



June 3, 2022

Mark Cliffe-Phillips
Executive Director
Mackenzie Valley Environmental Impact Review Board
PO BOX 938
YELLOWKNIFE NT X1A 2N7

by EMAIL

Dear Mark Cliffe-Phillips:

Government of the Northwest Territories' 2021 Annual Environmental Assessment Measures Report for the Diavik Diamond Mines (2012) Inc.'s depositing processed kimberlite into pit(s) and underground project (EA1819-01)

On behalf of the Government of the Northwest Territories (GNWT), I would like to share the 2021 Annual Environmental Assessment Measures Report (Annual Report) for the Diavik Diamond Mines (2012) Inc.'s depositing processed kimberlite into pit(s) and underground project. The attached 2021 Annual Report summarizes GNWT's actions between April 1, 2021, and March 31, 2022, to implement Measure 6, which was directed to the GNWT, as required by the EA1819-01 follow-up program.

As noted in the covering letter for the first annual measures report, the GNWT anticipated providing a progress update to the Review Board in the Fall of 2021. The update was not provided due to the ongoing constraints of the COVID-19 pandemic which created delays in engaging the Indigenous intervenors.

In response to Measure 6, the GNWT engaged a third-party contractor, MNP LLP, to support the development of definitions of cultural well-being and to identify related indicators through facilitated engagement sessions with Indigenous Intervenors. The GNWT is providing the contractor's *Cultural Well-being Indicators Final Report* as an attachment to the 2021 Annual Report.

As appropriate, the GNWT is considering the suggestions from EA1819-01 that were directed to the GNWT. These suggestions are not captured in the attached 2021 Annual Report.

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Should the Mackenzie Valley Environmental Impact Review Board or any parties have any questions about the 2021 Annual Report, please contact Aswathy Mary Varghese, Project Assessment Analyst, at 867-767-9180 ext. 24024, or by email at Ash_Varghese@gov.nt.ca.

Sincerely,



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Government of the Northwest Territories

Diavik Diamond Mines (2012) Inc.
Depositing processed kimberlite into pit(s) and underground.
2021 Annual Environmental Assessment
Measures Report

(as required by Follow-up Program)

EA 1819-01

SUBMITTED TO

Mackenzie Valley Environmental Impact Review Board
200 Scotia Centre, P.O. Box 938
YELLOWKNIFE, NT X1A 2N7

June 3, 2022

Diavik’s depositing processed kimberlite into pit(s) and underground project
EA1819-01:
GNWT Annual Environmental Assessment Measures Report 2021

Following the Diavik Diamond Mine environmental assessment EA1819-01, the Government of the Northwest Territories (GNWT) was responsible for follow-up reporting on Measure 6. As such, it is the only measure captured in this report. The report content covers activities undertaken from April 1, 2021 to March 31, 2022.

Follow-up Program: Reporting on implementation of environmental assessment measures

To demonstrate how measures are being implemented and to help evaluate their effectiveness, Diavik, government, and any regulatory authority that is wholly or partly responsible for implementation of any measure in this Report of Environmental Assessment will communicate to the Review Board on the implementation of measures.

Part A: Diavik and governments will provide annual reports to the Review Board beginning one year after the date of the final approval of this Report of Environmental Assessment, and annually afterwards. These reports will:

- i. describe the actions, including actions carried out through adaptive management, being undertaken (by the organization submitting the report) to implement the measures; and
- ii. based on available information, comment on how effective these actions have been in reducing or avoiding impacts on the environment (for example, considering the results of monitoring programs or adaptive management frameworks) from the Project.

Part B: Regulatory authorities will report as described in Part A, above, or will clearly and explicitly include details about implementation of environmental assessment measures in Reasons for Decision documents whenever a regulatory decision (including future changes to a licence, permit, or management plan) relates to a Project environmental assessment measure. If relying on Reasons for Decision, regulatory authorities will provide a summary of how they are implementing each measure directly to the Review Board in a reasonable time after the Reasons for Decision are published.

MEASURE 6

Adaptive management of cultural impacts

DESCRIPTION OF THE MEASURE:

To mitigate significant cumulative adverse cultural impacts of the Project, the Government of the Northwest Territories will engage and work with Indigenous intervenors, and the communities they represent, to **monitor and adaptively manage** adverse impacts on cultural well-being from the Project, in combination with the Diavik Mine and other diamond mining projects.

The Government of the Northwest Territories will support the Indigenous intervenors to **develop community-specific cultural well-being indicators** to monitor and evaluate cultural well-being impacts associated with the Project, in combination with other diamond mining projects.

The Government of the Northwest Territories will meet with potentially affected Indigenous communities¹ within one year of Ministerial approval of this Report of Environmental Assessment, and annually afterwards (or as agreed to by the Indigenous intervenors), to:

- a) prioritize cultural well-being impacts related to the Project and other diamond mines, as identified by communities and by the Government of the Northwest Territories,
- b) evaluate the effectiveness of Government of the Northwest Territories programs or other programs to address these identified impacts, and
- c) discuss improvements to existing Government of the Northwest Territories programs to mitigate identified impacts, new Government of Northwest Territories programs, or support for new community-based programs.

The Government of the Northwest Territories will **submit an annual progress report** on the three items above to the Indigenous intervenors², describing its engagement on and adaptive management of cultural impacts, and the Government of the Northwest Territories' plans to help address identified impacts.

Where feasible, the Government of the Northwest Territories should coordinate and collaborate with Diavik and the other diamond mining operators in the Northwest Territories when carrying out this measure.

Outcomes of this measure should be used, where relevant and available, to inform work on other measures.

¹ In this measure, the Review Board uses the term "potentially affected Indigenous communities" to mean communities represented by Indigenous intervenors in this environmental assessment and the Kitikmeot Inuit Association.

² "intervenors" refers [to] intervenors to this environmental assessment process

Note: red text has been added by the GNWT as a qualifier to improve comprehension

2021 GNWT FOLLOW-UP PROGRAM RESPONSE:

Measure 6 is directed to the GNWT.

For background, the GNWT secured an independent, third-party evaluator (MNP) in early 2021 to support the work under Measure 6, including: supporting Indigenous Intervenors working to identify definitions that meet their unique cultures, knowledge and communities and coordinating engagement to ensure that this engagement meets the preferences of the Indigenous Governments (IGs).

Part A(i) Actions undertaken between April 1, 2021, and March 31, 2022:

- The GNWT anticipated providing a progress update to the Review Board in the Fall of 2021, however, an update was not submitted as the GNWT experienced delays in engagement with Indigenous Intervenors due to constraints of the COVID-19 pandemic.

MEASURE 6

Adaptive management of cultural impacts

DESCRIPTION OF THE MEASURE:

- A Technical Advisory Panel (TAP), consisting of representatives identified by Indigenous Intervenors was established to review materials developed to fulfill Measure 6. Participants in the TAP included representation from Fort Resolution Métis Government, Kitikmeot Inuit Association¹, Yellowknives Dene First Nation, Łutsel K'e Dene First Nation, Deninu Kųę First Nation, North Slave Métis Alliance, Northwest Territories Métis Government and Tłı̄chų Government.

Contribution Agreements were issued to the Indigenous Intervenors to provide capacity funding for engagement to host workshops, surveys, and other activities as deemed suitable by the Indigenous Intervenors to develop a definition of cultural well-being and recommended indicators and capacity to guide the GNWT response to fulfill the work under Measure 6.

- Engagement with the Indigenous Intervenors began in September 2021 through individual conversations with each Indigenous Intervenor to discuss existing work on cultural well-being and their needs for capacity and community-based consultation including considerations around engagement protocols and COVID-19 procedures.

Some participating Indigenous Intervenors indicated a desire to develop individual engagement plans. Other Indigenous Intervenors opted to conduct independent work to develop a definition and indicators. Activities included in the engagement may have included community workshops, leadership meetings, and verification sessions but were varied to tailor to the circumstances of each community to develop definitions and indicators. Engagement for Measure 6 was completed in November 2021 and captured in individual community reports. Due to various constraints, not all Indigenous Intervenors were able to participate or engage to develop definitions and indicators².

- The work supported by the GNWT in the 2021/2022 fiscal year is captured in the Cultural Well-being Indicators Final Report (Final Report) developed by MNP (attached) outlining the GNWT's activities in the past year including engagement results, development of indicators and definitions of cultural well-being, and assessment of potential data sources to begin monitoring. The Final Report was shared with the TAP to review and discuss a path forward towards implementation, monitoring and adaptive management of the developed indicators.
- In March 2022, a TAP meeting was held to discuss recommendations on monitoring the indicators developed. A data assessment framework was developed to evaluate the suitability of potential datasets in monitoring the prioritized indicators. A sample of 45 data sources was provided for preliminary evaluation in the framework and inclusion in the Final Report. The GNWT took preliminary steps to contract work to develop a monitoring plan for the indicators developed in response to the Diavik project.

Next Steps

- The GNWT continues to work towards finalizing the cultural well-being definitions and indicators developed from the participating Indigenous Intervenors.
- The GNWT's efforts to address Measure 6 is reported through the annual GNWT socio-economic agreements (SEA) reports and will include the indicators developed by the Indigenous Intervenors once finalized for monitoring.

¹ The Kitikmeot Inuit Association withdrew its participation in Measure 6 due to a lack of administrative and financial resources, and interest in the adaptation of Measure 6 indicators to mines which do not affect Inuit interests.

² The Yellowknives Dene First Nation were not able to develop a definition of cultural well-being and indicators during this period due to constraints of the ongoing COVID-19 pandemic. The GNWT continued to work with Yellowknives Dene First Nation to support the development of their cultural well-being definition and indicators.

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| MEASURE 6 |
| Adaptive management of cultural impacts |
| DESCRIPTION OF THE MEASURE: |
| <p>Part A(ii) Comments on effectiveness:</p> <p>The effectiveness of Measure 6 efforts could not be measured during this reporting period. Community-specific definitions of cultural well-being and corresponding indicators were developed but have yet to be monitored for effectiveness.</p> |
| |



Cultural Well-being Indicators

Prepared for the Government of the Northwest Territories

FINAL REPORT

MAY 2022

MNP



This report was prepared for the Department of Industry, Tourism, and Investment, Government of the Northwest Territories to meet the criteria of Measure 6, Adaptive Management of Cultural Impacts of the McKenzie Valley Environmental Impact Review Board's Report on Environmental Assessment and Reasons for Decision. Citation, use, or reproduction of the information contained in this document for any other purpose is permissible only with expressed written consent from the Government of the Northwest Territories.

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Acknowledgements

The NWT is the homeland of the Dene, Inuit, and Métis people, many of which are impacted by the Diavik project or by other mines. We are grateful to the many Indigenous peoples of the NWT for allowing us the opportunity to learn, work, and live on their lands. We respect the histories, languages, and cultures of First Nations, Métis, Inuit, and all First Peoples of Canada, whose presence continues to enrich our vibrant community. This report was made possible by the participation and support of the members of the Technical Advisory Panel representing the following Indigenous Governments: Deninu K'ue First Nation, Fort Resolution Métis Government, Łutselk'ee Dene First Nation, Yellowknives Dene First Nation, North Slave Métis Alliance, Northwest Territory Métis Nation, and the Tłı̨chǫ Government. Participants provided invaluable information, direction, and advice without which this report could not have been completed.

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1. Introduction

Diavik Diamond Mine (Diavik) is located on East Island in Lac de Gras, Northwest Territories, and has been in operation since 2003. In June 2018, Diavik applied to the Mackenzie Valley Environmental Review Board (MVEIRB) for the option to deposit processed kimberlite in open pits and underground in the Lac de Gras area (herein called the Processed Kimberlite to Mine Workings Project, or PKMW Project)). Following information presented by Indigenous Governments (IGs) to the MVEIRB during the application process, the MVEIRB found that the PKMW Project was likely to cause significant adverse effects on the cultural use of Lac de Gras without additional mitigation. In the MVEIRB's Report on Environmental Assessment and Reasons for Decision approval was granted with the condition that several measures, including Measure 6, be addressed. Measure 6 directed the Government of the Northwest Territories (GNWT), requiring it to engage with intervening IGs to:

- Support the development of IG-specific definitions of cultural well-being
- Establish IG-specific cultural well-being indicators
- Monitor the positive and negative impacts on the cultural well-being indicators over time.

In response to Measure 6, the GNWT engaged a third-party contractor, MNP LLP (the contractor), to support the development of IG-specific definitions of cultural well-being and to identify related indicators through facilitated engagement sessions with IGs (herein referred to as the CWB Project).

The Cultural Well-being Indicators Final Report (Report) includes a summary of the PKMW Project and Measure 6, the methodology that was undertaken to address Measure 6 and complete the CWB Project, IG-specific cultural well-being definitions, and key thematic groupings and indicators, and monitoring recommendations.

2. Background

2.1. Diavik Diamond Mine Project

Diavik is located on East Island in Lac de Gras, Northwest Territories (NWT), 300 km northeast of Yellowknife, and has been in operation since 2003. Since operations began, Diavik has deposited processed kimberlite in containment facilities, which have required expansion on six separate occasions (MVEIRB, 2021). In June 2018, Diavik applied to the MVEIRB for the option to deposit processed kimberlite in open pits or underground (the PKMW Project). Following information presented by IGs during the application process, the MVEIRB found that the PKMW Project was likely to cause significant adverse effects on the cultural use of Lac de Gras. In the Report of Environmental Assessment and Reasons for Decision, MVEIRB recommended approval to Diavik to deposit processed kimberlite in the Lac de Gras area on the condition that several measures are addressed including Measure 6, which was directed to the GNWT.

2.2. Measure 6

Measure 6 – Adaptive Management of Cultural Impacts requires that the GNWT engage and work with identified IGs to mitigate significant cumulative adverse impacts to cultural well-being from the PKMW project. It is understood that each IG may have their definition of cultural well-being along with their ways of monitoring and managing for this which may not be fully captured within the confines of this report. While adverse impacts on cultural well-being will require monitoring across the mining sector within the NWT as a whole, including with Diavik and other proponents, the CWB Project focuses primarily on such monitoring as related to the PKMW Project. As such, indicators were developed with and for IGs, but with the intention that impacts relevant to these same indicators will be monitored by Diavik and the GNWT. If appropriate, application to other projects will be determined with IGs at a future time, as monitoring may be required as related to other projects and proponents. As such, Diavik is referenced throughout the Report and included in specific indicators, but reference to other proponents and the mining sector as a whole is included only where appropriate. Figure 1 outlines the details of Measure 6, as described by the MVEIRB.

Measure # 6 - Adaptive Management of Cultural Impacts

To mitigate significant cumulative adverse cultural impacts of the Project, the Government of the Northwest Territories will engage and work with Indigenous intervenors and the communities they represent to monitor and adaptively manage adverse impacts on cultural well-being from the Project, in combination with the Diavik Mine and other diamond mining projects.

The Government of the Northwest Territories will support the Indigenous intervenors to develop community-specific cultural well-being indicators to monitor and evaluate cultural well-being impacts associated with the Project, in combination with other diamond mining projects.

The Government of the Northwest Territories will meet with potentially affected Indigenous communities within one year of Ministerial approval of this Report of Environmental Assessment, and annually afterwards (or as agreed to by the Indigenous intervenors), to:

- a. prioritize cultural well-being impacts related to the Project and other diamond mines, as identified by communities and by the Government of the Northwest Territories,

- b. evaluate the effectiveness of Government of the Northwest Territories programs or other programs to address these identified impacts, and
- c. discuss improvements to existing Government of the Northwest Territories programs to mitigate identified impacts, new Government of Northwest Territories programs, or support for new community-based programs.

The Government of the Northwest Territories will submit an annual progress report on the three items above to the Indigenous intervenors, describing its engagement on and adaptive management of cultural impacts, and the Government of the Northwest Territories' plans to help address identified impacts.

Wherever feasible, the Government of the Northwest Territories should coordinate and collaborate with Diavik and the other diamond mining operators in the Northwest Territories when carrying out this measure.

Outcomes of this measure should be used, where relevant and available, to inform work on other measures.

Figure 1

2.3. Identified IGs

All identified IGs have a unique relationship with the land and environment surrounding Lac de Gras and therefore a vested interest in the CWB Project. The IGs identified as intervenors in the PKMW Project include:

- Deninu Kų́ First Nation
- Fort Resolution Métis Government
- Kitikmeot Inuit Association
- Łutselk'e Dene First Nation
- Yellowknives Dene First Nation
- North Slave Métis Alliance
- Northwest Territory Métis Nation
- Tłıchų Government

2.4. Technical Advisory Panel

To ensure community specific cultural well-being indicators were developed, a Technical Advisory Panel (TAP) was established by the GNWT to provide IGs that wished to participate with the opportunity to provide input at all stages of the CWB Project. Due to the Nation-to-Nation relationship that the GNWT has with each IG, planned engagement activities were shaped by guidance from members of the TAP, representatives from the IGs, and the GNWT. These activities were further revised iteratively to ensure that engagement was uniquely tailored to the needs of each IG, with guidance for these changes coming directly from IGs. The TAP met online on the below dates to receive project updates and provide direction to the GNWT and the contractor:

- April 8, 2021: Jurisdictional Scan
- April 28, 2021: Engagement Workshop
- September 17, 2021: Engagement Plan and Update
- December 16, 2021: Indicator Prioritization
- March 22, 2022: Final Report Review

2.5. Level of Engagement

The International Association for Public Participation (IAP2) is the leading standard in public participation and engagement. The IAP2 defines public participation as “any process that involves the public in problem solving or decision-making and uses public input to make sustainable decisions” (IAP2 2016, 2).

IAP2 defines five levels of engagement that can be applied when deciding the extent and form of related activities. The level of engagement can be used to guide the choice of related techniques.

The GNWT worked with IGs to determine that “collaborate” on the IAP2 spectrum best aligns with the needs of the IGs and the project. Collaboration is suited to situations where a high degree of involvement and input decision making is required. The GNWT recognizes that the identification of cultural well-being indicators must be community driven to be an effective part of future decision-making and planning. Engagement methods that support collaboration with concerned stakeholders include leadership meetings, workshops, and surveys.

Working with each IG, the GNWT identified workshops as the preferred method of engagement (See Appendix F for the full Engagement Plan). According to IAP2, workshops are best suited to collaborative engagement processes with small groups and a defined assignment, providing a forum to focus participants on providing input and information that supports the decision-making process.

| | |
|--------------------|--|
| Inform | *Provide information to help understand the problem. |
| Consult | *Seek feedback on alternatives and/or decisions. |
| Involve | *Seek feedback and actively involve participants to ensure concerns/feedback are directly incorporated into decisions. |
| Collaborate | *Partner with participants on each aspect of the decision including alternatives and final outcome. |
| Empower | *Final decision making authority rests with participants. |

Figure 2. Levels of Engagement on IAP2 Spectrum.

2.5.1. Engagement Objectives

The principal objectives of the engagement activities include:

- Development of an IG-specific definition of cultural well-being.
- Identification of cultural well-being indicators that are meaningful to IGs and are practical for use when understanding impacts on cultural well-being¹.
- When feasible, identification of baseline information for cultural well-being indicators that are most promising².

These objectives were accomplished by engaging with IGs directly through workshops and by collecting resources from IGs who previously completed work on cultural well-being.

2.6. Limitations

The CWB Project limitations include:

- **Process Limitations:** A standard process for establishing a cultural well-being definition and indicators did not exist at the commencement of the CWB Project, as detailed in Section 4. From the outset, the GNWT and contractor worked with the TAP to create a process that would support all IGs while respecting the IG's need for unique process requirements. This process was intended to be interactive, flexible, and specific to each community. In light of COVID-19, the availability of some of the IGs was limited, and not all IGs were able to participate in their identified process to the extent initially intended. Individual IG participation is described in Section 6.
- **Community Member Limitations:** Participation in the CWB Project by both leadership and community members was limited because of COVID-19, public health restrictions, and technology and connectivity challenges.
- **Data Limitations:** When identifying data sources for addressing Measure 6, the data identified was limited to sources currently available from public and internal sources within the GNWT and Diavik. Pre-existing sources would not have been developed to address the indicators from Measure 6 directly and may exist in the form of reports and spreadsheets initially intended for other monitoring purposes. Use of these data sources requires assessment to make correlations between the data and Measure 6 indicators. Limitations specific to each data set are detailed in Section 9 and the Data Assessment Tool.

¹ While a primary objective of the CWB Project was to develop an IG-specific definition of cultural well-being, not all IGs have finalized their definition of cultural well-being at the time of writing the final report.

² While GNWT and Diavik data sources were reviewed to understand how programs, projects and plans affect cultural well-being, further work is required to create a baseline. Baselines should include IG collected data once available.

3. Project Phases

After establishing with the IGs the appropriate level of engagement to complete the CWB Project, the GNWT and contractor developed a project plan that comprised three phases – (1) Project Initiation and Planning, (2) IG Engagement, and (3) Reporting and Finalization.

3.1. Project Initiation and Planning Phase

The Project Initiation and Planning Phase commenced in February 2021, when the contractor met with the GNWT to confirm the overall project scope, approach, and deliverables. The GNWT and the contractor met with the TAP to validate and further refine the CWB Project scope. A jurisdictional scan was included in this phase as a way of understanding how other jurisdictions have conducted similar work, and the findings are included in Section 4. The Project Initiation and Planning Phase was completed in August 2021.

3.2. IG Engagement Phase

The IG Engagement phase commenced in September 2021, when the GNWT and the contractor participated in collaborative conversations with each IG to understand the needs and preferences for engagement. Several IGs indicated that they had already completed similar work and therefore did not plan to actively participate in the CWB Project but would provide details of their cultural well-being definitions and indicators to the GNWT to be included in the Final Report.

The IGs who expressed interest in participating in the CWB Project indicated the need to work collaboratively with the GNWT to clarify their needs around community-based consultation, capacity, and timelines. Following this feedback, the GNWT provided each interested IG with the opportunity to formulate their required supports and engagement components. To properly scope engagement activities and the needs of each of the IGs, the GNWT met with each IG to explore the following questions:

- How do you want to define cultural well-being?
- What resources will be required?
- Do any rules exist for community engagement, such as a protocol?
- Do any pandemic restrictions exist in your community?
- Are there times that work best for engagement activities?
- What kinds of support do you need?

Following these discussions, the GNWT and the contractor worked with individual IGs to develop a plan for facilitated engagement activities that were grounded in appropriate capacity and access to information. Engagement sessions primarily involved a leadership meeting, a community workshop, and a validation meeting. IGs specified whether to substitute the initial leadership meeting with an additional community workshop, which was accommodated when identified; and individual interviews were hosted with one IG due to COVID-19 restrictions.

3.2.1. Leadership Meetings and Community Workshops

The contractor initiated the workshops by introducing the project team and providing participants with a summary of the PKMW Project and Measure 6, engagement session objectives and examples from other jurisdictions’ cultural well-being definitions and indicators.

Identifying examples of cultural well-being indicators from other jurisdictions provided participants with context to better understand what they were being asked to identify. An outline of the examples that were included in the engagement materials is provided in Figure 3.

| Economic | Social | Environmental | Governance |
|--|--|---|--|
| <ul style="list-style-type: none"> • Traditional economy • Community employment in the mining sector • Sustainable development • Future economic opportunities • Infrastructure development • Community investment | <ul style="list-style-type: none"> • Food security • Language • Cultural identity • Cultural programming and services • Values and beliefs • Way-of-life • Sense of self • Cultural transmission • Healing practices • Education • Housing • Trust | <ul style="list-style-type: none"> • Cultural landscapes • Culturally significant species • Stewardship • Connection with lands and resources • Natural resource use systems • Traditional land use and exercise of rights • Traditional knowledge related to lands and resources • Quality of traditional foods • Water | <ul style="list-style-type: none"> • Nation’s cultural protocols • Governance structures • Effectiveness of governance over lands and resources • Nation-to-Nation relationship • Government services and service delivery • Leadership values |

Figure 3. Jurisdictional Scan findings examples of cultural and community well-being proxies.

Upon review of the cultural well-being examples, the leadership meetings and community workshops proceeded with participants being asked:

1. What makes [IG] unique?
2. What is important about [IG] culture and community?
3. What are your goals for cultural well-being in the future?

Probing questions were asked throughout the engagement sessions to better understand specific details of participants’ understanding of cultural well-being. Where possible, key-thematic groupings were identified in-real-time by categorizing information with participants. Once complete, information was collected, analyzed, and subsequently verified with the IGs to ensure that the cultural well-being definition, key thematic groupings, and indicators were unique to the respective IG. The process was meant to be interactive, flexible, and specific to each community³.

3.2.2. Validation Sessions

Validation sessions were scheduled with IGs once definitions of cultural well-being, key thematic groupings and indicators were drafted, either after completing all engagement sessions or after a review of resource documents. IGs were provided with the opportunity to review, revise and finalize the definitions, key thematic groupings, and indicators. The validation sessions ensured that the final cultural well-being definitions and lists of key thematic groupings and indicators were unique to, and authenticated by, each respective IG.

3.2.3. IG Engagement Phase Outcomes

Throughout the engagement phase, the GNWT and the contractor worked with each IG to:

- Collect cultural well-being resources from IGs where appropriate (e.g., surveys, data, and reports).
- Complete engagement sessions with IGs who expressed interest in the CWB Project.
- Conduct analyses to inform and then verify cultural well-being definitions, key thematic groupings and indicators with respective IGs.

3.3. Reporting and Finalization Phase

The Reporting and Finalization phase commenced in December of 2021 after the engagement sessions were complete. Outcomes of the Reporting and Finalization phase included:

- Compilation of IG-specific cultural well-being indicators into IG-specific reports and the Final Report.
- Prioritization of cultural well-being indicators by the TAP.
- Development of a monitoring plan to aid with advancing the use of the cultural well-being indicators.
- Engagement of GNWT departments, specifically Industry, Tourism and Investment (ITI), Health and Social Services (HSS), Education Culture and Employment (ECE), and Lands, in a workshop format to evaluate relevant programs, projects and plans against the identified indicators.
- Drafting and finalization of the Final Report.
- Final presentation to the GNWT and IGs.

³ As noted in Sections 2.6 and 6, processes varied by IG.

4. Jurisdictional Scan

As noted in Section 3.1, a jurisdictional scan was conducted in the Project Initiation and Planning phase to research cultural well-being definitions and indicators used in provinces and territories across Canada and in international jurisdictions with sizable Indigenous populations, including Australia, New Zealand, and the United States (e.g., Alaska). The scan included a review of reports obtained from the GNWT and other publicly available information, with a focus on legislation, guidelines, and project specific examples from regulatory, non-regulatory, and Indigenous assessment contexts. The objective was to gain insight into best practices as well as how the development of cultural well-being definitions and indicators (or its proxies) has been approached within regulatory and non-regulatory settings. The jurisdictional scan found that:

- While most jurisdictions do not provide formal direction on specific cultural well-being Valued Components (VCs), some provide guidance on general, community and project-specific cultural well-being indicators.
- Many jurisdictions also identify and assess effects on Indigenous rights, traditions, customs, language, and culture that may be adapted or used as proxies for cultural well-being.
- Cultural well-being and its indicators should be specific and responsive to individual Indigenous nations and groups.
- Cultural well-being and its indicators should also relate directly to a proposed project and project location.
- Efforts should be made to understand the cumulative effects of cultural well-being.

Jurisdictional scan findings were reviewed at a TAP meeting and approved by the IGs as applicable to their respective communities along with circumstances; therefore, the GNWT and the contractor used the jurisdictional scan findings as principles when designing the sessions and then engaging IGs. See Appendix G for the Jurisdictional Scan.

5. Cultural Well-Being Definition, Key Thematic Groupings, and Indicator Development Methodology

5.1. Thematic Analysis

Thematic analysis served to summarize the information obtained in the engagement sessions and from the resource documents. This is a qualitative data analysis method in which information is coded to identify patterns that help to distinguish meaning. ‘Meaning’ in the context of the CWB Project is in the creation of cultural well-being definitions, key thematic groupings, and indicators. Each IG followed a unique process, so once all resource documents were collected and engagement sessions were complete, data was compiled and analyzed to form the IG-specific cultural well-being definitions, key thematic groupings, and indicators.

5.2. Cultural Well-Being Definition Development

Using information provided in the engagement sessions or collected from the resource documents, the contractor coded and thematically grouped it to shape a preliminary definition of cultural well-being for each IG.

5.3. Key Thematic Grouping and Indicator Assessment Tool

A fundamental principle in identifying indicators for monitoring programs is that not all aspects of the human environment or cultural well-being specifically, can or should be examined. It is important to ensure all potentially affected components are considered for inclusion; however, only those indicators that are meaningful and practical in use should be included. Given this context, the contractor prepared indicator assessment criteria, described in Table 1, to evaluate which key thematic groupings and indicators are most viable for inclusion. In concurrence with the assessment criteria, two assessment tools were prepared and used – the Assessment Tool for Key Thematic Groupings (Table 2) and the Indicator Assessment Tool (Table 3).

5.3.1. Indicator Selection Criteria

Indicator criteria were established to ensure that indicators are meaningful to IGs and can be reported on over time to monitor for impacts. Table 1 demonstrates the five assessment criteria that were used when choosing indicators to monitor concerning the PKMW Project.

Table 1 Indicator Criteria

| Criteria for Inclusion | |
|------------------------|---|
| Clearly Understood | Be clearly understood by those identifying the indicator |
| Meaningful | It should address raised concerns of those identifying the indicator |
| Measurable | It should be either quantitatively or qualitatively measurable and monitorable |
| Baseline information | Information should already be available or be readily available to be collected |
| Project Susceptible | The PKMW project will have an impact, positive or negative, on the indicator |

5.3.2. Assessment Tool for Key Thematic Groupings

Using these criteria, the Assessment Tool for Key Thematic Groupings (Table 2) was used to evaluate whether a specific key thematic grouping is understood by and important to the IG.

Table 2: Assessment Tool for Key Thematic Groupings

| Measure of Applicability | Yes/No/TBD | Details |
|--------------------------|------------|---------|
| Clearly Understood | | |
| Meaningful | | |

5.3.3. Indicator Assessment Tool

Once a key thematic grouping was identified as clearly understood and meaningful to the IG, individual indicators within the key thematic grouping were evaluated using the Indicator Assessment Tool (Table 3) to evaluate whether the indicator is measurable, has existing baseline information or baseline information is easily acquirable, and is susceptible to an impact from the PKMW Project.

Table 3: Indicator Assessment Tool

| List of Indicators | Measurable (Yes/No) | Existing Baseline Information (Yes/No) | Susceptible to an Impact From the PKMW Project (Yes/No) |
|--------------------|---------------------|--|---|
| [Insert Indicator] | | | |
| [Insert Indicator] | | | |
| [Insert Indicator] | | | |

Those key thematic groupings and indicators that met all criteria were then reviewed, validated and, where applicable, revised by the respective IG to ensure that definitions, key thematic groupings, and indicators are reflective of their culture.

6. IG Cultural Well-being Definitions and Indicators

Each IG had a unique process that resulted in validated cultural well-being definitions, key thematic groupings, and indicators. Sections 6.1 through 6.8 provide details of each IG’s unique process, definition of cultural well-being, and lists of cultural well-being key thematic groupings and indicators.

6.1. Deninu Kų́ First Nation

6.1.1. Deninu Kų́ First Nation Engagement Process

The GNWT and the contractor met with Deninu Kų́ First Nation (DKFN) to explain the project and the scope of potential engagement activities. Informational documents that included the methodology for identifying indicators were provided for clarification purposes. Given the constraints surrounding COVID-19, in-person facilitated workshops were not possible; therefore, to select a definition of cultural well-being and identify indicators, survey questionnaires were completed by DKFN members. The survey questionnaires included a summary of Measure 6, the work done with the GNWT and the contractor to date, and the following questions, designed to elicit information that can be used to develop a definition and support the identification of indicators:

1. What makes Deninu Kų́ First Nation unique?
2. What is important about Deninu Kų́ First Nation culture and community?
3. What are your goals for cultural well-being in the future?

The survey questionnaires were then provided to the contractor for thematic analysis and grouping ahead of the validation session. Table 4 provides information on the number of survey questionnaires completed.

Table 4: DKFN Facilitated Engagement Sessions

| Type | Date | Number of Participants |
|-------------------|-------------------|------------------------|
| Community Surveys | November 29, 2021 | 5 |
| Community Surveys | November 30, 2021 | 10 |

6.1.2. Deninu Kų́ First Nation Cultural Well-being Definition

When identifying a definition of cultural well-being, the contractor relied on information provided in the survey. DKFN members emphasized the importance of identity as Treaty No. 8 signatories and of knowledge transmission to support the continued practice of DKFN's traditional lifestyle. Cultural programming and activities were specifically recognized as necessary to maintain strong cultural connections and transmit traditional knowledge and skills to youth. Cultural well-being was tied to DKFN's ability to access and connect with the land, and to ensure youth could do the same. DKFN also emphasized the importance of cultural and language restoration programs to preserve traditional and cultural knowledge, and to support member healing and well-being. These responses formed the basis of DKFN's cultural well-being definition and key thematic groupings. The following definition of cultural well-being was prepared and validated by DKFN:

As Treaty No. 8 signatories, the Deninu Kų́ First Nation define cultural well-being as the preservation of culture and identity through the transmission of traditional knowledge and skills, accessing culturally significant lands and waters, and restoring culture and language to promote healing within the community.

6.1.3. Deninu Kų́ First Nation Key Thematic Groupings

Information obtained from the survey questionnaires was categorized into five key thematic groupings using thematic analysis and coding and is included in Appendix A. Figure 4 shows the five key thematic groupings that comprise the most important aspects of DKFN’s culture and cultural well-being. Individual indicators are included within the five key thematic groupings, as detailed in Section 6.1.4.



Figure 4 DKFN Key Thematic Groupings

6.1.4. Deninu Kų́ First Nation Cultural Well-being Indicators

Based on the information provided within the survey questionnaires, specific indicators were created and associated with one or more key thematic groupings. Table 5 shows DKFN’s specific cultural well-being indicators with their associated key thematic grouping and indicator category. The indicator category was included for clarity to showcase what the specific indicator is monitoring.

Table 5: DKFN Cultural Well-being Indicators

| Indicator Category | Specific Indicator | Associated Key Thematic Grouping |
|----------------------------------|--|---|
| Cultural Programming | Programs, services, and support from the GNWT and/or Diavik for cultural programming for the continued practice of the DKFN way of life and harvesting on the land. | DKFN Identity |
| | Programs, services, and supports for cultural and language programming. | Knowledge Transmission Language and Cultural Restoration |
| Cultural Education | Education programs, services, and supports to learn DKFN history, culture, language, and traditional skills and knowledge. | DKFN Identity |
| Cultural Activities | Investment in cultural events and activities on the land (e.g., cultural camps). | Knowledge Transmission Language and Cultural Restoration |
| Transmission of Knowledge | Programs, services, and supports to transmit traditional skills and knowledge. | Knowledge Transmission Language and Cultural Restoration |
| | Programs and services that support the practice of trapping, hunting, and fishing, and support the transmission of these skills to youth (e.g., culture or hunting camps). | Land and Harvesting |
| Harvesting Activities | Programs and supports to participate in harvesting activities including the harvesting and preparation of resources. | Land and Harvesting |
| Environmental Monitoring | Programs and supports to participate in environmental monitoring programs. | Land and Harvesting |
| Engagement Effort | Engagement efforts by GNWT and Diavik with DKFN. | DKFN Rights and Governance |
| Intergovernmental Working Groups | Programs and supports to participate in intergovernmental working groups with other IGs, the GNWT and Diavik. | DKFN Rights and Governance |

6.2. Fort Resolution Métis Government

At the time of reporting, no definition of cultural well-being or cultural well-being indicators are available for the Fort Resolution Métis Government due to the ongoing COVID-19 pandemic and public health restrictions.

6.3. Kitikmeot Inuit Association

The Kitikmeot Inuit Association (KIA) and Inuit beneficiaries were affected by the development of the Ekati and Diavik mines. KIA participated in the environmental impact assessments and regulatory proceedings associated with those projects and continues to have an interest in the effects of these, and others, including future transboundary, projects, on Inuit rights. KIA is included in the development of Measures 1 to 6 indicators on this basis. KIA does not have the administrative or financial resources, or an interest in the adaptation of Measure 6 indicators to mines which do not affect Inuit interests. As such, KIA has informed that their further involvement in the Measure 6 indicator development will be limited accordingly.

6.4. Łutselk'e Dene First Nation

6.4.1. Łutselk'e Dene First Nation Engagement Process

The GNWT and the contractor met with Łutselk'e Dene First Nation (LKDFN) to explain the project and scope of potential engagement activities. Given the constraints surrounding COVID-19, in-person workshops and facilitated workshops were not possible, so survey questionnaires were provided to LKDFN for distribution amongst their members to acquire information on LKDFN's culture and values.

The survey questionnaire included a summary of Measure 6, work done with the GNWT and the contractor to date, and the following questions, designed to elicit information that was used to develop a definition and support the identification of indicators:

1. What makes Łutselk'e Dene First Nation unique?
2. What is important about Łutselk'e Dene First Nation culture and community?
3. What are your goals for cultural well-being in the future?

The community surveys were provided to the contractor for thematic analysis and grouping ahead of the validation session. Table 6 provides details on the number of survey questionnaires received.

Table 6: LKDFN Facilitated Engagement Sessions

| Type | Date | Number of Participants |
|-------------------|------------------|------------------------|
| Community Surveys | December 6, 2021 | 3 |
| Community Surveys | December 7, 2021 | 2 |

In addition to the survey questionnaires, LKDFN provided the GNWT and the contractor with two *Community Wellness Plan(s)* (2013 and 2018) for review. The contractor also used a publicly available *Community-Based Monitoring Final Report* (2002) in conjunction with the *Community Wellness Plan(s)* and survey questionnaires to structure a definition of cultural well-being and identify potential indicators.

6.4.2. Łutsek'ė Dene First Nation Cultural Well-being Definition

LKDFN survey participants emphasized the connection between environmental health and the ability to practice and transmit culture, as well as the importance of Elder and youth interactions and involvement in community meetings and functions. Based on these values, the following definition of cultural well-being was developed:

In working towards regaining independence and self-determination over all aspects of life, Łutsek'ė Dene First Nation defines cultural well-being as the process of our Nation recapturing strength of language, the strength of traditions, self-esteem, self-worth, and self-reliance; with a focus on children and youth.

6.4.3. Łutsek'ė Dene First Nation Key Thematic Groupings

Survey questionnaire responses indicated that environmental health, Elder and youth connectedness, and the ability to transmit traditional knowledge are important to LKDFN culture. Additionally, the *Community Wellness Plan(s)* emphasized the interconnectedness of wellness for individuals and the collective as critical to a community's health and well-being, and that self-government, healing, and cultural preservation are essential for sustained cultural well-being. This information was coded to create five key thematic groupings, as shown in Appendix B. The *Community Wellness Plan(s)* also identifies use of the medicine wheel to support the holistic health of an individual and the larger community. This information formed the basis for LKDFN's five key thematic groupings, as shown in Figure 5.



Figure 5 LKDFN Key Thematic Grouping

6.4.4. Łutsek'e Dene First Nation Cultural Well-being Indicators

Specific indicators were created based on LKDFN's values of traditional knowledge transmission, self-government and member health and well-being. Table 7 shows LKDFN's specific cultural well-being indicators with their associated key thematic grouping and indicator category.

Table 7: LKDFN Cultural Well-being Indicators

| Indicator Category | Specific Indicator | Associated Key Thematic Grouping |
|-----------------------|---|----------------------------------|
| Cultural Activities | Level of investment in cultural events and/or activities. | Cultural Preservation |
| Cultural Programming | Program development to support the transmission of traditional skills and/or knowledge | Cultural Preservation |
| Harvesting Activities | Programs and supports to participate in harvesting activities, including the harvesting and preparation of resources. | Cultural Preservation |
| Engagement Effort | The ongoing engagement by Diavik to ensure continued understanding and ability to disseminate, succinctly to Nation members. | Self-government |
| Capacity | The level of capacity provided by Diavik to support self-government activities. | Self-government |
| Employment | Number of LKDFN members employed with Diavik and contractors. | Economic Development |
| Workforce Development | Program development and supports for career development and advancement with Diavik and contractors. | Economic Development |
| Cultural Activities | Program development, services and supports for continued community gatherings and/or recreational activities, workshops, sponsored events, and ceremonies (i.e., rites of passage). | Social Interactions |
| Cultural Activities | Program development, services and supports for activities on the land. | Social Interactions |
| Individual Wellness | Number of results of people reporting on emotional, spiritual, and mental health. | Healing |
| Health and well-being | Level of diversity available in healing programs, and level of support provided by Diavik. | Healing |
| Cultural Activities | Number of organized family activities supported by Diavik. | Healing |

6.5. North Slave Métis Alliance

6.5.1. North Slave Métis Alliance Engagement Process

To select a definition of cultural well-being and identify key thematic groupings and indicators, two facilitated engagement sessions and a validation session were planned with the North Slave Métis Alliance (NSMA). Given COVID-19 constraints, all facilitated engagement sessions with the NSMA were conducted virtually using the Microsoft Teams platform.

The first engagement session was hosted as a leadership meeting, with members from NSMA leadership and administration attending. The second engagement was a community session. Members from the NSMA community were present, with support from leadership and administration. A validation session with leadership followed the two engagement sessions. Table 8 provides details on the engagement sessions held.

Table 8: NSMA Facilitated Engagement Sessions

| Type | Date | Number of Participants | Length of Session |
|--------------------|--------------------|------------------------|-------------------|
| Leadership Session | September 27, 2021 | 2 | 2.5 hrs |
| Community Session | October 12, 2021 | 5 | 3.25 hrs |
| Validation Session | October 25, 2021 | 2 | 2.75 hrs |

All engagement sessions began with a summary of the PKMW Project, Measure 6 and the work done with the GNWT and the contractor to date. For both sessions, the contractor described the purpose of the workshop and explained how to identify cultural well-being definitions and indicators. The contractor emphasized that effective indicators must be measurable, monitorable and rely on accessible baseline information. The leadership session included a conversation on logistics for the community workshop.

In both the leadership and the community sessions, the contractor facilitated a brainstorming session using the following questions designed to elicit information that was used to develop a definition and support the identification of indicators:

1. What makes the North Slave Métis Alliance unique?
2. What do you value about the North Slave Métis Alliance culture and community?
3. What does cultural well-being look like for the North Slave Métis Alliance?
 - a. What are your concerns for the North Slave Métis Alliance?

For each session, the contractor took notes and recorded information provided by the participants in the PowerPoint presentation used to guide the session. The participants in the leadership session qualified the information they provided noting the limited attendance at their session. After the community session, the NSMA asked the contractor to summarize the results from both sessions that were later authenticated in a validation session.

6.5.2 North Slave Métis Alliance Cultural Well-being Definition

The NSMA emphasized the importance of their sense of cultural and historical Métis identity. This sense of Métis identity is deeply rooted in Indigenous Section 35 Rights, a deep connection to the land and resources, a sense of community through cultural symbols and events, and the sharing of harvested resources. Cultural well-being was tied to the recognition and ability of NSMA to act as stewards of the land and to have their rights and community recognized by other governments and IGs. NSMA also emphasized the importance of economic independence, as economic independence supports NSMA’s ability to facilitate land-based activities that in turn support cultural cohesion through participation in cultural events and sharing of resources. NSMA’s values were used to support the development of their definition of cultural well-being:

Cultural well-being of the North Slave Métis Alliance is being a recognized Métis government with a strong sense of its Indigenous rights and a deep connection to traditional lands.

6.5.3 North Slave Métis Alliance Key Thematic Groupings

Four key thematic groupings emerged from NSMA’s values of deep connection to the land and environment, their sense of cultural and historical Métis identity, working to support cultural connection and cohesion, and the recognition of the NSMA’s right to self-governance, as detailed in Appendix C. Figure 6 shows NSMA’s key thematic groupings.



Figure 6 NSMA Key Thematic Groupings

6.5.4 North Slave Métis Alliance Cultural Well-being Indicators

Specific cultural well-being indicators were created based on NSMA’s values of environmental stewardship and harvesting, Métis identity, economic opportunities, and recognition of the NSMA as an Indigenous government. Table 9 shows NSMA’s specific cultural well-being indicators with their associated key thematic grouping and indicator category.

Table 9: NSMA Cultural Well-being Indicators

| Indicator Category | Specific Indicator | Associated Key Thematic Grouping |
|--|---|--|
| Intergovernmental Working Groups | Programs and supports to participate in intergovernmental working groups with other IGs, the GNWT and Diavik. | NSMA Rights & Governance |
| Environmental Stewardship & Harvesting | Program development to support the transmission of traditional skills and/or knowledge | Cultural Preservation |
| Engagement Effort | Programs and supports to participate in meaningful engagement efforts by GNWT and Diavik with NSMA. | NSMA Rights & Governance |
| Cultural Activities | Investment in cultural events and activities. | Métis Identity |
| Cultural Programming | Programs, services, and supports for cultural programming for crafting, music, and the arts. | Métis Identity |
| Harvesting Activities | Programs, services, and supports to participate in harvesting activities, including the harvesting of resources, sharing, preparing, and consuming. | Métis Identity |
| Environmental Stewardship & Harvesting | Program development and supports for career development and advancement with Diavik and contractors. | Economic Development |
| Environmental Monitoring | Programs and supports to participate in environmental monitoring. | Environmental Stewardship & Harvesting |
| Access to Education | Number of scholarships provided by Diavik to NSMA for students to attend post-secondary programs. | Economy |
| | Number of NSMA members who receive support to attend post-secondary or training opportunities. | Economy |
| Employment | Number of NSMA members employed with Diavik and contractors. | Economy |
| | Programs and supports for career advancement with Diavik and contractors. | Economy |
| Program Investment and Legacy | Value of procurement spend by Diavik and contractors. | Economy |
| | Investment in legacy programs and supports. | Economy |
| | Programs and supports to participate in adaptive management with GNWT and Diavik. | Economy |

6.6. Northwest Territory Métis Nation

6.6.1 Northwest Territory Métis Nation Engagement Process

To select a definition of cultural well-being and identify indicators, a leadership meeting, community workshops, individual interviews, and a validation session occurred with the Northwest Territory Métis Nation (NWTMN). Given COVID-19, all facilitated engagement sessions with the NWTMN were conducted virtually using the Zoom platform.

The first engagement session was hosted as a leadership meeting, with members from NWTMN leadership attending. The second engagement session was hosted as a community workshop, with members from the NWTMN Fort Smith community in attendance, with support from leadership present. A third facilitated engagement session with the NWTMN Hay River community was scheduled but cancelled because of COVID-19. Instead of the third community workshop, individual interviews were held with NWTMN members from Hay River, followed by a validation session. Table 10 provides details on the various engagement sessions.

Table 10: NWTMN Facilitated Engagement Sessions

| Type | Date | Number of Participants | Length of Session |
|---|-----------------------|------------------------|-------------------|
| Leadership Meeting | October 7, 2021 | 11 | 3 hrs |
| Community Workshop - Fort Smith Métis | October 14, 2021 | 10 | 3 hrs |
| Community Interviews - Hay River Métis | October 25 & 26, 2021 | 2 | 1 hour/interview |
| Validation Session | November 19, 2021 | 2 | 2 hours |

Each of the workshops began with a summary of Diavik’s Project, Measure 6 and the work done with the GNWT and the contractor to date. In all sessions and interviews, the contractor described the purpose of the workshop and described how to identify cultural well-being and its indicators. The contractor emphasized that effective indicators must be measurable and monitorable and rely on accessible baseline information. The leadership session included a conversation on logistics for the community workshop.

In both the leadership and the community sessions, the contractor facilitated a brainstorming session using the following questions designed to elicit information that was used to develop an NWTMN-specific cultural well-being definition and indicators:

1. What makes the Northwest Territory Métis Nation unique?
2. What do you value about Northwest Territory Métis Nation culture and community?
3. What does cultural well-being look like for the Northwest Territory Métis Nation?
 - a. What are your concerns for Northwest Territory Métis Nation?

For each session, the contractor recorded information provided by the participants in the PowerPoint Presentation used to guide the session. NWTMN then asked the contractor to summarize the results from all engagement sessions, including from the leadership meeting, community workshop and interviews, and develop a draft definition of cultural well-being, a list of key thematic groupings and a list of indicators, that was reviewed and validated in the validation session.

6.6.2 Northwest Territory Métis Nation Cultural Well-being Definition

The NWTMN emphasized the importance of education and employment to support the continued practice of their traditional lifestyle. Employment was specifically recognized as necessary to afford hunting equipment. Cultural well-being was tied to recognition and the ability of NWTMN to act as stewards of the land while participating as a valued and recognized government in development and community decision-making processes. Based on these values, the following definition was developed:

As an Indigenous government and stewards of the land, the Northwest Territory Métis Nation define cultural well-being as participation in the modern economy as a means of ensuring the protection of our traditional lands, resources, and lifestyle.

6.6.3 Northwest Territory Métis Nation Cultural Well-being Key Thematic Groupings

Education and employment are critical factors to the NWTMN for sustained cultural well-being. The NWTMN also emphasized the importance that passing traditional knowledge to youth through funded cultural camps and programs, supporting youth quality of life and ensuring traditional knowledge practices are preserved are all contributing factors to increased cultural well-being. These values contributed to the development of the NWTMN’s key thematic groupings, as shown in Figure 7 and Appendix D.



Figure 7 NWTMN Key Thematic Groupings

6.6.4 Northwest Territory Métis Nation Cultural Well-being

Cultural well-being indicators were created based on the importance NWTMN places on sustained education and employment for NWTMN members, Métis identity, and traditional knowledge transmission. Table 11 shows NWTMN’s specific cultural well-being indicators with their associated key thematic grouping and indicator category.

Table 11: NWTMN Cultural Well-being Indicators

| Indicator Category | Specific Indicator | Associated Key Thematic Grouping |
|---|--|---|
| Scholarships | Number of scholarships provided by Diavik to NWTMN for students to attend post-secondary programs. | NWTMN Social, Education and Economy |
| Post-secondary and training opportunities | Number of NWTMN members who receive support from GNWT and Diavik to attend post-secondary or training opportunities. | NWTMN Social, Education and Economy |
| Employment | Number of NWTMN members employed with Diavik and contractors. | NWTMN Social, Education and Economy |
| Procurement | Value of procurement spend by Diavik with NWTMN businesses. | NWTMN Social, Education and Economy |
| Program Involvement | Investment in legacy programs and supports. | NWTMN Social, Education and Economy |
| Career advancement | Programs and supports for career advancement with Diavik and contractors. | NWTMN Social, Education and Economy |
| Health and Well-being | Programs, services, and supports for improving health and well-being. | NWTMN Social, Education and Economy |
| Cultural Activities | Investment in cultural events and activities (e.g., cultural camps). | Traditional Lifestyle |
| Cultural Programming | Programs, services, and supports for cultural programming for crafting, music, and the arts. | Traditional Lifestyle Métis Identity |
| Harvesting Activities and Transmission of Knowledge | Programs, services, and supports to transmit traditional skills and knowledge. | Traditional Lifestyle Stewardship and Harvesting |
| | Programs and supports to participate in harvesting activities, including the harvesting of resources, sharing, preparing, and consuming. | Traditional Lifestyle Stewardship and Harvesting |
| Intergovernmental Working Groups | Programs and supports to participate in intergovernmental working groups with other IGs, the GNWT and Diavik. | NWTMN Rights and Governance |
| Engagement Effort | Engagement efforts by GNWT and Diavik with NWTMN. | NWTMN Rights and Governance |
| Environmental Monitoring | Programs and supports to participate in environmental monitoring programs. | Stewardship and Harvesting |
| Métis Cultural Education | Programs, services, and supports to learn Métis history, culture, language, and traditional knowledge. | Métis Identity |

6.7. Tłıchq Government

6.7.1 Tłıchq Government Engagement Process

The GNWT and the contractor met with the Tłıchq Government to explain the project and scope of potential engagement activities. Informational documents were provided to describe how to identify cultural well-being and its indicators. The Tłıchq Government was already in the process of creating a definition of cultural well-being before being invited to participate in the CWB Project. As such, and given constraints surrounding COVID-19, in-person and facilitated workshops were not possible. Instead, the Tłıchq Government prepared the Tłıchq Government Development of Cultural Well-Being Indicators Report and provided it to the contractor for review.

6.7.2 Tłıchq Government Cultural Well-being Definition

While key thematic groupings and indicators were developed from the *Tłıchq Government Development of Cultural Well-Being Indicators Report*, the Tłıchq Government informed the GNWT and the contractor that the Tłıchq Government is working to identify cultural well-being and how it applies to their communities, so a culturally specific definition of cultural well-being is not available at this time.

6.7.3 Tłıchq Government Cultural Well-being Key Thematic Groupings

In the *Tłıchq Government Development of Cultural Well-Being Indicators Report*, the Tłıchq Government identifies four areas where it is necessary to develop cultural well-being indicators. These four areas were converted into the Tłıchq Government’s key thematic groupings, as shown in Figure 8. Detailed information on the key thematic groupings is included in Appendix E.



Figure 8 Tłıchq Government Key Thematic Groupings

6.7.4 Tłıchq Government Cultural Well-being Indicators

Cultural well-being indicators were created based on the values identified within the *Tłıchq Government Development of Cultural Well-Being Indicators Report*. Table 12 shows the Tłıchq Government's specific cultural well-being indicators with their associated key thematic grouping and indicator category.

Table 12: Tłıchq Government Cultural Well-being Indicators

| Indicator Category | Specific Indicator | Associated Key Thematic Grouping |
|--------------------------|--|---|
| Cultural Programming | Programs, services, and supports from GNWT and Diavik for cultural and language programming. | Tłıchq Yatıı |
| | Programs, services, and supports for cultural programming for crafting, music, and the arts. | Being on the Land and Being Self-Sufficient |
| | Programs, services, and supports for cultural programming. | Sense of Belonging |
| Cultural Activities | Investment in cultural events and activities on the land (e.g., cultural camps). | Tłıchq Yatıı |
| | Number of organized community activities supported by Diavik. | Being on the Land and Being Self-Sufficient |
| | Investment in cultural events and activities (e.g., cultural camps) | Sense of Belonging |
| Cultural Education | Education programs, services, and supports to learn Tłıchq history, culture, language, and traditional skills and knowledge. | Tłıchq Yatıı |
| Harvesting Activities | Programs and supports to participate in harvesting activities including the harvesting and preparation of resources. | Being on the Land and Being Self-Sufficient |
| Harvesting Programming | Programs, services, and supports to participate in harvesting activities including the harvesting of resources, sharing, preparing, and consuming. | Food Security |
| Environmental Monitoring | Programs and supports to participate in environmental monitoring. | Food Security |
| Employment | Number of Tłıchq members employed with Diavik and contractors. | Food Security |

6.8. Yellowknives Dene First Nation

At the time of reporting, no definition of cultural well-being or cultural well-being indicators are available for the Yellowknives Dene First Nation (YKDFN), due to the ongoing difficulties that the community has had to overcome related to the COVID-19 pandemic and public health restrictions.

Concerns have been raised by YKDFN about the structure of Measure 6, and how the consensus-based decision-making model may not be appropriate for YKDFN decision making about which indicators are monitored, who monitors them, how they will be monitored, and how they are reported.

The YKDFN has indicated an interest in completing a definition of cultural well-being and cultural well-being indicators for inclusion in future reporting periods, although YKDFN indicated there are concerns remaining. The GNWT remains open to working with YKDFN on the remaining concerns, and preparing their definition of cultural well-being and cultural well-being indicators for future reporting periods.

7. TAP Prioritized Lists of Indicators

Once each IG had a list of indicators developed, the indicators were amalgamated for similarities, categorized, and then evaluated based on commonality. Indicators that had three or more IGs associated with them were identified as common, while all other indicators were identified as distinct.

7.1. Prioritization Session

The amalgamated list of indicators was presented to the TAP for review and prioritization. The TAP evaluated each indicator and provided a recommendation of 'Prioritized', 'IG-specific' or 'Future Consideration'. The indicators of most importance were provided a recommendation of 'Prioritized.' Indicators that are specific to an IG were given a recommendation of 'IG-specific', and indicators that were provided a recommendation of 'Future Consideration' are to be reviewed and evaluated at a future time.

Table 13 provides the final list of indicators and includes details on which IGs are associated with it, a commonality rating, and the TAP recommendation. The indicators were categorized by the most common key thematic groupings, specifically:

- Indigenous rights and governance.
- Social, education and economy.
- Land, wildlife, water, and resources (environmental) stewardship and harvesting.
- Identity, language, traditional knowledge, and knowledge transmission.
- Community member health and well-being.

Table 13. Prioritized Cultural Well-being Indicators

| Key Thematic Grouping | Indicator Category | Specific Indicator | Associated IGs | Commonality Rating | TAP Recommendation |
|---|---|---|-----------------------------------|--------------------|----------------------|
| Indigenous Rights and Governance | Intergovernmental Participation | Availability of programs and supports towards, and extent of, participation in Intergovernmental working groups (with IGs, GNWT and Diavik). | DKFN, NWTMN, NSMA | Common | Prioritized |
| | Engagement Effort | Availability of programs, supports and capacity to meaningfully engage with GNWT and Diavik. | DKFN, LKDFN, NWTMN, NSMA | Common | Prioritized |
| Social, Education and Economy | Access to Education | Number of scholarships provided, and community members receiving support, to attend post-secondary programs and training opportunities. | NWTMN, NSMA | Outlier | Prioritized |
| | Employment | Number of community members employed with Diavik and contractors. | LKDFN, NWTMN, NSMA, Tłı̨chq | Common | Prioritized |
| | Business Opportunities and Procurement | Value and description of procurement spend on community businesses. | NWTMN, NSMA | Outlier | Prioritized |
| | | Programs and supports to ensure that IG/Indigenous owned companies are competitive and ready to procure work. | NWTMN, NSMA | Outlier | Prioritized |
| | Program Investment and Legacy | Value and type of investments in legacy programs and/or support. | NWTMN, NSMA, LKDFN | Common | Prioritized |
| | Social and Cultural Activities | Availability of programs, services, and supports for continued community gatherings supported by Diavik: <ul style="list-style-type: none"> recreational activities family activities workshops sponsored events ceremonies (i.e., Rites of Passage) | LKDFN | Outlier | IG-specific |
| Land, Wildlife, Water and Resources, Environmental Stewardship and Harvesting | Harvesting Programming | Availability of programs and supports for, and extent of, participation in harvesting, trapping, hunting, and fishing (supported by GNWT and Diavik): <ul style="list-style-type: none"> Activities on the land (camps, hunting programs) Equipment supports Harvesting, sharing, preparing, consuming resources Investment (sponsorship, grants, programs etc. provided by Diavik) | DKFN, LKDFN, NWTMN, NSMA, Tłı̨chq | Common | Prioritized |
| | Monitoring and Stewardship of the Environment | Availability of programs and supports, to participate in, and prevalence of, environmental monitoring and stewardship (supported by GNWT and Diavik). | DKFN, NWTMN, NSMA, Tłı̨chq | Common | Prioritized |
| | Adaptive Management | Availability of programs and supports to participate in adaptive management with the GNWT and Diavik. | NSMA | Outlier | Future consideration |

| Key Thematic Grouping | Indicator Category | Specific Indicator | Associated IGs | Commonality Rating | TAP Recommendation |
|--|--|--|-----------------------------------|--------------------|---|
| Identity, Language, Traditional Knowledge and Knowledge Transmission | Cultural Activities | Availability of programs, value, and type of investments for cultural activities supported by GNWT and Diavik: <ul style="list-style-type: none"> • Events (fish fry, culture camp, Elders' workshops, music festival etc.) • Activities (cultural and hunting camps, family activities) • Investment (sponsorship, grants etc.) | DKFN, LKDFN, NWTMN, NSMA, Tłı̄chǫ | Common | Prioritized |
| | Cultural Programming and Education Programming | Availability of programs, services, and supports, supported by GNWT and Diavik, designed for learning about or developing: <ul style="list-style-type: none"> • Community History • Culture (Way of Life) and Language • Cultural Programming (crafting, music, arts, way of life) • Traditional Skills and Knowledge programming • Harvesting programs and supports • Investment (sponsorship, grants etc.) | DKFN, LKDFN, NWTMN, NSMA, Tłı̄chǫ | Common | Prioritized |
| | Traditional Skills and Knowledge Transmission | Availability of programs, services, and supports, supported by GNWT and Diavik, to transmit traditional skills and knowledge. | DKFN, LKDFN | Common | Prioritized |
| Community Member Health and Well-Being | Health Services and Supports | Availability of programs, services, and supports for improved health and well-being. | LKDFN, NWTMN | Outlier | IG-specific, may fall under other Measure |

8. Data Assessment Framework

Once the list of indicators was validated and prioritized by the TAP, it was provided to the GNWT for distribution amongst various departments. The objective was to acquire information on GNWT programs, projects, and plans that may influence cultural well-being indicators, as well as to provide sources of data that can enable reporting (i.e., data sources internal to the GNWT or Diavik in particular).

The GNWT provided 45 potential sources of data in the form of Excel spreadsheets and PDF reports, sourced from the GNWT Bureau of Statistics, ITI, and other GNWT departments. The data provided by the GNWT was not exhaustive of the available potential data but served as a starting point for assessment. Information authored by Diavik was also obtained through the GNWT.⁴ The contractor conducted an initial review of all spreadsheets along with reports and identified 13 sources warranting a more detailed examination (i.e., available data in an Excel format; and/or the period of 2017 to 2020⁵). These 13 documents are listed below (Table 14).

Diavik also recommended reviewing documents filed on the following registries <https://wlwb.ca/registry>; <https://monitoringagency.net/>; <https://www.emab.ca/> in support of monitoring the indicators. Given the volume of documents, it is recommended that the GNWT and Diavik work together to identify which documents and associated data sources relate to which indicators in subsequent phases of the CWB Project.

Table 14: Reviewed Data Sources.

| Document Title (Internal title) | Author | Data Reviewed Source Sheet # |
|---|--------------------------|------------------------------|
| % Indigenous 15 yrs & Older that Speak an Indigenous Language, by Community Northwest Territories, 1989-2019 | NWT Bureau of Statistics | Source 1 |
| (Country Foods) Households where 75% or More (most or all) of Meat Eaten in the Household was Obtained through Hunting or Fishing, by Community, Northwest Territories, 1998-2019 | NWT Bureau of Statistics | Source 2 |
| Persons 15 & Over who Hunted or Fished in the Year, by Community Northwest Territories, 1998-2019 | NWT Bureau of Statistics | Source 3 |
| Persons 15 & Over who Trapped in the Year, by Community Northwest Territories, 1989-2019 | NWT Bureau of Statistics | Source 4 |
| Longitudinal Data - UTD 2022-02-14 (excel) | GNWT | Source 5 |
| NWT Bureau of Statistics Community Data ⁶ | NWT Bureau of Statistics | Source 6 |
| Diavik Diamond Mine 2017 Sustainable Development Report | Diavik | Source 7 |

⁴ The contractor was provided the data sets for review. Moving forward, the GNWT should coalesce all data sets and store them in a location using a consistent naming convention.

⁵ While the most current data was reviewed, spanning the timeframe of 2017 to 2020, the contractor notes that many of the findings of these reports that could relate to Measure 6 apply to earlier iterations of these documents.

⁶ The contractor sourced NWT Bureau of Statistics Community Data from: <https://www.statsnwt.ca/community-data/>. Accessed March 23, 2022.

| Document Title (Internal title) | Author | Data Reviewed Source Sheet # |
|--|--------|------------------------------|
| Diavik Diamond Mine 2018 Sustainable Development Report | Diavik | Source 7 |
| Diavik Diamond Mine 2019 Sustainable Development Report | Diavik | Source 7 |
| Diavik Diamonds Socio-Economic Monitoring Report 2020 | Diavik | Source 7 |
| GNWT Socio-Economic Agreement Report for Mines Operating in the Northwest Territories 2020 | GNWT | Source 8 |
| GNWT Socio-Economic Agreement Report for Mines Operating in the Northwest Territories 2019 | GNWT | Source 8 |
| GNWT Socio-Economic Agreement Report for Diamond Mines Operating in the Northwest Territories 2018 | GNWT | Source 8 |
| Diavik Diamond Mine 2017 Sustainable Development Report | Diavik | Source 7 |

At this point in the process, the contractor used the Data Condition Index (Figure 9) and the Data Assessment Framework (Figure 10) to evaluate accessibility, accuracy, timeliness, and relevancy.

8.1. Data Availability

Availability refers to the existence or presence of data that can be accessed and reviewed. Using the Data Assessment Framework, if the determination is made that the data is available, the process follows the 'Yes' stream, and if not, the contractor continued to evaluate the data based on the 'No' stream.

8.2. “Yes, Data is Available” Stream

8.2.1. Data Condition Index

Once data was identified as readily available, it was evaluated based on considerations of accuracy, timeliness, and relevance. In support of this evaluation, the contractor used an index that provided ratings of the data on the following criteria:

- **Accessible** – data can be found consistently, filled out with minimal gaps, in the same locations and in a searchable format on a year over year basis.
- **Accurate** – data contains minimal gaps or mistakes (e.g., spelling mistakes, formula errors, misalignments).
- **Recent or Timely** – data exists for the required period of analysis.
- **Relevant** – data is specific to the IG, clear, understandable, and speaks to the required analysis.

On the foundation of these criteria, a rating of Green, Yellow or Red is given, as demonstrated by Figure 9.



Figure 9. Data Condition Index

The contractor assigned ratings to the data sources detailed below using the Data Condition Index. In the use of the Data Assessment Framework, data sources that meet all the conditions above and are appropriate to the indicator can be given a **Data Condition Rating of Green**, meaning that the data is ready for use and the creation of a baseline and monitoring plan can be created. If one or more of the conditions listed above is missing, the data source is given a **Data Condition of Yellow**, indicating that work needs to take place to prepare the data source for use, but after this has been done, a baseline can be established using the data and a monitoring plan can be developed. If the data is available and cannot be assessed, then it should be given a rating of Yellow. If many of the conditions above are not met and/or if the data source is unconnected to the indicator, then the data source is given a **Data Condition Rating of Red**, meaning the data source cannot be used to establish a baseline and the indicator cannot be used at this time.

⁷ Quantitative data should come in a format like Excel that can be manipulated for analysis. Qualitative data should come in a format like Excel or in a searchable platform that allows for key word searches.

8.2.2. Data Washing

The term ‘washed’ is used within the Data Assessment Framework and Yellow Data Condition Rating. The data needs to be ‘washed’ when it misses one or more of the conditions included above. Data washing, therefore, is the process of understanding the inaccessibility or inaccuracy in data and correcting it within the data set. Once this has occurred, as demonstrated in the Data Assessment Framework, the data source can be used, and a monitoring plan can be prepared.

8.3. “No, Data is Not Available” Stream

Assessment of data that follows the ‘No’ stream is data that is not readily available. In these cases, the indicator can be evaluated based on whether data sources might be identifiable and could be collected to create a baseline. If it is likely that data can be collected, it is recommended that the sourcing be initiated, either directly with the relevant parties or through other means. Once baseline data is collected, it can then be washed, prepared, and a monitoring plan can be developed. If a data set cannot be collected, then it is recommended that the indicator is discarded.

8.4. Baseline & Measurability

Upon review of the provided data, including the use of the Data Assessment Framework and ratings according to the Data Condition Index, the following factors were applied to judge overall measurability:

1. Is data available?
2. Is data relevant to the indicator?
3. Can data be collected to establish a baseline?
4. Should there be another means of collecting data?

Indicators that met these criteria or are close to meeting these criteria were considered measurable. If a baseline could be established and monitored with the existing data, the contractor also considered the need for data washing or collection improvements specific to the data set. If the data was either partially or indirectly linked to the indicator, or not linked at all, the contractor recommended the collection of additional data sets.

Data Assessment Framework

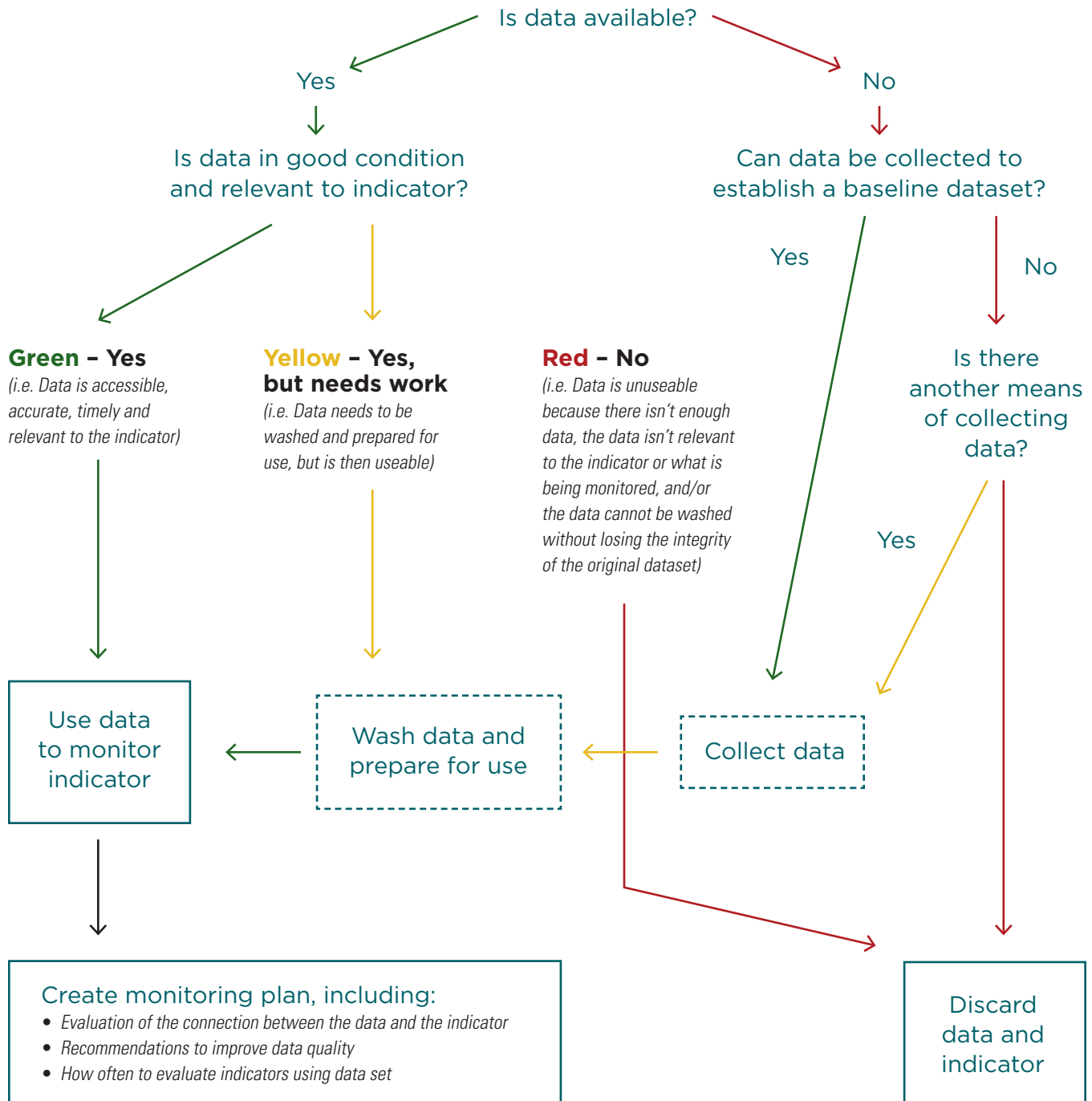


Figure 10. Data Assessment Framework

9. Monitoring Recommendations

The prioritized cultural well-being indicators and the 13 data sources subjected to a detailed assessment are reviewed in Sections 9.1-9.5. While sections are organized by their Key Thematic Groupings, and Indicator Categories, data assessment and monitoring recommendations are provided at the level of the Specific Indicator.

It is important to note that none of the data sets were collected to address Measure 6 nor any of the IG specific cultural well-being indicators. As such, while some of the data will be relevant to the indicator and provide a viable baseline, other data sets will only be partially or tangentially relevant. Further, significant data washing or the design and collection of additional data specific to the indicators may be necessary to establish a measurable baseline⁸.

A monitoring plan should serve to:

- Evaluate the connection between the data and the indicator including:
 - ◆ Which IGs identified the indicator and their priority as identified by the IGs and the TAP⁹.
 - ◆ Known data needs and related considerations for the indicators as raised by IGs and by the TAP as a group.
 - ◆ Reviewed sources of data.
 - ◆ An assessment of the data sources using the Data Condition Index and Data Assessment Framework.
- Describe indicator-specific recommendations including the establishment of baseline data.
- Where possible, include recommendations for ongoing reporting and monitoring based on GNWT and IG needs¹⁰.

After the final TAP session on March 30, 2022, additional data was identified by Diavik to support indicator monitoring. The data, located on multiple registries, was not reviewed for this Report. It is recommended that future phases consider this data.

Sections 9.1 to 9.5 provide an assessment of the data and, where possible, details that can be included in the monitoring plan. Most of the indicators have available sources that can inform preliminary data collection. In almost all these cases, some modifications to the data or additional data sources are also required to support the development of baselines and continued monitoring of the IG specific cultural well-being indicators.

⁸ It is also important to note a single data source may be relevant to more than one indicator.

⁹ Feedback from the TAP and draft report reviewers suggested that the IGs unless otherwise indicated, are interested in all indicators. For a snapshot of the initial prioritization of indicators see Table 36.

¹⁰ The contractor acknowledges that GNWT may not have full control over data collection and reporting of some of its sources (i.e., Diavik or National Census). Recommendations on the frequency of reporting data may require adjustments.

9.1. Indigenous Rights and Governance

Under Indigenous Rights and Governance, the following Indicator Categories and Specific Indicators were identified:

| Inter-governmental Participation | Engagement Effort |
|---|---|
| Availability of programs and supports towards, and extent of, participation in Intergovernmental working groups (with IGs, GNWT and Diavik) | Availability of programs, supports and capacity to meaningfully engage with GNWT and Diavik |

Figure 11 Indigenous Rights and Governance Indicators

9.1.1 Inter-governmental Participation

9.1.1.1. Specific Indicator Data Assessment

Under Inter-governmental Participation, the IGs recommended exploring the following indicator: **Availability of Programs and Supports Towards, and Extent of, Participation in Intergovernmental Working Groups (with IGs, GNWT and Diavik)** (“Inter-governmental Indicator”). This indicator was identified by DKFN, NSMA and NWTMN but considered relevant to all participating IGs. The directly and indirectly linked data sources identified by the GNWT and Diavik are assessed below.

Table 15. Inter-governmental Indicator Directly Linked Data Source Assessment

| Inter-governmental Indicator: Directly Linked Data Sources | Data Ref | Specific Data Sets | Data Assessment | Data Recommendation | Data Measurability |
|---|----------|-----------------------|--|--|--|
| Diavik Diamond Mine Sustainable Development Report 2017 - 2019 (Diavik) Diavik Diamond Mine 2020 Socio-Economic Monitoring Agreement Report (Diavik) | #7 | Traditional Knowledge | <ul style="list-style-type: none"> Data is available for 2017-2020. Data is provided in PDF which is not efficient for analysis. Data is directly linked to the indicator but is presented as descriptive information and lacks detail. The information describes how Traditional Knowledge Panels were formed in 2011 with Diavik and meet annually to discuss mine operations, impacts, environmental monitoring, and closure plans. The panels include representation from many of the IGs. | <ul style="list-style-type: none"> Further information about the meetings (i.e., topics, capacity) and level of IG engagement (i.e., decision making) is required to evaluate such a data set against this indicator. <ul style="list-style-type: none"> Work with IGs to identify data. Annual collection of data is recommended. Work with IGs to verify IG affiliations of recipients and collect data on all relevant IGs. Include data from 2021 if available Additional data sources identified by Diavik on the public registry may support the review and monitoring of this indicator. | <ul style="list-style-type: none"> At this time, the indicator cannot be measured, and a baseline cannot be established based on available data. Existing data needs improvements to be considered. Additional data sources designed to directly measure the indicator should be sought. IG-specific data should be collected moving forward. Once a baseline can be established, data reporting should occur annually. |

Table 16. Inter-governmental Indicator Indirectly Linked Data Source Assessment

| Engagement Indicator: Indirectly Linked Data Sources | Data Ref | Specific Data Sets | Data Assessment | Data Recommendation | Data Measurability |
|---|----------|--------------------------------|--|--|--|
| Government of the Northwest Territories Socio-Economic Agreement Report for Mines Operating in the Northwest Territories (2018 - 2020) (GNWT) | #8 | Indigenous Government Meetings | <ul style="list-style-type: none"> Data is only available for 2018-2020. Data is provided in PDF which is not efficient for analysis. Data is not directly linked to the indicator. Data is presented as descriptive information that lacks detail. The information identifies participation by IGs in meetings with GNWT and "NWT Diamond Mines," and does not include specifics. | <ul style="list-style-type: none"> Further information about the meetings (i.e., topics, capacity) and level of IG engagement (i.e., decision making) is required to evaluate such a data set against this indicator. <ul style="list-style-type: none"> Work with IGs to identify data Annual collection of data is recommended. Work with IGs to verify IG affiliations of recipients and collect data on all relevant IGs. Include data from 2021 if available. | <ul style="list-style-type: none"> At this time, the indicator cannot be measured, and a baseline cannot be established based on available data. Existing data needs improvements to be considered. Additional data sources designed to directly measure the indicator should be sought. IG-specific data should be collected moving forward. Once baseline can be established, data reporting should occur annually. |

9.1.1.2. Specific Indicator Monitoring Recommendations

Directly and indirectly linked sources do not provide adequate data to create a baseline at present, and therefore the Inter-governmental Indicator cannot be monitored at this time. The following recommendations are included to support the creation of a baseline along with ongoing indicator monitoring:

- Identify Data:** Working with Diavik, the GNWT should review the data identified by Diavik and held on various public registries to establish the data condition and review measurability.
 - Additional data sources designed to directly measure the indicator should be sought.
 - Data should be collected and reported annually in Excel or other accessible formats. If baseline data is not available in Excel, Text Extraction or other data extraction software can support the creation of baseline data.
- Explore additional data collection methods:** GNWT should explore the possibility of working with IGs to identify data (e.g., participation in panels, working groups, inter-governmental meetings, sub-tables etc.) directly related to the indicator.
 - It is recommended that IGs be involved to understand their level of engagement and their satisfaction with the quality of engagement.
 - Data should be collected and reported annually in Excel or other accessible formats.
- Follow Other Data Washing Recommendations:** This includes:
 - Ensuring data is distinguished by and inclusive of all IGs.
 - Working with Diavik and GNWT to establish the necessary information sharing and confidentiality protocols.
 - Where IGs did not and/or do not participate in inter-governmental activities this should be noted and tracked moving forward to establish and monitor trends.
 - If such data is not available for the five-year baseline, it should be collected moving forward.

9.1.2 Engagement Effort

9.1.2.1. Specific Indicator Data Assessment

Under Engagement Effort, the IGs recommended exploring the following indicator: **Availability of Programs, Supports and Capacity to Meaningfully Engage with GNWT and Diavik** (“Engagement Indicator”). This indicator was identified by DKFN, LKDFN, NWTMN, and NSMA but is relevant to all participating IGs. The directly and indirectly linked data sources identified by the GNWT and Diavik are assessed below.

Table 17. Engagement Indicator Directly Linked Data Source Assessment

| Inter-governmental Indicator: Directly Linked Data Sources | Data Ref | Specific Data Sets | Data Assessment | Data Recommendation | Data Measurability |
|---|----------|-----------------------|--|---|--|
| Diavik Diamond Mine Sustainable Development Report 2017 - 2019 (Diavik) Diavik Diamond Mine 2020 Socio-Economic Monitoring Agreement Report (Diavik) | #7 | Traditional Knowledge | <ul style="list-style-type: none"> • Data is available for 2017-2020. • Data is provided in PDF which is not efficient for analysis. • Data is directly linked to the indicator but is presented as descriptive information and lacks detail. • The information describes how Traditional Knowledge Panels were formed in 2011 with Diavik and meet annually to discuss mine operations, impacts, environmental monitoring, and closure plans. The panels include representation from many of the IGs. | <ul style="list-style-type: none"> • Further information about the meetings (i.e., topics, capacity) and level of IG engagement (i.e., decision making) is required to evaluate such a data set against this indicator. <ul style="list-style-type: none"> • Work with IGs to identify data • Annual collection of data is recommended. • Work with IGs to verify IG affiliations of recipients and collect data on all relevant IGs. • Include data from 2021 if available • Additional data sources identified by Diavik on public registry may support review and monitoring of this indicator. | <ul style="list-style-type: none"> • At this time, the indicator cannot be measured, and a baseline cannot be established based on available data. • Existing data needs improvements to be considered. • Additional data sources designed to directly measure the indicator should be sought. • IG-specific data should be collected moving forward. • Once a baseline can be established, data reporting should occur annually. |

Table 18. Engagement Indicator Indirectly Linked Data Source Assessment

| Engagement Indicator: Indirectly Linked Data Sources | Data Ref | Specific Data Sets | Data Assessment | Data Recommendation | Data Measurability |
|---|----------|---|--|--|---|
| Government of the Northwest Territories Socio-Economic Agreement Report for Mines Operating in the Northwest Territories (2018 - 2020) (GNWT) | #8 | Indigenous Government and Organization Meetings | <ul style="list-style-type: none"> Data is only available for 2018 -2020. All other data sets do not include information on Indigenous Government and Organization Meetings. Data is provided in PDF which is not efficient for analysis. Data is not directly linked to the indicator and is presented as descriptive information that lacks detail. The information identifies participation by IGs in meetings with GNWT and “NWT Diamond Mines,” and does not include specifics. | <ul style="list-style-type: none"> Further information about the meetings (i.e., topics, capacity) and level of IG engagement (i.e., decision making) is required to evaluate such a data set against this indicator. Annual collection of data is recommended. Work with IGs to verify IG affiliations of recipients and collect data on all relevant IGs. Include data from 2021 if available. | <ul style="list-style-type: none"> At this time, the indicator cannot be measured, and a baseline cannot be established based on available data. Existing data needs improvements to be considered. Additional data sources designed to directly measure the indicator should be sought. IG-specific data should be collected moving forward. Once a baseline can be established, data reporting should occur annually |

9.1.2.2. Specific Indicator Monitoring Recommendations

Directly and indirectly linked sources do not provide adequate data to create a baseline at this time for the Engagement Indicator, and therefore it cannot be monitored. The following recommendations are included to support the creation of baseline and ongoing indicator monitoring:

- Identify Data:** Working with Diavik, GNWT should review the data identified by Diavik and held on various public registries to establish the data condition and review measurability.
 - Additional data sources designed to directly measure the indicator should be sought.
 - Data should be collected and reported annually in Excel or other accessible formats. If baseline data is not available in Excel, Text Extraction or other data extraction software can support the creation of baseline data.
- Explore additional data collection methods:** GNWT should explore the possibility of working with IGs to identify data (e.g., participation in panels, working groups, inter-governmental meetings, sub-tables etc.) directly related to the indicator.
 - It is recommended that IGs should be involved at all stages of the process to understand their level of engagement.
 - Data should be collected and reported annually in Excel or other accessible formats.
- Follow Other Data Washing Recommendations:** This includes:
 - Ensuring data is distinguished by and inclusive of all IGs.
 - Working with Diavik and GNWT to establish the necessary information sharing and confidentiality protocols.
 - Where IGs did not and/or do not participate in engagement activities this should be noted and tracked moving forward to establish and monitor trends.
 - If such data is not available for the five-year baseline, it should be collected moving forward.

9.2. Social, Education and Economy

Under Social, Education and Economy the following Indicator Categories and Specific Indicators were identified:

| Access To Education | Employment | Business Opportunities & Procurement | Program Investment & Legacy | Social & Cultural Activities |
|--|---|---|--|--|
| <ul style="list-style-type: none"> • Number of scholarships provided, and community members receiving support, to attend post-secondary programs and training opportunities | <ul style="list-style-type: none"> • Number of community members employed with Diavik and contractors. | <ul style="list-style-type: none"> • Value and description of procurement spend on community businesses. | <ul style="list-style-type: none"> • Value and type of investments in legacy programs and/or supports | <ul style="list-style-type: none"> • Availability of programs, services, and supports for continued community gatherings supported by Diavik: recreational activities, family activities, workshops, sponsored events, ceremonies |

Figure 13. Social, Education and Economy Indicators

9.2.1 Access to Education

9.2.1.1. Specific Indicator Data Assessment

Under Access to Education, the IGs recommended exploring the following indicator: **Number of Scholarships Provided, and Community Members Receiving Support, to Attend Post-secondary Programs and Training Opportunities** (“Scholarships Indicator”). This indicator was identified by NWTMN, and NSMA but is relevant to all participating IGs. The directly and indirectly linked data sources identified by the GNWT and Diavik are assessed below.

