

Northerners presenting to the JRP about looking after the land Interim Report



Photo by P. Ewins

*Compiled by Teresa Lee for WWF Canada: July 2006
Joint Review Panel Hearings on the Mackenzie Gas Project: February - July 2006*



Interim Report: Northerners presenting to the JRP about looking after the land

Prepared by Teresa Lee for WWF Canada

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Executive Summary:

To better understand the nature of concerns being expressed by northerners at the Joint Review Panel Hearings into the proposed MGP, WWF analysed all transcripts from Hearings held to early July 2006.

In the 255 presentations made by northerners over the course of the 42 JRP Hearings (February – July 2006), 199 (78%) included expressed concerns about the environment, and 88 (35%) made specific mention that land protection and conservation measures are needed.

The finding that 3 out of 4 northerners presenting to the JRP are concerned about the environment/land confirms general views reported in the NWT media in 2006 during coverage of NWT industrial developments in relation to other values at stake.

Introduction

As is well known to the Joint Review Panel, World Wildlife Fund Canada has been intervening in these Public Hearings, focusing especially on environmental concerns and community initiatives to safeguard natural and cultural values. Yet northerners also clearly want to benefit from new economic opportunities. WWF's main focus has been on sequencing conservation measures ahead of industrial decisions, which should be understood as a broadly-supported condition of development, not an argument against development. WWF is an active partner in the community-based, multi-stakeholder NWT Protected Areas Strategy and its five-year Mackenzie Valley Action Plan.

Some commentators on the Mackenzie Gas Project have claimed that conservation concerns are coming mainly from southerners, and is not a priority expressed by northerners themselves. This greatly concerned WWF, as well as a large number of NWT residents, especially in communities where their own conservation initiatives have been forthcoming. As a result, WWF undertook an examination of the environmental and conservation-based concerns expressed **only by northerners** during the JRP hearings. This submission includes the mid-term report, which summarises our methods and findings from the JRP hearings to July 2006.

Approach

In order to determine whether issues regarding the environment and conservation measures were expressed as significant concerns by northerners, WWF analysed all the JRP hearing transcripts from February 14, 2006 up to and including July 6, 2006, (a total of 42 hearings which are available online at http://www.ngps.nt.ca/transcripts_e.html). We documented the number of presentations in which these topics were addressed.

Only presentations made by northerners were included in this compilation and analysis. The term “northerner” was taken to include an individual, or person representing a local or regional group, within the Northwest Territories or northern Alberta, including all the communities that hosted a JRP Hearing. “Northerner” includes town residents, community leaders, and northern groups/organizations. “Northerner” **does not** include the proponent, the federal and territorial governments, or intervenor conservation groups such as The Sierra Club of Canada, World Wildlife Fund, and the Canadian Parks and Wilderness Society (even though WWF and CPAWS maintain a full-time office in Yellowknife and employ northern residents).

WWF extracted key terms in people’s testimonies, presentations and subsequent questions and answers that either referenced or made explicit mention of the following concerns and aspects:

- traditional/land values; environmental protection; protected areas; land-use plans; conservation; and sustainability. Quotes extracted, with full attributions, were then placed onto an Excel database.

The number of northern presentations that mentioned the environment was recorded. This included concerns about general environmental impacts of the Mackenzie Gas Project such as pollution and damage to wildlife. Second, from this number of general environmental concerns, we focused on those that made specific mention of the need for land protection and conservation measures, relating especially to natural areas and ecosystems.

Results

The findings from the first phase of the JRP hearings indicate that out of the 327 presentations made during these 42 Hearings, 255 (77.9%) of those presentations were made by northerners. Of the 255 presentations made by Northerners, 199 (78%) mentioned concerns about the environment, including 88 (34.5%) which made specific mention that land protection and conservation measures are needed.

Attached is a spreadsheet (Appendix I), which includes excerpts from the transcripts.

These excerpts reveal northerners are seeking proper long-term protection of their land and environments, for cultural traditions such as hunting, trapping, fishing, spiritual purposes etc. Several of the concerns raised include mention of protected areas, the value

of the land, induced development, and sequencing adequate conservation measures ahead of industrial development. Individuals have also named many specific places they would like to see preserved, both small and large.

These results demonstrate that over a third of all presentations by northerners made to the JRP in this period voiced concerns regarding habitat protection and conservation measures, including a need to complete effective land use plans ahead of major industrial activities, in order to take proper care of the land.

Table 1: Summary of results

Total Number of Presentations	327	
Presentations by Northerners	255	77.9% of all presentations
Northerners mentioning environment	199	78.0% of all Northern presentations
Northerners mentioning conservation	88	34.5% of all Northern presentations

APPENDIX I

Excerpts from the JRP Hearing transcripts

Name	Location	Reference	Quotation
1 Cournoyea, Nellie	Inuvik	Volume 1 p.11 Lines 38-41	Our caution is fuelled by the understanding that there will be unavoidable social impacts from this and other hydrocarbon projects in the years ahead, and also by the recognition that we must be eternally vigilant in ensuring our natural environment is not diminished by the very forces that feed our economic well-being.
2 Cournoyea, Nellie	Inuvik	Volume 1 p.12 Lines 2-5	We must expand our collective vision to include those individuals whose skills lie with the land and examine ways where they too can share in the economic rewards of the project while remaining true to Inuvialuit cultural values and lifestyles.
3 Montreuil, Suzette	Inuvik	Volume 1 p.17 Lines 28-30 p.18 Lines 9-11	How can the timing and pace of development allow northerners to maximize employment, training and other economic benefits and minimize the damage to the environment? How can we use this natural gas to help Canada meet its own energy needs and to make the transition from fossil fuels to renewable energy in the context of a national energy strategy?
4 Binder, Richard	Inuvik	Volume 1 p.35 Lines 4-8	ensure that there are minimal negative impacts to wildlife, the environment, and traditional lifestyles. The Council has concerns about how this project may impact Inuvialuit harvesting and the long-term sustainability of wildlife habitat within the Inuvialuit Settlement Region.
5 Sharpe-Staples, Gerri	Inuvik	Volume 3 p.257 Lines 29-35	Women are also worried that the MGP will be "the beginning of a hundred years of development" and would change the face of the land forever. Women want to see open discussion about past and future circulatory (sic) effects regarding industrialized development in the NWT. They want clear accountability and liability guarantees or bonds to ensure that the MGP and future related development does not damage land and resources.
6 Koe, Ruby	Fort McPherson	Volume 4 p.287 Lines 33-35 p.287 Line 43-p.288 Line 1 p.288 Lines 23-24	We're going to have chemicals and everything just going into our land. And...find out that lots of damage has been done. And what can we do after the damage is done? how much responsibility are the people that's going to build the pipeline to take care of our land after it has been -- everything has been completed? We're going to be faced with ruptured land and a ruptured life.
7 Alexie, Elaine	Fort McPherson	Volume 4 p.291 Lines 26-39	"There is nothing to safeguard the preservation of our traditional ways of life once the pipeline is built. We, as the people, have a right to clean air, human health, access to our environment, and most importantly, our food sources. The only way our culture is to survive is for us to secure our language, our spiritual and traditional beliefs and of a land that still maintains to sustain us... implement the preservation of our own people... What changes the environment will go through by the construction of a pipeline will, in every way, impact us all that depend on it.
8 Ross, Kyla	Fort McPherson	Volume 4 p.298 Lines 23-24 p.299 Lines 36-42 p.301 Lines 29-30	Many of us were raised on the land and we need to keep this lifestyle alive. People worldwide visit the North and just see how lucky we are; lucky that we have fresh air, clean water, and hundreds and thousands of miles of peaceful, undisturbed land. If this pipeline goes through, we won't have this anymore. Many places have little to no land left. We are one of the very few places that have all this undisturbed land.
9 Alexie Sr., Robert	Fort McPherson	Volume 4 p.313 Lines 5-14	This is what I'm really worried about continually, living -- living off the land. I mean, by -- they can go out and shoot a moose or shoot a caribou, go trapping. I hope there's no -- no end to that. Like I said before, I can see down the road there. But I'm hoping at the same time that we don't have no disturbance on the land; untouched, leave it as it is... This beautiful land of ours up here in the North there, the whole Mackenzie Delta, Richardson Mountain Park in the Yukon, untouched; leave as it is.
10 Andre, James	Fort McPherson	Volume 4 p.322 Lines 31-32	Today things must be done the way we want it, and the safest way we can protect our lands, water and environment.
11 Koe, Eileen	Fort McPherson	Volume 4 p.340 Lines 36-38	You hear a lot about our land, the environment. All they're asking is for protection and safety of our land. We are the people that live the traditional way of life. We value that land. We respect that land.
12 Teya, Mary	Fort McPherson	Volume 4 p.354 Lines 10-12	we want things to be done right, we want people to be careful because our water is so important. The air we breathe is so important; the fish that we eat.

