tools that are out there.

Module 1: Yukon First Nation History

Describes the pathway to the Umbrella Final Agreement.

Module 2: Boards and Committees

Orientation to the different boards and committees, their mandates, and intergovernmental relationships.

Module 3: "So you want to join a UFA Board or Committee?"

Insight into membership.

Module 4: Board Leadership

Ways to use First Nation approaches, incorporating indigenous principles, handling conflict.

The modules will consider and reflect on what Yukon Elders fought so hard for. They are also meant to remind people of the linkages to the Agreements and the spirit and intent and responsibility.

Discussion

Qualifications to sit on Boards and Committees:

- Must be a Yukon resident.
- First Nations determine who they nominate. There's no educational prerequisite.

Intergenerational knowledge:

- Need to attract young people.
- Important to have elders and young people on boards at the same time.

Public education:

- Yukoners need education on First Nations and Final Agreements. Training could be provided in schools and Yukon University campuses.
- TPC modules will be publicly available.

On-the-land training:

- Traditional Ways training should be on-the-land.
- TPC provides funding to First Nations for projects they would like to put on, which include on-the-land activities such as culture camps, wellness, etc.

Future modules:

- Once these modules are completed and TPC has a gathering, TPC will move to fill the next knowledge gap.

Feedback:

- There was general support from Boards/Committees and First Nations for this initiative.
- Attendees were invited to bring forward recommendations and comments.

**“LET’S WORK TOGETHER
BECAUSE WE’RE ALL IN IT
TOGETHER.”**



YLUPC LAND RELATIONSHIP PLANNING PROCESS

Tim Sellars, Director, YLUPC

Objective: to gather ideas on ways that Traditional Knowledge and Ways could be integrated in future regional planning processes.



Tim outlined the current YLUPC planning process which has been followed by previous planning commissions.

The audience was asked to think about how best to embrace and integrate Traditional Knowledge into the process. YLUPC and the Traditional Knowledge Circle collected feedback to help develop a new Land Relationship Planning Process.

See Appendix B to view the almost 100 suggestions received.



“WHO WILL BE HELD ACCOUNTABLE? WHOSE PRIORITIES ARE BEING MET?”

“LEARN FROM EXPERIENCES OF FIRST NATIONS ACROSS CANADA DOING INDIGENOUS CENTRED PLANNING”

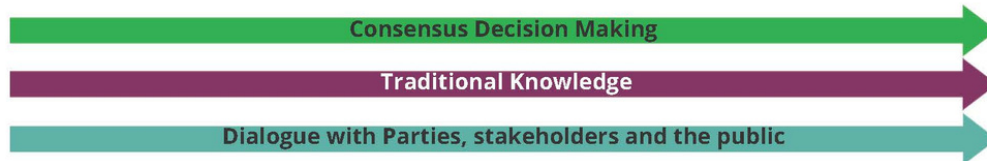
“REINFORCE CEREMONY.”

What are the phases of Regional Planning?

Establish Commission Commission Startup Plan Development Plan Approval Plan Implementation



- STEP 1**
 - Identify Planning Region with the Parties and YLUPC
 - Establish and agree on Priorities, Process, Roles and Responsibilities
 - Agree Terms of Reference (TOR)
- STEP 2**
 - Nominate and select Commission members as per TOR
 - Appoint Senior Planner and other staff
 - Commission training and orientation
 - Identify key plan stakeholders
- STEP 3**
 - Identify Issues and Interests for the Region
 - Establish Vision and Goals for the Region
 - Gather Regional information (Resource Assessment Report)
 - Identify Land Management Units
 - Develop planning scenarios and options
 - Produce Draft Plan and conduct public engagement
 - Produce Recommended Plan based on Draft Plan feedback
- STEP 4**
 - Recommended Plan Consultation as per UFA
 - Parties review Recommended Plan and Approve, Reject or propose Modifications
 - If modifications recommended, Commission create Final Recommended Plan
 - Parties review Final Recommended Plan and Approve, Reject or propose Modifications
 - Plan Approval
- STEP 5**
 - Establish Plan Implementation Committee
 - Ongoing monitoring
 - Conformity checks
 - Cumulative Effects Management
 - Plan Review



**“COOPERATION IS NOT JUST IMPORTANT,
IT IS EVERYTHING.”**

BREAKOUT GROUP SESSIONS

FACILITATED BY LINE GAGNON, CALYPSO COMMUNICATIONS (CONSULTANT)

Participants were given questions to reflect on while out on the land. Ideas were shared in small discussion groups as well as with the full group.

What is Traditional Knowledge

Objective: to develop a common understanding of what Traditional Knowledge means, but defining the words was not the goal. Small discussion groups were asked to develop sentences that explained what Traditional Knowledge meant to them. See Appendix C to view each break out groups' process used for sentence development.

Questions participants were given to reflect on:

- What does Traditional Knowledge mean in your life?
- What does Traditional Knowledge mean in terms of land relationship planning?