Table 19. Scholarship Indicator Directly Linked Data Source Assessment

| Scholarship Indicator: Directly Linked Data Sources | Data Ref | Specific Data Sets | Data Assessment | Data Recommendation | Data Measurability |
|--|----------|-------------------------|--|--|--|
| <p>Diavik Diamond Mine Sustainable Development Report 2017 - 2019 (Diavik)</p> <p>Diavik Diamond Mine 2020 Socio-Economic Monitoring Agreement Report (Diavik)</p> | #7 | Scholarship Information | <ul style="list-style-type: none"> Data is available for 2017-2020. Data is provided in PDF which is not efficient for analysis. Data is directly linked to the indicator but is not distinguished by IG. Scholarship information is presented in terms of total value and qualitative descriptions. Funding is provided to third parties for distribution across the NWT. Funding is also distributed to Diavik’s IG partners, but the number of individual scholarships awarded by each group is not shared on an annual basis. | <ul style="list-style-type: none"> Scholarship information should be distinguished by IG for use with this indicator. Initial reporting can include block funding amounts to IG partners. Work with IGs to verify IG affiliations of recipients and collect data on all relevant IGs. A baseline can be established using the Diavik Scholarship Information, but it is recommended that GNWT collect raw data from Diavik. Include data from 2021 if available | <ul style="list-style-type: none"> A baseline can be established using the Diavik Diamond Mine Scholarship Information, but it is recommended that GNWT collect raw data from Diavik. IG-specific data should be collected moving forward Data reporting should occur annually. |

Table 20. Scholarship Indicator Indirectly Linked Data Source Assessment

| Scholarship Indicator: Indirectly Linked Data Sources | Data Ref | Specific Data Sets | Data Assessment | Data Recommendation | Data Measurability |
|---|----------|-------------------------|---|---|---|
| <p>NWT Bureau of Statistics Community Data</p> <p>IG Specific data sets:</p> <ul style="list-style-type: none"> Statistical Profile for Łutselk'e (Tłıchq) Statistical Profile for Gamètì (Tłıchq) Statistical Profile for Whatì (Tłıchq) Statistical Profile for Wekweètì (Tłıchq) Statistical Profile for Behchokò (Tłıchq) <p>Aggregate data sets:</p> <ul style="list-style-type: none"> Statistical Profile for Fort Resolution (DKFN) Statistical Profile for Yellowknife (NSMA, NWTMN) Statistical Profile for Fort Smith (NWTMN) Statistical Profile for Hay River (NWTMN) (NWT Bureau of Statistics, 2021) | #6 | Education | <ul style="list-style-type: none"> Data is available for 1989-2019. Data is provided in an Excel database that is efficient for analysis Data is not directly linked to the indicator; although, increased supports may result in higher education rates. Data provided includes the percentage of individuals with a high school diploma over time (1989-2019) and employment rates for those with and without a high school diploma and those with a high school diploma or greater (2019). | <ul style="list-style-type: none"> Educational and employment outcome data must be distinguished by IG for use with this indicator. Work with IGs to verify IG affiliations of recipients and collect data on all relevant IGs. Annual collection of data recommended where under the control of the NWT Bureau of Statistics. | <ul style="list-style-type: none"> While data does not directly link to the indicator, improvement in educational and employment outcomes may be linked to increased access to scholarships. |
| <ul style="list-style-type: none"> Government of the Northwest Territories Socio-Economic Agreement Report for Mines Operating in the Northwest Territories (2018 - 2020) (GNWT) | #8 | Scholarship Information | <ul style="list-style-type: none"> Data is available for 2018-2020 Data is provided in PDF which is not efficient for analysis. Data is not directly linked to the indicator. The GNWT Scholarship information is presented in terms of the number of recipients, and it is not clear how this data links directly to Diavik. More clarity is needed. While information is presented annually, it is not broken out by individual IGs except for Tłıchq and LKDFN. GNWT needs to clarify the link between this data and the indicator. although, increased supports may result in higher education rates. Education data should be distinguished by IG to be relevant to this indicator. | <ul style="list-style-type: none"> Educational and employment outcome data must be distinguished by IG for use with this indicator. Work with IGs to verify IG affiliations of recipients and collect data on all relevant IGs. Annual collection of data recommended. Include data from 2021 if available | <ul style="list-style-type: none"> While data does not directly link to the indicator, improvement in educational and potentially employment outcomes may be linked to increased access to scholarships. |

9.2.2.2. Specific Indicator Monitoring Recommendations

Using the directly linked data sources from the *Diavik Diamond Mine Sustainable Development Reports* and the *Diavik Diamond Mine Socio-Economic Monitoring Agreement Report*, a five-year baseline¹¹ can be established to monitor the Scholarships Indicator provided the following data washing steps are followed:

- *Data is made accessible:* Raw data (e.g., Excel spreadsheet) is preferable to the summarized data included in Diavik’s annual reports. If accessible, Diavik should provide raw data for the 2017-2021 period. If raw data is not available for the relevant baseline, it is recommended that the GNWT and Diavik extract the data from available sources using data extraction tools such as Text Extraction. Moving forward, raw data sets should be provided by Diavik on annual basis.
- *Data is distinguished by and inclusive of all IGs:* Scholarship information should be distinguished by IG to monitor IG-specific cultural well-being. Where no data exists for an IG, data must be collected. Diavik and the GNWT can work with individual IGs to establish information and confidentiality protocols to protect identifying and sensitive information. If such data is not available for the five-year baseline, it should be collected moving forward.

Indirectly linked data sources from the *NWT Bureau of Statistics, Community and Aggregate* data sets and the GNWT’s scholarship information derived from the *Government of the Northwest Territories Socio-Economic Agreement Report for Mines Operating in the Northwest Territories* can support the GNWT’s overall understanding of the Indicator Category, Access to Education, but they do not directly speak to the Scholarships Indicator. Education data going back to 1989 may demonstrate baseline trends specific to two IGs, LKDFN and Tłıchq, and to communities such as Fort Resolution, Yellowknife, Fort Smith, and Hay River, but they cannot be directly or causally linked to the number of scholarships provided by Diavik. Further, scholarship or financial support information provided by the GNWT is not directly linked to Diavik and is collected not collected on an IG-specific basis. It is recommended that this information be included to provide context. Where the data can be distinguished based on IG and collected annually it can support the monitoring of the Scholarships Indicator.

Overall monitoring recommendations for the Scholarships Indicator include:

- Directly linked data from Diavik on scholarships from 2017-2021 can be used to establish a baseline from 2017-2021 provided data washing steps are followed. Earlier datasets from 2001 are available but need to be reviewed to confirm data conditions.
- Data should be collected and reported annually in Excel or other accessible formats.
- Data should be reported by IG. Where there are no scholarship or financial support opportunities available, and/or where there is no relevant information available by IG this should also be reported.
- NWT Bureau of Statistics and GNWT scholarship and financial support data can be used to demonstrate baseline trends or provide context but cannot be relied upon to monitor the indicator.

¹¹ This Report assumes data for 2021 will be made available to the GNWT.

9.2.2 Employment

9.2.2.1. Specific Indicator Data Assessment

Under Employment, the IGs recommended exploring the following indicator: **Number of Community Members Employed with Diavik and Contractors** (“Employment Indicator”). This indicator was identified by LKDFN, NWTMN, NSMA and Tłıchq but is relevant to all participating IGs. The directly and indirectly linked data sources identified by the GNWT and Diavik are assessed below.

Table 21. Employment Indicator Directly Linked Data Source Assessment

| Employment Indicator: Directly Linked Data Sources | Data Ref | Specific Data Sets | Data Assessment | Data Recommendation | Data Measurability |
|--|----------|--------------------|---|--|--|
| <p>Diavik Diamond Mine Sustainable Development Report 2017 - 2019 (Diavik)</p> <p>Diavik Diamond Mine 2020 Socio-Economic Monitoring Agreement Report (Diavik)</p> | #7 | Employment Data | <ul style="list-style-type: none"> • Data is available for 2017-2020. • Data is provided in PDF which is not efficient for analysis. • Data is directly linked to the indicator, and information is presented year over year for five years. • While employment information is documented for some IGs (e.g., LKDFN, NSMA, Tłıchq), it is in aggregate for other NWT communities and not reflective of all IGs. • Employment data should be collected for all IGs. | <ul style="list-style-type: none"> • Employment affiliation information should be distinguished by IG for use with this indicator. • Work with IGs to verify employee affiliations of recipients and collect data on all relevant IGs. • A baseline can be established using the Diavik employment data, but it is recommended that GNWT collect raw data from Diavik. • Include data from 2021 if available | <ul style="list-style-type: none"> • A baseline can be established using the Diavik Diamond Mine Employment data, but it is recommended that GNWT collect raw data from Diavik. • IG-specific data should be collected moving forward • Data reporting should occur annually. |

Table 22. Employment Indicator Indirectly Linked Data Source Assessment

| Employment Indicator: Indirectly Linked Data Sources | Data Ref | Specific Data Sets | Data Assessment | Data Recommendation | Data Measurability |
|---|----------|---|--|---|---|
| Longitudinal Data UTD 2022-02-14 (GNWT) | #5 | All Mines Combined Employment All Mines Operations Employment | <ul style="list-style-type: none"> Data is available from 2001-2021. Data is provided in an Excel database that is efficient for analysis, but data errors exist. Data is not directly linked to the indicator. Combined employment data from Ekati, Diavik, and Snap Lake link indirectly to the number of community members employed by Diavik and other mining operations. Data is in community aggregate form and does not clearly link to the IGs. It is also unclear which of the mines contributed to the data and if the data includes mining contractors. | <ul style="list-style-type: none"> Data accuracy needs to be resolved. Employment outcome data must be distinguished by IG for use with this indicator. Work with IGs to verify IG affiliations of recipients and collect data on all relevant IGs. Annual collection of data recommended | <ul style="list-style-type: none"> If data can be cleaned it can support baseline data on improvements in employment outcomes. |
| <p>NWT Bureau of Statistics Community Data IG Specific data sets:</p> <ul style="list-style-type: none"> Statistical Profile for Łutsel'k'e Statistical Profile for Gamètì (Tłı̨chq) Statistical Profile for Whati (Tłı̨chq) Statistical Profile for Wekweètì (Tłı̨chq) Statistical Profile for Behchokq (Tłı̨chq) <p>Aggregate data sets:</p> <ul style="list-style-type: none"> Statistical Profile for Fort Resolution (DKFN) Statistical Profile for Yellowknife (NSMA, NWTMN) Statistical Profile for Fort Smith (NWTMN) Statistical Profile for Hay River (NWTMN) (NWT Bureau of Statistics, 2021) | #6 | Labour Force Participation Rate, Un-employment Rate, Income, Employment Rate etc. | <ul style="list-style-type: none"> Data is available at regular intervals depending on the dataset. Data is provided in an Excel database that is efficient for analysis. Data is not directly linked to the indicator. Data is provided regarding the Labour Force (1984-2019), Personal Income (2009-2019), and Cost of Living (2019) does not directly link to the number of community members employed with and advancing at Diavik and its contractors; however, hiring by Diavik, and programs and supports to encourage working arrangements, retention, and advancement, may result in higher employment rates, higher income rates and lower cost of living differentials. Labour Force, Personal Income, and Cost of Living | <ul style="list-style-type: none"> Employment outcomes data must be distinguished by IG for use with this indicator. Work with IGs to verify IG affiliations of recipients and collect data on all relevant IGs. Annual collection of data recommended where under the control of the <i>NWT Bureau of Statistics</i>. Include data from 2020 and 2021 if available | <ul style="list-style-type: none"> While data does not directly link to the indicator, improvement in employment outcomes may be linked to employment opportunities created by Diavik and its contractors. Data collected by the NWT can support the creation of a baseline for this specific indicator. Where possible, IG specific data should be collected moving forward Data reporting should occur annually. |

9.2.2.2. Specific Indicator Monitoring Recommendations

Using the directly linked data sources from the *Diavik Diamond Mine Sustainable Development Reports* and the *Diavik Diamond Mine Socio-Economic Monitoring Agreement Report*, and the *NWT Bureau of Statistics Employment Data* a five-year baseline¹² can be established to monitor the Employment Indicator provided the following data washing steps are followed:

- *Data is made accessible:* Raw data (e.g., Excel spreadsheet) is preferable to the summarized data included in Diavik’s annual reports. If accessible, Diavik should provide raw data for the 2017-2021 period. If raw data is not available for the relevant baseline, it is recommended that the GNWT and Diavik extract the data from available sources using data extraction tools such as Text Extraction.
- *Annual data collection:* Moving forward, raw data sets should be provided by Diavik on an annual basis and where possible by the NWT Bureau of Statistics.¹³
- *Data is distinguished by and inclusive of all IGs:* Employment information should be distinguished by IG to monitor IG-specific cultural well-being. Diavik and the GNWT can work with individual IGs to establish employee affiliation while ensuring information and confidentiality protocols to protect identifying and sensitive information are upheld. Where no data exists for an IG, data must be collected. If such data is not available for the five-year baseline, it should be collected moving forward.

Indirectly linked data sources from the GNWT’s Longitudinal Data UTD present challenges. Errors and incomplete data erode confidence in the data set. Data is also in aggregate form and does not link to the IGs. Further, it is unclear which mining developments are influencing the data set, or if contractors are included. While the data can support the GNWT’s overall understanding of the Employment Indicator it does not speak directly to the number of community members employed by Diavik and its contractors.

¹² This Report assumes data for 2021 will be made available to the GNWT.

¹³ It is recognized that some of the data provided via the NWT Bureau of Statistics are derived from Statistics Canada’s National Census data and is therefore not amenable to changes in data collection.

Overall monitoring recommendations for the Employment Indicator include:

- Directly linked data from Diavik and the NWT Bureau of Statistics on employment can be used to establish a baseline from 2017 to 2021 provided data washing steps are followed. Earlier datasets from Diavik going back to 2001 are available but need to be reviewed to confirm data conditions. Earlier data sets from the NWT Bureau of Statistics are also available.
- Data should be collected and reported annually in Excel or other accessible formats.
- Data should be reported by IG. Where there are no employment opportunities and/or where there is no relevant information available by IG this should also be reported to establish and monitor trends over time.
- GNWT Longitudinal Data UTD data can be used to demonstrate baseline trends or provide context but cannot be relied upon to monitor the indicator. All the GNWT's longitudinal data sets, including those going back to 2001 need to be reviewed for accuracy.

9.2.3 Business Opportunities & Procurement

9.2.3.1. Specific Indicator Data Assessment

Under Business Opportunities and Procurement, the IGs recommended exploring the following indicator: *Value and Description of Procurement Spend on Community Businesses*. (“Procurement Indicator”) This indicator was identified by NWTMN and NSMA but is relevant to all participating IGs. The directly and indirectly linked data sources identified by the GNWT and Diavik are assessed below.

Table 23. Procurement Indicator Directly Linked Data Source Assessment

| Procurement Indicator: Directly Linked Data Sources | Data Ref | Specific Data Sets | Data Assessment | Data Recommendation | Data Measurability |
|--|----------|---|---|---|--|
| <p>Diavik Diamond Mine Sustainable Development Report 2017 - 2019 (Diavik)</p> <p>Diavik Diamond Mine 2020 Socio-Economic Monitoring Agreement Report (Diavik)</p> | #7 | Procurement Spend | <ul style="list-style-type: none"> • Data is available for 2017-2020. • Data is provided in PDF which is not efficient for analysis. • Data is directly linked to the indicator and is presented year over year for five years. • Procurement spend information is presented annually, and while information appears to be directly linked to the indicator, procurement spend is amalgamated into Northern Indigenous, Northern non-Indigenous and Southern categories. As such Information is limited in terms of relevancy. | <ul style="list-style-type: none"> • Procurement information should be distinguished by IG for use with this indicator. • If a baseline can be established using the Diavik procurement information, it is recommended that GNWT collect raw data from Diavik. • Include data from 2021 if available | <ul style="list-style-type: none"> • To establish a baseline, data needs to be distinguished based on IG. • It is recommended that GNWT collect raw data from Diavik. • Data reporting should occur annually. |
| Longitudinal Data UTD 2022-02-14 (GNWT) | #5 | <p>Ekati Procurement</p> <p>Diavik Procurement</p> <p>Snap Lake Procurement</p> | <ul style="list-style-type: none"> • Data is available from 2001-2021. • Data is provided in an Excel database that is efficient for analysis. There are some concerns around data accuracy. • Data is directly linked to the indicator. Data provided for procurement spend for Diavik links directly to the value of the business opportunities and procurement spend indicator; however, data is in aggregate form and does not link to the IGs. • Data about Ekati and Snap Lake may support an understanding of trends in relation to the indicator. | <ul style="list-style-type: none"> • Data accuracy needs to be resolved. • Procurement data must be distinguished by IG for use with this indicator. • Work with IGs to verify IG affiliations of recipients and collect data on all relevant IGs. • Annual collection of data recommended | <ul style="list-style-type: none"> • If data accuracy and affiliation data can be addressed, Diavik procurement data is directly relevant to the indicator. • Data reporting should occur annually. |

Table 24. Procurement Indicator Indirectly Linked Data Source Assessment

| Procurement Indicator: Indirectly Linked Data Sources | Data Ref | Specific Data Sets | Data Assessment | Data Recommendation | Data Measurability |
|--|----------|--|--|--|--|
| <p>NWT Bureau of Statistics Community Data</p> <p>IG Specific data sets:</p> <ul style="list-style-type: none"> • Statistical Profile for Łutselk'e • Statistical Profile for Gamèti (Tłı̄chq) • Statistical Profile for Whatı̄ (Tłı̄chq) • Statistical Profile for Wekweèti (Tłı̄chq) • Statistical Profile for Behchokq (Tłı̄chq) <p>Aggregate data sets:</p> <ul style="list-style-type: none"> • Statistical Profile for Fort Resolution (DKFN) • Statistical Profile for Yellowknife (NSMA, NWTMN) • Statistical Profile for Fort Smith (NWTMN) • Statistical Profile for Hay River (NWTMN) (NWT Bureau of Statistics, 2021) | #6 | Labour Force Participation Rate, Unemployment Rate, Employment Rate etc. | <ul style="list-style-type: none"> • Data is available at regular intervals depending on the dataset. • Data is provided in an Excel database that is efficient for analysis • Data is not directly linked to the indicator. Data provided in relation to the Labour Force (1984-2019), Personal Income (2009-2019), and Cost of Living (2019) does not directly link to business opportunities and procurement spending; but the number of community members hired with and advancing at Diavik, and its contractors may result in higher employment rates, higher income rates and lower cost of living differentials. • Labour Force, Personal Income, and Cost of Living Differential data should be distinguished by IG to be relevant to this indicator. | <ul style="list-style-type: none"> • Employment outcomes data must be distinguished by IG for use with this indicator. • Work with IGs to verify IG affiliations of recipients and collect data on all relevant IGs. • Annual collection of data recommended where under the control of the NWT Bureau of Statistics. • Include data from 2020 and 2021 if available | <ul style="list-style-type: none"> • While data does not directly link to the indicator, improvement in employment outcomes may be linked to employment-related procurement opportunities. • Data collected by the NWT can support the creation of a baseline for this specific indicator if it can be distinguished by IG. • Data reporting should occur annually. |

9.2.3.2. Specific Indicator Monitoring Recommendations

Using the directly linked data sources from the *Diavik Diamond Mine Sustainable Development Reports* and the *Diavik Diamond Mine Socio-Economic Monitoring Agreement Report*, and the GNWT's *Longitudinal Data UTD* procurement data a five-year baseline¹⁴ can be established to monitor the Procurement Indicator provided the following data washing steps are followed:

- *Data accuracy is resolved:* Raw data collected by the GNWT in the longitudinal data sets contain errors and incomplete data which can erode confidence in the information. Address these errors and ensure data collection is error-free moving forward.

¹⁴ This Report assumes data for 2021 will be made available to the GNWT.

- *Data is made accessible:* Raw data (e.g., Excel spreadsheet) is preferable to the summarized data included in Diavik’s annual reports. If accessible, Diavik should provide raw data for the 2017 to 2021 period. If raw data is not available for the relevant baseline, it is recommended that the GNWT and Diavik extract the data from available sources using data extraction tools such as Text Extraction.
- *Annual data collection:* Moving forward, data sets should be provided by Diavik on an annual basis.
- *Data is distinguished by and inclusive of all IGs:* Procurement information should be distinguished by IG to monitor IG-specific cultural well-being. Where no data exists for an IG, Diavik and the GNWT can work with the individual IG(s) to ensure procurement opportunities associated with their communities are identified and reported. This may include developing information and confidentiality protocols to protect identifying and sensitive information. If such data is not available for the five-year baseline, it should be collected moving forward.

Indirectly linked data sources from the *NWT Bureau of Statistics, Community and Aggregate Employment, Income, and Labour* data sets can support the GNWT’s overall understanding of the Indicator Category, Business Opportunity, and Procurement, but they do not directly speak to the Procurement Indicator. Employment and income data going as far back as 1984 may demonstrate baseline trends specific to two IGs, LKDFN and Tłıchq, and communities such as Fort Resolution, Yellowknife, Fort Smith, and Hay River, but they cannot be directly and causally linked to the procurement opportunities provided by Diavik. It is recommended that this information be included to provide context.

Overall monitoring recommendations for the Procurement Indicator include:

- Directly linked data from Diavik and the GNWT on procurement opportunities can be used to establish a baseline from 2017 to 2021 provided data washing steps are followed. Earlier datasets from Diavik going back to 2001 are available but need to be reviewed to confirm data conditions. All the GNWT’s Longitudinal data sets, including those going back to 2001 need to be reviewed for accuracy.
- Data should be collected and reported annually in Excel or other accessible formats.
- Data should be reported by IG. Where there are no procurement opportunities available, and/or where there is no relevant information available by IG this should also be reported to establish and monitor trends over time.
- *Community and Aggregate Data Sets* from the *NWT Bureau of Statistics* in relation to Employment, Labour, and Income can be used to demonstrate baseline trends or provide context but cannot be relied upon to monitor the indicator.

9.2.4 Program Investment & Legacy

9.2.4.1. Specific Indicator Data Assessment

Under Program Investment and Legacy, the IGs recommended exploring the following indicator: **Value and Type of Investments in Legacy**¹⁵ (“Legacy Indicator”). This indicator was identified by LKDFN, NWTMN, and NSMA but is relevant to all participating IGs. The directly linked data sources identified by the GNWT and Diavik are assessed below.

Table 25. Program Investment and Legacy Indicator Directly Linked Data Source Assessment

| Legacy Indicator: Directly Linked Data Sources | Data Ref | Specific Data Sets | Data Assessment | Data Recommendation | Data Measurability |
|---|----------|----------------------|--|---|--|
| Diavik Diamond Mine Sustainable Development Report 2017 - 2019 (Diavik) Diavik Diamond Mine 2020 Socio-Economic Monitoring Agreement Report (Diavik) | #7 | Community Investment | <ul style="list-style-type: none"> • Data is available for 2017-2020. • Data is provided in PDF which is not efficient for analysis. • Data is directly linked to the indicator and is presented year over year for five years. • While information appears to be directly linked to the indicator, community investment and legacy programming information are presented as a list of dollars spent by communities, on community organizations, activities, and events. The allocation and distribution of funds change annually. | <ul style="list-style-type: none"> • Procurement information should be distinguished by IG for use with this indicator. • If a baseline can be established using the Diavik community investment and legacy programming information, it is recommended that GNWT collect raw data from Diavik. • Include data from 2021 if available | <ul style="list-style-type: none"> • To establish a baseline, data needs to be distinguished based on IG. • It is recommended that GNWT collect raw data from Diavik. • Data reporting should occur annually. |

9.2.4.2. Specific Indicator Monitoring Recommendations

Using the directly linked data sources from the *Diavik Diamond Mine Sustainable Development Reports* and the *Diavik Diamond Mine Socio-Economic Monitoring Agreement Report*, a five-year baseline¹⁶ can be established to monitor the Legacy Indicator provided the following data washing steps are followed:

¹⁵ In the context of this Report, the GNWT defines legacy programs as benefits provided from mineral development that is sustained beyond the life of the mine. This may include long-term programming and/or infrastructure.

¹⁶ This Report assumes data for 2021 will be made available to the GNWT.

- *Data is made accessible:* Raw data (e.g., Excel spreadsheet) is preferable to the summarized data included in Diavik’s annual reports. If accessible, Diavik should provide raw data for the 2017 to 2021 period. If raw data is not available for the relevant baseline, it is recommended that the GNWT and Diavik extract the data from available sources using data extraction tools such as Text Extraction.
- *Annual data collection:* Moving forward, raw data sets should be provided by Diavik on annual basis.
- *Data is distinguished by and inclusive of all IGs:* Legacy information is aggregated broadly by municipality, IGs, and community organizations. Where possible, community investment and legacy programming should be distinguished by IG to monitor IG-specific cultural well-being. Where no data exists for an IG, Diavik and GNWT can work with the individual IG(s) to ensure community investment and legacy programming opportunities associated with their communities are identified and reported. If such data is not available for the five-year baseline, it should be collected moving forward.

Overall monitoring recommendations for the Legacy Indicator include:

- Directly linked data from Diavik and the GNWT on community investment and legacy programming opportunities can be used to establish a baseline from 2017 to 2021 provided data washing steps are followed. Earlier datasets from Diavik going back to 2001 are available but need to be reviewed to confirm data conditions.
- Data should be collected and reported annually in Excel or other accessible formats.
- Data should be reported by IG. Where there are no community investment and legacy opportunities available, and/or where there is no relevant information available by IG this should also be reported to establish and monitor trends over time.

9.2.5 Social and Cultural Activities

9.2.5.1. Specific Indicator Data Assessment

Under Social and Cultural Activities, the IGs recommended exploring the following indicator: **Ability of Programs, Services, and Support for Continued Community Gatherings Supported by Diavik**¹⁷ (“Social Activities Indicator”) This indicator was identified specifically by LKDFN although other participating IGs expressed interest. The directly linked data sources identified by the GNWT and Diavik are assessed below.

Table 26. Social and Cultural Activities Indicator Directly Linked Data Source Assessment

| Social Activities Indicator: Directly Linked Data Sources | Data Ref | Specific Data Sets | Data Assessment | Data Recommendation | Data Measurability |
|--|----------|----------------------|---|---|--|
| <p>Diavik Diamond Mine Sustainable Development Report 2017 - 2019 (Diavik)</p> <p>Diavik Diamond Mine 2020 Socio-Economic Monitoring Agreement Report (Diavik)</p> | #7 | Community Investment | <ul style="list-style-type: none"> • Data is available for 2017-2020. • Data is provided in PDF which is not efficient for analysis. • Data is directly linked to the indicator and is presented year over year for five years. • While information appears to be directly linked to the indicator, community investment in relation to supports for social and cultural activities is presented as a list of dollars spent by communities, on community organizations, activities, and events. The allocation and distribution of funds change annually. | <ul style="list-style-type: none"> • Social activities and community investment information should be distinguished by IG for use with this indicator. • If a baseline can be established using the Diavik community investment information, it is recommended that GNWT collect raw data from Diavik. • Include data from 2021 if available | <ul style="list-style-type: none"> • To establish a baseline, data needs to be distinguished based on IG. • It is recommended that GNWT collect raw data from Diavik. • Data reporting should occur annually. |

¹⁷ This includes such activities as: recreational activities, family activities, workshops, sponsored events, and ceremonies.

9.2.5.2. Specific Indicator Monitoring Recommendations

Using the directly linked data sources from the *Diavik Diamond Mine Sustainable Development Reports* and the *Diavik Diamond Mine Socio-Economic Monitoring Agreement Report*, a five-year baseline¹⁸ can be established to monitor the Social Activities Indicator provided the following data washing steps are followed:

- *Data is made accessible:* Raw data (e.g., Excel spreadsheet) is preferable to the summarized data included in Diavik's annual reports. If accessible, Diavik should provide raw data for the 2017 to 2021 period. If raw data is not available for the relevant baseline, it is recommended that the GNWT and Diavik extract the data from available sources using data extraction tools such as Text Extraction.
- *Annual data collection:* Moving forward, raw data sets should be provided by Diavik on annual basis.
- *Data is distinguished by and inclusive of all IGs:* Community investment and information in relation to social and cultural activities is aggregated broadly by municipality, IGs, and community organizations. Where possible, community investment and activity supports should be distinguished by IG to monitor IG-specific cultural well-being. Where no data exists for an IG, data must be collected. Diavik and the GNWT can work with individual IGs to ensure community investment and activity supports associated with their communities are identified and reported. If such data is not available for the five-year baseline, it should be collected moving forward.

Overall monitoring recommendations for the Social Activities Indicator include:

- Directly linked data from Diavik and the GNWT on community investment and social and cultural activities can be used to establish a baseline from 2017 to 2021 provided data washing steps are followed. Earlier datasets from Diavik going back to 2001 are available but need to be reviewed to confirm data conditions.
- Data should be collected and reported annually in Excel or other accessible formats.
- Data should be reported by IG. Where there are no community investment and social and cultural opportunities available, and/or where there is no relevant information available by IG this should also be reported to establish and monitor trends over time.

¹⁸ This Report assumes data for 2021 will be made available to the GNWT.

9.3. Land, Wildlife, Water and Resources, Environmental Stewardship and Harvesting

Under Land, Wildlife, Water and Resources, Environmental Stewardship and Harvesting the following Indicator Categories and Specific Indicators were identified:

| Harvesting Programming | Monitoring and Stewardship of the Environment | Adaptive Management |
|---|--|--|
| <ul style="list-style-type: none"> • Availability of programs and supports for, and extent of, participation in harvesting, trapping, hunting, and fishing (supported by GNWT and Diavik): activities on the land; equipment supports; harvesting, sharing, preparing, consuming resources; investment (sponsorship, grants, programs etc. provided by Diavik) | <ul style="list-style-type: none"> • Availability of programs and supports, to participate in, and prevalence of, environmental monitoring and stewardship (supported by GNWT and Diavik) | <ul style="list-style-type: none"> • Availability of programs and supports to participate in adaptive management with the GNWT and Diavik |

Figure 14. Land, Wildlife, Resources, Environmental Stewardship and Harvesting Indicators

9.3.1 Harvesting Programming

9.3.1.1. Specific Indicator Data Assessment

Under Harvesting Programming, the IGs recommended exploring the following indicator: **Availability of Programs and Supports for, and Extent of, Participation in Harvesting, Trapping, Hunting, and Fishing (supported by GNWT, and Diavik):**

- *Activities on the land (camps, hunting programs)*
- *Equipment supports*
- *Harvesting, sharing, preparing, and consuming resources*
- *Investment (sponsorship, grants, programs etc. provided by Diavik)* (“Harvesting Indicator”).

This indicator was identified by DKFN, LKDFN, NWTMN, NSMA and Tłı̨chq̓. There are no directly linked data sources associated with the Harvesting Indicator. Indirectly linked data from the reviewed information includes number of individuals or percentage of households reporting participation in harvesting and harvesting-related activities. These data sets may speak to the “**extent of,** participation of harvesting, trapping, hunting and fishing” that may represent a potential link to supports by Diavik and GNWT. Indirectly linked data sources identified by GNWT and Diavik are assessed on page 62.

Table 27. Harvesting Indicator Indirectly Linked Data Source Assessment

| Harvesting Indicator: Indirectly Linked Data Sources | Data Ref | Specific Data Sets | Data Assessment | Data Recommendation | Data Measurability |
|--|----------|--------------------|--|--|--|
| (Country Foods) Households where 75% or more (most or all) of meat eaten in the household was obtained through Hunting or fishing, by community, Northwest Territories, 1998-2018 (GNWT) ¹⁹ | #2 | N/A | <ul style="list-style-type: none"> • Data is available on a five-year basis from 1998-2018. • Data is provided in an Excel database that is efficient for analysis • Data is not directly linked to the indicator. Data may be linked to cultural activities but does not specifically speak to the availability of programs, value, and type of investments, events, and activities. Changes in cultural activities and associated programs and supports by GNWT or Diavik may reflect shifts in the consumption of country foods. | <ul style="list-style-type: none"> • Data should be collected at the IG level to improve relevancy. • Data should be collected on an annual or biennial basis to track trends on a finer scale. • Work with IGs to verify IG affiliations of recipients and collect data on all relevant IGs. | <ul style="list-style-type: none"> • At this time, the indicator can be measured. A baseline can be established using the NWT Bureau of Statistics Country Foods, Hunting or Fishing and Trapping data sets. • Once a baseline is established, reporting on indicator should occur annually. |
| Persons 15 & over who hunted or fished in the year, by community Northwest Territories, 1998-2019 (GNWT) ²⁰ | #3 | N/A | <ul style="list-style-type: none"> • Data is available on a five-year basis from 1998-2018. • Data is provided in an Excel database that is efficient for analysis • Data is not directly linked to the indicator. Data on the participation in hunting and fishing may be linked to the availability of harvesting programs or supports by GNWT or Diavik and may reflect changes to programs or supports by GNWT or Diavik. | <ul style="list-style-type: none"> • Data should be collected at the IG level to improve relevancy. • Data should be collected on an annual or biennial basis to track trends on a finer scale. • Work with IGs to verify IG affiliations of recipients and collect data on all relevant IGs. | |

| Harvesting Indicator: Indirectly Linked Data Sources | Data Ref | Specific Data Sets | Data Assessment | Data Recommendation | Data Measurability |
|---|----------|--------------------|---|--|--|
| Persons 15 & over who trapped in the year, by community Northwest Territories, 1989-2019 (GNWT) ²¹ | #4 | N/A | <ul style="list-style-type: none"> Data is available on a five-year basis from 1988-2018. Data is provided in an Excel database that is efficient for analysis Data is not directly linked to the indicator. Data on the participation in trapping may be linked to the availability of harvesting programs or supports by GNWT or Diavik and may reflect changes to programs or supports by GNWT or Diavik. | <ul style="list-style-type: none"> Data should be collected at the IG level to improve relevancy. Data should be collected on an annual or biennial basis to track trends on a finer scale. Work with IGs to verify IG affiliations of recipients and collect data on all relevant IGs. | <ul style="list-style-type: none"> At this time, the indicator can be measured. Baseline can be established using the NWT Bureau of Statistics Country Foods, Hunting or Fishing and Trapping data sets. Once baseline is established, reporting on indicator should occur annually. |

9.3.1.2. Specific Indicator Monitoring Recommendations

While the data listed in Table 27 is indirectly linked to the indicator, it can support the development of baseline information as to the “extent of” participation in harvesting activities supported by Diavik and the GNWT. Following data washing recommendations listed below, a five-year baseline²² can be established to monitor the Harvesting Indicator. Recommended data washing steps include:

- *Annual or biennial data collection:* Moving forward, raw data sets should be provided by the GNWT on an annual or biennial basis.²³
- *Data is distinguished by and inclusive of all IGs:* Harvesting data should be distinguished by IG to monitor IG-specific cultural well-being. Data is currently categorized by NWT geographic communities that do not align specifically with the IGs. Where no data exists for an IG, Diavik and the GNWT can work with the individual IG(s) to establish information and confidentiality protocols to protect identifying and sensitive information.

¹⁹ Also referred to as Country Food Country Foods by Household.

²⁰ Also referred to as Hunting and Fishing by Household.

²¹ Also referred to as Trapping by Household

²² This Report assumes data for 2021 will be made available to the GNWT.

²³ Data from NWT Bureau of Statistics derived from National Census data may not be amenable to changes in data collection.

- *Explore additional data collection methods:* The GNWT should explore the possibility of working with Diavik and the IGs to identify data (e.g., of programs, services, and supports in relation to harvesting) directly related to the indicator.
- It is recommended that IGs be involved to provide details in relation to harvesting programs they participate in.
- Data should be collected and reported annually or biennially in Excel or other accessible formats.

Overall monitoring recommendations for the Harvesting Indicator include:

- Data relevant to the “extent of” participation in the identified data sets can be used to establish a baseline, provided data washing steps are followed.
- Data sources and collection methods should be established with IGs to collect data directly related to the indicator.
- Data should be reported by IG. Where there is no harvesting data available, and/or where there is no relevant information available by IG this should also be reported to establish and monitor trends over time.
- Moving forward, raw data sets should be provided by the GNWT on an annual or biennial basis.²⁴ Data from Diavik should be provided on an annual basis. Reporting should be in an accessible format such as Excel and reflect the data collection schedule.
- Additional data sources identified by Diavik on the public registry may support the review and monitoring of this indicator.

²⁴ Data from NWT Bureau of Statistics derived from National Census data may not be amenable to changes in data collection

9.3.2 Monitoring and Stewardship of the Environment

9.3.2.1. Specific Indicator Data Assessment

Under Monitoring and Stewardship of the Environment, the IGs recommended exploring the following indicator: **Availability of Programs and Supports, to Participate in, and Prevalence of, Environmental Monitoring and Stewardship (supported by GNWT and Diavik)** (“Stewardship Indicator”). This indicator was identified by DKFN, NWTMN, NSMA and Tłı̄chǫ, but is relevant to all participating IGs. Only one data source was identified as linked to the indicator. The directly linked data source identified by the GNWT and Diavik is assessed below.

Table 28. Stewardship Indicator Directly Linked Data Source Assessment

| Stewardship Indicator: Directly Linked Data Sources | Data Ref | Specific Data Sets | Data Assessment | Data Recommendation | Data Measurability |
|--|----------|-----------------------|--|--|---|
| <p>Diavik Diamond Mine Sustainable Development Report 2017 - 2019 (Diavik)</p> <p>Diavik Diamond Mine 2020 Socio-Economic Monitoring Agreement Report (Diavik)</p> | #7 | Traditional Knowledge | <ul style="list-style-type: none"> Data is available for 2017-2020. Data is provided in PDF which is not efficient for analysis. Data is directly linked to the indicator but is presented as descriptive information and lacks detail. The information describes how Traditional Knowledge Panels were formed in 2011 with Diavik and meet annually to discuss mine operations, impacts, environmental monitoring, and closure plans. The panels include representation from many of the IGs. | <ul style="list-style-type: none"> Further information about the meetings (i.e., topics, capacity) and level of IG engagement (i.e., decision making) is required to evaluate such a data set against this indicator. <ul style="list-style-type: none"> Work with IGs to identify data. Annual collection of data is recommended. Work with IGs to verify IG affiliations of recipients and collect data on all relevant IGs. Include data from 2021 if available Additional data sources identified by Diavik on the public registry may support the review and monitoring of this indicator. | <ul style="list-style-type: none"> At this time, the indicator cannot be measured, and a baseline cannot be established based on available data. Existing data needs improvements to be considered. Additional data sources designed to directly measure the indicator should be sought. IG specific data should be collected moving forward. Once baseline can be established, data reporting should occur annually |

9.3.2.2. Specific Indicator Monitoring Recommendations

The directly linked sources identified in Table 28 do not provide adequate data to create a baseline, and therefore the indicator cannot be monitored at this time. The following recommendations are included to support the creation of a baseline and ongoing indicator monitoring:

- *Identify Data:* Working with Diavik, the GNWT should review the data identified by Diavik and held on various public registries to establish the data condition and review measurability.
 - Additional data sources designed to directly measure the indicator should be sought.
 - Data should be collected and reported annually in Excel or other accessible formats. If baseline data is not available in Excel, Text Extraction or other data extraction software can support the creation of baseline data.
- *Explore additional data collection methods:* The GNWT should explore the possibility of working with IGs to identify data (e.g., participation in stewardship and monitoring programs, sub-tables, advisory groups etc.) directly related to the indicator.
 - It is recommended that IGs be involved to understand their participation in stewardship and monitoring programs.
 - Data should be collected and reported annually in Excel or other accessible formats.
- *Follow Other Data Washing Recommendations:* This includes:
 - Ensuring data is distinguished by and inclusive of all IGs.
 - Working with Diavik and the GNWT to establish the necessary information sharing and confidentiality protocols.
 - Where IGs did not and/or do not participate in stewardship and monitoring this should be noted and tracked moving forward to establish and monitor trends.
 - If such data is not available for the five-year baseline, it should be collected moving forward.

9.3.3 Adaptive Management

9.3.3.1. Specific Indicator Data Assessment

Under Adaptive Management, the IGs recommended exploring the following indicator: Availability of Programs and Supports to Participate in Adaptive Management with the GNWT and Diavik (“Adaptive Management Indicator”). This indicator was identified by NSMA but is relevant to all participating IGs. Only one data source was identified as linked to the indicator. The directly linked data source identified by the GNWT and Diavik is assessed below.

Table 29. Adaptive Management Indicator Directly Linked Data Source Assessment

| Adaptive Management Indicator: Directly Linked Data Sources | Data Ref | Specific Data Sets | Data Assessment | Data Recommendation | Data Measurability |
|---|----------|-----------------------|---|--|---|
| Diavik Diamond Mine Sustainable Development Report 2017 - 2019 (Diavik) Diavik Diamond Mine 2020 Socio-Economic Monitoring Agreement Report (Diavik) | #7 | Traditional Knowledge | <ul style="list-style-type: none"> • Data is available for 2017-2020. • Data is provided in PDF which is not efficient for analysis. • Data is directly linked to the indicator but is presented as descriptive information and lacks detail. • The information describes how Traditional Knowledge Panels were formed in 2011 with Diavik and meet annually to discuss mine operations, impacts, environmental monitoring, and closure plans. The panels include representation from many of the IGs | <ul style="list-style-type: none"> • Further information about the meetings (i.e., topics, capacity) and level of IG engagement (i.e., decision making) is required to evaluate such a data set against this indicator. <ul style="list-style-type: none"> • Work with IGs to identify data. • Annual collection of data is recommended. • Work with IGs to verify IG affiliations of recipients and collect data on all relevant IGs. • Include data from 2021 if available • Additional data sources identified by Diavik on the public registry may support the review and monitoring of this indicator. | <ul style="list-style-type: none"> • At this time, the indicator cannot be measured, and baseline cannot be established based on available data. • Existing data needs improvements to be considered. • Additional data sources designed to directly measure the indicator should be sought. • IG-specific data should be collected moving forward. • Once baseline can be established, data reporting should occur annually |

9.2.3.2. Specific Indicator Monitoring Recommendations

The directly linked data sources identified in Table 29 do not provide adequate data to create a baseline, and therefore the indicator cannot be monitored at this time. The following recommendations are included to support the creation of a baseline and ongoing indicator monitoring:

- *Identify Data:* Working with Diavik, the GNWT should review the data identified by Diavik and held on various public registries to establish the data condition and review measurability
 - Additional data sources designed to directly measure the indicator should be sought.
 - Data should be collected and reported annually in Excel or other accessible formats. If baseline data is not available in Excel, Text Extraction or other data extraction software can support the creation of baseline data.
- *Explore additional data collection methods:* The GNWT should explore the possibility of working with IGs to identify data (e.g., participation in monitoring programs, sub-tables, advisory groups etc.) directly related to the indicator.
 - It is recommended that IGs be involved to understand their involvement in adaptive management activities.
 - Data should be collected and reported annually in Excel or other accessible formats.
- *Follow Other Data Washing Recommendations:* This includes:
 - Ensuring data is distinguished by and inclusive of all IGs.
 - Working with Diavik and GNWT to establish the necessary information sharing and confidentiality protocols.
 - Where IGs did not and/or do not participate in adaptive management activities this should be noted and tracked moving forward to establish and monitor trends.
 - If such data is not available for the five-year baseline, it should be collected moving forward.

9.4. Identity, Language, Traditional Knowledge and Knowledge Transmission

Under Identity, Language, Traditional Knowledge and Knowledge Transmission, the following Indicator Categories and Specific Indicators were identified:

| Cultural Activities | Cultural Programming and Education Programming | Traditional Skills and Knowledge Transmission |
|--|---|---|
| <ul style="list-style-type: none"> • Availability of programs, value and type of investments for cultural activities supported by GNWT and Diavik: events (fish fry, culture camp, Elders’ workshops, music festival, etc.); activities (cultural and hunting camps, family activities); investment (sponsorship, grants, etc.) | <ul style="list-style-type: none"> • Availability of programs, services, and supports, supported by GNWT and Diavik, designed for learning about or developing: community history; culture (way of life) and language; cultural programming (crafting, music, arts, way of life); traditional skills and knowledge programming; harvesting programs and supports; investment (sponsorship, grants, etc.) | <ul style="list-style-type: none"> • Availability of programs, services, and supports, supported by GNWT and Diavik to transmit traditional skills and knowledge |

Figure 15. Identity, Language, Traditional Knowledge and Knowledge Transmission Indicators

9.4.1 Cultural Activities

9.4.1.1. Specific Indicator Data Assessment

Under Cultural Activities, the IGs recommended exploring the following indicator: **Availability of Programs, Value, and Type of Investments for Cultural Activities Supported by GNWT and Diavik:**

- *Events (fish fry, culture camp, Elders’ workshops, music festival etc.)*
- *Activities (for example cultural and hunting camps, family activities)*
- *Investment (sponsorship, grants etc.)* (“Cultural Activities Indicator”).

This indicator was identified by DKFN, LKDFN, NWTMN, NSMA and Tłıchq. The directly and indirectly linked data sources identified by the GNWT and Diavik are assessed on page 70.

Table 30. Cultural Activities Indicator Directly Linked Data Source Assessment

| Cultural Activities Indicator: Directly Linked Data Sources | Data Ref | Specific Data Sets | Data Assessment | Data Recommendation | Data Measurability |
|--|----------|----------------------|--|--|--|
| <p>Diavik Diamond Mine Sustainable Development Report 2017 - 2019 (Diavik)</p> <p>Diavik Diamond Mine 2020 Socio-Economic Monitoring Agreement Report (Diavik)</p> | #7 | Community Investment | <ul style="list-style-type: none"> Data is available for 2017-2020. Data is provided in PDF which is not efficient for analysis. Data is directly linked to the indicator, but while information appears to be directly linked to the indicator, community investment information is presented as a list of dollars spent by the community, on community organizations, activities, and events. The allocation and distribution of funds change annually. | <ul style="list-style-type: none"> Community investment information should be distinguished by IG for use with this indicator. A list of community investment activities should be collected for each IG. Work with IGs to verify IG affiliations of recipients and collect | <ul style="list-style-type: none"> At this time, the indicator can be measured, and a baseline can be established. Additional data sources designed to directly measure the indicator should be sought. Once a baseline is established, reporting on indicator should occur annually. |

Table 31. Cultural Activities Indicator Indirectly Linked Data Source Assessment

| Cultural Activities Indicator: Indirectly Linked Data Sources | Data Ref | Specific Data Sets | Data Assessment | Data Recommendation | Data Measurability |
|---|----------|--------------------|---|--|--|
| Country Foods) Households where 75% or more (most or all) of meat eaten in the household was obtained through Hunting or fishing, by community, Northwest Territories, 1998-2018 (GNWT) | #2 | N/A | <ul style="list-style-type: none"> Data is available on a five-year basis from 1998-2018. Data is provided in an Excel database that is efficient for analysis. Data is not directly linked to the indicator. Data may be linked to cultural activities but does not specifically speak to the availability of programs, value, and type of investments, events, and activities. Changes in cultural activities and associated programs and supports by GNWT or Diavik may reflect shifts in the consumption of country foods. | <ul style="list-style-type: none"> Data should be collected at the IG level to improve relevancy. Data should be collected on an annual or biennial basis to track trends on a finer scale. Work with IGs to verify IG affiliations of recipients and collect data on all relevant IGs. | <ul style="list-style-type: none"> At this time, the indicator can be measured, and a baseline can be established. Additional data sources designed to directly measure the indicator should be sought. Once a baseline is established, reporting on indicator should occur annually. |

| Cultural Activities Indicator: Indirectly Linked Data Sources | Data Ref | Specific Data Sets | Data Assessment | Data Recommendation | Data Measurability |
|--|----------|--------------------|--|--|--|
| Persons 15 & over who hunted or fished in the year, by community Northwest Territories, 1998-2019 (GNWT) | #3 | N/A | <ul style="list-style-type: none"> • Data is available on a five-year basis from 1998-2018. • Data is provided in an Excel database that is efficient for analysis • Data is not directly linked to the indicator. Data may be linked to cultural activities but does not specifically speak to the availability of programs, value, and type of investments, events, and activities. Changes in cultural activities and associated programs and supports by GNWT or Diavik may reflect shifts in participation in hunting and fishing. | <ul style="list-style-type: none"> • Data should be collected at the IG level to improve relevancy. • Data should be collected on an annual or biennial basis to track trends on a finer scale. • Work with IGs to verify IG affiliations of recipients and collect data on all relevant IGs. | <ul style="list-style-type: none"> • At this time, the indicator can be measured, and a baseline can be established. • Additional data sources designed to directly measure the indicator should be sought. • Once a baseline is established, reporting on indicator should occur annually. |
| Persons 15 & over who trapped in the year, by community Northwest Territories, 1989-2019 (GNWT) | #4 | N/A | <ul style="list-style-type: none"> • Data is available on a five-year basis from 1988-2018. • Data is provided in an Excel database that is efficient for analysis • Data is not directly linked to the indicator. Data may be linked to cultural activities but does not specifically speak to the availability of programs, value, and type of investments, events, and activities. Changes in cultural activities and associated programs and supports by GNWT or Diavik may reflect shifts in participation in trapping. | <ul style="list-style-type: none"> • Data should be collected at the IG level to improve relevancy. • Data should be collected on an annual or biennial basis to track trends on a finer scale. • Work with IGs to verify IG affiliations of recipients and collect data on all relevant IGs. | <ul style="list-style-type: none"> • At this time, the indicator can be measured, and a baseline can be established. • Additional data sources designed to directly measure the indicator should be sought. • Once a baseline is established, reporting on indicator should occur annually. |

| Cultural Activities Indicator: Indirectly Linked Data Sources | Data Ref | Specific Data Sets | Data Assessment | Data Recommendation | Data Measurability |
|---|----------|------------------------|---|--|--|
| NWT Bureau of Statistics Community Data IG Specific data sets: <ul style="list-style-type: none"> • Statistical Profile for Łutselk'e (Tłıchq) • Statistical Profile for Gamètı (Tłıchq) • Statistical Profile for Whatı (Tłıchq) • Statistical Profile for Wekweètı (Tłıchq) • Statistical Profile for Behchokò (Tłıchq) Aggregate data sets: <ul style="list-style-type: none"> • Statistical Profile for Fort Resolution (DKFN) • Statistical Profile for Yellowknife (NSMA, NWTMN) • Statistical Profile for Fort Smith (NWTMN) • Statistical Profile for Hay River (NWTMN) • (NWT Bureau of Statistics, 2021) | #6 | Traditional Activities | <ul style="list-style-type: none"> • Data is available for 1989-2019. • Data is provided in an Excel database that is efficient for analysis • Data is not directly linked to the indicator. Data provided under Traditional Activities (2019) may be linked to participation in cultural activities but does not specifically speak to the availability of programs, value, and type of investments for cultural activities supports. Changes in cultural activity programming by GNWT or Diavik may reflect shifts in participation in traditional activities including hunting, fishing, gathering berries, producing arts and crafts, and consumption of country goods | <ul style="list-style-type: none"> • Data should be collected at the IG level to improve relevancy. • Data should be collected on an annual or biennial basis to track trends on a finer scale. • Work with IGs to verify IG affiliations of recipients and collect data on all relevant IGs. | <ul style="list-style-type: none"> • At this time, the indicator can be measured, and a baseline can be established. • Additional data sources designed to directly measure the indicator should be sought. • Once a baseline is established, reporting on indicator should occur annually. |

9.4.1.2. Specific Indicator Monitoring Recommendations

Using the directly linked data sources from the Diavik Diamond Mine Sustainable Development Reports and the Diavik Diamond Mine Socio-Economic Monitoring Agreement Report a five-year baseline²⁵ can be established to monitor the Cultural Activities Indicator provided the following data washing steps are followed:

Data washing steps include:

- *Data is made accessible:* Raw data (e.g., Excel spreadsheet) is preferable to the summarized data included in Diavik's annual reports. If accessible, Diavik should provide raw data for the 2017 to 2021 period. If raw data is not available for the relevant baseline, it is recommended that the GNWT and Diavik extract the data from available sources using data extraction tools such as Text Extraction. Moving forward, raw data sets should be provided by Diavik on an annual basis.

²⁵ This Report assumes data for 2021 will be made available to the GNWT.

- *Annual data collection:* Moving forward, raw data sets should be provided by Diavik on an annual basis.
- *Data is distinguished by and inclusive of all IGs:* Community investment and information in relation to cultural activities and programming is aggregated broadly by municipality, IGs, and community organizations. Where possible, community investment and cultural activity supports should be distinguished by IG in order to monitor IG-specific cultural well-being. Where no data exists for an IG, Diavik and the GNWT can work with the individual IG(s) to ensure community investment and cultural activity supports associated with their communities are identified and reported. If such data is not available for the five-year baseline, it should be collected moving forward.
- *Explore additional data collection methods:* The GNWT should explore the possibility of working with Diavik and the IGs to identify data (e.g., of programs, services, and supports in relation to cultural activities) directly related to the indicator.
 - It is recommended that IGs be involved to understand their participation in cultural activities.
 - Data should be collected and reported annually in Excel or other accessible formats.

Indirectly linked data sources from the *NWT Bureau of Statistics, Community and Aggregate Data Sets* and the GNWT's data sets on *Country Foods by Household, Hunting and Fishing by Household, and Trapping by Household* can provide additional context to the GNWT's overall understanding of the Indicator Category, Cultural Activity. However, while changes in participation and the extent of involvement in cultural activities may be related to changes in programming and opportunities associated with Diavik and/or the GNWT, it is difficult to demonstrate causation. Although it is recommended that this information be included to provide context, hunting and trapping data going back to 1998 and 1989 may demonstrate baseline trends about the overall participation specific to two IGs, LKDFN and Tłıchq, and to communities such as Fort Resolution, Yellowknife, Fort Smith, and Hay River. Where the data can be distinguished based on an individual IG, and collected annually or biennially, it can support the monitoring of the Cultural Activity Indicator.

Overall monitoring recommendations for the Cultural Activities Indicator include:

- Directly and indirectly linked data from Diavik and the GNWT on community investment and cultural activities can be used to establish a baseline from 2017 to 2021 provided data washing steps are followed. Earlier datasets from Diavik going back to 2001 are available but need to be reviewed to confirm data conditions.

- Moving forward, raw data sets should be provided by the GNWT on an annual or biennial basis.²⁶ Data from Diavik should be provided on an annual basis. Reporting should be in an accessible format such as Excel and reflect the data collection schedule.
- Data should be reported by IG. Where there are no community investment and cultural opportunities available, and/or where there is no relevant information available by IG this should also be reported to establish and monitor trends over time.
- Additional data sources identified by Diavik on the public registry may support the review and monitoring of this indicator.

9.4.2 Cultural Programming and Education Programming

9.4.2.1. Specific Indicator Data Assessment

Under Cultural Programming and Education Programming, the IGs recommended exploring the following indicator: Availability of Programs, Services, and Supports, Supported by GNWT and Diavik, Designed for Learning About or Developing:

- Community History
- Culture (Way of Life) and Language
- Cultural Programming (crafting, music, arts, way of life)
- Traditional Skills and Knowledge programming
- Harvesting programs and supports
- Investment (sponsorship, grants etc.) (“Cultural Programming Indicator”).

This indicator was identified by DKFN, LKDFN, NWTMN, NSMA and Tłı̄ch̄q. The directly and indirectly linked data sources identified by the GNWT and Diavik are assessed on page 75.

²⁶ Data from NWT Bureau of Statistics derived from National Census data may not be amenable to changes in data collection

Table 32. Cultural Programming Indicator Directly Linked Data Source Assessment

| Cultural Programming Indicator: Directly Linked Data Sources | Data Ref | Specific Data Sets | Data Assessment | Data Recommendation | Data Measurability |
|--|----------|----------------------|---|---|--|
| <p>Diavik Diamond Mine Sustainable Development Report 2017 - 2019 (Diavik)</p> <p>Diavik Diamond Mine 2020 Socio-Economic Monitoring Agreement Report (Diavik)</p> | #7 | Community Investment | <ul style="list-style-type: none"> Data is available for 2017-2020. Data is provided in PDF which is not efficient for analysis. Data is directly linked to the indicator, but while information appears to be directly linked to the indicator, community investment information is presented as a list of dollars spent by community, on community organizations, activities, and events. The allocation and distribution of funds changes annually. | <ul style="list-style-type: none"> Community investment information should be distinguished by IG for use with this indicator. A list of community investment activities should be collected for each IG. Work with IGs to verify IG affiliations of recipients and collect data on all relevant IGs. Include data from 2021 if available | <ul style="list-style-type: none"> At this time, the indicator can be measured, and a baseline can be established. Additional data sources designed to directly measure the indicator should be sought. Once a baseline is established, reporting on indicator should occur annually. |

Table 33. Cultural Programming Indicator Indirectly Linked Data Source Assessment

| Cultural Programming Indicator: Indirectly Linked Data Sources | Data Ref | Specific Data Sets | Data Assessment | Data Recommendation | Data Measurability |
|--|----------|--------------------|--|--|---|
| % Indigenous 15 Yrs Older that Speak an Indigenous Language, by Community, 1989 to 2019 (NWT Bureau of Statistics, 2021) ²⁷ | #1 | N/A | <ul style="list-style-type: none"> Data is available on a five-year basis from 1989-2019. Data is provided in an Excel database that is efficient for analysis Data is not directly linked to the indicator. Number of language speakers may be linked to language programming but does not directly speak to the availability of programs, services, and supports. | <ul style="list-style-type: none"> Data should be collected at the IG level to improve relevancy. Data collection every five years is suitable to demonstrate trends. Work with IGs to verify IG affiliations of recipients and collect data on all relevant IGs. | <ul style="list-style-type: none"> At this time, the indicator can be measured, and a baseline can be established. Additional data sources designed to directly measure the indicator should be sought. Once a baseline is established, reporting on indicator should occur annually or biennially |

²⁷ Also referred to Indigenous Languages data.

| Cultural Programming Indicator: Indirectly Linked Data Sources | Data Ref | Specific Data Sets | Data Assessment | Data Recommendation | Data Measurability |
|--|----------|--------------------|--|--|---|
| (Country Foods) Households where 75% or more (most or all) of meat eaten in the household was obtained through Hunting or fishing, by community, Northwest Territories, 1998-2018 (GNWT) | #2 | N/A | <ul style="list-style-type: none"> • Data is available on a five-year basis from 1998-2018. • Data is provided in an Excel database that is efficient for analysis • Data is not directly linked to the indicator. Data may be linked to cultural programming but does not specifically speak to the availability of programs, services, and supports. Changes in cultural and education programming by GNWT or Diavik may reflect shifts in consumption of country foods. | <ul style="list-style-type: none"> • Data should be collected at the IG level to improve relevancy. • Data should be collected on an annual or biennial basis to track trends on a finer scale. • Work with IGs to verify IG affiliations of recipients and collect data on all relevant IGs. | <ul style="list-style-type: none"> • At this time, the indicator can be measured, and a baseline can be established. • Additional data sources designed to directly measure the indicator should be sought. • Once a baseline is established, reporting on indicator should occur annually or biennially |
| Persons 15 & over who hunted or fished in the year, by community Northwest Territories, 1998-2019 (GNWT) | #3 | N/A | <ul style="list-style-type: none"> • Data is available on a five-year basis from 1998-2018. • Data is provided in an Excel database that is efficient for analysis. • Data is not directly linked to the indicator. Data may be linked to cultural programming but does not specifically speak to the availability of programs, services, and supports. Changes in cultural and education programming by GNWT or Diavik may reflect shifts in participation in hunting and fishing. | <ul style="list-style-type: none"> • Data should be collected at the IG level to improve relevancy. • Data should be collected on an annual or biennial basis to track trends on a finer scale. • Work with IGs to verify IG affiliations of recipients and collect data on all relevant IGs. | |

| Cultural Programming Indicator: Indirectly Linked Data Sources | Data Ref | Specific Data Sets | Data Assessment | Data Recommendation | Data Measurability |
|--|----------|------------------------|--|--|---|
| Persons 15 & over who trapped in the year, by community Northwest Territories, 1989-2019 (GNWT) | #4 | N/A | <ul style="list-style-type: none"> Data is available on a five-year basis from 1988-2018. Data is provided in an Excel database that is efficient for analysis. Data is not directly linked to the indicator. Data may be linked to cultural programming but does not specifically speak to the availability of programs, services, and supports. Changes in cultural and education programming by GNWT or Diavik may reflect shifts in participation in trapping. | <ul style="list-style-type: none"> Data should be collected at the IG level to improve relevancy. Data should be collected on an annual or biennial basis to track trends on a finer scale. Work with IGs to verify IG affiliations of recipients and collect data on all relevant IGs. | <ul style="list-style-type: none"> At this time, the indicator can be measured, and a baseline can be established. Additional data sources designed to directly measure the indicator should be sought. Once a baseline is established, reporting on indicator should occur annually or biennially |
| <p>NWT Bureau of Statistics Community Data IG Specific data sets:</p> <ul style="list-style-type: none"> Statistical Profile for Lutselk'e (Tłıchǵ) Statistical Profile for Gamètı (Tłıchǵ) Statistical Profile for Whatı (Tłıchǵ) Statistical Profile for Wekweètı (Tłıchǵ) Statistical Profile for Behchokǵ (Tłıchǵ) <p>Aggregate data sets:</p> <ul style="list-style-type: none"> Statistical Profile for Fort Resolution (DKFN) Statistical Profile for Yellowknife (NSMA, NWTMN) Statistical Profile for Fort Smith (NWTMN) Statistical Profile for Hay River (NWTMN) (NWT Bureau of Statistics, 2021) | #6 | Traditional Activities | <ul style="list-style-type: none"> Data is available for 1989-2019. Data is provided in an Excel database that is efficient for analysis Data is not directly linked to the indicator. Number of language speakers provided under Indigenous Languages (1984-2019) may be linked to related programs but does not directly speak to the availability of such supports. Data provided under Traditional Activities (2019) may be linked to participation in cultural programming but does not specifically speak to the availability of programs, value, and type of investments for cultural activities supports. Changes in cultural activity programming by GNWT or Diavik may reflect shifts in participation in traditional activities including hunting, fishing, gathering berries, producing arts and crafts, and consumption of country goods | <ul style="list-style-type: none"> Data should be collected at the IG level to improve relevancy. Data collection every five years is suitable to demonstrate trends. Work with IGs to verify IG affiliations of recipients and collect data on all relevant IGs. | |

9.4.2.2. Specific Indicator Monitoring Recommendations

Using the directly linked data sources from the *Diavik Diamond Mine Sustainable Development Reports* and the *Diavik Diamond Mine Socio-Economic Monitoring Agreement Report*, a five-year baseline²⁸ can be established to monitor the Cultural Programming Indicator provided the following data washing steps are followed:

Data washing steps include:

- *Data is made accessible:* Raw data (e.g., Excel spreadsheet) is preferable to the summarized data included in Diavik's annual reports. If accessible, Diavik should provide raw data for the 2017 to 2021 period. If raw data is not available for the relevant baseline, it is recommended that the GNWT and Diavik extract the data from available sources using data extraction tools such as Text Extraction. Moving forward, raw data sets should be provided by Diavik on an annual basis.
- *Annual data collection:* Moving forward, raw data sets should be provided by Diavik on an annual basis.
- *Data is distinguished by and inclusive of all IGs:* Community investment and information in relation to cultural programming are aggregated broadly by municipality, IGs, and community organizations. Where possible, community investment and cultural programming supports should be distinguished by IG to monitor IG-specific cultural well-being. Where no data exists for an IG, Diavik and the GNWT can work with an individual IG(s) to ensure community investment and cultural program supports associated with their communities are identified and reported. If such data is not available for the five-year baseline, it should be collected moving forward.
- *Explore additional data collection methods:* The GNWT should explore the possibility of working with Diavik and the IGs to identify data (e.g., of programs, services, and supports in relation to cultural programming) directly related to the indicator.
 - It is recommended that IGs be involved to understand their participation in cultural activities and programs.
 - Data should be collected and reported biennially²⁹ in Excel or other accessible formats.

²⁸ This Report assumes data for 2021 will be made available to the GNWT.

²⁹ Language related data can be reported on a five-year basis.

Indirectly linked data sources from the *NWT Bureau of Statistics, Community and Aggregate Data Sets* and the GNWT's data sets on *Indigenous Languages, Country Foods by Household, Hunting and Fishing by Household, and Trapping by Household* can provide additional context to the GNWT's overall understanding of the Indicator Category, Cultural Programming and Education. However, while language rates, and changes in participation and the extent of involvement in language and cultural activities may be related to changes in programming and opportunities related to Diavik and/or the GNWT, it is difficult to demonstrate causation. While it is recommended that this information be included to provide context, language, hunting, and trapping data going back to 1998 and 1989 may demonstrate baseline trends about the overall participation specific to two IGs, LKDFN and Tłıchq, and to communities such as Fort Resolution, Yellowknife, Fort Smith, and Hay Rive (i.e., it cannot be directly linked to each individual IG). It is recommended that this information be included to provide context and where the data can be distinguished based on IGs and collected annually it can support the monitoring of the Cultural Programming Indicator.

Overall monitoring recommendations for the Cultural Programming Indicator include:

- Directly and indirectly linked data from Diavik and the GNWT on community investment and cultural programming can be used to establish a baseline from 2017 to 2021 provided data washing steps are followed. Earlier datasets from Diavik going back to 2001 are available but need to be reviewed to confirm data conditions.
- Moving forward, raw data sets should be provided by the GNWT on an annual or biennial basis.³⁰ Data from Diavik should be provided on an annual basis. Reporting should be in an accessible format such as Excel and reflect the data collection schedule.
- Data should be reported by IG. Where there are no community investment and cultural opportunities available, and/or where there is no relevant information available by IG this should also be reported to establish and monitor trends over time.
- Additional data sources identified by Diavik on the public registry may support the review and monitoring of this indicator.

³⁰ Data from NWT Bureau of Statistics derived from National Census data may not be amenable to changes in data collection

9.4.3 Traditional Skills and Knowledge Transmission

9.4.3.1. Specific Indicator Data Assessment

Under Traditional Skills and Knowledge Transmission, the IGs recommended exploring the following indicator: **Availability of Programs, Services, and Supports, Supported by GNWT and Diavik to Transmit Traditional Skills and Knowledge** (“Traditional Skills”). This indicator was identified by DKFN, LKDFN, NWTMN, NSMA and Tłıchq. There are no directly linked indicators for the Traditional Skills Indicator. Indirectly linked data sources identified by the GNWT and Diavik are assessed below.

Table 34. Traditional Skills Indicator Indirectly Linked Data Source Assessment

| Traditional Skills Indicator: Indirectly Linked Data Sources | Data Ref | Specific Data Sets | Data Assessment | Data Recommendation | Data Measurability |
|--|----------|--------------------|--|--|--|
| (Country Foods) Households where 75% or more (most or all) of meat eaten in the household was obtained through Hunting or fishing, by community, Northwest Territories, 1998-2018 (GNWT) | #2 | N/A | <ul style="list-style-type: none"> Data is available on a five-year basis from 1998-2018. Data is provided in an Excel database that is efficient for analysis. Data is not directly linked to the indicator. Data may be linked to traditional skills and knowledge transmission but does not specifically speak to the availability of programs, services and supports. | <ul style="list-style-type: none"> Data should be collected at the IG level to improve relevancy. Data should be collected on an annual or biennial basis to track trends on a finer scale. Work with IGs to verify IG affiliations of recipients and collect data on all relevant IGs. | <ul style="list-style-type: none"> At this time, the indicator can be measured, and a baseline can be established. Additional data sources designed to directly measure the indicator should be sought. Once a baseline is established, reporting on indicator should occur annually or biennially. |
| Persons 15 & over who hunted or fished in the year, by community Northwest Territories, 1998-2019 (GNWT) | #3 | N/A | <ul style="list-style-type: none"> Data is available on a five-year basis from 1998-2018. Data is provided in an Excel database that is efficient for analysis. Data is not directly linked to the indicator. Data may be linked to traditional skills and knowledge transmission but does not specifically speak to the availability of programs, services and supports. | <ul style="list-style-type: none"> Data should be collected at the IG level to improve relevancy. Data should be collected on an annual or biennial basis to track trends on a finer scale. Work with IGs to verify IG affiliations of recipients and collect data on all relevant IGs. | |

| Traditional Skills Indicator: Indirectly Linked Data Sources | Data Ref | Specific Data Sets | Data Assessment | Data Recommendation | Data Measurability |
|---|----------|------------------------|--|--|--|
| Persons 15 & over who trapped in the year, by community Northwest Territories, 1989-2019 (GNWT) | #4 | N/A | <ul style="list-style-type: none"> • Data is available on a five-year basis from 1988-2018. • Data is provided in an Excel database that is efficient for analysis. • Data is not directly linked to the indicator. Data may be linked to traditional skills and knowledge transmission but does not specifically speak to the availability of programs, services and supports. | <ul style="list-style-type: none"> • Data should be collected at the IG level to improve relevancy. • Data should be collected on an annual or biennial basis to track trends on a finer scale. • Work with IGs to verify IG affiliations of recipients and collect data on all relevant IGs. | <ul style="list-style-type: none"> • At this time, the indicator can be measured, and a baseline can be established. • Additional data sources designed to directly measure the indicator should be sought. • Once a baseline is established, reporting on indicator should occur annually or biennially. |
| <p>NWT Bureau of Statistics Community Data IG Specific data sets:</p> <ul style="list-style-type: none"> • Statistical Profile for Lutselk'e (Tłı̨chǫ) • Statistical Profile for Gamètì (Tłı̨chǫ) • Statistical Profile for Whatì (Tłı̨chǫ) • Statistical Profile for Wekweètì (Tłı̨chǫ) • Statistical Profile for Behchokò (Tłı̨chǫ) <p>Aggregate data sets:</p> <ul style="list-style-type: none"> • Statistical Profile for Fort Resolution (DKFN) • Statistical Profile for Yellowknife (NSMA, NWTMN) • Statistical Profile for Fort Smith (NWTMN) • Statistical Profile for Hay River (NWTMN) • (NWT Bureau of Statistics, 2021) | #6 | Traditional Activities | <ul style="list-style-type: none"> • Data is available for 1989-2019. • Data is provided in an Excel database that is efficient for analysis • Data is not directly linked to the indicator. • Number of language speakers provided under Indigenous Languages (1984-2019) may be linked to related programs but does not directly speak to the availability of such supports. • Data provided under Traditional Activities (2019) may be linked to traditional skills and knowledge transmission but does not specifically speak to the availability of programs, services and supports. | <ul style="list-style-type: none"> • Data should be collected at the IG level to improve relevancy. • Data collection every five years is suitable to demonstrate trends. • Work with IGs to verify IG affiliations of recipients and collect data on all relevant IGs. | |

9.4.3.2. Specific Indicator Monitoring Recommendations

While there are only indirectly linked data sources, it is recommended that the *Country Foods by Household, Hunting and Fishing by Household* and *Trapping by Household* data sets along with the NWT Bureau of Statistics Community and Aggregate Data Sets on traditional activities be used to support the development of a five-year baseline to monitor the Traditional Skills Indicator provided the following data washing steps are followed:

- *Explore additional data collection methods:* The GNWT should explore the possibility of working with Diavik and the IGs to identify data (e.g., of programs, services, and supports in relation to traditional skills.) directly related to the indicator.
 - It is recommended that IGs be involved to understand their participation in cultural activities and programs.
 - Data should be collected and reported annually in Excel or other accessible formats.
- *Annual or biennial data collection:* Moving forward, raw data sets should be provided by the GNWT on an annual or biennial basis.³¹
- *Data is distinguished by and inclusive of all IGs:* Traditional skills data should be distinguished by IG to monitor IG-specific cultural well-being. Data is currently categorized as NWT geographic communities that do not align specifically with the IGs. Where no data exists for an IG, data must be collected. Diavik and the GNWT can work with individual IGs to establish information and confidentiality protocols to protect identifying and sensitive information.

Indirectly linked data sources from the *NWT Bureau of Statistics, Community and Aggregate Data Sets* and the GNWT's data sets on *Country Foods by Household, Hunting and Fishing by Household*, and *Trapping by Household* can provide additional context to the GNWT's overall understanding of the Indicator Category, Cultural Activity. However, while changes in participation and the extent of involvement in cultural activities may be related to changes in programming and opportunities related to Diavik and/or the GNWT it is difficult to demonstrate causation. Although it is recommended that this information be included to provide context, hunting, and trapping data going back to 1998 and 1989 may demonstrate baseline trends about the overall participation specific to two IGs, LKDFN and Tłıchq, and to communities such as Fort Resolution, Yellowknife, Fort Smith, and Hay River (i.e., it cannot be directly linked to each individual IG). It is recommended that this information be included to provide context and where the data can be distinguished based on IG and collected annually it can support the monitoring of the Cultural Activity Indicator.

³¹ Data from NWT Bureau of Statistics derived from National Census data may not be amenable to changes in data collection.

Overall monitoring recommendations for the Cultural Activities Indicator include:

- Data relevant to the “extent of” participation in the identified data sets can be used to establish a baseline, provided data washing steps are followed.
- Moving forward, raw data sets should be provided by the GNWT on an annual or biennial basis. Data from Diavik should be provided on an annual basis. Reporting should be in an accessible format such as Excel and reflect the data collection schedule.
- Data should be reported by IG. Where there are no community investment and cultural opportunities available, and/or where there is no relevant information available by IG this should be reported to establish and monitor trends over time.
- Additional data sources identified by Diavik on the public registry may support the review and monitoring of this indicator.

9.5. Community Member Health and Well-being

Under Community Health and Well-being, the following Indicator Category and Specific Indicator was identified:

Health Services and Supports

- Availability of programs, services and supports for improved health and well-being

Figure 16. Community Member Health and Well-being Indicators

9.5.1 Health Services and Supports

9.5.1.1. Specific Indicator Data Assessment

Under Health Services and Supports, the IGs recommended exploring the following indicator: **Availability of Programs, Services and Supports for Improved Health and Well-Being** (“Health Services Indicator”).

This indicator was identified by LKDFN, and NWTMN, but is relevant to all participating IGs Only one data source was identified as linked to the indicator. The indirectly linked data source identified by the GNWT and Diavik is assessed below.

Table 35. Health Services and Supports Indicator Directly Linked Data Source Assessment

| Health Services and Supports Indicator: Directly Linked Data Sources | Data Ref | Specific Data Sets | Data Assessment | Data Recommendation | Data Measurability |
|--|----------|--------------------|--|--|--|
| <p>Government of the Northwest Territories Socio-Economic Agreement Report for Mines Operating in the Northwest Territories (2018 - 2020) (GNWT)</p> | #8 | Wellness | <ul style="list-style-type: none"> • Data is available for 2018-2020. • Data is provided in PDF which is not efficient for analysis. • Data is not directly linked to the indicator. Data is presented as qualitative information and a community wellness index. Community wellness may be related to the availability of programs and supports for improved mental health, but the data does not directly link to the indicator. • The 2020 report provides additional health and well-being figures as appendices; however, there needs to be further categorization into IG-specific information for use with this indicator. Raw data pertaining to health and well-being would be best used in relation to this indicator. | <ul style="list-style-type: none"> • Data should be collected at the IG level to improve relevancy. • Data should be collected on an annual or biennial basis to track trends on a finer scale. • Work with IGs to verify IG affiliations of recipients and collect data on all relevant IGs. | <ul style="list-style-type: none"> • At this time, the indicator cannot be measured, and a baseline cannot be established based on available data. • Existing data needs improvements to be considered. • Additional data sources designed to directly measure the indicator should be sought. • IG-specific data should be collected moving forward. • Once a baseline can be established, data reporting should |

9.5.1.2. Specific Indicator Monitoring Recommendations

There are currently no directly linked data sources. Indirectly linked data sources do not provide adequate data to create a baseline at this time. There is not sufficiently detailed information to prepare a baseline for the Health Services Indicator, and therefore the indicator cannot be monitored at this time. The following recommendations are included to support the creation of a baseline and ongoing indicator monitoring:

- *Identify Data:* Working with Diavik, the GNWT should review the data identified by Diavik and held on various public registries to establish the data condition and review measurability.
 - Additional data sources designed to directly measure the indicator should be sought.
 - Data should be collected and reported annually in Excel or other accessible formats. If baseline data is not available in Excel, Text Extraction or other data extraction software can support the creation of a baseline.
- *Explore additional data collection methods:* The GNWT should explore the possibility of working with IGs to identify data (e.g., health programming etc.) directly related to the indicator.
 - It is recommended that IGs be involved to understand their level of engagement and their satisfaction with the quality of engagement.
 - Data should be collected and reported annually in Excel or other accessible formats.
- *Follow Other Data Washing Recommendations:* This includes:
 - Ensuring data is distinguished by and inclusive of all IGs.
 - Working with Diavik and the GNWT to establish the necessary information sharing and confidentiality protocols.
 - Where IGs did not and/or do not participate in health-related programming and activities this should be noted and tracked moving forward to establish and monitor trends.
 - If such data is not available for the five-year baseline, it should be collected moving forward.

10. Recommendations

As presented earlier, the indicators were reviewed in relation to the available data sets and the criteria established at the outset of Sections 8 and 9. Overall, nine³² of the 14 cultural-well being indicators identified by IGs can proceed to data collection and monitoring. In most instances, the required data washing involves extending collection to involve all relevant IGs. Of the nine indicators, five will require additional data collection specific to what is being measured.

Table 36 provides a summary of the recommended indicators available to begin proceeding to data collection, washing, and monitoring. See Section 9 for a more detailed analysis and related recommendations. Indicators that are available to be monitored are identified in **green**. Indicators that are not available to be monitored at this time because the available data requires significant washing or is not relevant are identified in **yellow**. There are no indicators that were rejected.

Table 36: Summary of Cultural Well-Being Indicators Availability to be Monitored

| Key Thematic Grouping | Indicator Category | Specific Indicator | Associated IGs | Indicator Available to be Monitored |
|----------------------------------|--|---|---------------------------|-------------------------------------|
| Indigenous Rights and Governance | Intergovernmental Participation | Availability of programs and supports towards, and extent of, participation in Intergovernmental working groups (with IGs, GNWT, Diavik). | DKFN, NWTMN, NSMA | No |
| | Engagement Effort | Availability of programs, supports and capacity to meaningfully engage with GNWT, and Diavik | DKFN, LKDFN, NWTMN, NSMA | No |
| Social, Education and Economy | Access To Education | Number of scholarships provided, and community members receiving support, to attend post-secondary programs and training opportunities | NWTMN, NSMA | Yes* |
| | Employment | Number of community members employed with Diavik and contractors. | LKDFN, NWTMN, NSMA, Tłchq | Yes* |
| | Business Opportunities and Procurement | Value and description of procurement spend on community businesses. | NWTMN, NSMA | Yes* |
| | Program Investment and Legacy | Value and type of investments in legacy programs and/or supports | NWTMN, NSMA, LKDFN | Yes |
| | Social And Cultural Activities | Availability of programs, services, and supports for continued community gatherings supported by Diavik: <ul style="list-style-type: none"> recreational activities family activities workshops sponsored events ceremonies (i.e., Rites of Passage) | LKDFN | Yes |

³² The remaining five indicators do not have strong data availability and may require additional data sources.

| Key Thematic Grouping | Indicator Category | Specific Indicator | Associated IGs | Indicator Available to be Monitored |
|---|--|---|----------------------------------|-------------------------------------|
| Land, Wildlife, Water and Resources, Environmental Stewardship and Harvesting | Harvesting Programming | Availability of programs and supports for, and extent of, participation in harvesting, trapping, hunting, and fishing (supported by GNWT and Diavik): <ul style="list-style-type: none"> • Activities on the land (camps, hunting programs) • Equipment supports • Harvesting, sharing, preparing, consuming resources • Investment (sponsorship, grants, programs etc. provided by Diavik) | DKFN, LKDFN, NWTMN, NSMA, Tłjchq | Yes |
| | Monitoring And Stewardship of The Environment | Availability of programs and supports, to participate in, and prevalence of, environmental monitoring and stewardship (supported by GNWT and Diavik) | DKFN, NWTMN, NSMA, Tłjchq | No |
| | Adaptive Management | Availability of programs and supports to participate in adaptive management with the GNWT and Diavik. | NSMA | No |
| Identity, Language, Traditional Knowledge and Knowledge Transmission | Cultural Activities | Availability of programs, value, and type of investments for cultural activities supported by GNWT and Diavik: <ul style="list-style-type: none"> • Events (fish fry, culture camp, Elders' workshops, music festival etc.) • Activities (for example cultural and hunting camps, family activities) • Investment (sponsorship, grants etc.) | DKFN, LKDFN, NWTMN, NSMA, Tłjchq | Yes |
| | Cultural Programming and Education Programming | Availability of programs, services, and supports, supported by GNWT and Diavik designed for learning about or developing: <ul style="list-style-type: none"> • Community History • Culture (Way of Life) and Language • Cultural Programming (crafting, music, arts, way of life) • Traditional Skills and Knowledge programming • Harvesting programs and supports • Investment (sponsorship, grants etc.) | DKFN, LKDFN, NWTMN, NSMA, Tłjchq | Yes |
| | Traditional Skills and Knowledge Transmission | Availability of programs, services, and supports, supported by GNWT and Diavik, to transmit traditional skills and knowledge | DKFN, LKDFN | Yes |
| Community member health and well-being | Health Services and Supports | Availability of programs, services, and supports for improved health and well-being | LKDFN, NWTMN | No |

*Indicators with data sources that are directly linked.

10.1. Additional Recommendations

The following recommendations will continue to support the ongoing work of the GNWT and Diavik in fulfilling Measure 6. It is recommended that the GNWT:

- Continue to work with IGs that were unable to participate and/or validate their cultural well-being definition and indicators due to COVID-19 and other challenges to further the expression along with reporting on these critically important needs.
- Continue to work with IGs who engaged in the CWB Project to validate cultural well-being definitions, key thematic groupings and indicators with community members, Elders and Knowledge Keepers.
- Continue to confirm data sources with the GNWT and Diavik along with the quality of data in concert with advancing the state of monitoring activities. This will require, in part:
 - The engagement of GNWT department and agency technical staff (data stewards) as it relates to appropriate data sources followed by use of the Data Assessment Framework to evaluate the condition, practicality, and approaches to progressing the state of monitoring including the setting of baselines for any new data sources or newly washed data sources.
 - The identification and collection of new data sources for indicators that do not have directly linked data.
 - The development of a reporting and monitoring schedule based on established indicator-baselines along with data availability and based on the needs and recommendations of the GNWT and the IGs.
 - Work with the IGs to develop a reporting schedule and ongoing support regarding their respective indicators.
- Continue to work with IGs and MVEIRB to ensure indicators remain connected to the project and provide for an understanding of cultural well-being specific to each community.

11. Conclusions

The fulfillment of Measure 6 will rely on collaborative efforts between Diavik, the GNWT, and the IGs. While the GNWT is responsible for Measure 6, Diavik has obligations under their Socio-Economic Monitoring Agreements and the EA1819-01 to collaborate with the GNWT in monitoring cultural well-being including the indicators developed from the CWB Project. The GNWT and Diavik in concert with IGs will need to work collaboratively to ensure that what is set out in this report, including the monitoring plan, is put into practice.

12. References

International Association of Public Participation 2016. Planning for Effective Public Participation. IAP2 International Federation 2016 copyright

Noble, Bram 2015. *Introduction to Environmental Impact Assessment: A Guide to Principles and Practice*. Don Mills: Oxford University Press. Accessed May 20, 2021.

Mackenzie Valley Review Board 2020. Report of Environmental Assessment and Reasons for Decision EA1819-01 Diavik Diamond Mines Inc. Depositing processed kimberlite into pit(s) and underground.



Deninu Kų́ First Nation

Cultural Well-being Indicators Report

January 17, 2022

MNP

Measure # 6- Adaptive Management of Cultural Impacts

To mitigate significant cumulative adverse cultural impacts of the Project, the Government of the Northwest Territories will engage and work with Indigenous intervenors and the communities they represent to monitor and adaptively manage adverse impacts on cultural well-being from the Project, in combination with the Diavik Mine and other diamond mining projects.

The Government of the Northwest Territories will support the Indigenous intervenors to develop community-specific cultural well-being indicators to monitor and evaluate cultural well-being impacts associated with the Project, in combination with other diamond mining projects.

The Government of the Northwest Territories will meet with potentially affected Indigenous communities within one year of Ministerial approval of this Report of Environmental Assessment, and annually afterwards (or as agreed to by the Indigenous intervenors), to:

- a) prioritize cultural well-being impacts related to the Project and other diamond mines, as identified by communities and by the Government of the Northwest Territories,
- b) evaluate the effectiveness of Government of the Northwest Territories programs or other programs to address these identified impacts, and
- c) discuss improvements to existing Government of the Northwest Territories programs to mitigate identified impacts, new Government of Northwest Territories programs, or support for new community-based programs.

The Government of the Northwest Territories will submit an annual progress report on the three items above to the Indigenous intervenors, describing its engagement on and adaptive management of cultural impacts, and the Government of the Northwest Territories' plans to help address identified impacts.

Wherever feasible, the Government of the Northwest Territories should coordinate and collaborate with Diavik and the other diamond mining operators in the Northwest Territories when carrying out this measure.

Outcomes of this measure should be used, where relevant and available, to inform work on other measures.

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1. Introduction

In response to Diavik Diamond Mine (the Project) Measure 6, the Government of the Northwest Territories (GNWT) engaged a third-party contractor, MNP LLP, (the “contractor”) to support the development of community specific definitions of cultural well-being and identify cultural well-being indicators for participating Indigenous Government Organizations (IGO) that were intervenors on the Diavik Mine project. As one of the Indigenous intervenors, Deninu Kųé First Nation (DKFN), is working with the GNWT and the contractor to co-develop a definition of cultural well-being and identify potential indicators. This Indicator Validation Report (the Report) sets out the process undertaken by DKFN and the GNWT to identify a DKFN-specific definition of cultural well-being and select potential indicators.

2. Methodology

As identified during the jurisdictional scan, there is no single definition of cultural well-being. Further, while there is no formal methodology for identifying and defining cultural well-being and its indicators, many jurisdictions identify and assess effects to Indigenous rights, traditions, customs, language, economy, and culture that may be adapted or used as proxies for cultural well-being.

