



Dominion Diamond Ekati Corporation's Jay Extension Project: Cultural Impacts Workshop

Prepared for: Dominion Diamond Ekati Corporation

Prepared by: *northSense management consulting*

Date April 15, 2015

TABLE OF CONTENTS

1. BACKGROUND & WORKSHOP SCOPE	1
2. PARTICIPANTS	5
3. WORKSHOP AGENDA AND APPROACH.....	6
4. PARTICIPANT INPUT	9
4.1 Morning Opening Remarks.....	9
4.1 Breakout Sessions (Reporting to Plenary).....	11
4.3 Closing Plenary Session.....	13
4. ANALYSIS.....	14
6. CONCLUSIONS & FOLLOW-UP	16
6. REFERENCES	16
 Figure 1: Examples of Tangible and Intangible Aspect of Culture	 3

Appendix A: Power Point Presentation, Dominion Diamond Corporation: Workshop on Aboriginal Culture and the Jay Project, February 25, 2015.

1. BACKGROUND & WORKSHOP SCOPE

Background

Dominion Diamond Ekati Corporation (Dominion Diamond) conducted a one-day culture workshop on February 25, 2015 in Yellowknife, Northwest Territories (NWT) to provide a forum for a focused discussion on how the extension of Ekati Diamond Mine through the Jay Project may impact Aboriginal culture (“culture workshop”). This workshop is a part of Dominion Diamond’s ongoing engagement for the Jay Project Environmental Assessment.

Participants from Deninu Kue First Nation (DKFN), Fort Resolution Métis Council (FRMC), Tłıchq Government (TG), Kugluktuk/ Kingaok, Łutsel K'e Dene First Nation (LKDFN), North Slave Métis Alliance (NSMA), and Yellowknives Dene First Nation (YKDFN) were invited to the culture workshop.

The culture workshop was intended to provide a forum for a formal discussion on how the Jay Project extension of the Ekati Diamond Mine might affect potentially impacted Aboriginal communities’ culture including intangible effects such as relationships with the land.

In particular, discussions centred on how the Jay Project extension of the Ekati Diamond Mine might affect:

- the community’s perception of the land and wildlife in the area;
- the community’s knowledge of the land, places and hunting practices; and
- other cultural changes to the community.

Dominion Diamond facilitated the culture workshop to fulfil one of the requests from the Mackenzie Valley Environmental Impact Review Board’s (MVEIRB or Review Board) Adequacy Review. The adequacy review is a new environmental assessment process that the MVEIRB instituted to ensure there is “... sufficient information so that the Review Board and parties can understand the project, and the predictions of impacts on the environment and people, well enough to produce meaningful and relevant information requests” (MVEIRB, November 28, 2014).

Specifically, the Review Board has asked for “an analysis of the potential effects of the project on traditional land users that includes intangible cultural effects, including any changes to Aboriginal land users’ relationship with the land. These analyses will

incorporate traditional knowledge information and the views of traditional harvesters” (MVEIRB, November 28, 2014).

The goal of this culture workshop was to provide Dominion Diamond with a better understanding of how the proposed Jay Project might impact potentially affected Aboriginal communities, and how Dominion Diamond may be able to better align its initiatives to support communities and mitigate potential impacts.

Dominion Diamond requested that each Aboriginal group provide three participants, and recommended that they send an Elder, an active harvester and a youth representative. In some cases, more participants per community were in attendance and in others, fewer participants attended. A complete list of participants is included in Part 2 of this Report.

A commitment was made by Dominion Diamond to provide a report summarizing the discussions in the culture workshop to all participants.