Teaching from the past, learning from experience, guidance for future generations.

Land relationship is built around stewardship, giving voice to no voice, understanding cultural values and traditional laws and protocols.

Traditional Knowledge is sharing, caring, teaching, respect everything said is how it's done.

The practices, understandings of First Nations people. Respect (including each other) for the land and all things (humans not above) and a way to teach it and pass it on.

Passing knowledge between Elders and youth: belonging, identity, history, family...

A way of knowing based on experience, stories, and spiritual and economic connection to the land.

We work hand in hand together – not just science.

First Nations personal perspective of history.

We all have Traditional Knowledge. It is the exchange of stories within land relationship planning.

Take what you need for today, so you have something for tomorrow.



Advice to the Traditional Knowledge Circle

Objective: to gather participant input on areas of focus for the Traditional Knowledge Circle. Participants discussed how to integrate Traditional Knowledge in the land use (relationship) planning process. YLUPC and the Circle will review and consider these suggestions to develop next steps. See Appendix D to view the full list of advice/comments/suggestions.

Questions participants were given to reflect on:

- What are the top issues, concerns, and roadblocks for integrating Traditional Knowledge into our work?
- What are the gaps and how do we fill them when it comes to land relationship planning and Traditional Knowledge?
- How can YLUPC and the Traditional Knowledge Circle assist/support organizations and governments to fully integrate Traditional Knowledge in their work?

“EVERYTHING HAS A SPIRIT.”

How to Indiginize entire process?

Define Traditional Knowledge: many parts, laws, where animals are, teachings, it's not linear. Give recognition to the stories heard.

Expand toolbox rather than be prescriptive.

Consistency in legislation, particularly the Lands Act.

Ensure Traditional Knowledge gets same respect as scientific knowledge (everywhere).

Elevate our Elders (same level as Ministers). Support/enhance participation of Elders in regional land use planning.

Teaching younger generations. Develop education and resources.

Make decision making processes more traditional. Root land planning in ceremony and the land.

Support both settled and non-settled First Nations.

Advocate for resources/commitment.





CONCLUSION

The Land Relationship Gathering 2023 was a great success. Participants expressed their gratitude to YLUPC and the Traditional Knowledge Circle for organizing such a rich and powerful meeting. See Appendix E for the list of participants.

It was clear that a lot of trust and respect was present over the course of the two day event. Some of the Elders present shared very emotional and personal stories that had never before been shared publicly.

Participants expressed the need and the importance for such gatherings on a more regular basis, in order to be able to work together more effectively on shared priorities.

“LAND USE PLANS HAVE TO BE RESPECTED.”

Recommendations

YLUPC and the Traditional Knowledge Circle review the suggestions/comments from participants and establish their priorities based on the list provided by the discussion groups.

YLUPC and the Traditional Knowledge Circle group themes to flag priority areas to work on for the next 3 years based on participant advice. The objective of this exercise would be to develop an Action Plan for the Traditional Knowledge Circle.

Share the report with participants once the Circle has identified their priorities.

Hold another Land Relationship Gathering in the next 6-8 months.

Involve more youth in Gatherings and the planning processes.

APPENDIX A: AGENDA



AGENDA Land Relationship Gathering 2023

Facilitator: Line Gagnon

August 29-30, 2023

Brooks Brook

Objective:

Share and learn how to embrace Traditional Knowledge and Ways in our work.

Day 1 (August 29)	
Time	Agenda Item
9:00	Opening Ceremony and Prayer (Water ceremony) - Colleen James / Elder Sam Johnson
9:15	Welcoming Address: - Chief Morris – Teslin Tlingit Council - Neil Salvin – Chair, YLUPC - Carl Sidney – Chair, Traditional Knowledge Circle
9:20	Introductions
10:00	Review Agenda
10:10	Traditional Knowledge Circle (Tess McLeod) - Our story so far
10:30	Break
10:45	Panel Discussion: Chapter 11 processes so far. How Traditional Knowledge and ways have been applied. - North Yukon (Shirlee Frost) - Peel Watershed (Dave Loeks) - Dawson (Debbie Nagano)
12:00	Lunch
1:00	Activity: Traditional Knowledge What does Traditional Knowledge mean in your life? What does it mean in terms of Land Relationship Planning? 1) Reflection - individual 2) Finding common ground – break-out groups 3) Sharing Together – whole group
3:15	Break
3:30	Land Relationship Model (Copper Joe)
4:15	Presentation: Training Policy Committee – New training resources
5:00	Adjourn for the day

Dinner Provided: 6:00pm

Evening activities: 7:00pm – 9:00pm

APPENDIX A: AGENDA



Day 2 (August 30)	
Time	Agenda Item
9:00	Recap of Day 1
9:15	Relationship Building (Networking) <ul style="list-style-type: none"> - Share experiences and stories
10:15	Break
10:45	Land Relationship Process – Overview Presentation <ul style="list-style-type: none"> - What does this process look like? - Questions and comments
11:30	Group Discussion How is Traditional Knowledge incorporated in your organisation/government work?
12:00	Lunch
1:00	On The Land Activities <ul style="list-style-type: none"> - Reflection and discussion - break-out groups
2:00	Looking to the Future Identify priorities and areas of focus for the Traditional Knowledge Circle
3:00	Next Steps
3:30	Closing Ceremony and Prayer

APPENDIX B: FEEDBACK ON LAND RELATIONSHIP PROCESS

OBJECTIVE:

Participants were asked to identify ways that YLUPC could improve upon the current process for Chapter 11 Land Use Planning. This was a brainstorming exercise that resulted in over 90 suggestions/comments.