In order for a definition of cultural well-being and cultural well-being indicators to be relevant, they must:

- be specific and responsive to individual Indigenous Governments and Organizations (IGOs);
- relate directly to a proposed project and project location; and,
- include an understanding of cumulative effects.

The methodology detailed below was used to identify a draft definition of cultural well-being and associated indicators.

2.1. Objectives and Approach

DKFN’s engagement activities were shaped by guidance from the Technical Advisory Program (TAP), representatives from DKFN, and the GNWT. Instrumental to creating this plan was the learning gained by the GNWT in its outreach to DKFN to understand their engagement and capacity needs.

There are three overall objectives of the facilitated engagement activities, namely:

1. To develop a community-specific definition of cultural well-being and identify associated cultural well-being indicators;
2. To explore the meaningfulness of the cultural well-being indicators along with practicality in use; and,
3. For those cultural well-being indicators that are most promising, to understand the data needs as well as understandings on baselines and potential use of targets.

In addition to developing and reviewing cultural well-being indicators and their definitions with the IGOs, the contractor also engaged the GNWT to identify relevant programs (services) along with evaluation (monitoring) efforts that will support the development of a cultural well-being monitoring plan.

Working with each IGO, the GNWT identified facilitated engagements activities including workshops and community surveys as the preferred techniques for engaging each community. Workshops are best suited to collaborative engagement processes with small groups and a defined assignment. Surveys allow participants to engage with the material in a setting that allows anonymity and subjectivity. Both methods are designed to focus participants on providing input and information that supports the decision-making process. Key considerations included:

- The importance of providing background information that is accessible and in plain language;
- Key steps and tasks should be identified at the outset to support a focused approach;
- Graphic tools and presentation materials are useful to support the process; and,
- Ability to meet virtually with key leadership and community participants who are able to support the work.

2.2. Engagement Activities

GNWT and the contractor met with DKFN to explain the project and scope potential engagement activities. Plain language documents with detailed methodology for identifying indicators were provided for clarification purposes. Given the constraints surrounding COVID-19, in-person workshops and facilitated workshops were not possible. In order to select a definition of cultural well-being and identify indicators, survey questionnaires prepared by the contractor were provided to DKFN representatives for distribution to DKFN membership. The survey questionnaires were completed by DKFN membership and provided back to the contractor for analysis. Table 1 shows the number of completed survey questionnaires. A validation session is planned to confirm the indicators and information presented in this report. The survey questionnaires were completed on the following dates:

Table 1: Engagement Activities

| Type | Date | Number of Participants |
|---|-------------------|------------------------|
| Survey Questionnaires – Fort Resolution | November 29, 2021 | 5 |
| Survey Questionnaires – Fort Resolution | November 30, 2021 | 10 |

The survey questionnaires included a brief summary of Measure 6 and the work done with the GNWT and the contractor to date. Included in the questionnaires were the following questions designed to elicit information that can be used to develop a definition and support the identification of indicators:

1. What makes Deninu Kų́é First Nation unique?
2. What is important about Deninu Kų́é First Nation culture and community?
3. What are your goals for cultural well-being in the future?

The survey questionnaires were provided to the contractor for thematic analysis and grouping ahead of the validation session.

2.3. Cultural Well-Being Definition and Indicator Selection

The results of the survey questionnaires were compiled and analyzed using thematic analysis. Thematic analysis is a qualitative research method that involves coding or grouping text-based data (i.e., statements and/or observations) with one another based on similarities. Once coded, information is further refined and grouped together to reveal key themes. Information outliers that cannot be grouped are typically excluded.

Using the information provided in the brainstorming session, the contractor coded and thematically grouped the information with emphasis on what aspects of culture are unique and valued by DKFN. The contractor also relied on DKFN's concerns to shape a preliminary definition of cultural well-being.

2.3.1. Indicator Selection

A fundamental principle in identifying indicators for monitoring programs is that not all aspects of the

human environment, or in this case cultural well-being, can or should be evaluated. It is important to ensure all potentially affected components are considered for inclusion; however, only those indicators with available¹ baseline information that are likely to change through interaction with the project should be included.

Table 2 demonstrates the five assessment criteria to use when choosing indicators to monitor in relation to the Project.

Table 2: Indicator Criteria

| Criteria for Inclusion | |
|-------------------------------|--|
| Clearly Understood | Be clearly understood by those identifying the indicator |
| Meaningful | It should address raised concerns of those identifying the indicator |
| Measurable | It should be either quantitatively or qualitatively measurable and monitorable |
| Baseline information | Information should already be available or be available to be collected |
| Project Susceptible | The project will have an impact, positive or negative, on the indicator |

Using these criteria, the Assessment Tool for Key Thematic Groupings (Table 3) was used to identify key thematic groupings that are best suited to the Project.

Table 3: Assessment Tool for Key Thematic Groupings

| Measure of Applicability | Yes/No | Details |
|--------------------------|--------|---------|
| Clearly understood | | |
| Meaningful | | |

Further using these criteria, the Indicator Assessment Tool (Table 4) was used to identify indicators that were:

1. Measurable
2. Have/had existing baseline data
3. Are susceptible to an impact from the project

Table 4: Indicator Assessment Tool

| List of Indicators | Measurable (Yes/No) | Existing Baseline Information (Yes/No) | Susceptible to an impact from the Project (Yes/No) |
|---------------------------|---------------------|--|--|
| [Insert Indicator] | | | |
| [Insert Indicator] | | | |
| [Insert Indicator] | | | |

It is important to note that preliminary identification of indicators is subject to the review of DKFN during the validation session.

¹ Existing or accessible via standard data collection methods.

3. Analysis & Results

Survey questionnaires asked participants what is unique about DKFN, what they value about their culture and their community, and what they are concerned about. Information obtained from the survey questionnaires was used to identify key thematic groupings upon which the draft definition of cultural well-being and its associated indicators are based.

3.1. Deninu Kųę First Nation Key Thematic Groupings

Information obtained from the survey questionnaires was divided into five key thematic groupings using thematic analysis and coding. Table 5 includes the five key thematic groupings and associated issues, concerns, values, and observations made by the participants. It is important to note that these thematic groupings are not discrete and may overlap with one another.

Table 5: Thematic Groupings

| Identity | Knowledge Transmission | Land and Harvesting | Language and Cultural Restoration | Rights and Governance |
|---|---|--|---|--|
| <ul style="list-style-type: none"> • Connection to family and established Ancestry and Heritage • Practicing Deninu Kų́ę Way of Life and Culture • Deninu Kų́ę Traditional Knowledge and Harvesting Practices • Oldest community in the NWT • Identity as Dene • Deninu Kų́ę History • Language (Děne Dėdlinė Yatiė and Chipewyan) • Connections to lands and waters • Geographical location as gateway to Eastern Arm and Great Slave Lake • Wide-spread membership • Treaty No. 8 Status | <ul style="list-style-type: none"> • Youth involvement in cultural and traditional activities and programs • Youth learning traditional knowledge and skills from Elders • Youth learning traditional lifestyle from being on land • Language transmission to youth • Teaching language in schools • Involving Elders in cultural activities and programs • Cultural programs that utilize the land • Activities for youth that emulate Elders' experiences | <ul style="list-style-type: none"> • High quality land • Trapping, hunting, and fishing knowledge and practices • Gathering off the land • Access to culturally significant resources • Muskox, moose, caribou, and bison • Concerns over declining caribou populations • Hunting, trapping, and fishing creates a strong connection to culture • Access to land and waters • Youth accessing and harvesting off the land • Culturally specific harvesting and processing of wild meats and fish | <ul style="list-style-type: none"> • Utilizing culture and language as healing and well-being tools • Language restoration programs • Language transmission to youth • Rebuilding culture and language lost in residential schools • Teaching youth traditions and culture to avoid losing identity • Maintaining cultural practices and traditions • Documenting traditional knowledge for future generations | <ul style="list-style-type: none"> • Participation in governance activities • Recognition of treaty status as descendants of two Treaty No. 8 signatory Chiefs • Not taxed on the land • Ensuring DKFN is properly consulted • Equal recognition from GNWT and other IGOs |

3.2. DKFN's Definition of Cultural Well-Being

DKFN emphasized the importance of identity as Treaty No. 8 signatories and knowledge transmission to support the continued practice of their traditional lifestyle. Cultural programming and activities were specifically recognized as necessary to maintain strong cultural connections and transmit traditional knowledge and skills to youth. Cultural well-being was tied to the ability of DKFN to access and connect with the land, and to ensure youth could do the same. DKFN also emphasized the importance of cultural and language restoration programs to preserve traditional and cultural knowledge, and to support member healing and well-being.

On the basis of the responses, the contractor prepared the following draft definition of cultural well-being for validation:

As Treaty No. 8 signatories, the Deninu Kų́ę First Nation define cultural well-being as the preservation of culture and identity through transmission of traditional knowledge and skills, accessing culturally significant lands and waters, and restoring culture and language to promote healing within the community.

4. Indicator Evaluation

The contractor reviewed the information collected from the survey questionnaires to prepare the key thematic groupings along with proposed indicators.

4.1. DKFN Identity

Identity is defined as possessing a connection to family and an established ancestry, with cultural connections to the lands and waters while practicing Deninu Kų́ę way of life and culture.

Table 6: Assessment Tool for DKFN Identity Indicators

| Measure of Applicability | Yes/No | Details |
|--------------------------|--------|---|
| Clearly Understood | Yes | The importance of DKFN identity was clearly understood as an important element of cultural connection. A shared understanding of Deninu Kų́ę history and rights in addition to the exercise of traditional practices help to reinforce the value of membership. |
| Meaningful | Yes | Connection to history and ancestry, practicing way of life and culture, and cultural connections to lands and waters are meaningful to DKFN members. |

Identity to DKFN builds on DKFN's rich history as the one of the oldest communities in the NWT and status as Treaty No. 8 signatories. This history is important in creating connections to members' ancestry and heritage, as well as connections to the lands and waters. As part of these connections, participants expressed the importance of practicing Deninu Kų́ę way of life and culture, as well as possessing traditional harvesting knowledge and harvesting activities on the land.

Table 7: DKFN Identity Indicators

| List of Indicators | Measurable (Yes/No) | Existing Baseline Information (Yes/No) | Susceptible to an impact from the Project (Yes/No) |
|--|---------------------|---|---|
| Cultural Programming: Programs, services, and supports for cultural programming for the continued practice of DKFN way of life and harvesting on land. | Yes | Information in relation to investment in cultural events and activities obtained from Diavik. | Cultural programs are susceptible to change as a result of Project sponsorship and capacity agreements. |
| Cultural Education: Education programs, services, and supports to learn DKFN history, culture, language, and traditional skills and knowledge. | Yes | Information in relation to programs, services, and supports for cultural and language programming can be obtained from Diavik and GNWT. | Programs and services to support DKFN cultural education and language programming funded by Diavik are susceptible to change in relation to the Project. Similar opportunities from the GNWT are also subject to change. |

4.2 Knowledge Transmission

DKFN Knowledge Transmission relies on involving youth and Elders in cultural and traditional activities on the land, continued cultural programming, and language education. Connecting youth and Elders on the land is central to ensuring the transmission of Deninu Kuę knowledge and language is critical to ensuring cultural continuity.

Table 8: Assessment Tool for DKFN Knowledge Transmission Indicators

| Measure of Applicability | Yes/No | Details |
|--------------------------|--------|---|
| Clearly Understood | Yes | The importance of including Elders and youth in cultural activities/programming and language education, was clearly understood as an important element of transmitting traditional knowledge and skills to youth. |
| Meaningful | Yes | Traditional skills and the ability to pass these skills on to future generations was of critical importance to participants. |

Participants described the importance of youth and Elder involvement in cultural and traditional activities as a way of transmitting Elders' knowledge directly to youth, as well as the importance of having cultural activities that utilize and foster connections to the land. Participants also emphasized the necessity to transmit language to youth and to teach language in schools to further connections to DKFN identity and culture.

Table 9: DKFN Knowledge Transmission Indicators

| List of Indicators | Measurability (Yes/No) | Existing Baseline Information (Yes/No) | Susceptible to an impact from the Project (Yes/No) |
|---|------------------------|---|---|
| Cultural Activities: Investment in cultural events and activities on the land (e.g., cultural camps) | Yes | Information in relation to investment in cultural events and activities can be obtained from Diavik. | DKFN cultural events and activities may change as a result of Project sponsorship and capacity agreements. Diavik's investment in cultural events and activities is susceptible to change in relation to the Project. |
| Cultural Programming: Programs, services, and supports for cultural and language programming. | Yes | Information in relation to programs, services, and supports for cultural and language programming can be obtained from Diavik and the GNWT. | DKFN cultural and language programs may change as a result of Project sponsorship and capacity agreements. Programs, services, and supports for cultural programming funded by Diavik are susceptible to change in relation to the Project. Similar projects or programs funded by other proponents or the GNWT are also subject to change. |
| Transmission of Knowledge: Programs, services, and supports to transmit traditional skills and knowledge. | Yes | Information in relation to investment in traditional skills and knowledge activities can be obtained from Diavik. | The ability to share traditional knowledge and skills may be influenced by the Project and access to investment and supports from Diavik and the GNWT. Investment in traditional skills and knowledge by Diavik is susceptible to change in relation to the Project. |

4.3 DKFN Land and Harvesting

DKFN Land and Harvesting was described by participants as the ability to access culturally significant lands and resources for harvesting and to practice culturally specific harvesting and processing of wild meats, fish, and plants.

Table 10: Assessment Tool for DKFN Land and Harvesting Indicators

| Measure of Applicability | Yes/No | Details |
|--------------------------|--------|---|
| Clearly Understood | Yes | Participants were clear that harvesting, trapping, hunting, and fishing, and accessing culturally significant lands, as well as the ability to process wild meats and fish in a culturally specific manner were critical to DKFN cultural well-being. |
| Meaningful | Yes | Accessing land and the ability to harvest is meaningful for DKFN members, as this is understood as a way to create stronger connections to culture. |

Participants explained that accessing lands and waters, as well as hunting, trapping, and fishing as a way of creating stronger connections to culture, enhanced cultural well-being. Participants explained that muskox, moose, caribou, and bison were species of value, and expressed concerns over declining caribou populations. Gathering off the land, accessing culturally significant resources, and the ability for youth to access the lands and resources were understood as important elements for cultural well-being.

Table 11: DKFN Land and Harvesting Indicators

| List of Indicators | Measurability (Yes/No) | Existing Baseline Information (Yes/No) | Susceptible to an impact from the Project (Yes/No) |
|--|------------------------|---|---|
| <p>Harvesting Activities: Programs and supports to participate in harvesting activities including the harvesting and preparation of resources</p> | Yes | Information in relation to programs, services, and investment to support participation in the harvesting and preparation of harvested resources can be obtained from GNWT and Diavik. | <p>The ability to harvest and prepare harvested resources in a culturally specific manner may be influenced by the Project.</p> <p>Programs and services to support harvesting activities funded by Diavik are susceptible to change in relation to the Project.</p> <p>Similar projects or programs funded by the GNWT are also subject to change.</p> |
| <p>Transmission of Knowledge: Programs and services that support the practice of trapping, hunting, and fishing, and support the transmission of these skills to youth (e.g., culture or hunting camps)</p> | Yes | Information in relation to programs and services that support harvesting activities, and the transmission of harvesting skills can be obtained from Diavik and GNWT. | <p>The ability to exercise harvesting practices and transmit harvesting skills to youth may be influenced by the Project.</p> <p>Programs and services to support the transmission of harvesting knowledge and skills funded by Diavik are susceptible to change in relation to the Project.</p> <p>Similar projects or programs funded by the GNWT are also subject to change.</p> |
| <p>Environmental Monitoring: Programs and supports to participate in environmental monitoring programs</p> | Yes | Information in relation to participation in environmental monitoring programs can be obtained from Diavik and the GNWT. | <p>Environmental monitoring programs are directly related to this Project and other, similar, projects or programs of the GNWT.</p> <p>Participation in environmental monitoring programs is susceptible to change in relation to the Project.</p> |

4.4 Language and Cultural Restoration

DKFN Language and Cultural Restoration involves activities and practices that support the rebuilding of culture and language lost through residential schools, healing of DKFN members, and preservation of DKFN culture and identity.

Table 12: Assessment Tool for DKFN Language and Cultural Restoration Indicators

| Measure of Applicability | Yes/No | Details |
|--------------------------|--------|---|
| Clearly Understood | Yes | Participants clearly understand that maintaining cultural practices and traditions, rebuilding culture and language lost in residential schools, and teaching youth traditions and language are critical to DKFN cultural well-being. |
| Meaningful | Yes | Language and Cultural Restoration are meaningful to DKFN, as members understand culture and language, and the preservation of these, to be tools for healing and cultural well-being. |

Participants expressed a concern over losing DKFN culture and traditional lifestyle. They explained that culture and language are healing and well-being tools and emphasized that teaching youth cultural traditions would preserve DKFN identity. Language restoration programs and maintaining cultural practices were specifically discussed as one way to preserve DKFN identity and enhance cultural well-being.

Table 13: DKFN Language and Cultural Restoration Indicators

| List of Indicators | Measurability (Yes/No) | Existing Baseline Information (Yes/No) | Susceptible to an impact from the Project (Yes/No) |
|---|------------------------|---|---|
| Cultural Activities: Investment in cultural events and activities on the land (e.g., cultural camps) | Yes | Information in relation to investment in cultural events and activities can be obtained from Diavik. | DKFN cultural events and activities may change as a result of Project sponsorship and capacity agreements. Diavik's investment in cultural events and activities is susceptible to change in relation to the Project. |
| Cultural Programming: Programs, services, and supports for cultural and language programming. | Yes | Information in relation to programs, services, and supports for cultural and language programming can be obtained from Diavik and the GNWT. | DKFN cultural and language programs may change as a result of Project sponsorship and capacity agreements. Programs, services, and supports for cultural programming funded by Diavik are susceptible to change in relation to the Project. Similar projects or programs funded by other proponents or the GNWT are also subject to change. |
| Transmission of Knowledge: Programs, services, and supports to transmit traditional skills and knowledge. | Yes | Information in relation to investment in traditional skills and knowledge activities can be obtained from Diavik. | The ability to share traditional knowledge and skills may be influenced by the Project and access to investment and supports from Diavik and GNWT. Investment in traditional skills and knowledge by Diavik is susceptible to change in relation to the Project. |

4.5 DKFN Rights and Governance

DKFN Rights and Governance comes from participation in governance activities, status as Treaty No. 8 signatories, and receiving recognition from GNWT and other IGOs.

Table 14: Assessment Tool for DKFN Rights and Governance Indicators

| Measure of Applicability | Yes/No | Details |
|--------------------------|--------|---|
| Clearly Understood | Yes | Participants were clear that their status as Treaty No. 8 signatories and deep-seated history gave them rights in the Project area and understood engagement as a form of recognition of these rights and histories. |
| Meaningful | Yes | Participants were clear that recognition of their rights and status as Treaty No. 8 signatories is significant to DKFN well-being. Participants were also clear that properly engaging and consulting with DKFN ensures they are meaningfully recognized as a Nation with history and rights in the area. |

Participants explained that DKFN's treaty status, history, and established ancestry are significant contributors to their rights in the project area. Participants expressed a desire to participate in governance activities, which includes ensuring DKFN is properly consulted on project applications and ensuring that DKFN receives equal recognition from the GNWT and other IGOs.

Table 15: DKFN Rights and Governance Indicators

| List of Indicators | Measurability (Yes/No) | Existing Baseline Information (Yes/No) | Susceptible to an impact from the Project (Yes/No) |
|--|------------------------|---|---|
| Engagement Effort: Engagement efforts by GNWT and Diavik with DKFN | Yes | Information in relation to engagement efforts can be obtained from GNWT and Diavik. | Involvement in the Project has the potential to change DKFN participation in engagement efforts with GNWT and Diavik. |
| Intergovernmental Working Groups: Programs and supports to participate in intergovernmental working groups with other IGOs, the GNWT, and Diavik | Yes | Information in relation to working groups can be obtained from GNWT and Diavik. | Involvement in the Project has the potential to change DKFN participation in working groups with GNWT and Diavik. |

5. Cultural Well-Being Definition and Indicators for Validation Review

5.1 Cultural Well-Being Definition

All key thematic groupings were identified as important aspects of DKFN's cultural well-being and are directly related to DKFN's proposed definition of cultural well-being:

As Treaty No. 8 signatories, the Deninu Kų́ę First Nation define cultural well-being as the preservation of culture and identity through transmission of traditional knowledge and skills, accessing culturally significant lands and waters, and restoring culture and language to promote healing within the community.

Confirmation of this definition by DKFN Leadership is required.

5.2 Cultural Well-Being Indicators

This report includes a draft list of indicators that require further review and validation with DKFN Leadership. While indicators have been chosen based on information provided by DKFN, additional analysis may refine the list of potential indicators. Further discussion is required.

DKFN Identity

1. **Cultural Programming:** Programs, services, and supports for cultural programming for the continued practice of DKFN way of life and harvesting on land.
2. **Cultural Education:** Education programs, services, and supports to learn DKFN history, culture, language, and traditional skills and knowledge.

Knowledge Transmission

1. **Cultural Activities:** Investment in cultural events and activities on the land (e.g., cultural camps).
2. **Cultural Programming:** Programs, services, and supports for cultural and language programming.
3. **Transmission of Knowledge:** Programs, services, and supports to transmit traditional skills and knowledge.

Land and Harvesting

1. **Harvesting Activities:** Programs and supports to participate in harvesting activities including the harvesting and preparation of resources.
2. **Transmission of Knowledge:** Programs and services that support the practice of trapping, hunting, and fishing, and support the transmission of these skills to youth (e.g., culture or hunting camps).
3. **Environmental Monitoring:** Programs and supports to participate in environmental monitoring programs.

Language and Cultural Restoration

1. **Cultural Activities:** Investment in cultural events and activities on the land (e.g., cultural camps).
2. **Cultural Programming:** Programs, services, and supports for cultural and language programming.
3. **Transmission of Knowledge:** Programs, services, and supports to transmit traditional skills and knowledge.

DKFN Rights and Governance

1. **Engagement Effort:** Engagement efforts by GNWT and Diavik with DKFN.
2. **Intergovernmental Working Groups:** Programs and supports to participate in intergovernmental working groups with other IGOs, the GNWT, and Diavik.



łutsek'e Dene First Nation

Cultural Well-being Indicators Report

January 17, 2022

MNP

Measure # 6- Adaptive Management of Cultural Impacts

To mitigate significant cumulative adverse cultural impacts of the Project, the Government of the Northwest Territories will engage and work with Indigenous intervenors and the communities they represent to monitor and adaptively manage adverse impacts on cultural well-being from the Project, in combination with the Diavik Mine and other diamond mining projects.

The Government of the Northwest Territories will support the Indigenous intervenors to develop community-specific cultural well-being indicators to monitor and evaluate cultural well-being impacts associated with the Project, in combination with other diamond mining projects.

The Government of the Northwest Territories will meet with potentially affected Indigenous communities within one year of Ministerial approval of this Report of Environmental Assessment, and annually afterwards (or as agreed to by the Indigenous intervenors), to:

- a) prioritize cultural well-being impacts related to the Project and other diamond mines, as identified by communities and by the Government of the Northwest Territories,
- b) evaluate the effectiveness of Government of the Northwest Territories programs or other programs to address these identified impacts, and
- c) discuss improvements to existing Government of the Northwest Territories programs to mitigate identified impacts, new Government of Northwest Territories programs, or support for new community-based programs.

The Government of the Northwest Territories will submit an annual progress report on the three items above to the Indigenous intervenors, describing its engagement on and adaptive management of cultural impacts, and the Government of the Northwest Territories' plans to help address identified impacts.

Wherever feasible, the Government of the Northwest Territories should coordinate and collaborate with Diavik and the other diamond mining operators in the Northwest Territories when carrying out this measure.

Outcomes of this measure should be used, where relevant and available, to inform work on other measures.

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1. Introduction

In response to Diavik Diamond Mine (the Project) Measure 6, the Government of the Northwest Territories (GNWT) engaged a third-party contractor, MNP LLP, (the “contractor”) to support the development of community specific definitions of cultural well-being and identify cultural well-being indicators for participating Indigenous Government Organizations (IGO) that were intervenors on the Diavik Mine project. As one of the Indigenous intervenors, Łutselk’e Dene First Nation (LKDFN), is working with the GNWT and the contractor during facilitated engagement activities to co-develop a definition of cultural well-being and identify potential indicators. This Draft Indicator Validation Report (the Report) sets out the process undertaken by the LKDFN and the GNWT to identify an LKDFN-specific definition of cultural well-being and select potential indicators.

2. Methodology

As identified during the jurisdictional scan, there is no single definition of cultural well-being. Further, while there is no formal methodology for identifying and defining cultural well-being and its indicators, many jurisdictions identify and assess effects to Indigenous rights, traditions, customs, language, economy, and culture that may be adapted or used as proxies for cultural well-being.

In order for a definition of cultural well-being and cultural well-being indicators to be relevant, they must:

- be specific and responsive to individual Indigenous Governments and Organizations (IGOs);
- relate directly to a proposed project and project location; and,
- include an understanding of cumulative effects.

The methodology detailed below was used to identify a draft definition of cultural well-being and associated indicators.

2.1. Objectives and Approach

LKDFN’s engagement activities were shaped by guidance from the Technical Advisory Program (TAP), representatives from LKDFN, and the GNWT. Instrumental to creating this plan was the learning gained by the GNWT in its outreach to LKDFN to understand their engagement and capacity needs.

There are three overall objectives of the facilitated engagement activities, namely:

1. To develop a community-specific definition of cultural well-being and identify associated cultural well-being indicators;
2. To explore the meaningfulness of the cultural well-being indicators along with practicality in use; and,
3. For those cultural well-being indicators that are most promising, to understand the data needs as well as understandings on baselines and potential use of targets.

In addition to developing and reviewing cultural well-being indicators and their definitions with the IGOs, the contractor also engaged the GNWT to identify relevant programs (services) along with evaluation (monitoring) efforts that will support the development of a cultural well-being monitoring plan.

Working with each IGO, the GNWT identified facilitated engagement activities including workshops and community surveys as the preferred techniques for engaging each community. Workshops are best suited to collaborative engagement processes with small groups and a defined assignment. Surveys allow participants to engage with the material in a setting that allows for anonymity and subjectivity. Both methods are designed to focus participants on providing input and information that supports the decision-

making process. Key considerations included:

- The importance of providing background information that is accessible and in plain language;
- Key steps and tasks should be identified at the outset to support a focused approach;
- Graphic tools and presentation materials are useful to support the process; and,
- Ability to meet virtually with key leadership and community participants who are able to support the work.

2.2. Engagement Activities

GNWT and the contractor met with LKDFN to explain the project and scope potential engagement activities. Plain language documents with detailed methodology for identifying indicators were provided for clarification purposes. Given the constraints surrounding COVID-19, in-person workshops and facilitated workshops were not possible. In order to select a definition of cultural well-being and identify indicators, survey questionnaires prepared by the contractor were provided to LKDFN representatives for distribution to LKDFN membership. The survey questionnaires were completed by LKDFN membership and provided back to the contractor for analysis. Table 1 shows the number of completed survey questionnaires. A validation session is planned to confirm the indicators and information presented in this report. The survey questionnaires were completed on the following dates:

Table 1: Engagement Activities

| Type | Date | Number of Participants |
|-----------------------|------------------|------------------------|
| Survey Questionnaires | December 6, 2021 | 3 |
| Survey Questionnaires | December 7, 2021 | 2 |

The survey questionnaire included a brief summary of Measure 6 and the work done with the GNWT and the contractor to date. Included in the questionnaire were the following questions designed to elicit information that can be used to develop a definition and support the identification of indicators:

1. What makes Łutsek'e Dene First Nation unique?
2. What is important about Łutsek'e Dene First Nation culture and community?
3. What are your goals for cultural well-being in the future?

The survey questionnaires were provided to the contractor for thematic analysis and grouping ahead of the validation session.

In addition to the survey questionnaires, LKDFN provided two *Community Wellness Plan(s)* (2013 and 2018) for review, included as Appendix A and B. The contractor also used a publicly available *Community-Based Monitoring Final Report* (2002) in conjunction with the *Community Wellness Plan(s)* (herein referred to as supplemental documents), included as Appendix C. The contractor used the survey questionnaires and supplemental documents to structure a definition of cultural well-being and identify potential indicators for validation by LKDFN leadership.

2.3. Cultural Well-Being Definition and Indicator Selection

The results of the survey questionnaires, in addition to the information contained within the *LKDFN Community Wellness Plan(s)* (2013 and 2018) and the *Community-Based Monitoring Final Report* (2002), were compiled and analyzed using thematic analysis. Thematic analysis is a qualitative research method that involves coding or grouping text-based data (i.e., statements and/or observations) with one another

based on similarities. Once coded, information is further refined and grouped together to reveal key themes. Information outliers that cannot be grouped are typically excluded.

Using the information provided in the survey questionnaires and *Community Wellness Plan(s)*, the contractor coded and thematically grouped the information with emphasis on what aspects of culture are unique and valued by LKDFN. The contractor also relied on LKDFN’s concerns to shape a preliminary definition of cultural well-being.

2.3.1. Indicator Selection

A fundamental principle in identifying indicators for monitoring programs is that not all aspects of the human environment, or in this case cultural well-being, can or should be examined. It is important to ensure all potentially affected components are considered for inclusion; however, only those indicators with available¹ baseline information that are likely to change through interaction with the project at hand should be included.

Table 2 demonstrates the five assessment criteria to use when choosing indicators to monitor in relation to the Project.

Table 2: Indicator Criteria

| <i>Criteria for Inclusion</i> | |
|-------------------------------|--|
| <i>Clearly Understood</i> | Be clearly understood by those identifying the indicator |
| <i>Meaningful</i> | It should address raised concerns of those identifying the indicator |
| <i>Measurable</i> | It should be either quantitatively or qualitatively measurable and monitorable |
| <i>Baseline information</i> | Information should already be available or be available to be collected |
| <i>Project Susceptible</i> | The project will have an impact, positive or negative, on the indicator |

Using these criteria, the Assessment Tool for Key Thematic Groupings (Table 3) was used to identify key thematic groupings that are best suited to the Project.

Table 3: Assessment Tool for Key Thematic Groupings

| Measure of Applicability | Yes/No | Details |
|--------------------------|--------|---------|
| Clearly understood | | |
| Meaningful | | |

Further using these criteria, the Indicator Assessment Tool (Table 4) was used to identify indicators that were:

1. Measurable
2. Have/had existing baseline data
3. Are susceptible to an impact from the project

¹ Existing or accessible via standard data collection methods.

Table 4: Indicator Assessment Tool

| List of Indicators | Measurable (Yes/No) | Existing Baseline Information (Yes/No) | Susceptible to an impact from the Project (Yes/No) |
|--------------------|---------------------|--|--|
| [Insert Indicator] | | | |
| [Insert Indicator] | | | |
| [Insert Indicator] | | | |

It is important to note that preliminary identification of indicators is subject to the review of LKDFN during the validation session.

3. Analysis & Results

Survey questionnaires asked participants what is unique about LKDFN, what they value about their culture and their community, and what they are concerned about. Information obtained from the survey questionnaires and the supplemental documents was used to identify key thematic groupings upon which the draft definition of cultural well-being and its associated indicators are based.

3.1. Łutselk’e Dene First Nation Key Thematic Groupings

Information obtained from the survey questionnaires was divided into five key thematic groupings using thematic analysis and coding. Table 5 includes the five key thematic groupings and associated issues, concerns, values, and observations made by the participants and obtained from analysis of the supplemental documents. It is important to note that these thematic groupings are not discrete and may overlap with one another.

Table 5: Thematic Groupings

| Identity and Culture | Indigenous Rights and Governance | Economy | Social | Health and Well-Being |
|---|---|---|--|--|
| <ul style="list-style-type: none"> • Cultural values passed on from generation to generation • Traditional knowledge and skills still being practiced - Traditional food consumption • Recognizing the importance of identity and ancestry - being proud of who you are • Next generation possess & practice strong knowledge of Denesoline tradition, culture, values, ceremonies & language. Teach youth out on the land. • Pride in heritage resulting in increased self- esteem/self-reliance • Łutselk’e Dene First Nation Culture Centre • Spiritual values associated with specific sites • Funded programming for culture and language • Connections between environmental health and ability to practice/transmit culture • Integration of traditional teachings with modern technology • Ability to hunt, harvest, and live off the land - particularly the ability to follow caribou migrations and harvest caribou | <ul style="list-style-type: none"> • “Dene Law” is still valid • Belief in self-determination/sovereignty as a First Nation • Assert sovereignty • Financially independent • Healthy leadership • Effectiveness of the leadership • Youth development of leadership skills • Youth and community involvement in meetings and community visioning sessions | <ul style="list-style-type: none"> • Healthy, educated workforce – community employment (in the mining sector in particular) • Summer student employment • Integration of traditional teachings with western knowledge | <ul style="list-style-type: none"> • Continue community gatherings and recreational activities • Focus on cultural land activities • Family celebrations and family values • Revive ceremonies (e.g., “rites of passage”) • Healthy interpersonal relationships • Trauma work, personal development & healing workshops • Interactions between Elders and Youth | <ul style="list-style-type: none"> • To have healthy community you need to have healthy individuals, families & groups • Capacity of healing services to meet the needs of the community |

3.2. LKDFN’s Definition of Cultural Well-Being

The LKDFN *Community Wellness Plan(s)* emphasized the interconnectedness of wellness for individuals, and wellness for the collective. Throughout the documents was an emphasis on the holistic approach of taking into consideration different aspects that make up a human being, using a medicine wheel model to capture what was expressed. The interconnected approach was highlighted again in the reports whereby the indicators of community health were linked in a web that described the journeys of change for self-government, healing, and cultural preservation whereby the thematic grouping described above, interlocked with one another.

LKDFN survey participants emphasized the connection between environmental health and the ability to practice and transmit culture, as well as the importance of Elder and youth interactions and involvement in community meetings and functions.

On the basis of the responses and supplemental documents, the contractor prepared the following draft definition of cultural well-being for validation:

In working towards regaining independence and self-determination over all aspects of life, Łutselk’e Dene First Nation define cultural well-being as the process of our Nation recapturing strength of language, strength of traditions, self-esteem, self-worth, and self-reliance.

4. Indicator Evaluation

The contractor reviewed the information collected from the survey questionnaires and analyzed the supplemental documents to prepare the key thematic groupings along with proposed indicators.

4.1. Identity and Culture

The culture and identity of LKDFN is formed through consciously shared elements that Nation members recognize as distinctly LKDFN. According to LKDFN, preservation of culture and identity is reinforced through pride in one’s heritage and ancestry, which LKDFN understands to boost self-esteem and self-reliance.

Table 6: Assessment Tool for LKDFN Identity and Culture

| Measure of Applicability | Yes/No | Details |
|--------------------------|--------|--|
| Clearly Understood | Yes | Cultural preservation was emphasized in both <i>Community Wellness Plan(s)</i> (2013 and 2018) as well as within the <i>Community-Based Monitoring Final Report</i> (2002). Survey participants clearly understood cultural preservation as a critical element to LKDFN cultural well-being. |
| Meaningful | Yes | Participants were clear that the ability to hunt, harvest, and live off the land in order to practice and transmit cultural teachings is meaningful to LKDFN. |

For LKDFN, culture and identity is reinforced through the ability to hunt, harvest, and live off the land.

Survey participants placed particular emphasis on the ability to harvest caribou and follow migration routes in order to continue to transmit culture and traditional teachings. Survey participants also emphasized a connection between environmental health and the ability to practice and transmit culture. Additionally, the supplemental documents expressed the importance of teaching youth on the land to instill strong knowledge of Denesoline traditions and cultural values.

Table 7: LKDFN Culture & Identity Indicators

| List of Indicators | Measurable (Yes/No) | Existing Baseline Information (Yes/No) | Susceptible to an impact from the Project (Yes/No) |
|--|---------------------|---|---|
| <p>Cultural Activities: Level of investment in cultural events and/or activities.</p> | Yes | Information in relation to investment in cultural events and activities can be obtained from Diavik. | <p>Cultural preservation may be altered depending on the level of investment or program support as a result of the project.</p> <p>Diavik’s investment in cultural events and activities is susceptible to change in relation to the Project.</p> <p>Similar projects or programs funded by the GNWT are also subject to change.</p> |
| <p>Cultural Programming: Program development to support the transmittal of traditional skills and/or knowledge.</p> | Yes | Information in relation to programs, services, and supports for cultural programming can be obtained from Diavik and the GNWT. | <p>Cultural preservation may be altered depending on the level of investment or program support as a result of the project.</p> <p>Diavik’s investment in cultural programming is susceptible to change in relation to the Project.</p> <p>Similar projects or programs funded by the GNWT are also subject to change.</p> |
| <p>Harvesting Activities: Programs and supports to participate in harvesting activities, including the harvesting and preparation of resources.</p> | Yes | Information in relation to programs, services, and investment to support participation in the harvesting and preparation of harvested resources can be obtained from GNWT and Diavik. | <p>The ability to harvest and prepare harvested resources in a culturally specific manner may be influenced by the Project.</p> <p>Programs and services to support harvesting activities funded by Diavik are susceptible to change in relation to the Project.</p> <p>Similar projects or programs funded by the GNWT are also subject to change.</p> |

LKDFN Culture and Identity is vulnerable to change through Diavik’s and the GNWT’s level of investment in cultural events/activities or through program development which can support the development of traditional skills and/or knowledge that reinforce culture and a sense of identity.

4.2 Indigenous Rights & Governance

LKDFN has a set of rules and governing structures that flow from the sovereignty and self-determination of the Nation at the time of European contact. According to survey participants and the supplemental documents), the sovereignty and self-determination of the nation is based upon togetherness, effective leadership, and ongoing delivery of infrastructure and services.

Table 8: Assessment Tool for Indigenous Rights & Governance

| Measure of Applicability | Yes/No | Details |
|--------------------------|--------|---|
| Clearly Understood | Yes | Self-Government was emphasized in both <i>Community Wellness Plan(s)</i> (2013 and 2018) as well as within the <i>Community-Based Monitoring Final Report</i> (2002). Survey participants were also clear that financial independence, the validity of Dene Law, healthy and effective leadership, and development of youth leadership skills were critical to LKDFN cultural well-being. |
| Meaningful | Yes | As this was defined as an indicator of overall community health in the <i>Community-Based Monitoring Final Report</i> (2002), it is understood that this is a meaningful indicator to LKDFN. Survey participants were clear that youth involvement in community meetings and events, as well as sovereignty and self-determination are meaningful to LKDFN. |

LKDFN’s Indigenous Rights and Governance connect to the importance of Dene laws and LKDFN’s goals of self-government and asserted sovereignty. The *Community Wellness Plan(s)* indicated that self-government is supported by healthy, effective leadership, and financial independence of the Nation. Survey participants also indicated that Indigenous Rights and Governance is supported by developing leadership skills in youth and involving youth in community meetings and visioning sessions.

Table 9: LKDFN Rights and Governance Indicators

| List of Indicators | Measurability (Yes/No) | Existing Baseline Information (Yes/No) | Susceptible to an impact from the Project (Yes/No) |
|---|------------------------|---|---|
| Engagement Effort: Engagement efforts by GNWT and Diavik with LKDFN. | Yes | Engagement was considered in the <i>Community-Based Monitoring Final Report</i> (2002) there is existing baseline from that time period which can be used. Baseline information in relation to engagement efforts are also available from GNWT and Diavik. | Ongoing engagement in the post-approval phase has the potential to change LKDFN participation in engagement efforts with GNWT and Diavik. |
| Intergovernmental Working Groups: Programs and supports to participate in intergovernmental working groups with other IGOs, the GNWT, and Diavik. | Yes | Information in relation to working groups is available from GNWT and Diavik. | Involvement in the Project has the potential to change LKDFN participation in working groups with GNWT and Diavik. |

This indicator is vulnerable to change through the level of ongoing communication from Diavik, the ability of LKDFN Chief and Council to synthesize this information for dissemination to Nation members, and through ongoing capacity support for self-government activities.

4.3 Economy and Education

LKDFN Economy and Education was described in the *Community Wellness Plan(s)* (2013 and 2018) as developing opportunities for eco-tourism, establishing sustainable local businesses, and improving infrastructure (i.e., hotels, youth centres, daycares, etc.) and housing programs.

Table 10: Assessment Tool for LKDFN Economy and Education Indicators

| Measure of Applicability | Yes/No | Details |
|--------------------------|--------|---|
| Clearly Understood | Yes | Economic Development was a component of all indicators listed within the <i>Community-Based Monitoring Final Report</i> (2002). Components of this indicator were also described in both <i>Community Wellness Plan(s)</i> (2013 and 2018). |
| Meaningful | Yes | As this was emphasized in both <i>Community Wellness Plan(s)</i> (2013 and 2018) and described within the indicators for overall community health in the <i>Community-Based Monitoring Final Report</i> (2002), it is understood that this is a meaningful indicator to LKDFN. Survey participants also expressed the importance of student employment and the integration of traditional teachings with western knowledge. |

LKDFN identifies prosperity as a key element of Nation success that is supported through employment,

environmentally sustainable development, local control over development and a healthy, educated workforce. Survey participants also placed value on LKDFN summer student’s employment to encourage youth to learn and integrate western knowledge with traditional teachings.

Table 11: LKDFN Economy Indicators

| List of Indicators | Measurability (Yes/No) | Existing Baseline Information (Yes/No) | Susceptible to an impact from the Project (Yes/No) |
|---|------------------------|---|--|
| Employment: Number of LKDFN members employed with Diavik and contractors. | Yes | The number of LKDFN members employed at the mine can be obtained from Diavik. | Diavik already employs and contracts LKDFN members and businesses. The number of LKDFN members employed by Diavik is susceptible to change in relation to the Project. |
| Program Investment & Legacy: Investment in legacy programs and supports | Yes | Information in relation to investment in legacy program and supports can be obtained from Diavik. | Diavik already invests in legacy programs and supports. The number of legacy programs and supports invested in by Diavik is susceptible to change in relation to the Project. |
| Business Opportunities & Procurement: Value of procurement spend by Diavik with LKDFN businesses. | Yes | Information in relation to the value of procurement spend can be obtained from Diavik. | The value of procurement spend by Diavik with NWTMN businesses is susceptible to change in relation to the Project. |

This indicator is vulnerable to change through employment levels through the Diavik project and contractors; and through workforce development programs and supports in place.

4.4 Social

Social interactions are foundational and interrelated with LKDFN culture, as was described in the responses and supplemental documents.

Table 12: Assessment Tool for LKDFN Social Indicators

| Measure of Applicability | Yes/No | Details |
|--------------------------|--------|--|
| Clearly Understood | Yes | Social Interactions were a component of all indicators listed within the <i>Community-Based Monitoring Final Report (2002)</i> . Components of this indicator were also described in both <i>Community Wellness Plan(s) (2013 and 2018)</i> . LKDFN members were clear on the importance of cultural and land activities, as well as community gatherings and Elder-youth interaction for cultural well-being. |
| Meaningful | Yes | As this was emphasized in both <i>Community Wellness Plan(s)</i> and described within the indicators for overall community health in the <i>Community-Based Monitoring Final Report (2002)</i> , it is understood that this is a meaningful indicator to LKDFN. LKDFN members explained that the ability to connect at community gatherings and participate in family celebrations and values is very meaningful to LKDFN. |

Social interactions are important not only to support the indicator of cultural preservation, but to support the overall cultural well-being of the Nation as participation in social interactions can be an important indicator of overall cultural health.

Table 13: LKDFN Social Indicators

| List of Indicators | Measurability (Yes/No) | Existing Baseline Information (Yes/No) | Susceptible to an impact from the Project (Yes/No) |
|---|------------------------|--|--|
| Cultural Activities: Program development, services and supports for continued community gatherings and/or recreational activities, workshops, sponsored events, and ceremonies (i.e., rites of passage) | Yes | Baseline information in relation to cultural activity program development can be obtained from Diavik, with supplemental information from the <i>Community-Based Monitoring Final Report</i> (2002) and <i>Community Wellness Plans</i> (2013 and 2018). | LKDFN cultural events and activities may change as a result of Project sponsorship and capacity agreements. Diavik’s investment in cultural events and activities is susceptible to change in relation to the Project. |
| Harvesting Activities: Program development, services and supports for activities on the land. | Yes | Baseline information in relation to cultural activities on the land can be obtained from Diavik, with supplemental information from the <i>Community-Based Monitoring Final Report</i> (2002) and <i>Community Wellness Plan(s)</i> (2013 and 2018). | LKDFN cultural activities on the land may change as a result of Project sponsorship and capacity agreements. Diavik’s investment in cultural events and activities is susceptible to change in relation to the Project. |

This indicator is vulnerable to change through increases or decreases in enrichment and/or revitalization programs.

4.5 LKDFN Health and Well-Being

Healing is defined as the interaction between family well-being, individual wellness, child wellness and healing services, which, combined, support the overall healing and wellness of LKDFN members.

Table 14: Assessment Tool for LKDFN Health and Well-Being Indicators

| Measure of Applicability | Yes/No | Details |
|--------------------------|--------|---|
| Clearly Understood | Yes | Healing was emphasized in both <i>Community Wellness Plan(s)</i> (2013 and 2018) as well as within the <i>Community-Based Monitoring Final Report</i> (2002). LKDFN members were clear that individual and community healing is critical for LKDFN cultural well-being. |
| Meaningful | Yes | As this was defined as an indicator of overall community health in the <i>Community-Based Monitoring Final Report</i> (2002), it is understood that this is a meaningful indicator to LKDFN. The <i>Community-Based Monitoring Final Report</i> emphasized the significance of healing services that meet community needs and explained that water quality and availability of housing is very meaningful for LKDFN membership. |

Healing is connected to the quality and availability of housing, as well as water quality and quantity.

Table 15: LKDFN Health and Well-Being Indicators

| List of Indicators | Measurability (Yes/No) | Existing Baseline Information (Yes/No) | Susceptible to an impact from the Project (Yes/No) |
|--|------------------------|---|---|
| Healing and Well-being: Number and diversity of programming, services, and supports available for LKDFN member and community healing provided by Diavik. | Yes | Information relating to investment in the number and diversity of healing programs can be obtained from Diavik and GNWT. Additionally, as these indicators were considered in the <i>Community-Based Monitoring Final Report (2002)</i> there is existing baseline information from that time period that can be used. | Healing supports can be influenced through Project related sponsorships and/or funding agreements. Diavik’s support and investment in a diversity of health programs is susceptible to change in relation to the Project. |
| Cultural Activities: Number of organized community activities supported by Diavik. | Yes | Information in relation to investment in cultural activities can be obtained from Diavik. Additionally, as these indicators were considered in the <i>Community-Based Monitoring Final Report (2002)</i> there is existing baseline information from that time period that can be used. | The number of community cultural activities funded by Diavik may change as a result of Project sponsorship and capacity agreements. Diavik’s investment in cultural events and activities is susceptible to change in relation to the Project. |

This indicator is vulnerable to change through the overall wellness of the Nation, through availability of a diversity in healing approaches, and wellness of individuals.

5. Cultural Well-Being Definition and Indicators for Validation Review

5.1 Cultural Well-Being Definition

All key groupings were identified as important aspects of LKDFN’s cultural well-being and are directly related to LKDFN’s proposed definition of cultural well-being:

In working towards regaining independence and self-determination over all aspects of life, Łutselk’e Dene First Nation define cultural well-being as the process of our Nation recapturing strength of language, strength of traditions, self-esteem, self-worth, and self-reliance.

Confirmation of this definition by LKDFN Leadership is required.

5.2 Cultural Well-Being Indicators

This report includes a draft list of indicators that require further review and validation with LKDFN Leadership. While indicators have been chosen based on information provided by LKDFN, additional analysis may refine the list of potential indicators. Further discussion is required.

Identity and Culture:

1. **Cultural Activities:** Level of investment in cultural events and/or activities.
2. **Cultural Programming:** Program development to support the transmittal of traditional skills and/or knowledge.
3. **Harvesting Activities:** Programs and supports to participate in harvesting activities, including the harvesting and preparation of resources.

Indigenous Rights and Governance:

1. **Engagement Effort:** Engagement efforts by GNWT and Diavik with LKDFN.
2. **Intergovernmental Working Groups:** Programs and supports to participate in intergovernmental working groups with other IGOs, the GNWT, and Diavik.

Economy and Education:

1. **Employment:** Number of LKDFN members employed with Diavik and Contractors.
2. **Program Investment & Legacy:** Investment in legacy programs and supports.
3. **Business Opportunities & Procurement:** Value of procurement spend by Diavik with LKDFN businesses.

Social:

1. **Cultural Activities** – Program development, services and supports for continued community gatherings and/or recreational activities, workshops, sponsored events, and ceremonies (i.e., Rites of Passage).
2. **Harvesting Activities** – Program development, services and supports for activities on the land.

Health and Well-Being:

1. **Healing and Well-being** – Number and diversity of programming, services, and supports available for LKDFN member and community healing provided by Diavik.
2. **Cultural Activities** – Number of organized community activities supported by Diavik.

• Lutsel K'e



• Community
Wellness
Plan

• 2013

Lutsel K'e Community Wellness Plan

In developing a Community Wellness Plan for Lutsel K'e, we took the approach that in order to have a healthy community you need to have healthy individuals, families & groups and vice versa. We cannot look at Wellness Planning for individuals only, without taking into consideration the environment in which they live. This environment includes the areas of Governance, Culture & Traditions, Economic Development and Social Interactions. Only in examining both the community environment and the individuals in a holistic way, can we come up with a meaningful Community Wellness Plan.

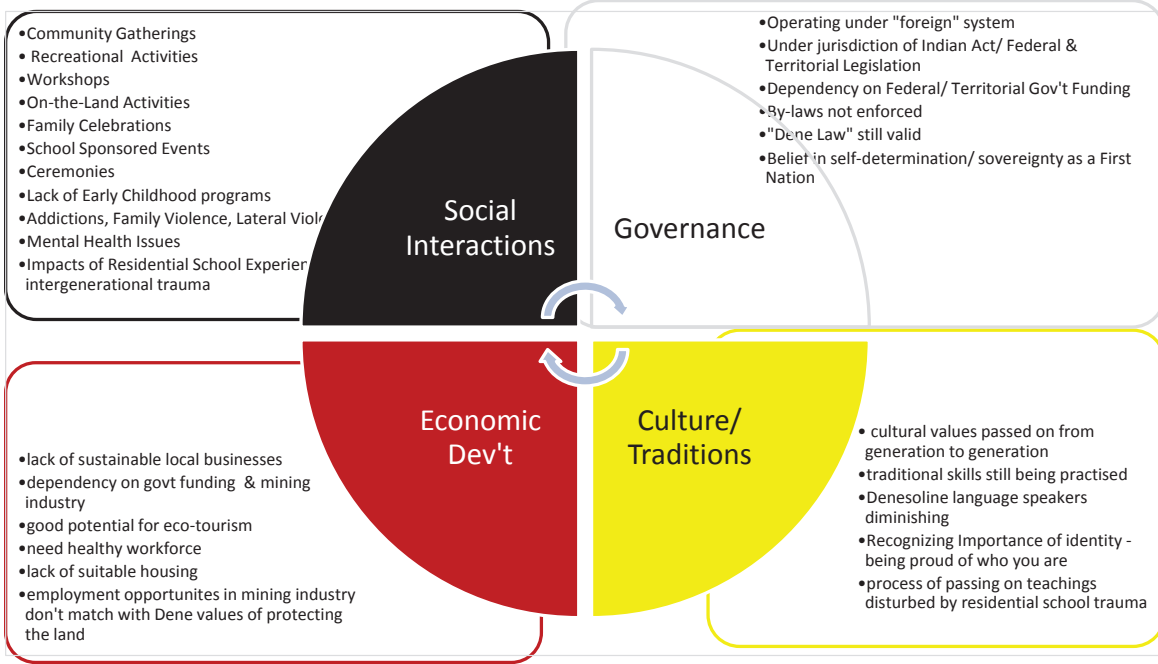
The Chief & Council held a Leadership Workshop in September of 2011 and proposed the following Vision Statement at that time:

"To have a Healthy Community"

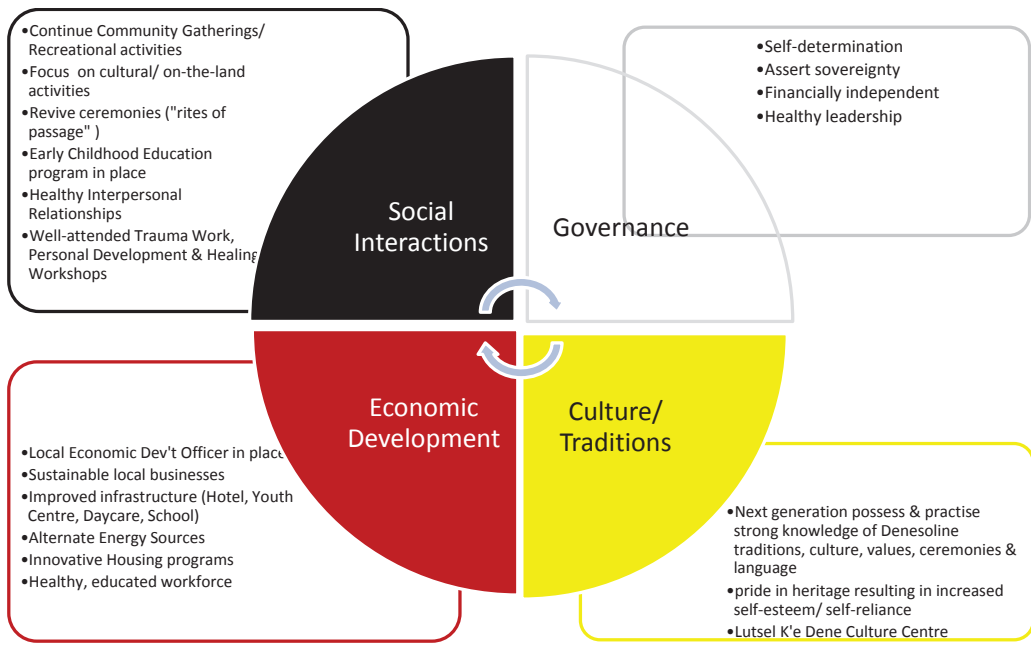
This is the vision that we continued to work with in this Community Wellness Planning exercise.

The Interagency Committee met in January and took a closer look at the community as a whole – Where we are and where we would like to be. The results of this meeting are captured in the following two diagrams:

Where are we now?



Where do we want to be?



Priorities:

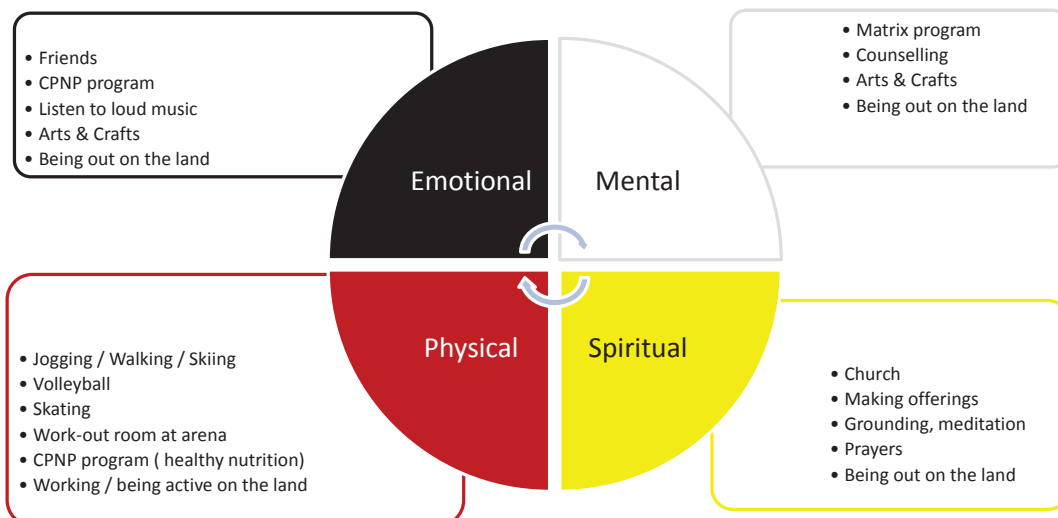
Out of this exercise of examining the environment that we live in, four overall priorities emerged:

- ❖ *Work towards regaining independence/ self-determination over all aspects of life.*
- ❖ *Strengthen self-esteem, self-worth, self-reliance by strengthening language, culture & traditions*
- ❖ *Deal with effects of trauma.*
- ❖ *Focus on children & youth.*

We then engaged a number of smaller groups in Wellness Planning Sessions (Women, Youth, Elders, and Men). In these sessions we focused more on the health and wellness of individuals, keeping the larger context in mind. Again, we tried to take a holistic approach, taking into consideration the different aspects that make up a human being. We used the medicine wheel model to capture what participants were expressing in regards to wellness planning.

Women – What is currently in place in Lutsel K'e to help you stay healthy and well?

There were about 20 women that attended our “Ladies’ Night” to talk about Community Wellness Planning. This diagram shows what they identified as what is currently in place to help them stay healthy and well.



Women – What is missing? What would you like to see in the community to help you stay healthy?

The women indicated that they would like to see regular Women's Groups to allow them to get together for some healthy social interactions and activities. Ideas for programming included:

Cultural Activities:

- Women's weekend on the land
- Sewing Nights
- Women's sweats (bi-weekly)
- Women's get-together to practice traditional skills (drymeat, dry-fish, medicines, hide tanning)
- Chipewyan Hymn Singing

Social Activities:

- Spa Night (hairdresser, massage, pedicure, manicure, facials)
- Karaoke Nights
- Arts/ Crafts
- Cooking Nights
- Candle Light/Tupperware Parties/ Rummage Sales
- Women's Group – fundraiser (go on a trip)

Physical/ Recreational Activities:

- Fitness Night (exercise and health drinks)
- Dance (line-dancing, two-stepping, jigging) – Monthly

7

Youth – What is currently in place in Lutsel K'e that helps you to stay healthy & well?

We had a gathering of the Youth (ages 12-25yrs) with about 30 youths in attendance. The Youths identified a number of activities that they like to engage in to help them stay healthy and well, with a strong focus on recreational and on-the-land activities:

Sports

- Going to the gym
- Playing hockey at the arena
- Working-out
- Soccer
- Volleyball
- Traditional Dene Games
- Skiing
- Skating
- Swimming
- Playing hand games

- Snowshoeing
- Fishing
- Camping
- Sliding
- Tanning hides

Organized Activities

- Junior Rangers
- Cooking courses
- Girls' group

On-the-Land

- Traditional hunts
- Ski-dooing
- Hauling/ chopping wood

Creative Activities

- Art

8

Youth – What is missing? What would you like to see in the community to help you stay healthy & well?

When asked what was missing, the Youths talked a lot about infrastructure that they would like to see, identifying a Youth Centre as a definite priority.

Infrastructure:

- Youth Centre (with free Wi-Fi)
- Swimming Pool
- Curling Rink
- Bike Course
- Soccer Field
- Basketball Court
- Baseball Field
- Playground
- Restaurant
- Convenience Store

Programming:

- Carpentry Course
- After-school program
- More handgames & traditional activities
- Music/ Band classes

Other:

- Soccer Jerseys (the Youths stated that they would like to have real soccer jerseys when they go out on tournaments, so that they would feel proud when they go out on the field, instead of feeling inadequate using “cheap T-Shirts”)
- Cell Phone service

Elders – What do we need in order to have a healthy community?

We had an Elders' meeting with 10 Elders in attendance. The Elders were quite concerned about the unhealthy activities in the community, such as drug & alcohol abuse leading to violence and problems in families.

The Elders stressed the importance of good communication in order to live well together. People need to listen to each other and work together. Teachings need to be passed on to the children from generation to generation so that they can live a good life. There was a concern about the language barrier between the generations which makes it more difficult for the Elders to pass on their knowledge and teachings to the younger ones. Traditionally a lot of the teachings were passed on through story-telling and this is not being practiced as much anymore due to the language barrier. They also mentioned that the leadership needs to communicate with the people.

The comments of the Elders were very much in line with the priorities identified earlier:

- ❖ ***Work towards regaining independence/ self-determination over all aspects of life.***
 - People used to be self-sufficient and helped each other out without expecting payment.
 - Recognize and appreciate the natural resources that we have available to us (fish, meat, animals, water, land, plants)
 - Young people need to retain the skills necessary to survive on the land
- ❖ ***Strengthen self-esteem, self-worth, self-reliance by strengthening language, culture & traditions***
 - Loss of language amongst the younger generations is seen as a problem and creates a gap between the generations
 - Use storytelling as a way to pass on teachings
 - Need to have a sense of spirituality / importance of praying for well-being (Church)
 - Revive Chipewyan Hymn Singing
 - People used to bring food and socialize after Church service – this tradition should be brought back
 - Pass on traditional skills such as making drymeat, dry fish etc
 - Handgames and dances have been and continue to be a way to have fun without drinking
 - Visit elderly and sick people – carry on the tradition of helping people
 - People used to work together – harvest animals, tan hides etc
 - Adults need to lead by example- children learn by observing
 - Reduce TV watching time in homes

❖ **Deal with effects of trauma.**

- Too much drinking in the community leads to violence and family break-down.
- Need to look at physical, mental, emotional and spiritual health

❖ **Focus on children & youth.**

- Need healthy lifestyles for young people
- Teachings need to be passed on to the children/ Parents need to talk to their children
- Need for parenting skills
- Teach kids how to pray

Addressing our Priorities (Where do we want to be & How do we get there)

❖ **Work towards regaining independence/ self-determination over all aspects of life.**

| Activity | Objective | Responsibility | Timeline |
|--|--|---|------------|
| Hire Local Economic Dev't Officer | To foster business opportunities in the community contributing to a sustainable local economy | Denesoline Dev't Corporation | Year 1 |
| Realize sustainable business opportunities | Achieve a certain measure of independence and self-determination through sustainable business initiatives | <ul style="list-style-type: none"> • Denesoline Dev't Corporation • Individual Community Members (Entrepreneurs) | |
| Self-Government Initiatives | To reclaim authority over First Nation's people, land and resources | LKDFN Chief & Council | |
| Workshop on "Dene Law" | To investigate and create awareness for the traditional laws governing the Denesoline people | LKDFN Chief & Council | Year 1 & 2 |
| Enact/Enforce own By-laws | To assert authority over own affairs | LKDFN Chief & Council | |
| Practice & teach skills necessary to survive on the land | To ensure that future generations will retain the skills necessary to live off the land and be self-reliant | Elders, Parents, Grandparents Skilled Community Members | ongoing |
| Investigate alternative Energy Sources | To get away from the dependency on fossil fuels as a power source and switch to renewable energy forms | LKDFN | |
| Investigate alternative Housing options | To find innovative ways to solve the housing crises in the community | ? Gap identified | |
| Support Community Garden Initiatives | To support a sustainable source of healthy foods that can contribute to independence and address food security issues in the community | Community Volunteers | ongoing |

Lutsel K'e Community Wellness Plan - 2013

❖ *Strengthen self-esteem, self-worth, and self-reliance by strengthening language, culture & traditions*

| Activity | Objective | Responsibility | Timeline |
|---|--|---|--------------------------------------|
| Denesoline Language revival initiatives | <ul style="list-style-type: none"> Teach the language to non-speakers in order to stay connected to one's cultural identity and facilitate communication between the generations Establish a Language Steering Committee | <ul style="list-style-type: none"> Language Speakers (Elders, parents) Language Committee (to be established) School | Year 1 |
| Women's Group | <ul style="list-style-type: none"> Get together to support each other while engaging in healthy activities Work together on traditional, cultural projects to foster a sense of connectivity & strength amongst the women within their culture | <ul style="list-style-type: none"> Community Wellness Worker (Becky) Recreation Coordinator (Stacey) | Year 1 Bi-weekly, starting in May |
| Elders' Storytelling sessions | Pass teachings on to next generations to retain the connection to cultural teachings | Youth Worker (Darryl) | Year 1 Monthly, starting in May |
| Community/ Family Hunts | Practice on-the-land survival skills and pass them on to the next generations | <ul style="list-style-type: none"> Families/ Local Hunters Wildlife Committee School Youth Worker (Darryl) | Ongoing Spring/ Fall |
| Desnedhe Che Spiritual Gathering | Continue to support this gathering to give people the opportunity to reconnect with their ancestral lands and spirituality | Lutsel K'e Dene First Nation | Ongoing Annual - August |
| Ceremonies <ul style="list-style-type: none"> Continue practicing fire ceremonies Teach proper protocols Revive "Coming-of-Age", rites of passage ceremonies | To promote cultural ways and pass on traditional teachings to families, adults and youths | <ul style="list-style-type: none"> Elders School Workshop organizers to be determined | |

13

Lutsel K'e Community Wellness Plan - 2013

| | | | |
|--|---|---|---------|
| Chipewyan Hymn Singing | To revive Chipewyan Hymn singing | Language Committee (to be established) Elders | Year 2 |
| Hold feasts/ potlucks/ handgames/ dances to bring people together | <ul style="list-style-type: none"> To strengthen community bonds, resulting in a sense of identity and belonging in the community; To take the opportunity to recognize positive events and achievements in the community. | <ul style="list-style-type: none"> Recreation Worker (Stacey) Youth Worker (Darryl) Community Wellness Worker (Becky) Interagency Committee | ongoing |
| Practice fundamentals of Dene Law, such as sharing, caring, being respectful, being kind, passing on teachings, leading by example | <ul style="list-style-type: none"> To take responsibility for one's own health & wellness through one's attitudes and actions; To foster healthy relationships; To enhance healthy interaction between people leading to better mental and emotional health. | Every Individual | ongoing |
| Workshop on medicinal plants | To enable people to take on increased responsibility for their own health and well-being through increased knowledge about traditional healing plants & practices | <ul style="list-style-type: none"> Community Wellness Worker (Becky) CHR (Jennifer) Elders | |
| Workshops on traditional activities for men and women (hide tanning, carving, tool-making etc) | To retain traditional skills resulting in increased self-esteem and feeling of self-worth | <ul style="list-style-type: none"> Community Wellness Worker Recreation Coordinator Youth Worker School Elders | Year 1 |
| Lutsel K'e Dene Culture Centre | To have a central place to host & preserve items & activities related to Denesoline language, culture & traditions | ? to be identified (possibly Language Committee or Thaidene Nene Working Group) | |

14

Lutsel K'e Community Wellness Plan - 2013

Deal with effects of trauma.

| Activity | Objective | Responsibility | Timeline |
|--|--|--|-------------------|
| Healing Program | To run an outpatient treatment program in the community to assist and provide support to individuals wishing to make changes in their lives | Community Wellness Worker (Becky), Social Services Worker (JC) | ongoing |
| Counseling Services | To support people in their healing journeys To address social issues faced by individuals, families and groups | Mental Health & Addictions Counselor (Vacant) | ongoing |
| On-the-Land Healing Programs | Work with clients in a setting where the physical, mental, emotional and spiritual health of a person can be addressed | Community Wellness Worker (Becky) Social Services Worker (JC) | Year 1 ongoing |
| Sauna Programs • Men/ Women | To make use of saunas for the purpose of healing/ cleansing/ detoxing and personal growth | Community Wellness Worker (Becky) Social Services Worker (JC) | Year 1 ongoing |
| Parenting Skills Workshop | Improve parenting skills and family dynamics that were negatively affected by multi-generational impacts of residential schools | Social Programs Staff (Addie/JC) CHR (Jennifer) | Year 1 |
| Strengthen Spirituality | To achieve a holistic balance in one's life | Individuals | ongoing |
| Personal Development Workshops (such as Healthy Relationships, Bullying, Grief & Loss, Sexual Health, Aboriginal Shield etc) | To address personal development and well-being; To create awareness regarding multi-generational trauma; To foster harmonious community living | Social Services Worker (JC) Community Wellness Worker (Becky) Community Health Rep (Jennifer) | Year 1 ongoing |
| Access to Traditional Healers | To support community members wishing to access Traditional Healing services as a way to improve their physical, mental & spiritual health | Social Programs Staff | Year 1 ongoing |

15

Lutsel K'e Community Wellness Plan - 2013

❖ Focus on Children & Youth.

| Activity | Objective | Responsibility | Timeline |
|---|---|---|-------------------|
| Sports Program | <ul style="list-style-type: none"> Help youth to stay physically and mentally healthy through physical activity Promote healthy lifestyle | <ul style="list-style-type: none"> Recreation Coordinator (Stacey) Youth Worker (Darryl) Volunteer Coaches School Staff Parents (Volunteers) Local Hockey Association | ongoing |
| Traditional Games Program | Help youth to stay healthy and connected to their cultural identity through traditional games | <ul style="list-style-type: none"> Recreation Coordinator (Stacey) Youth Worker (Darryl) Elder Advisors (Volunteers) Parents (Volunteers) | ongoing |
| Youth Centre Building | Provide a safe place for youths to gather and run programming out of | LKDFN | Year 1 |
| Early Childhood Education Program/ Facility | <ul style="list-style-type: none"> To address the gap in services for children ages 1-4 years in the community; To provide a foundation for healthy growth & development | LKDFN School (Preschool Program) | Year 1-3 |
| Prenatal Program (CPNP) | <ul style="list-style-type: none"> To improve the health of mothers and infants To increase access to nutritious foods and nutrition information for pregnant women, new mothers, their children and families To promote and support healthy child development | Community Health Representative (Jennifer) | Ongoing (Weekly) |
| Cooking Classes (Kids in Kitchen Program) | <ul style="list-style-type: none"> To decrease the risk of diabetes, obesity and other chronic disease by increasing knowledge and enjoyment of preparing and | <ul style="list-style-type: none"> CHR (Jennifer) School staff | Ongoing (monthly) |

16

Lutsel K'e Community Wellness Plan - 2013

| | | | |
|--|---|---|---------|
| | consuming healthy foods. | | |
| After-School Program | <ul style="list-style-type: none"> To provide a safe environment for children to engage in healthy activities | <ul style="list-style-type: none"> Recreation Coordinator (Stacey) Youth Worker (Darryl) School | |
| Arts/ Music Program | <ul style="list-style-type: none"> To develop the artistic and creative talents amongst our youth To give youths an opportunity to express themselves in creative ways | School | |
| On-the-Land Programs/ Activities | <ul style="list-style-type: none"> To give youths the opportunity to experience activities out on the land, that will strengthen the ties to their cultural identity and positive self-image | <ul style="list-style-type: none"> School Community Wellness Worker (Becky) Youth Worker (Darryl) Recreation Coordinator Parents/ Grandparents | |
| Shop program (carpentry, carving, tool making) | To give youths the opportunity to be creative and productive by producing creative, useful and traditional items | <ul style="list-style-type: none"> School Adult Education?? | tbd |
| Junior Ranger Program | To strengthen remote and isolated Canadian communities through an altruistic, responsible and practical youth program that embraces culture and tradition, promotes healthy living and positive self-image, and reflects the proud military legacy of the Canadian Rangers. | Canadian Rangers | ongoing |
| Girls' Group | To allow girls to get together and engage in healthy activities aimed at strengthening their self-esteem and positive self-image | Recreation Coordinator (Stacey) Community Health Worker (Becky) | ongoing |
| Healing Programs (self-esteem/ self-efficacy, safety planning, futuristic thinking, | To enable youth to become healthy and resilient individuals | Community Health Worker (Becky) | |

17

Lutsel K'e Community Wellness Plan - 2013

| | | | |
|----------------------------|---|----------------------------------|---|
| anti-bullying etc) | | | |
| School-Community Counselor | <ul style="list-style-type: none"> To provide support for students experiencing emotional/ social issues in school; To provide small group support for healthy, respectful relationships To promote the value of self-development and education To work with parents on behaviour and attendance issues | School (funder to be identified) | ½ days starting as funding can be secured |
| | | | |

18

2018 LKDFN Community Wellness Plan Update

The 2013 Lutsel K'e Community Wellness Plan included a lot of detail as to what activities/ programs the community would like to engage in in order to have a healthy community. The objective and corresponding activities laid out in the plan were arrived at through an extensive process of community consultation, asking the questions: Where are we now; Where do we want to be and How do we get there.

In reviewing the plan with various groups in 2018, it was determined that the priorities established in the 2013 plan are still valid today:

- Work towards regaining independence/ self-determination over all aspects of life
- Strengthen self-esteem, self-worth, self-reliance by strengthening language, culture & traditions
- Deal with effects of trauma
- Focus on children & youth

We went through a process of reviewing the activities proposed in the 2013 Community Wellness Plan and found that many of these activities/ programs had taken place. The consensus was not to take anything out of the plan, but to keep on working on our goals.

The barriers the community faced in delivering the identified programs, was a lack of resource people working at the First Nation's office. It was often difficult to work with GNWT staff in delivering the Wellness Programs and there was a lack of qualified wellness workers at the Band level. The Chief & Council have decided to address this issue by requesting that two staff positions be transferred from NTHSSA – YK Region to the First Nation. This will allow the First Nation to establish their own Community Wellness Department, which would be headed by a Manager, Community Wellness and have the following position working within that department: Wellness Worker, Youth Worker, Recreation Coordinator, Justice Coordinator and Aboriginal Language & Culture Coordinator. This will allow us to take a wholistic approach to delivering wellness programming in the community, with a number of resource people working together to achieve a common goal.

Establishing a Wellness Committee, comprised of resource people from the First Nation, Health & Social Services, School and other interested community members is another priority going forward. This committee would give direction to the newly established Community Wellness Department and ensure that we are working together at an Interagency level as well.

In our review, it was also noted that programs geared at Elders need to be reinstated. At the present time, we don't have any Elders Meals and/ or Home Care programs in place. With an aging population, these issues will need to be addressed in the coming years.

1

❖ *Work towards regaining independence/ self-determination over all aspects of life.*

| Activity | Objective | Responsibility | Update – Spring 2018 |
|--|---|--|--|
| Hire Local Economic Dev't Officer | To foster business opportunities in the community contributing to a sustainable local economy | Denesoline Dev't Corporation | <i>Denesoline Corp focusing on Mining contracts, not local economic dev't opportunities</i> |
| Realize sustainable business opportunities | Achieve a certain measure of independence and self-determination through sustainable business initiatives | <ul style="list-style-type: none"> • Thaidene Nene Economic Development Officer | <i>Currently have a number of local outfitters being trained for aboriginal tourism ventures</i> |
| Self-Government Initiatives | To reclaim authority over First Nation's people, land and resources | LKDFN Chief & Council | <i>ongoing</i> |
| Workshop on "Dene Law" | To investigate and create awareness for the traditional laws governing the Denesoline people | LKDFN Chief & Council | <i>In planning stages</i> |
| Enact/Enforce own By-laws | To assert authority over own affairs | LKDFN Chief & Council | <i>NO</i> |
| Practice & teach skills necessary to survive on the land | To ensure that future generations will retain the skills necessary to live off the land and be self-reliant | Elders, Parents, Grandparents Skilled Community Members | <i>ongoing</i> |
| Investigate alternative Energy Sources | To get away from the dependency on fossil fuels as a power source and switch to renewable energy forms | LKDFN | <i>Solar farm operational. Feeding into the grid/ plans to increase panels</i> |
| Investigate alternative Housing options | To find innovative ways to solve the housing crises in the community | Chief & Council | <i>Currently in the process of purchasing a sawmill in town. Establish training program to</i> |

2

| | | | |
|---|--|--------------------------|--|
| | | | <i>have people harvest trees, cut planks, build homes under the supervision/ training of a journeyman carpenter</i> |
| Support Community Garden Initiatives | To support a sustainable source of healthy foods that can contribute to independence and address food security issues in the community | Community Volunteers | <i>Small group of volunteers working in garden. Secured summer student funding for past two years. People have their own gardens by their homes. School involvement ongoing.</i> |
| Encourage sustainable hunting practices | To ensure healthy herds and an ongoing supply of country foods. Importance of traditional diet. | Chief & Council/ Hunters | |

3

Strengthen self-esteem, self-worth, and self-reliance by strengthening language, culture & traditions

| Activity | Objective | Responsibility | Update – Spring 2018 |
|---|--|---|--|
| Denesoline Language revival initiatives | <ul style="list-style-type: none"> Teach the language to non-speakers in order to stay connected to one's cultural identity and facilitate communication between the generations Establish a Language Steering Committee | <ul style="list-style-type: none"> Language Speakers (Elders, parents) Language Coordinator School | <p><i>Language classes have been offered to public.</i></p> <p><i>Concrete Language Revitalization program to be established.</i></p> <p><i>Language Com to be established.</i></p> |
| Women's Group | <ul style="list-style-type: none"> Get together to support each other while engaging in healthy activities Work together on traditional, cultural projects to foster a sense of connectivity & strength amongst the women within their culture | <ul style="list-style-type: none"> Volunteers | <p><i>Weekly sewing circles running from October – May each year (in its 6th year)</i></p> <p><i>Annual hide tanning camp (past 5 years) at beginning of June</i></p> |
| Elders' Storytelling sessions | Pass teachings on to next generations to retain the connection to cultural teachings | <ul style="list-style-type: none"> Community Wellness Dept Elders Committee | <i>Happened a couple of times only.</i> |
| Community/ Family Hunts | Practice on-the-land survival skills and pass them on to the next generations | <ul style="list-style-type: none"> Families/ Local Hunters Wildlife Committee School | <p><i>No community hunts in last couple of years due to decline in caribou.</i></p> <p><i>Hunting for moose/ muskox/ small mammals ongoing.</i></p> <p><i>Wildlife Committee is supporting hunters with gas.</i></p> |
| Desnedhe Che Spiritual Gathering | Continue to support this gathering to give people the | Lutsel K'e Dene First Nation | <i>Ongoing – 27th year</i> |

4

| Activity | Objective | Responsibility | Update – Spring 2018 |
|---|--|---|--|
| | opportunity to reconnect with their ancestral lands and spirituality | | |
| Ceremonies <ul style="list-style-type: none"> Continue practicing fire ceremonies Teach proper protocols Revive “Coming-of-Age”, rites of passage ceremonies | To promote cultural ways and pass on traditional teachings to families, adults and youths | <ul style="list-style-type: none"> Elders School Community Wellness Dept | <i>Ongoing</i> <i>Young boys involved in drumming at fire ceremonies.</i> |
| Chipewyan Hymn Singing | To revive Chipewyan Hymn singing | Language Committee (to be established) Elders | <i>Chipewyan hymn singers attended Desnedhe Che gathering in 2015</i> |
| Hold feasts/ potlucks/ hand games/ dances to bring people together | <ul style="list-style-type: none"> To strengthen community bonds, resulting in a sense of identity and belonging in the community; To take the opportunity to recognize positive events and achievements in the community. | <ul style="list-style-type: none"> Community Wellness Dept Interagency Committee | <i>ongoing</i> |
| Practice fundamentals of Dene Law, such as | <ul style="list-style-type: none"> To take responsibility for one’s own health & | Every Individual | <i>ongoing</i> |

5

| Activity | Objective | Responsibility | Update – Spring 2018 |
|--|--|--|--|
| sharing, caring, being respectful, being kind, passing on teachings, leading by example | wellness through one’s attitudes and actions; <ul style="list-style-type: none"> To foster healthy relationships; To enhance healthy interaction between people leading to better mental and emotional health. | | |
| Workshop on medicinal plants | To enable people to take on increased responsibility for their own health and well-being through increased knowledge about traditional healing plants & practices | <ul style="list-style-type: none"> Community Wellness Dept | <i>In planning stages</i> |
| Workshops on traditional activities for men and women (hide tanning, carving, tool-making etc) | To retain traditional skills resulting in increased self-esteem and feeling of self-worth | <ul style="list-style-type: none"> Community Wellness Dept Women’s Group | <i>Annual Hide Tanning camp resulted in more crafts people making traditional bone tools again</i> |
| Lutsel K'e Dene Culture Centre | To have a central place to host & preserve items & activities related to Denesoline language, culture & traditions | Chief & Council | <i>Legacy Project</i> |

6

Deal with effects of trauma.

| Activity | Objective | Responsibility | Update – Spring 2018 |
|---|--|--|---|
| Healing Program | To run healing programs in the community to assist and provide support to individuals wishing to make changes in their lives Work with clients in a setting where the physical, mental, emotional and spiritual health of a person can be addressed | Community Wellness Dept | <i>Ongoing talks regarding on-the-land healing programs/ facilities</i> |
| Counseling Services | To support people in their healing journeys To address social issues faced by individuals, families and groups | Mental Health & Addictions Counselor (Vacant) | <i>MH&A Counsellor position still vacant after 5 years. Bi-weekly counsellor visits from Yellowknife</i> |
| Sauna Programs <ul style="list-style-type: none"> Men/ Women | To make use of saunas for the purpose of healing/ cleansing/ detoxing and personal growth | Social Services Worker (JC) Community Wellness Dept | <i>Men's sauna program taking place on a weekly basis Need to find a way to get Women's sauna offered as well</i> |
| Parenting Skills Workshop | Improve parenting skills and family dynamics that were negatively affected by multi-generational impacts of residential schools | Community Wellness Dept | <i>In planning stages</i> |
| Strengthen Spirituality | To achieve a holistic balance in one's life | Individuals | <i>ongoing</i> |
| Personal Development Workshops (such as Healthy) | To address personal development and well-being; To create awareness regarding multi-generational trauma; | Community Wellness Dept | <i>Grieving Workshops can be available through YHSSA on request. Workshops and Counselling services accessible through Residential School</i> |

7

| Activity | Objective | Responsibility | Update – Spring 2018 |
|--|---|-------------------------|-------------------------------|
| Relationships, Bullying, Grief & Loss, Sexual Health, Traditional Teachings etc) | To foster harmonious community living | | <i>Programs in past years</i> |
| Access to Traditional Healers | To support community members wishing to access Traditional Healing services as a way to improve their physical, mental & spiritual health | Community Wellness Dept | <i>Ongoing</i> |

8

❖ *Focus on Children & Youth.*

| Activity | Objective | Responsibility | Update Spring 2018 |
|---|--|---|---|
| Sports Program | <ul style="list-style-type: none"> Help youth to stay physically and mentally healthy through physical activity Promote healthy lifestyle | <ul style="list-style-type: none"> Recreation Coordinator Volunteer Coaches School Staff Parents (Volunteers) | <p><i>Our youth are in general very athletic and enjoy sports programs.</i></p> <p><i>The school gym has been closed due to renovations for the past year, which has had a detrimental effect on our youth.</i></p> <p><i>The arena floor has been covered with asphalt, which resulted in poor ice conditions and a decline in hockey practices.</i></p> |
| Traditional Games Program | Help youth to stay healthy and connected to their cultural identity through traditional games | <ul style="list-style-type: none"> Recreation Coordinator | |
| Youth Centre Building | Provide a safe place for youths to gather and run programming out of | Community Wellness Dept | <i>The Youth Centre has recently been renovated and is providing a great gathering place for our youth.</i> |
| Early Childhood Education Program/ Facility | <ul style="list-style-type: none"> To address the gap in services for children ages 1-4 years in the community; To provide a foundation for healthy growth & development | Community Wellness Department School (Preschool Program) | <p><i>The lack of early childhood programming has been an ongoing issue.</i></p> <p><i>We don't have any childcare facilities. Going forward the Community Wellness Dept can institute some Moms & Tots programming.</i></p> |
| Prenatal Program (CPNP) | <ul style="list-style-type: none"> To improve the health of mothers and infants To increase access to nutritious foods and nutrition information for | Community Wellness Dept | <i>The pre/post-natal program has always been very important for the moms and babies in the community. In the past couple of years our CHR was pulled from the program, leaving the</i> |

9

| Activity | Objective | Responsibility | Update Spring 2018 |
|---|---|--|--|
| | pregnant women, new mothers, their children and families <ul style="list-style-type: none"> To promote and support healthy child development | | <p><i>community without a qualified person to run the program.</i></p> <p><i>Currently the moms have come together and are meeting on a bi-weekly basis, with a volunteer organizing the gatherings.</i></p> |
| Cooking Classes (Kids in Kitchen Program) | <ul style="list-style-type: none"> To decrease the risk of diabetes, obesity and other chronic disease by increasing knowledge and enjoyment of preparing and consuming healthy foods. | <ul style="list-style-type: none"> School staff Nutrition North Program Community Wellness Dept | |
| After-School Program | <ul style="list-style-type: none"> To provide a safe environment for children to engage in healthy activities | <ul style="list-style-type: none"> Recreation/ Youth Worker Community Wellness Dept | <i>Ongoing at Youth Centre / Arena</i> |
| Arts/ Music Program | <ul style="list-style-type: none"> To develop the artistic and creative talents amongst our youth To give youths an opportunity to express themselves in creative ways | School | <i>To be worked on</i> |
| On-the-Land Programs/ Activities | <ul style="list-style-type: none"> To give youths the opportunity to experience activities out on the land, that will strengthen the ties to their cultural | <ul style="list-style-type: none"> School Community Wellness Dept Parents/ Grandparents | <i>ongoing</i> |

10

| Activity | Objective | Responsibility | Update Spring 2018 |
|--|---|---|---|
| | identity and positive self-image | | |
| Shop program (carpentry, carving, tool making) | To give youths the opportunity to be creative and productive by producing creative, useful and traditional items | <ul style="list-style-type: none"> School LKDFN Training dept | <i>Working on plans to get a carpentry shop/ training program established</i> |
| Junior Ranger Program | To strengthen remote and isolated Canadian communities through an altruistic, responsible and practical youth program that embraces culture and tradition, promotes healthy living and positive self-image, and reflects the proud military legacy of the Canadian Rangers. | Canadian Rangers | <i>ongoing</i> |
| Girls' Group | To allow girls to get together and engage in healthy activities aimed at strengthening their self-esteem and positive self-image | Community Wellness Dept | <i>ongoing</i> |
| Healing Programs (self-esteem/ self-efficacy, safety planning, futuristic thinking, anti-bullying etc) | To enable youth to become healthy and resilient individuals | Community Wellness Dept | <i>Needs more programming</i> |
| School-Community Counselor | <ul style="list-style-type: none"> To provide support for students experiencing | School | <i>New funding for School Community Counsellors was recently announced.</i> |

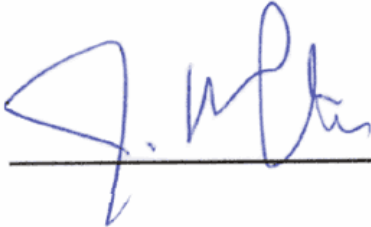
| Activity | Objective | Responsibility | Update Spring 2018 |
|----------|---|----------------|--|
| | emotional/ social issues in school; <ul style="list-style-type: none"> To provide small group support for healthy, respectful relationships To promote the value of self-development and education To work with parents on behaviour and attendance issues | | <i>Lutsel K'e does not qualify for this funding, since we are too small of a community.</i> <i>This seems to be a short-sighted decision, leaving our youth without the proper mental health support that they require.</i> |
| | | | |

WEST KITIKMEOT / SLAVE STUDY SOCIETY

Re: Community-Based Monitoring (June 2002)

STUDY DIRECTOR RELEASE FORM

The above publication is the result of a project conducted under the West Kitikmeot / Slave Study. I have reviewed the report and advise that it has fulfilled the requirements of the approved proposal and can be subjected to independent expert review and be considered for release to the public.



