



Exploring Co-Reclamation: Gesturing Towards Intercultural Collaboration and the Renewal of Indigenous Cultural Landscapes after Oil Sands Extraction in the Fort McKay First Nation Traditional Territory, Treaty 8, AB, Canada

A Sustainability Journey & PhD Thesis Overview

Christine Daly, PhD, PBIol, School of Architecture Planning & Landscape

December 2nd, 2022

Land Acknowledgement

I am joining you from Calgary which is the traditional territories of the Treaty 7 Nations in Southern Alberta, and the Métis Nation of Alberta, Region 3.

Ohio University is on the ancestral lands of the Adena, Hopewell, Osage, and Shawnee.

I acknowledge the ongoing responsibilities to protect and honour all of life within our shared reality as treaty people.





**If your sustainability
journey was a river,
what shape would it
take?**

River of Life: My Sustainability Journey

1

Family Farm Tecumseh, Ontario



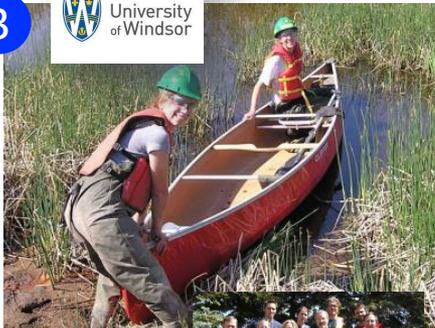
1980's Environmental Movement (e.g., Acid Rain, ozone, SAR, EJ)



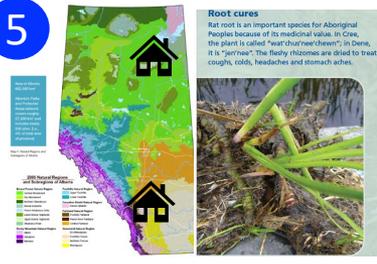
www.thecanadianencyclopedia.ca

3

University of Windsor




5



Root cures
Rat root is an important species for Aboriginal Peoples because of its medicinal value. In Cree, the plant is called "root-of-the-throat"; in Ojibwa, it is "terrac". The fleshy rhizomes are dried to treat coughs, colds, headaches and stomach aches.



Tailings Pond Reclamation, Marsh & Wildlife Habitat Design

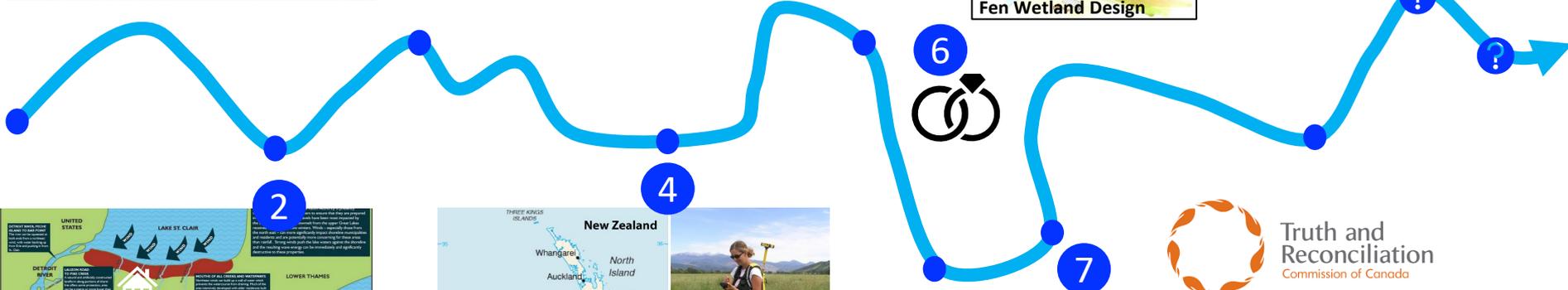


Fen Wetland Design




8

Co-Reclamation + Two-Roads Approach Cultural Landscapes

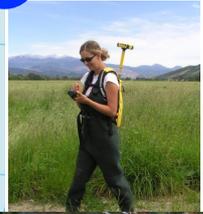


2



4

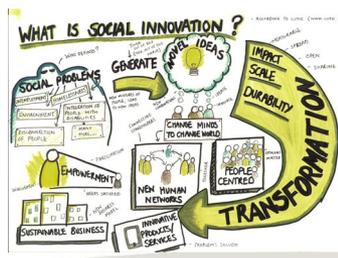
New Zealand


6

7

WHAT IS SOCIAL INNOVATION?




Truth and Reconciliation
Commission of Canada

#92 Corporate sector in Canada to adopt United Nations Declaration on the Rights of Indigenous Peoples (UNDRIP)



Alberta and the Oil Sands Industry



Convention on Biodiversity (CBD)

Article 8(j):

- "**respect, preserve and maintain** knowledge, innovations and practices of indigenous and local communities embodying traditional lifestyles relevant for the **conservation and sustainable use of biological diversity** and promote their wider application with the approval and involvement of the holders of such knowledge, innovations and practices and encourage the equitable sharing of the benefits arising from the utilization of such knowledge, innovations and practices" (UN 1992, p. 6)

CBD recognizes:

- Dependency of communities on biological diversity
- **Unique role** in conserving life of Earth
- **Enhance the capacity** of Indigenous communities to be effectively and ethically involved in **decision-making** related to Article 8(j)

The CEMA Biodiversity Traditional Knowledge Study

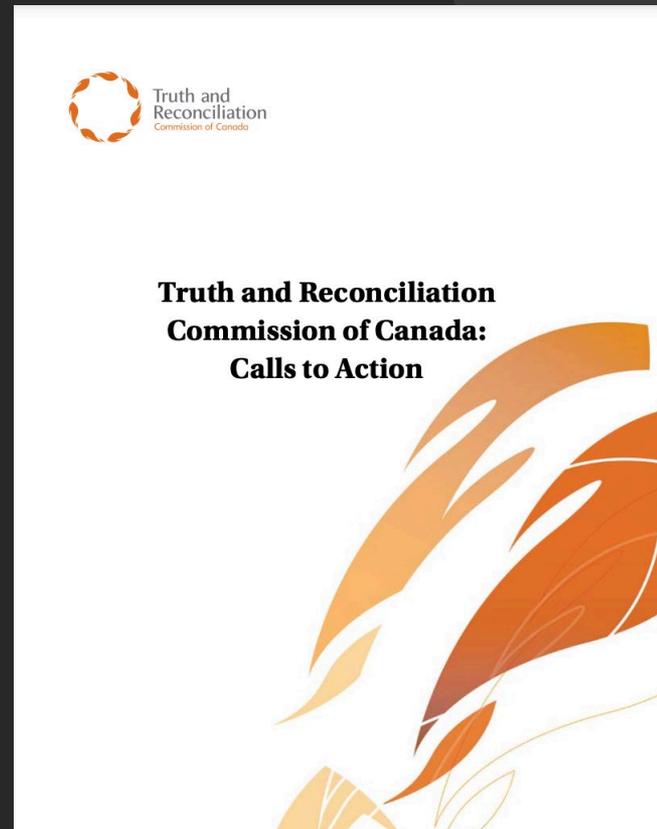
- Multistakeholder
- Indigenous research methodology, Participatory Rural Appraisal (Chambers 1992, 1994), and ethnographic methods
- Results:
 - Lack of meaningful participation in reclamation guidelines and regulations
 - **Two-Roads Approach**
 - **17 Recommendations**

United Nations Declaration of the Rights of Indigenous Peoples (UNDRIP)

- **UNDRIP** is an international instrument adopted by the United Nations on September 13, 2007, to enshrine the rights that “constitute the minimum standards for the survival, dignity and well-being of the indigenous peoples of the world.” (United Nation 2008)
- A ‘roadmap’ to advance reconciliation with Indigenous Peoples
- 46 articles, for example:
 - *Article 24 “Indigenous peoples have the right to their traditional medicines and to maintain their health practices, including the **conservation of their vital medicinal plants, animals and minerals**....right to access, without any discrimination, to all social and health services.”*
 - *Article 26.1 “Indigenous peoples have the **right to the lands, territories and resources** which they have traditionally owned, occupied or otherwise used or acquired.”*
 - *Article 29.1 “Indigenous peoples have the **right to the conservation and protection of the environment** and the productive capacity of their lands or territories and resources... “*
 - *Article 29.2 “States shall take effective measures to ensure that **no storage or disposal of hazardous materials** shall take place in the lands or territories of indigenous peoples **without their free, prior and informed consent [FPIC].”***
- Timelines:
 - 2016: Government of Canada (GOC) endorsed it, committed to its implementation
 - 2020: GOC introduced legislation to implement it
 - June 21 2021 – Bill C-15, *the UNDRIP Act*, received Royal Assent

Truth & Reconciliation

- The Truth and Reconciliation Commission of Canada (TRC)
 - Created to document what happened in Indian Residential Schools and to create a process that would help establish a new partnership between Indigenous peoples and Canada to redress the legacy of residential school and to advance the process of reconciliation
 - 94 Calls to Action

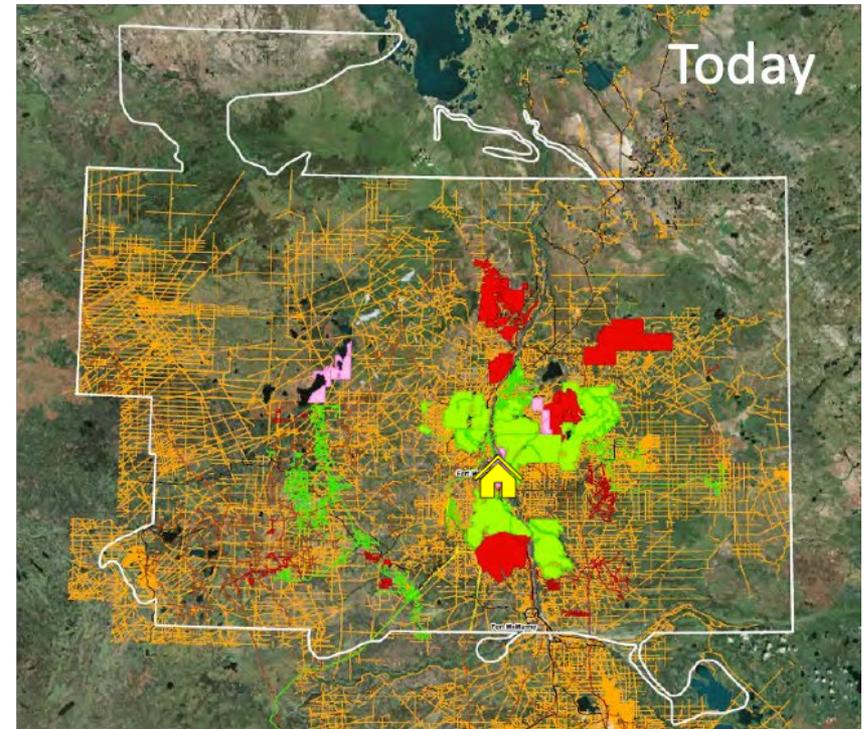
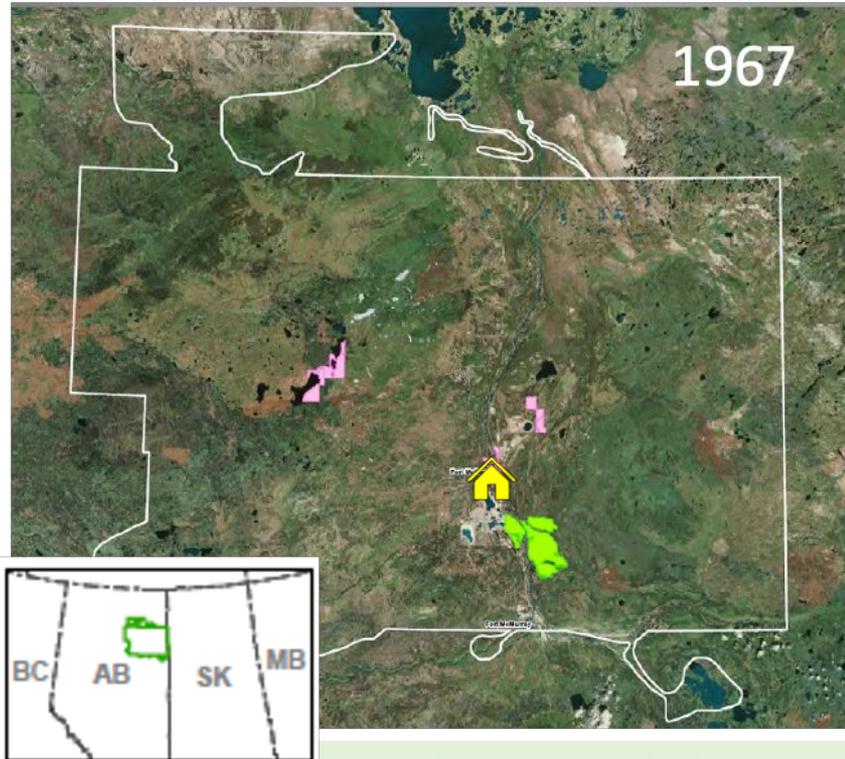


