INDIGENOUS
Advisory and Monitoring Committee
Trans Mountain Expansion and Existing Pipeline

Line Wide Gathering 2025: What's Next and Beyond

Tending the Fire, Together

Summary Report

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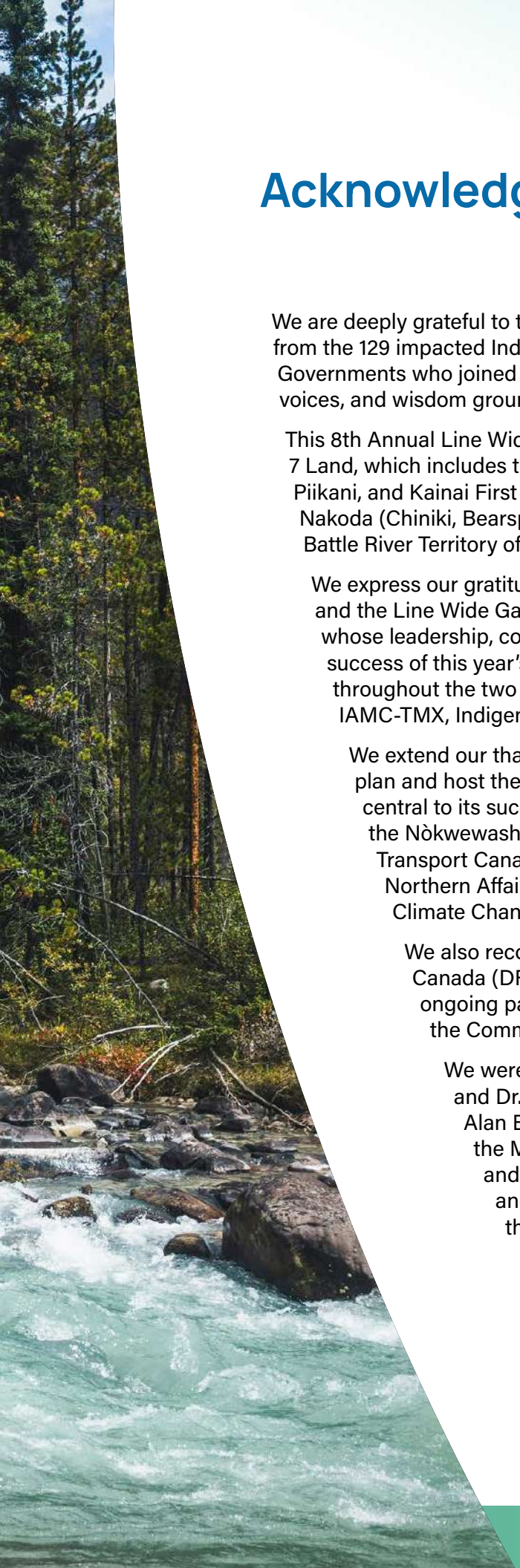


Acknowledgements

We are deeply grateful to the Elders, Knowledge Keepers, youth, and leaders from the 129 impacted Indigenous communities and organizations and Governments who joined the 2025 Line Wide Gathering. Their presence, voices, and wisdom grounded the event and guided our shared work.

This 8th Annual Line Wide Gathering was held in October 2025, on Treaty 7 Land, which includes the Blackfoot (Niitsitapi) Confederacy (Siksika, Piikani, and Kainai First Nations, the Tsuut'ina First Nation, the Stoney Nakoda (Chiniki, Bearspaw, and Goodstoney First Nations), and the Battle River Territory of the Otipemisiwak (Métis) Government.

We express our gratitude to the IAMC-TMX Committee, its Subcommittees, and the Line Wide Gathering Planning and Agenda Design working groups, whose leadership, collaboration, and dedication shaped the design and success of this year's Gathering. The conversations and connections made throughout the two and a half days will continue to shape the future of the IAMC-TMX, Indigenous-led oversight and decision-making in Canada.

We extend our thanks to our federal partners who helped plan and host the Gathering, and whose collaboration was central to its success: Natural Resources Canada (through the Nòkwewashk team), the Canada Energy Regulator (CER), Transport Canada (TC), Crown–Indigenous Relations and Northern Affairs Canada (CIRNAC), Environment and Climate Change Canada (ECCC), and Health Canada.

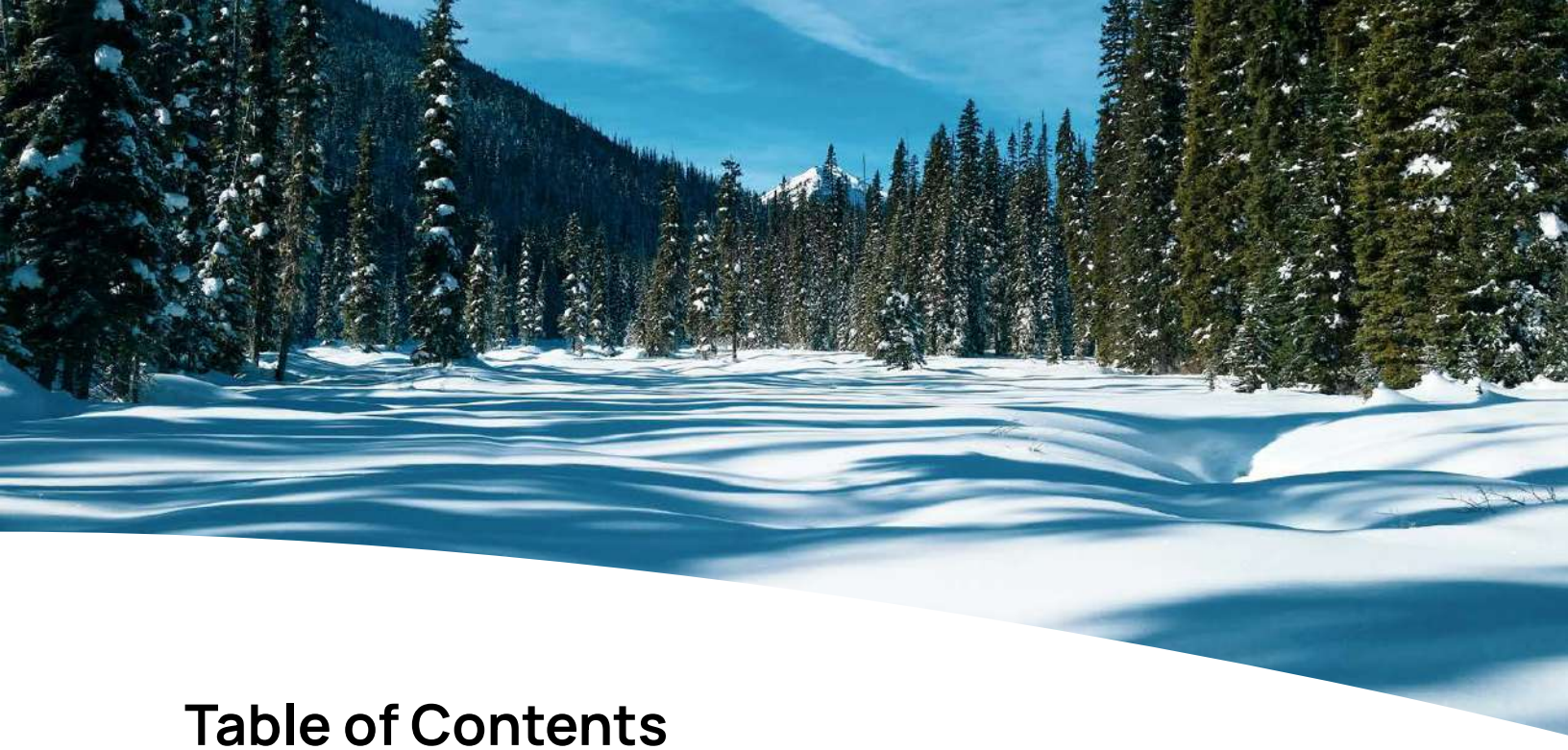
We also recognize the contributions of Fisheries and Oceans Canada (DFO) and the Canadian Coast Guard (CCG), whose ongoing partnership and expertise continue to strengthen the Committee's oversight and monitoring work.

We were honoured to be joined by Professor Frank Vanclay and Dr. Philippe Hanna from the University of Groningen; Alan Ehrlich, Mark Cliffe-Phillips, and JoAnne Deneron from the Mackenzie Valley Environmental Impact Review Board; and Tanya MacIntosh from the Mackenzie Valley Land and Water Board. Their experience and insights enriched the Gathering and deepened our shared learning.

Finally, we thank Cando, the funding delivery partner and event planner for the Line Wide Gathering, and TidalCo: (formerly Tidal Strategies) for its role in organising and facilitating the event.

Acronyms

APM	Action Plan Measure
CEPA	Canadian Environmental Protection Act
CER	Canada Energy Regulator
CIRNAC	Crown–Indigenous Relations and Northern Affairs Canada
ECCC	Environment and Climate Change Canada
FM	Filing Manuals
FPIC	Free, Prior and Informed Consent
HC	Health Canada
IAAC	Impact Assessment Agency of Canada
IAA	Impact Assessment Act
IAIA	International Association for Impact Assessment
IAMC	Indigenous Advisory and Monitoring Committee
IK	Indigenous knowledge
IMARs	Indigenous Ministerial Arrangements Regulations
ISC	Indigenous Services Canada
MVRB	Mackenzie Valley Review Board (formally MVEIRB, Mackenzie Valley Environmental Impact Review Board)
NEB	National Energy Board (now the Canada Energy Regulator)
NRCan	Natural Resources Canada
OPR	Onshore Pipeline Regulations
TM	Trans Mountain
TMX	Trans Mountain Expansion Project
UNDA	United Nations Declaration Act
UNDRIP	United Nations Declaration on the Rights of Indigenous Peoples



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Executive Summary

The 2025 Line Wide Gathering brought together more than two hundred and fifty participants from across the Trans Mountain Expansion (TMX) corridor to reflect on the work of the Indigenous Advisory and Monitoring Committee for the Trans Mountain Expansion and existing pipeline (IAMC-TMX) and to look toward what comes next.

Held in October 2025 on Treaty 7 Territory, the Gathering welcomed Elders, youth, leaders, technical staff, from Indigenous communities and organizations spanning from British Columbia to Ontario and the Northwest Territories; as well as federal partners. It marked the IAMC-TMX's 8th Annual Line Wide Gathering, guided by the theme "What's Next and Beyond." Over two and a half days, participants came together in ceremony, learning, and dialogue to consider the future of Indigenous-led oversight in Canada.

Opening Reception

The evening before the Gathering, participants came together for an Opening Reception to connect and set the tone for the days ahead. Welcoming remarks were shared by the Emcee and facilitator, along with IAMC-TMX Co-Chairs Raymond Cardinal and Kelly Kutchaw-Polak. The Honourable Rajan Sawhney, Alberta's Minister of Indigenous Relations, also offered remarks, speaking to the importance of collaboration and Indigenous-led oversight. The evening concluded with a performance by Juno Award–nominated Métis fiddler Brianna Lizotte, accompanied by percussionist Ethan Graves.

Day One

The first day's discussions focused on the evolution of Indigenous-led oversight and the relationships that sustain it. Federal officials spoke openly about the importance of accountability and listening, reaffirming their commitment to walking this path together.

Panels and seminars explored Free, Prior and Informed Consent (FPIC), co-management in practice, and how to strengthen systems that support meaningful participation. Participants emphasized that oversight is not only about compliance or monitoring - it is

about respect, relationship, and shared responsibility for the land and waters. The IAMC was described as a key enabler for the "Informed" component of FPIC.

It was highlighted that the IAMC operates 'without prejudice,' being neither for nor against the TMX expansion project and is there to support Rights Holders. It is not and does not intend to become a rights holding body but instead is in service to them.

Day Two

The second day of the Gathering, Lighting the Path Forward, turned from ideas to practice. Participants joined Learning Through Practice seminar sessions, choosing discussions that aligned with their interests and experience.

Seminar hosts and guests shared practical tools for impact assessment, Indigenous knowledge, and co-management systems in the North. These sessions gave participants the opportunity to share community examples, discuss challenges, and identify opportunities to strengthen capacity and confidence in oversight work.

In plenary, federal departments sought input from Indigenous communities and organizations on suggested refinements to the regulatory framework to guide future projects. These updates help build understanding of how Indigenous communities and organizations and regulators can continue working together toward transparency and joint decision-making.

Day Three

The final day focused on what comes next for Indigenous-led oversight in Canada. A panel discussion, A New Kind of Oversight, explored how the IAMC-TMX could evolve into a new federally recognised Indigenous-led entity, which could be co-designed by Indigenous communities and organizations and partners. Speakers emphasized that any new model must be built from Indigenous values, governed by Indigenous communities and organizations, and grounded in accountability.

The Gathering closed with reflections from Elders and youth, whose teachings reminded participants that oversight is not only about systems but about people, community, and care. Elder Michael Cardinal offered closing words on humility and kindness, encouraging everyone to "pray from the heart" and carry the work forward with respect.

Key Themes

Across plenary discussions, seminar sessions, and closing reflections, participants identified shared priorities for the IAMC-TMX and its partners:

- Relationships and trust are the foundation of oversight.
- Values and teachings must guide every stage of decision-making.
- The IAMC-TMX could move from advice to ensuring accountability, strengthening Indigenous authority within oversight systems.
- Readiness and flexibility are essential, and progress will look different across Indigenous communities and organizations and regions.
- Knowledge systems are strongest when Indigenous knowledge and western science work together.
- Capacity and continuity require stable, long-term support for Indigenous monitors, technical staff, and institutions.
- Intergenerational leadership, guided by Elders and carried forward by youth, must remain at the heart of the work.

Calls to Carry Forward

Participants called for the IAMC-TMX, its partners, and federal departments to:

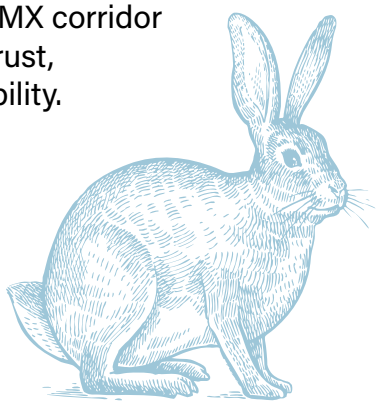
- Keep rights holders at the centre of all decisions about the IAMC-TMX's evolution.
- Move from consultation toward co-development and shared accountability.
- Strengthen Indigenous monitoring programs and ensure long-term, stable funding.
- Improve coordination among federal regulators and departments.
- Ensure there are pre-engagement processes and supports for Indigenous communities and organizations.
- Embed Free, Prior and Informed Consent (FPIC) throughout project design, monitoring, and operations.
- Create lasting roles for Elders and youth in oversight and governance.

Looking Ahead

The next step in this journey will take place through regional engagement sessions in late 2025 and 2026. These conversations will invite Indigenous communities and organizations to provide input to help inform the future of the IAMC-TMX and Indigenous-led oversight, exploring what a possible new, Indigenous-led entity could look like.

Through this process, the IAMC-TMX will continue to strengthen relationships and advance Indigenous-led oversight for the safety, well-being, and future of Indigenous communities and organizations along the TMX corridor.

As the Gathering closed, participants were reminded that progress begins with listening and grows through relationship. The fire that was lit together in Calgary has been carried forward by participants to the Indigenous communities and organizations across the TMX corridor -carried forward through trust, care, and shared responsibility.



About the IAMC-TMX

The work of the Indigenous Advisory and Monitoring Committees (IAMCs) began with the leadership of Chief Ernie Crey, who supported the project, and Chief Aaron Sumexheltza, who opposed it. Despite holding different views, they recognized the importance of ensuring that Indigenous voices and interests were included in project oversight. In 2016, they wrote to the Prime Minister calling for Indigenous communities and organizations to participate in monitoring and regulatory work "without prejudice"- in other words, whether they supported the Trans Mountain Expansion Project or not.

In response, Canada worked with Indigenous leaders and regulators to co-develop the Indigenous Advisory and Monitoring Committees (IAMCs) in 2017: one for the Trans Mountain Expansion Project (TMX), which runs from Alberta to British Columbia, and one for the Line 3 Replacement Project (Line 3), which runs from Alberta through Saskatchewan and Manitoba. From the outset, the Committees reflected a commitment to protecting the lands, waters, air, species, and Indigenous communities and organizations along the pipeline routes.

The IAMCs are made up of two groups; an Indigenous Caucus and a Federal Caucus, which come together as one Committee. The IAMC-TMX has two caucuses:

THE INDIGENOUS CAUCUS:
Thirteen members in service to 129 First Nations and Métis governments and organizations across British Columbia and Alberta

THE FEDERAL CAUCUS:
Representatives from Natural Resources Canada (Nòkwewashk), the Canada Energy Regulator (CER), Transport Canada, Environment and Climate Change Canada (ECCC), Fisheries and Oceans Canada (DFO), and the Canadian Coast Guard (CCG)

The Committee is co-chaired by one Indigenous and one federal representative. Decisions are reached by Committee consensus so that all voices are reflected, however, when consensus cannot be reached, matters are decided by a majority vote. Several Subcommittees support the work of the IAMC-TMX, focusing on: Emergency Management, Indigenous Monitoring, Marine Shipping, and Socio-Economic topics.

The IAMC-TMX is not and does not intend to become, a rights-holding body. The Committee does not take a position for or against the pipeline. Its purpose is to ensure that Indigenous voices help shape how monitoring, safety, and environmental protection are carried out across the lifecycle of the project.

As the Trans Mountain Expansion Project has shifted from construction to operations, the IAMC-TMX continues to evolve, strengthening Indigenous-led oversight and exploring how this model can become a lasting part of how Canada works with Indigenous communities and organizations on energy and infrastructure projects.

This evolution was at the heart of the 2025 Line Wide Gathering. Each year, the IAMC-TMX hosts this event to bring together impacted Indigenous communities and organizations and federal partners to reflect on the Committee's work and discuss what comes next. The 2025 Gathering, 'What's Next and Beyond,' was an opportunity to look back on what has been built, share learnings from across the TMX corridor, and imagine how Indigenous-led oversight could grow beyond a single project.

About the LWG 2025

What is the Line Wide Gathering?

These are annual Gatherings that aim to bring together Indigenous communities and organizations who have been impacted by the Trans Mountain Pipeline Expansion Project and existing pipeline to report on Committee activities and to establish common priorities and approaches. This year was the 8th annual Line Wide Gathering, and it was held in October 2025 on Treaty 7 Territory. There were 259 total registrants, including virtual and in-person participants, and 217 people attended in person. Fifty-six potentially impacted communities from the Trans Mountain pipeline corridor and shipping route were represented at the Gathering.

MAP OF INDIGENOUS COMMUNITIES AND ORGANIZATIONS REPRESENTED

The full list of Indigenous communities and organizations is in the appendix on page 111.

The design and flow of the Gathering were guided by shared objectives that reflected the Committee's priorities and the evolving context of its work. Together, participants:

1. Connected with impacted Indigenous communities and organizations, celebrated success, and explored a future of Indigenous-led oversight grounded in stewardship and intergenerational responsibility.
2. Discussed the idea of how a new entity could serve as the next chapter of the IAMC-TMX, supporting Indigenous-led decision-making across the full project lifecycle, from inception to decommissioning.
3. Engaged with federal initiatives shaping the regulatory landscape, including the *One Canadian Economy Act*, and explored how the IAMC-TMX and its partners can influence and respond to these shifts (i.e. supporting CIRNAC's Consultation Guidelines updates).
4. Strengthened capacity and confidence on Impact Assessments by learning with globally recognised scholars and sharing community knowledge.
5. Gathered with ceremony to honour progress, strengthen relationships and root the next chapter of our shared work in the values that guide us.
6. Considered the current advancement and evolution of the IAMC as a Centre for Indigenous Regulatory Excellence in Canada and as a long-term partner for Canada beyond the TMX pipeline.

These objectives, developed in collaboration with the Line Wide Gathering Planning Committee, shaped the structure, tone, and flow of the Gathering.

The Story of this Gathering

Every Gathering has a theme, a thread that ties our days and work together. This year, that theme was ***Tending the Fire, Together***.

Fire has always been more than a flame. It is a gathering place, a source of light and warmth, and a symbol of responsibility passed from one generation to the next. Here, fire was about care. Keeping the flame alive so it can guide and sustain us.

The IAMC-TMX is a firekeeper, helping to carry forward the warmth, light, and responsibility of Indigenous oversight. Tending the fire is an act of continuity and shared responsibility. It reflects teachings shared by many Indigenous communities and organizations along the TMX corridor, where fire is a place of stories, agreements, problem-solving, and cultural expression.

This Gathering was about carrying that fire forward by reflecting on what has been built, exploring bold ideas for the future, and considering what systems and supports are needed for the long term. It also means facing today's realities, including increased marine traffic and potential changes in pipeline capacity, with care, foresight, and shared responsibility.

Day 1: Gathering the Wood

Day 1 was about grounding: context, clarity, and connection.

The Gathering began by gathering the wood to tend the fire. Different kinds of wood are needed to build a strong and long-lasting fire. Some provide warmth, some spark flames, and others burn slowly and steadily. Each is important. The same can be said for advancing Indigenous-led oversight in the regulatory space. Everyone was asked to bring what they carry: knowledge, questions, experiences, and hopes. All of it has a place beside the fire.

Over the day, we heard from the IAMC-TMX Co-Chairs, federal ministers and officials, and the Subcommittees to reconnect with the purpose and impact of Indigenous-led oversight. We were also joined by global leaders in oversight and Social Impact Assessment. Their stories and insights helped expand our thinking, offering examples from other systems and communities around the world.

Day 2: Lighting the Path Forward

Day 2 focused on lighting the path forward and creating space for imagination, vision, and commitment.

With the fire fed, we turned toward the path ahead. This day invited us to imagine what comes next for Indigenous-led oversight in Canada. It was about vision: bold, grounded, and collective.

Beginning with an exploration of how systems need to shift to reflect Indigenous values, knowledge, and leadership, with a panel of global leaders working within one of Canada's co-management boards with an Indigenous majority: the Mackenzie Valley Environmental Impact Review Board. Their insights helped spark new thinking about what is possible, not only in response to current systems, but in the design of something new.

The day concluded with a shared visioning exercise that considered the types of projects and policies that may shape the future, as well as the tools and structures we want in place to respond to them.

Day 3: Carrying the Fire Forward

Day 3 marked a shift from vision to action. With the fire lit and the path before participants beginning to take shape, this half-day session focused on a possible significant next step in the IAMC-TMX's journey: exploring the creation of a new federally recognized Indigenous-led regulatory entity.

Carrying the fire forward meant keeping the flame alive beyond the Gathering. By adapting to the evolving operational and political landscape, participants explored how Indigenous communities and organizations can help shape the structures and relationships that will guide oversight and decision-making in the years ahead. They also heard how the work done to date is informing the upcoming regional engagement sessions, where Indigenous communities and organizations will be invited to

provide direction on the creation and design of an entity that reflects their values, rights, and priorities.

Over two and a half days, participants moved between plenary sessions, seminars in smaller rooms focused on specific themes for more intimate conversations and discussions, and cultural spaces designed to foster both reflection and action. The conversations that took place in those spaces are captured in the pages that follow, along with the stories and themes that emerged from them.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Opening Reception

The evening before the Line Wide Gathering, participants came together for an Opening Reception. This was an opportunity to set the tone for the days ahead. The reception created space for participants, the IAMC-TMX, and federal partners to connect and build relationships that would carry through the Gathering.

The evening opened with welcoming remarks from the Emcee and facilitator, who introduced the IAMC-TMX Co-Chairs, Raymond Cardinal and Kelly Kutchaw-Polak. Both spoke about the importance of gathering in person and expressed gratitude to everyone for joining. Guests also heard from the Honourable Rajan Sawhney, Alberta's Minister of Indigenous Relations, who spoke to the importance of groups like the IAMC for creating spaces for collaboration and advancing Indigenous-led participation on projects of national importance.

The evening featured a musical performance by Juno Award–nominated Métis fiddler Brianna Lizotte, accompanied by percussionist Ethan Graves. Their performance blended traditional and contemporary Métis music, filling the room with energy and celebration.

The reception concluded with words of thanks and a shared sense of anticipation for what would unfold over the following two and a half days.

Day One: Gathering the Wood

Opening Ceremony & Welcome

The 2025 Line Wide Gathering began with ceremony, reflection, and gratitude. The morning opened with a pipe ceremony, welcoming participants, Elders, and leaders who gathered in prayer to begin the Gathering in a good way. The ceremony offered a moment of quiet connection, grounding those present in respect, intention, and unity for the days ahead.

After breakfast, participants made their way to the main plenary hall, where the sound of drumming and song filled the air, announcing the Grand Procession.

Pipestem Creek Drummers carried the heartbeat of the room as Elders and dancers entered, welcomed into the space by the rhythm of the drum and the voices of singers. Once everyone had gathered, Elder Delphine Pipestem offered an opening prayer, grounding the days ahead in respect and shared purpose.

The morning continued with a cultural performance emceed by Earl Jacobs, whose warmth and humour brought the dances to life. Earl shared the stories behind each dance, helping those in the room understand the meaning carried in every step. The performances included Ladies Traditional performed by Brianna Meguinis, Ladies Jingle performed by Kasha Cabossi, Ladies Fancy performed by Carrie Crowchild, Men's Grass performed by Malan Meguinis, Men's Chicken performed by Leroy Meguinis, Men's Fancy performed by Craig First Rider, and Men's Traditional performed by Lee J. Meguinis. The performance concluded with a Hoop Dance Finale by world champion Quinton Pipestem, whose intricate storytelling through movement drew cheers from the crowd.