13 Ross, Peter	Tsiigehtchic	Volume 5 p.360 Lines 8-10 p.360 Lines 33-35 p.361 Lines 20-29	<p>The Gwich'in has always been the people of the land, the protection of the land, and the environment continues to be a high priority for the Gwich'in.</p> <p>the Gwich'in are confident that the land will be protected and that development will be managed in a sustainable way.</p> <p>the land through which the proposed pipeline may be built is a sensitive area for wildlife, fish and birds that the Gwich'in rely on for food. We value our fish. Lakes and the water in this area is extremely important to us. It is close to our hearts, even though we are not actively harvesting from this area now. Remember, too, it is our traditional lands and the Gwich'in have had traditional use of the Travaillant Lake area for many, many generations.</p>
14 Andre, Alestine	Tsiigehtchic	Volume 5 p.395 Lines 14-32 p.396 Lines 9-10	<p>I would propose that Canada set aside a world example and designate the NWT Valley into a World Heritage site or park. The area is primarily a boreal forest that is home to certain species of birds, animals, and plants, and it is abundant with fresh water. This area could be designated as the only pristine place on earth and set aside as a development-free zone for all Canadians and citizens of the earth. The boreal forest will be for naturalists, school children, and a peaceful place to be with nature...</p> <p>The Gwich'in leaders, the Gwich'in assembly, and the Gwich'in Nation will be world leaders in having the vision to recognize and confirm the cultural importance of their homeland, that they wish to share with future Gwich'in generations and the rest of the world.</p> <p>I am also behind any other individuals and groups who are working to protect our environment</p>
15 Gruben, Ronald	Inuvik	Volume 6 p.531 Lines 5-6 p.532 Lines 5-13 see p.531-532	<p>Our mandate is to preserve, protect, and respect our environment, our land, and our animals that we harvest for food and clothing in our Inuvialuit Settlement Region.</p> <p>The people have always said that we don't want any development in the Husky Lakes area... The reason is that we use this area for generations to teach our children how to live off the land and learn our traditional ways of life. This area that they want to build this airstrip is also where we harvest our caribou and the smaller animals that we use for food and income purposes.</p>
16 Furlong, Charlie	Inuvik	Volume 6 p.537 Lines 39-40 p.538 Line 23	<p>Protection of the land and the environment continues to be a high priority for the Gwich'in</p> <p>we also have environmental concerns and concerns of protecting our traditional way of life.</p>
17 Smith, Duane	Inuvik	Volume 6 p.540 Line 42- p.541 Line 3 p.541 Lines 34-35	<p>areas of concern that we may have: the loss of the use of the traditional lands, obviously. You've heard that earlier, which have been, and continue to be, utilized for the gathering of wildlife, berries and plants, as well as for our nomadic practices of living out on the land, as we like to use that term.</p> <p>we would prefer to see some type of coordination of the routing to minimize the footprint on the environment.</p>
18 Gordan, Richard	Inuvik	Volume 6 p.552 Lines 23-24 p.552 Lines 29-32	<p>This is what our grandfathers fought for under our agreements, and we have to continue to protect these lands and the animals and the environment.</p> <p>they still live off the land, and there's just a handful of them left, and we can't just give up today and say: Well, there's just a handful of them left, let's say yes to this pipeline. Let's say yes to industry coming into our land. We can say it, but we've still got to respect those people who still live off the land.</p>
19 Andre, Leroy	Deline	Volume 16 p.1618 Lines 37-39 p.1618 Line 42-p.1619 Line 2 p.1619 Lines 8-12	<p>I'm very concerned that the protection of my culture is not addressed seriously at these hearings or through the different regulatory departments or bodies that were set up to help us...</p> <p>We are at the forefront of the protected area strategy in the Northwest Territories with two of our projects, Soyu (phonetic) and the Acho. These are very sacred cultural landscapes for the Bear Lake people and, to this date, we still do not have protection.</p> <p>I want to make sure that, for the record, that my culture, we can find a way to protect it, and I can speak positively about the positive impacts that we might see. And I want to make sure that somehow, through influence or what, we can grant the wishes of the Sahtu people here to protect those two sacred sites that would protect our culture. It's more or less our Dene way of school.</p>
20 Tutcho, Raymond	Deline	Volume 16 p.1623 Line 25	<p>But it should be more - more things to be done in the area of fish habitat</p>

