



Tataskweyak Cree Nation

Report on Keeyask Transmission Project

October 2011



Executive Summary

Manitoba Hydro and Tataskweyak Cree Nation agreed in a contribution agreement signed on March 30, 2010 on a joint process which would result in Tataskweyak commenting on the right-of-way for the Keeyask Transmission Project and on the expected impacts on our Members arising from its construction and operation within the Split Lake Resource Management Area. This report is a result of that process.

Tataskweyak Cree Nation has a unique interest in the Keeyask Transmission Project because of its relationship to the proposed Keeyask Generating Station and its proposed location, which is entirely within the Split Lake Resource Management Area.

In this report we provide a description of our holistic Cree worldview upon which we base all of our environmental assessments, including this one. We describe the Overview of Water and Land Process which we used to communicate with Members, and to gather their views on the proposed right-of-ways and of the likely impacts of the Keeyask Transmission Project.

We provide our view of the best possible location for the Generation Outlet Transmission Lines. Finally, we provide a summary of our Members' views on the impacts of the Project on our lands and waters and on our people.

Based on our consultations, our Members have a clear view of the expected impacts but only a general impression of the potential benefits that will accompany the Project. As this report is written, talks are underway with Hydro concerning those potential benefits, including employment, business opportunities and compensation.



Table of Contents

1.0 Introduction and Overview	1
1.1 Introduction	1
2.0 Our Basis of Impact Assessment – The Cree Worldview	5
2.1 Our Worldview and Core Beliefs	5
2.2 Relationships as the Basis of Our Existence and Our Culture.....	6
2.2.1 Spiritual Relationships with Mother Earth	7
2.2.2 Historical Relationships with the Land	7
2.2.3 Life Sustaining Relationships with Mother Earth.....	7
2.2.4 Caregiver Relationships and the Duty of Respect	7
2.2.5 Hunting, Fishing, Gathering and Trapping Relationships.....	7
2.2.6 Educational Relationships.....	7
2.2.7 Physical Relationships: Travel, Camping, Meetings and Burials	7
2.2.8 Emotional Relationships	8
2.2.9 Social Relationships within the Community	8
2.2.10 Socio-Political Relationships with Other First Nations	8
2.2.11 Socio-Political Relationships with Outsiders	8
2.2.12 Knowledge of Ecological Relationships among Non-Human Beings.....	8
2.3 The Mother Earth Ecosystem Model.....	9
2.4 Tataskweyak Vision Statement and Land Use Objectives	10
2.4.1 Vision Statement	10
2.4.2 Land Use Objectives	11
2.5 Summary.....	12
3.0 Methods – The Overview of Water and Land Process.....	13
3.1 TCN KTP Staff Members and Key Communicator.....	14
3.2 The Interview Selection Process.....	15
3.3 Development of the Questionnaire	15
3.4 The Questionnaire.....	15
3.5 Roundtable Discussion with the Butnau Lake Group.....	17
4.0 Results and Discussion.....	18
4.1 General Comments	18
4.2 Mapped Results	21
4.3 Comments on Construction Power Line and Generation Outlet Transmission Line Right-of-Ways	22
4.4 Impacts of the KTP	30
4.4.1 Identified Issues	30
4.4.2 Analysis of Issues	31
4.5 The Butnau Lake Group.....	34
5.0 Conclusions	35
Appendix A. The Survey Guide	37



List of Figures

Figure 1. Tataskweyak Cree Nation Traditional Territories.....	1
Figure 2. Manitoba Hydro Proposed Keeyask Construction Power Line and Generation Outlet Transmission Lines	3
Figure 3. Mother Earth Ecosystem Model.....	9
Figure 4. Distribution of Members Interviewed	18
Figure 5. Interviewee Comments on the KTP	20
Figure 6. All Features Map.....	23
Figure 7. Cultural Sites Map	24
Figure 8. Travel Routes Map.....	25
Figure 9. Fishing Areas Map.....	26
Figure 10. Hunting & Trapping Areas Map.....	27
Figure 11. Density Map	28
Figure 12. Proposed Modification	30



“...The unspoken things that had to be done bound us together as a family and bound us to the land.”

– Resource User

“As a young man, I had travelled with my family and others to hunt and trap. But I left this behind when I left home at an early age to seek work and provide for my children, first on the tractor trains that carried supplies to northern communities. Later, I joined the Canadian Armed Forces. Returning home in the Fall of 1983, I travelled with my father to our family’s trap line near Kettle Lake. My father wanted to connect us with our traditional ways and I wanted this too.

I remember that first trip. We arrived in the evening at my grandfather’s log cabin on the west shore of Kettle Lake. I remember waking up and seeing the stars shining through a hole in the roof, and snow falling through.

It took us many trips, hauling salvaged lumber and supplies from Split Lake, but we built a better structure. Over the years we’ve added to the cabin.

The cabin became the first of several shelters that we used while hunting and trapping in the area. Trapping provided a good livelihood, when a lynx pelt would fetch \$500 or even \$1000. Beavers and other animals sustained us.

My father wanted to teach me and my children the traditional ways. He understood how important it was to us. With him and my uncle, we travelled in the whole area. We learned the location of the old trails and where to hunt, fish and trap. It showed us how the land had been used by our people for so long. We learned the old stories and gathered new ones which we continue to tell in our family. Like when my uncle Zak’s canoe capsized and he walked nearly 40 miles to Gillam.

We often worked together, quietly going about the task. The unspoken things that had to be done bound us together as a family and bound us to the land.”



1.0 Introduction and Overview

1.1 Introduction

Manitoba Hydro has proposed that the Keeyask Transmission Project (KTP) be built to provide the Construction Power Line, the Generation Outlet Transmission Lines, and associated works, which will allow for the construction and operation of the Keeyask Generating Station (Keeyask).

Tataskweyak Cree Nation (Tataskweyak, or TCN) has a unique interest in the KTP because of the relationship between it and the construction and operation of Keeyask, which Tataskweyak will jointly own with Hydro, its Cree Nation Partner War Lake First Nation, and the other Keeyask Cree Nations.

The KTP will impact a considerable amount of TCN’s Split Lake Resource Management Area (SLRMA). Current estimates suggest that 567 hectares of land will be required for the construction of all transmission lines, the Keeyask switching station, future expansion of the switching station, and the construction power transformer station. However, this estimation does not adequately address the non-tangible impacts that will occur as a result of this activity such as a fragmented landscape and associated effects, or a loss of cultural identity. In addition, a number of productive, actively harvested trap lines will be impacted by the KTP. No other First Nation will be impacted as TCN will be by this Project.

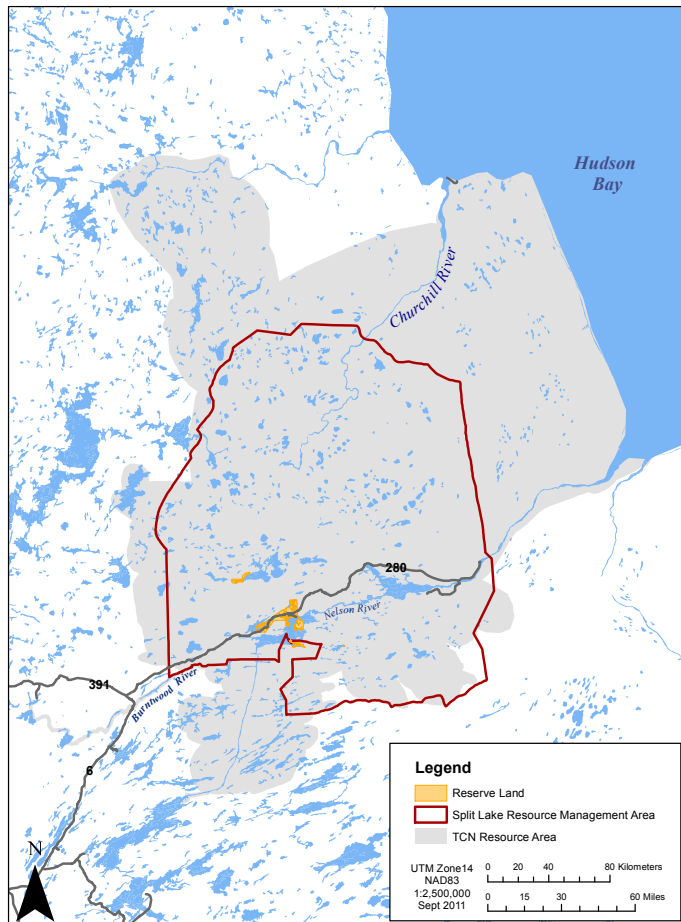


Figure 1. Tataskweyak Cree Nation Traditional Territories

Figure 1 shows the SLRMA and the TCN Resource Area, an area recognized within the 1992 Agreement. The extent of the Resource Area is based on interviews with Elders and is shown as it is understood in 2011.



Figure 2 shows the Proposed Keeyask Construction Power Line and Generation Outlet Transmission Lines in the KTP Study Area.

In September 2009, Tataskweyak and Hydro entered into discussions regarding participation in Hydro transmission-related projects. A series of discussions led to the conclusion of a contribution agreement in March 2010. The purposes of the work are to:

- Participate in the planning process;
- Make an independent determination of the potential impact of the KTP on TCN;
- Assure the availability to TCN of training, business and employment opportunities related to the Project;
- Participate in a process with Hydro to determine the ways and means of dealing with individual Members, including trappers, whose rights and interests may be affected by the construction and operation of the KTP; and
- Allow for meaningful participation by TCN in the KTP Environmental and Regulatory proceedings, in the preparation of Environmental Management Plans, and in the associated implementation activities.

Even before the contribution agreement was concluded, Hydro asked that we turn our attention to Bipole III as a matter of priority. The KTP work continued but at a substantially reduced level, in order to complete our assessment of impacts related to Bipole III.

On April 27, 2011, Hydro and TCN met to resume the work on the KTP. It was agreed that some adjustments would have to be made to the work plan deliverables, given the time lost while attending to Bipole III. Consequently, this work plan terminates with the negotiation of an agreement in principle covering TCN and Hydro understandings around employment, training, business opportunities and compensation, expected to be concluded by the end of October 2011.

1.2 Overview

Our report addresses the following objectives:

- In consultation with TCN Members, to comment on the location of the proposed KTP Construction Power Line;
- To identify and comment on the preferred location of the proposed Generation Outlet Transmission Lines through the SLRMA, which could affect the