After the final beat of the drum faded, Michelle Nieviadomy, one of the Gathering's Emcees, welcomed participants and acknowledged the Treaty 7 lands where the Gathering took place. She shared the theme of the event, Tending the fire, together and invited everyone to reflect on the spirit of the land and the Indigenous communities and organizations whose territories they were on, and to carry that awareness through the conversations ahead. Charlie Ursell, the Gathering's facilitator, outlined some of the history of the Line Wide Gatherings, setting the stage for how they've grown over the years with it leading to this year's theme "What's Next and Beyond," sharing how it captures both a look back at the IAMC-TMX's achievements and an invitation to imagine the Committee's future.

He reminded participants that the IAMC-TMX was created as innovative pilot in doing things differently: a space for impacted Indigenous communities and organizations and the Government of Canada to collaborate on shared oversight, accountability, and learning. "Each Gathering adds to the fire we tend together," he said, describing how the conversations, ideas, and relationships built at these events continue to fuel the Committee's progress.

Charlie noted that this year's Gathering would explore three guiding questions:

- What have we learned?
- How do we carry that learning forward?
- What could Indigenous-led oversight look like beyond a single project and in a new Entity?

He invited participants to listen, speak, and learn with open hearts, and then transitioned the room to hear from federal leaders who have helped shape this work.

Ministerial Remarks

Two federal ministers offered words of welcome, grounding the Gathering in partnership and shared responsibility.

The Honourable Rebecca Alty, Minister of Crown–Indigenous Relations, joined via video call and thanked the IAMC-TMX for its ongoing leadership. She spoke about the importance of continuing to build relationships beyond the construction phase of the Trans Mountain Expansion Project and recognized the IAMC-TMX as a model of collaboration. She acknowledged the effort and trust required for Indigenous and federal partners to work side by side, and affirmed Canada's commitment to transparency, capacity-building, and co-development.

> **"Partnership doesn't end when construction does; it grows into how we care for what we've built."**
>
> *– Hon. Rebecca Alty*

Minister Alty reflected that the IAMC-TMX represents a new way of working: one grounded in accountability to Indigenous communities and organizations and in respect for the rights and knowledge of Indigenous communities and organizations along the pipeline corridor. She noted that while the IAMC was created in response to a single project, its lessons are shaping how government approaches oversight and consultation more broadly.

A recorded message from The Honourable Julie Dabrusin, Minister of Environment and Climate Change, followed. She acknowledged the leadership of impacted Indigenous communities and organizations in protecting the environment and emphasized that Indigenous knowledge and stewardship are vital to Canada's response to climate change. Minister Dabrusin recognized the IAMC-TMX as an example of partnership in action, demonstrating how inclusion and shared decision-making with Indigenous communities and organizations can strengthen both environmental protection and community well-being.

> **"The IAMC-TMX shows how collaboration rooted in respect can shape the future of oversight in Canada."**
>
> *– Hon. Julie Dabrusin*

She encouraged participants to use the Gathering as an opportunity to celebrate what has been achieved and to continue shaping what comes next. Her remarks echoed the theme of the Gathering: a call to honour what has been built together and to imagine what lies beyond.

Building on the ministers' words, the IAMC-TMX Co-Chairs continued to set the stage for the days ahead.

Co-Chairs' Welcome

Raymond Cardinal, Indigenous Co-Chair, welcomed participants on behalf of the Committee. He began by reflecting on the IAMC's journey since its creation in 2017, noting how it has grown from a pilot to a network of people committed to a shared purpose. He expressed gratitude to the Elders, youth, monitors, and community representatives who continue to give life to the Committee's work.

Raymond described the IAMC as "a living example of what can happen when Indigenous leadership and federal partners work together differently." He spoke of the Committee's commitment

to operate without prejudice, welcoming Indigenous communities and organizations whether they supported, opposed, or wished to monitor the TMX Project. He acknowledged the challenges of the work, particularly during construction, and emphasized that progress has come through persistence, trust, and the belief that oversight can reflect both technical rigour and cultural integrity.

> **“This work is about building trust, one conversation at a time.”**
>
> *– Raymond Cardinal, Indigenous Co-Chair, IAMC-TMX*

Raymond shared that this year’s Gathering represented an important moment for reflection and renewal.

With the project now operational, the IAMC’s focus is shifting toward long-term oversight, systems change, and the potential for a new Indigenous-led regulatory entity. “The question before us,” he said, “is not whether we have a role, but how we continue to shape it.”

Kelly Kutchaw-Polak, Federal Co-Chair, followed by expressing her gratitude for being part of her first Line Wide Gathering. She thanked the performers and organizers for grounding the event in culture and ceremony and acknowledged the Elders and leaders who have guided the IAMC’s evolution.

Kelly described the Committee’s work as a bridge between systems, perspectives, and responsibilities. She spoke about how

learning alongside Indigenous partners has deepened federal understanding of what meaningful oversight looks like. "We are in a time of change and opportunity," she said, "and what we decide together in the coming years will shape not only the future of this Committee, but how Canada approaches partnership itself."

> **"We are in a time of change, and with that comes an opportunity, and it's a chance to reflect, to grow and to shape what comes next, but more importantly, I think right to do it together."**
>
> *– Kelly Kutchaw-Polak, Federal Co-Chair, IAMC-TMX*

Kelly reaffirmed the federal commitment to collaboration and continuous learning, emphasizing that the IAMC is not a temporary initiative but a model that continues to evolve.

Together, the Co-Chairs thanked the ministers, subcommittee members, and partners who have contributed to the IAMC's progress. They also recognized the importance of the Gathering as a space to connect, share experiences, and look to the future. Their remarks reflected the central theme of What's Next and Beyond, celebrating how far the IAMC-TMX has come and committing to carry its lessons forward.

Tending the Fire: Reflections from Federal Officials

Following the opening remarks from the Co-Chairs, the morning continued with a conversation among senior federal officials who spoke about the importance of partnership and accountability, and how the IAMC-TMX has reshaped the way Canada approaches oversight.

This session, Tending the Fire, reflected on how relationships between impacted Indigenous communities and organizations and federal departments have evolved since the Committee's creation, and what it means to sustain that fire now that the Trans Mountain Expansion Project is in operation.

Each speaker shared reflections from their own work and experience, and together their remarks told a single story: that partnership is not a phase or a program, but a commitment to show up, learn, and build trust over time.

Deputy Minister (DM) Michael Vandergrift of Natural Resources Canada (NRCan) began by expressing gratitude for the opportunity to join the Gathering in person, sharing that seeing the opening ceremonies and meeting participants first-hand had changed the way he understood the IAMC's impact. He noted that for many in Ottawa, the IAMC is often

seen as a model on paper, but here, in Treaty 7 territory, it was alive, "a place where partnership happens in real time."

He reflected on how Natural Resources Canada's commitment to the Committee extends across the lifecycle of the project, from construction through operations and into the long-term future. That commitment, he said, reflects a broader shift within the government, from project consultation before approval to active and sustained collaboration throughout the project's full life cycle. He described this as "bringing reconciliation into regulatory practice," not through promises or speeches, but the everyday work of oversight, transparency, and shared learning.

> **"This is the shift: from consultation before approval to shared work across the full life of the project."**
>
> *– DM Michael Vandergrift, NRCan*

DM Michael Vandergrift emphasized that the IAMC-TMX's model of Indigenous monitoring and joint oversight is helping government learn how to move beyond a compliance mindset toward a relationship-based approach. The Committee, he said, shows what it looks like when reconciliation is made practical, when it becomes a series of commitments, renewed day after day.

Martin McKay, Regional Director General (RDG) for Pacific, Transport Canada (PTC), built on this reflection, noting that his work along the west coast has taught him how much there is still to learn from Indigenous communities and organizations. He described his own experience as "drinking from a fire hose", a humbling but essential process of understanding marine systems, safety networks, and the Indigenous communities and organizations that define Canada's west coast.

Martin McKay spoke about how Canada's infrastructure ambitions, from marine safety to clean energy and shipping, depend on partnerships with First Nations and Métis Nations. He referenced the One Canadian Economy Act (Bill C-5) and projects of national importance, highlighting that they require collaboration not as an obligation, but as a necessity.

> **"We cannot do this alone. Partnership with Nations is not a step in the process — it is the process."**
>
> *– Martin McKay, RDG of PTC*

He acknowledged that Indigenous communities and organizations have always been experts in navigation, spill response, and the protection of ecosystems, and that their expertise strengthens Canada's marine safety system. For Transport Canada, Martin McKay shared that, partnership now means designing safety programs and emergency management frameworks that are informed by Indigenous Knowledge, with Indigenous communities and organizations helping shape how risks are understood and managed.

He described this as part of "tending the fire", the ongoing responsibility to nurture relationships through trust, listening, and shared accountability.

Tracy Sletto, Chief Executive Officer (CEO) of the Canada Energy Regulator (CER), offered reflections on how far the IAMC model has come and where it could go next. She recalled the IAMCs' beginnings as a pilot

model in partnership, born from a willingness to try something new; inspired in part by the co-management boards of Canada's North.

Tracy Sletto reflected that this model has grown into something practical and powerful. Through the IAMCs, Indigenous Monitors now walk the land, observe operations, and inform regulatory processes in ways that improve safety and strengthen public trust. She emphasized that these practices have reshaped how the CER approaches its work, building relationships that make oversight more transparent, grounded, and culturally aware.

Tracy Sletto spoke about how the lessons learned from the IAMC-TMX and Line 3 IAMC must be carried into the broader regulatory system. The challenge ahead, she said, is to scale what works; embedding Indigenous monitoring across all federally regulated pipelines, not just the two that started this change. She described this as "moving from pilot to practice" and called for continued collaboration so that Indigenous involvement in oversight becomes the norm, not the exception.

> **"Indigenous boots on the ground. Indigenous seats at the table. Every day, not just on paper."**
>
> *– Tracy Sletto, CEO of the CER*

Together, the three officials reflected on what it means to "tend the fire" of partnership. Their reflections shared common themes: respect for Indigenous Knowledge, the value of showing up, and the understanding that this work is ongoing.

"The fire we are tending is trust. Built slowly, kept alive by showing up, and shared among all who take part."

– Reflections from the Tending the Fire panel

Shared Reflections and Themes

The discussion carried several shared threads that speak to what it means to tend this fire of partnership and accountability.

- Relationships matter as much as regulations. Showing up in person, listening, and sharing space build the trust that policies alone cannot.
- Oversight must span the full lifecycle of a project, from approval to operation and beyond. Indigenous Monitors and partners play a vital role in keeping that accountability strong.
- Co-development is the work. Departments must align their processes to reduce consultation fatigue and create consistent pathways for partnership.
- Scale what works. The IAMC-TMX and Line 3 IAMC models show that Indigenous-led oversight strengthens both safety and confidence.
- Move with urgency, not haste. Lasting change requires time, dialogue, and care; speed only matters if progress is shared.

The discussion concluded with a shared commitment to continue to show up and to keep the fire burning together, ensuring that the work of the IAMC-TMX continues to grow long after the Gathering itself.

Fuelling the Fire — Voices on What We've Created

After hearing reflections from federal officials, the Gathering turned to those who have built the IAMC-TMX from within. The session, Fuelling the Fire: Voices on What We've Created, brought together representatives from the four IAMC-TMX Subcommittees and the Canada Energy Regulator (CER). Together, they reflected on the growth of Indigenous-led oversight, the lessons learned over eight years of collaboration, and how the work continues to evolve now that the pipeline is operational.

The four Subcommittees: Emergency Management (EMSC), Indigenous Monitoring (IMSC), Marine Shipping (MSSC), Socio-Economic (SESC), and each carry a different part of the IAMC's oversight system. Together with the CER, they form the heart of the Committee's work: where ideas take shape and commitments become practice.

Though their mandates differ, the Subcommittees' work is closely connected. Each contributes to a system of Indigenous-led oversight grounded in trust, collaboration, and shared responsibility.

Martin Whitney, Co-Chair of the Indigenous Monitoring Subcommittee (IMSC), spoke about how Indigenous Monitors have become the eyes and ears of the IAMC-TMX. Walking the land and visiting key sites, they observe operations, document their findings, and strengthen relationships between Indigenous communities and organizations, regulators, and industry.

What began as a small pilot has grown into a network of monitors active across the entire pipeline route. Whitney reflected that this program has changed not only how oversight happens, but how government and industry understand accountability. "The land tells us what we need to know," he said, "if we take the time to listen."

He described the Indigenous Monitoring Program as a living example of learning by doing, an approach rooted in observation, dialogue, and care. He emphasized that monitors bring both technical knowledge and cultural responsibility, ensuring that oversight is grounded in community values and intergenerational stewardship.

Trina Sxwithul'txw, Chair of the Marine Shipping Subcommittee (MSSC), reflected on the work of extending oversight from land to sea. She described how the MSSC's efforts have focused on marine safety, spill prevention, community-based emergency management, planning and response, and the protection of coastal ecosystems. She shared that the health of the ocean is inseparable from the identity, culture, and way of life of First Nations peoples.

Working alongside the Canadian Coast Guard, Transport Canada, Environment and Climate Change Canada, and coastal Indigenous communities and organizations, the Subcommittee has helped build new approaches to monitoring, regional preparedness and emergency management coordination. Trina reminded participants that safety is not only about procedures or equipment, but about people and place.

> **"Safety on the water means safety for our people, in every sense of the word."**
>
> *– Trina Sxwithul'txw, MSSC Chair and IAMC-TMX Indigenous Caucus Member*

She spoke about how the Subcommittee's work connects marine safety to community safety, and how protecting waters and shorelines also means protecting those who live, travel, and work along them. This includes addressing the ongoing crisis of Missing and Murdered Indigenous Women, Girls, and 2SLGBTQI+ People (MMIWG), and ensuring that visibility, belonging, and protection are at the heart of every system of oversight and response.

Tracy Friedel, Chair of the Socio-Economic Subcommittee (SESC), spoke about how oversight must also reflect social and economic realities. She shared how the SESC's work has focused on understanding the impacts of major projects on Indigenous communities and organizations, from workforce participation to capacity building and long-term economic opportunity.

> **"Oversight is not just about pipelines. It is about people, communities, and the choices we make together."**
>
> *– Tracy Friedel, SESC Chair and IAMC-TMX Indigenous Caucus Member*

Tracy reflected that oversight is about people as much as projects. She described how social, cultural, and economic wellbeing are all interconnected, and that the same systems that protect the environment must also protect those who live within it. She emphasized that inclusion and safety must be central to all forms of oversight, including addressing the crisis of MMIWG and supporting the safety and dignity of 2SLGBTQI+ people.

Tina Donald, Chair of the Emergency Management Subcommittee (EMSC), shared how her Subcommittee's work has been guided by the principle that true preparedness begins with relationships. Tina reflected on how the EMSC brings together Indigenous communities and organizations, regulators, and responders to plan, train, and respond in partnership.

> **"Preparedness is built in calm times, so that when we are tested, we move together."**
>
> *– Tina Donald, EMSC Chair and IAMC-TMX Indigenous Caucus Member*

She described how joint exercises and shared learning have built trust that extends far beyond the immediate context of the TMX Project. When emergencies happen, she said, the relationships formed in calm times make collaboration possible.

Tina noted that emergency management is an act of care for the land, the people, and the systems that connect them. The EMSC's success, she said, comes from ensuring that Indigenous communities and organizations are not only prepared but empowered to lead.

Jess Dunford, Vice-President (VP) of Field Operations at the Canada Energy Regulator (CER), shared how this work has also transformed the regulator itself. He reflected that the IAMC model has changed how the CER approaches safety, compliance, and engagement, building on the strong relationships it has with Indigenous monitors and community representatives.

Jess Dunford explained that the CER has learned from Indigenous monitors and the Subcommittees how to make oversight more responsive to the concerns that potentially impacted Indigenous communities and organizations may have. He said that the goal is not to add Indigenous participation to the system, but to reshape the system so that Indigenous perspectives and responsibilities are built into it from the start.

> **"This is not about adding Indigenous oversight to the system—it is about changing the system itself."**
>
> *– Jess Dunford, VP of Field Operations at the CER*

The panel closed with a brief Q&A, where participants asked questions about accountability, representation, and what comes next for the IAMC-TMX. Panellists reflected that these are the same questions the Committee continues to ask itself, and that the IAMC-TMX is still evolving, learning, and adapting to new realities.

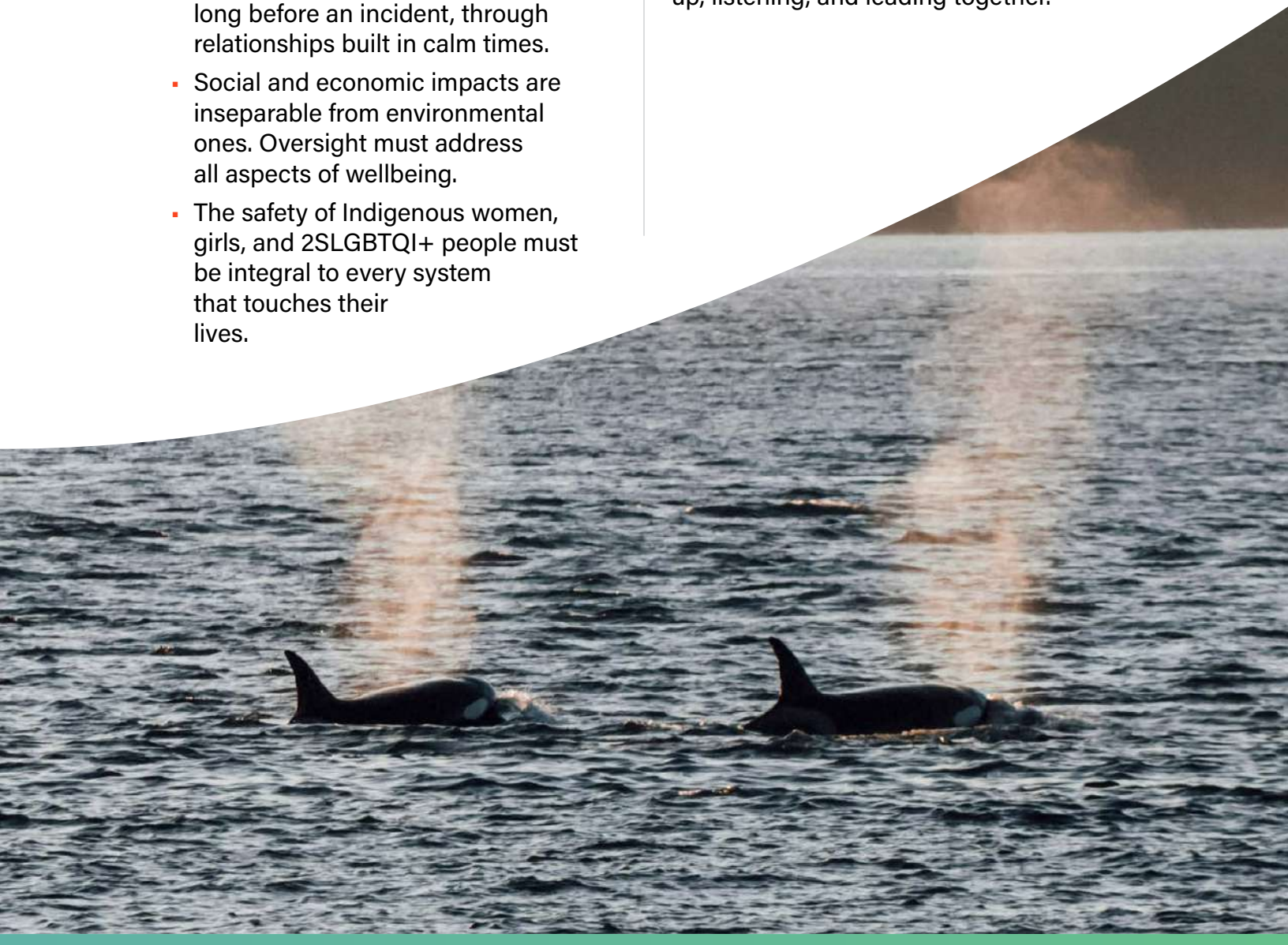
They emphasized that oversight is a shared responsibility, and that is tended through trust, care, and consistent presence.

Shared Reflections and Themes

The discussion carried several shared threads that speak to what it means to fuel the fire of Indigenous-led oversight and accountability.

- Collaboration is the foundation of oversight. Systems thrive when people work together and trust one another.
- Indigenous Monitoring is both technical and cultural, combining regulatory observation with community stewardship.
- True emergency management begins long before an incident, through relationships built in calm times.
- Social and economic impacts are inseparable from environmental ones. Oversight must address all aspects of wellbeing.
- The safety of Indigenous women, girls, and 2SLGBTQI+ people must be integral to every system that touches their lives.
- The IAMC's strength lies in its connections between Subcommittees, Indigenous communities and organizations, and knowledge systems.
- The work continues to evolve, but the fire remains shared.

Fuelling the Fire – Voices on What We've Created ended with a sense of pride and purpose. The stories and reflections shared reminded everyone that this work is not only about what has been built, but about what continues to grow. The fire of oversight and partnership, lit eight years ago, is still burning strong: carried by the people who keep showing up, listening, and leading together.



Free, Prior and Informed Consent:

Tokenist consultations and bureaucratic traps — how to avoid them?

As the Gathering continued, participants turned their focus to the principle that underpins Indigenous-led oversight and relationship-building around the world: Free, Prior and Informed Consent (FPIC). The session brought an international lens to this topic, featuring invited guests Professor Frank Vanclay and Dr. Philippe Hanna from the University of Groningen, Netherlands.

Together, they shared lessons drawn from decades of global experience in Social Impact Assessment (SIA) and Indigenous rights, exploring how FPIC can be honoured in practice and how bureaucratic systems can sometimes undermine its intent.

Professor Frank Vanclay, an expert in Social Impact Assessment and Management at the University of Groningen, began by reflecting on what FPIC truly means in practice. He noted that FPIC is not an event or a signature; it is a relationship that unfolds over time. At its heart, he said, it is about mutual understanding, respect, and dialogue between governments, companies, and Indigenous communities and organizations.

Professor Vanclay explained that the "informed" element of FPIC comes from Social Impact Assessment, a discipline that evaluates the social, cultural, and economic effects of development projects. He shared that many modern approaches to Social Impact Assessment were influenced by Canada's Mackenzie Valley Pipeline Inquiry in 1974 (Berger Inquiry), which helped show the importance of hearing directly from Indigenous communities and organizations about the potential social and cultural impacts of development.

He emphasized that FPIC is not the same as a "social licence to operate." While the latter reflects public goodwill, FPIC is a recognized right, grounded in international law and in the self-determination of Indigenous peoples.

> **Free, Prior and Informed Consent is not an event, it's a relationship."**
>
> *– Professor Frank Vanclay*

He encouraged participants to think of FPIC not as a checkbox, but as a continuous relationship of consent that can change and evolve as circumstances shift.

Professor Vanclay also highlighted the importance of Indigenous communities and organizations leading their own impact assessments, not relying solely on proponents or regulators. When Indigenous communities and organizations define what matters and how impacts are measured, he said, they reclaim their role as rights-holders rather than stakeholders.

Dr. Philippe Hanna, anthropologist and researcher specializing in Indigenous rights and environmental licensing and assistant professor at the University of Groningen, built on Professor Vanclay's reflections. He spoke about the bureaucratic traps that can turn FPIC from a tool of empowerment into a procedural formality.

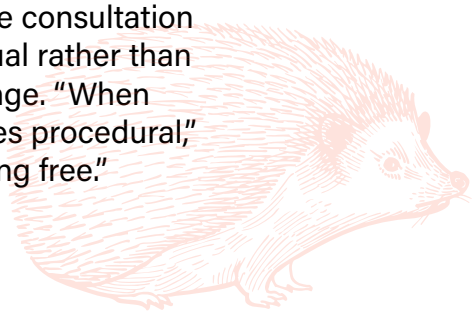
> **FPIC is the right to decide what development means—and who it is for."**
>
> *– Dr. Philippe Hanna*

Drawing from his work in Brazil, the Philippines, and across Latin America, Dr. Hanna explained that consent is too often framed as something to be managed rather than respected. He described how bureaucracies can unintentionally, or sometimes deliberately, narrow who is recognized as Indigenous, how far project impacts are defined, or what qualifies as consultation.

He pointed to several recurring challenges:

- Governments defining project boundaries too narrowly, excluding Indigenous communities and organizations affected downstream or across territories.
- Consultation language that weakens obligation, such as "seek to obtain consent" rather than "obtain consent."
- Political pressure to prioritize projects of "national interest" over Indigenous rights.
- The tendency to treat FPIC as a one-time negotiation rather than an ongoing dialogue.

Dr. Hanna explained that these patterns often reduce consultation to a bureaucratic ritual rather than a meaningful exchange. "When consultation becomes procedural," he said, "it stops being free."



He also spoke about the power of self-determination, the ability of Indigenous peoples to define their own futures, set their own protocols, and determine how, when, and by whom consultation takes place. He emphasized that FPIC is not about permission; it is about decision-making power for Indigenous communities and organizations.

