

Dominion Diamond Corporation

**Workshop on Aboriginal
Culture and the Jay Project**

February 25, 2015



Purpose of Workshop

Purpose: To provide a forum for a formal discussion on how the Jay extension of the Ekati Diamond Mine might affect your community and culture.

Topics:

- Your community's perception of the land and wildlife in the area.
- Your community's knowledge of the land, places and hunting practices.
- Other cultural changes to your community.

AGENDA

Agenda Time	Agenda Item	Comments
8:30-8:45	Welcome	<ul style="list-style-type: none"> - Facilitator welcomes participants. - Facilitator provides brief comments on the purpose of the Workshop. - Facilitator goes over the day's agenda. - Facilitator provides "rules" for discussion. - Open the floor for participants to clarify agenda.
8:45-9:15	Introductions	<ul style="list-style-type: none"> - Roundtable: participants identify themselves, and the group that they represent. - Observers to identify themselves. - Paper circulated for participants to provide contact information (necessary for proper recording of the Workshop): <ul style="list-style-type: none"> o Name o Organization o Contact Information
9:15-9:45	Presentation on Jay Project	<ul style="list-style-type: none"> - Presentation by Dominion Diamond Corporation to: <ul style="list-style-type: none"> o present the project, o describe what the Review Board has asked be done to examine further whether the new program may impact Aboriginal groups' cultures, o provide some data/information on what is currently known about impacts and how the Corporation has worked with communities to date on assisting with their cultural continuity. - Roundtable: Q&A to expand on information provide in the presentation.
9:45-10:00	Break	<ul style="list-style-type: none"> - Organize for break-out groups.
10:00-11:15	Break-out groups	<ul style="list-style-type: none"> - 4 groups of approximately 6 participants to discuss issues and interests of their respective organization (focus on Jay Project but understanding this is part of a bigger economic and social context in this region of the NWT). - Each group to have a facilitator/recorder. - Facilitator to encourage the conversation, and record findings on flip charts.
11:15-12:00	Plenary	<ul style="list-style-type: none"> - Roundtable where each group presents its observations on issues and interests. - Workshop facilitator to encourage focused discussion on which of the issues is of highest concern and priority to each of the Aboriginal organizations.
12:00-1:00	Lunch	<ul style="list-style-type: none"> - Workshop facilitator and break-out facilitators caucus to go through the lists from the break-out groups to determine priority topics for afternoon discussions.

1:00-2:45	Break-out groups	<ul style="list-style-type: none"> - Each of the 4 groups is given two of the amalgamated issues/interests/themes to examine in greater detail (these are assigned by the Workshop facilitator through a brief dialogue at plenary). - Each group is asked to: - Provide more information on their topics; <ul style="list-style-type: none"> o Identify where there are sources of information (scientific, TK, community, administrative etc.) o Identify where there are gaps in information. o If the matter is not uniformly experienced across the region/communities, where are the effects most felt?
2:45-3:00	Break	
3:00-4:00	Plenary	<ul style="list-style-type: none"> - Break-out group facilitators to report back to plenary on the outcome of the break-out session. - Workshop facilitator to encourage focused discussion on break-out group observations with the goal to: <ul style="list-style-type: none"> o reinforce these, o add to the information, o identify where there may be differences of perspective.
4:00-4:45	Plenary	<ul style="list-style-type: none"> - Facilitated discussion of where there could be efforts made to mitigate the effects on Aboriginal culture in the region.
4:45-5:00	Closing remarks	<ul style="list-style-type: none"> - To be provided by Dominion Diamond Corporation - What will the next steps be in the process?

Dominion Diamond is the NWT's Largest Mining Company

We are a Canadian owned Company.
We are Northern-Based.

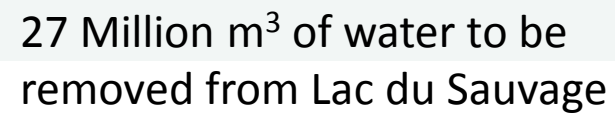
Dominion owns:

Most of the Ekati
Diamond Mine
(89%)

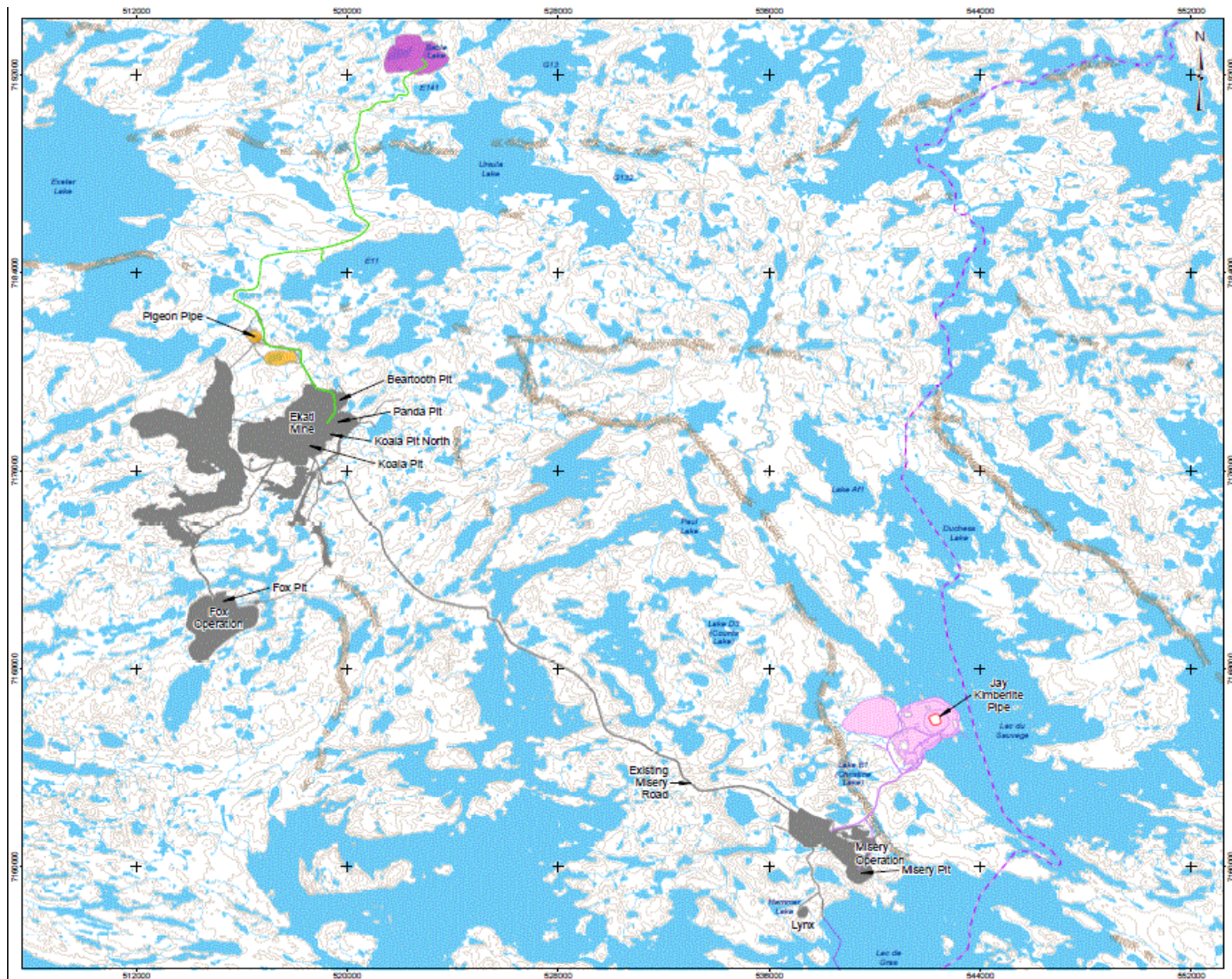
Part of the
Diavik Diamond
Mine (40%)