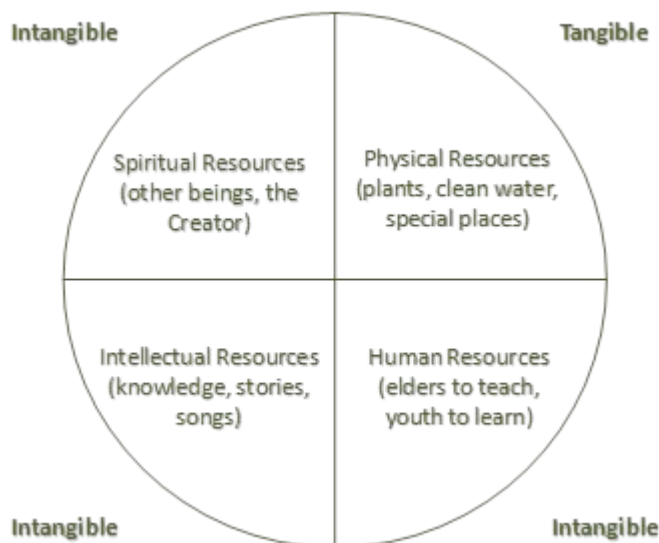
Workshop Scope

This culture workshop pursued input on both tangible and intangible aspects of Aboriginal communities' culture, relationship with the land in the Jay Project area, and the potential impacts of the Jay Project.

As identified in the diagram below (Figure 1), the "tangible" aspects of culture include physical resources important for the maintenance of cultural and include such things as plants, water, wildlife and special places. The impacts on these tangible cultural features are reasonably straightforward to understand and discuss. In the case of the communities involved in the culture workshop, impacts on fish and wildlife populations, particularly caribou populations and migration patterns are the highest priority.

The "intangible" aspects of culture are harder to describe and discuss. Culture workshop facilitators were called on to steer the discussions to the intangible so that impacts on spiritual resources, intellectual resources, and human resources such as language, spirituality, communication, relationships, knowledge, and stories and songs could be captured.

Figure 1: Examples of Tangible and Intangible Aspect of Culture



Source: Candler 2007

The difficulty faced by Dominion Diamond was to stay focused on effects exclusive to the Jay Project. As will be noted in later sections and articulated by participants, it is impossible to identify what effects may be caused by the Jay Project versus the cumulative impacts of all development and activities in the region.

2. PARTICIPANTS

Tłı̨chǫ

Joseph Judas
Eric Laboline
Taylor Summerfield
James Rabesca

Kugluktuk

James Algona
Mark Taletok
Mercy Kaodloak (Interpreter/translator)

Kingaok (Bathurst Inlet)

Sam Kapolak

Lutsel K'e Dene First Nation

Ernest Boucher
George Marlowe
Bertha Catholique

North Slave Métis Assoc.

Ed Jones
Tony Whitford
Wayne Langehan

Yellowknives Dene First Nations

Angus Martin
Lloyd (Ricky) Drygeese
Blake Rasmussen
Lena Drygeese
Paul Baillargeon

Fort Resolution Métis Council

Arthur Beck

Deninu K'ue First Nation

Henry McKay
Linda Vandenberg (observer)
Sarah Gerein (observer)

DDEC

Richard Bargery
Ori Wah-Shee
Charles Klengenberg
Harry O'Keefe
Tom Jeffrey
Rebecca Plotner
Claudine Lee
Madeline Holloway
Robert Overvold
Linda Havers – Golder Associates Ltd.
Shannon Allerston – Golder Associates Ltd.

MVEIRB

Sachi De Souza (observer)
Chuck Hubert (observer)

3. WORKSHOP AGENDA AND APPROACH

The following annotated agenda was provided by Dominion Diamond to culture workshop participants.

Agenda

Time	Agenda Item	Comments
9:00-9:15	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.
9:15-9:30	Introductions	<ul style="list-style-type: none"> - Roundtable: participants identify themselves, and the group that they represent. - Observers to identify themselves.
9:30-10:00	Presentation on Jay Project	<ul style="list-style-type: none"> - Presentation by Dominion Diamond 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.
10:00-10:15	Break	<ul style="list-style-type: none"> - Organize for break-out groups.
10:15-11:15	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	Full Group Discussion	<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 and to the Jay Project.
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).

		<ul style="list-style-type: none"> - 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	Full Group Discussion	<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	Full Group Discussion	<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 - What will the next steps be in the process?