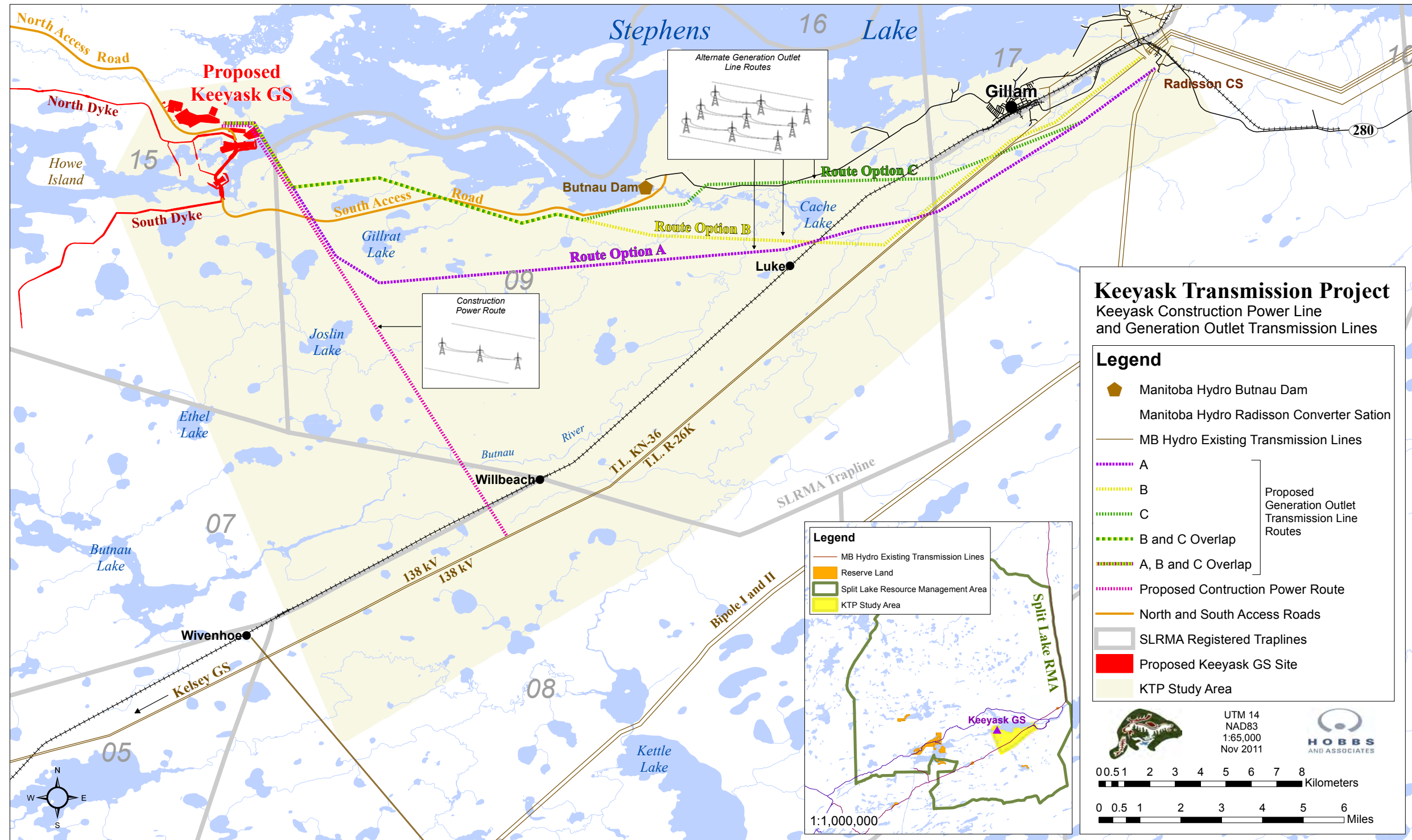


Figure 2. Manitoba Hydro Proposed Keyask Construction Power Line and Generation Outlet Transmission Lines



location of said lines; and

- To describe the perceived and real impacts that the KTP will have on TCN Members, particularly as it relates to maintaining their distinct cultural identity.

Section 2.0 describes how Tataskweyak’s assessment of the expected impacts from the KTP is founded in our holistic Cree worldview and core beliefs, which recognize the interconnectedness of all things, living and non-living, in our homeland ecosystem. We describe how our worldview and core beliefs can be described as vital relationships with Mother Earth, which developed over centuries. To provide further understanding to our worldview, we have included a description of the Mother Earth Ecosystem Model—a model created by Tataskweyak to reflect that the central theme of both the Tataskweyak view of our environment and the scientific concept of ecosystems is that all things are interrelated. Finally, we have included Tataskweyak’s Vision Statement and Land Use Objectives, which are consistent with the other elements of our worldview and provide another perspective on our goals for development within our traditional territory.

Our worldview is the underlying framework for the assessment we have conducted on the impacts of the KTP. As with our assessment of other projects, including the Keeyask Project and Bipole III, Tataskweyak utilized our own uniquely developed OWL Process to ensure that consultations were inclusive and culturally appropriate. The OWL Process reflects our cultural structures and values.

The OWL Process, including the specific methods we used to communicate with Members, is discussed in Section 3.0. This includes descriptions of the roles of TCN OWL Staff Members, the interview selection process, the creation and use of the questionnaire, and the way the results were analyzed. A separate process involving roundtable discussions with a group of trappers and their family members is also described in this section.

Section 4.0 provides the various results of our consultation process including general comments, discussion and analysis of the comments regarding the KTP Construction Power Lines and Generation Outlet Transmission Lines, and identification and analysis of Members’ issues related to the anticipated impacts of the KTP.

Our conclusions regarding the expected impacts from the construction and operation of the KTP, the preferred proposed right-of-way for the Generation Outlet Transmission Lines, and our community’s position on the KTP are presented in Section 5.0.



2.0 Our Basis of Impact Assessment – The Cree Worldview

When determining and evaluating the impacts of any new development proposed in our traditional territories, our perspective is holistic. We recognize and consider the interconnections among all facets of our homeland ecosystem, including all of our relationships with Mother Earth. We do not understand effects to be individual or separate from each other.

Our experience indicates that a western science-based assessment, restricted to the quantification of losses, does not adequately represent our experience with development projects which have had a profound impact on our way of life.

In this section of our report, we describe our worldview and its influence on the process we use to assess impacts. Later, we show how our worldview provides the context for understanding the expected impacts our Members identified during this process.

2.1 Our Worldview and Core Beliefs

Every culture is defined by its worldview. It is the lens through which someone sees and interprets the world. It is a set of fundamental beliefs that are so internalized as to go largely unnoticed and unquestioned – so much a part of everyday life as to be virtually invisible.

We undertook to articulate our worldview following the signing of the 1992 Northern Flood Agreement Implementation Agreement (the 1992 Agreement), which recognized the Split Lake Resource Area, and established a large portion of it as the SLRMA. Tataskweyak believed that in order for outside parties to truly understand the effects of hydroelectric development on our way of life, they must understand how we perceive our environment.

The Cree worldview reflects our core beliefs that have arisen through countless generations of living in harmony and balance as part of Mother Earth's family. As a starting point for understanding, some examples of our core beliefs follow.

- We see the earth as the Mother that bears all things as her children.
- All things are related.



- We are part of the natural world.
- There is no separation between living and nonliving parts of the natural world.
- Animals and plants are Members of one's family.
- Spiritual, physical and emotional relationships with land and water are the essence of our culture.
- The land is validation of our past.
- Land, culture and spirituality cannot be separated.
- We have a responsibility as caregivers for Mother Earth.
- We have a responsibility to share with others but do not do so out of responsibility, but out of our spiritual connection to the Creator, instilled by the teachings of our ancestors.
- Personal and community history are part of the land.
- All things, including inanimate things, have a spirit.
- All things are at the same time spiritual and physical.
- Our relationships with Mother Earth are based on respect.
- Our spiritual, emotional and physical needs can only be met when we live in harmony with Mother Earth.

These core beliefs can be expressed in terms of relationships that are integral to our distinctive cultural identity. They allow us to live in harmony and balance as a way to ensure that Mother Earth continues to provide for our physical, cultural and spiritual needs.

2.2 Relationships as the Basis of Our Existence and Our Culture

As a people, we are inseparable from our relationships with Mother Earth – relationships that have developed over thousands of years. They are the foundation of our worldview and are integral to our survival. Our relationships with Mother Earth are the basis of our language, history and spirituality – cumulatively, our culture.

We were sustained as a people in our homeland ecosystem for countless generations because we maintained sustainable relationships with Mother Earth. We did not simply use the bounty of Mother Earth; Mother Earth provided for us, and in return, we practiced



stewardship and showed respect.

The customs, practices and traditions that are integral to our distinctive cultural identity, and that are reflected in our social organizations, are rooted in our relationships with Mother Earth. Some of these relationships are described in the following section.

[2.2.1 Spiritual Relationships with Mother Earth](#)

All beings, including inanimate ones such as rocks and trees, have spirits that give them life and maintaining proper relationships with the spirits of all other beings is an essential part of our way of living.

[2.2.2 Historical Relationships with the Land](#)

We are part of the land, connected through generations of ancestors who walked the same paths and saw the same sky. When trees are cleared for power lines, our peoples' histories are altered in profound ways.

[2.2.3 Life Sustaining Relationships with Mother Earth](#)

The life sustaining relationships developed with Mother Earth over the millennia are the basis of our Cree culture.

[2.2.4 Caregiver Relationships and the Duty of Respect](#)

We have a responsibility to care for the land, and in return, the land provides for us.

[2.2.5 Hunting, Fishing, Gathering and Trapping Relationships](#)

Hunting, fishing, gathering and trapping were always integral to our lives because these activities were life-sustaining relationships, yet their value as cultural activities does not depend upon the number of animals taken or berries gathered, but the affirmation they provide to the activity.

[2.2.6 Educational Relationships](#)

Our traditional way of passing knowledge from generation to generation was through words and stories that drew heavily upon Mother Earth for lessons – we not only learned about Mother Earth, but we learned from her.

[2.2.7 Physical Relationships: Travel, Camping, Meetings and Burials](#)

We have physical relationships with the land and water that we travel on, with the land where we camp and hold ceremonies, and where our Ancestors buried their dead because of the spiritual and respectful way that we look upon the land that provides for our needs.



[2.2.8 Emotional Relationships](#)

Emotional relationships play a very important part in our culture, especially in our individual and collective decision making processes, because our attitudes towards physical objects or activities are determined by their history and current use.

[2.2.9 Social Relationships within the Community](#)

Perhaps the most fundamental attribute of social relationships amongst our people is the imperative of sharing because traditionally, one did not acquire possessions beyond personal requirements except for the purpose of sharing with others.

[2.2.10 Socio-Political Relationships with Other First Nations](#)

Relationships between Tataskweyak and other First Nations are conducted as extensions of our internal social and political structures and values and traditionally these relationships were conducted without the involvement of outsiders, but this is only partly the case today.

[2.2.11 Socio-Political Relationships with Outsiders](#)

Despite the imposition of administrative and bureaucratic structures on our traditional consultation and consensus relationships, such as the requirement of a Chief and Council, all matters having implications for our communities or individuals within them are discussed in General Membership meetings, and decisions are made with the concurrence of our Members.

[2.2.12 Knowledge of Ecological Relationships among Non-Human Beings](#)

Our culture, built around hunting, fishing and gathering, possesses knowledge accumulated over generations about how the non-human beings of Mother Earth interrelate with each other. The knowledge we possess about this is one aspect of Aboriginal Traditional Knowledge and any loss of such knowledge will have a negative effect on our ability to perpetuate our identity and culture.

“I know how transmission projects have impacted Aboriginal people elsewhere because they have described the devastation it has caused to them. Nothing is the same after these projects are built and their whole way of life is changed.”