Dominion employs more Northern
Aboriginal people than any other
mining company in the NWT.

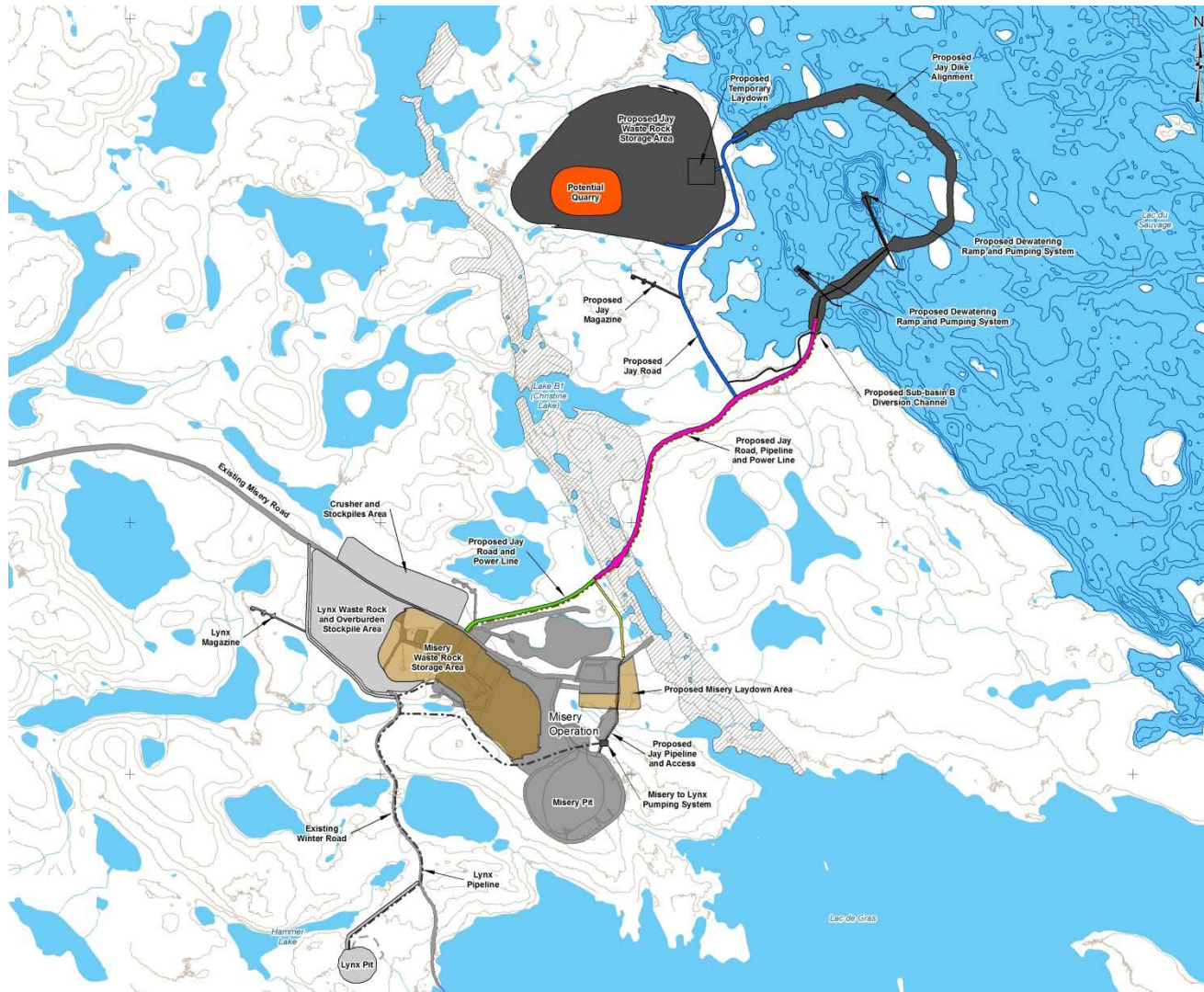
Jay Project – Location



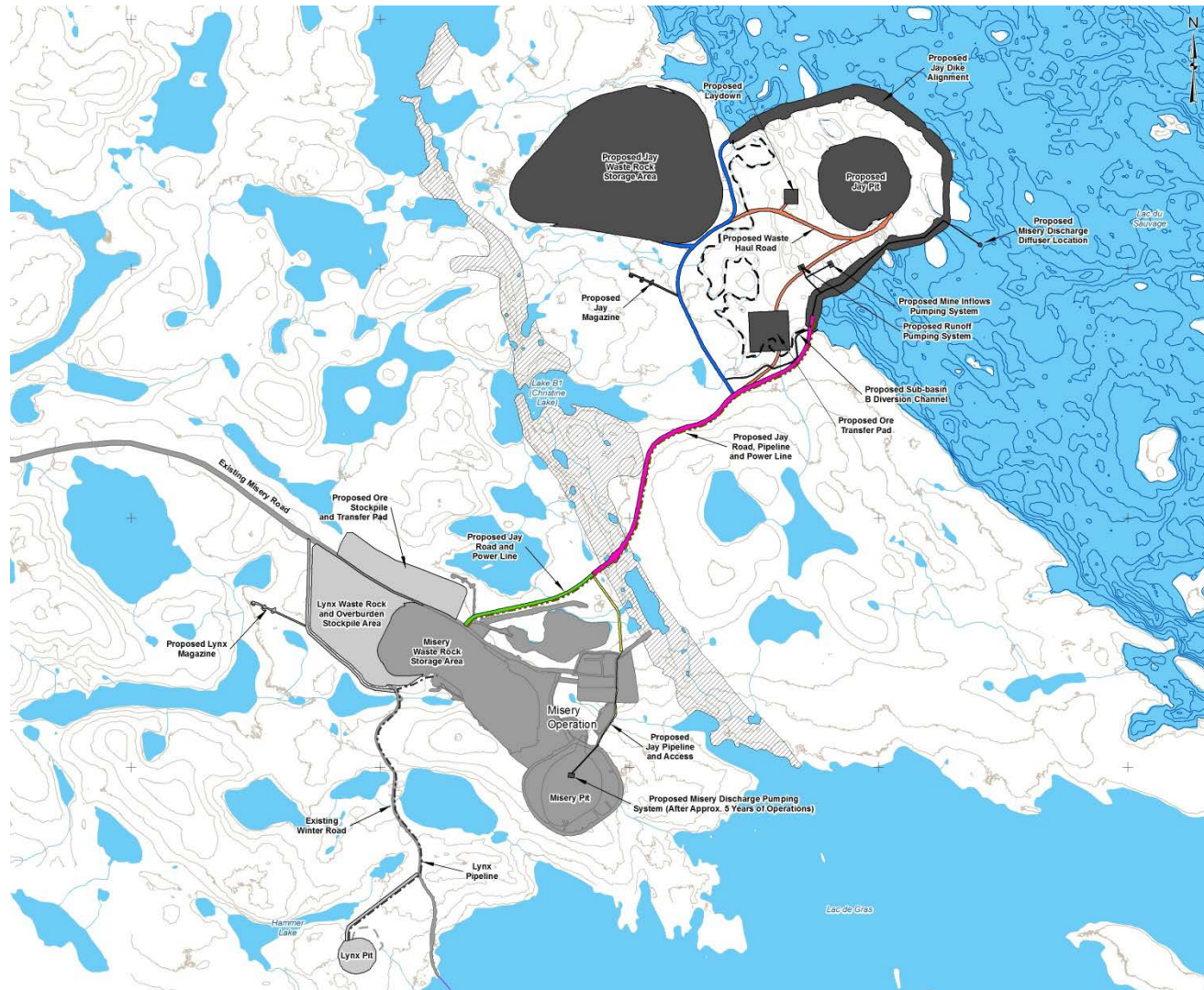
