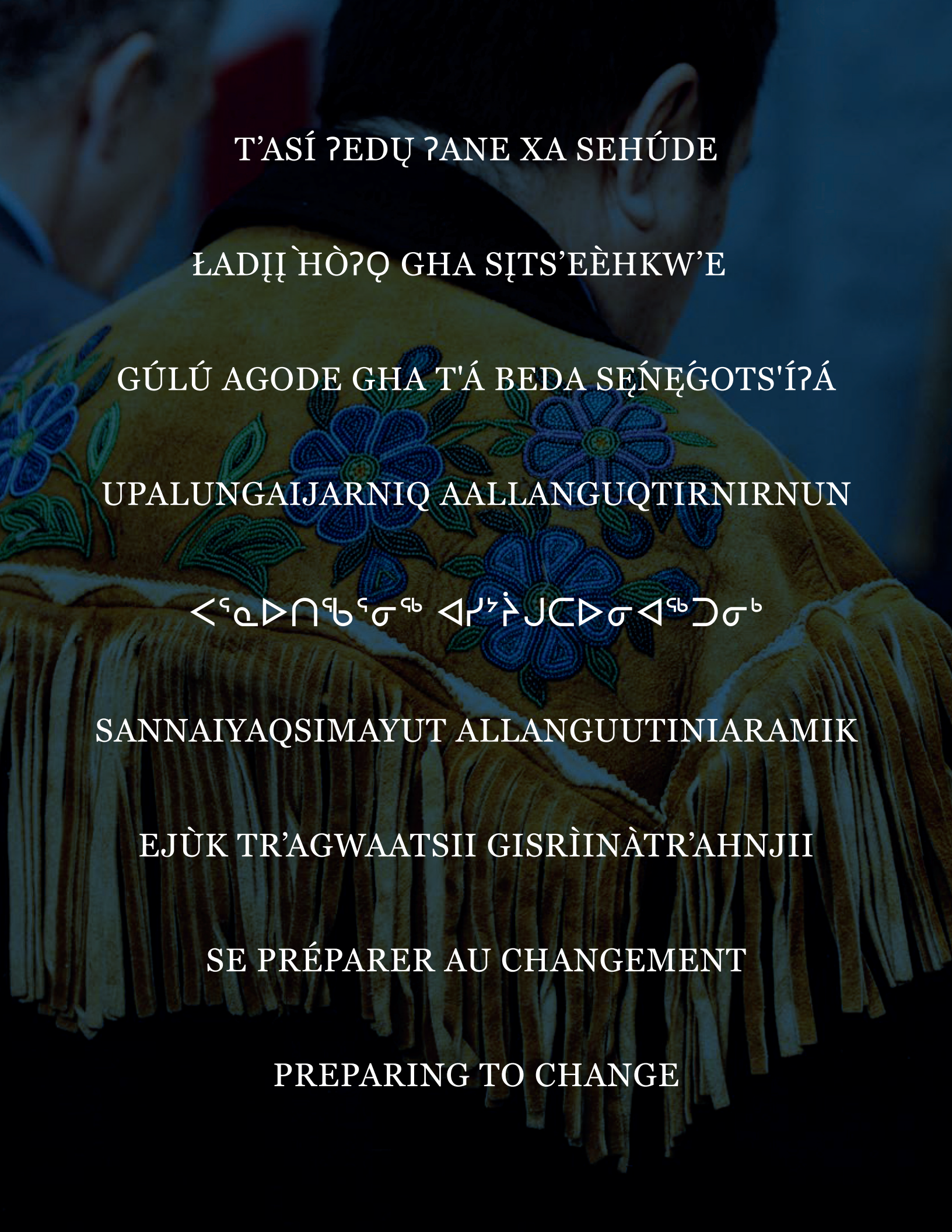




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PREPARING TO CHANGE  
**RECONCILIATION  
ACTION PLAN**  
2025 – 2030