Questions participants were given to reflect on:

- What does the Chapter 11 process look like now?
- Identify the gaps in the process. Opportunities to improve.

Comments

1. Are there examples/best practices from other jurisdictions on processes that might be useful as references to be altered to fit Yukon needs? We are the only jurisdiction with Yukon Final Agreements but there are other treaty jurisdictions addressing similar issues. Can we share information/approaches?

2. Step one:

- Land/water ceremony.
- Teaching opportunities between First Nations and government on the land – spirits of the land/water/animals.
- Humbleness – we don't know what is to come – changing climate, industrial development effects permafrost/fires, etc. – precautionary principle.

3. Learning from experiences of First Nations across Canada doing Indigenous centered planning: Tahltan, Tłıchǫ, Sahtu, Dehcho – First Nations planning workshop.

4. Address climate change:

- What areas do we need to protect to be resilient to changes?
- How big?
- Where?
- How should they be connected to sustain land, water, and people?

5. Plans could be written or communicated as a story.

6. Do plans need to have ways/support the passing of Traditional Knowledge on?

7. Commission includes voiceless:

- Voiceless are stakeholders; and
- Not resources but relatives.

8. Plan is ongoing process that maintains relationship between people and land/water/air/animals.

9. Traditional Knowledge is seen as containing ethics, laws, teachings, knowledge about voiceless that is part of all parts of land/water planning process.

APPENDIX B: FEEDBACK ON LAND RELATIONSHIP PROCESS

10. So, if all First Nations did a project similar to the How We Walk Project how would the Commission or Parties weight the First Nation's information and TK against interests of others? Such projects are large expensive initiatives but it's unknown if, and how, the information will be considered, never mind accommodated against mining interests for example. Land use planning should be grounded in First Nation history, culture practices and beliefs.
11. Traditional Knowledge is inherently part of the Regional Land Use Planning process at every step. It is not necessarily something that we can have a rule book on. We need to be mindful to make space for Traditional Knowledge and let it inform each decision along the way.
12. Subregional planning should be done by the same regional planning commission concurrently or shortly afterwards. The Commission is knowledgeable on the issue(s) already and would be in the best position to plan the area at that scale.
13. You must have youth with the Elders.
14. Work to restructure the process to emphasize continuity and interconnectedness in all aspects.
15. Help people learn how to listen and hear meaning and message behind Elders' stories and talking. It can seem disjointed and irrelevant to those not listening and learning this way, but there is always relevant learning and messages even when it doesn't seem obvious to your way of thinking. Learning to listen this way should be mandatory training for planning groups and staff.
16. Have planning meetings on the land not in boardrooms. Resist temptation to recreate the urban/boardroom experience in camps. Take people out. Help them experience the natural world with all their senses. Help them connect – Indigenous people and non-Indigenous people. Yes, this will take time. Yes, there will be resistance. That's ok. It should be mandatory for anyone who will influence decisions on land relationships to have a relationship with the land themselves first.
17. Pay attention to language in all aspects of the process. Changing "land use planning" to "land relationship planning" in the title is a good start – keep moving in that direction. Be aware that what we can regulate, and change are human behaviours and attitudes. We can't "manage" land; we can manage human interactions with it. All documents should be read with an eye to this and reworded with the perspective of Elders. Traditional Knowledge/Indigenous worldview language matters and influences thought patterns.
18. Take the time it requires to be meaningful and intentional about Traditional Knowledge. Each commission/region should have a shared understanding of what

APPENDIX B: FEEDBACK ON LAND RELATIONSHIP PROCESS

they mean by Traditional Knowledge and local protocols etc. so everyone involved is aware and can be respectful. Consider how the planning framework can change to accommodate Traditional Knowledge rather than fitting it into the current framework. Provide spaces like this Gathering including those open to non-Indigenous people for listening, learning, training but also those that centre on Indigenous sharing/gathering.

19. Maintain connections between those involved in the plan creation with those responsible for implementation.

20. Each commission could have an Indigenous circle of advisors? Or designate a similar existing body e.g., Elders Council or RRC.

21. Traditional Knowledge Circle – all ages? Youth?

22. Change language – do we have to call a TOR a “TOR”? is there something else we can use that isn’t western. This is just one example.

23. Think of the seasons upfront. Commission availability. Are there seasonal patterns/events that the commission/parties can follow?