The two researchers shared examples from around the world where Indigenous communities and organizations have reclaimed this power through Indigenous-led FPIC protocols. In Brazil, community-developed FPIC guidelines have redefined engagement processes for mining and hydroelectric projects. In Canada, Indigenous communities and organizations are increasingly developing their own policies and procedures for consultation and consent, rooted in their laws, languages, and traditions.

> **Consent is not just legal—it is cultural, spiritual, and human."**
>
> *– Dr. Philippe Hanna*

These examples, they said, demonstrate that FPIC is not a single model but a living practice that must reflect local realities. A protocol can be formal, such as a written framework, or informal, grounded in ceremony, dialogue, and relationship. Both are equally valid.

Frank and Philippe also spoke about how spiritual consultations can be a part of FPIC. They shared stories from the Amazon, where some Indigenous communities and organizations begin every environmental dialogue by consulting with the river spirits before discussing impacts. These moments, they said, are not symbolic; they are central expressions of law and responsibility.

Their insights reinforced that FPIC is not about approval or agreement, but about respect, process, and relationship: principles that have guided the Committee's work from the beginning. Frank and Philippe also challenged participants to think about the bureaucratic traps that exist within their own systems, and how those traps can be dismantled through Indigenous leadership, policy reform, and cultural change.

> **FPIC is not about approval—it's about respect."**
>
> *– Professor Frank Vanclay*

As the session closed, Professor Vanclay and Dr. Hanna emphasized that achieving FPIC is not easy, nor is it quick. It requires patience, honesty, and a willingness to be uncomfortable. But, they said, it is through that discomfort that trust is built, and through trust, true partnership becomes possible.

Shared Reflections and Themes

The discussion carried several shared threads that connect global experience to the IAMC's work on oversight and consent.

- FPIC is a continuous relationship, not a single approval.
- Impact assessments must be Indigenous-led and locally defined.
- Language matters; vague commitments create loopholes.
- Protest is a form of participation when formal processes fail.
- Community protocols are essential tools for self-determination.

- Respect for spiritual and cultural consultation practices is part of genuine FPIC.
- There is no single model for consent; each Nation defines its own path.

The session *'Free, Prior and Informed Consent: tokenist consultations and bureaucratic traps—how to avoid them?'* reminded participants that consent is more than a legal requirement; it is a relationship of respect and reciprocity. By sharing global lessons and local truths, Frank Vanclay and Philippe Hanna helped fuel the fire of understanding that continues to guide the IAMC-TMX's work today.

At the LWG, there was strong concensus that the IAMC is the "I" in FPIC.

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Free, Prior and Informed Consent (FPIC) Seminar Sessions

SEMINAR SESSION:

Q&A WITH FRANK AND PHILIPPE

The first seminar session of the afternoon offered participants an opportunity to go deeper into the ideas shared earlier in the day by Professor Frank Vanclay and Dr. Philippe Hanna. Building on their presentation on 'Free, Prior and Informed Consent (FPIC): tokenist consultations and bureaucratic traps—how to avoid them?', this open dialogue invited participants to ask questions, explore examples, and reflect on how the concepts of FPIC and Social Impact Assessment (SIA) apply in practice.

The conversation was informal and wide-ranging. Participants asked about the challenges of putting FPIC into action within complex systems, the limits of regulatory tools, and what real consent looks like in the context of major projects. Frank and Philippe responded with reflections drawn from their global research and field experience, connecting academic theory to the lived realities of Indigenous communities around the world.

FPIC as practice, not policy

One of the first themes that emerged was the difference between FPIC as a principle and FPIC as a practice. Both speakers emphasized that consent cannot be reduced to a checklist or a procedural step. True FPIC, they said, requires ongoing dialogue, trust, and transparency.

Professor Vanclay reminded participants that Social Impact Assessment, the "informed" part of FPIC, is about understanding the human dimensions of development, not just its technical or environmental ones. He noted that while impact assessments often focus on measurable data, the real work of FPIC lies in relationships, culture, and meaning.

Dr. Hanna added that consent must always include the right to say no, but also the right to negotiate conditions and define the process of engagement itself. He described FPIC as a living system rather than a rigid policy: something that must adapt to context and be guided by the people most affected.

> **"FPIC means the right to say yes, no, or yes with conditions—and to be respected in that choice."**
>
> *– Dr. Philippe Hanna*

Beyond consultation: understanding impacts

Participants asked how FPIC can help Indigenous communities and organizations move beyond consultation fatigue and ensure that impacts are fully understood. Professor Vanclay introduced

the concept of first- and second-order impacts, which refers to the distinction between the immediate, visible effects of a project and the slower, more profound changes that unfold over time.

> **Models are never the real thing—what matters is the wisdom we bring to them."**
>
> *– Professor Frank Vanclay*

He explained that many social impacts cannot be seen on a map or measured in numbers. They appear in shifting community dynamics, mental health, the erosion of trust, or the loss of traditional livelihoods. These impacts, he said, are just as real as economic or environmental ones and must be part of every assessment.

Dr. Hanna agreed, emphasizing that understanding impacts means listening carefully to how people describe change in their own terms. "Communities already know what matters," he said. "Our job is to make sure those voices guide how decisions are made."

Technology and "real intelligence"

As the conversation turned to the future of oversight, a participant raised a concern about the growing use of technology and artificial intelligence in environmental monitoring. They reflected that the more data-driven assessments become, the less grounded they sometimes feel, and asked whether the human element might be lost in the process.

Professor Vanclay agreed that this is a real risk. He said that while technology can support decision-making, it can also distance people from the places and relationships that give data meaning. "Models are never the real thing," he reminded the group. "What matters is the wisdom we bring to them."

Dr. Hanna added that the quality of any AI system depends on the quality of the information it draws from. If the data going in is incomplete, biased, or disconnected from lived experience, then the outputs will only reinforce those gaps. He stressed that AI cannot replace people on the ground, especially Indigenous monitors, whose knowledge and presence make oversight stronger and more accurate.

Both speakers agreed that technology should be used to amplify local knowledge, not replace it, and that true intelligence in oversight will always come from people, relationships, and experience.

From mitigation to transformation

Several questions focused on how to move beyond project-specific mitigation toward long-term transformation. Professor Vanclay observed that governments and companies often stop at "reducing harm," when the real opportunity lies in creating benefit and building systems that strengthen Indigenous communities and organizations rather than just minimizing damage.

He suggested that FPIC offers a framework for this shift because it centres Indigenous definitions of wellbeing and progress. Dr. Hanna expanded on this, noting that FPIC is most powerful

when it is proactive: when Indigenous communities and organizations set the terms for how engagement happens, who is involved, and what success looks like.

They spoke about examples from around the world where Indigenous communities and organizations have used FPIC protocols to assert their own governance systems. In these cases, consent becomes more than compliance; it becomes self-determination in action.

Facing the future

Toward the end of the discussion, participants asked about the global trends shaping the future of FPIC. Dr. Hanna reflected that while recognition of Indigenous rights has grown, there is also a wave of regression and resistance in many countries. He emphasized that community-driven FPIC protocols are one of the best tools for protecting rights, even when political environments shift.

Professor Vanclay concluded by saying that while there is no single formula for FPIC, its strength lies in its flexibility and humanity. "Every Nation," he said, "must define what FPIC means for them, and that definition must come from their own laws, stories, and values."

Shared Reflections and Themes

The dialogue carried several shared threads that deepened understanding of FPIC and its application in practice.

- FPIC is a continuous process, not a one-time decision.
- True consent requires transparency, trust, and space for disagreement.
- Indigenous communities and organizations must lead in defining what impacts matter and how they are addressed.
- Social Impact Assessment must include cultural, emotional, and spiritual dimensions.
- Technology can strengthen oversight, but only when it supports, not replaces, human presence and judgment. FPIC offers a path from mitigation toward transformation, shaping systems that strengthen communities over time.
- Each Nation defines FPIC in its own way, grounded in its laws and knowledge systems.

The session ended in a spirit of curiosity and respect. Participants left with new insights into how FPIC principles can guide real-world decision-making, not as a rulebook, but as a relationship built on integrity, understanding, and care.

SEMINAR SESSION:

FPIC IN THE MACKENZIE VALLEY OF THE NWT: CO-MANAGEMENT IN PRACTICE

This seminar brought the Gathering northward, into the lands of the Mackenzie Valley, where Free, Prior and Informed Consent (FPIC) is lived through the practice of co-management. Leaders from the Mackenzie Valley Environmental Impact Review Board (MVEIRB) and the Mackenzie Valley Land and Water Board (MVLWB) shared how decisions about land and water are made collaboratively by Indigenous governments and Canada under modern treaty frameworks.

The session featured Alan Ehrlich, Manager of Environmental Impact Assessment, Mark Cliffe-Phillips, Executive Director (ED), and JoAnne Deneron, Chairperson, all from the MVEIRB, alongside Tanya MacIntosh, Regulatory Specialist with the MVLWB. Together, they illustrated how co-management systems translate the principles of FPIC into day-to-day decision-making about development in the Northwest Territories.

Understanding Co-management in the North

The speakers began by grounding their remarks in the region's history of land claim and self-government agreements. The Mackenzie Valley system was created through the Gwich'in, Sahtu, and Tłı̨chǫ Agreements, which established a shared approach to environmental management and impact assessment.

Under the Mackenzie Valley Resource Management Act (MVRMA), the Review Board and Land and Water Board are co-management bodies: they include equal representation from Indigenous and federal governments and make decisions collaboratively. This structure reflects the principle that those most affected by development should help decide whether, and how, it proceeds.

> **Co-management means we make the decisions together—it's not advice, it's authority."**
>
> – *Mark Cliffe-Phillips, ED of the MVEIRB*

Mark Cliffe-Phillips explained that co-management is not consultation, but shared authority. "Co-management means we make the decisions together," he said. "It's not advice, it's authority."

FPIC in Practice: How the System Works

Alan Ehrlich described how FPIC principles are embedded throughout the Mackenzie Valley process. Every project review begins with early notification to Indigenous governments, followed by collaborative scoping of what issues and impacts should be assessed. Indigenous communities and organizations receive funding to participate and are supported to bring their knowledge forward.

He explained that each stage of the process corresponds to an element of FPIC:

- **Free**: participation must be voluntary and well-resourced, not dependent on agreement with a project.
- **Prior**: Indigenous communities and organizations are involved from the earliest planning stages, not after decisions are made.
- **Informed**: Indigenous Knowledge and community evidence are central to every assessment.

> **FPIC isn't a theory for us—it's what we do every day."**
>
> – *Alan Ehrlich, Manager of Environmental Impact Assessment at the MVEIRB*

The Review Board holds hearings in communities rather than distant cities, often on the land or in spaces chosen by Elders. This, Alan Ehrlich shared, ensures that both cultural and environmental impacts are heard in the right context.

MVEIRB Chairperson JoAnne Deneron spoke about how these practices honour Elders and traditional knowledge holders. She reflected that many decisions in the North are rooted in stories, languages, and teachings that connect people to place. "The land speaks through our Elders," she said, "and through this process, it is heard."

> **The land speaks through our Elders—and through this process, it is heard."**
>
> – *JoAnne Deneron, Chairperson for the MVEIRB*

Integrating Indigenous Knowledge

Tanya MacIntosh offered insight into how Indigenous Knowledge is woven directly into regulatory decisions about land and water use. At the Land and Water Board, she said, Indigenous Knowledge is not a supplement to western science, it is evidence that shapes how thresholds and conditions are defined.

She shared the example of "cultural water quality," where community values determine what levels of disturbance are acceptable. In this model, water is not evaluated only for chemical safety but also for its cultural and spiritual significance.

> **Our system doesn't just listen to Indigenous Knowledge—it relies on it."**
>
> *– Tanya MacIntosh, Regulatory Specialist with the MVLWB*

Tanya MacIntosh described how staff and board members learn from on-the-land visits and community monitors, using those experiences to strengthen permitting decisions.

Lessons from Experience

Reflecting on their collective work, the presenters spoke candidly about the challenges and rewards of co-management. Building and maintaining trust takes time. Decision-making can be slower, but the outcomes are stronger because they are shared.

They emphasized that capacity and relationships are as important as legislation. Without skilled staff, resources for Indigenous communities and organizations, and time to listen, the principles of FPIC cannot be fully realized.

Mark Cliffe-Phillips noted that while co-management in the North has its imperfections, it demonstrates that FPIC is possible within Canadian regulatory systems. It shows what can be achieved when Indigenous and federal partners are both willing to learn and adapt.

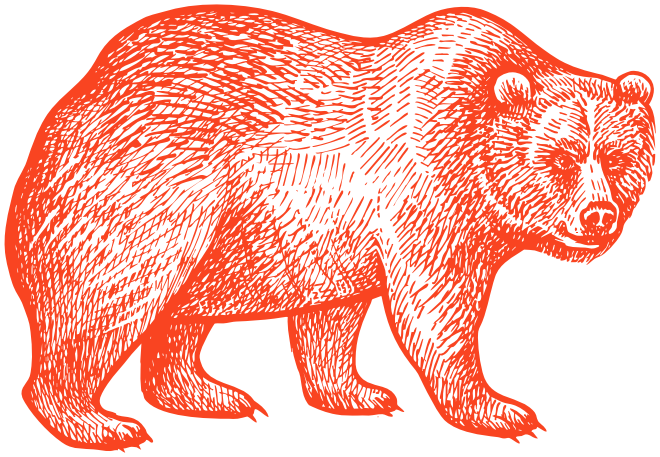
Alan closed by encouraging participants to see co-management as a living system, one that requires ongoing care, dialogue, and renewal.

Shared Reflections and Themes

The discussion carried several shared threads that illustrated how FPIC comes to life through co-management.

- Co-management transforms consultation into shared decision-making.
- FPIC in practice requires time, capacity, and trust between partners.
- Indigenous Knowledge is evidence, not opinion, it must guide all stages of assessment and licensing.
- Hearing directly from Indigenous communities and organizations, on the land, is essential to informed consent.
- Modern treaty systems show that FPIC can be achieved through cooperative governance.
- Co-management is an ongoing process of relationship, learning, and renewal.

The session, FPIC in the Mackenzie Valley of the NWT: Co-management in Practice, offered a grounded example of what consent can look like in action. It showed that when decision-making is shared, and when the land and its people are heard together, oversight becomes not only stronger but more just.



SEMINAR SESSION:

WHAT COULD A BEST PRACTICE FPIC MODEL LOOK LIKE IN CANADA?

Building on lessons from the North, this session invited participants to reflect on what Free, Prior and Informed Consent (FPIC) could look like in Canada: how it can move from principle to practice, from aspiration to structure. Co-hosted by Raymond Cardinal, Indigenous Co-Chair, for the IAMC-TMX, and Jeff Langlois, Partner at JFK Law, the discussion explored what a best practice FPIC model might require, and how Indigenous and federal partners could work together to bring it to life.

This seminar built on the earlier sessions, connecting the international, legal, and on-the-ground dimensions of FPIC. Participants were encouraged to think of FPIC not only as a legal right affirmed in the United Nations Declaration on the Rights of Indigenous Peoples (UNDRIP), but as an evolving, shared journey of relationship, trust, and responsibility.

Understanding FPIC in the Canadian Context

Raymond Cardinal opened by grounding the discussion in the language of UNDRIP, particularly Articles 19 and 32, which affirm the obligation of states to consult and cooperate in good faith to obtain free, prior, and informed consent. He emphasized that FPIC is not new or theoretical; it is a right that already exists and must be implemented.

Raymond Cardinal reflected that, too often, projects in Canada still move ahead with limited Indigenous involvement in decision-making. He shared that at a recent First Nation Summit, Chiefs had emphasized the same message: it is time to focus less on defining FPIC, and more on living it.

> **FPIC isn't an abstract goal—it's achievable when relationships and trust come first."**
>
> *– Raymond Cardinal, Indigenous Co-Chair, for the IAMC-TMX*

He noted that Canada already has examples of what this can look like. Some companies, he said, will not proceed without community consent. Others are beginning to embed Indigenous decision-making directly into their project planning processes. These are steps in the right direction, but they are still the exception, not the rule.

Global Models and Early Lessons

Drawing on international experience, Raymond Cardinal and Jeff Langlois shared examples of how FPIC frameworks have been applied around the world, including the World Bank's Geothermal Projects FPIC model used in Indonesia. These systems, they noted, vary by country and context, but all share the same foundations: early engagement, partnership, and accountability.

Raymond Cardinal highlighted that each community and project context is different, and that no single FPIC model can fit all situations. However, the principles remain constant, free participation, early and informed dialogue, and transparent decision-making.

The conversation also touched on the risk of bureaucratizing FPIC, turning it into a procedural step rather than a relationship. Raymond Cardinal encouraged participants to imagine FPIC as a collaborative process that spans the full project lifecycle, not just one moment of approval.

Building the Foundations of Consent

One of the strongest themes of the session was early engagement. Raymond Cardinal shared examples from Alberta where Indigenous communities and organizations walked the proposed pipeline route with proponents years before approval. Doing so allowed both sides to identify sacred sites, avoid conflicts, and find solutions before plans were finalized.

He explained that this approach demonstrates FPIC in practice. It is proactive, grounded in relationships, and rooted in mutual respect. But it also takes time, resources, and capacity. "Many consultation offices," he said, "have two staff where they need ten." Without adequate support, FPIC cannot truly be free or informed.

> **Achieving FPIC requires more than goodwill—it requires capacity, time, and respect."**

Jeff Langlois echoed this, noting that capacity is not only about staffing, but also about access to data, technical knowledge, and legal support. Building the foundation for FPIC, they agreed, means ensuring Indigenous communities and organizations have the tools and time to make decisions on their own terms.

Law, Transparency, and Accountability

Jeff Langlois framed FPIC as a matter of clarity, transparency, and accountability. He explained that while many agreements between Indigenous communities and organizations and proponents include consent clauses, these are often confidential, meaning the broader community cannot see or enforce the commitments.

> **Consent shouldn't live in secret clauses—it should be clear, enforceable, and shared."**
>
> *– Jeff Langlois, Partner at JFK Law*

He contrasted these agreements with what true FPIC requires: visible, verifiable consent that is continuously upheld. Jeff Langlois shared examples of conditional consent, where approval is given only if certain conditions are met or maintained. This approach, he said, strengthens accountability rather than weakening it.

Jeff Langlois also spoke about ongoing legislative work, including Action Plan Measure 34, which focuses on increasing Indigenous participation in federal regulation through the Canada Energy Regulator Act. He emphasized that these measures are meaningful only if they are supported by sustained partnerships and transparent oversight.

Maintaining Consent

The discussion then turned to what it takes to maintain consent once it has been granted. Raymond Cardinal observed that consent is not permanent; it must be renewed through action, honesty, and follow-through. FPIC, he said, extends far beyond the signing of agreements; it continues through construction, operation, monitoring, and even reclamation.

> **The most important question isn't how to get consent—it's how to keep it."**

Jeff Langlois reflected that maintaining consent requires a cultural shift in how regulators, industry, and governments understand partnership. He pointed to the role of the Canada Energy Regulator and the IAMC-TMX as examples of systems that allow consent to be revisited and reaffirmed over time.

Together, they emphasized that the question is not only how to achieve FPIC, but how to sustain it. How to ensure the spirit of consent is carried forward, not left behind, once approvals are granted.

Shared Reflections and Themes

The discussion carried several shared threads that shaped a picture of what best practice FPIC could look like in Canada.

- FPIC is a right affirmed in UNDRIP that must be implemented, not debated.
- There is no single FPIC model; each community defines it through its own laws, values, and processes.
- Early, respectful engagement builds trust and prevents conflict.
- True consent requires transparency, clarity, and enforceable commitments.
- Maintaining consent is as important as obtaining it; oversight must be ongoing.

- Building capacity is essential, without it, consent cannot be free or informed.
- FPIC is a living relationship, renewed through action and accountability.
- The session concluded with a shared understanding that FPIC is not a destination or a document, it is a journey. It grows through respect, transparency, and the willingness of all partners to learn, adapt, and walk forward together.

> **FPIC is not a destination—it's a shared journey."**
>
> *– Raymond Cardinal, Indigenous Co-Chair, for the IAMC-TMX*

SEMINAR SESSION:

FPIC IN OUR NATIONS: WHAT DOES CONSENT MEAN TO US?

Following conversations on FPIC in international contexts, this session turned inward to ask what consent means within Indigenous communities and organizations themselves. Hosted by Chief Councillor Judi Thomas for Dididaht First Nation and Robert Janes, Partner at JFK Law, the discussion explored how FPIC lives in community, how decisions are made and shared, and what it means for those decisions to be free, prior, and informed.

> **Everything is one, everything is related."**
>
> *– Chief Councillor Judi Thomas for Dididaht First Nation and IAMC-TMX Indigenous Caucus Member*

The conversation blended teachings, personal reflections, and practical examples. Chief Councillor Thomas began by grounding participants in the understanding that "everything is one, everything is related." She invited the room to consider how FPIC is not only a principle for negotiation but a way of living that reflects balance, accountability, and care for future generations.

Beyond Yes or No

The discussion began with the question: What does consent really mean in practice? Participants reflected that it cannot be reduced to a simple yes or no. True consent, they said, involves continuous dialogue, understanding, and respect.

Examples shared from Indigenous communities and organizations included conditional consent, where projects may move forward only under agreed conditions, and "agreeing not to agree," which allows time for further learning and conversation. Consent, they agreed, is a process rather than a transaction.

Chief Councillor Thomas reminded participants that "free, prior, and informed" must be upheld throughout the life of a decision, not only at its start. Informed consent, she said, requires that everyone understands not only what is being proposed but also what may be lost or changed.

Consent Starts at Home

Participants reflected that FPIC begins within the Nation. Before engagement with outside governments or companies, Indigenous communities and organizations must reach clarity among themselves through meetings, family gatherings, and open dialogue.

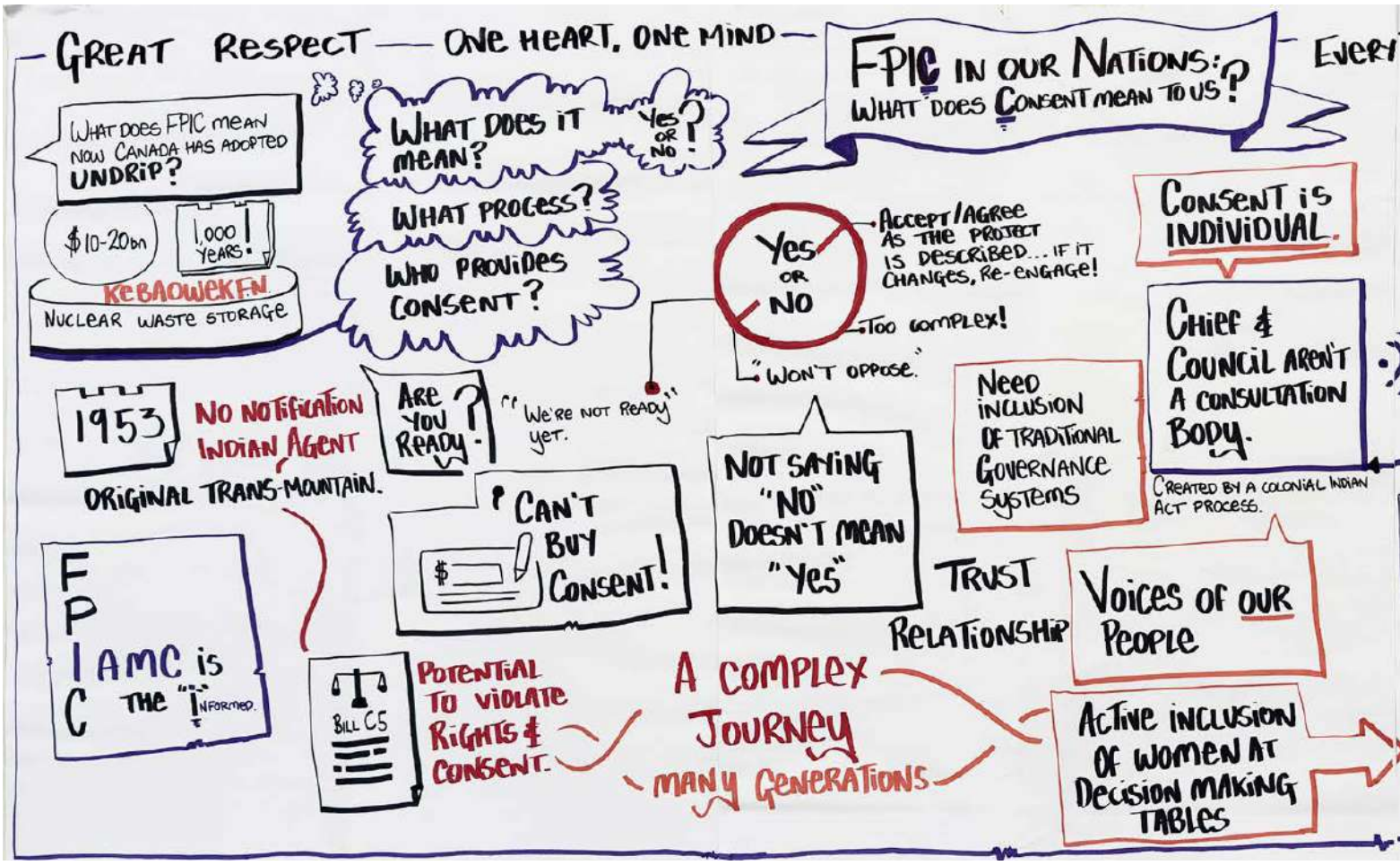
> **“Consent is not a checkbox; it is a relationship that requires care and renewal.”**

Chiefs and Councils, Elders, and youth each have roles in this process. Leadership, they said, must listen with openness and humility, ensuring that decisions reflect the collective will of the community rather than individual perspectives. One participant described how consent can be undermined when leaders are pressured to act quickly. Another emphasized that good governance takes the time to bring people together.

