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MEETING INVITATION

AQUATIC EFFECTS MONITORING PROGRAM WORKING GROUP FOR THE IMPERIAL OIL NORMAN WELLS OPERATION

Sent by email Monday October 24, 2022

On September 14, 2022, the SLWB met with representatives of three K'asho Got'ine organizations to discuss a new way to renew, refocus and restructure the Working Group for Imperial's Aquatic Effects Monitoring Program (AEMP). The Program has two main components:

1. Imperial will conduct a scientific study using passive water samplers and small fish tissue analysis.
2. SLWB will take the lead on developing a community-led large fish study using Traditional Knowledge (TK) and Local Knowledge.

The new AEMP Working Group will be tasked to develop ways to integrate these two study components that are meaningful, understandable, and trustworthy. We would like to keep the meeting group small at this point with the understanding that there will be opportunities to involve other community members, knowledge holders, Elders and youth in future meetings or smaller focus groups.

The goal of the first meeting that will be held over 2-3 days, will be to develop the Terms of Reference (ToR) for this new AEMP Working Group including:

- roles and responsibilities, decision-making,
- meeting frequency, format, location,
- resources needed such as external expertise, training, support, capacity,
- major themes for future investigation and discussion.

The major themes we have identified at this time are:

1. **Engaging** to build relationship and trust.
2. **Listening** to identify information or knowledge gaps.
3. **Sharing** data and results from both Traditional Knowledge and Scientific Knowledge.
4. **Informing** using language and terminology for understanding.

We are proposing the first meeting to be held in **Fort Good Hope** during the week of **November 28th to December 2nd**, with Tuesday 29th – Thursday December 1st reserved for the meetings.

The SLWB will provide financial assistance (travel, meals, accommodation) for participants from Norman Wells and Tulita. The SLWB will arrange catering for the meeting days.

An agenda will be shared with everyone when the final date and time are set.

Please respond to this email to confirm:

- a) that the date and times are acceptable and do not conflict with any community events that we are unaware of, and
- b) to confirm/request assistance with travel arrangements (Sahtu beneficiaries only).

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AGENDA

Tuesday Nov 29, 2022

10 am – noon opening prayer, introductions game, meeting principles, review agenda, questions

Catered lunch

1 – 2 pm SLWB short history of Working Group and SWOT analysis

STRENGTHS	WEAKNESSES
OPPORTUNITIES	THREATS

2 - 3 pm AEMP Working Group Terms of Reference (ToR)
a) Roles, Responsibilities, Decision-making (Indigenous Sahtu Organizations and Beneficiaries; SLWB; Imperial; Other government)

3 - 3:15 pm break

3:15 – 5 pm AEMP Working Group Terms of Reference (ToR)
b) meeting frequency(s), format(s), location(s).
c) resources needed such as external expertise, training, support, capacity.

Catered dinner

Wednesday Nov 30

8:30 am Office opens for Breakfast

9 am – 12 Major Themes for future investigation and discussion
(45 min each topic with 15 min break between each) – allows for some informal discussion between topics)

1. Cumulative Effects (Early History and Oilfield Expansion, over 100 years operation)
2. Consultation and Relationship Building
3. Traditional and Local Knowledge

Catered Lunch

1 - 3 pm Open for discussion on other themes raised or questions or further discussion on post-it notes or flipboard...

3 - 3:30 pm Wrap up and next meeting

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Draft Minutes of AEMP Working Group Fort Good Hope November 29-30, 2022

Participants, Affiliation, Community

Fort Good Hope

- **Edwin Erutse**, President, Yamoga Land Corporation
- **Lucy Jackson**, Chief, K'asho Got'ine Dene Band
- **Daniel Jackson**, President, Fort Good Hope Renewable Resources Council
- **Daniel Masuzumi**, President, K'asho Got'ine Foundation
- **Alexa Sully**, K'asho Got'ine Foundation
- **Florence Barnaby**, Chair, Elder's Committee
- **Arthur Tobac**, Business Manager, Ne'Rahten Development Limited / K'asho Got'ine Housing
- **Paul Dixon**, Executive Director, SLWB
- **Bonnie Bergsma**, Regulatory Coordinator-Specialist, SLWB
- **Benjamin Roy**, Regulatory Technician, SLWB
- **Fatima Youssef**, Regulatory Technician, SLWB