24. What about no Land Management Units (LMU) People seem not to like that. Chopping up the land into pieces doesn’t make sense in an interconnected system. Borders have already created so many problems historically. Let’s do something else. Protected areas can be identified but maybe look to other ways to manage the rest.

25. Financial stability with ongoing predictable funding.

26. Process and who is involved as important as the plan itself – plans often become shelf documents.

27. What vs how part of plan:

- What is fairly easy – e.g., objectives, goals issues vision – very useful in land management; and
- How – much more difficult and contentious as it affects people and users in a real way.

28. Traditional Knowledge incorporated by having Traditional Knowledge holders involved and represented in the process.

29. Resource Assessment Reports go out of date quickly. Instead of a static report that will gather dust, put the information in a more accessible format that can be used and updated by everyone in the region.

APPENDIX B: FEEDBACK ON LAND RELATIONSHIP PROCESS

30. Web portal.
31. Interactive map products with different layers.
32. Include audio/video files/interviews of knowledge holders with permission.
33. Upload/download research/data links.
34. Incorporate Traditional Knowledge in the Canadian Citizenship test for newcomers to the country and Yukon. Educate at the start of entry on First Nation history, the deep respect for the land and water, animals, sacred spots (as important as any mosque or church). "Take only what you need and use all that you take."
35. Catchy one liner to help spread the information.
36. Questions for the Traditional Knowledge Circle
 - a. How
 - Traditional Knowledge collection
 - Traditional Knowledge management
 - Traditional Knowledge ownership
 - Traditional Knowledge sharing
 - Traditional Knowledge recording
 - Traditional Knowledge impact on legislation/regulations/policies
 - Traditional Knowledge use
 - Traditional Knowledge understanding
 - b. What?
 - Relationship with public/community
 - Relationship with development
37. Include Indigenous Traditional Knowledge throughout Chapter 11 LUP process from start (MOU) to finish (plan).
38. Approval should be first approved by affected First Nation(s) then by YG.
39. Ch.11 LUP process should include the Indigenous stewardship framework phase.
40. Plan with reciprocity as part of starting point.
41. Initiate planning with a minimum of 50% land and water protection? target.
42. Fund implementation fully and by creating mechanism for funding vis-à-vis private sector and public sector (governments).
43. Reinforce ceremony in each phase of planning.

APPENDIX B: FEEDBACK ON LAND RELATIONSHIP PROCESS

44. Change name of Land Use Planning to Land Relationship Planning.
45. Plan with “learning together” as part of a starting point and humility as part of the process.
46. Build personal relationships with each other before planning begins.
47. Comprehensive data and analysis by government. Example: economic data cost benefit analysis - Are we actually achieving sustainable development?
48. Comprehensive cumulative effects framework connected to final agreements rights.
49. Trails and rivers movement across land and through regions – connectivity.
50. Influence of one planning region on adjacent regions.
51. First Nations working together for high level vision for all of Yukon.
52. Step 0 – benefit to First Nations to plan before the planning process begins (internal).
53. Traditional Knowledge culture (go back thousands of years) and tradition of the area affected. Perhaps traditional name and stories behind it. The movement of animals and salmon, fish with the seasons. Changing development (roads, mines, etc.) “remember the area for? how it was.”
54. Have the government provide all the data they have collected over the years in a usable format that allows adequate comparison of values on a yearly basis as well as the ability to see the cumulative effects that this data may show.
55. The process fails to incorporate public participation except during plan development; dialogue with parties, stakeholders and the public should be much improved.
56. Similarly, the process struggles to achieve consensus decision making or to include Traditional Knowledge except during the plan development phase.
57. Change western science planning approach and bring Traditional Knowledge into vision, issues, landscape, conservation areas, management directions.
58. Change ecology/economy/to more integrated/ holistic/people as part of the land.
59. Utilize Traditional Knowledge holders within specific areas to be developed.

APPENDIX B: FEEDBACK ON LAND RELATIONSHIP PROCESS

60. Have translator available to translate messages from Elders.
61. Remind each other of our Traditional Knowledge teachings and utilize.
62. Use Traditional Knowledge to inform a landscape conservation system's approach to identify what protected areas are needed to protect ecological and cultural integrity and landscape.
63. Acceptance – understanding – sharing of knowledge obtained.
64. Representation at the table of the land/water/animals - personhood concept.
65. Water – tracking cumulative water use and making data meaningful and use to inform approvals/thresholds allowable development.
66. Include and legislate ethical spaces in the process that inform decision making.
 - a. Have a place/space to have a discussion with experts/decision makers/stakeholders.
 - Informs conservation to move forward with decision making.
67. Implementation gap:
 - Conformity checks (generally).
 - Not sure how or whether Traditional Knowledge is involved in cumulative effects management.
 - Need to find a practical way to do a plan review.
68. Steps
 - a. Step 0
 - Community consultation;
 - Choose proper knowledgeable member; and
 - Training.
 - b. Step 1 to 3
 - Establish a seat for: wildlife, environment, fish, fur bearing animals, water, resources (mining, etc.).
 - c. Step 4
 - Establish/legislate review period;
 - Change/update plan.
69. “Pause” industrial development during planning – otherwise development dictates plan.
70. Think outside the box – plan should not be constrained by existing government/legislation and policies.
71. Maintain commissions for conformity determinations and potential review.