– Youth





2.3 The Mother Earth Ecosystem Model

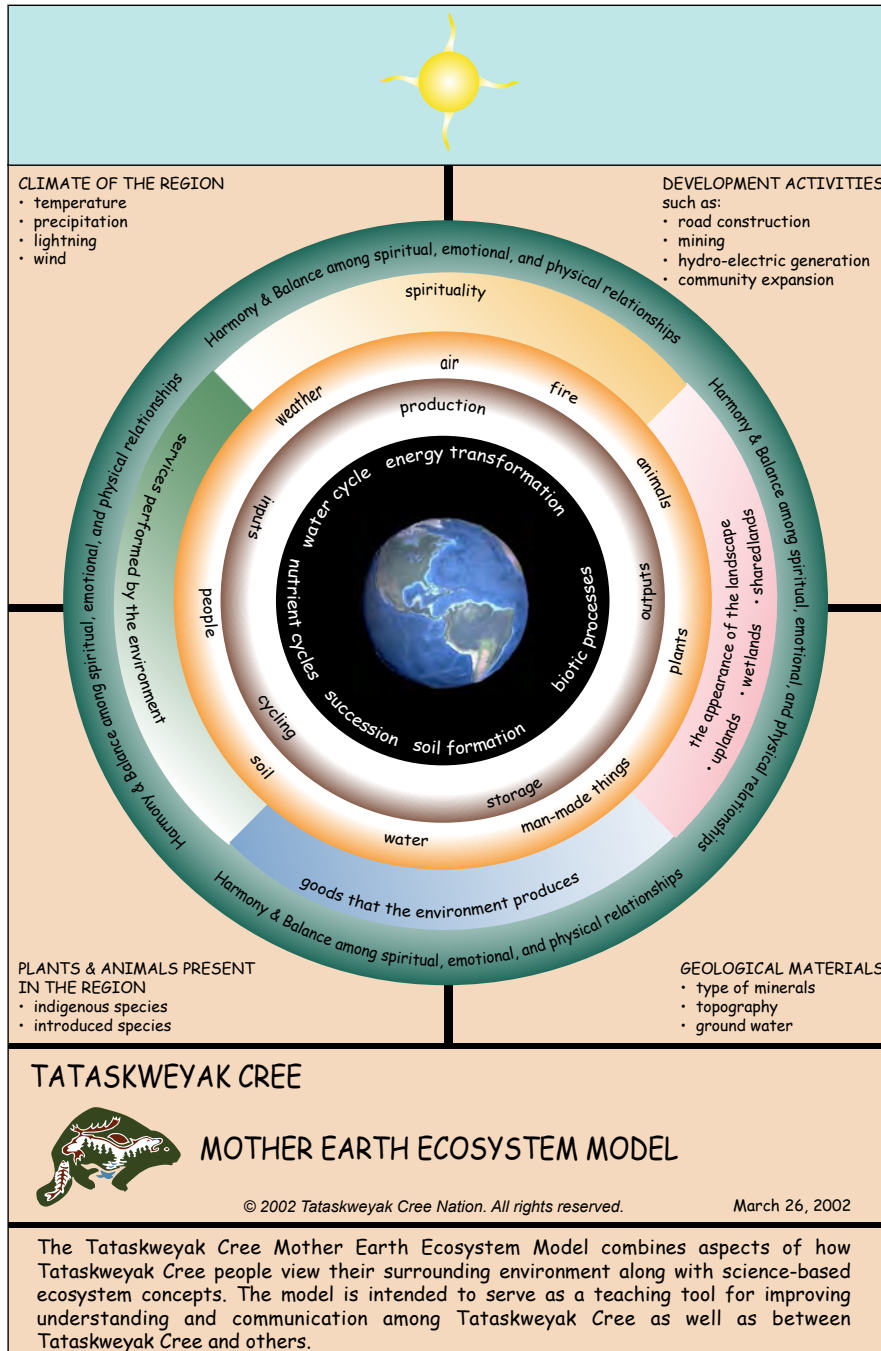


Figure 3. Mother Earth Ecosystem Model

We developed the Mother Earth Ecosystem Model, shown in Figure 2, to help express our worldview. The model combines aspects of how we view our surrounding



environment along with ecosystem concepts. Mother Earth is shown at the centre because the model expresses our relationship with our environment. The sun is included because we recognize its energy as the sustaining force for life. The remaining characteristics in the model help us understand the interrelatedness of all things.

The model recognizes the importance of regional climate, geological materials and available plants and animals as factors in determining the limits of structure and function for an ecosystem, and hence in determining how productive an ecosystem can be in supporting living things. The circles in the Mother Earth Ecosystem Model represent all the key components of our environment. These include core ecological processes, the structure and functions of our ecosystem, the things we derive from the ecosystem, and the vital importance of harmony and balance in our relationships with the environment.

The Mother Earth Ecosystem Model includes reference to core ecological processes which are fundamental aspects of any ecosystem. The orange circle depicts the people and other structural elements that make up our ecosystem. Structural elements are familiar things such as rocks, plants, animals, air, water and land.

Finally, the green circle represents a state of harmony and balance which must be maintained if we are to be able to live sustainably within our homeland ecosystem.

The central theme of both the Tataskweyak view of our environment and the scientific concept of ecosystems is that all things are interrelated. The Mother Earth Ecosystem Model represents our worldview by demonstrating the interrelatedness of all things and the ecological processes that link them. It illustrates the harmony and balance that are possible in a sustainably developed ecosystem.

2.4 Tataskweyak Vision Statement and Land Use Objectives

Following the signing of the 1992 Agreement, Tataskweyak consulted extensively with Elders and Members to develop a vision statement and land use objectives for the SLRMA. This was the first step in a land use planning initiative and provided context for our overall assessment of the environmental effects of the Keeyask project.

Our vision statement and land use objectives for the SLRMA have not changed, and are still applicable to all proposed developments within the SLRMA, including Bipole III.

2.4.1 Vision Statement

The vision of Tataskweyak is to be a self-governing First Nation within Canada, securing social, economic and cultural benefits sufficient to sustain our people through the shared use of resources within the SLRMA, while sustaining the natural environment through careful management based on an understanding of the interrelatedness of all things.



2.4.2 Land Use Objectives

The following Land Use Objectives were approved by the Chief and Council of Tataskweyak after extensive consultation with our Elders and Members.

- To ensure that the natural environment of SLRMA is not significantly impaired by human activities.
- To ensure that all development and resource management activities within the SLRMA are carried out with recognition, knowledge and understanding of the interrelatedness of people with land, water, air and all living things.
- To ensure that the capacity of the SLRMA to fulfill our social, economic and cultural requirements is not impaired by development and resource management activities.
- To increase opportunities for our people to hunt, fish and gather for domestic purposes within the SLRMA by means of internal management decisions and through getting other First Nations to co-operate with the Tataskweyak Cree and Manitoba through the Resource Management Board to achieve desired management outcomes.
- To ensure that opportunities be available for our people to experience traditional ways of living based on hunting, trapping, fishing and gathering within the SLRMA.
- To ensure that development and resource management activities in the SLRMA do not interfere with Tataskweyak Cree grave sites without our approval.
- To ensure that development and resource management activities in the SLRMA do not interfere with Tataskweyak Cree sacred sites without our approval.
- To ensure that development and resource management activities in the SLRMA do not interfere with Tataskweyak Cree traditional sites without our approval.
- To ensure that resource development within the SLRMA strengthens our social, economic and cultural life and reinforces our self-reliance.
- To protect our interests in the resource use and development potential within the SLRMA.



- To ensure that the natural environment in the SLRMA is not altered in a manner that offends our spiritual values and beliefs.
- To ensure that the resources of the SLRMA are shared in a manner that respects the position of Tataskweyak Cree as the people who have occupied the area and derived our economic and cultural well-being from it since time immemorial and who strive to continue to do so.

2.5 Summary

Tataskweyak has developed the descriptions contained in this section to help others understand how we see the world. We have developed a process, the Overview of Water and Land (OWL) process, as our way of ensuring that our Community's perspectives on development can be properly understood and communicated. We describe this process and the details of the consultation and analysis we have undertaken to comment on KTP in the following section.

“All the land that is within our resource area has always been used by our ancestors and no part of it remains untouched. The construction of a power line with this area will affect the entire ecosystem including our wildlife, our lakes and streams and bogs, and the habitat for the waterfowl and furbearing animals that live in the area. This land and its resources are important to everyone and regardless of where the power line is built it will affect the overall environment and our people.”

– Resource User





3.0 Methods – The Overview of Water and Land Process

In this section, we describe the process used to gather information from Members about the Keeyask Transmission Project including the roles of the TCN KTP Staff and Key Communicator, the interview selection process, the questionnaire, and roundtable discussions with user groups, specifically the Butnau Lake Group.

The OWL Process is founded in our Cree worldview, values and beliefs as articulated in Section 2.0 of this report. The OWL Process reflects our traditional decision making structures by being inclusive and representative. It allows us to apply our holistic perspective to gain an understanding of how a proposed development is likely to impact on our homeland ecosystem. It is a process that we have used to successfully engage Members in consideration of other major developments within our traditional territories in the past, such as the Keeyask Project and Bipole III.

The process involves open-ended discussions and interviews designed to encourage Members to provide as much information as possible in a relaxed, conversational atmosphere. A priority was placed on obtaining the opinions of those Members most affected by the construction of the KTP, that is, resources users, which was supplemented by valuable knowledge and opinions from Elders, Youth and Other Members.

Interviews were conducted by Tataskweyak OWL Staff Members (Staff) using a guidebook to assist with the interview process. The guidebook and interviews were based on our understanding of the project as provided in the draft Project Description, first provided to us in December 2009 and then in an updated, preliminary form on July 22, 2011.

Members' comments were translated into English and transcribed. The written responses were analyzed and a list of "identified issues" was developed. This list was then edited to reduce duplication while ensuring that all the comments were captured.

Following this, the identified issues were examined through the lens of our Cree worldview, with a focus on the relationships that are at its foundation. Where possible and appropriate, the issues were associated with the relationships that are vital to our Cree identity.

Members used a set of maps to identify features, resource use areas, and locations of cultural or other significance in the vicinity of the Study Area with which they are familiar. These were then used to create maps which are described later in this report.



3.1 TCN KTP Staff Members and Key Communicator

Following similar work done in connection with Bipole III, four Tataskweyak Members supported the communication process and conducted interviews with Members.

Additionally, a Member was hired for the role of Key Communicator to provide support and leadership to the Staff. All Staff and the Key Communicator were fluent in Cree in anticipation of the interviews being conducted in our language.

At orientation sessions held in Winnipeg, Staff and the Key Communicator were briefed on all relevant topics related to the KTP, in anticipation of questions that were likely to arise during the interviews. Information regarding the KTP was provided in various forms to supplement the training session and provide resource materials for ongoing reference.

Staff participated in the development of information pamphlets for Members regarding the KTP. Pamphlets were distributed to all households in the Split Lake community on a personal, door-to-door basis. The pamphlets proved to be an effective way of ensuring all Members were aware of the KTP and that there were interviews to be conducted.

Staff and the Key Communicator assisted with the development of the questionnaire and discussed its use with Members. It was emphasized that Staff should not disclose their own views about the project and should welcome all feedback, whether positive or negative. Weekly and overall goals were established regarding the number of interviews and the target participants.

Staff were responsible for contacting Members and arranging a time and location for the interview. They conducted the interviews, using tape recorders when appropriate. Staff transcribed the comments during the interview and then reviewed and added to the written comments at the conclusion of the interview.

Staff and the Key Communicator met regularly throughout the process to monitor the progress of the interviews. Checks were done to see that the necessary number of interviews were completed within the available time and to ensure that there was a reasonable representation of Elders, Resource Users, Youth and Other Members in the interview group. Checks were done to see that opinions were gathered from persons who

“The land where these lines are going to be built is precious to us. I’ve hunted in this area as long as I can remember and it will be sad to see it destroyed. I wish no one can see what we have to go through. I love this land and hate to see it destroyed.”

– Youth





had detailed information about the Study Area. Finally, checks were done to see that the interviews were accurately transcribed both in terms of text and map references.

The Key Communicator was updated by the Staff as to interview results, potential questions and concerns. As questions arose from Members, the Key Communicator assisted with the dissemination of information to the Staff about the KTP. In this way, the process was helpful in informing Members about the KTP.

Beyond the regularly scheduled meetings and interviews, informal meetings and discussions occurred between Members and Staff, including the Key Communicator. These meetings increased the amount of information provided to and received from Members regarding the KTP.

3.2 The Interview Selection Process

At the onset of the interview process, a goal was set for 35 Members to be interviewed. It was also determined that opinions should be gathered from as many perspectives as possible in order to accurately represent the opinions of our Members. To facilitate this, interviewees were asked to identify themselves in one of the following four categories:

- Resource User – including Registered Trap Line holders, helpers and non-commercial resource users;
- Elder;
- Youth; or
- Other Member.

3.3 Development of the Questionnaire

The questionnaire was developed with the participation of the TCN KTP Staff and Key Communicator, Elders, Resource Users, representatives of Chief and Council, and Other Members.

The recent experience of conducting similar interviews regarding Bipole III was helpful in refining the style and format of the questionnaire.

3.4 The Questionnaire

The questions posed in the interviews were the following:

- Please comment on the route for the proposed Construction Power line. Can you describe the area that will be affected? Do you prefer any changes to the route?



- Please comment on the alternative routes for the proposed Generation Outlet Transmission Lines. Can you describe the area that will be affected? Which route is more acceptable: A, B, C, or something else?
- Do you have any experience or concerns with the effects of other transmission lines?
- Have you heard other people speak about the Keeyask Transmission Project? What are they saying about the project?
- TCN will be conducting negotiations with Hydro about the Keeyask Transmission Project. Number the topics in order of importance that you think we should emphasize in the negotiations:
 - Training;
 - Employment (likely several months work);
 - Business opportunities (again, several month's work);
 - Compensation;
 - Offsetting programs; and
 - Other (please describe).
- Any additional comments?