Tulit'a

- **Leon Andrew**, Special Advisor to the ʔehdzo Got'Inę Gots'ę Nákedı (Sahú Renewable Resources Board - SRRB)
- **George Wrigley**, Tulit'a Dene Band Sub-Chief

Norman Wells

- **Jared MacDonald**, Norman Wells Renewable Resources Council
- **Sherry Hodgson**, President Norman Wells Land Corporation (unable to attend)
- **Shirley Harley**, Community Liaison, Imperial, Norman Wells

Calgary/Norman Wells

- **Jaclyn (Jaci) Mersereau**, Environment and Regulatory Technical Lead, Imperial Norman Wells
- **Benjamin (Ben) Fraser**, Environment and Regulatory Advisor, Imperial Norman Wells
- **Stacy Gibb**, Tlegohli Reclamation Services Advisian Imperial consultant for the AEMP

1. MEETING OPENING – NOVEMBER 29, DAY 1

A. OPENING PRAYER

A prayer to open the meeting was led by **Leon Andrew**.

B. INTRODUCTION

Paul welcomed the group to Fort Good Hope and shared some logistics.

Bonnie began the personal introductions by playing a game in which everyone tells three things about themselves, two truths and one lie. Others are to guess the lie. It was fun.

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Rules of Procedure were reviewed by **Bonnie** and displayed throughout the meeting for reference:

RULES OF PROCEDURE	
1.	ENGAGING to build relationship and trust
2.	LISTENING to identify information and knowledge gaps
3.	SHARING data and results from Traditional and Scientific Knowledge
4.	INFORMING by using Dene kede language and translating terminology for understanding

The Agenda was reviewed, Principles and Objectives of the meeting, and time allowed for some questions and discussion before lunch. The focus of the discussion was to speak about the effectiveness of the working group model in the development of the earlier versions of the AEMP and to place the comments in a SWOT chart – listing Strengths, Weaknesses, Opportunities and Threats¹.

C. MORNING DISCUSSION

Paul began a general discussion of the key objective of this AEMP will be to determine effects on the environment and to do so with TRUST in the results.

The original Working Group began at the time of the last Water Licence renewal in 2014-2015. The main concerns/issues identified for how this group could improve on the working group model were:

- The science focus needs to allow room for more Tradition Knowledge (TK) to better understand relationships, and
- Emphasis on a new Collaborative Program with a revised Terms of Reference (ToR) that recognizes/is aware of:
 - The different responsibilities of each organization,
 - The participation capacities are affected by many factors,
 - The SLWB staff abilities as a facilitator and coordinator,
 - The need for a more independent functional program.

Bonnie explained the two parts of the AEMP – 1. The scientific experimental design with small fish and passive water samplers, and 2. The Traditional Knowledge (TK) and Western Science Knowledge (WSK) combined Large Fish Study.

She noted that in the implementation of the experimental design for the small fish/water quality study, the ability to use and integrate TK is limited because scientific investigations must follow precise instructions and methods to give precise results. However, TK was used to help find the best locations and species of small fish to include in the study design.

The new AEMP Working Group will be tasked to help develop a TK Based Large Fish Study that looks at large fish traditionally consumed. The study will use Monitors/Guardians and other TK Holders to assist Scientists with the monitoring and sampling. The sampled fish can be assessed from a local knowledge

¹ the use of underline in section C, below, is to indicate the placement of that quote in the SWOT Table that follows in section D.

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perspective and then the samples analyzed using WSK to analyze samples for potential contaminants. The WSK and TK results are then cross-referenced to look for commonalities and understanding linking TK to Science and Science to TK.

Stacy added that he would like to have samples of different types of fish, from different locations, where he can ask the local knowledge holders “what are you telling us is not good with the fish?”