Approach

Dominion Diamond hired an external expert facilitator (*northSense management consulting*) to help with the design of the culture workshop and to oversee the facilitation of all parts of the day.

It was determined that a combination of plenary and facilitated break-out sessions would be the most effective way to give participants an opportunity to contribute.

The day began with an opening prayer followed by round table of introductions and opening remarks. This was followed by a presentation by Dominion Diamond and Golder Associates Ltd. (Golder) on key elements of the Jay Project. A short question and answer session followed the presentation.

The first breakout session was designed to gain as many wide-ranging topics as possible relating to the potential effects of the Jay Project on tangible and intangible aspects of culture. Four breakout groups were initially proposed, but participants self-organized into three groups based on common interests, culture and geography: Kugluktuk/Kingaok formed one group; TG and YKDFN formed a second group; and DKFN, FRMC, LKDFN, and the NSMA formed a third group.

A plenary followed the first break-out session during which the themes and findings from each of the three breakout groups were presented. Discussions took place following the presentations. It was determined that there was much more information to be discussed and that the afternoon breakout session would continue with the exploration of the “broad canvas” of issues and topics. In short, there was no narrowing to only a few topic areas as proposed in the agenda.

A second plenary followed the second breakout session during which the themes and finding from each of the three breakout groups were again presented. Discussions took place following the presentations.

The final session of the day was a round up by Dominion Diamond of their views of the path forward following the culture workshop, as well as final comments from participants and a closing prayer.

4. PARTICIPANT INPUT

The following general themes and observations came from participant involvement during the various sessions throughout the day.

4.1 Morning Opening Remarks

The following themes and comments were made at the outset of the culture workshop and around the Dominion Diamond presentation.

- A recurring theme throughout the day was that impacts specific to the Jay Project could not be separated from the cumulative impacts of development activities in the region, and the Ekati Diamond Mine in general. This is especially important with regard to cultural impacts.
- There is still too little being done to protect the caribou. Caribou are vitally important for our people.
- Caribou population is not the only issue. Disruption caused by human activity around the mines have also resulted in changes to their migratory patterns. We used to be able to hunt very close to home. Now we have to travel as much as two full days for a good hunt.
- Eventually this impact may mean that the caribou will no longer go to the calving grounds at Bathurst.
- The Bathurst and Beverley herds are now mixing because of disturbances on the landscape. We need to meet more often to discuss the impacts of this on our people. There used to be a lot of caribou around Lac de Gras, and now there are little or none. The mine area and activities seem to be blocking the east/west movements of the caribou.
- There could be harmful contaminants from run-off that may be harmful to the caribou at the Narrows. Perhaps we should consider blocking their movement through the site.
- There is a safety issue on the haul road. Drivers will try to avoid the caribou and may end up damaging equipment.
- Communications with communities could be improved, perhaps there should be a monthly newsletter from Dominion Diamond.
- Ultimately a one day session is far too short. This cultural workshop may be useful to Dominion Diamond, but it is not sufficient for the communities that have to deal with the cultural consequences of development (including the Jay

Project). A three-day workshop and ongoing discussions, at a minimum, are needed to address potential effects on culture.

4.2 Breakout Sessions (Reporting to Plenary)

The following themes and comments reflect the dialogue that occurred in the three breakout groups during the two break-out sessions.

- One Métis participant expressed the view that the Jay Project was not contemplated when BHP Billiton negotiated the first Impact-Benefit Agreements (IBAs) with the communities and that the IBAs need to be revisited. There have been significant reductions in the amount of caribou the Métis have been able to hunt and therefore this needs to be addressed through new compensation in updated IBAs.
- There is insufficient time for the breakout groups to do justice to this all-encompassing set of issues. This could easily take days.
- There was a view that change is a constant. The Inuit now see increased populations of muskox and declining populations of caribou. People have to adapt to change. This is normal, but the pace of change might now be faster, and harder to deal with.
- Exploration and increased traffic of skidoos and ATVs disrupts migration patterns and thus hunting ability. Aboriginal groups do not have the resources now needed (i.e. machines and fuel) to participate in the traditional hunt.
- Fish populations have also declined since the 1950s. This is likely due to climate change.
- A significant cultural impact is the shift away from healthy traditional foods to store bought and packaged food.
- Many of the traditional, on-the-land activities for youth have declined over the years. Though there are some programs, such as for trapping, that continue.
- There is a general view that language has not been lost and is not declining in communities.
- Money from high paying jobs have sometimes resulted in increased drug and alcohol use and some of these people are now controlling some Aboriginal governments. Ways to control this trend are needed so that the values of traditional living can be regained.
- Citizens do not necessarily understand the advances in consultation requirements or what is in the land claims agreements (and other agreements).
- Generally there are other public government voting patterns that are changing due to southern in-migration. They bring in southern values and change our ways such as changing electoral districts which impact our voting power in the Legislative Assembly.