21 Neyelle, Morris	Deline	Volume 16 p.1635 Lines 1-2 p.1636 Lines 39-42 p.1637 Lines 13-14	<p>As Aboriginal people, our land is very important to us. All the animals live on the land. Water, animals, fish, we live by it, and so that's why it's real important to us.</p> <p>the only concern I would have is we have to know what the deal is. It has to be solid, and especially for the animals that's on it. I always believed in myself that regardless of what happened, I will stand in front of them. I will protect them with my life. Because without them, it's useless for me to live.</p> <p>This is like the last - the last place on earth where nothing has been touched. It's coming. Why are we destroying ourself?</p>
22 Yukon, Caroline	Deline	Volume 16 p.1639 Lines 25-34	<p>we love our land so much. We don't want anybody to take it away from us. It's ours, and we have to protect our land. No matter what anybody says or what anybody is going to say, they're going to do something about it. We have to protect our land no matter what... Once we lose our land, we're never, ever going to replace it again. You have to think about that.</p>
23 Reeves, Ed	Deline	Volume 16 p.1654 Lines 35-38	<p>A balance needs to be found among development, the protection of the environment, and the protection of the traditional renewal resource economy.</p>
24 Yallee, Alvin	Tulita	Volume 17 p.1714 Line 33-p.1715 Line 6	<p>at the meeting last night...we talked about protecting areas that are of interest to us here in Tulita in - under the protected area strategy, and we need to know from Imperial that we can finish this work off and to protect those areas that are important, like Bear Rock is one of them, probably so on and so on, and Bear River. There's a lot of areas that we're looking at here, the fish lakes and stuff, areas of that nature. And - and we need to - to be affirmed that, you know, that until that work is done, you know, we need to be sure this pipeline, you know, would stay in line with our stuff as well...</p> <p>One of the worries they had last night, that they build the pipe and all of a sudden we wouldn't have our work finished off on a particular area strategy, and we would be back starting from scratch again. So they said to make sure that you understood that we would work along with the project, providing that we can finish our work before anything had begun.</p>
25 Lennie, Wilfred	Tulita	Volume 17 p.1726 Line 35-p.1727 Line 21	<p>Once pipeline development starts, we certainly know that many things will change, and we want to be prepared for such change. Some of the land will be forever changed and some of these impact will affect the lives of our harvesters... it is unreasonable to think that major decision on a natural gas pipeline and/or other related development in the Sahtu should occur prior to the completion and approval of the Sahtu Land Use Plan. We, therefore, recommend that the JRP delay any major decision or reporting to the National Energy Board on the Mackenzie Gas Project until the Sahtu Land Use Plan is approved by the Government of Canada...</p> <p>The Sahtu Land Use Plan, once approved, is certainly expected to have conservation zones in the plan... we believe that some of the conservation lands in the Tulita district must remain forever untouched by development. Therefore, the first step on behalf of our harvester is to see that some important area of our lands are permanently protected through the Northwest Territories Protected Areas Strategy. This may include wildlife habitat and other special ecology areas or areas of cultural importance to our</p> <p>It is important to us that these special areas are identified and reserved for protection before major development, such as the pipeline, is approved. We would recommend that you support us on this undertaking and that you include reference to this requirement of Protected Areas Strategy work in your final report submitted to the National Energy Board</p>
26 Andrew, Frank	Tulita	Volume 17 p.1735 Lines 26-33 p.1735 Line 39-p.1736 Line 2	<p>there was a lot of areas where there was talk about protection of the land... Land Use Planning come to be a benefit to us... we were explaining to the elders. And they said, "That's true. We can't open our land to oil explorations or mining explorations. We cannot open our land to that."</p> <p>Now, we are using the Land Use Planning and Protected Areas Strategy; that's to help us... Now, there's a lot of concern about the pipeline. When we talk about protected area, we need to protect our landmarks, our historical sites. So that's why we're expressing a lot of concerns about the protected areas.</p>
27 Lennie, Julie	Tulita	Volume 17 p.1741 Lines 27-35	<p>if they want to go ahead and develop on our land, they should make an agreement with us and give us what we want before this development starts... after that pipeline is built and everybody has left, how will the land be? This is the kind of things that we have to think about: What state our land will be in.</p>

28 Lennie, Laura	Tulita	Volume 17 p.1743 Lines 2-29	about Bear Rock. It means a lot to us, because there's a lot of stories in history about that rock, and so is the "Smoke", we call it the "Smoke", the "Burning Coal Seam"... If they do anything with the drilling around the Smoke seams... it means, like, taking part of us away because it's been there for thousands of years. It was not put there just to look at. There's a lot of history on those places... Once you destroy something like that, it's never the same again... We don't want to see that destroyed
29 Clement, Bobby	Tulita	Volume 17 p.1746 Lines 13-22	We want to set aside lands that are so important to this community. I heard elders mention Bear Rock, which is a spiritual place people go to to say their prayers and so forth. There's a coal seam that's about four miles from here that people use. There's Bear River. There's Keele River. Those are historical sites that we use to hunt and trap. And that's why, when we talk about this Land Use Planning, we need to push that through before anything happens on our land. We must concentrate on that. That's the only way we could get what is needed to preserve for future generations.
30 Mendo, Morris	Tulita	Volume 17 p.1761 Lines 10-14	our ancestors or elders didn't live by the money, only on the land by traditional food. That's why we always say to take care of the land and the water. And where the -- the fishing area, it's very important, too, so we have to protect that. It's because we're raised by it, by the traditional food, that's why it's important.
31 Echinelle, Teresa	Tulita	Volume 18 p.1786 Lines 24-27	I would also like to make a couple of recommendation that, you know, the Sahtu Land Use Planning process be complete before any further development comes to Tulita area. And another recommendation is that the NWT Protected Area Strategy process be complete before any other development.
32 Andrew, Richard	Tulita	Volume 18 p.1791 Lines 37-40	I wish what they were talking about to do those Protective Areas Strategy, those kind. I hope you get it done before you even think of this pipeline. Because we have to think about our future, our family.
33 Lennie, Julie	Tulita	Volume 18 p.1834 Lines 5-10	We've been talking for a long time about our land. We want to protect our environment. As well, we want to protect what we live off. Our wildlife is what we live on and it's like our medicine. That's what our food is to us... These are the things that we are trying to protect. We don't want it to be contaminated, because this is what our wildlife lives off.
34 Andrew, Rosemary	Tulita	Volume 18 p.1840 Lines 24-32 p.1841 Lines 14-16	There's kids in the school, and they tell me: If this pipeline going to go through, why do they want to touch Bear Rock? That's what they hear; that's what they hear. And those children are worried about that. And this coal seam that they're talking about, too, they want to know why they want to touch that. Because the kids know there's a story to that. And on behalf of those kids, I would like to make a recommendation to you guys to get the pipeline to wait until this land planning is done... I know that pipeline is going to go through. I know that. So what I'm saying is: If you guys are so serious, help us right now to prepare for them. And you guys help us so that our special landmarks could be saved; at least that can be saved.
35 Squirrel, Helen	Tulita	Volume 18 p.1843 Lines 23-24	I have a lot of concerns about the ongoing exploration around the Sahtu region, and it's not going to stop here, and it's not going to stop now.
36 Wrightbird, Judith	Tulita	Volume 18 p.1847 Lines 23-24	And what the communities are saying is they want more partnership with other strategies such as the Protected Area Strategy
37 Grandjambe, Tony	Norman Wells	Volume 19 p.1889 Lines 33-36	is there some compensation given back to the land to further protect its interests, not to any specific entity, but to be put in trust for the intrinsic value of the land and future, natural and man- made effects so that all of Canada and its people can enjoy in the future?
38 Lennie, Winter	Norman Wells	Volume 20 p.1949 Lines 15-16 p.1950 Lines 33-35	There is no resolution on Sahtu special harvesting areas. The Community of Deline, that bay right across from the community, is a special harvesting area. No resolution on it... The number one recommendation is that we must accelerate and complete the Sahtu Land Use Plan. It is the only tool that we have to control development - or one of the major tools.
39 Kochon, Richard	Colville Lake	Volume 21 p.1971 Lines 1-5	So a big project like this, all we are concerned about is our environment... the wildlife, the moose, caribou, our wildlife, we are the caretakers of our land, and we want, like, the proponents to have that same attitude, because we want to maintain our wildlife.
40 Blanco, Alexis	Colville Lake	Volume 21 p.1972 Lines 32-39	all of the development that's happened around here, because of that, there's a lot of our land that's been disturbed. Last winter we had noise disturbance all the time going continuously, machines from the companies and that, and because of that, there was no caribou last year. So this winter we said we didn't want to have any disturbance, no development on our land, and because we didn't have any work on the land this year, all the caribou came back.
41 Kochon, Marie	Colville Lake	Volume 21 p.1973 Lines 41-42 p.1974 Lines 32-40	even though times have changed, people still wish to live with the land. To keep our traditional ways we don't want the pipeline if it will destroy the animals and their habitat... The old, independent lifestyle is preferable to having the land destroyed and our being dependent on others.

