



12.0 Getting Together with Friends and Family and Celebrations

Getting Together with friends and family is an activity that has taken place for as long as the Fort McKay Métis culture has existed. The mixed heritage (First Nation & European) of the Métis builds off both the traditional First Nation lifestyle, which placed a high value on both the social and labour support that close family networks provided (Rattle 2013), and the Scottish and French social systems which emphasized the importance of close family, kinship and social networks. (McCrone 1992)

Getting together is fundamentally related to a sense of cohesion, caring, cooperation and identity for the Fort McKay Métis. People got together to share experiences, knowledge, stories, laughs and views on current events. This brought the people together, strengthened the ties between members of the community. (HEG 2009)

Traditionally, gatherings were a time of sharing and social interaction, for the transmission of traditional knowledge, the building of political consensus, of conducting marriages and of storytelling and trade. (HEG 2009)

Getting together served two purposes; the first was to share the workload in preparing for the coming seasons and the second was to support social bonds and community connections.

For Fort McKay Métis, the role of music and dance as part of getting together cannot be overemphasized. At both the larger formal celebrations and the smaller informal gatherings, music was played and people would dance. Métis music revolved around the fiddle and dances included jigs and square dances.

... and Dad played the fiddle he had to go buy a fiddle, eh. Oh, there's lots of fiddlers here. Arthur Boucher. Yeah, lots of guys here [fiddled].
(Campbell et al. 2005)

There's lots of people they used to play violin. Where I grew up, you know. Those Métis people, lots, we'd have a good time, like at New Years. Invited people go the tea dance and like that. (Campbell et al. 2005)

12.1 Getting Together with Friends and Family in the 1960s

Fort McKay Métis members' ability to gather together in the bush began to be eroded in the 1940s and 1950s as the government made school attendance compulsory and paid "family allowance" payments if people resided year-round



in Fort McKay. This resulted in many of the women and young staying year-round in Fort McKay while their husbands stayed alone for extended periods in the bush working the trap lines. (FMTA, 1983)

That was a way of life. The skills that were taught to you to survive were skills that were taught to you to live in that lifestyle. Bruce [Faichney] and them were raised in the bush. They were taught how to live in the bush. That was the lifestyle they were taught. And then to have to come out of that and society now says you have to live this lifestyle. You have to learn how to read and write, you have to go to university; you have to do this. So the indicators, in terms of how you live your life changed. (FMM005-WS2)

12.1.1 Cultural Values Linked to Getting Together in the 1960s

By the 1960s, the linkages between cultural values and the activity of Getting Together with friends and family had changed from earlier in the century, with the following cultural values being supported by Getting Together.

- Identity;
- Cooperation;
- Cohesion;
- Caring;
- Faith;
- Pride; and
- Happiness.

Identity

This value was instilled, as Getting Together with friends and family was an opportunity to focus on unique Métis traditions in Fort McKay. Again, the role of music was a key tradition and was played whenever Métis people got together.

Us Métis, we would have fiddle dance, square dance, you name it, and all the old timers would go over there and you'd just watch. You know what, when they're coming, we just stay all (night). Even their granny, their grandpa, their dads, you name it. All those old timers you see in the picture there, they're all old time dancers. (FMM001-WS1)

Because I remember the clean dances we used to have. You know the Elders used to be at the dance, like my grandmother used to come to the dance and all the Elders used to watch. (FMM002-WS1)



Informally, getting together would involve visiting others who were staying near you. For the Métis prior to the 1960s, almost every family had members who could play music. The fiddle, the guitar and dancing were woven into the cultural fabric and occurred frequently when people got together.

... it wasn't necessarily at a formal celebration that it [playing music] occurred, It would be informal gatherings that people would just get together and, no drinking, no nothing, just get together, start playing. 2-3 guys get together then the next thing you know it would be full. (FMM003-WS2)

Cohesion

Formal Métis gatherings were a core part of Fort McKay Métis culture. The memories of Fort McKay Métis members about celebrations they attended are very strong. The gatherings created a sense of cohesion and connectedness for the Métis community. Many stories were shared of celebrations from the past, and the following are just a few samples:

God I miss that culture ... My grannie used to live other there to, where the PTI camp is, my grannie and them use to live there. They used to come over here for dance by dog team. (FMM001-WS1)

And you remember New Year's, everybody's house you go into there was always lots of food like this to eat, moose head, everything. (FMM002-WS1)

People used to visit one another ... one house they would go to, the whole McKay, they'd walk, they'd visit. Christmas, New Years, even Easter, they would go house to house and go see everyone. (FMM001-WS1)

Caring and Cooperation

Social bonds would be supported as families and friends came together informally to look after one another to keep social bonds strong. Simple acts of caring for each other, like ensuring everyone had firewood, especially while the men were out for extended periods on the trap line, were common, as illustrated in the following quotes:

I remember one old lady, Rosim Grandejam, every morning she would go from one house to another making fire for Elders and go make tea. (FMM002-WS1)

We all used wood stoves ... while we had a fuel stove in our house, but compared to the wood stove that fuel does nothing in the winter time. So people used to go round, like Wilfred Grandejam, and they go around,



they go check ... they know the women are home alone, their husbands are out in the bush, they used to come and check to see if we had wood. (FMM002-WS1)

Faith

Many spiritual practices involved Getting Together (Christmas, Easter, etc.) and therefore faith was often a focus when people gathered together for big celebrations.

