

# INCORPORATING FIRST NATION VALUES

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OCTOBER 17<sup>TH</sup> TO 19<sup>TH</sup>, 2003  
MUSKWA-KECHIKA WORKSHOP  
**REPORT TO THE BOARD**

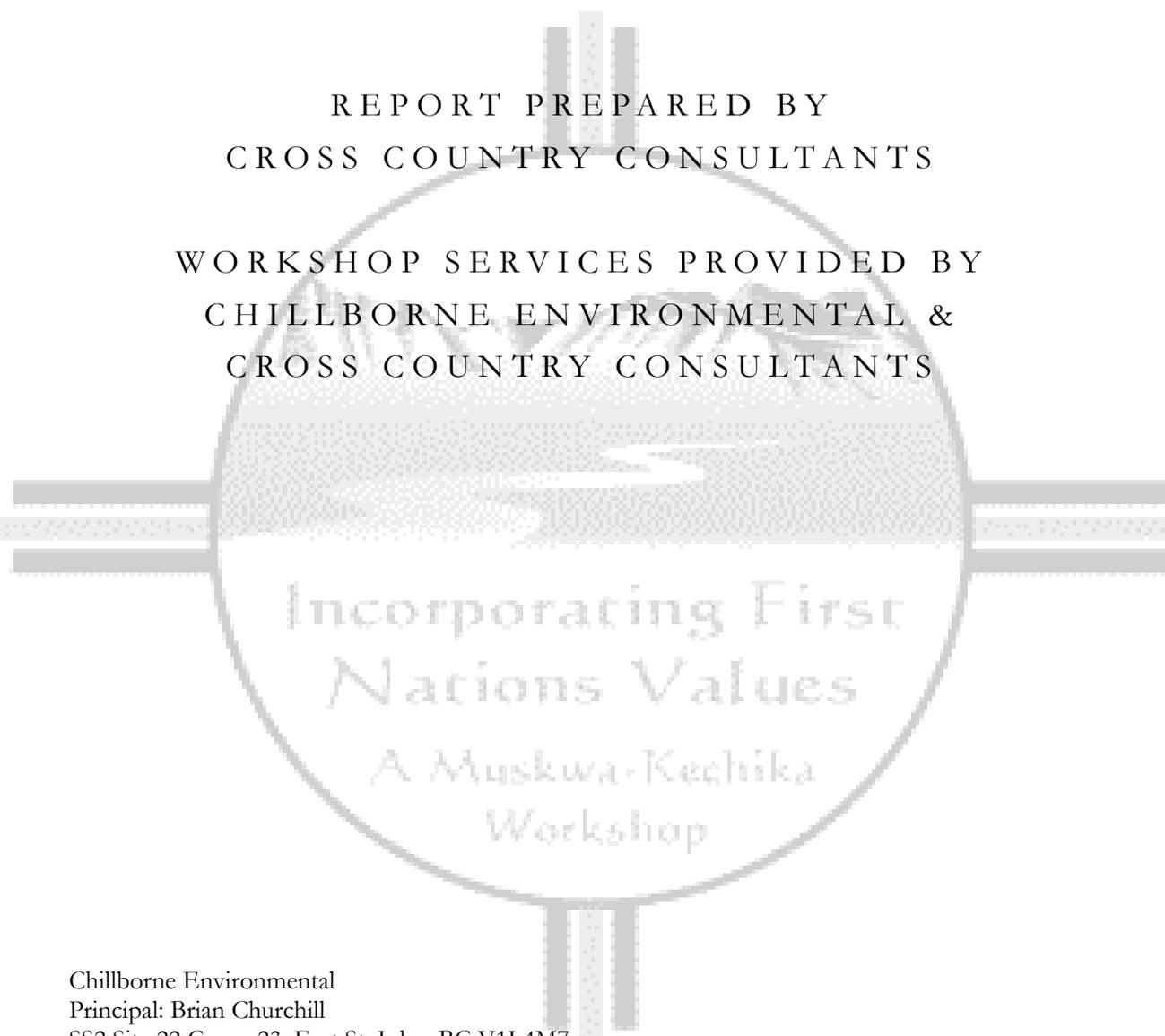


# INCORPORATING FIRST NATION VALUES

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REPORT PREPARED BY  
CROSS COUNTRY CONSULTANTS

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CROSS COUNTRY CONSULTANTS



Incorporating First  
Nations Values  
A Muskwa-Kechika  
Workshop

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# INCORPORATING FIRST NATION VALUES

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## EXECUTIVE SUMMARY

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The Muskwa-Kechika Advisory Board's third workshop, *Incorporating First Nations Values*, included participants from the First Nation communities within and adjacent to the Muskwa-Kechika Management Area (M-KMA,) government representatives, industry participants, and many others. The participants were in agreement that "respect for indigenous knowledge, cultures and traditional practices contributes to sustainable and equitable development and proper management of the environment"<sup>1</sup> The challenge posted to the workshop participants was to identify the values that should shape the M-KMA. Furthermore, they were asked to explain how these values should be incorporated, and how First Nation involvement in the area's management be increased.

Over the course of three days, the participants shared their honest opinions and common themes became clear. The following is a summary of the presentations by each workshop group to the workshop participants, on October 19<sup>th</sup>, 2003.

Treaty rights for the First Nation peoples of Treaty 8 are of paramount importance. "Treaty 8: it won't be left at the door."<sup>2</sup> As a large portion of the M-KMA falls within the Treaty 8 territory, the older law of signed treaties must be respected and legally upheld in the management of the area. As the current process does not reflect this value, and because the Treaty 8 people were asked to come to the Land and Resource Management Process (LRMP) table as "just another stakeholder,"<sup>3</sup> the chiefs of Treaty 8 have chosen not to participate fully to date. There is skepticism about the motivation of the board to hold this workshop: "Who is this for?"<sup>4</sup> Yet, the leaders of these communities expressed a desire to participate more fully, if their legal rights were respected by the Muskwa-Kechika Advisory Board and government.

After the over-riding question of treaty rights has been addressed, several other values should shape the management of the Muskwa-Kechika: tradition knowledge, revenue sharing, co-management, and the rights of the plants and animals on the land. A holistic view is needed to understand the connection people have with the land. It is essential to First Nations' very survival, as everything all people are, comes from the land. The land has associations with family and spiritual connectedness. The integrity of land is important for the sustainable survival of all people's children. Culture and the land cannot be separated, as the land has spiritual, emotional, traditional and economic values.

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<sup>1</sup> Draft United Nations Declaration on the Rights of Indigenous Peoples. 23 August 1993. retrieved 11/20/2003 from [www.cwis.org](http://www.cwis.org)

<sup>2</sup> Karen Andrews, Speaker for the Eagle Group. October 19, 2002. Muskwa-Kechika Workshop *Incorporating First Nations Values*.

<sup>3</sup> Chief Roland Wilson. October 18, 2002. Muskwa-Kechika Workshop *Incorporating First Nations Values*.

<sup>4</sup> Chief Liza Wolf. October 17, 2002. Muskwa-Kechika Workshop *Incorporating First Nations Values*.

To incorporate these values, government must have meaningful consultation with First Nation communities prior to the commencement of any planning. First Nations, the Muskwa-Kechika Advisory Board and government must work together with respect, inclusion and dignity as equals. During planning and management processes, traditional knowledge should be considered with equal weight as scientific knowledge. Any gathering of traditional knowledge must respect the intellectual property rights of First Nation peoples, and the use of traditional knowledge should be at the discretion of its originators and knowledge keepers. Oral history must be respected as evidence and incorporated into the planning process. Young First Nation community members must be trained in both traditional and scientific knowledge, to participate in the economic development of the area. The Muskwa-Kechika Advisory Board should be educated in oral tradition through workshops.

In addition, how the area is being managed, how much of the M-KMA falls in Treaty 8, and the processes in place, need to be clarified to First Nation communities. The Muskwa-Kechika Advisory Board needs to have the strength of the Treaty 8 members, and to be given real decision making power to be effective. The process of incorporating First Nation values must be legislated and upheld.

The first and foremost barrier to involvement by First Nations in the Muskwa-Kechika is the acknowledgment and implementation of First Nations treaty rights. Barriers to community involvement include a lack of resources to consult and communicate over the long term, especially for the members of Treaty 8, in order to participate at the level of the Kaska Dene. Another barrier is the history associated with the management of the land and the rights of First Nations peoples. The past cannot be changed, but there needs to be acknowledgment of previous wrongs in order to move forward. There must be a recognition of elders' traditional knowledge and the land management practices that have worked for thousands of years.

In expressing these views, the workshop participants were sharing the responsibility for action with the board. The general consensus was that a weekend workshop was not enough time to solve the problems associated with the questions the board posed; however, it was a solid beginning. With cautious optimism, the participants left the workshop eager to witness the results of the gathering. The special opportunity of the M-KMA was apparent in the expressed opinions of the participants: “[the Muskwa-Kechika Management Area] can be a model that Canada can be proud of and all indigenous peoples can be proud of.”<sup>5</sup>

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<sup>5</sup> Jeannette Armstrong, October 18, 2002. Muskwa-Kechika Workshop *Incorporating First Nations Values*.

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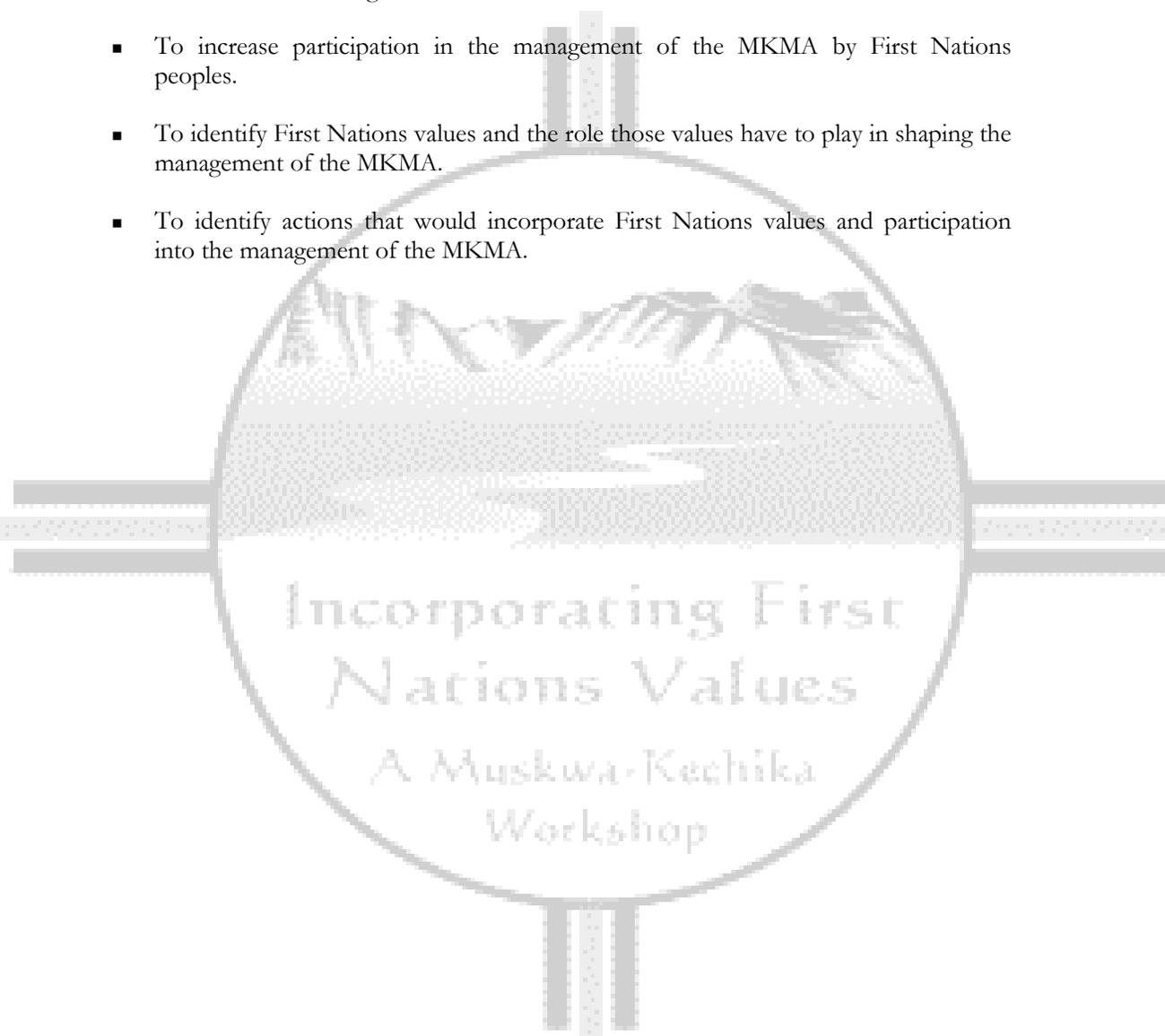
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## WORKSHOP GOALS

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The goals for *Incorporating First Nation Values* were set by the Outreach Committee of the Muskwa-Kechika Advisory Board. These goals shaped the format and outcomes of the workshop.