In addition to these questions, maps were used to allow Members to illustrate their responses and to point out features or areas of interests such as cabins, trails, and fishing and hunting areas.

When analyzing the maps, it became apparent that conflicting information could arise from multiple interviews concerning the same geographic area. For example, two or more interviews may have provided information about a single cabin. To address this problem, Staff consulted with trappers, the Fur Council, a Member who is a commercial pilot, and other resource users familiar with the area under consideration to locate the cabins as accurately as possible. Review meetings took place in Winnipeg, while several informal one-on-one review sessions also helped to validate the locations.

These verification meetings were a good source of additional information. They also helped us to identify where more information was needed and how it would be collected.

While planning for the interviews, it was recognized that in addition to obtaining information, the interviews would be a valuable opportunity to provide information to Members about the KTP. Consequently, material was developed for use by the Staff during the interview process as questions arose.



The complete interview guide is included as Appendix A and contains the following sections:

- An Overview of the Keeyask Transmission Project;
- KTP Generation Outlet Transmission Lines and Construction Power Transmission Line Consent Form;
- KTP Interview Questions; and
- Maps.

3.5 Roundtable Discussion with the Butnau Lake Group

On March 4th, 2010 and August 31st, 2010, a group informally known as the Butnau Lake Group met with technical advisors and representatives from Hydro in Thompson, MB. The Butnau Lake Group consists of trappers and their families who have traplines within the immediate vicinity of the KTP study area. The purpose of these meetings was to discuss and evaluate important aspects of the KTP, as well as other issues of concern.

These one day gatherings took the form of roundtable discussions rather than formal presentations and covered such topics such as route selection, environmental impacts, and job opportunities associated with the KTP.

We acknowledge these meetings were funded through a separate agreement between the Butnau Lake Group and Hydro. We also understand that the final progress reports from these meetings have already been submitted to Hydro for review. Nonetheless we feel it was important to include the findings from these reports as they provide valuable information and emphasise the opinions of resource users who will be directly impacted by the KTP. Their opinions also support the statements made during our interview process by other TCN Members—including Elders, Youth, and Resource Users such as hunters and fishermen.

“For me, this area is important to my family and our children. We live off this land and this is where our children learn their way of life and our traditional lifestyle. It’s not just important for family but for everyone who uses the resource area.”

– Member





4.0 Results and Discussion

In the following section, results obtained from the initial round of interviews with Tataskweyak Cree Nation Members are provided in the following categories: General Comments, Mapped Results, Comments on the Construction Power Line and the Proposed Generation Outlet Line Right-of-Ways, and Impacts of the KTP. A discussion with the issues raised by the Butnau Lake Group is also provided.

4.1 General Comments

A total of 35 people took part in the initial interview process. Members were asked to identify themselves as Resource Users, Elders, Youth, or Other Members. Of the 35 interviews completed, 13 identified themselves principally as Resource Users. Of the remaining Members interviewed, ten (10) were Youth, three (3) were Elders, and the remaining nine (9) were classified as ‘Other Members.’ This is illustrated in Figure 4 below.

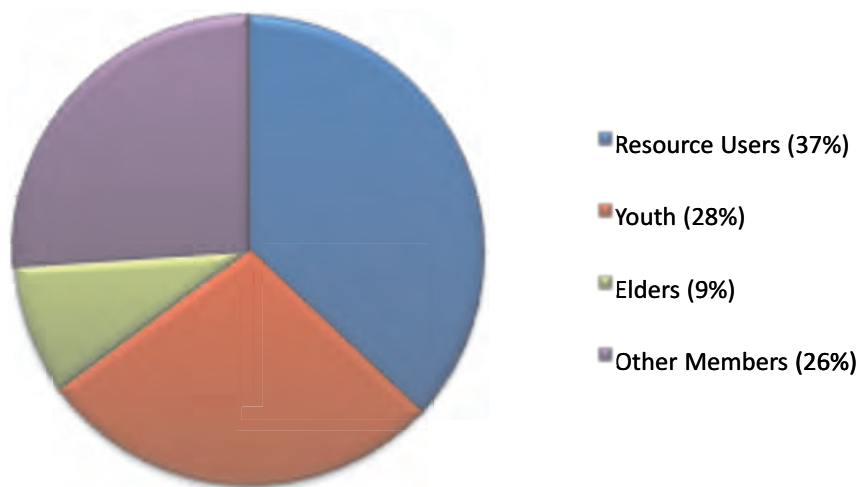


Figure 4. Distribution of Members Interviewed

Interviews were conducted with Members who had direct knowledge of the proposed development site. Most Members preferred to have the interview conducted in Cree. Fortunately the TCN OWL Staff is fluent in both Cree and English, and accommodated this request during the interview process.

Interviews gave Members an opportunity to voice any concerns about the proposed location(s) of the KTP Generation Outlet Transmission Lines (herein referred to as GOT Lines) and help describe the impacts that the KTP will have on TCN Members. Interview responses were “coded” using a qualitative research method to identify common themes



and issues. During this process, careful consideration was given to the Tataskweyak Cree Worldview so as not to deconstruct or diminish this worldview.

In general, all Members expressed similar concerns about the impacts that the KTP will have on the local environment and our cultural identity. Members were particularly concerned about the adverse effects that the KTP would have on the landscape, fish & wildlife populations, our culture and cultural resources, and the livelihoods of local residents and resource area users. These impacts will be discussed in greater detail in section 4.4.

After initial review of the coded surveys, certain trends were readily evident among the different groups interviewed. For example:

- Resource Users were more likely to discuss issues related to compensation, benefits, and employment given the impacts that the KTP will have on our traditional landscape. This group also had the greatest concern for cultural resources, particularly traditional medicines.
- Youth tended to have a strong emotional connection to the land and were most concerned about the loss of culture and heritage that is often associated with the loss of traditional lands.
- Elders were most concerned with the impacts on fish, wildlife, and plants (including plants used for traditional medicines). Elders also reiterated the need to compensate trapline holders for the effects that the KTP will have on their livelihoods, including loss of income.
- Other TCN Members interviewed also reflected many of these concerns. This group however expressed deep concerns about issues related to access—that is, increased access by “outsiders” and reduced access for current resource users.

Further analysis of Members’ responses also reveals an overall disapproval of the KTP.

“Once land is destroyed, it will never be replaced. Wildlife and fish will be affected, as well as the people who survive and thrive from them. Livelihoods will diminish.”

– Elder



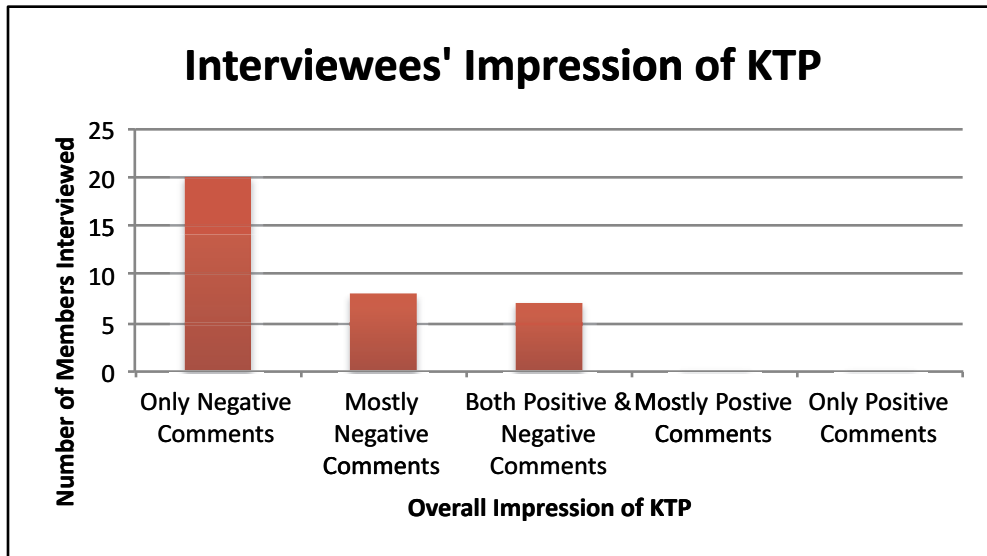


Figure 5. Interviewee Comments on the KTP

As demonstrated in Figure 5, all Members interviewed provided negative feedback on the KTP. Those who supplied positive comments generally recognized the benefits, such as employment and compensation, which may be available to the community and/or resource users as a result of this project.

Members were also asked to rank five topics—training, employment, business opportunities, compensation, and offsetting programs—that should be addressed in a negotiation process between TCN and Manitoba Hydro regarding impacts. An analysis of these results reveals that Members ranked these topics equally. This indicates that all of these areas need to be addressed in the negotiating process.

Specifically, Members commented on the need for long-term employment opportunities as opposed to short-term, seasonal positions often associated with Manitoba Hydro’s construction activities. Members also stressed the need for more post-secondary funding to re-train individuals whose livelihoods will be affected by the construction and operation of the KTP. They noted this funding should also be extended to TCN Members who want to train in other fields and not just restricted to individuals training for positions with Manitoba Hydro. Members also stated that supplementary funding should be added to the ‘Access Programs’ to mitigate the impacts that the KTP will have on our traditional livelihoods and cultures. These Members highlighted the fact that they will need to travel to other areas of the Split Lake Resource Management Area to harvest traditional plants and food sources (including wildlife) that will be lost or displaced during the construction of the GOT Lines.



4.2 Mapped Results

The land use data collected from the Tataskweyak Members for this report is considered Aboriginal Traditional Knowledge (ATK). The nature of ATK is that it represents the general knowledge TCN Members have of the traditional territory with respect to certain land use activities. During the interview process Members were asked to use a ‘modified open source National Topographic System map’ provided to illustrate where they engage in hunting, fishing, trapping, or other traditional activity, and the location of existing cabins, trails, or other relevant features. Members were asked to concentrate on locations they feel would be affected by the construction and operation of the proposed GOT Lines. In most instances, a broad area was identified. These wide-ranging areas show that a Member either inherently knows that this area is, for example, suitable for hunting or trapping or they routinely hunt or trap in this area. It is important when interpreting these ATK maps to recognize that the designated land use areas do not represent a complete representation of land use activities for Tataskweyak Members with respect to hunting, trapping, or other traditional use pursuits. Rather, these maps serve as visual tools to illustrate the general understanding that Tataskweyak have of their traditional territory with respect to land use activities.

The information gathered from these maps was transferred in digital format to a master map, which corresponds to the map included with the survey guide. This Traditional Land Use and Occupancy Map (see Figure 6) depicts all features and uses identified by Members and TCN OWL Staff. This includes, but is not limited to, cultural sites, cabins, trails, and traditional hunting, trapping, and fishing areas. Given the complexity and density of features on this map, four other maps were created to highlight the specific features or uses. These maps include: a Cultural Sites Map (see Figure 7); a Travel Routes Map (see Figure 8); a Fishing Areas Map (see Figure 9); and a Hunting and Trapping Areas Map (see Figure 10). Maps at a 1:83K resolution are available upon request.

These maps illustrate a high level of current activity in the area to be affected by the construction and operation of the KTP. Tataskweyak Members also reported engaging in numerous traditional activities throughout most of the Keeyask Study Area.

Supplementary to the Land Use and Occupancy Maps, a Density Map (see Figure 11)

“Manitoba Hydro has done much damage to our resource area. We used to live off the land in the area—it was rich with wildlife and other resources. Most people don’t like the damage and disruption that this project will cause.”

– Elder





was created using the information provided by Members. The shaded area on this map is used as a representation of the intensity of use. Variations in shading refer to an area's relative intensity of activity as identified from the interviews and are not meant to portray a ranking of the importance of the area or to suggest that traditional activities were limited to the shaded areas.

The detailed information provided in these maps confirms the results presented with this report. More specifically, the construction and operation of the KTP will have adverse effects on our traditional landscape and the livelihoods of TCN Members as identified in the interview process.