TRC Call to Action 92: Business and Reconciliation

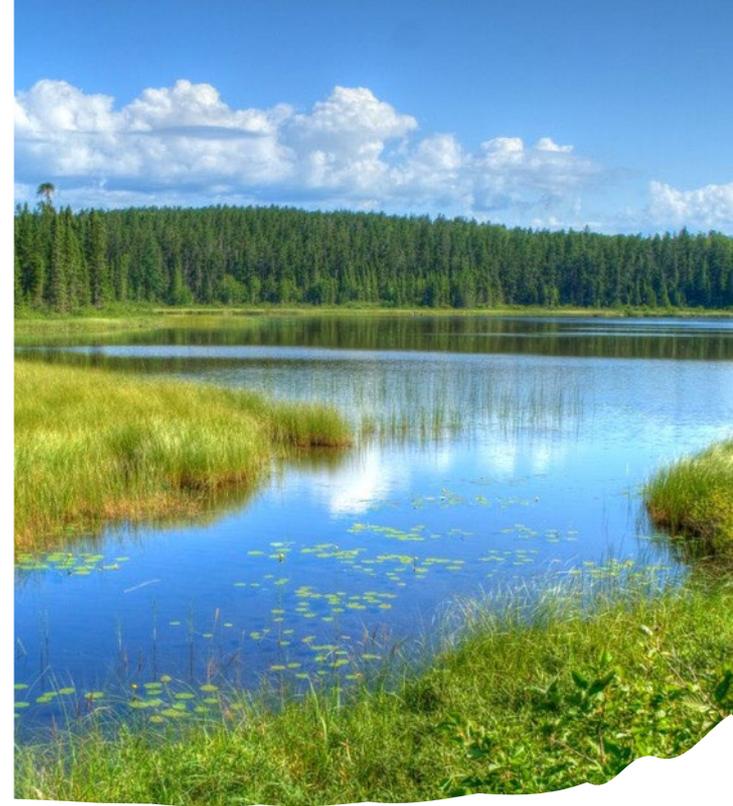
*“We call upon the corporate sector in Canada to adopt the **United Nations Declaration on the Rights of Indigenous Peoples [UNDRIP]** as a reconciliation framework and to apply its principles, norms, and standards to corporate policy and core operational activities involving Indigenous peoples and their lands and resources. This would include, but not be limited to, the following:*

- i. Commit to **meaningful consultation**, building respectful relationships, and obtaining the **free, prior, and informed consent** of Indigenous peoples before proceeding with economic development projects.*
- ii. Ensure that Aboriginal peoples have equitable access to jobs, training, and education opportunities in the corporate sector, and that **Aboriginal communities gain long-term sustainable benefits from economic development projects**.*
- iii. Provide education for management and staff on the history of Aboriginal peoples, including the history and legacy of residential schools, the United Nations Declaration on the Rights of Indigenous Peoples, Treaties and Aboriginal rights, Indigenous law, and Aboriginal–Crown relations. This will require **skills based training in intercultural competency**, conflict resolution, human rights, and anti-racism.”*

Fort McKay First Nation and the Oil Sands Industry



- The traditional lands (white outline) of a Cree and Dene First Nation are impacted by the oil sands industry
- The Fort McKay community (🏠) and reserve lands (pink) are surrounded by numerous **active** and **approved** oil sands projects and oil and gas exploration (**orange**)
- International (UNDRIP (UN 2007)), national (The Constitution Act 1982 s35; TRRC 2015) and provincial (GOA 2013) human rights policy, law and calls to action exist to protect Fort McKay's Aboriginal, Treaty rights and land use rights



Reclaiming the Boreal Forest after Oil Sands Mining



Goal

- Explore a **participatory and inclusive approach** to mine closure and reclamation to support the **renewal of cultural landscapes** capable of supporting traditional uses, trust, and a just closure landscape with mutual benefits for all.

Objectives

1. Develop a **code of conduct** to guide effective intercultural research (**Chapter 3**);
2. Develop **tools** for co-reclamation that support intercultural understanding and the participation of Fort McKay in planning (**Chapter 4**);
3. Evaluate **traditional use planning** in mine closure and reclamation plans to understand if cultural landscapes and relationships are being renewed (**Chapter 5**); and
4. Develop an effective co-reclamation **framework** to support ethical reclamation and closure practices for (i) the oil sands industry with a legal obligation for and commitments to responsible closure; and (ii) the Indigenous Nation who have rights to care for and use their traditional lands (**Chapter 2**).

An Aboriginal Road to Reclamation

Study Summary



Presented by
the Two Roads
Research Team
Ora Campbell
Alice Martin
Glenda McInelly
Jean L'Hormecourt
Deborah Simmons
Samantha Tremblay



400045-002

Image Credit: Two Roads Research
Team 2011

Two-Roads Reclamation Methodology

- Ethnoecological framework
- Local experts are the architects, not objects, of the research
- **"Creates space for two ways of knowing.** Aboriginal elders and harvesters have knowledge that is important in planning and monitoring reclamation projects... and new scientific knowledge and techniques are needed to reclaim the land." (Two Roads Research Team 2012, p. 59)
- "Best of Both Worlds" (Lertzman 2010)



Alice Martin explains the Two Roads approach
Phase II Community Researcher Workshop
December 15, 2009

Image Credit: Two Roads Research Team 2011

Methods

1. Ethnography



Observe people - to understand their experiences, perspectives, and practices



Dialogue and stories - audio and video recordings, notes, and photos



Rigorous interpretive process – coding and identifying themes

2. Critical Participatory Action Research (PAR)



Method adapted from Mackenzie et al. (2012) to develop a framework



Social learning and adaptive management

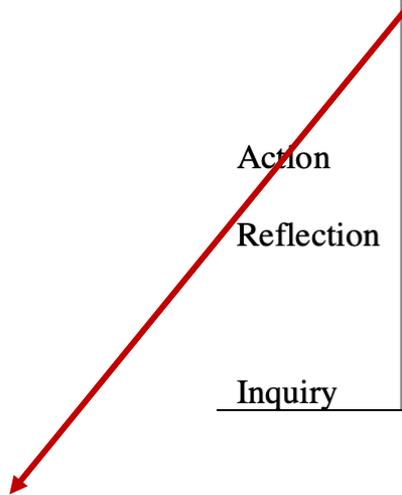


Three recurring stages

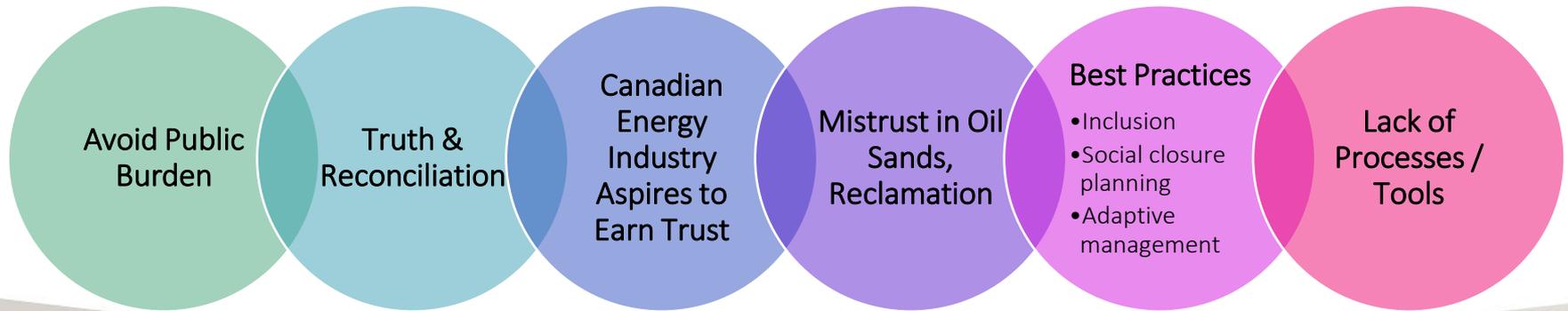


Creating a Co-Reclamation Framework

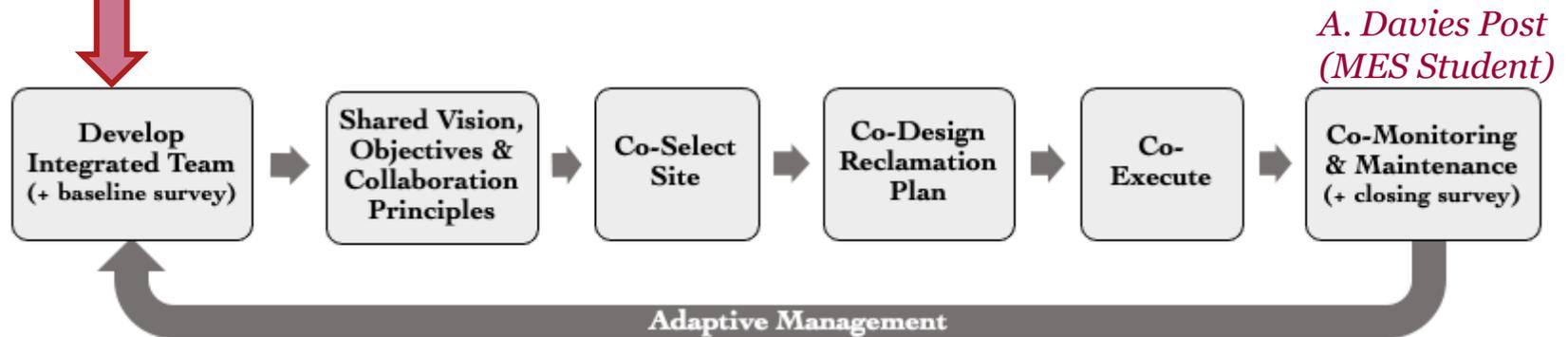
Stage	Action
Inquiry	<ol style="list-style-type: none">1. Form relationship-oriented partnership2. Literature review – to identify context, impediments and good practices for meaningful Indigenous engagement in mine closure3. Create hypothesis and theoretical concept
Action	<ol style="list-style-type: none">4. Conduct research
Reflection	<ol style="list-style-type: none">5. Validation and verification of draft findings6. Review process7. Implement recommendations
Inquiry	<ol style="list-style-type: none">8. Identify emerging issues and needs



Literature Review Key Results

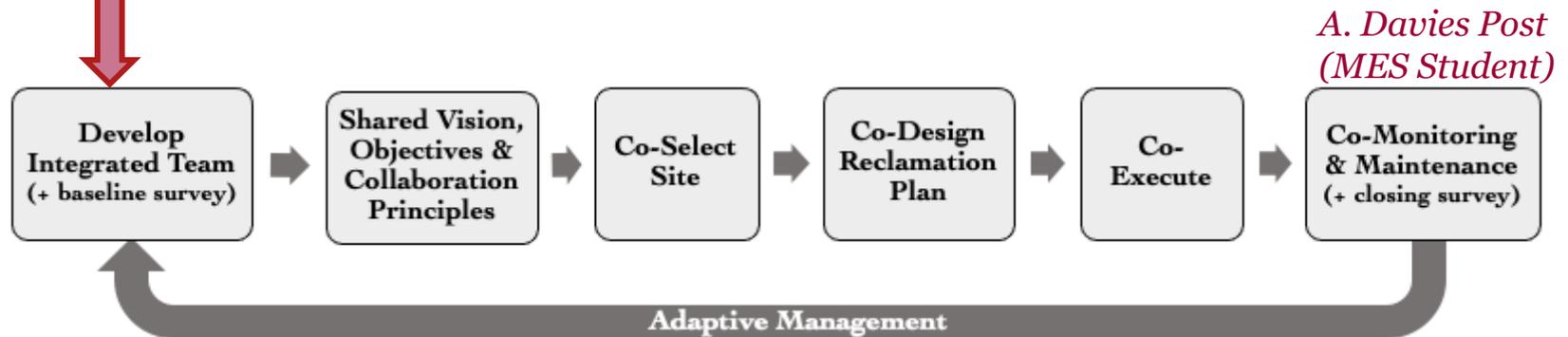


Stage	Action
Inquiry	1. Form relationship-oriented partnership 2. Literature review – to identify context, impediments and good practices for meaningful Indigenous engagement in mine closure 3. Create hypothesis and theoretical concept
Action	4. Conduct research
Reflection	5. Validation and verification of draft findings 6. Review process 7. Implement recommendations
Inquiry	8. Identify emerging issues and needs