This internal process, participants said, is what gives consent its strength and legitimacy.

Governance, Accountability, and Healing

The conversation also turned to the realities that can make consent difficult to uphold: colonial systems, limited resources, and internal divisions. Participants spoke of the need to



rebuild trust within Indigenous communities and organizations, especially when past decisions were made without transparency.

FPIC, they said, must include accountability not only between governments but also within Indigenous communities and organizations themselves. Transparency, communication, and fairness are part of what it means to be informed.

> **Free and informed must apply within our Nations as much as between Nations and governments."**

Several participants connected this to healing, observing that many communities are still carrying the impacts of colonial policies that disrupted their decision-making systems. For FPIC to work, it must help repair those relationships by fostering inclusion, equity, and respect.

The Role of Women in Consent and Leadership

A powerful thread throughout the discussion was the role of women in leadership and decision-making. Women, participants said, have always held responsibilities for land, water, and community wellbeing. Their leadership helps ground FPIC in care, balance, and protection.

Chief Councillor Thomas reflected that when women lead, "decisions slow down in a good way." Slowing down, she said, allows space for reflection and collective understanding. Others spoke of the connection between women's leadership, safety, and the teachings of Missing and Murdered Indigenous Women, Girls, and 2SLGBTQI+ Peoples (MMIWG2S+).

Participants agreed that when women's voices are centered, FPIC becomes a process rooted in care rather than confrontation.

> **When women lead, consent becomes a practice of care, patience, and balance."**

The discussion's themes were captured in a graphic recording by Charlie Ursell, illustrating the deep connections between governance, care, and the land that sustained the conversation.

Protecting the Land and Future Generations

Many participants returned to the idea that FPIC is not only about projects or policy, but about protection. The right to consent is a responsibility to safeguard the land, water, and the generations to come.

Elders spoke of how each decision leaves a mark that future generations will inherit. They urged that Indigenous communities and organizations measure success not by short-term benefits but by whether their choices sustain life and balance. "We are accountable to the land," one participant said, "and the land will tell us if we have done it right."

Making Space for 'Not Yet'

Several participants shared that sometimes the most powerful decision is to wait. Saying "not yet" allows time to build understanding, strengthen governance, and ensure that community members are truly informed.

Participants noted that external timelines often pressure Indigenous communities and organizations to make quick decisions, but true FPIC requires time and readiness. The right to delay, they said, is an expression of sovereignty and self-determination.

Navigating Jurisdiction and Power

The conversation also highlighted the challenges Indigenous communities and organizations face in navigating overlapping federal, provincial, and territorial jurisdictions. Participants described how responsibility for engagement and consultation is often unclear, leading to frustration and delays.

Robert Janes reflected that while Canada's legal framework continues to evolve, it still falls short of fully recognizing Indigenous law and decision-making authority. He encouraged Indigenous communities and organizations to develop and assert their own FPIC protocols, tools that clarify how consent is defined and exercised according to their own governance systems.

> **"Nations have always had laws of consent; we are simply asking others to recognize them."**
>
> *– Robert Janes, Partner at JFK Law*

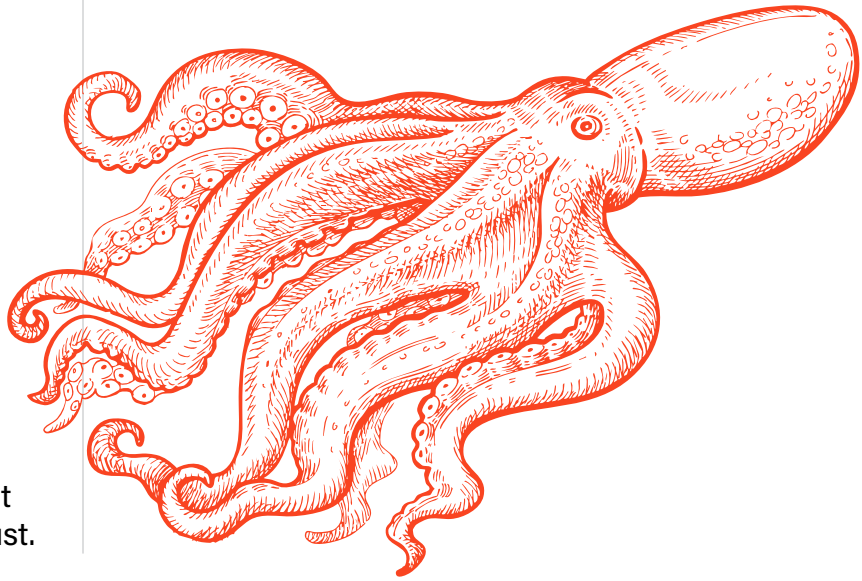
Shared Reflections and Themes

The discussion carried several shared threads about what consent means within Indigenous communities and organizations and how it can guide relationships among them.

- FPIC begins within Indigenous communities and organizations; it grows from family, governance, and community.
- Consent is not a single decision but an ongoing relationship built on trust.
- Women's leadership brings care, balance, and safety to decision-making.
- Healing and accountability are integral to meaningful consent.
- The right to say "not yet" is an expression of sovereignty and care.
- True consent protects the land, the people, and future generations.

Chief Councillor Thomas closed the session by thanking participants for their honesty and courage in sharing. She reflected that FPIC, when grounded in Indigenous law and guided by respect, is not just a governance tool but "a way of living together in balance, walking with one heart and one mind."

Robert Janes added that while Canada continues to define FPIC in legislation, Indigenous communities and organizations have already shown what it looks like in practice: decisions rooted in values, knowledge, and care for the land and people.



Day One Closing & Reflections

As the first day of the Gathering came to a close, participants returned to plenary to reflect on what they were taking away. Through a Slido word cloud, the most shared words were hopeful, informative, knowledgeable, and maintaining consent, capturing both the spirit and the substance of the day.

Facilitators Michelle Nieviadomy and Charlie Ursell invited the room to pause and look back on what they had built together: from the opening pipe ceremony to the voices of Ministers, Subcommittees, and Indigenous communities and organizations, to the seminars exploring FPIC in practice.

Participants reflected on the importance of listening before acting, maintaining consent as an ongoing commitment, and continuing to walk together with trust and respect.

The day closed in prayer, offered by Elder Ken White, who shared words in his language and blessings for the evening. As participants departed, they carried with them a sense of gratitude, connection, and anticipation for the conversations to come on Day Two.

Day Two: Lighting the Path Forward

Having gathered the wood and fed the fire, Day Two of the Line Wide Gathering turned toward the path ahead. Participants gathered in the plenary hall for a light welcome, a few housekeeping notes, and an introduction to the day's theme: Lighting the Path Forward.

Building on the reflections and insights from Day One, this day invited participants to imagine what comes next for Indigenous-led oversight in Canada. It focused on vision, bold, grounded, and collective, exploring how systems can better reflect Indigenous values, knowledge, and leadership.

After the morning welcome, the first panel began: Indigenous-led Decision Making, Co-Management, and Oversight that Works, featuring leaders and practitioners who shared what strong, collaborative decision-making looks like in action.

Panel: Indigenous-Led Decision-Making, Co-Management, and Oversight that Works

The first session of Day Two, *'Indigenous-led Decision Making, Co-Management, and Oversight that Works',* explored how collaborative governance and Indigenous-led systems are shaping better outcomes for people and the land.

Building on the previous day's reflections on FPIC, this conversation brought together leaders from the Mackenzie Valley Environmental Impact Review Board (MVEIRB) and the Indigenous Advisory and Monitoring Committee for the Trans Mountain Expansion Project (IAMC-TMX). Together, they reflected on how oversight can be both technically rigorous and deeply grounded in relationships, knowledge, and trust.

> **"Co-management isn't about giving advice—it's about making the decisions together."**
>
> *– Mark Cliffe-Phillips, ED of the MVEIRB*

The panelists described co-management as a governance approach that turns consultation into shared authority. Mark Cliffe-Phillips, Executive Director (ED) of the MVEIRB, noted that the MVEIRB's model, born out of modern treaty agreements, ensures that decisions are made jointly by Indigenous and federal representatives.

He emphasized that this structure shifts power dynamics and creates a space where Indigenous Knowledge and values are not just heard but built into the process. "Co-management," he said, "isn't about giving advice—it's about making the decisions together."

JoAnne Deneron, Chairperson for the MVEIRB, reflected on how the Board's work is guided by respect for Indigenous Knowledge, Elders, and community input. She described hearings held in communities, often on the land, where the rhythm of the place and the voices of those who live there shape the outcome.

Alan Ehrlich, Manager of Environmental Impact Assessment at the MVEIRB, spoke about how oversight systems can evolve from transactional review processes into relationships of accountability. He shared that the MVEIRB's strength lies not only in its legislative framework, but in the time and effort invested in relationships with Indigenous communities and organizations, regulators, and industry alike.

He explained that effective co-management requires consistency and presence: "You can't just show up when there's a problem. You have to be there before, during, and after."

Raymond Cardinal, Indigenous Co-Chair for the IAMC-TMX, echoed this, reflecting on how the IAMC-TMX's own oversight model is built on similar principles. He noted that while structures differ across regions, the shared foundation of Indigenous-led oversight is trust. Both the IAMC-TMX and the MVEIRB, he said, show that "the work gets stronger when everyone takes responsibility for keeping the fire burning."

The discussion turned to how Indigenous Knowledge and western science can come together to create more complete and effective decision-making systems. Panelists agreed that these two knowledge systems are strongest when they are treated as equal and complementary, rather than competing forms of evidence.

> **You can't just show up when there's a problem. You have to be there before, during, and after."**
>
> *– Alan Ehrlich, Manager of Environmental Impact Assessment at the MVEIRB*

Mark Cliffe-Phillips described this as "two eyes on the same landscape," where each perspective sees something different but equally vital. Alan added that, in the North, Elders' teachings often guide impact assessment by connecting environmental effects to cultural and social wellbeing, a link that data alone cannot show.

> **Two eyes on the same landscape—each sees something different but equally vital."**
>
> *– Mark Cliffe-Phillips, Cliffe-Phillips, ED of the MVEIRB*

JoAnne Deneron reflected that respecting Indigenous Knowledge means trusting it: "It's not something you add to the process—it's part of the foundation."

Panelists acknowledged that co-management and Indigenous-led oversight come with challenges. Resource constraints, competing mandates, and slow bureaucratic processes can limit the ability to act quickly or adapt.

Yet, they agreed that these challenges are outweighed by the value of decisions made in partnership. Alan Ehrlich noted that co-management is not always easy, but it consistently produces decisions that are better informed, more accepted, and more sustainable.

Raymond Cardinal added that the IAMC-TMX's ongoing evolution shows what is possible when Indigenous leadership and federal partnership are treated as equals. He invited participants to see oversight as a space of innovation, where systems can continue to grow, evolve, and reflect the values of those they serve.

During the Q&A, participants asked how the principles of co-management could be applied beyond the North. The panelists shared that while structures differ across regions, the foundation is the same: trust, shared responsibility, and a commitment to long-term relationships.

> **"Co-management isn't always easy, but it builds decisions people can stand behind."**
>
> *– Alan Ehrlich, Manager of Environmental Impact Assessment at the MVEIRB*

Questions also focused on sustaining collaboration through political change and on engaging youth in oversight. Alan Ehrlich reflected that stability comes from people, not policy, while JoAnne Deneron reminded the room that "youth are already part of this work—our job is to open the door wider."

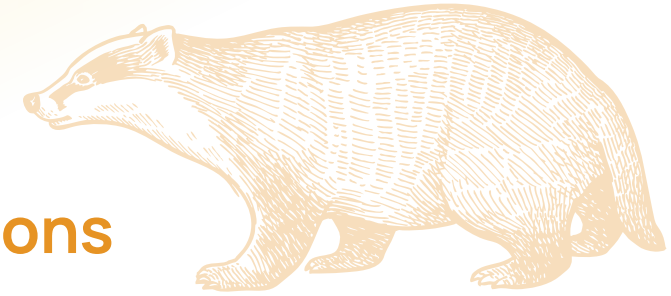
Shared Reflections and Themes

The conversation highlighted several shared threads about how Indigenous-led decision-making and co-management can shape the future of oversight in Canada.

- Co-management transforms consultation into shared authority.
- Indigenous Knowledge and western science together create stronger, more complete decisions.
- Relationships, trust, and consistency are essential for effective oversight.
- Decision-making must happen *with* Indigenous communities and organizations, not just about them.
- Challenges exist, but shared leadership produces decisions that endure.
- Oversight is strongest when grounded in both technical expertise and cultural knowledge.

Together, the panelists demonstrated that co-management is not only a policy framework but a relationship-based practice that strengthens every level of decision-making. Their insights underscored that shared leadership is not just possible within Canada's oversight systems, it is already happening, creating a model that continues to guide and inspire others.

Learning Through Practice Seminar Sessions



After the morning plenary, participants were invited to join one of several concurrent seminar sessions exploring emerging topics shaping the future of Indigenous-led oversight.

These Learning Through Practice Seminar Sessions built on the themes of the day—collaboration, innovation, and shared responsibility—offering space for participants to ask questions, exchange experiences, and learn from one another.

Each session combined presentations with open dialogue, creating opportunities to explore how oversight systems can continue to evolve to reflect Indigenous values, knowledge, and leadership. Participants were encouraged to attend the discussion that best aligned with their interests, priorities, or current work.

SEMINAR SESSION:

BUILDING CAPACITY IN SIA FOR A BETTER FUTURE

> **"Strong assessment comes from strong relationships."**
>
> *– Dr. Philippe Hanna*

This seminar session focused on how to build capacity for Social Impact Assessment (SIA) across Indigenous communities and organizations, governments, and regulatory systems in Canada. Participants worked in small discussion groups, each exploring a different theme related to SIA: Barriers and Opportunities; Building Capacity and Awareness; Respecting FPIC and Learning Together; Focusing on Impacts; and Indigenous-led Assessments and Wise Practice.

The group discussions were followed by a plenary report-back, where facilitators and participants shared insights on how to strengthen SIA practice and embed it within Indigenous-led oversight. Dr. Philippe Hanna and Professor Frank Vanclay reminded participants that strong assessments depend on strong relationships, and that meaningful engagement requires time, trust, and local leadership.

Barriers and Opportunities

Participants began by identifying barriers that limit the effectiveness of SIA in Canada. Many pointed to short project timelines, a lack of dedicated funding, and inconsistent requirements across jurisdictions. Others noted that social impacts are often undervalued compared to economic or environmental ones, leaving important aspects of community wellbeing under-examined.

At the same time, participants saw opportunities. They highlighted the increasing recognition of Indigenous Knowledge, community-led data collection, and collaboration between Indigenous communities and organizations and regulators as important steps toward more holistic assessments.

There was agreement that SIA should not be an afterthought or a box to check, but a process that informs decision-making from the start.

Building Capacity and Awareness

The second group explored how to strengthen capacity for SIA at all levels, from Indigenous communities and organizations to government agencies and industry partners. Participants discussed the need for long-term training and mentorship, both formal and on-the-job.

> **We can't rely on consultants to carry the knowledge—it has to live in the communities."**

Some suggested peer-to-peer learning models, where Indigenous communities and organizations that have led assessments share tools and lessons with others. Others emphasized that regulators also need training to understand social and cultural dimensions of projects.

A key theme was that capacity building is a shared responsibility. For SIA to be effective, everyone involved must understand its purpose, value, and potential to create better outcomes.

Respecting FPIC and Learning Together

The third group explored how SIA can be a practical pathway for implementing Free, Prior, and Informed Consent (FPIC). Participants reflected that impact assessments are not just about documenting effects, but about shaping relationships built on respect and accountability.

They discussed how FPIC and SIA intersect: both rely on transparent information, early engagement, and ongoing dialogue. When done well, SIA creates the space for meaningful consent ensuring Indigenous communities and organizations are informed, respected, and heard throughout the life of a project.

> **Consent is a process, not a signature."**
>
> *– Professor Frank Vanclay*

Professor Vanclay noted that "consent is a process, not a signature," encouraging participants to think of assessment as a tool for continuous learning between Indigenous communities and organizations and governments.

Focusing on Impacts

The fourth group turned their attention to what impacts are measured and what often gets missed. Participants noted that assessments tend to focus on physical or economic impacts, while social and cultural changes are harder to quantify and therefore less visible in reports.

They discussed ways to make these impacts more central, including the use of community-defined indicators,

storytelling, and lived experience as valid and essential evidence.

Several participants stressed the importance of measuring wellbeing, not just mitigation. "We talk about impacts," one noted, "but rarely about the health of the community after the project."

The group agreed that broadening the definition of impact strengthens oversight and ensures that what matters most to Indigenous communities and organizations is reflected in decisions.

Indigenous-led Assessments and Wise Practice

The final group explored what Indigenous-led SIA looks like in practice. Participants shared examples of Indigenous communities and organizations developing their own assessment frameworks rooted in traditional knowledge and governance systems.

They discussed how Indigenous-led approaches can bring forward questions and insights often missed in standard reviews, especially those tied to relationships, ceremony, and intergenerational wellbeing.

> **"Assessment is not about approval; it's about accountability."**

Participants also spoke about the need for long-term resources and institutional support. Capacity, they said, must be built for the long term, not only to meet project deadlines but to strengthen Nation-to-Nation governance.

Shared Reflections and Themes

Across all five themes, participants shared a vision of SIA that is rooted in relationships and led by Indigenous communities and organizations. Key reflections included:

- Capacity building must be ongoing and led by Indigenous communities and organizations themselves.
- Social Impact Assessments should reflect cultural, social, and spiritual wellbeing, not just economics.
- FPIC and SIA are deeply connected through transparency, learning, and accountability.
- Community knowledge and stories are essential forms of data.
- Long-term relationships are the foundation of good assessment.

Together, these conversations reflected a shared understanding that capacity building is more than training; it is the practice of walking together. As one participant said, "We learn by doing this work with each other."

These discussions set the stage for the next seminar, where participants turned north to learn how co-management systems have put these principles into practice in the Mackenzie Valley.

SEMINAR SESSION:

BEHIND THE PROCESS: A TECHNICAL LOOK AT CO-MANAGEMENT REGULATION IN THE NORTH

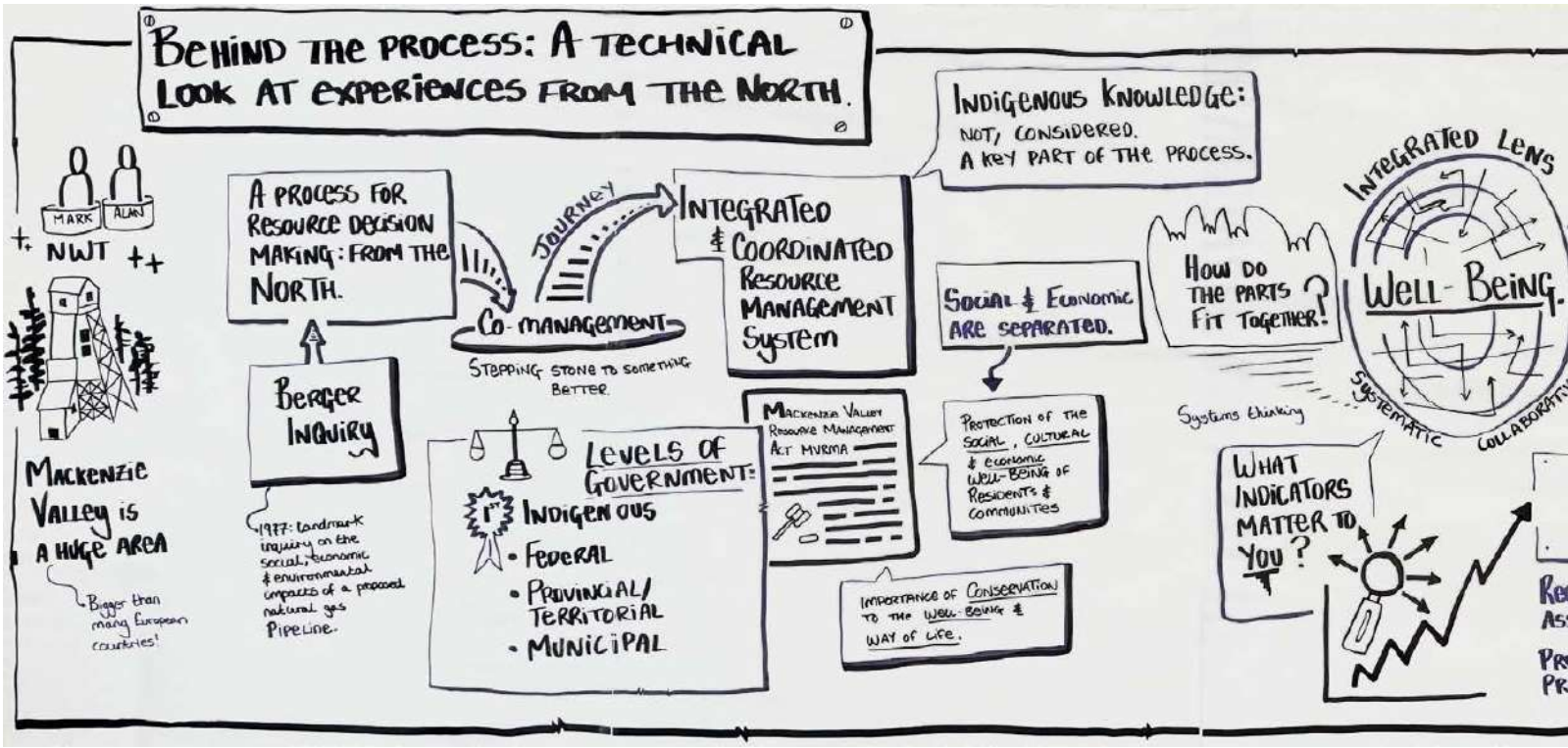
This seminar session explored how Free, Prior and Informed Consent (FPIC) principles are put into practice through the co-management systems of the Mackenzie Valley in the Northwest Territories. Alan Ehrlich, Manager of Environmental Impact Assessment, and Mark Cliffe-Phillips, Executive Director (ED), from the Mackenzie Valley Environmental Impact Review Board (MVEIRB) and Tanya MacIntosh, Regulatory Specialist with the Mackenzie Valley Land and Water Board (MVLWB), shared how Indigenous, territorial, and federal governments work together to make decisions that balance development with the protection of people, land, and water.

> **Co-management is not consultation—it's shared authority."**
>
> *– Mark Cliffe-Phillips, ED of the MVEIRB*

Grounded in Place and History

The presenters began by situating participants in the Mackenzie Valley, a vast and diverse region shaped by decades of resource development and hard-won lessons about accountability. They reflected on how modern treaties such as the Gwich'in, Sahtu, and Tłı̨chǫ Agreements established the foundation for co-management.

Under the Mackenzie Valley Resource Management Act (MVRMA), Indigenous governments nominate half of the members of the Review Board and Land



and Water Board, ensuring decisions are made jointly. Together, these bodies oversee the interconnected systems of land use planning, water licensing, and environmental impact assessment.

Co-management, they explained, is not consultation; it is shared authority, where Indigenous and Crown governments decide together.

Reconciliation in Action

The Review Board's mandate—to protect the environmental, social, cultural, and economic wellbeing of residents of the Mackenzie Valley—was described as a model of reconciliation before the term was widely used. JoAnne Deneron, Chairperson of the MVEIRB, has often described this as "doing reconciliation through practice."