4.3 Comments on Construction Power Line and Generation Outlet Transmission Line Right-of-Ways

During the interview process, Members were asked to comment on the Construction Power Line and the proposed Generation Outlet Transmission Lines. They were also asked to identify which proposed route was most acceptable to them.

After the interviews had started, information was received regarding Hydro's preferred route for the GOT Lines. However to maintain consistency throughout the interview process, it was decided not to include this information in our interviews but to ask Members to comment on all three routes. This approach offered greater insight into how Members use this area, and how the development and operation of the KTP will impact the region and our Members.

Comments on the Construction Power Line were generally limited because there was only one option presented and no other alternatives were offered. Instead, Members generally commented on the overall impacts of the Construction Power Line and the proposed GOT Lines, which are discussed in greater detail in Section 4.4 of this report.

When asked to identify the preferred route for the GOT Line (i.e. either route A, B, or C), the majority of Members initially identified route 'A' as the preferred choice, followed by routes 'C' and 'B' respectively.

While preliminary results from the interviews suggest that there is a general preference for route 'A', it should be noted that Members interviewed during this process did not indicate a strong preference for any of the proposed routes. Those who selected route 'A' as the preferred route, commonly commented on this route's distance from Stephens Lake and thus, Members believed this route would have less impact on the aquatic environment, the shoreline, and wildlife, particularly shorebirds. Members also assumed there would be less overall impact on the environment because approximately 6 Km of route 'A' would utilize or run parallel to the Construction Power Line right-of-way minimizing any further fragmentation of the land.