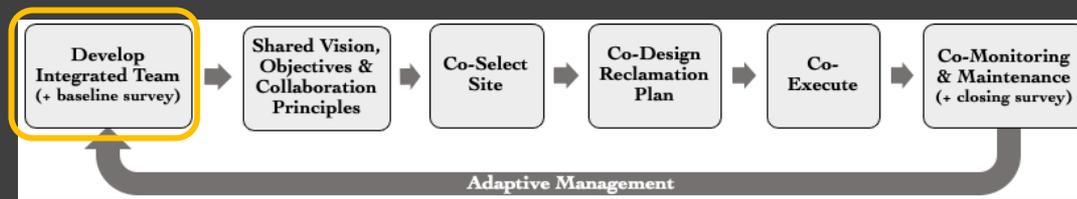


Initial Conceptual Framework for Co-Reclamation

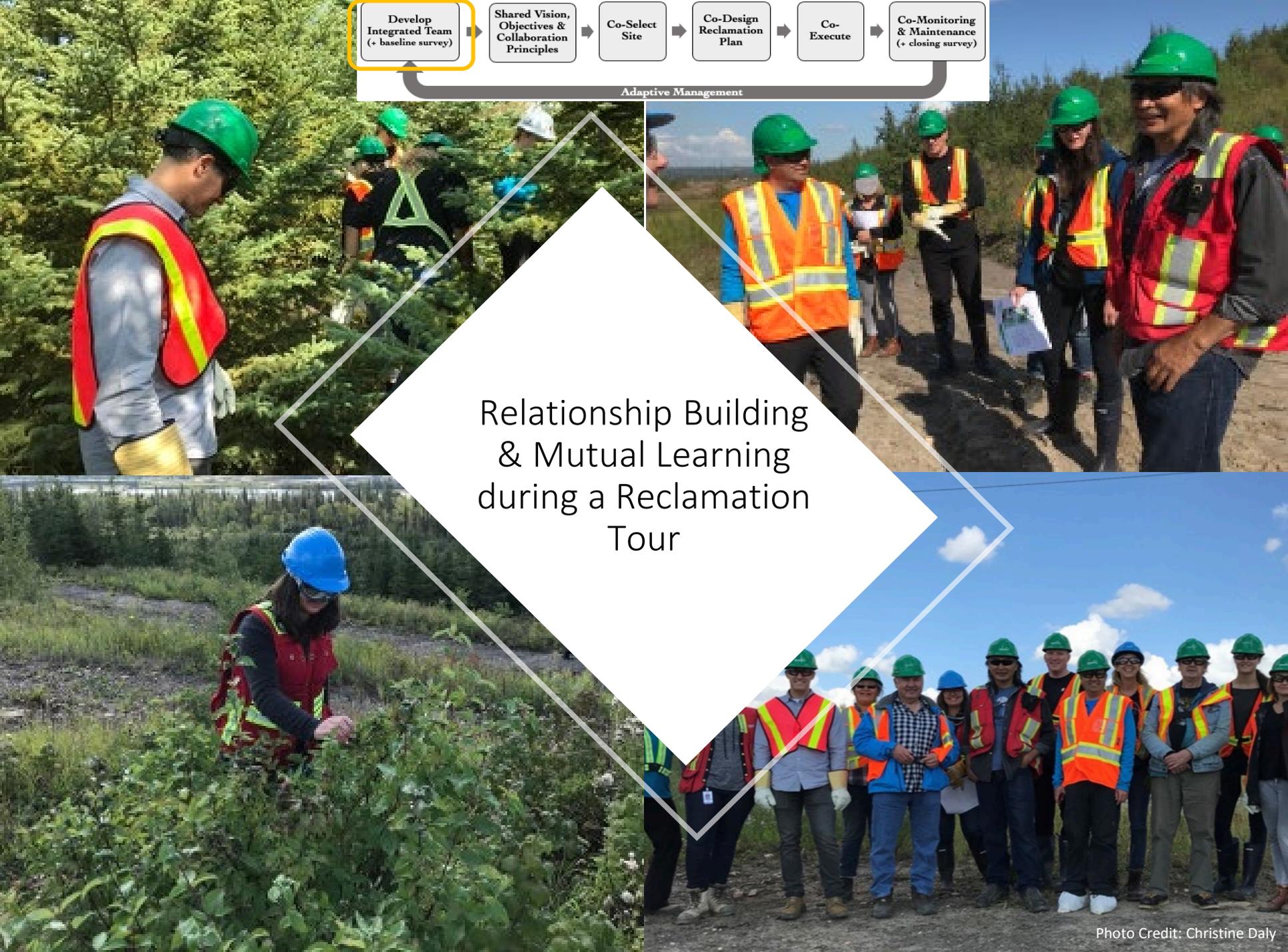
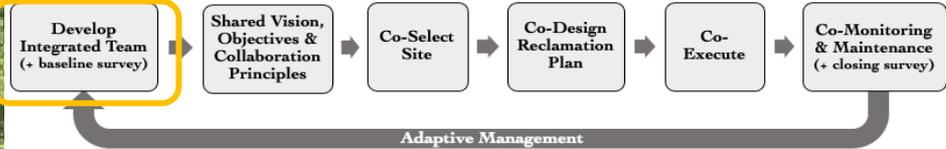
Stage	Action
Inquiry	<ol style="list-style-type: none"> 1. Form relationship-oriented partnership 2. Literature review – to identify context, impediments and good practices for meaningful Indigenous engagement in mine closure 3. Create hypothesis and theoretical concept
Action	<ol style="list-style-type: none"> 4. Conduct research
Reflection	<ol style="list-style-type: none"> 5. Validation and verification of draft findings 6. Review process 7. Implement recommendations
Inquiry	<ol style="list-style-type: none"> 8. Identify emerging issues and needs



Test Each Phase of the Framework

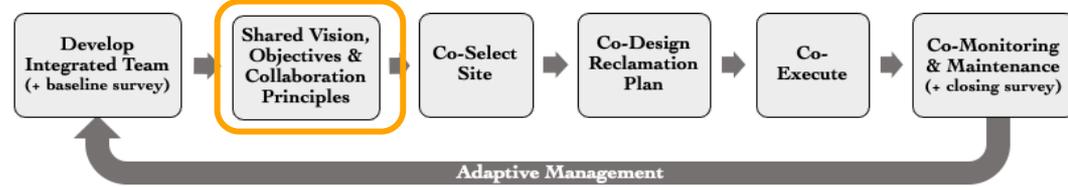


Relationship Building and Mutual Learning at Moose Lake

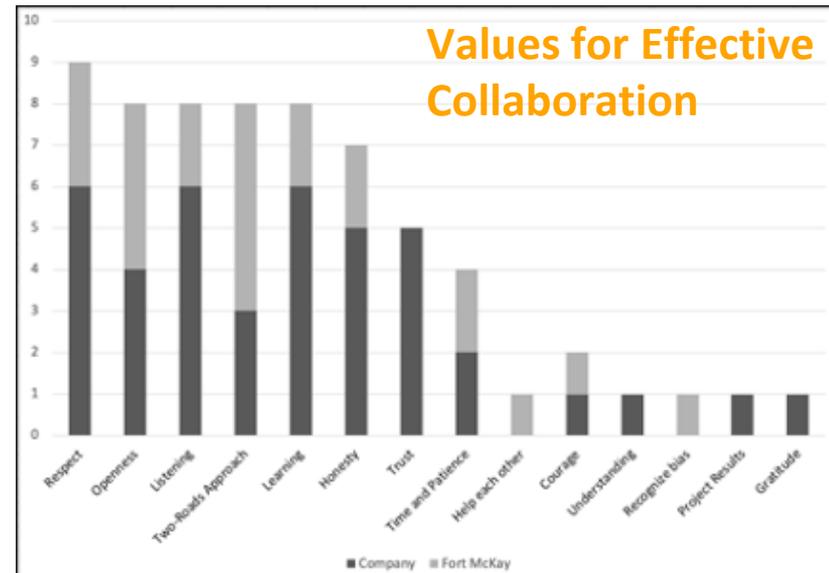


Relationship Building
& Mutual Learning
during a Reclamation
Tour

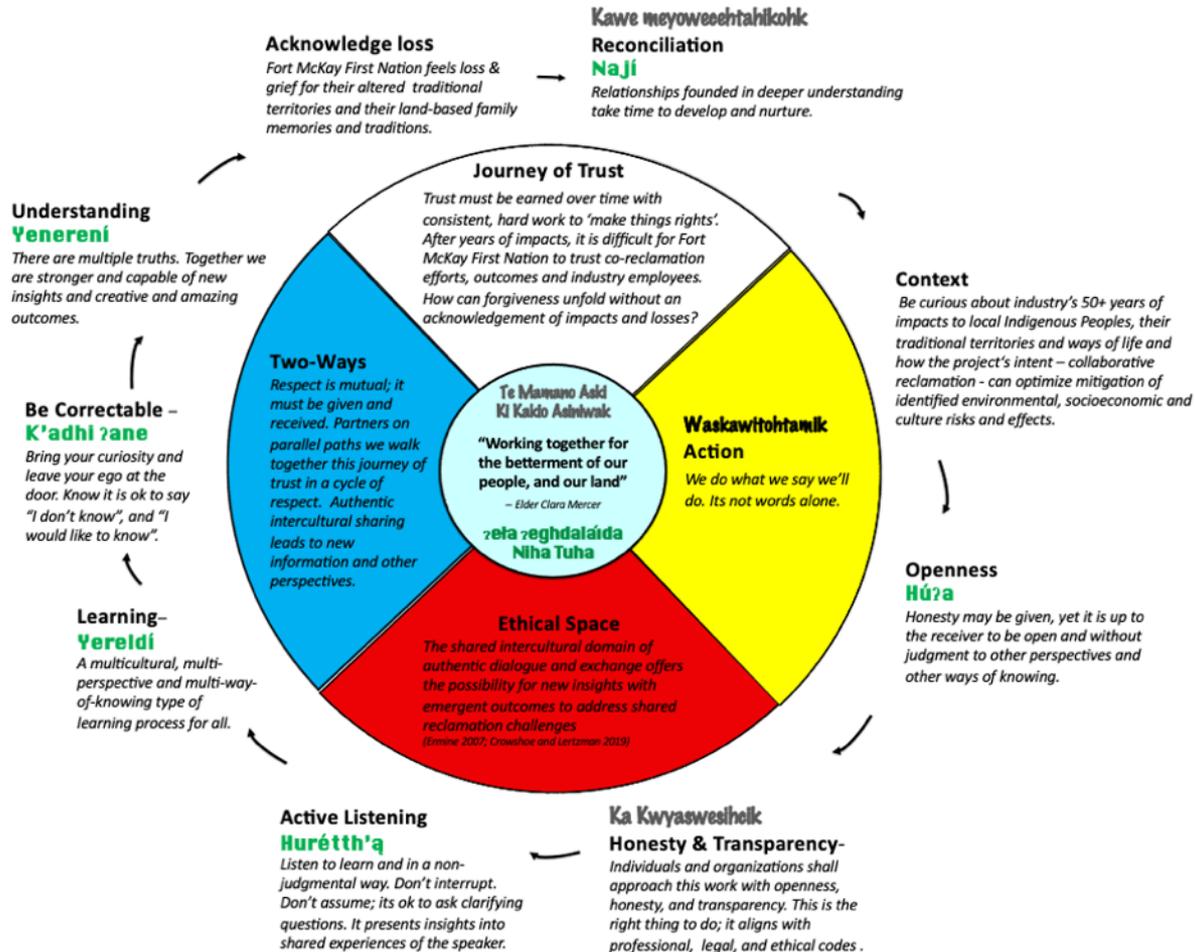
Code of Conduct



- Methods: PAR and narrative within a talking circle *(modified from Holmes et al. 2016)*
 - Shared stories on memorable experiences and teachable moments from past Indigenous engagements (n=18)
 - Baseline project survey (n=11)
 - Reflected and translated into principles
 - Flip chart, audio and video recordings and photographs
- Analysis: Common and related themes
- Validation: reviewed and refined with all co-researchers



MANATCHIWIWEN
THE CYCLE OF RESPECT
Dabaᑭh K'ésoredlihi



- Indigenized code of conduct has **13 principles** grouped by season in a medicine wheel, which are rooted in the knowledges, experiences and languages of co-researchers
- Minimize obstacles to **intercultural communication** and **collaborative action**
- Robinson et al. (2021) agrees that “responsible and respectful restoration will be achieved only with shared principles and an ethical code of conduct for Traditional Ecological Knowledge partnerships”.

“My Uncle’s cabin was once an area of family gatherings and memories. It was located across the river, but is [an oil sands mine] now.” ~ Elder Edith Orr



Reclamation in Partnership with (not for) Indigenous Communities is an Act of Reconciliation

"Took all our gathering places...How do you reconcile with that, the land without first acknowledging what you've done to the people and what you've taken from the people?"

Reclaiming the land in partnership with, and not for, Fort McKay is not just a planning exercise or the physical act of reclamation, **but an act of reconciliation.**

"**Reconciliation** is such a huge thing and reclaiming the land is a part of that work "

"How can people reconcile with the land? We're missing a big piece. When [the company] came here they took all this stuff away. Forty years of taking the land...We need you to fix all the stuff we did. We're missing a big piece here."

*"Its potentially **most important outcome** of this work "*
*"...it's only **a step** in the continuum of the project "*



TIME FOR Reconciliation

- **Reconciliation Sub-themes** - are actions for contributing to reconciliation within the context of mine reclamation and closure include:

Recognize the
Original
Peoples &
Land

Listen to
Understand,
Not Deny

Acknowledge
Loss

Intercultural
collaboration
takes time,
commitment

“The Truth and Reconciliation report is made, but we still have more truth telling to do. [The company] still needs to hear truth telling and what happened to the land, the feeling and belief that the land can never return to what happened before.”