- To foster understanding and goodwill between members of the First Nations within and adjacent to the MKMA, the Muskwa-Kechika Advisory Board and those involved in the management of the area.
- To increase participation in the management of the MKMA by First Nations peoples.
- To identify First Nations values and the role those values have to play in shaping the management of the MKMA.
- To identify actions that would incorporate First Nations values and participation into the management of the MKMA.



Incorporating First  
Nations Values  
A Muskwa-Kechika  
Workshop

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**WORKSHOP FORMAT**

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**WORKSHOP SCHEDULE**

FRIDAY OCTOBER 17TH, 2003

7:00 pm - 9:00 pm	<p>Welcome: Ross Peck, Chair, Muskwa-Kechika Advisory Board          Guest Speaker: Bill Lux, Executive Vice-Chair, Kaska Dena Council          First Nations Youth Art Exhibit Opening in the Chalo School Auditorium          Remarks by Chief Liza Wolf, Prophet River First Nation</p>
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SATURDAY OCTOBER 18TH, 2003

8:00 am - 9:30 am	Breakfast in the Chalo School Auditorium
8:45 am - 9:15 am	<p>Welcome: Chief Liz Logan, Fort Nelson First Nation          Prayer: George Behn, Elder, Fort Nelson First Nation</p>
9:15 am - 9:45 am	Guest Speaker: Jeannette Armstrong, Executive Director, En'owkin Centre
10:00 am - 12:00 pm	<p>Workshop Sessions in Chalo School Classrooms  <i>What traditional knowledge and First Nations values should shape the management of the Muskwa-Kechika Management Area?</i></p>
12:30 pm - 2:00 pm	Lunch in the Chalo School Auditorium
1:00 pm - 1:30 pm	Guest Speaker: Big Pine Heritage and the Doig River First Nation
2:30 pm - 4:30 pm	<p>Workshop Sessions in Chalo School Classrooms  <i>How can this traditional knowledge and these values be incorporated into the management of the Muskwa-Kechika Managements Area?</i></p>
6:00 pm - 9:00 pm	Supper in the Chalo School Auditorium, followed by drumming and dancing

SUNDAY OCTOBER 19TH, 2003

8:00 am - 9:30 am	Breakfast in the Chalo School Auditorium
9:00 am - 9:30 am	Special Presentation
9:45 am - 12:00 pm	<p>Workshop Sessions in Chalo School Classrooms  <i>What are the barriers to First Nations' involvement in managing the Muskwa-Kechika Management Area, and how can they be removed? How can First Nations people be encouraged/facilitated to be involved?</i></p>
12:00 pm - 2:00 pm	Lunch in the Chalo School Auditorium
1:00 pm - 2:00 pm	Workshop Presentations and Close

## WORKSHOP PHILOSOPHY

IN ORDER TO ACCOMPLISH THE WORKSHOP GOALS, the workshop team created a philosophy that was to guide the management of the workshop. This philosophy, and the relating strategies employed, are outlined as follows.

### WELCOME ALL PARTICIPANTS AS VALUED AND RESPECTED

- The banners throughout the workshop had expressions for welcome in Slavey, Cree, Beaver, Kaska, and lastly, English. The logo of the workshop was representative of the circle of knowledge and understanding, with the mountains in the Muskwa-Kechika as a center of the circle.
- Because of the visits to each community before the workshop, and because the workshop was paper free, elders and other participants who do not read were never disadvantaged.
- All participants were able and encouraged to share their opinions in the workshop sessions, and on camera.
- The workshop followed traditional First Nation protocol, with acknowledgment of the traditional territory from each speaker, opening remarks by the chiefs, prayers from elders, and drumming to begin each day. This was an essential ingredient for the participants to feel that the workshop was truly intended for them.
- All participants were given a gift of a workshop mug, to use throughout the course of the workshop, and to take home. This is one of the ways the workshop team demonstrated how valued their presence was.



## CREATE A CLIMATE FOR SHARING AND RESPECT

- The format of the workshop was very informal. All the workshop team wore casual golf shirts so they could be identified.
- The “Gathering Circle”, an informal meeting and discussion place, was made from the school’s usual morning prayer amphitheatre and couches transplanted from other locations in the school. This gathering place, complete with a display on the Muskwa-Kechika, information on other projects and resources, bowls of fruit and cades at night, provided the right type of atmosphere for sharing and trust.
- At the front doors of the school, a registration table was set up, complete with a beautiful bouquet of flowers. All people coming in were greeted warmly by the workshop team. Throughout the workshop, team members were on hand to help elders from the stage, take care of accommodation concerns and even, between sessions, to show participants to their classroom.



## FOCUS ON THE WORKSHOP PARTICIPANTS, AS THE EXPERTS

- The guest speakers chosen for the workshop were local participants, and understood the local issues. Even the keynote speaker, Jeannette Armstrong, participated fully in the weekend. They were chosen not to give answers to the other participants, but to inspire and share examples of other projects.
- The first and second day the focus was on the guest speakers; however, on the third day of the workshop, the guest speakers were actually representatives of groups of participants. In this way, meaning was shifted from the outside in, and ownership of the workshop turned to the participants.

## WORKSHOP LOCATION

The workshop was held in the beautiful Chalo School, in the Fort Nelson First Nation community. The school location was suggested by the council of the Fort Nelson First Nation.



This location posed some challenges, as well as many benefits. The out-of-town location necessitated a shuttle service to hotels and airport, as well as directional signs to navigate through the community. Finding a local caterer, adequate tables and chairs was also a challenge.

Unexpected challenges included a power outage for several hours. The workshop team made this into a special event by hosting a candlelight lunch, with a hundred tea-lights on the tables. The water also disappeared for a few hours, which caused problems with the washrooms. Again, the team pitched in, and was able to clean everything up without inconveniencing the participants.

The overwhelming benefit of the location was the comfort level of the participants. The many classrooms and the flexibility of the school principal enabled the workshop team to construct a unique environment, complete with furnishings, decorations and audiovisual equipment. The fact that the school is closed on the weekend let the workshop participants have full run of the facility. The workshop team used the large gymnasium as an eating and guest speaker room. The workshop sessions were held in classrooms down another hallway, adjacent to the Gathering Circle. The “Gathering Circle”, an informal meeting and discussion place, was made from the school’s usual morning prayer amphitheatre and couches transplanted from other locations in the school. The multiple spaces allowed the workshop team to clean up from every meal and tidy the Gathering Circle while the workshop session were happening.



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## GUEST SPEAKERS

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The following are summaries of the workshop's guest speaker presentations. Audio/visual excerpts of the guest speaker presentations are also found on the video presented to all workshop participants.

### FRIDAY OCTOBER 17<sup>TH</sup>, 2003 GUEST SPEAKERS

#### ROSS PECK

Ross Peck is the Chair of the Muskwa-Kechika Advisory Board.

*"[Johnny Chepesi] said "when you catch these fish, you have to keep them. And use them." There is only so much out there and we have to use it wisely. ...That is where we are at with the Muskwa-Kechika."*

Ross acknowledges that the workshop is in Fort Nelson First Nation traditional territory, and thanks Chief Liz Logan for hosting the workshop. He welcomes the participants to be second of the three Muskwa-Kechika workshops, and points out the board members who are in attendance.

Ross first addresses the question of the future of the board. The indication is that the board will continue, although in a slightly different manner. Seven First Nation seats have been approved by government on the new eighteen person board. He remarks that interests and values of First Nations is crucial to the management of the Muskwa-Kechika. The board members in attendance are here to learn and participate. He is glad at the turnout and thankful for the people who are attending.

Ross closes his remarks with a story of his growing up in Trutch, near Prophet River. Johnny Chepesi was a mentor to the young people there. When Ross was young and out fishing, he lost a string of fish in the river while reeling another in. Johnny brought those fish back to him, saying "when you catch these fish, you have to keep them. And use them." Ross says that lesson pertains to the Muskwa-Kechika. There is only so much out there and we have to use it wisely.

## CHIEF LIZA WOLF

Chief Liza Wolf is the chief of the Prophet River First Nation.

*"In the first place, when you started this Muskwa-Kechika thing, why did you not come to us and say "hey, you want to work with us?" ...I would like to have a workshop with you people. Where are we going to stand? Where are you going to stand on Treaty territory? Are you doing this for yourself, or are you doing this for government?"*

Liza begins her talk by telling a story about riding on a horse as a young girl, through what is now the Muskwa-Kechika. She "didn't know where {she} was going, because {she} was too small." That territory is now hers, and belongs to all members of Treaty 8.

Liza explains that dreamers, like her father and uncle, are values that she has, and things she believes in. She believes in them like others believe in churches. Drums and dreamers "are values of the Indian people." These values have been shared by indigenous people in the Guiding industry, for as long as she can remember.

Pertaining to the Muskwa-Kechika Management Area, Liza asked "whose idea was this?" Was it the government's idea or the boards? Just as the First Nation people have to deal with the forestry and oil and gas industries, now they too have to deal with the board. When the Muskwa-Kechika board was first formed, the board should have sat down with them, because the Muskwa-Kechika Management Area falls in Treaty 8.

If the board is having meetings and workshops, she would like to be there. She is also trying to set up meetings with the Treaty Commission to talk about the Muskwa-Kechika Management Area.

She posed two questions to the Muskwa-Kechika Advisory Board, and challenged them to answer the questions at the workshop:

- Why were the Treaty 8 people not consulted, if the Muskwa-Kechika is in Treaty 8 area?
- Is this workshop for the board, or for the government?

## BILL LUX

Bill Lux is the Executive Vice-Chair of the Kaska Dene Council, and the Vice-Chair of the Muskwa-Kechika Advisory Board.

*“We need to address economic stability, in the absence of land claim [settlement.] One element central to our discussion of development is the need for the collection, protection and preservation of traditional knowledge.”*

Bill opens his talk by acknowledging Chief Liz Logan and the traditional territory of the Fort Nelson First Nation. He thanks the elder, youth and community members for allowing him to be there. He thanks the Treaty 8 members for being at the workshop, along with the Kaska Dene and other First Nations, to express concerns about traditional knowledge and values.

Kaska territory, in the Yukon, the Northwest Territory, and British Columbia, is rich in resources, including the bulk of the Yukon’s forestry industry. Settlement of land claims is the most important priority for the Kaska, negotiating with the federal government for a treaty. The Kaska want to address economic stability in their 5 communities, in the absence of a settle land claim. One element central to development is the need for collection, protection and preservation of traditional knowledge.

The United Nations proclaimed 1995 the decade of the world’s indigenous people. The United Nations also drafted a declaration on the rights of indigenous peoples, stating that they are “entitled to the full ownership and control of their intellectual property,” and all that it entails. Although the declaration has not yet reached the general assembly, there is no need to wait to act.

Despite Supreme Court decisions, there is still no legislation on traditional knowledge. The Kaska have taken forward steps in including a traditional knowledge protocol in their recent agreements, including those pertaining to the Kaska Forest Stewardship Council, a bilateral agreement with the Yukon government, and the Alaska Highway Pipeline Project in the Yukon. In these agreements, integrating social and cultural values means it must incorporate traditional knowledge.