Jay Project – Location



Jay Project - Footprint (Construction and Dewatering)



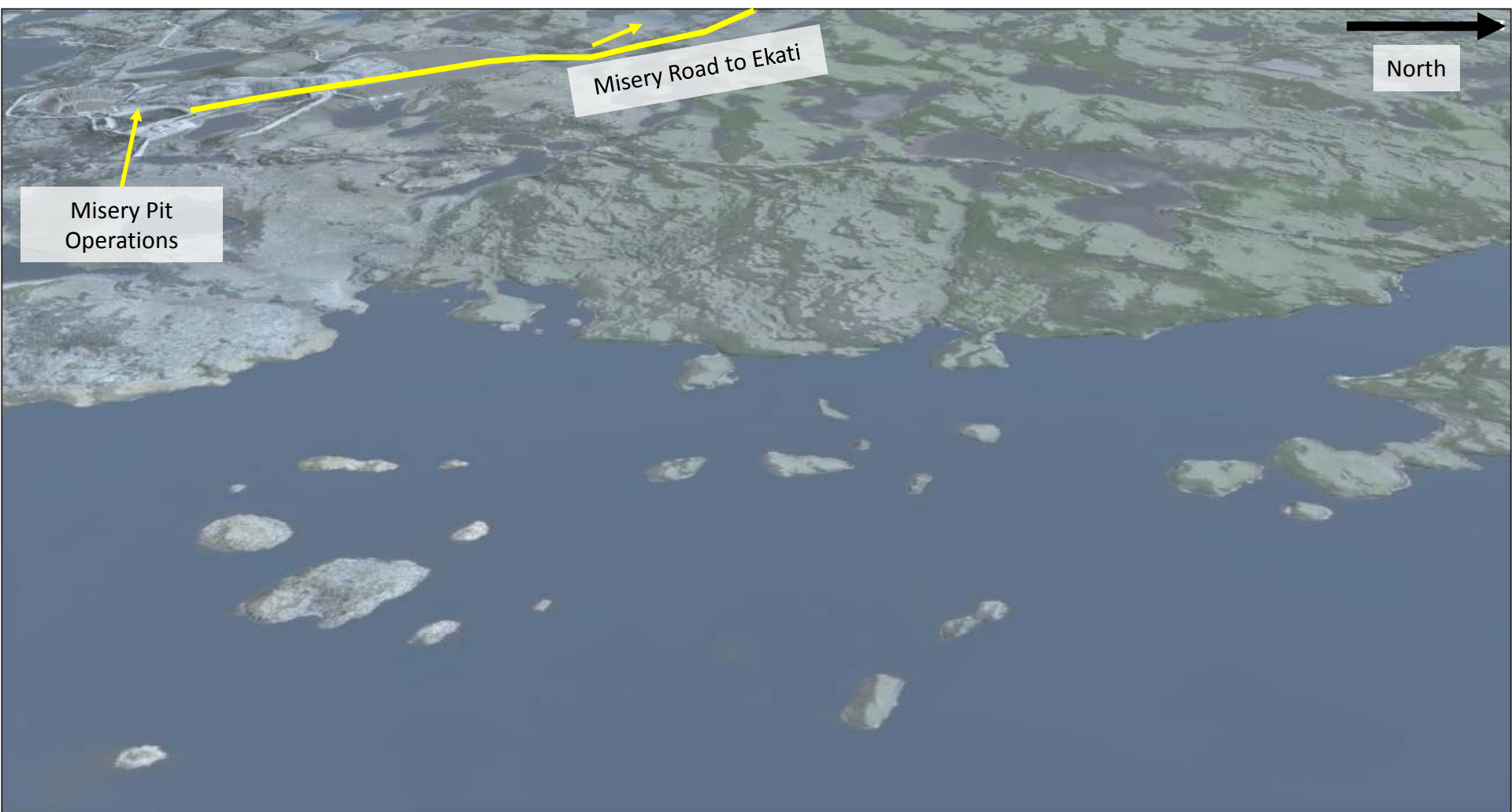
Jay Project - Footprint (Operations)