Include Fort
McKay and
the two roads

“[Reconciliation] has to happen before we get to the reclaiming process”

An Aspiration Fort McKay-Industry Story for Mine Closure Collaboration

"bush life"

"Moose hides to make garments and moccasins"

"pick berries"

"drink the water"

"hunt ducks"

Lots of Laughter

"set a net"

"consume berries, medicines"

"Thank you for sharing/listening"

"I'm grateful to be here" - Academic

"want to work together and get along like today" - Fort McKay

"I was really thrilled [to be part of this project] because it really means something to me" - company

"Just to *listen better*, ask better questions, and to work together better than we have done in the past" - Fort McKay

"Listen with all your senses and don't judge" - Fort McKay

"I think just having that *inclusiveness* with industry and community is only going to make things work better for us in the long run" - company

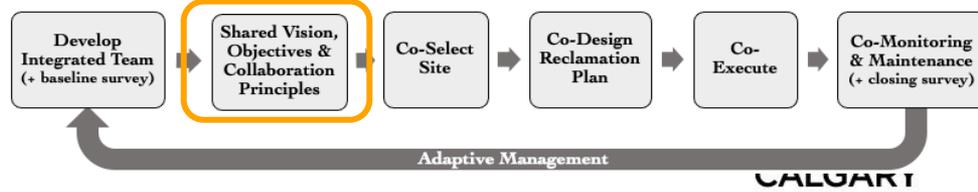
The most common threads from the personal stories shared:

Expressions of a positive experience (n = 199)	Listening in support of mutual learning (n = 54)	Stewardship of sustainable lands and cultures (n = 44)	Inclusion (n = 39)
--	--	--	--------------------

Elder Clara Mercer gifted this phrase:

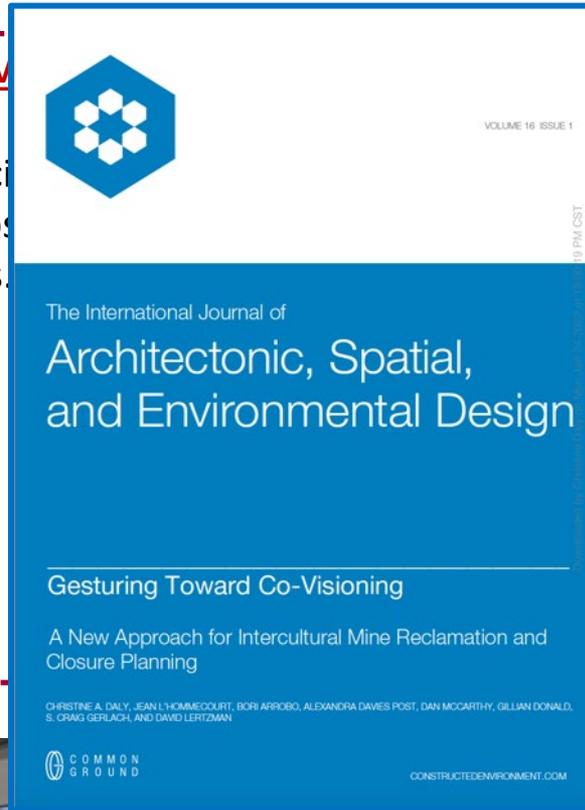
<i>Te Mamano Aski Ki Kakio Asiniwak</i> (Cree)	<i>Ꞗeta Ꞗeghdalaída Niha Tuha</i> (Dene)	<i>Working Together for the Betterment of our People and the Land</i> (English)
--	--	---

Parallel Project Closure Visions



Oil Sands Company Vision

Collaboratively reclaim impacted land with the support of the Fort McKay First Nation to enhance reconciliation in land stewardship, relationships, and reclamation and closure outcomes.



Fort McKay First Nation Vision

Reclamation is a form of reconciliation, and the Fort McKay First Nation must define those targets. Part of this is to recognize the land in its original form, the original peoples of the land, the work that has been done, and to acknowledge the land's history.

This is achieved through long-term commitment and respect, ceremony, First Nation (Cree and Dene) knowledge, and the best of reclamation practices for mutual respect, understanding, and respect to the land.



Traditional Shield Art & Storytelling



Focus Groups in Talking Circles

Closure Vision Insight

- Fort McKay and university co-researchers envisioned First Nation members living on the land again
- Company co-researchers described environment, but not people

*"...a representation for **people** being able to use the land" – University co-researcher*

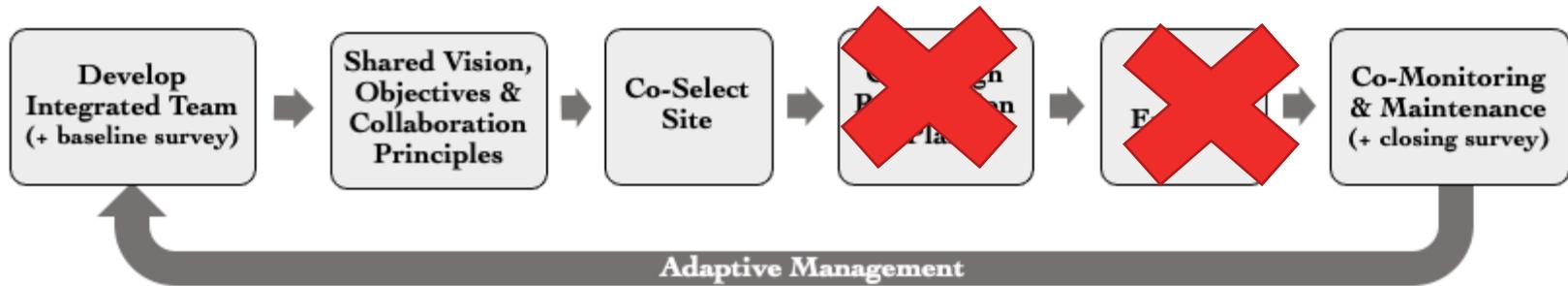
*"...**cabins, trails, traplines** is a powerful way to show that this land was used by Fort McKay" – Fort McKay co-researcher*

*"**Teepee, humans**...not everything that should be here is here yet" – Fort McKay co-researcher*

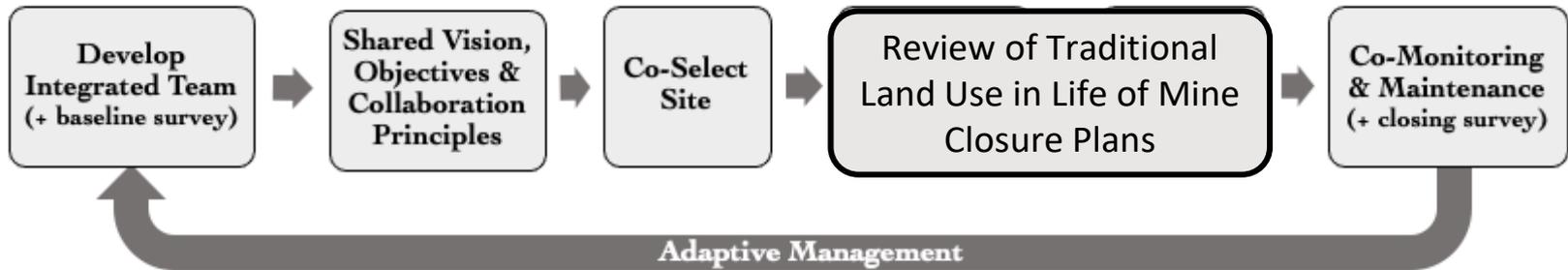
Photo credit: Fort McKay First Nation



Different
Worldviews,
Priorities
Creates Blind
Spots



Project Changes

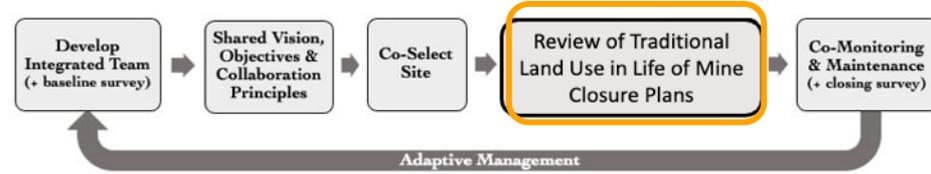


Project Changes

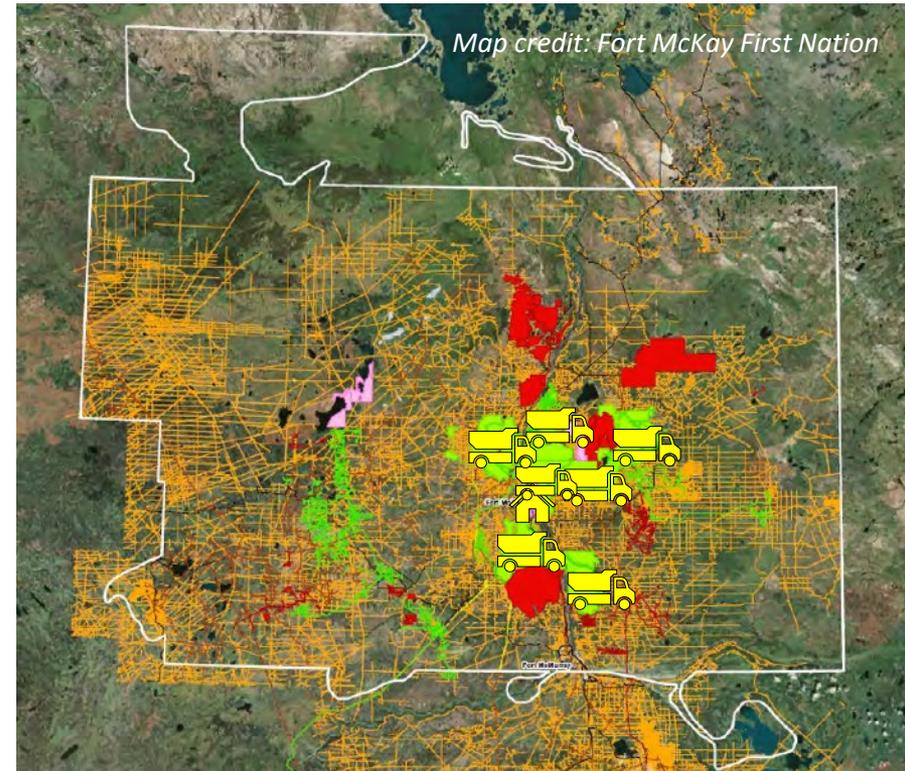


Traditional Land Uses

Traditional Land Use in Closure Planning



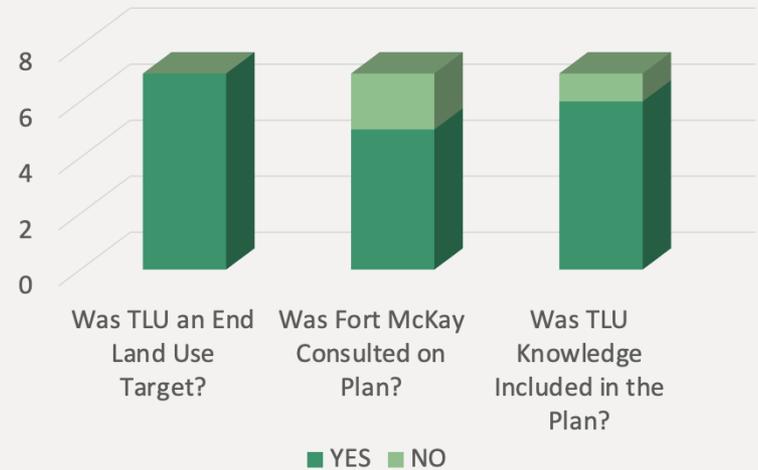
- Documents are the “physical traces” of our social environment that enclose evidence of the ways individuals, groups & organizations interact and represent themselves (Webb et al. 2020)
- 7 Life of Mine Closure Plans (LMCPs) within the Fort McKay Traditional Territory (2016-2020)
- Document analysis and systematic review by Monosky and Keeling (2021)
 - I. Developed TLU research questions (n=15) of interest to Fort McKay
 - II. Search criteria and collection methods
 - III. Coding text into categories
 - IV. Interpreting, synthesizing & describing data
- Culturally significant plant (n=150), mammal (n=49), bird (n=145), amphibian (n=4) and fish (n=15) species were obtained indirectly from Fort McKay community members, past and present



Traditional Land Use in Closure Planning



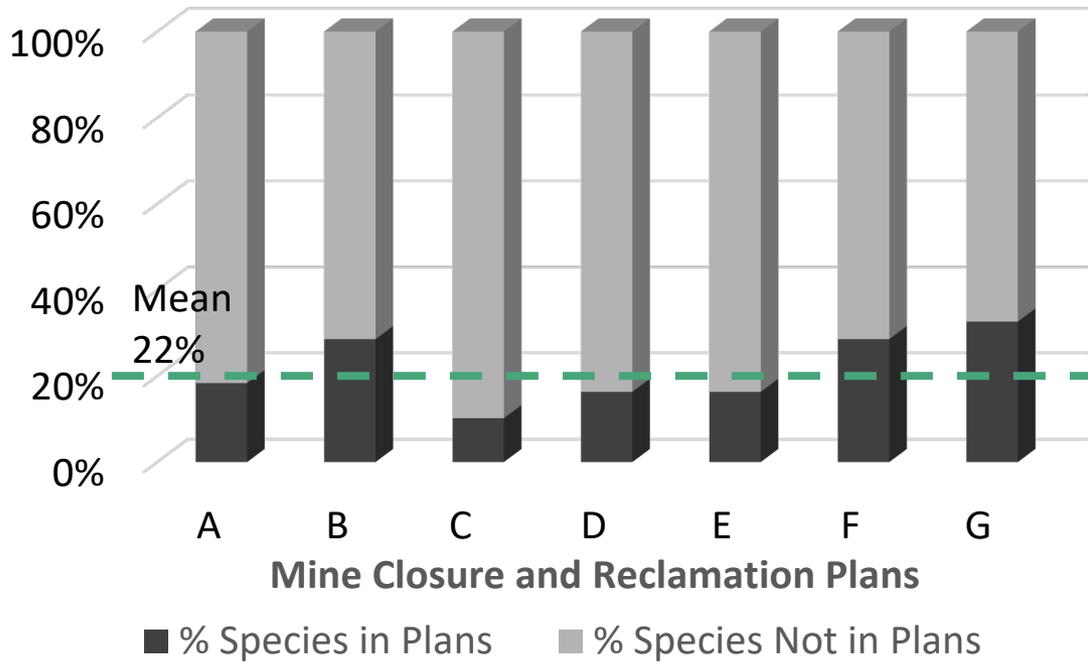
Traditional Land Use in Mine Closure Planning