Edwin shared his passion for fish and their importance in Dene spirituality, and his concerns about what Imperial is not doing to protect and respect the water downstream from Imperial. “Water is life”. Edwin shared his desire for the opportunity of all Sahtú people to develop a more collective interest in decision making that looks at the BIG PICTURE. The heavy reliance on scientific data results in decisions that impact life and culture.

Stacy agreed that if the community helps build the program there would be more buy-in to the results.

Lucy shared the need-to-know impacts on all aquatics including jackfish and sucker. Data collected is important for future generations to know what was.

She questioned if Imperial is open to respect and to engage in collaboration? And is Imperial prepared to work with local indigenous peoples? We need to understand one another. Elders know.

Edwin added that there is over 100—years of impact from Imperial with many ongoing and unresolved issues; he compared the similarities of ongoing issues with government, such as lack of adequate housing, noting that the way to fix these issues is for government to meet with the communities and provide local people the opportunity to be directly involved in the solution. He said that there should be opportunities available for downstream users to participate.

Stacy agreed by stating that Indigenous peoples know what they need, respectful collaboration.

Paul described the feelings of resentment to Imperial are in part for missed opportunities over the years to contribute work, Indigenous Knowledge, and resources. Some of the issues that need to be addressed are:

- Economic capacity,
- Technical capacity,
- Administrative capacity,
- Organizational capacity,
- Historic barriers – giving Dene peoples recognition and responsibility for participating in solutions,
- Use of organizations already present (e.g. Guardians) and support to create more local organizations.

Questions for everyone to ask are:

- What exists here now?
- How can we promote these?
- How can we use local people to effectively report back to the communities?

Edwin spoke about how there are existing arrangements/agreements with communities to achieve benefits from the Imperial project. These are useful, but small stuff compared with the big picture. The

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impacts from Imperial operation include SCOCIAL, ECONOMIC, ENVIRONMENTAL and CULTURAL. Decision-making needs to be made using more than one lens. There is a need for building AWARENESS of Sahtu RIGHTS that are there for all the communities. This is an opportunity for all communities to come together to look at and address the big picture. Everyone needs to feel a part of the whole.

Ben F stated that Imperial wants to get this right this time. New year and new hire, 2014 history can open ears, and improve the process.

Lucy told a story of how Norman Wells in the 1960s was a horrible sight, shorelines black with oil, beavers, geese, and ducks were covered in oil. And how the Ramparts used to be spawning for herrings. It was dynamited to allow the barge to pass through. Concerns and objections were raised as usual, but their voices weren't heard, as expected. Imperial has been a part of the Mackenzie River system and shares the land with Sahtú peoples since the beginning, but it has never really been a part of the system.

Edwin added that the [Mackenzie] River is our highway, but the barges are having trouble getting through to the communities because of all the deposition creating sandbars downstream from Norman Wells.

Paul summarized some of the key points for an overall GOAL(s) of the Working Group:

1. Improve COMMUNICATION and RELATIONSHIPS with the communities.
2. Promote TECHNICAL, ECONOMIC, and ADMINISTRATIVE / ORGANIZATIONAL CAPACITY.
3. Build COLLECTIVE UNDERSTANDING and RESPONSIBILITY.

Edwin added that True Collaboration means equality in responsibility, efforts, and voices. We need to get away from SILO-mentality ways of thinking and enter a larger co-operative decision-making model.

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D. SWOT ANALYSIS OF THE AEMP WORKING GROUP MODEL

STRENGTHS	WEAKNESSES
<ul style="list-style-type: none"> • TK to contribute to science and program design • Dene people are patient and know what they need • Rights • Set bounds of what TK is shared and accept outcomes • Elders know • Scientists can work beside the local knowledge holders to see “what are you telling us is not good with the fish?” • Local organizations like the Guardians • Indigenous language is a MUST 	<ul style="list-style-type: none"> • Understanding • Communication/relationships with the community • Too much reliance on science data • One lens seeing • Silo mentality • Not feeling part of the whole • Loss of language/culture
OPPORTUNITIES	THREATS
<ul style="list-style-type: none"> • FAITH and patience • Get everybody on the same page – find commonalities • Collective understanding and responsibility • BIG PICTURE seeing and planning • Sahtú people understand the science and can participate and feel part of the process • Respectful Collaboration • If Dene help build the program, there will be more buy-in • Co-operative decision-making • New independent functional and collaborative AEMP • Data collected is useful for future generations • Give local people (downstream users) the opportunity to be directly involved in the solution 	<ul style="list-style-type: none"> • Historic barriers /Colonial ways of doing things • Collaboration can be difficult with some sacred knowledge that is not to be shared • Are there any other places for fish that are <u>not impacted?</u> • TRUST • Economic capacity • Technical capacity • Administrative capacity • Organizational capacity • Decisions based on science alone affect life and culture • What is Imperial doing to protect the downstream water?