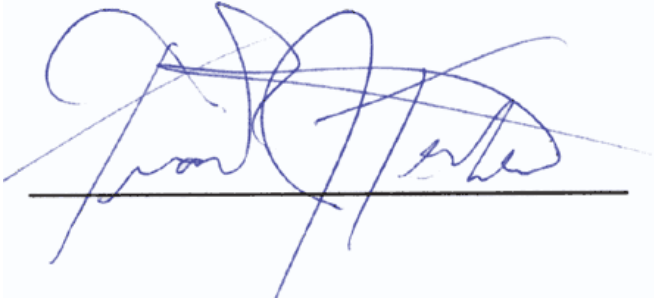
Study Director

Feb 20/03

Date

INDEPENDENT EXPERT REVIEW FORM

I have reviewed this publication for scientific content and scientific practices and find the report is acceptable given the specific purposes of this project and subject to the field conditions encountered.



Reviewer

Aug 21/03

Date

BOARD RELEASE FORM

The Study Board is satisfied that this final report has been reviewed for scientific content and approves it for release to the public.



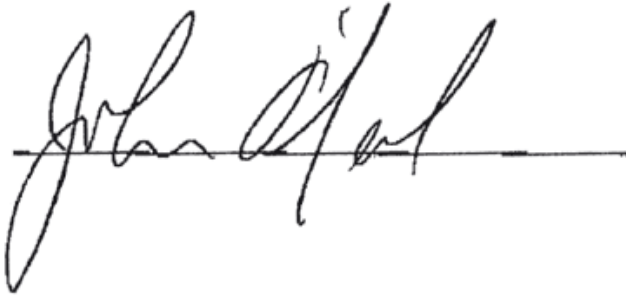
Chair West Kitikmeot/Slave Society

Sept 19/03

Date

INDEPENDENT EXPERT REVIEW FORM

I have reviewed this publication for scientific content and scientific practices and find the report is acceptable given the specific purposes of this project and subject to the field conditions encountered.



Reviewer



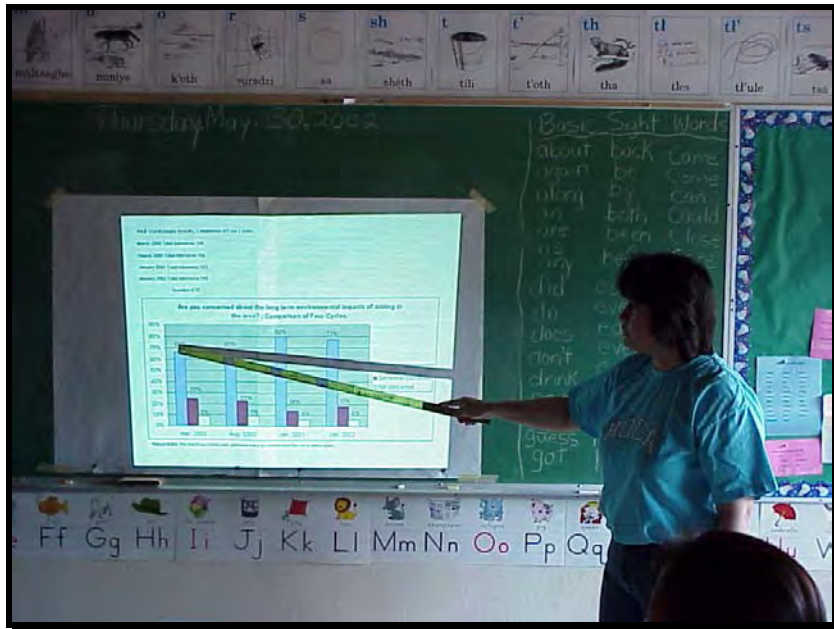
Date

Excellent report. Very well written and solid results. Will be an important contribution to the literature.

Community-Based Monitoring

FINAL REPORT

June 2002



Submitted to:

The West Kitikmeot Slave Study Society

Submitted by:

*Wildlife, Lands and Environment Department
Lutsel K'e Dene First Nation*

Prepared by:

Evelyn Marlowe, Delphine Enzoe, Brenda Parlee and Stephen Ellis

Summary

In 1996, the Community-Based Monitoring Pilot Project (1996) took place in Lutsel K'e, Northwest Territories. Similar to other northern communities in the Slave Geological Province, Lutsel K'e is currently faced with unprecedented mineral resource development. The goal of the Community-Based Monitoring Pilot Project (1996) was to design a tool that would increase the capacity of Lutsel K'e and other northern communities to address both the positive and negative effects (achieve benefits and mitigate negative effects) of such development.

The project was organized according to three phases. Phase one involved gathering ideas and Chipewyan terminology for concepts like monitoring, indicators and community health. During phase two, themes and indicators of community health were developed through open-ended home-visits with one hundred households in the community. In phase three, a four-step process of monitoring was designed.

Once this model for Community-Based Monitoring was developed, the Lutsel K'e Wildlife, Lands and Environment Committee recommended that a baseline of traditional knowledge about the Dene way of life (Dene ch'anie) be gathered. A proposal was submitted to the West Kitikmeot Slave Study Society for the Traditional Knowledge Study on Community Health, a study that began in March of 1997. During that project, elders told stories about the Dene way of life as it was in the past. These stories reflect many of the indicators developed during the pilot project.

Following the Traditional Knowledge Study on Community Health (1997), the model for Community-Based Monitoring was implemented according to the process of monitoring designed during the pilot project. The four step process follows a four month time line and includes:

- 1) Information Gathering
- 2) Summarizing of Information
- 3) Evaluation
- 4) Reporting

Over the last four years community researchers have been using these indicators in a four-step process of monitoring that includes gathering, summarizing, evaluating and reporting changes in the community. To date they have baseline information on 20 indicators that describe fundamental aspects of the community's way of life and how it is changing as a result of mining including changes in:

- Traditional food consumption
- Capacity of healing services to meet the needs of the community
- Community employment (in the mining sector)
- Students' goals for education and employment
- Spiritual values associated with the site – "old lady of the falls"
- Quality and availability of housing
- Community concerns about the water
- Cultural programs
- Drumming
- Traditional knowledge and skills required for harvesting caribou
- Family Values as a result of employment in the mining sector
- Traditional land use activities

- Spiritual values associated with the site called “betsi ghie”
- Rates of cancer and tuberculosis
- Traditional knowledge and skills required for teaching youth on the land
- Family values of respect for and among youth
- Working together (volunteerism)
- Capacity of organizations to work together
- Effectiveness of the leadership
- Quality of local services

These results include both qualitative information gathered through home-visits and workshops in the community and quantitative results from a questionnaire administered to community members in 2000-02. Impact hypotheses developed using the indicators provide guidance in understanding how community health in Lutsel K'e is changing as a result of mineral resource development.

Acknowledgments

Lutsel K'e Dene First Nation
Wildlife, Lands and Environment Committee and Department
Lutsel K'e Elders
Lutsel K'e Dene School
Lutsel K'e Health and Social Services

West Kitikmeot Slave Study Society

Dr. John O'Neil – University of Manitoba

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1. Objectives

The objectives of the Community-Based Monitoring Project evolved as the project developed between 1996 and 2002.

The objectives for Cycles One-Four were simply:

1. Home-visits (Gather Information): To measure changes according to specific indicators through home-visit information gathering.
2. Analysis (Summarize Information): Analyze information gathered, recognizing any change that may have occurred since the last baseline.
3. Analysis (Evaluate Information through Workshops): Verify Changes to Indicators through Workshop Consultation
4. Communication of Results: Present information through newsletters, or some other meaningful form of communication.

The objectives of the 2000-02 cycles of *Community-Based Monitoring* (Eight to Fourteen) evolved from those of previous years. These changes were made through the Lutsel K'e Dene First Nation Wildlife, Lands and Environment Committee in consultation with the West Kitikmeot Slave Study and Dr. John O'Neil of the University of Manitoba. They mainly relate to the division of the information gathering into two components – primarily quantitative surveys that draw all indicators together and a series of workshops aimed at gathering qualitative or evaluative input from the community. The objectives of the 2000-02 cycles were:

- To utilize and build upon existing information gathered through *Community-Based Monitoring* since 1996 including:
 - *Community-Based Monitoring Pilot Project*
 - *Traditional Knowledge Study on Community Health*
 - *Community-Based Monitoring Project: Cycles One – Seven*
- To gather quantifiable information from youth, adults, and elders using an *Adult Counting Questionnaire* and a *Youth Counting Questionnaire* developed in cooperation with Dr. John O'Neil of the University of Manitoba. A *Mining Employee and Spouse Questionnaire* was also administered in 2001-2002.
- To gather perspectives from community members about current and potential changes in the *Dene Way of Life* through workshops; evaluate what kinds of changes are a result of mineral resource development and discuss opportunities to build the community's capacity to prevent, mitigate or manage negative effects and benefit from positive changes.
- To report the results to community members and the West Kitikmeot Slave Study Society.

2. Project Description

The aim of the Community-Based Monitoring Project is to meaningfully involve Lutsel K'e Dene First Nation community members in documenting and understanding changes in the health of their community. Indicators of community health developed in 1996 during the pilot project were the basis for monitoring during Cycles One-Fourteen of the current project.

3. Methodology / Methods

3.1 Methodology - Action Research

The idea behind beginning a community based monitoring effort was to actively involve people at the community level in examining changes in their community's health.

Community involvement and action are ideas firmly embedded in four common methodologies, Participatory Action Research (PAR), Rapid Rural Appraisal (RRA), Action Research (AR) and a modified approach developed by the Dene Cultural Institute called Dene Action Research and Empowerment (DARE). Although these approaches are very similar, they have distinct strengths and weaknesses, which the Project Director has evaluated against the needs and desires of the community and the objectives of the project.

| <i>Method</i> | <i>Benefits</i> | <i>Criticisms</i> |
|---|---|--|
| <i>Participatory Action Research (PAR)¹</i> | -involves community in all stages of the research process | -requires a tremendous time and energy commitment by the community |
| <i>Rapid Rural Appraisal(RRA)²</i> | -optimizes tradeoffs between time and energy and necessity of participation | -methods may be see as inflexible |
| <i>Dene Action Research and Empowerment(DARE)³</i> | -introduces an element of health education / counseling into the training and interview process | -involves assumptions about healthy and unhealthy behaviour |
| <i>Action Research(AR)⁴</i> | -integrative of new concepts and methods | -confrontational -may not be as participatory as PAR |

Figure 1. Methodology for Community-Based Monitoring

These different methodologies were reviewed by the study researchers prior to the start of the *Community-Based Monitoring Pilot Project*. Different aspects of the RRA and PAR were seen as important, however, the interests of the community in local involvement and action are the main considerations. The three main ways community involvement has been facilitated in the three previous phases of the project include:

- training and employment of community members
- strong communication and working relationships with the Band Membership and leadership
- participation and effective communication with the broader Band membership

3.1.1 Training

On the job training of a local person has been fundamental to the development of the *Community-Based Monitoring Project*. The goal of this training process is to ensure that skills and knowledge from the project are being developed and passed on to local people. These skills and knowledge are a means to increase the capacity of both individuals and the community as a whole. For this project, Evelyn Marlowe took on the majority of training of other staff with some assistance from Brenda Parlee and Stephen Ellis. The primary trainees for the project are Dennis Drygeese and Delphine Enzoë. Another trainee involved in the project has been Marie Catholique.

3.1.2 Coordination with the Local Leadership

The second aspect of community involvement is coordination with the local leadership. Coordination continued through communication and information exchange with the Lutsel K'e Dene First Nation Council and the various community committees (Wildlife, Lands and Environment Committee, Elders' Committee, Youth Committee, De Beers Caucus Group, etc.). The aim of such coordination was to ensure that the local leadership was directly involved in the process of monitoring as well as in the evaluation of results.

3.1.3 Broad Participation:

Facilitating the broad participation of the community is the third aspect of community participation emphasized as important during the planning of the project. The implementation of the "counting questionnaire" involved every community member, thus everyone had an opportunity to become aware of the community-based monitoring process. Since the local language in Lutsel K'e is Chipewyan many of these "counting questionnaire" home-visits were conducted by the researchers in their Aboriginal language. Home-visits were the most successful means of including large numbers of community members in the project. Evaluation workshops were also held to ensure that local people were included in the analysis of results.

3.2 Information Gathering – Cycles One-Seven

The method of data collection and the rationale varied from indicator to indicator. Each indicator was selected based on a set of unique criteria as outlined below:

3.2.1 Nutrition - Consumption of Traditional Food

The community researchers used the 1993 work of the Centre for Indigenous People, Nutrition and the Environment (CINE)⁵ as a model. The CINE "Traditional Food Frequency Questionnaire" was intended to reveal the frequency of consumption of traditional food in the last three months prior to the visit. The researchers during the *Community-Based Monitoring Project* adapted that questionnaire from a three month to a two month recall. The methods for the CINE Study were also done as home-visits (individual interviews). The sample of households for *Community-Based Monitoring* has been similar or slightly larger than the 10% sampled during the CINE project. The researchers for both the CINE study and the *Community-Based Monitoring Project* used four age categories and attempted to sample the same number of males as females.

The detailed and quantitative nature of the CINE "Traditional Food Frequency Questionnaire" for the *Community-Based Monitoring* was valuable model because it allowed the researcher to gain a great deal of quantitative data which is easily compared through charts and tables. The lack of open-ended questions, however, limited the amount of qualitative information collected. Stories, and other narrative comments about traditional food consumption would have provided valuable context to the lists of numbers. In some cases, the interviewees did provide contextual or evaluative information along with their quantitative responses. For example, elders spoke about the health of fish in a nearby lake or changes in the population of certain waterfowl species. The researchers recorded these comments separately from the quantitative data. By using the same or similar methods and questionnaires the community researchers recognized they would be able to use the results from the 1992 CINE study for comparison in *Community-Based Monitoring*. During *Community-Based Monitoring Cycle Two (1998)*,

home–visit questionnaires were conducted on traditional food consumption. The survey focused on consumption of caribou, moose, whitefish, trout, and muskrat.⁶ These species were selected because they are commonly consumed in Lutsel K’e during the December – January season. These species correspond with the harvest calendar from the Centre for Indigenous Peoples’ Nutrition and the Environment produced in 1993.

The study period for Cycle Two was December 1997 – January 1998. A total of thirty-five (35) people were surveyed, randomly selected from four age groups. (10 people - Aged 10 to 19) (9 people - Aged 20 to 40) (8 people - Aged 41 to 60) (8 people - Aged 61 and over) In both Cycles, all those surveyed reported eating some traditional food.⁷

3.2.2 Employment:

The community researchers developed a questionnaire in Cycle One which they used again in Cycle Two. The researchers were directed by the leadership to conduct the questionnaire with a focused group of community members – those employed in the mining sector. The questionnaire provided employees with opportunities to provide specific information related to their positions, to reflect on their employment experiences and provide opinions about the adequacy of training programs. We interviewed a total of thirty-five people from the community of Lutsel K’e that are employed with the mining companies. We added a few changes to the questionnaire form of Cycle One to clarify the information that’s been gathered and to provide additional information and context. Each interviewee was asked the following questions:

| | |
|--|--|
| <i>Economic Development Employment in the Mining Sector</i> | 1. Which Mining Company were you employed by? |
| | 2. What was your position? |
| | 3. How long were you employed? |
| | 4. What did you like about the position that you held? |
| | 5. Do you think more training programs should be implemented in town (Lutsel K’e) that would lead to more permanent employment? (Yes/No) If yes, what kind of training programs would you recommend? |
| | 6. Are you still employed? (Yes/No) If no, what was your reason for leaving your job? |
| | 7. What are your recommendations? |

3.2.3 Youth Goals for Education and Employment

The community researchers decided to take an action-based approach to monitoring this indicator and took on a “career counselling” role, providing youth with an opportunity to reflect on how they could achieve their goals following the delivery of the questionnaire.

The questionnaire was developed by the community researchers in consultation with the Wildlife, Lands and Environment Committee. The researchers based this approach on the assumption that youth who have role models employed in the mining sector are more likely to become employed in the mining sector than are students without those role

models. Although the youth interviewed were young and are likely to change their goals before graduating high school, the community researchers saw value in learning more about their young ideas of the future. As a secondary aim the community researchers wanted to learn more about the reasons behind their goals, why the employment was important and whether the youth were aware of the steps he/she would have to take to achieve their goals.

| | |
|---|--|
| <i>Youth Participation</i> Youth Goals for Education and Employment | What is your goal for future employment (career)? |
| | Why is this employment important to you? |
| | Do you know what step you have to take [to achieve your goal]? |
| | What support do you have? (Parents, teachers, resource people, family members) |
| | Are you willing to move out of town to further educate yourself or for employment? |
| | Who is your role model? Explain? |

On the November 9th, 1999 we interviewed twenty-seven students from grade five to ten. Out of twenty-seven questionnaires, two forms were not completed. The same questionnaires were given as Cycle One and Cycle Two. Where some respondents had more than one answer, weighting of responses was accomplished by dividing by the number of answers given.

Example: Respondent #A
- Pilot = 1
(1)

Respondent #B
- Pilot, Mechanic = 1
(.5) (.5)

This weighting system ensured that the percentages expressed in the graph reflected the respondent - response ratio accurately. We have included 2 graphs of the results of what the students were interested in as careers and as well as who they reported as their role models. The responses to the other questions are largely for community use.

3.2.4 Healing Services

Questions for monitoring this indicator were developed in consultation with the Lutsel K'e Drug and Alcohol Worker. Through the healing questionnaire, the community researchers sought to learn what kinds of approaches (including programs and services) are currently important to adults and young adults in the community.

Twenty-eight (28) people were selected for the healing survey. There was no formal methodology for selection. Instead, selection was overseen by the Project Director based on an interest in interviewing people not commonly vocal in public meetings and getting a good sample from different family groups and age groups.

| | |
|---|---|
| Healing Healing Service/Sobriety | What kind of support is in place at the moment for people that are trying to keep their sobriety or improve on personal growth? |
| | How can you be supportive? |
| | What kind of approach are you taking regarding healing or personal growth? |
| | What gives you strength in sobriety or on personal growth? |
| | Are there any recommendations? For example for the Drug and Alcohol Worker or Chief and Band Council? |

3.2.5 Cultural Programs

The monitoring of cultural programs largely dealt with a community concern raised during the pilot project about the *limited number* of cultural programs ongoing in the community. Therefore the researchers sought to find out exactly how many formal opportunities for cultural education existed in the community during the study period. For ease of data collection the researchers limited their search to only those activities that were formally organized in the community. Those cultural activities that occur informally in the home were not considered. A focused set of home-visits with ten (10) cultural program leaders were done in the community with persons responsible for managing and delivering programs. The questionnaire was developed to determine the number of cultural programs in the community as well as to assess the value/success and potential to improve these programs.

| | |
|---|--|
| Cultural Preservation Cultural Education | What kind of cultural programs are currently offered in the community? |
| | When do these programs take place? |
| | What is your opinion on the best approach to offering cultural programs in the community? |
| | Describe the program. What are some challenges you face? |
| | How do you know if the program is successful? (What are the signs that you have achieved your goal of cultural education?) |

3.2.6 Housing

In consultation with the Housing Authority, the community developed a questionnaire that focused on quality and quantity of housing in Lutsel K'e. The questionnaires were completed during home-visits with twenty (20) selected people in the community. There was no formal methodology selection. Instead, selection was overseen by the Project Director based on an interest in interviewing people not commonly vocal in public meetings and getting a good sample from different family and age groups.

The open-ended questionnaire was designed in part to reflect and affirm the Lutsel K'e Dene history of living on the land as told by elders during the *Traditional Knowledge Study on Community Health*. In that study, elders often prefaced or concluded their comments about the community by talking about other areas where people used to live. That being the case, the questionnaire provided an opportunity for people to identify and discuss other places where Lutsel K'e Dene people used to live.

The questionnaire was also designed to more clearly identify the issues surrounding current housing conditions in Lutsel K'e. When asked to comment, community members responded with some general and specific and specific comments as well as recommendations.

| | |
|---|--|
| Community Infrastructure and Services Housing | Do you know of any places where Lutsel K'e Dene people used to live? |
| | What was housing like at that time? |
| | What do you think of the current housing situation? |
| | What do you think can be done [to improve the current housing]? |

3.2.7 Traditional Values ("Old Lady of the Falls")

Legends about the "Old Lady of the Falls" and her power to heal Dene people were eloquently orated by Lutsel K'e elders and set a context for other stories and comments made by community members and their experiences. A quantitative measure - the number of times community members have visited the site - was included to provide additional perspective on the traditional values associated "Old Lady of the Falls".

| | |
|------------------------------------|--|
| Healing Spiritual Values | How many times have you been to Parry Falls? (1 / 2 / 3 / 4 / 5 / 6 / 7 More) |
| | Why is Parry Falls Important to You? |
| | Do you have any stories about Parry Falls and what it has done for the people? |

The community researchers conducted the questionnaire with a sample of twenty-nine (29) community members - eight (8) elders, eight (8) adults and thirteen (13) youth.

3.2.8 Impacts of Development on the Land (Water)

Given the increasing number of projects in the region and their complexity, the researchers felt that community members did not have enough information in hand to clearly comment about the various projects.

The researchers therefore decided the most appropriate method would be to review comments made by community members during consultation meetings with the various developers as recorded in the minutes. The home-visit approach to gathering information was therefore modified to one of existing information review.

3.2.9 Current Land Use

The community researchers conducted twenty-seven (27) home-visits with hunters, trappers and land users in the community. The respondents ranged in age from twenty to eighty years old. Only one woman trapper was interviewed. All other respondents were male. The researchers collected a range of quantitative information about land use. They decided to focus on travel routes and sites related to hunting and trapping and the visitation of spiritual sites. They asked community members to map out their travel routes using mylar overlays and 1:250 000 scale map sheets. Rather than carry these

materials house to house, the researchers encouraged their informants to come to the office to map their information. The majority of the information collected related to hunting and trapping rather than spiritually related land use.

| | |
|--|---|
| <p>Cultural Preservation Land Use (Current)</p> | <p><u>Hunting:</u></p> <ol style="list-style-type: none"> 1. During the past year did you hunt or trap for food? 2. How many years have you been hunting? 3. How was hunting last year (refers to # of animals)? Caribou Beaver Moose Geese Muskox Muskrat Porcupine 4. How did this year's hunting compare with previous years? 5. What was the cause of the change? 6. Can you draw your hunting area for 1997 on the map? 7. Where do you go if there is no hunting close by? 8. Do you have any interesting stories about hunting that you would like to share with us? |
| | <p><u>Trapping</u></p> <ol style="list-style-type: none"> 1. During the past year did you trap for fur? With whom? 2. How many years have you been trapping? 3. How was the trapping last year? (refers to # of animals) Wolverine Mink Beaver Marten Wolf Fox 4. How did trapping this year compare with previous years? 5. What was the cause of the change? 6. Can you draw your trap line for 1997 on the map? 7. What weather conditions are most favourable for trapping these species? 8. Do you have any interesting stories about trapping that you would like to share with us? |

3.2.10 Togetherness - Good Communication

For ease of data collection the researchers focused on the communication between various community organizations. They consulted two key organisational representatives - Lucy Sanderson (Wildlife, Lands and Environment Co-ordinator) and Addie Jonnasson (Health and Social Services) to assist in developing the questionnaire. The questionnaire was completed by 17 organizational representatives in the community including members of Chief and Council.

| | |
|---|--|
| <p>Self- Government Working Together</p> | <p>What does working together mean to you?</p> |
|---|--|

| | |
|--|--|
| | What positive things do you see with different organizations working together? |
| | What other positive things would you like to see happening? |
| | What kind of fun things would you like to see happening in different organizations? |
| | Do you have any encouraging words that you would like to share about working together? |

3.2.11 Traditional Knowledge and Skills (Dene Songs)

The community researchers developed questions for gathering information about drumming with the assistance of researchers doing similar studies in other parts of the north including Cindy Allen of the Department of Musicology at Carleton University and Nicole Beaudry from the Department of Music at the University of Quebec.

The community researchers did a set of focused interviews with seven (7) community members who were known as drummers. Community members with skills in fiddling were also interviewed. Because of the nature of the information (song), community members were interviewed using the video camera and audio-mini-disc recorder. Each interview took about an hour. The video and audio discs are stored in the Wildlife, Lands and Environment Office.

| | |
|--|---|
| <i>Cultural Preservation Traditional Knowledge and Skill (Drumming)</i> | Do you know any drum songs? |
| | Can you play them for us? |
| | Do you have any stories about these songs that you would like to share with us? |
| | Where did you learn these songs? |
| | Where did the songs come from? |
| | What are the songs about? |

3.2.12 Traditional Knowledge and Skills (Caribou Use)

On the recommendation of the Wildlife, Lands and Environment Committee and elders who were consulted by the researchers, a caribou-dressing workshop was held rather than a set of home-visits. The community researchers asked an elder (J.B. Rabesca) to provide information to the students about properly respecting, harvesting and preparing caribou meat. School students were invited to the community hall, while the elder skinned the caribou and explained the different parts. A translator relayed the information to the students. The elder told stories about how to identify a healthy caribou and named all the important parts of the caribou in Chipewyan for the students. The students had a good laugh when J.B. demonstrated calling for caribou. The workshop was video-taped. A few days later, the community researchers showed the students how to cut up hindquarters and to make dry-meat. The students and a few adults also had a chance to make dry-meat. This dry-meat making workshop was also video-taped.

| | |
|--|---|
| Cultural Preservation Traditional Knowledge and Skill (Caribou Use) | Where do you get your caribou meat from? |
| | What is your favourite part? |
| | Why are some meats more tender? |
| | How do you know if the caribou is male, female, young or old? |
| | How do you know which one to kill? (signs) |
| | How are each of the caribou parts used? |
| | How long do caribou live? |
| | Do you have any stories about caribou that you would like to share with us? |

3.2.13 Economic Development / Family Wellness

Impacts of mineral resource development on families

A total of forty (40) people were interviewed about mining developments in our area. We mostly focused this interview on the young people and the youth in school from grades four (4) to nine (9). The age range of the interviewees from nine (9) years old to over fifty (50). We decided to interview the young people because they are our next generation and most likely they will be working at one of the development sites.

| | |
|---|--|
| Economic Development / Family Wellness – Impacts of mineral resource development on families | 1. What do you know about mining in this area? |
| | 2. What do you feel will be the benefits of the mining developments for people in the community? |
| | 3. What kinds of negative effects do you feel that mining will have on people? |
| | 4. Are you interested in working on one of the mining developments? What kind of job? |
| | 5. Do you have any predictions related to these projects? |
| | 6. Overall, do you agree with mining in the region? |

3.2.14 Traditional Knowledge and Skills – Traditional Values

Respect for Betsi Ghie

A total of thirty-five (35) people were interviewed about Betsi Ghie where the water is alive. We picked mostly the elders because we thought they would have heard stories passed down from our ancestors or maybe have experienced some incident in that area. We interviewed twenty (20) elders, five (5) people 50 (fifty) and over, six (6) people forty-four (44), three (3) people thirty-three (33) and one person (1) who was twenty (20) years old.

| | |
|--|--|
| Traditional Knowledge – Traditional Values – Respect for Betsi Ghie | Do you know the place called Betsi Ghie? |
| | Do you know why they say the “water is alive” there? |
| | Why do you think the water reacts the way it does? |
| | What can you do if the water reacts towards you? |
| | How can you show respect for that area? |

| | |
|--|---|
| | Do you have any stories or personal experiences related to the place called Betsi Ghie? |
|--|---|

**3.2.15 Individual Health – Physical Wellness
(Incidents of Cancer and Tuberculosis)**

A total of 32 people were interviewed about cancer. We randomly picked people from each household. We interviewed people aged twenty to eighty. We mostly interviewed elders on this because we could ask them about their late parents. We defined family as their immediate family including grandparents.

| | |
|---|---|
| Individual Health – Physical Wellness – Incidence of Cancer and Tuberculosis | How many people in you family have had cancer? |
| | Do you know what causes cancer? |
| | How many people in your family have had tuberculosis? |
| | What is the cause of tuberculosis? |

3.2.16 Cultural Education – Opportunities for Educating Youth

A survey was conducted on traditional knowledge and skills living on the land. Ten elders were interviewed about their experiences traveling and living off the land with youth. Elders were asked about the best ways to teach youth how to live on the land (traditional knowledge and skills).

| | |
|--|--|
| <i>Cultural Education – Opportunities for Educating Youth</i> | What is the best way to teach youth to live on the land? |
|--|--|

**3.2.17 Effectiveness of the Leadership
Capacity for Decision-Making Motions / BCRs of Council**

The community researchers reviewed Band Council Meeting Minutes for the six-month period of December 1998 to May 1999.

| | |
|--|--|
| <i>Effectiveness of the Leadership – Capacity for Decision-Making Motions / BCRs of Council</i> | How many Band Council Meetings were held in the last six months? |
| | What kind of meetings were they? |
| | What were the issues dealt with during those meetings? |
| | How many BCRs and Motions were made? |

**3.2.18 Infrastructure and Services – Quality of Services
(Coop Health Centre / Renewable Resource Officer)**

A total of forty-four (44)⁸ people were interviewed regarding services in the community. We interviewed boys and girls from the following age categories (13-17), (18-39), (40-59) and 60 up. We, the community researchers with guidance from the Youth Advisory Committee decided to interview people regarding the quality of services in the community. To develop the questions we consulted with the managers and staff of the departments and agencies we were studying.

| | |
|---|--|
| Infrastructure and Services – Quality of Services Coop | How can we encourage our people to respect what they own like the co-op store? |
| | What do you think the co-op staff needs to work well? |
| | Have you noticed any improvements in the local co-op store with recent change in management? |
| | Do you have any positive feedback to give to the co-op staff? |
| Infrastructure and Services – Quality of Services Renewable Resource Officer | On wildlife and land management – What are the Dene Laws? |
| | Do you feel the community and the Renewable Resources Officer are currently working well to respect the Dene Laws? |
| | What can community members do to better respect the land, water and wildlife? |
| | How can the Renewable Resource officer work better with the community? |

| | |
|--|---|
| Infrastructure and Services – Quality of Services Health Center | What does it mean to have good quality health care? |
| | What positive changes would you like to see happening at the Health Centre? |
| | What kind of delivery programs or services would you like to see? |

3.2.19 Togetherness – Volunteerism

A total of forty-four (44) people were interviewed about volunteering in the community. We interviewed boys and girls from the following age categories (13 – 17) (18 – 39) (40 - 59) and 60 up. We decided to interview people on volunteerism because we are concerned about the level of volunteerism and how it might be affected by mining.

| | |
|---------------------------------------|---|
| Togetherness – Volunteerism | Are you willing to volunteer? |
| | What is your opinion on why some people are not willing to volunteer? |
| | How can we encourage more people to volunteer? |
| | What kind of volunteer work are you willing to do? |
| | Are you willing to volunteer to teach culture to the young people? |

3.2.20 Family Wellness / Child Wellness / Traditional Knowledge Values of Respect held by Children and Youth

We had a little mini workshop with three classrooms to get the students points of view about what it means to respect themselves, their family and property. There are three questions.

| | |
|---------------------------------------|--|
| Family Wellness / Child Wellness / | What does it mean to respect yourself? |
| | What it means for them to respect your family? |

| | |
|---|---|
| <p>Traditional Knowledge – Values of Respect held by Children and Youth</p> | <p>What does it mean to respect property?</p> |
|---|---|

**3.2.21 Healing – Healing Services
 (Meeting the Needs of the Community)**

The healing services questionnaire is a total of 40 interviews that were conducted in the community of Lutsel K'e. We focused on different age categories (10-19) (20-40) (41-60) (61-over), and we randomly picked 10 people from each category.

| | |
|--|--|
| <p>Healing – Healing Services Meeting the Needs of the Community</p> | <p>What kind of support is currently in place for people that are trying to keep sobriety or improve on personal growth?</p> |
| | <p>How can you be supportive to others?</p> |
| | <p>What kind of approach are you taking regarding personal growth?</p> |
| | <p>What gives you strength in sobriety or personal growth?</p> |
| | <p>Are there any recommendations? (e.g. for Chief and Council or Drug and Alcohol Worker)</p> |

3.3 Information Gathering – Cycles Eight-Fourteen

3.3.1 Quantitative Information Gathering: Adult and Youth Surveys

The information gathering changed in Cycles Eight-Fourteen (2000-02). Two quantitative surveys of “counting questionnaires” were developed with Dr. John O’Neil from the University of Manitoba. These quantitative surveys were derived using the qualitative results from Cycles 1-7. The impact hypotheses outlined in Section 4.4 effectively demonstrate how the qualitative results informed the process of quantitative survey question generation. The potential impacts of change in the community, as outlined by project participants during qualitative result evaluations, were used to guide the formulation of the quantitative survey questions (particularly the final impact hypotheses as bolded in Section 4.4). The community researchers used this questionnaire to gather specific quantitative information from the community about all of the indicators defined during the 1996 pilot project.

This questionnaire (Community Health Survey) was conducted in April 2000, September 2000, January 2001 and January 2002. The questionnaire was administered to all community members 10 years old and over. Because of issues related to literacy in the community and the relative unfamiliarity of community members with this kind of tool for information gathering, the community researchers visited each community member and filled out the questionnaire with them.

Following the completion of the home-visits, the community researchers entered the information in an Excel database. The database had already been developed with the guidance of Dr. John O’Neil and technical assistance from Tamarack Computers. This database allowed the community researchers to answer questions about the community

and the indicators using independent variables such as age, gender, employment status, and overall health rating.

Reporting the information to the community was another important aspect of the quantitative information gathering process. The community researchers did presentations in the community to present all the results for the Wildlife, Lands and Environment Committee, the Chief and Council and the public. Specific information related to various local agencies (i.e. housing, Health and Social Services, Municipal Services, local Committees) was also prepared. In this way the community researchers hope that the information can be used to assist local organizations in dealing with the changes in the community.

In addition to the more general Community Health Survey, another questionnaire was devised during the 2001-2002 monitoring cycles (Cycles Thirteen and Fourteen). This questionnaire (Mine Employee and Spouse Survey) was specifically developed in order to explore in further depth the impacts of the mining economy upon families in Lutsel K'e. These questionnaires largely followed the format of the "counting questionnaires" developed for the Community Health Survey, though some of the questions required answers that were in sentence form. Analysis of people's answers to this questionnaire largely followed the format of the "counting questionnaire" (i.e. graphs and percentiles), though questions that required longer answers were analyzed by categorizing into themes.

The following pages contain copies of the counting questionnaires used from 2000-2002. There were minor changes to each questionnaire from 2000-2001 and 2001-2002, changes that served to clarify the answers of respondents.

Community-Based Monitoring

Adult Survey on Community Health (January 2002)

Age _____

Interviewee Code _____

Gender _____

Date _____

| | | |
|--|--|----------------------------|
| 1. Are you currently employed? | Full - time Part-time Casual Seasonal Not Employed Student | 1 2 3 4 5 6 |
| 2. Have you had a job lasting more than a month in the last year? | Full - time Part-time Casual Seasonal Not Employed | 1 2 3 4 5 |
| 3. Are you employed in the mining industry? | Yes No | 1 2 |
| 4. Have you left a job in the mining industry in the last year? | Yes No | 1 2 |
| 5. Would you be interested in a job in the mining industry? | Yes No | 1 2 |
| 6. Would you be interested in a job in the community? | Yes No | 1 2 |
| 7. Have you made any major purchases (over \$2000) in the last year to support you and your family on the land activities? | Yes No | 1 2 |
| 8. Have you made any major improvements to your home over \$1000 in the last year? | Yes No | 1 2 |
| 9. How many nights have you spent out on the land in the last year? | 0 1-5 nights 6-10 nights 11-20 nights over 20 nights | 1 2 3 4 5 |

| | | |
|--|---------------------------|-------------|
| 10. Have you contacted a drug and alcohol worker in the last year? | Yes No | 1 2 |
| 11. Has the community been able to provide you with adequate drug and alcohol services in the last year? | Yes No Not Required | 1 2 3 |
| 12. Would you like to see a Health Worker for any of the following: | | |
| a) Parenting Support | Yes No | 1 2 |
| b) Relationship issues | Yes No | 1 2 |
| c) Money problems | Yes No | 1 2 |
| d) Grieving | Yes | 1 |

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| | | |
|---|--|---------------------------------|
| | No | 2 |
| e) On going Support for Sobriety | Yes No | 1 2 |
| f) Violence / Sexual Abuse | Yes No | 1 2 |
| g) Personal Issues | Yes No | 1 2 |
| h) Other | Yes No | 1 2 |
| 13. How many meals of caribou meat did you eat in the last week? | 0 1 2 3 4 5 6 or more | 1 2 3 4 5 6 7 |
| 14. Where do you usually get your caribou meat? | Community Freezer Family Member Other People in the Community I hunt myself | 1 2 3 4 |
| 15. Have you eaten any caribou liver, kidney, heart or head in the last week? | Yes No | 1 2 |

| | | |
|---|---|---------------------------------|
| 16. Did you go to Parry Falls this past year for spiritual reasons? | | |
| a) Spring | Yes No | 1 2 |
| b) Summer | Yes No | 1 2 |
| 17. Do you own your own home? | Yes No | 1 2 |
| 18. Do you think your current house is over crowded? | Yes No | 1 2 |
| 19. Do you think your current house is need of repair? | Yes No | 1 2 |
| 20. In the last year, how often did you participate in: | | |
| a) Drum dances | 0 1 2 3 4 5 6 or more | 1 2 3 4 5 6 7 |
| b) Hand-games | 0 1 2 3 4 5 6 or more | 1 2 3 4 5 6 7 |
| c) How many traps did you set in the last year? | 0 | 1 |

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| | | | |
|---|--|---|-----------------------|
| | | 1-20 21-40 40-60 60-80 80 or more | 2 3 4 5 6 |
| 21. Did you go hunting for geese / ducks in the last year? | | Yes No | 1 2 |
| 22. Did you go out to make dry-fish in the last year? | | Yes No | 1 2 |
| 23. Did you go on the fall hunt to Artillery Lake this last fall? | | Yes No | 1 2 |
| 24. Do you know the place called BetsiGhie? | | Yes No | 1 2 |
| 25. Are you concerned about the long term environmental impacts of mining in the area? | | Very concerned Somewhat Concerned Not Concerned | 1 2 3 |
| 26. How many caribou have you harvested in the last year? | | None 1-10 10-30 More than 30 | 1 2 3 4 |
| 27. How many time have you taken a youth caribou hunting in the last year? | | 0 1-10 More than 10 | 1 2 3 |
| 28. How many times have you volunteered for a community event (e.g. feast/helping an elder) in the last year? | | 0 1-10 More than 10 | 1 2 3 |
| 29. How many public meetings have you attended in the last year? | | 0 1-10 More than 10 | 1 2 3 |
| 30. How would you rate the services of the following organizations: | | | |
| a) Chief & Band Council | | Excellent Good Fair Poor | 1 2 3 4 |
| b) Wildlife, Lands and Environment Committee | | Excellent Good Fair Poor | 1 2 3 4 |
| c) Health Centre | | Excellent Good Fair Poor | 1 2 3 4 |
| d) Drug/Alcohol Programs | | Excellent Good Fair Poor | 1 2 3 4 |
| e) Coop | | Excellent Good Fair Poor | 1 2 3 4 |

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| | | |
|--|--|-----------------------|
| f) Renewable Resources | Excellent Good Fair Poor | 1 2 3 4 |
| g) School | Excellent Good Fair Poor | 1 2 3 4 |
| h) Elders' Care | Excellent Good Fair Poor | 1 2 3 4 |
| i) Municipal Services | Excellent Good Fair Poor | 1 2 3 4 |
| j) Recreation Department | Excellent Good Fair Poor | 1 2 3 4 |
| k) Economic Development | Excellent Good Fair Poor | 1 2 3 4 |
| l) Lutsel K'e Housing Authority | Excellent Good Fair Poor | 1 2 3 4 |
| m) P.O.L (Gas & Fuel Services) | Excellent Good Fair Poor | 1 2 3 4 |
| n) R.C.M.P. | Excellent Good Fair Poor | 1 2 3 4 |
| 31. What percentage of your groceries do you buy at the Lutsel K'e Coop? | All Most Some None | 1 2 3 4 |
| 32. Do you speak Chipewyan at home? | All the time Frequently Sometimes Not very much None | 1 2 3 4 5 |
| 33. How would you rate your current state of health? | Excellent Good Fair Poor | 1 2 3 4 |
| 34. If you have any children, are you confident that they will have a good future? | Yes No | 1 2 |

| | | | |
|--|--|----------------|---|
| | | Not Applicable | 3 |
|--|--|----------------|---|

Community-Based Monitoring
Mining Employee Questionnaire (November 2001)

Age _____

Gender _____

Interviewee Code _____

Date _____

Q1. Are/were you employed?

Q2. Which Company are/were you employed with?

Q3. When did you start work?

Q4. What is/was your job title?

Q5. What kind of work schedule do/did you have?

Q6. Is/was your work schedule affecting you at home?

Q7. Is/was your work affecting you at home?

Q8. What do/did you like about your job?

Q9. How can/could of your job be improved?

Q10. Is/was there any promotion in your job?

**Q11a. Do you think employment at the mines affects people's traditional way of life?
How?**

Q11b. Is/was your employment affecting your traditional way life?

Q12. Why are/were you hanging on to your job?

Q13. If you were making the same money here would you prefer to work in town?

**Q14. Have there been more family break-ups since the mining development started?
Yes or No.**

Q15. If you are no longer working, why did you leave your job?

Q16. Is there any other comment?

Community-Based Monitoring
Mining Employee Spouse Questionnaire (November 2001)

Age _____

Gender _____

Interviewee Code _____

Date _____

- 1) What is/was your spouse work schedule?
- 2) How is this schedule affecting the family?
- 3) Would you prefer your spouse working in town?
- 4) Since Spouse started work at the mining sector do you think going out on the land activities changed?
- 5) Is/was your spouse's work affecting your family?
- 6) How has the employment benefited the family?
- 7) Would you want a job at the mining sector?
- 8) How could things be better for you and your family while spouse employed at the mines?
- 9) Is there any other comments?

Community-Based Monitoring
Adult Survey on Community Health (January 2001)

Age _____

Interviewee Code _____

Gender _____

Date _____

| | | |
|--|--|-----------------------|
| 1. Are you currently employed? | Full - time Part-time Casual Seasonal Not Employed | 1 2 3 4 5 |
| 2. Have you had a job lasting more than a month in the last six months? | Full - time Part-time Casual Seasonal Not Employed | 1 2 3 4 5 |
| 3. Are you employed in the mining industry? | Yes No | 1 2 |
| 4. Have you left a job in the mining industry in the last six months? | Yes No | 1 2 |
| 5. Would you be interested in a job in the mining industry? | Yes No | 1 2 |
| 6. Would you be interested in a job in the community? | Yes No | 1 2 |
| 7. Have you made any major purchases (over \$2000) in the last six month to support you and your family in on the land activities? | Yes No | 1 2 |
| 8. Have you made any major improvements to your home over \$1000? | Yes No | 1 2 |
| 9. How many nights have you spent out on the land in the last six months? | 0 1-5 nights 6-10 nights 11-20 nights over 20 nights | 1 2 3 4 5 |
| 10. Have you contacted a drug and alcohol worker in the last six months? | Yes No | 1 2 |
| 11. Has the community been able to provide you with adequate drug and alcohol services in the last six months? | Yes No Not Required | 1 2 3 |
| 12. Would you like to see a Health Worker for any of the following: | | |
| a) Parenting Support | Yes No | 1 2 |
| b) Relationship issues | Yes No | 1 2 |
| c) Money problems | Yes No | 1 2 |
| d) Grieving | Yes | 1 |

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| | | |
|---|--|---------------------------------|
| | No | 2 |
| e) On going Support for Sobriety | Yes No | 1 2 |
| f) Violence / Sexual Abuse | Yes No | 1 2 |
| g) Personal Issues | Yes No | 1 2 |
| h) Other | Yes No | 1 2 |
| 13. How many meals of caribou meat did you eat in the last week? | 0 1 2 3 4 5 6 or more | 1 2 3 4 5 6 7 |
| 14. Where do you usually get your caribou meat? | Community Freezer Family Member Other People in the Community I hunt myself | 1 2 3 4 |
| 15. Have you eaten any caribou liver, kidney, heart or head in the last week? | Yes No | 1 2 |
| 16. Did you go to Parry Falls this past year for spiritual reasons? | | |
| a) Spring | Yes No | 1 2 |
| b) Summer | Yes No | 1 2 |
| 17. Do you own your own home? | Yes No | 1 2 |
| 18. Do you think your current house is over crowded? | Yes No | 1 2 |
| 19. Do you think your current house is need of repair? | Yes No | 1 2 |
| 20. In the last six months, how often did you participate in: | | |
| a) Drum dances | 0 1 2 3 4 5 6 or more | 1 2 3 4 5 6 7 |
| b) Hand-games | 0 1 2 3 4 5 6 or more | 1 2 3 4 5 6 7 |
| c) How many traps did you set in the past six months? | 0 | 1 |

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| | | | |
|---|--|---|-----------------------|
| | | 1-20 21-40 40-60 60-80 80 or more | 2 3 4 5 6 |
| 21. Did you go hunting for geese / ducks in the past six months? | | Yes No | 1 2 |
| 22. Did you go out to make dry-fish in the past six months? | | Yes No | 1 2 |
| 23. Did you go on the fall hunt to Artillery Lake this past fall? | | Yes No | 1 2 |
| 24. Do you know the place called BetsiGhie? | | Yes No | 1 2 |
| 25. Are you concerned about the long term environmental impacts of mining in the area? | | Very concerned Somewhat Concerned Not Concerned | 1 2 3 |
| 26. How many caribou have you harvested in the last six months? | | None 1-10 10-30 More than 30 | 1 2 3 4 |
| 27. How many time have you taken a youth caribou hunting in the last six months? | | 0 1-10 More than 10 | 1 2 3 |
| 28. How many times have your volunteered for a community project (e.g. BINGO) in the last six months? | | 0 1-10 More than 10 | 1 2 3 |
| 29. How many public meetings have you attended in the last six months? | | 0 1-10 More than 10 | 1 2 3 |
| 30. How would you rate the services of the following organizations: | | | |
| a) Band Council | | Excellent Good Fair Poor | 1 2 3 4 |
| b) Wildlife, Lands and Environment Committee | | Excellent Good Fair Poor | 1 2 3 4 |
| c) Health Centre | | Excellent Good Fair Poor | 1 2 3 4 |
| d) Drug/Alcohol Programs | | Excellent Good Fair Poor | 1 2 3 4 |
| e) Coop | | Excellent Good Fair Poor | 1 2 3 4 |
| f) Renewable Resources | | Excellent Good | 1 2 |

| | | |
|---|----------------|---|
| | Fair | 3 |
| | Poor | 4 |
| g) School | Excellent | 1 |
| | Good | 2 |
| | Fair | 3 |
| | Poor | 4 |
| h) Elders' Care | Excellent | 1 |
| | Good | 2 |
| | Fair | 3 |
| | Poor | 4 |
| i) Municipal Services | Excellent | 1 |
| | Good | 2 |
| | Fair | 3 |
| | Poor | 4 |
| 31. What percentage of your groceries do you buy at the Lutsel K'e Coop? | All | 1 |
| | Most | 2 |
| | Some | 3 |
| | None | 4 |
| 32. Do you speak Chipewyan at home? | Yes | 1 |
| | No | 2 |
| 33. How would you rate your current state of health? | Excellent | 1 |
| | Good | 2 |
| | Fair | 3 |
| | Poor | 4 |
| 34. If you have any children Are you confident that they will have a good future? | Yes | 1 |
| | No | 2 |
| | Not Applicable | 3 |

**Community-Based Monitoring
Youth Survey on Community Health (August 2000)**

Age _____ **Interviewee Code** _____
Gender _____ **Date** _____

| | | |
|---|--|-----------------------|
| 1. Would you be interested in a job in the mining industry? | Yes No | 1 2 |
| 2. Would you be interested in a job in the community? | Yes No | 1 2 |
| 3. How many nights have you spent out on the land in the last six months? | 0 1-5 nights 6-10 nights 11-20 nights over 20 nights | 1 2 3 4 5 |

| | | |
|---|---------------------------|-------------|
| 4. Have you contacted a drug and alcohol worker in the last six months? | Yes No | 1 2 |
| 5. Has the community been able to provide you with adequate drug and alcohol services in the last six months? | Yes No Not Required | 1 2 3 |

| | | |
|--|------------------|-------------|
| 6. Would you like to see a Health Worker for any of the following: | | |
| a) Parenting Support | Yes No N/A | 1 2 3 |
| b) Relationship issues | Yes No N/A | 1 2 3 |
| c) Money problems | Yes No | 1 2 |
| d) Grieving | Yes No | 1 2 |
| e) On going Support for Sobriety | Yes No N/A | 1 2 3 |
| f) Violence / Sexual Abuse | Yes No | 1 2 |
| g) Personal Issues | Yes No | 1 2 |
| h) Other | Yes No | 1 2 |

| | | |
|---|---|---------------------------------|
| 7. How many meals of caribou meat did you eat in the last week? | 0 1 2 3 4 5 6 or more | 1 2 3 4 5 6 7 |
|---|---|---------------------------------|

| | | |
|---|-----|---|
| 8. Did you get this meat from the community | Yes | 1 |
|---|-----|---|

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| | | | |
|--|--|---|---------------------------------|
| freezer? | | No | 2 |
| 9. Have you eaten any caribou liver, kidney, heart or head in the last week? | | Yes No | 1 2 |
| 10. Did you go to Parry Falls this past year for spiritual reasons? | | | |
| a) Spring | | Yes No | 1 2 |
| b) Summer | | Yes No | 1 2 |
| 11. Do you think your current house is over crowded? | | Yes No | 1 2 |
| 12. Do you think your current house is need of repair? | | Yes No | 1 2 |
| 13. In the last six months, how often did you participate in: | | | |
| a) Drum dances, | | 0 1 2 3 4 5 6 or more | 1 2 3 4 5 6 7 |
| b) Hand-games | | 0 1 2 3 4 5 6 or more | 1 2 3 4 5 6 7 |
| 14. How many traps did you set in the past six months? | | 0 1-20 21-40 40-60 60-80 80 or more | 1 2 3 4 5 6 |
| 15. Did you go hunting for geese / ducks in the past six months? | | Yes No | 1 2 |
| 16. Did you go out to make dry-fish in the past six months? | | Yes No | 1 2 |
| 17. Did you go on the fall hunt to Artillery Lake this past fall? | | Yes No | 1 2 |
| 18. Do you know the place called BetsiGhie? | | Yes No | 1 2 |
| 19. Are you concerned about the long term environmental impacts of mining in the area? | | Very concerned Somewhat Concerned Not Concerned | 1 2 3 |
| 20. How many caribou have you harvested in the last six months? | | None 1-10 10-30 More than 30 | 1 2 3 4 |
| 21. How many times have your volunteered for a | | 0 | 1 |

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| | | | |
|--|--|-----------------------------------|------------------|
| community project (e.g. BINGO) in the last six months? | | 1-10 More than 10 | 2 3 |
| 22. How many public meetings have you attended in the last six months? | | 0 1-10 More than 10 | 1 2 3 |
| 23. How would you rate the services of the following organizations: | | | |
| a) Band Council | | Excellent Good Fair Poor | 1 2 3 4 |
| b) Health Centre | | Excellent Good Fair Poor | 1 2 3 4 |
| c) Drug/Alcohol Programs | | Excellent Good Fair Poor | 1 2 3 4 |
| d) Coop | | Excellent Good Fair Poor | 1 2 3 4 |
| e) Renewable Resources | | Excellent Good Fair Poor | 1 2 3 4 |
| f) School | | Excellent Good Fair Poor | 1 2 3 4 |
| h) Elders' Care | | Excellent Good Fair Poor | 1 2 3 4 |
| i) Municipal Services | | Excellent Good Fair Poor | 1 2 3 4 |
| 24. Do you speak Chipewyan at home? | | Yes No | 1 2 |
| 25. How would you rate your current state of health? | | Excellent Good Fair Poor | 1 2 3 4 |
| 26. Are you confident that your children will have a good future? | | Yes No N/A | 1 2 3 |

Community-Based Monitoring Final Report (2002)

| | | | |
|--|--|-----------------------------------|------------------|
| 27. How would you rate community's support for youth activities? | | Excellent Good Fair Poor | 1 2 3 4 |
| 28. Do you feel that your education in Lutsel K'e has prepared you for further education and training? | | Excellent Good Fair Poor | 1 2 3 4 |
| 29. Are you willing to move out of town to further your education? | | Yes No | 1 2 |

3.3.2 Monitoring Workshops

A series of monitoring workshops were held to gather new ideas and perspectives about changes in the indicators defined from the pilot project. These were the primary mechanisms for interpreting and evaluating the results generated during each cycle of the study. These workshops also provided opportunities for community members to reflect on results already collected during Cycles One-Seven. The overall aim was to involve community members in an open-ended discussion about any changes taking place in the community, consider why those changes are taking place and consider the opportunities for maximizing benefits and mitigating negative effects.

The workshops used the impact hypotheses illustrated in Figures 41-59 as guides for discussion during the monitoring workshops. Workshops were organized according to the themes of self-government, healing and cultural preservation. During the months of May-August each year, workshops were conducted with different groups in the community including elders, adults, youth as well as local agencies and the leadership. Specific groups and organizations targeted for monitoring workshops include:

- Chief and Council
- Wildlife, Lands and Environment Committee
- District Educational Authority
- Health and Social Services Board and Staff
- Elders
- Youth
- Denesoline Corporation Board of Directors
- Recreation Committee
- Negotiations Caucus Groups (Treaty Entitlement, De Beers IBA)

Impact hypotheses were presented in a narrative format (e.g. How do you think more mining activity will change how much traditional food people eat? Will employees and their families be affected?) to those participating in the workshops and assumptions in the hypotheses were verified or amended. (See Section – 3-7).⁹

3.4 Method for Use of Results

Use of project results is another aspect of the methodology which requires discussion. As a community-based process, the two most legitimate users of the information are the community members themselves and the local leadership. There are potentially three ways in which the results might be used - (1) self-reflection, (2) community planning and for (3) gauging potential impacts of resource development.

3.4.1 Self-Reflection for Community Members

Knowledge gained through "Community-Based Monitoring" can be a useful tool for self-reflection. As community members provide input and receive feedback through reporting, a greater awareness can emerge about current changes and potential changes in the journeys of Self-Government, Healing and Cultural Preservation (Figure 1).

Lockhart (1990) describes some of the benefits of an action and community-oriented process of sharing knowledge in the context of dependency.

[It] encourages innovative as distinct from regulated approaches to problem definition and solution. The learning that takes place is public and emphasizes collective as well as individual costs and benefits. As a consequence, "ownership" of the development problem and hence "responsibility" for its solutions cannot so easily be delegated to, or co-opted by, outside interests. Most important of all, the action approach encourages participants to overcome the "culture of silence" (Friere 1984) that typifies the feelings of hopelessness that so characteristically overtake those who live under conditions of economic dependency. (Lockhart 1990, p.5)

While monitoring is often associated with measurement and data, the definition of community-based monitoring in northern Aboriginal communities may be somewhat different. Where there is a connection to traditional or otherwise common processes already in place in the community, greater ownership over monitoring can be developed. For example, during the pilot project monitoring was defined as "watching, listening, learning and understanding changes". Other potential conceptual frameworks for monitoring community health issues include storytelling and sharing circles.

3.4.2 Community Planning

The indicators from the pilot project are a set of measuring sticks which community leaders may find useful in community planning. Similar to visioning, the indicators reflect goal statements for community capacity building which can be used as lenses for decision making. For example, if the Band Council is faced with the task of deciding whether to implement program (A) or program (B), they might consider which program would better build community capacity in self-government, healing and/or cultural preservation.

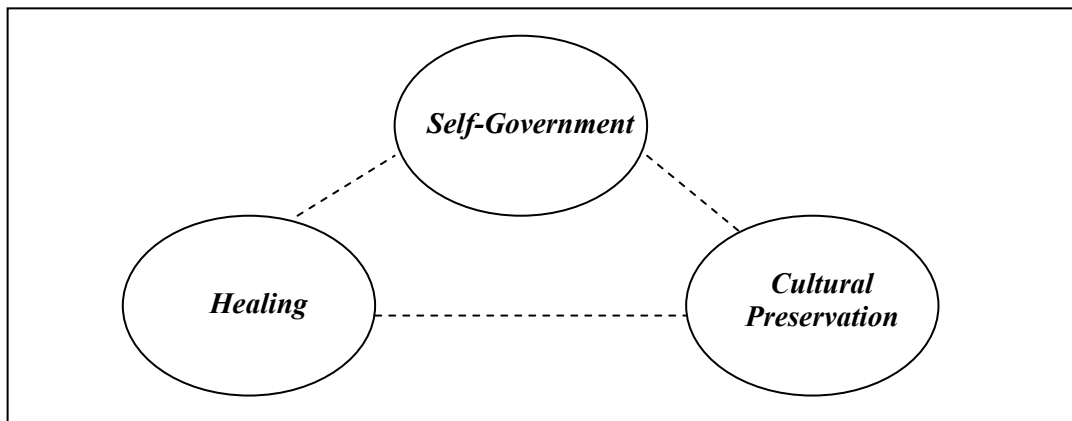


Figure 2. Journeys of Change – Community-Based Monitoring Pilot Project (1996)

3.5 Communication

A summary of the results from Cycle One were communicated to the community through poster displays, reports to committees and ongoing and informal communication with other members of the community.

Communications during Each Cycle

- Informal Communication with Community Members
- Poster displays in Local Store, Health Centre and Band Office
- Workshops with community organizations to review cycle results of relevance to their area of expertise (i.e. Health and Social Services Staff reviewed results pertaining to social/health questions).
- Presentation of Interim Reports to the WLEC Committee, Elders Committee and Youth Committee

Annual Communications

- Detailed Evaluation of results with local Peer Review Committee (Stan Desiarlais. Marie Catholique. Jim Fatt. Chief Felix Lockhart)

Figure 3. Communications Community-Based Monitoring Pilot Project (1996)

3.6 Preparing the Annual and Final Reports

Annual and Final reports were prepared by Evelyn Marlowe, Brenda Parlee and Stephen Ellis (2001-2002 report) using data from the Community-Based Monitoring Pilot Project (1997), the Traditional Knowledge Study on Community Health (1998) and Community-Based Monitoring Cycles One-Fourteen.

3.7 Activities for the Year

The activities of the Community-Based Monitoring Project for 1997-2002 followed the cycles describe in the methods section. The cycles for each of the five years of the project are found in Figure 4.

| <i>Cycle of the Community-Based Monitoring Project</i> | <i>Year</i> |
|--|------------------|
| Community-Based Monitoring Cycle One | 1997 |
| Community-Based Monitoring Cycle Two, Three and Four | 1998-99 |
| Community-Based Monitoring Cycle Five, Six and Seven | 1999-00 |
| Community-Based Monitoring Cycle Eight, Nine, Ten, Eleven and Twelve | 2000-01 |
| Community-Based Monitoring Cycle Thirteen, Fourteen | 2001-2002 |

Figure 4. Cycles of the Community-Based Monitoring Project 1997-02

4. Results

A summary of results from each of the cycles of the Community-Based Monitoring Project are presented in this section. These results are organized according to the themes of self-government, healing and cultural preservation and by the year that the information was gathered. Due to the sensitivity of some of the issues addressed in the project (e.g. healing), results have not been presented for certain indicators. Those wishing to access either raw data or results that have not been included in the report can simply send a letter of request to the Lutsel K'e Wildlife, Lands and Environment Committee at Box 28, Lutsel K'e, NT X0E 1A0. The letter of information request should detail what data is being requested, for whom, and how it will be used.

The results are intended to provide insight into the well-being of the community over the four year study period through comparison of specific information.

Methods for information gathering have also varied between cycles of the project. For example between 1997-99, community researchers gathered both quantitative and qualitative information with small groups of community members or focus groups relevant to each indicator. In 2000-02, however, specific quantitative surveys were developed to address, in an integrated way, all of the indicators from the pilot project. Workshops with focus groups were also held to evaluate the results and gather more qualitative information, or stories about the well-being of the community. Because methods of information gathering evolved over the five year period, results can not be rigidly compared. Instead the results may be generally seen as a series of snap-shots or stories gathered from year to year that provide us insight into some key issues of community health and a general understanding of how the community changed from 1997 and 2002.

Indicators of Community Health
"The Dene Way of Life"
 from the
Community-Based Monitoring Pilot Project (1996)

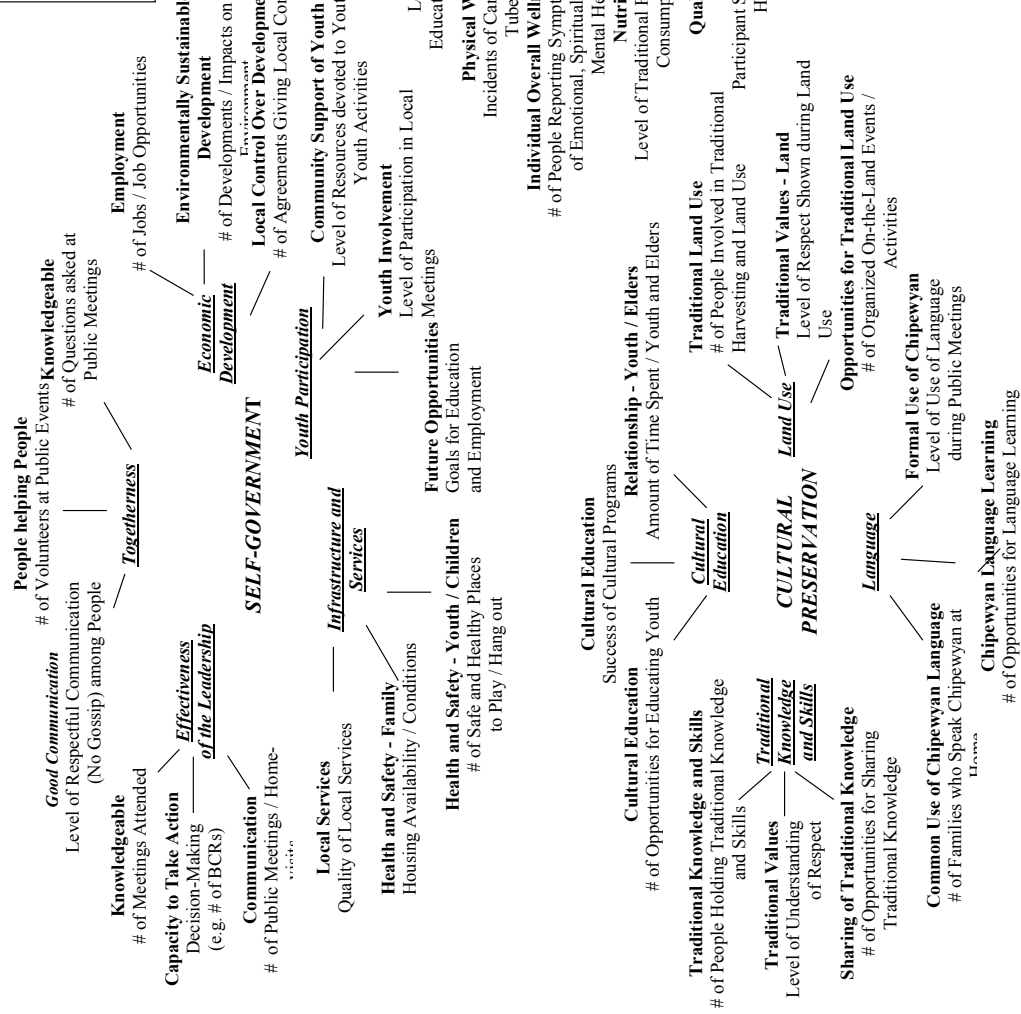


Figure 5. Indicators from the Community Based Monitoring Pilot Project 1996
 Parlee, B. Community-Based Monitoring: A Model for Northern Communities. (Unpublished Master's Thesis) Waterloo: University of Waterloo, 1998.

4.1 Self-Government

4.1.1 Effectiveness of the Leadership

1999

In 1999, community researchers gathered information from Band Records regarding decision-making capacities of the Band Council. The questions guiding their study of Band Council included:

- How many Band Council Meetings were held in the last six months?
- What kind of meetings were they?
- What were the issues dealt with during those meetings?
- How many BCRs (Band Council Resolutions) and Motions were made?
-

Results from this investigation are not publicly available to the West Kitikmeot Slave Study due to the sensitivity of the results. It is important to note however, that less than 1% of the decisions made by Band Council were related to mineral resource development. However, it is also important to note that the Wildlife, Lands and Environment Committee, as an arm of the Band Council, was mandated to address issues (e.g. review of land use permits etc.) related to mineral resource development. Over 75%¹⁰ of their meetings and decisions were related to mineral resource development.

2000-2002

In 2000-2002, community researchers asked community members to rate the quality of service provided by the Chief and Council, Wildlife, Lands and Environment Committee, Health and Social Services Board, District Educational Authority and other decision-making community organizations. Results from this investigation are not publicly available to the West Kitikmeot Slave Study due to the sensitivity of the results.

4.1.2 Economic Development

4.1.2.1 Employment in the Mining Sector

Between 1997-1999, community researchers gathered a broad range of information from community members recognized as employed in the mining industry. This information gathering revealed the number of community members employed full-time or part-time in the mining industry. It also revealed additional information about the nature of employment including:

- employment status
- if no longer employed, reasons for leaving job
- name of employer
- position
- length of employment
- likes/dislikes of the employee
- recommendations about training

1997

In (September) 1997, twenty (20) community members were employed on a short term basis (average. 6.5 weeks) and two (2) members were employed full-time employees in the mining industry. Those surveyed held a wide range of positions. Housekeeping and general labour were the most common. Others included geology surveyor (assistant), drill helper, and geologist

technician (assistant). Interest in employment in the mining sector was based on a range of factors.

1998

In 1998, community researchers asked the same questions of community members employed in the mining sector. The results of those interviews revealed that:

- 50% of Lutsel K'e Dene were employed Full-time at the mining sector.
- 14% of Lutsel K'e Dene were employed Part-time at the mining sector.
- 36% of Lutsel K'e Dene were employed Casuals at the mining sector.

Qualitative results were similar to those documented in 1997.

1999

In 1999, community researchers asked the same questions of community members employed in the mining sector. The results of those interviews revealed that:

- 33% of Lutsel K'e Dene were employed Full-time at the mining sector.
- 12% of Lutsel K'e Dene were employed Part-time at the mining sector.
- 55% of Lutsel K'e Dene were employed Casuals at the mining sector.

Qualitative results were similar to those documented in 1997.

1999-2002 Results¹¹

In 1999-2002, community researchers revealed additional quantitative results about employment in the mining sector through both the *Community Health Survey* and the *Mining Employee and Spouse Survey*. In 2001-2002, extra answer options were added to the questionnaire in order to distinguish those that are students and pensioners from those that are unemployed. Quantitative results from the *Community Health Survey* related to:

- general employment status (AQ1, AQ2)
- employment status in the mining industry (AQ3)
- interest in employment in the mining sector (vs. Interest in employment in the community) (AQ4, AQ5)

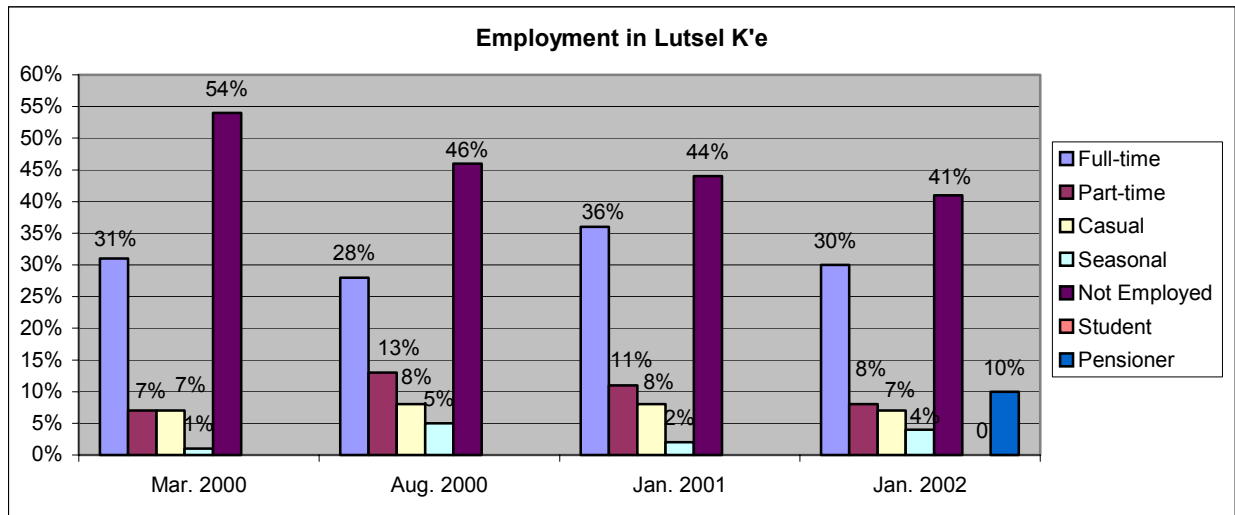


Figure 6. Employment in the community of Lutsel K'e - 2000-02

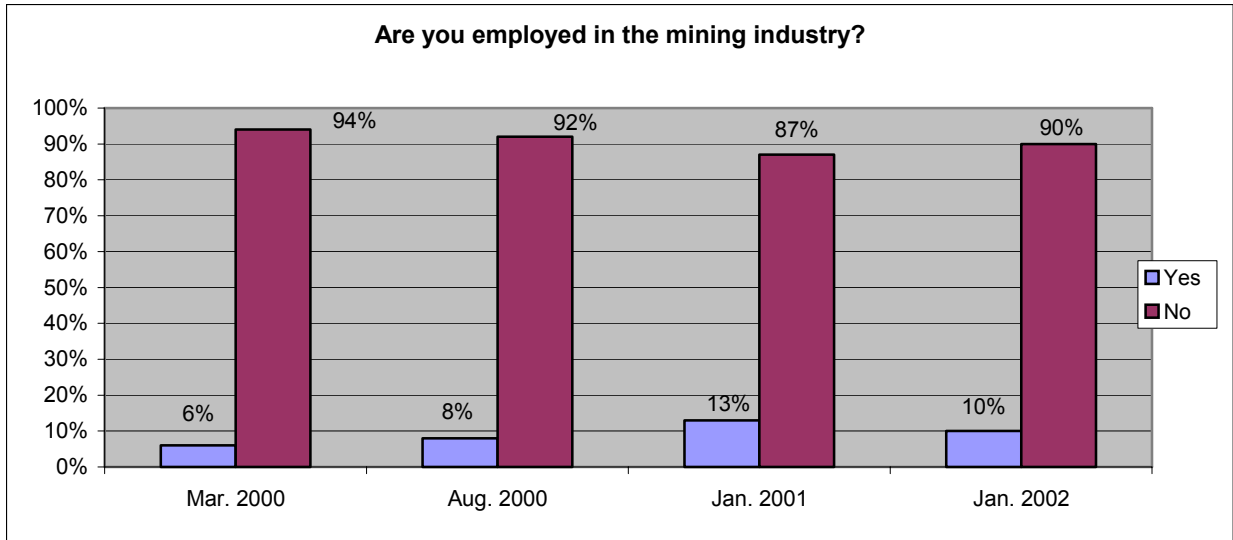


Figure 7. Employment in the Mining Sector 2000-02

Data on the number of community members employed in the mining industry is now available for the years 1997-2002. To understand more about this employment, we can compare the results from each of these years. As an example of how employment has changed during that period, the chart below presents results on full-time employment.

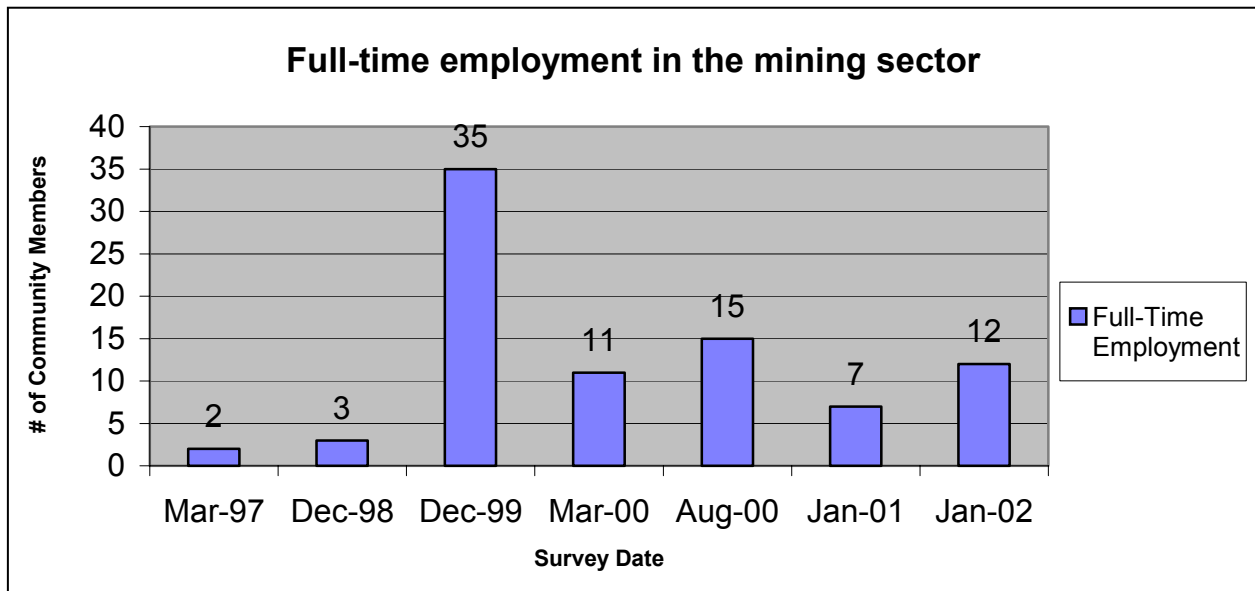


Figure 8. Full-time employees in the Mining Sector 1997-2002

From the November 2001 *Mining Employee and Spouse Survey*, a breakdown of where mining sector workers were employed was attained:

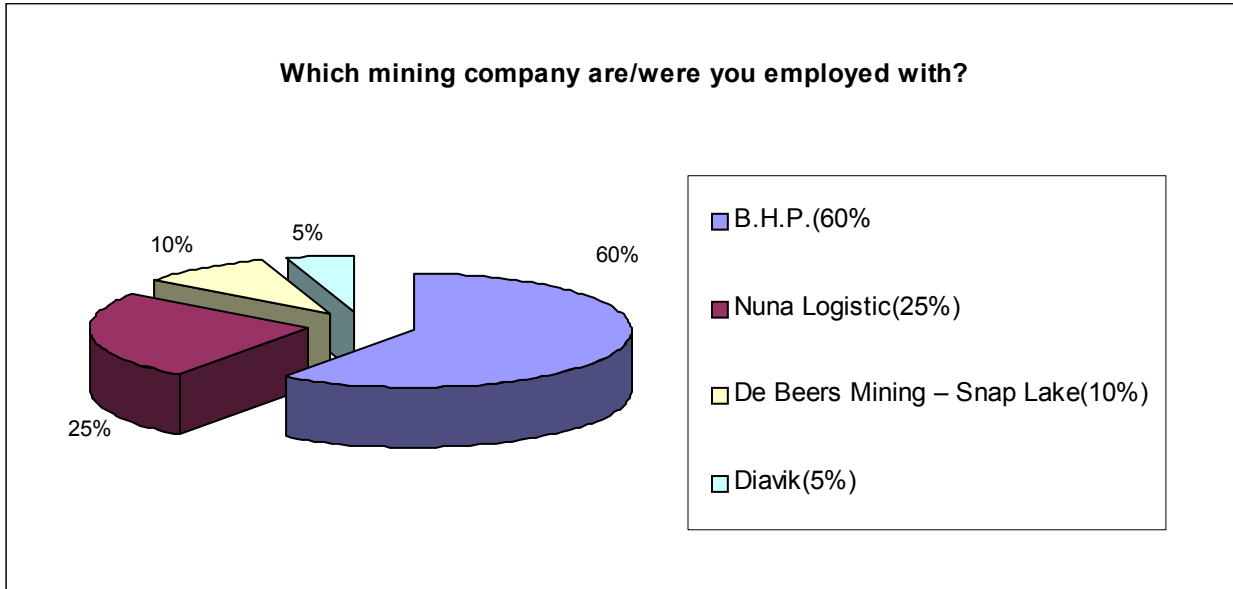


Figure 9. Employers of mining sector employees 2001

The *Mining Employee and Spouse Survey* also provided information on the specific jobs Mining Sector employees held:

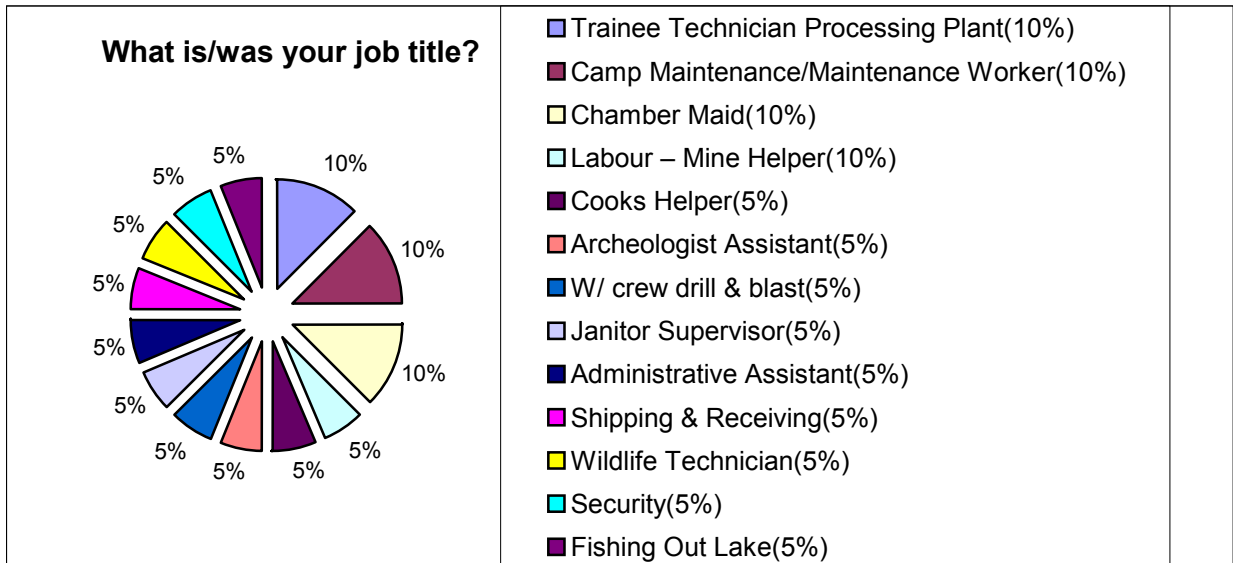


Figure 10. Job titles of mining sector employees 2001

4.1.2.2 Impacts of Development on the Land

1998

The resource development projects of concern during 1998 included:

- BHP Ekati Diamond Mine at Lac de Gras Area
- Diavik Diamonds Inc. – Proposed Diamond Mine at Lac de Gras
- Glacier Power – Proposed Hydroelectric development on the Barnston River
- Highwood Resources – Proposed Beryllium Mine (Bulk Sample) at Thor Lake
- Monopros Ltd. – Diamond Exploration at Kennady Lake
- Proposed Hydroelectric Development on the Lockhart River
- Proposed Mini Hydro- Snowdrift River

In addition the past impacts of the Stark Lake Uranium Mine, Talston Hydroelectric Development and Pine Pint Lead Zinc mine in Fort Resolution were of continued concern to community members.

2000-2002

During 2000-2002, community researchers gathered information from community members about their level of concern they had about the impact of mining on the health of the environment.

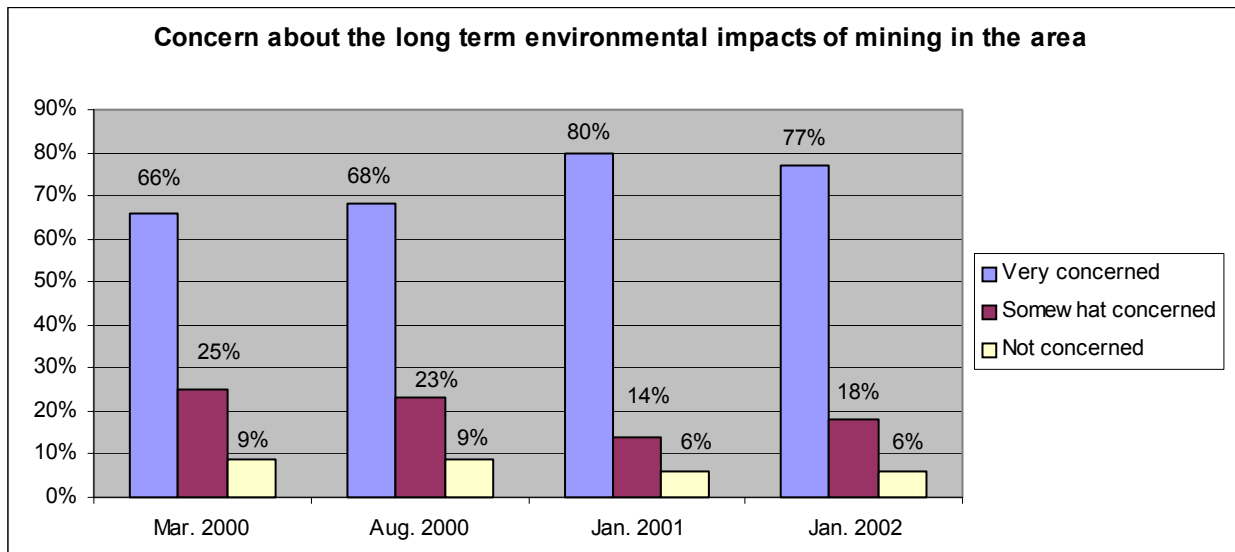


Figure 11. Concern about Environmental Impacts 2000-02

4.1.3 Togetherness

4.1.3.1 Volunteerism

In 1999, community researcher gathered information from community members about volunteerism in the community.

- The vast majority of interviewees (80%) said they were willing to volunteer in the community.

- The majority of interviewees (80%) suggested that the main reason people don't volunteer is that they need money.
- Many people (28%) suggested that more people would volunteer if they were encouraged or spoken to in a good way.
- Many interviewees (68%) said they were interested in a variety of volunteer work. When asked, 80% of adults and elders said they would volunteer to teach cultural traditions to the youth.