Pride

This value was also instilled, as gatherings were a place where the Métis reflected on their heritage. This is especially true for certain symbols and items like sashes, which have a strong connection to Fort McKay Métis culture and were often worn at gatherings. The Métis sash is an item that contributes to a sense of pride for the Métis.

That's where it comes from. It's from their Scottish ancestor using it, but they adapted it ... they took the best out of the European, and the best out of the First Nation, and they made it their own. But the sash, they wear it as part of their clothing. But they could use it for lots of different things, like they could use the thread to fix stuff. They could use it kind of like a harness, to pull stuff, or they could use it for a sling. (FMM006-WS2)

INTERVIEWER: Why do Fort McKay Métis want to wear their sashes?

FMM015-WS1: Because, they want to feel proud to be Métis, and they want to show they're Métis.

Happiness

This value was also instilled when Métis members got together, especially where music and dance was involved. These gatherings brought people together, and contributed to a sense of happiness in the community.

Yeah. But it [getting together] was also to bring up the spirits of the people, you know like. I mean it used to be 40 below they used to have those dances, people used go out there. Remember they used to have the long house, and then the short house. Yeah that's where they ... everybody used to go and eat. But it was sharing with people. That's right, because after that, after the winter like that, there's a dance, and then there's the spring hunt comes in. (FMM002-WS2)



INTERVIEWER: So what did people get out of music and fiddle?

FMM004-WS1: Happiness! Because everybody get together and danced, no drinking, all sober. They would turn it into a competition and try to outdo each other on fiddle, on guitar. Healthy competition. They say one of the best fiddlers in McKay was old Arthur Boucher, and Modest Powder was good. He used to come to our house and play. He used to live with Elan down by the river. Yeah and Edmond Ducharme he always had a sore shoulder, he'd get up and say 'sorry I can't help work (shoulder is sore)', but then as soon as music started playing, his shoulder not sore anymore.

1960s Getting Together

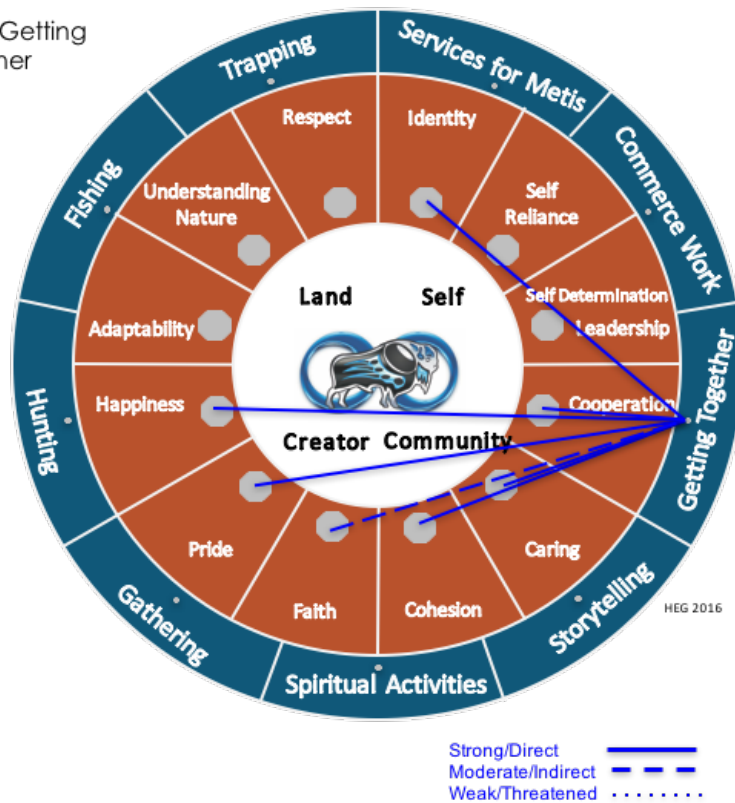


Figure 12-1 Cultural Values Linked to Getting Together with Friends and Family in the 1960s

12.2 Industrial Stressors Affecting Getting Together

The industrial stressors identified as having the biggest effect on Fort McKay Métis lifestyles are introduced in Section 2. 2.



The following descriptions of industry stressors affecting providing Services for Fort McKay Métis members build off of the stressors described in previous sections and are based on community observations and experiences. Fort McKay Métis members feel the most significant industry stressors affecting provision of services are.

The following descriptions of industry stressors affecting Getting Together build off of the stressors described in previous sections and are based on community observations and experiences. Fort McKay Métis members feel the most significant industry stressors affecting provision of services are:

- Loss of land;
- Changes in access to land; and
- Increased participation in the wage economy.
- Less water in the rivers;

12.2.1 Loss of Land

The information on loss of land presented in Section 6: Trapping is applicable here, as are the indicators used to track changes to loss of land. Of particular importance to the activity of Getting Together was the loss of trap lines, as oil sands development eliminated Fort McKay Métis member trap lines. Oil sands companies would pay compensation to the individual who was listed at the senior trap line holder, so only one person would get financial compensation; but as described in Section 6: Trapping, multiple members of the trap line holders' extended family and their friends used trap lines. Much of the historic informal getting together occurred in the bush as people were out on the trap line.