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E. AFTERNOON DISCUSSION

E.1 AEMP STUDY DESIGN

George asked a general question of what sites would be under investigation other than the islands?

Stacy replied that they would be looking at areas downstream.

Jared asked about the specific components of the AEMP?

Stacy replied that Water Sampling will take place:

- Upstream near Tulit'a (10 Mile Island),
- At Imperial Artificial Island 3, at Imperial Marine Dock,
- At Radar Island just downstream of the operations and
- Downstream at Fort Good Hope,
- At two locations in Bosworth Creek – 1) upper creek above the flarestack, and 2) at the mouth of the creek,
- They are proposing 4 sample times per year, to use grab samples and passive samplers for different data,
- Samples will be analyzed for metals, hydrocarbons, salts, etc.,
- The number of sites or locations can be modified in future based on the statistical analysis and confidence in the data collected.

Sampling for small-bodied fish - Slimy Sculpin will take place:

- In Canyon Creek, upstream of Imperial, and
- In Bosworth Creek, at the lower portion and mouth.

The Large Fish component, when advanced will likely catch fish from Tulit'a, Norman Wells and Fort Good Hope. The AEMP version 4.0 will be submitted in December.

Daniel observed that Sculpin, Whitefish and Loche are all present at the mouth of Bosworth Creek and that no one swims in Bosworth Creek like they did in the past. He asked why there would be no sampling at Oscar Creek, just below the Wells? [Note: Wilfred McDonald lived there and made many observations of oil effects in the river].

Stacy detailed that the summer would be a good time to involve youth and Elders in passing down knowledge, training and working locally. There is value in having the Guardians present when installing and checking the samplers as mistakes can be lessened and each benefit from the knowledge and experience of the other.

Danny agreed stating that Traditional Knowledge is most always pitted against science when they really need to rely on one another. He gave an example of effects on Permafrost, where it is important to find researchers to examine it from the science side, and to use the benefits of the science without affecting the TK.

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E.2 AEMP TERMS OF REFERENCE (ToR)

E.2.1. Roles and Responsibilities (R&R) in Decision-making

Paul explained that we wanted to hear from each person what they feel are the roles and responsibilities (R&R) for the organizations and people they represent? This sharing is needed to openly find the real outcome. For the sake of protecting our fish.

Edwin asked the question: What brought us here? No TRUST. The Chiefs and community members are coming to these meetings for the sake of having a voice and hoping to make an impact on the government and other organizations in the decisions that are made.

Edwin asked if Imperial has an independent review panel? **Jaci** noted that Imperial has a non-bias panel for decision called CERL – Cold Eyes Review which is used to solicit advice and new/different perspectives on an issue.

Roles and Responsibilities (R&R) in Decision-making	
SLWB	<ul style="list-style-type: none"> • Facilitation through the WG (e.g., SLWB could help the RRC facilitate an Elders meeting). • Facilitation of the Board’s Regulatory Review Process for the final decision-making. • Administration • Logistics • Technical Support
NWRRRC	<ul style="list-style-type: none"> • Aboriginal perspective • Future Generations – show youth that what they do (progress) will be for the next generation. • Youth - hands on learning – get the youth involved with fun actions not words. • Elders – teach the youth and pass on knowledge. • Establishing Conservation Plan for the Norman Wells area. • Continue role as Land Monitors/Guardians. It is hard to trust Imperial, but they will have <u>FAITH</u> because we all share the land and water. • Would like to be part of the environmental monitoring for the AEMP. • AEMP working group continued involvement.
FGH RRC	<ul style="list-style-type: none"> • Trained Environmental Monitors are available and ready to be involved in everything. • Youth want to participate. • Capacity/resources issues. • Coordination and funding gaps. • RRC's need to report back on needed supports.
KGF	<ul style="list-style-type: none"> • Assist the RRC in Community water and soil sampling – team is trained to these things – they have equipment and resource are available, but the funding they have is mainly only for research. What is the best way they can assist? • Bring sampling results to the schools for education and to support hands-on-learning.