2000-2002

During 2000-2002, community researchers gathered information from community members about the amount of times they had volunteered in the community in the last year. The results are presented in the graphs below:

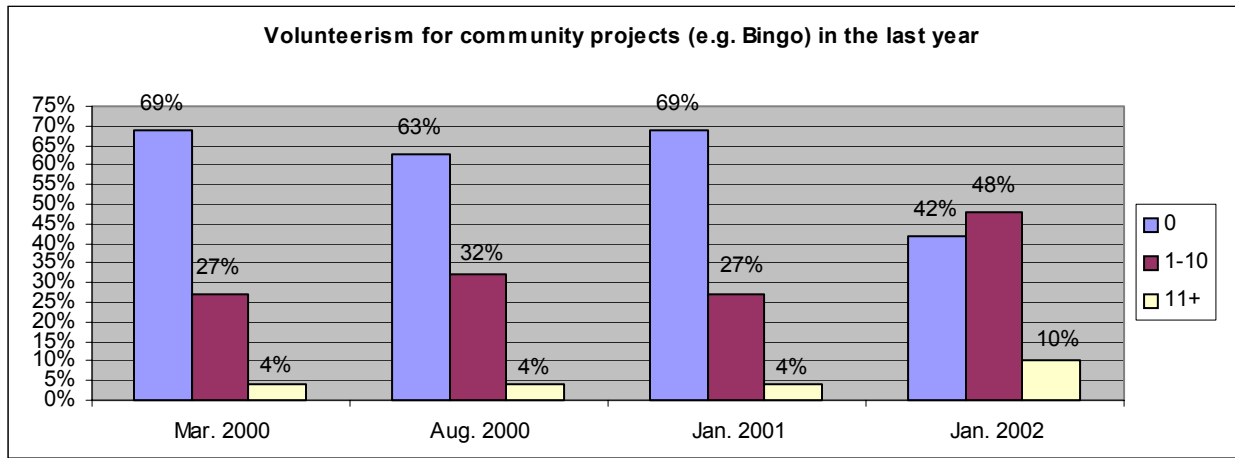


Figure 12. Adult Volunteerism in the Community 2000-02

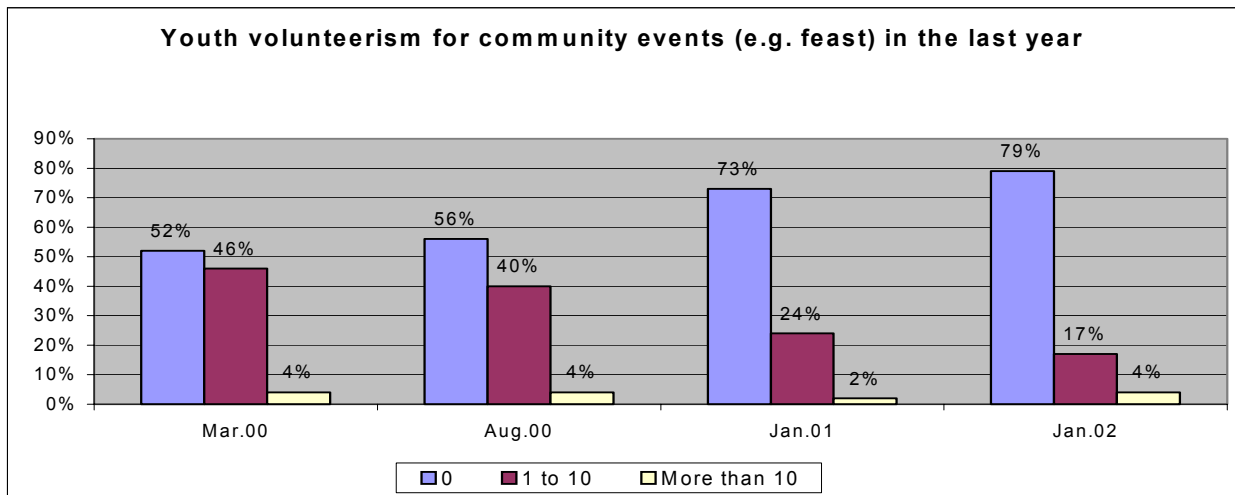


Figure 13. Youth Volunteerism in the Community 2000-02

4.1.2.2 Togetherness – Working Together

1998

In 1998, community researchers gathered information from organizations in the community about what it means to work together. Those community members interviewed interpret working together as: “sharing ideas”, “problem solving” and “working towards a common goal”. Respecting one another, cooperating, understanding and sharing each other’s roles and responsibilities are also seen as important elements of working together.

2000-02

In 2000-02, community researchers examined the capacity of the community to work together through their attendance at public meetings. They also asked youth about how they would rate community support for youth activities. The results of the survey showed that over half of community members in 2000-02 had not attended a public meeting in the last six months or year.

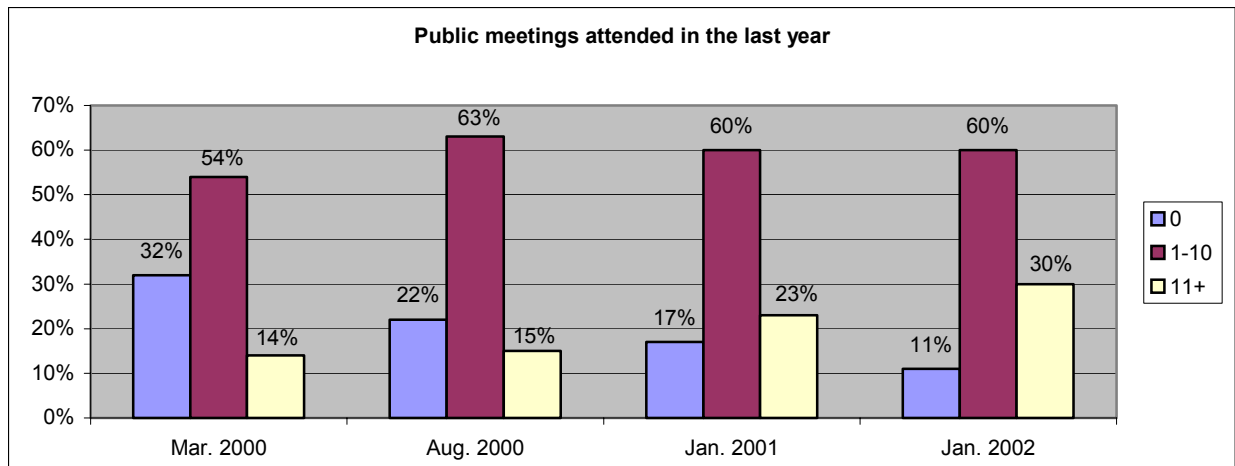


Figure 14. Adult Attendance at Public Meetings 2000-02

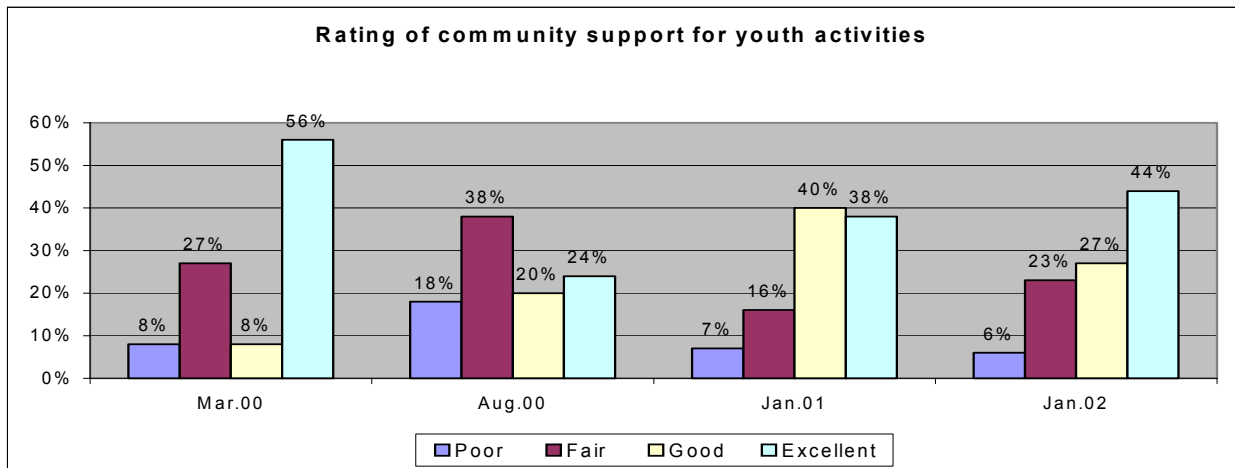


Figure 15. Youth Rating of Community Support for Youth Activities

4.1.3 Youth Participation in the Community

4.1.4.1 Goals for Training and Employment, Goals for the Future

1997

In 1997, community researcher focused on the issue of youth goals for training and employment. The results of those interviews revealed that:

- 92% of youth were interested in careers visible in the community.
- 46% of youth were knowledgeable about specific training required to meet their goals.
- 0% of youth were interested in mining sector related employment.

1998

In 1998, students in Grades 4-6 were given the same questionnaire as in 1997. The careers children were most interested in were similar to previous results and included RCMP, schoolteacher, lawyer and pilot. With the exception of lawyers, all the careers, children were interested in were those visible in the community. The children were asked to describe what support they have to achieve these career goals. Family members were again identified as the greatest support. (76%) Sixty-one percent (61%) of children said that their friends were their support. The children also saw teachers and those pursuing careers as supports. Parents were seen as role models by 61% of the children. Other important role models included friends and teachers. All the children had some understanding of the steps they would have to take to achieve their goals. All of the children also said they would move out of the community for an education or employment. None of the youth surveyed identified education, jobs or career opportunities in the mining sector as a goal.

- 69% of youth were interested in careers visible in the community.
- 85% of youth were knowledgeable about specific training required to meet their goals.
- 0% of youth interested in mining sector related employment.

1999

In 1999, community researcher asked youth the same questions as in 1997 and 1998. Those results revealed the following:

- 41% of youth are interested in careers visible in the community.
- 46% of youth knowledgeable about specific training required to meet their goals.
- 6% of youth interested in mining sector related employment.
- 7% of youth no answer.

2000 – 2002

During 2000-2002, community researchers gathered information from students about several issues related to their goals for the future and training and employment. Questions related to:

- confidence in education
- willingness to move to further education
- Interest in mining sector employment
- Interest in community employment

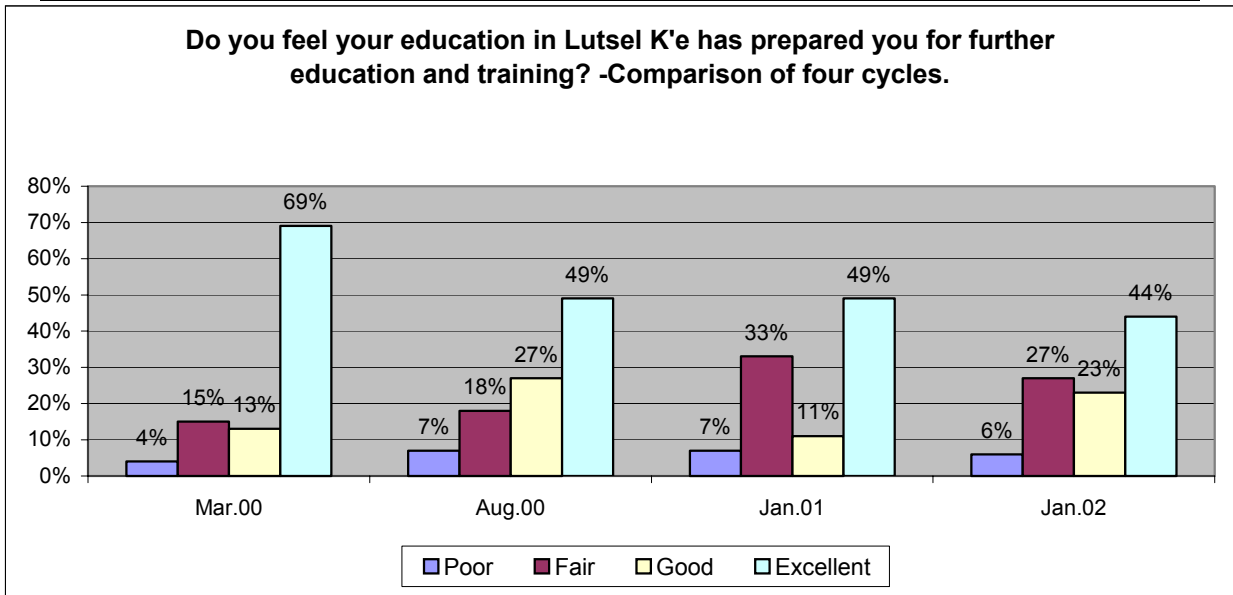


Figure 16. Youth rating of their education 2000-02

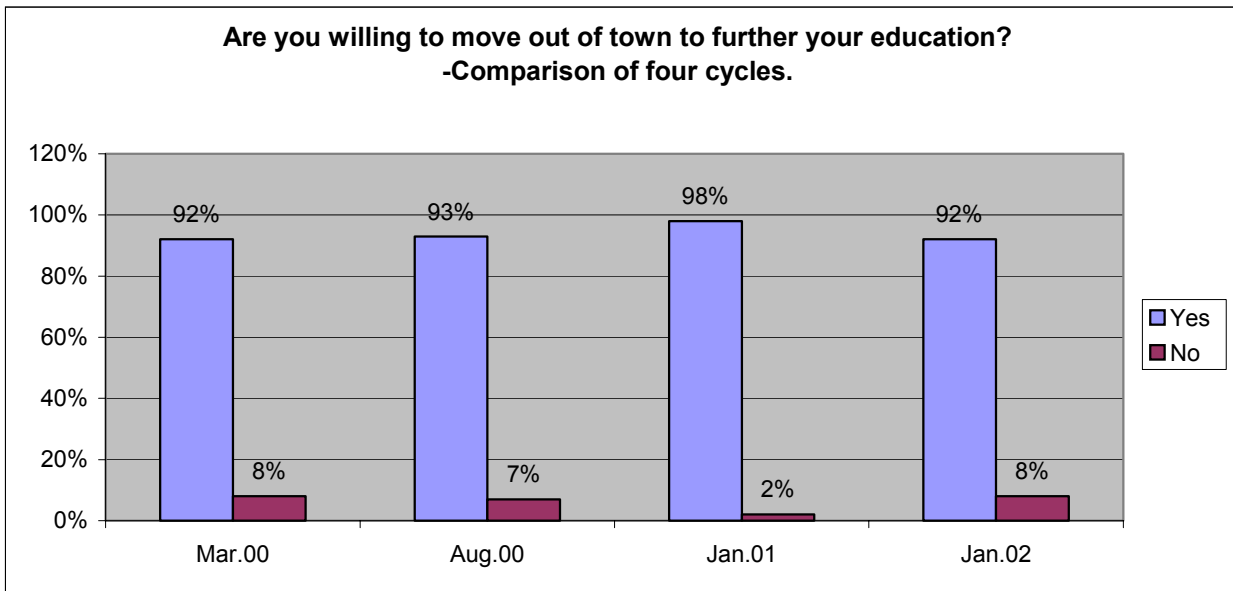


Figure 17. Youth Willingness to Move to Further Education 2000-02

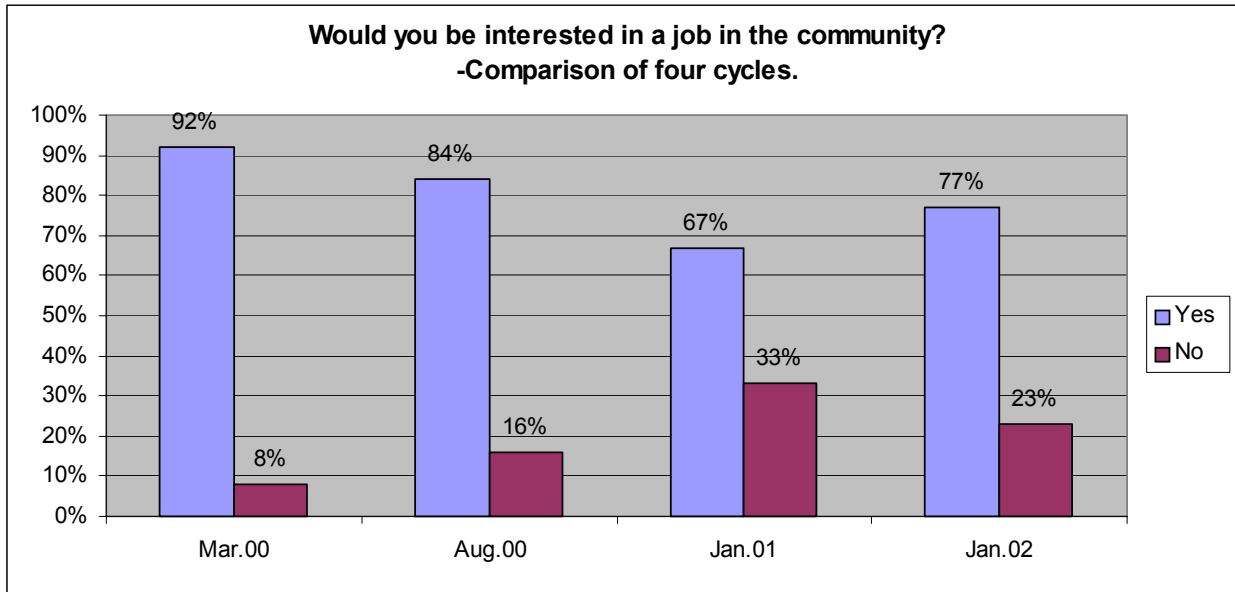


Figure 18. Youth Interest in Employment in the Community 2000-02

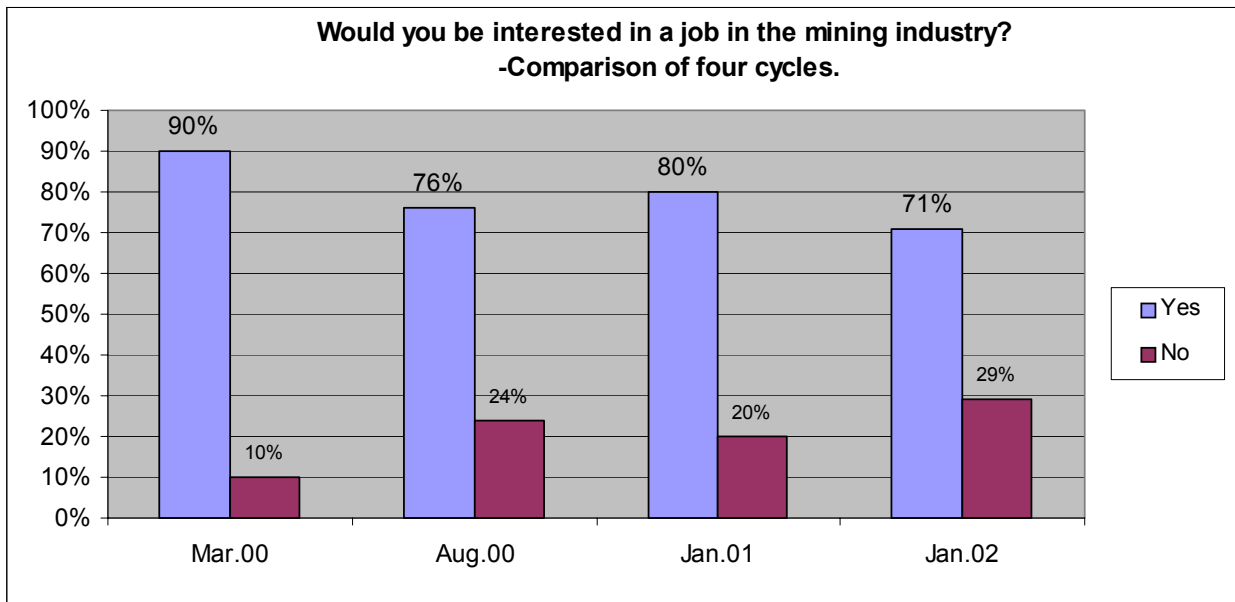


Figure 19. Youth Interest in Employment in the Mining Sector 2000-02

A comparison of results between 1997 and 2002 cannot be presented given the different approaches researchers took in addressing the issue of youth participation in the community in their monitoring research. The open-ended classroom approach resulted in only a few students suggesting they were interested in mining sector employment. The directed survey was taken by all youth in 2000-01 resulted in 76%-90% interest. The dramatic shift in results may be attributable to the fact that many more youth (including youth no longer in school) participated in the directed survey than the open-ended classroom questionnaire. The difference may also be

attributable to the fact that it is much easier to answer yes or no to a questionnaire than to define specific personal goals.

4.1.4 Infrastructure and Services

4.1.5.1 Housing

1998

The results from 1997-98 suggest that there is a shortage of housing in the community, particularly for single people. Also, some people feel housing is unfinished and poorly maintained. Despite these concerns, many people that were interviewed suggested that housing was better, more reliable and warmer than in the olden days.

2000-2002

During 2000-2002, community researchers gathered information about a number of issues related to housing in the community including:

- Community members owning their own home
- Overcrowding
- Need of Housing Repair

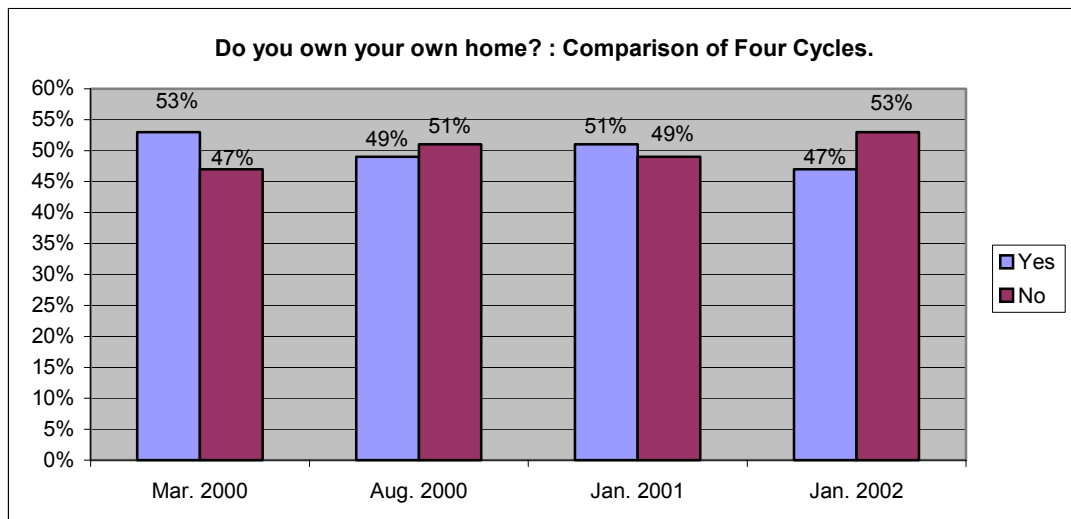


Figure 20. Local Ownership of Home 2000-02

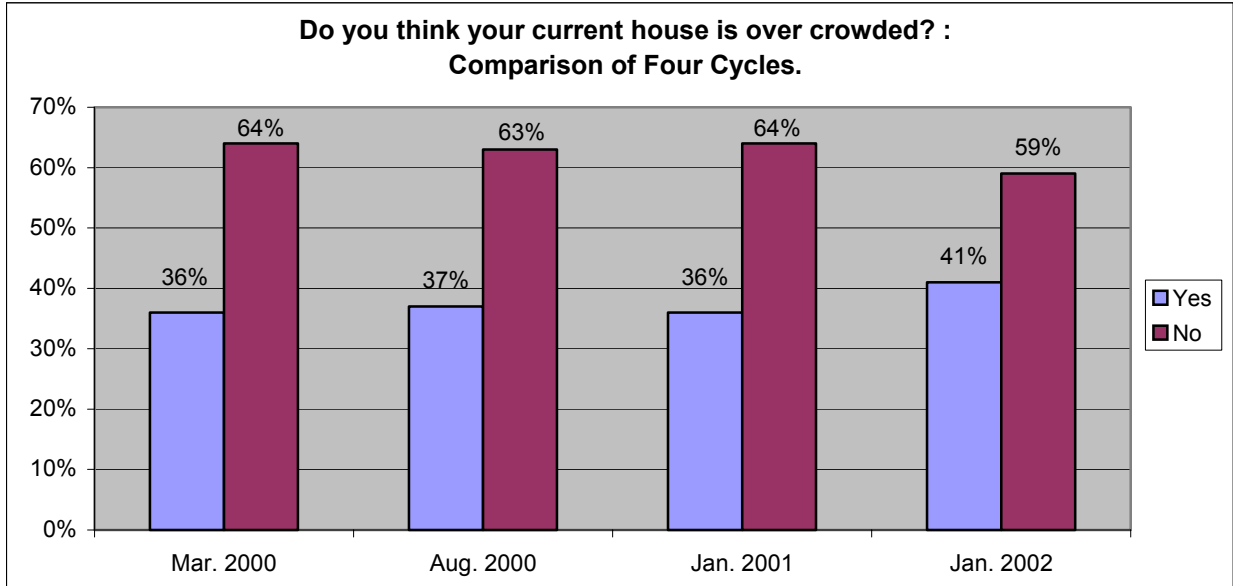


Figure 21. Overcrowding in Housing 2000-02

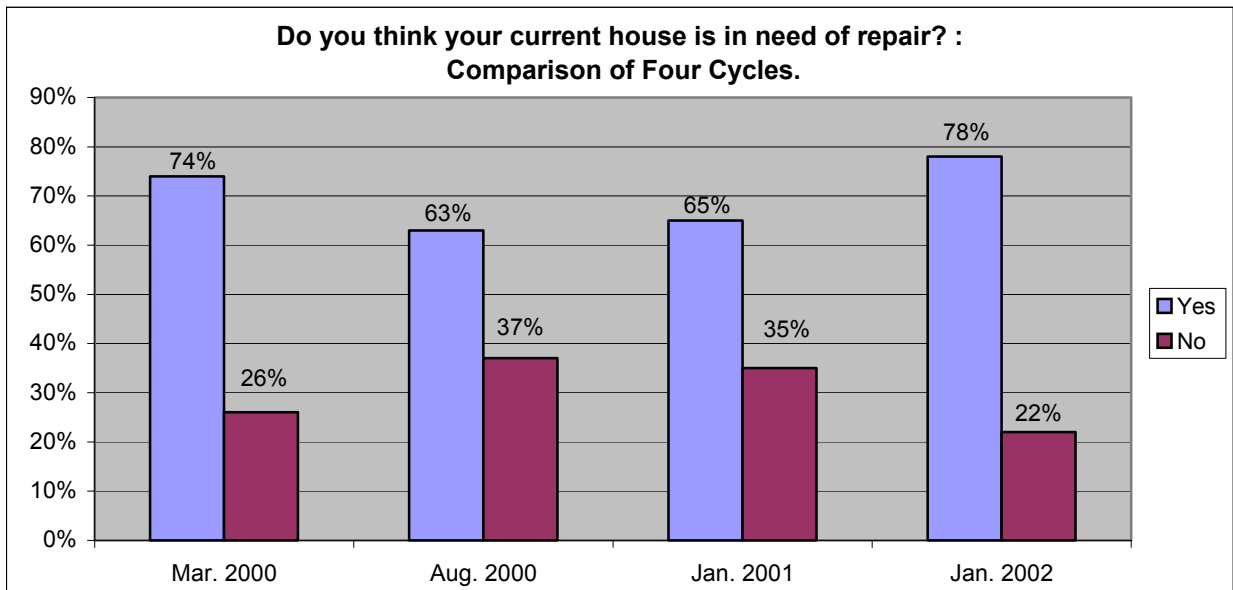


Figure 22. Housing in Need of Repair 2000-02

Changes in housing conditions between 1997-2002 are shown in the tables above. Although methods of data collection differed somewhat over the study period the concern over housing shortages and the quality housing were constant themes. From the 2000-2002 data, we are able to see how significant these concerns are in the community. Less than half of community members reported owning their own home. Overcrowding was an issue for 36-41% of community members. The number of people in need of housing repairs fell 9% between 2000-2001 but is still relatively significant at 65% in 2001.¹² In 2001-2002, people in need of housing repair jumped dramatically to 78%.

4.1.5.2 Quality of Services

1999

In 1999, community researchers interviewed community members about services in the community. Generally the community members interviewed were happy with the services of the Coop Store and offered some focused suggestions about how to improve upon existing services. Recent improvements to the Coop Store were recognized and supported, however, children not respecting store services and the need for more staff, training including stress management courses were highlighted concerns.

Some interviewees were happy with the Health Centre services. Many interviewees suggested there is a need for more nurses and doctors as well as education programs on a range of issues. The services of the Renewable Resources Department were rated as good by some interviewees. But many people felt that the officer should focus more attention on educating and informing community members about issues relating to the department

2000-2002

During 2000-2001, community researcher gathered information from community members about the quality of services in the community, asking them to rate following:

- Band Council
- Wildlife, Lands and Environment Committee
- Health Centre
- Drug/Alcohol Programs
- Coop
- Renewable Resources
- School
- Elders' Care
- Municipal Services

Specific results regarding the quality of these services are not currently available due to the sensitivity of the information.

4.2 Healing

4.2.1 Individual Well-being

Community researchers gathered information about individual well-being during 2000-02. The specific questions asked related to:

- How would you rate your current state of health?

Results on how adults rated their health are found in the chart below.

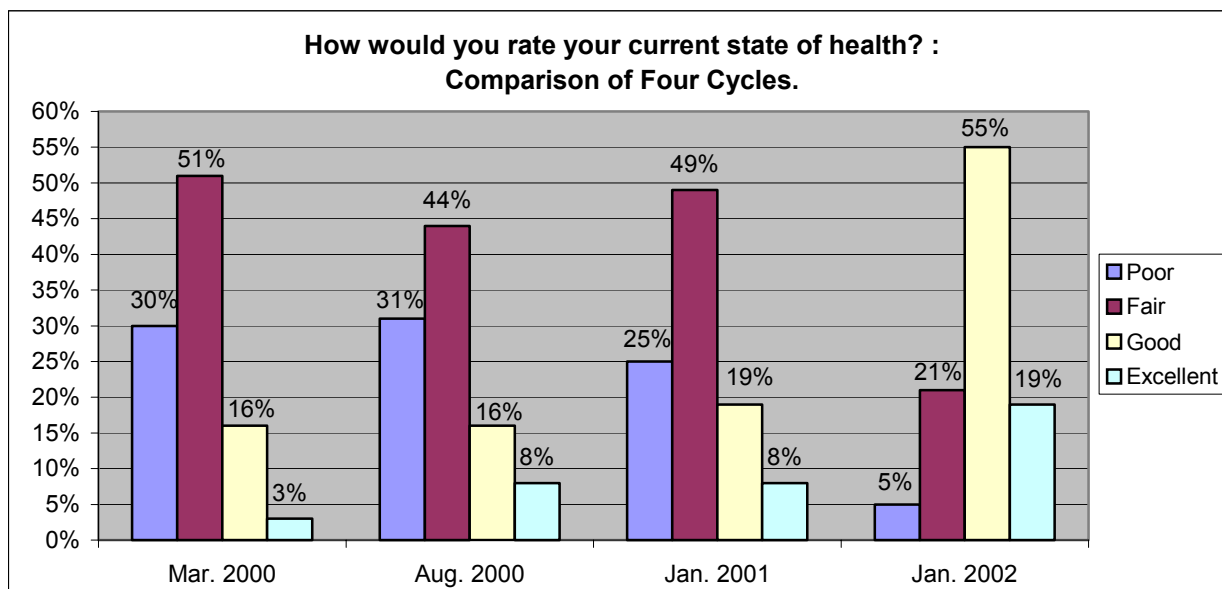


Figure 23. Health Rating for Adults

4.2.1.1 Physical Well-being - Nutrition

1997-98

During 1997 and 1998 of the *Community-Based Monitoring Project* a questionnaire was conducted to determine the amount of traditional food consumed in the community. The results suggest that everyone in the community consumes some traditional food. (Figure 12, 13) The most commonly consumed traditional food was caribou meat, eaten five times a week on average.¹³ The level of consumption for other kinds of traditional food naturally varied according to the season and the kind of wild game that available.

| Age | 61+ years | 41-60 years | 20-40 years | 10-19 years |
|--|---------------|---------------|---------------|---------------|
| Total Average Weekly Consumption of Caribou, Fish, Moose, Muskrat, Duck and Goose Meat | 1.65 meals/wk | 1.87 meals/wk | 2.22 meals/wk | 1.97 meals/wk |

Figure 24. Consumption of Traditional Food (August - September , 1997)

| Age | 61+ years | 41-60 years | 20-40 years | 10-19 years |
|--|--------------|---------------|---------------|--------------|
| Total Average Weekly Consumption of Caribou, Fish, Moose, Muskrat, Duck and Goose Meat | 3.1 meals/wk | 2.47 meals/wk | 2.73 meals/wk | 2.1 meals/wk |

Figure 25. Consumption of Traditional Food (December 1997 – January 1998)

Ducks are one example of a food consumed in late summer but not in winter. During August-September, people eat slightly more fish than during December-January. Moose and muskrat are also more commonly consumed in late summer. The results do not suggest that elders and adults

eat more traditional food than youth. In one case, the opposite appears to be true. Youth aged 10-19 appear to eat more caribou meat and organs than elders (61+). The community researchers explained this difference in consumption by the fact that caribou meat may be the most available and cheapest source of protein available to parents feeding their young families. The Community Health Worker added that youth may eat more caribou meat/organs because they are better able to chew the meat than elders.

In summary, the results from 1997-99 show that

- Everyone surveyed (35 people) consumes traditional foods.
- The level of consumption depends on the season and the species.
- The level of consumption varies among age groups

The results of this survey also suggest that youth consume slightly more caribou meat and organs than do elders. This may reflect some variation in the sample as well as some disadvantages elders have in acquiring traditional foods and eating them. That youth consume the highest amount of caribou meat/organs suggests that preference for traditional food does not decrease among younger generations.

2000-2002

During 2000-2002, community researchers gathered information from community members about several issues related to traditional food consumption. They included:

- Consumption of caribou meat
- Source of Caribou Meat (e.g. community freezer, family member)
- Consumption of organ meats
- The results on consumption levels are found in the chart below.

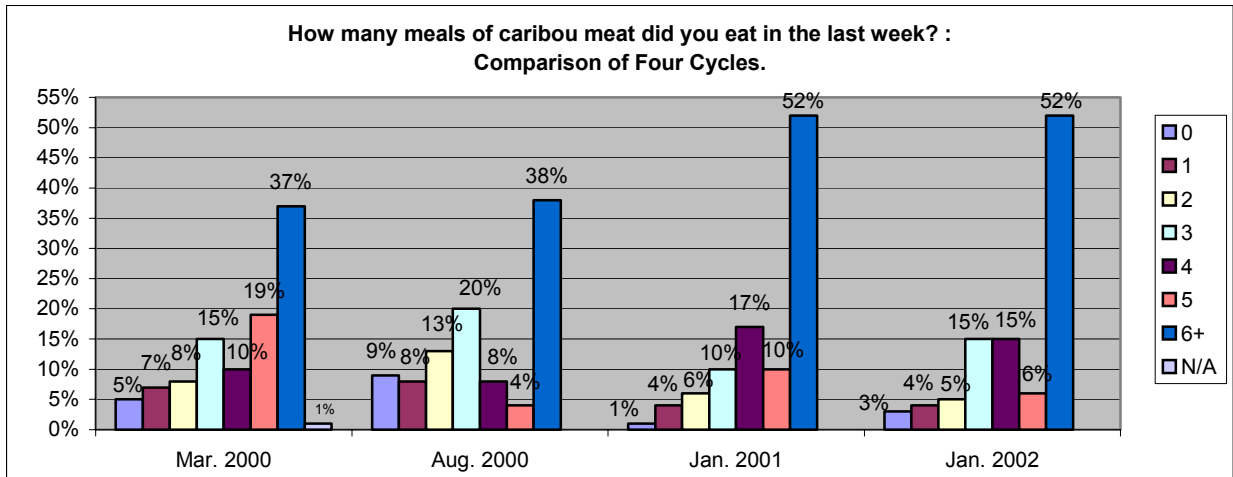


Figure 26. Weekly Average Meals of Caribou Meat Consumption 2000-02

4.2.1.2 Individual Well-being – Physical Rates of Cancer and Tuberculosis

1999

In 1999, community researcher gathered information from community members about their physical wellness, specifically rates of cancer and tuberculosis. The results revealed that many people in the community have family members with cancer or who have passed away from cancer. Most people we interviewed said they didn't know the causes of cancer but suggested causes such as the Cosmos 954 crash, pollution, the abandoned Stark Lake uranium mine, and "white man" food.

Many people in the community have family members with tuberculosis. People don't know the cause but suggest that fur traders and Europeans, radiation from the Cosmos 954 crash, cold weather, animals, the flu, overcrowding in the home are factors in contracting the disease.

4.2.2 Family and Child Well-Being

1999

In 1999, community researchers gathered information from young people about respect for themselves, their families and others property. Due to the sensitivity of this information, the results are not currently available to the West Kitikmeot Slave Study Society.

2000-2002

During 2000-2002, community researchers gathered information from adults and youth in Lutsel K'e about their emotional and family well-being. The main question that were asked around this topic in the *Community Health Survey* was:

- Are you confident your children will have a good future?

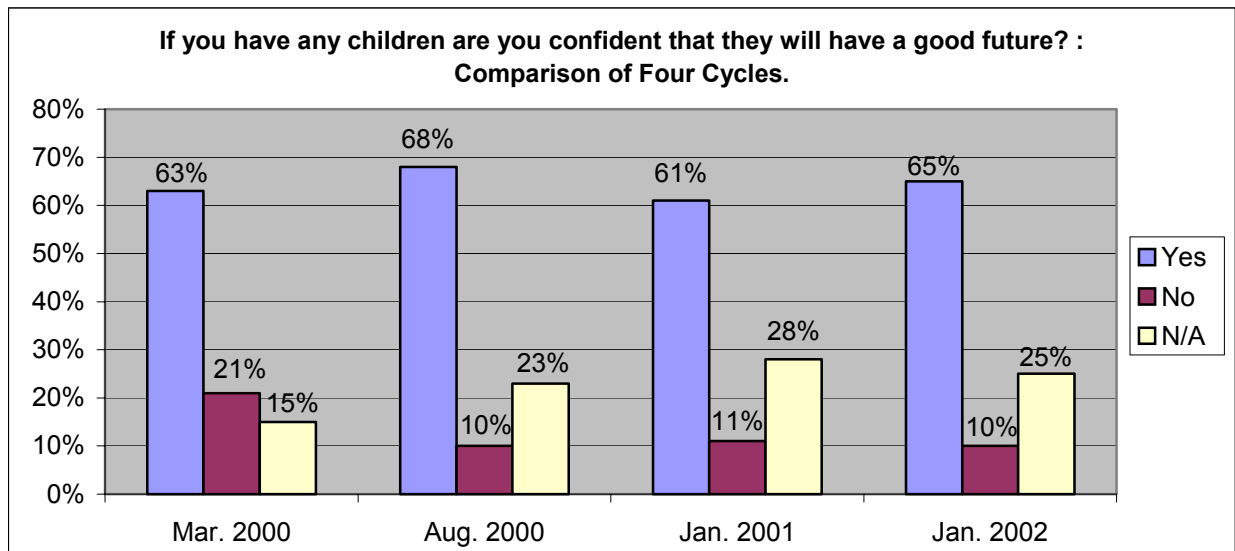


Figure 27. Confidence in Children's Future

Further questions specifically addressing the impacts of mine sector employment upon family well-being were asked in the *Mining Employee and Spouse Survey* in November 2001. Mining employees commented on impacts upon their families:

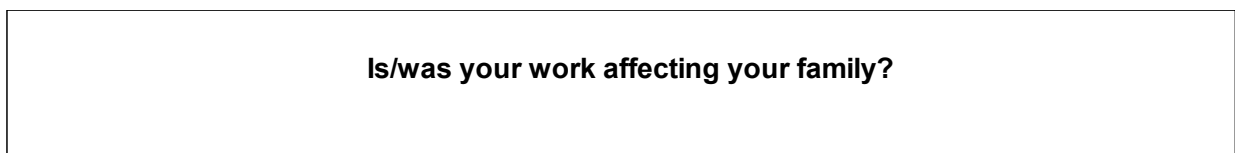


Figure 28. Impacts of mining sector employment on families

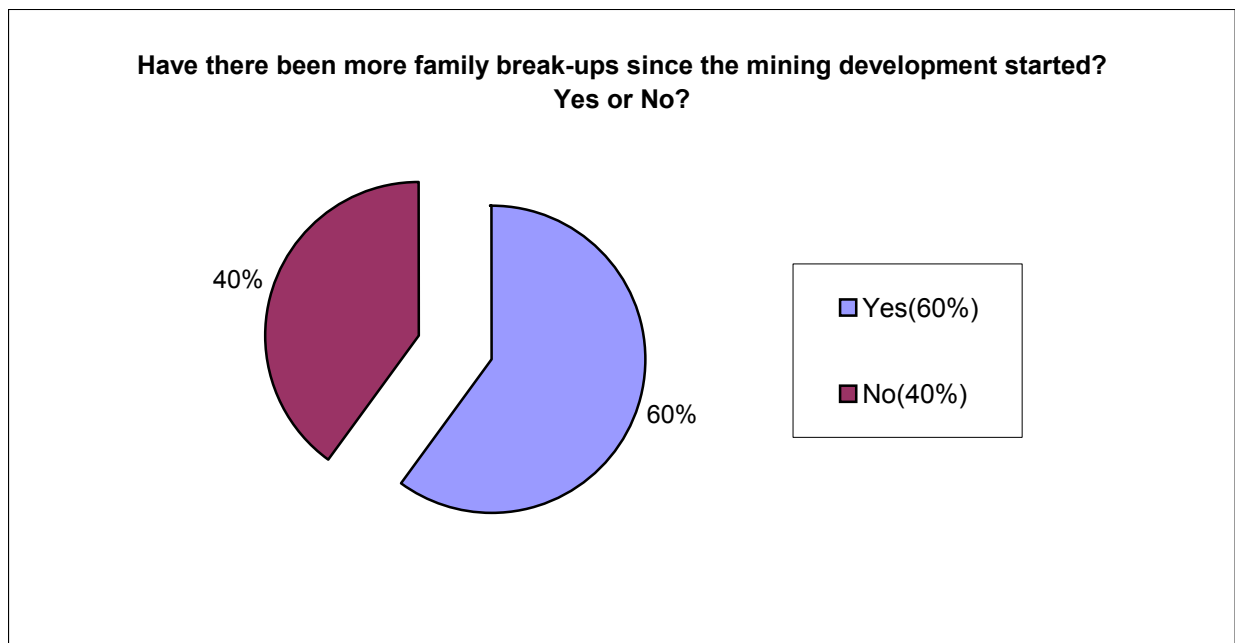


Figure 29. Impact of mining development upon the frequency of family break-ups

Spouses of mining employees also commented on the impacts of mining sector employment upon their families. Respondents commented on how their spouse's work schedule affected the family:

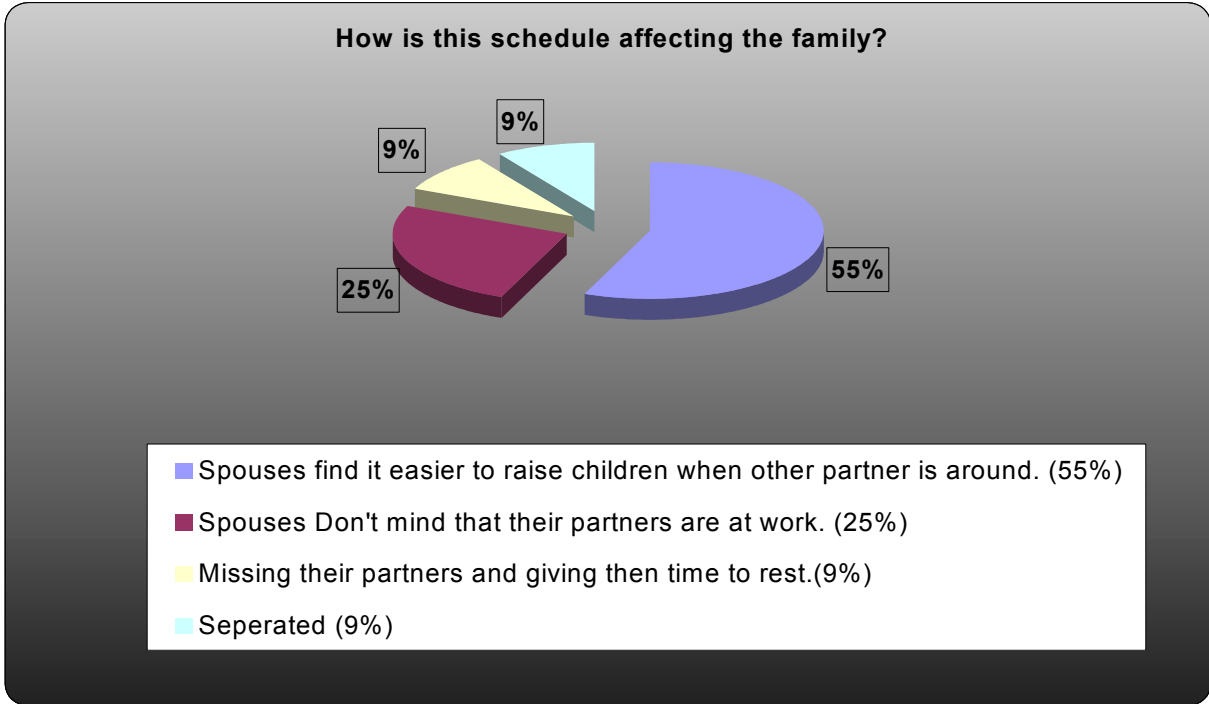


Figure 30. Impacts of mining work schedule upon family

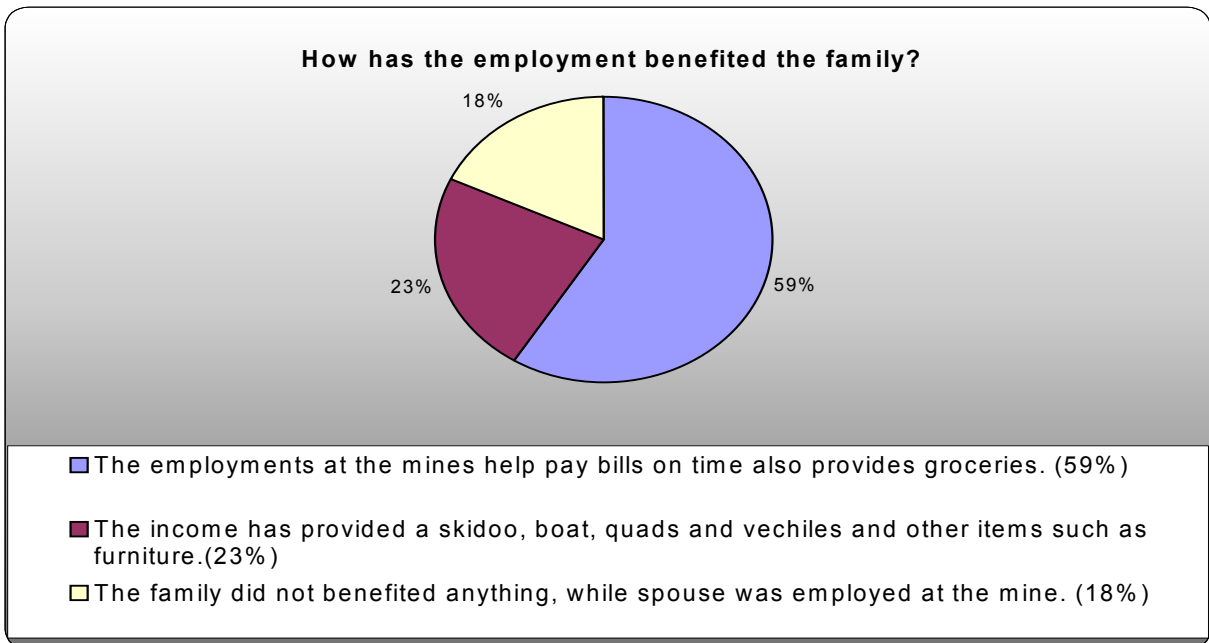


Figure 31. Benefits of mining sector employment upon families

4.2.3 Healing Services

1997

In 1997, community researchers gathered information from community members about their healing journey and healing services in the community including:

- What kind of support is in place at the moment for people that are trying to keep their sobriety or improve on personal growth?
- How can you be supportive?
- What kind of approach are you taking regarding healing or personal growth?
- What gives you strength in sobriety or on personal growth?
- Are there any recommendations? For example for the Drug and Alcohol Worker or Chief and Band Council?

The results of healing from 1997 can be summarized as follows:

- 45% of those interviewed said that the drug and alcohol worker was the greatest form of support for people working on their sobriety and personal growth
- 32% of those interviewed said there was no support available.

1998

In 1998, community researchers asked the same questions as in 1997. The results can be summarized as follows:

- A.A. and group meetings were seen as the greatest support for people trying to keep or improve upon their sobriety.
- Talking about how things and going to treatment yourself were listed as the main ways people feel they can be supportive of one another.
- The main approaches to healing and personal growth of those interviewed were described as: praying; “saying no”; and keeping busy.
- People find strength for sobriety mainly in prayer and from their families.
- On the issue of healing, people mainly recommended that the Chief and Council should be sober role models and the RCMP should patrol more (especially on weekends).

2000-02

During 2000-2002, community researchers gathered information in the community about the following healing service issues.

- Would you like to see a Health Worker for any of the following:
 - Parenting Support
 - Relationship issues
 - Money problems
 - Grieving
 - On going Support for Sobriety
 - Violence / Sexual Abuse
 - Personal Issues
 - Other
- Have you contacted a drug and alcohol worker in the last six months?
- How would you rate the services of the Health Centre?
- How would you rate the services of the Drug/Alcohol Program?
- Has the community been able to provide you with adequate drug and alcohol services in the last six months?

The results on these surveys is not publicly available to the West Kitkmeot Slave Study Society due to the sensitivity of the information. However, we are able to generalize from the responses that there is a significant need for healing services in the community.

1997--02

Between 1997-02, the community researchers approached the issue of healing a number of times through questions about the kinds of services people felt were most important. The responses to these questions varied significantly in apparent response to the availability of a drug and alcohol worker and to the program opportunities in the community. It is difficult to determine any single trend from the range of responses. However, from the responses, it is clear that there is a significant need for the healing services offered in the community by the Band as well as other programs, initiatives and activities (e.g. on-the-land activities) that are defined as “healing” by community members.

4.3 Cultural Preservation

4.3.1 Cultural Education

1998

In 1998, community researchers began gathering information about cultural education or programs offered in Lutsel K'e. Specific focus was on the success of cultural programs organized cultural activities that would include elder(s), a language component, and/or an experience or in some way reflected spiritual / cultural values.

Most of the programs were one-to-two week events that take place seasonally. The majority of these programs were aimed at families. Dene drumming and Chipewyan Language are offered during the fall, winter and spring through the Lutsel K'e Dene School (Kindergarten to Grade 10). When asked their opinion on the best approach to cultural programming, those interviewed responded with similar ideas.

- involve the children
- have to involve a key motivator or initiator for things to get going
- offer programs on the land; programs in town are not as successful
- work with the elders
- involve kids in programs where they can ask questions, see, feel and
- experience things (e.g. nature walk)
- take children on the land; this way they will learn fast
- has to be economical
- cultural programs should be offered during gatherings when everyone is together
- teach children
- need to have programs more often
- have the elders teach the youth

Those interviewed were also asked about the challenges they face in offering programs.

- keeping the interest of the youth / children is difficult
- not enough support from the rest of the community
- people don't volunteer, they want to be paid first
- not enough training for programming
- not enough reliable people working
- programs should be offered at all times of the year

- cultural programs are not profit generating (i.e. tourism)
- people don't show up and participate
- it's expensive to involve the elders because of honoraria

Community members were also asked what changes they saw in the youth or children that suggested that the programs were valuable.

- expressions of happiness of the faces of the children
- they express a commitment to accomplishing something (e.g. small project)
- show that they have learned something
- people show up, attendance at events
- people start talking about cultural issues, their heritage
- pride is expressed in the culture and in the community

2000-02

During 2000-02, community researchers gathered information about the cultural education of youth. They specifically looked at how many times, youth were taken out on the land for caribou hunting.

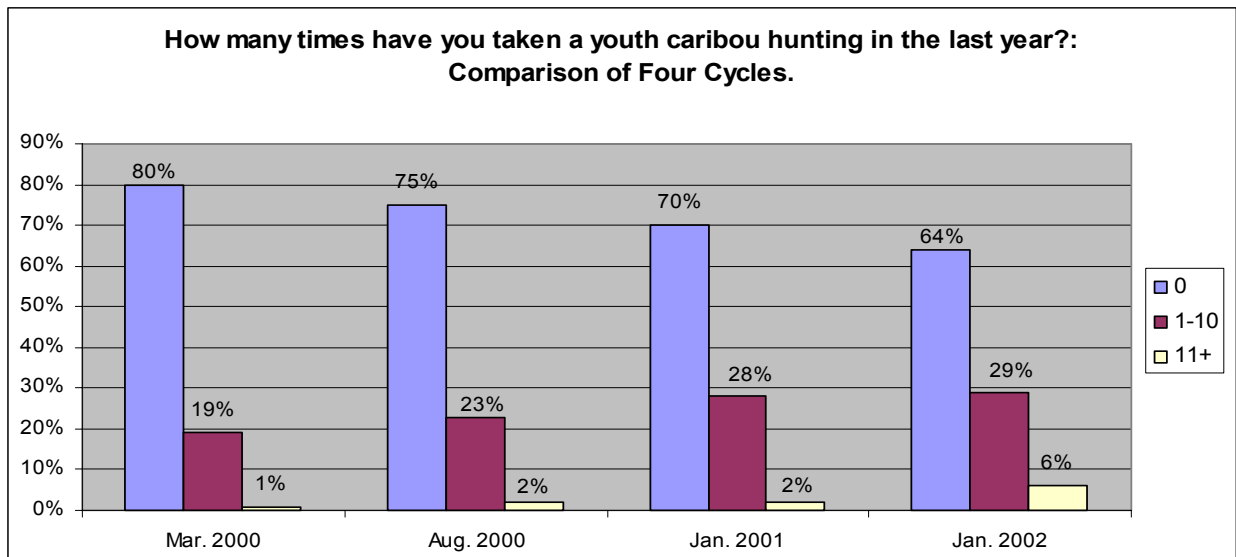


Figure 32. Cultural Education: Taking Youth Caribou Hunting 2000-02

During the Mining Employee and Spouse Survey, specific results were obtained regarding the impacts of mining sector employment upon cultural education activities:

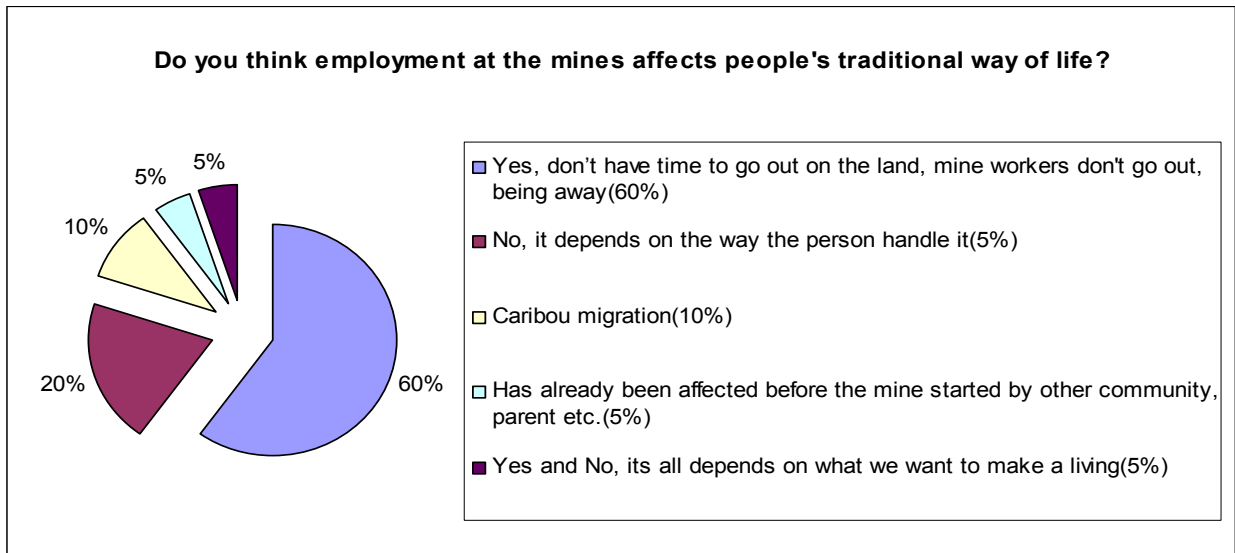


Figure 33. Impacts of mining sector employment upon traditional way of life

4.3.2 Traditional Knowledge and Skills

4.3.2.1 Traditional Knowledge and Skills – “On-the-Land” Skills

During 2000-02, community researchers gathered information from community members about a variety of traditional skills including trapping, hunting of geese and ducks, making dry-fish. Results on trapping are found below:

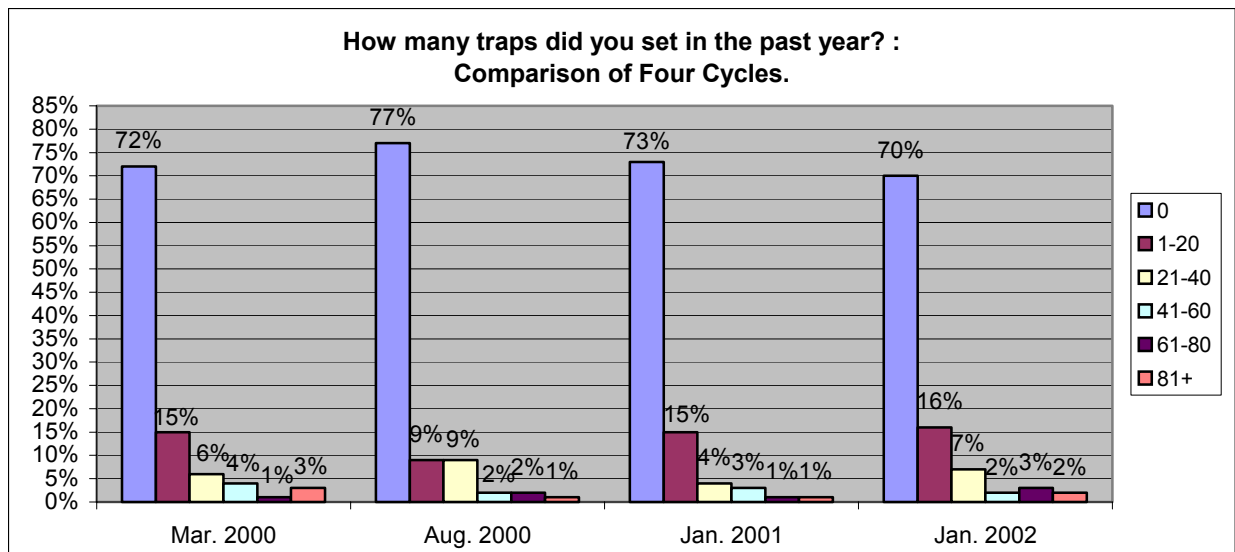


Figure 34. Traditional Skills - Number of Traps Set 2000-02

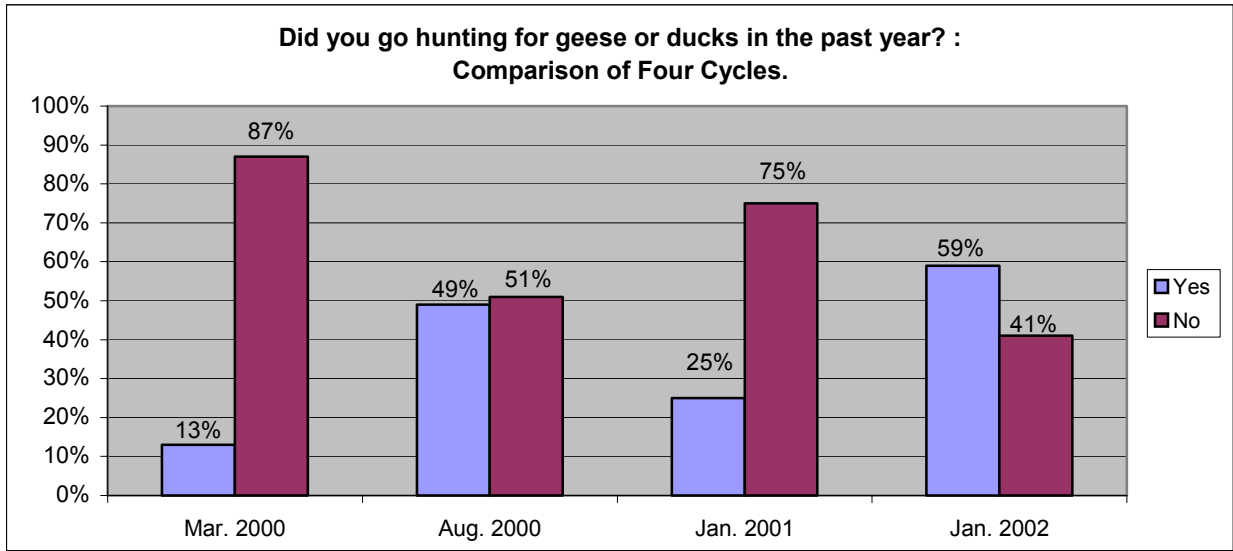


Figure 35. Traditional Skills – Hunting for Ducks and Geese 2000-02

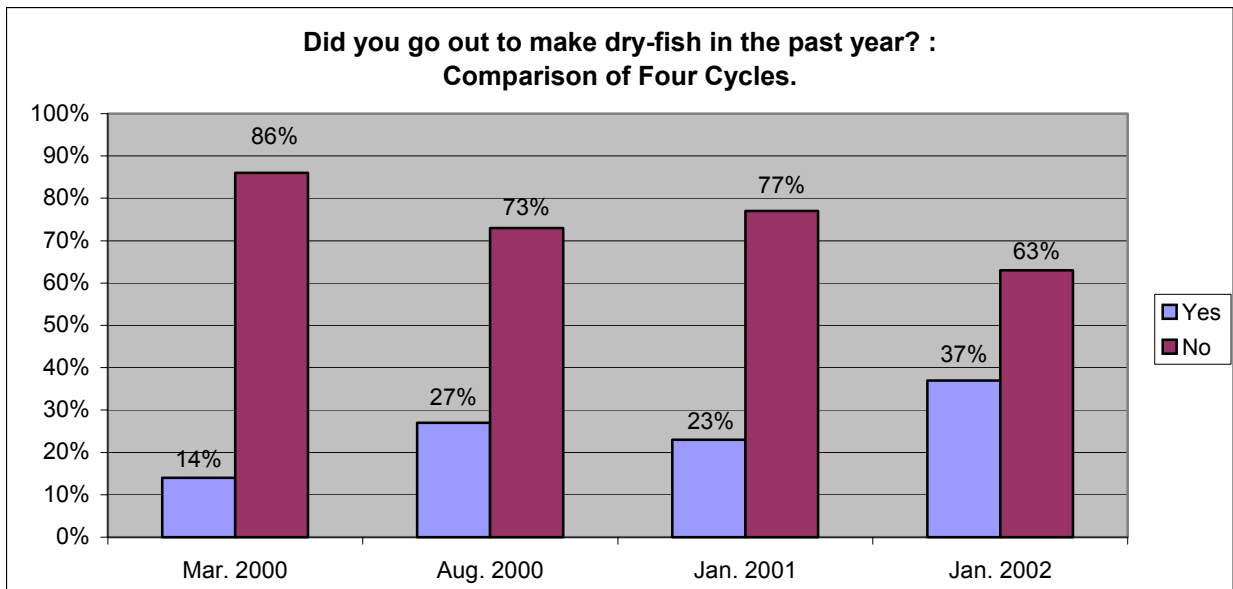


Figure 36. Traditional Skills –Making ‘Dry-Fish’ 2000-02

4.3.2.2 Traditional Skills - Caribou Use

1998

In 1998, community researchers held a workshop to learn more about the specific ways in which caribou need to be respected and harvested.

2000-02

During 2000-02, community researcher gathered specific information about caribou harvesting from community members.

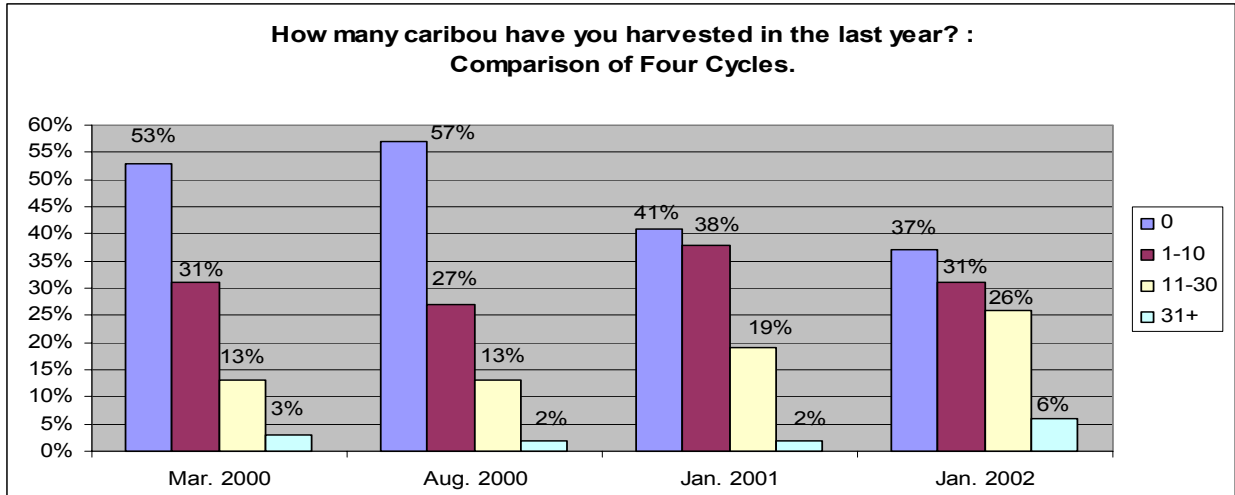


Figure 37. Number of Caribou Harvested 2000-02

4.3.2.3 Traditional Knowledge – Spiritual Values

The level of knowledge about spiritual sites such as Betsi Ghie and how to show respect those areas, was recognized as a sign of the strength of traditional knowledge and values in the community.

1999

In 1999, community researcher interviewed community members about the site called “Betsi Ghie”. All the people we interviewed heard about the place Betsi Ghie either through word of mouth or had an experience themselves. There was an elder who told us the legend of Betsi Ghie and how it turned into a point.

People had many stories about Betsi Ghie. Most people that were interviewed said they didn’t know what was under the water, but they believed it was something big like a giant creature that would eat or grab boats. Most people described the water as a big whirl pool, as boiling water, a tidal wave or as a big strong current.

It is interesting to note that the elders did not have any experiences themselves, but heard stories about Betsi Ghie. It was the young people aged 20 to 50 who had experiences at Betsi Ghie. This was opposite to what was anticipated by the researchers. The reason why the young people have had experiences is probably because they do not know how to respect the place or they don’t take it seriously when traveling through that area. From this research on the special site of “Betsi Ghie” a better understanding can be gained about the nature of traditional values that exist in the community.

The results from these interviews can be summarized as follows:

- All the people interviewed had heard about the place Betsi Ghie either through word of mouth or had an experience themselves.
- Most people that were interviewed did not know what is under the water, but they believe it is something alive like a big giant.
- Most people described the water as a big whirl pool, as boiling water, a tidal wave or as a big strong current.

- It is younger people (less than 50 years) rather than elders that have had spiritual or frightening experiences at Betsi Ghie.

2000-02

In 2000-02, community researcher gathered information about the traditional values associated with the “Old Lady of the Falls”. The specifically focused on the number of times community members visited the falls.

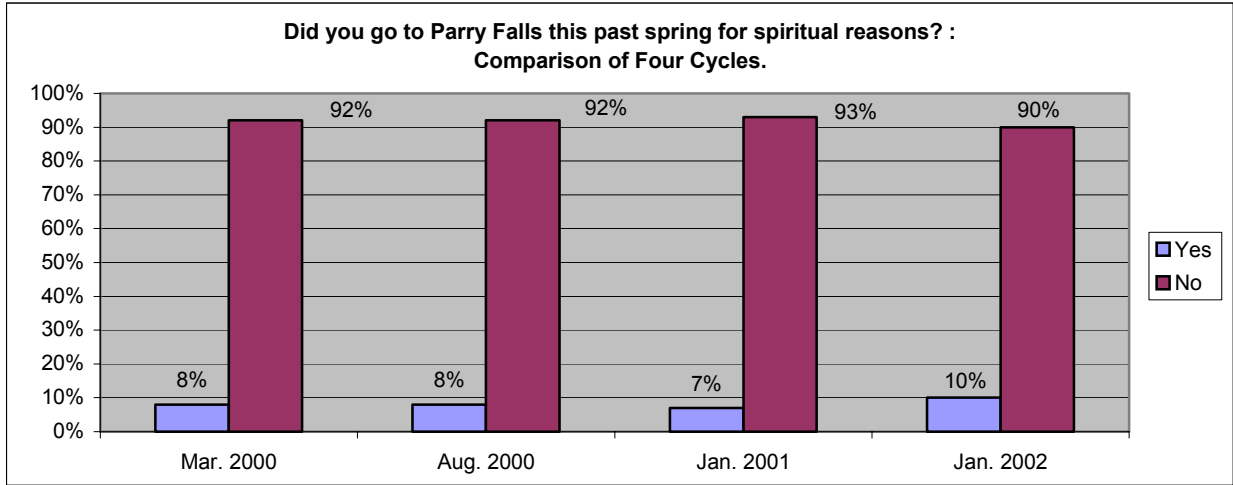


Figure 38. Visiting Parry Falls in Spring 2000-02

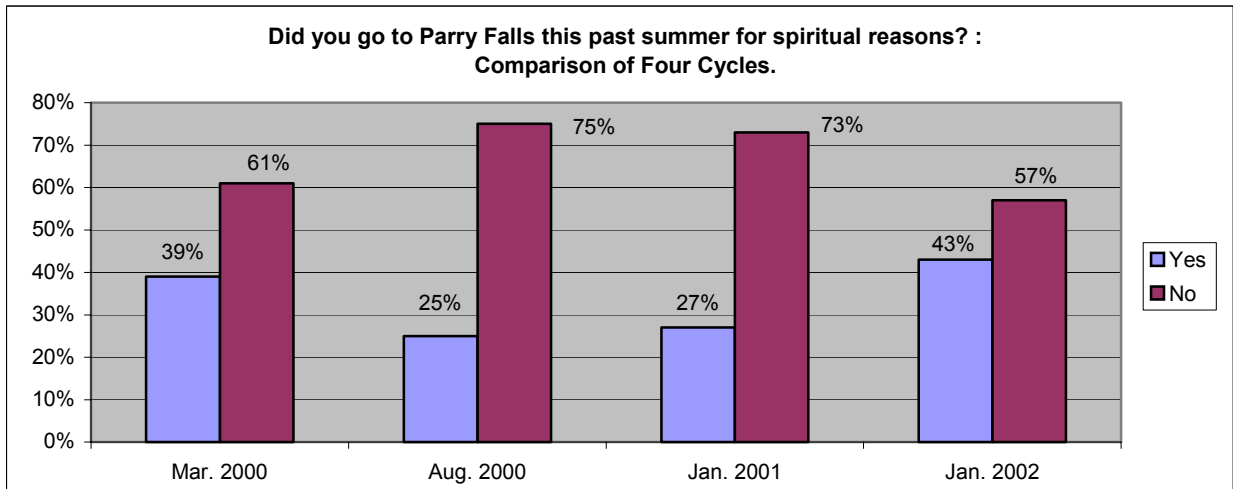


Figure 39. Visiting Parry Falls in Summer 2000-02

4.3.2.4 Traditional Skills – Drumming

1998

In 1998, community researchers conducted a set of interviews were conducted with elders known to have traditional knowledge and skills for drumming. The kinds of songs they play are Cree and Dogrib songs that they learned from other Dene during celebrations or feasts and dances. One elder suggested there may have been Chipewyan songs in earlier times, but they are not aware of any today.

2000-02

During 2000-01, community researchers asked community members about their participation in drum dances.

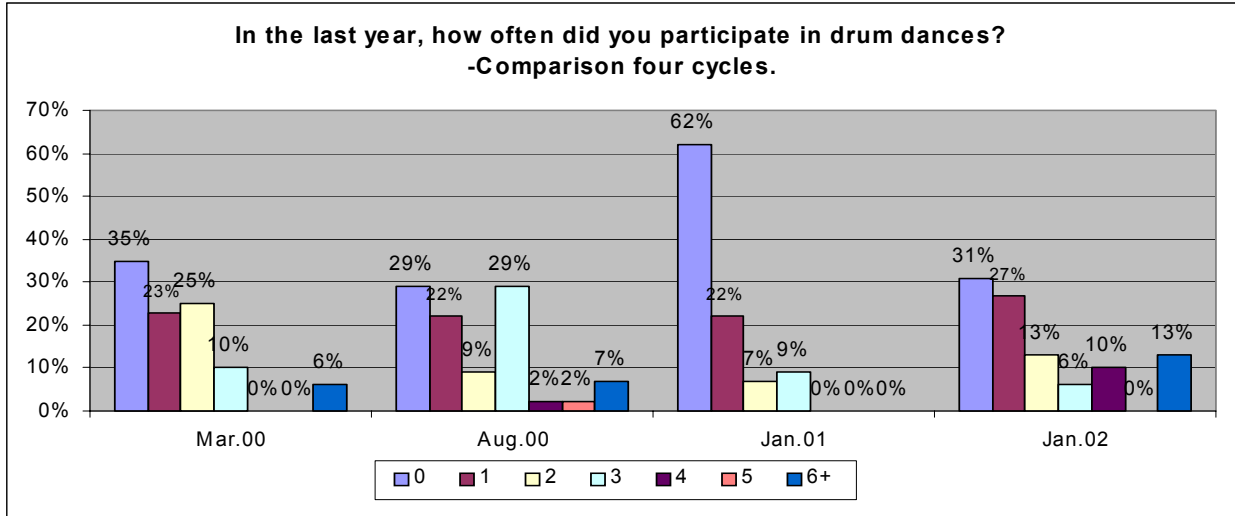


Figure 40. Youth Participation in ‘Drum Dances’

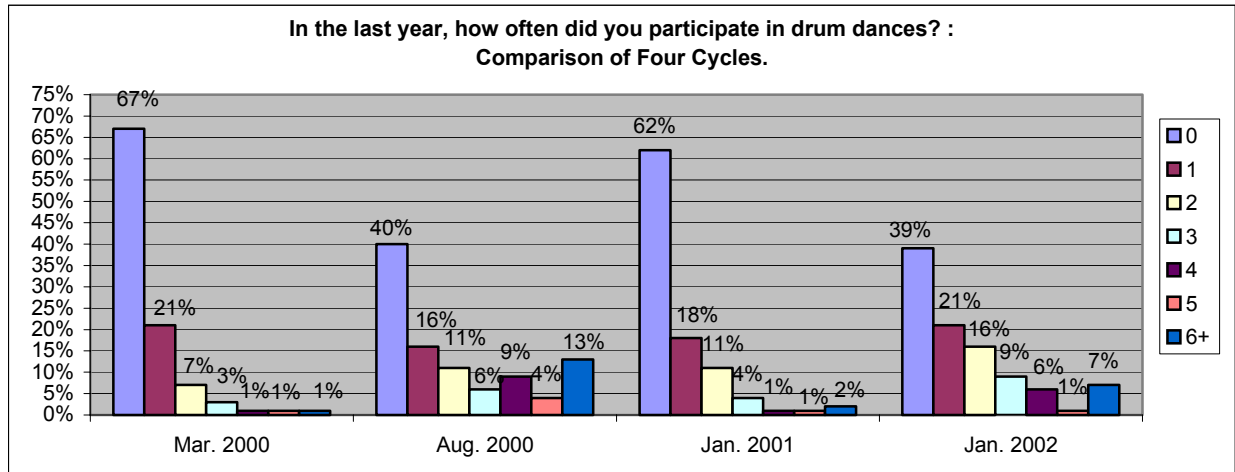


Figure 41. Adult Participation in ‘Drum Dances’

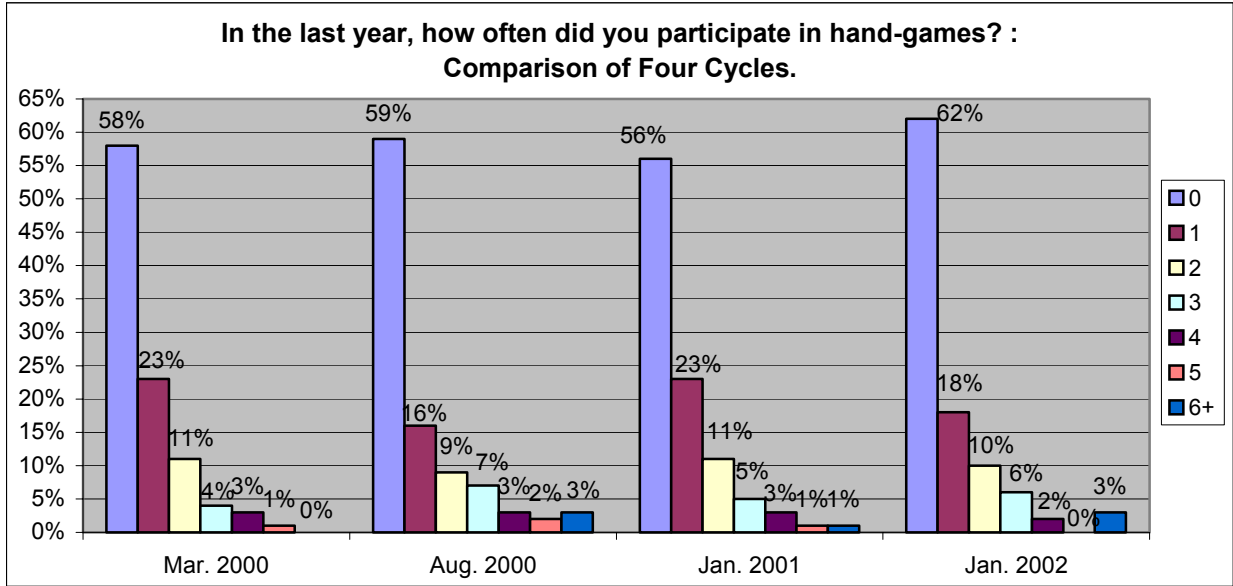


Figure 42. Youth Participation in ‘Hand Games’ (Drumming)

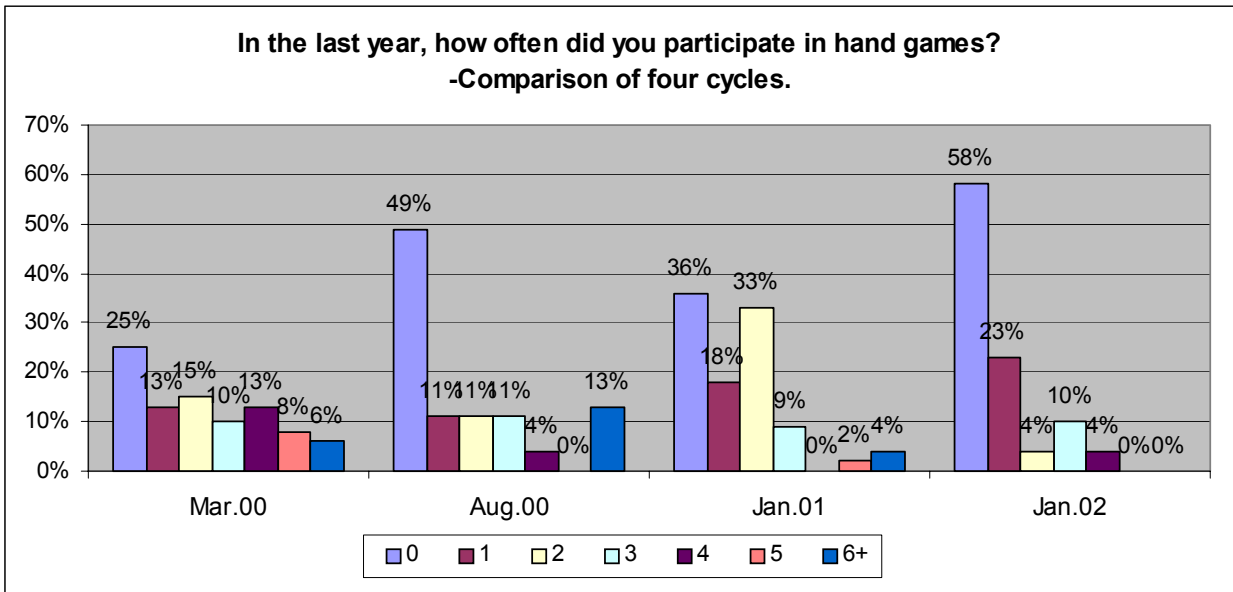


Figure 43. Adult Participation in ‘Hand Games’ (Drumming)

4.3.3 Land Use

1998

During our 1998 interviews we focused on current hunting and trap line areas. The method of gathering information involved inviting hunters, trappers and land users to the Research Office to draw their land use areas on mylar overlays 1:250 000 scale maps. A total of forty-four (44) interviews were completed regarding land use activities. Out of twenty-seven (27) interviewees,

only one female was interviewed. The ages of interviewees ranged from twenty to eighty years old. The process was very productive as well as interesting for the community researchers. Some of the elders because some told stories as they drew their land use area. These maps are not currently available to the West Kitikmeot Slave Study Society.

2000-02

In 2000-02, community researchers gathered information from community members about their traditional land use. In addition to those land use activities related to traditional skills (e.g. trapping, hunting geese/ducks, making dryfish), they specifically asked about their knowledge of place (Betsi Ghie) and their participation in the community organized caribou hunt at Artillery Lake.

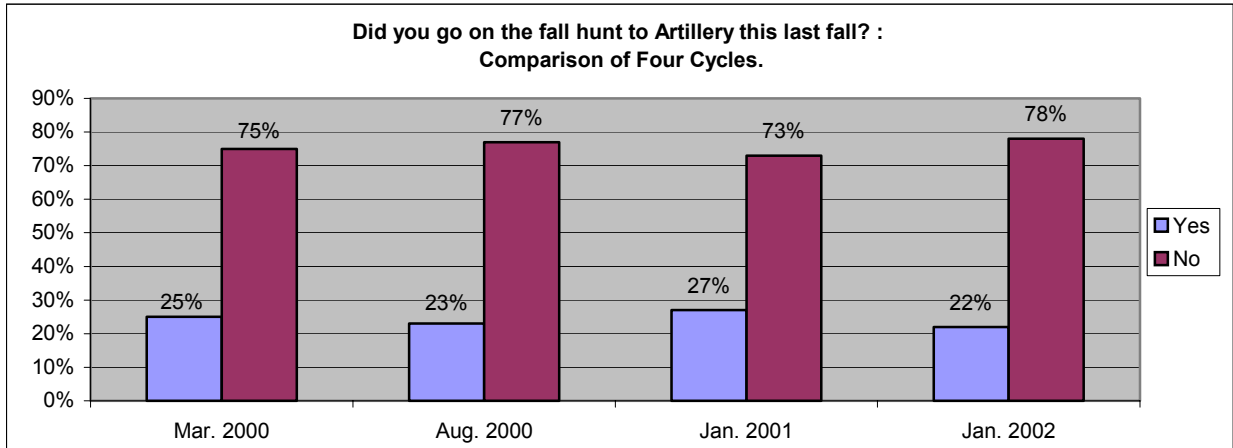


Figure 44. Land Use – Participation in Caribou Hunt at Artillery Lake 2000-02

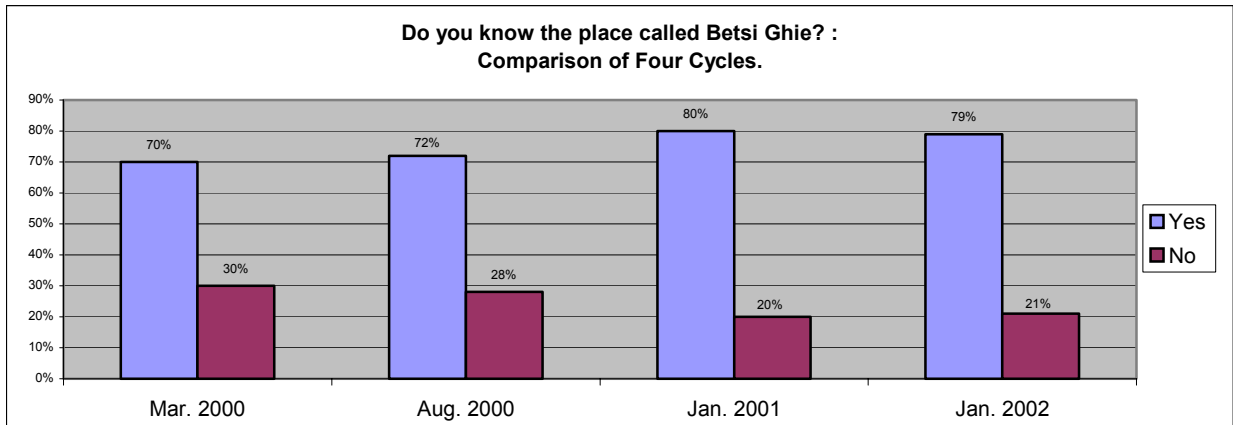


Figure 45. Land Use – Knowledge of Place ‘Betsi Ghie’

4.3.4 Language

2000-02

In 2000-02, community researchers asked youth and adults about their use of Chipewyan in the home. As the question about the use of Chipewyan was refined in 2002 (more specific options for answers other than yes or no), the information is presented in two graphs.