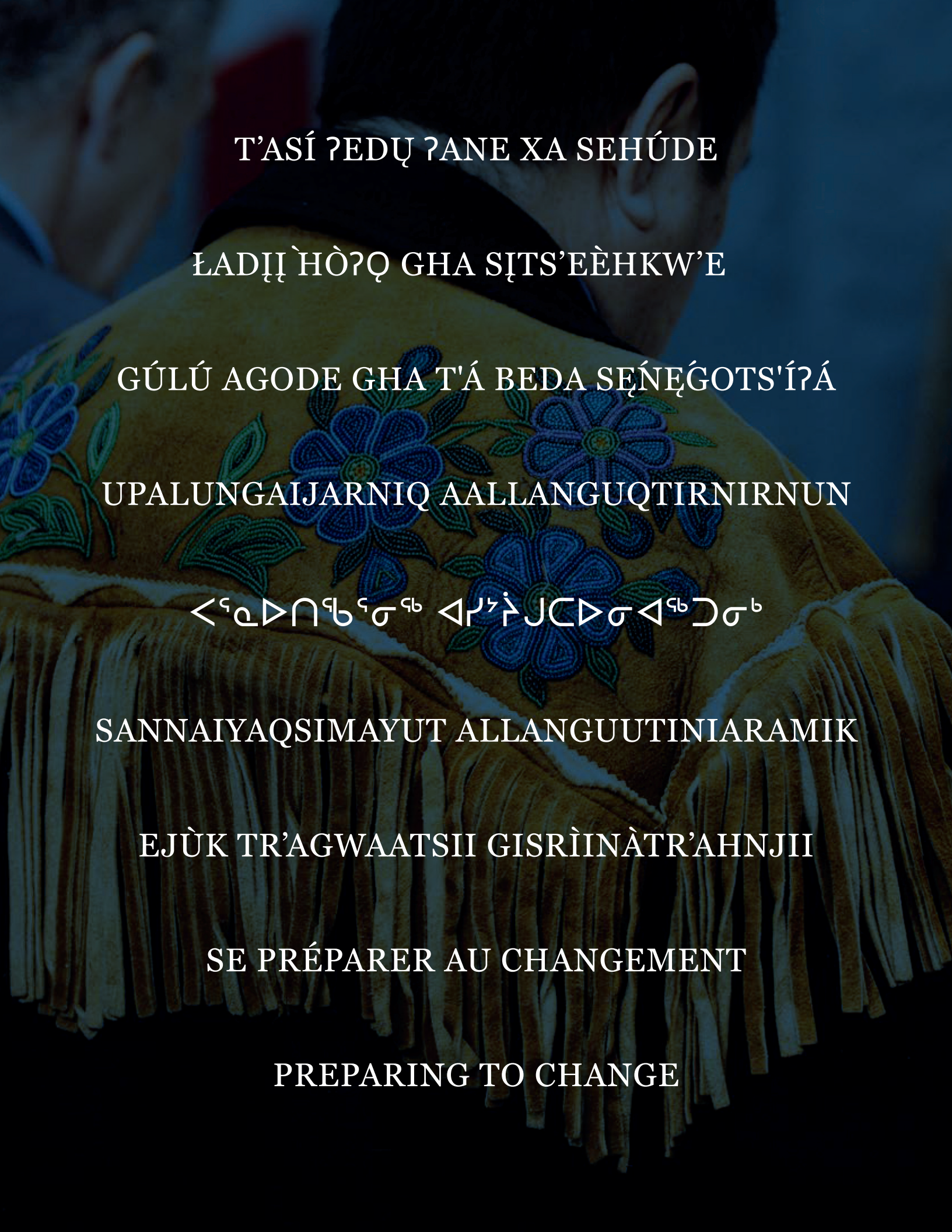


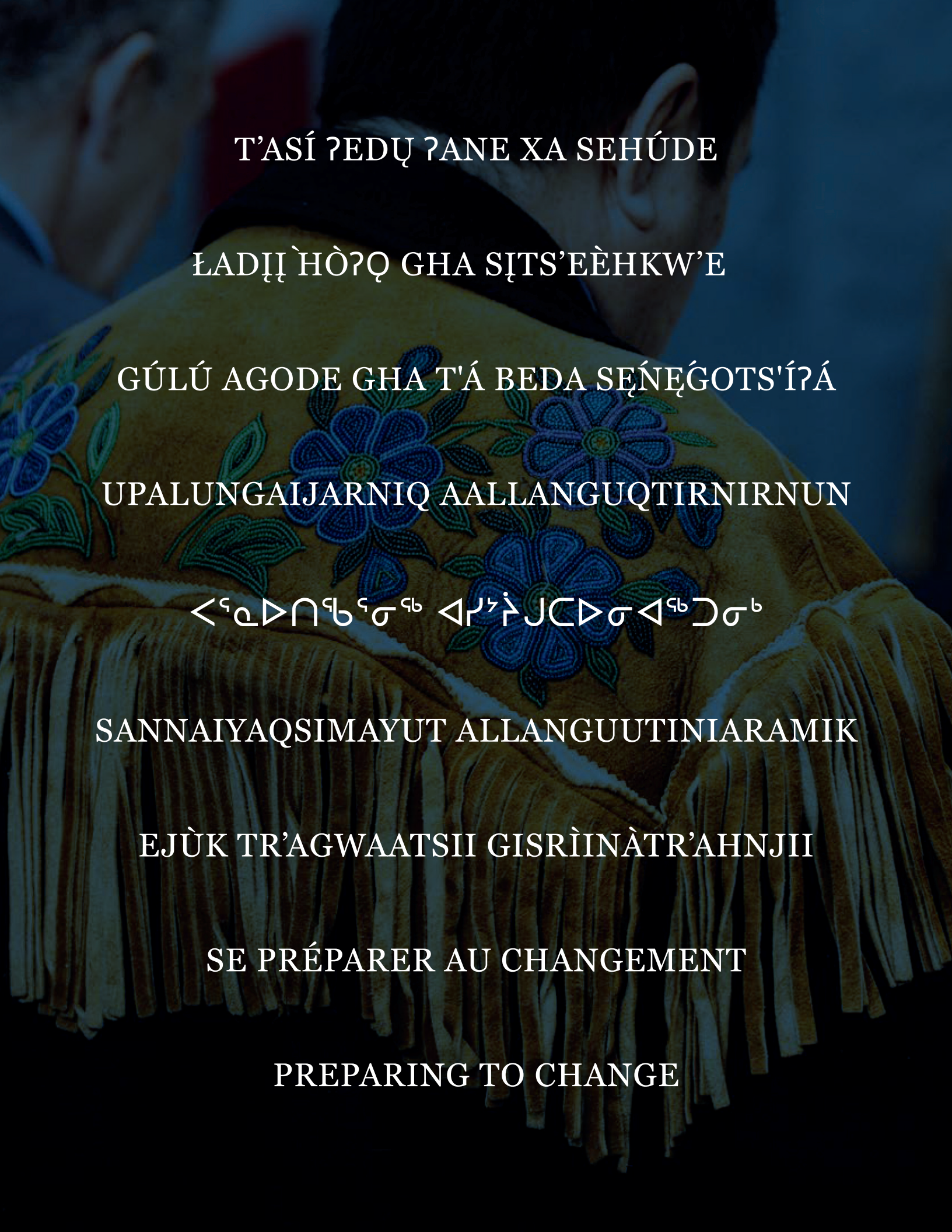
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EJÙK TR'AGWAATSII GISRÌINÀTR'AHNJII  
SE PRÉPARER AU CHANGEMENT  
PREPARING TO CHANGE

The background of the entire page is a photograph of a person from behind, wearing a traditional Inuit parka. The parka has a tan-colored body with large, intricate blue and green embroidered flowers on the back. The collar and cuffs are lined with thick white fur. The person's head is turned slightly to the right.