A long time ago, you have a trap line, that's yours to keep. Yours to make a living on, to share with family. Now industries they come in, they come in to trap line. They tell you, get the hell out, I'm taking over and I'll give you this much [money], doesn't ever come back ... you know, no choice. Full of baloney that. (FMM003-WS1)

Even for those Fort McKay Métis members who still have trap lines, the level of oil sands activity and the number of cut lines through the area have changed the quality of the environment on the trap lines. As a result, fewer people are out on the trap line and there are fewer opportunities for getting together.

To tell you the truth on our trap line there is nothing to trap now, there's just there, like this no trees, nothing. My brother always trapped, my brother Howard [Lacorde], always trapped with my Dad, and now there's nothing there to trap. (FMM001-WS2)



12.2.2 Changes in Access to Land

Historically, getting together largely took place in the bush, however with the increased industrial activity around Fort McKay, many of the places that Fort McKay Métis members would gather are more difficult to get to. Without access to those spaces, the ability to get together and the cultural values supported by that activity are weakened.

Some people still do (go out on the trap line), but most everybody, like they said yesterday, they've lost their trap lines, they've lost access to their traditional areas. All the leases are all spoken for, so a lot of them are already developed, they've got gates up, you got to go through security. Sometimes you get hassled, like Ron said yesterday to go visit somebody else's trap line, if you're not with him, you're not on a list. Even to go to Moose Lake, there's a gate. There's a gate there at the old Deer Energy. The very first thing you come to is a gate to keep going down the trail where these guys are talking about where they went hunting? There's security right there. (FMM006-WS2)

Members of the Fort McKay Métis feel strongly that their ability to access traditional lands has been seriously reduced.

So, you hear lots of stories about people getting hassled, even trying to get to these areas. So, to answer your question ... It is [access to Métis lands] being diminished rapidly. (FMM005-WS1)

12.2.3 Increased Participation in the Wage Economy

The industry stressors described in Section 10: Commerce would also apply here. The activity of Getting Together has been affected as more Métis members participate in the wage economy. Historically, working in the traditional Métis economy, such as trapping and selling furs, produced many opportunities for families and friends to get together. As the Métis were working together to prepare for trapping and hunting, they would be living near each other. Whether it was gathering around a campfire in the evenings or working together to harvest plants or animals, Fort McKay Métis members were close together. However, now that more Métis members are working shift work, outside of the community, at oil sands projects, there is very little opportunity to get together. Fort McKay Métis members often drive to work alone, once at work they work with non-Aboriginal co-workers, and then travel back home alone. This has affected the linkages with important cultural values.

... time for members to participate in cultural programs is an issue. Participation is everything. I mean, the big thing for us is we hold the courses and the various [cultural] programs, but a lot of times people will



think, 'Yeah, I'm gonna go', but when the day comes, 'Well, you know, I've got something else ...' Because of the fact that our work and lives require us to go into Fort McMurray, it creates a major challenge. A person has to go all the way to Fort McMurray. 'Oh, you know, I can't go [to the course] because my kids don't have lunch for tomorrow. So I have to go all the way to Fort McMurray to go and buy lunch so that they can eat. I mean, by the time you get back you're tired, and you're like, 'Well, I don't even feel like it. I've had a long day at work, and I have to go into town and do this,' and then after that you're like, 'Argh. I just don't feel like it.' (FMM005-WS2)

[12.2.4 Less Water in the River](#)

Fort McKay Métis members described how they historically travelled up and down the Athabasca River to visit with friends and family. Historically this had been made easier by government programs to dredge certain channels and by higher water levels in the river. Currently travel by boat from Fort McKay to Fort Chipewyan is dangerous as sand bars and logs create barriers to travel. As described in Section 7, the industrial activity has contributed to factors reducing river levels which combined with the lack of dredging by the government negatively affects the ability to get together.

12.3 Getting Together with Friends and Family in 2015

Getting Together with friends and family, either at formal gatherings such as Métis Days, or informally visiting at someone's house, still occurs, and this activity still has linkages to cultural values. However the number of gatherings, especially informal visiting, is less frequently now. As described above, the gatherings largely occurred in the bush as part of the seasonal round of Métis activities, but the cumulative stress, including oil sands development has reduced the ability of Fort McKay Métis members to get together and therefore the linkages to some cultural values has weakened.

As a result of the stressors described above and broader societal changes around Fort McKay, there have been changes to the strength of the linkages between the activity of Getting Together and cultural Values. Linkages now exist between the activity of Getting Together and the following cultural Values:

- Identity;
- Caring;
- Cooperation;
- Cohesion;
- Faith;



- Pride; and
- Happiness.