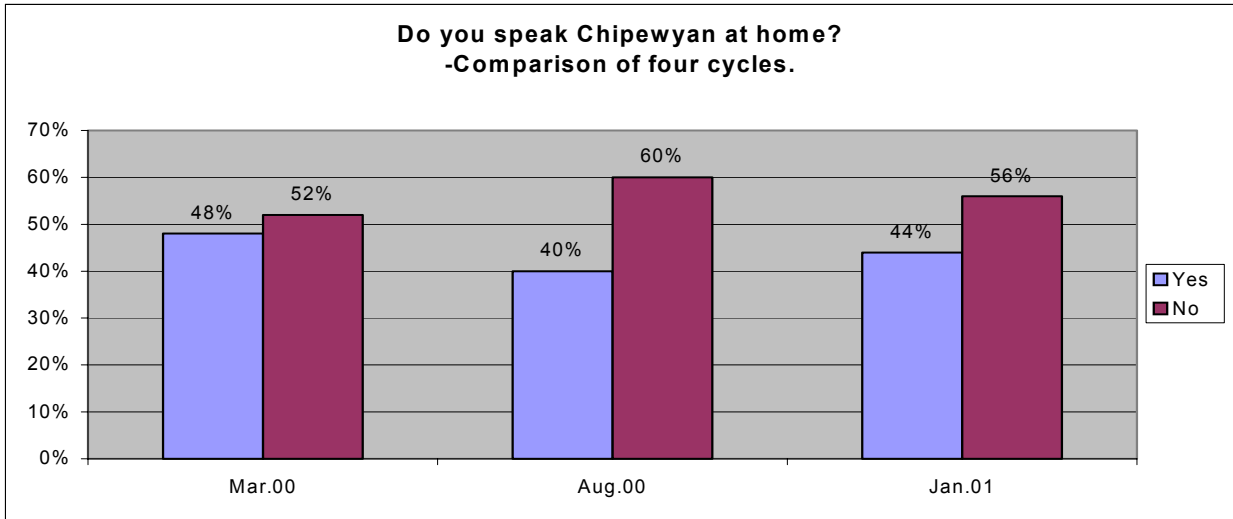


Figure 46. Use of Chipewyan in the Home (2000-02)

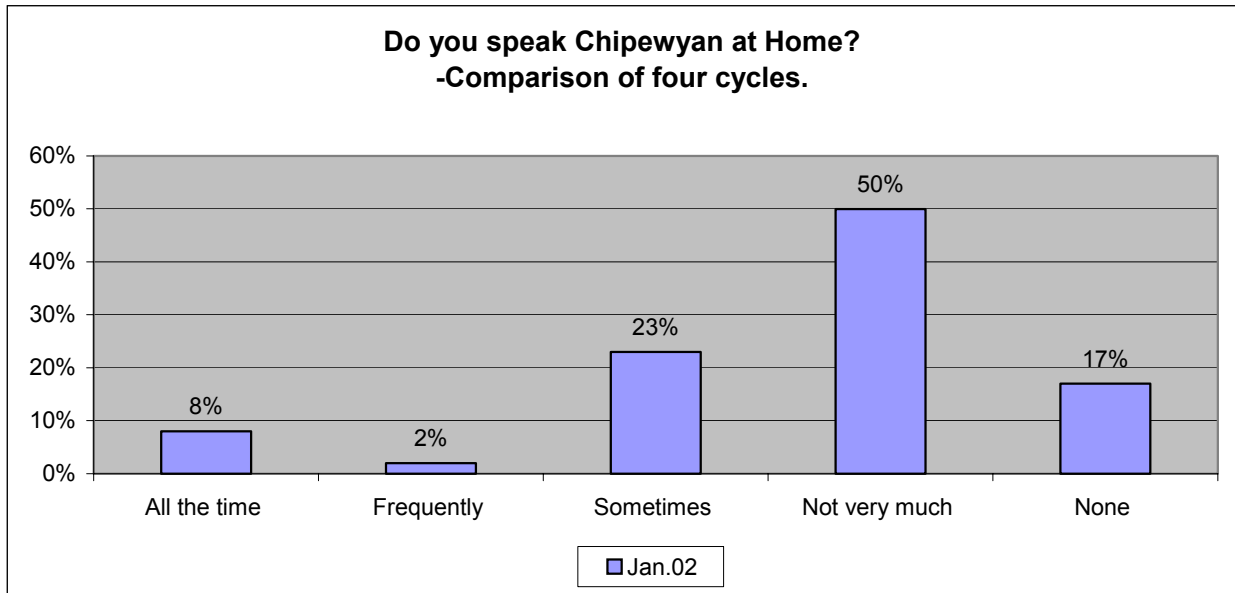


Figure 47. Use of Chipewyan in the Home (2002)

4.4 Results from Evaluation

Evaluations of the results from monitoring were conducted with community members during the four 2-day workshops that were held to evaluate results at the end of each cycle of monitoring. Impact Hypotheses, developed during the project, were used to guide these evaluations.

4.4.1 Impact Hypotheses

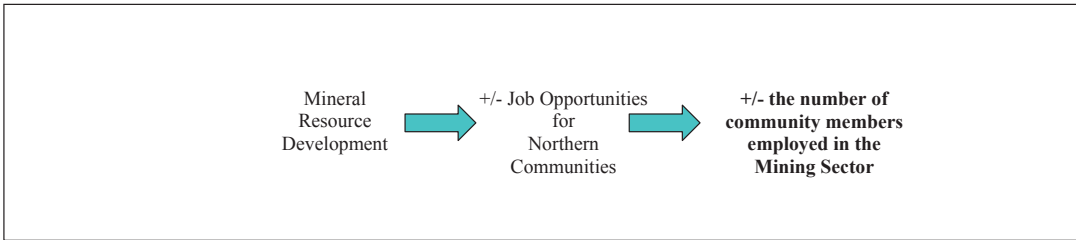


Figure 48. Impact Hypothesis #1 - Employment in the Mining Sector (1998).

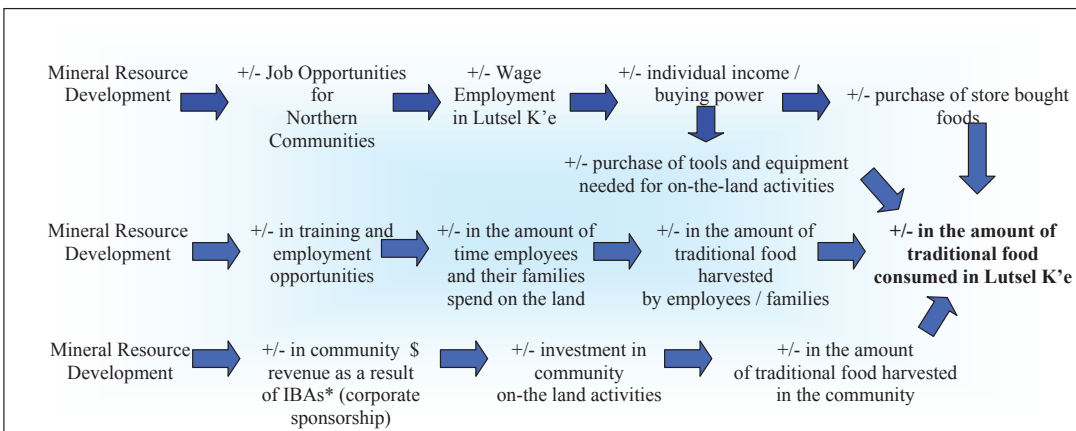


Figure 49. Impact Hypothesis #2 - Traditional Food Consumption (1998).

* Impact and Benefit Agreements

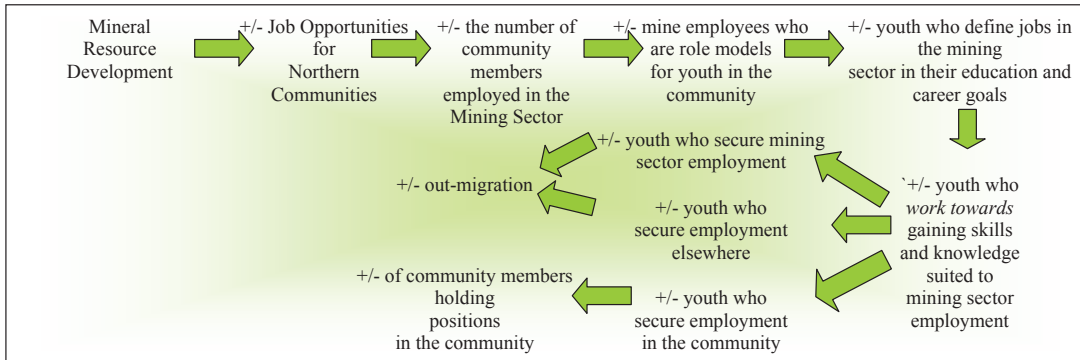


Figure 50. Impact Hypothesis #3 -Youth Goals - Education / Employment (1998)

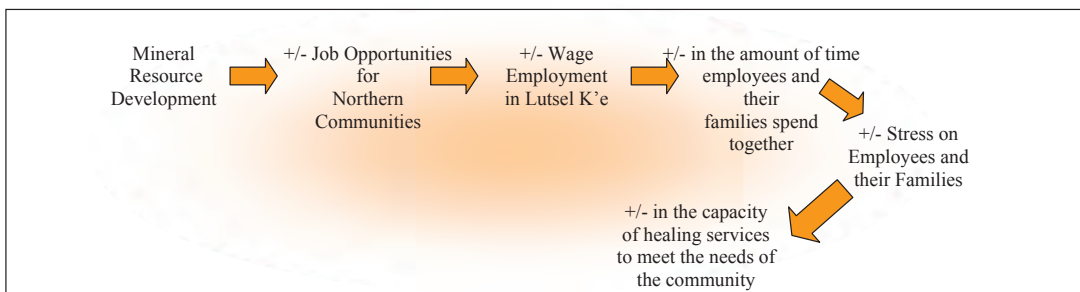


Figure 51. Impact Hypothesis #4 - Healing Services (1998).

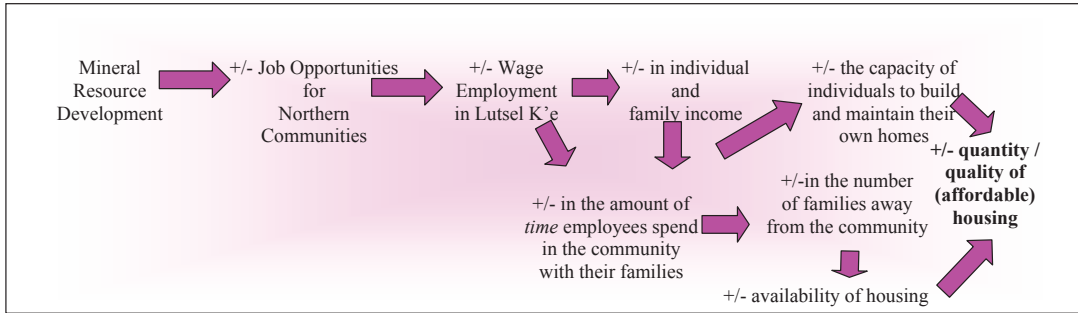


Figure 52. Impact Hypothesis #5 - Housing (1998).

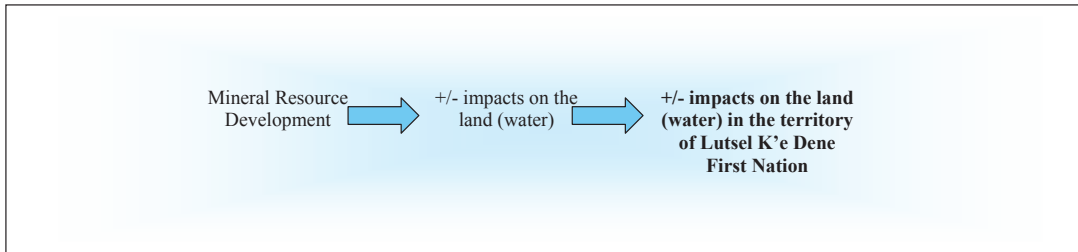


Figure 53. Impact Hypothesis #6 - Impacts of Development on Land/Water (1998).

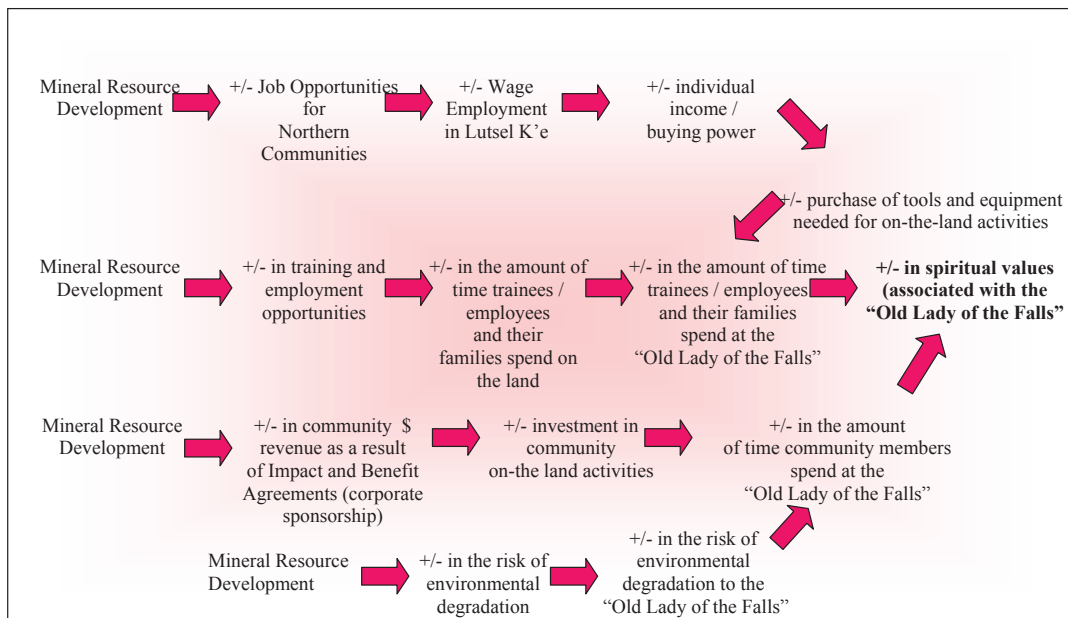


Figure 54. Impact Hypothesis #7 - Knowledge of Traditional Values "The Old Lady of the Falls"(1998).

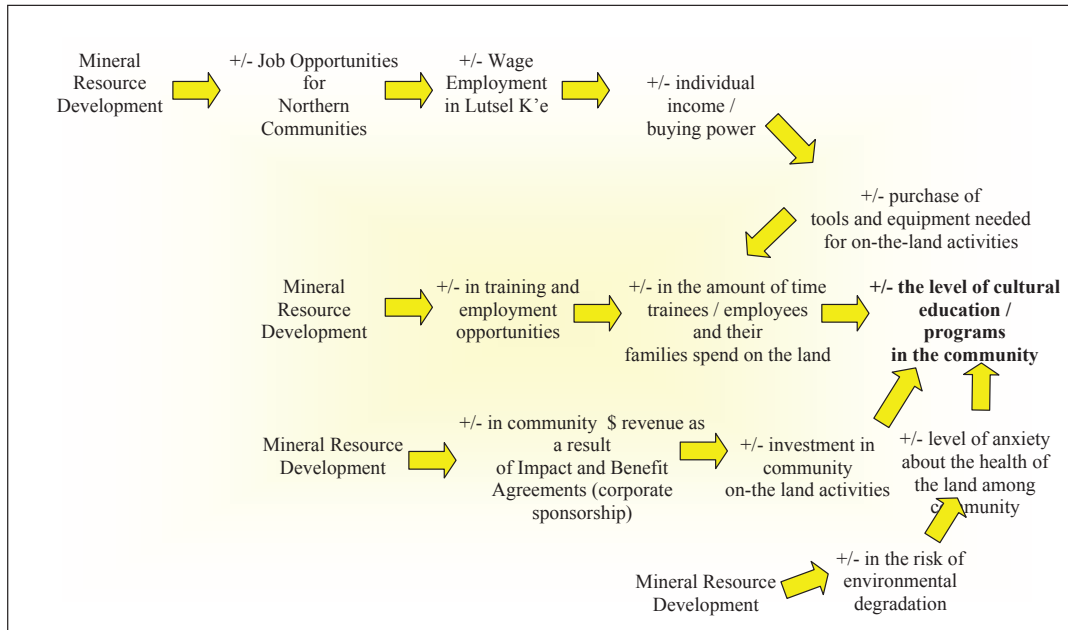


Figure 55. Impact Hypothesis #8 - Cultural Education (1998).

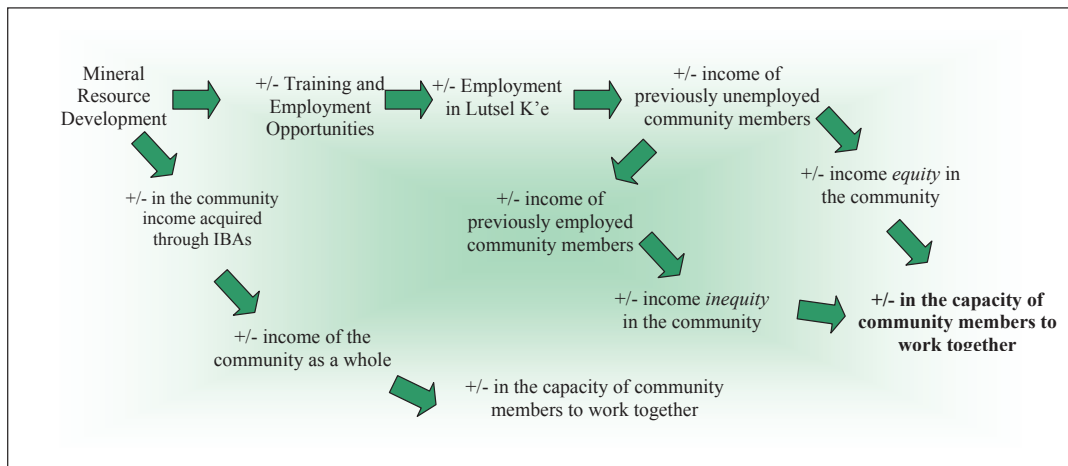


Figure 56. Impact Hypothesis #9 - Togetherness (1998)

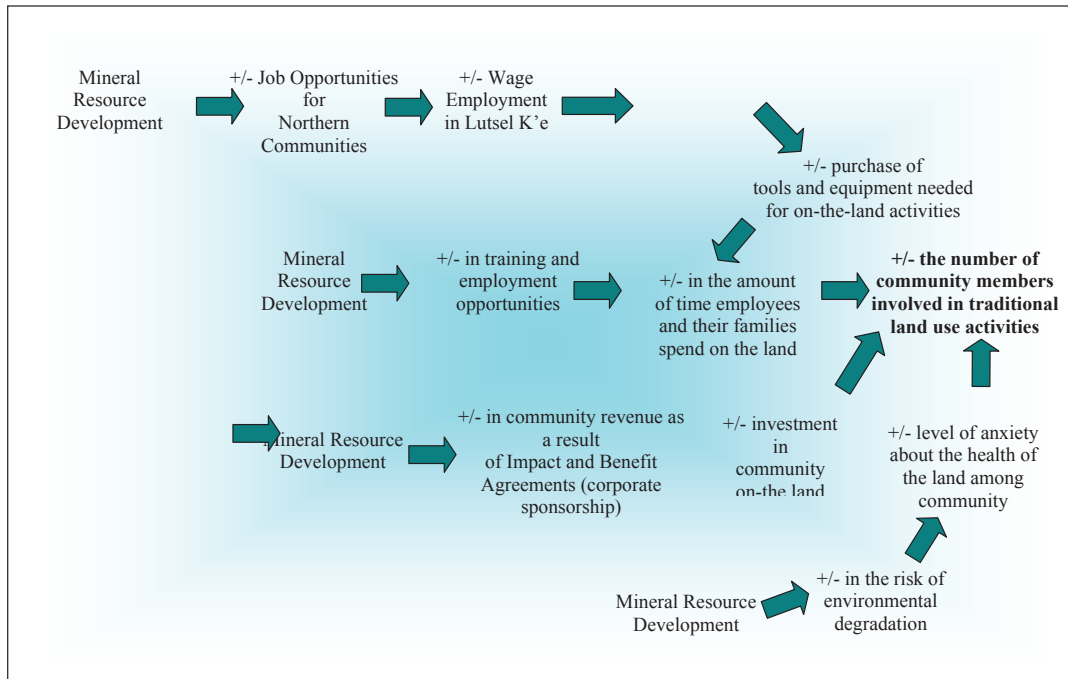


Figure 57. Impact Hypothesis #10 - Land Use (1998)

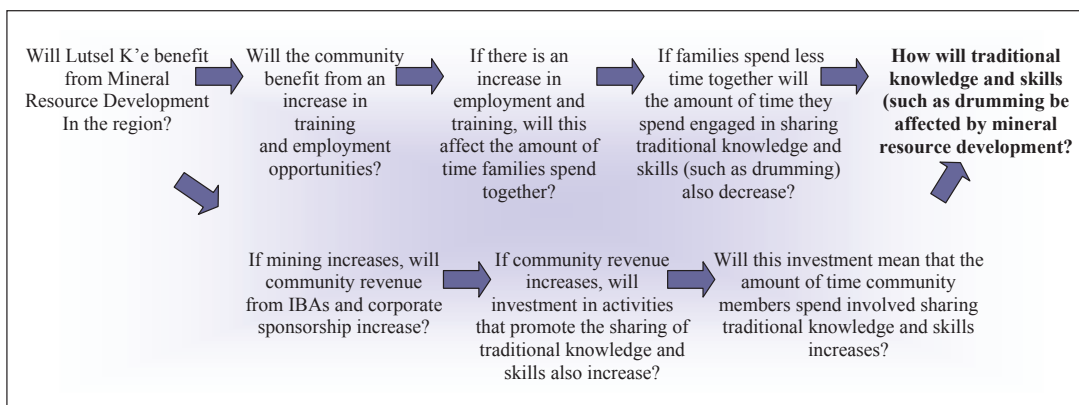


Figure 58. Impact Hypothesis #11 - Traditional Knowledge and Skills (Drumming) (1998)

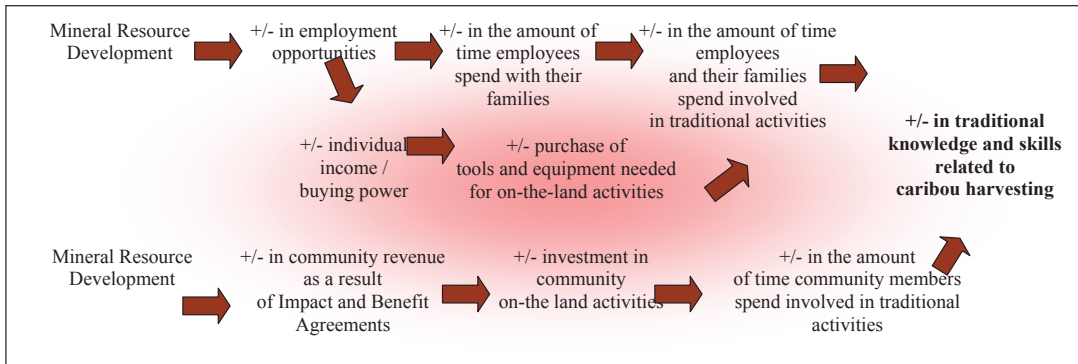


Figure 59. Impact Hypothesis #12 - Traditional Knowledge and Skills Caribou Harvesting

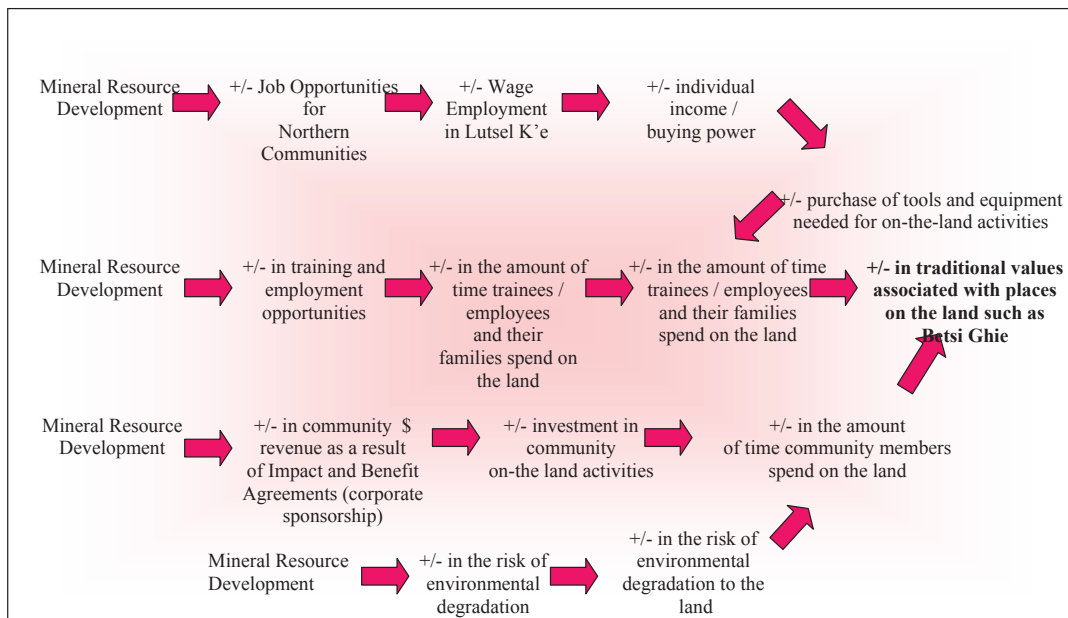


Figure 60. Impact Hypothesis #13 - Traditional Knowledge and Skills Traditional Values (Respect for Betsi Ghie)

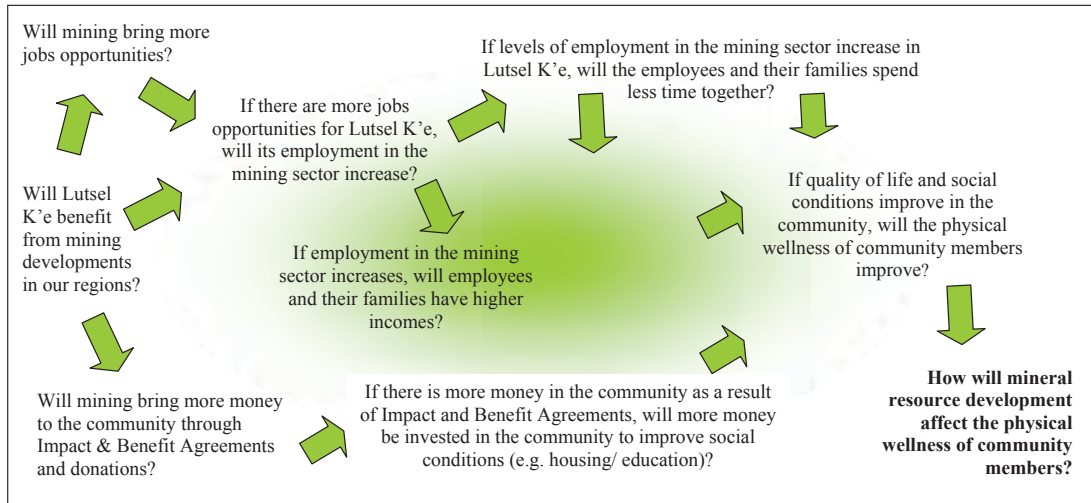


Figure 61. Impact Hypothesis #14 - Individual Health / Physical Wellness
Incidents of Cancer and Tuberculosis

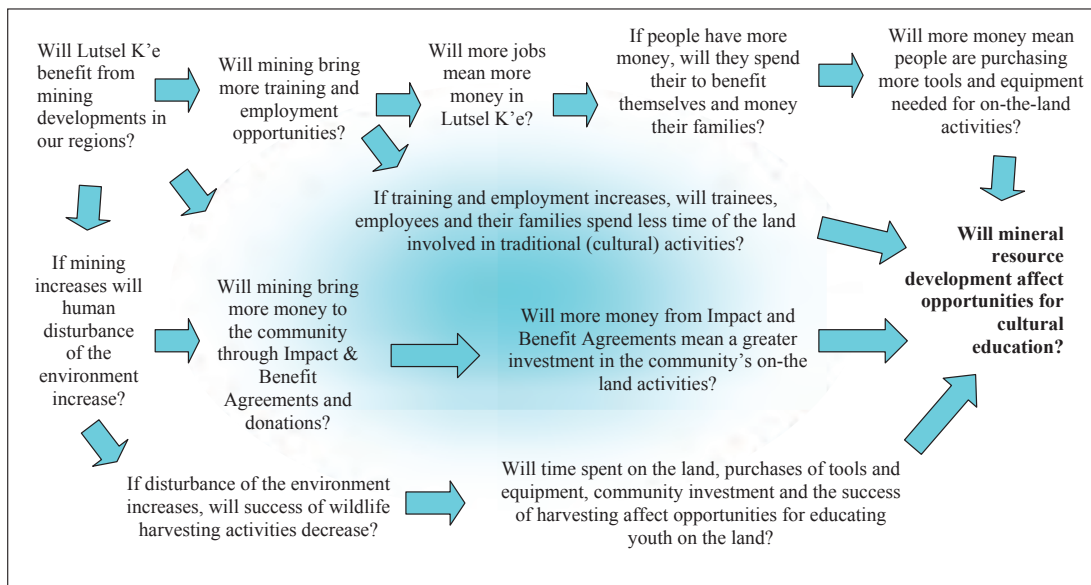


Figure 62. Impact Hypothesis #15 - Cultural Education
Opportunities for Educating Youth

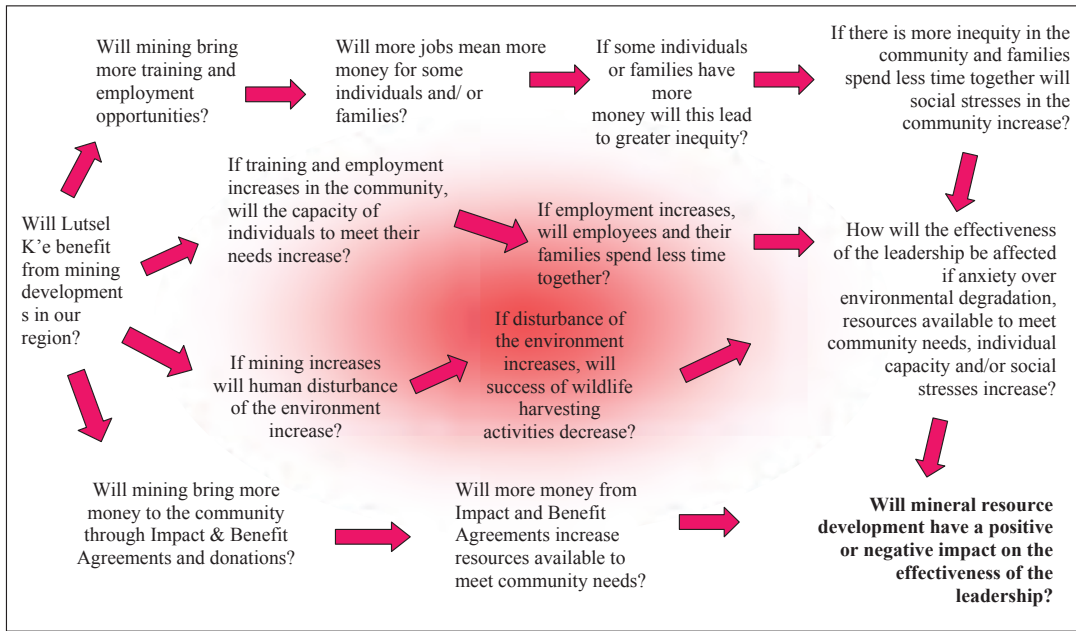


Figure 63. Impact Hypothesis #15 - Effectiveness of the Leadership Capacity for Decision-making (Motions / BCRs of Council)

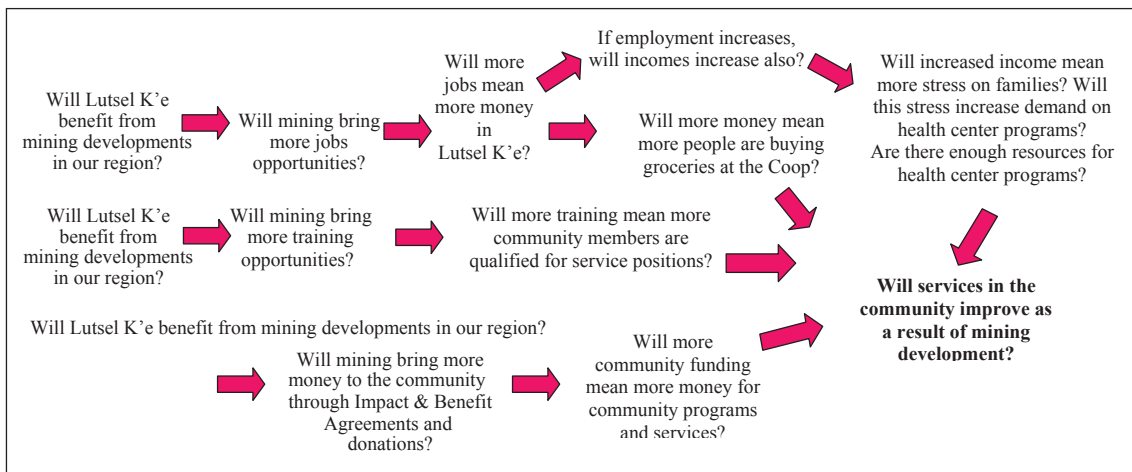


Figure 64. Impact Hypothesis #17 - Infrastructure and Services Quality of services (Co-op/ Health Center/ Renewable Resource Officer)

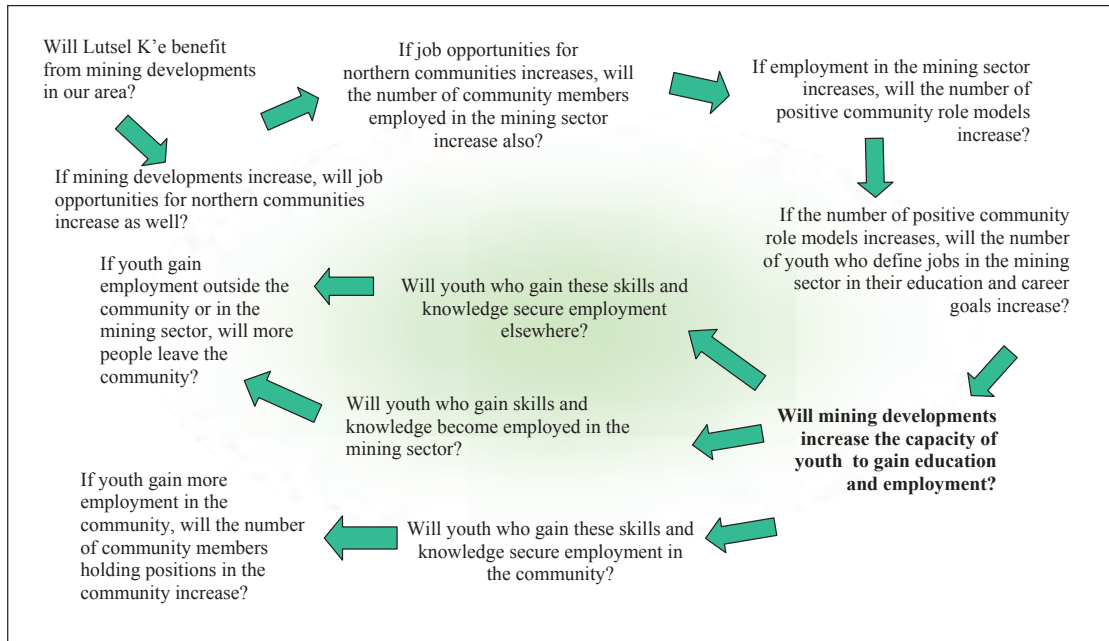


Figure 65. Impact Hypothesis #18 - Togetherness / Volunteerism

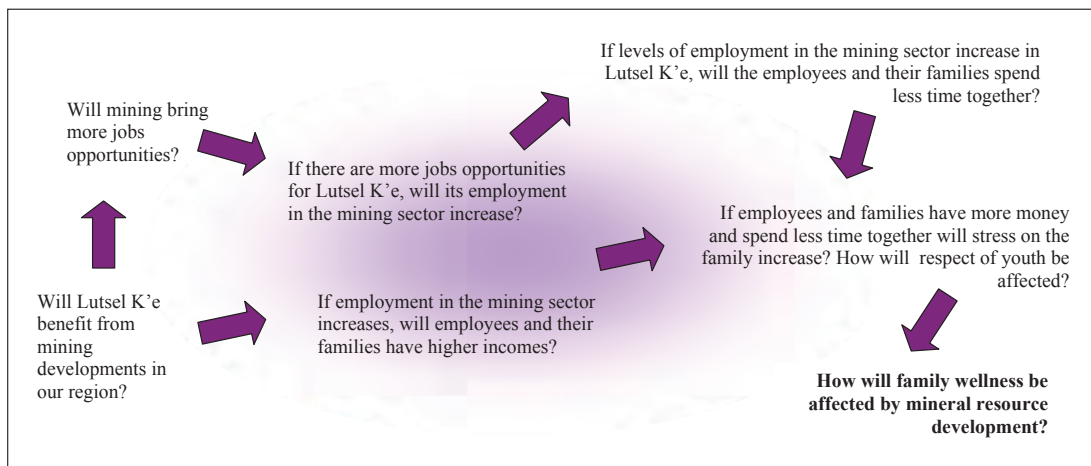


Figure 66. Impact Hypothesis #19 - Family Wellness / Child Wellness / Traditional Knowledge and Skills – Values of Respect held by Children / Youth

4.4.2 Evaluation of Results

The comments contained in this section exemplify those elicited from various community organizations during the workshops that were held to evaluate results at the end of each cycle of monitoring (i.e. after the *Community Health Survey* and in 2001-2002, after the *Mining Employee and Spouse Survey* as well). They represent a sample of people's interpretation of the results that were presented to their respective organizations. It must be clarified that not all results were presented to all community organizations. Only those results that were relevant to the community organization's mandate were discussed. For example, results pertaining to services and mandate of the Wildlife, Lands and Environment Committee were primarily shared with the Committee members themselves. The feedback comments presented below are either attributable to individuals, or else they are representative of a larger feedback group. Those attributable to individuals are cited as such – otherwise, the comments are representative of all the participants in a feedback workshop.

Employment in the Mining Sector

- casual employment is going up; I think part-time and casual employment is better for people; mining companies don't like this it costs more
- there are hardly any women working from Lutsel K'e
- they should give more people a chance; there are lots of people who want to work; even if they screw up they should still be give a chance
- working is better than being on welfare
- if people have drug and alcohol problems it is their own business
- most of the jobs are just labour jobs; you feel like you are at the bottom
- there should be more training programs
- it seems like there are more people from other communities working at the mines - their corporations have more contracts
- if someone from here screws up - it makes a bad name for everyone and its harder for anyone from Lutsel K'e to find a job; they aren't supposed to blacklist people but I think they do
- I filled out an application and I didn't even get a response; there is a problem in town with a lack of resource people helping in the employment office
- there should be an employment officer for each mine; maybe even an employment committee to help people get hired
- we need a liaison person working with us
- they should try developing a contract for an employment officer who would then be responsible for making sure people from here got hired - there should always be a certain number of people from Lutsel K'e working at the mine at any one time.

During feedback workshops for the Mining Employee and Spouse Survey first administered in 2001-2002, respondents had some specific comments as to how mining employment could better suit the needs and desires of Lutsel K'e community members:

- have straight flights home, with no detours to the Gold Range
- too long for me being away from my family - I work 6 weeks in and 2 weeks out
- signed a contract with the mine – can't release any information about the mine or else they can release me or fire me
- work in the mine is good for young people to learn about the industrial world
- have a skidoo available for employees to go check out the land after work is done at the mine site

- hire more natives on the job site
- help by paying employees while they attend family counseling or treatment programs
- it would be nice to have people speak the same language as you
- prior to employment individuals should be taught very well about the differences between the home and work environment
- employment at the mine site affects mothers – the mines should assist in keeping them employed – child care is a big issue
- the mines should provide packages with medical expenses
- provide treatment to employees
- mines should provide family visits so that we can visit our spouses that work at the mines
- The mines keeps our men away from us and we are the ones that have to raise our children alone without our partner. We are the ones that have to look for babysitters, the mines should build a day care, so both parents can work. Instead of having one spouse work in the family.

Youth Participation in the Community

Those asked to comment on the results, suggested that students' increasing interest in mining sector related employment was positive. One woman said its good if students are thinking about these things at a young age because they need to be ready when training and employment opportunities come their way.

The fact that more students said they were interested in working in the mining sector than in the community was not seen as a problem by those who commented on the results. One woman said that if the students can find opportunities that benefit them, they should take them, regardless of whether they are in the community or outside. She said it is up to the leaders to organize things so that people and students want to live and work in the community.

Students cited proximity to family as the greatest reason for wanting employment in the community. Some students also stated that they got lonely when they left town for extended periods of time. As well, those students who have parents working in the mine acknowledge that they get lonely when their parent goes to work at the mine site. They said that they would not want their own kids to have to experience the same loneliness as they have. Some students also said that life outside of the community was “harder”, where the deep social network of town does not exist.

Students also gave some reasons for why they thought some people preferred to work outside of the community. They said that wages in the community were too low, and that people could find higher paying jobs in Yellowknife or at the mines. They also said that the community had few jobs to begin with, so gaining employment was not easy.

Healing

In general the results suggest that community members see their health as good and do not necessarily see drug and alcohol issues as increasing with increased development.

In reviewing these results on healing, the health workers responded by saying that they did see an increase in drug and alcohol related problems, however they did not necessarily see these problems as a direct results of increased development. One worker commented that despite the perception of an increase in drug and alcohol problems in the community, few people were coming forward to request support or intervention from the health workers.

When the younger students were asked about their state of health, they commented that their health was fine, but that the teenagers were really suffering due to chewing snuff, smoking, drinking and drug abuse. As well, they said that the teenagers were frequently violent and beat each other up or picked on the younger children.

Elders also specified the same concerns as the younger children, zeroing in on the teenagers as those who were the most in need of healing and attention. One Elder simply stated that he wanted to know why the teenagers were so angry all the time.

Traditional Food Consumption

During evaluation, most people felt that this number seemed low compared to their own consumption levels. One community members also commented that it is difficult for some families when the men are away working at the mine because they have no one to hunt for them.

- The coop is so much better now - they have so many different kinds of food. (HC 10 31 00)
- The climate is changing - maybe we will see the caribou are going to go far away from us. (PE 10 31 00)
- The mine workers are not able to go out hunting / on the land as much - they work and then when they come back they are tired and want to spend time with their families. (RE 10 31 00)
- The mines attract animals - for example the salt on the roads. This will affect the animals - it has to. They are curious... they will go to the mine to investigate, to smell everything.
- The lichen if it is burnt will take along time to grow back.
- It seems like there are more forest fires now than in the past. This is affecting the caribou migration and our way of life. We will have to go further and further to hunt caribou. (PE RE DD 10 31 00)

In general, almost all the respondents ate caribou meat and other traditional foods quite frequently. From the survey results, you can see many Dene rely on caribou meat for their main source of food. The ones that say they do not eat much caribou meat are typically either non-native or some mine workers who have just returned to the community. The latest results showed more of an intake of caribou meat, as there were many caribou this past winter.

Housing

Community members who commented about housing conditions said that housing had improved somewhat over the last five years; however, it was still not meeting the needs of the people. There was a major concern about the poor quality of homes currently being built in the community.

One person suggested that as employment in the mining industry increases, the need for housing in the community, especially for single people is likely to increase even more.

Another person evaluating the results suggested that the lack of housing in the community is a major reason why trained and educated people decide to leave the community.

- rent is too high; it is prorated according to your income; it's really hard - if you start to work your rent goes up and it is not worth it to work... you can't get ahead. My brother had to move out of his house when he started working because he could not afford to pay the rent.

- people should apply for more housing, the more people on the list, the more housing will be allocated
- my house is so crowded; I am so tired of it - I can't cope anymore
- I'm not complaining but my house is very very small
- we should build our own log houses; the way it is now the government owns our houses - they are controlling us
- not everyone gets a house; some people have been on the list for a long time and still don't have a house

While respondents who claimed that their houses has dropped over the years the survey has been administered, there is still a perceived need for more housing in the community. Specifically, many respondents stated that more duplexes and triplexes should be built to provide housing for singles and couples, who at this time typically cannot obtain their own housing units.

Togetherness

- People seem to be more self-interested now that there is more money in town. (JM 03 21 01)
- We can't work for free (PE 10 31 00)
- It's not hard to get volunteers when people are in the bush. (DD 10 31 00)
- If it is a good cause -it's not hard to get people to volunteer. (RE 10 31 00)
- Elders are the ones telling us that money is needed. They get really mad if they don't get a cheque for a meeting (DD 10 31 00)
- This is the 20th century - you can't expect people to get everything for free. If we didn't have money - it would be different. (RE 10 31 00)
- When there is more money in town there are more problems. There is nothing for people to spend money on - people just end up going around in circles - they get bored. (SC HC PE 10 31 00)
- People who get fired from the mines because of drugs and alcohol have to take responsibility for themselves and do something for themselves. It is not anybody else's fault. (SC PLM)
- Youth want to get paid all the time these days. They also say that volunteering is simply boring.

Generally, older youth (teenagers) tended to comment that community support for youth activities was extremely low. They said that not only were the facilities for youth in town minimal, but that programs and activities were scarce and poorly organized.

Cultural Education

- there is not much happening in terms of cultural education
- the kids said it is hard for them to learn about their culture through the school; its better if they are able to go out with their families and their parents
- its definitely better for kids to learn about their culture from their parents
- we should try and focus more on the family in educating youth about their culture
- last summer we had a big youth camp and there were 50 kids who attended
- its hard for some families that don't have money to take kids out on the land
- in the past - no one had money for things; nowadays everyone says they need money to go out on the land - this is a really big change
- even 5 years ago people used to go out on the land and set a tent in the spring and go duck hunting - now there is no one doing that

- they should send kids out by themselves on the land; that is how I learned about surviving on the land;
- now a days, kids don't respect their parents and how they are trying to teach them
- we should go out to the small lakes, Snowdrift River, Meridian Lake and spend time with the kids out there
- it seemed like people stopped going out in the 1980s; maybe its because of the welfare and the pension
- in the past the welfare was lower and the pension was lower; people had to trap to get by
- its the fur prices; they dropped and people stopped going out after that; that was the height of the anti-fur campaign
- Renewable Resources doesn't really help people with trapping either
- Things have changed. It used to be that if you wanted to make money, you would go out in the bush. Then it switched that if you wanted to make money you stayed in town.
- It's up to the parents to try and teach their kids about their culture
- There may be less trapping in the future because more people will be working.

During Elders workshops, most of the discussion revolved around the loss of Chipewyan language abilities in the younger generation. Some comments around this topic include:

- How can we help children with language and at school? We need to start speaking our language at home, one word at a time. Even our grandchildren. We need to teach them one word at a time, tell them what it means. (AA 11 06 02)
- If kids don't speak Chip, it is the parents fault. At one time nobody understood English, everyone spoke Chip. It's the other way around now. (AM 11 06 02)
- When kids are spoken too they don't try to understand these days. Like when we set up a traditional camp, like this spring at the hide camp. Kids didn't have any understanding of what was going on, no motivation or enthusiasm to learn. We have trouble even getting kids up in the morning. Three girls were the ringleaders that didn't want to listen, and the others suffered. Some kids don't want to learn... (VD 11 06 02)

5. Discussion / Conclusions

The Community-Based Monitoring Project 1997-02 provides some valuable insights into the opportunities and challenges facing northern communities in the Slave Geological Province of the Northwest Territories. The results from this four year project tell a story of changes in the Dene community of Lutsel K'e and the impact that mineral resource development has had on their journeys toward self-government, healing and cultural preservation.

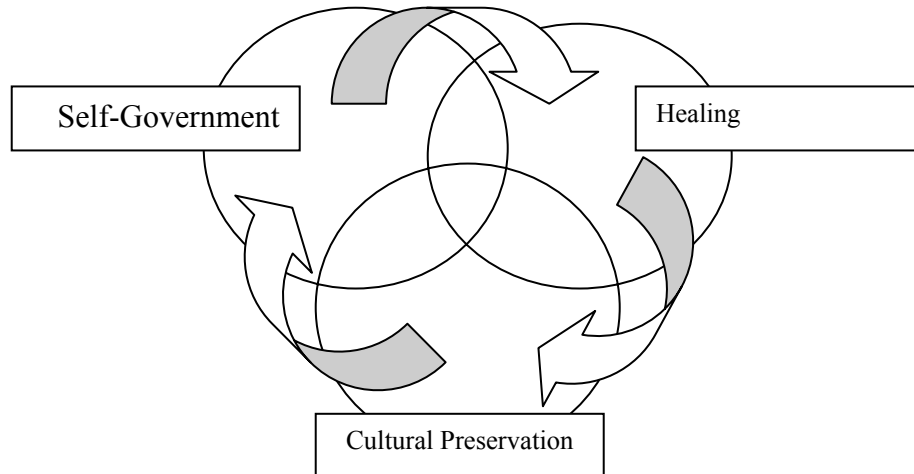


Figure 67. Three Journeys of Community Health (Dene way of Life) from the Community-Based Monitoring Pilot Project 1996.

Employment is an indicator of particular significance to the well-being of the community and their vision of self-government. (Figure 6,7,8) Employment in the traditional and in the local wage economy provides individuals with capacity to provide for their own basic needs as well as that of their families. Employment in the mining sector also provides community members with valuable income but can also lead to many other changes in the community. (See Impact Hypotheses in Figures 48-66)

Information gathered through quantitative as well as qualitative methods, between 1997 and 2002; suggest that employment levels in this sector have varied significantly over that five year period, reflecting seasonal ups and downs in employment opportunities.

This seasonal variation makes it important to compare results from the same season in order to understand whether employment levels have really increased or decreased during the study period. Comparing results from December 1998 and January 2002, we know that employment has roughly increased by four percent (9%) during the study period. This increase is higher than what had originally been predicted by the economic development officer in 1996, however, was not recognized as a significant benefit by those community members who evaluated the results in 2001-2002. This is most probably due to the highly variable nature of levels of employment at the mine sites, which tend to fluctuate significantly amongst the survey dates (perhaps due to the limited number of people with full-time employment).

...Regarding mining, I don't know how that will affect the community. There may be some business opportunities such as joint ventures with other businesses down south. But I don't think there will really be a lot of employment directly with the mining companies. Maybe 6-8 jobs, maybe 12 with all the mines put together. I don't really think employment here is related to the number of mines that open. [The company] can probably hire as many people as want to work. I don't think it's the kind of work that people want. (011 July, 1996)

Community members who evaluated the results in 2001 and 2002 were concerned that the increases in community employment levels were not significant given that more than 600 new jobs have been created in the Northwest Territories over the study period. They said that not enough people from the community have been employed. Some local resource people have pointed out that a lot of skilled and trained people have left their jobs in the community to work in the mining sector. Very few unemployed community members have been able to take advantage of employment opportunities. The increases in employment in the mining sector, however slight, may therefore be a dis-benefit to the community in that it has significantly decreased (decapitated) the local skills base.

There is, however, hope that those currently unemployed in the community will be able to develop their skills and eventually find jobs. However, during evaluation of the results, there were many concerns raised about the lack of training opportunities, and the need for more programs and resource people to assist the unemployed in developing skills and finding work. The need for more training, education and employment opportunities for youth was strongly emphasized. (**Figure 16-19**)

Other community members who evaluated the results worry that the environmental costs associated with employment in this sector are too high. (For insight into how environmental impacts may affect community well-being, see the **Impact Hypotheses in 48-66**)

Their comments are also supported by survey results from 2000-2002, when community members were asked if they were concerned about the long-term environmental effects of mineral resource development (**Figure 11**). In March 2000, 66% of community members said that they were "very concerned" about the environmental effects. By January 2002, that number had risen to 77%. This increase may suggest that as time passes and community members become more aware of the increasing number of development projects, they become more concerned about the environmental effects.

Other community members who evaluated the results worry that the social costs associated with employment in this sector are too high. Some concerns related to the impact of money on the community's capacity to work together, including volunteer in the community (**Figure 12,13**), and attend community meetings (**Figure 14**). There were also specific concerns about what might happen to youth in the community and the support for youth activities (**Figure 15**). Others that evaluated the results had broader concerns.

Overall, I think the mining developments are having a negative effect on the community. The whole thing is very short-sighted. There may be instant financial gratification but it is only short term. There is not enough understanding of what impact it is having on families. And the benefits are not happening for everyone. There is not enough training, no daycare support for families. If you look at it that way, the benefits don't measure up to all the problems... some employment has been created but at what cost? (RA 03 21 01)

The community's capacity to deal with these social costs and other changes resulting from mineral resource development are central to this study. As illustrated in the above quotes, there are many ways in which mineral resource development might affect the well-being of the community and their healing journey (See Impact Hypotheses in **Figures 48-66**). In 1996, many people in the community talked about healing or the process of strengthening oneself (or one's community) - emotionally, spiritually, physically and mentally. Many of their ideas specifically related to the success of treatment programs, personal initiative and local capacity to address local interest in healing. The importance of treatment programs and healing workshops, mobile treatment centers, healing as a part of school programs and work between youth and elders were other issues discussed. In 2000-02 community members interpreted and rated their individual health whether it be emotional, physical, mental or spiritual. Results show that adults rate their health relatively low on a scale of poor, fair, good and excellent (**Figure 23**). Youth rated their individual health relatively higher.

Another measure of how people interpret their well-being and the well-being of their children is confidence in the future. Confidence in the future of the community's children fluctuated between 61% and 68% in 2000-02. (**Figure 27**)

Housing conditions is one of the factors that may affect how people rate their health. The number of community members who own their own home in Lutsel K'e remained relatively low throughout the study period. (**Figure 20**) Results revealed that overcrowding and houses in need of repairs were a significant issue. (**Figure 21,22**)

The healing services in the community are another important indicator of the well-being of the community and may also be affected by mineral resource development activity. (See Impact Hypothesis in **Figure 51**) In 1996, one community member predicted that without adequate social service programs; the community's capacity to benefit from mineral resource development will be limited.

If the Drug & Alcohol program does not improve then we will not be able to keep on helping the people of Lutsel K'e. When there is a lot of money around it creates a lot of Drug & Alcohol abuse... but if people are fairly healthy and willing to become healthy they will do fine [coping with money]. Those people that still use [drugs and alcohol], some of them will be fired...We must get all of Lutsel K'e healthy if we are going to benefit from the mine, otherwise we will not benefit. (A17 1996)

Some community members who evaluated the results in 2001 commented on the importance of health and social service programs to the community's healing journey, others emphasized the importance of individuals doing "something for themselves".

People who get fired from the mines because of drugs and alcohol have to take responsibility for themselves and do something for themselves. It is not anybody else's fault. (SC PLM 10 31 00)

This individualistic approach to healing was strongly emphasized by elders during a 1997 traditional knowledge study of community health. During that study, elders talked about the importance of having respect for oneself. For many elders, living off the land is an important for

self-respect and reflects a capacity for self-reliance. The following elder describes his relationship to the land.

I haven't stopped hunting and trapping. I work for/by myself well. I don't suffer because of some one else's mistakes. That is not to say that I'm better. Who ever wants to doubt my traditions – it's up to them. People know me, how I hunt, how I trap. Other than Dene people, there isn't anyone responsible for me. When I am alone in the bush or on the barren lands, I can stay alone for however, long I want. That is the way I live my life. (EM 021)

The relationship between living off the land and respecting one's self speaks to many issues around health and healing in the community. There are obvious emotional, spiritual, physical and mental ties that bind the community to the land. Overcoming sadness, for example or other emotional healing processes such as grieving, dealing with anger etc. is described in connection to the land. The following excerpt illustrates one elder's strong connection between emotional healing and the land.

When loneliness comes upon you, you've got to do something to take your mind off it. Maybe take a walk out in the forest. When you get up on the top of a hill and you see all the beautiful scenery around you, like the trees, mountains, lake and shores, its so beautiful, it makes you wonder who did this all for you? This is how you forget about your loneliness. (EM 004)

Also visible in this excerpt, is the close connection between spirituality and the land. This connection between healing and living on the land is connected to the community's third journey of community health – cultural preservation.

Cultural preservation in this context is defined as the land use, cultural education, knowledge, skills and values as well as language of the Dene way of life. Land use is one aspect of cultural preservation that may be affected by mineral resource development. (See Impact Hypothesis in **Figure 57**) During the Traditional Knowledge Study on Community Health (1997), elders spoke of traveling on the land, by foot, by boat, dog team, and by sled. More recently people have begun to travel by skidoo. Land use patterns were documented in 1998 in a large area stretching from Lutsel K'e, Fort Reliance, Artillery Lake and Clinton Colden Lake west to Yellowknife, south to Fort Resolution and east to Nonacho Lake and Lynx Lake. (It is important to note that this area does not represent the entirety of Lutsel K'e Dene Territory.)

Being knowledgeable and skilled in harvesting is also a very important part of living on the land. Mineral resource development may have a significant impact on this element of Lutsel K'e Dene culture. (See Impact Hypothesis in **Figure 58-60**) Skills and knowledge related to caribou harvesting are of particular significance in the community. In 2000-02, researchers determined that between 43% and 63% of adults had harvested caribou during the study periods. (**Figure 37**)

Harvesting of ducks and geese as well as trapping are also an important cultural activity. (**Figure 34-35**) Dry-fish making is also important. Women in Lutsel K'e hold significant knowledge and skills related to making dry-fish. In 2000-02, researchers were able to determine that between 14% and 37% of adults had made dry-fish in the last six months. (**Figure 36**)

Traditional food including caribou, ducks, geese, fish as well as berries and other plant are important to the physical and nutritional well-being of the community. From 1997-2002, researchers were able to gather significant information about the consumption of traditional food including consumption of caribou meat. **(Figure 24-26)**

Traditional knowledge and skills for drum-dances and hand-games are also important aspect to consider. **(Figure 40-43)** Results suggest that community members are more likely to organize and participate in such games in summer. However, participation levels are relatively low regardless.

The values underlying traditional knowledge and skills are also important in the journey of cultural preservation, particularly the value of 'respect'. People demonstrate respect for the land water and wildlife in many different ways. Paying the land (i.e. offering tobacco) is one way that people thank the Creator for the land and the animals that they depended on for survival. One site where community members often express their values of respect of the land is the "Old Lady of the Falls". Community members have visited this sacred site for many generations and continue to travel there in spring and summer. **(Figure 38-39)**

Various elders expressed concerns about non-Dene people including exploration and mining companies who have failed to care for the land. There was also concern about the potential effects of development on the land in the future.

The capacity to preserve culture is most strongly related to involving and educating the younger generations in a traditional way of life. One of the most fundamental demonstrations of this education is in caribou hunting **(Figure 37)**. In 2000-02, between 64% to 80% of community members said that they had not taken a youth caribou hunting **(Figure 32)**. Use of Chipewyan language in the home is also low **(Figure 46-47)**. These statistics suggest that Lutsel K'e faces many challenges in cultural preservation.

Protecting the land for youth and for future generations is however, still an important part of the community and their sense of well-being. The late elder Zepp Casaway explains here.

Everything will be destroyed if the dam is built [on the Lockhart River]. That is why when I heard about it I felt sad. I worked on that land; it nourished the Dene people and now we don't even know how many visitors are in that area. These sacred places all might be destroyed... Over near Fort Reliance, making a dam would destroy the land and everything on it. Whoever hears my voice and what I think, they should try and do something about it... everything is destroyed around us, we will be sad people, we will suffer.
(Zepp Casaway (1932-2001) July 8, 2001)

These words of the late elder Zepp Casaway regarding the future loss of the land to development brings to show us the political, economic, social cultural, spiritual and ecological dimensions of the community's well-being. It suggests to us how the community's journeys of self-government, healing and cultural preservation are inter-related.

The Community-Based Monitoring Project began in Lutsel K'e in 1996, largely carried out by community researcher Evelyn Marlowe. Her commitment and dedication to her work is exemplary of the skill and capacity that exists within northern communities to carry out consistent and ongoing monitoring. Marlowe and other community researchers are acutely aware however, that gathering of data is only one part of the process. Reporting data back to the community on an ongoing basis for feedback and reflection is critical if the information is to be useful to the community.

With monitoring we're able to watch the changes that occur but I don't think the community will just watch. With the information we collect we can act.
(Marlowe, 2001)

Community-based monitoring initiatives, like that in Lutsel K'e, can make many contributions to resource planning and management, at a local and regional level. For example, indicators of community and environmental health have been used in Lutsel K'e by the local Band Council, health and social services board, the justice committee as well as by the wildlife committee in setting community goals and community planning, in the assessment of resource development projects, and in designing and evaluating community projects.¹⁴ Quantitative data gathering provides a basis for comparing details of change over time. Qualitative information gathering provides community members with opportunities to evaluate quantitative results and other changes that may be of some significance or importance to people at the local level.

Indicators, such as those developed during this project, provide perspective on the effects of specific resource development projects. Some indicators can easily show specific cause and effect. Other indicators such as those tied to the journey of cultural preservation are better understood in the context of cumulative effects. Monitored over time, these indicators can make an important contribution to our understanding of resource development and its contribution to the health of northern communities.

6. Links with Parallel Studies

The current study is linked to the Community-Based Monitoring Pilot Project (1997), the Traditional Knowledge Study on Community Health and the Traditional Ecological Knowledge Project in the Kache Kue Study Region (2001),

7. Training Activities and Results

For details on Training Activities and Results, see Section 3.

8. Schedule and Any Changes

9. Supporting Literature

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Notes

¹ For more information on *Participatory Action Research* in the North see:

Ryan, Joan and Michael Robinson. *Participatory Action Research: An Examination of Two Northern Case Studies*. Royal Commission on Aboriginal Peoples, 1992.

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² For more information on *Rapid Rural Appraisal* see:

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³ For more information on Dene Action Research and Empowerment see:

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⁴ For more information on *Action Research* see:

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⁵ Oliver Receveur et.al. *Variance in Food Use in Dene/Metis Communities*. Montreal: McGill University-School of Dietetics and Human Nutrition. (October, 1996)

⁶ Rabbit, ptarmigan are also harvested during the December- January season. The community researchers did not include these animals in their survey. Thirteen musk-oxen tags were also distributed by the Wildlife Officer in Lutsel K'e for the winter season. From the results it is assumed that these animals were harvested after the December – January study period.

⁷ See Cycle One, Two and Five of the *Community-Based Monitoring Project*

⁸ We interviewed 46 people regarding the quality of services at the co-op.

⁹ The minutes from the workshops are found in Appendix B.

¹⁰ This estimation is based on the researchers' own knowledge of the work of the Wildlife, Lands and Environment Committee.

¹¹ A total of 189 adults (18 years and over) were interviewed in March, 2000, 182 adults in August 2000 and 183 adults in January 2001.

¹² Results from the youth survey on housing showed similar trends with respect to overcrowding falling from 38% in Mar-00, to 31% in Jan-01. Similar trends were also visible on the issue of housing repair, falling from 46% to 40% in the same period.

¹³ The difference in survey results regarding caribou consumption in 1997-98 likely reflects a seasonal variance in the amount of caribou consumed. It may also reflect small differences in the study sample.

¹⁴ Evelyn Marlowe, Dennis Drygeese and Brenda Parlee (2000) Community-Based Monitoring Annual Report (Cycle Five, Six and Seven) Yellowknife: West Kitikmeot Slave Study Society.



North Slave Métis Alliance

Cultural Well-being Indicators Report

January 18, 2022

MNP

Measure # 6- Adaptive Management of Cultural Impacts

To mitigate significant cumulative adverse cultural impacts of the Project, the Government of the Northwest Territories will engage and work with Indigenous intervenors and the communities they represent to monitor and adaptively manage adverse impacts on cultural well-being from the Project, in combination with the Diavik Mine and other diamond mining projects.

The Government of the Northwest Territories will support the Indigenous intervenors to develop community-specific cultural well-being indicators to monitor and evaluate cultural well-being impacts associated with the Project, in combination with other diamond mining projects.

The Government of the Northwest Territories will meet with potentially affected Indigenous communities within one year of Ministerial approval of this Report of Environmental Assessment, and annually afterwards (or as agreed to by the Indigenous intervenors), to:

- a) prioritize cultural well-being impacts related to the Project and other diamond mines, as identified by communities and by the Government of the Northwest Territories,
- b) evaluate the effectiveness of Government of the Northwest Territories programs or other programs to address these identified impacts, and
- c) discuss improvements to existing Government of the Northwest Territories programs to mitigate identified impacts, new Government of Northwest Territories programs, or support for new community-based programs.

The Government of the Northwest Territories will submit an annual progress report on the three items above to the Indigenous intervenors, describing its engagement on and adaptive management of cultural impacts, and the Government of the Northwest Territories' plans to help address identified impacts.

Wherever feasible, the Government of the Northwest Territories should coordinate and collaborate with Diavik and the other diamond mining operators in the Northwest Territories when carrying out this measure.

Outcomes of this measure should be used, where relevant and available, to inform work on other measures.

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1. Introduction

In response to Diavik Diamond Mine (the Project), Measure 6, the Government of the Northwest Territories (GNWT) engaged a third-party contractor, MNP LLP, (the “contractor”) to support the development of community specific definitions of cultural well-being and identify cultural well-being indicators for participating Indigenous Government Organizations (IGO) that were intervenors on the Diavik Mine project. As one of the Indigenous intervenors, North Slave Métis Alliance (NSMA), is working with the GNWT and the contractor to co-develop a definition of cultural well-being and identify potential indicators. This Indicator Validation Report (the Report) sets out the process undertaken by the NSMA and the GNWT to identify a NSMA-specific definition of cultural well-being and select potential indicators.

2. Methodology

As identified during the jurisdictional scan, there is no single definition of cultural well-being. Further, while there is no formal methodology for identifying and defining cultural well-being and its indicators, many jurisdictions identify and assess effects to Indigenous rights, traditions, customs, language, economy, and culture that may be adapted or used as proxies for cultural well-being.

For a definition of cultural well-being and cultural well-being indicators to be relevant, they must:

- be specific and responsive to individual Indigenous Governments and Organizations (IGOs);
- relate directly to a proposed project and project location; and,
- include an understanding of cumulative effects.

The methodology detailed below was used to identify a draft definition of cultural well-being and associated indicators.

2.1. Objectives and Approach

NSMA’s engagement activities were shaped by guidance from the Technical Advisory Program (TAP), representatives from NSMA, and the GNWT. Instrumental to creating this plan was the learning gained by the GNWT in its outreach to NSMA to understand their engagement and capacity needs.

There are three overall objectives of the facilitated engagement activities, namely:

1. To develop a community-specific definition of cultural well-being and identify associated cultural well-being indicators;
2. To explore the meaningfulness of the cultural well-being indicators along with practicality in use; and,
3. For those cultural well-being indicators that are most promising, to understand the data needs as well as understandings on baselines and potential use of targets.

In addition to developing and reviewing cultural well-being indicators and their definitions with the IGOs, the contractor will also engage the GNWT to identify relevant programs (services) along with evaluation (monitoring) efforts that will support the development of a cultural well-being monitoring plan.

Working with each IGO, the GNWT identified facilitated engagements activities including workshops and community surveys as the preferred techniques for engaging each community. Workshops are best suited to collaborative engagement processes with small groups and a defined assignment. Workshops are designed to focus participants on providing input and information that supports the decision-making process. Key considerations included:

- The importance of providing background information that is accessible and in plain language;
- Key steps and tasks should be identified at the outset to support a focused approach;
- Graphic tools and presentation materials are useful to support the process; and,
- Ability to meet virtually with key leadership and community participants who are able to support the work.

2.2. Engagement Activities

To select a definition of cultural well-being and identify indicators, two facilitated engagement sessions, and a validation session were planned for NSMA. Given COVID-19, all facilitated engagement sessions with NSMA were conducted virtually using the Microsoft Teams platform.

The first facilitated session was a leadership session with members from NSMA leadership and administration invited to the session. The second facilitated engagement session was the community session. Members from NSMA, with support from leadership and administration, were present. A validation session with leadership followed the two engagement sessions. The sessions were held on the following dates:

Table 1: Facilitated Engagement Sessions

| Type | Date | Number of Participants | Length of Session |
|--------------------|--------------------|------------------------|-------------------|
| Leadership Session | September 27, 2021 | 2 | 2.5 hrs |
| Community Session | October 12, 2021 | 5 | 3.25 hrs |
| Validation Session | October 25, 2021 | 2 | 2.75 hrs |

Each of the workshops began with a brief overview of Measure 6 and the work done with the GNWT and the contractor to date. For both sessions, the contractor described the purpose of the workshop and described how to identify cultural well-being and its indicators. The contractor emphasised that effective indicators must be measurable and monitorable and rely on accessible baseline information. The leadership session included a conversation on logistics for the community workshop.

In both the leadership and the community sessions, the contractor facilitated a brainstorming session using the following questions designed to elicit information that can be used to develop a definition and support the identification of indicators:

1. What makes NSMA unique?
2. What do you value about NSMA culture and community?
3. What does cultural well-being look like for NSMA?
 - a. What are your concerns for NSMA?

For each session, the contractor took notes and recorded information provided by the participants in the PowerPoint Presentation used to guide the session (Session notes are in Appendix A and B). The participants in the leadership session qualified the information they provided noting the limited attendance at their session.

After the community session the NSMA asked the contractor to summarize the results from both sessions

and facilitate thematic grouping of the information for review at the validation session.

2.3. Cultural Well-Being Definition and Indicator Selection

The results of the leadership and community engagement sessions were compiled and analyzed using thematic analysis. Thematic analysis is a qualitative research method that involves coding or grouping text-based data (i.e., statements and/or observations) with one another based on similarities. Once coded, information is further refined and grouped together revealing key themes. Information outliers that cannot be grouped are typically excluded.

Using the information provided in the brainstorming session, the contractor coded and thematically grouped the information with emphasis on what aspects of culture are unique and valued by NSMA. The contractor also relied on NSMA’s concerns to shape a preliminary definition of cultural well-being.

2.3.1. Indicator Selection

A fundamental principle in identifying indicators for monitoring programs is that not all aspects of the human environment, or in this case cultural well-being, can or should be examined. It is important to ensure all potentially affected components are considered for inclusion; however, only those indicators with available¹ baseline information that are likely to change through interaction with the project should be included.

Table 2 demonstrates the five assessment criteria to use when choosing indicators to monitor in relation to the Project.

Table 2: Indicator Criteria

| <i>Criteria for Inclusion</i> | |
|-------------------------------|--|
| <i>Clearly Understood</i> | Be clearly understood by those identifying the indicator |
| <i>Meaningful</i> | It should address raised concerns of those identifying the indicator |
| <i>Measurable</i> | It should be either quantitatively or qualitatively measurable and monitorable |
| <i>Baseline information</i> | Information should already be available or be available to be collected |
| <i>Project Susceptible</i> | The project will have an impact, positive or negative, on the indicator |

Using these criteria, the Assessment Tool for Key Thematic Groupings (Table 3) was used to identify key thematic groupings that are best suited to the Project.

Table 3: Assessment Tool for Key Themes

| Measure of Applicability | Yes/No | Details |
|--------------------------|--------|---------|
| Clearly understood | | |
| Meaningful | | |

¹ Existing or accessible via standard data collection methods.

Further using these criteria, the Indicator Assessment Tool (Table 4) was used to identify indicators that were:

1. Measurable
2. Have/had existing baseline data
3. Are susceptible to an impact from the project

Table 4 Indicator Assessment Tool

| List of Indicators | Measurable (Yes/No) | Existing Baseline Information (Yes/No) | Susceptible to an impact from the Project (Yes/No) |
|--------------------|---------------------|--|--|
| [Insert Indicator] | | | |
| [Insert Indicator] | | | |
| [Insert Indicator] | | | |

It is important to note that preliminary identification of indicators was subject to the review of NSMA during the validation session, the results of which are presented in Section 6 of this report.

3. Analysis & Results

During the facilitated leadership and community engagement sessions, participants brainstormed what is unique about NSMA, what they value about their culture and their community, and what they are concerned about. Information obtained in these sessions was used to identify key thematic groupings upon which the draft definition of cultural well-being and its associated indicators are based.

3.1. North Slave Métis Alliance Key Thematic Groupings

Information obtained during the engagement sessions was divided into four key thematic groupings using thematic analysis and coding. Table 5 includes the four key thematic groupings and associated issues, concerns, values, and observations made by the session participants. It is important to note that these thematic groupings are not discrete and may overlap with one another.

Table 5: Thematic Groupings

| NSMA Rights and Governance | Métis Identity | Environmental Stewardship & Harvesting | Economy |
|---|---|--|---|
| <ul style="list-style-type: none"> • Holders of Section 35 Rights • Recognition through consultation & accommodation • Recognition by Canada & GNWT • Recognition by other IGOs | <ul style="list-style-type: none"> • Membership • Kinship and connection to ancestors • Métis history and connection to lands • Fish Fry • Métis Sash • Jigging • Harvesting a part of Métis Identity • Métis foods (bannock, moose, whitefish, caribou) • Harvesting, sharing, preparation and consumption of harvested resources² • Language | <ul style="list-style-type: none"> • Love of being on the land • Good hunters and trappers • Participation in environmental monitoring • Remediation of the land • Sustainability • Access to harvesting areas • Ability to harvest preferred species • Ability to share, prepare and consume harvested resources • Cumulative effects from mining and other activities | <ul style="list-style-type: none"> • Pro-sustainable development • Access to training and jobs • Access to post-secondary • Business development opportunities • Opportunities for small businesses • Ability to work and continue harvesting |

3.2. NSMA’s Definition of Cultural Well-Being

The NSMA emphasized the importance of their sense of cultural and historical Métis identity. This sense of Métis identity is deeply rooted in Indigenous Section 35 Rights, a deep connection to the land and resources, a sense of community through cultural symbols and events, and the sharing of harvested resources. Cultural well-being was tied to the recognition and ability of NSMA to act as stewards of the land and to have their rights and community recognized by other governments and IGOs. NSMA also emphasized the importance of economic independence to facilitating land-based activities that in turn support cultural cohesion through participation in cultural events and sharing of resources.

On the basis of the responses, the contractor prepared the following draft definition of cultural well-being for validation:

Cultural well-being to the North Slave Métis Alliance is ensuring members are a cohesive group with a recognized self-government and Indigenous rights, who have a strong sense of self and identity, with a deep connection to our ancestral lands and the ability to continue accessing and caring for these lands.

4. Indicator Evaluation

The NSMA requested the contractor review information collected during the engagement sessions and

² Harvested resources are defined as animals, plants, berries, trees, medicines, fungi, rocks and minerals, and water.

prepare key thematic groupings and indicators.

4.1. NSMA Rights and Governance

Table 6: Assessment Tool for Métis Rights and Governance

| Measure of Applicability | Yes/No | Details |
|--------------------------|--------|---|
| Clearly Understood | Yes | Participants were clear on their understanding and desire to have the NSMA recognized as a government by other IGOs and the GNWT. They were also clear on the importance of recognition of their Section 35 rights and their desire to be engaged, similar to other IGOs. |
| Meaningful | Yes | Participants were clear that recognition of their rights and their government is a concern to the well-being of NSMA members. Participants understand that engagement efforts signify that their Section 35 rights and Indigenous government are recognized. |

Participants indicated that having the NSMA recognized as a government by other IGOs and the GNWT is critical to a sense of self-sufficiency and well-being. As part of this recognition, participants wanted to ensure that their Section 35 rights were acknowledged by the GNWT through engagement and, where applicable, accommodation efforts.

Table 7: Métis Rights and Governance Indicators

| List of Indicators | Measurable (Yes/No) | Existing Baseline Information (Yes/No) | Susceptible to an impact from the Project (Yes/No) |
|---|---------------------|---|---|
| Intergovernmental Working Groups: Programs and supports to participate in intergovernmental working groups with other IGOs, the GNWT, Diavik, and other Project proponents. | Yes | Baseline information in relation to working groups available from GNWT and Diavik. | Involvement in the Project has the potential to change NSMA participation in working groups efforts with GNWT and Diavik. |
| Engagement Effort: Programs and supports to participate in meaningful engagement efforts by GNWT, Diavik, and other Project proponents with NSMA. | Yes | Baseline information in relation to engagement efforts is available from GNWT and Diavik. | Involvement in the Project has the potential to change NSMA participation in engagement efforts with GNWT and Diavik. |

NSMA Rights and Governance is recommended to be included as a key grouping because it qualifies for all criteria and is directly related to NSMA's definition of cultural well-being. If there is participation of the NSMA as a government then NSMA's definition of cultural well-being will be reinforced.

4.2 Métis Identity

Participants identified NSMA Métis Identity through the connection of the NSMA membership to kinship, community, NSMA lands, ancestors, and history. Métis Identity is recognizable through cultural symbols and activities such as the Métis sash, jigging and food. Métis Identity and cultural cohesion are also reinforced through shared activities and events such as the annual fish fry and the sharing, preparation, and consumption of harvested resources.

Table 8: Assessment Tool for Métis Identity

| Measure of Applicability | Yes/No | Details |
|--------------------------|--------|--|
| Clearly Understood | Yes | The importance of Métis identity was clearly understood as an important element of cultural connection and community cohesion. Shared histories, language, lands, events, activities, and symbols help frame Métis sense of community and reinforce the value of membership. |
| Meaningful | Yes | Membership, connection to history, land, ancestors, cultural symbols and events, and activities are meaningful to NSMA members. Participants noted that harvesting is a part of identity, with one stating “do what your grandfather did”. |

Participants indicated that Métis Identity is influenced by membership, kinship and connection to historical events, people, and lands as well as cultural events, activities, and symbols. Together these foster a sense of cultural cohesion. However, membership, kinship, and connection are not directly related to the Project. While it is difficult to show a direct effect to cultural symbols via the Project, it is possible to measure opportunities for cultural programming.

Table 9: Métis Identity Indicators

| List of Indicators | Measurable (Yes/No) | Existing Baseline Information (Yes/No) | Susceptible to an impact from the Project (Yes/No) |
|--|---------------------|--|--|
| Cultural Activities: Investment in cultural events and activities. | Yes | Information in relation to investment in cultural events and activities can be obtained from Diavik. | Cultural events and activities may change as a result of Project sponsorship and capacity agreements. |
| Cultural Programming: Programs, services, and supports for cultural programming for crafting, music, and the arts. | Yes | Information in relation to opportunities for cultural programming can be obtained from Diavik and the GNWT. | Cultural programs may change as a result of Project sponsorship and capacity agreements. |
| Harvesting Activities: Programs, services, and supports to participate in harvesting activities including the harvesting | Yes | Baseline information in relation to opportunities to participate in the harvesting, sharing, preparation, and consumption of harvested resources are | The ability to harvest, share, prepare and consume harvested resources may be influenced by the Project and changes to NSMA members’ |

| | | | |
|--|--|---------------------------------|-------------|
| of resources, sharing, preparing, and consuming. | | available from GNWT and Diavik. | employment. |
|--|--|---------------------------------|-------------|

Investment in cultural events may show a change in relation to the Project as a result of opportunities provided by Diavik. Likewise, opportunities for harvesting, sharing, preparing, and consuming of harvested resources may show a change from the Project. For both indicators, new baseline data will need to be collected.

4.3 Environmental Stewardship & Harvesting

Environmental Stewardship and Harvesting are important aspects of NSMA cultural well-being. As harvesters, known for their hunting and trapping skills, NSMA members emphasised their role in the stewardship of species such as caribou, moose, and fish. NSMA members are concerned with minimizing environmental impacts from developments such as the Project and want to be involved in land remediation and environmental stewardship programs. NSMA members also want to ensure their traditional lands are protected and want to be involved in monitoring programs.

The ability to harvest is important to Métis culture and cultural well-being. Harvesting is a core tenant of their identity and NSMA sense of community. The sharing of harvested species is important both socially and economically for NSMA members. Participants noted their concern with the dwindling of resources and their inability to access key species and hunting areas because of changes to species distribution.

Table 10: Assessment Tool for Environmental Stewardship & Harvesting

| Measure of Applicability | Yes/No | Details |
|--------------------------|--------|---|
| Clearly Understood | Yes | Participants clearly understand that environmental stewardship and harvesting are critical to NSMA cultural well-being. As harvesters, NSMA rely on the land and its resources necessitating a role in ensuring the ability to harvest is sustained through environmental protection and stewardship. |
| Meaningful | Yes | Environmental stewardship and harvesting are meaningful to the NSMA, as NSMA members want to ensure that the environment and species of importance (e.g., caribou and moose) are protected. The ability to continue harvesting is a core part of NSMA identity and community. |

Participants indicated concern over their ability and access to harvest and expressed their concern with the ability to transmit land-based knowledge to youth and future generations. NSMA members also noted their concern with decreased opportunities to harvest in relation to busy work schedules and other commitments.

Table 11: Environmental Stewardship & Harvesting Indicators

| List of Indicators | Measurable (Yes/No) | Existing Baseline Information (Yes/No) | Susceptible to an impact from the Project (Yes/No) |
|--|---------------------|--|--|
| Environmental Monitoring: Programs and supports to participate in environmental monitoring. | Yes | Baseline information in relation to participation in environmental monitoring programs can be obtained from Diavik and the GNWT. | Environmental stewardship and monitoring programs are directly related to this Project and other, similar, projects or programs of the GNWT. |
| Harvesting Activities: Programs, services, and supports to participate in harvesting activities, including the harvesting of resources, sharing, preparing, and consuming. | Yes | Information in relation to programs, services, and investment to support participation in the harvesting, sharing, preparation, and consumption of harvested resources are available from GNWT and Diavik. | The ability to harvest, share, prepare and consume harvested resources may be influenced by the Project and changes to NSMA members' employment. |

Environmental Stewardship, including species protection, remediation, sustainability and impacts from development are important to the NSMA. Similarly, NSMA members identify Harvesting as an important cultural practice related to continued environmental stewardship and sustainability.

4.4 Economy

Table 12: Assessment Tool for Economy

| Measure of Applicability | Yes/No | Details |
|--------------------------|--------|--|
| Clearly Understood | Yes | Participants clearly articulated the direct connection to cultural well-being (specifically harvesting and cultural events) and meaningful employment and good paying jobs. |
| Meaningful | Yes | Access to education, meaningful employment and business opportunities are immensely meaningful to NSMA members as documented in the 1999 NSMA report “Can’t Live Without Work ³ ” written in response to the Diavik Mine Project. One participant described how members work to be able to afford (in time and resources) to harvest, host and/or attend cultural events, and participate in environmental stewardship. |

Participants identified that it is critically important that NSMA members, particularly youth and young people continue to have access to and support for training, post-secondary education, meaningful employment, and business development. While this thematic grouping and its potential indicators correlate with socioeconomic indicators, participants identified them as important to cultural well-being because the ability to connect with community and participate in cultural events and activities including harvesting requires access to good paying jobs. Participants emphasized the importance of economic self-

³ North Slave Métis Alliance. 1999. “Can’t Live Without Work: A Companion to the Comprehensive Study Report on the Diavik Diamonds Project.”

sufficiency, either directly through employment at the mine or indirectly through business opportunities, in supporting NSMA way of life including harvesting and identity.

Table 13: NSMA Economy Indicators

| List of Indicators | Measurable (Yes/No) | Existing Baseline Information (Yes/No) | Susceptible to an impact from the Project (Yes/No) |
|--|---------------------|--|---|
| <p>Access to Education: Number of scholarships provided by Diavik to NSMA for students to attend post-secondary programs.</p> | Yes | Baseline information in relation to number of scholarships can be obtained from Diavik. | <p>Diavik Diamond Mine already provides annual scholarships and funds training opportunities.</p> <p>The number of scholarships obtained from Diavik are susceptible to change in relation to the Project.</p> |
| <p>Access to Education: Number of NSMA members who receive support to attend post-secondary or training opportunities.</p> | Yes | Baseline information in relation to number of post-secondary or training opportunities can be obtained from Diavik and the GNWT. | <p>Diavik Diamond Mine already provides annual scholarships and funds training opportunities.</p> <p>The number of post-secondary or training opportunities obtained from Diavik are susceptible to change in relation to the Project.</p> <p>Similar opportunities from the GNWT are also subject to change.</p> |
| <p>Employment: Number of NSMA members employed with Diavik and contractors.</p> | Yes | The number of members employed at the mine can be obtained from Diavik. | <p>Diavik already employs and contracts NSMA businesses.</p> <p>The value of procurement spend by Diavik with NSMA businesses is susceptible to change in relation to the Project.</p> |
| <p>Program Investment & Legacy: Value of procurement spend by Diavik with NSMA businesses.</p> | Yes | Baseline information in relation to the value of procurement spend can be obtained from Diavik. | <p>Diavik already invests in legacy programs and supports.</p> <p>The number of legacy programs and supports invested in by Diavik is susceptible to change in relation to the Project.</p> |

Participants outlined the importance of education and employment as a key indicator for well-being and

ties this key grouping to contributing to NSMA participation to cultural practices.

5. Cultural Well-being Definition and Indicators for Validation Review

5.1 Cultural Well-Being Definition

All key groupings were identified as important aspects of NSMA's cultural well-being and are directly related to NSMA's definition of cultural well-being:

Cultural well-being to the North Slave Métis Alliance is ensuring members are a cohesive group with a recognized government and Indigenous rights, who have a strong sense of self and identity, with a deep connection to our ancestral lands and the ability to continue accessing and caring for these lands.