T'ASÍ ?EDU ?ANE XA SEHÚDE  
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PREPARING TO CHANGE

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PREPARING TO CHANGE

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SE PRÉPARER AU CHANGEMENT  
PREPARING TO CHANGE

[illegible]The background image shows the back of a person wearing a yellow parka jacket with elaborate blue and green floral embroidery on the shoulders. The jacket has long white fur trim along the collar and cuffs. The scene is dimly lit, focusing on the texture and colors of the garment.

T'ASÍ ?EDU ?ANE XA SEHÚDE  
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SE PRÉPARER AU CHANGEMENT  
PREPARING TO CHANGE

[illegible]The background of the entire page is a photograph of a person from behind, wearing a traditional Inuit parka. The parka has a tan-colored body with large, intricate blue and green embroidered flowers on the back. The collar and cuffs are lined with thick white fur. The person's head is turned slightly to the right.

T'ASÍ ?EDU ?ANE XA SEHÚDE  
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SE PRÉPARER AU CHANGEMENT  
PREPARING TO CHANGE

# MESSAGE FROM THE SPEAKER AND THE CLERK OF THE LEGISLATIVE ASSEMBLY

## DEAR RESIDENTS OF THE NORTHWEST TERRITORIES,

This Reconciliation Action Plan outlines the commitments and actions the Northwest Territories Legislative Assembly will take to advance reconciliation with Indigenous Peoples. It lays out a framework to strengthen relationships with Indigenous governments and embed Indigenous worldviews into governance, operations, and workplace culture.

More than a principle, reconciliation is the foundation for how the Assembly will move forward. That is why this plan also serves as the Legislative Assembly's strategic plan for the next five years, guiding priorities across all areas of work. It underscores that reconciliation is not a single initiative—it is central to everything we do.

The plan commits the Assembly to meaningful, ongoing collaboration with Indigenous leaders and communities to ensure that policies, decision-making, and representation reflect the rights, knowledge, and priorities of Indigenous Peoples. It includes specific actions to promote Indigenous governance, languages, and traditions within the institution and its proceedings.

This is a living document—one that will evolve through continued engagement, accountability, and responsiveness to Indigenous leadership. By taking these steps, the Assembly is preparing for a future where reconciliation and self-governance are not just aspirations, but foundational pillars of our institution.

With respect and commitment,



**Shane Thompson**  
*Speaker of the Northwest Territories  
Legislative Assembly*

A handwritten signature in black ink.



**Glen Rutland**  
*Clerk of the Northwest Territories  
Legislative Assembly*

A handwritten signature in black ink.





## PURPOSE

This Reconciliation Action Plan outlines the commitments and actions the Northwest Territories Legislative Assembly will take to advance reconciliation with Indigenous Peoples. It lays out a framework to strengthen relationships with Indigenous governments, and embed Indigenous worldviews into governance, operations, and workplace culture.

Reconciliation is more than a principle—it requires action. This plan commits the Assembly to meaningful, ongoing collaboration with Indigenous leaders and communities to ensure policies, decision-making, and representation reflect the rights, knowledge, and priorities of

Indigenous Peoples. It includes specific actions to promote Indigenous governance, languages, and traditions within the institution and its proceedings.

This is not a one-time initiative, but a living document that will evolve through continued engagement, accountability, and responsiveness to Indigenous leadership. By taking these steps, the Assembly is preparing for a future where reconciliation, and self-governance, is not just an aspiration, but a foundational pillar of governance in the Northwest Territories.

# HISTORY OF THIS PLACE

## 1870

The Northwest Territories (NWT) became part of Canada, encompassing lands of the Dene, Métis, and Inuit.

## 1970s

The consensus government model starts to evolve into what we see today. This evolution has naturally led to Indigenous inclusion in our governance model. This openness and evolving nature of governance underpins our ability to continue to change the way the territory is governed.

## 1975

The first fully elected Territorial Council since 1905 took office, with Dene, Métis, and Inuit Members forming the majority. This marked a significant step toward Indigenous political representation.

## 1980

For the first time, George Braden was elected by the Legislative Assembly as the Government Leader, who served until 1984. This election solidified the consensus-based government that had been evolving since the 1970s.