Bill talks about a video from Ross River, to be shown later. The video demonstrated how an elder showed knowledge of caribou that took scientific researchers ten years to discover. Bill warns that if elders do not have faith in the ability of others to manage traditional knowledge, they will keep it to themselves, and that knowledge will be lost forever. He invites other First Nations to work with the Kaska. They are prepared to share what they have done, as they are more effective as a unified group.

In response to the Muskwa-Kechika Workshop’s three questions<sup>6</sup>, Bill proposed the following:

- Traditional knowledge must be a requirement of planning, be collected and managed in terms laid out by First Nations. Why have the plans for the Muskwa-Kechika been shaped without traditional knowledge? Government needs to acknowledge the value of TK and make it the foundation of all plans. Indigenous peoples need to be equal partners in planning.

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<sup>6</sup> Please see Page **Error! Bookmark not defined.**

- TK should have equal weight with scientific knowledge. It is less expensive and timelier. Scientists working in traditional territories should sign agreements with First Nation consent, and should include a young aboriginal person in their teams.
- A barrier to First Nation involvement in the Muskwa-Kechika is the lack of proper respect and accommodation for TK. There is very little involvement of aboriginal people in research conducted in the Muskwa-Kechika Management Area. Senior management should also include aboriginal people.
- Establish a traditional knowledge committee of the Muskwa-Kechika Advisory Board.

#### DENNIS PORTER

Dennis Porter is a member of the Muskwa-Kechika Advisory Board and an interpreter for the Kaska Nation..

*“What First nation people have to realize is that we have to get together. Not only with each other, but with third party people who have as much concern about the environment as we do.”*

Dennis, invited to speak by Bill, began his talk in Kaska. He comments that what Liza Wolf had spoken about really touched him.

He recognizes that we all have our jurisdiction and territories, but we are not here alone. He spoke about the importance of First Nations and non-aboriginal people working together, about how many people have the same concern for the environment as they do.

This workshop is a beginning. He posed a question pertaining to First Nation values: How can we manage our values correctly with political issues on our doorstep? We have to make decisions that effect all of our children. The children will feel the impact of the decisions we make and how we make those decisions.

## SATURDAY, OCTOBER 19<sup>TH</sup>, 2003 GUEST SPEAKERS

### CHIEF LIZ LOGAN

Chief Liz Logan is the chief of the Fort Nelson First Nation.

*“The chiefs of Treaty 8 are here today to show you we are committed to take responsibility and management for this area back, and also to inform you, the board and the province, that we are to be included in all discussion and decisions of this area, from this time forward.”*

*“This weekend could be a very important weekend in the history of the Muskwa-Kechika. What we say and do here today may lay the foundation, how this untouched wilderness is to be managed, protected and preserved for everyone’s future: your children’s and mine.”*

Liz welcome the participants to the home territory of the Fort Nelson First Nation. She makes a note to the workshop organizers that they must allow the time for people to become comfortable, and for the workshop schedule to allow time for the elders to tell their stories.

Liz tells that the Fort Nelson First Nation Council was at first skeptical about attending this workshop. They want to make sure that the information gathered will be actually incorporated into the Muskwa-Kechika Act, land use plans, or in some other significant way.

The lands lying to the west are in Treaty 8, which have sustained her people for many generations. This area must be managed wisely. Liz shares that throughout the workshop, the board may be told of sacred areas or areas that have special attachment for her people. They may say a place is sacred without explaining why, for fear of exploitation.



During the LRMP process and the creation of the Muskwa-Kechika, Treaty 8 chose not to participate, because they were told they would be treated as any other stakeholder, with Treaty rights left aside. Liz impresses upon the board that the chiefs of Treaty 8 are to be included in all discussions and decisions about this area, from this time forward. Chief Liz Logan invites the other chiefs of Treaty 8 to speak, as is the tradition when chiefs visit a traditional territory.

*When they are talking about protecting certain areas, there are levels of protection. ...Are you going to protect where our sacred place is? It is with a great caution that I have brought my elders and my people here.*

*~Chief Joyce Morin, Halfway River First Nation*

*"Today you ask us to participate, but there is uncertainty to this participation. Because I believe the possibilities... the possibility that we can do something for the future. This is the reason why I came with the drummers. Because the drum, and the songs that we keep, are our responsibility to future generations... but only if these things we provide to people can be of use, and have some law to protect it and make it happen. We certainly do not want to have input here, and people in Victoria mark us down as "they participated, it's ok with them.""*

*~Chief Garry Oker, Doig River First Nation*

*"We are, as First Nations people, all family. Whether we are Tsee Kai, Kwadatcha, Treaty 8, we are Indian people. We have the same concerns and the same issues of what is happening on the land. What is different is that a group of us, treaty 8 Indians, that have a treaty. The Muskwa-Kechika sits in that boundary, and there are certain rules and conditions on how things are supposed to be done, as promised through the Treaty and through the courts. Those conditions have never been met".*

*~Chief Roland Wilson, West Moberly First Nation*

*"You are telling us the value of coming here and telling you who we are. ..I want to know why you didn't consult us before you got into this kind of thing. All the sudden the package of packages arrives under my nose, that says Muskwa-Kechika."*

*~Chief Liza Wolf, Prophet River First Nation*

*"The treaty and aboriginal rights are not being properly and legally addressed. Where do we go from here? First Nations at this meeting need to sit down and work out a solution that will protect our rights, by developing our own unique process ...and begin to work with what has been carried out thus far by the Advisory table."*

*~Chief Allan Apsassin, Saulean First Nation*

JEANNETTE ARMSTRONG

Jeannette Armstrong is the Executive Director of the En'owkin Centre, a native-controlled, postsecondary college in Penticton, BC. Jeannette is a professor of Indigenous Studies and a member of the Canadian UNESCO. She was appointed to the North American Indigenous People's Biodiversity Council .

*"Your culture is the land. That land is your body. Everything on this land is the reason we are walking around. Every medicine, every berry, every root, that our people ever ate. Every moose, every deer, every beaver that any of our people ever ate, gave you your flesh. Your flesh is here, your blood is here, because of their lives... over the many many thousands of generations. That is your right. That's where your right is. That is where your responsibility is... to them. If you remember that and you know that and you teach that, that is your culture."*

Jeannette begins her speaking to the group in her traditional language. She brings greetings from the people and the knowledge keepers that she represents, and ask permission to speak.

Jeannette explains that she is not at the gathering to give answers; rather, to share her experience and hopes it may be helpful. She is encouraged by the traditional way that the gathering started, with the chief inviting other chiefs to speak. It is the proper way to show respect in her community as well. The drums this morning remind her of the longhouse, of which her mother was the leader.

To introduce herself, Jeannette shares some of her background. She was born in Penticton on the reserve. She was brought up to speak her traditional language at home, to live off the land, and continues to practice the values of her people. Her family taught her to respect the land on the trips to collect berries and accompany the men hunting. Now, she is teaching her grandchildren to be practitioners. She is also fortunate to have been born to a spiritual leadership family.

Jeannette shares why she became an activist, a writer, and an educator. She wants to explain why she supports what the chiefs are saying this morning. Jeannette grew up as other native people in her community, and her family was not wealthy by western standards. She explains that she believed she was very wealthy, as her grandmother told her the land, the water, and everything that fed her was hers. It is her responsibility to look after that wealth and teach it to her children. She knows she is one of the wealthiest people in the Okanagan, and that has nothing to do with "copper pennies" or "pieces of paper with the face of some lady in England, who my people don't know." Jeannette continues that the only government is the Creator. The truth is we are not governors or controllers of the land, but a part of it.

The truth is we and our environment are in danger. Jeannette comments that one in three people sitting at the workshop will die of illnesses caused by the state of the environment. Jeannette's grandfather had told her that many choices had been made for her, so she has to keep talking about change.

Jeannette is a speaker for the land, as her father and teacher were. In the Okanagan, there are people who, as children, were brought up to be speakers for the land. Whenever she is asked to speak, she stands up to remind people about the land.

Se shares what she has been given to know about culture and the connection to the land. When she was a young girl studying Social Studies, she learnt about the "Indians of Canada" and how they were all the same. Jeannette tells that the government called them Indians and lumped them into a group, because they were easier to deal with. Now they are called First Nations, but they don't mean

a nation. Her grandfather told her not to forget who she is. Her people were called Okanagan, were given a number and herded like cows into the corral the government wanted to put them into. Okanagan is the brand they put on her, Jeannette explains. The reservation, First Nations, are all constructs of the Canadian government. Her language, however, came from the land. It is language that tells you how to relate to the land, to respect the land, how things should be named, approached, and understood. Language explains how to celebrate the land and how to relate to it. Culture is the land.

Jeannette explains that human flesh and blood come from the land: the plants and the wildlife. We have a right to that, yet it is also our responsibility, to those things that have sustained us. This right and responsibility is culture. All beads and drums and other symbols talk about culture: how we are connected, and our stories.



When Jeannette grew up, she was made fun of by others: white people and others who were Christian. She tells that if she found an animal lying dead on the road, she would “talk to it, pick it up, and put it away.” Not because the animal could understand what she was saying, but because of the honour that thing requires, like another human being would. We would not run over another human being on the roads, many times over, to get where we are rushing to. These brothers and sisters of the land need to be respected and cared for. Non-native people are thousands of years away from that understanding, but that once was also their understanding. Culture in Europe changed so that people became hoarders of wealth. This is where the idea came from that only a few people had the right or responsibility to the land. Everyone wants to live and survive for their children. One of Jeannette’s grandfathers, Armstrong, came from Ireland indentured to Canada. Her grandmother told her that the Irish were treated the same way as her people, with no rights and no say. Jeannette’s father told her not only to change her communities, but to show others how they can be free.

The word “indigenous” has real meaning because it means “comes from the land,” Jeannette shares. What biodiversity means is how everything is not only connected, but need each other to survive. Every plant, animal, and we as people have a place in that. Indigenous peoples are very important because of the important information they have: how humans should interact with the land in their daily and spiritual lives. Culture is a community practice; collaboration is important. Human biodiversity is our greatest challenge, as indigenous peoples, conservationists and policy makers; yet, we neglect to include it.

To often indigenous people have been told how it is to be. Indigenous people have to insist that others sit at the table with them and they have their say. Jeannette remarks it is hard to do, to have

inclusivity to equal dialogue. Hostility is passed down because others believe someone else has to make decisions. We pay lip service to democracy.

Jeannette tells of when she was a part of a film crew for Treaty 8 a few years ago and learned about the people. She is proud that she has friends here. She is glad that the Treaty 8 chiefs have not sold out. Section 35 of the Canadian constitution assures that treaty rights must be respected. Article 8J [of the United Nation's Draft Declaration on the Rights of Indigenous Peoples] is constructed to afford you the possibility of living your traditional lifestyle. In the Convention on Biodiversity, it states that indigenous peoples need the right to live a traditional lifestyle. This is what the chiefs said this morning. They have good practices or their lands would have been destroyed years ago. You can hear their love for the land in their songs and in their prayers. The respectful inclusion of these people is the most important part of the process. Jeannette is encouraged to hear that there is a willingness to be inclusive.

*"This could be one of the most magnificent models in North America, if you let it be that way. This can be a model that Canada can be proud of and all indigenous peoples can be proud of."*

Jeannette knows the biggest barriers are the cultural differences, the authority and legislated management processes, and how companies think they own the resources. Yet, they are as responsible to the long term sustainability of the country because their children are a part of this land.

Jeannette quotes Chief Liza Wolf, "Who is this for?" Everyone must answer this question and be truthful and responsible. Everyone is equal in responsibility to our future generations. If we start thinking like that, wonderful things can happen. Indigenous people, Environmentalists, community members, women, mothers, all have value to contribute.

Jeannette is encouraged because our loyalty is to future generations. We can not change the past, but if we need to get together with love and understanding for every living thing.

Jeannette hopes she can be of assistance through her center and their programs. She is proud and honoured to be at the workshop. She encourages all indigenous peoples to stand up and assert them selves. Be part of speaking for everything on the land, because there are very few people who will. Reach out to others who also will stand up.