APPENDIX B: FEEDBACK ON LAND RELATIONSHIP PROCESS

72. Provide adequate funding to Yukon First Nations to participate in process/prepare for process – only way to integrate Traditional Knowledge.
73. Incorporate family use areas (formal/informal).
74. Decision making based on eco sustainability based on insects, plants, animals (integrated and climate projected included).
75. Observe, learn, and respect life carrying capacity analysis.
76. Plan for changes if the “x” then= y.
77. Joint planning with neighbour First Nations if possible.
78. Vision first – role clarification plan.
79. Weight to Elders knowledge.
80. Decision making with public engagement weighted on population stats and signing of UFA.
81. Include First Nations’ language and concepts explained/defined for others to create understanding /balance.
82. Give power/respect/consideration to voiceless – values vs loudest voices.
83. Recognition of governance, communal, hereditary, personal responsibilities of roles.
84. Planning for non-degradation plans for remediation, conservation and not overuse of the areas.
85. Review of best practices in other places - do your best.
86. Public education: use one-liner, catchy phrases: Respect Nature! Stop believing we can conquer/control/change nature’s will – work with it.
87. Complimentary planning- wild crafting to address structural issues instead of more open area to drive faster.
88. More educated First Nations – to translate First Nations’ laws into contemporary policy, laws, etc.

APPENDIX B: FEEDBACK ON LAND RELATIONSHIP PROCESS

89. Land management units – need more inclusive term (land and water stewardship area?).

90. Discuss with First Nations how Traditional Knowledge can be used in implementation.

91. Who will be held accountable? Whose priorities are being met?

92. More work on adaptive management – how will it work informed by Traditional Knowledge during implementation?

93. Timelines for Renewable Resource Council so they can begin to prepare for process.

94. Communications between the Yukon First Nations – HUB – learning/sharing tools – role of?

APPENDIX C: BREAKOUT GROUP SESSION - WHAT IS TRADITIONAL KNOWLEDGE?

Objective: to develop a common understanding of what Traditional Knowledge means, but defining the words was not the goal. The smaller discussion groups were asked to develop sentences that would explain what Traditional Knowledge meant to them.

Questions participants were given to reflect on:

- What does Traditional Knowledge mean in your in your life?
- What does Traditional Knowledge mean in terms of Land Relationship Planning?

The brainstorming process for each group is outlined here:

Group 1

- | | |
|---|--|
| <ul style="list-style-type: none">• Process• Learning from the past• Wisdom action• Culture• Listening• Doing• Holistic• Teachings• Elders• Future generations• Learning from experience• Family• Kinship• Dan Ke laws• Respect• Haa Kusteyi• Dene zhu• Values• Harvesting• History• Conservation• Stewardship | <ul style="list-style-type: none">• Relationship• Protocols• Tlingit laws• Collaboration• Guidance• Responsibility• Sustainability• Balance• Traditional laws, voices for living things, giving voice to no voice• Reconciliation• Collaboration• Protection• Timing• Seasons• Understanding• Ceremony-Spirituality-Healing-Connections-Relationships |
|---|--|

Group 2

- | | |
|---|--|
| <ul style="list-style-type: none">• Western values: more economic, taxes, etc.• First Nations values: based on relationship with land and water – serving 7 generations.• Checking in with nature | <ul style="list-style-type: none">• Knowing how to listen to land and water – i.e. mountains tell weather• Culture – no matter who or where we are• Knowledge from past for present and future |
|---|--|

APPENDIX C: BREAKOUT GROUP SESSION - WHAT IS TRADITIONAL KNOWLEDGE?

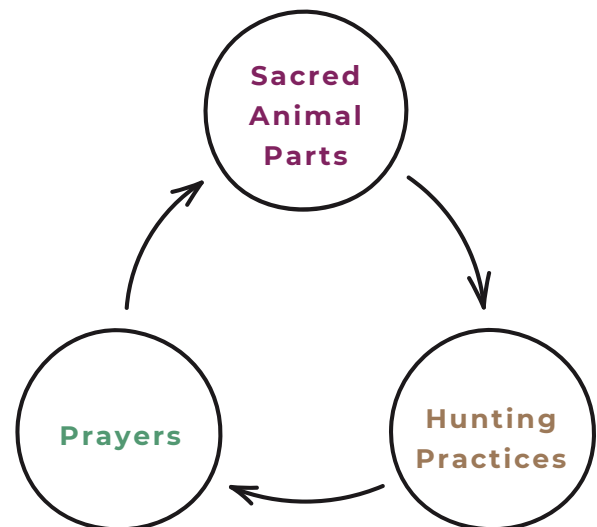
- Respecting the land - leave as is, don't pick everything
- Generations of teachings
- Land and water laws: Haa Kusteeyí; Tr'ehude; Doòli; Doola
- History: knowing it no matter who; speak language; how to pass down knowledge; understand where you come from.
- Relatives - land, water and animals are relations
- Spiritual connection to creator: prayer; ceremonies; rites of passage
- Letting areas rest: being more nomadic; rotating rest areas
- Some areas are sacred: legends associated with certain areas; no go areas
- Animals can own areas during important times
- Healthy land and water is life
- Sharing/Caring/Teaching/Respect - sharing knowledge with people coming here
- Mother earth is tired of us and is about to shed us like dead skin
- Traditional Knowledge can heal must be exercised, get people on the land
- Can't separate things - land and water and air
- Land and water own us
- Land and water will protect us and future generations if we protect it