42 Orlias, Alvin	Colville Lake	Volume 21 p.1976 Lines 10-16	once you build a pipeline, you open the door to all the oil and gas companies that have interest in our land to increase exploration and then develop and then build a pipeline to tie into the existing pipeline. That's going to create a lot of effects on here. To say that there's going to be no effects in the Colville Lake region is not true. It's not only going to affect the Colville Lake region, it's going to affect the whole Sahtu as a whole.
43 Oudzi, Joe Martin	Colville Lake	Volume 21 p.2006 Lines 38-39	We want to keep our land. That's why we are talking now.
44 Tobac, Arthur	Fort Good Hope	Volume 22 p.2034 Lines 9-15 p.2038 Lines 27-29	We stay because of our attachment to the land. We go out on the land. We hunt and fish. We simply enjoy being there... This is our home and the home of our ancestors. The land was passed to us, and we have an obligation to protect it, to pass it on to future generations. The community demands that proper safeguards are in place to ensure that we protect the reverence that we have for our land, the beauty we see in our community, the unique qualities of our beneficiaries.
45 Pierrot, Ron	Fort Good Hope	Volume 22 p.2044 Lines 35-37	As Aboriginal people, land and its resources is a part of our everyday life, and it's a part of our life, and we honour that. It was passed on by our ancestors, and our elders have passed that on and said we should - we have a responsibility to take care of that.
46 T'Seleie, Frank	Fort Good Hope	Volume 22 p.2056 Lines 30-35	But clearly we reject, out of hand, the version of the spider web of developments in and around Colville Lake, which could be one outcome of an unrestricted development. Any such development would destroy our traditional land base, making it impossible to enjoy the good Dene life.
47 Boniface, Roger	Fort Good Hope	Volume 22 p.2059 Lines 2-5	we need to protect the land, the wildlife... the pipeline is crossing one of the most sensitive or valuable traditional hunting and trapping areas which was used by hunters and trappers of Fort Good Hope for years. This will be a big impact on their way of life.
48 Kotchile, Barthly	Fort Good Hope	Volume 22 p.2065 Line 6	I want to protect my land from being damaged from the pipeline or any company.
49 Kakfwi, Jonas	Fort Good Hope	Volume 22 p.2095 Lines 27-28 p.2096 Lines 14-15	they don't want no development. They don't want no more work around Good Hope or Colville, so everything was quiet. what we really like to see is keep the land quiet so the peoples can do their trapping and be happy.
50 Manual, Patricia	Fort Good Hope	Volume 23 p.2104 Lines 22-25	What mitigation measures do you have on the following environmental impacts that may or will occur during and after construction of the pipeline: Habitat loss, vegetation decrease in use, the watercourse crossings - I believe there will be 136 in the K'ahsho Got'ine district -- soil damages, land and permafrost, cultural and archaeological sites.
51 Kakfwi, Stephen	Fort Good Hope	Volume 23 p.2124 Lines 6-25	It is one of my recommendations to you that irregardless of whether the pipeline is given approval, that prior to any more development in the Mackenzie Valley, that the Protected Area Strategy be advanced so that the Ramparts district, for instance, just southwest of here, as designated by elders, should be given interim protection and advance to a legislative stage within a certain timeframe. And the two sites withdrawn over seven years ago on Great Bear Lake be given legislative protection and funding on a permanent basis, as with any other park in southern Canada; that seven years is far too long to wait. That Tulita also be given support to designate one or two sites that should be withdrawn on an interim basis and given protection on a permanent basis. In the Deh Cho as well, there is large tracts of land that have been given interim protection and withdrawn on an interim basis. These as well should be advanced by the Government of Canada. And I believe that as a Panel, it's your duty to consider that and accept it as a perfectly reasonable condition to place on the project and to ask the Government of Canada to do the work that they should have been doing in the last ten years.
52 Grandjambe, Rosie	Fort Good Hope	Volume 23 p.2142 Lines 25-33	And after the -- I heard about the pipeline, I know everything about that pipeline, too. Once it go through, our country is going to be nothing. Moose, everything, anything we have, they might be all gone because it's too much noise... They might even go. They might even travel to the mountain. What about rabbit, chicken, everything?... I look at the country, it's so beautiful. And we don't want our country damaged like that by the pipeline