## CHIEF GARRY OKER AND RÉMI FARVACQUE

Rémi Farvacque is the principle of Big Pine Heritage, an archeological consulting and research company. Rémi's team worked with the Doig River First Nation to conduct a traditional land use study and collection of knowledge. Chief Garry Oker is the chief of the Doig River First Nation.

*"[The project] was a great way to get the community together, the elders together, and talk about this history. A lot of people felt really good after doing this. Now, they've given back that information and it's up to our generation to do something about it."*

*~ Chief Garry Oker*

*"It shows the importance of pre-planning. Especially where the Muskwa-Kechika is right now, to have the information, to reinforce the areas of sensitivity, before decisions are made, is very important."*

*~ Rémi Farvacque*

Rémi shares that he was originally asked by the town of Fort Nelson to look at a road relocation, near a place called Big Camp. Three years prior, he had heard about a graveyard from the elders he was doing a pipeline assessment with. The location of this project, Big Camp, has a lot of significance to the Doig River community. Gary explains that Big Camp is an area the Doig River First Nations have used, camped and lived on. The community was concerned because there were cattle all over the land. The Doig River First Nation asked Dominion Energy to fund the project, to facilitate access onto their land. The project ended up taking three weeks, and included ten elders, support staff, cooks and videographers.

The first task was to document Big Camp, tells Rémi. They recorded the features, included twelve collapsed cabins. The elders told them there were other places associated with Big Camp, so they visited a new location each day. Rémi concludes that there is a knowledge gap between the fur trading era and today, that is not explained by archeology. The elders picked out where old trails were, and Rémi's team included oral history, as evidence. Rémi points out the well sites and the cut blocks showed on the map. He comments that the Muskwa-Kechika is very undeveloped to date. If we want to develop it well, we need to do cumulative knowledge studies for government to make decisions.

Garry tells how traditional use continues at the Big Camp site, despite the development. The study will provide a tool to do cumulative impact assessments, and to deal with compensation. This study was 5 miles wide, but Dominion Energy has agreed to expand the project. Government does not want to spend money, Gary comments, so it is up to the community. Now they have information to give notice to government on areas they want undisturbed.

Rémi tells how important it is to have community members see what is happening on the land. With the Muskwa-Kechika, the board should try to bring community members in to see it. Dealing with maps is dealing with different concepts. He continues to say that Big Camp is a project that is a data gathering exercise, in a cooperative effort between the Doig River First Nation and Dominion Energy.

Garry explains that this study is not for the purposes of legal action, but to document the past and the present. As elders identified trails, historical areas, camps and gravesites, it often brought tears

to their eyes when they saw destruction. When seeing the land, they understood how disruptive development can be.

Many families were included in this project, Garry continues. Everyone was included so a broader history could be recorded.

Nicole Nichols, who works for Big Pine Heritage, comments that the project was a good personal experience. She learnt a lot from the elder ladies, not when she was concentrating on the goals of the project, but when they were sitting in berry patches telling stories. Rémi comments that there was very little external input into this study, except the recording of information. Traditional land use studies of the past have often been driven by people looking for specific answers and getting them. In this case, the questions were driven by the community.

Garry tells of a fire in the 1950s that killed many people. The government never offered to compensate the community for their loss. Because of the event, people have moved away from the Beaton Reserve, but no other reserve has been set aside. The people have an emotional attachment to the land, for many reasons. If these issues are not settled, people will resist change. The Doig River community is now insistent on this type of study, before more development happens, so that they can assess the impacts.

In relation to the Muskwa-Kechika, Rémi explains that this project shows the importance of preplanning. When development is a question, these types of issues will come up. Project like this should be an open process between the community and companies.

Garry shares that the study was also a good way to get the community together. He took the president of Dominion Energy out to Big Camp for lunch and tea in the snow. He wanted to show him that people still use this area. The president was impressed and understood where they were coming from. He committed to continue to support the project. The project was also a land management project, Rémi comments. When the elders were speaking, they were sharing memories of their parents saying not to hunt in one area, but to leave it for the next year. Garry comments that it also enables them to specify what type of reclamation needs to be done after development, such as planting berries.

Garry refers to a book by Pat Brody. He shares that wealth is knowing the environment and the land. Hunters and gatherers are engaged in managing the natural world; not changing, but being a part of it.

When answering questions, Garry tells says that the project was documented by video in the traditional language, because subtleties are picked up. This information will go into their database system. The project will also be documented in English. Rémi comments that documentation is crucial, so the information can be stored. Mapping and GIS systems are other tools to show the information. The Doig River First Nation owns this information, although it will be available to Dominion Energy. This study has already affected Dominion Energy's activities. In the future, Big Camp may become a teaching camp, like the Rediscovery Camp. Many other results have come of this project. Big Pine Heritage and the Doig River First Nation have forged respect between them. Garry comments that you have to trust that the information presented will be recorded and presented in the best way possible.

In conclusion, he continues to say that now is the time to build degree levels of traditional knowledge. Traditional knowledge is being taken more seriously, and it needs to make it into curriculums.

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## MEANINGFUL DETAILS

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The workshop included many special touches, deigned to create a holistic, experiential weekend. The following are some highlights:

THE DENE ZAA DRUMMERS, from the Doig River First Nation, opened each day of the workshop with songs and prayers. The drummers, lead by Chief Garry Oker, were truly a voice of their own at the workshop, setting the tone for reflection and purpose. The drummers also entertained the workshop participants, by creating an evening of dancing where everyone could join in.

TABLECLOTHES, DECORATIONS AND CANDLELIGHT all made the meeting area and the gathering circle special places to be. Even the table decorations, with tree branches in vases of stones and water, were symbolic of the elements of the land.

VIDEO DOCUMENTATION was important for this workshop, especially considering the strength of oral tradition in First Nation culture. Full length video documentation, of all the guest speakers and individual video interviews with participants, is archived for the Muskwa-Kechika Board to refer to. Individual interviews were conducted on site, edited into a 10 minute video, and shown the last day of the workshop to the participants. This video “instant feedback” provided a focus for the last day’s discussions. A 20 minute summary video of the entire workshop, along with a copy of the workshop summary document, was sent to every guest speaker, participant, and to the Muskwa-Kechika Board, for the experience of the workshop to be shared with others.

THE ROSS RIVER VIDEO brought by the Kaska Dene was shown during breakfast on the last day of the workshop. This video shared the story and “the power of traditional knowledge.”<sup>7</sup>

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<sup>7</sup> Bill Lux, Guest Speaker. October 17<sup>th</sup>, 2003. Muskwa-Kechika Workshop *Incorporating First Nation Values*.

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## MEASUREMENTS OF SUCCESS

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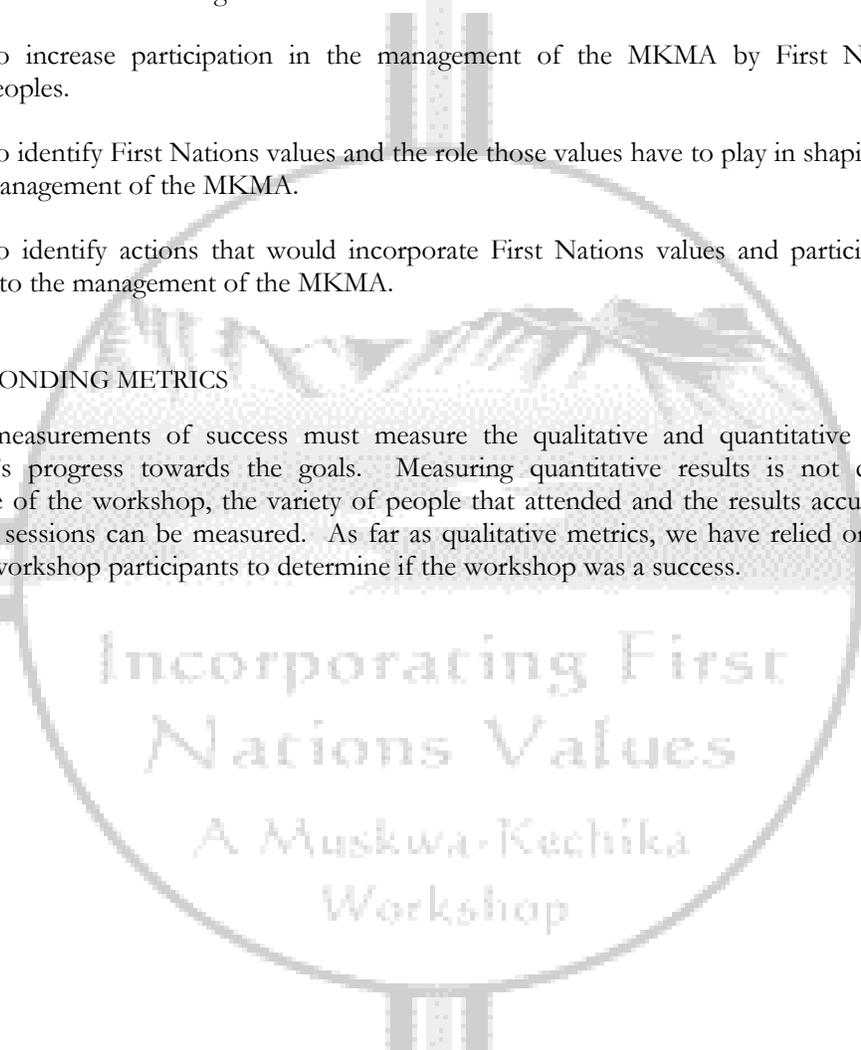
### METRICS OF SUCCESS

#### WORKSHOP GOALS

- To foster understanding and goodwill between members of the First Nations within and adjacent to the MKMA, the Muskwa-Kechika Advisory Board and those involved in the management of the area.
- To increase participation in the management of the MKMA by First Nations peoples.
- To identify First Nations values and the role those values have to play in shaping the management of the MKMA.
- To identify actions that would incorporate First Nations values and participation into the management of the MKMA.

#### CORRESPONDING METRICS

The measurements of success must measure the qualitative and quantitative results of the workshop's progress towards the goals. Measuring quantitative results is not difficult. The attendance of the workshop, the variety of people that attended and the results accumulated in the workshop sessions can be measured. As far as qualitative metrics, we have relied on the feedback from the workshop participants to determine if the workshop was a success.



Incorporating First  
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## SUCCESS RESULTS

### ATTENDANCE OF THE WORKSHOP



PARTICIPANT REPRESENTATION	# ATTENDEES	% OF 78 ATTENDEES
First Nation Participants	43	55%
Board Members	10	12%
Government Participants	9	12%
Industry Participants	6	8%
Others	10	13%

### VARIETY OF PEOPLE THAT ATTENDED



FIRST NATION PARTICIPANT REPRESENTATION	# OF ATTENDEES	% OF 43 ATTENDEES
Chiefs	6	14%
Elders	7	16%
Administrators & Managers	25	58%
Youth & Students	5	12%