Identity

The Fort McKay Métis still hold community gatherings where they reach out to other Métis communities that have historical ties with Fort McKay. The broader ties to the Métis Nation are important to Fort McKay Métis members, as they enhance their sense of identity and pride in being Métis. It is also an opportunity for the Fort McKay Métis to provide leadership among the regional Métis communities.

So the thing that's a little bit different for the Métis is their nationhood, the Métis kind of grew up like Ron [Quintal] said in the fur trade and that was using the whole river systems ... those were the highways. And then Margie [Wood] mentioned, she has relatives in Saskatchewan, like La Louche and Île-a-la-Crosse. They had the Churchill River system, and then the Athabasca Basin so there are two different drainage systems. Everywhere there's a fort, like fort McMurray, Fort Chip, Île-à-la-Crosse was a fort, it was a major trade network, connected all the way to Red River, and there's Métis all along there. And when you look back in the 1700s and 1800s, these people, they had kids all along in these different places ... So what happened is, nowadays there's like a modern Métis Nation, that grew out of all these different forts, and they're all the same people. You hear the stories of what they're talking about here, it's not uncommon if you went to Manitoba, to a Métis community ... the basic history, and the basic culture it's very, very similar. So when you talk about the Métis Days ... they're kind of tying in to that nationhood type of thing. (FMM006-WS2)

So it's not just a Fort McKay celebration, it's a Métis celebration. So that's why when they opened it up for these square dance competitions, you had Métis dance groups from all over, you had one from Manitoba coming, and a couple from Saskatchewan. We had a few from Alberta. One from even down south by Calgary. So it's more like a nationalistic type of celebration... (FMM006-WS2)

However, because gatherings are less frequent, there are fewer opportunities for people to share traditions and experience Métis culture as a group. This has led to a loss of some traditional skills and knowledge.

There used to be an old-timer that would call um ... Uh, Ernie LaCorde, Margie's dad. He used to call dancers (at square dances). And there's one lady, Susan's auntie, her name was Juda, she taught, when I was in school, he taught us how to do the dance, and he would call it. And we'd have to listen in order to learn it. So any song that he sang, we all had to listen to



what he was saying, we all had to follow it. Yeah, and that's how we learned. But there's nobody that does that here, anymore. (FMM012-WS2)

There is a keen interest to rebuild these skills in the community, and the FMMCA is exploring ways to increase opportunities for community members to get together and celebrate Métis culture. As a small community, funding can sometimes be a limiting factor.

INTERVIEWER: So why isn't there the dance lessons any more?

FMM020-WS2: Because we've got to call for the instructor to come, there's nobody here that can teach.

FMM005-WS2: And he used to be very costly. Right, to get them to come down, for 2 or 3 days, you know we're looking at \$5,000.

INTERVIEWER: Where do they have to come from?

FMM005-WS2Edmonton. Like my wife and myself used to teach before, but we're limited, I mean we know the basic jig, and so does she. And then we know how to drop ...he knows 20 different types of all the dances, and if there's the wheel of 8, wheel of 4 dance, and there's all these different other dances up there. The broom dance, the sash dance.

Cohesion, Cooperation and Caring

The activity of Getting Together is extremely important for Fort McKay Métis members to build and maintain relationships with each other. The getting together and visiting that does take place supports these cultural values, however the activity takes place much less frequently in 2015 than it did in the 1960s.

They took great care of each other for a reason, because they knew all they had was each other. With an influx of so much money, this community has gone through from industry being here, and so much money coming to this community it's been, like a night and day in terms of the social impacts. Drugs, alcohol, all that stuff. People start to grow further apart, right? So people don't really want to extend that helping hand that they used to. (FMM005-WS21)

Modern events that bring the community together, there's still a couple, the treaty days and the Métis Days. That brings everybody out together, and sad to say, funerals. I've noticed that at a funeral, they still all get together. They share a meal and share stories and get together and talk. (FMM006-WS1)



Faith

Many spiritual practices involved Getting Together (Christmas, Easter, etc.) and therefore faith is still a focus when people get together for big celebrations.

Pride

Getting Together and visiting still has some linkages to this cultural value, as the events instill a sense of pride in being Fort McKay Métis.

One big social event we have is our Métis Days. It's grown quite a bit, actually the whole community is proud of it, because there's lot of activities to do for the kids, and for the Elders too. (FMM015-WS2)

At Métis Days, everything revolves around the tradition. There's dancing, there's music; there's the workshops. Everything's revolved around the Métis traditions ... jigging, teaching them how to jig, dancing, even the games. There's log-sawing, three-legged race, there's everything like that. Everything revolves around our tradition, when it comes to Métis Days. (FMM020-WS2)

Happiness




Feeling good about Métis culture has eroded since the 1960s. Getting together and visiting was a key activity that Fort McKay Métis undertook that made them feel connected and happy. As a result of the stress that industry has placed on the Fort McKay Métis, they are not able to get together as often and this has eroded the strength of the linkage between the activity and the cultural value of happiness.