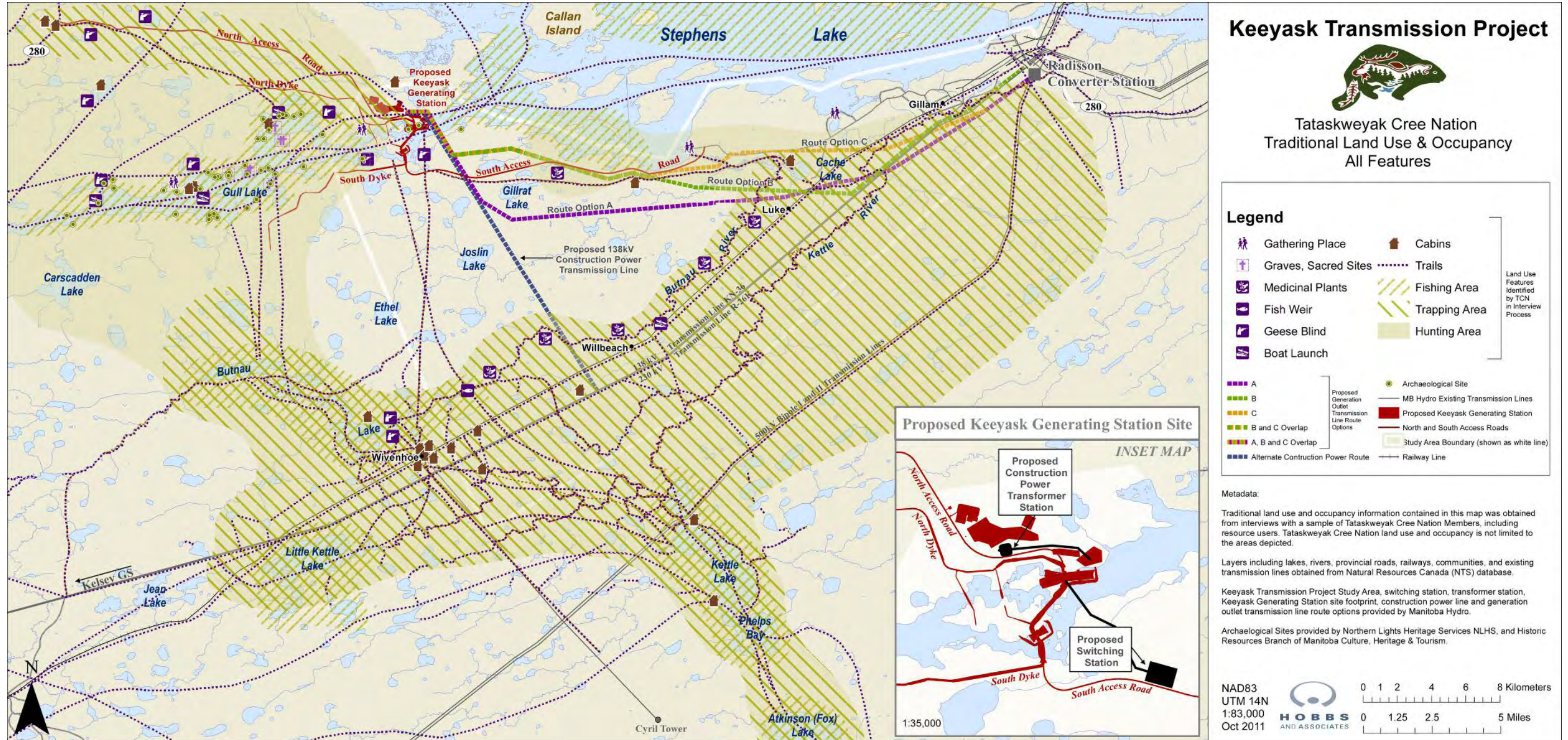


Figure 6. All Features Map

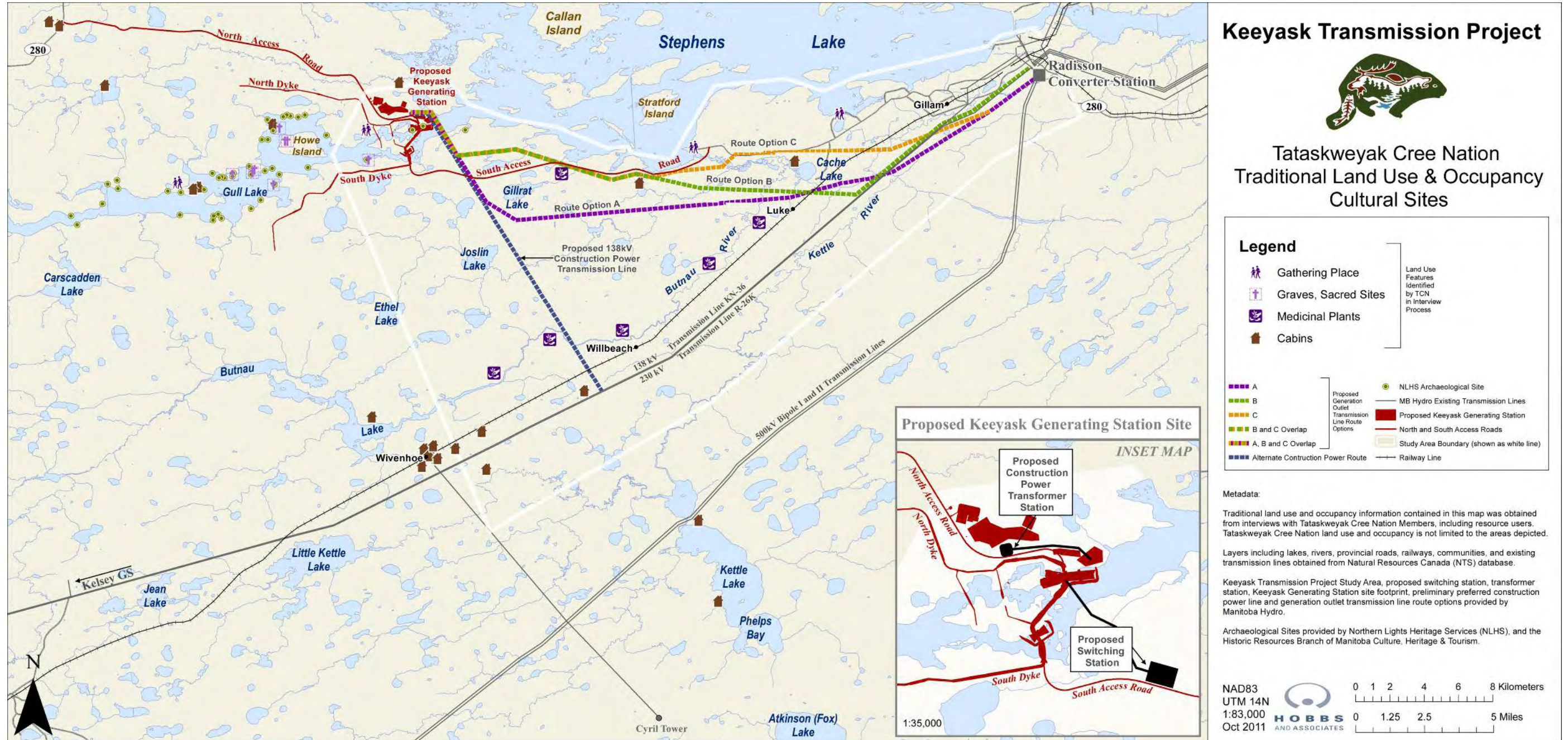


Figure 7. Cultural Sites Map

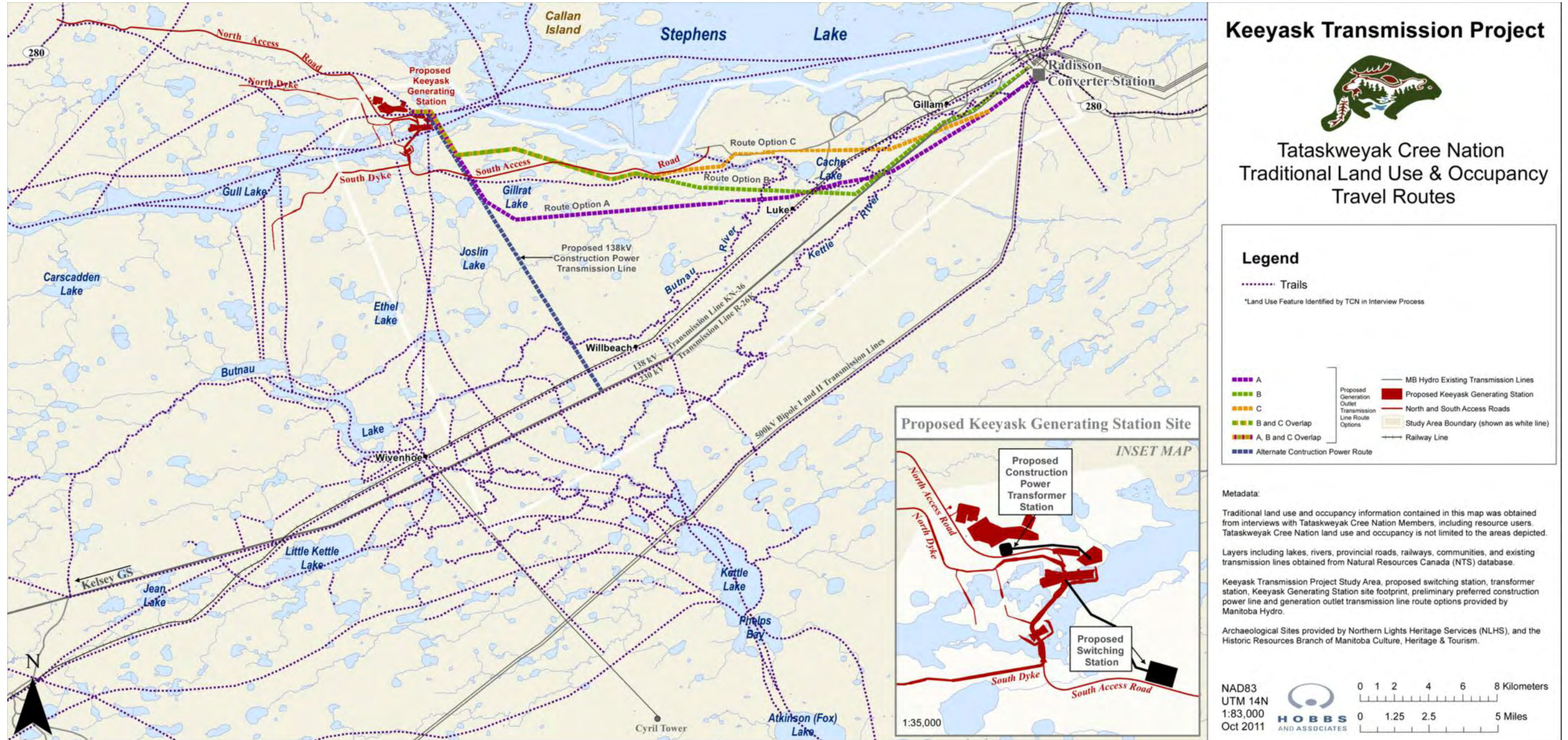


Figure 8. Travel Routes Map

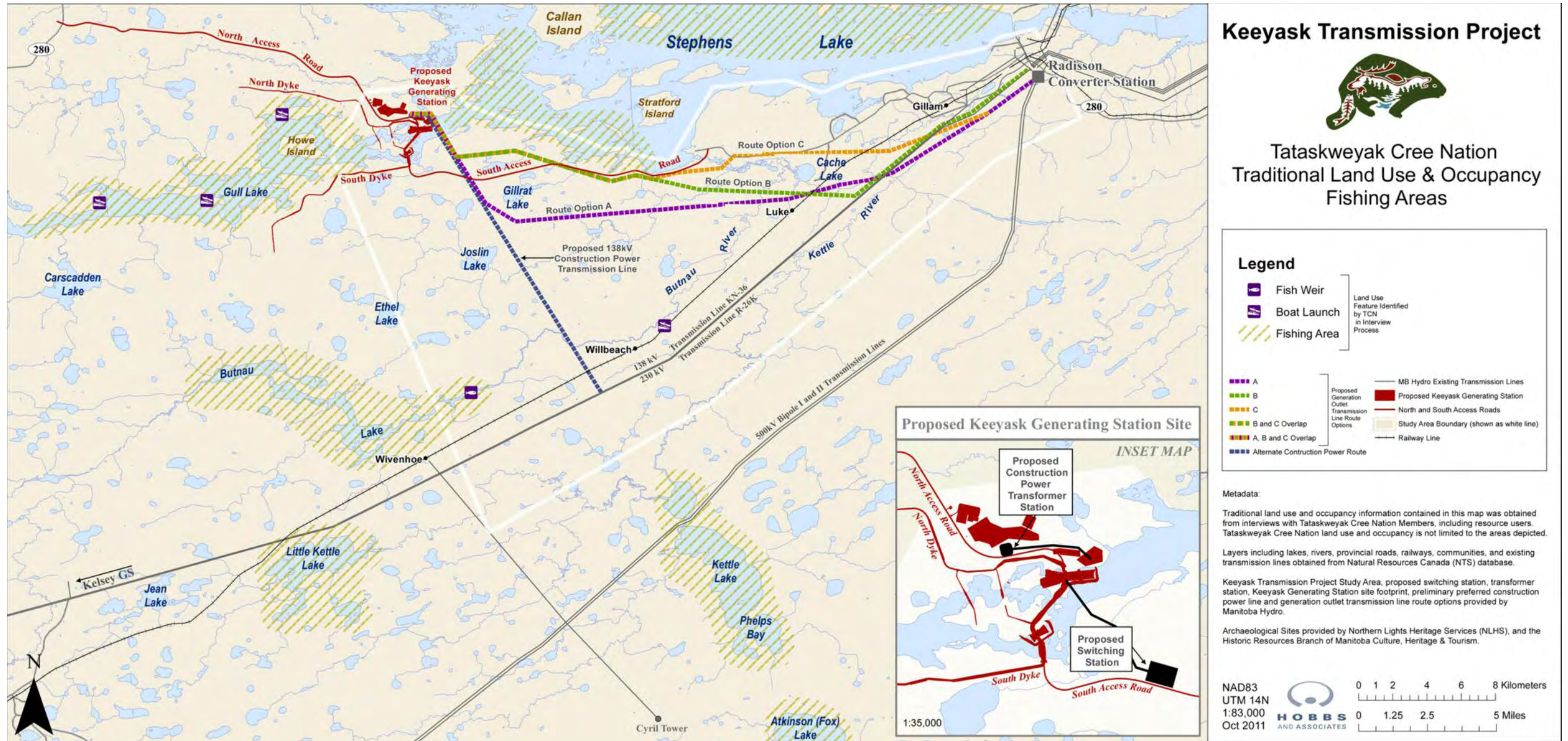


Figure 9. Fishing Areas Map

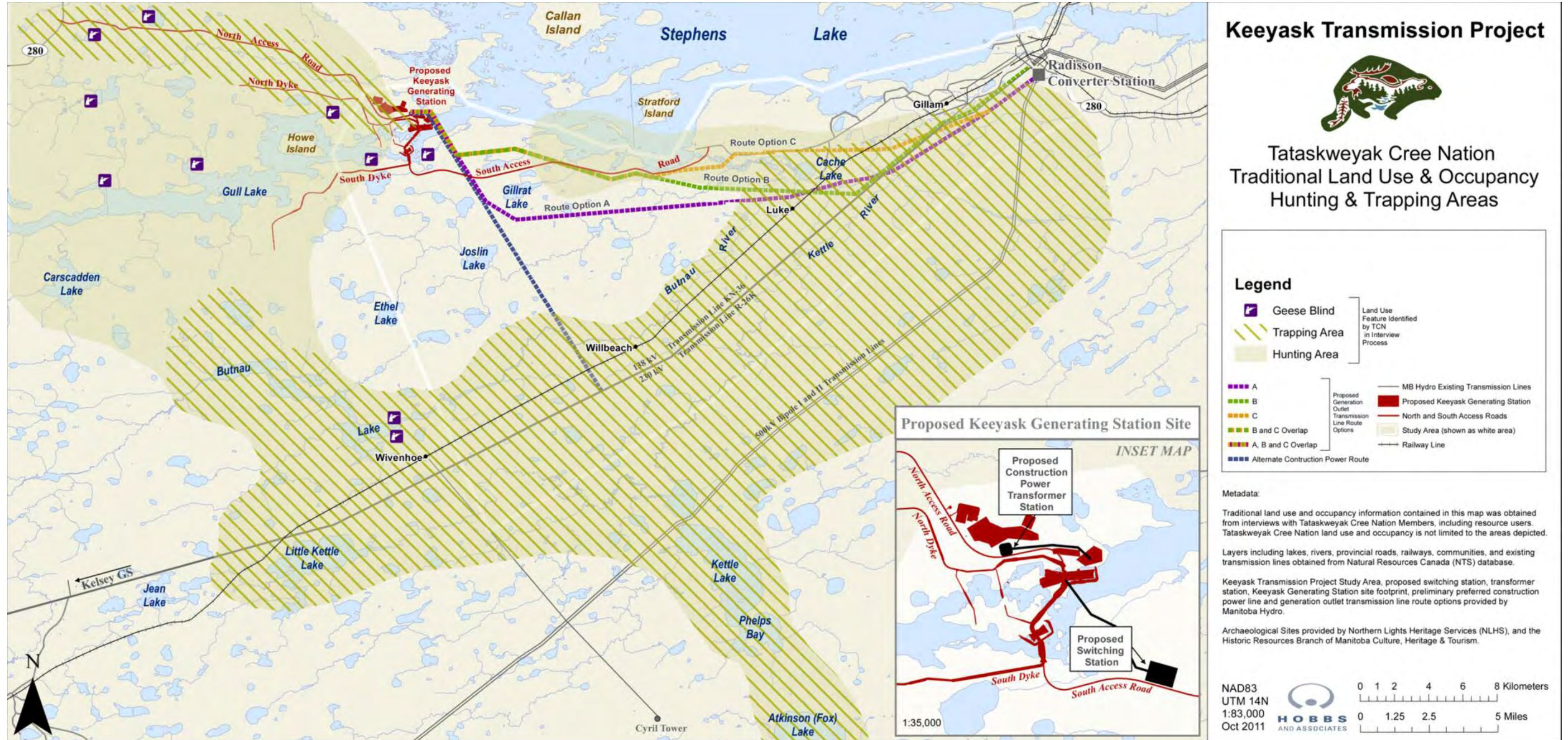


Figure 10. Hunting & Trapping Areas Map

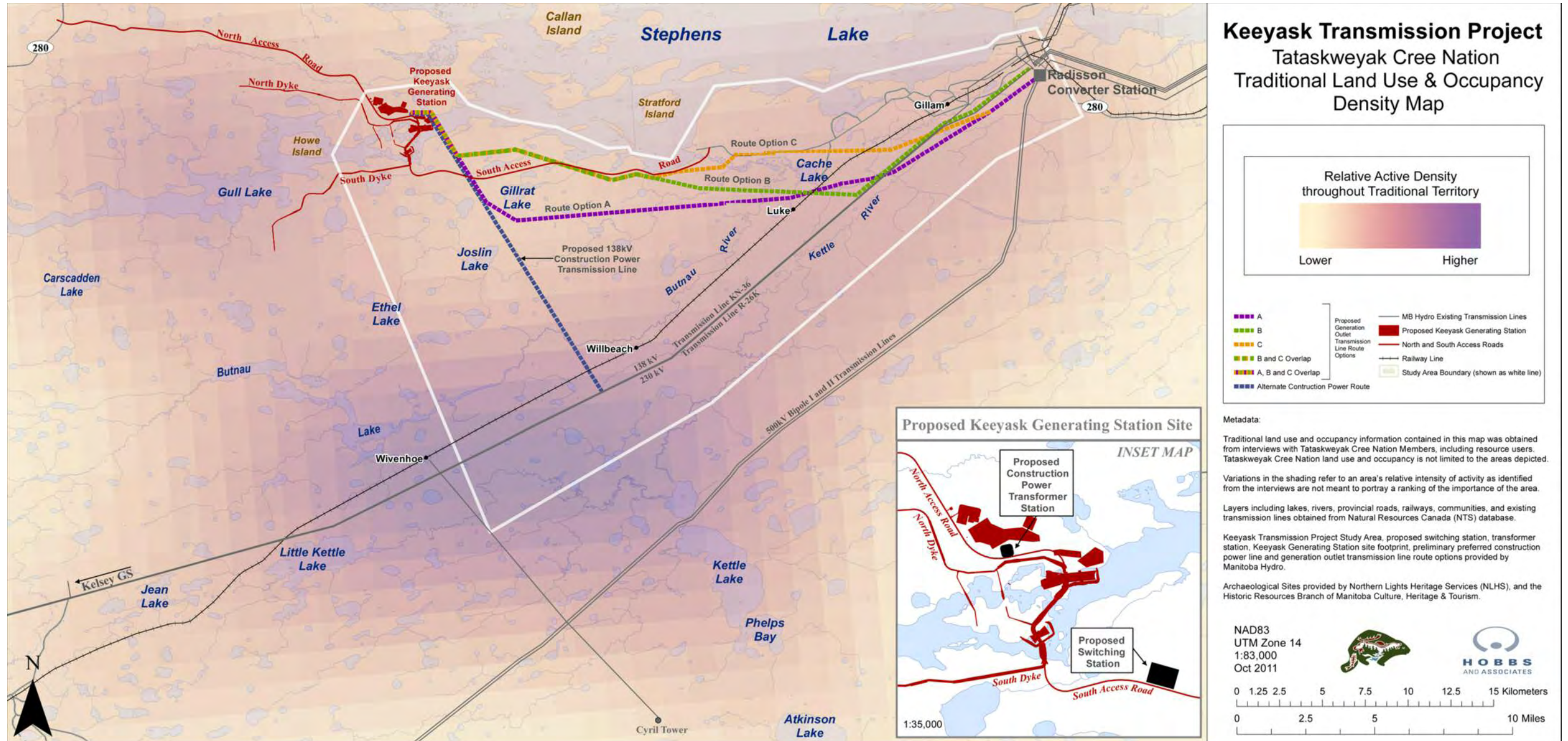


Figure 11. Density Map



The only person to support route ‘B’ suggested that this route crossed fewer rivers and streams, and thus this route was more acceptable. Those who selected route ‘C’ were either trapline holders from the Wivenhoe and Butnau Lake area, or a family member of a trapline holder. These Members chose route ‘C’ because it was the route located furthest from the Wivenhoe and Butnau Lake resource areas.