## ANSWERS TO THE WORKSHOP SESSION QUESTIONS

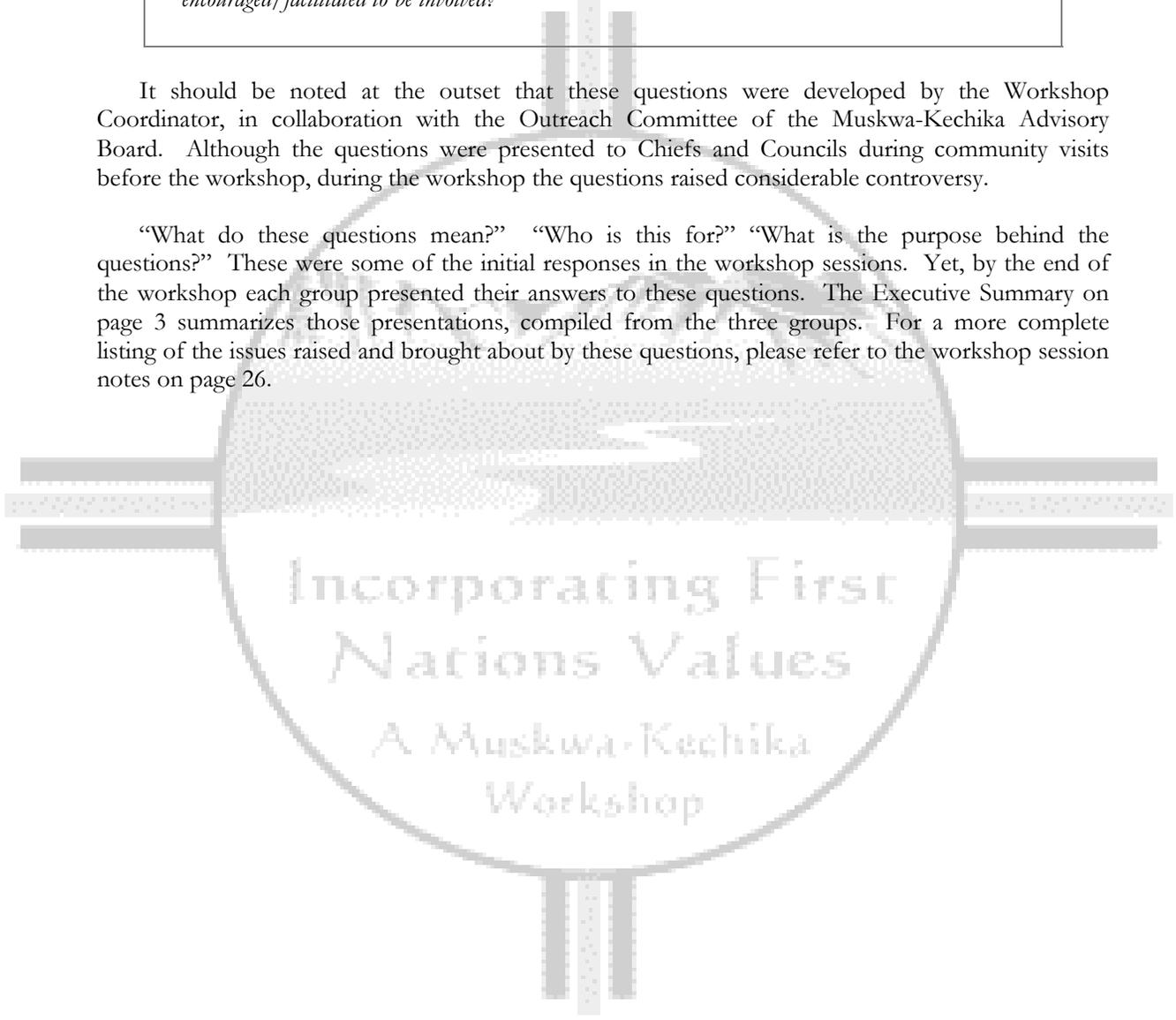
*What traditional knowledge and First Nations values should shape the management of the Muskwa-Kechika Management Area?*

*How can this traditional knowledge be used and these First Nation values be shared?*

*What are the barriers to First Nations' involvement in managing the Muskwa-Kechika Management Area, and how can they be removed? How can First Nations people be encouraged/facilitated to be involved?*

It should be noted at the outset that these questions were developed by the Workshop Coordinator, in collaboration with the Outreach Committee of the Muskwa-Kechika Advisory Board. Although the questions were presented to Chiefs and Councils during community visits before the workshop, during the workshop the questions raised considerable controversy.

“What do these questions mean?” “Who is this for?” “What is the purpose behind the questions?” These were some of the initial responses in the workshop sessions. Yet, by the end of the workshop each group presented their answers to these questions. The Executive Summary on page 3 summarizes those presentations, compiled from the three groups. For a more complete listing of the issues raised and brought about by these questions, please refer to the workshop session notes on page 26.

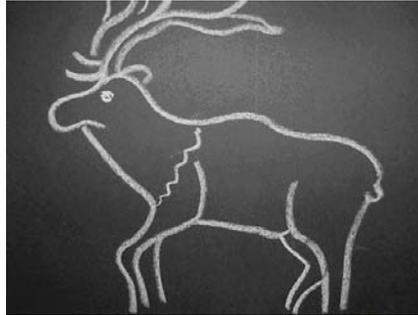


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## WORKSHOP SESSION NOTES

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### ELK GROUP

*What traditional knowledge and First Nations values should shape the management of the Muskwa-Kechika Management Area?*

- Treaty rights and aboriginal rights are the highest value.
- Certainty with respect to empowerment to make decisions and have concerns identified. We must increase empowerment to reduce feelings of helplessness.
- Protection of traditional land use areas and knowledge (Graham, Cypress)
- Acknowledge human biodiversity, that humans are only part of the bigger picture, along with all other plants and animals, with respect to our role in land and forest management. Disruptions to the environment lead to a disruption of the entire ecosystem. We must use First Nations' knowledge of how ecosystems work.
- Share information and resources in a sustainable manner for all to use. Sustainability must be realistic, based on First Nation Use rather than theoretical, based on scientific research. Indigenous and non-indigenous people must work together.
- Respect people on the land, and at the same time, get the studies done. Respect should be the major attitude in all discussions and activities.
- Use holistic management systems, which integrate past, present, and future.
- Everything is a gift from the Lord
- Keep benefits local, including a percentage of the revenue, in the form of labour and revenue sharing.
- Air and water quality are important, particularly with respect to the increased incidence of spills, sour gas wells, etc.
- We must utilize best practices and standards of indigenous peoples in land management and forest management from around the world. We must maintain traditional ways of life for young people, so as to pass things on from generation to generation. New systems often fail, and we must acknowledge that old knowledge is best.
- We must maintain sacred areas.
- Traditional plants, berries, etc.
- Trails must be maintained.

*How can this traditional knowledge and these values be incorporated into the management of the Muskwa-Kechika Management Area?*

- Seven First Nations along with Treaty 8, require staff and resources to re-evaluate the MKMA board role and composition, which could ultimately lead to a redesign of the board and it's function (Step 1).
- Inclusion and respectful listening
- We must incorporate First Nations' values earlier in process
- Need complete understanding, prior to any decisions.
- Traditional knowledge should work to the benefit of First Nations' peoples, not just for industry's benefit.
- "Sacred Balance" by David Suzuki provides the best examples of integrating traditional and scientific knowledge.
- Process of joint action and joint management will likely avoid later disagreements.
- Rework how the MKMA Board works
- Resource revenue sharing is one goal, to enable First Nations' participation.
- Independent use of resources, not dependent on specific funding is key to allowing freedom to conduct research specific to First Nation needs.
- Identify sacred or valued places, internally within the communities, and determine significance prior to communicating to others, such as industry or government.
- MKMA Board must have management board role, then we must implement model to allow for joint management, including both First Nation and non-First Nation roles on the board. This board must have a management role for it to work.
- We require a strong C&E presence to enforce values and principles. C&E presence needs to understand First Nations values from a First Nations perspective.
- Revenue from resources and from fines, etc. must be put back into the model or into the MKMA to increase capacity for C&E and for management, and to increase knowledge levels for all.
- First Nations' values (how the people use the land) must be incorporated prior to the start of pre-tenure planning. First Nations values and knowledge must be defined by First Nations' people.
- First Nations involvement and rights must be part of the earliest stages of planning, not an afterthought.
- Decision making must take the holistic view into account for all values, and on every decision.

*What are the barriers to First Nations' involvement in managing the Muskwa-Kechika Management Area, and how can they be removed? How can First Nations' people be encouraged/facilitated to be involved?*

- Interpretation of information
  - Language, also dialect
  - Context
- Scientific vs. traditional knowledge
  - We should not devalue traditional knowledge
- First Nations are not participating
- Past wrongs and present wrongs, which have not yet been made right
- Lack of trust
- Lack of resources is a significant barrier..
- Tinkering with model may result in losing the MKMA

- First Nations support this concept because they see tangible benefits (potentially) if the governance model TRT8 has suggested is adopted. This would involve a joint board of the MKMA with management authority.
- There is still a lack of clarification of Treaty rights and Aboriginal rights, particularly for government employees who evaluate applications in light of these rights.
- Rights of indigenous people can not be restricted.
- We must work to identify future First Nations' needs, and plan according to those needs as well. Rights are guaranteed into the future.
- Wildlife management must be re-evaluated to account for traditional knowledge in Management practices. Trophy hunting is detrimental to wildlife management, as it removes the best breeding stock from the herd.

#### QUESTIONS FROM THE GROUP PRIOR TO DISCUSSION

- Will the identified values be legally enforceable in the MKMA?
  - Values lead to principles
  - Principles lead to policies
  - Policies lead to legislation
- Who is this for?
  - Industry, government, First Nations, NGOs, the Environment?
- Why is this only being done now? Seven years late?
- How will we deal with the Intergovernmental jurisdictional conflict (Treaty8)?

#### SUMMARY OF WORKSHOP DISCUSSIONS

- The process is flawed, both in this workshop, and in the governance of the MKMA board. The Board was established without First Nations' input, and does not have a management role, therefore it is ineffective and wrong. The workshop does not deal specifically with Treaty Rights and Aboriginal Rights, therefore it too is a flawed process which can not achieve any benefits.
- First Nations' rights are primary, and must be dealt with prior to any other discussions, and prior to any pre-tenure or operational planning.
- After First Nations' rights are dealt with, then we must deal with other issues, such as:
  - Revenue Sharing
  - Co-Management
  - Rights of People and Animals on the Land.
- Government must consult with First Nations prior to commencement of any planning.
- Interpretation of Traditional information is the property solely of the First Nation, for their own benefit and use, not for any other interests.
- Communities require resources to consult and communicate with each other over the long term.
- After internal and intra-band consultation is complete, and all communities are on board, only then will communication and consultation occur with the non-indigenous community at large.
- The MKMA is a great opportunity to provide a world-class example for human diversity in relationship to land and forest management, for the past, present, and future.



## EAGLE GROUP

*What traditional knowledge and First Nations values should shape the management of the Muskwa-Kechika Management Area?*

- More traditional knowledge to make decisions
- One day workshop not enough time
- Don't know what's going on re Muskwa-Kechika
- Government exploiting for money
- Values & traditional knowledge are a way of life
- Distrust with government / government boards
  - Cannot be open
  - Why are we here?
  - Where will this go? (information)
  - How will it be utilized
- Information
- Rights
- Interests
- Values
- Land is where all comes from
  - Words / language / dreamers / songs
- Example was shared in which physical guides in a certain area are related to
  - Protect & respect
  - Belong to people
  - Survive
- Money is not everything people are not comfortable to jeopardize the communities survival for money
- Treaty 8 laws broken
- Speak of first nation's values yet all are people
- Muskwa-Kechika wants to control such diverse areas such as
  - Hunting & fishing
  - Signs all over
  - Farms in lots of areas
- Share knowledge is other first nations
- Lack of involvement
- Sit down: government and First Nations as equals
- Land is very important to the very survival of the people
- Concern over pace of development and long-term damaging effects on the land