The only time people meet now is when somebody passed, we will all meet there. That's what I said, it's a long time ago between when people passed away, so we used to go visit one another, help each others out. Now, we got telephone, hardly anybody in the phone you just say: 'How are you doing?', or 'You have money? I wanna buy a booze,' so that's all you're there for. They're not gonna say: 'Hi, how're you doing, I come visit you,' no, just 'You got cash? I want my beer.' That's what I mean, it's sad. (FMM001-WS1)

Table 12-1 summarizes the changes in activity-value linkages for Getting Together for the Fort McKay Métis. These are the value linkages represented in Figure 12-2.



Table 12-1 Summary of 2015 Activity-Value Linkages for Getting Together

How cumulative stressors changed how, where, when and why cultural activities occur?	Line used in Cultural Model	Cultural value has been affected by changes to cultural activity
No, when performed, the cultural activity continues to instill cultural values in the same way.		
Yes, cumulative cultural stressors have changed why, how, where and when cultural activities occur and as a result, the extent to which the value is instilled is lessened		Identity Cohesion Caring Cooperation Pride Happiness
Yes, cumulative cultural stressors have changed why, how, where and when cultural activities occur and as a result severely diminished the opportunities to instill this value		Faith



2015 Getting Together

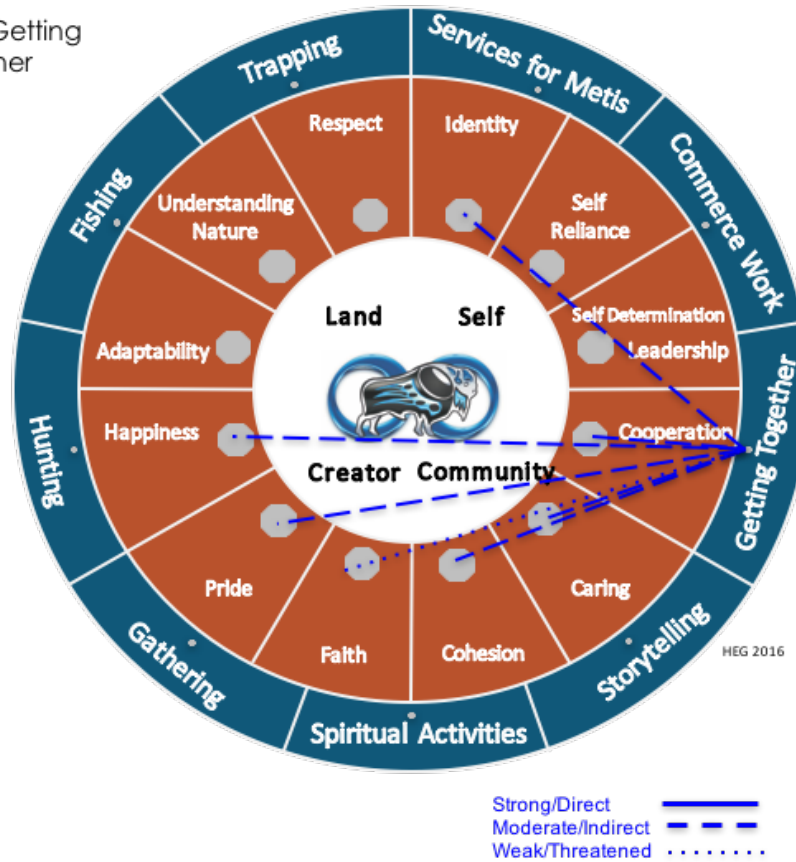


Figure 12-2 Cultural Values Linked to Getting Together in 2015

12.4 Potential Impacts to Getting Together with Friends and Family from the Frontier Mine Project

This section describes some of the potential impacts the Frontier Mine Project will have and the project’s contribution to regional cumulative effects.

12.4.1 Frontier Mine Project Stressors

Section 12.2 describes some of the industrial stressors that are the causing existing cumulative effects to the opportunities that Fort McKay Métis members have to get together and celebrate. These stressors for Getting Together for the Métis are:

- Loss of land; and
- Changes in access to land.



Loss of Land

The Frontier Mine Project's specific contribution to loss of Fort McKay Métis traditional land is described in Section 6. The Frontier Mine will be built in an area that is one of the last undeveloped areas near Fort McKay. With a reduced land base to undertake traditional activities, the opportunities for Getting Together will be negatively affected.

Changes in Access to Land

As described in Section 6, the Frontier Mine Project will make it more difficult to access Métis traditional lands, which will negatively affect the opportunities for Getting Together in the bush. This will negatively affect linkages between the activity of Getting Together and cultural values.

Increased Participation in the Wage Economy

The effect of the two stressors listed above will result in fewer opportunities to earn a living from traditional activities, and to replace that opportunity, Fort McKay Métis members will need to increase their involvement in the wage economy. With increased participation in the wage economy, the Frontier Mine Project will contribute to less Getting Together as part of traditional gatherings and spending more time working in jobs with mostly non-Aboriginal workers.

12.4.2 Frontier Mine Project Effect on Linkages with Cultural Values

As part of the process of determining the strength of the link between the activity of Commerce and Work and the twelve cultural values portrayed in the cultural model, Fort McKay Métis members generated a list of value-based indicators.