Indigenous Community Input and LMCPs

Oil Sands Mines	Is there evidence IK, questions and concerns informed planning decisions?	
A	Limited	<ul style="list-style-type: none"> • Reuse soil materials • Increased traditional shrub species (e.g., Labrador tea) • Ratroot wetland plant study, but not included in plan • Trapper ID cards created for smoother site access
B	Limited	<ul style="list-style-type: none"> • Historic planting of ratroot, but not in future plans • Moose and beaver habitat • General statements that over time, when safe to do so, there may be opportunity for members to access reclaimed land for traditional uses
C	Limited	<ul style="list-style-type: none"> • Tailings treatment, water capped pit lakes accelerates closure timelines, but results in additional land disturbance • Moose and beaver habitat • A traditional plant workshop and photobook • General statement - pursuing opportunities to incorporate feedback and support TLU
D	No	<ul style="list-style-type: none"> • General statement about following regulatory process and guidelines • The intention to work with Indigenous communities on defining success • Support trapper access to site
E	Yes	<ul style="list-style-type: none"> • More wetlands, less pit lakes • Access management for trappers • Interest to learn about spiritual aspects of reclamation and TLU • General statement about building trust and understanding via meetings and field tours
F	Yes	<ul style="list-style-type: none"> • Access management plan to escort traditional land users on site • Ratroot planted historically and in current plans; also seed collection • IK input led to over-wintering fish habitat success • Use of natural landforms in region and original land conditions to inform design (Reorientation of ecosites, wildlife access points, plains, low hills, irregular plateaus)
G	Limited	<ul style="list-style-type: none"> • Beaver, moose and fish habitat • Wetland landscapes with berries

Traditional Use Mammals



- The oil sands mine industry is planning for, on average, **22%** or **11** of the **49 mammals** of TLU value to Fort McKay
- **In all Plans:** Beaver, Black Bear, Muskrat, South Red-Backed Vole, Snowshoe Hare
- **Not in Plans:** e.g., Small (ermine, red squirrel, flying squirrel, mink, shrew, weasels), medium-sized (porcupine) and some large-range species (cougar, wolverine, woodland caribou)
- **Key driver:** wildlife planning guidelines provide habitat design information for just 14 priority species and guilds, and they were not all applied in the LMCPs

Photos: ABMI (2014)



geekwahaagiw
Wolverine
(*Gulo gulo*)



chiboosjooyahgahngeesh
Northern Water Shrew
(*Sorex palustris*)



shaynahskahtahweezoo
Northern Flying Squirrel
(*Glaucomys sabrinus*)

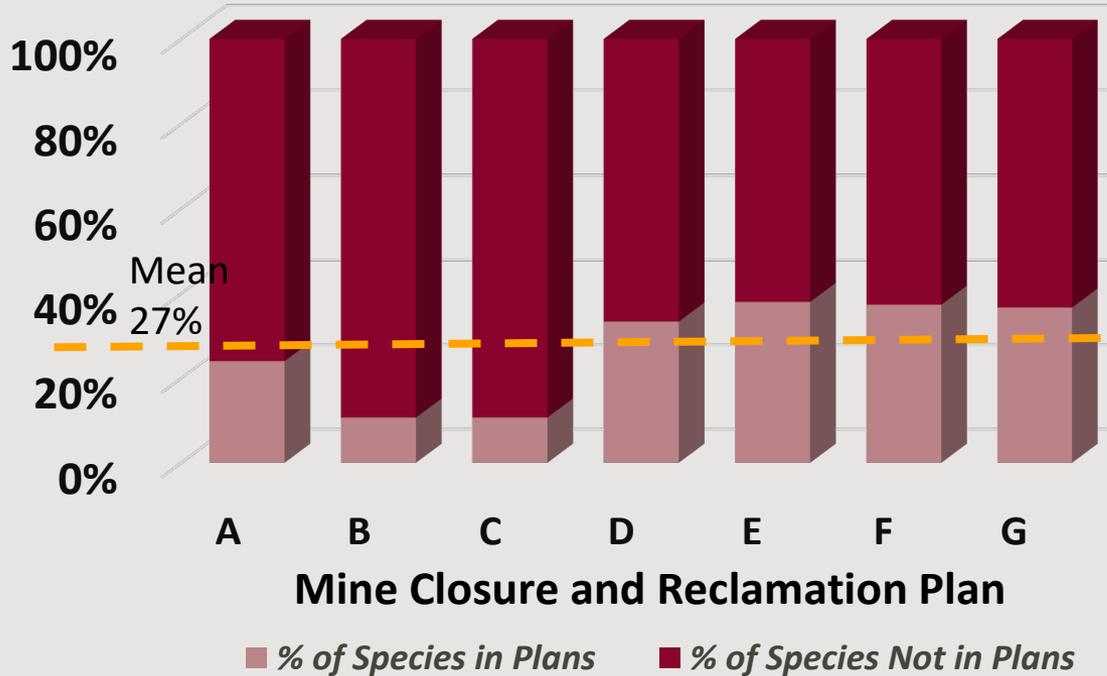


Porcupine
(*Erethizon dorsatum*)



Sagwees
Mink
(*Neovison vison*)

Traditional Use Plants



- The oil sands mine industry is planning for, on average, **27%** or **41** of the **150 plants** of TLU value to Fort McKay
- **In Most Plans:** Primarily trees and shrubs, with some forb/grass and marsh and shallow open water wetland plants
- **Not in Plans:** Many shrubs, forbs, grasses, sedges, bryophytes, and aquatic plants, especially from bog, fen and swamp wetlands

Chisoomna
Dwarf Raspberry
(*Rubus arcticus*)



Photos: ABMI (2014), inaturalist.ca, wildflower.org



Nīpiminān
High Bush Cranberry
(*Viburnum opulus*)



Muskomina / Delhni
Red and White
Baneberry
(*Actaea rubra*)

Niskiminah
Northern Gooseberry
(*Ribes oxycanthoides*)



Bog Rosemary
(*Andromeda polifolia*)

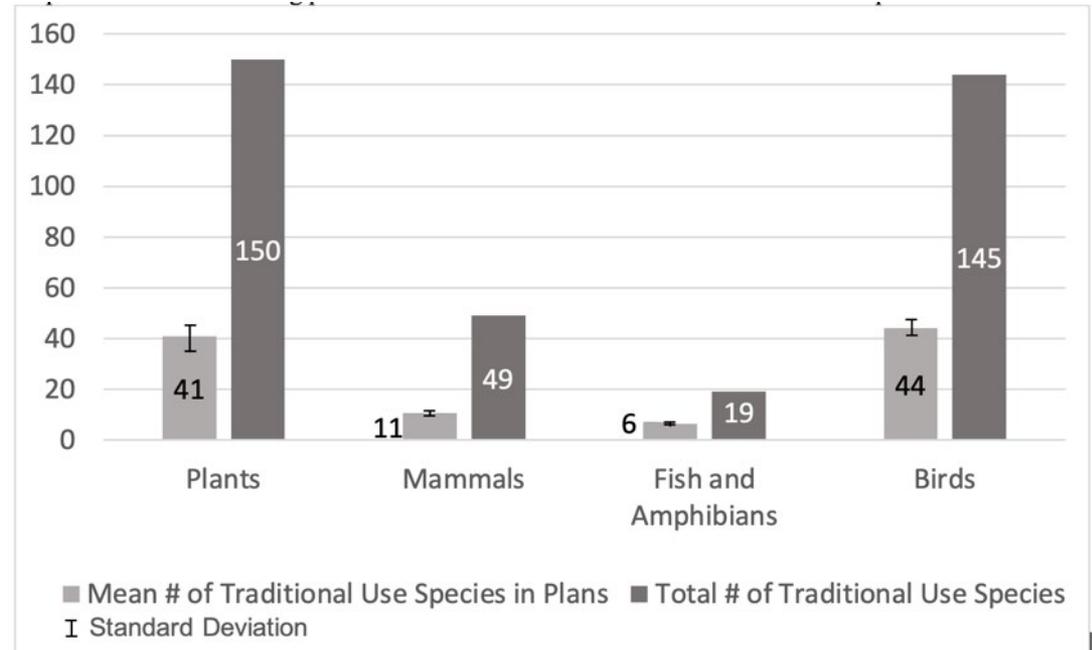


Uske / Thal
Peat Mosses
(*Sphagnum spp.*)

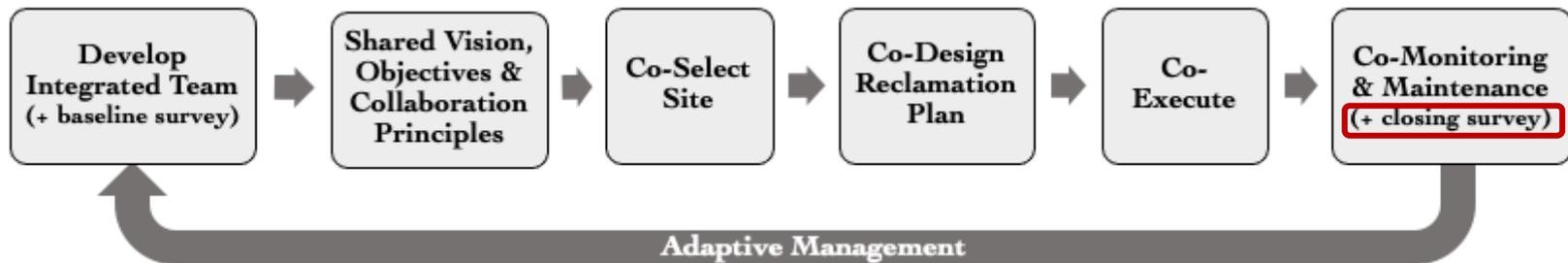


Reclamation Biodiversity

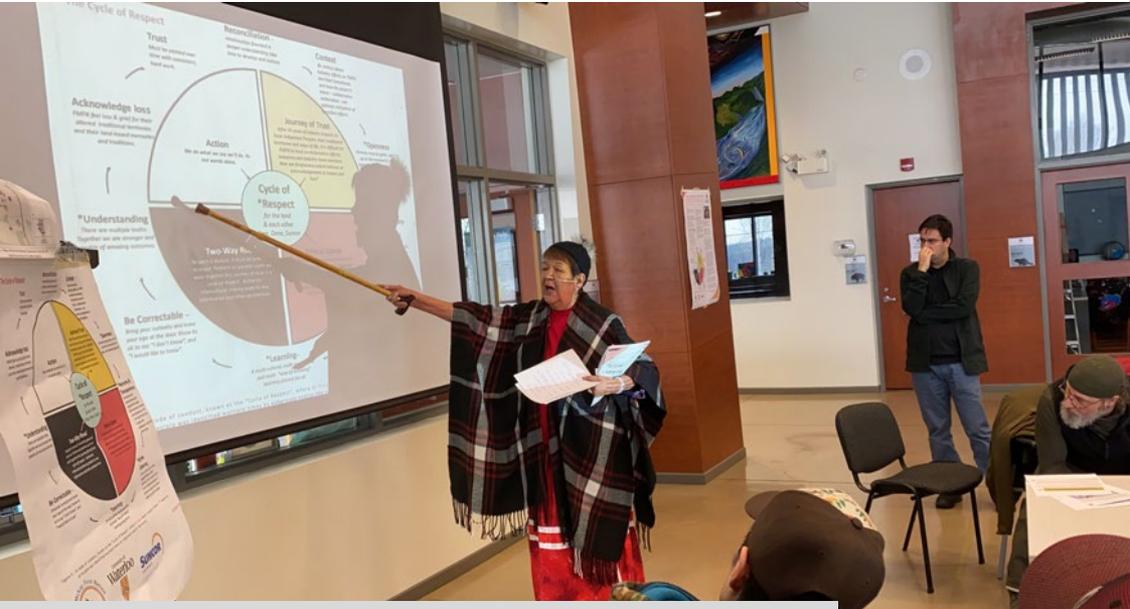
- Re-establishment of biodiversity can renew ecological and cultural landscapes
- Planning for **biocultural diversity** was **low** since LMCPs targeted, on average, **102** or **28.0%** of Fort McKay's **363** traditional use species
 - Likely underestimated



Stage	Action
Inquiry	<ol style="list-style-type: none"> 1. Form relationship-oriented partnership 2. Literature review – to identify context, impediments and good practices for meaningful Indigenous engagement in mine closure 3. Create hypothesis and theoretical concept
Action	<ol style="list-style-type: none"> 4. Conduct research
Reflection	<ol style="list-style-type: none"> 5. Validation and verification of draft findings 6. Review process 7. Implement recommendations
Inquiry	<ol style="list-style-type: none"> 8. Identify emerging issues and needs