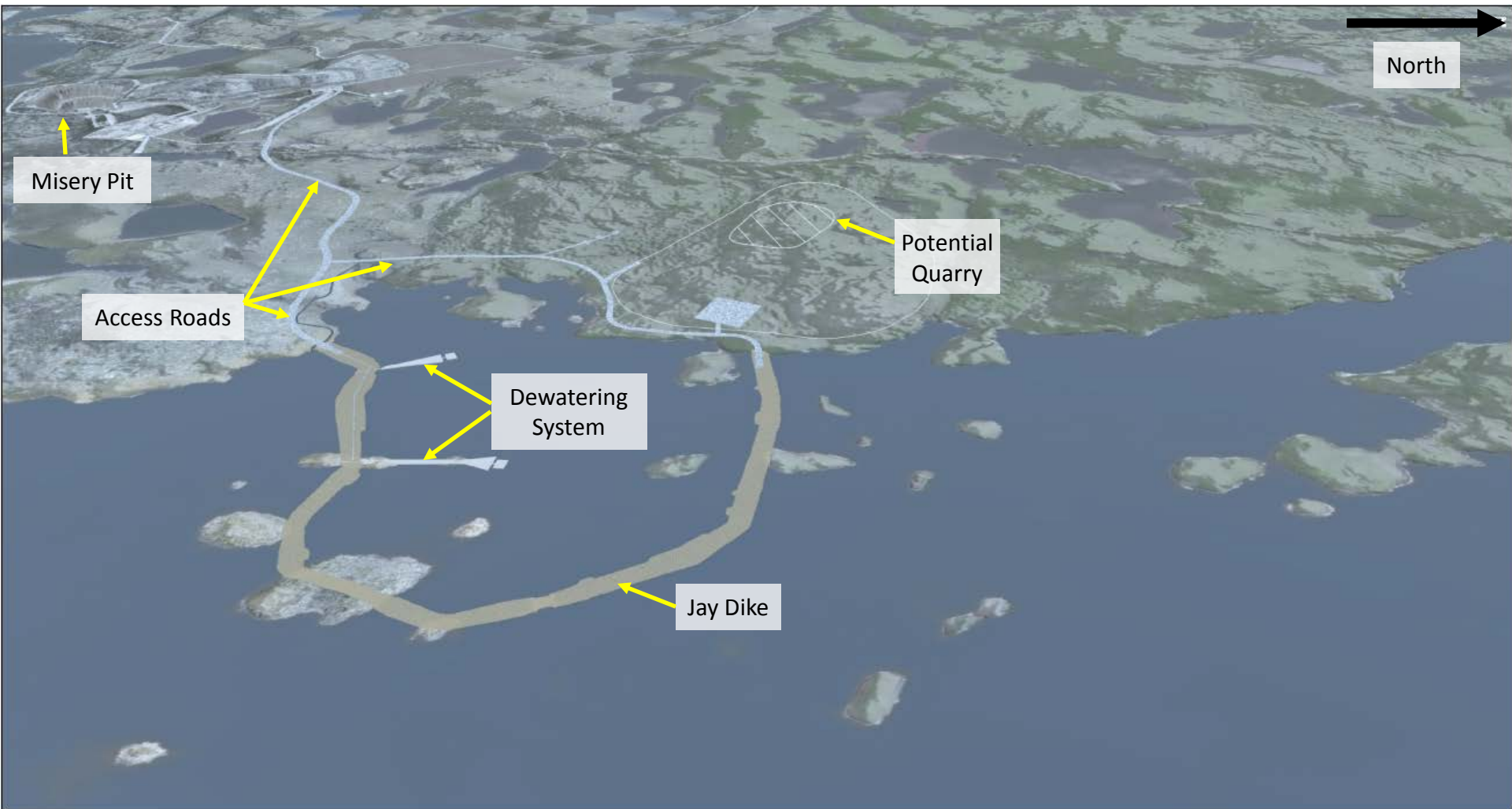
Jay Project - Schedule



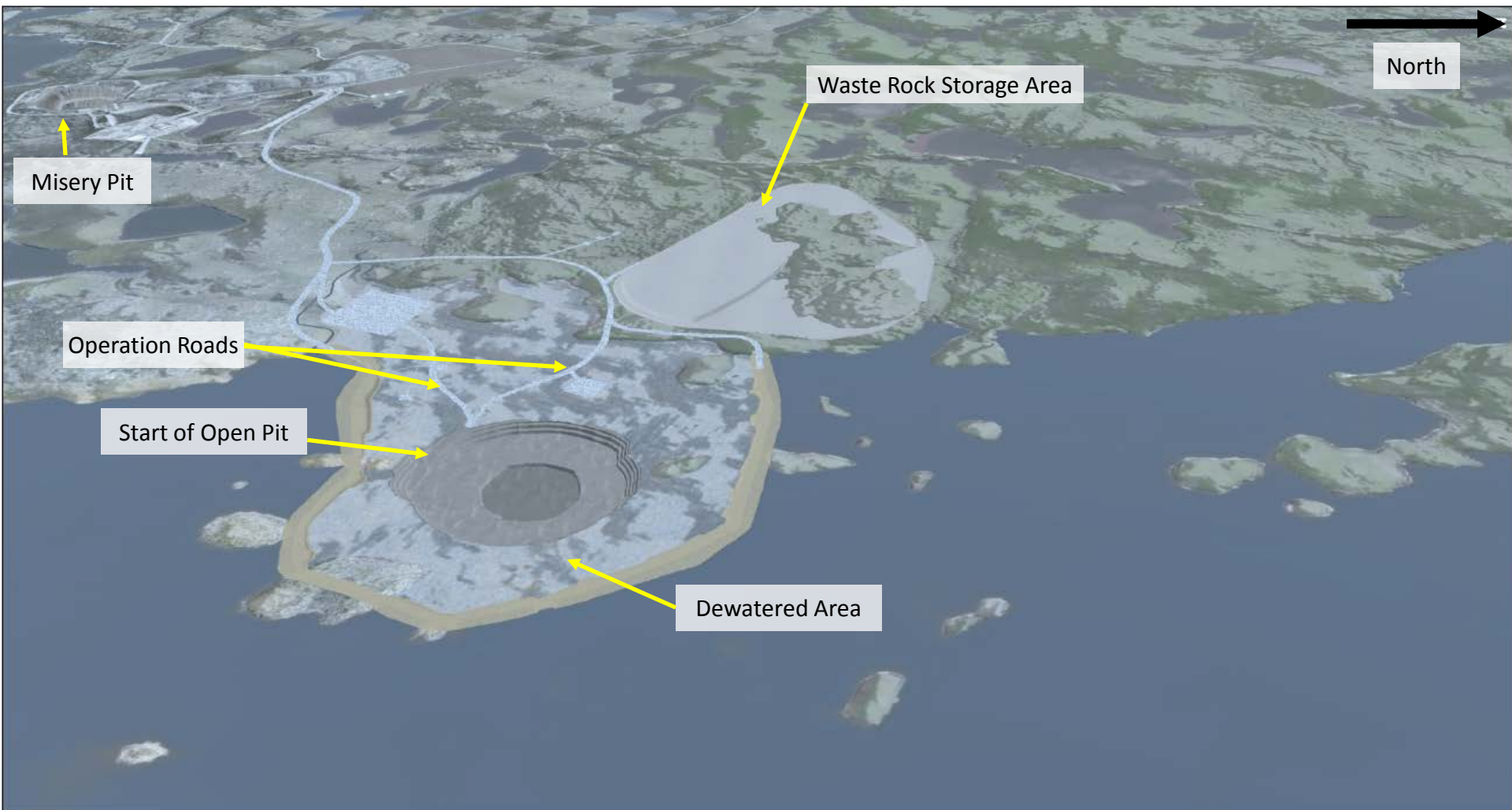
Jay Project - Pre-Construction



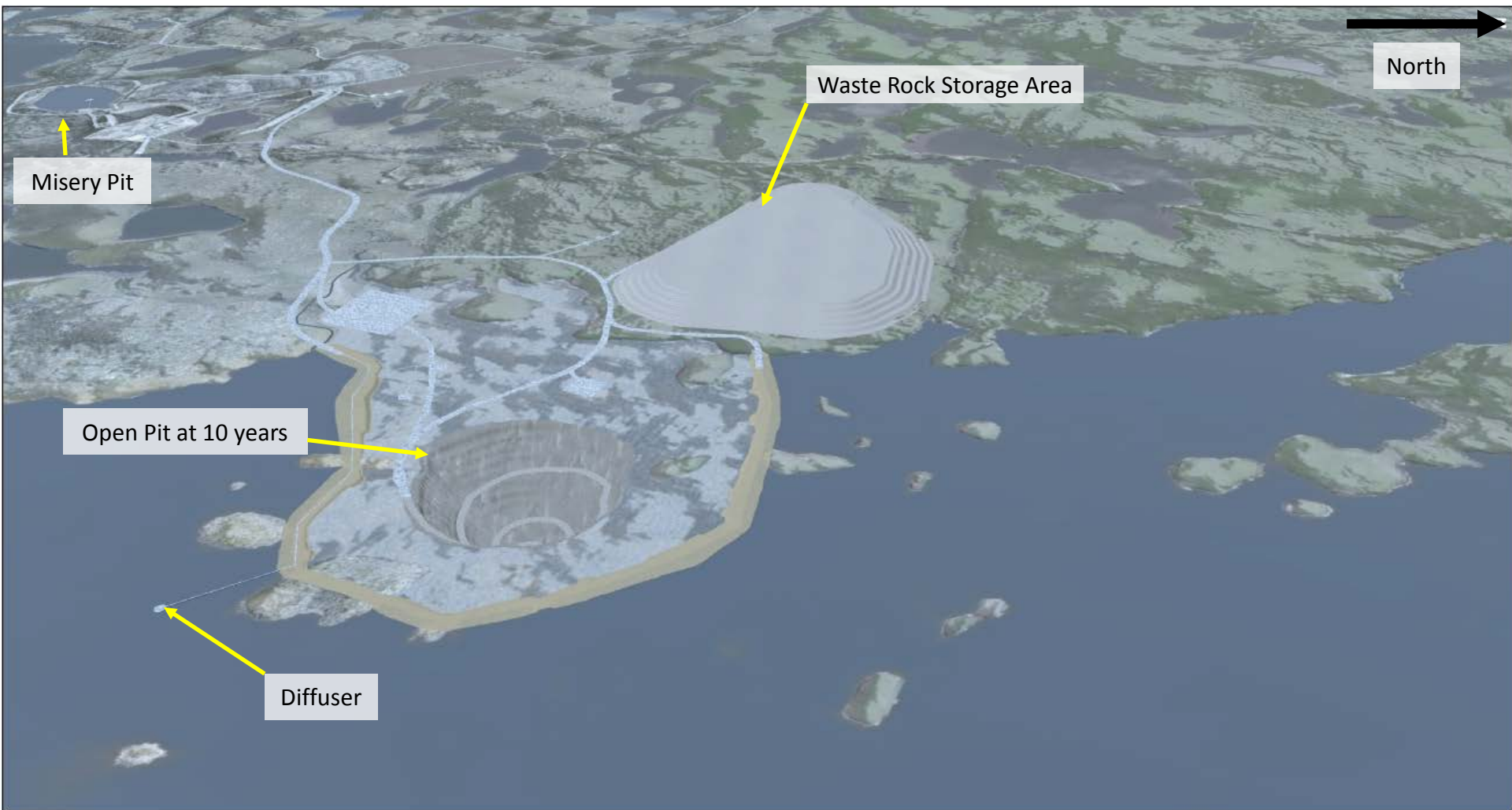
Jay Project - Construction



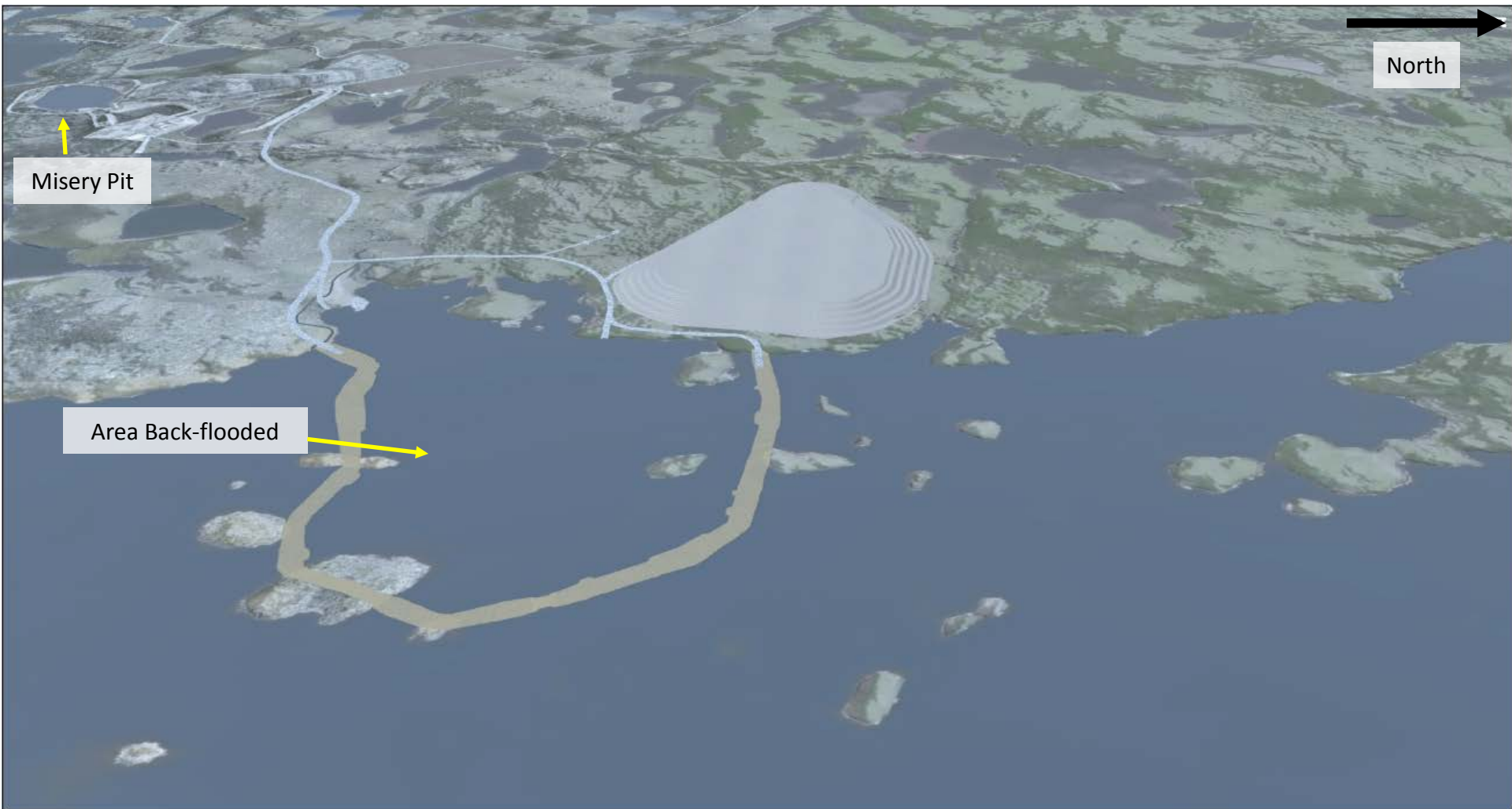
Jay Project - Operations 1st Year



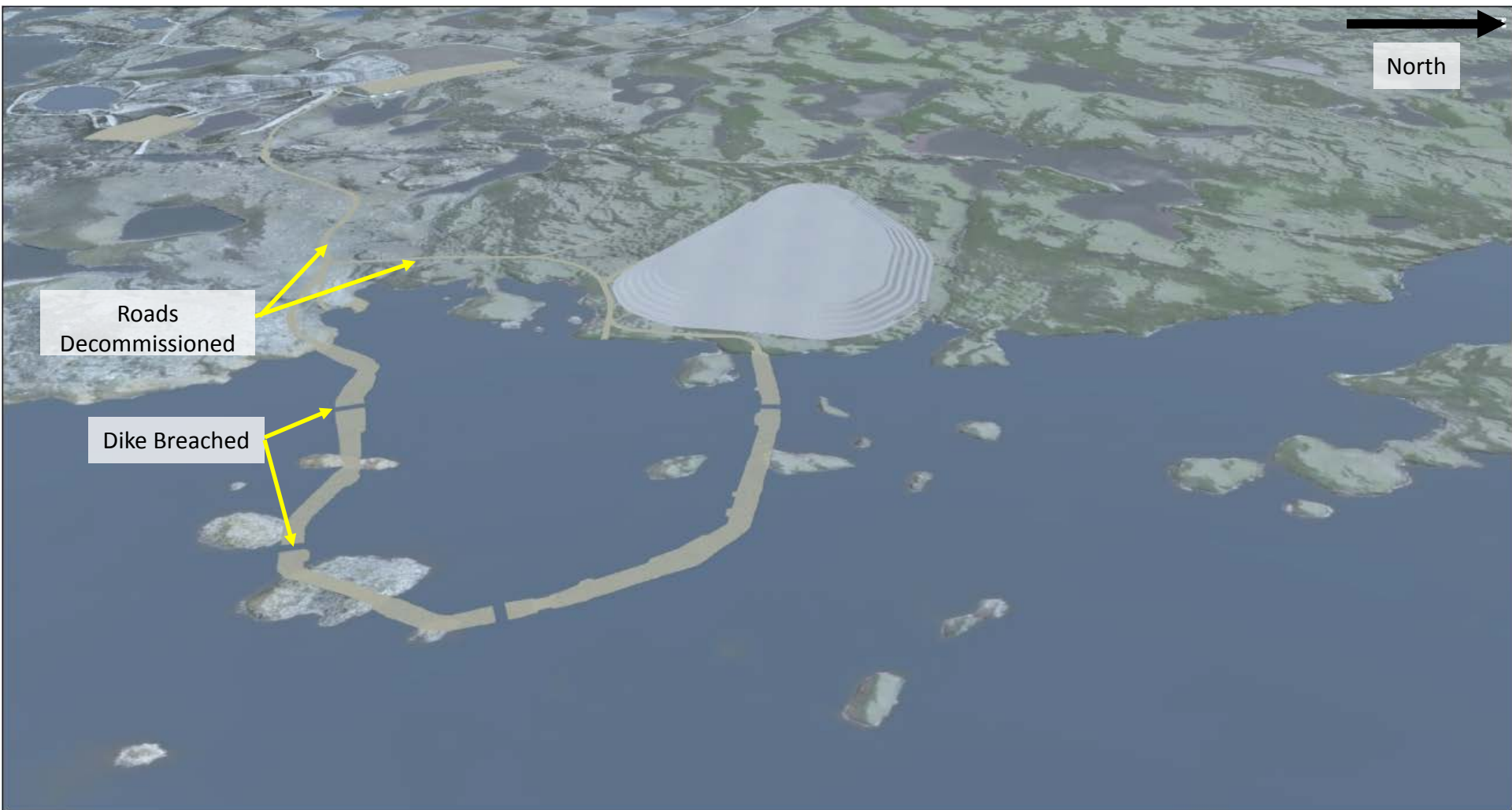
Jay Project - Operations 10th Year



Jay Project - Closure



Jay Project - Post-Closure



Jay Project – Using Existing Infrastructure