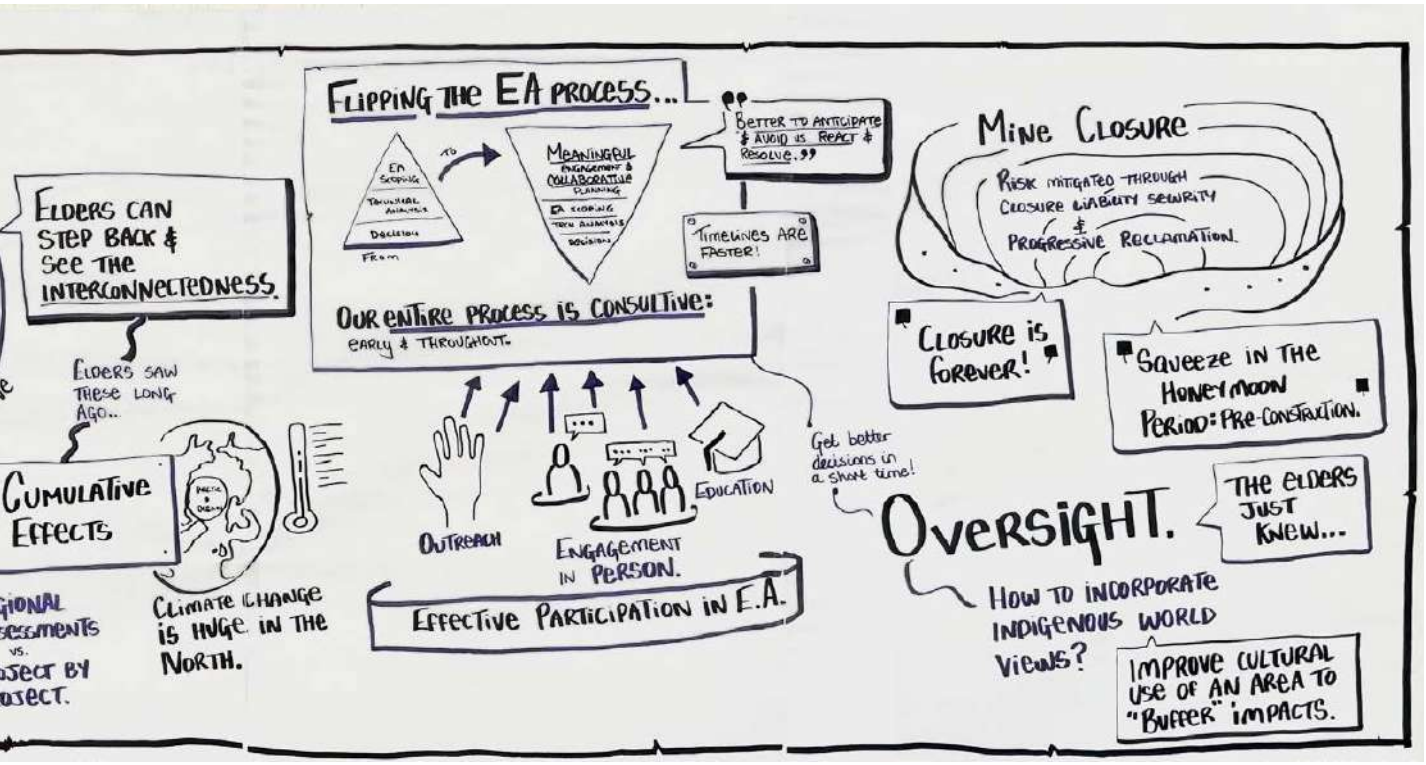
Alan Ehrlich and Mark Cliffe-Phillips shared how the Board's approach integrates Indigenous Knowledge and western science as equal forms of evidence. They offered the example of a diamond mine review where Elders defined acceptable water quality by describing how "a fish should taste and smell," a standard that later informed monitoring criteria.

> **We protect the land not just with policy, but with the knowledge of the people who live on it."**
>
> *– Alan Ehrlich, Manager of Environmental Impact Assessment at the MVEIRB*

These stories illustrated how the system honours the principle of FPIC by ensuring that Indigenous laws, teachings, and priorities shape every stage of decision-making, from early scoping to final recommendations.

Innovation, Collaboration, and Climate Resilience

Presenters highlighted how the Mackenzie Valley system continues to evolve. Co-management allows for adaptive, collaborative responses to emerging challenges such as climate change and cumulative effects.



Live graphic recording by Charlie Ursell

Tanya MacIntosh described how the Land and Water Board's integrated approach to permitting and monitoring creates opportunities for early engagement and innovation. The process brings together proponents, Indigenous communities and organizations, and regulators long before decisions are made. "Meeting face-to-face," she said, "is often faster and always better."

> **Meeting face-to-face is often faster and always better."**
>
> – *Tanya MacIntosh, Regulatory Specialist with the MVLWB*

The speakers also shared examples of regional initiatives such as cumulative effects monitoring, closure and reclamation planning, and strategic environmental assessments that link science with community-based monitoring programs. These efforts demonstrate how shared governance builds capacity and trust across governments.

Reflections and Discussion

During the report-back and discussion, participants asked how lessons from the North could inform co-management elsewhere in Canada. Presenters emphasized that while every region must design its own systems, the values that make co-management work—trust, humility, and accountability—are universal.

Alan Ehrlich reflected that true oversight means being willing to learn and adjust. He described the Review Board's evolving approach to climate change and cumulative impacts as an example of co-management "learning alongside communities."

Participants also discussed the importance of youth engagement and intergenerational knowledge transfer. Several noted that co-management must not only maintain trust between governments but also between generations. Elders' guidance, they said, ensures decisions continue to reflect the spirit of the land.

Shared Reflections and Themes

The conversation carried several shared threads that showed what FPIC in practice looks like through co-management in the North.

- Co-management turns consultation into shared decision-making and shared accountability.
- Indigenous Knowledge and western science together create stronger, more adaptive systems.
- Early, face-to-face engagement builds trust and efficiency.
- Oversight is strongest when grounded in relationships, not regulation.
- Co-management is a living expression of reconciliation in action.

> **Our greatest success isn't a process—it's the relationships that make the process work."**
>
> – *Alan Ehrlich, Manager of Environmental Impact Assessment at the MVEIRB*

The session demonstrated that FPIC can be realized through systems that respect both Indigenous and Crown authority. As one participant reflected, the Mackenzie Valley's experience offers a roadmap for collaboration across Canada where decisions about land and water are made with the people who know them best.

SEMINAR SESSION:

INDIGENOUS KNOWLEDGE IN THE CANADIAN ENVIRONMENTAL PROTECTION ACT

This seminar session focused on how Indigenous Knowledge can inform and guide decision-making under the Canadian Environmental Protection Act (CEPA). Charles Gauthier, Senior Advisor with Environment and Climate Change Canada (ECCC), and Rebecca Dixon, Senior Policy Advisor with Health Canada (HC) invited participants to share direct input to help develop practical guidance for federal teams, tools that will ensure CEPA decisions reflect local realities, cumulative effects, and community definitions of a "healthy environment".

Understanding CEPA and Its Potential

The facilitators provided a clear overview of CEPA's life-cycle approach to environmental protection: identifying a harm, assessing risk, selecting and applying a management instrument, enforcing compliance, and evaluating outcomes. Amendments in 2023 formally recognized the right to a healthy environment, grounding CEPA's modern framework in both environmental and human health.

> **There needs to be an easily understandable version of CEPA for Indigenous folks, informed by Indigenous Knowledge."**

Participants asked for more accessible materials to help Indigenous communities and organizations understand CEPA's structure and potential uses. One speaker said plainly, "There needs to be an easily understandable version of CEPA for Indigenous folks, informed by Indigenous Knowledge".

Local Realities and Cultural Values

Discussion turned to the gap between national standards and local realities. Participants questioned how CEPA can capture cumulative effects that are highly regional, for example, anchor damage along coastal spawning areas or the impact of repeated small spills on community confidence in harvesting foods and medicines.

Several spoke of declining trust in the safety of traditional food sources. "I don't pick the asparagus from the riverbank anymore... I don't eat the fish because I don't think it's very healthy," said one participant. The group agreed that when people no longer feel safe relying on the land and water, that is itself a social and cultural impact that CEPA must recognize.

Participants also asked how CEPA can respect spiritual and cultural values that fall outside technical assessments. One Knowledge Holder described a sacred site where mineral-rich soils are tied to healing medicines, questioning how federal rules could safeguard such intangible values and uphold earlier protection commitments.

Engagement, Capacity, and Enforcement

Throughout the session, participants emphasized that effective engagement must happen earlier and more consistently. Many called for clear timelines, accessible points of contact, and direct conversations with Indigenous communities and organizations, especially in areas already affected by pollution. They also raised questions about how enforcement actions are tracked, whether they deter repeat harms, and how community evidence (such as changes in water clarity, odour, or wildlife health) is incorporated into federal assessments.

> **Our sickness comes from when the animals and the land are sick."**

Several comments reflected the heavy workload on small lands and consultation offices. Participants said that meaningful participation depends on long-term capacity building, supporting Indigenous Guardians programs, technical training for youth, and roles that keep people on the land and water.

Building Usable Guidance

Participants returned to the central question: what practical guidance is needed so Indigenous Knowledge can meaningfully shape CEPA decisions? They asked that new guidance explain the available tools in plain language, include real examples of where Indigenous Knowledge has influenced outcomes, and provide clear routes for feedback and follow-up.

Speakers also stressed the importance of reciprocity—ensuring that when Knowledge is shared, information and outcomes are shared back. "You can't separate the Knowledge from the Knowledge Holder," one participant reminded the group. "You have to build a relationship first—have tea, take time."

The facilitators confirmed that ECCC and Health Canada are developing guidance to make CEPA more responsive to Indigenous Knowledge and committed to continuing collaboration beyond the Gathering.

Shared Reflections and Themes

The session offered a grounded picture of how CEPA could evolve to honour Indigenous Knowledge in practice:

- Guidance must be co-developed and written in clear, accessible language.
- Indigenous Knowledge should inform every step of the CEPA cycle, from identifying harms to evaluating results.
- Trust and relationships are prerequisites for meaningful participation.
- Localized and cumulative effects must be acknowledged, not averaged out.
- Capacity and youth pathways are essential to sustaining engagement.

Together, these reflections pointed to a simple truth: CEPA's tools are only as strong as the relationships that shape how they are used. The discussion closed with a shared commitment to keep working together so that environmental protection in Canada protects not only the land and water, but also the cultural and spiritual wellbeing of the Indigenous communities and organizations who have cared for them since time immemorial.

SEMINAR SESSION:

PROPOSED INDIGENOUS MINISTERIAL ARRANGEMENTS REGULATIONS

This seminar session was an interactive workshop focused on the development of Proposed Indigenous Ministerial Arrangements Regulations (IMARs) under the *Canadian Energy Regulator Act*. Facilitated by Angelique Magee Deputy Director for Natural Resources Canada (NRCan), the discussion invited participants to help shape how these regulations could support meaningful Indigenous participation, oversight, and enforcement in Canada's energy sector.

The session built directly on the day's theme of "Lighting the Path Forward," emphasizing that the evolution of policy and regulation must reflect Indigenous law, authority, and knowledge systems. Angelique Magee explained that the IMARs are being designed to strengthen partnerships with Indigenous communities and organizations through formal agreements that recognize shared responsibility in regulatory oversight.

Exploring Shared Authority

Participants reflected on what it means to move beyond consultation toward shared authority in regulation. Many emphasized that Indigenous communities and organizations already have laws, systems, and processes for environmental and resource oversight that must be recognized and respected within Canada's frameworks.

Discussions surfaced a recurring question: what does "regulatory capacity" mean in practice? Several participants challenged the language of "capacity building," arguing that Indigenous communities and organizations already have capacity, it is the system that must adapt. One Elder noted, "We have the knowledge and the authority. What we need is for that to be respected and resourced."

Participants described a vision of Indigenous monitors, inspectors, and knowledge holders who are directly accountable to their Indigenous communities and organizations, not external boards or federal agencies. This, they said, is how oversight can remain rooted in community and culture while meeting national standards.

> **"We have the knowledge and the authority. What we need is for that to be respected and resourced."**

Defining Meaningful Participation

Building on those reflections, participants identified several ways that Indigenous participation could be meaningfully embedded within IMARs. They called for Indigenous monitors to be formally recognized as part of the regulatory process, with clear authority to observe, document, and enforce environmental conditions alongside federal inspectors.

Others proposed the inclusion of Knowledge Keepers in decision-making and assessment teams, ensuring

that cultural indicators and teachings inform how projects are monitored and reviewed. Participants emphasized that this is not just about inclusion—it is about restoring balance and trust in how energy development is governed.

> **Training isn't about teaching us something new—it's about reconnecting with what we already know."**

The conversation also touched on the importance of long-term and stable funding. Many noted that project-based funding cycles create uncertainty and undermine the continuity needed for oversight and relationship-building. Sustainable investment in training, mentorship, and Indigenous-led employment pathways was identified as key to making shared authority real and lasting.

Accountability and Relationships

Participants discussed how accountability must flow both ways. Oversight, they said, cannot be effective without transparency, communication, and clear roles between Indigenous, federal, and industry partners. Several participants stressed that accountability also means ensuring Indigenous communities and organizations can access information, respond quickly to incidents, and have their data and observations respected as evidence.

There was also a strong call to move away from one-size-fits-all approaches. Participants emphasized that "Indigenous is not one—it is many," and that IMARs must reflect the diversity of laws, governance systems, and protocols that exist across Indigenous communities and organizations.

These insights were supported by reflections from participants representing both technical and leadership roles, who underscored that restoring trust requires acknowledging the harms of past regulatory systems while co-creating new models based on partnership and respect.

> **Indigenous is not one—it is many."**

Shared Reflections and Themes

Several shared messages emerged from the discussion:

- Co-develop regulatory frameworks that reflect Indigenous laws and decision-making systems.
- Recognize that oversight and authority must be shared, not delegated.
- Build sustained capacity and long-term employment for Indigenous monitors, inspectors, youth, and Elders.
- Embed Knowledge Keeper participation directly into assessment and monitoring.
- Ensure funding for Indigenous-led oversight is stable and permanent, not project-based.
- Ground regulation in relationships of trust, transparency, and mutual accountability.

> **When our laws and your laws walk together, the work will finally make sense."**

Together, these reflections pointed to a vision of IMARs as a step toward a new kind of partnership that honours both Indigenous and Crown responsibilities in regulating Canada's energy future.

As one participant summarized, "When our laws and your laws walk together, the work will finally make sense."

SEMINAR SESSION:

TRANSPORT CANADA AND FUTURE PROJECTS

This seminar session brought together representatives from Transport Canada and participants from Indigenous communities and organizations across the TMX corridor to reflect on lessons learned from the Trans Mountain Expansion (TMX) project and explore how those experiences can guide future collaboration.

Martin McKay, Transport Canada's Regional Director General for the Pacific Region, opened by acknowledging both the progress and the strain that the TMX process created. He spoke to the department's growing recognition that regulatory work must move at the speed of trust, and that technical systems are only as strong as the relationships that hold them. His remarks framed the conversation that followed: How can Transport Canada and Indigenous communities and organizations plan, decide, and act together in ways that build trust and respect from the start?

From Consultation to Collaboration

A central theme of the discussion was the need to shift from consultation to co-creation. Participants described wanting to be part of designing engagement processes, not just responding to them after key decisions have been made.

Several noted that by the time consultation occurs, decisions often feel predetermined. "We're always being asked for input after the train has left the station," one participant said. Many expressed that meaningful collaboration begins long before the regulatory stage when priorities, timelines, and approaches are being defined together.

> **We're always being asked for input after the train has left the station."**

Participants also highlighted the need for federal departments to be transparent about what can and cannot be influenced. Clarity, honesty, and early dialogue, they said, are the foundations of trust.

Capacity and Continuity

Participants spoke about uneven capacity across Indigenous communities and organizations as a key challenge to consistent engagement. With multiple projects underway, many Indigenous communities and organizations are stretched thin, limiting their ability to participate fully or follow up on commitments.

Transport Canada staff acknowledged that turnover on their side also affects relationships. New faces often mean starting over, rebuilding trust and understanding each time someone moves on. Both sides agreed that continuity matters; trust grows through time, presence, and keeping commitments.

> **Trust grows through time, presence, and keeping commitments."**

Several suggested stronger internal systems within Transport Canada, paired with predictable funding and staffing support for Indigenous communities and organizations, as key to sustaining collaboration.

Information and Transparency

Participants also emphasized the need for better information sharing. Many said that regulatory information is often too technical, fragmented, or late. Indigenous communities and organizations need plain-language summaries, access to data, and consistent points of contact to make engagement meaningful.

Incomplete information, several noted, feels like a lack of respect. Transparent communication—especially around risks, spill response, and monitoring—was identified as essential to partnership. Participants encouraged Transport Canada to "bring everything to the table," even when the answers are uncertain, and to share updates through trusted local networks rather than distant bureaucratic channels.

> **Bring everything to the table—even when the answers aren't easy."**

Recognizing Indigenous Knowledge and Jurisdiction

The discussion also addressed how Indigenous knowledge and law are treated within regulatory systems. Participants stressed that Indigenous oversight is not an add-on but a fundamental part of stewardship.

They called for Indigenous monitoring programs and Knowledge systems to be recognized as equal sources of authority, alongside technical and scientific evidence. The group reflected that real progress depends on moving beyond token references to Indigenous values toward genuine shared governance, where Indigenous and federal systems meet as peers.

> **“Indigenous oversight is not an add-on—it’s part of stewardship.”**

Preparing for the Future

Looking ahead, participants urged Transport Canada to embed lessons from the TMX experience into future projects, especially in areas such as marine safety, cumulative effects, and emergency response planning.

Many expressed hope that relationships built through the IAMC would continue, with familiar faces remaining at the table to carry forward progress. Others highlighted the importance of involving youth and emerging leaders to ensure that collaboration is sustained across generations.

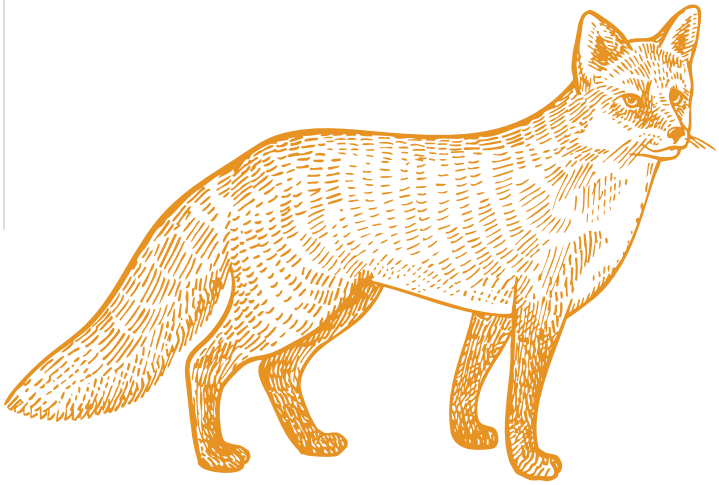
Martin McKay closed the session with a personal commitment to ongoing partnership, saying, “I’m here for good, and I’ll be back.” His words were met with appreciation and relief, reflecting participants’ call for steady leadership and follow-through.

Shared Reflections and Themes

Several shared messages emerged from the session:

- Engagement must shift from consultation to co-creation, with Indigenous communities and organizations defining how they want to participate.
- Continuity and presence are essential for trust; relationships, not regulations, sustain collaboration.
- Information must be accessible, transparent, and timely.
- Indigenous Knowledge and laws must guide oversight as equal sources of authority.
- Future collaboration must include youth and future leaders to carry this work forward.

The discussion closed with a shared recognition that trust cannot be legislated—but it can be practiced. Building a better future for transportation and marine projects will depend less on new policies and more on consistent, humble relationships—walking together, project by project, toward a safer and more respectful shared path




INDIGENOUS
Advisory and Monitoring Committee
Trans Mountain Expansion and Existing Pipeline


PEPSI

Looking Ahead Together — The Future of Consultation

This plenary session provided an update from Crown–Indigenous Relations and Northern Affairs Canada (CIRNAC) on the whole-of-government approach to consultation and accommodation, including the ongoing updates to Canada's Guidelines for Federal Officials to Fulfill the Duty to Consult (the "Guidelines"). Bruno Steinke, Senior Director (SD) of the Consultation and Accommodation Unit (CAU), outlined the federal government's process to renew the guidelines and strengthen how the Crown fulfills its duty to consult and accommodate Indigenous Peoples.

The update built on the Gathering's broader conversations about Indigenous-led oversight and Free, Prior and Informed Consent (FPIC), setting a policy foundation for the scenario exercise that followed later in the day.

Bruno Steinke began by situating consultation and accommodation in their constitutional and legal context, tracing their origins through landmark Supreme Court decisions such as *Haida Nation v. British Columbia* (2004), *Delgamuukw v. British Columbia* (1997), and *Sparrow v. R.* (1990). Together, he explained, these cases affirm that the Crown has a legal duty to consult and, where appropriate, accommodate when its decisions may affect Aboriginal or Treaty rights.

He emphasized that this duty flows from the honour of the Crown, and that consultation is not just a procedural requirement, it is a process of relationship-building grounded in respect, transparency, and good faith.

When done well, Bruno Steinke shared, consultation creates opportunities for dialogue, co-development, and shared decision-making, ensuring that Crown actions are consistent with reconciliation and respect for rights. The 2011 Crown Consultation and Accommodation Guidelines were developed to provide direction to federal departments and agencies on how to meet the Crown's legal obligations. However, as Bruno Steinke explained, the context has evolved significantly since then.

> **"Consultation is really an opportunity to start the dialogue about how we work together."**
>
> *– Bruno Steinke, SD of CAU*

Since 2011, Canada has endorsed and legislated the United Nations Declaration on the Rights of Indigenous Peoples (UNDRIP) through the UN Declaration Act (2021), committed to implementing its Action Plan, and advanced a rights-based approach to Indigenous-Crown relations. At the same time, court decisions, modern treaties, and Nation-to-Nation agreements have continued to shape how consultation and accommodation are understood and carried out.

CIRNAC's modernization of the guidelines seeks to ensure they reflect these legal and policy developments and strengthen Canada's approach to consultation in practice. Beginning in 2023, CIRNAC launched a series of regional and

national engagement sessions, bringing together Indigenous partners, rights holders, and federal departments to identify priorities and challenges.

Bruno Steinke summarized the themes heard so far through this process:

- Consultation must begin early, before project decisions are made.
- Accommodation must be clearly defined, documented, and implemented.
- Federal departments need stronger coordination across regions and sectors.
- Transparency and accountability are essential at every stage.
- Processes must reflect the diversity of Indigenous laws, governance systems, and decision-making protocols.

He emphasized that this update is not simply a technical exercise, but part of re-building trust in how Canada upholds its constitutional and moral obligations.

Bruno Steinke noted that the modernization effort is guided by Free, Prior, and Informed Consent (FPIC) as articulated in UNDRIP. Through what was heard during Indigenous engagement to renew the federal approach to the Guidelines, FPIC, he said, is not about creating new obligations, but about clarifying and improving how existing ones are met. It is a process grounded in relationships, one that requires time, information, and collaboration rather than a single "yes" or "no."

Noting that the definition of FPIC is unique to each community, he outlined how FPIC has been generally defined during engagement on the renewed Guidelines:

- Free: participation without coercion or pressure.
- Prior: engagement that begins early, before decisions are made.
- Informed: transparent access to relevant information and data.
- Consent: a continuing relationship built on mutual understanding and respect with the goal of achieving consensus.

He also emphasized that integrating FPIC means improving the quality of engagement and consultation, not increasing administrative burden. The goal, he said, is to make consultation clearer, earlier, and more collaborative, with stronger accountability across all departments.

Throughout his remarks, Bruno Steinke acknowledged that meaningful consultation depends on capacity, coordination, and commitment. Many Indigenous communities and organizations, he said, face heavy workloads managing multiple consultations with limited staff and resources. To address this, the Guidelines must be supported by sustained funding and predictable structures that allow for long-term staffing, training, and data management within Indigenous communities and organizations.

> **"Consent isn't a checkbox—it's an agreement to keep working together."**
>
> *– Bruno Steinke, SD of CAU*

Bruno Steinke also recognized the need for stronger internal systems within the federal government to ensure that commitments, records, and lessons learned are consistently tracked and shared between departments.

SCENARIO EXERCISE:

LESSONS FROM TMX FOR THE FUTURE OF CONSULTATION

Following the plenary presentation from CIRNAC, participants took part in a scenario-based reflection exercise designed to explore the lessons learned from the Trans Mountain Expansion Project (TMX) and how those experiences could guide the future of consultation, accommodation, and FPIC in Canada.

SCENARIO

Over the past day and a half, we've reflected on the successes and lessons learned from the IAMC-TMX. We've also learned from international examples of Free, Prior and Informed Consent (FPIC), we have been introduced to Social Impact Assessments and heard what it looks like when Indigenous communities and organizations are integrated into or leading regulatory processes.

We've also been reflecting on the shifts reshaping the major projects landscape in Canada, from new laws like the One Canadian Economy Act to Indigenous communities and organizations increasingly partnering in and leading major resource and energy projects.

Now, we want to shift gears and imagine the future we want, together. Let's place ourselves in a scenario: a new pipeline project is being considered in Canada.

Imagine it's 2027, and you are sitting at the table as a new pipeline project is being considered. It could be privately owned, Nation-owned, or somewhere in between. Nothing has been built, and nothing has been decided. What happens next is up to us.

Drawing on our successes and lessons learned, we want to ask: **How are Indigenous communities and organizations involved from inception to decommissioning of a new pipeline?**

The exercise invited participants to reflect on what worked, what didn't, and what should change to ensure consultation processes are more consistent, transparent, and grounded in trust. The goal was to identify practical and relational lessons that could strengthen future approaches to consultation and accommodation across jurisdictions and departments.

Discussions took place in three distinctions-based regional groups—Coastal BC, Interior BC, and Alberta—each facilitated by members of the TidalCo: team.

Within each group, participants worked through a series of guiding questions:

- What lessons have we learned from the TMX project about consultation and accommodation?
- How could future processes better reflect Free, Prior and Informed Consent (FPIC)?
- What supports, relationships, or systems need to change for consultation to work as intended?
- What would meaningful accommodation look like from a Nation's perspective?

These sessions blended reflection, dialogue, and visioning, offering participants space to share experiences, discuss practical challenges, and shape recommendations for how consultation and accommodation can evolve in the years ahead.

Across all three regional discussions, participants identified several shared priorities for improving consultation, accommodation, and consent processes, while also raising region-specific themes informed by their unique governance structures, relationships, and experiences with the TMX project.