Group 3

A way of being

- Ceremony
- Connections
- Balance
- Respect for significance of everything
- Not necessarily local knowledge. It is deeper, longer about relationship - World View
- People are part of the balance
- Listen to animals
- Clan/family rules
- Taboos
- Transboundary planning and actions
- Maintain balance in future
- Teaching, learning from past

Example:



Group 4

My Life

- Elders hold in my community.
- Knowledge that withstands the test of time.
- Same generation to generation.
- Contribution to the betterment of the environment/sustainability.
- Opportunity to learn useful/medicinal plants.
- Shared knowledge but not necessarily first hand.
- The point is to pass it on.
- A lot makes intuitive sense.
- A purposeful answer to questions that cause us to stumble.
- Learning from the past to avoid mistakes.
- Life principles.
- Humbling – connecting you to something bigger.
- Respect gained for land, water, animals, plants, etc.
- Foundational knowledge that societies need to exist into the future.
- It moves and adapts.
- Based on bigger concepts.
- Spiritual and relationship components.
- **Based in experience rather than theory.
- Names contain a story/teaching.

Land relationship planning

- Resources need to be maintained + sustained to sustain culture, people as well as the plants and animals...
- Forward thinking sustainable development.
- Sense of safety.
- Informs consensus decision making.
- Tailored to the unique area/people.
- “Only what you need” and “enough for tomorrow” are challenging as no one agrees on those definitions: we might disagree on the number but a range could be agreed upon (a range can be enough for action to be taken).
- Balance.
- Can help establish purpose – what’s the reason you’re doing it.
- Big difference between the knowledge and the method (the methods can lead to the outcome) i.e. ceremony.
- Use the natural resources on the landscape so that they are maintained for future generations – implies our control instead of relationship – INSTEAD look after, steward, governing our own behaviour (keep ourselves in check).
- May be impossible task – can’t go backwards.
- Principle based on respect.

Group 5

- | | |
|---|---|
| <ul style="list-style-type: none">• Everyday life.• Values.• Can start fragmented to become holistic.• Relationship with land. | <ul style="list-style-type: none">• Passed on.• Ways of being.• Qaujimajatuqangit _ what Inuit have always known.• Part of your history. |
|---|---|

APPENDIX C: BREAKOUT GROUP SESSION - WHAT IS TRADITIONAL KNOWLEDGE?

- Identity.
- Ongoing.
- Language.
- Today is Traditional Knowledge 20 years from now.
- Learning and being taught.
- Lived experience.
- Totem pole example discussed.
- Traditional Knowledge doesn't always relate to land.
- Cultural component of Traditional Knowledge – someone needs to know and pass on those meanings.
- Traditional Knowledge plays a role in understanding how different structures work together.
- Listening.
- Clan systems play a part.
- Reciprocity.
- Gathered in different ways.
- Moving away from western perspective of “use”.
- Leaving with an empty pack, coming back with a full one.
- Traditional Knowledge is inclusive and should help land relationship planning be inclusive.
- NEED FOR NEW PLANNING TOOLS.
- First Nations speaking for themselves.
- Relationship with the land.
- Experience the land .
- Sharing knowledge respectfully.
- Interconnectedness between all things.
- Stewardship.

Group 6

- Responsibility.
- Teaching.
- Sharing.
- Listening and sharing.
- Laws with rights/responsibility and respect.
- Consistency in attendance at meeting.
- “Dan K’e” Our Way, Our Future
- Heart cooperation.
- “State of mind” – keep in mind traditions – “Yukon is unique”.
- Respect for sharing – hunting/fishing/gathering.
- Big perspective – broad vision.
- Traditional – values environment – respect with values.
- Local knowledge – specific areas.
- Teaching and sharing.
- Traditional/modern laws.
- Land protection.
- Story telling/knowledge sharing.
- Restriction in men/women roles.
- Holistic respect.
- Spiritual ties and understanding of first sitting in the season “message”.
- Listen -sit -learning.
- Use animal carcasses with respect.
- Men/women relations.
- Land – relationship with.
- Freedom.
- Tools for good relationships.
- Look after land, water if you don't look after the land and water then what do we have?
- Translations of lessons.
- Pass on knowledge – self – others.
- Young offenders: teach and be calm.
- Share with young people.
- Translation loss with speaking language.
- Incorporate “feeling”.
- Need for understanding feeling/emotions.