Reflection Stage



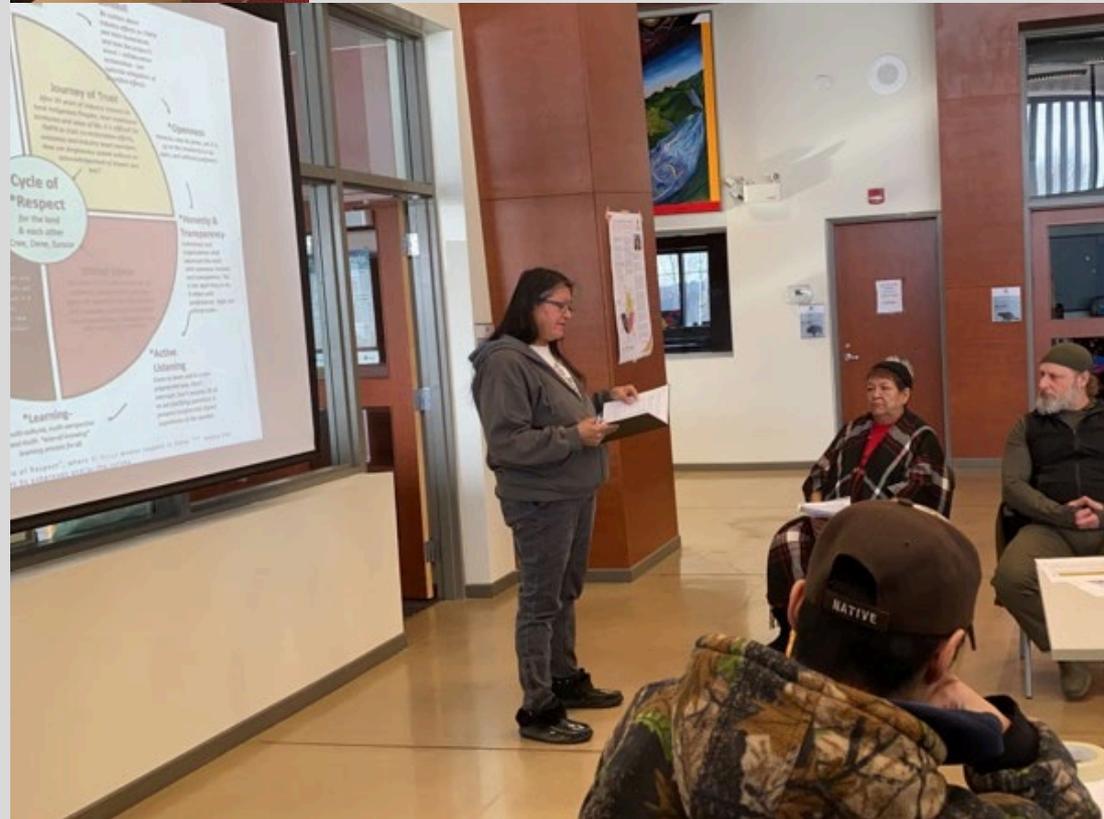
“The old people tell us it takes longer to heal today. The reason is because the **old trails have been destroyed**. Where they used to be, they built dams, industries. So now our ancestors are having a hard time to find us to help us heal.”

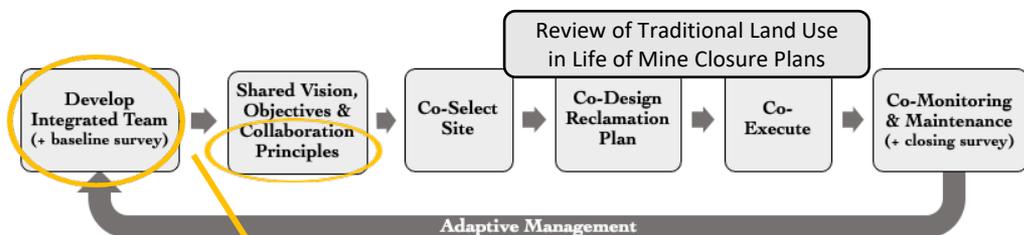
~ Elder Clara Mercer

“[Fort McKay] has a different set of values than the mainstream or settler society...**A lot of times we get pushed into a separate way of thinking that's not ours**. To keep our values, we want to...**walk together and bring our values and ideas together at certain points along our separate routes**.”

“**A Two-Roads Approach goes all the way back to the Treaty signing**. Our ancestors had to communicate in a way that was understood by the newcomers and come to an agreement ‘for as long as the rivers flow, grass grows, and sun shines.’”

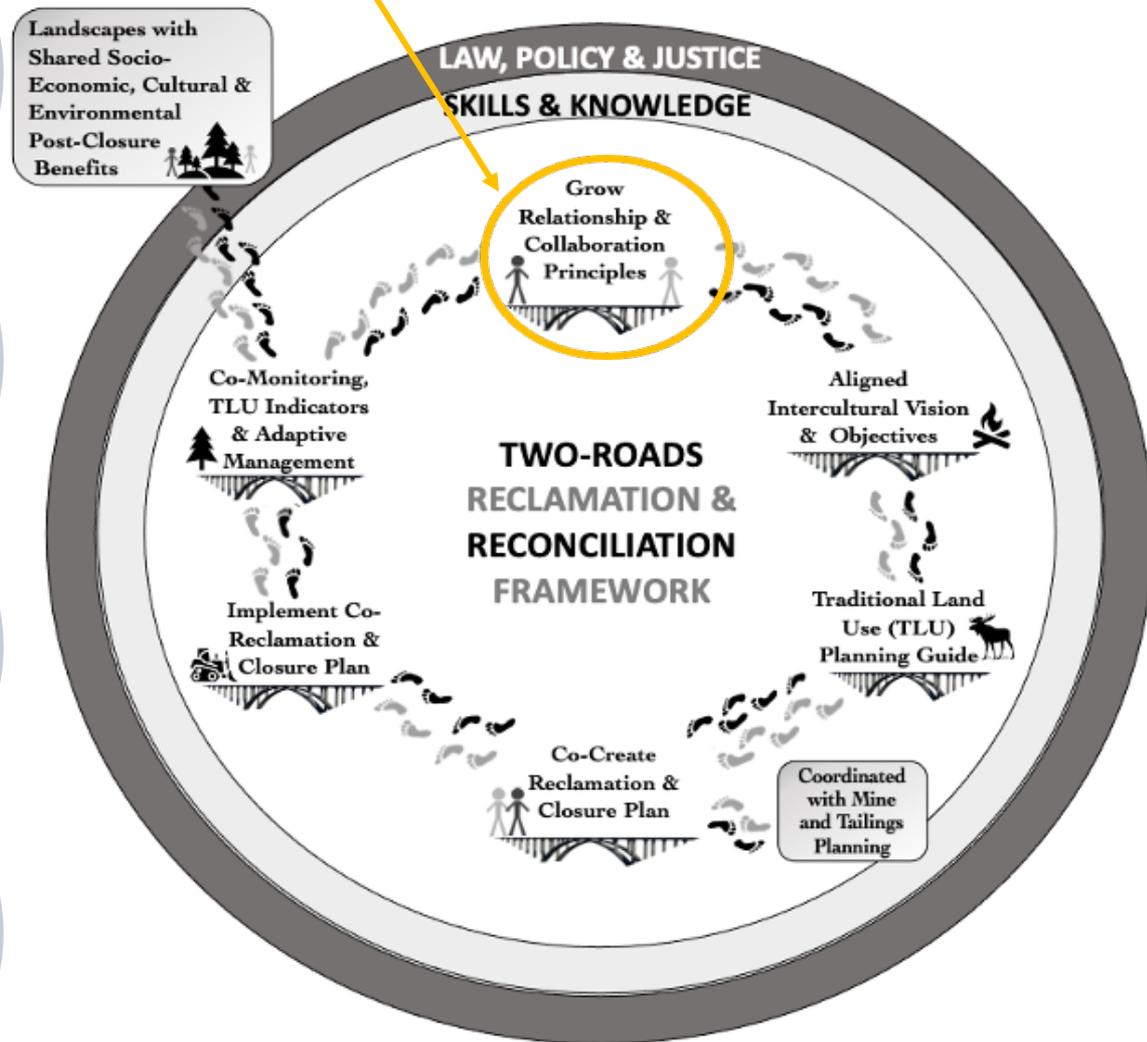
~ Jean L'Hommecourt, land user and knowledge holder





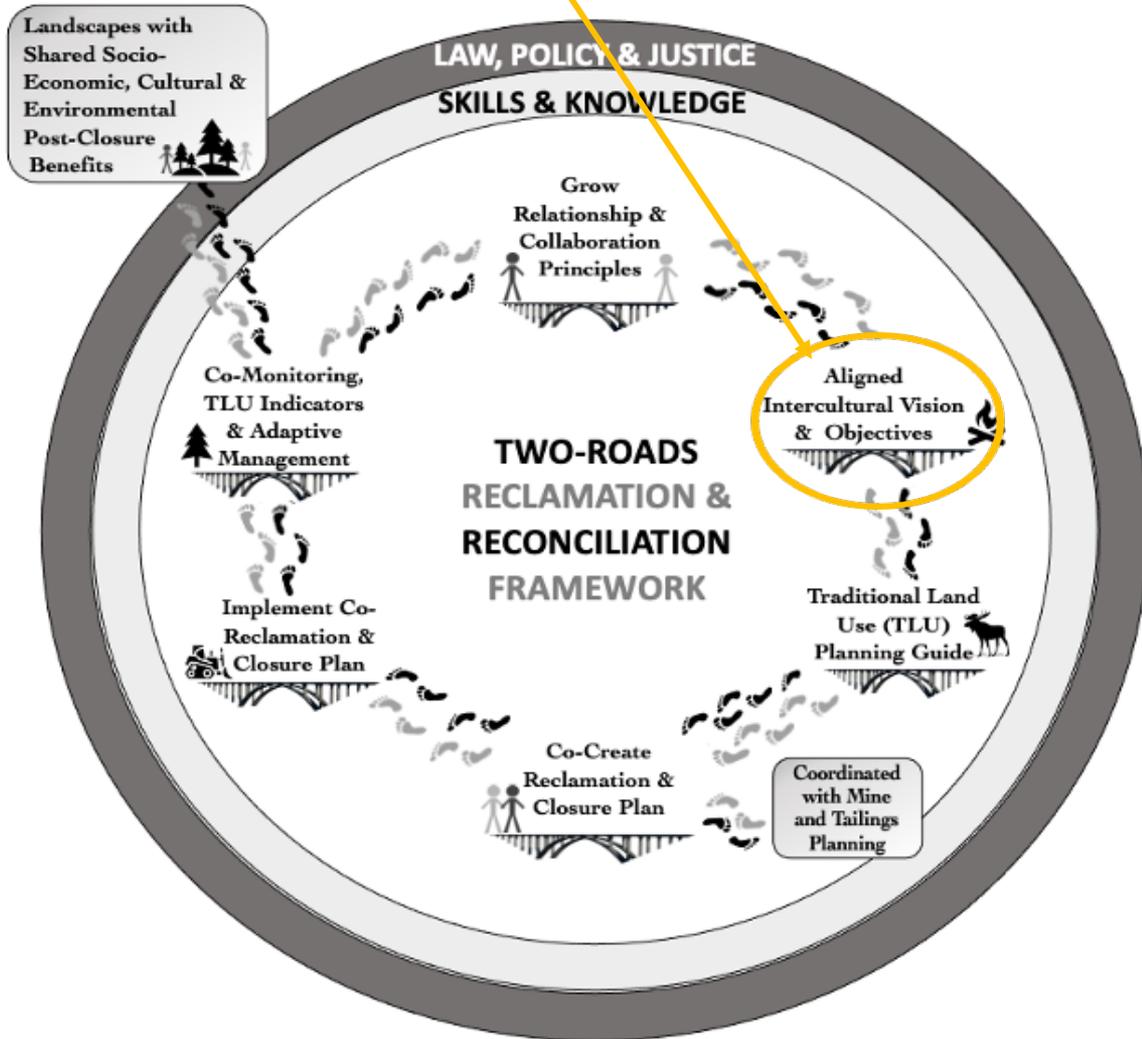
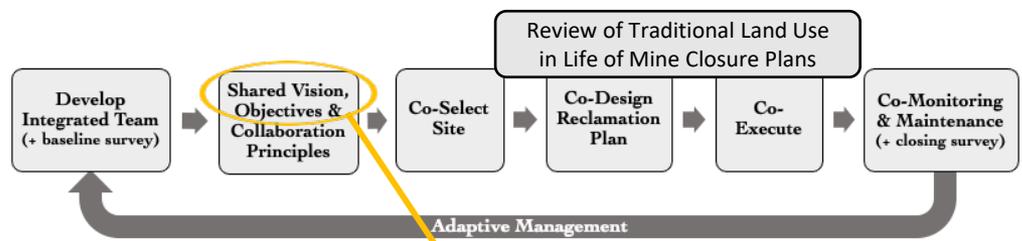
A partially validated and **recommended framework** designed to support:

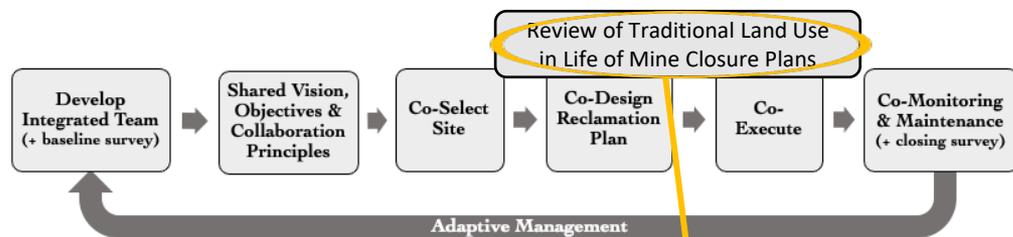
- Understanding of plural knowledge systems
- Braiding of diverse information and perspectives at key planning bridges
- Action towards a just oil sands mine closure and reclamation process with mutual benefits for all
- Aboriginal and Treaty rights and reconciliation