These indicators are a list of the things community members feel should be used to describe the effects oil sand development is having on Getting Together and Fort McKay Métis culture. The value-based indicators are discussed for each cultural value. The impact of the Frontier Mine Project on the linkages is then described using the Impact Ranking Criteria described in Section 5.

Wherever data was available, they were considered in the indicators in the Teck ICA (Section 10.5). MMSC hopes to start tracking more information related to cultural activities and socio-cultural conditions in the future.

Identity

The Fort McKay Métis members felt the Frontier Mine Project would be contributing to cumulative effects related to Identify if:



- There was a change in the number of Fort McKay Métis members who felt it was important to celebrate Métis history and culture.
- There was a change in the number of Fort McKay Métis members passing on information about Métis history and culture.
- There was a change in the number of members who knew how to play Métis music and skilled in traditional dance (fiddle, guitar, jigs and square dances).
- There was a change in the number of Fort McKay Métis members participating in cultural programs.
- There was a change in the number of Fort McKay Métis members who wear traditional clothing, such as the sash.
- A survey of Fort McKay Métis members showed that people felt that the times they are able to get together supported their sense of Métis identity.

The Frontier Mine Project will contribute to the stressors listed in Section 12.4.1 and as a result, will reduce the opportunities that Fort McKay Métis have to get together, both in the bush and in the community. Teck has not made specific commitments to support cultural programs that could address this impact.

For these reasons, the potential impact of the Frontier Mine Project on the linkage is negative; the societal impact is community wide; the magnitude is low; the geographic extent is regional; the duration is long term and therefore considered of medium importance. Because the impact is on a moderately strong linkage, and is likely, the effect is considered **moderately significant**.

Cohesion, Cooperation and Caring

The activity of Getting Together is extremely important for Fort McKay Métis members to build and maintain relationships with each other. Fort McKay Métis members indicated that the linkages with Cohesion, Cooperation and Caring would be affected if:

- More Fort McKay Métis members volunteered to help with celebrations such as Métis Days.
- There was a change in the number of people (both from Fort McKay and from outside) who attended the cultural celebrations.
- There were spaces for cultural gatherings in Fort McKay and that cultural programs were being held there on a regular basis.
- Communication tools were used to keep the Fort McKay community informed of FMMCA activities (print, internet, social media, radio, etc.)
- There were organized events that brought the Fort McKay Métis together in the bush, such as community hunts, or community berry picking events etc..



The Frontier Mine Project will contribute to the stressors listed in Section 12.4.1 and as a result will reduce the opportunities that Fort McKay Métis have to get together. Fort McKay has been successful in growing the size of celebrations such as Métis Days, but it requires support and funding to make the events successful. Teck has contributed to Métis Days in the past, but the Frontier Mine Project makes no commitment to continue this in their application. Teck has made no firm commitments to support cultural events or camps.

For these reasons, the potential impact of the Frontier Mine Project on the linkage is negative; the societal impact is focused more on individual families; the magnitude is low; the geographic extent is local; the duration is long term and therefore considered of medium importance. Because the impact is on a moderately strong linkage, and is likely, the effect is considered **not significant/no effect**.

Faith

Fort McKay Métis members noted that celebrations often had a spiritual component that created a linkage between faith and the activity of Getting Together. Fort McKay Métis members thought this linkage would be affected if:

- Fewer Fort McKay Métis members attended celebrations such as Easter and Christmas, or if there were fewer gatherings in the bush where traditional offerings and prayers were made (such as before a hunt).

The Frontier Mine Project could affect the opportunities for Getting Together in the bush as a result of the stressors described in Section 12.4.

For these reasons, the potential impact of the Frontier Project on the linkage is negative; the societal impact would on families; the magnitude is low; the geographic extent is local; the duration is long term and therefore considered of medium importance. Because the impact is on a weak linkage, and is likely, the effect is considered **highly significant**.

Pride

Getting Together and visiting still has some linkages to this cultural value, as the events instill a sense of pride in being Fort McKay Métis. The Fort McKay Métis members thought this linkage would be affected if:

- More Fort McKay Métis members volunteered to help with celebrations such as Métis Days.
- There was a change in the number of people (both from Fort McKay and from outside) who attended the celebrations.



Métis Days are an example of a celebration that instills pride in Fort McKay Métis members. As mentioned above, Teck has supported Métis Days in the past, but the Frontier Mine Project makes no commitment to continue this support.

For these reasons, the potential impact of the Frontier Mine Project on the linkage is negative; the societal impact is community wide; the magnitude is low; the geographic extent is regional; the duration is long term and therefore considered of medium importance. Because the impact is on a moderately strong linkage, and is likely, the effect is considered **moderately significant**.

Happiness

Getting Together and visiting was a key activity that Fort McKay Métis undertook that made them feel connected and happy. The Fort McKay Métis members thought this linkage would be affected if:

- A survey of Fort McKay Métis members showed that people felt that the times they are able to get together give them a sense of well-being or happiness.

The Frontier Mine Project has the potential to reduce the opportunities for Fort McKay Métis members to get together both in the bush and in the community.