- Traditional Knowledge is far more holistic than scientific knowledge. Artificial separations among topics does not lead to good understanding of impacts on people or the environment.
- A divide is growing between those who have money and those who cannot get the jobs. This creates social and cultural alienation for many people in the communities.
- There needs to be basic training on money management and long term financial planning. This is needed so that money is not wasted by those who are lucky to get the high paying jobs.
- Work scheduling is important to maintain connection between employees and their families and communities. There needs to be better understanding of how these jobs negatively affect the home/family.
- Youth need more interaction and time on the land with parents. This is how they learn best. This is how the values of Aboriginal people are passed between generations. It is not learned in a classroom. Culture camps are happening, but they feel artificial as they are arranged according to arbitrary schedules that may not have any cultural significance and, therefore, do not have the same “feel” as when families are pursuing traditional harvesting on the land during the annual cycles.
- Communication to and throughout the community needs to be in the traditional language(s). This way the languages will be maintained.
- Workplace cultural sensitivity needs to improve. It still feels like Aboriginal people are left out of recruitment into the management ranks, and that non-Aboriginal people do not have sufficient understanding and awareness to bring appropriate understanding to the workplace.
- Some communities have the ability to support the citizens, but others are less fortunate due to size or remoteness. Those communities in or very near to Yellowknife are more vulnerable to negative influences.
- Ultimately we are the traditional protectors of the land, and we all must work together (traditional harvesters, communities and mining companies) to ensure its lasting protection.
- Supporting hand games and other traditional activities is a positive way to help maintain culture.

4.3 Closing Plenary Session

The following comments were made in the closing session to the culture workshop.

- “Culture” is difficult to define and can mean very different things to different communities.
- If you work with us we will work with you. The same topics will continue to come up time and time again. They are important. The mines need to work with the communities on an ongoing basis.
- Traditional Knowledge looks at everything, not just the mine and the immediate area. Culture is not tied to a small geographic area.
- When the mine life is over we will want to see the land restored to the way it was. This will be very hard if animal patterns have changed so much that they will not return.
- We will continue to have a tough time bridging a traditional culture and lifestyle that we wish to maintain while addressing the impacts of a cash economy, inflation, and the impacts of drugs and alcohol.
- There is a willingness to keep the conversation going on the Jay Project, especially as it moves into detailed design so that important topics such as water management are discussed and communicated.
- We are caribou people. It is fundamentally important that we talk about the caribou. They are at the centre of our existence, and we need to focus on them and what we are doing to them.
- Noise and air quality are also important for us, as they have impacts on habitat and caribou migration. It is more than just applying national standards. It is bigger than that.
- It is not just about the caribou, monitoring impacts on smaller animals is also needed so that they are not adversely affected.
- Closure needs to consider putting waste rock back into the pits since it is not known how those piles will affect caribou and other animals post closure. Scrap metal and other potential contaminants should also be removed from site so that there is no harm done as they deteriorate over time.
- This needs to be an ongoing conversation. Dominion Diamond cannot stop with one workshop and expect that Aboriginal interests have been adequately addressed.