Extending the existing mine and infrastructure, including existing equipment

The current camp, airstrip, process plant and Misery haul road will be used for the Jay Project

Other Ekati Mine areas will be reclaimed during mining of the Jay Pipe

Jay Project – Closure and Reclamation

- Processed kimberlite will go in open pits where mining is complete
- Reclamation of Long Lake Containment Facility can begin



New growth
at Long Lake
Containment
Facility Cell B

Jay Project - Water and Fish

The strategy for water management for the Jay Project is to use existing mine infrastructure (Misery and Lynx Pits) to manage water:

Dewatering:

- The first ~50% of dewatered volume pumped to Lac du Sauvage
- Second ~50% pumped to Lynx and Misery pits for settling, or for management

Operations:

- Minimize runoff entering Jay Pit area – more natural water stays in the lake
- Collect minewater, pump to bottom of Misery Pit
- Once Misery Pit is full (after ~ year 5), discharge water into Lac du Sauvage

Fish-Out:

- Will use community residents in the fish-out and opportunities to provide fish to communities
- Smaller fish offsetting will be required
- Will engage DFO and communities on fish-out and offsetting

Jay Project – Environmental Monitoring

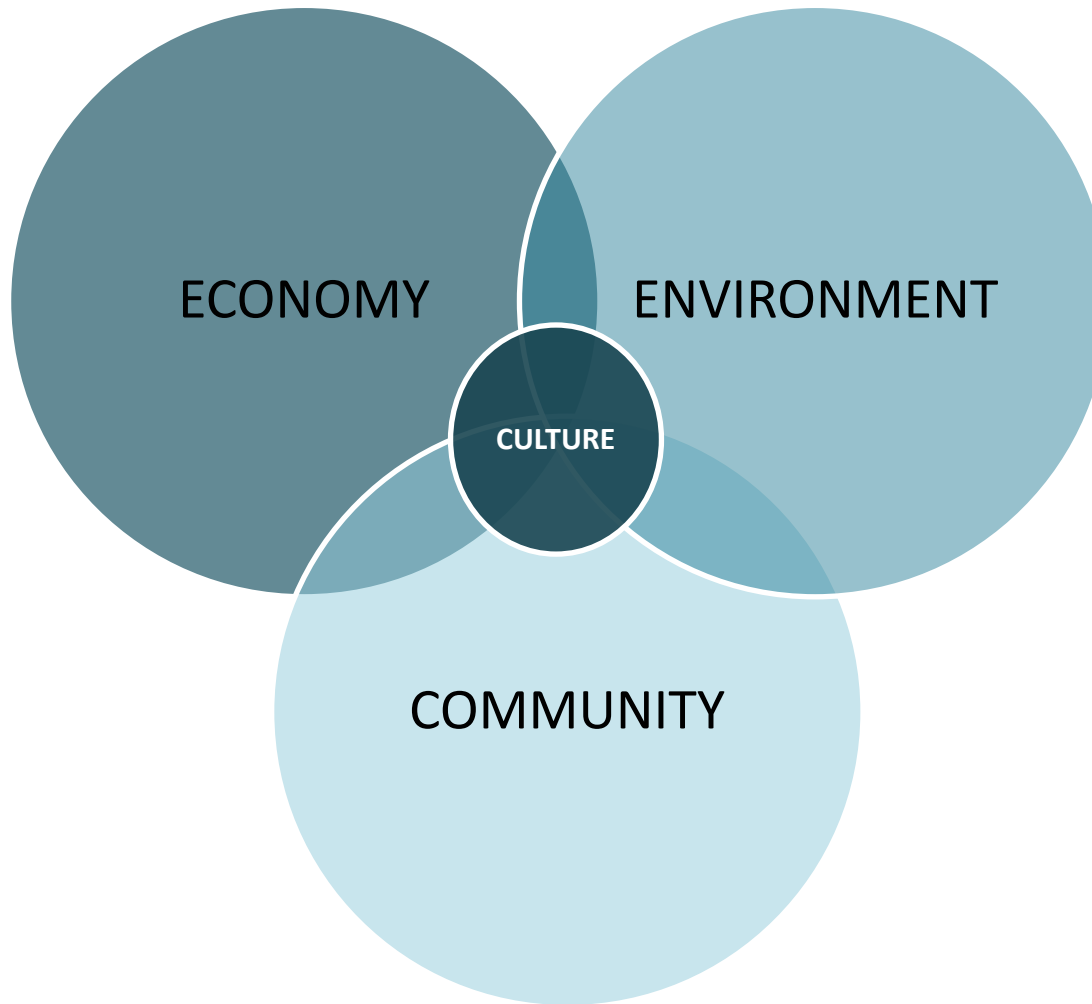
15 years of environmental experience has been developed over the life of the Ekati Mine. This experience will carry over into the Jay Project.