53 T'Seleie, John	Fort Good Hope	Volume 23 p.2155 Lines 18-28 p.2156 Lines 6-13	<p>a review of the proposed pipeline routings shows that a route can be established which avoids all prohibited areas; specifically, the proposed pipeline routing following the eastern side of the Mackenzie River would need to cross the Anderson River Trail, the Fort Good Hope to Colville Lake Trail, and the Great Bear River conservation areas. The Sahtu Land Use Planning Board recognizes this, and will grant either an amendment or an exception to allow for the passage of the pipeline, provided that the impacts on these significant values of these conservation areas are minimized, community support is still evident, and the exception and amendment procedures outlined in this document or the final land use plan are followed.</p> <p>The Board's preference, obviously, is to complete a plan before a pipeline in order that development have some rules and have - and that there be - environmentally, that it's a good thing to have a regulatory régime in place before you start large developments... last year, there was an environmental audit... The environmental audit basically says that a land use plan should be completed as soon as possible.</p>
54 Tabac, A	Fort Good Hope	Volume 23 p.2163 Lines 14-23 p.2167 Lines 30-32	<p>I am concerned that if there is no Sahtu Land Use Plan in place, a complete one, that we will not have a chance to really draw for ourselves first and then for the proponents to know and for governments to know what our map is to look like for ourselves, whether there's a pipeline or whether there's no pipeline. Because, as it stands today, no one should take the MPG (sic) for granted. And I am expressing this opinion because I have the belief that the answer has not already been decided. Third, I believe that there are answers to a healthy, wealthy, and peaceful future for the K'ahsho Got'ine without the mega project of the pipeline through our land. Where is the picture of our K'ahsho Got'ine in the plans in land use?</p> <p>we don't really know what the proponents' picture of development looks like years from now. It's not on the table. And for once, we should have everything on the table so we could talk about everything.</p> <p>And I'm concerned now with Big Eddie just at the start of the Ramparts, because the eagles, that's the place they hang out, like on top of the hill there, because I go there... I'm concerned about these areas</p>
55 Grandjambe, Joe	Fort Good Hope	Volume 23 p.2173 Lines 22-23	We must have ways to protect the land, all the rivers. Every river that goes east/west is fish migratory routes.
56 Cooke, Diane	Fort Simpson	Volume 24 p.2209 Lines 25-28	I was going to speak of the shockingly possible environmental impacts of the Mackenzie Gas Project and the trend of global warming in combination with the project's likely effects. So these are, in my opinion, issues of high importance that merit serious consideration before work on the project commences.
57 Gargan, Sam	Fort Simpson	Volume 25 p.2237 Lines 23-26 p.2238 Lines 11-14 p.2238 Lines 42-43	<p>Today the focus is on protecting our way of life. Elders and Harvesters continue with great concern to address the erosion of our language and culture, our way of life, and our strict ways in which we practice conservation.</p> <p>sustainable development may seem overwhelming. In meeting this particular challenge, however, we save our ecosystems and culture. We must remember to treat our land and culture with respect and dignity.</p> <p>In our quest for economic prosperity and a better standard of living, we must find harmony between development and protecting our environment</p>
58 Gargan, Sam	Fort Simpson	Volume 25 p.2241 Lines 30-32 p.2242 Line 5	<p>The Harvesters seek self-sufficiency and continued independence. The Harvesters will protect the land at all costs. The Harvesters will continue to preserve their language and culture.</p> <p>The Harvesters will remain united in preserving and protecting the land and its resources.</p>
59 Cazon, Michael	Fort Simpson	Volume 25 p.2248 Lines 8-16 p.2248 Lines 26-31	<p>The proposed Mackenzie Gas Project will have an enormous negative impact on traditional land users in our community and our way of life... As Dene people, we have a responsibility not only to our grandchildren and those yet to come, we are also responsible for ensuring that all living things have a voice in these times of confusion and environmental decay.</p> <p>it is in their best interest to preserve the environment for all living things... I, for one, will not hand over a contaminated environment to my children and future generations and expect them to survive and live a good life.</p>
60 Isiah, Felix	Fort Simpson	Volume 25 p.2271 Lines 22-29	I've been increasingly concerned about the future of my children, my children's children, with the implications of this project, this huge mega project, with the destruction of the environment. The pristine wilderness that we find here in the Northwest Territories, there is no other place in the world like this. This is the last frontier on this global planet. There is no more pristine environment any more.

61 Antoine, Jim	Fort Simpson	Volume 25 p.2280 Lines 5-15	<p>The cumulative effect of this pipeline, that is also a concern. It may just be a ribbon of steel that goes through our area for the time being, but then, in the future, what does that translate into? This is also a question that needs to be answered: What does it mean in the long term?</p> <p>There's references made here by people here from the land that are thinking about future generations. You know, what are future generations facing in terms of this one pipeline? So if it's going to get done, it has to get done right, in terms of the whole technical aspect of it, the protection of the environment, the least impact to the land.</p>
62 Lamothe, Ethel	Fort Simpson	Volume 25 p.2295 Lines 1-2 p.2295 Lines 10-12 p.2296 Lines 1-3	<p>all the lands, that we're going to be protecting it. We're going to keep all the land intact.</p> <p>our land here, it's all the Dene people that will be living on there, the Dene people. They want to use it because our Creator gave us this land here. It's for us to protect it and keep it.</p> <p>if you want to use this land, we have to respect it. We have to protect it before we even do anything on our land, even do anything on it.</p>
63 Redvers, Peter	Fort Simpson	Volume 26 p.2364 Lines 7-14	<p>the Samba K'e Got'ine are very, very active land users and are committed to conservation. The community is proud of the fact that it maintains a traditional lifestyle. And if this project was to go away, the community would continue to do what it has been doing, which is pursue renewable resource development opportunities, which is more consistent with the community's values and why they've - moving forward on a protected area strategy for approximately 10,500 square kilometres of land.</p>
64 Acorn, Joe	Fort Simpson	Volume 26 p.2378 Lines 24-28 p.2386 Lines 8-16	<p>The Deh Cho have been consistent in stating that there are prerequisites that must be in place before the communities along the pipeline corridor would permit construction of the pipeline to occur on their lands. Those prerequisites are: Consultation and Accommodation of the Deh Cho, Access Agreement, Benefits Agreement, Harvester Compensation Agreement, Deh Cho Land Use Plan, and Annual Revenue Requirement.</p> <p>As ensuring the adequate protection of the Deh Cho territory's environment is largely dependent upon the completion and implementation of the plan, the Deh Cho Alliance Society recommends that the Joint Review Panel include the following recommendation in your final report: Recommendation 5-4: The JRP recommends that the National Energy Board not issue the Mackenzie Gas Project a Certificate of Public Convenience and Necessity until the Deh Cho land-use plan has been approved and implemented by Deh Cho First Nations, the Government of Canada, and the Government of the Northwest Territories.</p>
65 Hardisty, G.	Wrigley	Volume 27 p.2443 Lines 10-11 p.2444 Lines 21-22	<p>We look at traditional area; that's where people used to be, where they have worked, where they have survived. We've got to look at these. These are important lands.</p> <p>You've got to look and protect our water, too. Without it, there is nothing that will survive without water.</p>
66 Neyelle, Michael	Wrigley	Volume 27 p.2449 Lines 22-24 p.2452 Lines 3-6 p.2454 Lines 37-38 p.2457 Lines 7-14 p.2459 Lines 15-18 description of important areas from p.2450, Line 11	<p>Then the traditional trails, we have also marked on the map. And us being always out on the land in our hunting areas are important to us. And there's migratory birds or their habitat. And all this will get destroyed.</p> <p>And it's very important to us where we go to the fish camps. Those are very important to us. Where there are burial sites, we want to retain that. And the underground springs, those types of things, they are places where they don't freeze in the wintertime. They are very important to us.</p> <p>any development that Ti K'ee Ti Deh, Willowlake River, or Xahndaa Deh, was not acceptable to the community</p> <p>There needs to be some restrictions on Mackenzie Gas Project activities and some clear definition of areas that need to be avoided; not only the areas, but in some cases at particular times of the year. And those include, as noted, moose pastures and the wallows, migration corridors for some of the animals, nesting sites, et cetera. And as Michael noted, the community is concerned about any type of development, particularly borrow pit development, on the west side of the Deh Cho.</p> <p>the three key elements that need to be addressed for this project to proceed, first and foremost for the community, coming from the Elders and the Harvesters, is the greater certainty and greater assurances that the land and the environment and the ability to pursue a traditional lifestyle is protected</p>
67 Moses, Albert	Wrigley	Volume 27 p.2501 Lines 6-11	<p>At that time, we didn't talk about it, but this time we have a lot of things we want our way, to protect the animals and the fish... we have really discussed these things, and as a councillor, a lot of the Elders, they don't want anything happen to their land.</p>