5. ANALYSIS

The spectrum of analysis for environmental assessments that today is common with complex industrial projects, such as mining, has expanded considerably in the past two decades. The concept of environmental assessment does not end with the natural environment and impacts on its components, but now embraces, to a significant degree, the human environment. Socio-economic analysis now play a major part of the assessment process in all three territories and includes the requirement to address potential impacts on local and Aboriginal peoples' culture and heritage.

As requested by the MVEIRB, impacts of the Jay Project on both tangible and intangible cultural aspects are to be considered in the overall assessment of the Jay Project. This creates considerable challenge to Dominion Diamond since the impacts of development on culture are largely cumulative (geographic and temporal) in nature. It is difficult, if not impossible, to isolate any specific impact on Aboriginal communities, culture, or relationship with the land that can be directly linked to the Jay Project. It is unlikely that disciplined research will be able to isolate the impacts of the Jay Project on the intangible elements of Aboriginal culture for the seven communities who participated in the culture workshop.

Diamond mining started in the NWT in the 1990s. This was preceded by other development and mining activities that have been affecting the environment and local populations since the early 1900s. Other influences, not related directly to industrial development, have also had a profound impact on the Aboriginal people throughout the NWT. It was mentioned during the workshop that residential schools, the influences of alcohol, drugs, criminal activity, and inflation are some of the contributing factors in the challenges faced by communities throughout the NWT.

It is evident that the cumulative effects of diamond mining have had an impact on the historic socio-cultural patterns of the Aboriginal communities involved in the culture workshop. Ultimately, the cash economy has influenced a divide within communities into the "haves and have nots": those who are able to benefit from development and earn cash wealth, those who have not been able to secure employment or other benefits as a result of development, and those who continue to try to pursue a traditional lifestyle.

Within communities, this relatively new economic dynamic has had consequences that ultimately relate to the cultural health of the community, families and individuals. The historic relationship of family to land, especially caribou and fish, has been disrupted as

family members are removed from the community and the traditional system to accept wage employment with the mine or in the city.

Communities have identified a correlation between the impacts on the physical environment and the human environment. The disruption of the natural caribou migration patterns has made it much more difficult for Aboriginal people to pursue a traditional lifestyle. In turn, this erodes the base for the intangible cultural elements of community; stories, songs, language.

It would appear that the most effective approach to address the intangible effects of the Jay Project on culture is to continue a high degree of interaction and communication with the potentially affected Aboriginal communities. This will provide a dynamic and organic process where information from the communities can influence decisions and mitigation measures that support community efforts to maintain their cultural practices and identities.

Examples of these actions include:

- Adjusting flight schedules to minimize impact on workers' relationship to community and family;
- Affirmative action to build capacity among Aboriginal workers to take management and supervisory roles at the mine, which in turn will increase understanding of the needs of Aboriginal workers;
- Support to Aboriginal governments and groups, following their lead, for youth and Elder programs that relate to cultural and Aboriginal games for instance;
- Support for language programming; and
- Support for Cultural events.

6. CONCLUSIONS & FOLLOW-UP

Dominion Diamond committed to providing participants with a report of the culture workshop.

Dominion Diamond is open to ideas and will consider how to maintain this engagement moving forward. A first step will be the availability of Dominion Diamond senior representatives at community meetings later this year where discussions can continue on a community-by-community basis.

It is of note that many of the issues raised in this culture workshop have been voiced in the past and steps have been taken by Dominion Diamond, in collaboration with communities, to support community efforts to address pressures they are facing. Examples of measures already being implemented by Dominion Diamond includes; cancelling southern flights to bring employees from outside the NWT, introducing flights from more NWT communities to site; development of apprenticeship and on-the-job training programs, etc.

Dominion Diamond is committed to continuing these efforts and adding to them as new approaches to support cultural continuity of the communities are identified over time .

7. REFERENCES

Candler, C. 2007. Making a Difference: Quality in a New Era of Cultural Impact Assessment (CIA) and Traditional Use Studies (TUS). PowerPoint Presentation. February 2007.

MVEIRB. 2014. EA1314-01 Jay Project, Dominion Diamond Corporation Developer's Assessment Report Adequacy Review. Mackenzie Valley Environmental Impact Review Board. November 28, 2014.