OVERARCHING THEMES ACROSS REGIONS

Across all three regions—Coastal BC, Interior BC, and Alberta—participants described a shared vision of what consultation could become: an enduring relationship rather than a procedural exercise. The conversations were grounded in experience but forward-looking in spirit, marked by a collective desire to move from compliance to collaboration, and from consultation toward partnership.

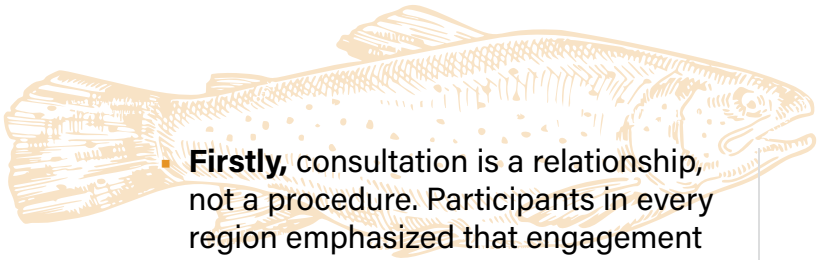
Participants spoke openly about both the progress made and the distance yet to travel. The stories differed by geography, history, and jurisdiction, but the message was remarkably consistent: **consultation must begin earlier, reach deeper, and last longer**. It must respect Indigenous laws, support local capacity, and be built on the understanding that trust is not a deliverable but is a practice renewed every day.

Coastal BC Indigenous communities and organizations placed strong emphasis on readiness and trust calling for funding and authority to prepare before engagement begins, through "pre-early engagement frameworks" that they themselves create. They stressed that effective consultation starts when Indigenous communities and organizations have the time and means to organize on their own terms. The coastal context of some overlapping territories, marine governance, and multi-jurisdictional complexity means that early clarity is vital. Their voices reflected a long memory of processes that began without them and a determination to prevent those patterns from repeating.

Interior BC Indigenous communities and organizations focused on community-led governance and social well-being. For them, the heart of the issue was not when consultation begins, but who designs it. They described governance as both the process and the outcome, how Indigenous communities and organizations organize themselves to engage, share data, and make decisions. Their emphasis was on safety, mental health and the social impacts of development reflected years of bearing the human costs of projects that moved faster than the Indigenous communities and organizations they impacted.

Alberta Indigenous communities and organizations, meanwhile, placed their strongest focus on relationships and accountability. Their experience with multiple, overlapping projects created fatigue, skepticism and practical wisdom. They called for consultation to evolve from a notice process into a sustained relationship: one measured by trust, transparency, and follow-through. Their priority was not starting earlier, as in Coastal BC, nor designing governance, as in the Interior, but ensuring that promises are kept and power is shared over time.

Despite these differences in emphasis, the conversations across regions revealed a deep unity of purpose. Consultation must no longer be a checkbox or a courtesy; it must become a co-created system of accountability that respects Indigenous authority and builds long-term capacity in Indigenous communities and organizations.

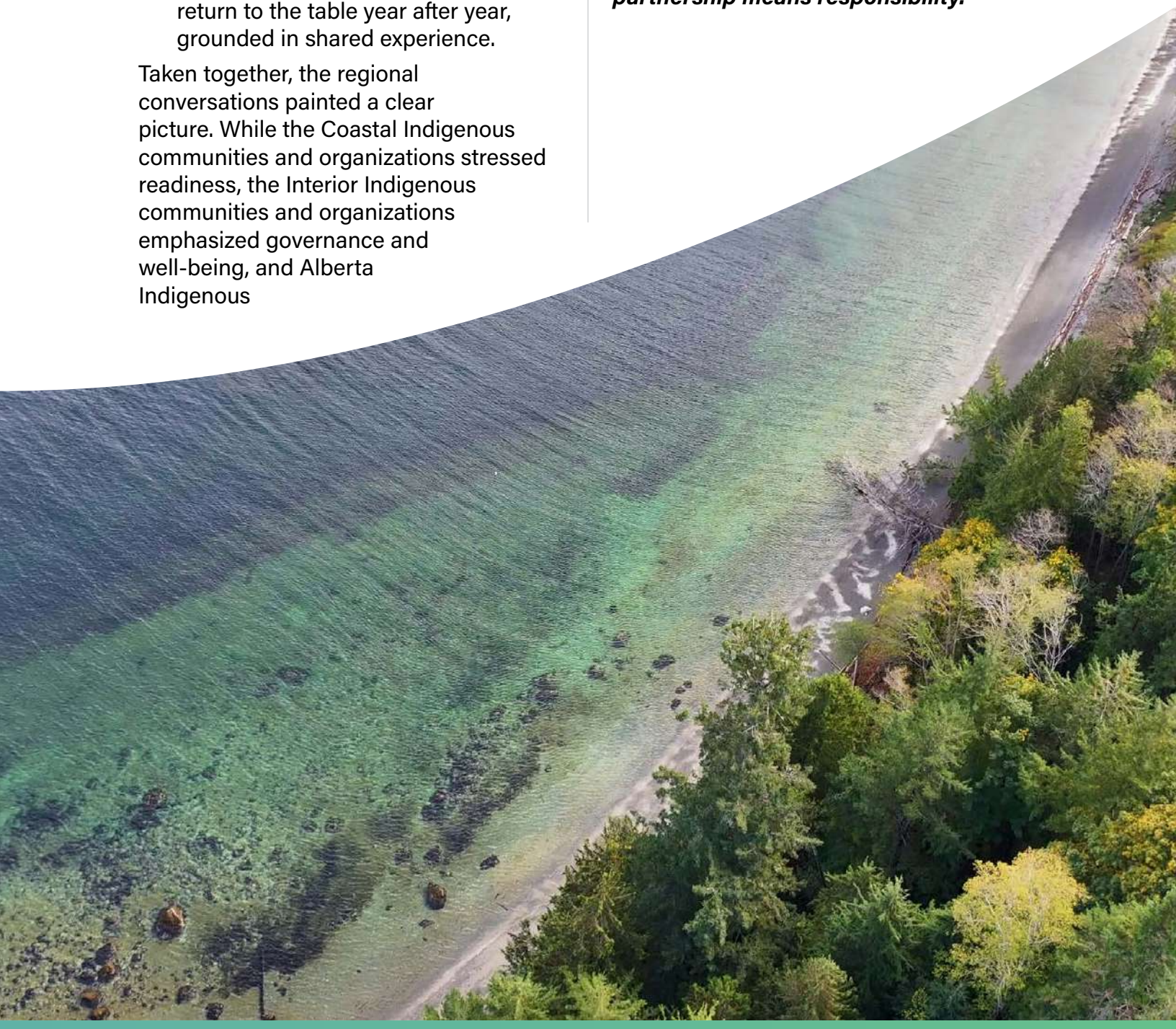


- **Firstly,** consultation is a relationship, not a procedure. Participants in every region emphasized that engagement must be continuous and grounded in respect, ceremony, and care. Consultation cannot be confined to a stage in a project's lifecycle; it must extend from concept through operation and decommissioning. As one participant shared, "Consultation is not paperwork — it's a promise."
- **Secondly,** readiness and early engagement matter. The idea of "pre-early engagement", coming directly from Coastal BC Indigenous communities and organizations but echoed elsewhere, captured a growing consensus that Indigenous communities and organizations must be supported to prepare before formal processes begin. This includes funding to document traditional laws, conducting land and marine use studies, and defining what consent means in their own terms. "Readiness is not reaction," one participant said. "It's preparation on our own terms."
- **Thirdly,** community-led governance and data sovereignty are essential. Interior BC Indigenous communities and organizations in particular emphasized that consultation must be designed by those who live with its outcomes. They proposed Indigenous-led governance bodies that manage engagement collectively, ensuring smaller Indigenous communities and organizations have a voice. Across all regions, participants linked governance to data: Indigenous communities and organizations must own, control, and use their information to make informed decisions.
- **Fourthly,** trust requires transparency, consistency, and continuity. This theme resonated most strongly with the Alberta Indigenous communities and organizations, where Indigenous communities and organizations described how promises fade when departments change staff or fail to follow through. Participants called for consistent points of contact, plain-language communication, and traceable records of how Indigenous input shaped final decisions. "If our words don't change anything," one speaker said, "that's not consultation.
- **Fifthly,** safety and social well-being are not side issues; they are the measure of success. Interior Indigenous communities and organizations placed particular emphasis on the human impacts of major projects: housing pressures, family stress, and vulnerability among women, girls, and Two-Spirit people. Others echoed that a process that overlooks well-being cannot claim to respect rights. Consultation must therefore link environmental stewardship with community safety, mental health, and economic stability.
- **Sixthly,** shared design and oversight are the way forward. In every region, participants described a future where Indigenous and federal partners co-create how engagement happens, setting timelines together, monitoring commitments jointly, and learning from each other in real time. The IAMC was frequently cited as a working example of this approach: not perfect, but living proof that collaboration beyond the approval stage is both possible and powerful.

- **Finally,** capacity and continuity are the threads that tie it all together. Without stable resources, trained staff, and intergenerational mentorship, even the best frameworks fail. Participants spoke of the need to retain local expertise, mentor youth, and invest in Indigenous-led liaison roles that bridge projects and policy. Trust endures when relationships endure, when the same people return to the table year after year, grounded in shared experience.

Taken together, the regional conversations painted a clear picture. While the Coastal Indigenous communities and organizations stressed readiness, the Interior Indigenous communities and organizations emphasized governance and well-being, and Alberta Indigenous communities and organizations focused on relationship and accountability, they were all pointing toward the same horizon: a system of consultation built on mutual respect, clear commitments, and Indigenous leadership.

As one participant reflected, ***"We don't all start from the same place, but we're walking the same road—one where consultation means partnership, and partnership means responsibility."***



Regional Perspectives

COASTAL BC INDIGENOUS COMMUNITIES AND ORGANIZATIONS

This conversation was both practical and visionary. Participants spoke about what consultation could become if it were truly grounded in partnership, respect, and shared accountability; how it might move from a series of meetings to an ongoing relationship of trust and care between governments, regulators, and Indigenous communities and organizations.

A recurring phrase during this session was "pre-early engagement." Participants described it as the space that comes before official consultation even begins: a time for Indigenous communities and organizations to prepare on their own terms, to bring their full knowledge and governance systems forward before any project engagement is designed. For many, this means direct funding for early work, documenting traditional laws, conducting traditional use and occupancy studies, and defining what consent means within each Indigenous community and organization. These steps would allow for engagement from a place of readiness and strength rather than reacting to someone else's timeline or agenda.

"Readiness is not reaction—it's preparation on our own terms."

Participants spoke about how too often consultation feels reactive: reports arrive with little context, deadlines are fixed, and Indigenous communities and organizations are expected to respond to information they had no hand in shaping. The idea of pre-early engagement would reverse that pattern. It would give Indigenous communities and organizations time to define who speaks for them, how decisions are made, and what information is needed before discussions with regulators or proponents begin. When Indigenous communities and organizations engage from this place of clarity, conflict decreases and confidence grows across governments, industry, and Indigenous communities and organizations alike.

Trust was another central thread. Participants were clear that trust cannot be rebuilt through promises or apologies alone; it must be demonstrated through transparent and respectful process. Many shared stories of rushed meetings or unclear intentions that left them uncertain about outcomes. They contrasted those experiences with positive examples where departments slowed down, listened, and adapted based on feedback. True consultation, they said, feels relational rather than transactional.

"Trust isn't rebuilt by words—it's rebuilt by how people show up."

The discussion also explored what could exist beyond consultation, moving toward shared design and oversight. Indigenous laws and knowledge systems were described as equal to, not secondary to, federal frameworks. Participants envisioned co-developed processes where Indigenous communities and organizations and regulators set timelines together, monitor decisions jointly, and hold one another accountable. The IAMC

was cited as a living example of how this can work when partners stay at the table through difficulty and difference.

Participants also spoke about how consultation must respect the interconnectedness of territories. Coastal projects often involve overlapping or neighbouring Indigenous communities and organizations, yet federal departments are hesitant to engage where boundaries meet, worried about "taking sides." Participants agreed that these are precisely the conversations that need to occur early and openly. Indigenous communities and organizations already have their own ways of working through shared territory; governments should support those processes rather than avoid them.

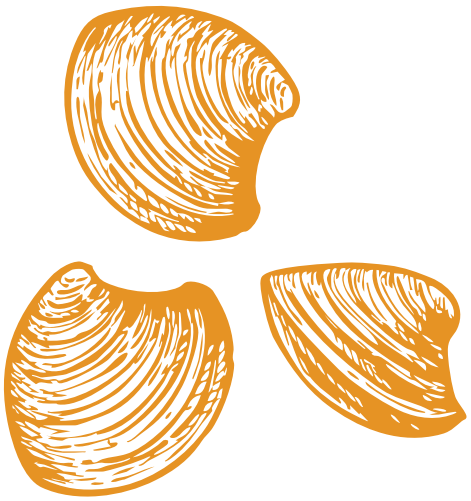
"We've managed shared territory for generations. The challenge is for governments to trust our systems."

Finally, participants stressed the need for clarity, continuity, and care. Clarity means knowing who is responsible for what, and ensuring information moves smoothly between departments and Indigenous communities and organizations. Continuity means retaining people and relationships; too often, staff turnover on both sides erodes progress. Care means building processes that honour people as well as policy: mentoring young staff, investing in Indigenous-led liaison roles, and weaving ceremony and gratitude into daily practice.

The session closed with an image of weaving threads of relationship, knowledge, and responsibility carried forward project after project, generation after generation. Consultation, participants said, must become that kind of living fabric: flexible, resilient, and grounded in respect.

Key themes: Coastal BC

- **Firstly**, the process of consultation must begin before early engagement, through direct investment in Indigenous communities and organizations' readiness, laws, and traditional knowledge.
- **Secondly**, trust is built through process, not promises; transparency and integrity must guide every interaction.
- **Thirdly**, shared design and oversight should replace one-way consultation, embedding Indigenous and federal accountability together.
- **Fourthly**, governments must engage where territories overlap, trusting Indigenous systems for working together.
- **Finally**, continuity and care are essential; stable relationships, clear roles, and cultural grounding are what make collaboration last.



INTERIOR BC

The conversations among Interior BC Indigenous communities and organizations were practical, candid, and deeply rooted in lived experience. Participants spoke about what consultation could look like if it truly reflected their values, laws, and community realities: a process built on honesty, respect, and long-term accountability, not compliance.

A strong focus was placed on governance and self-determination. Many participants described a vision where Indigenous communities and organizations shape and oversee consultation processes themselves, not merely respond to external ones. They imagined community-led governance bodies bringing all affected Indigenous communities and organizations together, including smaller or remote Indigenous communities and organizations often left out of major project discussions.

These entities would define shared values, set expectations for engagement, and manage dispute resolution, data, and risk collectively. Governance, they said, is how Indigenous communities and organizations turn principles into practice: clarity, fairness, and ownership of the process from start to finish.

"If we don't design the process, we can't trust the outcome."

Participants linked strong governance to sustainable economics and capacity. They called for fair, transparent revenue-sharing; local employment tied to training and long-term skills development; and funding models that allow Indigenous communities and organizations to

retain their own technical and legal experts. Governance and economics, they noted, are inseparable: meaningful consultation requires Indigenous communities and organizations to have stable institutions capable of responding quickly, managing complex information, and holding partners accountable.

Another central theme was early, on-the-land engagement. Participants emphasized that consultation must begin long before routes or project designs are finalized. True engagement starts on the land, in ceremony, with Elders and Knowledge Keepers present. It is a relationship grounded in place, not in paperwork. They spoke about the need for government and proponents to attend community-led sessions in the territory: to walk the land, see the water, and understand what is at stake.

"Start on the land, start with respect, and stay there."

Interior Indigenous communities and organizations also spoke about trust, continuity, and transparency as the backbone of consultation. Many shared frustrations with frequent staff turnover in federal agencies and regulatory bodies, describing it as a revolving door that forces Indigenous communities and organizations to rebuild relationships again and again. Participants urged departments to ensure consistent points of contact and to share information openly across agencies, preventing Indigenous communities and organizations from being asked to repeat the same inputs multiple times. Trust, they said, is built through reliability and transparency when commitments are tracked, documented, and honoured.

Safety and social well-being were constant threads. Participants reflected on how past projects left social and cultural impacts that were poorly managed or ignored altogether: housing shortages, mental health challenges, and the loss of family time due to transient workforces. They called for safety to be embedded from the beginning, especially for women, girls, and Two-Spirit people. Consultation, they said, must consider these realities as core elements of project design, not afterthoughts. The conversation expanded to include youth support, family financial planning and transitions after construction so that the economic benefits of projects translate into long-term well-being rather than short-term strain.

"Safety and wellness are not side issues — they are the test of whether consultation worked."

Participants also called for continuous Indigenous monitoring throughout the project lifecycle. Monitoring, they said, makes trust visible. It is how Indigenous communities and organizations verify that commitments are being upheld and ensure that Indigenous knowledge and western science inform one another equally. Several Indigenous communities and organizations described the need for regional coordination so smaller Indigenous communities and organizations can share capacity and expertise, avoiding duplication and ensuring consistency.

Finally, the group spoke about the connection between transparency, data sovereignty, and empowerment. Indigenous communities and organizations must own and control their information—environmental data,

cultural mapping, and monitoring results—so that decisions about their lands reflect their laws and priorities. Data sharing, they emphasized, must be reciprocal: information should flow back to Indigenous communities and organizations in plain language, with findings explained and discussed.

The session closed with a sense of determination and clarity. Consultation, participants said, will only work when it honours local laws, supports collective governance, and focuses as much on people's well-being as it does on projects. It must be proactive, transparent, and grounded in both ceremony and accountability, a process that brings governments and Indigenous communities and organizations together as true partners.

Key Themes: Interior BC

- **Firstly**, strong, community-led governance is essential. Indigenous communities and organizations must define the standards, manage data, and lead the process of engagement.
- **Secondly**, consultation must begin early and on the land, grounded in ceremony and guided by Elders and local laws.
- **Thirdly**, trust depends on transparency and continuity: consistent contacts, shared information, and commitments that are visible and honoured.
- **Fourthly**, safety and social well-being must sit at the centre of consultation, shaping how projects are planned and delivered.
- **Finally**, Indigenous monitoring and data sovereignty are fundamental tools that turn partnership into accountability.

ALBERTA INDIGENOUS COMMUNITIES AND ORGANIZATIONS

Alberta's discussion was honest and direct, shaped by years of experience and fatigue with consultation processes that too often feel procedural rather than personal. Participants described consultation as a "notification exercise." A notice that arrives late, filled with jargon, and ends without follow-up. What they envisioned instead was a shift from process to relationship: consultation as an ongoing, living commitment between Indigenous communities and organizations, regulators, and governments.

Speakers described how true consultation must begin before project design and continue long after construction through operation, monitoring, and decommissioning. They spoke about making space for ceremony within regulatory timelines and recognizing consultation as a sacred responsibility tied to land, ancestors, and generations ahead.

"Consultation requires stable, long-term funding."

Capacity challenges remained front and centre. Many Indigenous communities and organizations still lack the staff and resources to participate meaningfully in multiple concurrent projects. This shortage, combined with fragmented approaches from different departments, contributes to fatigue and frustration. Participants called for stable, long-term

funding to build consultation offices within Indigenous communities and organizations and train local specialists who understand both Indigenous and regulatory systems.

Trust, or the lack of it, was another major theme. Several people spoke of being asked for input only to see projects proceed unchanged. "Why are we invited if nothing changes?" one participant asked. They called for accountability mechanisms that ensure Indigenous voices shape outcomes, not as vetoes, but as respected partners in decision-making. Some proposed a requirement for written responses from departments outlining how input was incorporated, creating a transparent feedback loop.

"If our words don't change anything, that's not consultation."

Participants also emphasized the importance of Indigenous law and data sovereignty. Many Indigenous communities and organizations want to govern their own environmental monitoring, research, and information sharing rather than depending on external agencies. This includes creating Indigenous-led data systems and training programs that reflect their laws and priorities. Several linked this to the potential of Indigenous regulatory authorities under proposed federal legislation, seeing opportunities for co-management that align with their own governance traditions.

Relationship-building was described as the heart of the work. Good experiences came from agencies and companies that listened, kept commitments, and stayed engaged between project milestones. Participants urged federal departments to coordinate better with each other, noting that inconsistent approaches across agencies create duplication and confusion. A single, accessible consultation framework co-designed with Indigenous communities and organizations was viewed as a critical next step.

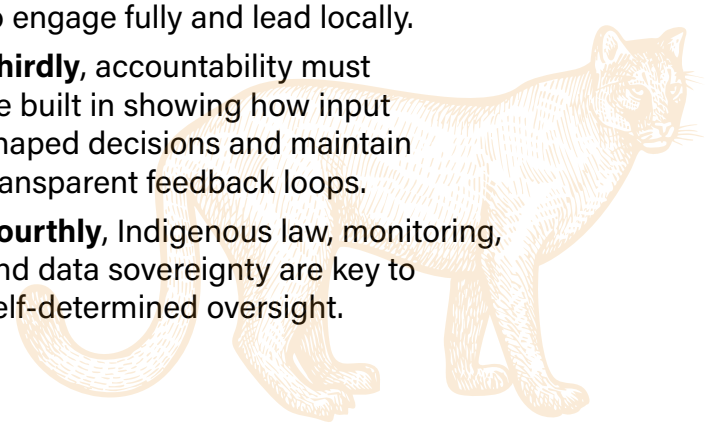
Elders and youth added an intergenerational perspective. Elders spoke about consultation as part of the treaty relationship, reminding everyone that obligations extend far beyond any one project. Youth shared hopes for training and mentorship so they can carry forward this work in future generations. "We want to learn how to do this right," one said

"Our treaties aren't past tense—they're living agreements."

The conversation closed with a sense of pragmatism and hope. Participants agreed that consultation must evolve into a genuine partnership rooted in trust, transparency, and respect for Indigenous authority. The future they described was not abstract; it was practical and within reach if governments commit to listening and acting with consistency.

Key Themes: Alberta

- **Firstly**, consultation must evolve from procedure to relationships anchored in respect, ceremony, and long-term presence.
- **Secondly**, stable capacity funding is essential for Indigenous communities and organizations to engage fully and lead locally.
- **Thirdly**, accountability must be built in showing how input shaped decisions and maintain transparent feedback loops.
- **Fourthly**, Indigenous law, monitoring, and data sovereignty are key to self-determined oversight.



- **Finally**, consultation is intergenerational work, grounded in treaty responsibility and carried forward by youth, guided by Elders.

Together, these conversations underscored that consultation and accommodation are not just processes; they are relationships built over time. The lessons shared across regions reflected a shared desire to move from compliance to collaboration, grounding the path forward in trust, accountability, and respect for Indigenous authority.

Day Two Closing & Reflections

The second day of the Gathering ended in reflection, connection, and gratitude. After a full day of dialogue and learning, Elders were invited to share words from the floor, offering reflections on what they were taking away and what they hoped would carry forward into the work ahead.

Elders reflected on the journey so far, reminding those gathered that lasting change comes from patience, listening, and care for one another. They spoke about the importance of relationships, between Indigenous communities and organizations, with the land, and among all those who share responsibility for oversight. Their words encouraged everyone to remember that consultation and consent are not administrative steps, but ways of being rooted in respect, reciprocity, and accountability to future generations. One Elder shared that when we take time to listen and walk gently with one another, the right answers will reveal themselves.

In parallel, participants across the room shared reflections through Slido, adding words that captured the day's conversations and emotions: connections, relationships, inclusivity, authority, and hope. One message simply read, "Be the 'I' in FPIC."

Together, these reflections underscored a shared commitment to continue showing up, learning, and strengthening the relationships that make oversight possible.


GEA
Monitoring

Day Three: Carrying the Fire Forward

The final day of the Gathering began in a spirit of gratitude and reflection. With the fire lit and the path before us beginning to take shape, Day 3 marked a shift from vision to action. This half-day session focused on the next step in the IAMC-TMX's journey: exploring a new federally recognised Indigenous-led regulatory entity.

As participants gathered, the room was quiet but full of energy. The morning opened in a good way, grounding everyone in the relationships and teachings that had guided the previous two days.

The day began with a blanketing ceremony to honour Professor Frank Vanclay and Alan Ehrlich for their contributions to advancing understanding and practice around Indigenous-led oversight and Free, Prior and Informed Consent (FPIC).

Blanketing is a deeply meaningful act in many Indigenous cultures: a gesture of honour, protection, and gratitude. To receive a blanket is to be wrapped in care, strength, and belonging. It is both a personal acknowledgment and a communal embrace that symbolizes the protection and respect of the people.

In the past, blankets were made by hand. Strands of wool were gathered from branches and bushes, then cleaned, spun, and woven together over time. Each thread was a gift of the land and a testament to patience, relationship, and effort. To give someone a blanket was to offer the result of that collective care and labour: a physical and spiritual reminder of connection and reciprocity.

At the Gathering, the two honourees were blanketed in two distinct cultural styles. Professor Frank Vanclay was blanketed in the Cree style, and Alan Ehrlich in the Dene style. Each style carried its own teachings and significance. Together, they reflected both the diversity of Indigenous communities and organizations represented at the Gathering and the unity of intent behind the ceremony: to honour contributions made in service of truth, understanding, and partnership.