68 Betsede, Betty Anne	Wrigley	Volume 27 p.2512 Lines 21-26	Probably that pipeline will go through - go over that, too, and a lot of things that we don't know. And there's also a historical site just by the bridge, and that - the Prince of Wales Northern Heritage. They were protecting that area because they wanted that to be protected, so I don't know if they talked to you about that.
69 Lennie, Tim	Wrigley	Volume 27 p.2519 Lines 3-5	until this land is settled with government, there should be no development, because we don't have certainty; things are unknown
70 Hope, Eva	Fort Liard	Volume 28 p.2578 Lines 26-32	I like to go out on the land in the fall and live my traditional way of life for about a week. Sometimes even I go for three days. It is really good for me and my grandkids... I think that's why a lot of us is really worried about our land; environment on our land. We'd like to protect our land.
71 Sanguiez, Stanley	Jean Marie River	Volume 29 p.2586 Lines 14-15 p.2586 Lines 24-25	What I hear over the years of our community here is that, you know, the importance of our lands not being disrupted. the thing that's so important to us in our community here is the land because we - we still live off the land as much as we do, and we appreciate that.
72 Sanguiez, Angus	Jean Marie River	Volume 29 p.2613 Lines 7-9 p.2614 Lines 30-31 p.2615 Lines 1-2 p.2615 Lines 11-14	We are of the land. Our language is of the land. Our culture is of the land. Our social order is of the land. We make our living from the land. If we endanger our land, we endanger our lives. We seek our livelihood in harmony with the land. Protect and preserve the traditional Tthets'ehk'edeli land area. Manage resource development. Protect traditional land use area. Maintain balance between traditional and modern economies. We have experienced the impacts of the Enbridge line. It has also opened our territory to interference from other people. We expect that this line will do the same, making it worse for us as harvesters. Something needs to be done to protect us and our land from this kind of interference if this pipeline is to be built.
73 Ireland, Margaret	Jean Marie River	Volume 29 p.2629 Lines 7-12 p.2629 Lines 26-29 p.2631 Lines 19-23	Our protection of the natural world and our relationship to it is a duty. It is not a matter of choice. And so we state in our Traditional Knowledge Study that without question, the overriding concerns of the Community of Jean Marie River is protection of the Jean Marie Creek watershed, to ensure ongoing water quality and protect fish populations. We are not against development, but we do need help in balancing the traditional and modern way of life. Traditional and modern values must come together to achieve a balance between the needs of the people and the needs of the land upon which we all depend. In conclusion, we are asking that there is a balance between development and conservation. We are asking that the First Nation of this region be consulted and included in the development and conservation of their land. We are once more stating that we need to work together in protecting the natural world and that our relationship to it is a duty.
74 Cazon, Michael (second appearance)	Jean Marie River	Volume 29 p.2644 Lines 23-38	this land still sustains us today, and we would like it to continue for all of humanity sake. Our grandchildren and those yet to come deserve to enjoy the many benefits our beautiful land has to offer: clean air, fresh water and the many bountiful gifts of food, clothing, shelter, medicinal plants, and spirituality. Our land holds our culture, our language, and spirituality. To ask us to compromise our values and principles is beyond our comprehension... As for national interest, it is in their best interest to preserve that environment for all living things and to seek alternative energy sources. We cannot exploit and destroy basic human needs, such as water, air, and Mother Earth. We cannot leave a contaminated environment for future generations.
75 Hardisty, Ernest	Jean Marie River	Volume 29 p.2649 Lines 13-14	When a person talks about this land, he talks about this land with his heart, meaning that his heart - with his heart he wants his land to be protected. He loves his land that much.
76 Norwegian Jr, Douglas	Jean Marie River	Volume 29 p.2655 Lines 14-16	the bad thing about it is, you're corrupting my hunting grounds. I don't want my grounds corrupted.
77 Deneron, D	Trout Lake	Volume 30 p.2684 Lines 25-29	We interviewed the Elders, the men, the women, and the youth, and all of them are saying the same thing, and we did that just last year... It was the same thing came out, and what we're trying to do is combine everything together in which the protection of the land, that's what we've been pursuing.
78 Redvers, Peter (second appearance)	Trout Lake	Volume 30 p.2697 Line 40-p.2698 Line 3	the issue of environmental protection and monitoring, planning, spills response planning, winter road use and safety planning and socio-economic monitoring planning, there is a concern that there are, at this point, assurances but no clear indication as to when Imperial is going to sit down with the community and begin to talk specifically about the nature of these policies and plans, the Sambaa K'e involvement, and how they might be adapted to fit the needs and the particular situation of this community.

79 Video Presentation	Trout Lake	Volume 30 p.2707 Lines 24-30 p.2712 Lines 8-11 p.2715 Lines 15-16 p.2712 Lines 21-23	<p>This area also contains special wildlife habitat. Some of this special habitat is in the path of the proposed pipeline, and more work needs to be done to clearly identify and protect these special places. The Sambia K'e Dene Band has recommended that Elders and harvesters fly over the proposed pipeline corridor before a final route is set, to ensure the special wildlife habitat culture sites are clearly identified and protected.</p> <p>K'e'otsee also drains to the west into a lake called Tsatheh, also known as Tetcho Lake. The water then flows towards Sambia K'e and then comes out right beside the current community. This is the watershed that the Sambia K'e Dene Band wants to protect, and it begins with the four creeks flowing into K'e'otsee.</p> <p>Protecting K'e'otsee from further impacts from development is a high priority for the Sambia K'e Got'ine.</p> <p>Although not as heavily used as areas to the north and west, it is prime moose, caribou and trapping country. The community saves this kind of area for future use, in case of animal populations decline in the main hunting and trapping areas.</p>
80 Norwegian, Herb	Fort Simpson	Volume 32 p.2877 Lines 4-5 p.2877 Lines 22-24 p.2900 Lines 37-43	<p>The Land-Use Planning has also been a major undertaking for our communities over the last few years.</p> <p>if you recall, in one of Berger's recommendations was that before any pipeline be built, a land-use plan would be put in place.</p> <p>what we'd like to end up with at the end of the day, is clarity and certainty in the valley, especially in the Deh Cho territory, so that we make sure that economic development can go ahead. And if and when the Deh Cho land-use plan is finalized and complete, we see that as a way on how development can take place, because then you will have terms and conditions laid down for the first time.</p>
81 Wiebe, Heidi	Fort Simpson	Volume 32 p.2882 Lines 24-27 p.2888 Lines 20-27	<p>within our analysis, there's critical habitat for boreal woodland caribou and wolverine, which are both COSEWIC-listed species under the Species at Risk Act, important habitat for moose and waterfowl, and culturally significant areas with high levels of traditional use.</p> <p>there are many valuable recommendations and requirements in the plan that should be given full consideration and, if possible, implemented in the pipeline. The plan reflects community values better than anything else I've seen that applies in the region... We've been on the road with communities, with governments, with businesses for three and-a-half years, and we have gone through every question that you are now facing. So I think the plan has a lot of things to offer in terms of providing guidance for if you're going to do this, how can you do it better, how can you do it right, and how can you facilitate better support from the communities. So certainly, it would be the wish of the committee to see the plan approved in advance of the pipeline so that these things can be considered.</p>
82 Deneron, Dennis	Fort Simpson	Volume 32 p.2926 Lines 14-17 p.2929 Lines 31-33 p.2931 Lines 24-27 p.2933 Lines 7-10 p.2933Line 36	<p>When you look at the place where you live out in the bush there, it's a very good place, a lot of Elders share with us and train us and teach us wherever we want to go back in the bush. We used to go with them, and that's the reason why we protect things. We want to protect it for the future.</p> <p>the water is a very important thing, and we respect that, so that's reason why they have stories behind it, and so I want to try to protect all the watersheds that we talk about.</p> <p>we want that place protected as sacred because there's a lot of things in there, lot of things that need to be protected away from the - any company, any exploration where we want to protect it. So we want to protect that area. It's sacred to us.</p> <p>And it's because they live off the bush, and they like to live off the bush that way, and they respect the ir land. They love their land. That's the reason why. It's not only us that are saying it, it's not only for other people. We are saying it for the animals that don't even talk. It's for them that we're protecting these things.</p> <p>we got to protect the land and protect all the animals.</p>