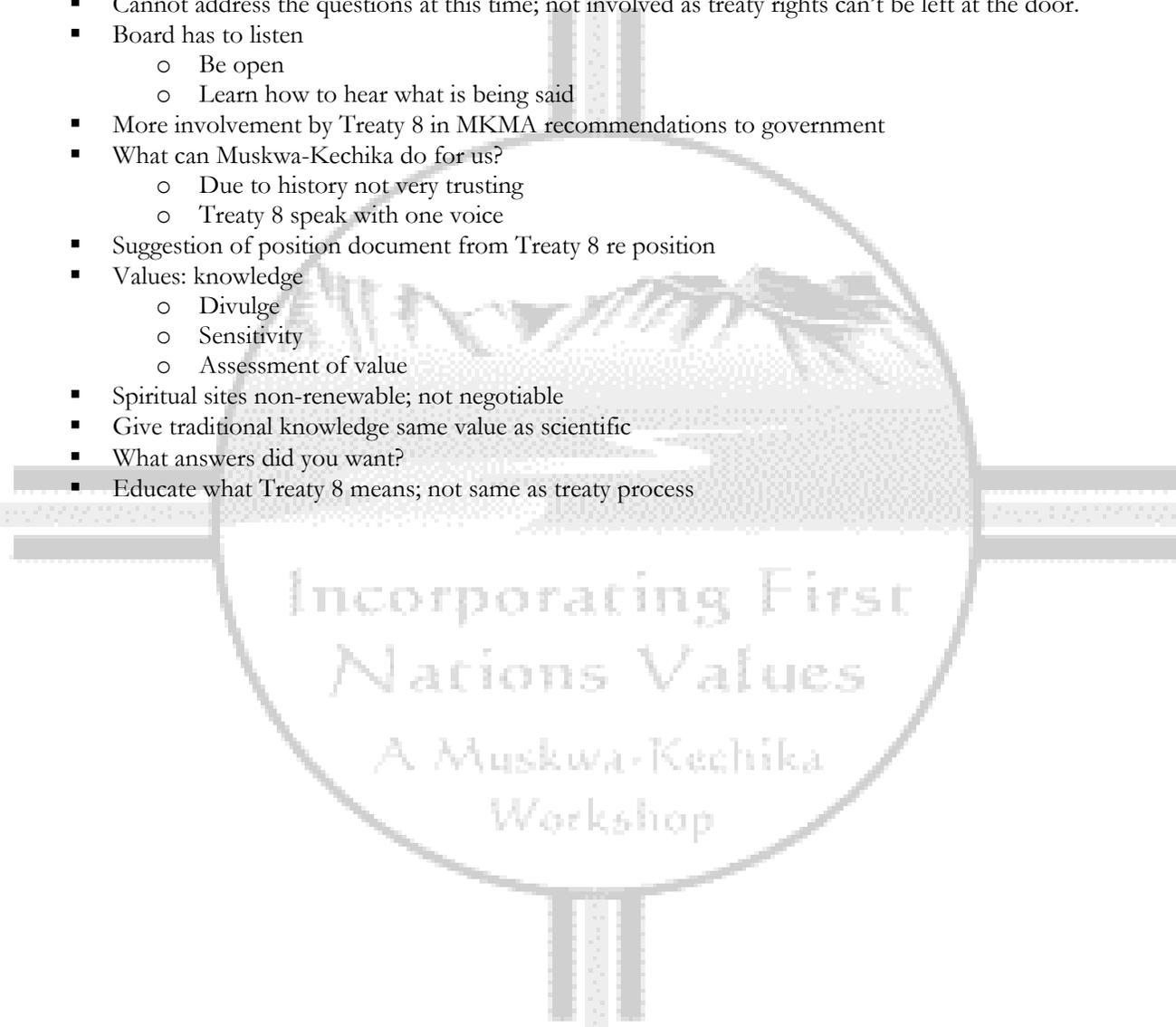
- Life came from the land how can we talk about other things until the land issues are talked about (T8)
- When Treaty 8 chiefs speak with one voice – inclusion of all who love the land
- Want what is belonging to the people what comes from the land
- Healthy
- Strong
- One with the land
- Seems like government industry value money over land
- Don't see past resources and money as values
- Need to think of future generations
  - Need for sustainability
  - Protect environment for the future
- Historically adapted to the land rather than adapting the land to fit human needs/wants – government always wants to see evidence of land use – don't understand that first nations managed the land in a way as to not leave their mark or over exploit resources
  - Worked with land in a sustainable, non-damaging way
  - Life comes from the land
- Value to protect land as everything needed to survive comes from the land
- Skepticism of Muskwa-Kechika as to how it was formed; formed by government
- Treaty 8 nations need to be involved as future so important
- Traditional diet - land sustained and all needs met
- Revenue from resources / development need to be shared with first nations
- The land is the heart of First Nations
- Not dependent on social safety net
- Can First Nations values be understood by others?
  - Doesn't seem to be, e.g. OGC
  - Value of money conflicts with First Nations values
- Information on First Nation values asked for but ...
- One day not enough to understand First Nation values, takes a life time
- Need to look at areas other than just Muskwa-Kechika; need to protect it all
- Will sharing from First Nation's be taken and implemented?
- Value of First Nation's people and land are one: simple, basic
- Muskwa-Kechika set aside area is a protected area and it's just a start.
  - Use this set aside area as a way to start process of protecting the whole land from exploitation
- Dignity, knowledge, sharing
- Family is valuable (extended family)
- Roots are important (family; past generations)
- "Values discussion" takes time, needs think time; doesn't just come out easily
- First Nations have contributed to humanity. This needs to be recognized.
- First Nations have a long history.
- Need for balance in environment; what's taken; what's given back.
- Some things do not have monetary value; can't be sold or bought.
- Need to get on the land to get in touch with traditions, who First Nations people are.
- Elders have important teachings that need to be heard. They are the "books".
- Use nature to meet needs. E.g. How rocks were used (To bury people. For tools.)
- Forefathers talk through the land to teach but need to listen to hear what's being said.
- First Nations people have knowledge on how to protect the environment; has to be acquired in respectable, honourable way.
- Values – adaptable.
- Respect – wisdom – language very important.
- Elders have the history; they are the encyclopedia.

- First Nations: What can we do to protect / sustain the land so it's here forever (animals, plants)
- Need for First Nation words to be taken in and put into action
- Want to live in harmony where we all win
- Dry meat / bannock / granddaughter represent values
  - Shows how we live, who we are, shows our purpose in life
  - Need to listen to elders to set path to follow
- Need to get in touch with earth to find out who we are
- Learning never stops
- There seems to be a judgment as to which First Nation values are valuable and “useful” to Muskwa-Kechika. Skepticism as to what is real agenda for workshop?
- Harmony with land as it sustains you; farther away from land the more disconnected you get.
- Don't just look at money and at how to exploit / extract
  - Need to look in a different way at things
- “I have spoken” meaning now that I have shared these words with you – you have a responsibility – are you going to accept that responsibility
- First Nation values could offset damage done by those with different values
- Elders are knowledge keepers
- Archeologists / OGC take elders out to find “evidence” that First Nations lived on the land.
  - Want proof
  - Want an object as proof
- Oral history needs to be listened to
  - Evidence is in the knowledge of the elders
- Have to listen to elders
  - Everyone has to listen (government, industry, courts)

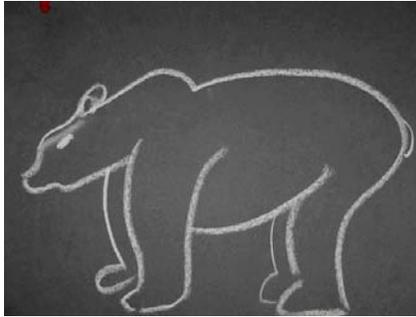
*How can this traditional knowledge and these values be incorporated into the management of the Muskwa-Kechika Management Area?*

- All permits must meet traditional knowledge criteria
- Treaty 8 is not at the table
- Treaty 8 is not recognized; otherwise nothing to talk about
  - Board wants to leave treaty rights at the door to participate
- Who is running the Muskwa-Kechika?
- Cannot separate the whole into pieces; loses context as it is all connected.
- Results based planning will this work in MKMA
- Only First Nations can determine if results achieved. How to implement this
- Unfair playing field – people came today with very little knowledge or understanding of what MKMA is and what it means – do not feel like have as much information to discuss properly -
  - Varying levels of knowledge / expertise
  - Experts very knowledgeable of small parts of process
- Government: at Treaty 8 have 7 reps get to table & discuss
  - Become knowledgeable
- Require capacity \$ to participate
  - Will t8 receive \$ to the level that the Kaska did
- In the wording of the question - Incorporated vs. involvement (token) – way question written somewhat straightforward but not clear what is being asked
- Relationships
- Honoring
- Respect
- Love

- Inclusion
- Values not just First Nations but human
- Government must recognize Treaty 8; enter meaningful dialogue
- Government didn't respect boundaries
  - Treaty 8 peoples were invaded
  - Still feel invaded
  - Still fighting battles for over 100 years
  - Need to acknowledge
  - frustration
- Cannot address the questions at this time; not involved as treaty rights can't be left at the door.
- Board has to listen
  - Be open
  - Learn how to hear what is being said
- More involvement by Treaty 8 in MKMA recommendations to government
- What can Muskwa-Kechika do for us?
  - Due to history not very trusting
  - Treaty 8 speak with one voice
- Suggestion of position document from Treaty 8 re position
- Values: knowledge
  - Divulge
  - Sensitivity
  - Assessment of value
- Spiritual sites non-renewable; not negotiable
- Give traditional knowledge same value as scientific
- What answers did you want?
- Educate what Treaty 8 means; not same as treaty process



Incorporating First Nations Values  
A Muskwa-Kechika Workshop



## BEAR GROUP

*What traditional knowledge and First Nations values should shape the management of the Muskwa-Kechika Management Area?*

### Traditional Knowledge and First Nations Values

- Recognition of Aboriginal & Treaty rights is fundamental:  
This must be the guiding principle for management.  
These rights must be:
  - Acknowledged
  - Respected
  - Implemented
- It was widely agreed upon in discussion that once this was achieved, most of the following issues would flow naturally.
- “Traditional” means past, as well as present and future; it’s ongoing
- Deep, deep emotional, spiritual, economic and historical ties to the land
- Valued skills & knowledge of all aspects of the land
  - Wildlife
  - Traditional management
  - Water
  - Land and culture and people aren’t separate
- How to manage wisely
  - No waste
  - For future generations
  - Protection
  - Responsibility
- Deep, grave concern for effects of poor management, and pollution, which is currently showing up, many specific examples given.

### Core Values:

- Respect
- Honour
- Integrity
- Trust
- Sharing
- Traditional knowledge:
  - Special Places, History- many examples given
  - There is so much traditional knowledge and history about so many places in the Muskwa-Kechika area—this knowledge is fundamental.
  - This knowledge was used traditionally for management, governance, and conservation.
  - Traditional knowledge:

- Skills
- Plants
- Animals
- Management methods.
- Patterns –migration, seasonal, wildlife, etc. This information is absolutely crucial.
- How to work together-examples given-of families, communities in the past
- Elders-vital role
- Existing lifestyles and economies
- Economic sharing / benefits must be there for First Nations communities
- Safety to speak (trust)
- Public education

*How can this traditional knowledge be used and these First Nation values be shared?*

#### **Reclaim authority:**

- BC legislation:
  - Pre-tenure; and project: should require First Nations sign-off
  - Require land use planning for all projects
  - TUS or TUK as pre-condition for projects
- Use legal cases and legal systems (BC, Federal, International)
- Incorporate CBD-8J principles of the UN into the Muskwa-Kechika Management

#### **Monitors**

- Document impact
- Enforcement
- Regulations and fines more strict
- Using aboriginal communities for this
- Communities doing land use studies and documents-  
This will ensure cultural significance and minimal negative impact,
- FN/communities be involved at all stages-  
Planning through to enforcement
- Muskwa-Kechika Board needs to educate more
  - What it is
  - Boundaries
  - What is happening
- Lobby for more Provincial funding for conservation, especially for problem and high use areas (many examples given)
- Acknowledge past wrongs such as lack of inclusion and consultation –LRMP and Muskwa-Kechika Advisory Board
- FN, Muskwa-Kechika Board, Government must work together to find ways to address and redress/undo past wrongs on the land-  
examples were given, e.g. land which was privatized, over gravesites, obviously with no consultation, and no means to speak to it at the time: “what could we do?”.  
These kinds of situations need to be made known, and decisions made as recommended solutions.
- Legislate decision making and use of traditional planning (elder’s knowledge)
- Board structure – First Nation seats should have veto power (example of Security Council at the UN given)
- First Nation / Treaty 8 co-management agreement with government
  - Adequate budget
  - Adequate resources

- All parties/"stakeholders" to consult together (versus "divide and conquer" of separate consultations)
  - Preplanning
  - Tenures
  - Plans, etc.
- Re: "Heritage Conservation Act" (must have proven use of before 1846)
  - use it as possible—although there are currently examples of BC Government making this more difficult....??
- Ensure local management model is followed
- First Nation develop landplanning as primary stage
- Note: new pre-tenure is too short—people need more time.
- Pre-tenure planning phase
- First Nations sign-off authority on other four plans:
  - Parks
  - Wildlife
  - Recreation
  - Forestry landscape
- Stakeholders
  - Definition
  - First Nation separate/special level
- "Un-development" company suggested-  
i.e. mandate cleanup for companies as they go

*What are the barriers to First Nations' involvement in managing the Muskwa-Kechika Management Area, and how can they be removed? How can First Nations people be encouraged/facilitated to be involved?*

#### **Barriers**

- Lack of recognition of Aboriginal and Treaty Rights
- This process has lack of accountability
- Lack of stiff fines for "trespasses"
- Clear understanding of consultation and accommodation
- Lack of recognition of Traditional Knowledge- Board, Government
- Lack of resources for full First Nations participation
- Lack of trust and comfort in participation.