An honour song was sung to accompany the ceremony, surrounding both men and the gathering in prayer and gratitude.

The honouring reminded participants that this work, like the making of a blanket, is woven through relationships, care, and time. It was a fitting beginning to a day dedicated to carrying the fire forward, ensuring that the knowledge shared at the Gathering continues to guide the IAMC-TMX's next chapter.

From ceremony, the focus turned toward what comes next: shaping a future where Indigenous-led oversight and decision-making become lasting parts of Canada's regulatory landscape, informed by the voices and values of Indigenous communities and organizations across the TMX corridor.

A New Kind of Oversight: New Entity, Shared Leadership

Building on two and a half days of reflection, learning, and collaboration, the discussion explored what comes next for the IAMC-TMX. The Panel considered the creation of a new federally recognised Indigenous-led regulatory entity.

The panel brought together voices who have each shaped the evolution of Indigenous-led oversight: Raymond Cardinal, Indigenous Co-Chair of the IAMC-TMX, Chief Councillor Judi Thomas, Stó:lō Tribal Council Grand Chief Doug Kelly, and Genevieve Carr, Executive Vice President (EVP) of Transparency and Strategic Engagement at the Canada Energy Regulator (CER). Together, they spoke about the values, principles, and practical realities that must guide this next chapter.

Grand Chief Doug Kelly reflected on the evolution from advisory bodies to fully empowered Indigenous-led governance. Drawing on his experience with the First Nations Health Authority, he described the shift from giving advice to exercising accountability—not only to government partners but to Indigenous communities and organizations themselves.

> **Our role is not to be at the table to advise government. It's to ensure that the system itself is accountable to Indigenous Peoples."**
>
> – *Grand Chief Doug Kelly, Stó:lō Tribal Council*

"Our role," he said, "is not to be at the table to advise government. It's to ensure that the system itself is accountable to Indigenous Peoples."

He reminded participants that self-determination is both a right and a responsibility. The journey toward a new entity must be grounded in shared values, enduring relationships, and the collective mandate of the Indigenous communities and organizations it will serve.

> **We must ensure that this entity doesn't just carry our name — it must carry our values."**
>
> – *Chief Councillor Judi Thomas for Ditidaht First Nation and IAMC-TMX Indigenous Caucus Member*

Chief Judi Thomas spoke about grounding the new entity in Indigenous law and teachings. Drawing from Nuu-chah-nulth principles such taking care of and deep respect, she emphasized that these are not concepts to translate into policy but practices to live through structure and decision-making.

She reminded the audience that Indigenous law offers clarity in complexity, guiding leaders to act with humility, integrity, and accountability to both people and place. "We must ensure that this entity doesn't just carry our name," she said. "It must carry our values."

Genevieve Carr, reflected on how the IAMC-TMX has already changed the way regulators think and work. She described a new entity as a continuation

of this partnership, one that could help to embed Indigenous oversight within Canada's regulatory system in a lasting way. "The goal," she said, "is not to start over, but to keep walking together."

Genevieve Carr noted that institutional change takes time, and that the IAMC-TMX has already shown what is possible when Indigenous knowledge, community monitoring, and shared decision-making are at the centre of oversight.

> **"The goal is not to start over, but to keep walking together."**
>
> *– Genevieve Carr, EVP of the CER*

Questions from the floor reflected both enthusiasm and pragmatism about what lies ahead. Participants asked how Indigenous communities and organizations could remain at the centre of design and governance, and how to ensure that the new entity complements, rather than replaces, existing Nation-level authority.

Many spoke about readiness and trust, recognizing that some Indigenous communities and organizations may move more quickly than others. Others emphasized the importance of maintaining "boots on the ground" alongside "seats at the table," ensuring oversight remains connected to the lived realities of Indigenous communities and organizations.

> **"Readiness doesn't mean waiting until we're perfect — it means beginning together."**

There was broad agreement that this transformation should be iterative and inclusive, and any new entity would grow in step with Indigenous communities and organizations it represents.

Shared Reflections and Themes

- From advice to accountability: The new entity could represent a shift toward Indigenous governance that could hold both governments and itself accountable.
- Legitimacy through rights holders: Its authority must flow from the direction of Indigenous communities and organizations, not federal mandate.
- Values as foundation: Teachings such as ʔuuʔałuk (taking care of) and ʔiisaak (respect) must guide design, operations, and relationships.
- Readiness as spectrum: Different Indigenous communities and organizations and regions will engage at their own pace; flexibility is essential.
- Partnership, not replacement: The new entity should complement, not duplicate, existing systems and capacities.
- Global recognition: The IAMC-TMX model continues to draw international attention as proof that Indigenous-led oversight strengthens safety, accountability, and trust.

The discussion closed with a shared understanding that the fire lit by the IAMC-TMX must continue to grow through this next stage, guided by relationships, values, and mutual respect. As the Gathering neared its end, participants left with a clear sense that the next chapter would be written together, Nation by Nation, through collaboration and care.

Reflections from Elders and Youth

The final panel of the Line Wide Gathering brought together the voices of Elders and youth to reflect on the journey so far and the path still ahead. Moderated by Chief Ch'uh'keen nuh'kw waut Jack of Penelakut Tribe, the session invited a circle of speakers from across the IAMC-TMX corridor to share what they were carrying home from three days of dialogue, learning, and ceremony.

Chief Jack opened by reminding participants that this work is "layered." For some Indigenous communities and organizations, the pipeline has meant opportunity; for others, risk. All continue to respond to the legacies of residential schools, the '60s Scoop, and under-resourced systems that shape everyday life. "When something goes wrong," she said, "it lands hardest on those who already carry the most." She called on governments and partners to listen deeply to what Elders and youth are saying, noting that their voices are essential to healing and to building systems that work for everyone.

The Elders spoke about the importance of language, ceremony, and unity in rebuilding strong Indigenous communities and organizations. Elder Lorraine White from Louis Bull Tribe, one of the Four Nations of Maskwacis, reflected on how language carries spirit, explaining that true understanding comes not only through translation but through feeling and connection. She urged participants to "strengthen the home fires," beginning in families and Indigenous communities and organizations, so that oversight and self-determination are grounded in everyday life.

Elder Rick James, a fisherman from Penelakut Tribe, shared concerns about the growing industrial presence along coastal waters and the responsibility to protect spawning and harvesting areas. His message was clear: the strength of the work lies in coming together. "When we stand alone, we can be brushed aside. When we unite, we are heard."

Both Elders emphasized that the future of oversight depends on bringing youth alongside, listening to their insights, teaching through language and ceremony, and ensuring that cultural ways remain at the centre of decision-making.

> **"We carry the bloodlines of our ancestors, but our youth carry the future. Oversight begins at home."**
>
> *– Elder Lorraine White*

The youth voices brought honesty and hope. Kyra Lazar, from T'Sou-ke First Nation, shared a letter she wrote to at the time Premier of British Columbia Christy Clark at age 11, calling for stronger environmental protection and respect for the land. Reading it again more than a decade later, she reflected that the message still holds true: forests are shrinking, and meaningful oversight remains essential.

Robin Humphrey, from the Lower Nicola Indian Band (LNIB), spoke about the importance of creating safe spaces for

listening, places where conversation can bring life, like water does for the land. He reminded participants that everyone carries part of the answer, and that unity across generations and Indigenous communities and organizations will be key to the next stage of the IAMC-TMX's work.

> **"We don't want collaboration anymore—we want partnership."**
>
> *– Ojinya Ali Ikese, Marine Emergency Response Coordinator for Snuneymuxw First Nation*

Ojinya Ali Ikese, Marine Emergency Response Coordinator for Snuneymuxw First Nation, closed the youth reflections by emphasizing partnership over consultation. She urged federal partners to respect sovereign protocols and to design engagement processes that begin by asking each Nation how it wants to be involved. She also spoke about balancing traditional and Western knowledge, saying that both are stronger when used together.

Shared Reflections and Themes

- Intergenerational strength: Elders provide the teachings; youth carry them forward. Both are essential to lasting oversight.
- Language and ceremony: Cultural continuity keeps governance rooted in spirit and belonging.
- Partnership and respect: True collaboration means shared authority, not consultation after decisions are made.
- Balance of knowledge: Traditional knowledge and Western science can work together to protect land, air, and water.
- Hope and continuity: Healing and governance are inseparable; progress must reflect both.

As the panel ended, Chief Jack thanked the speakers and all who stayed until the final moments, acknowledging that the most important voices are often those who speak last.

Day Three Closing & Reflections

The Gathering ended in a spirit of gratitude and calm reflection. The final words came from Elders Michael and Virginia Cardinal, who offered teachings to guide participants as they carried the work forward.

Elder Michael reminded everyone that leadership begins in humility and prayer. He spoke about praying from the heart, sharing that the Creator listens to what we feel more than what we say. His words encouraged participants to stay grounded in kindness and honesty as they continue this work.

The Elders spoke about the importance of patience, respect, and gratitude; values that keep people and Indigenous communities and organizations strong. They reminded everyone that these qualities are just as vital in oversight as they are in family and community life.

They closed with a prayer for safe travels and for the continued strength of the IAMC-TMX and the Indigenous communities and organizations it serves.

Key Themes and Calls to Carry Forward

The 2025 Line Wide Gathering brought together more than two hundred participants from fifty-six potentially impacted communities across the TMX corridor to reflect on the IAMC-TMX's work and discuss what comes next. Over two and a half days of dialogue, learning, and ceremony, participants shared what Indigenous-led oversight has achieved and how it must continue to grow.

While each session offered its own insights, clear themes emerged across regions, generations, and partners. Together, these themes outline both the foundation of the Committee's work and the direction ahead. They also frame the next steps: regional engagement sessions where Indigenous communities and organizations will help define the role and design of a potential new Indigenous-led regulatory entity.

RELATIONSHIPS AS THE FOUNDATION OF OVERSIGHT:

Participants reaffirmed that oversight begins with relationships. Trust and collaboration come from time, respect, and consistency, not from process or policy alone. Many called for stronger connections between community voices and decision-making tables to ensure oversight remains grounded in the lived realities of Indigenous communities and organizations.

VALUES LEAD THE WAY:

Indigenous teachings such as ʔuuʔałuk (taking care of) and ʔiisaak (respect) must continue to guide this work. These values shape not only decisions but how decisions are made. Participants emphasized that the IAMC-TMX's evolution, including any new entity, must reflect these values in both structure and practice.

FROM ADVICE TO ACCOUNTABILITY:

Participants reflected on how the IAMC-TMX has evolved from an advisory body into a model of shared governance. The next step is ensuring accountability to the Indigenous communities and organizations, to the land, and to future generations. This means embedding Indigenous authority within oversight systems, not beside them.

READINESS AND FLEXIBILITY:

Readiness looks different for every Nation. Participants noted that the journey toward a new entity must allow for flexibility and regional diversity. Progress should be inclusive, moving at the pace of relationships and capacity.

KNOWLEDGE WORKING TOGETHER:

Participants highlighted the strength of bringing Indigenous knowledge and Western science together. Effective oversight depends on both, ensuring that data, experience, and cultural understanding inform every stage of a project's lifecycle.

INVESTING IN CAPACITY AND CONTINUITY:

Sustained oversight requires sustained capacity. Participants called for long-term, predictable funding to support Indigenous monitors, technical staff, and community engagement. They also stressed the importance of continuity: keeping people, knowledge, and relationships in place over time.

INTERGENERATIONAL LEADERSHIP:

Elders and youth framed the Gathering's reflections. Elders reminded participants to act with humility and care, while youth expressed gratitude for the opportunity to learn and a desire to help carry the work forward. Their voices underscored that oversight must be grounded in cultural continuity and mentorship.

Calls to Carry Forward

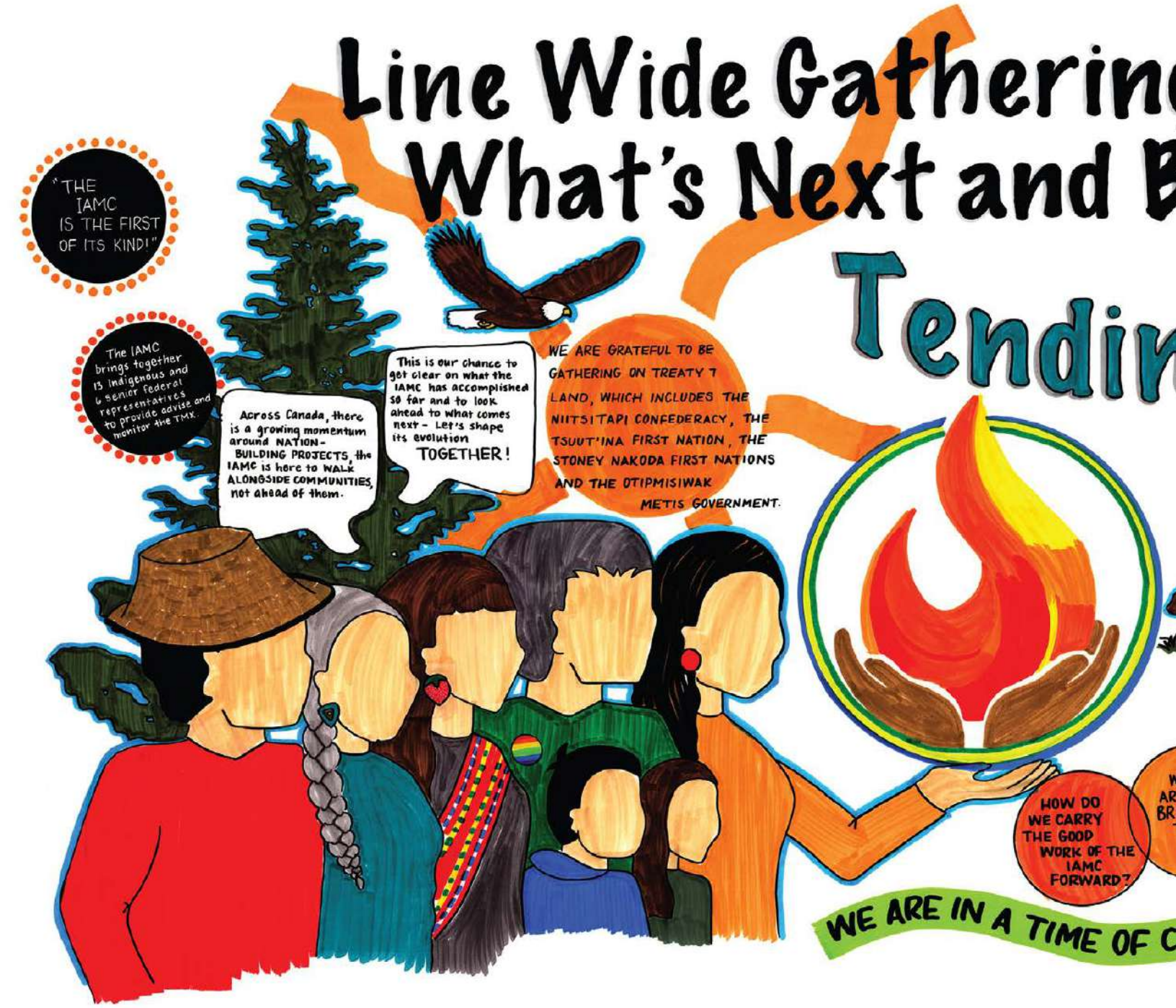
- Participants called for the IAMC-TMX, its partners, and governments to:
- Keep Indigenous communities and organizations at the centre of all decisions about the Committee's evolution.
- Move from consultation toward co-development and shared accountability.
- Strengthen Indigenous monitoring programs with long-term, stable funding.
- Improve coordination among federal departments and regions.
- Embed Free, Prior, and Informed Consent (FPIC) throughout project planning and regulation.
- Create lasting roles for Elders and youth in decision-making.
- Carry forward the relationships and momentum of the Gathering into the upcoming regional engagement sessions.

Looking Ahead

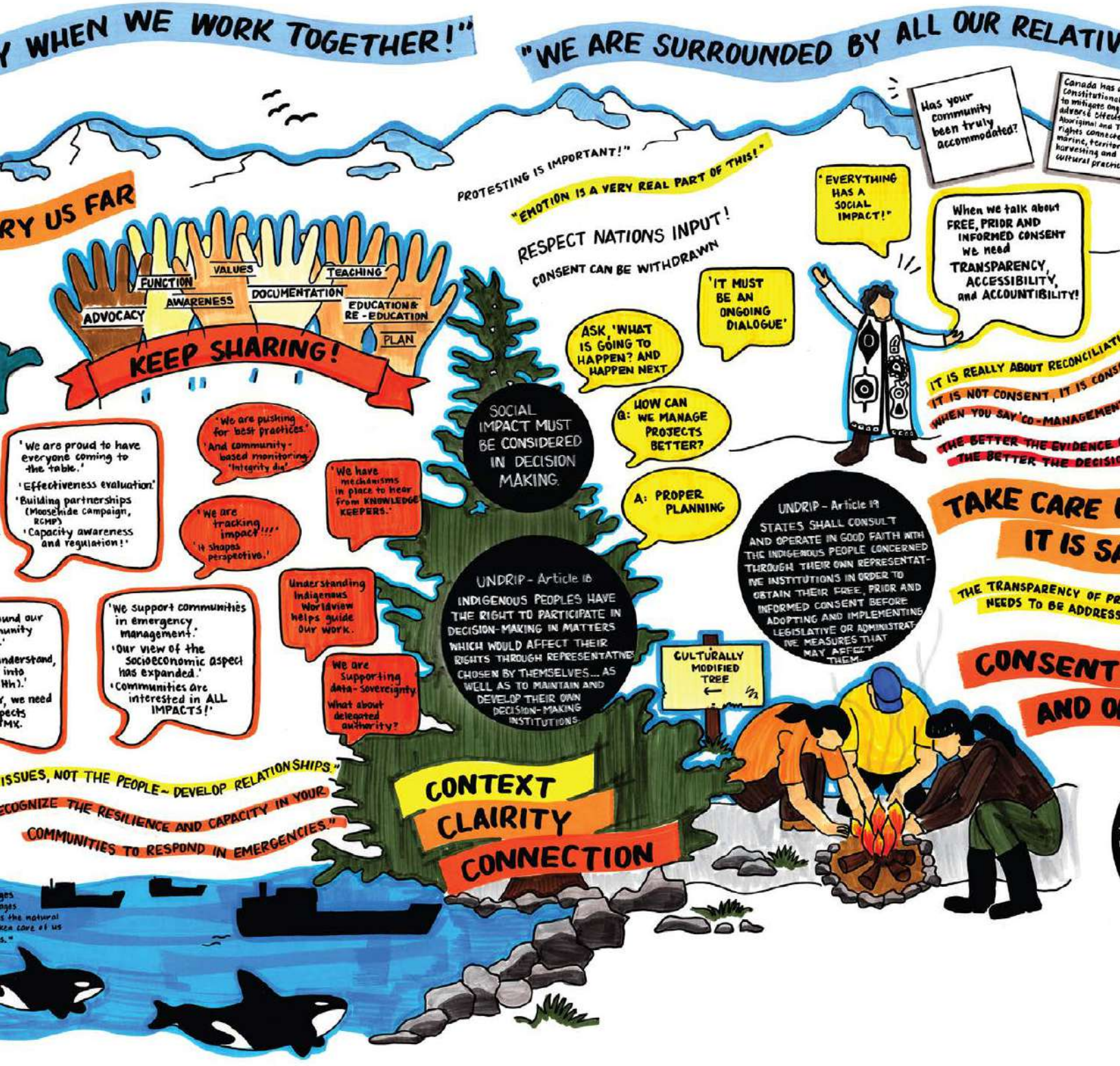
These themes are not conclusions but commitments. The work will continue through regional engagements where Indigenous communities and organizations will guide the next phase of oversight and help shape what a new Indigenous-led entity could be. Through this process, the IAMC-TMX will continue to strengthen relationships, uphold values, and advance shared responsibility for the lands and waters of the TMX corridor.

Live Graphic Recording

BY JOLEYNE MAYERS-JAEKEL — VICLARITY.CA




g 2025
Beyond
ng the Fire, Together
"LAUGHTER IS MEDICINE!"
"IT'S EASY WHE
"YOU HAVE TO HAVE TEA
SIT AND LISTEN TO THE ELDER'S STORIES"
THE ELDER'S VOICES CARRY US
'FIRE IS POWERFUL AND SACRED.'
WE WILL TEND TO THIS FIRE TOGETHER
'WE HAVE COMMON GOALS and now learnings and tool is our kit.'
·CEREMONY AND WHAT'S IMPORTANT
·PROTOCOL
CHECK LIST
Updated contacts
Communication
Shared plan
'We are prou everyone co the table.'
·Effectiveness
·Building part (Mooseside c RCMP)
·Capacity an and regu
Expansion is IMMINENT~
OUR RESOURCES MAKE US WHOLE AS A PEOPLE, so we are doing what we need to prepare
·Coordination (regional)
·Preparation
·Support
'I'm worried about infrastructure!'
'WHAT ABOUT CULTURE AND CEREMONIES?'
'What happens to the environment?'
'We need to follow PROTOCOL.'
'We try to ground our work in community experiences.'
'We want to understand, a 'deeper dive' into impacts (health).'
HOLLISTICALLY, we need to look at aspects beyond TMX.
EMERGENCIES WILL HAPPEN. It's not IF, it's WHEN.
WHAT IS YOUR COMMUNITIES PLAN?
"IS IT AN A?"
"BE HARD ON THE ISSUES, NOT
"RECOGNIZE THE
COMMUNI
·KNOWLEDGE
QUESTIONS
EXPERIENCES
·HOPE
HAT
E WE
INGING
TO THE
FIRE?
"When a spill happens on our coast, it damages our clam beds, it damages the fishing, it damages the natural resources that have taken care of us for thousands of years."
~Elder
HANGE, AND WE CAN DO THIS. TOGETHER!!!