83 Moses, D'Arcy	Fort Simpson	Volume 32 p.2938 Lines 17-20 p.2938 Lines 28-33 p.2939 Lines 18-20	<p>it looks like now is that only 35 percent of our traditional land use is withdrawn, and the community is greatly concerned about this. We are concerned that the area will not be fully protected -- or rather, gain interim protection before the commencement of the project.</p> <p>We want the land to be withdrawn from development for five years to complete these studies and then decide on a boundary as the community... we would like to see the area temporarily protected before this project begins, and to us, this is a critical point, and apparently we are running out of options and time.</p> <p>we want to make life better for our families, but we don't want it at the expense of our traditional land base, and we don't want it at the expense of our traditional lifestyle</p>
84 Moses, Albert	Fort Simpson	Volume 32 p.2940 Lines 27-30	<p>at Wrigley, we wanted to protect the Blackwater, so in regards to the land withdrawal, there's only about -- they haven't even taken half of the land. And in this area, we do a lot of trapping and hunting, and it's really good for the -- for the moose and caribou.</p>
85 Acorn, Joe (second appearance)	Hay River	Volume 34 p.3128 Lines 18-28	<p>the big overall issues would be the settlement of the Land Claim and the implementation of the Deh Cho Land Use Plan. The Deh Cho Land Use Plan has been something that's been worked on over the last several years, and it's a very comprehensive expression of how the people in the Deh Cho would like to see their territory developed, including setting aside conservation areas, setting aside some areas where development will be considered. I mean, that document presents - seems to present a very good expression of how the Deh Cho would like to see development occur in the territory in a sustainable fashion, so I guess that would be the best expression</p>
86 Fabian, R	Hay River Reserve	Volume 35 p.3149 Lines 9-11 p.3166 Lines 12-13	<p>try to let you know how we feel, as Dene people, in this process, and to try to raise our issues, to try to protect the land, the animals, the water, the ones that cannot come into this room and make their presentations to you.</p> <p>the JRP has to make sure that they recommend, you know, something that is going to protect the land and the people 100 percent.</p>
87 Sonfrere, Daniel	Hay River Reserve	Volume 35 p.3175 Lines 20-25 p.3176 Lines 27-29	<p>They know where the fish are, they know where it is. That's where they make camp. That's how people used to survive, and that was their land, and they protect it. They protect it for hunting, for trapping. All this is like that down north, all the way up to the Delta. You know that. That's how people survive. And we can't just erase that.</p> <p>You're going to protect fish is right. You have to protect it. You got to protect the moose, the big animals.</p>
88 Salopree, Rose	Hay River Reserve	Volume 35 p.3200 Lines 26-27	<p>Since we cannot live without water, and neither can the plants and animals, we want to ensure that our water and beach are protected</p>
89 Norwegian, Herb (second appearance)	Hay River Reserve	Volume 35 p.3214 Lines 23-30	<p>crucial in all of this discussion, was land; that in fact the land will remain intact and there will be this incredible government that would be set up by the people of the Deh Cho. And so based on that, we went ahead. We then hammered out an Interim Measures Agreement, which basically spelled out that we will have our land protected during these negotiations, and that what we were also going to do is that there was some very sensitive areas in the Deh Cho territory that needed immediate protection.</p>
90 Mitchell, M	Hay River Reserve	Volume 35 p.3223 Lines 36-42	<p>It seems like the high and the subarctic are amongst the last wild places on the planet that we have to protect, so I say protect them. We need this designation of non-industrial zones because nothing in the human experience suggests to me that we can strike a balance between resource exploitation and conservation.</p>
91 Felker, Karen	Hay River	Volume 36 p.3305 Lines 11-14	<p>our Band members' great concern is protecting the land and the environment. Someplaces are very sensitive for the animals. Through the Deh Cho Land Use Planning Project, we've indicated some spots where we would like to have protection and where we would allow some, maybe, development to happen.</p>
92 Chicot, L	Kakisa	Volume 38 p.3524 Line 34 p.3528 Lines 41-42 p.3531 Lines 15-22 p.3540 Lines 33-37	<p>Our land is very important to us, so we need to protect it.</p> <p>We use those interim protection to make a Protected Area Strategy around here in Kakisa</p> <p>our Elders said that the land has to be protected because we need it protected for the future. And then also made statement with regards to that with - to Canada, that all the land that they should put aside, and those - those lands there should be protected. And when we say "protected", we don't want nothing on there.</p> <p>we need to look after our land. That's what I told you. Our land, we got to monitor it. We got to protect it. How we going to use it for our future? I'm not the only one that said that. All of my people here said that.</p>
93 St. Pierre, Leon	Kakisa	Volume 38 p.3548 Lines 19-21	<p>They don't want the land to be destroyed. They want to keep the land as it is. If the land is destroyed, it never can be fixed.</p>