## 1993

The Northwest Territories Legislative Assembly building was officially opened in Yellowknife. Designed to reflect Indigenous governance traditions, with a circular Chamber symbolizing consensus government. The structure incorporated northern materials and Indigenous artistry, including a zinc mural and etched glass designs representing Métis, Dene, and Inuit cultures.

## 1999 – 2000

Nunavut was created, establishing a separate Inuit-majority territory. The remaining NWT retained a significant Dene and Métis population, as well as the Inuvialuit of the Western Arctic continuing Indigenous political engagement in governance.

With the establishment of Nunavut, the Northwest Territories Legislative Assembly commissioned three artists to design and create a new mace that would be representative of the “New” Northwest Territories. Within the mace’s language band, shaft and the foot are tiny pebbles collected from all 33 communities in the NWT.

## 2023

Missing and Murdered Indigenous Women and Girls (MMIWG) Monument was unveiled outside the Legislative Assembly. Designed by Inuvialuit artist Myrna Pokiak, the monument includes a Red Parka honoring MMIWG, a Dene Drum representing the Dene, feathers forming an infinity symbol for the Métis, a Qulliq (oil lamp) symbolizing the Inuit and Inuvialuit, and hearts along the infinity symbol representing Indigenous advocacy efforts. The monument serves as a sacred space for healing and remembrance.

The *UNDRIP Implementation Act* (Bill 85) received royal assent. Ensures that all territorial laws align with UNDRIP. Strengthens Indigenous governance by requiring collaboration with Dene, Métis, and Inuit governments at all legislative stages.



# WHO WE ARE TODAY

The Northwest Territories Legislative Assembly is more than a government—it is a living institution, shaped by the people, land, and cultures of the North. It is a place where governance is deeply connected to community, where decisions are made not in isolation but through dialogue, respect, and consensus. The Assembly is also a bridge—between past and future, between different ways of knowing, and between government and the communities it serves. It is not just about making laws; it is about building trust, nurturing a spirit of inclusion, and ensuring that governance is a tool for strengthening Indigenous rights, cultures, and futures.

As a workplace, the Assembly reflects the diversity and strength of the territory. It is a space where Indigenous perspectives are not just present but integral, where cultural identity is not separate from professional identity. Employees and Members bring their histories, languages, and traditions into daily work, shaping governance that is not only representative but also responsive to the needs

of the people it serves. It is a workplace where knowledge is shared across generations, where youth see themselves reflected in leadership, and where reconciliation is not a checklist but a way of working together.

The Assembly's physical space is symbolic of its role in the community. Designed to reflect the land and cultures of the North. The building's integration with the natural environment reinforces the connection between governance and the land. Spaces like the Wall Tent and the Missing and Murdered Indigenous Women and Girls Monument serve as gathering places for reflection, remembrance, and dialogue, ensuring that history and identity remain visible in the work of government.

At its core, the Legislative Assembly reflects the Northwest Territories itself—resilient, evolving, and deeply rooted in the principles of collaboration and respect. It is not just where decisions are made; it is where the future is shaped, together.



# PREPARING TO CHANGE

The Northwest Territories has always been a place of transformation—of shifting landscapes, evolving governance, and the resilience of its people. The Legislative Assembly has adapted over time, incorporating Indigenous leadership, voices, and traditions. But now, we must go beyond inclusion and prepare for a future of shared governance with Indigenous governments.

Self-governance agreements are expanding, and the Assembly must evolve to reflect this new reality. This plan is called Preparing to Change because it recognizes that governance must be proactive, not reactive—ready to support the redistribution of power and resources as Indigenous self-governance strengthens. This is not just reconciliation, it is realignment.

To prepare for this shift, we must embed Indigenous worldviews in governance, operations, and workplace culture. This means strengthening governance structures, adapting workplace policies, and begin the process of aligning legislative work with self-determination and co-governance now and in the future.