Those that most strongly opposed the construction of the transmission lines were all Youth. These individuals often referred to the emotional damage that would be caused by losing an area that has substantial cultural significance to them and our community.

A significantly large number of interviewees did not comment on the preferred routes or were undecided. Members that did not identify or select a preferred route generally spoke of the negative impacts that the KTP will have on the landscape, our cultural identity, and our livelihoods. In essence, asking Members to select a preferred route creates a dilemma because all options have similar negative consequences. As described by the Members, all proposed routes will have detrimental impacts on our culture, our livelihoods, and the landscape.

In later analysis by the staff who conducted the interviews, it was noted that an interviewee’s route selection was often a “perceived best choice.” During the interview process, TCN OWL Staff did not guide the interviewees in the selection process nor did they point out features such as the south access road or the current 138 kV transmission lines that run parallel to route ‘B.’

This is significant because of our recent experience interviewing Members about the Bipole III Transmission Project. In those interviews, Members overwhelmingly preferred the route closest to the existing PR 280 right-of-way so as to limit further fragmentation. For the KTP, route ‘B’ is the route closest in proximity to the existing KN-36 and R-26K transmission lines and the future south access road. Had these features been pointed out, it is possible this would have influenced peoples’ responses and route ‘B’ would have been more widely chosen given that this route could also limit further fragmentation.

Furthermore, during the interview process Members were only asked for their first choice selection. They were not asked to identify a second or alternate preferred route. Since Members generally preferred either the route furthest from Stephens Lake or the route

“I can’t describe how I feel about it. I know it is destroying the land, my children’s land, and my grandchildren’s land. This area is where my family learned to survive and where I learned how to hunt, trap, and fish.”

– Community Member





furthest from traplines 5, 7, and 8, it is possible that route 'B' would have been the alternate route of choice.

These results were reviewed with Members during the final preparation of this report. From that review it was confirmed that route 'B' was the best compromise. Members also made the recommendation that route 'B' should be modified so that it remains on the south side of the access road until it intersects with the Construction Power Line. Figure 12 shows this modification as recommended by our Members.

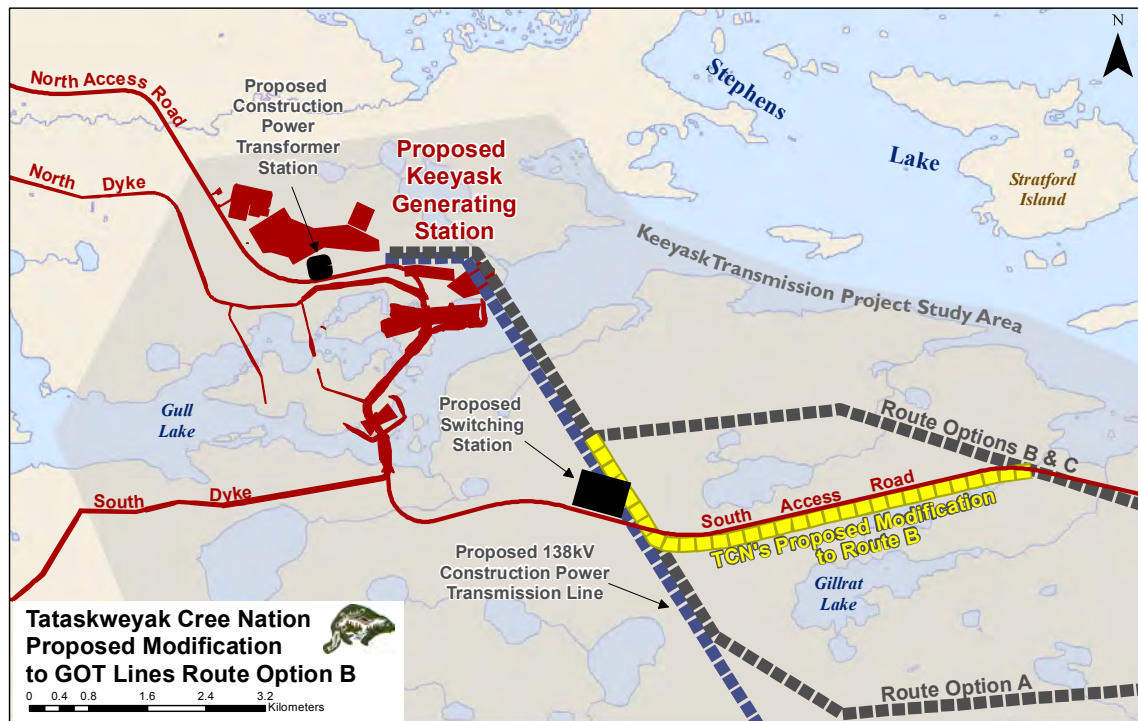


Figure 12. Proposed Modification

4.4 Impacts of the KTP

Feedback concerning expected impacts from the construction and operation of the KTP was derived from Member's responses to questions 1, 2, 3, and 6. Members typically addressed both the Construction Power Line and the proposed Generation Outlet Transmission Lines as part of questions 1 and thus, Members generally provided more detail in their responses to question 1, 3, and 6.

4.4.1 Identified Issues

Following the analysis of the responses, the most common issues identified by Members are as follows:



Issues Associated with Keeyask Transmission Project

Environmental:	Cultural:	Human:
<ul style="list-style-type: none"> • Physical damage to the landscape, esp. to the plants and trees • Diminished quality of drinking water • Increased sedimentation which affects local fisheries • Wildlife will move out of the area due to noise associated with construction • Migration routes will be changed • Increased "outsider" access which puts additional stress on land and resources • Increased pollution from construction activities 	<ul style="list-style-type: none"> • Loss of traditional plants and berries • Subsistence activities will be affected by construction, esp. trapping & hunting • Opportunities to pursue a traditional lifestyle in the area will be diminished • Ability to share traditional lifestyle and culture with children & grandchildren in the area will be lost • Potential to damage sacred and/or burial sites 	<ul style="list-style-type: none"> • Emotional distress caused by the destruction of the landscape • Loss of traditional livelihoods due to fragmentation of trap-lines and decreased presence of wildlife • Loss of income from loss of traditional livelihoods, especially from trapping • Human health could be impacted by possible pollution and/or loss of traditional subsistence activities in the area

4.4.2 Analysis of Issues

Considering the list of issues associated with the KTP, combined with our distinct Worldview, we conclude that the construction and operation of the KTP will interfere with our inherent rights to exercise the customs, practices, and traditions that define our distinctive cultural identity.

As previously discussed in Section 2.0 of this report, the customs, practices, and traditions that are integral to our distinctive cultural identity, and that are reflected in our social organizations, are rooted in our relationships with Mother Earth. Some of these relationships are reiterated below, as well as a description of how the construction and operation of the KTP will interfere with these relationships:

- **Spiritual Relationship with Mother Earth** – All beings, including inanimate one such as rocks and trees, have spirits that give them life and maintaining proper relationships with the spirits of all other beings is an essential part of our way of living. During the construction of the KTP, we acknowledge that



vast areas of land will be cleared and rocks, plants, trees, and other life forms will be removed or destroyed. This activity will be a source of great spiritual distress for our people as we continually seek to maintain a healthy, respectful relationship between people and all living things.

- **Historical Relationships with the Land** – We are part of the land, connected through generations of ancestors who walked the same paths and saw the same sky. When trees are cleared for power lines, our peoples' histories are altered in profound ways. The landscape has always provided a direct connection to past events and our ancestors. When the land is lost, the history of the people who have lived on that land for thousands of years is also lost.
- **Caregiver Relationships and the Duty of Respect** – We have a responsibility to care for the land, and in return, the land provides for us. During the construction of the KTP, we must ensure this activity is done with care and respect for Mother Earth. If it is, we are confident that she will continue to provide for our well-being. However if the proper care or respect isn't afforded to Mother Earth, there will be serious consequences for our people.
- **Hunting, Fishing, Gathering, and Trapping Relationships** – Hunting, fishing, gathering and trapping are integral to our lives because these activities are life-sustaining activities. The right to gather, hunt, fish, and trap food has been a distinct part of our culture before the arrival of Europeans. This right is guaranteed by our treaty rights, as well as given constitutional protection through the *Natural Resources Transfer Act, 1930* and Section 35(1) of the *Constitutions Act, 1982*. This right has also been re-affirmed by the Supreme Court of Canada in cases such as *R v. Sparrow, 1990*.
- **Educational Relationships** – Our traditional way of passing knowledge from generation to generation was through words and stories that drew heavily upon Mother Earth for lessons—we not only learned about Mother Earth, we learned from her. Our youth are taught to respect Mother Earth and our traditional values through integral lessons demonstrated on the land. Distinctive to our culture, these teachings will be impacted and even lost with the construction and operation of the KTP.
- **Emotional Relationships** – Emotional relationships play a key part in our culture because our attitudes towards physical objects or activities are determined by their history and current use. The KTP will undoubtedly scar our traditional lands and affect the way we use that land. This destruction will conceivably cause a great deal of emotional distress among our members, especially our youth who have a strong desire to share an unaltered landscape



with their children and grandchildren.

- **Social Relationships with the Community** – Perhaps the most fundamental attribute of social relationships amongst our people is the imperative of sharing. Traditional food and other resources are often shared with family and other community members. We recognize that the KTP will have an effect on our ability to harvest moose, waterfowl, berries, traditional medicines, and other resources within the impacted area. The inability to share these resources with our families and the community will adversely affect our traditional societal relationships and distinct culture.
- **Knowledge of Ecological Relationships among non-Human Beings** – Our culture, built around hunting, fishing, and gathering, possesses the knowledge about how the non-human beings of Mother Earth interrelate with each other. This knowledge is one aspect of Aboriginal Traditional Knowledge and any loss of such knowledge will have a negative effect on our ability to perpetuate our identity and culture.

We believe the evidence provided herein clearly demonstrates that the construction and operation of the KTP adversely affects our ability to perpetuate our identity and culture.

Further evidence of the KTP's impact on Cree identity and culture is supported by comments made by Members during the interview process and is the basis for the inferences made above. Such comments include:

- “The construction [of a] power line within our resource area will affect the entire ecosystem, including all our wildlife, our lakes, streams, bogs, and the habitat for the waterfowl and furbearing animals that inhabit the area.”
– Resource User
- “The transmission lines will disturb the way animals migrate and travel.”
– Resource User
- “In some areas, native medicine will be destroyed. Medicine plants will not grow back.” – Resource User
- “What is the future for our children, our great grandchildren?” – Elder
- “We live off the land in the area that is described.” – Elder
- “Wildlife and fish will definitely be affected as well as people who survive from them.” – Elder



- “I was hoping that I would show my children what I was taught on this land.”
– Youth
- “We rely heavily on the animals that feed on our land.” – Youth
- “I wish no one can see what we have to go through.” – Youth
- “I know they will destroy lots of trees and the things we eat like moose, rabbits, and berries.” – Community Member
- “They are destroying the land...my children’s and grandchildren’s land.”
– Community Member

Lastly, Members indicated that this area may not be used as much as it was used by earlier generations. The flooding of Stephens Lake, as a result of the construction of the Kettle Dam, has caused irreversible changes to the landscape, which has made access to the area more difficult and reduced reliance on the area for harvesting of resources. Regardless, this area remains an important cultural and resource use area. Without any further development, Members are confident that this area would have regained its value to TCN.

4.5 The Butnau Lake Group

In both roundtable discussions, the participants identified numerous issues that were significant and important to the group. The three issues with the highest priority among the group were:

- To ensure meaningful participation in consultation with Manitoba Hydro;
- To consider employment and training opportunities for trappers; and
- To address fair compensation for trappers.

The group also stressed the need to minimize impacts by using sound environmental practices during the construction, operation, and maintenance of the KTP. Some of these practices would include: (1) avoiding the use of herbicides when clearing the ROW; and (2) minimizing the number of water crossings to avoid aquatic impacts such as increased erosion and sedimentation, or non-point source pollution. The group also raised concerns about air quality and noise pollution, which can have adverse effects on wildlife populations.