Y WHEN WE WORK TOGETHER!"
"WE ARE SURROUNDED BY ALL OUR RELATIV
RY US FAR
PROTESTING IS IMPORTANT!"
"EMOTION IS A VERY REAL PART OF THIS!"
RESPECT NATIONS INPUT!
CONSENT CAN BE WITHDRAWN
Has your community been truly accommodated?
'EVERYTHING HAS A SOCIAL IMPACT!'
When we talk about FREE, PRIOR AND INFORMED CONSENT We need TRANSPARENCY, ACCESSIBILITY, and ACCOUNTIBILITY!
'IT MUST BE AN ONGOING DIALOGUE'
ASK, 'WHAT IS GOING TO HAPPEN? AND HAPPEN NEXT
FUNCTION
VALUES
TEACHING
AWARENESS
DOCUMENTATION
ADVOCACY
EDUCATION & RE-EDUCATION
PLAN
KEEP SHARING!
SOCIAL IMPACT MUST BE CONSIDERED IN DECISION MAKING.
HOW CAN WE MANAGE PROJECTS BETTER?
A: PROPER PLANNING
'We are proud to have everyone coming to the table.'
'Effectiveness evaluation'
'Building partnerships (Mooseside campaign, RCMP)
'Capacity awareness and regulation!'
'We are pushing for best practices.'
'And community-based monitoring.'
'Integrity dig'
'We have mechanisms in place to hear from KNOWLEDGE KEEPERS.'
'We are tracking impact!!!'
'It shapes perspective.'
UNDRIP - Article 18
INDIGENOUS PEOPLES HAVE THE RIGHT TO PARTICIPATE IN DECISION-MAKING IN MATTERS WHICH WOULD AFFECT THEIR RIGHTS THROUGH REPRESENTATIVES CHOSEN BY THEMSELVES... AS WELL AS TO MAINTAIN AND DEVELOP THEIR OWN DECISION-MAKING INSTITUTIONS
UNDRIP - Article 19
STATES SHALL CONSULT AND OPERATE IN GOOD FAITH WITH THE INDIGENOUS PEOPLE CONCERNED THROUGH THEIR OWN REPRESENTATIVE INSTITUTIONS IN ORDER TO OBTAIN THEIR FREE, PRIOR AND INFORMED CONSENT BEFORE ADOPTING AND IMPLEMENTING LEGISLATIVE OR ADMINISTRATIVE MEASURES THAT MAY AFFECT THEM.
Understanding Indigenous Worldview helps guide our work.
'We support communities in emergency management.'
'Our view of the socioeconomic aspect has expanded.'
'Communities are interested in ALL IMPACTS!'
We are supporting data-Sovereignty
What about delegated authority?
CULTURALLY MODIFIED TREE
TAKE CARE
IT IS SA
THE TRANSPARENCY OF PR
NEEDS TO BE ADDRESS
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AND O
ISSUES, NOT THE PEOPLE~ DEVELOP RELATIONSHIPS"
ECOGNIZE THE RESILIENCE AND CAPACITY IN YOUR
COMMUNITIES TO RESPOND IN EMERGENCIES."
CONTEXT
CLAIRITY
CONNECTION


ES, WE NEVER WALK ALONE."
WE HAVE TO TAKE CARE OF OUR SPIRIT! THANK Y
BEAUTI
TRADITIONAL KNOWLEGGE MUST BE INCORPORATED IN APPLICATIONS
You cannot mitigate a SPIRITUAL CONNECTION! If something happens that cannot be undone, then it never should have happened in the first place.
EVERYONE HAS A VOICE!
INCLUSIVITY ON ALL PROJECTS!
"Slow down- understanding the conversation is where "informed" comes in!"
"I AM PROUD TO BE A DECISION-MAKER!"
BUILDING UNDERSTANDING TOGETHER
WE WORK COLLABORATIVELY, WITH CONSENSUS
MADE DECISIONS AND MEASURES, WHICH ARE ONGOING
SET THE STAGE TO EFFECTIVELY ENGAGE!
"USE YOUR EARS!!"
USE INDIGENOUS APPROACHES AND INDIGENOUS VALUES AND INDIGENOUS WORLD VIEWS
DESIGN A PROCESS THAT WORKS FOR YOU
GO TO THE COMMUNITIES- MAKE CONNECTIONS
GET BACK TO THE BASICS! RELATIONSHIPS!
FULL SELF-DETERMINATION!!!
COMMUNITY MEMBERS HAVE A PLACE ON THE BOARD.
BUILDING CAPACITY IN SOCIAL IMPACT ASSESSMENT FOR A BETTER FUTURE
"IF YOU CAN'T HAVE TRUST, YOU HAVE TO HAVE TRANSPARENCY SHAME HAS POWER!!!"
HOW CAN I SHARE KNOWLEDGE I'VE BEEN GENEROUSLY GIFTED TO THOSE AHEAD OF US WHO ARE PASSIONATE ABOUT THIS WORK? -M.
When revisiting the IMARS policy frameworks, Indigenous values and worldviews need to be acknowledged and included.
"IT'S NOT COMPLEX. IT'S DIFFERENT."
There is a consistent need for federal actors to come back, to continue circling in relationship with us, and to tend the threads of connection over time.
"We need a reset." The gov.t created laws, and are now asking us where we fit in...
"WE KNOW WHAT N
Environmental Assessments include the well-being of people.
"LET'S START RE-WRITING
TREES ARE IMPORTANT
NO MORE EUROCENTRIC POLICIES
"MY COMMUNITY RAISED ME
OUR ISLANDS
EVERYTHING MU
CORE VALUES
"These are not weeds. They are MEDICINES."
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ED.
IS ENTHUSIASTIC
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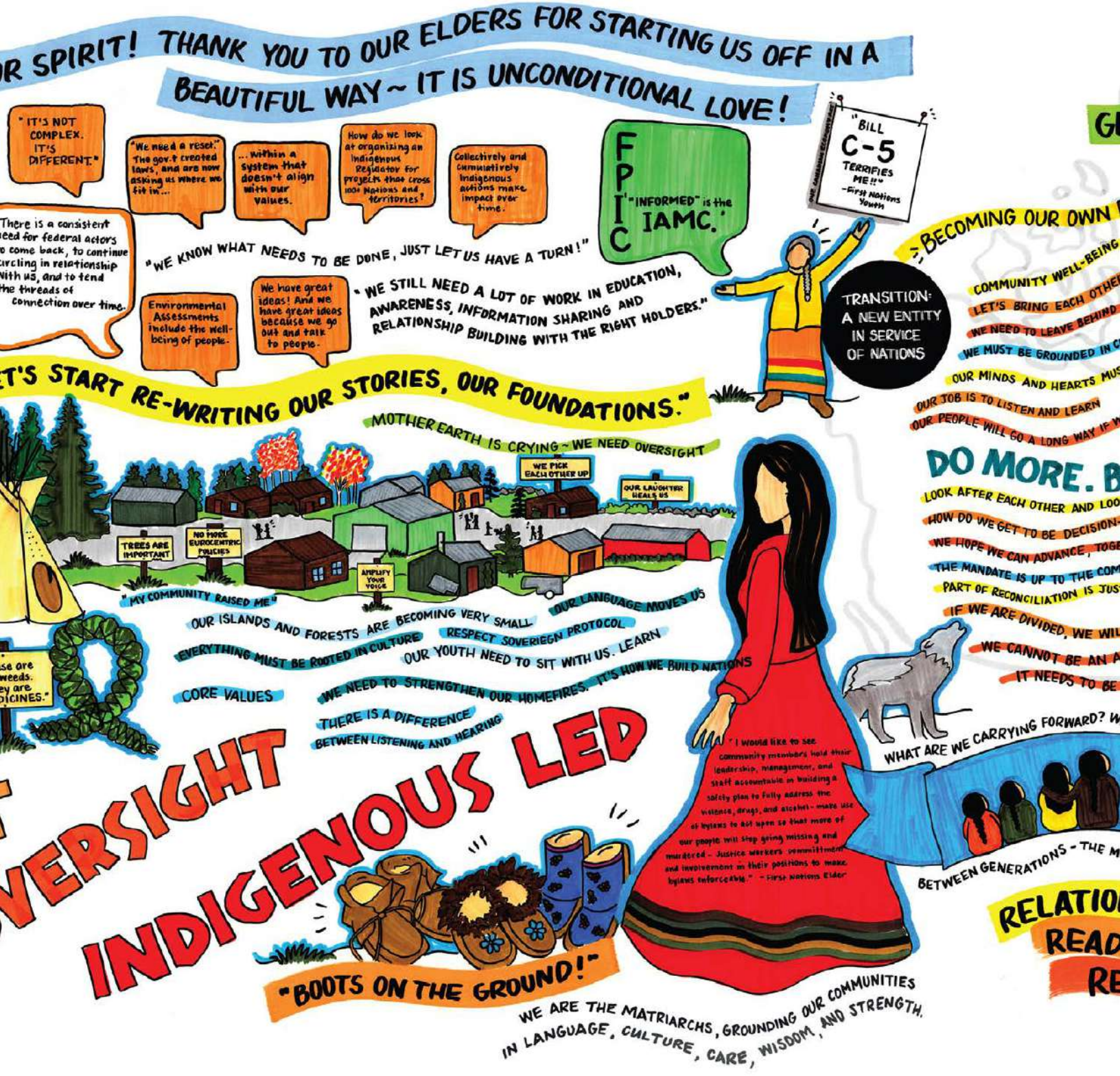
ARTICLE 32:
INDIGENOUS PEOPLES HAVE THE RIGHT TO SET THEIR OWN PRIORITIES AND STRATEGIES FOR THE DEVELOPMENT AND USE OF THEIR LANDS, TERRITORIES AND RESOURCES. STATES MUST CONSULT IN ORDER TO OBTAIN THEIR FREE, PRIOR, AND INFORMED CONSENT BEFORE APPROVING ANY PROJECTS AFFECTING THESE AREAS AND MUST PROVIDE FAIR REMEDIES TO ADDRESS ANY NEGATIVE IMPACTS.
"FROM LITTLE THINGS, BIG THINGS GROW"
CO-MANAGEMENT
INDIGENOUS OVERSIGHT
INDIG


R SPIRIT! THANK YOU TO OUR ELDERS FOR STARTING US OFF IN A
BEAUTIFUL WAY ~ IT IS UNCONDITIONAL LOVE!
"IT'S NOT COMPLEX. IT'S DIFFERENT."
"We need a reset." The gov't created laws, and are now asking us where we fit in...
...within a system that doesn't align with our values.
How do we look at organizing an Indigenous Regulator for projects that cross 100+ Nations and territories?
Collectively and cumulatively Indigenous actions make impact over time.
FPIC "INFORMED" is the IAMC.
"BILL C-5 TERRIFIES ME!!" -First Nations Youth
There is a consistent need for federal actors to come back, to continue circling in relationship with us, and to tend the threads of connection over time.
"WE KNOW WHAT NEEDS TO BE DONE, JUST LET US HAVE A TURN!"
Environmental Assessments include the well-being of people.
We have great ideas! And we have great ideas because we go out and talk to people.
"WE STILL NEED A LOT OF WORK IN EDUCATION, AWARENESS, INFORMATION SHARING AND RELATIONSHIP BUILDING WITH THE RIGHT HOLDERS."
TRANSITION: A NEW ENTITY IN SERVICE OF NATIONS
BECOMING OUR OWN
COMMUNITY WELL-BEING
LET'S BRING EACH OTHE
WE NEED TO LEAVE BEHIND
WE MUST BE GROUNDED IN C
OUR MINDS AND HEARTS MUS
OUR JOB IS TO LISTEN AND LEARN
OUR PEOPLE WILL GO A LONG WAY IF W
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LOOK AFTER EACH OTHER AND LOO
HOW DO WE GET TO BE DECISION-
WE HOPE WE CAN ADVANCE, TOGE
THE MANDATE IS UP TO THE COM
PART OF RECONCILIATION IS JUS
IF WE ARE DIVIDED, WE WIL
WE CANNOT BE AN A
IT NEEDS TO BE
T'S START RE-WRITING OUR STORIES, OUR FOUNDATIONS."
MOTHER EARTH IS CRYING ~ WE NEED OVERSIGHT
WE PICK EACH OTHER UP
OUR LAUGHTER HEALS US
TREES ARE IMPORTANT
NO MORE EUROCENTRIC POLICIES
AMPLIFY YOUR VOICE
"MY COMMUNITY RAISED ME"
OUR LANGUAGE MOVES US
OUR ISLANDS AND FORESTS ARE BECOMING VERY SMALL
RESPECT SOVEREIGN PROTOCOL
EVERYTHING MUST BE ROOTED IN CULTURE
OUR YOUTH NEED TO SIT WITH US. LEARN
WE NEED TO STRENGTHEN OUR HOMEFIRES. IT'S HOW WE BUILD NATIONS
CORE VALUES
THERE IS A DIFFERENCE BETWEEN LISTENING AND HEARING
se are weeds. ey are DICINES."
VERSIGHT
INDIGENOUS LED
"I would like to see community members hold their leadership, management, and staff accountable in building a safety plan to fully address the violence, drugs, and alcohol - make use of bylaws to act upon so that more of our people will stop going missing and murdered - Justice workers committment and involvement in their positions to make bylaws enforceable." - First Nations Elder
WHAT ARE WE CARRYING FORWARD? W
BETWEEN GENERATIONS - THE M
RELATIO
READ
RE
"BOOTS ON THE GROUND!"
WE ARE THE MATRIARCHS, GROUNDING OUR COMMUNITIES IN LANGUAGE, CULTURE, CARE, WISDOM, AND STRENGTH.


LOBALLY, PEOPLE WANT TO KNOW WHAT WE'RE DOING!
ENTITY =
IS AT THE HEART OF THIS WORK
R ALONG - CREATE!
ABUNDANCE
EREMONY
T BE OPEN
WHAT IS YOUR VISION?
WHAT WOULD YOU LIKE TO SEE?
E CARRY HOPE IN OUR HEARTS
ADAPT • CHANGE • GROW
"My HEART has HOPE"
BE MORE. BE BETTER.
K AFTER MOTHER EARTH
MAKERS (not just participants - Article 18)?
ETHER
MUNITIES
TICE AND TRUTH!
L BE EXPLOITED
FTER THOUGHT
FROM THE TOP DOWN
WE NEED A LEVEL PLAYING FIELD
WE NEED YOUR DIRECTION!
LET'S START THE DIALOGUE!
TOGETHER WE ARE STRONGER
COLLECTIVELY WE CARRY THE ANSWER
HAT GIVES US HOPE FOR THE FUTURE? OUR VOICES REPRESENT THE CONNECTION
EMORY OF WHAT HAS COME BEFORE, AND THE VISION FOR WHAT'S STILL TO COME.
NSHIPS
INESS
ESPECT
EARLY 'PRE-ENGAGEMENT'
Funding (long-term)
Laws
Values
Relationships first!
WITH TRUST, HUMILITY, TRANSPARENCY, AND CONTINUITY
RELATIONSHIPS THAT OUTLAST THE STAFF
WITH WHOLE COMMUNITY VOICES
COMMUNITY DRIVEN AND INCLUSIVE
HOLISTIC, LIFE LONG OVERSIGHT
WITH REAL POWER
TRUST THROUGH TRANSPARENCY
START ON THE LAND
WITH CEREMONY · WITH MEALS · OUTSIDE!
WITH ON-GOING CONSENT AND CAPACITY
"IMAGINE THE FUTURE WE WANT, TOGETHER..."
"Every project that moves forward should spark HOPE."
"Why a pipeline? We want cleaner energy, with Nation owned approaches and stewardship.
"Cards face-up, no games, no suprizes." -Interior 84 Nations
"... self-governance is the foundation." - Alberta Nations

Annexes

Annex A: Line Wide Gathering Agenda

Day 1 – October 15, 2025

10:00 - 10:30 AM	Tending the Fire: Reflections from Federal Officials
10:30 - 11:00 AM	Coffee Break
11:00 - 12:30 PM	Fuelling the Fire - Voices on What We've Created
11:00 – 12:00 PM	Lunch & Learn: Meet the Subcommittees
1:30 - 2:15 PM	Free, Prior & Informed Consent: tokenist consultations and bureaucratic traps —how to avoid them?
2:15-3:30 PM	Seminar Sessions
3:30 - 4:00 PM	Coffee Break
4:00-4:30 PM	Closing & What's Next

Day 2 – October 16, 2025

9:00 - 09:15 AM	Welcome
09:15 - 10:30 AM	Indigenous-led Decision Making, Co-Management, and Oversight that Works
10:30 - 11:00 AM	Coffee Break
11:00 - 12:30 PM	Seminar Sessions
12:30 - 1:30 PM	Lunch
3:30-4:00 PM	Coffee Break
4:00-4:30 PM	Closing & What's Next

Day 3 – October 17, 2025

9:00 - 09:15 AM	Welcome
09:15 - 9:30 AM	Adding to the Fire: Honouring Shared Knowledge
9:30 - 11:00 AM	A New Kind of Oversight: New Entity, Shared Leadership
11:00 - 11:30 PM	Coffee Break
11:30 - 12:30 PM	Reflections from Elders and Youth
12:30 - 1:00 PM	Closing Ceremony
1:00 - 2:00 PM	Lunch

Annex B: List of Participating Indigenous Communities and Organizations

1. Alexis Nakota Sioux First Nation (AB)
2. Aseniwuche Winewak Nation (AB)
3. Ashcroft Indian Band (BC)
4. BC Métis Federation (BC)
5. Bearspaw First Nation (AB)
6. Buffalo Lake Métis Settlement (AB)
7. Chawahtil First Nation (BC)
8. Cheam First Nation (BC)
9. Chiniki First Nation (AB)
10. Cook's Ferry Indian Band (BC)
11. Cowichan Tribes (BC)
12. Ditidaht First Nation (BC)
13. East Prairie Métis Settlement (AB)
14. Enoch Cree First Nation (AB)
15. Ermineskin Cree Nation (AB)
16. Goodstoney Nakoda First Nation (AB)
17. Halalt First Nation (BC)
18. Horse Lake First Nation (AB)
19. Kikino Métis Settlement (AB)
20. Kwikwetlem First Nation (BC)
21. Lac Ste. Anne Métis Community Association (AB)
22. Little Shuswap Lake Indian Band (BC)
23. Louis Bull Tribe (AB)
24. Lyackson First Nation (BC)
25. Maa-nulth Treaty Society (BC)
26. Montana First Nation (AB)
27. Mountain Métis Nation Association (AB)
28. Nishnawbe Aski Nation (ON)
29. Nooaitch Indian Band (BC)
30. O'Chiese Indian Band (AB)
31. Otipemisiwak Métis Government (AB)
32. Papaschase First Nation (AB)
33. Paul First Nation (AB)
34. Penelakut Tribe (BC)
35. Saddle Lake Cree Nation (AB)
36. Scia'new (Beecher Bay) Indian Band (BC)
37. Scwexmx Tribal Council (BC)
38. Seabird Island Indian Band (BC)
39. Semiahmoo First Nation (BC)
40. Simpcw First Nation (BC)
41. Shxwha:y Village (BC)
42. Shxw'owhamel First Nation (BC)
43. Siska Indian Band (BC)
44. Skwah First Nation (BC)
45. Snaw-naw-as (Nanoose) First Nation (BC)
46. Sturgeon Lake Cree Nation (AB)
47. Stz'uminus First Nation (BC)
48. Sucker Creek First Nation (AB)
49. Sunchild First Nation (AB)
50. T'Sou-ke First Nation (BC)
51. Tk'emlups te Secwepemc (BC)
52. Tsartlip First Nation (BC)
53. Tseycum First Nation (BC)
54. Tsleil-Waututh Nation (BC)
55. Tsuu'tina First Nation (AB)
56. Upper Nicola Indian Band (BC)
57. Whitefish (Good fish) Lake First Nation #128 (AB)

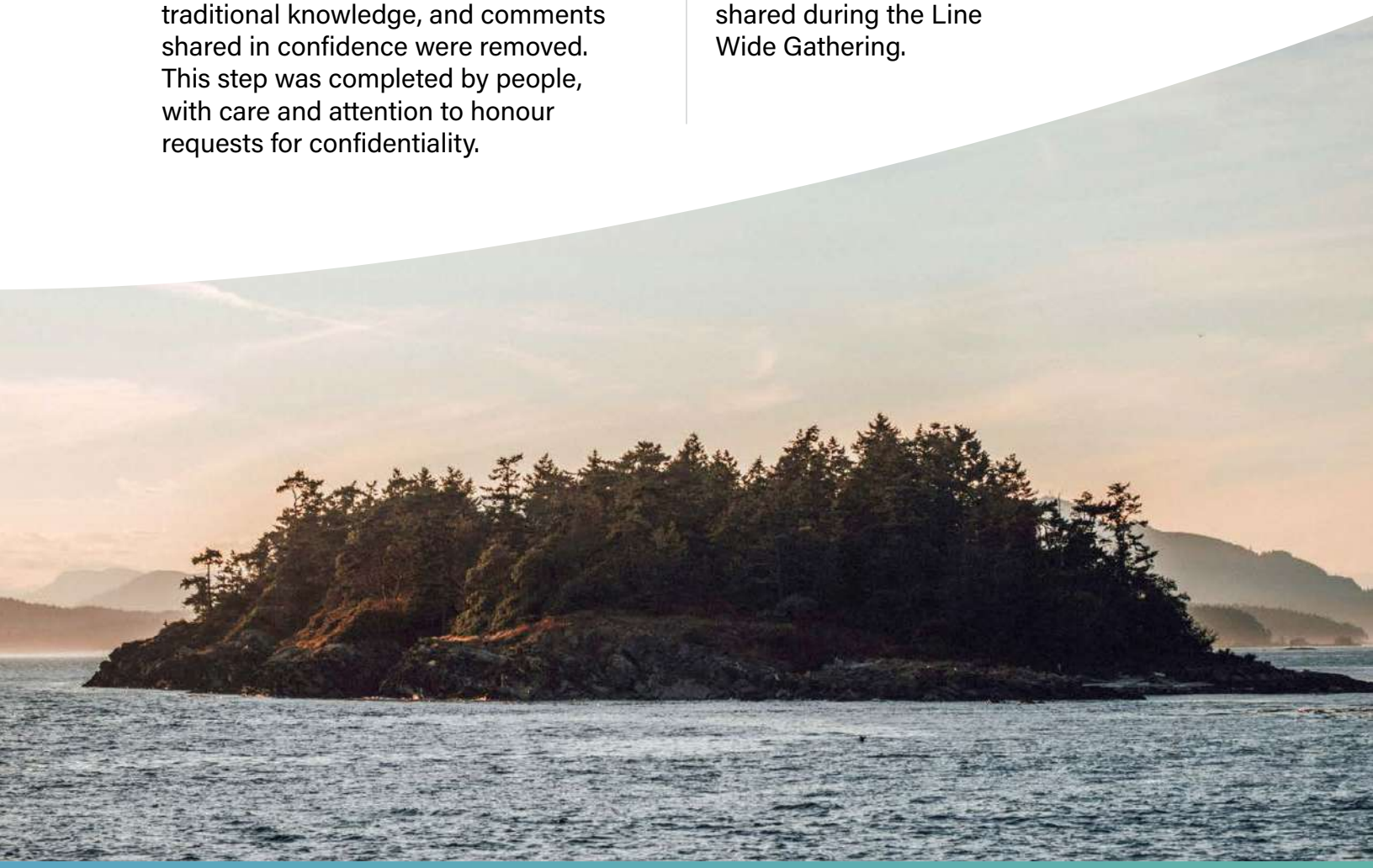
Annex C: Use of Digital Tools in Preparing this Report

For the 2025 Line Wide Gathering (LWG) report, plenary and seminar sessions were recorded to help capture the discussions accurately. These recordings supported our note-taking and helped ensure that the ideas and insights shared throughout the Gathering were reflected as clearly as possible. All recordings and working files were stored securely and deleted once the reporting work was complete.

Digital tools, including AI, were used to help capture and process information from these recordings. Before any tools were used, personal information, traditional knowledge, and comments shared in confidence were removed. This step was completed by people, with care and attention to honour requests for confidentiality.

AI tools can sometimes "hallucinate," which means they may generate information that was not actually said. To prevent this, people reviewed everything the tools produced and checked it directly against the recordings and the notes taken in person during the LWG. The tools did not make decisions on their own. People remained involved throughout, reviewing and confirming the material to make sure it accurately reflected what participants shared.

This process was used to support accuracy, care, and respect in documenting the voices and teachings shared during the Line Wide Gathering.



Annex D: IAMC: Oversight and Authorities Aspirational Definitions

The IAMC is dedicated to collaborating with partners to contribute to the establishment of Indigenous-led regulatory bodies. As part of this effort, initial definitions have been developed for key concepts that have, until recently, remained undefined and open to interpretation. These definitions are aspirational in nature, and instead of describing the current regulatory and policy environment, aim to bring clarity and specificity to the transformative change we seek to support.

Indigenous Regulatory Oversight

The **structured and formal process** of ensuring First Nations and Métis Nation peoples can participate in **decision-making** over issues impacting them, their rights, and ways of life for the lifecycle of projects and related infrastructure.

This encompasses measures for Nations to exercise **regulatory authority** in respect of projects and matters that are currently regulated solely by Canada.

It includes, but is not limited to:

- enforcement
- actions to establish(an) Indigenous Regulator(s)
- Indigenous Inspection Officers and reporting
- co-developing amendments to old regulations and co-writing new ones
- meaningful Indigenous decision making across the lifecycle of natural resource development and infrastructure projects.

The **intent** of Indigenous Regulatory Oversight is to ensure that Indigenous rights, knowledge, and governance structures are **respected and integrated**, requiring changes to existing Canadian regulatory processes. This requires a fair, independent, impartial, open and transparent process, giving due recognition to Indigenous People's laws, traditions, customs, ceremonies, and land tenure systems to adjudicate matters that may impact the rights of Indigenous Peoples pertaining to their lands, territories, and resources.

It requires that Indigenous peoples are given the **required recourse** to:

- access information
- develop their own data, peered reviewed research, information
- maintain and develop their own Indigenous decision-making institutions to actively participate in regulatory processes and the development of the laws that govern land, air, water, species, cultural heritage and natural resources within their Traditional Territories (informed by UNDRIP Article 18).

Indigenous Regulatory Authorities

Indigenous Regulatory Authorities (RAs) refer to the **agency Indigenous peoples** — in the context of the IAMC-TMX First Nations and Métis Nation — **have to exercise regulatory oversight through regulatory frameworks**. These frameworks consist of a comprehensive system of laws, known statutes (acts), regulations (also known as subordinate legislation), policies, and guidelines that collectively govern activities within specific sectors or contexts.

These frameworks establish the **legal and procedural boundaries** within which individuals, organizations, and government entities must operate to ensure compliance, protect public interests, and achieve policy objectives . Indigenous Regulatory Authorities will play a crucial role in ensuring that Indigenous Nations can exercise meaningful decision-making power over activities impacting their lands, waters, rights, and ways of life, throughout the lifecycle of projects and infrastructure developments.

Indigenous Regulatory Bodies

The term Indigenous Regulatory Bodies is intended to refer to the organizations that may hold and exercise Indigenous Regulatory Authority to carry out Indigenous Regulatory Oversight.

These bodies are mechanisms through which First Nations and Métis Nation peoples may assert their jurisdiction and governance over activities that impact their lands, waters, rights, and ways of life.

These authorities and bodies may be recognized through federal legislation and would operate within a structured regulatory framework. Their functions could include:

- Enforcement of regulations and policies
- Conducting inspections and reporting findings
- Co-developing amendments to existing regulations and crafting new ones
- Supporting meaningful Indigenous decision-making throughout the lifecycle of natural resource development and infrastructure projects.

Indigenous Regulatory Bodies would serve to institutionalize the integration of Indigenous knowledge systems and governance structures and the protection of Indigenous rights into regulatory processes. They embody the principle of self-determination, ensuring that the laws, traditions, and customs of Indigenous Nations are respected and upheld within their Traditional Territories.

Annex E: Key Resources Shared

IAMC-TMX 2025 Line Wide Gathering Companion Book

Other Resources

- Indigenous Navigator
- Weghàà Ełeyatıts'eedı: Tłı¸cho¸ Government Guidelines for Proponents of Development
- UBC Centre for Environmental Assessment Research
- Cumulative Effects In Indigenous Communities Across Canada

IAIA Key Resources

The International Association for Impact Assessment (IAIA) has developed a series of "Key Citations" guides. These short collections bring together the most important references, research, and guidance materials on key topics. They are a useful way to explore global best practices and connect the IAMC-TMX's work to a wider community of practice.

- Indigenous Peoples
- Social Impact Assessment
- Gender Impact Assessment
- Cultural Heritage
- Cumulative Effects – IAIA Key

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