## OUR GOAL

*Strengthen relationships with Indigenous Peoples in the Northwest Territories, while preparing the Legislative Assembly for a transformational change, ensuring Indigenous worldviews are embedded in governance, operations, and workplace culture for a stronger, more inclusive future.*

# OUR COMMITMENTS

## COMMITMENT 1

### TRANSFORMATIONAL GOVERNANCE

The Legislative Assembly is committed to reflecting the voices of the people it serves, including Indigenous governments, who have long governed their own lands and communities. Decisions are strongest when they are made collectively, with wisdom and balance. True reconciliation means making space for Indigenous self-determination within the structures of governance. This means strengthening Indigenous representation in legislative decision-making, creating formal processes for collaboration with Indigenous governments, and ensuring that the laws and policies of this territory reflect the rights and priorities of Indigenous peoples. Governance must not be rigid—it must evolve, just as the land and people do.

## INITIAL ACTIONS

1

- Indigenous-led review of the Members' Code of Conduct to include Indigenous values, with a particular focus on respecting the voices of women and Elders in decision making.
- Increase Indigenous Government representation in legislative decisions through advisory roles and working groups.
- Establish a Special Committee to explore the implications of Indigenous self-government on territorial governance and the Assembly.



## **COMMITMENT 2**

### **NORTHERN PROSPERITY**

The Legislative Assembly plays a role in strengthening prosperity in the Northwest Territories by ensuring its own operations, spending, and investments benefit northern and Indigenous communities. We believe economic well-being is about more than individual wealth—it is about creating sustainable opportunities that support communities, respect the land, and reflect northern realities. Through responsible procurement, fiscal management, and policies that break down systemic barriers, the Assembly is committed to ensuring its practices contribute to a more inclusive and self-determined northern economy. We are committed to ensuring that the way we do business strengthens the North and the people who call it home.

## **INITIAL ACTIONS**

- **Gather advice on how to improve the Indigenous vendor experience.**
- **Streamline processes to remove barriers for Indigenous businesses to work with the Legislative Assembly.**
- **Develop a set of tools to support Indigenous engagement with the legislative branch to advocate for economic participation and sovereignty.**

2

### **COMMITMENT 3**

## **CULTURAL PRIDE**

The Legislative Assembly must be a place where Indigenous identity is honoured, where language and ceremony are respected, and where cultural expressions are not just seen but lived. This means ensuring Indigenous languages are heard in legislative proceedings, making space for Indigenous practices within the Assembly, and recognizing that instilling a sense of pride in culture is essential to reconciliation. Instilling a sense of cultural pride is ensuring future generations see themselves reflected in the institutions that serve them.

## **INITIAL ACTIONS**

- **Develop position-specific Indigenous Knowledge training for Assembly staff.**
- **Identify opportunities to further enshrine Indigenous worldview into Assembly activity and legislative proceedings.**
- **Review of relevant legislation and policies to expand Indigenous language services in legislative proceedings and record keeping.**

3

## **COMMITMENT 4**

### **ENGAGING RELATIONSHIPS**

Reconciliation is not just about words—it is about hearing the truth, building bridges, and making room for all our relations in our day-to-day work. The Assembly must ensure Indigenous voices are heard, respected, and reflected in the work it does. This means listening to Indigenous leaders, Elders, and communities, ensuring engagement is ongoing, meaningful, and leads to action. True engagement requires accountability—making space for Indigenous communities to guide reconciliation efforts, measure progress, and hold the Assembly responsible for its commitments.

## **INITIAL ACTIONS**

- **Introduce periodical reflection for the Legislative Assembly to assess reconciliation progress, challenges, and next steps.**
- **Establish engagement protocols to ensure Indigenous communities are heard on legislative discussions, activity, and policy development.**
- **Initiate a review of public spaces to determine how spaces can be enhanced as the story of the Northwest Territories continues to evolve with self-government.**

4



## **COMMITMENT 5**

### **WORKPLACE DEVELOPMENT**

The Assembly has a rich history of ensuring that it reflects the diversity of the people it serves. This is no exception when it comes to ensuring our workplace reflects the people we serve. This means hiring and retaining Indigenous employees, providing pathways for career development, and ensuring the workplace is one where Indigenous knowledge and ways of being are respected and valued. By investing in professional development, workplace culture, and Indigenous representation at all levels, we build a workplace that reflects the people it serves.