The current Ekati environmental programs will be adjusted to include the Jay Project:

- water
- fish
- wildlife
- air
- waste rock
- spill response
- closure and reclamation
- waste management



Jay Project – Connection to Culture



Existing Environment (Baseline) - Methods

Consultation and Engagement

- The Ekati Mine has a history of supporting community-based TK projects
 - Examples:
 - What'aa Eskers Research Project
 - The preservation and digitization of older, analogue TK records with the Tłıchq Government, YKDFN and LKDFN
- The Ekati Mine also conducts site-based TK and community engagement programs
 - Example: community participation in wolverine and grizzly bear DNA field programs as part of the Wildlife Effects Monitoring Program (WEMP)
- Participation of Ekati staff in community-based meetings and workshops to discuss questions and concerns about ongoing mining activities and monitoring programs

Existing Environment (Baseline) - Results

- The Project is situated in an area used historically by potentially affected Aboriginal groups.
- Historically, movement on the landscape was heavily dictated by the availability of food and other resources, particularly caribou.
- Areas around Ekati were, and continue to be, especially important during spring and fall due to the caribou migration
- Fishing was also an important secondary activity that occurred at Lac de Gras, Lac du Sauvage and the Narrows.
- The Narrows are an area of primary cultural and ecological importance.



Assessment - Results

Direct disturbance to preferred use or culturally important areas

- The Project is located within a larger land use area for caribou and other wildlife harvesting, fishing, plant harvesting (assumed), and other cultural uses
- The Project uses existing infrastructure where possible
- Lac du Sauvage was identified as an important caribou harvesting area, which will be disturbed due to the Project
- The Narrows was identified as a important site-specific area; no land disturbance will occur at the Narrows
- No recent Traditional Land Use sites were recorded within the Project Footprint during the 2014 Archaeology field work

Assessment - Results

Changes in access to preferred use or culturally important areas

- The only new access road due to the Project (the Jay Access Road) will not be available for use by the public
- Access into the Ekati area will continue to be available through the Tibbitt to Contwoyto Winter Road
- Two reported trails in the immediate Project area (connecting McKay Lake with the Lac de Gras and the Narrows) will not be impacted by Project disturbance
- Results from the navigability assessment indicated that changes in water flows are not expected to affect the navigability of the Narrows
- No effects are expected to the navigability of Lac de Gras

Changes to Aboriginal land user's intangible relationship with the land

- Dominion Diamond acknowledges that Aboriginal individuals and communities have a unique connection with the landscape and there is the potential that Project or cumulative effects may change this relationship

Assessment - Conclusions

- Dominion Diamond will continue to support potentially affected Aboriginal communities' participation in meaningful programs designed to assist in the retention of their cultural connection to the land. Examples of potential programs include the following:
 - Dominion Diamond includes input from potentially affected Aboriginal groups in reclamation design and implementation so that reclamation occurs in a way that is consistent with the needs of potentially affected Aboriginal groups;
 - Environmental monitoring programs;
 - Community ceremonies at Project milestones, such as initiation and decommissioning;
 - Archaeological site visits; and
 - Cultural gatherings and camps in the general Ekati area.

Social Management and Monitoring

Social Management

- Dominion supports community based committees in IBA communities
- IBA includes funding for TK activities and cultural programming (examples are):
 - *Youth programs on traditional skills related to activity on the land*
 - *Gameti drumming and singing workshop*
 - *YKDFN Traditional Knowledge Digitizing Project*
 - *Lutsel K'e Dene First Nation Digitizing Project*
 - *NSMA Genealogy Project*
 - *Tlicho Youth Summer Program*
 - *Tlicho Traditional Knowledge Digitizing Program*
- Ekati provided \$3.4 million of investments in community development initiatives in NWT in 2012

COMMUNITY

- Continuation of IBAs with:
 - **Tłı̨chǫ Government**
 - **Akaįtcho Treaty 8** (YKDFN and LKDFN),
 - **NSMA**
 - **Hamlet of Kugluktuk/KIA.**
- Continued support for TK activities and community programming
- Commitment to Health, Safety, and the Environment

Tangible Elements of Culture

Tangible – Definitions

AKWE 2004

Physical manifestations of a community's cultural heritage include sites, structures and remains of archaeological, architectural, historical, religious, spiritual, cultural, ecological or aesthetic value or significance.

Canadian Environmental Assessment Agency 2012

A land or resource (e.g., an artifact, object or place) that is considered as heritage or any structure, site or thing that is distinguished from other lands and resources by the value placed on it.

IFC 2012

Examples of tangible forms of cultural heritage include: tangible moveable or immovable objects, property, sites, structures, or groups of structures, having archaeological (prehistoric), paleontological, historical, cultural, artistic, and religious values.

UNESCO 2003

Buildings and historic places, monuments, artifacts, etc., which are considered worthy of preservation for the future. These include objects significant to the archaeology, architecture, science or technology of a specific culture.

Intangible Elements of Culture

Intangible – Definitions

AKWE 2004

The values, belief systems, customary laws, language(s), customs, relationships with the local environment and particular species, social organization and traditions of the affected community.

IFC 2012

Knowledge, innovations, and practices of Indigenous Peoples are often referred to as traditional knowledge and include expressions of folklore or traditional cultural expressions. Such knowledge is referred to as intangible cultural heritage.

UNESCO 2003

The practices, representations , expressions, knowledge and skills, associated with communities and groups that are recognized as part of their cultural heritage. Intangible cultural heritage is manifested inter alia in the following domains: (1) oral traditions and expressions; (2) performing arts; (3) social practices; (4) knowledge and practices concerning nature and the universe; (5) traditional craftsmanship.

Closing