APPENDIX C: BREAKOUT GROUP SESSION - WHAT IS TRADITIONAL KNOWLEDGE?

- Everyone has the ability to explain to the next generation (every person has a history).
- “Why” – “How come”.
- Animals read people (teachings vs reasons).
- Women must know their place on a hunt (moon cycle). Traditional laws.
- Surviving skills – ability to live well in a long life.
- Camps – sharing of personal knowledge – some are not for sharing -experience.
- Yukon is a special place.
- Speak your First Nation language to communicate with animals.
- Yukon First Nations knowledge is varied.
- Traditional foods vary between First Nations.
- Live a good long respectable life.

APPENDIX D: BREAKOUT GROUP SESSION - ADVICE TO THE TRADITIONAL KNOWLEDGE CIRCLE

Objective: to identify areas of focus for the Traditional Knowledge Circle.

Questions participants were given to reflect on:

- What are the top issues, concerns, and roadblocks for integrating Traditional Knowledge into our work?
- What are the gaps and how do we fill them when it comes to Land Relationship Planning and Traditional Knowledge?
- How can YLUPC and the Traditional Knowledge Circle assist/support organizations and governments to fully integrate Traditional Knowledge in their work?

During break out groups as well as in the full group exchanges, participants discussed how to integrate Traditional Knowledge in the land use (relationship) planning process.

The answers were varied but themes did emerge from the discussions.

Advice/Comments/Suggestions

- Education.
- Different perspectives.
- Tokenism problem.
- Traditional Knowledge is a different way of thinking.
- Product is “document” – different or complimentary product?
- Define Traditional Knowledge: many parts, laws, where animals are, teachings, it's not linear.
- Products: May Gathering.
- Education/resources.
- Value of stand-alone report vs multiple individual reports.
- Different relationships.
- Expanding toolbox rather than prescriptive.
- Give recognition to the stories heard.
- How to Indigenize entire process?
- What is the end goal: what does land/water need?
- Relationship and decision making.
- Consistency in legislation, particularly the Lands Act.
- Connecting First Nations with experiences with Chapter 11 to First Nations about to undergo regional planning.
- Ensure Traditional Knowledge gets same respect as scientific knowledge (everywhere).
- Integrate the same equivalence into all legislation.
- Can a First Nation or other government pass legislation to give decision making powers to Planning Commissions?
- Resurrect Yukon Council on the Economy and the Environment with a Traditional Knowledge focus.

APPENDIX D: BREAKOUT GROUP SESSION - ADVICE TO THE TRADITIONAL KNOWLEDGE CIRCLE

- Root land planning in ceremony and the land. Being in the place that we are planning for.
- Support/enhance participation of Elders in Regional Land Use Planning (RLUP): make it easy, comfortable for Elders; and provide direct input to RLUP.
- Enhance capacity of Yukon First Nations to assemble Traditional Knowledge – to hit the ground running in RLUP (funding).
- Develop training for staff.
- Advocate for resources/commitment: participate in interim protection process.
- Same sort of support for non-UFA First Nations.
- Definition for Traditional Knowledge – living experience.
- Advocate for leadership to push the other parties to provide money to select a new planning area.
- We have to be whole. Doesn't matter if signed to UFA or not.
- Focus members, go back to the community to talk, then bring back information to the Circle. 2-way communications.
- Involve young people – experience and based on healing.
- Traditional Knowledge Circle should focus on: understanding UFA Traditional Knowledge clauses – then we can implement; develop education on how to respectfully use, communicate and/or consider Traditional Knowledge; develop a consistent approach based on land values, e.g. no voice; how to create safe space to hear/share Traditional Knowledge; how to make our decision-making processes more traditional?
- Teaching younger generations.
- Focus learning the Traditional Way.
- Read between the lines – not all people can do that.
- Learning from being out there: language; the land; lessons from the land.
- The TOTAL listening experience.
- Listening is not just hearing, it's feeling: emotional; spiritual; physical; mental; in person on the land.
- Language.
- Elevate our Elders: they should be on same level as Ministers.
- Bring in youth prime age.