5.2 Cultural Well-Being Indicators

A draft list of indicators are included that required further review and validation with NWTMN Leadership. The validated definition and list of indicators is included in section 6.

NSMA Rights & Governance

1. **Intergovernmental Working Groups:** Programs and supports to participate in intergovernmental working groups with other IGOs, the GNWT, Diavik, and other Project proponents.
2. **Engagement Effort:** Programs and supports to participate in meaningful engagement efforts by GNWT, Diavik, and other Project proponents with NSMA.

Métis Identity

1. **Cultural Activities:** Investment in cultural events and activities.
2. **Cultural Programming:** Programs, services, and supports for cultural programming for crafting, music, and the arts.
3. **Harvesting Activities:** Programs, services, and supports to participate in harvesting activities including the harvesting of resources, sharing, preparing, and consuming.

Environmental Stewardship & Harvesting

1. **Environmental Monitoring:** Programs and supports to participate in environmental monitoring.
2. **Harvesting Activities:** Programs, services, and supports to participate in harvesting activities, including the harvesting of resources, sharing, preparing, and consuming.

Economy

1. **Access to Education:** Number of scholarships provided by Diavik to NSMA for students to attend post-secondary programs.
2. **Access to Education:** Number of NSMA members who receive support to attend post-secondary or training opportunities.

3. **Employment:** Number of NSMA members employed with Diavik and contractors.
4. **Program Investment and Legacy:** Value of procurement spend by Diavik with NSMA businesses.

6. Validated Definition of Cultural Well-Being and Indicators

6.1 Validated Definition of Cultural Well-Being

During the October 25th validation session with NSMA Leadership, a revised definition of cultural well-being was created. This definition better captures the true spirit of cultural well-being as experienced by NSMA members. As per NSMA's request, ancestral lands was changed to traditional lands which is more commonly used by NSMA members.

Cultural well-being to the North Slave Métis Alliance is being a recognized Métis government with a strong sense of its Indigenous rights and a deep connection to traditional lands.

6.2 Validated Indicators

During the validation session with NSMA Leadership on October 25th, 2021, NSMA reviewed and provided recommendations to the proposed indicator list. Changes were made to the proposed indicators during the session at the guidance of NSMA Leadership. In some instances, the language around proposed indicators were adjusted, while in other cases new indicators were introduced. Using the indicator assessment tool, each new indicator was assessed to ensure measurability and availability of data. These validated indicators reflect components of cultural well-being that NSMA members feel are important to measure.

NSMA Rights & Governance

1. **Intergovernmental Working Groups:** Programs and supports to participate in intergovernmental working group with other IGOs, the GNWT, Diavik, and other project proponents.
2. **Engagement Effort:** Programs and supports to participate in meaningful engagement efforts by GNWT, Diavik and other Project proponents with NSMA.⁴

Métis Identity

1. **Cultural Activities:** Investment in cultural events and activities.
2. **Cultural Programming:** Programs, services, and supports for cultural programming for crafting, music, and the arts.
3. **Harvesting Activities:** Programs, services, and supports to participate in harvesting activities including the harvesting of resources, sharing, preparing, and consuming.

⁴ The GNWT will work with NSMA and Diavik to identify which engagement measures can be monitored in relation to this indicator. This indicator is intended to be community specific with multiple measurable parameters that may change year-over-year.

Environmental Stewardship & Harvesting

1. **Environmental Monitoring:** Programs and supports to participate in environmental monitoring.
2. **Harvesting Activities:** Programs, services, and supports to participate in harvesting activities, including the harvesting of resources, sharing, preparing, and consuming (see Indicator #3 Métis Identity).
3. **Intergovernmental Working Groups:** Programs and supports to participate in intergovernmental working groups with other IGOs, the GNWT, Diavik, and other project proponents.

Economy

1. **Access to Education:** Number of scholarships provided by Diavik to NSMA for students to attend post-secondary programs.
2. **Access to Education:** Number of NSMA members who receive support to attend post-secondary or training opportunities.
3. **Employment:** Number of NSMA members employed with Diavik and contractors.
4. **Program Investment and Legacy:** Value of procurement spend by Diavik with NSMA businesses.
5. **Program Investment and Legacy:** Investment in legacy programs and supports.
6. **Adaptive Management:** Programs and supports to participate in adaptive management with GNWT, Diavik, and other Project proponents.
7. **Career Advancement:** Programs and supports for career advancement with Diavik and contractors.

References

North Slave Métis Alliance. 1999. "Can't Live Without Work: A Companion to the Comprehensive Study Report on the Diavik Diamonds Project." Accessed 25 October 2021.
https://reviewboard.ca/upload/project_document/EA0809-004_NSMA_Can_t_Live_Without_Work_-_2001.PDF



NORTHWEST TERRITORY MÉTIS NATION

Indicator Validation Report

November 19, 2021

MNP

Measure # 6- Adaptive Management of Cultural Impacts

To mitigate significant cumulative adverse cultural impacts of the Project, the Government of the Northwest Territories will engage and work with Indigenous intervenors and the communities they represent to monitor and adaptively manage adverse impacts on cultural well-being from the Project, in combination with the Diavik Mine and other diamond mining projects.

The Government of the Northwest Territories will support the Indigenous intervenors to develop community-specific cultural well-being indicators to monitor and evaluate cultural well-being impacts associated with the Project, in combination with other diamond mining projects.

The Government of the Northwest Territories will meet with potentially affected Indigenous communities within one year of Ministerial approval of this Report of Environmental Assessment, and annually afterwards (or as agreed to by the Indigenous intervenors), to:

- a) prioritize cultural well-being impacts related to the Project and other diamond mines, as identified by communities and by the Government of the Northwest Territories,
- b) evaluate the effectiveness of Government of the Northwest Territories programs or other programs to address these identified impacts, and
- c) discuss improvements to existing Government of the Northwest Territories programs to mitigate identified impacts, new Government of Northwest Territories programs, or support for new community-based programs.

The Government of the Northwest Territories will submit an annual progress report on the three items above to the Indigenous intervenors, describing its engagement on and adaptive management of cultural impacts, and the Government of the Northwest Territories' plans to help address identified impacts.

Wherever feasible, the Government of the Northwest Territories should coordinate and collaborate with Diavik and the other diamond mining operators in the Northwest Territories when carrying out this measure.

Outcomes of this measure should be used, where relevant and available, to inform work on other measures.

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1. Introduction

In response to Diavik Diamond Mine (the Project) Measure 6, the Government of the Northwest Territories (GNWT) engaged a third-party contractor, MNP LLP, (the “contractor”) to support the development of community specific definitions of cultural well-being and identify cultural well-being indicators for participating Indigenous Government Organizations (IGO) that were intervenors on the Diavik Mine project. As one of the Indigenous intervenors, Northwest Territory Métis Nation (NWTMN), is working with the GNWT and the contractor during facilitated engagement activities to co-develop a definition of cultural well-being and identify potential indicators. This Draft Indicator Validation Report (the Report) sets out of the process undertaken by the NWTMN and the GNWT to identify an NWTMN-specific definition of cultural well-being and select potential indicators.

2. Methodology

As identified during the jurisdictional scan, a single definition of cultural well-being was not found in other jurisdictions. While there is no formal methodology for identifying and defining cultural well-being and its indicators, many jurisdictions identify and assess effects to Indigenous rights, traditions, customs, language, economy, and culture that may be adapted or used as proxies for cultural well-being.

In order for a definition of cultural well-being and cultural well-being indicators to be relevant, they must:

- be specific and responsive to individual Indigenous Governments and Organizations (IGOs)
- relate directly to a proposed project and project location
- include an understanding of cumulative effects

The methodology detailed below was used to identify a draft definition of cultural well-being and associated indicators.

2.1. Objectives and Approach

NWTMN’s facilitated engagement activities were shaped by guidance from the Technical Advisory Program (TAP), representatives from NWTMN, and the GNWT. Instrumental to creating this plan was the learning gained by the GNWT in its outreach to NWTMN to understand their engagement and capacity needs.

There are three overall objectives of the facilitated engagement activities, namely:

1. To develop a community-specific definition of cultural well-being and identify associated cultural well-being indicators.
2. To explore the meaningfulness of the cultural well-being indicators along with practicality in use.
3. For those cultural well-being indicators that are most promising, to understand the data needs as well as understandings on baselines and potential use of targets.

In addition to developing and reviewing cultural well-being indicators and their definitions with the IGOs, the contractor will also prepare and administer to the GNWT an online survey to identify relevant programs (services) along with evaluation (monitoring) efforts that will support the development of a cultural well-being monitoring plan.

Working with each IGO, the GNWT identified facilitated workshops as the preferred technique for engaging each community. Workshops are best suited to collaborative engagement processes with small groups and a defined assignment. Workshops are designed to focus participants on providing input and information that supports the decision-making process. Key considerations included:

- The importance of providing background information that is accessible and in plain language.
- Key steps and tasks should be identified at the outset to support a focused approach.
- Graphic tools and presentation materials are useful to support the process.
- Ability to meet virtually with key leadership and community participants who are able to support the work.

2.2. Facilitated Engagement Sessions

In order to select a definition of cultural well-being and identify indicators, two facilitated engagement sessions, and a validation session were planned for NWTMN. Given COVID-19, all facilitated engagement sessions with NWTMN were conducted virtually using the Zoom platform.

The first facilitated session was a leadership session with members from NWTMN leadership. The second facilitated engagement session was the community session with members from Fort Smith. Members from NWTMN Fort Smith community, with support from leadership, were present. A third facilitated engagement session with Hay River was scheduled but cancelled because of COVID-19. In lieu of the third facilitated workshop, individual interviews were held with NWTMN members from Hay River. Validation sessions are planned following the engagement sessions. The sessions were held on the following dates:

Table 1: Facilitated Engagement Sessions

| Type | Date | Number of Participants | Length of Session |
|--|-----------------------|------------------------|-------------------|
| Leadership Session | October 7, 2021 | 11 | 3 hrs |
| Community Session – Fort Smith Métis | October 14, 2021 | 10 | 3 hrs |
| Community Interviews – Hay River Métis | October 25 & 26, 2021 | 2 | 1 hour/interview |
| Validation Session- Hay River Métis | November 19, 2021 | 2 | 2 hours |
| Validation Session- Fort Smith Métis | TBD | | |

Each of the workshops began with a brief summary of Measure 6 and the work done with the GNWT and the contractor to date. In all sessions and interviews, the contractor described the purpose of the workshop and described how to identify cultural well-being and its indicators. The contractor emphasized that effective indicators must be measurable and monitorable and rely on accessible baseline information. The leadership session included a conversation on logistics for the community workshop.

In both the leadership and the community sessions, the contractor facilitated a brainstorming session using the following questions designed to elicit information that can be used to develop a definition and support the identification of indicators:

1. What makes NWTMN unique?
2. What do you value about NWTMN culture and community?
3. What does cultural well-being look like for NWTMN?
 - a. What are your concerns for NWTMN?

For each session, the contractor took notes and recorded information provided by the participants in the Power Point Presentation used to guide the session. After the community session, NWTMN asked the

contractor to summarize the results from both sessions and facilitate the thematic grouping of the information for review at the validation session.

2.3. Cultural Well-Being Definition and Indicator Selection

The results of the leadership and community engagement sessions were compiled and analyzed using thematic analysis. Thematic analysis is a qualitative research method that involves coding or grouping text-based data (i.e., statements and/or observations) with one another based on similarities. Once coded, information is further refined and grouped together to reveal key themes. Information outliers that cannot be grouped are typically excluded.

Using the information provided in the brainstorming session, the contractor coded and thematically grouped the information with emphasis on what aspects of culture are unique and valued by NWTMN. The contractor also relied on NWTMN’s concerns to shape a preliminary definition of cultural well-being.

2.3.1. Indicator Selection

A fundamental principle in identifying indicators for monitoring programs is that not all aspects of the human environment, or in this case cultural well-being, can or should be examined. It is important to ensure all potentially affected components are considered for inclusion; however, only those indicators with available¹ baseline information that are likely to change through interaction with the project at hand should be included.

Table 2 demonstrates the five assessment criteria to use when choosing indicators to monitor in relation to the Project.

Table 2: Indicator Criteria

| <i>Criteria for Inclusion</i> | |
|-------------------------------|--|
| <i>Clearly Understood</i> | Be clearly understood by those identifying the indicator |
| <i>Meaningful</i> | It should address raised concerns of those identifying the indicator |
| <i>Measurable</i> | It should be either quantitatively or qualitatively measurable and monitorable |
| <i>Baseline information</i> | Information should already be available or be available to be collected |
| <i>Project Susceptible</i> | The project will have an impact, positive or negative, on the indicator |

Using these criteria, the Indicator Assessment Tool (Table 3) was used to identify indicators that are best suited to the Project. It is important to note that preliminary identification of indicators is subject to the review of NWTMN during the validation session.

Table 3: Indicator Assessment Tool

| Measure of Applicability | Yes/No/TBD ² | Details |
|--------------------------|-------------------------|---------|
| Clearly understood | | |

¹ Existing or accessible via standard data collection methods.

² To Be Discussed/Determined with NWTMN and the GNWT

| Measure of Applicability | Yes/No/TBD ² | Details |
|--|-------------------------|---------|
| Meaningful | | |
| Measurable Indicators | | |
| Existing Baseline information | | |
| Susceptible to an impact from Project interactions | | |

3. Facilitated Engagement Session Results

During the facilitated leadership and community engagement sessions, participants brainstormed what is unique about NWTMN, what they value about their culture and their community, and what they are concerned about. Information obtained in these sessions was used to identify key thematic groupings upon which the draft definition of cultural well-being and its associated indicators are based.

3.1. Northwest Territory Métis Nation Key Thematic Groupings

Information obtained during the engagement sessions was divided into six thematic key groupings using thematic analysis and coding. Table 4 includes the six key thematic groupings and associated issues, concerns, values, and observations made by the session participants. It is important to note that these thematic groupings are not discrete and may overlap with one another.

Table 4: Thematic Groupings

| Social, Education, and Economy | Traditional Lifestyle | Rights and Governance | Stewardship and Harvesting | Identity |
|---|---|--|--|---|
| <ul style="list-style-type: none"> • Employment required to enjoy traditional lifestyle • Access to local and fair employment • Balancing traditional lifestyle with wage economy • Youth balancing traditional lifestyle with education • Opportunities for and accessibility to youth programs • Valuing human health alongside development • Addressing addiction in community • Culture-specific government funded programs | <ul style="list-style-type: none"> • Self-sufficiency and less reliance on government, northern stores, technology, and energy • Passing knowledge, values, and practices on to youth • Preserving traditional lifestyle for future generations • Traditional skills (hunting, fishing, trapping, survival) taught in school • Funded culture camps and being on land • Ability for knowledge holders to pass knowledge to youth • Maintaining traditional practices while living in modern culture • Influences of technology on traditional practices and passing on knowledge • Reconciling wage economy lifestyle with traditional lifestyle | <ul style="list-style-type: none"> • Self-governance based on beliefs, values, tradition, customs, and laws • Section 35 Aboriginal rights • Métis Sovereignty • Ability to hunt, fish, trap, and enjoy land without permission • Travelling and practicing nomadic lifestyle unrestricted • Equal recognition and acknowledgement from GNWT, IGOs, and Canada • Involvement and consultation in development and community decision-making • Valuing culture and lifestyle alongside development | <ul style="list-style-type: none"> • Connecting to land is healing • Wildlife conservation to have resources for future hunters • Balancing harvesting and conservation • Avoid overharvesting and practice ethical harvesting • Respecting and valuing life • Protecting the environment to preserve culture • Water and water quality necessary for harvesting and travel • Caring for water, air, land, and wildlife • Influences of development on wildlife and hunter/trapper behaviours | <ul style="list-style-type: none"> • Knowledge of territory • Trading and travelling in territory/nomadic lifestyle • Indigenous and non-Indigenous Kinship • Métis people share and create extended communities • First Nation and European ancestry, being "of two people" • Adaptability to changing environment • Métis Sash • Métis are pioneers and entrepreneurs • Music • Jigging • Harvesting activities and traditional foods • Language (Slavey, Dogrib, Chipewyan, Michif), and language revitalization |

3.2. NWTMN’s Definition of Cultural Well-Being

The NWTMN emphasized the importance of education and employment to support the continued practice of their traditional lifestyle. Employment was specifically recognized as necessary to afford hunting equipment. Cultural well-being was tied to recognition and the ability of NWTMN to act as stewards of the land while participating as a valued and recognized government in development and community decision-making processes. NWTMN also emphasized the importance of passing traditional knowledge to youth through funded cultural camps and programs in ways that preserve traditional practices and support youth quality of life.

On the basis of these engagement sessions, the contractor prepared the following draft definition of cultural well-being for validation:

As an Indigenous government and stewards of the land, the Northwest Territory Métis Nation define cultural well-being as participation in the modern economy as a means of ensuring the protection of our traditional lands, resources, and lifestyle.

4. Indicator Evaluation

The NWTMN requested the contractor review information collected during the engagement sessions and prepare groupings along with proposed indicators.

4.1. NWTMN Social, Education and Economy

Participants indicated that having sufficient and fair access to local employment for NWTMN members was critical to supporting the practice of a traditional lifestyle and creating a sense of self-sufficiency, continuing connection to Métis identity and overall well-being. As part of this, participants expressed the importance of providing youth with a good education, the need for accessible programming for youth that incorporates traditional teachings and culture. Participants also emphasized the importance of human health and sustainable development along with community programming to support mental health and addictions.

Table 5: NWTMN Social, Education and Economy

| NWTMN Social, Education and Economy | | |
|-------------------------------------|-------------------------|---|
| Measure of Applicability | Yes/No/TBD ³ | Details |
| Clearly understood | Yes | Participants emphasized the critical importance of a good education and well-paying jobs to NWTMN members sense of self-sufficiency and community health. Participation in the wage economy facilitates important cultural activities including harvesting and cultural events that foster a sense of community identity and belonging. Education and economic opportunities were noted as critical to retaining young people in the north. |
| Meaningful | Yes | Access to education, meaningful employment and business opportunities are immensely meaningful to NWTMN members. |

³ Too be discussed or determined in conjunction with the NWTMN and GNWT.

| NWTMN Social, Education and Economy | | |
|---|-------------------------|---|
| Measure of Applicability | Yes/No/TBD ³ | Details |
| Measurable Indicators | Yes | 1. Number of scholarships provided by Diavik to NWTMN for students to attend post-secondary programs. |
| | Yes | 2. Number of NWTMN members who receive support to attend post-secondary or training opportunities. |
| | Yes | 3. Number of NWTMN members employed with Diavik and contractors |
| | Yes | 4. Value of procurement spend by Diavik with NWTMN businesses. |
| | Yes | 5. Investment in legacy programs and supports. |
| | Yes | 6. Programs and supports for career advancement with Diavik and contractors. |
| | Yes | 7. Programs, services, and supports for improving health and well-being |
| Existing Baseline information (or ability to collect baseline information) (Yes/No/TBD) | Yes | 1. Information in relation to number of scholarships obtained from Diavik |
| | Yes | 2. Information in relation to number of post-secondary or training opportunities obtained from Diavik and the GNWT |
| | Yes | 3. The number of members employed at the mine can be obtained from Diavik |
| | Yes | 4. Information in relation to the value of procurement spend can be obtained from Diavik |
| | Yes | 5. Information in relation to investment in legacy program and supports can be obtained from Diavik |
| | Yes | 6. Information in relation to career advancement programs and supports can be obtained from Diavik. |
| | Yes | 7. Information in relation to programs, services, and supports for career advancements can be obtained from Diavik. |
| Susceptible to an impact from Project interactions | Yes | Diavik Diamond Mine already employs and contracts NWTMN members and businesses and provides annual scholarships and funds training opportunities. |

Participants were clear that a proper education and meaningful jobs are a priority to NWTMN. They outlined the importance of education and employment as a key indicator for cultural well-being, noting its necessity in facilitating cultural events and activities. Participants emphasized the value of education and employment to retaining Métis in the north and fostering a sense of community and identity. While

participants note challenges around physical and mental health, and addictions, they also remarked on the value of healthy communities and sustainable long-term development. As such, social, education, economy and their indicators are a recommended thematic grouping and indicators are recommended for monitoring to understand cultural well-being:

1. Number of scholarships provided by Diavik to NWTMN for students to attend post-secondary programs.
2. Number of NWTMN members who receive support to attend post-secondary or training opportunities.
3. Number of NWTMN members employed with Diavik and contractors.
4. Value of procurement spend by Diavik with NWTMN businesses.
5. Investment in legacy programs and supports.
6. Programs and supports for career advancement with Diavik and contractors.
7. Programs, services, and supports for improving health and well-being.

4.2 Traditional Lifestyle

Participants described how the Métis traditional lifestyle is important to NWTMN. Traditional lifestyle to the NWTMN means that NWTMN members are able to hunt, fish, trap, access the land and transfer knowledge to younger generations. It is critical to the cultural well-being and identity of NWTMN members, but also correlated with access to education and meaningful employment, because participants indicated that members must have good paying jobs to afford the means to practice their traditional lifestyle and skills. Traditional lifestyle is also reliant on Environmental Stewardship and Harvesting and Métis Rights and Governance. The ability to practice traditional skills and exercise Section 35 rights is dependent on access to healthy lands and resources.

Table 6: Traditional Lifestyle

| Traditional Lifestyle | | |
|--|------------|---|
| Measure of Applicability | Yes/No/TBD | Details |
| Clearly understood | Yes | The importance of Métis traditional lifestyle, including traditional skills, cultural camps, and the ability to pass this knowledge on to future generations, was clearly understood as an important element of cultural connection and community cohesion. |
| Meaningful | Yes | Traditional skills and the ability to pass these skills on to future generations was of critical importance to participants. |
| Measurable Indicators | Yes | 1. Investment in cultural events and activities (e.g., cultural camps). |
| | Yes | 2. Programs, services, and supports for cultural programming. |
| | Yes | 3. Programs, services, and supports to participate in harvesting activities. |
| | Yes | 4. Programs, services, and supports to transmit traditional skills and knowledge. |
| Existing Baseline information (or ability to collect baseline) | Yes | 1. Information in relation to investment in cultural events and activities can be obtained from Diavik. |
| | Yes | 2. Information in relation to programs, services, and supports for cultural programming can be obtained from Diavik and the GNWT. |

| Traditional Lifestyle | | |
|--|------------|--|
| Measure of Applicability | Yes/No/TBD | Details |
| information) (yes/no/TBD) | Yes | 3. Information in relation to programs, services, and supports to participate in the harvesting, sharing, preparation, and consumption of harvested resources are available from GNWT and Diavik. |
| | Yes | 4. Information in relation to investment in traditional skills and knowledge activities can be obtained from Diavik. |
| Susceptible to an impact from Project interactions | Yes | Métis traditional lifestyle, including cultural events, activities, and programs, may change as a result of Project sponsorship and capacity agreements. Similarly, the ability to share traditional knowledge and skills and to harvest, share, prepare and consume harvested resources may be influenced by the Project and changes to NWTMN members' employment and access to investment and supports from Diavik and GNWT. |

Métis traditional lifestyle, including hunting, fishing, trapping, cultural events and activities, and the ability to teach traditional skills and knowledge to future generations is immensely important to NWTMN members; therefore, it is recommended that Métis traditional lifestyle indicators be used to understand NWTMN cultural well-being, specifically:

1. Investment in cultural events and activities.
2. Programs, services, and supports for cultural programming.
3. Programs, services, and supports to participate in harvesting activities.
4. Programs, services, and supports to transmit traditional skills and knowledge.

4.3 NWTMN Rights and Governance

Participants described a desire to have their government and rights recognized as other IGOs are recognized. They explained that as an Indigenous government, they should be given similar opportunities to other IGOs, and should be engaged, consulted, and accommodated when their rights may be impacted.

Table 7: NWTMN Rights and Governance

| NWTMN Rights and Governance | | |
|-----------------------------|------------|---|
| Measure of Applicability | Yes/No/TBD | Details |
| Clearly understood | Yes | Participants were clear on their understanding and desire to have the NWTMN recognized as a government by other IGOs and the GNWT. They were also clear on the importance of recognition of their Section 35 rights and their desire to be engaged similar to other IGOs. |
| Meaningful | Yes | Participants were clear that recognition of their rights and their government is a concern to the well-being of NWTMN members. Participants understand that engagement efforts signify that their Section 35 rights and Indigenous government are recognized. |
| Measurable Indicators | Yes | 1. Programs and supports to participate in intergovernmental working groups with other IGOs, the GNWT, and Diavik. |

| NWTMN Rights and Governance | | |
|---|------------|--|
| Measure of Applicability | Yes/No/TBD | Details |
| | Yes | 2. Engagement efforts by GNWT and Diavik with NWTMN |
| Existing Baseline information (or ability to collect baseline information) (Yes/No/TBD) | Yes | 1. Information in relation to working groups available from GNWT and Diavik |
| | Yes | 2. Information in relation to engagement efforts available from GNWT and Diavik |
| Susceptible to an impact from Project interactions | Yes | Involvement in the Project has the potential to change NWTMN participation in engagement efforts with GNWT and Diavik. |

Self-government and self-sufficiency were outlined as important factors to NWTMN community, culture, and governance, and outlined that a change in recognition of the NWTMN as a government and Section 35 rights could have impacts on cultural well-being. Therefore, it is recommended that Métis Rights and Governance be evaluated through the indicators below to understand the effects on cultural well-being:

1. Programs, and supports to participate in intergovernmental working groups with other IGOs, the GNWT and Diavik.
2. Engagement efforts by GNWT and Diavik with NWTMN.

4.4 Stewardship and Harvesting

Connection to land, sustainable harvesting, and environmental stewardship are important facets of NWTMN culture and cultural well-being. Participants expressed concern over increased pollutants, human populations, and development on the environment along with concerns regarding the over-harvesting of species of importance (e.g., caribou, moose, and fish). They connected environmental stewardship, harvesting and the ability to teach harvesting and traditional skills to their culture.

Table 8: Stewardship & Harvesting

| Stewardship & Harvesting | | |
|--------------------------|--------|---|
| Measure of Applicability | Yes/No | Details |
| Clearly understood | Yes | Participants clearly understand that environmental stewardship, harvesting and the transmission of traditional skills are critical to NWTMN cultural well-being. |
| Meaningful | Yes | Stewardship and harvesting are meaningful to the NWTMN, as members want to ensure that the environment and species of importance are protected and that the land remains healthy and intact so that future generations of Métis can enjoy it. |
| Measurable | Yes | 1. Programs, and supports to participate in to participate in environmental monitoring programs |
| | Yes | 2. Programs, and supports to participate in to participate in harvesting activities including the harvesting of resources, sharing, preparing, and consuming. |

| Stewardship & Harvesting | | |
|--|--------|---|
| Measure of Applicability | Yes/No | Details |
| | Yes | 3. Programs, services, and supports to transmit traditional skills and knowledge. |
| Existing Baseline information (or ability to collect baseline information) | Yes | 1. Information in relation to participation in environmental monitoring programs can be obtained from Diavik and the GNWT. |
| | Yes | 2. Information in relation to programs, services, and investment to support participation in the harvesting, sharing, preparation, and consumption of harvested resources are available from GNWT and Diavik. |
| | Yes | 3. Information in relation to investment in traditional skills and knowledge activities can be obtained from Diavik. |
| Susceptible to an impact from Project interactions | Yes | Environmental stewardship and monitoring programs are directly related to this Project and other, similar, projects or programs of the GNWT. Similarly, the ability to harvest, teach, share, prepare and consume harvested resources may be influenced by the Project and changes to NWTMN members' employment. |

Environmental stewardship and harvesting, including the ability to transmit traditional knowledge and skills, is of vital importance to the NWTMN. As such, the following indicators should be evaluated to understand NWTMN cultural well-being:

1. Programs, and supports to participate in to participate in environmental monitoring programs.
2. Programs, services, and supports to participate in harvesting activities, including the harvesting of resources, sharing, preparing, and consuming.
3. Programs, services, and supports to transmit traditional skills and knowledge.

4.5 Métis Identity

Identity to the NWTMN was identified by cultural events and symbols (e.g., Métis sash, jigging, music, history), a sense of adventure as travellers, entrepreneurs and traders, and a strong sense of self-sufficiency. NWTMN have a rich history of traversing the North and sharing their skills with both Indigenous and non-Indigenous peoples. This is still important and prevalent to NWTMN culture today helping to frame a sense of community and shared identity.

Table 9: Métis Identity

| Métis Identity | | |
|--------------------------|------------|---|
| Measure of Applicability | Yes/No/TBD | Details |
| Clearly understood | Yes | The importance of Métis identity was clearly understood as an important element of cultural connection and community cohesion. A shared sense of cultural symbols and self-sufficiency paired with participation in cultural events and activities, and a caring for the land help frame Métis sense of |

| Métis Identity | | |
|---|------------|--|
| Measure of Applicability | Yes/No/TBD | Details |
| | | community and reinforce the value of membership. |
| Meaningful | Yes | Connection to history, a sense of adventure and entrepreneurship and cultural symbols and events are meaningful to NWTMN members. |
| Measurable Indicators | Yes | 1. Programs, services, and supports for cultural programming for crafting, music, and the arts. |
| | Yes | 2. Programs, services, and supports, to learn Métis history, culture, language, and traditional knowledge. |
| Existing Baseline information (or ability to collect baseline information) (yes/no/TBD) | Yes | 1. Information in relation to investment in cultural events and activities obtained from Diavik. |
| | Yes | 2. Information in relation to programs, services and supports for cultural and language programming obtained from Diavik and the GNWT. |
| Susceptible to an impact from Project interactions | Yes | Cultural events and activities and cultural programs may change as a result of Project sponsorship and capacity agreements. |

Cultural events, Métis history and the ability to pass on cultural and traditional knowledge are all important aspects of Métis identity. Together, these foster a sense of cultural cohesion, so it is recommended that the following indicators be monitored:

1. Programs, services, and supports for cultural programming for crafting, music, and the arts.
2. Programs, services, and supports to learn Métis history, culture, language, and traditional knowledge.

5. Cultural Well-Being Definition and Indicators for Validation Review

5.1 Cultural Well-Being Definition

All key groupings were identified as important aspects of NWTMN’s cultural well-being and are directly related to NWTMN’s proposed definition of cultural well-being:

As an Indigenous government and stewards of the land, the Northwest Territory Métis Nation define cultural well-being as participation in the modern economy as a means of ensuring the protection of our traditional lands, resources, and lifestyle.

Confirmation of this definition by NWTMN Leadership is required.

5.2 Cultural Well-Being Indicators

This report includes a draft list of indicators that require further review and validation with NWTMN Leadership. While indicators have been chosen based on information provided by the NWTMN, additional analysis may refine the list of potential indicators. Further discussion is required.

Proposed potential indicators include:

NWTMN Social, Education and Economy:

1. Number of scholarships provided by Diavik to NWTMN for students to attend post-secondary programs.
2. Number of NWTMN members who receive support to attend post-secondary or training opportunities.
3. Number of NWTMN members employed with Diavik and contractors.
4. Value of procurement spend by Diavik with NWTMN businesses.
5. Investment in legacy programs and supports.
6. Programs and supports for career advancement with Diavik and contractors.
7. Programs, services, and supports for improving health and well-being.

Traditional Lifestyle

1. Investment in cultural events and activities.
2. Programs, services, and supports for cultural programming.
3. Programs, services, and supports to participate in harvesting activities.
4. Programs, services, and supports to transmit traditional skills and knowledge.

NWTMN Rights and Governance

1. Programs, and supports to participate in intergovernmental working groups with other IGOs, the GNWT and Diavik.
2. Engagement efforts by GNWT and Diavik with NWTMN.

Stewardship and Harvesting

1. Programs, and supports to participate in to participate in environmental monitoring programs.
2. Programs, services, and supports to participate in harvesting activities, including the harvesting of resources, sharing, preparing, and consuming.
3. Programs, services, and supports to transmit traditional skills and knowledge.

Métis Identity

1. Programs, services, and supports for cultural programming for crafting, music and the arts.
2. Programs, services, and supports to learn Métis history, culture, language, and traditional knowledge.

6. Validated Definition of Cultural Well-Being and Indicators

6.1 Validated Definition of Cultural Well-Being

During the November 18th validations session with NWTMN Leadership from the Hay River Métis, the definition of cultural well-being was confirmed.

As an Indigenous government and stewards of the land, the Northwest Territory Métis Nation define cultural well-being as participation in the modern economy as a means of ensuring the protection of our traditional lands, resources, and lifestyle.

Validation with the Fort Smith Métis remains outstanding.

6.2 Validated Indicators

During the validation session with NWTMN Leadership from Hay River, the participants reviewed the proposed indicator list. No changes to the indicators were made during the session and Hay River Métis confirmed validated indicators reflect components of cultural well-being that NWTMN members feel are important to measure. During the session participants emphasized the importance of ensuring all indicator monitoring data is confirmed and validated with the IGO.

Validation from Fort Smith Métis remains outstanding.

Confirmed indicators include:

NWTMN Social, Education and Economy:

1. Number of scholarships provided by Diavik to NWTMN for students to attend post-secondary programs.
2. Number of NWTMN members who receive support to attend post-secondary or training opportunities.
3. Number of NWTMN members employed with Diavik and contractors.
4. Value of procurement spend by Diavik with NWTMN businesses.
5. Investment in legacy programs and supports.
6. Programs and supports for career advancement with Diavik and contractors.
7. Programs, services, and supports for improving health and well-being.

Traditional Lifestyle

1. Investment in cultural events and activities.
2. Programs, services, and supports for cultural programming.
3. Programs, services, and supports to participate in harvesting activities.
4. Programs, services, and supports to transmit traditional skills and knowledge.

NWTMN Rights and Governance

1. Programs, and supports to participate in intergovernmental working groups with other IGOs, the GNWT and Diavik.
2. Engagement efforts by GNWT and Diavik with NWTMN.

Stewardship and Harvesting

1. Programs, and supports to participate in to participate in environmental monitoring programs.
2. Programs, services, and supports to participate in harvesting activities, including the harvesting of resources, sharing, preparing, and consuming.
3. Programs, services, and supports to transmit traditional skills and knowledge.

Métis Identity

1. Programs, services, and supports for cultural programming for crafting, music and the arts.
2. Programs, services, and supports to learn Métis history, culture, language, and traditional knowledge.



Tłchq Government

Cultural Well-being Indicators Report

January 19, 2022

MNP

Measure # 6- Adaptive Management of Cultural Impacts

To mitigate significant cumulative adverse cultural impacts of the Project, the Government of the Northwest Territories will engage and work with Indigenous intervenors and the communities they represent to monitor and adaptively manage adverse impacts on cultural well-being from the Project, in combination with the Diavik Mine and other diamond mining projects.

The Government of the Northwest Territories will support the Indigenous intervenors to develop community-specific cultural well-being indicators to monitor and evaluate cultural well-being impacts associated with the Project, in combination with other diamond mining projects.

The Government of the Northwest Territories will meet with potentially affected Indigenous communities within one year of Ministerial approval of this Report of Environmental Assessment, and annually afterwards (or as agreed to by the Indigenous intervenors), to:

- a) prioritize cultural well-being impacts related to the Project and other diamond mines, as identified by communities and by the Government of the Northwest Territories,
- b) evaluate the effectiveness of Government of the Northwest Territories programs or other programs to address these identified impacts, and
- c) discuss improvements to existing Government of the Northwest Territories programs to mitigate identified impacts, new Government of Northwest Territories programs, or support for new community-based programs.

The Government of the Northwest Territories will submit an annual progress report on the three items above to the Indigenous intervenors, describing its engagement on and adaptive management of cultural impacts, and the Government of the Northwest Territories' plans to help address identified impacts.

Wherever feasible, the Government of the Northwest Territories should coordinate and collaborate with Diavik and the other diamond mining operators in the Northwest Territories when carrying out this measure.

Outcomes of this measure should be used, where relevant and available, to inform work on other measures.

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1. Introduction

In response to Diavik Diamond Mine (the Project), Measure 6, the Government of the Northwest Territories (GNWT) engaged a third-party contractor, MNP LLP, (the “contractor”) to support the development of community specific definitions of cultural well-being and identify cultural well-being indicators for participating Indigenous Government Organizations (IGO) that were intervenors on the Diavik Mine project. As one of the Indigenous intervenors, the Tłıchq Government (Tłıchq) is working with the GNWT and the contractor to co-develop a definition of cultural well-being and identify potential indicators. This Indicator Validation Report (the Report) sets out the process undertaken by Tłıchq and the GNWT to identify a Tłıchq-specific definition of cultural well-being and select potential indicators.

2. Methodology

As identified during the jurisdictional scan, there is no single definition of cultural well-being. Further, while there is no formal methodology for identifying and defining cultural well-being and its indicators, many jurisdictions identify and assess effects to Indigenous rights, traditions, customs, language, economy, and culture that may be adapted or used as proxies for cultural well-being.

In order for a definition of cultural well-being and cultural well-being indicators to be relevant, they must:

1. be specific and responsive to individual Indigenous Governments and Organizations (IGOs);
1. relate directly to a proposed project and project location; and,
2. include an understanding of cumulative effects.

The methodology detailed below was used to identify a draft definition of cultural well-being and associated indicators.

2.1. Objectives and Approach

Tłıchq’s engagement activities were shaped by guidance from the Technical Advisory Program (TAP), representatives from Tłıchq, and the GNWT. Instrumental to creating this plan was the learning gained by the GNWT in its outreach to Tłıchq to understand their engagement and capacity needs.

There are three overall objectives of the facilitated engagement activities, namely:

1. To develop a community-specific definition of cultural well-being and identify associated cultural well-being indicators;
2. To explore the meaningfulness of the cultural well-being indicators along with practicality in use; and,
3. For those cultural well-being indicators that are most promising, to understand the data needs as well as understandings on baselines and potential use of targets.

In addition to developing and reviewing cultural well-being indicators and their definitions with the IGOs, the contractor also engaged the GNWT to identify relevant programs (services) along with evaluation (monitoring) efforts that will support the development of a cultural well-being monitoring plan.

Working with each IGO, the GNWT identified facilitated workshops as the preferred technique for engaging each community. Workshops are best suited to collaborative engagement processes with small groups and a defined assignment. Workshops are designed to focus participants on providing input and information that supports the decision-making process. Key considerations included:

1. The importance of providing background information that is accessible and in plain language;
2. Key steps and tasks should be identified at the outset to support a focused approach;
3. Graphic tools and presentation materials are useful to support the process; and,
4. Ability to meet virtually with key leadership and community participants who are able to support the work.

2.2. Engagement Activities

GNWT and the contractor met with Tłıchq to explain the project and scope potential engagement activities. Plain language documents describing how to identify cultural well-being and its indicators were provided for clarification purposes. Given the constraints surrounding COVID-19, in-person workshops and facilitated workshops were not possible. In order to select a definition of cultural well-being and identify indicators, Tłıchq prepared the *Tłıchq Government Development of Cultural Well-Being Indicators Report* and provided it to the contractor for review. At the time of writing, Tłıchq’s draft definition of cultural well-being, key thematic groupings and indicators still require validation by Tłıchq Leadership.

2.3. Cultural Well-Being Definition and Indicator Selection

Using the information provided in the *Tłıchq Government Development of Cultural Well-Being Indicators Report*, the contractor relied on Tłıchq’s emphasizes of Tłıchq culture, language, and way of life to shape a preliminary definition of cultural well-being. Work previously completed by the Tłıchq Government was also used to select culturally relevant indicators for the criteria chosen by Tłıchq that determine impacts to cultural well-being in Tłıchq communities.

2.3.1. Indicator Selection

A fundamental principle in identifying indicators for monitoring programs is that not all aspects of the human environment, or in this case cultural well-being, can or should be examined. It is important to ensure all potentially affected components are considered for inclusion; however, only those indicators with available¹ baseline information that are likely to change through interaction with the project at hand should ultimately be included.

Table 1 demonstrates the five assessment criteria to use when choosing indicators to monitor in relation to the Project.

Table 1: Indicator Criteria

| <i>Criteria for Inclusion</i> | |
|-------------------------------|--|
| <i>Clearly Understood</i> | Be clearly understood by those identifying the indicator |
| <i>Meaningful</i> | It should address raised concerns of those identifying the indicator |
| <i>Measurable</i> | It should be either quantitatively or qualitatively measurable and monitorable |
| <i>Baseline information</i> | Information should already be available or be available to be collected |
| <i>Project Susceptible</i> | The project will have an impact, positive or negative, on the indicator |

¹ Existing or accessible via standard data collection methods.

Using these criteria, the Assessment Tool for Key Thematic Groupings (Table 2) was used to identify key thematic groupings that are best suited to the Project.

Table 2: Assessment Tool for Key Thematic Groupings

| Measure of Applicability | Yes/No | Details |
|--------------------------|--------|---------|
| Clearly understood | | |
| Meaningful | | |

Further using these criteria, the Indicator Assessment Tool (Table 4) was used to identify indicators that were:

1. Measurable
2. Have/had existing baseline data
3. Are susceptible to an impact from the project

Table 3: Indicator Assessment Tool

| List of Indicators | Measurable (Yes/No) | Existing Baseline Information (Yes/No) | Susceptible to an impact from the Project (Yes/No) |
|--------------------|---------------------|--|--|
| [Insert Indicator] | | | |
| [Insert Indicator] | | | |
| [Insert Indicator] | | | |

3. Analysis & Results

The *Tłjchq Government Development of Cultural Well-being Indicators Report* outlines “criteria for determining impacts to cultural well-being specific to Tłjchq communities” (2021, p. 4), which have been informed by existing Tłjchq Government initiatives, and information from Tłjchq Elders and staff.

3.1. Tłjchq Government Key Thematic Groupings

Information obtained from the *Tłjchq Government Development of Cultural Well-being Indicators Report* was divided into four key thematic groupings using thematic analysis and coding. Table 4 includes the five key thematic groupings and associated issues, concerns, values, and observations made by the participants. It is important to note that these thematic groupings are not discrete and may overlap with one another.

Table 4: Thematic Groupings

| Tłjchq Yatì | Being on the Land and Being Self-Sufficient | Sense of Belonging | Food Security |
|--|--|---|--|
| <ul style="list-style-type: none"> • “We are from the land, we are the land” • Preserving language | <ul style="list-style-type: none"> • Built on culture and way of life • Connection to land | <ul style="list-style-type: none"> • Majority of Tłjchq members feel a strong sense of belonging | <ul style="list-style-type: none"> • Decline in number of households reporting most or all of their diet is traditionally |

| Tłı̨chǫ Yatı̨ | Being on the Land and Being Self-Sufficient | Sense of Belonging | Food Security |
|---|--|--|--|
| <p>and culture protects the land, water, and wildlife</p> <ul style="list-style-type: none"> • Language use has decreased since opening of mines • Shifting reliance from traditional economies to wage economies, less language use and traditional practices. • IBA investment in language nest programming • Strengthen relationship to the land | <ul style="list-style-type: none"> • Access to land-based traditional activities • Participation in traditional activities decreased with first mine opening • Participation in harvesting and arts and crafts declined • Supporting families being on the land together • Be on land, practicing language, culture, and way of life • Travel along traditional trails | <ul style="list-style-type: none"> • Opportunities for members to come together as a community • Place names and knowledge opportunities • Knowledge transfer from Elders to adults and youth | <p>harvested meats and fish</p> <ul style="list-style-type: none"> • Concerns over money to pay for food • Economic insecurity • Higher food vulnerability than other NWT regions • Changes in mining employment could negatively impact food security |
| 7.3 | | | |
| 8.3 | | | |

3.2. Tłı̨chǫ’s Definition of Cultural Well-Being

The *Tłı̨chǫ Government Development of Cultural Well-Being Indicators Report* indicates that the “Tłı̨chǫ Government is currently in the process of refining and verifying our cultural well-being indicators, around the core areas of:

1. Tłı̨chǫ Yatı̨ as a first language,
2. being on the land and being self-sufficient,
3. sense of belonging,
4. food security, and
5. a healthy environment.

Similarly, we are working to develop a Tłı̨chǫ-specific definition of cultural well-being. Cultural well-being is more than the sum of these core indicators, but these indicators are a good starting point to inform ongoing work.” Therefore, while key thematic groupings and indicators were developed from the *Tłı̨chǫ Government Development of Cultural Well-Being Indicators Report*, Tłı̨chǫ informed the GNWT and the contractor that a culturally specific definition of cultural well-being is not available at this time.

4. Indicator Evaluation

The contractor prepared key thematic groupings and indicators from information within the *Tłı̨chǫ Government Development of Cultural Well-Being Indicators Report*.

4.1. Tłı̨chǫ Yatı̨

The *Tłı̨chǫ Government Development of Cultural Well-Being Indicators Report* explains that “preserving

language and culture is central to protecting the land, water, and wildlife in and around Tłıchq traditional territory” (p.5).

Table 5: Assessment Tool for Tłıchq Yatıı

| Measure of Applicability | Yes/No | Details |
|--------------------------|--------|--|
| Clearly Understood | Yes | The <i>Tłıchq Government Development of Cultural Well-Being Indicators Report</i> clearly outlines statistics that demonstrate the decreased use of Tłıchq Yatıı and explains the important connection between preserving Tłıchq Yatıı and protecting land, water, and wildlife. |
| Meaningful | Yes | The ability to strengthen relationships to the land through Tłıchq Yatıı and culture is meaningful to Tłıchq members. |

Since the opening of the mine, Tłıchq has witnessed a decline in Tłıchq Yatıı use, which is understood to be a result of multiple complex socio-political factors, one of which is an increased reliance on wage economies as opposed to traditional economies. The Tłıchq Government indicated a desire to strengthen relationships with the land through culture and way of life as a way of encouraging Tłıchq Yatıı use.

Table 6: Tłıchq Yatıı Indicators

| List of Indicators | Measurable (Yes/No) | Existing Baseline Information (Yes/No) | Susceptible to an impact from the Project (Yes/No) |
|---|---------------------|---|---|
| Cultural Programming: Programs, services, and supports for cultural and language programming. | Yes | Information in relation to programs, services, and supports for cultural and language programming can be obtained from Diavik and the GNWT. | Tłıchq cultural and language programs may change as a result of Project sponsorship and capacity agreements. Programs, services, and supports for language programming funded by Diavik are susceptible to change in relation to the Project. Similar projects or programs funded by other proponents or the GNWT are also subject to change. |
| Cultural Activities: Investment in cultural events and activities on the land (e.g., cultural camps). | Yes | Information in relation to investment in cultural events and activities on the land can be obtained from Diavik. | Tłıchq cultural events and activities on the land may change as a result of Project sponsorship and capacity agreements. Diavik’s investment in cultural events and activities is susceptible to change in relation to the Project. |

| | | | |
|---|------------|--|---|
| <p>Cultural Education: Education programs, services, and supports to learn Tłı̄chǫ history, culture, language, and traditional skills and knowledge.</p> | <p>Yes</p> | <p>Information in relation to programs, services, and supports for cultural and language programming can be obtained from Diavik and the GNWT.</p> | <p>Programs and services to support Tłı̄chǫ cultural education and language programming funded by Diavik are susceptible to change in relation to the Project.</p> <p>Similar opportunities from the GNWT are also subject to change.</p> |
|---|------------|--|---|

4.2. Being on the Land and Being Self-Sufficient

The *Tłı̄chǫ Government Development of Cultural Well-Being Indicators Report* explains that spiritual and physical connection to the land “...and access to land-based traditional practices are integral to Tłı̄chǫ way of life and consequently, to Tłı̄chǫ Citizens health and well-being” (p. 7).

Table 1: Assessment Tool for Being on the Land and Being Self-Sufficient

| Measure of Applicability | Yes/No | Details |
|--------------------------|--------|---|
| Clearly Understood | Yes | The <i>Tłı̄chǫ Government Development of Cultural Well-Being Indicators Report</i> clearly describes the connection between practicing land-based traditional activities and Tłı̄chǫ cultural well-being. |
| Meaningful | Yes | Having opportunities to be on the land with family and community, and the ability to practice language and culture together is meaningful to Tłı̄chǫ members. |

Due to a decrease in participation in traditional activities after the first mine opened, harvesting and arts and craft activities decreased as well. However, on-land programming has resulted in positive changes to traditional land-based activities. Tłı̄chǫ communities and families being on the land together supports the practice and sustainment of language and culture.

Table 2: Being on the Land and Being Self-Sufficient Indicators

| List of Indicators | Measurable (Yes/No) | Existing Baseline Information (Yes/No) | Susceptible to an impact from the Project (Yes/No) |
|---|---------------------|--|---|
| <p>Harvesting Activities: Programs and supports to participate in harvesting activities including the harvesting and preparation of resources.</p> | <p>Yes</p> | <p>Information in relation to programs, services, and investment to support participation in the harvesting and preparation of harvested resources can be obtained from the GNWT and Diavik.</p> | <p>The ability to harvest and prepare harvested resources in a culturally specific manner may be influenced by the Project.</p> <p>Programs and services to support harvesting activities funded by Diavik are susceptible to change in</p> |

| | | | |
|--|-----|---|--|
| | | | relation to the Project. Similar projects or programs funded by the GNWT are also subject to change. |
| Cultural Activities: Number of organized community activities supported by Diavik. | Yes | Information in relation to investment in community cultural activities can be obtained from Diavik. | The number of community activities funded by Diavik may change as a result of Project sponsorship and capacity agreements. Diavik’s investment in cultural events and activities is susceptible to change in relation to the Project. |
| Cultural Programming: Programs, services, and supports for cultural programming for crafting, music, and the arts. | Yes | Information in relation to opportunities for cultural programming can be obtained from Diavik and the GNWT. | Cultural programs may change as a result of Project sponsorship and capacity agreements. |

4.3. Sense of Belonging

The *Tłı̄chǫ Government Development of Cultural Well-Being Indicators Report* describes how Tłı̄chǫ members have a strong sense of belonging to their community and opportunities for the community to gather contribute to community well-being.

Table 3: Assessment Tool for Sense of Belonging

| Measure of Applicability | Yes/No | Details |
|--------------------------|--------|--|
| Clearly Understood | Yes | The <i>Tłı̄chǫ Government Development of Cultural Well-Being Indicators Report</i> clearly explains that a sense of belonging and ability to connect with community through on-land cultural programming, as well as the opportunity for knowledge transfer from Elders greatly impacts cultural well-being. |
| Meaningful | Yes | The ability to connect with Tłı̄chǫ community on-land in ways that foster community togetherness, as well as the opportunity for cultural activities such as documenting place names and knowledge transfer from Elders is meaningful to Tłı̄chǫ cultural well-being. |

Knowledge of Tłı̄chǫ place names and opportunities for knowledge transfer from Elders is also valuable to Tłı̄chǫ’s sense of belonging and for cultural well-being.

Table 4: Sense of Belonging Indicators

| List of Indicators | Measurable (Yes/No) | Existing Baseline Information (Yes/No) | Susceptible to an impact from the Project (Yes/No) |
|---|---------------------|--|---|
| Cultural Programming: Programs, services, and supports for cultural programming. | Yes | Information in relation to programs, services, and supports for cultural programming can be obtained from Diavik and the GNWT. | Programs, services, and supports for cultural programming funded by Diavik are susceptible to change in relation to the Project. Similar projects or programs funded by other proponents or the GNWT are also subject to change. |
| Cultural Activities: Investment in cultural events and activities (e.g., cultural camps). | Yes | Information in relation to investment in cultural events and activities can be obtained from Diavik. | Diavik’s investment in cultural events and activities is susceptible to change in relation to the Project. |

4.4. Food Security

While the majority of Tłı̄chǫ households report eating traditional foods, there has been a decline in the percentage of households who report the majority of their diet being traditionally harvested meats and fish.

Table 5: Assessment Tool for Food Security

| Measure of Applicability | Yes/No | Details |
|--------------------------|--------|--|
| Clearly Understood | Yes | The <i>Tłı̄chǫ Government Development of Cultural Well-Being Indicators Report</i> clearly outlines the importance of food security and traditional harvesting activities for Tłı̄chǫ cultural well-being. |
| Meaningful | Yes | The ability to derive food security from traditional harvesting practices and a land-based economy is very meaningful to the Tłı̄chǫ Government and membership. |

Tłı̄chǫ membership have reported concerns over having money to buy food and are overall more vulnerable to food insecurity than other regions in the NWT. The *Tłı̄chǫ Government Development of Cultural Well-Being Indicators Report* also indicates that “half of the households that identified they had at least one diamond mine employee still reported experiencing food insecurity” (p. 10), and that employment changes due to mine closure could negatively impact food security for Tłı̄chǫ membership.

Table 6: Food Security Indicators

| List of Indicators | Measurable (Yes/No) | Existing Baseline Information (Yes/No) | Susceptible to an impact from the Project (Yes/No) |
|---|---------------------|--|---|
| Harvesting Activities: Programs, services, and supports to participate in harvesting activities including the harvesting of resources, sharing, preparing, and consuming. | Yes | Baseline information in relation to opportunities to participate in the harvesting, sharing, preparation, and consumption of harvested resources are available from GNWT and Diavik. | The ability to harvest, share, prepare and consume harvested resources may be influenced by the Project and changes to Tłıchǫ members' employment. |
| Environmental Monitoring: Programs and supports to participate in environmental monitoring. | Yes | Baseline information in relation to participation in environmental monitoring programs can be obtained from Diavik and the GNWT. | Environmental stewardship and monitoring programs are directly related to this Project and other, similar, projects or programs of the GNWT. |
| Employment: Number of Tłıchǫ members employed with Diavik and contractors. | Yes | The number of members employed at the mine can be obtained from Diavik. | Diavik already employs and contracts Tłıchǫ businesses. The value of procurement spend by Diavik with Tłıchǫ businesses is susceptible to change in relation to the Project. |

5. Cultural Well-being Definition and Indicators for Validation Review

5.1. Cultural Well-Being Definition

The Tłıchǫ Government has informed the GNWT that a definition of cultural well-being is currently being prepared but is not yet available.

5.2. Cultural Well-Being Indicators

This report includes a draft list of indicators that require further review and validation with Tłıchǫ Leadership. While indicators have been chosen based on information provided by Tłıchǫ, additional analysis may refine the list of potential indicators. Further discussion is required.

Tłıchǫ Yatıı

1. **Cultural Programming:** Programs, services, and supports for cultural and language programming.
2. **Cultural Activities:** Investment in cultural events and activities on the land (e.g., cultural camps).
3. **Cultural Education:** Education programs, services, and supports to learn Tłıchǫ history, culture, language, and traditional skills and knowledge.

Being on the Land and Being Self-Sufficient

1. **Harvesting Activities:** Programs and supports to participate in harvesting activities including the harvesting and preparation of resources.
2. **Cultural Activities:** Number of organized community activities supported by Diavik.
3. **Cultural Programming:** Programs, services, and supports for cultural programming for crafting, music, and the arts.

Sense of Belonging

1. **Cultural Programming:** Programs, services, and supports for cultural programming.
2. **Cultural Activities:** Investment in cultural events and activities (e.g., cultural camps).

Food Security

3. **Harvesting Programming:** Programs, services, and supports to participate in harvesting activities including the harvesting of resources, sharing, preparing, and consuming.
4. **Environmental Monitoring:** Programs and supports to participate in environmental monitoring.
5. **Employment:** Number of Tłıchǫ members employed with Diavik and contractors.

6. APPENDIX A. Tłıchq Government Development of Cultural Well-Being Indicators

November 30, 2021

Firelight Research Inc. with the Tłıchq Government

This project was funded by the Department of Industry, Tourism and Investment and the Tłıchq Government.

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1. Introduction

This report provides an overview of the cultural well-being indicators developed by the Tłıchǫ Government specific to Diavik Diamond Mine Inc. (Diavik)'s proposed water license amendment (WL2015L2-0001). The work profiled herein are **preliminary** findings of the indicators specific to cultural well-being; the **work is an ongoing**.

1.1 Background

In 2018, Diavik made a request to the Wek'èezhì Land and Water Board (WLWB) to amend its Water License (WL2015L2-0001) to allow for the deposition of Processed Kimberlite (PK), a mine waste material into mine workings. Specifically, Diavik sought to begin placing PK material from the Process Plant into mined-out open pits and underground workings from 2022 until mine closure in 2025. The plan involved placing a freshwater cap (minimum of 40 m) on top of the mine waste in the pits at closure, such that the depth of the water cap would limit post-closure resuspension of PK. Additionally, Diavik proposed to breach the dikes and reconnect the water in the open pits with Lac de Gras, post-closure, once water quality is deemed acceptable.

In its review of the application, the Mackenzie Valley Review Board (MVRB) recognized that Diavik's proposal to deposit PK in pit(s) is likely to cause significant adverse impacts on the environment. Also, without additional mitigation, the Project was likely to cause a significant adverse impact on the cultural use of the Lac de Gras. The Review Board also found that Diavik had not done enough to demonstrate that adverse impacts to water quality would not occur. Consequently, the Board proposed to the responsible ministers from the Government of the Northwest Territories (GNWT) and the Government of Canada, that a "suite" of Measures was required to mitigate significant adverse impacts related to the Project. The recommended Measures covered both requirements for better scientific modelling and further engagement with Indigenous communities before Diavik placed any PK into the pits. The responsible ministers adopted the MVRB's recommendation to approve the application, subject to the implementation of six measures and prior commitments from Diavik. These measures and commitments are designed to prevent significant adverse effects (including cumulative impacts) on the cultural use of the Lac de Gras.

1.2 Measure 6

Among other requirements, Diavik is to "work collaboratively with Indigenous groups to develop criteria for determining water in the pit lake(s) is acceptable for cultural use" (Mackenzie Valley Review Board 2020). The Report of Environmental Assessment (REA) for Diavik's Processed Kimberlite to Mine Workings" Project includes Measure 6, which requires that:

1. The GNWT will **engage and collaborate** with Indigenous Governments and Organizations (IGO) and the communities they represent, to **monitor and adaptively manage** adverse impacts on cultural well-being from the Project, alongside the Diavik Mine and other diamond mining projects.
2. The GNWT will **support the IGOs to develop cultural well-being indicators** specific to communities involved, to monitor and evaluate cultural well-being impacts associated with the Project, alongside other diamond mining projects.

1.3 Ongoing work

The GNWT is responsible for the implementation of Measure 6, following the Diavik Diamond Mine environmental assessment EA1819-01, while the WLWB is responsible for the review, oversight, and management of the Project’s adverse cultural and environmental impacts. As stated in its Report on the consultation for the REA, Tłıchq Government strongly supports the implementation of Measure 6, and the other Measures (Tłıchq Government 2020). Tłıchq Government committed to protecting the culture, health, and way of life of Tłıchq people and to collaborating closely with Diavik, the GNWT, WLWB, and other IGO to ensure that the Measures set out in the REA are effectively and timely implemented.

The Tłıchq Government, under the Department of Culture and Lands Protection (DCLP) is responsible for promoting Tłıchq way of life in **Mqwhì Gogha Dè Njıttìèè**. The DCLP’s functions include implementing strategies to strengthen culture, language and way of life, as well as developing cultural well-being indicators. The DCLP has been working with Elders and staff to identify Tłıchq cultural objectives, criteria (indicators) and thresholds that define family and community-wide well-being and inform everyday practice of Tłıchq way of life. Consequently, to identify cultural indicators, as part of Measure 6, Tłıchq Government is building on work previously carried out. This report describes the progress Tłıchq Government has made to date.

It is important to note that the definition of culture and community-specific indicators is ongoing, and we expect to have more feedback in the coming year, as investigations proceed. Tłıchq Government appreciates the GNWT’s recognition that the process “needs to be holistic, community-based and culturally relevant” (GNWT 2021), which requires an approach guided by these principles.

2. Status Report on Defining Culture and Community-specific Indicators

The Tłıchq Government, with technical support, prepared criteria for determining impacts to cultural well-being specific to the Tłıchq communities. The approach involves building upon other existing Tłıchq Government initiatives, such as The Northern Economies project, which is being conducted in partnership between Tłıchq Government Client Services Department and Department of Culture and Lands Protection. The study involves a completion of desktop research into the impacts of diamond mines and future diamond mine closures in the Northwest Territories (NWT), on the vulnerabilities of Tłıchq peoples, culture and way of life. The project objectives included the promotion of the Tłıchq way of life by implementing efforts and initiatives that protect and preserve Tłıchq culture, lands, language and way of life. The definition of criteria for determining impacts to the cultural well-being of Tłıchq members – as per Measure 6 - draws on the research activities carried out for the Northern Economies project. There were four scheduled workshops with Tłıchq Citizens from the four Tłıchq communities, which have been postponed due to COVID-19.

As part of its mandate, the DCLP has developed four indicators for monitoring the results of its investments in cultural programming, as well as objectives for monitoring these indicators over time. The main goal is to strengthen culture, language and way of life, and developing cultural well-being indicators focused on these four areas:

1. Tłıchq Yatıı;
2. Being on the land and being self-sufficient;
3. Sense of belonging; and
4. Food security.

These four indicators and existing data to date are described below.

2.1 Tłıchq Yatıı

The Tłıchq have a spiritual connection to the land: “we are from the land, we are the land” (Mackenzie, 2013). Consequently, preserving language and culture is central to protecting the land, water, and wildlife in and around Tłıchq traditional territory. NWT Bureau Statistics data suggest that prior to development of mines in the NWT (1971-1998), 96.5% of Tłıchq over the age of 15, spoke Tłıchq Yatıı (NWT Bureau of Statistics 2020). However, following the opening of the mines, language use among those 15 years or older declined and since 2016, less than half (46.6%) of the Tłıchq population uses Tłıchq Yatıı as a first language. The change in this indicator is due to several complex socio-political factors. Of particular importance is that Tłıchq peoples have had to shift their reliance on traditional economies to wage economies, which has negatively affected language use and other cultural practices (Firelight Research Inc. & Tłıchq Government 2021).

The DCLP addressed this decline in Tłıchq Yatıı use by allocating funds from IBA investments to language nest programs, and the efforts are resulting in increases in Tłıchq Yatıı use. However, the Northern Economies project reveals that in the near future, closures of diamond mines in the NWT and subsequent decline in IBA revenues have the potential for an adverse effect on the financial viability of several of DCLP’s efforts to promote, protect, and restore Tłıchq language and culture. It should be noted that work is ongoing to identify other indicators connected to complex socio-political factors affecting the use of Tłıchq Yatıı as a first language. One such initiative is the DCLP’s proposal to collaborate with other Tłıchq Government departments to conduct a combined Tłıchq Language, Culture & Well-Being survey in all Tłıchq communities. The purpose is to gain a deeper baseline understanding of the present-day Tłıchq language speakers, with a target of delivery of 2022.

Looking back at the measure, the Tłıchq Government wishes to strengthen the relationship to the land, through culture and way of life in this area. The measure reads:

3. The GNWT will support the IGO to cultural well-being indicators specific to communities involved, to monitor and evaluate cultural well-being impacts associated with the Project, alongside other diamond mining projects.

Applying this cultural criteria to DDMI and GNWT, it may be used to inform how travel and closure sessions are run. They should be run in the language, open with prayer, and ensure there are long discussions in the language about how the area is recaptured into the hearts and minds of the Indigenous peoples in the region. Being on site or in the project area is also important.

2.2 Being on the Land and Being Self-sufficient

Tłıchq well-being is built on culture and way of life. Connection (physical and spiritual) to the land and access to land-based traditional practices are integral to Tłıchq way of life and consequently, to Tłıchq Citizens health and well-being. A review of available NWT Bureau Statistics data indicates that just after the first mine opened, Tłıchq participation in traditional activities began to wane. For instance, members’ engagement in harvesting activities (hunting, trapping and gathering berries) and arts and crafts declined from 20.5% to 11.8% over a ten-year period (1988-1998) (NWT Bureau of Statistics 2020). However, following the establishment of the DCLP and various on-the-land programming, these indicators reveal a gradual positive change in traditional and land-based activities.

As with Tłıchq Yatıı as a first language, future mining activities could impact Tłıchq Government’s capacity to promote and restore Tłıchq members’ access to land-based traditional practices and

connection to the land.

Work is still being carried out by the DCLP to identify other indicators associated with being on the land and being self-sufficient.

Looking back at the measure again, the Tłıchq Government wishes to strengthen the relationship to the land, specifically by supporting families to be out on the land together.

This study, the GNWT funding, and the workshops that the GNWT has supported emphasize the importance of being out on the land in the family unit. This means that communities should be able to be out on the land, practicing their language, culture and way of life after the closure of the Diavik Mine, and travel through to the area along traditional trails should be emphasized and supported. Workers that have spent their lives commuting to the mines in airplanes for rotations set by the mines should be able to travel to the mine with their families and provide advice and guidance based on their older and more traditional, land-based ways of travelling.

2.3 Sense of Belonging

Indicators measuring ‘sense of belonging’ (as reported by the NWT Bureau of Statistics) have become available only recently (from 2014). The majority of the Tłıchq reported feeling a strong a sense of belonging to their community (41.1% very strong, 39.9% somewhat strong, with only 9.3% somewhat weak, 3.9% very weak) (NWT Bureau of Statistics 2020). The DCLP is working to contribute to community well-being by providing opportunities for people to come together as a community, such as the Jmbè Program, Hand Games and Trails of Our Ancestors. Sense of belonging is a key indicator that the DCLP intends to continue monitoring, alongside measuring the success of on-the-land and cultural programming. Additionally, the DCLP will continue to document Tłıchq place names and further opportunities for knowledge-transfer from Elders to adults and youth. Through such activities, further information on indicators for cultural well-being can be derived.

Looking back at the measure again, the Tłıchq Government wishes to see the GNWT and Diavik support the renaming of the landscape to traditional Dene names. This will be done through and with families, and with communities collaborating together to reintegrate the mine area into the cultural landscape.

2.4 Food Security

As most recently measured in 2018, 86.9% of Tłıchq households reported eating traditional foods at some point during the year (Bureau of Statistics, 2020). Over time (1998-2018), there has been a notable decline in the percentage of Tłıchq households (from 57.5% to 31.1%) reporting that most or all of their household’s supply of meat or fish was obtained through hunting or fishing (Bureau of Statistics, 2020). Also in 2018, approximately half (55.5%) of the Tłıchq population indicated that sometimes they were worried they would not have enough money for food, with 11.1% worried very often (Bureau of Statistics, 2020). Food security and the consumption of traditional country foods are important indicators for DCLP to monitor how they might be able to intervene during times of economic insecurity (mine closures).

Most Tłıchq region households experience food insecurity. Particularly, 56% of Tłıchq region households either expressed they ‘sometimes’ or ‘very often’ worry about money for food (Bureau of Statistics, 2020). The Tłıchq region is more vulnerable to food insecurity than the NWT average; 56% of all Tłıchq Region households, versus 23% of all NWT households, reported experiencing food insecurity (Bureau of Statistics, 2020).

Employment by the mining industry seemingly does little to suppress food insecurity in the Tłıchq

region, as half of the households that identified they had at least one diamond mine employee still reported experiencing food insecurity (Bureau of Statistics, 2020).

This cultural criteria is certainly broader than the other three proposed previously, however it is the basis of the land based economy. Food security through a mix of land based economy and the market economy has been the basis for families in the region, albeit with many families reporting vulnerability. The return of this landscape to the productive use of the Tłıchq may increase the food security in the region, if the emphasis is placed on this economy through joint GNWT and Tłıchq Government efforts. It is also possible that employment changes due to mine closure could potentially lead to negative impacts on food security.

3. A Healthy Environment and Cultural Well-being

Considering the importance of clean water for cultural well-being, the Tłıchq Government has been working with elders, as well as Diavik to establish and implement cultural water quality criteria. The goal is to ensure continued cultural use of the area and allow for enhanced access upon closure of the mine. Tłıchq Government has identified cultural criteria that demonstrate how the waters and lands of Lac de Gras – including the pit lakes – must be healthy for humans, wildlife and aquatic life. The water must meet cultural water quality criteria that is based on both western science and Tłıchq Traditional Knowledge. Specifically, water in the pits and Lac de Gras must meet Aquatic Effects Monitoring Program quality criteria, and “water must appear to be good to Tłıchq Elders and monitors, based on clarity, temperature, colour, scum or unnatural material, smell, and taste” (Tłıchq Government 2021).

This work is in its early stages and Tłıchq Government is collaborating with Diavik to develop an approach to monitoring and verifying that cultural water quality criteria are met and to mitigate real and perceived risk to the use of the Lac de Gras area.

3.1 Other Ongoing Work

Part of the GNWT’s implementation plan for Measure 6 was to establish a Technical Advisory Panel (TAP), consisting of IGOs from the affected Indigenous communities. Panel members are tasked with representing and providing input on what culture means to each community. The TAP is also to help guide the implementation of Measure 6, by informing and supporting the development of definitions of cultural well-being and cultural well-being indicators specific to each community.

The Tłıchq Government is currently in the process of refining and verifying our cultural well-being indicators, around the core areas of

- Tłıchq Yatıı as a first language,
- being on the land and being self-sufficient,
- sense of belonging,
- food security, and
- a healthy environment.

Similarly, we are working to develop a Tłıchq-specific definition of cultural well-being. Cultural well-being is more than the sum of these core indicators, but these indicators are a good starting point to inform ongoing work.

3.2 Next Steps

In the coming year, Tłıchq Government intends to undertake the following tasks:

4. Reviewing and refining identified cultural well-being indicators by:
 - a. Confirming and clearly describing the linkages between Measure 6 to the Tłıchq Government’s cultural well-being objectives;
 - b. Linking the healthy environment component and the community cultural well-being indicators; and
 - c. Conducting smaller focus groups with Elders and community members.
5. Verifying the indicators through Knowledge sharing sessions with Elders and community members, including a larger workshop and a site visit.
6. Developing a monitoring and reporting system for implementing the indicators by:
 - a. Identifying readily available data, gaps, and new types of surveys of data collection; and
 - b. Verifying that indicators are measurable and can meaningfully contribute to tracking cultural well-being.
7. Establishing a robust reporting and communication system to link the monitoring to action.

The work detailed above requires a more time, resources and funding than what has been made available to date. Plans to complete some of these tasks in 2021 elements were also greatly challenged due to the COVID-19 pandemic. As a result, these tasks are projected to take place in 2022.

4. Conclusion

Effective implementation of the Measures prescribed by the REA is critical to enabling Tłıchq citizens and Elders gain confidence that the Project will not degrade the water quality of Lac de Gras and will not adversely affect the culture, health and way of life of Tłıchq people. As the Project proceeds, Tłıchq Government is committed to working closely with Diavik, the GNWT and WLWB, and other IGOs to ensure the measures set out in the REA are effectively and timely implemented and that our people’s concerns are resolved. Tłıchq Government thanks the GNWT for its work and looks forward to continuing to collaborate on this Project.

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CULTURAL WELLBEING INDICATORS

Work & Engagement Plan – November 15, 2021

MNP

Measure # 6 - Adaptive Management of Cultural Impacts

To mitigate significant cumulative adverse cultural impacts of the Project, the Government of the Northwest Territories will engage and work with Indigenous intervenors and the communities they represent to monitor and adaptively manage adverse impacts on cultural well-being from the Project, in combination with the Diavik Mine and other diamond mining projects.

The Government of the Northwest Territories will support the Indigenous intervenors to develop community-specific cultural well-being indicators to monitor and evaluate cultural well-being impacts associated with the Project, in combination with other diamond mining projects.

The Government of the Northwest Territories will meet with potentially affected Indigenous communities within one year of Ministerial approval of this Report of Environmental Assessment, and annually afterwards (or as agreed to by the Indigenous intervenors), to:

- a) prioritize cultural well-being impacts related to the Project and other diamond mines, as identified by communities and by the Government of the Northwest Territories,
- b) evaluate the effectiveness of Government of the Northwest Territories programs or other programs to address these identified impacts, and
- c) discuss improvements to existing Government of the Northwest Territories programs to mitigate identified impacts, new Government of Northwest Territories programs, or support for new community-based programs.

The Government of the Northwest Territories will submit an annual progress report on the three items above to the Indigenous intervenors, describing its engagement on and adaptive management of cultural impacts, and the Government of the Northwest Territories' plans to help address identified impacts.

Wherever feasible, the Government of the Northwest Territories should coordinate and collaborate with Diavik and the other diamond mining operators in the Northwest Territories when carrying out this measure.

Outcomes of this measure should be used, where relevant and available, to inform work on other measures.

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1. Introduction

In response to Measure 6 in the Mackenzie Valley Environmental Impact Review Board's (MVEIRB) Report of Environmental Assessment (EA1819-01), the Government of the Northwest Territories (GNWT) engaged a third-party contractor, MNP LLP, (hereafter the "contractor") to support the development of community specific definitions of cultural well-being and identify cultural well-being indicators for participating Indigenous intervenors.

The following Engagement Plan provides for a review of existing work to date, detailed information on the methodologies that will be used when engaging with Indigenous Governments and Organizations (IGOs), and details on the preparation of a Final Report.

2. Background

2.1 Technical Advisory Panel

Indigenous engagement is central to the development of cultural well-being indicators. A Technical Advisory Panel (TAP) was established by the GNWT to ensure that IGOs have input at all stages of the project. All Indigenous intervenors identified in the MVEIRB's EA1819-01 were invited to participate on the TAP. There is a total of eight IGOs who were identified in the EA1819-01, which include:

- Deninu Kųę First Nation
- Łutselk'e Dene First Nation
- Yellowknives Dene First Nation
- North Slave Métis Alliance
- Northwest Territory Métis Nation
- Fort Resolution Métis Government
- Kitikmeot Inuit Association
- Tłıchų Government

While all IGOs were invited to participate in the TAP, the Tłıchų Government turned down the offer to actively participate in the TAP but will continue to receive updates and be invited to TAP meetings. All other IGOs have participated in the TAP, but with varying engagement processes. Deninu Kųę First Nation, Yellowknives Dene First Nation, North Slave Métis Alliance, Northwest Territory Métis Nation, and Fort Resolution Métis Government all have the same engagement plan and level of interaction with the TAP, with only minor differences. Three of the intervenors (Tłıchų Government, Łutselk'e Dene First Nation, and the Kitikmeot Inuit Association) requested a unique process for engagement, the details of which are covered in Section 4.8.

2.2 Project Planning

The project comprises three phases, the Project Initiation and Planning phase, IGO Engagement phase and Reporting and Finalization phase. The Project Initiation and Planning phase commenced in February 2021, when the contractor met with the GNWT to confirm overall project scope, approach, and deliverables. The IGO Engagement phase commenced in September 2021, when the contractor worked with the GNWT to finalize the engagement plan and schedule leadership meetings, community workshops and validation

meetings with IGOs interested in participating. Engagement sessions, including leadership meetings, community workshops, and validation sessions, have been completed with some IGOs, but have been delayed with other IGOs due to Covid-19. The Reporting and Finalization phase is anticipated to begin in late November 2021, once all engagement sessions are complete. The three phases are further detailed in Table 1. Work Plan and Deliverables. Over the course of the project, the contractor has and will continue to meet with the GNWT on an as needed basis to receive direction, confirm the scope of deliverables, and plan engagement activities including TAP sessions.

3. Project Initiation and Planning

The Project Initiation and Planning phase is nearly complete. Key deliverables completed within this phase include project initiation, a jurisdictional scan, and the development of an engagement plan with an integrated work plan, as detailed below.

3.1 Jurisdictional Scan

A key component of the Project Initiation and Planning phase was the development of a jurisdictional scan. The scan was conducted to research the definitions along with indicators used for cultural well-being in provinces and territories across Canada and in international jurisdictions with sizable Indigenous populations, including Australia, New Zealand, and the United States (Alaska). Specifically, the scan focused on:

- Potential definitions and indicators of cultural well-being (or its proxies) that are currently used in regulatory and non-regulatory settings.
- Best practices to help inform the development of cultural well-being indicators and definitions of cultural well-being.

Building on work already undertaken, the scan reviewed background materials and reports obtained from the GNWT as well as publicly available information. The jurisdictional scan focused on legislation and guidelines, project specific examples, and secondary literature from regulatory, non-regulatory, and Indigenous assessment contexts. The parameters of this research were confirmed in collaboration with the GNWT.

The jurisdictional scan found the following:

- While most jurisdictions do not provide formal direction on specific cultural well-being Valued Components (VCs), some provide guidance on general, community and project specific cultural well-being indicators.
- Many jurisdictions also identify and assess effects to Indigenous rights, traditions, customs, language, and culture that may be adapted or used as proxies for cultural well-being.
- Cultural well-being and its indicators should be specific and responsive to individual Indigenous nations and groups.
- Cultural well-being and its indicators should also relate directly to a proposed project and project location.
- Effort should be made to understand cumulative effects in relation to cultural well-being.

These and other findings from the jurisdictional scan were reviewed by the Measure 6 Working Group and Steering Committee and approved by the IGOs in a TAP meeting.

A summary of this information will be presented to the IGOs in the leadership meetings and community workshops to demonstrate how other jurisdictions created a definition of cultural well-being and cultural well-being indicators. The list of potential cultural well-being indicators and draft definitions, compiled based on findings from the jurisdictional scan, is meant to be a starting point for IGOs to brainstorm what would work best for their community(s).

3.2 Engagement Plan

Following the presentation of the jurisdictional scan, the GNWT and the contractor participated in a collaborative conversation to understand the IGOs' needs and preferences for engagement activities to define cultural well-being and identify indicators. Some of the members of the TAP expressed interest in working collaboratively with the GNWT to develop a plan for facilitated engagement activities that are grounded in appropriate capacity and access to information.

Based on the direction from the TAP, a Draft Engagement Plan was prepared and presented at the subsequent TAP meeting that included key steps for the development, evaluation, and reporting of cultural well-being indicators in concert with suggested timelines. The plan acknowledged that the IGOs are under no obligation to participate in facilitated engagement activities with the GNWT.

Following the presentation of the Draft Engagement Plan, the IGOs indicated the need to work collaboratively with the GNWT to clarify their needs around community-based consultation and understand capacity as well as timelines. Following this feedback, the GNWT provided each interested IGO with the opportunity to formulate their required supports and engagement components. To properly scope engagement activities and the needs of each of the IGOs, the GNWT met with each of the TAP members to explore the following questions:

- How do you want to define cultural well-being?
- What resources will be required?
- Do any rules exist for community engagement, such as a protocol?
- Do any pandemic restrictions exist in your community?
- Are there times that work best for engagement activities?
- What kinds of support do you need?

Guided by these questions, each TAP member considered the type of engagement activities within the scope of available capacity. In response to this collaborative process, IGO-specific Engagement Plans were developed for review and approval by the GNWT and the IGOs. Most IGOs will largely have the same Engagement Plan with unique components for some IGOs. Described below in Section 4.1 to 4.7 is the general plan that covers basic engagement details, evaluation and data needs, data collection methods, and details on the reporting process, followed by IGO-specific engagement plans in Section 4.8.

3.3 Work Plan & Deliverables

The Work Plan and Engagement Plan were combined into this document. All phases of the Revised Work Plan and key deliverables are outlined in Table 1. Work Plan and Deliverables. For more details on the engagement methodology see Section 4, with greater detail on the reporting methodology in Section 5.

Table 1: Work Plan and Deliverables

| Phase | Activity/Tasks | Deliverables |
|---------------------------------|--|--|
| Project Initiation and Planning | Project planning | <ul style="list-style-type: none"> • Project plan |
| | Conduct jurisdictional scan | <ul style="list-style-type: none"> • Jurisdictional scan |
| | Prepare engagement plan | <ul style="list-style-type: none"> • Engagement plan |
| | Prepare work plan and deliverables | <ul style="list-style-type: none"> • Work plan • Table of deliverables |
| IGO Engagement | Prepare engagement materials | <ul style="list-style-type: none"> • Engagement session agendas and materials • Plain language project information • Cultural well-being examples • Basic methodology for developing a community specific definition of cultural well-being and identifying cultural well-being indicators |
| | Host IGO leadership meetings ^[2] | <ul style="list-style-type: none"> • Completed leadership meetings • Meeting summaries |
| | Leadership meeting analyses and community workshop preparation | <ul style="list-style-type: none"> • Thematic analyses of IGO leadership meeting results • Preparation of 'What We Heard' documents from each of the IGO leadership meetings • IGO-specific community workshop agenda and materials |
| | Host community workshops ^[3] | <ul style="list-style-type: none"> • Completed community workshops • Workshop summaries |
| | Community workshop analyses and validation session preparation | <ul style="list-style-type: none"> • Thematic analyses of community workshop results • Preparation of 'What We Heard' documents from each of the community workshops |

| Phase | Activity/Tasks | Deliverables |
|----------------------------|---|---|
| Reporting and Finalization | Prepare and administer online survey to GNWT contacts | <ul style="list-style-type: none"> Develop, test and administer an online survey to pre-determined GNWT contacts to identify programs (services) along with evaluation and monitoring initiatives of relevance to the indicators. |
| | Host IGO leadership indicator validation session | <ul style="list-style-type: none"> Validated and evaluated list of indicators for each IGO as per the selection criteria |
| | Host TAP indicator prioritization session | <ul style="list-style-type: none"> List of indicators to be prioritized by the TAP.^[4] |
| | Draft monitoring Recommendations | <ul style="list-style-type: none"> Through an online survey administered to pre-confirmed contacts in the GNWT, a listing of programs (services) and evaluation (monitoring) initiatives that are aligned to the identified indicators Monitoring recommendations for the identified indicators, including data needs along with related considerations |
| | Prepare final report draft | <ul style="list-style-type: none"> Final, prioritized list of community specific cultural well-being indicators Draft report, submitted to the GNWT for feedback. |
| | Finalize report | <ul style="list-style-type: none"> Distribute final report to the GNWT and each of the IGOs |
| | Presentation of final report | <ul style="list-style-type: none"> Final presentation to the GNWT |

¹ The Work Plan and Deliverables assumes a start date for engagement activities of September 27, 2021. All timelines are predicated upon this start date and are subject to change upon the availability of the GNWT and the IGOs.

² If requested by the IGO, the leadership meeting can be replaced by a second community workshop.

³ If requested by the IGO, a short survey (up to 20 questions) can be prepared to be disseminated to the community to build on the preliminary definition and indicators identified during the leadership session as a substitution or supplement to the virtual community workshop.

⁴ The GNWT will review all indicators prior to each IGO validation session. Confirmed and validated indicators will be brought forward to the TAP for final prioritization.

4. IGO Engagement

The facilitated engagement activities recommended in this plan were shaped by guidance from the TAP, the representatives from the involved IGOs, and the GNWT. Instrumental to creating this plan was the learning gained by the GNWT in its outreach to each IGO to understand their engagement and capacity needs. Overall, this plan includes a standard process for engagement, followed by individualized Engagement Plans for specific IGOs.

4.1 Engagement Objectives

Serving as the guiding aims of this Engagement Plan are three objectives, namely:

1. To develop a community-specific definition of cultural well-being and identify associated cultural well-being indicators.
2. To explore the meaningfulness of the cultural well-being indicators along with practicality in use.
3. For those cultural well-being indicators that are most promising, to understand the data needs as well as understandings on baselines and potential use of targets.

In addition to developing and reviewing cultural well-being indicators and their definitions with the IGOs as well as communities, the contractor will also prepare and administer to pre-determined contacts in the GNWT an online survey to identify relevant programs (services) along with evaluation (monitoring) efforts.

4.2 Level of Engagement

The International Association for Public Participation (IAP2) defines public participation as “any process that involves the public in problem solving or decision-making and uses public input to make sustainable decisions” (IAP2 2016, 2). IAP2 is the leading standard in public participation and engagement.

IAP2 defines five levels of engagement that can be applied when deciding the extent and form of related activities. The level of engagement can be used to guide the choice of engagement techniques.

The GNWT worked with the IGOs to determine the level of desired participation and input to be

“collaborate”. Collaboration is best suited to situations where a high degree of involvement and input into decision making is required. The GNWT recognizes that the identification of cultural well-being indicators must be community driven to be an effective part of future decision-making and planning. Engagement



Figure 1: Levels of Engagement on IAP2 Spectrum

methods that support collaboration with concerned stakeholders include leadership meetings, workshops, and surveys.

Working with each IGO, the GNWT identified workshops as the preferred technique for engaging each community. According to IAP2, workshops are best suited to collaborative engagement processes with small groups and a defined assignment. Workshops are designed to focus participants on providing input and information that supports the decision-making process. Key considerations include:

- The importance of providing background information that is accessible and in plain language.
- Key steps and tasks should be identified at the outset to support a focused approach.
- Graphic tools and presentation materials are useful to support the process.

4.3 Meeting & Workshop Logistics

Given the current and evolving situation with COVID-19, all sessions including workshops will be conducted virtually using the Microsoft Teams platform where possible; therefore, leadership meetings and community workshops will need to be held in a central location for each community that can be accessed virtually with support technology and translation as required. Each session should include no more than 10 participants per session.

There will be a request to record each workshop or leadership meeting. If the IGO consents, the meeting will be recorded. If the IGO does not consent, the meeting will occur as scheduled, but without a recording. Following the meeting, the contractor will provide meeting summaries for the IGO and GNWT to review. The recordings will support the development of the meeting summaries.

Where possible, the contractor may also use virtual tools such as Teams Blackboard, Wooclap and Jamboard to facilitate sessions. The contractor will work with the IGOs during the leadership sessions to understand any technological limitations. Where the use of such tools is considered unfeasible, a back-up, low tech-option will remain available.

4.4 Related Data Considerations

Occurring throughout the engagement phase, when an indicator is identified, the contractor will help the IGOs assess its practicality along with views on related baselines and targets. Once a list of indicators is identified and is being reviewed, the contractor will help identify any additional data considerations, including recommendations around the sourcing, consolidation, and monitoring of the associated information.