#### **Facilitating Involvement:**

- Equality in respecting holders of Traditional Knowledge, and in its validity, vis a vis Academic science, PhDs.
- Ongoing need identified for consensus and putting aside specific interests for board members, as they each represent different stakeholder views.
- Acknowledgement of racism as a barrier; it is "alive and well".

#### **Long discussion of the Governmental barriers**

- Reluctance, fear, and inertia by the provincial government, due to *perceived* losses which would be involved in the recognition of FN/Treaty rights over land.
- Refusal of the government to legitimize and recognize the benefits of incorporating Traditional knowledge and wisdom

Need identified to educate the government and business regarding the benefits of incorporating traditional knowledge and wisdom:

- Economic
- Ecology

- Social

This, and the recognition of Aboriginal title and rights, would facilitate involvement at a meaningful level.

**Final point of the day**

- Lobbying for the change of the Muskwa-Kechika Board from an *advisory* to a genuine *management* mandate strongly recommended; otherwise, there is “no teeth” to this process.
- Discussion ongoing, and time ran out. Several participants stayed in the room after, to continue several discussions.



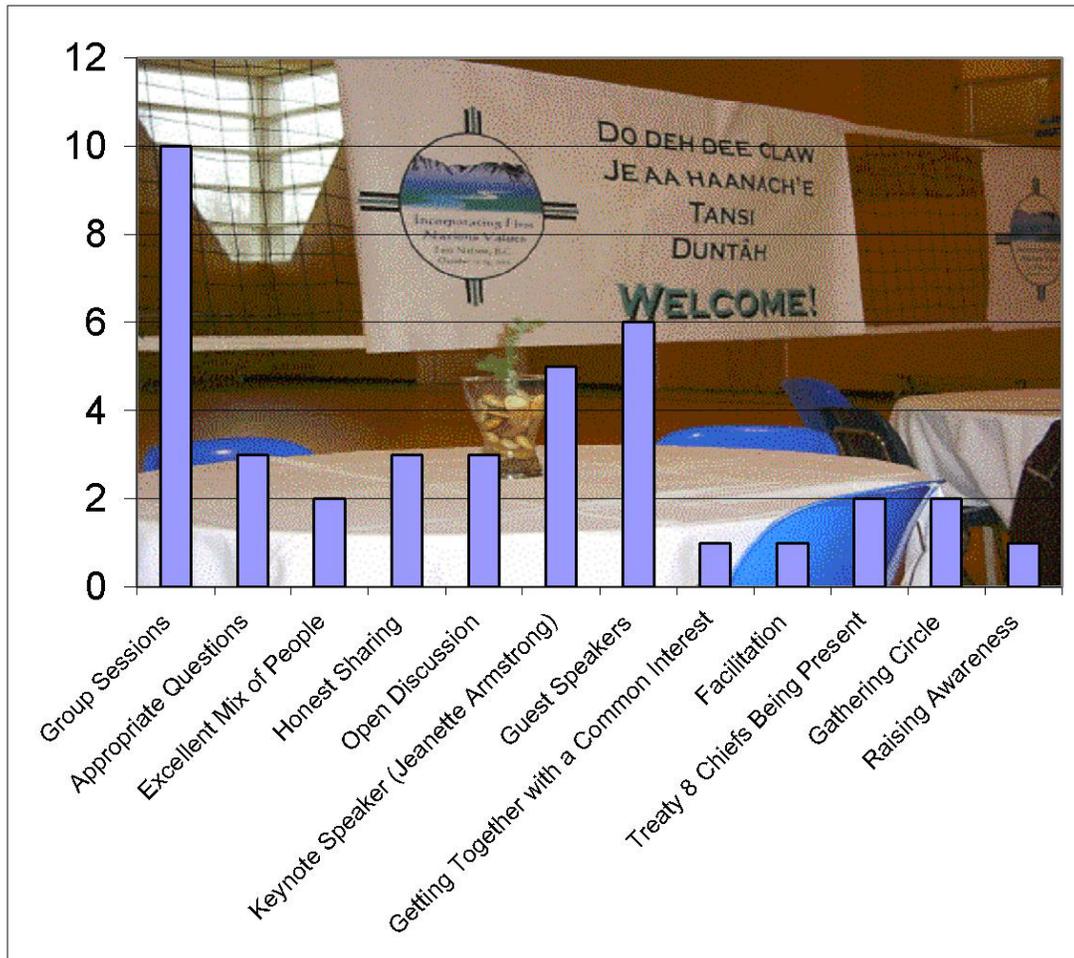
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## PARTICIPANT FEEDBACK

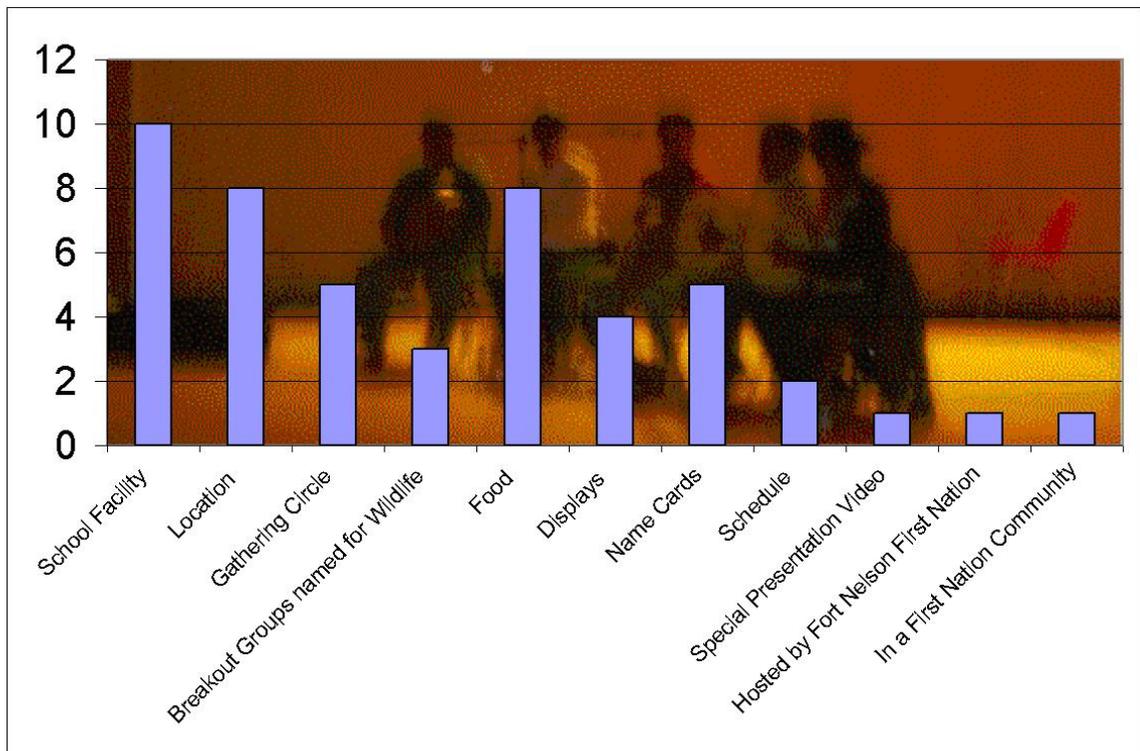
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The following feedback was compiled from workshop participant feedback forms. 25 forms were handed in from participants. The first few questions were compiled into quantitative data; whereas the answers to the last two questions have been recorded verbatim.

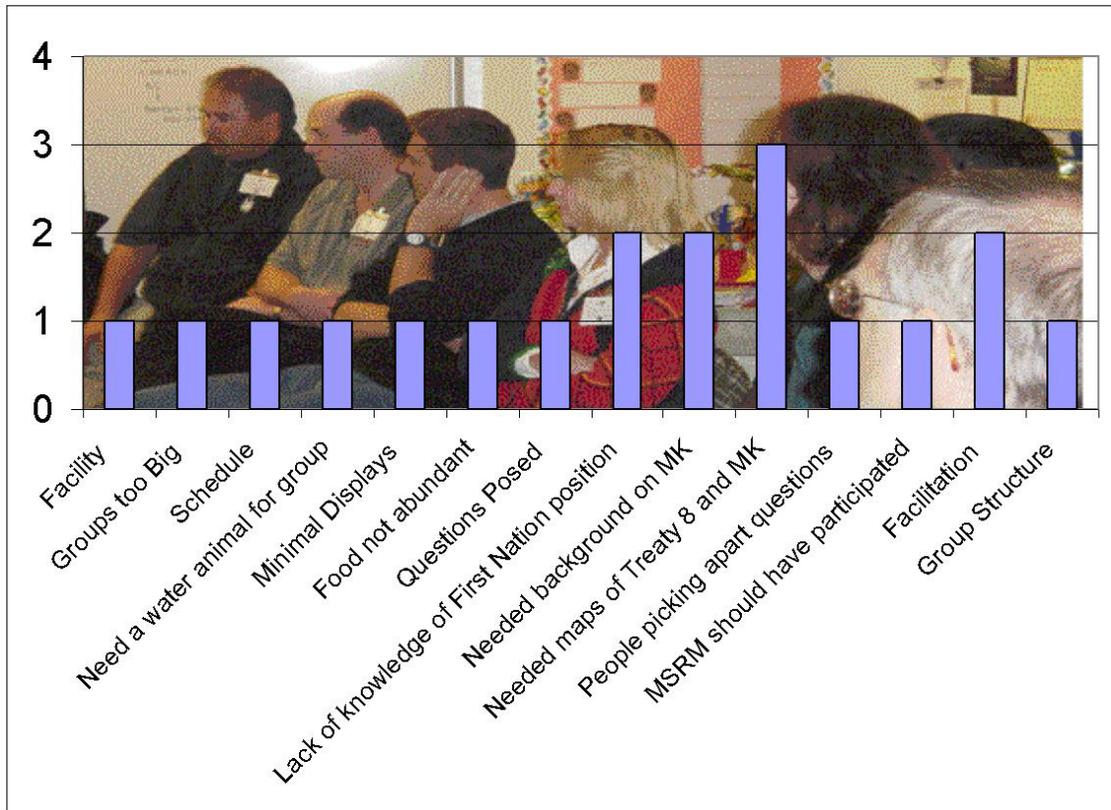
### WHAT WORKED WELL ABOUT THE WORKSHOP CONTENT?



WHAT WORKED WELL ABOUT THE WORKSHOP FORMAT?



# WHAT DID NOT WORK WELL ABOUT THE WORKSHOP?



## WHAT WAS THE HIGHLIGHT OF THE WORKSHOP?

- Open communication.
- Listening to everyone's comments. The honesty of people in providing comments to identify problems with current systems and process.
- Good workshop. Learned a lot.
- Visiting the Chalo School and listening to First Nations' concerns.
- First Nation values and their participation in the Muskwa-Kechika conference. Chiefs of the local Treaty 8 bands.
- Dry meat.
- People speaking creatively, honestly.
- Has the potential to start or develop a stronger relationship with first Nations, that could lead to a land management regime for the Muskwa-Kechika that would meet their needs. Much work remains and many flaws to address.
- Listening to the chiefs speak. Presentation by Jeannette.
- All the speakers.
- Listening to the chiefs.
- Food. Dry meat.
- When our own people voice their concerns about Muskwa-Kechika.
- Jeannette's words of wisdom on knowledge, values and history of indigenous people.
- Net-working and relationship-building. Learning about First Nation values, experiences, challenges.
- As more me, in this workshop I really liked all the chiefs and a few councilors came to say their concerns. What I liked the most was Jeannette Armstrong.
- The opportunity to meet the people of Treaty 8, hear their views, feelings, etc. and to sit face to face and discuss items of importance to First Nations and industry.
- The drumming! The bannock and dry meat. The session before lunch when all the groups got together was excellent to hear from each group.
- Jeannette Armstrong.