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	<ul style="list-style-type: none"> • Establish a research centre in the community with a laboratory so results can be analyzed there. • Establish and maintain connections to federal, territorial and university researchers. • Support university related researchers in the community.
KGDB	<p>Chief Lucy Jackson spoke from her perspective as an Elder with an historical experience and worldview from growing up under Hereditary Chiefs. Now her people are in the current colonial system of government. Poverty is a highlight of colonialism, as are addictions, born from the trauma of residential schools. The environment is also totally different.</p> <p>This is the way of life Indigenous governance should promote:</p> <ul style="list-style-type: none"> • An open-ended life in an Indigenous civilized world. • Dignity, conservation, human culture, and language are priorities. • <u>Indigenous language is a MUST.</u> • Use of Dene technologies. • Appropriate support from government and all sectors.
YLC	<ul style="list-style-type: none"> • Responsibility for reporting and informing. • Desire to see. • Directing related regulators to do monitoring. • Consensus Governance – noting that Authority, Money, Power always brings problems. • Land Ownership / Land Claim Agreement - promotes equal rights for Sahtú Dene and Metis. Edwin is trying to find a way to understand the relationship of the YLC as a landowner [under the LCA] and their rights and responsibilities, to Imperial as a landowner [under the LCA-chapter 9] and their rights and responsibilities. Shouldn't these be the same? • Build Awareness of the evolution of the relationship with Esso/Imperial starting with the 1921 Treaty 11 and how this relationship has evolved in a modernizing world to the 1993 LCA and beyond. How do or have decisions affected various stakeholders? • Goal is protecting the interests of the people and bringing people together to get them more involved in decision-making.
TDB	Not Available
Imperial	<ul style="list-style-type: none"> • Key <u>objective</u> is to complete and get an approved AEMP as per their regulatory requirement –because Water Licence compliance is a core value of imperial. • At the higher level, the <u>goal</u> is to bring TK and the community concerns into the AEMP. • Once approved, <u>to involve</u> the WG and communities in the sampling and to share results. • Listen, learn, collaborate, and adapt and share information for mutual understanding. • <u>Roles and responsibilities</u> to the group – realize that chapter 9 meetings haven't been effective in sharing data meaningfully. Fitting into the regulatory structure is a priority and working together to implement. Paul noted that Imperial needs to be using more than just Chapter 9 meetings for information sharing. • <u>Values</u> must include the human component.

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- Comprehensive reporting can be overwhelming, and it may be useful to produce draft reports for review by the community to verify information prior to finalizing.

E.2.2 - Logistics

It was generally agreed that there should be a minimum of two meetings per year, face-to-face. These Working Group Meetings will be arranged and led by the SLWB but developed by communities and Imperial. The SLWB will provide facilitation, coordination, administration, financial assistance for beneficiaries where required, translation services, and logistics

F. SACRED KNOWLEDGE

Daniel cautioned that collaboration can sometimes be difficult because of past abuses and some information is sacred and should not be shared.

Danny added that the trust is lacking – that sharing TK in the past has been their downfall

Shirley summarized that the sharing of Intellectual Property must be done carefully.

Jaci proposed setting some bounds with the working group for this monitoring program to determine the level of acceptance of any outcome due to lack of availability of information that can't be shared.