The GNWT recognizes that some of the indicators identified by individual IGOs may not have previously collected data and/or have data that can be readily sourced, consolidated, monitored, and reported. In these cases, the contractor will also facilitate a discussion with the IGOs on what they require to collect data for the indicator in question. The related observations will be included in the final report.

4.5 Confidentiality and Intellectual Property

Information gathered by participating IGOs in respect of cultural well-being indicators may be sensitive in nature. Information related to cultural well-being indicators will need to be shared with the GNWT; however, there may be considerations around sharing and handling this information between IGOs and regulators.

Confidentiality measures may include procedures for receiving and sharing the information, retention of the information, and permission protocols; therefore, how and if the indicators and the information collected can be shared will be part of the conversation when evaluating the indicators. Where possible, mechanisms for protecting culturally sensitive information and/or generalized reporting can be deployed in communications with the regulator.

4.6 Engagement Methodology

As described in Table 1. Work Plan and Deliverables, IGO leadership meetings and community workshops will occur with each of the IGOs, followed by a final IGO leadership meeting to validate the indicators. Once a validated list of indicators is established, a TAP meeting will occur to prioritize the indicators.

As with any methodological approach, flexibility, and the ability to modify the approach based on the needs of engagement participants is critical.

4.7 Engagement Sessions

In the initial IGO leadership meetings and community workshops, the contractor will provide team introductions, background to the project, an explanation of the objectives of the engagement session and a summary of cultural well-being definitions and indicators from other jurisdictions. The engagement sessions will then proceed with defining cultural well-being according to the IGO coupled with identifying indicators. Detailed information on the engagement sessions is included below.

4.7.1. Engagement Materials

Engagement materials will be prepared in advance of the IGO leadership meetings and community workshops. Included in the engagement materials will be project team introductions, plain language project information, engagement session objectives and a summary of examples from other jurisdictions' cultural well-being definitions and indicators. Identifying key terms (i.e., indicator, valued component, etc.) and examples of cultural well-being indicators from regulatory and non-regulatory contexts will help participants understand what they are being asked to identify. The source of examples will be the jurisdictional scan and are meant to be a starting point or brainstorming piece to assist in the development of cultural well-being definitions as well as indicators by the IGOs.

Examples of potential cultural well-being indicators are not limited by the examples below, but from the jurisdictional scan, would likely include the following considerations:

| Economic | Social | Environmental | Governance |
|--|--|---|--|
| <ul style="list-style-type: none"> • Traditional economy • Community employment in the mining sector • Sustainable development • Future economic opportunities • Infrastructure development • Community investment | <ul style="list-style-type: none"> • Food security • Language • Cultural identity • Cultural programming and services • Values and beliefs • Way-of-life • Sense of self • Cultural transmission • Healing practices • Education • Housing • Trust | <ul style="list-style-type: none"> • Cultural landscapes • Culturally significant species • Stewardship • Connection with lands and resources • Natural resource use systems • Traditional land use and exercise of rights • Traditional knowledge related to lands and resources • Quality of traditional foods • Water | <ul style="list-style-type: none"> • Nation's cultural protocols • Governance structures • Effectiveness of governance over lands and resources • Nation-to-Nation relationship • Government services and service delivery • Leadership values |

4.7.2. IGO Leadership Meetings

IGO leadership meetings are expected to last between 2 to 3 hours. During the leadership sessions, the focus will be on establishing a preliminary definition of cultural well-being, identifying indicators and understanding cultural and community protocols for consideration by the contractor when planning the community workshops. A detailed methodology is explained in section 4.7.4. In keeping with this, the agenda items may include:

- Opening Prayer or Ceremony
- Consent
- Introductions
- Project Details and Plain Language Information
- Engagement Session Objectives
- Cultural Well-Being Definition and Indicator Examples
- Meaning of Cultural Well-Being
- Appropriate Cultural Well-Being Indicators
- Community Workshop Considerations
 - Community and Cultural Protocols
 - Attendance
 - Use of Virtual Tools
- Reporting and Next Steps

After each leadership session, meeting summaries will be prepared to be shared with the GNWT. These summaries will form the basis of the thematic analysis and support the preparation of a 'What We Heard'

Report that will be included in the Final Report.

4.7.3. Community Workshops

Community Workshops are expected to last between 3 to 4 hours with scheduled breaks as per community needs. During the community workshop, the focus will be on understanding views along with opinions on a preliminary definition of cultural well-being and related indicators. A detailed methodology is explained in section 4.7.4. In keeping with this, the agenda items may include:

- Opening Prayer or Ceremony
- Consent
- Introductions
- Project Details and Plain Language Information
- Engagement Session Objectives
- Cultural Well-Being and Indicator Examples
- Meaning of Cultural Well-Being to the Community
 - Review of Leadership Definition of Cultural Well-Being
- Putting in Place Cultural Well-Being Indicators
 - Review of Leadership Preliminary Indicators of Cultural Well-Being
 - Related Data Considerations
- Reporting and Next Steps

After each community workshop, meeting summaries will be prepared to be shared with the GNWT. These summaries will form the basis of the thematic analysis and will be included in the Final Report.

4.7.4. Cultural Well-Being Definition and Indicator Selection

Included in both the IGO leadership meetings and community workshops will be all items identified in section 4.7.1., followed by the facilitated part of the workshop. The contractor will initiate the workshop by prompting the IGOs to brainstorm what makes their community unique and to identify the related values that contribute to the IGO's definition of cultural well-being. This will be followed by the identification of community-specific cultural well-being indicators by starting broadly with the examples and then narrowing on the basis of the emerging definition. The process is meant to be interactive, flexible, iterative, and specific to each community. Questions that guide⁴ the conversation can include but not be limited to:

- What makes the IGO unique?
- What is culture and what does your culture mean to you?
- What does cultural well-being look like for your Nation?
- How does the Nation's culture connect to the community's and individuals' well-being?
- What does positive cultural well-being look like for your Nation?

The contractor will work with the IGO to understand how culture and cultural well-being are defined from an IGO-specific perspective. The above questions are designed to elicit information that can be used to develop a definition and support the identification of indicators that can be refined throughout the engagement

⁴ This is not an inclusive list of questions. Some questions will be used in the engagement materials and some questions will be used as prompts. While guiding questions will be included in workshop materials, the engagement team will use an open-ended and flexible approach based on IGO leadership and community direction and understanding.

session. The contractor will work with the IGO to facilitate this through thematic grouping, with some of the illustrative examples being:

- Traditional Knowledge
- Traditional Healing
- Ceremony and Tradition
- Gatherings
- Language
- Sports and dance
- Economic
- Social
- Environmental
- Governance

From these thematic groupings, it will be important to understand what might, or has, changed over time⁵ and if these same changes can be measured in some manner. Using Traditional Healing as an example, questions that can guide this conversation include:

- What is traditional healing?
- What kinds of activities does traditional healing include?
- Have you seen changes in traditional healing over the last 10 or 20 years?
- What are those changes?
- What kinds of changes can be measured?
- What are the important aspects or components of healing that you feel need to be monitored?

From this dialogue, potential indicators will emerge, at which point the contractor will support the IGO in understanding if there is available data to support the measurement of change. Questions that can be asked in relation to the Traditional Healing example include:

- What information is needed to understand such changes in traditional healing?
- Have you collected information on traditional healing practices in the past?
- Do you know who in your community participates in healing activities?

Once potential definitions and indicators are established, they will be validated and finalized in the validation session with the IGO. See Section 5.1 for more details on definition and indicator validation. Supporting materials from the individual IGOs that will offer further insight on the availability of data as well as the feasibility of setting baselines or targets relevant to the indicators in question will be requested in the various engagement sessions.

4.7.5. Analysis

Based on feedback obtained during the sessions, a table will be prepared, offering an overall summary of the emerging definitions along with indicators of cultural well-being. This is illustrated in Table 3.

⁵ Assumes both positive and negative changes.

Table 3: Summary Table

| Community Well-Being Definitions | Community Well-Being Indicators | Related Details |
|----------------------------------|---------------------------------|-----------------|
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To aid in summarizing the various definitions of cultural well-being and the associated aspects, thematic analysis will be used. Thematic analysis is a qualitative method in which patterns are identified from a collection of information. These patterns are then used to identify meaning from the information collected from a group of individuals. The contractor will also use the summary table to further consider the potential of each indicator, should additional analysis be required. In concert with this analysis and preparation of a summary table, the contractor will create ‘What We Heard’ documents from each of the communities. These ‘What We Heard’ documents will form the basis of analysis for the Final Report and may be shared with each community.

4.8 IGO-specific Engagement Plans

4.8.1. Recommended Engagement Plan - Deninu Kųę First Nation, Yellowknives Dene First Nation, North Slave Métis Alliance, Northwest Territory Métis Nation and the Fort Resolution Métis Government

In dialogue with the GNWT, Deninu Kųę First Nation, Yellowknives Dene First Nation, North Slave Métis Alliance, Northwest Territory Métis Nation and the Fort Resolution Métis Government indicated their interest in participating in the engagement activities. Engagement activities for each IGO will include leadership and community workshops to define cultural well-being and identify cultural well-being indicators. These sessions will be followed by a session to validate the indicators and related data needs. IGOs will have the option to substitute a community workshop for a survey. IGOs will also have the option to have translators present.

4.8.2. Recommended Engagement Plan - Łutselk’e Dene First Nation

This plan will be largely similar to the above general plan; however, it will be critical to review the work that Łutselk’e Dene First Nation (LKDFN) has already done on the topic of cultural well-being. The contractor will review the 2013 and 2018 Community Wellness Plans (CWP) that were produced by LKDFN, which will be crucial to starting engagement that is respectful and prepared.

4.8.3. Recommended Engagement Plan - Tłıchų Government

The Tłıchų Government, in discussion with the GNWT, has indicated that they have progressed with cultural well-being well beyond the scope of this project, and are now taking steps to develop programs to improve cultural well-being outcomes. They declined offers for a formal Engagement Plan and turned down the offer to actively participate in the TAP. The Tłıchų Government will continue to receive updates and be invited to TAP meetings. Given that the Nation has cultural well-being assessment activities and a program already established, the Tłıchų Government will be working with the GNWT on reporting requirements under Diavik Measure 6 which will include a report of cultural well-being that includes the definition, indicators, and monitoring program. The contractor will include the Tłıchų Government’s report in the Final Report.

4.8.4. Recommended Engagement Plan – Kitikmeot Inuit Association

The Kitikmeot Inuit Association (KIA), in discussions with the GNWT, has indicated that they will not require a formal Engagement Plan. All engagement will occur at the TAP. The final report will include information obtained from efforts between Diavik and KIA. Given that KIA has cultural well-being assessment activities and a program already established, KIA only wants to deal with culture as it relates to water. As such, the development of a definition and indicators of cultural well-being will be accomplished through the work that Diavik is doing for Measure 2 of the MVEIRB's Report of Environmental Assessment. For this project, KIA will be engaged through the TAP, but their cultural well-being work will be done in collaboration with Diavik. GNWT and the contractor have obtained KIA's report, and the contractor will include this information in the Final Report.

5. Reporting and Finalization

5.1 IGO Leadership Validation Session(s)

Cultural well-being definitions and indicators will be validated and finalized with the IGO leadership during these specific validation sessions. The IGO leadership validation sessions are expected to last between 2 to 3 hours.

The contractor will report back to leadership during the validation session the results of the community workshop. If additional work needs to be done as it pertains to identifying indicators and evaluating their suitability, the contractor will use the suitability matrix or other previously IGO-identified tools/criteria to refine the indicator list. According to Noble (2010), impact assessment indicators are best when they adhere to the following criteria:

- ✓ Relevance and importance to the IGO
- ✓ Are clearly understood for reporting
- ✓ Directional, sensitive, and scalable
- ✓ Ability to be measured and monitored
- ✓ Well-suited to decision making and responsive to programming
- ✓ Can be compared to targets/thresholds
- ✓ Availability of sufficient baseline Information

IGOs may have additional criteria in addition to those listed above. As the indicators from the engagement sessions are validated and further refined, participants will be guided to consider the following related to the potential data needs:

- How would a change to the indicator affect cultural well-being of the Nation?
- How can these aspects be tracked and then reported?
- Is there available baseline data?
- Would it make sense to set a future target (threshold) to help inform later decisions?

These questions, along with direction from the IGO leadership, will help affirm both the indicators and the associated use of data. The validated list of indicators will be included in both the final report and monitoring plan.

5.2 TAP Indicator Prioritization Session

Once a list of indicators is validated and finalized by each IGO, a finalized list of indicators will be distributed to the TAP for prioritization. A facilitated workshop will be conducted with the TAP to identify any overlap between the IGO-specific definitions of cultural well-being and the indicators. The TAP will then prioritize the indicators using an updated version of the summary table, as illustrated in Section 4.7.5 and the supporting questions as identified in Section 5.1.

5.3 Monitoring Plan

The monitoring plan is intended to identify for the GNWT high priority indicators along with the known availability and sources of the data. This will contribute to decisions by the GNWT on whether it should monitor and report on some selection or all indicators.

Feedback provided in the various engagement rounds with supporting document review activities will be incorporated into a monitoring plan for the agreed upon cultural well-being indicators. The monitoring plan will serve to describe:

- The indicators and how they are linked to cultural well-being;
- Which IGOs identified the indicator and their priority as identified by the IGOs and the TAP; and,
- Known data needs and related considerations for the indicators as raised by IGOS and by the TAP as a group.

An additional activity as noted before and contributing to the monitoring plan will be an online survey that is administered to pre-determined GNWT contacts. This survey will seek the identification of relevant GNWT programs and services, using the distinguishing aspects of cultural well-being definitions. Further, the survey will seek descriptions of current evaluation and monitoring initiatives, prompted by examples of the types of indicators being advanced. The consolidated results of this survey will then be included in the monitoring plan.

As seen in Table 4 below, the monitoring plan provides an “at a glance” snapshot of the indicators, related IGOs and priorities, highlights on data needs and sources, and the findings from the GNWT survey on aligned programs (services), evaluative efforts, and monitoring initiatives.

Table 4. Monitoring Plan

| Indicators | IGO(s) | Priority High Medium Low | Data Available Yes No To be developed | Sources: GNWT IGO Diavik Other | Aligned GNWT Programs (Services) | Associated GNWT Evaluation and Monitoring Initiatives |
|------------|--------|-----------------------------------|--|--|--|---|
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5.4 Final Report and Presentation

At this stage of the project, the contractor will compile all the results from the various engagements and document reviews as well as the earlier jurisdictional research into a draft final report for review by the GNWT. Upon receiving feedback, the report will be finalized, and a presentation will be delivered to the GNWT. Each IGO will receive a copy of the final report.

6. Planned Engagement for Diavik Diamond Mine

This project is well suited to allow for synergies between the work of Diavik and the GNWT to fulfill this measure. The GNWT and Diavik will meet to discuss the nature of this relationship and details related to the specific affected communities.

Diavik is responsible for most mitigative measures outlined in the Report for Environmental Assessment (See Chapter 6 of the REA). In particular, Measure 2 tasks Diavik to work collaboratively with Indigenous groups to develop criteria for determining if the water in the pit lake(s) is acceptable for cultural use. This overlap will feed into the cultural well-being of Indigenous intervenors for Measure 6. Engagement with Diavik is meant to capture all relevant cultural data they have collected.

As a general outline, the GNWT and Diavik will have ongoing meetings at the technical staff level to discuss developments as the project begins to collect engagement data on definitions and indicators of cultural well-being. It is hoped that each party will be able to provide updates on their parallel projects, and that both parties will be able to provide support where possible.

As the project draws to a close, the GNWT anticipates sharing the draft Final Report with Diavik before it is published.

References

International Association of Public Participation 2016. Planning for Effective Public Participation. IAP2 International Federation 2016 copyright

Noble, Bram 2015. *Introduction to Environmental Impact Assessment: A Guide to Principles and Practice*. Don Mills: Oxford University Press. Accessed May 20, 2021.

Cultural Well-Being Indicators for Indigenous Nations

Summary of Jurisdictional Scan Findings

DEPARTMENT OF INDUSTRY, TOURISM, AND
INVESTMENT

Prepared by MNP LLP
March 24, 2021

TABLE OF CONTENTS

- Background
- Approach
- Jurisdictional Key Findings
- Cultural Well-Being Key Findings
- Conclusions



“In First Nation, Métis and Inuit communities, culture is “simultaneously art, creative expression, religious practice, ritual models and markers of governance structures and territorial heritage, as well as maps of individual and community identity and lineage.” The link between past efforts to eradicate Indigenous cultures and health issues in today’s Indigenous communities is increasingly recognized. Research has shown that revitalization of Indigenous cultures plays a key role in supporting the health, well-being, and healing of individuals and communities.” - The Ontario Ministry of Arts and Culture.



BACKGROUND

BACKGROUND

The goal of the jurisdictional scan was to review available documents related to the assessment of cultural well-being to:

- Enable the development of a well-sourced definition of cultural well-being indicators;
- Describe methods for assessing effects on cultural well-being; and,
- Develop a study plan.

More specifically, MNP's review focused on addressing:

1. How cultural well-being is defined and how effects on cultural well-being are assessed and mitigated in other jurisdictions (within Canada and globally) as well as within the Northwest Territories ("NWT"); and,
2. What cultural well-being may mean to the impacted communities affected by the NWT diamond mining industry, in particular Diavik's EA1819-01.



APPROACH

Building on work already undertaken by the Government of the Northwest Territories ("GNWT"), MNP reviewed relevant background materials and reports obtained from the GNWT as well as the publicly available information.

The parameters of this research were confirmed in collaboration with the Manager, Socio-Economics Steering Committee Researchers, and focused on jurisdictions in Canada, the United States, and select international jurisdictions.

Canada

1. Nunavut
2. Northwest Territories
3. Yukon
4. British Columbia
5. Alberta
6. Ontario

United States

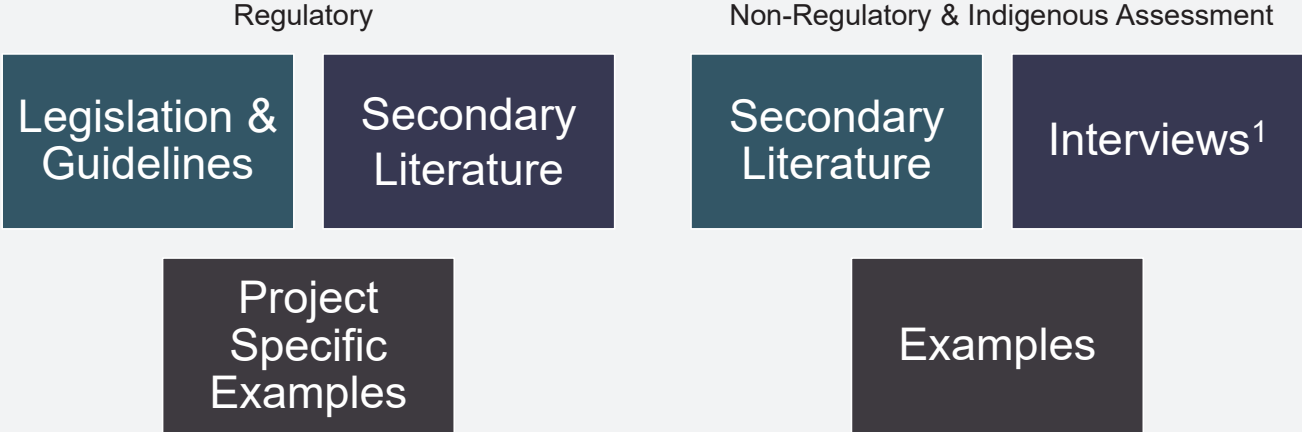
1. Alaska

International

1. Australia
2. New Zealand

APPROACH

For each jurisdiction the study team examined the regulatory, Indigenous assessment, and non-regulatory contexts in which cultural well-being indicators are potentially assessed.



¹ Interviews are not yet completed

APPROACH

The following four parameters were researched and summarized for each jurisdiction:



| Term | Definition |
|---|---|
| Impact Assessment | Impact Assessment ("IA") is the process of identifying the biophysical, social, economic, health and cultural related implications of a proposed action or development (IAIA 2021). Also known as Environmental Assessment ("EA"), Environmental Impact Assessment ("EIA") and Environmental Impact Statement ("EIS"). IA will be used generically to include all forms of assessment and the term used throughout this scan except for when explicitly referenced as EA, EIA, or EIS, in legislation or quoted materials. |
| Valued Components & Indicators | Valued Components ("VC"), are components of the natural and human environment that are identified as having "scientific, social, cultural, historical, archaeological and aesthetic importance" (BCEAO 2013). Indicators are aspects of components that can be used to measure effects (positive or negative). The selection and assessment of VCs, or indicators, is project specific and largely up to the proponent/practitioner so long as they meet the IA standards of the jurisdiction and follow best-practices for IA methodology. |
| Culture | There are no universally accepted definitions of culture. <ul style="list-style-type: none"> • Culture is: ... the shared set of (implicit and explicit) values, ideas, concepts, and rules of behaviour that allow a social group to function and perpetuate itself (Hudelson 2004) • Culture is: ...the set of distinctive spiritual, material, intellectual, and emotional features of society...it encompasses, in addition to art and literature, lifestyles, ways of living together, values systems, traditions and beliefs. (UNESCO's Declaration on Cultural Diversity, 2001) |
| Well-Being | As a concept focused on "quality of life", human health, happiness and prosperity. In the 1990s it became common place in social science research and government planning processes to assess and prioritize the social, economic and environmental dimensions of well-being with emphasis on socio-economics and health. Art and cultural heritage were also integrated into this concept. |
| Cultural Well-Being | Like culture and well-being there is no single definition. For some jurisdictions cultural well-being is defined as one of four interactive and overlapping domains: culture, environment, economic, and social . Culture is further defined as being concerned with history and heritage, language and broadcasting, arts and culture, sports and recreation and sense of place. In other jurisdictions this definition is too narrow. Cultural well-being should not be considered a separate (if interactive) domain from environmental, economic, and social well-being, rather, each of these domains should be understood to be constitutive of culture. |
| Cultural Well-Being Proxies: | While the concept of cultural well-being is not new, it has only recently become a more widely identified impact assessment indicator. This does not mean that there is nothing to learn from regulations/guidance or previous assessment processes that are silent on the concept. In reviewing the existing literature, the study team looked for cultural well-being indicators and their potential proxies including community well-being, socio-economics, culture, cultural heritage, cultural identity, cultural vibrancy, social well-being, governance, community, determinates of health, health and community, tradition, traditional, traditional economy, economy, sense of place, community or social connection etc. |

TERMINOLOGY



CANADA



CANADA: KEY FINDINGS



- IA legislation across Canada is varied in its approach to the identification and consideration of Indigenous rights and interests, including cultural well-being.
- No piece of legislation, beyond reference to general well-being, at the federal or provincial/territorial jurisdiction level provides a clear definition of cultural well-being. However, accompanying IA guides for certain federal and provincial/territorial jurisdictions include a definition or allude to cultural well-being.
- All jurisdictions direct proponents to seek input from Indigenous nations and stakeholders when planning and executing their IA. How that engagement is implemented and the degree to which Indigenous nations can influence the assessment process (including a selection of indicators) is project-specific.
- Across several Canadian jurisdictions, recent efforts have been made to improve IA standards to incorporate more holistic and robust indicators to assess project effects. These new changes to IA standards now guide proponents to assess social determinants of health, explicitly assess Indigenous rights and interests, and use a gender-based analysis plus (GBA+) approach. These analyses can be extended to include cultural well-being indicators or their proxies.
- Indigenous-led IA is an emerging tool for Indigenous peoples and communities to impart greater control over their land and resources and participation in impact assessment. The new *Impact Assessment Act*, 2019 (“IAA”) gives elevated status and recognition to Indigenous decision-making in a parallel process.

CANADA: KEY FINDINGS

- Measures of social and economic health are used outside the regulatory process as well. For example, the Community Well-Being Index ("CWBI") is used by Indigenous Services Canada ("ISC") to measure the socio-economic well-being of communities across Canada over time. It has been critiqued as being too western focused, indicators used in the CBWI should be used in association with other important indicators such as cultural identity, language, educational outcomes, food sovereignty, governance, and health.
- Academic and applied research also contributes to the identification of indicators. Several recent studies have pointed out shortcomings when applying universal (western) measures of biophysical proxies and socio-economic well-being to Indigenous people and communities. The number of indicators specific to Indigenous culture and traditional land use is growing.
- While data collection methods are improving, there is still a large reliance on existing frameworks and universally accepted indicators which are more easily measured.
- Few regulatory jurisdictions mandate the post-approval monitoring of conditions related to the mitigation and accommodation of impacts on Indigenous rights and cultural well-being indicators and its proxies; however, in some instances, Indigenous communities have been successful in pressuring regulators and the Crown to impose post-approval monitoring committees (e.g. Indigenous Advisory Monitoring Committee ("IAMC") for Trans Mountain Expansion (TMX) and Line 3).

CANADA: REGULATORY ASSESSMENT GUIDANCE & EXAMPLES



CANADA: FEDERAL REGULATORY SCAN



| | |
|---------------------------------------|--|
| Key Legislation and Guidelines | <p>Key Legislation and Guidelines</p> <ul style="list-style-type: none"> • <i>IAA</i> • Practitioner’s Guide to Federal Impact Assessments under the <i>Impact Assessment Act</i> (2019) <p>Process and Guidance</p> <p>The <i>IAA</i>, like the preceding <i>Canadian Environmental Assessment Act 2012</i> (“<i>CEAA 2012</i>”), categorizes projects by type and size. Projects that meet certain criteria prescribed by regulation are designated for assessment under the <i>IAA</i> and the <i>IAAC</i>. For the most part, project types that were reviewable under <i>CEAA 2012</i> remain reviewable under the <i>IAA</i>, and most of the associated quantitative thresholds either remain the same or have increased.</p> <p>Potentially impacted groups, including Indigenous nations, may request designation of a project if they can demonstrate its potential for greater impacts or need for more considerations than is typically offered to a project of similar size or scope.</p> |
| Definition | <p>While there is no specific definition of cultural well-being in the <i>IAA</i>, Section 2, Interpretation does define “effects” within federal jurisdiction—see (c), (d), and (e)</p> <p><i>c) with respect to the Indigenous peoples of Canada, an impact — occurring in Canada and resulting from any change to the environment — on:</i></p> <ul style="list-style-type: none"> <i>(i) physical and cultural heritage,</i> <i>(ii) the current use of lands and resources for traditional purposes, or</i> <i>(iii) any structure, site, or thing that is of historical, archaeological, paleontological, or architectural significance;</i> <i>(d) any change occurring in Canada to the health, social or economic conditions of the Indigenous peoples of Canada; and</i> <i>(e) any change to a health, social or economic matter within the legislative authority of Parliament that is set out in Schedule 3.</i> <p>Additionally, well-being is noted as a contributing factor to sustainability:</p> <p>Sustainability means the ability to protect the environment, contribute to the social and economic well-being of the people of Canada and preserve their health in a manner that benefits present and future generations</p> |

CANADA: FEDERAL REGULATORY SCAN



| | |
|---------------------------------------|--|
| Assessment Approaches | <p>The Federal government provides numerous guidance documents but does not give absolute direction in terms of what VCs to choose or how they should be assessed. The proponent, using standard terms of reference, identifies the VCs including ones that may be a proxy for cultural well-being based on project-specific requirements.</p> <p>With the new <i>IAA</i>, the federal government has attempted to embed consultation with Indigenous nations in all project phases (planning through to operation and closure) and requires explicit identification and consideration of Indigenous rights and interests, Indigenous traditional knowledge, and GBA+ into the regulatory and related assessment process. VCs including cultural well-being and their potential proxies are at the discretion of the proponent and subject to regulatory approval.</p> <p>Cultural well-being is more explicitly discussed in the assessment of the level of severity of impact, where cultural well-being is identified as a potential criterion.</p> |
| Cultural Well-Being Indicators | <p>The <i>IAA</i> has identified criteria to consider when analyzing the severity of impact on values or rights being assessed. One criterion is cultural well-being. The Practitioner’s Guide indicates:</p> <ul style="list-style-type: none"> • Cultural well-being: Consider what the impacts of the project are on the ability of a group to continue customs, traditions, and practices that are integral to the group’s distinct culture. <p>The Practitioner’s Guide notes that the cultural dimension of a right of Indigenous peoples cannot be treated as an add-on; rather, it is foundational to assessing potential impacts to that right. Many rights are based on a unique relationship to the landscape that cannot be replicated elsewhere. When examining cultural well-being the following factors may clarify impacts on rights, including:</p> <ul style="list-style-type: none"> • privacy or peace needed for practicing rights • quality of the experience of practicing the right, both spiritually and physically • social organization, customs, traditions, and ceremonies • use and transmission of language and knowledge • seasonality of use for various resources and practices within a territory • how resources are tied to ceremonies or regalia • reactions of spiritual or cultural entities to changes in the environment • Indigenous laws • safe access to travel route • safety in areas necessary for practicing rights • continuity of traditions • cohesion of family groups • stories and storytelling opportunities • Any other relevant factor the community raises <p>The Practitioner’s Guide also includes guiding questions related to the above-noted factors.</p> <p>The federal review process under the <i>IAA</i> is still in its infancy. No projects have proceeded beyond the initial scoping stages. As such, how proponents and the regulator will work with Indigenous communities to assess cultural well-being is unknown. Projects to watch include Ring of Fire Regional Assessment, Heartland Complex Expansion Project, Gazoduc Project, and Coalspur Vista Mines Phase II.</p> |

CANADA: NORTHWEST TERRITORIES REGULATORY SCAN



| | |
|--|--|
| <p>Key Legislation and Guidelines</p> | <p>Key Legislation and Guidelines</p> <ul style="list-style-type: none"> • <i>Mackenzie Valley Resource Management Act</i> (1998) & Gwich'in Comprehensive Land Claim Agreement (1992); Sahtu Dene and Métis Land Claim Agreement (1993) and Tłı̨chǫ Land Claims and Self-Government Agreement (2005). • Inuvialuit Final Agreement (1984) • Cultural Impact Assessment Guidelines Development Process (2008) • Issues and Recommendations for Social and Economic Impact Assessment in the Mackenzie Valley (2005) • Guidelines for Incorporating Traditional Knowledge into the Environmental Impact Assessment Process (2005) <p>Process and Guidance</p> <p>Environmental IAs and Socio-Economic Impact Assessments (“SEAs”) for resource development are done through the Mackenzie Valley Environmental Impact Review Board (“MVEIRB”), a co-management board comprised of nominees from federal, territorial, and Indigenous nation governments established as a result of modern land claim agreements. The MVEIRB has several guidance documents (noted above) that address aspects of social and cultural well-being and provide examples of indicators, but not prescribed. The MVEIRB’s <i>Evolving Impact Assessment in the Mackenzie Valley and Beyond</i> (April 2020) identifies key themes for continuous improvement in IAs including the need to take a more systemic approach to assess impacts on individual and community well-being.</p> <p>For example, Diavik was required to conduct an IA assessing standard environmental and socio-economic indicators outlined by the <i>Mackenzie Valley Resource Management Act</i> with the added requirement of assessing water quality and quantity, cultural use, fish and fish habitat, and other wildlife (caribou, migratory birds, aquatic and species at risk) to understand how the interactive and additive nature of potential effects of the proposed activities related to TLU and acceptable environmental thresholds.</p> |
| <p>Definition</p> | <p>Well-being and cultural well-being is addressed but not explicitly defined in the current (2007) Mackenzie Valley Environmental Impact Review Board Socio-Economic Impact Assessment Guidelines. One of the priorities of the MVEIRB is to improve "understanding of how the health of the environment is connected to the well-being of people, families, and communities, and all the ways that major projects can affect well-being..." (MVEIRB 2020). The Board observes that well-being can be experienced differentially among individuals and communities and influenced by a constellation of cultural, historical and geographical circumstances urging a holistic approach to understanding, assessing and monitoring well-being.</p> |



CANADA: NORTHWEST TERRITORIES REGULATORY SCAN



| | |
|--|--|
| <p>Assessment Approaches</p> | <p>According to <i>Issues and Recommendations for Social and Economic Impact Assessment in the Mackenzie Valley (2002)</i>, Current monitoring programs are almost exclusively project-specific and is simply used to verify that a permitting measure is being upheld.</p> <p>The April 2020 review board perspectives paper (referenced in the previous slide) acknowledges that there are still gaps in the monitoring and mitigation process and recent project approvals include monitoring, reporting, and adaptive management to help ensure EIA measures are implemented effectively. This is a stopgap measure until development certificates to formalize EIA follow-up. Development certificates, like decision statements in federal assessments, environmental assessment certificates in British Columbia, and project certificates in Nunavut, will directly incorporate the mitigation measures required as an outcome of EIA into a stand-alone certificate that developers must comply with when carrying out approved projects.</p> <p>Examples of current monitoring initiatives include those resulting from the socio-economic agreements for BHP Bilton Ekati (1996) and Diavik (1999) mines. An associated document: <i>Issues and Recommendations for Social and Economic Impact Assessment in the Mackenzie Valley (2002)</i> identify indicators used under the Ekati and Diavik socio-economic agreement follow-up programs; these indicators are being used to look at social and economic change resulting from development.</p> <p>Another example is the Łutsel K'e Dene First Nation conducted monitoring work on traditional knowledge of community health and wellness. The result was 39 potential quantitative and qualitative indicators divided into three general categories: self-government, healing, and cultural preservation (see slide #39).</p> |
| <p>Cultural Well-Being Indicators</p> | <p>The <i>Mackenzie Valley Resource Management Act</i> does not include or prescribe indicators to measure cultural well-being indicators or its proxies.</p> <p>The Cultural Impact Assessment Guidelines Development Process (2008-2010) contains a list of Valued Cultural Components such as physical heritage resources; cultural landscapes; methods of transmission.</p> <p>Examples of Cultural Well-Being indicators used in the Diavik mine (1999) assessment include percent of workforce-aged group engaged in traditional activities; and ratio of home-language use to mother tongue, by major age group.</p> <p>Under the <i>Inuvialuit Final Agreement</i>, the Beaufort Region Strategic Environmental Assessment Data Synthesis and Assessment Report (July 2020) used “Economy, Demographics, Infrastructure, Traditional Activities, Cultural Vitality, and Public Health” as the VCs. While this agreement is targeted to the oil and gas sector and more specifically, Off-shore, the assessment clearly aims to broaden the current scope of social impact.</p> |



CANADA: NUNAVUT REGULATORY SCAN

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| Key Legislation & Guidelines | <p>Key Legislation and Guidelines</p> <ul style="list-style-type: none"> • The <i>Nunavut Planning and Project Assessment Act</i> (2015) (“NuPPAA”) • Draft Rules of Procedure (2018) • Draft Nunavut Impact Review Board Guidelines (2018) • Socio-Economic Assessment & Monitoring: A guide to collecting and using information for Communities in Nunavut (2006) <p>Process and Guidance</p> <p>Environmental assessments in Nunavut are rooted in the <i>Nunavut Land Claims Agreement</i> and are further defined by NuPPAA.</p> <p>Three co-management boards, the Nunavut Planning Commission (“NPC”), the Nunavut Impact Review Board (“NIRB”) and the Nunavut Water Board (“NWB”) are responsible for administrating regulatory processes in the territory. Like the Northwest Territories and Yukon, resource management in Nunavut is based on a unique co-management approach, with the federal government working collaboratively with the territorial government and Inuit organizations.</p> <p>The NIRB guidance has socio-economic and “culturally holistic” considerations and embeds the use of traditional knowledge.</p> |
| Definition | <p>Neither the Act nor the Guidelines have a specific definition of cultural well-being. However, the proponents guide to environmental assessments does indicate that “Inuit cultural concerns and/or knowledge (e.g., Inuit Qaujimajatuqangit) must be highlighted throughout the document and outline how the information that was assembled was incorporated into project planning, development, or monitoring.”</p> |



CANADA: NUNAVUT REGULATORY SCAN

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| Assessment Approaches | <p>The NIRB is currently developing the Strategic Environmental Assessment in Baffin Bay and Davis Strait (“SEA”). The purpose of the SEA is to understand the possible types of offshore oil and gas related activities that could occur on offshore waters of Baffin Bay and Davis Strait and their associated risks, benefits, and management strategies. The SEA is not project-specific but it provides direction on what types of impacts are considered standard with development activities. The SEA Summary Report (2019) states:</p> <p><i>“The intimate relationship between communities and the marine environment of Baffin Bay and Davis Strait for harvesting, travel, recreation, and culture cannot be overstated. Any decisions made for the region must be properly informed by Inuit Qaujimajatuqangit, Inuit practices, principles and priorities, and Inuit worldviews. The Board recognizes the importance of building on the inclusive approach used for the SEA for reflecting Inuit Qaujimajatuqangit and Inuit Qaujimaningit in future SEAs or project-specific impact assessments for proposed oil and gas development projects in the region, if allowed to proceed”</i></p> <p>The NIRB requires socio-economic effects monitoring in addition to environmental effects monitoring. Socio-economic effects of NIRB certified projects are monitored by the regulator and communicated to affected communities via monitoring committees.</p> |
| Cultural Well-Being Indicators | <p>Socio-Economic VCs that may provide proxies for cultural well being include:</p> <ul style="list-style-type: none"> • Economic development and opportunities; • Employment; • Education and training; • Contracting and business opportunities; • Benefits, royalties, and taxation; • Population demographics; • Non-traditional land use and resource use; <ul style="list-style-type: none"> • Governance and leadership; • Traditional activity and knowledge including harvesting, land use, food security, language, cultural and commercial harvesting; • Cultural, archaeological and palaeontological resources; • Individual and community wellness, including family and community cohesion; • Community infrastructure; • Public services and housing; and, • Health and safety including worker and public safety. |

CANADA: ALBERTA REGULATORY SCAN

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| Key Legislation and Guidelines | <p>Key Legislation and Guidelines</p> <ul style="list-style-type: none"> • Government of Alberta's Policy on Consultation with First Nations on Land and Natural Resource Management, 2013 • Government of Alberta's Guidelines on Consultation with First Nations on Land and Natural Resource Management, 2014 • <i>Environmental Protection and Enhancement Act (2000) ("EPEA")</i> • Proposed Terms of Reference Environmental Impact Assessment Report (Coal Mining), 2019 <p>Process and Guidance</p> <p>IAs for mining-type projects are largely done through regulators like the Alberta Energy Regulator ("AER") with consultation requirements being directed by the Alberta Consultation Office ("ACO"). Proponents are required to determine if a project has the potential to impact "Aboriginal and treaty rights" by assessing "site-specific concerns." Proponents also evaluate potential impacts on heritage resources.</p> <p>Alberta does not require proponents to assess cultural well-being. In 2019 the Government of Alberta published a guidance document on assessing Human Health Risk in IAs. The guidance document is silent on social determinates of health and deals exclusively with contamination and toxicity.</p> <p><i>EPEA</i> makes requires a consideration of the "environment, social, economic, and cultural impacts of the proposed activity". It also requires the identification of issues regarding human health.</p> <p>The proposed <i>Terms of Reference for Environmental Impact Assessment for Coal Mining</i> require assessment of biophysical components, historic resources, traditional ecological knowledge, land use, public health and safety, and socio-economics. It does not include cultural well-being or any of its proxies beyond health and socio-economics.</p> |
| Definition | <p>Alberta does not appear to have a definition for cultural well-being associated with the IA process.</p> |

CANADA: ALBERTA REGULATORY SCAN

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| Assessment Approaches | <p>Assessment of effects of a proposed project is largely led by the proponent. Requirements for assessment and consultation with Indigenous nations are dependent on the project size and scope and directives provided by the ACO to the different provincial regulators AER, Natural Resource Conservation Board ("NRCB") and the Alberta Utilities Board ("AUC") as well as Crown approval processes under Alberta Environment and Parks ('AEP').</p> |
| Cultural Well-Being Indicators | <p>In the recent (2016) provincial EA² for <i>Grassy Mountain Coal Socio-Economic Impact Assessment</i> for Benga Mining, the assessment of the project looked at several indicators that may relate to well-being, but not necessarily cultural well-being:</p> <ul style="list-style-type: none"> • Employment; • Personal and business income; • Government tax and royalty income; • Population; and, • Regional infrastructure and services: <ul style="list-style-type: none"> • Housing • social infrastructure (e.g., health, education, policing, emergency, recreation and social services) • municipal infrastructure and services • transportation effects • traditional land use. <p>The current Springbank Off-stream Reservoir Project, which is a joint provincial (NRCB) and IAA process included an assessment of "...cultural experience and social well-being regarding the loss and alteration to sites of importance and to cultural heritage" within the Health and Socio-Economic assessment which relates the cultural experience to overall social and community well-being.</p> |

²Deeming the provincial regulated EA insufficient, the IAA instituted a federal-provincial Joint Review Panel to oversee the project.

CANADA: BRITISH COLUMBIA REGULATORY SCAN



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| Key Legislation and Guidelines | <p>Key Legislation and Guidelines</p> <ul style="list-style-type: none"> • <i>Environmental Assessment Act</i> (2018) • The BC Environmental Assessment Process Guidelines (2020) • Human and Community Well-Being, Guidelines for Assessing Social, Economic, Cultural and Health Effects in Environmental Assessments in B.C. (2020) <p>Process and Guidance</p> <p>BC's IA process uses an assessment of VCs for measuring effects. The <i>Environmental Assessment Act</i> requires all assessments of a reviewable project to consider the "positive and negative direct and indirect effects [...], including environmental, economic, social, cultural and health effects and adverse cumulative effects." The Human and Community Well-Being Guidelines provide guidance to help identify, understand, assess and manage potential social, economic, health, and cultural effects of reviewable projects in accordance with the requirements of the Act.</p> <p>BC is also making significant progress to better incorporate both Indigenous/traditional knowledge and GBA+ into follow-up and monitoring programs for IAs. For example, Socio-Economic Effects Management Plan ("SEEMP") is now required in response to industrial development projects and requires the monitoring of effects on culture or cultural proxies. SEEMPs provide a plan for monitoring and reporting on the effectiveness of socio-economic mitigation measures implemented by the proponent in efforts to minimize or avoid potential adverse effects during project development. A SEEMP additionally is intended to provide detail on ongoing engagement commitments of the proponent with affected Indigenous nations and other stakeholders as they related to socio-economic effects resulting from the project.</p> |
| Definition | <p>BC legislation collectively refers to social, economic, health, or cultural outcomes as 'human and community well-being effects.' These effects describe changes to the way people live, work, play, practice their culture and/or organize themselves.</p> |

CANADA: BRITISH COLUMBIA REGULATORY SCAN



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| Assessment Approaches | <p>The BC EA Process Guidelines suggest that a dual monitoring system that includes the following be used:</p> <ul style="list-style-type: none"> • A regional or provincial monitoring strategy, whereby several standardized indicators are selected to be measured across all communities; and, • A community-based monitoring system ("CBM"), whereby several indicators are selected that are specific to individual communities (to be developed in consultation with the community). <p>Whereas the Human and Community Well-Being Guidelines provide a VC Scoping Tool which can be used by proponents to scope their assessment approach considering the environmental, economic, social, cultural and health context within which the project is located.</p> |
| Cultural Well-Being Indicators | <p>The BC EA Process Guidelines do not set out clear indicators or VCs and suggest using universally accepted criteria. However, the Human and Community Well-Being Guidelines provide a list of potential VCs, subcomponents, and topics related to the VC of culture. Potential topics include:</p> <ul style="list-style-type: none"> • Governance and stewardship systems; • Customs, beliefs, and values; • Language and intergenerational knowledge transfer; and, • Community and cultural cohesion. <p>Of note, the Human and Community Well-Being Guidelines note that effects related to Indigenous culture may be better addressed with individual consideration for each nation, depending on the scale of the project, potential effects, and concerns identified by nations.</p> <p>The Guidelines also note that a cultural impact assessment or CIA, may be required depending on project scope and that this is the process of identifying and evaluating the potential effects of a project on culture and cultural resources (both tangible and non-tangible).</p> <p>The Vopak Pacific Canada Environmental Effects Evaluation/Application (2020) illustrates these VCs within Part C, Section 8.1 which identifies Indigenous interests including Cultural Identity, and Indigenous Governance Systems, which are linked to the VC of community well-being.</p> |

CANADA: YUKON REGULATORY SCAN

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| Key Legislation and Guidelines | <p>Key Legislation and Guidelines</p> <ul style="list-style-type: none"> • Yukon Environmental and Socio-economic Assessment Act (2003) (“YESAA”). • YESAB’s Environmental and Socio-economic Assessment Methodology (2021) • Framework for Determining the Significance of Adverse Effects of Projects Assessed Under YESAA • Consideration of Cumulative Effects in YESAB Assessments (2021) • Consideration of Aboriginal and Final Agreement Rights in YESAB Assessments • Proponent Commitments Backgrounder <p>Process and Guidance</p> <p>In Yukon, the IA process is conducted through an environmental screening assessment (“ESA”). The process is carried out by the YESAB, an independent arms-length body established under the YESAA.</p> |
| Definition | <p>While the Act and related guides do not specifically define “Social and Cultural Well-Being,” the Selkirk First Nation Agreement with Minto Explorations Ltd. (“Minto”) and the Government of Yukon (2014) drafted under Yukon legislation identifies aspects of cultural well-being relevant to Selkirk First Nation including:</p> <ol style="list-style-type: none"> 1. Connection to land and water - This VC is central to Selkirk First Nation culture and to the maintenance of traditional knowledge 2. Cultural vitality - This VC includes information related to traditional food use and language. 3. Social cohesion - This VC includes initiatives by Minto to protect Selkirk First Nation cultural and community well-being. |

CANADA: YUKON REGULATORY SCAN

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| Assessment Approaches | <p>YESAB outlines clear assessment steps for the IA process and for the need to identify environmental and socio-economic components that are broadly defined as components of the social, economic, and biophysical environment that are considered important for “environmental, scientific, social, traditional, or cultural reasons”.</p> <p>Like most regulatory review processes, YESAB first reviews the scope of the project and identified IA steps and considerations based on the project scope. VCs are then identified for both environmental and socio-economic components, these VCs are also identified with input from Indigenous nations and other stakeholders. These VCs are then assessed to characterize effects and mitigation measures are identified to address any impacts. The Board decides on whether to approve the project or refer it for further review based on IA results.</p> |
| Cultural Well-Being Indicators | <p>Socio-Economic VCs identified in the Socio-economic Monitoring Program:</p> <p>Minto Mine (Selkirk) are potential proxies for cultural well-being include:</p> <ul style="list-style-type: none"> • Community stability and well-being; • Family stability and well-being; • Health; • Housing; • Income and income distribution; • Employment; • Business; • Employment and workforce development; • Education and training; • Connection to land and water; • Cultural vitality; • Social cohesion; • Fate control and preparedness; • Boom/bust management; and, • Costs and benefits for future generations. |

CANADA: ONTARIO REGULATORY SCAN

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| Key Legislation and Guidelines | <p>Key Legislation and Guidelines</p> <ul style="list-style-type: none"> • <i>Environmental Assessment Act</i>, 1990 • Environmental Assessment Code of Practice, 2014 • Preparing and Reviewing Terms of Reference for Environmental Assessment in Ontario, Code of Practice (2014) <p>Process and Guidance</p> <p>The Ontario <i>Environmental Assessment Act</i> defines environment to mean:</p> <ol style="list-style-type: none"> a) Air, land or water; b) Plant and animal life, including human life; c) The social, economic, and cultural conditions that influence the life of humans or a community; d) Any building, structure, machine, or other device or thing made by humans; e) Any solid, liquid, gas, odour, heat, sound, vibration, or radiation resulting directly or indirectly from human activities; or, f) Any part or combination of the foregoing and the interrelationships between any two or more of them. |
| Definition | <p>The government of Ontario does not explicitly define cultural well-being associated with the IA process. However, the above definition of 'environment' does indicate that cultural conditions must be considered in the IA process.</p> |

CANADA: ONTARIO REGULATORY SCAN

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| Assessment Approaches | <p>Within the Code of Practice for Preparing and Reviewing TORs, there is specific direction provided to proponents on the development of a preliminary list of criteria (or VCs) and indicators. This list of criteria must be linked as much as possible to components of the environment, including the cultural environment.</p> <p>Within this Code of Practice, emphasis is placed on the heritage value of culture rather than intangible aspects and cultural well-being is not contemplated.</p> |
| Cultural Well-Being Indicators | <p>Criteria for Assessment – Waasigan Transmission Project</p> <p>While the Ontario IA process does not prescribe Criteria, a recent Terms of Reference for the Waasigan Transmission Project has included Community well-being as a Criteria of Study.</p> <p>Further, there is an acknowledgment that Indigenous Knowledge will be used in the IA to establish and describe baseline conditions cultural in nature.</p> <p>Within the Criteria of Indigenous Community Rights/Interests and Use of Lands and Resources for Traditional Purposes, potential effects for consideration include:</p> <ul style="list-style-type: none"> • Natural Environment <ul style="list-style-type: none"> • Indigenous cultural landscapes; • Indigenous harvesting, cultural and spiritual sites; and, • Indigenous determinations of species of importance for harvesting, cultural, medicinal and spiritual purposes. • Socio-Economic <ul style="list-style-type: none"> • Indigenous community well-being; • Indigenous community economy, land and resources; and, • Indigenous infrastructure and community services. <p>Indicating that cultural well-being may be a relevant consideration pending the modernization of the Ontario regulatory process.</p> |

CANADA: NON- REGULATORY ASSESSMENT GUIDANCE & EXAMPLES



CANADA: NON-REGULATORY SCAN

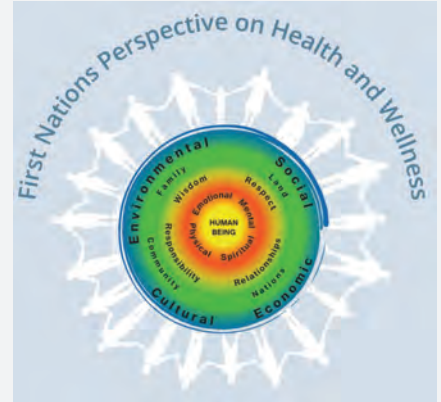


- Non-regulatory documents, including government reports and initiatives, academic articles, and think-tank studies were reviewed to identify how other industries or groups understand and assess culture, well-being, and cultural well-being.
- Many of the results found in the non-regulatory scan for Canada were conducted outside of a regulatory process and were focused on health and overall community well-being for Indigenous and non-Indigenous communities, or individuals.
- Assessment of culture, well-being, or cultural well-being primarily occurred in health, education, and arts and culture-related industries.
- Results of the non-regulatory scan for Canada provided details on elements of health, community well-being, and culture that can also be assessed as part of a cultural well-being study in a regulatory process.
- For example, social and environmental determinants of health identified jointly by Northern Health, The University of Northern British Columbia, and the BC Provincial Health Services Authority, identified health and well-being indicators that may relate to cultural well-being including culture, Indigenous identities, language, agriculture and food, and community and social values.
- Non-regulatory scan for Canada helped to provide the context of connections between the physical and mental health of individuals or communities and cultures and languages.
- For example, the National Collaborating Centre for Aboriginal Health identified connections between the mental health and well-being of Indigenous peoples and their ability to carry out cultural activities on the lands and waters in their territories.

CANADA: NON-REGULATORY SCAN: FIRST NATIONS HEALTH AUTHORITY ASSESSMENT OF INDIGENOUS WELLNESS

Unique in Canada, British Columbia has a First Nations Health Authority (FNHA) that partners with more than 200 First Nations communities across BC. FNHA is responsible for “planning, designing, and managing” First Nation health programs. Core to its approach is FNHA’s emphasis on holistic Indigenous wellness. When assessing community wellness FNHA focuses on four key determinants of health that can be used as proxies for cultural well-being:

- 1) **Environmental:** determinants include the land, air, water, food, housing, and other resources that need to be cared for and considered to sustain healthy children, families, and communities. Safety and emergency preparedness are critical components.
- 2) **Social:** determinants such as security, housing, food, prevention, promotion, education, health awareness, and outreach supports, are all critical aspects of our health and well-being.
- 3) **Economic:** determinants include resources that we have a responsibility to manage, share, and sustain for future generations. There is a need to create balance in how we use our resources and a need for good leadership to help us create this balance.
- 4) **Cultural:** determinants include language, spirituality, ceremonies, traditional foods and medicines, teachings, and a sense of belonging.



CANADA: NON-REGULATORY SCAN: BRITISH COLUMBIA’S SOCIAL DETERMINANTS OF HEALTH

The overall indicator themes are:

A 2018 joint research project between Northern Health, The University of Northern British Columbia and, the BC Provincial Health Services Authority identified more than 400 potential indicators and social determinants of health that can be used to assess effects related to industrial development.

- The paper acknowledges that traditional IA frameworks often lack indicators that allow for the meaningful assessment of effects on Indigenous nations.

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| • Demographics | • Economy and Politics |
| • Housing | • Culture and Indigenous Identity (Environment and cultural Impacts; Land; Language; Community Cohesion; Culture and Identity Governance; Relations with Industry) |
| • Education | |
| • Infrastructure and Services | |
| • Agriculture and food | |
| • Health, Well-being, and Health Service Delivery | |
| • Work Environment and Conditions | • Community and Social Values |

CANADA: NON-REGULATORY SCAN: CANADIAN INDEX OF WELL-BEING

The Canadian Index of Well-Being National Report (2016) reports on a series of well-being indicators developed by the University of Waterloo Faculty of Applied Health Sciences.

- This Canadian Index of Well-Being (“CIW”) identifies eight domains, or effect categories, of well-being:

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| 1. Education | 6. Living standards |
| 2. Healthy populations | 7. Environment |
| 3. Democratic engagement | 8. Leisure and culture |
| 4. Community vitality | |
| 5. Time use | |

- While the report looks at general well-being for the whole Canadian population, the leisure and culture domain, provides insights into how cultural well-being may be assessed.
- The CWI identifies four components of leisure and culture for study:

- **Perception**

Feelings and perspectives on cultural participation and whether their needs are being met through participation.

- **Participation**

Number of participants, frequency of participation, and average expenditures on participation

- **Experience**

Meaningfulness of participation and influence on the quality of life.

- **Opportunity**

Access and knowledge to facilitate participation.

CANADA: NON-REGULATORY SCAN: SOCIAL DETERMINANTS OF INDIGENOUS HEALTH

The National Collaborating Centre for Aboriginal Health’s (“NCCA”) Culture and Language as Social Determinants of First Nations, Inuit and Métis Health (2016) explores how culture and language contribute to mental health and well-being of Indigenous peoples.

- The NCCA notes that erosion of culture as the foundation of both individual and collective identity can lead to mental health and well-being impacts. Additionally, it was noted that language is the conveyor of culture and relates to the sharing of knowledge, cultural activities, skills, and values are taught and maintained.
- The report then speaks to the connection between Indigenous cultures and languages with lands and resources. The report notes that the health of a community should be considered synonymously with the health of lands and that land-based learning is an important component of culture and well-being.
- The report references results of the 2008-2010 First Nation Regional Health Survey conducted by the First Nations Information Governance Centre. Survey results showed that Indigenous peoples who participated in land-based activities felt “more control over their lives; more spiritual, mental, emotional, and physical balance; less substance use; and less depression”.
- Information shared in the report, provides insights into what considerations or aspects of culture and well-being as they connect with lands, resources, and language may be assessed within a cultural well-being study.

CANADA: INDIGENOUS ASSESSMENT GUIDANCE & EXAMPLES



CANADA: INDIGENOUS ASSESSMENT: INDIGENOUS INVOLVEMENT



- Indigenous nation involvement and leadership in assessment activities are becoming more prominent with new legislation in Canada.
- As indicated in previous slides, inclusion of Indigenous nations and explicit consideration of culture, well-being, and rights are now requirements in *IAA* regulated projects. This is leading to increased inclusion of Indigenous nations in scoping and assessment activities related to a proposed project.
- Nations are not seeing their values or the impacts they identify from development reflected in standard IA and biophysical assessment process and best practices. Indigenous-led assessments help to fill gaps from a standard IA and ensure that rights and interests of a nation are specifically considered within the regulatory or assessment process.
- Nation-led IA's, or IA's with increased Indigenous involvement or collaboration provide insight into what cultural values or interest Indigenous nations may have related to development activities and how they may relate to cultural well-being.

CANADA: INDIGENOUS ASSESSMENT: INDIGENOUS INVOLVEMENT



The First Nations Major Projects Coalition released the *Guide to Effective Indigenous Involvement in Federal Impact Assessment* in 2020 in response to the new federal assessment process (IAA). It also provides direction on:

- The guide, prepared by FNMPC, is intended to provide direction for Indigenous nations engaging in the federal assessments and provides support for their active involvement in federally regulated IA processes.
- The guide provides information on types of Indigenous-led studies and what tools Indigenous nations can use to exercise greater control in protecting their rights, values, and interests under five key areas: 1) IA Studies; 2) Indigenous Knowledge; 3) Cumulative Effects Assessments; 4) Socio-Economic and Health Impact Studies; 5) Rights IAs.
- The guide emphasizes the importance of effective Indigenous involvement through all stages of the IA process as a means of moving towards “self-determination, decolonization, and Nation-to-Nation co-governance.
- The guide provides useful methodological advice for the identification of VCs for assessment but does not formally identify specific VCs that can be used for assessing effects on Indigenous Nations’ rights, interests, and cultural well-being.
- The guide acknowledges the uncertainty in many aspects of federal and provincial regulatory regimes particularly around the potential for Indigenous Impact Assessment substitution, and anticipated approaches for assessing impacts to cultural well-being and its proxies including health, socio-economics, culture, and GBA+ analyses.

CANADA: INDIGENOUS ASSESSMENT: SURVEY OF CULTURE AND RIGHTS



Culture and Rights Impact Assessment: A Survey of the Field (Gibson 2011) explores potential indicators used to assess aspects of culture by comparing various jurisdictions in Canada and globally.

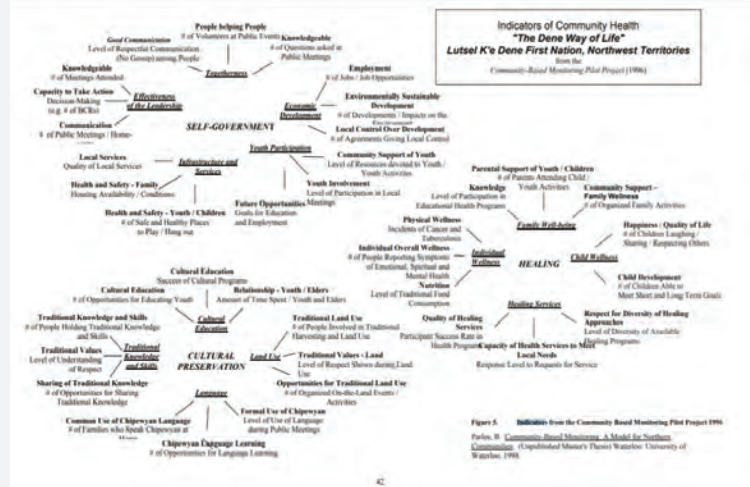
This report identifies indicators related to culture including:

- **Cultural heritage resources**
The physical manifestations of culture and objects, items and ceremonies associated with sites and objects.
- **Cultural landscapes and other special spiritual spaces/ places**
Oral traditions, traditional practices, and interactions with living and non-living components of the environment and specific places.
- **Culturally significant species**
Cultural keystone species on which a nation has a strong relationship or cultural reliance.
- **Culture and land tenure**
Natural resources use systems, including land tenure systems
- **Relationship to land and traditional activities on the land (including the practice of traditional economy)**
Harvesting rights such as hunting, trapping, fishing, and harvesting. Cultural connection to harvesting. Sharing, trading and use of harvested resources
- **Values and belief systems**
Oral history, stories, cultural practices, or other expressions associated with a place or area
- **Way of life**
Language, sense of place, identity, and the ability of Nation members to maintain transmission of knowledge, and continuity of practice and experience.
- **Practices of cultural transmission**
Maintenance of language, the transmission of stories, skills, practices, history, and other cultural practices and knowledge associated with a place, resource, or area.
- **Sense of self; sense of place; overall well-being**
Characteristics that make a place special or unique and the qualities of a landscape that create meaning and connection from interaction with lands and resources over time.
- **Governance**
The ability of a Nation to exercise governance over peoples, lands, and resources.
- **Rights**
Exercise of rights, access, and right of access to lands and adjacent lands.

CANADA: INDIGENOUS ASSESSMENT: ŁUTSEL K'E COMMUNITY BASED MONITORING

In response to resource development and mining, the Łutsel K'e Dene First Nation initiated a community-based monitoring project in 1996. They began collecting baseline information and monitoring 20 indicators that describe fundamental aspects of the community's way of life. Most of the indicators relate to some aspect of community or cultural well-being. Indicators included:

- Traditional food consumption
- Traditional land use activities
- Community employment (in the mining sector)
- Students' goals for education and employment
- Spiritual values associated with the site
- Quality and availability of housing
- Cultural programs
- Drumming
- Effectiveness of the leadership
- Quality of local services
- Community concerns about the water
- Traditional knowledge and skills required for harvesting caribou
- Family Values as a result of employment in the mining sector
- Capacity of healing services to meet the needs of the community
- Spiritual values associated with the site called "betsi ghie"
- Rates of cancer and tuberculosis
- Traditional knowledge and skills required for teaching youth on the land
- Family values of respect for and among youth
- Working together (volunteerism)
- Capacity of organizations to work together



CANADA: INDIGENOUS ASSESSMENT: TSLEIL-WAUTUTH NATION' TMX ASSESSMENT

Tsleil-Waututh Nation' Assessment of the TransMountain Pipeline and Tanker Expansion Proposal report (2016) is an IA conducted by the Nation that follows their own Stewardship Policy to assess impacts to Tsleil-Waututh title, rights, and interests.

Within this report, the Nation assessed several Nation-specific VCs or indicators, several of which relate to culture and well-being:

- **Archaeological and Cultural Heritage Sites**
Loss, damage, or contamination of important places and archaeological resources; loss of the knowledge and wisdom of the ancestors
- **Contemporary Economy**
Loss of business or economic opportunities and revenues
- **Cultural or Spiritual Practices and Places**
Loss, damage, or contamination of important places; hindrance of and failure to provide conditions for cultural work; interference with ceremonies for our ancestors; loss of the knowledge and wisdom of the ancestors; loss of connection to our waters and lands; risk to the health and safety of our cultural practitioners
- **Cultural Transmission**
Loss of traditional knowledge; hindrance of and failure to provide conditions for cultural work; loss of language skills; loss of connection to our waters and lands; opportunities for cultural transmission reduced or eliminated
- **Cultural Travel**
Hindrance of and failure to provide conditions for cultural work; loss of connection to our waters and lands; risk to the health and safety of our cultural practitioners
- **Environmental Integrity and Stewardship Responsibility**
Disruption of biophysical processes and food-web dynamics; loss of connection to our waters and lands
- **Individual and Community Health**
Dietary change and health effects from lack of resources, including traditional staple foods, hindrance of and failure to provide conditions for cultural work
- **Marine Fish and Wildlife Habitat and Species; Resource Access and Harvest or Use; Subsistence Economy**
Decrease in habitat quality or quantity and species abundance; local extinction of culturally important species; change in species composition and behavior; fewer available resources and traditional staple foods, leading to dietary change, health problems, and fewer opportunities to trade or sell harvested resources; forced transition to a wage-based economy; loss of livelihood options; interference with ceremonies for our ancestors; loss of the knowledge and wisdom of the ancestors; loss of connection to our waters and lands
- **Water**
Hindrance of and failure to provide proper conditions for cultural work; risk to the health or safety of cultural practitioners

NEW ZEALAND



NEW ZEALAND: KEY FINDINGS



- Like Canada, New Zealand's regulatory processes directs proponents to use impact assessment methodology to identify and mitigate biophysical, socio-economic, and cultural effects. Like other similar jurisdictions, the identification of indicators is project and proponent specific and to public comment and regulator review.
- New Zealand's *Conservation Act*, 1987 and the *Resource Management Act*, 1991 (RMA) require all individuals involved with managing the use, development, and protection of natural and physical resources to have "particular regard" for *kaitiakitanga* (guardianship and protection of the environment).
- New mining permit holders are encouraged (not required) to engage with Māori communities regarding the cultural and environmental impact of mining on their land, culture, and environment.
- Like Canada, the Ministry of Culture and Heritage has recently moved to define cultural well-being (focused specifically on Māori culture) but it is still finalizing its constituent indicators.
- There is no statutory requirement for *Tangata Whenua Impact Assessment* – Cultural Impact Assessment – however, it is often incorporated into IAs. Proponents are encouraged to develop a *Tangata Whenua Report* (cultural values).
- The Treasury Department uses Living Standards Framework to measure socio-economic well-being across 12 domains and 43 indicators, which includes monitoring "cultural identity" and "cultural vibrancy" in regulatory and non-regulatory contexts.

NEW ZEALAND: REGULATORY SCAN

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| Key Legislation and Guidelines | <p>Key Legislation and Guidelines:</p> <ul style="list-style-type: none"> • <i>Conservation Act, 1987</i> • <i>Crown Minerals Act, 1991</i> • <i>Minerals Programs for Minerals, 2008</i> • Treaties, settlement claims, government policies, and planning documents direct industry to engage with Maori on <i>tangata whenuatanga</i> (place-based and socio-cultural awareness and knowledge of land). • <i>Local Government Act, 2002</i> <p>Process and Guidance:</p> <p>New Zealand's Department of Minerals and Petroleum within the Ministry of Business, Innovation, and Employment regulates mining permits under the Crown <i>Minerals Act</i>.</p> <p>The regulator provides mining permit holders with a Best Practices Guidelines for Engagement with Māori regarding the impacts of a mining project on their communities.</p> <p>New Zealand Department of Conservation (<i>Te Papa Atawhai</i>) oversees Environmental IAs for public land use and requires proponents to assess and mitigate effects on the social environment as well as the "historical, spiritual, and cultural values of <i>tangata whenua</i>".</p> <p>Broadly, the Ministry of Culture and Heritage under the <i>Local Government Act</i> defines "four well-beings" including environmental, cultural, economic, and social that local governments are required to consider in development and planning initiatives. While not exclusive to the Maori community it emphasizes the promotion of the Maori language, <i>wahi tapu</i> (cultural heritage), cultural landscapes, and "due regard" for the management of natural resources, "cultural outcomes" that include respecting the "life force of water bodies".</p> |
| Definition | <p>Cultural well-being as deployed under the <i>Local Government Act</i> is defined as:</p> <p><i>"the vitality that communities and individuals enjoy through:</i></p> <ul style="list-style-type: none"> • <i>participation in recreation, creative and cultural activities;</i> • <i>and the freedom to retain, interpret and express their arts, history, heritage and traditions."</i> <ul style="list-style-type: none"> • It has five constituent parts including history and heritage, language and broadcasting, arts and cultural activities, sport and recreation, and sense of place. |

NEW ZEALAND: REGULATORY SCAN

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| Assessment Approaches | <p>Regulators and Departments with oversight work with the proponent to help them "scope" potential effects.</p> <p>Assessing effects on the social environment and <i>tangata whenua</i> includes understanding the kinds of activities a proposed development area supports and assessing effects on a developments spiritual and cultural history, effects on Maori history and the ability to share and retell history, and biophysical effects on lands, animals, plants, and waters of <i>taonga</i> (traditional importance).</p> <p>The Department of Conservation also details potential mitigations that are limited to "consult with Iwi over proposal" and "educate" proponent with "respect to cultural values".</p> <p>A 2019 Treasury Department-commissioned study has recommended replacing "Cultural Identity" with "Cultural Vibrancy", which is to be monitored across four domains for future well-being:</p> <ol style="list-style-type: none"> 1. Human Capital: <i>Te reo Māori speakers (number of Māori speakers);</i> 2. Social Capital: <i>Ability to express identity.</i> 3. Financial and Physical Capital: <i>Public financial support for culture.</i> 4. Natural Capital: <i>Hectares of public-owned land managed for conservation purposes.</i> |
| Cultural Well-Being Indicators | <p>Well-being indicators identified by the Living Standards Framework detailed in the Treasure Department study included:</p> <ul style="list-style-type: none"> • Civic engagement and governance; • Cultural identity; • Environment; • Health; • Housing; • Income and consumption jobs and earnings; • Knowledge and skills; • Time use; • Safety and security; • Social connections; and, • Subjective well-being. |

NEW ZEALAND: NON-REGULATORY SCAN

- The *Resource Management Act* now recognizes requirements for resource management agencies to consider and include cultural and traditions of Māori relating to lands, water, sites, *waahi tapu*, and other *taonga*.
- In response to this recognition, the New Zealand Ministry for the Environment, developed the Cultural Health Index (“CHI”) from research undertaken on the *Taieri*, *Kakaunui*, *Hakatere* (Ashburton), and *Tukituki* rivers as a tool to support Māori participation in managing freshwater systems.
- According to the Ministry, preservation of healthy waterways to support gathering activities and stewardship are fundamental cultural values.

The CHI aims to achieve two main goals:

1. Provide a way for Māori to take an active role in managing freshwater resources; and,
2. To provide an opportunity for resource management agencies to discuss and incorporate Māori perspectives and values for stream health in management decisions.

The CHI is made up of three linked VCs, each component is assessed separately and in combination to provide a Cultural Health measure.

The components are:

1. Site status

Whether or not the site is an area of traditional significance to *tangata whenua* and whether or not *tangata whenua* would return to the site in the future.

2. Mahinga kai values of a site

Identification of physical characteristics, plants and animals, productive capacity, and cultural use suitability of the site.

3. Cultural stream health

Assessment of eight key indicators that provide detail about features that might be responsible for maintaining or downgrading stream health: 1) catchment land use; 2) riparian vegetation; 3) use of the riparian margin; 4) riverbed condition/sediment; 5) channel modification; 6) flow and habitat variety; 7) water clarity; and, 8) water quality.

NEW ZEALAND: NON-REGULATORY SCAN

- Outside of the regulatory processes in New Zealand, the Ministry for Culture and Heritage provides the following definition of cultural well-being under guidelines associated with the *Local Government Act*:

“The vitality that communities and individuals enjoy through:

- *participation in recreation, creative and cultural activities;*
- *and the freedom to retain, interpret and express their arts, history, heritage and traditions.”*

- The Ministry then goes on to note that the well-being of people, both as part of a collective and individually, are closely linked to cultural and national identity. Connection with, and expressions of culture are important for:

- *the intrinsic benefits and satisfaction to be gained from exposure to and involvement with culture;*
- *the potential for generating economic wealth; and*
- *the definition and assertion of New Zealand’s national identity.*

The Ministry references a journal article composed by Harré-Hindmarsh (2003) which lists key tangible and intangible Māori concepts that connect with cultural heritage and cultural well-being such as:

- *mana ake* – uniqueness, positive identity, pride, self esteem
- *mauri* – life-sustaining principle in people and objects, vitality
- *whatumanawa* – expression of emotions, ‘heart’
- *whanaungatanga* – family, sense of belonging
- *wairuatanga* – spirit, essence
- *hinengaroa* – the mind, intellect
- *tinana* – the physical
- *turangawaewae* – place, birthplace, land base
- *papatuanuku* – heritage
- landscape, natural heritage
- *whakapapa* – genealogy
- *korero* - stories, narratives, mythologies, tales
- *ha, taonga tuku iho, taonga* – breath, treasures from our ancestors, the past, and today
- *tikanga* – customs
- *te reo* – language.

NEW ZEALAND: NON-REGULATORY SCAN

- In a connected report, the Ministry for Culture and Heritage identifies requirements for cultural indicators and statistics. While the purpose of the report is to provide statistic and indicator examples for government, policies, and programs outside of industrial development, there are details that are transferrable.
- The Ministry for Culture and Heritage notes that culture and connection with values, beliefs, and identity are fundamental for well-being of communities and individuals. It additionally reports that cultural well-being supports other aspects of a nation or communities well-being including economic, environmental, and social aspects.
- In the report, it is noted that cultural indicators must meet certain characteristics in order to be suitable for assessment. This includes:
 - Relevancy;
 - Grounded in research;
 - Statistically sound;
 - Ability to be disaggregated;
 - Timely;
 - Based on broad support and interests; and,
 - Consistent over time.

AUSTRALIA



AUSTRALIA: KEY FINDINGS

- Australia has regulatory mechanisms in place to analyze the environmental impact of mining on ecosystems but does not directly measure its impact on Indigenous communities.
- Australia, like Canada and New Zealand uses impact assessment processes to identify and mitigate biophysical, socio-economic, and cultural effects. Like other similar jurisdictions, the identification of indicators is project and proponent specific.
- Engagement with Indigenous Australians is required prior to resource development. The shape and scope of that engagement are dependent upon the project, regulator, proponent, and Indigenous community.
- Unlike Canada and New Zealand, no piece of legislation at the federal or territorial level appears to have a definition of cultural well-being. Existing legislation and guidelines use language that incorporates “people and their communities” as constituent parts of the “ecosystem”. This also includes heritage, culture, and social and economic components.
- The Australia Institute of Health and Welfare conducted a study on indigenous peoples' health and well-being in 2009, which remains the most exclusive/comprehensive study to date.
- Australia Bureau of Statistics developed the framework for measuring well-being for nine concern areas (including culture and leisure) but it's not specific to Indigenous people. This framework is typically deployed in no-regulatory contexts.

AUSTRALIA: REGULATORY SCAN

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| Key Legislation and Guidelines | <p>Key Legislation and Guidelines:</p> <ul style="list-style-type: none"> • <i>The Environment Protection and Biodiversity Conservation Act 1999 (“EPBC Act”)</i> • <i>The Aboriginal Land Rights (Northern Territory) Act, 1976 (“ALRA”)</i> • <i>The Native Title Act 1993</i> • <i>Aboriginal and Torres Strait Islander Heritage Protection Act 1984 (“ATSIHP Act”)</i> • <i>Land Access and Cultural Heritage Act 2018</i> • <i>Land Access and Cultural Heritage Procedures (2018)</i> <p>Process and Guidance:</p> <p>The Department of Agriculture, Water, and the Environment has published the guidance document outlining best practices for engagement with Indigenous communities for IAs under the <i>EPBC Act</i>. The <i>EPBC Act</i> ensures that “<u>nationally significant</u>” <u>animals, plants, habitats and heritage places</u> are identified, and any potential negative impacts on them are carefully considered before changes in land use or new developments are approved.</p> <p>Further, the <i>ATSIHP Act</i> is in place to ensure the preservation and protection of areas and objects of cultural significance to Indigenous. There are also other acts related to cultural heritage and Indigenous lands and culture within the states of Australia. For example, Victoria’s <i>Aboriginal Heritage Act 2006</i> recognizes, protects, and conserves Indigenous cultural heritage based on respect for Indigenous knowledge and cultural and traditional practices.</p> |
| Definition | <p>Culture, health, and other aspects that may be associated with cultural well-being appear to be considered under the <i>EPBC Act</i>’s definition of ‘environment’.</p> <p><i>(a) ecosystems and their constituent parts, including people and communities; and (b) natural and physical resources; and (c) the qualities and characteristics of locations, places and areas; and (d) Heritage values of places; and (e) the social, economic and cultural aspects of a thing mentioned in paragraph (a), (b), or (c).</i></p> |

AUSTRALIA: REGULATORY SCAN

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| Assessment Approaches | <p>Looking at the Rio Tinto Pilbara Mesa H Proposal (2019) provides details on how a mining-related project application is assessed in Australia for how proxies of cultural well-being may be assessed. One VC that the proponent was required to assess was 'Social Surroundings'. This assessment approach looked at social values related to the environment, Indigenous culture, and heritage sites and potential effects on those values resulting from the proposed mine expansion.</p> <p>The assessment of the 'Social Surroundings' VC required the proponent to complete several tasks including 1) characterizing the heritage and cultural values of proposed disturbances areas and sites within a wider regional context; 2) conducting Aboriginal heritage surveys in the native title determination holders Kuruma Marthudunera and other local people to identify Aboriginal sites of significance and potential impacts; 3) provide a description of heritage values within the development site and proposed disturbance; 4) assess impacts on heritage sites and cultural associations resulting from the proposal; 5) identify and describe mitigation measures to avoid or minimize impacts to social surroundings; 6) provide details on consultation undertaken with Traditional Owners in preparing Mine Closure Plan, particularly related to water.</p> |
| Cultural Well-Being Indicators | <p>The assessment of 'Social Surroundings' for the Rio Tinto Pilbara Mesa Ha mine investigated three indicators to identify effects:</p> <ol style="list-style-type: none"> 1. Direct disturbances to sites and places of cultural significance; 2. Indirect disturbances to sites and place of cultural significance via changes to physical and biological attributes of environment; and, 3. Prevention and reduction of access to a site or place of cultural significance. |

AUSTRALIA: NON-REGULATORY SCAN: INDIGENOUS ASSESSMENT

- Water Quality Australia prepared a report on integrating Indigenous cultural and spiritual values in water quality planning. The report was commissioned by the Department of Sustainability, Environment, Water, Population and Communities to contribute to the workplan to revise the National Water Quality Management Strategy (NWQMS) Guideline 4 – Australian and New Zealand Guidelines for Fresh and Marine Water Quality 2000 (Fresh and Marine Water Quality Guidelines).
- The report notes that cultural and spiritual values are considered Environmental Values under the NWQMS Fresh and Marine Water Quality Guidelines. The report identified that these values may be related to a range of topics, activities, or issues including:
 1. spiritual relationship;
 2. significant sites in the landscape;
 3. customary use;
 4. plants and animals are associated with water;
 5. drinking water; or,
 6. recreational activities.
- The report notes that these values, and how they are assessed, should be led by consultation and input from Indigenous peoples.
- The report concludes that there must be greater integration of western science with traditional knowledge to create water quality plans. This integration should start at early engagement activities and carry through to monitoring and reporting activities.
- Including cultural and spiritual values in water quality planning, according to the report, enhances “understanding and improve management decision-making”, supports positive relationship building, creates foundations of trust, helps to improve implementation of strategies and supports respectful and culturally sensitive fieldwork activities.

AUSTRALIA: NON-REGULATORY SCAN

- The Australian Government's *Effective strategies to strengthen the mental health and wellbeing of Aboriginal and Torres Strait Islander people* report (2014) looked at disparities between the health and well-being of the countries' Indigenous populations and Non-Indigenous populations.

- In this report, the Australian government noted that

"past policies of forced removal of children from their families, dispossession from land, and continuing social and economic disadvantage had resulted in transgenerational trauma, grief and loss and contributed to widespread social and emotional wellbeing problems. This report also contributed to the development of the first Indigenous national policy and plan underpinned by Indigenous people's views of health and mental health as holistic, involving spiritual, social, emotional, cultural, physical and mental wellbeing and issues related to land and way of life"

- The report then goes on to stress the need to improve health and well-being outcomes for Indigenous populations by identifying key outcomes and focusing on the cultural values of Indigenous peoples.

These cultural values included:

1. health as holistic, encompassing mental, physical, cultural, and spiritual health;
2. the right to self-determination;
3. the need for cultural understanding;
4. recognition that the experiences of trauma and loss have intergenerational effects;
5. recognition and respect of human rights;
6. racism, stigma, environmental adversity, and social disadvantage have negative impacts;
7. recognition of the centrality of family and kinship and the bonds of reciprocal affection, responsibility, and sharing;
8. recognition of individual and community cultural diversity; and,
9. recognition of Indigenous strength.

While the values are focused on health, they do provide details on types of assessment focuses and indicators that may be applicable for cultural well-being assessment activities.

ALASKA





ALASKA: KEY FINDINGS

- The Federal Environmental Protection Agency (“EPA”) is the regulating body regarding the assessment of the impact of mining on ecosystems. EPA intervenes in the environmental impact of minerals, oil and gas exploration on local ecosystems through various acts and regulations.
- Like Canada, both state and federal regulators have decision-making abilities over resource development.
- The coal-specific *Regulations Governing Coal Mining in Alaska* includes the scope for protecting “rights of surface landowners and other persons with an interest in the land” but is not specific to Indigenous peoples.
- There is no mention of cultural well-being in any of the acts or regulations.
- Like Canada and other jurisdictions, non-regulatory and academic research are more robust in their approach to identifying indicators that align with cultural well-being and its proxies.



ALASKA: REGULATORY SCAN

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| <p>Key Legislation and Guidelines</p> | <p>Key Legislation and Guidelines</p> <ul style="list-style-type: none"> • <i>Clean Water Act, 1972</i> • <i>Oil and Gas Extraction Effluent Guidelines (1979)</i> • <i>Greenhouse Gas Reporting Program</i> • <i>Regulations Governing Coal Mining in Alaska (2014)</i> <p>Process and Guidance</p> <p>EPA is the regulating body when it comes to assessing the impact of mining on the ecosystems.</p> <p>The Environmental Impact Assessment Technical Review document contains guidelines for Non-Metal and Metal Mining.</p> |
| <p>Definition</p> | <p>Alaska does not appear to have a definition for cultural well-being associated with the IA process.</p> <p>However, EPA can veto any development project (e.g., under Section 404 of the <i>Clean Water Act</i>) that has “an unacceptable adverse effect on municipal water supplies, shellfish beds and fishery areas (including spawning and breeding areas), wildlife, or recreational areas.”</p> <p>EPA seems to have addressed the cultural indicators tangentially by Vetoing Bristol Bay Mining project that could have caused irreparable damage to the Salmon fisheries business in the region and affected the livelihoods of native peoples.</p> |

ALASKA: REGULATORY SCAN

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| Assessment Approaches | Large mining projects require an IA as part of joint state and federal review and approval process. Looking at the Environmental Impact Statement Scoping Report (2018) drafted for the Donlin Gold Project provides details on assessment approaches for IA process in Alaska. The report indicates that there are requirements for consultation with Tribal Governments. For this project, the proponent was directed to look at topics such as subsistence, archaeological sites, and traditional cultural properties as well as information on tribal special expertise regarding any environmental, social, and/or economic impacts. |
| Cultural Well-Being Indicators | Information about cultural well-being and indicators to assess it appears lacking in key legislation, but again looking at the scoping report for Donlin Gold Project identified several VCs that may related to cultural well-being or well-being in general including: <ul style="list-style-type: none"> • Archeological/cultural resources; • Public health; • Recreation; • Subsistence; • Socioeconomic impacts; • Environmental justice; • Traditional culture and way-of-life; and, • Visual resources. |

UNITED STATES: NON-REGULATORY SCAN

- The US Centers for Disease Control and Prevention (“CDC”) *Health-Related Quality of Life – Well-Being Concepts* (2018) provides details on the concepts of well-being, not cultural-specific, and how well-being can be understood and evaluated from a public health perspective.
- The CDC notes that well-being looks at the holistic wellness of a person, including their mental, physical, and spiritual health.
- The CDC additionally spoke about the need to look at both subjective and objective measures when assessing indicators of well-being.

The CDC reports that studies it reviewed as part of their report development note that well-being can be assessed by looking at several key concepts:

- Self-perceived health;
- Social connectedness.
- Longevity;
- Productivity; and,
- Healthy behaviors;
- Factors in the physical and social environment.
- Mental and physical illness;

While these concepts identified by the CDC are focused on health, they do provide details on types of assessment focuses and indicators that may be applicable for cultural well-being assessment activities.



CONCLUSIONS & NEXT STEPS

KEY OBSERVATIONS



- **What is cultural well-being?** There are no universally accepted definitions of cultural well-being or list of VCs/indicators. The VCs of culture and community well-being have sometimes been used analogously.
- **Use of proxies:** When identifying indicators for cultural or community well-being IA practitioners have looked to biophysical, socio-economic, culture, community well-being, Indigenous rights, traditional land-use, and cultural heritage values as potential avenues to identify impacts to Indigenous peoples and their communities.
- **Western indicators:** While cultural well-being as a VC in IA extends back to at least the mid-1990s, indicators were typically focused on western domains of knowledge and interest (i.e. socio-economics; workforce, labour and the arts). Community well-being, a potential proxy for cultural well-being, often focused on health, housing, and education.
- **Indigenous-led assessments:** Indigenous-led assessments with their emphasis on indicators identified and monitored by the community are becoming more prevalent and may be included in IA or substituted for government regulated projects.
- **Shift towards cultural well-being:** While regulators are typically conservative in the approach to assessing non-biophysical impacts, some jurisdictions are moving towards including VC/indicators that assess effects to cultural well-being or culture.
- **Monitoring:** Most monitoring conditions are established as conditions of approval. To date, most regulatory regimes do not require robust monitoring of cultural well-being (or its proxies). Community-based monitoring not tied to specific projects or approvals often includes a broad set of indicators.
- **Monitoring the unmeasurable:** One challenge for post-approval and community-based monitoring is the ability to monitor intangible or hard to measure indicators. For example, ability to monitor effects to language from one project over time could pose challenges as it would be difficult to correlate change in the ability to pass on language to a single project.

CONCLUSIONS

Jurisdictions reviewed as part of this scan provide insight into how effects of a development project may be assessed for cultural well-being.

While most jurisdictions do not provide formal direction on specific cultural well-being VCs, some provide guidance on general, community, and project-specific cultural well-being indicators.

Many jurisdictions also identify and assess effects on Indigenous rights, traditions, customs, language, and culture that may be adapted or used as proxies for cultural well-being.

Cultural well-being and its indicators should be specific and responsive to individual Indigenous nations and groups.

Cultural well-being and its indicators should also relate directly to a proposed project and project location.

Effort should be made to understand cumulative effects in relation to cultural well-being.

How best to assess and monitor such indicators is the subject of additional jurisdictional scan research and interviews.



MNP