94 Landry, Bernadette	Fort Providence	Volume 39 p.3605 Lines 34-39 p.3606 Lines 29-30	<p>Providence leaders have worked on projects with other governments and organizations in the past. For example, the Horn Plateau is protected under the Protected Areas Strategy, like with the federal government. This regional initiative is with the WWF, Canadian Wildlife Service, CPAWS, GNWT, Indian Affairs, and, of course, the three Deh Cho communities. And just recently Tlicho communities joined us. So we all have a common interest in the Horn Plateau.</p> <p>transporting the pipes by railway, highway, and the river on our traditional lands is our biggest concern. And how it will affect our environment, land, river, and people</p>
95 Redvers, Peter (third appearance)	Fort Providence	Volume 39 p.3640 Lines 32-35 p.3641 Lines 8-15	<p>the Fort Providence Dene and Métis, and particularly Elders and harvesters, have significant historical rights in the Tsa Tu Deh Cho corridor, are concerned about disturbances to wildlife habitat and interference with traditional harvesting activities.</p> <p>their project should not be approved without recommended mitigation and compensation measures put into a place - put into place in advance. So in conclusion, there are some very real concerns in the community from a traditional perspective. There certainly are some tremendous range of values out on the land. And as you can see from the barging route particularly, the increase in traffic runs directly through, beside, along many of those values and, thus, the nature of the concern or worry in the community.</p>
96 Campbell, Darren	Fort Providence	Volume 39 p.3652 Lines 35-36 p.3656 Lines 9-10	<p>what kind of measures are there to protect Aboriginal resources that are out on the land?</p> <p>the greatest concern of the Resource Management Board, is the protection of natural resources.</p>
97 Lafferty, Albert	Fort Providence	Volume 39 p.3681 Line 42-p.3682 Line 2 p.3682 Lines 18-24	<p>With respect to the Deh Cho Land Use Plan, it would provide some definition and parameters and set of framework as to development in the region. So it would partially address some of these concerns that were raised. But it wouldn't satisfy that in its entirety.</p> <p>The Deh Cho Land Use Plan sets out development zones or future development zones, but it doesn't specify what those developments would be. So those would have to be looked at on a case-by-case basis as they arrive -- arise, rather, in the future, and of course, consistent with the Deh Cho Land Use Plan. In this case, we have a project that does have project definition that is not taking into account the provisions of the Deh Cho Land Use Plan, as it's not approved at this point.</p>
98 Campbell, Darren (second appearance)	Fort Providence	Volume 40 p.3688 Lines 5-7	<p>That notion has been always in the mind of the traditional harvesters and Elders here, that we're not just protecting the land for today, we're protecting it for an unlimited amount of time in the future.</p>
99 Constant, Solomon	Fort Providence	Volume 40 p.3725 Lines 37-39 p.3726 Lines 22-27	<p>The challenge my parents face today is how to pass on to me what they cherish and hold dear: the language and culture and a way of life. We continue to travel to our traditional areas and sites.</p> <p>I know without the land there will be no language or culture there for us to learn... the language and culture of our indigenous nation comes from the land. I am sure I can regain my language and culture as long as the land remains.</p>
100 Constant, Rachel	Fort Providence	Volume 40 p.3730 Lines 7-11	<p>I love my traditional area and remain determined to protect it. One day I hope to pass on to my children the knowledge I have been taught. I consider my great-grandparents' area to be my inheritance and will use whatever means necessary to ensure it for future family members, because it is my duty to do so.</p>
101 Ahnassay, J	High Level	Volume 41 p.3782 Lines 8-22 p.3783 Lines 7-9	<p>It is crucial for this panel to understand that due to continuing increase in the level of resource development all over our traditional territory, especially around the Hay-Zama area and the area around our main residential reserves, we are again shifting our land use patterns. The massive oil and gas complex in the Hay-Zama Rainbow has negatively impacted the wildlife population and degraded our water quality...</p> <p>Many of our people now report that they have to travel further and are hunting far up the Chinchaga watershed area around Bistcho Lake and the Bistcho Lake Plateau area and over the border into less developed areas in the NWT.</p> <p>The induced development from the MGP is of great concern to us as we have seen one pipeline lead to additional activity time and time again.</p>

102 Didzema, Gabriel	High Level	Volume 41 p.3787 Lines 28-31 p.3788 Line 43-p.3789 Line 4 p.3789 Lines 25-35	<p>It is our land. We should protect it and the industry uses it a lot as you're probably well aware of. And he says there is a lot of pipelines all over our territories and there is potential hazards in pipelines because you never know what is going to happen.</p> <p>most of all we have to protect our land... protect the water because what if there is an oil leak and the water is destroyed. What would happen? There is a lot of regarding the unknown even in the territories.</p> <p>it is important to preserve the ways of -- the ways of the philosophies of our territories, our land... We must protect our land for the future, not for ourselves but for future generations. Our land is important. We came from it. Our ancestors followed the ways of our ancestors in the right way.</p>
103 Eht-Chillay, Joseph	High Level	Volume 41 p.3793 Lines 25-27 p.3794 Lines 11-12	<p>His trap line's been used by a lot of people in the past and we shouldn't leave our trap lines or our places where we used to hunt. We shouldn't leave it; we should preserve it.</p> <p>And within the land, there is animals that provided for us for generations. Based on what he's saying, he wants to protect the land, the land use.</p>
Chambaud, Sidney	High Level	Volume 41 p.3796 Lines 10-11 p.3797 Lines 13-14 p.3799 Lines 4-6 p.3799 Lines 18-22 p.3800 Lines 33-34	<p>land use is very important for the generation, such as himself, and the younger generations and for the older people.</p> <p>There's an actual wagon trail that runs right through our trap line and those are things that I wanted to protect.</p> <p>This is Dene land up here, all here, all in this traditional land, but when I say "Dene", it's Dene from people up north. This is something we want to protect</p> <p>And for myself, I'm willing to spend time in prison. I'm willing to take those charges, fines, whatever you can throw at me to protect that area... It's that I would take the wrap for stopping this project, blocking it or whatever I have to do to protect my land. My land is very important to me and I know to community members, members of the Dene Tha' First Nation, Elders.</p> <p>This area is very unique. It is untouched, and that's the way I'd like to see it, kept untouched.</p>
Glassman, Martyn	High Level	Volume 41 p.3810 Lines 6-21	<p>it's kind of astonishing from an environmental assessment perspective that the one wildlife creature that is of most importance has no baseline information on it. There is no population study done on the Bistcho herd... So we're many years away from having that kind of protection.</p>
Silver, Gloria	High Level	Volume 41 p.3832 Lines 33-37	<p>Water, if it's contaminated, how are we going to replace it? Animals, they're driven away. Some of our hunters have to go hunting in Sulphur Lake. How are our future children, grandchildren going to deal with all this? How? Are you going to bring the animals back? Are you going to make the water fresh again before you leave on your merry way with your millions to your resorts or what have you? What about us?</p>
Chonkolay, Fabien	High Level	Volume 41 p.3834 Line 43-p.3835 Line 2 p.3837 Lines 25-27 p.3838 Lines 32-34	<p>but there's some things out there that we have to protect. That's out there. Like 1,400 kilometres of the pipeline's right-of-way, how many herbs, how many streams, how many rivers it's going to damage?</p> <p>If you're going to go ahead with the pipeline, how best to protect some of the things that we try to protect?</p> <p>I'm a traditional drummer myself. I play hand games; I do a lot of hunting; activity out on my traditional territories and I'm a proud Dene person who will protect the traditional territories.</p>
Chonkolay, Molly	High Level	Volume 41 p.3839 Lines 9-12	<p>We also would like to invest in possibly inviting Alberta to have signatory and most likely to help us to make some long-term goals so that they are achievable goals; that they are not just flimsy promises that are very short-sighted in terms of not thinking of our way of life; our traditional way of life; to preserve the land.</p>