## ADDITIONAL COMMENTS

- Glad to hear that this is seen as a potential opportunity to learn how to work together for the benefit of the land and the people.
- Good food and friendly people.
- Should have had more PowerPoint presentations about the Muskwa-Kechika area so that the delegates could see where and why the Muskwa-Kechika was started.
- Do not post land for sale to industry until First Nation issues are addressed.
- First Nations may or may not want to participate more fully in the Muskwa-Kechika. We just need to be clear and honest in what the potential is with all the flaws with the current management model.
- Good job, thanks.
- Video should indicate First Nation frustrations as well as suggestions for improvement.
- Treaty 8 issues must be dealt with and respected. Fill the Treaty 8 seat with one representative from 7 bands and then Treaty 8's voice will be heard.
- This should be a starting point to discussions and involvement with first Nations – NOT the be all and end all.
- I am very happy I came.
- I think they should have the meeting or get together every two months or so. I don't know how often they have a meeting.
- I'm very happy to be here and hear all other people's concerns about their community's problems. Hope to see you again.
- Maybe a lack of understanding or acknowledgment of the First Nation position coming into the workshop. However, overall, no problem. Now what will happen... what's the next step?

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## ORAGNIZOR FEEDBACK

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### MODERATOR FEEDBACK

#### WHAT WORKED WELL

I appreciated how the workshop schedule was designed to allow for more time, 'just in case'. This extra time was well utilized and allowed the organizers, facilitators, and the moderator not to worry too much about running out of time.

I liked how 'flexible' the organizers were. Ideas from participants, such as specific requests to modify the agenda, were received well by the organizers. Participants felt their opinions were heard and in most cases, accommodated.

The perception was that everything went very smoothly. I concur. The atmosphere was relaxed and promoted opportunities for meaningful relationship building. I also believe the venue was an excellent choice!

The organizers worked very hard 'behind the scenes' to liaise with the First Nations communities. All of us were rewarded because of it.

#### WHAT DIDN'T WORK WELL, AND A SUGGESTION FOR CHANGE

Perhaps there could have been more 'promotion' of the workshop, e.g. contacting specific groups, businesses or organizations. This could have helped provide a better estimate of how many participants would be coming. I heard from a couple of people in industry and government who were aware of the workshop or expected to be contacted well in advance of the workshop, in order to plan to participate. Perhaps a call or fax to those people may have helped give them more notice.

#### GROUP CHALLENGES

There is always the challenge of providing sufficient time for a group to address a question or problem. This is especially true when the desire is to establish trust and rapport. Some people may have felt rushed for time as they realized they were running out of time to address the three questions.

#### GROUP SUCCESSES

People felt empowered to adjust their workshops to what they felt worked better for the group. This was especially important as the workshop evolved and people were feeling more comfortable with each other. Having witnessed one of the first workshops, I saw people express their real feelings. Sometimes these feelings were raw and emotional. People really opened up and shared their thoughts. To me, the workshop provided a very safe and comfortable environment, which allowed for a successful exchange of ideas and concerns.

## GENERAL NOTES

I feel privileged to have been a part of this workshop. I sincerely believe there was a slight shift in the way people (non-native) view aboriginal communities and the issues that they hold important to them.

## FACILITATOR FEEDBACK

### CHALLENGES

The main challenge for the facilitator in the three workshop sessions was time- the group sessions weren't long enough, most especially the first one. It was very difficult to respectfully manage group members' contributions on a tight time deadline. Several of the elders spoke at great length in answer to the general question of traditional values and knowledge. Much of the sharing was of a deeply emotional nature, and interruptions for the purpose of time-management would have seemed rude. With twenty participants, there wasn't adequate time for the input requested.

A huge challenge was the varying levels of background as to the Muskwa-Kechika, Politics, terminology (jargon).

Initially the group was challenged by the group questions identified above. In addition, there was a limited knowledge of the actual specifics of the workings of the MKMA, within the group. It was helpful having Howard Madill in the group to explain some of the details, particularly with the history and previous decision making processes. This challenge likely came about because of newer Chiefs and Councilors from some of the First Nations.

Another challenge was that the questions all flowed into one discussion for our group, with values, incorporation of those values, and barriers, all coming out in one discussion. This flow aided discussion, but may have reduced the value of some of the more specific answers presented above. It was obvious that First Nations' groups had worked on these values and solutions prior to the workshop, so it was easier for them to jump forward to the solutions early in the discussion.

Another challenge was the facility we were in. The larger areas were ideal for the large group sessions, but the classrooms were cramped for the breakout group activities. It was at times difficult to seat everyone comfortably, and have everyone able to properly listen and discuss ideas with each other, in such cramped spaces.

### SUCCESES

The group was mostly able to answer the three questions, in the time allotted, as well as to proof-read and critique the outline to questions # 1 and 2 provided on Sunday morning. More discussion could have easily occurred, but the main points were covered. It is felt that group consensus was achieved in the process.

It is hoped that group members felt heard and acknowledged.

Elders were able to share concerns, general and specific, and a variety of stories in describing concerns and suggestions for solutions.

The two youth members were able to speak. One in particular was very involved in the discussion, and stayed late afterwards, sharing concerns and experiences with one of the participants.

The workshop format, I felt, was a success, as people truly felt comfortable and empowered to discuss ideas. The presence of a large mix of people, and the willingness to share ideas and be open to other ways of thinking, even if only for a day and a half, was appreciated.

It was also good to have the workshop and meals, etc. all removed from “outside” influences. If this had been held in a more urban setting (hotel or conference center), many people would be more distracted by telephones and other priorities. The setting within the First Nation community was strongly appreciated.

#### GENERAL NOTES

I appreciated the opportunity to work and participate in this discussion on such an important subject. I feel the workshop was a success, and only the first stage in this process. It will be very important for the board to follow up on this workshop with the implementation of some of the ideas presented.

Group members shared a concern for the timetable in sharing, and asked if they should continue, or stated that they were aware of the time before speaking. Some did obviously edit their remarks as they spoke, due to limited time.

As mentioned during the workshop, a written list of workshop participants would have assisted the facilitator in addressing group members properly, and in acknowledging their communities, positions, etc.

As the weekend progressed, group members incorporated key experiences, and concepts, referring back to them as critical. Two main examples were the keynote presentation by Jeannette Armstrong, and the Land Use Studies presentation by Doig and Big Pine.

The Weekend was well organized, and the events seemed to flow smoothly. Flexibility in changing the schedule on Sunday morning to promote the larger gathering was fairly easily accommodated within this smaller group, and accepted as desirable. The large gathering at the end was very effective and productive.

The chiefs’ participation during this workshop was the critical factor in its ultimate success on every level.

## WORKSHOP COORDINATOR FEEDBACK

### CHALLENGES

This project was not an easy one. There were so many underlying issues associated with this workshop, it was a challenge in itself to differentiate between what was within the scope of the workshop, and what was an uncontrollable outside factor. Our strategy was to clarify with the Chair and the Program Manager, and then pass the issue on if it was outside of our scope.

I believe that only through our visits to the First Nation communities did we come to realize the scope of the mistrust of the Muskwa-Kechika and the possibilities for relationship building at this workshop. It took an enormous amount of effort from many of us to encourage the chiefs and their community members to participate. Even when we had verbal confirmation that they would come, we had no idea how many people. For example, we have 45 people registered the Friday morning (October 17<sup>th</sup>) and 84 registered by Saturday morning (October 18<sup>th</sup>.) This also naturally presented the caterers with additional numbers to compensate for, without any warning. We were lucky that one of our team members has catering experience.

The project grew in other ways, besides numbers. The offer of Fort Nelson First Nations to hold the workshop at the school, and the demands for confirmation with it, pushed back our schedule by literally months. The location turned out to have so many benefits, it was definitely worth it. That said, holding the workshop in the First Nation community posed its own set of challenges. We could not find a caterer until shortly before the workshop, and then we had billing issues because he needed fronted monies for the catering supplies. We were unable to find anyone, qualified or otherwise, from the community, to assist us. And despite the best of intentions, the multiple contacts with the administration office left a paper trail of a phone tag marathon.

Challenges like the sewer backing up, the caterer running out of food, the power going off and the participants requesting the schedule to be changed, are not really challenges. They are simply deal with and told as war stories afterward. No big deal. I have to credit my team for pitching in wherever they were needed and providing a calm demeanor to our participants. A sense of humour goes a long way.

The last challenge was a short-lived, but crucial one. At one point, we had unclear messages about how to communicate with the Outreach Committee, and the way the board staff and our team were to interact. I am glad we got this resolved and we were able to clarify what the board needed.

### SUCSESSES

I am not sure where to begin. The workshop turned out to surpass our expectations. We had originally proposed that there be 60 workshop participants, and that there be quality people there, not quantity. In the end, we had 78 participants and they were ALL quality. The representation at the workshop was fantastic.

Our priorities were to set the stage, so the workshop could build relationships and begin to address issues. The infinite details of our planning paid off. Everything from the mugs we gave out, to the Gathering Circle (a carefully constructed sharing environment,) to the drumming and dancing in the evening, made people feel comfortable. It was deeply rewarding to see people from different backgrounds, sitting on the couches in the gathering circle, nodding and discussing earnestly. It was this arena of honesty that enable the participants to share their opinions with the board.

The long term effects of this workshop are already in place. On one hand, the relationship building between the bands was incredible. I had three elders tell me that they really appreciated getting together with people they had not seen for a very long time. “You should do this every year,” one gentleman said to me. On the other hand, the stage has been set for change and growth, for Treaty 8’s role in the Muskwa-Kechika. The hard discussion has been aired and there is genuine interest to move forward.

The X factor in a workshop is “what will the participants do when they get there?” We can only do our best to set the stage and facilitate the process. Our core team worked seamlessly. This is due to our entirely different sets of skills, contacts and points of view. The diversity in our team was our success. We were also lucky, for the most part, that our contractors shared our passion.

## RECOMMENDATIONS

Following are some recommendations based on my learnings from this workshop project. In future workshops:

- Meet with all players in the workshop, including key participants. This is not to be underestimated as a tool for building support.
- Provide a background session on the Muskwa-Kechika for those participants who are unfamiliar with it. Include maps to show treaty areas and Muskwa-Kechika boundaries.
- Clarify roles between all players from the outset. This will avoid miscommunication.
- Monitor the scope of the project. If it is growing, either refocus or adjust the scope of the contractor’s work.
- Have patience, unlike me. The north is a last-minute place in general, and the style of First Nation communities is very “spontaneous.” If you build it, they will come.

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A large, light-colored circular graphic is centered on the page. It contains a landscape scene of mountains and a river. Below the scene, the text reads: 'Incorporating First Nations Values' in a large, serif font, followed by 'A Muskwa-Kechika Workshop' in a smaller, sans-serif font. The graphic is framed by horizontal and vertical bars.

Incorporating First Nations Values  
A Muskwa-Kechika Workshop

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## WORDS FROM THE WORKSHOP TEAM

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In conclusion, we would like to thank you for the opportunity to work with the Muskwa-Kechika Advisory Board to organize and carry out this workshop. It was a challenge, simply because of the many underlying issues surrounding First Nations involvement in the Muskwa-Kechika. We were deeply rewarded by the feedback from the participants, and the feeling that we accomplished our goals. This weekend, as Jeannette Armstrong eloquently said, is the beginning of many new things. We truly believe, “this can be a model that Canada can be proud of and all indigenous peoples can be proud of.”<sup>8</sup>

Arnica Wills, Workshop Coordinator and Project Manager

Brian Churchill, Fundraising Coordinator

Paulette Flamond, Aboriginal Liaison

Karilyn Vince, Art Exhibit Coordinator

Andrew Peglau, Website Designer

Rita Churchill, Educational Advisor and Volunteer

Kathleen O’Neill, Moderator



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<sup>8</sup> Jeannette Armstrong, October 18, 2002. Muskwa-Kechika Workshop *Incorporating First Nations Values*.