5.0 Conclusions

We are confident that the consultation/interview process we have completed provides an accurate reflection of our Members' views on the KTP. At the beginning of the process we set out to interview 35 Members and achieved this goal by mid-August. We are confident that we interviewed a sufficient cross-sample of Members which to base our conclusions upon. Interviews were weighted towards Resource Users but also included Elders, Youth, and other TCN Members. All responses indicate a high degree of consistency among Members' views.

We are also confident in the conclusions we have reached because of the credibility of the consultation process itself—that is, our OWL Process. This process is very familiar to our Members because it has been used successfully to articulate Members' views on other projects in the past. It is also inherently appropriate for our Members since it is based on our holistic worldview and reflects our understanding of the interrelatedness of all things in our homeland ecosystem.

Based on Members' responses, this study reveals that the KTP is going to have numerous impacts on TCN's traditional lands, culture, and our Members. Prior development activities that have occurred within our traditional territories informed Members' responses based on their experience and knowledge associated with this development. To date, Manitoba Hydro has built 35 major projects including 13 high voltage power lines, 4 generating stations, roads, rail spurs, 2 airports, and other facilities. We have not only seen but also suffered the immeasurable effects that these projects have had on our traditional lifestyles, which permeates throughout our social, economic, spiritual, and cultural customs and practices.

Through the OWL Process, we determined that the KTP will have profound effects on the natural environment. More so, the most overwhelming effects of KTP will be its impact on our culture—especially those that interfere with our right to practice our traditions, customs, and beliefs.

Meetings with the Butnau Lake Group reinforce these findings. The group is all too familiar with the impacts that past projects have had on our landscape, our livelihoods,

"It's very sad to know that my dad's land will be destroyed. I was hoping that I would show my children what I was taught in this area. I wish this project would not go through."

– Youth





and ultimately our traditional Cree culture. This group stresses the need to use sound environmental practices during the construction, operation, and maintenance of the KTP Construction Power Line and the Generation Outlet Transmission Lines to minimize the detrimental impacts that these projects have on the land, on wildlife, and on the people who use these areas.

In respect to the selection of a preferred route for the proposed GOT Line, initial results suggested that route 'A' was the preferred route. However, based on our prior experience with the Bipole III Transmission Project interviews and general understanding that the route closest to the PR-280 right-of-way would limit the further fragmentation, TCN OWL Staff and Members met to determine if this rationale would apply to the KTP.

Based on this review, it was determined that a modified route 'B' (as discussed in Section 4.3 and shown in Figure 12) is in fact the preferred route of choice because of its proximity to the existing KN-36 and R-26K transmission lines and the future south access road, and because it is a reasonable compromise between routes 'A' and 'C'.

When our Members voted to authorize Chief and Council to sign the Joint Keeyask Development Agreement in 2009, we acknowledged and understood that there would be impacts on our lands and our culture due to the Keeyask Project and related development activities. However, the Adverse Effects Agreement was also negotiated during the same period which holds Manitoba Hydro accountable for addressing and resolving any foreseeable impacts arising from the development and operation of the Keeyask Project on the collective rights and interests of Tataskweyak and its Members.

Thus, we firmly believe that Manitoba Hydro has a responsibility to consider the adverse effects that the KTP will have on our Members' right to practice our traditional customs and activities, including hunting, fishing, tapping, and gathering, within the region.

Our assessment has produced a number of reasonable conclusions, which will form the basis of Tataskweyak's continued support of the KTP. As the KTP proceeds, our continued support will be conditional upon:

- Conducting negotiations with Hydro and reaching an agreement regarding compensation for the impact on the collective rights and interests of Tataskweyak arising from the construction and operation of the KTP within our traditional territory.
- Conducting negotiations with Hydro and reaching agreement regarding business, training, and employment opportunities associated with the construction, operation, and maintenance of the KTP.

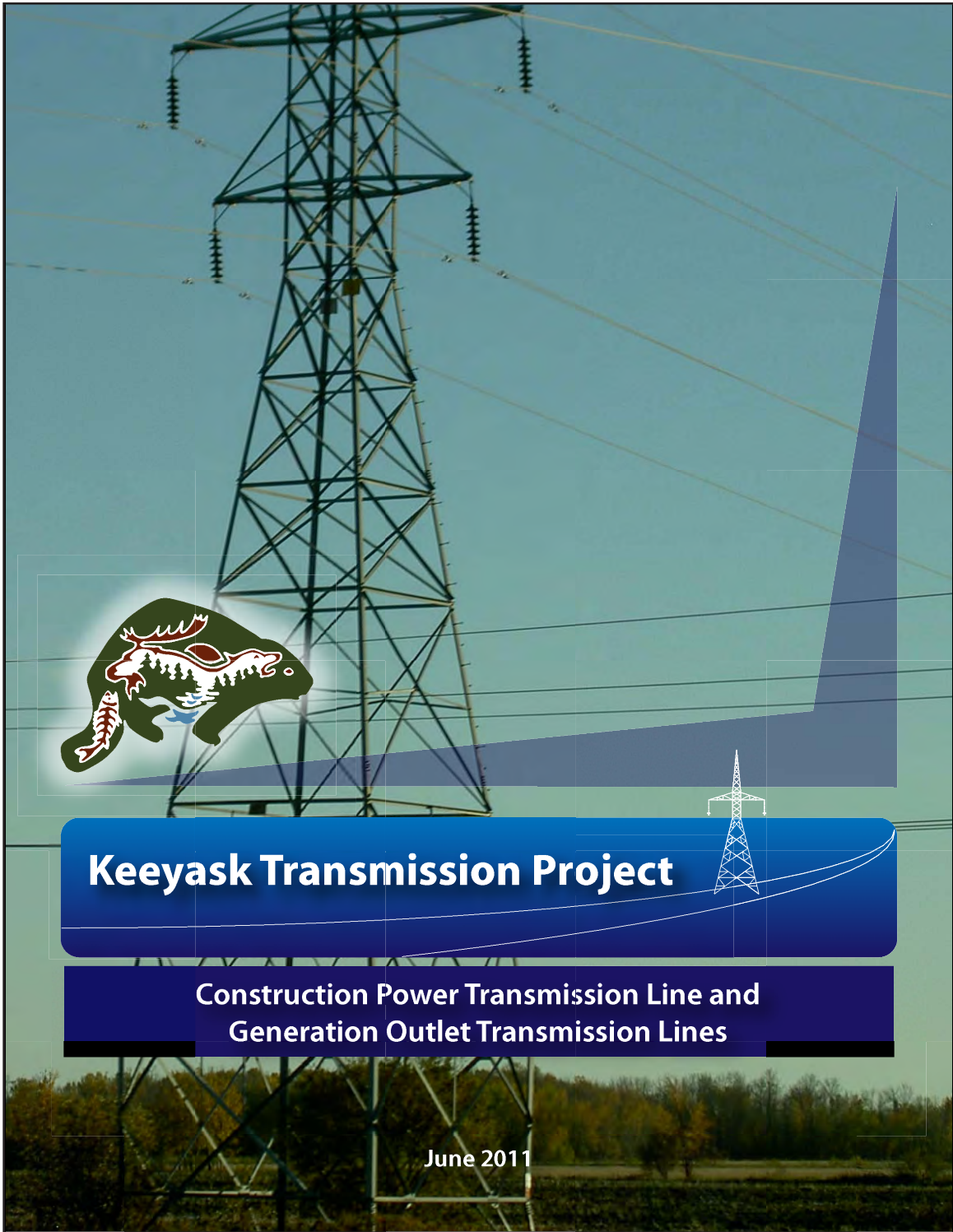


TATASKWEYAK CREE NATION

Appendix A. The Survey Guide



TATASKWEYAK CREE NATION





AN OVERVIEW OF THE KEYASK TRANSMISSION PROJECT

- The Keeyask Generating Station Project requires that transmission lines be built to bring power to the Keeyask Site (Construction Power Transmission Line) and to carry the Keeyask power to a converter station (Generation Outlet Transmission Lines).
- These transmission lines and the associated works are known as the Keeyask Transmission Project or KTP.
- TCN Members were informed that these transmission lines would be needed during Keeyask consultations, and a decision by Members through a referendum to proceed with Keeyask, meant a need for KTP.
- The Construction Power Line runs northwest from the existing transmission line to Gillam – the KN-36 (138 KV) line. It will be a permanent line so that it can be used to restart Keeyask if necessary. The Construction Power Line will be about 20 km long. No information is yet available on the width of the right of way (the clearing), but it is likely 66 metres wide. Adjustments can be made to the route.
- The Generation Outlet Transmission Lines (GOT Lines) are built to carry Keeyask Power to the Radisson Converter Station. There are three lines, all located in one clearing (right of way). The length of the GOT lines is approximately 50 kilometres. No information is available on the width of the right of way, but it is likely less than 198 metres. There are three route alternatives being proposed. Adjustments can be made to the route alternatives that Hydro has proposed.
- TCN have entered into a process with Manitoba Hydro to consider all aspects of KTP including route location, impacts, and the negotiation of an agreement.
- TCN have agreed to consider the route and provide a map and report to Hydro indicating concerns, constraints, and preferences regarding the location of the Construction Power and Generation Outlet Transmission Lines – by June 30.
- TCN have also agreed to interview Members regarding their concerns about impacts and provide a report – by September 30.
- TCN have agreed to work with Hydro to produce a set of principles that will be the foundation of an agreement on training, employment, business opportunities, and impacts – by September 30.
- TCN comments on the KTP Transmission Lines will come through a series of interviews with Members. Interviews will be needed, representing resource harvesters, the Fur Council, Elders, and Youth.
- TCN OWL staff who have been involved with Bipole III will conduct the interviews.
- This process is about TCN's rights and interests. Registered trapline holders in the area also have rights. Hydro will be dealing with them after the environmental license for KTP has been issued by Federal or Provincial Regulators, likely sometime in 2012.



KEYYASK TRANSMISSION PROJECT
GENERATION OUTLET TRANSMISSION LINES
AND CONSTRUCTION POWER TRANSMISSION LINE
CONSENT FORM

1. **TCN interest in the Keeyask Transmission Project (KTP) - Generation Outlet Transmission Lines and Construction Power Transmission Line:** The construction of Keeyask leads to the need for the Keeyask Transmission Project (KTP). KTP will bring construction power to the Keeyask Site and carry Keeyask power to the Radisson converter station.
2. **Purpose of this interview:** To get information from Members which could affect the location of the KTP Transmission Lines and will help describe the impacts that KTP could have on us.
3. **How the information will be used:** This interview will help TCN to produce a map about the location of the lines and a report which will be used in our negotiation of an agreement covering training, employment, business opportunities and impacts.
4. **Disclosure of information:** If required, personal information collected is restricted to the name of a member participating, and the fact that he or she is a TCN member. All interview data collected will only be presented in summary form.

Confirmation: By signing below, the interview candidate confirms his/her understanding of the above information and provides written consent for inclusion of information from the interview into TCN's Keeyask Transmission Project (KTP) - Generation Outlet Transmission Lines and Construction Power Transmission Line - Impact Assessment Report and any associated maps.

Date: _____

Interview Candidate Name: _____

Interview Candidate Signature: _____



3) Do you have any experience or concerns on the effects of other transmission lines?

(Even if the Member doesn't know the particular Study Area for the Keeyask Transmission Project, the Member may be able to describe how other transmission lines have affected them, or affected the environment – animals, plants, traditional pursuits, etc.)

4) Have you heard other people speak about the Keeyask Transmission Project? What are they saying about the Project?

(Members might have heard others speak either negatively or positively about the Project.)



5) TCN will be conducting negotiations with Hydro about the Keeyask Transmission Project. Number the topics in the order of importance that you think we should emphasize in the negotiations:

- Training;
- Employment (likely several months work);
- Business opportunities (again, several months' work);
- Compensation;
- Offsetting programs; and
- Other (Please describe). _____

6) Any additional comments?

- End of Interview Questions -