For these reasons, the potential impact of the Frontier Mine Project on the linkage is negative; the societal impact is viewed as an individual; the magnitude is low; the geographic extent is local; the duration is long term and therefore considered of low importance. Because the impact is on a weak linkage, and is likely, the effect is considered **not significant/ no effect**.

Figure 12-3 illustrates the impact that the Frontier Mine Project will have on the activity of Getting Together, given the project as described in the updated application.

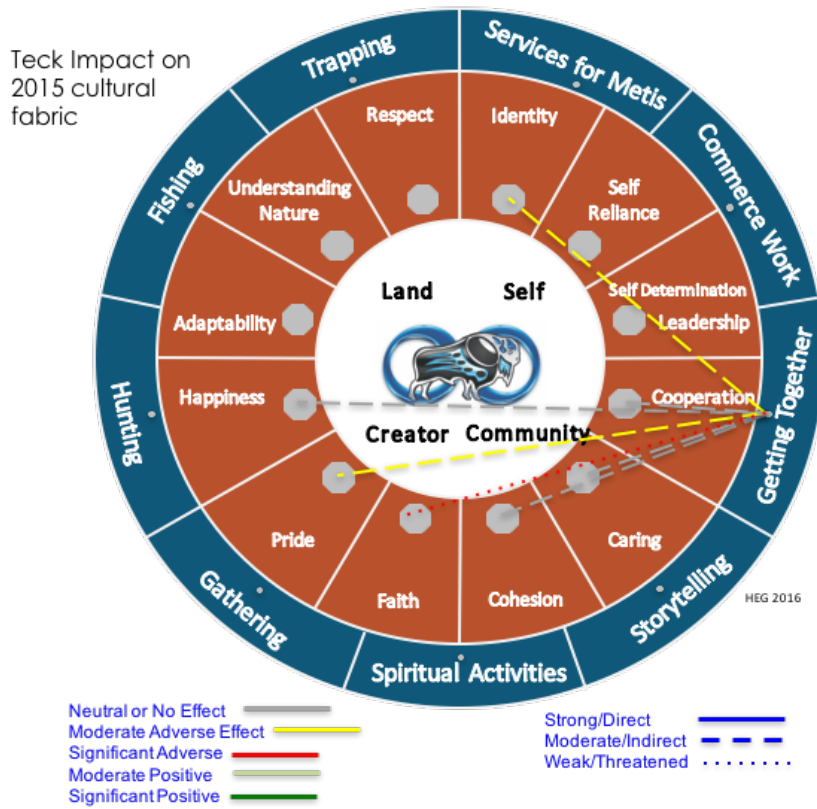


Figure 12-3 Frontier Mine Project Impact on Linkages Between Getting Together and Cultural Values.

12.4.3 Recommended Mitigation Measures, Protection Plans and Offset Programs for the Frontier Mine Project

In August 2015, FMMCA shared their specific concerns related to the contributions the Frontier Project will make to cumulative effects in Fort McKay's territory, and the extent to which these effects continue to impact Fort McKay Métis' current and future generations' traditional livelihood, existence, culture and traditional economy (*Fort McKay's review of Teck Resources Ltd. Frontier Oil Sands Mine Project Integrated Application. Project Update June 2015 and Supplemental Information Request No. 4 (August 2015)*). All of the comments and recommendations for mitigation made in that document are adopted by the Frontier Mine Project ICA. In addition to these, the ICA makes additional recommendations aimed at not only mitigating Frontier Mine Project contributions to cumulative impacts, but also for maintaining and potentially strengthening the state of current linkages through protection plans and offset programs.



- Mitigation measures are designed to help reduce the stress that the Frontier Mine would place on Fort McKay Métis culture. Mitigations do not eliminate impacts.
- Protection plans and offset programs would help strengthen linkages between the nine activities and the twelve cultural values that would be weakened by the stressors created by the Frontier Mine Project.

Key to the implementation of all these recommendations are concepts related to monitoring for adaptive management and increased participation in land use planning and resource management decisions around Fort McKay. The full descriptions of MMSC recommendations related to these critical strategies are provided in Section 16: Recommendations Summary

As currently proposed, the Frontier Mine Project has no firm commitments to support social programs, cultural programs or social gatherings. Teck has supported some celebrations in the past and the Fort McKay Métis thank Teck for these contributions. Some of the recommendations listed in Section 16 that relate to the activity of Getting Together are:

- Support the implementation of Cultural Camps for Fort McKay Métis.
- Support for the development of a Traditional Food Security System.
- Support cultural programs that would include cultural events or gatherings.

Table 12-3 lists which value-based indicators these recommendations will affect in a positive way, thus strengthening individual linkages and contributing to the overall resilience of Fort McKay Métis culture.