It is a **good practice** for mining companies to engage stakeholders and Indigenous Peoples to enable a **shared vision** in mine reclamation and closure planning and post-mining results (ICMM

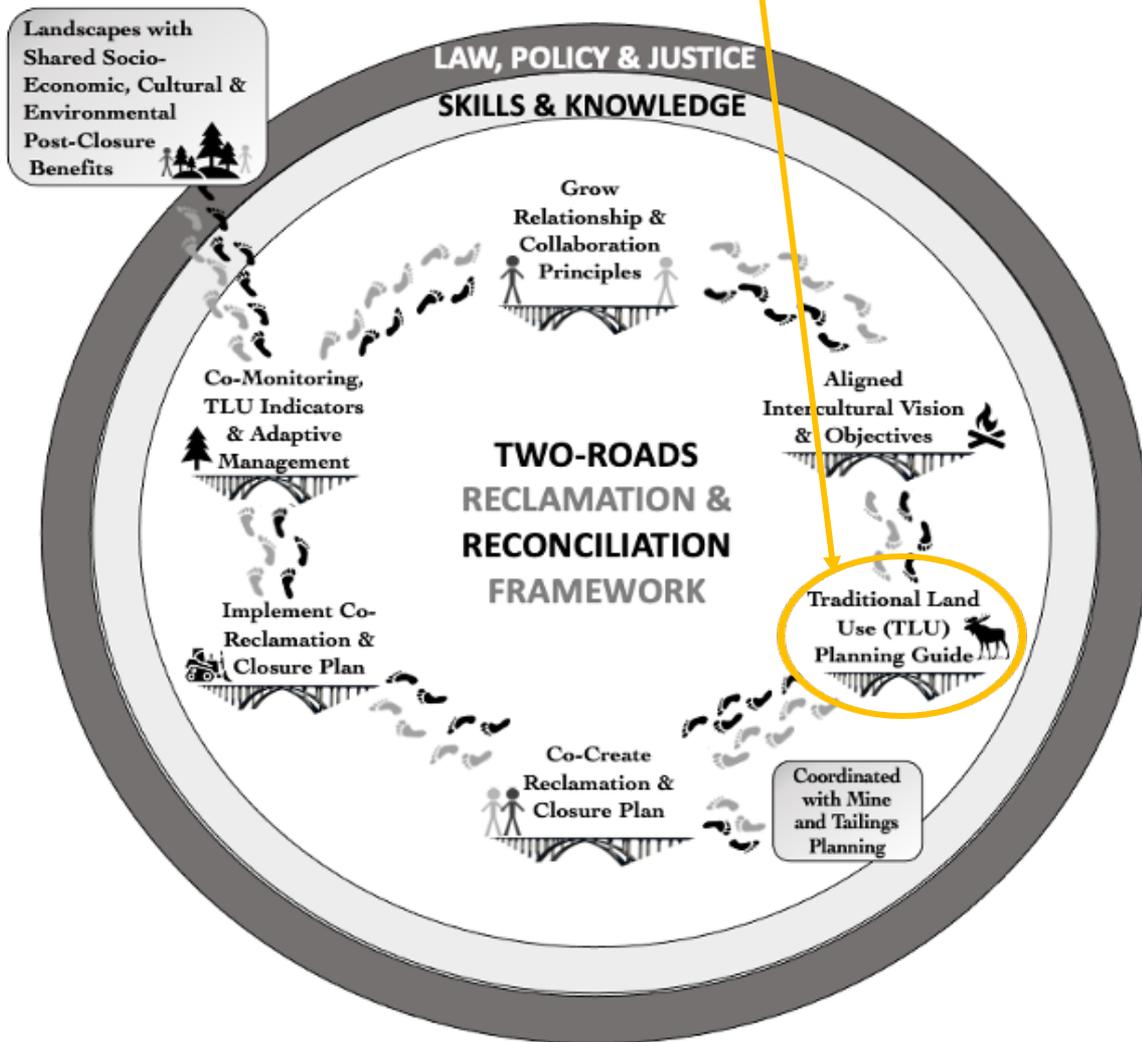
2019; LDI 2021; MAC 2008; MAC 2021; Morgenstern 2012; Sheldon et al. 2002; Community Liaison Research Team 2013)

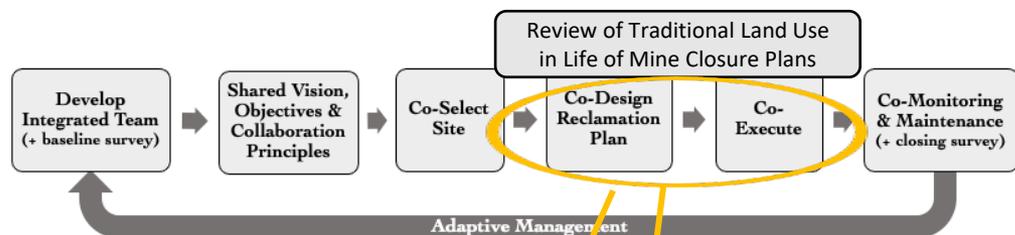




Fort McKay Elders and land users to create a **Traditional Land Use Planning Guide** with cultural success measure

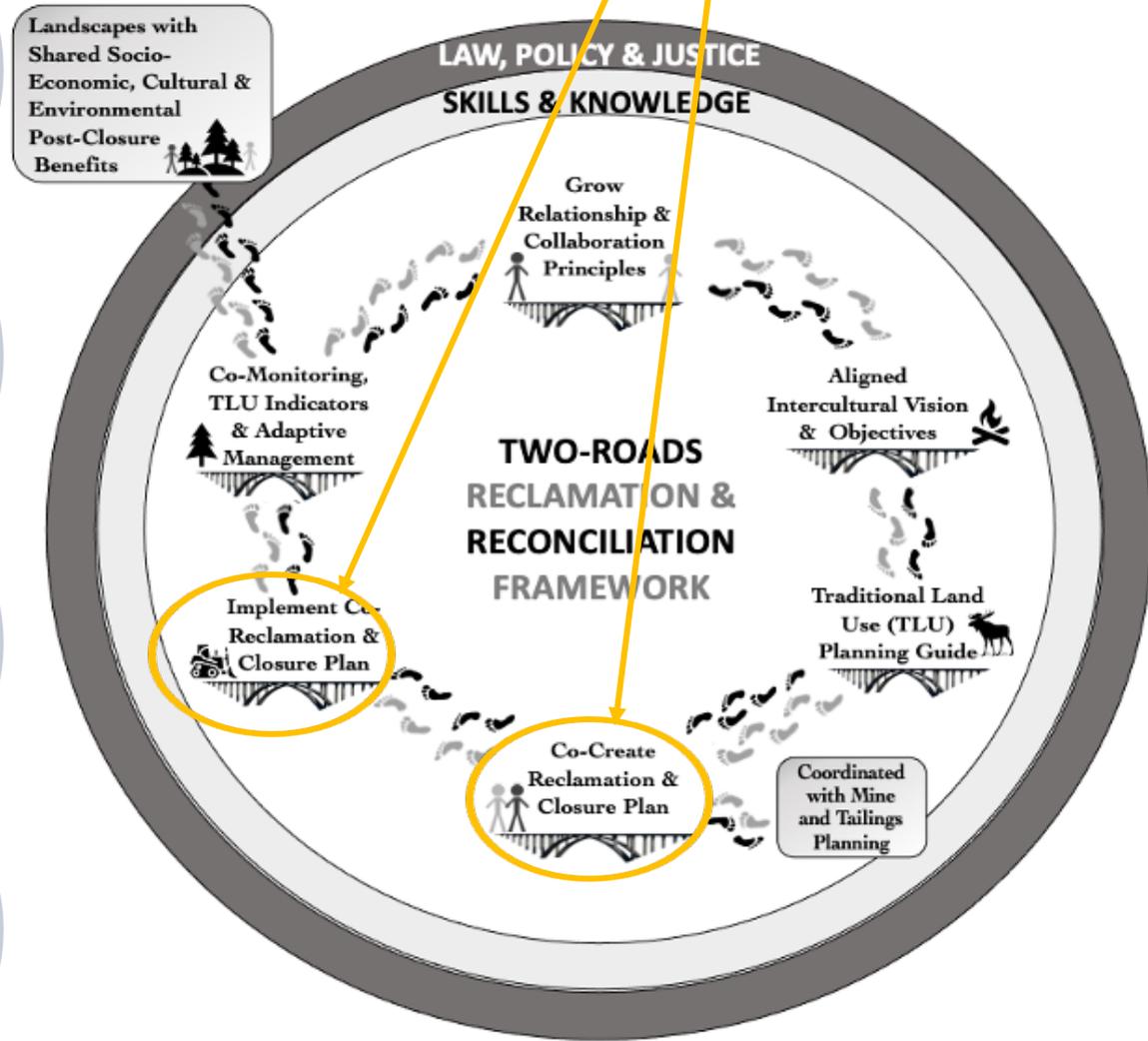
Advance the **15/17 outstanding recommendations** from the CEMA Biodiversity TK Knowledge Study





These bridges remain **unvalidated** at this time

We recommend Fort McKay partner with an oil sands operator to **test and optimize** the remaining bridges

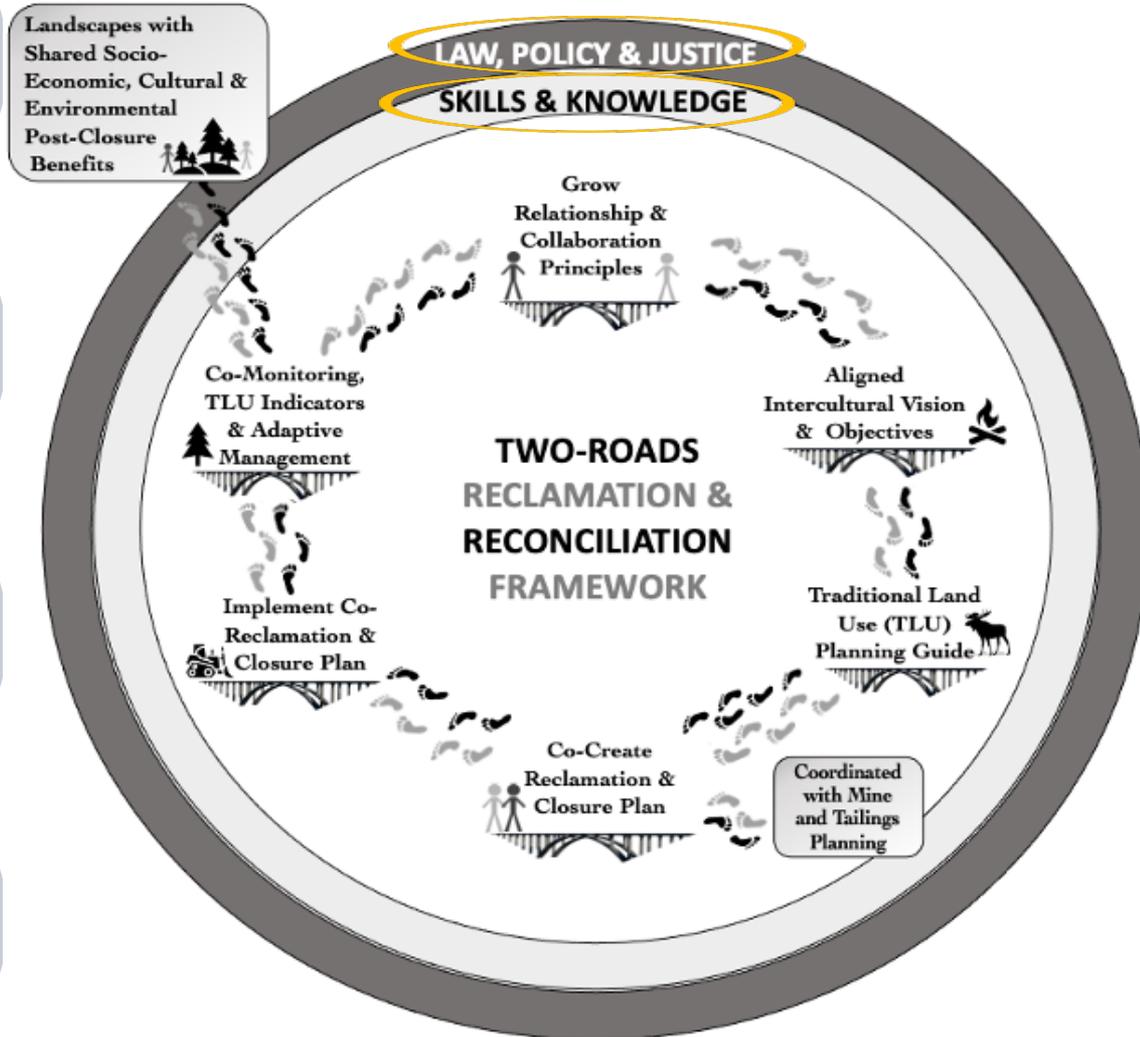
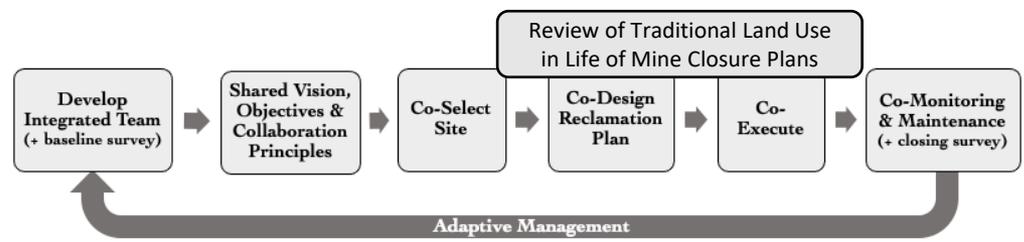