## **INITIAL ACTIONS**

- **Develop Indigenous-led training programs for staff and leadership.**
- **Ensure Indigenous values and lived experience are centered in job evaluations.**
- **Implement an organizational development strategy to align structure, culture, processes and people and to prepare for change.**

5

# IMPLEMENTATION AND ACCOUNTABILITY

The implementation of this plan is overseen by the Clerk of the Legislative Assembly, the Speaker of the Assembly, and the Assembly's Board of Management. The Clerk ensures implementation, monitors performance tracking, and coordinates reporting on progress. The Board of Management, chaired by the Speaker, holds ultimate oversight, reviewing policy changes, approving strategic adjustments, and maintaining accountability to Indigenous communities and the public. Together, these bodies ensure the commitments remain actionable, transparent, and responsive to evolving needs.

The plan will undergo two structured reviews at year two (review) and year five (renewal). At the midpoint, the Board of Management and Clerk will assess progress against key performance and gather input to refine approaches. Employees will provide feedback on workplace inclusivity, and a public report will track accountability. In Year four, a one-year listening process will begin, engaging Indigenous leaders and the public on future directions. In Year 5, a comprehensive review will incorporate information from listening events, evaluate reconciliation progress, workplace culture, and governance transformation, culminating in a decision by the Board of Management and Clerk on whether to stay the course, adjust, or introduce new commitments.

## ADVICE

Please direct any advice concerning the Northwest Territories Legislative Assembly's inaugural Reconciliation Action Plan to [LA\\_PAC@ntassembly.ca](mailto:LA_PAC@ntassembly.ca).

**We recognize this plan is a catalyst for conversation, and we welcome conversation as we continue to reflect and grow our commitments to reconciliation.**



# Missing And Murdered Indigenous Women And Girls Monument

Artist: **Myrna Pokiak** (Agnaviak)

Dedicated to victims, survivors, and affected families of violence against Indigenous women, girls, and 2SLGBTQI+, this space serves as a tribute for remembrance, reflection, and intergenerational healing.

- The Red Parka symbolizes Northern culture, honouring the Missing and Murdered Indigenous Women and Girls.
- The Dene Drum represents the Dene.
- Feathers formed into an infinity symbol represent the Métis.
- The Qulliq, an oil lamp, symbolizes the Inuvialuit and Inuit people, also serving a functional purpose.
- The infinity is adorned with hearts symbolizing the Native Women's Association of the Northwest Territories efforts for awareness on Missing and Murdered Indigenous Women and Girls.





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If you would like this information in another official language, call us.

English

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Si vous voulez ces informations dans une autre langue officielle, contactez-nous.

Français

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Kīspin ki nitawihitīn ē nīhīyawihk ōma ācimōwin, tipwāsinān.  
nīhithawīwin

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Tłıchq yati k'èè. Dı wegodi newq dè, gots'ō gonede.  
Tłıchq

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ʔerihł'í s Dēne Sųłiné yati t'a huts'elkēr xa beyáyati theɁa Ɂat'e, nuwe ts'ēn yółti.  
Dēnēsųłiné

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Edı gondı dehgáh got'ıe zhatıe k'éé edat'éh enahddhé nıde naxets'é edahlı́.  
Dene Zhatie

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K'áhshó got'ıne xadə k'é hederı Ɂedıh tı'é yerıniwé ní dé dúle.  
Sahtúot'ıne Yatı

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Jii gwandak izhii ginjik vat'atr'ijāhch'uu zhit yinohtan jı́, diits'āt ginokhii.  
Dinju Zhuh K'yuu

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Uvanittuaq ilitchurisukupku Inuvialuktun, ququaqluta.  
Inuvialuktun

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Inuktitut

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Hapkua titiqqat pijumagupkit Inuinnaqtun, uvaptinnut hivajarlutit.  
Inuinnaqtun

**1 (800) 661-0784**