G. AFTERNOON – CLOSING STORY

Leon gave an account of how the ways of the people in the North along the Mackenzie River have always depended upon fish. The ecosystem is changing according to the Elders. They say that the moon is not doing its job. How long will it be until we act to protect the fish? Climate change effects have been observed and talked about since 1990. Ice patches have melted away in the Mackenzie Mountains. The way that we preserve our healthy lifestyle is to depend on Traditional food and continue to find ways to help one another. How do we know that the fish are healthy? We ask Elders and we ask Scientists.

This story portrays the importance of Elders' TK teachings that span a long time from historical to modern. It also stresses the importance of the relationship of fish to the people who live along the Mackenzie River.

Edwin reiterated that it was important for Imperial to be here to hear about this relationship of People to fish: **FISH-WATER-HUMAN HEALTH** and that this is the start of a more collaborative relationship between Imperial and communities.

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2. MEETING OPENING – NOVEMBER 30, DAY 2

A. OPENING PRAYER

A prayer to open the meeting was led by

B. TERMINOLOGY / KEY CONCEPTS / THEMES

Bonnie introduced Day 2 as an exploration of people's understanding of certain terminology or key themes of Issue and Concern for the AEMP. There was time allowed for the introduction of other themes or ideas.

THEME 1 – CUMULATIVE EFFECTS

In the simplest way, a cumulative effect can be described as “with every damage to the river comes change, and each change adds to the total until eventually the change will be to something potentially irreversible and damaging.

Bonnie asked everyone to tell a story or recount what cumulative effects in the Sahtú means to them. These are the notes that were recorded on the flipchart.

- Lots of changes have occurred downstream from Norman Wells
- The sandbars from the artificial islands annual scour and erosion are growing and one of the islands is attached to another by a sandbar
- More islands are forming along the Mackenzie River from sediment deposition and barges bringing supplies are having more navigation problems
- Radar Island channel downstream is hard to find and difficult to travel and navigate due to increased erosion and deposition.
- Big changes in the herring fishery at the Ramparts Rapids – there used to be 15 fish camps -there are none now
- RabbitSkin River fish camps used to be on both shores, but these are no longer sustainable, and impacts have affected the ability to practice the culture. The late Charlie Barnaby used to prepare many bales of fish to share and now this is just a story.
- Fewer fish = fewer cookouts in the field = decrease in traditional lifestyle.
- Geese still congregate on Goose Island.
- Islands – fate – if they are removed entirely, that will create new impacts. Can the islands be repurposed? For instance, install wind turbines for clean energy production?
- Herring loss – will other fish species be lost from removing the islands?
- Oil seepage – natural and human-generated – what impacts of this?
- Construction of the islands after the 1981 EA was a huge impact in the Sahtú – to people, the land and wildlife. It was a MULTI-CULTURAL IMPACT. There was loss of Cisco that used to spawn in Norman Wells.
- Treaty Rights have been breached over and over – Youth need to break the cycle and Elders need to help make it happen.
- Food chain starts with sediment and travels to fish then people and cause suffering and fear.

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THEME 2: CONSULTATION AND RELATIONSHIP BUILDING - skip – discussed already on Day 1.

THEME 3: TRADITIONAL KNOWLEDGE (TK) AND LOCAL KNOWLEDGE

Bonnie asked everyone to “describe what does TK mean to each of you? “
These are the notes she wrote on the flipchart rearranged into common themes

WORLDVIEW is shaped by TK

- Pay respect to all life – keeps you healthy.
- TK is what we are, what we do – it is our livelihood and our “heart” and things that are passed along.
- Thankfulness to water and all resources.
 - We were here – We are here now – Where do we want to be? – What do we want the future to be for our children and generations to follow?

SURVIVAL AS A PEOPLE

- TK is to keep you safe – like knowing about the ice.
- Travelling, safety, Elders teach sharing and respecting, on the land survivor skills, and hunting skills.
- Teaching about experiences that are meant to protect/save your life, like learning the practical meaning of small things, and at different locations, and trusting your dog team.
- TK is unique – people won’t survive without it.

LANGUAGE, CULTURE, TEACHING

- Language is unique – use the language dialect of each region.
- Linguistics – the NWT shall learn French and English and may learn an Indigenous language – there are 9 Indigenous languages.
- Language and culture are linked.
- Elder teachings of TK to children are precise and timed to teach them how to be precise when they become adolescents / young adults.
- As a Mountain Dene TK is Spiritual Healing, Medicine People, drumming.