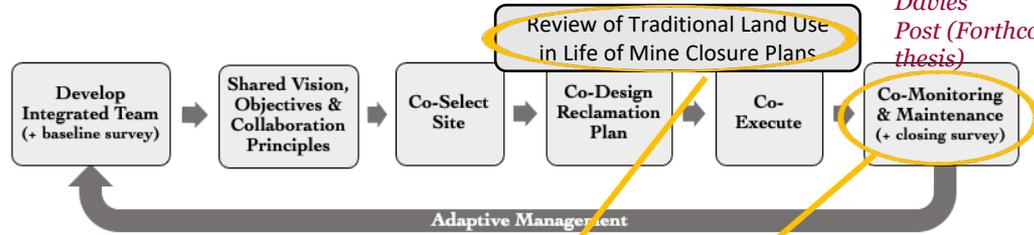
Lack of action in advancing and applying past Fort McKay recommendations and **prioritization** of IK and ways of knowing (e.g., Biodiversity TK Study, this study)

New governance to **incent** and support effective TLU planning and enforcement

Need to align international and national **human rights laws, policies and regulations** to the oil sands project-specific operating approval level

Training modules to help industry and government to understand and plan for or enforce closure plans that address rights and traditional use needs

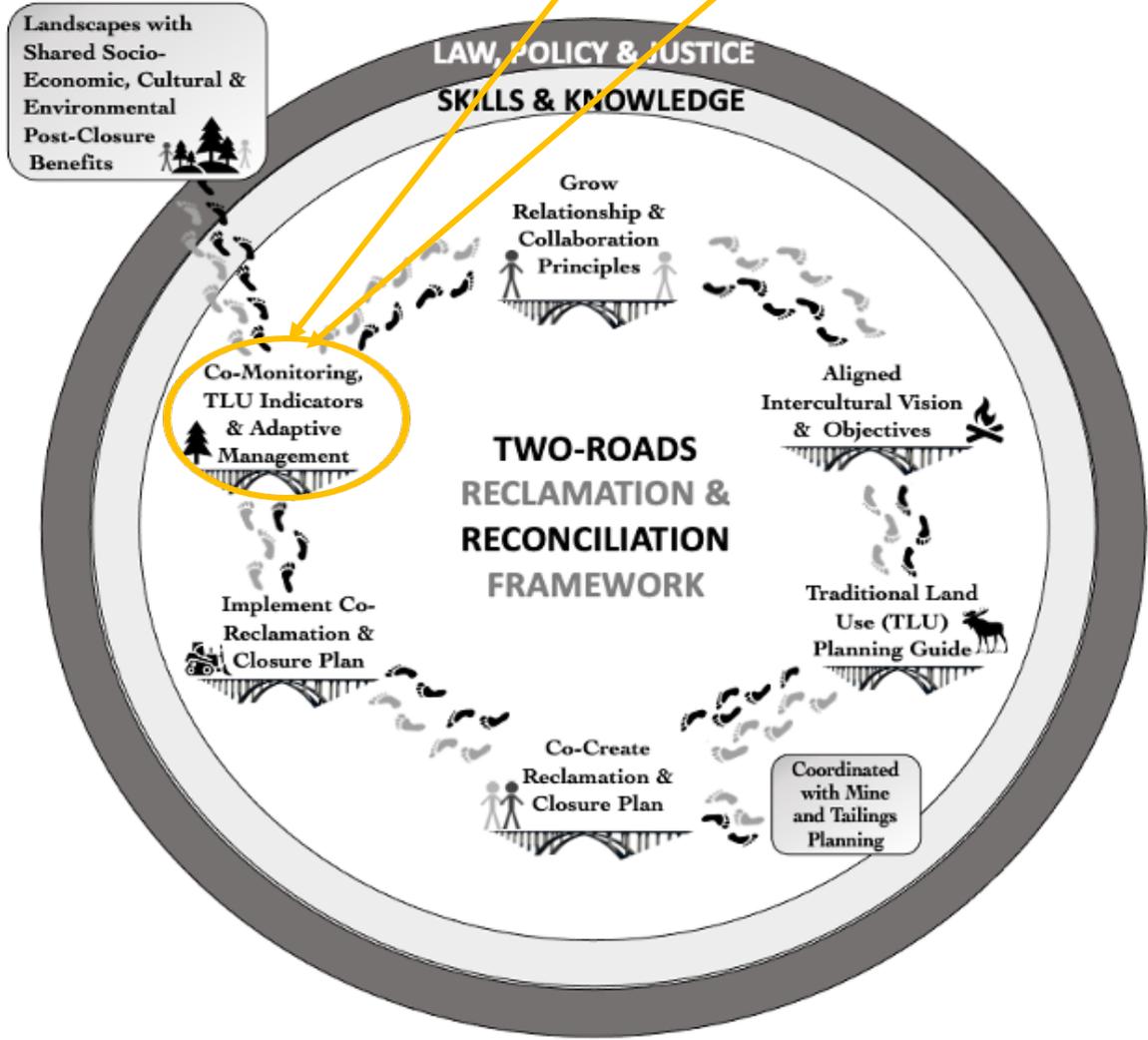




Davies Post (Forthcoming thesis)

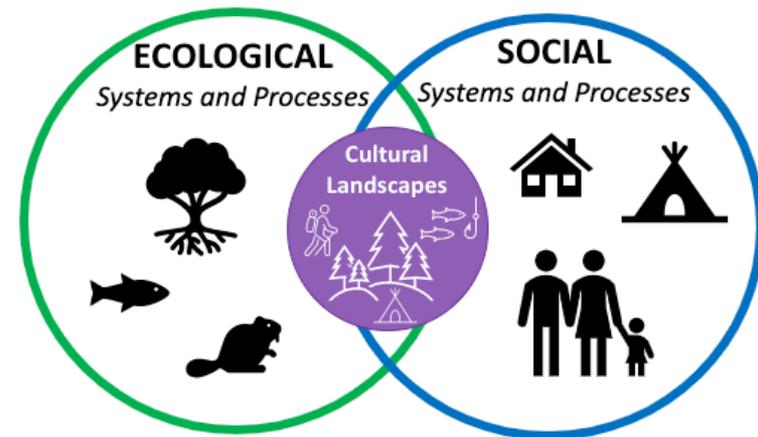
National survey of community-led monitoring program found guardian programs support partnerships, **cultural continuity**, etc. (Davies Post Forthcoming)

Monitoring of reclaimed landscapes supports the **reconnection** and **stewardship** of traditional lands, water, and culture



Key Insights

- Sustainable landscapes need to include social, cultural considerations
- We co-created tools that supported participation and cultural landscape planning
 - 1st to apply a Two-Roads Approach to reclamation (circa 2011)
- Cultural (stories, talking circles) & ethnographic methods (coding, theme ID)
 - Inclusion of Indigenous voices in reclamation
 - Higher state of awareness of the complexity (e.g., cultural landscape, similarities, treaty)
 - Indicators of improved relations (initially)
- Western-road narrowly focuses on technical engineering, environment, and regulations
 - Limited evidence of IK informing decisions
 - Cultural needs and rights not addressed by reclamation (the key mitigation)
 - Jeopardizes the sustainability of Fort McKay
- Reclaiming land with (*not for*) is an act of reconciliation
 - Builds bridges towards sustainable (bio)cultural landscapes with mutual benefits for all



Strive for the
Aspirational Fort
McKay-Industry **Story**

Te Mamano Aski Ki Kakio Asiniwak (Cree) / ɤeɭa ɤeghdalaída Niha Tuha (Dene)
/ Working Together for the Betterment of our People and the Land (English)

**Take Action by Adopting
and Applying:**

- Partnership approach
- Ethnographic methods
- Cycle of Respect
- Ft. McKay Closure Vision
- Framework (2-Roads)

Test
Remaining
Bridges
(e.g., Co-Create
Reclamation Plan)

**Support
Intercultural Skills &
Knowledge
Development**

Co-Create
Traditional
Land Use Tools
(e.g., success metrics,
planning guide)

**Training
Modules**
(e.g., ethical space,
rights, worldviews,
BPs)

Create Policy

that supports the long-
term, prioritization
of Treaty & Aboriginal
rights in decision-
making (e.g.,
outstanding CEMA recommendations,
optional participation)

**Multistakeholder
Forum and SSHRC
Research Chair** to
support Knowledge
Braiding

Recommendations

My Sustainability Learning Journey Continues

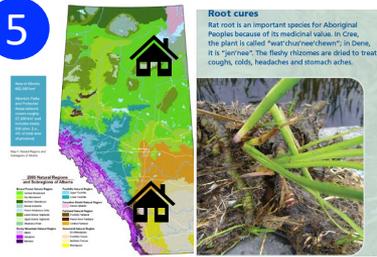
1



3

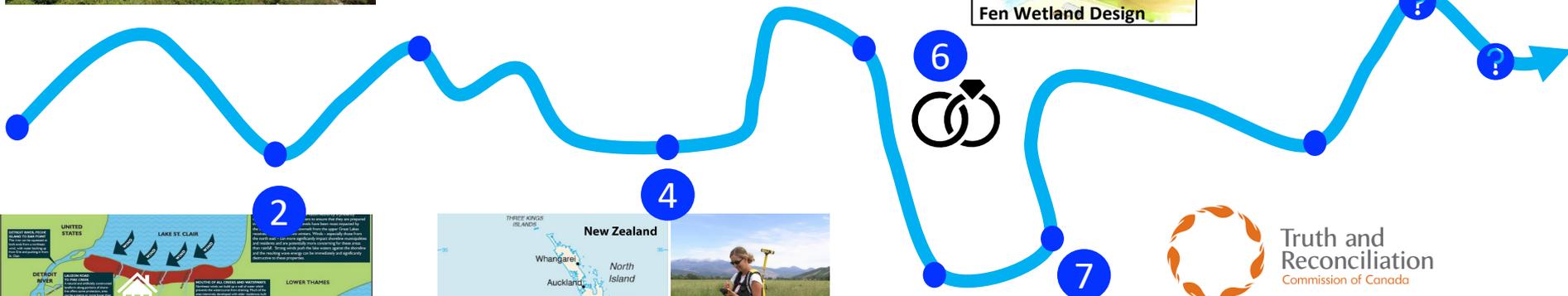


5



8

Co-Reclamation + Two-Roads Approach Cultural Landscapes



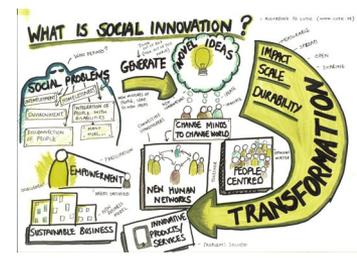
2



4



7



#92 Corporate sector in Canada to adopt United Nations Declaration on the Rights of Indigenous Peoples (UNDRIP)



Acknowledgments



FORT MCKAY
FIRST NATION



- **Fort McKay co-researchers:** Jean L'Hommecourt, Clara Mercer, Doug Mercer, Ryan Grandjambe, Marie Boucher, Gabe Desjarlais, Joe Grandjambe, Martha Grandjambe, Dora L'Hommecourt, James Ladouceur, Edith Orr, Audrey Redcrow, Scotty Stewart, Bori Arrobo and Gillian Donald
- **Supervisors:** Dr. S Craig Gerlach and (the late) Dr. David A Lertzman
- **Supervisory committee:** Dr. Gord McKenna, and Dr. Gillian Donald
- **UWaterloo co-researchers:** Dr. Dan McCarthy, Alex Davies-Post, Ryan Ness
- **Thesis Examiners:** Dr. Adela Kincaid and Dr. Sarah Holcombe
- **SAPL/UCalgary:** Dr. John Brown, Jennifer Taillefer, Jonas Tenold, Dr. Barry Wylant, Dr. David Monteyne, Dr. Noel Keough, Dr. Sasha Tsenkova, Amy Hoover, Meaghan Carrier, Matthis Natvik, Fabian, Neuhaus, Dr. Reg Crowshoe, Vicky Bouvier
- **Friends and Family:** Bob and Bernice Daly, Jennifer Berthiaume and family, Trever, Sean, Lelaynia, Bonnie, Victor, Erica, Laureen, Caitlyn, Lisa, Natalie, Carmela, Alex W, Veronica B, Veronica S.
- **Funding:** Alberta Conservation Association (ACA) Research Grant, University of Calgary Scholarships, an oil sands company
- Thank you to the dearly missed knowledge holders and teachers we lost on this journey – Clara, Doug & David.



Merci Cho! Hiy Hiy! Thank You!



*"There have been industrial impacts and it's an overwhelming task, but we have to because it's here with us and it's **urgent** and it needs us. That's why I did the **closure vision painting** the way I did because **it requires us to come together to do it**"*

- David Lertzman, Haskayne School of Business, University of Calgary



Dedication

For my mentor and friend, the late Dr. David Adam Lertzman, who inspired and challenged me to grow. With love and gratitude.