APPENDIX E: GATHERING ATTENDEES

Tim Sellars	Yukon Land Use Planning Council- Director
Joe Jack	Yukon Land Use Planning Council- Contractor
Sam Skinner	Yukon Land Use Planning Council- Senior Planner
Michelle Christensen	Yukon Land Use Planning Council- Administrator
Neil Salvin	Yukon Land Use Planning Council- Chair
Tess McLeod	Yukon Land Use Planning Council- Past Member
Al Foster	Yukon Land Use Planning Council- Member
Line Gagnon	Facilitator
Kirsten Reid	DRPC- Senior Planner
Nicole Percival	How We Walk - Project Manager
Mark Wedge	How We Walk Project - CTFN Elder advisor
Shirley Beattie	How We Walk Project - Ta'an Kwach'an Elder advisor
Don Toews	Carcross-Tagish Renewable Resource Council
Frank James	Carcross/Tagish First Nation- Director Heritage, Lands & Natural Resources
Jared Gonet	CTFN researcher
Catherine Lammers	Carcross/Tagish First Nation
Roberta Wally	Carcross/Tagish First Nation
Ralph James	Carcross/Tagish First Nation
Loretta Johns	Carcross/Tagish First Nation
Bill Smith	Carcross/Tagish First Nation
Lenore Taves	Carcross/Tagish First Nation - Land Management Board
Randy Keleher	Teslin Tlingit Council- Acting Director Lands & Resources
Jennifer Clark	Teslin Tlingit Council - Natural Resources Manager
Dorothy Cooley	Teslin Tlingit Council- Lands and Resources Planning Manager
Morgane Pennycook	CYFN- Acting Senior Analyst Natural Resources and Implementation
Nelly Bouevitch	CYFN - Climate Change Analyst
Aven Knutson	Council of Yukon First Nations
John Serjeantson	Council of Yukon First Nations
Felicia Wagner	Council of Yukon First Nations
Allison Belshaw	Council of Yukon First Nations
Peter Turner	Council of Yukon First Nations

APPENDIX E: GATHERING ATTENDEES

Marina Milligan	Council of Yukon First Nations
Krysti Horton	YG EMR - Director, Land Planning
Tomoko Hagio	YG EMR - Planner
Zane Hill	YG EMR - Planner
Amber Church	YG EMR - Planning Manager
Tim Gerberding	Consultant
Kay Linley	Tr'ondëk Hwëch'in - Natural Resources Policy Advisor
Anna Claxton	Tr'ondëk Hwëch'in - Projects Coordinator
Candyce Johnson	Little Salmon/Carmacks - Community Wellness
Kent Bretzlaff	YESAB - Acting Executive Director
Rose Sellars	YESAB - Community Liaison
Brook Land-Murphy	YESAB Counsel
Erin Spiewak	YESAB Online registry client support officer
Tali Pukier	YESAB Assessment Officer Whitehorse DO
Cristi Frittaion	YESAB Manager of Whitehorse DO
Nick Grzybowski	YESAB Policy Officer
Mike Walton	YESAB Board Member
Lavina Mulchandani	YESAB Senior Communications Officer
Graham VanTighem	Yukon Fish and Wildlife Management Board - Executive Director
Ron Chambers	Yukon Fish and Wildlife Management Board - Board Member
Morgen Smith	Yukon Heritage Resource Board - Executive Director
Sebastian Jones	Yukon Salmon Sub-Committee - Committee Member
Elizabeth MacDonald	Yukon Salmon Sub-Committee - Executive Director
Russ Smoler	Yukon Water Board Vice Chair
Emily Hoefs	Training Policy Committee - Executive Director
Krista Prochazka	Training Policy Committee - contractor (Good Thinking Inc)
Judy Gingell	Training Policy Committee - Trustee
Janet Van Bibber	Training Policy Committee - Chair
Sheila Garvice	Carmacks Renewable Resources Council
Joseph O'Brien	Carmacks Renewable Resources Council
Sandy Smarch	Teslin Renewable Resources Council- council member
Tim Dewhurst	Teslin Renewable Resources Council- council member
Carolyn Allen	Teslin Renewable Resources Council- council member
Meagan Grabowski	Teslin Renewable Resources Council- council member

APPENDIX E: GATHERING ATTENDEES

Debbie Nagano	Dawson Regional Planning Commission - Chair
Alice McCulley	Dawson Regional Planning Commission - Commission Member
Carl Sidney	Traditional Knowledge Circle - Chair (Tlingit member)
Roland Peter	Traditional Knowledge Circle - (Upper Tanana member)
Derek Peter	Roland Peter family member
Sunshine Peter	Roland Peter family member
Hammond Dick	Traditional Knowledge Circle (Kaska member)
Pearl Callaghan	Training Policy Committee - Trustee
Jimmy Johnny	Elder - Northern Tutchone
Linda Champion	Guest of Jimmy Johnny
Gillian McKee	Consultant
Dave Loeks	Peel Watershed Planning Commission - past Chair
Georgina Sydney	Mapping the Way - Teslin Tlingit Council citizen
Natalie Lowry	Canadian Wildlife Service - Coordinator Land Use Planning
Davida Wood	IRP (Inspire Reconciliation Potential) consultant
Chief Eric Morris	Teslin Tlingit Council - Naa Shaáde Háni (Chief)
Alex Oakley	Teslin Tlingit Council Deputy Naa Shaáde Háni (Deputy Chief)
Marion Sheldon	Teslin Tlingit Council - Records Manager
Grace Southwick	Kluane First Nation - Lands Committee