WILDLIFE / MIGRATION PATTERNS

- Protect migration routes – if they are disrespected, wildlife will move away.
- Migration – there are places meant to be like Goose Island – the geese still come there.
- Berries migrate too (pick them in the summer, eat them in the fall & winter, but do not eat them in the spring).
- Wildlife respect is very important.

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AWARENESS / RELATION WITH THE LAND

- Heart of understanding nature, forest, wildlife, even insects – must look after these or there will be no birds.
- Be aware of your environment. Watch the animals, wind, snow, drifts, ... all these things together have meaning in a very site-specific way.
- How we relate to the land. TK is wholistic, emotional, spiritual, and supports mental health and well-being.
- Traditional Knowledge touches on all aspects of the ecosystem – migration of all species and foods.
- Understanding the four cycles of the seasons (knowing that snow has many names).
- Knowing the properties of water from different locations that can provide minerals (must know where and how much to drink).
- Local TK recommended a better crossing location of RabbitSkin River for the fibre optic line; but the contractors stuck to their plan, and it took three attempts by 3 different contractors to successfully cross.

DENE SCIENCE – LEARNING BY DOING

- More than Western Scientific Knowledge (WSK).
- Oral knowledge – science in its own right.
- WSK does not allow TK i.e., it is not accepted by some as valid and legitimate as it creates grey areas and conflicts.
- Not documented as in a book – TK is passed on from Elders, like for moose hide tanning – do you follow instructions from a book or learn by watching, and doing and listening to Elders?
- Intellectual property.

DENE LAWS

- Embrace Dene Laws like sharing, love, be happy, respect, listen to Elders, etc.
- Guardians base their livelihood on TK. They collect information and share TK with researchers such as teaching them to respect and pay the land and to prove that local ways are often better.

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3. MEETING WRAP-UP and NEXT STEPS

Paul reiterated the GOAL of this first meeting of the new AEMP Working Group and those to follow is to build a conversational and respectful bridge between Indigenous Sahtú Organizations and Imperial.

WHO	WHAT	WHEN	ACHIEVED
Indigenous Sahtú Organizations	Need funds to hire a consultant to review AEMP version 4.0 on their behalf. Produce a Plain Language Summary	Immediately	Y
Imperial	Submit AEMP version 4.0 to the SLWB.	December 23, 2022	Y
SLWB	Review AEMP version 4.0 to ensure conformity with Board Directives.	January 2023	Y
Imperial	Hosting Neighbor Week Open Houses in 5 Sahtú communities.	January 2023	Y
SLWB	Distribute AEMP version 4.0 for public review with comments due March 29, 2023.	February 8, 2023	Y
Advisian	Apply for permits to conduct the fish sampling 3 months in advance.	February - March 2023	Y
SLWB	<ul style="list-style-type: none"> • Prepare Minutes from the Meeting • Prepare a Draft Terms of Reference (ToR) <ul style="list-style-type: none"> - include Honorarium. • Propose dates for the next AEMP Working Group meeting to continue the conversation. 	Distributed meeting minutes and draft ToR in April 2023. June after spring hunting?	Y Y
Reviewers	Requests from YLC and GNWT-ENR for extensions to submit review comments. New deadline for comments May 4	March to May 2023	Y
SLWB	Board Decision meeting for AEMP version 4.0 Not Approved – keep working on the design and sampling program with communities	June 9, 2023	Y
All	AEMP Working Group Meeting 2 Review minutes, Draft ToR, AEMP technical issues and Discuss and Design Framework for Large Fish and Water Health Study	July 13 -14, 2023	Y
Advisian	Lead Youth and Elder component for the AEMP	Summer 2023	Y
Imperial	Submit responses to comments and recommendations from public review of AEMP version 4.0 on ORS	July 21, 2023	Y
Advisian	Pay the RRC Guardians.	When invoiced	Y

Lucy related that this was a lot for 2 days!