Table 12-3 Mitigation, Protection and Offset contributions to Value Base Indicators for Getting Together

Value	Value Based indicators for Getting Together	Support for Cultural Camp	Set up Food Security System	Support for Cultural Programs	Monitoring	FMMCA in planning
Identity	There was a change in the number of Fort McKay Métis members who felt it was important to celebrate Métis history and culture.	✓		✓		
Identity	There was a change in the number of Fort McKay Métis members passing on information about Métis history and culture.	✓	✓	✓		✓
Identity	There was a change in the number of members who knew how to play Métis music (fiddle, guitar, jigs and square dances).	✓		✓		
Identity	There was a change in the number of Fort McKay Métis members participating in cultural programs.	✓		✓		
Identity	There was a change in the number of Fort McKay Métis members who wear traditional clothing, such as the sash.			✓		
Identity	A survey of Fort McKay Métis members showed that people felt that the times they are able to get together supported their sense of Métis identity.				✓	
Cohesion, Caring and Cooperation	More Fort McKay Métis members volunteered to help with celebrations such as Métis Days.			✓		✓
Cohesion, Caring and Cooperation	There was a change in the number of people (both from Fort McKay and from outside) who attended the cultural celebrations.			✓		✓
Cohesion, Caring and Cooperation	There were spaces for cultural gatherings in Fort McKay and that cultural programs were being held there on a regular basis.	✓		✓		



Value	Value Based indicators for Getting Together	Support for Cultural Camp	Set up Food Security System	Support for Cultural Programs	Monitoring	FMMCA in planning
Cohesion, Caring and Cooperation	Communication tools were used to keep Fort McKay community informed of the MMSC activities (print, internet, social media, radio, etc.)	✓	✓	✓		
Cohesion, Caring and Cooperation	There were organized events that brought the Fort McKay Métis together in the bush, such as community hunts, or community berry picking events	✓	✓			
Faith	Métis members attended celebrations such as Easter and Christmas as well as gatherings in the bush where traditional offerings and prayers were made (such as before a hunt).	✓	✓	✓		
Pride	More Fort McKay Métis members volunteered to help with celebrations such as Métis Days.			✓		
Pride	There was a change in the number of people (both from Fort McKay and from outside) who attended the celebrations.			✓		✓
Happiness	A survey of Fort McKay Métis members showed that people felt that the times they are able to get together give them a sense of well-being or happiness				✓	



12.4.4 Residual Impacts from the Frontier Mine Project

Assuming the Frontier Mine Project implements the recommendations listed in Section 16 the linkages between the activity of Getting Together with friends and family and cultural values would be modified as described below. Mitigation measures are described, as they would reduce the negative stress, or increase the positive opportunities from the Frontier Mine Project.

Where a protection plan or an offset program would affect the linkage with Getting Together, the residual impact is described as if the protection or offset would strengthen the linkage, which makes the cultural fabric stronger. A stronger linkage means that any stress the Frontier Mine Project would place on the cultural fabric would not have as significant of an adverse affect. The impact criteria are applied considering the improved state of the values linkage.

Table 12-4 State of Value-Based Linkages for Getting Together if Protection Plans and Offset programs are applied to 2015 Model

Value	State of 2015 Value linkage	State of 2015 link with protection and offsets
Identity	Moderate	Strong
Cooperation	Moderate	Moderate
Caring	Moderate	Strong
Cohesion	Moderate	Moderate
Faith	Weak	Moderate
Pride	Moderate	Moderate
Happiness	Moderate	Moderate

The residual impacts on the individual linkages for the activity of Getting Together are determined assuming the Frontier Mine Project implements all the recommendations in Section 16. The following impact discussion would be the residual impacts of the Frontier Mine Project.

Identity

The stressors listed in Section 12.4.1 would still be applied to the Fort McKay Métis cultural fabric, however because it is assumed that Teck supports the offset and protection programs listed above, the baseline linkage for identity would be stronger. The potential impact of the Frontier Mine Project would still be negative; the societal impact is community wide; the magnitude is low; the geographic extent is regional; the duration is long term and therefore considered of medium importance. Because the impact is applied to a strong linkage, and is likely, the effect is considered **not significant or no effect**.



Cohesion and Cooperation

The potential impact of the Frontier Mine Project on the linkage is negative; the societal impact is focused more on individual families; the magnitude is low, the geographic extent is local; the duration is long term and therefore considered of medium importance. Because the impact is on a moderately strong linkage, and is likely, the effect is considered **not significant/ no effect**.

Caring

The stressors listed in Section 12.4.1 would still be applied to the Fort McKay Métis cultural fabric, however because it is assumed that Teck supports the offset and protection programs listed above, the baseline linkage for caring would be stronger. The potential impact of the Frontier Mine Project would still be negative; the societal impact is focused more on individual families; the magnitude is low; the geographic extent is regional; the duration is long term and therefore considered of medium importance. Because the impact is applied to a strong linkage, and is likely, the effect is considered **not significant or no effect**.

Faith

The stressors listed in Section 12.4.1 would still be applied to the Fort McKay Métis cultural fabric, however because it is assumed that Teck supports the offset and protection programs listed above, the baseline linkage for Faith would be stronger. The potential impact of the Frontier Mine Project would still be negative; the societal impact for faith is viewed as family; the magnitude is low; the geographic extent is local; the duration is long term and therefore considered of low importance. Because the impact is on a weak linkage, and is likely, the effect is considered **moderately significant**.

Pride

The potential impact of the Frontier Mine Project on the linkage is negative; the societal impact is community wide; the magnitude is low; the geographic extent is regional; the duration is long term and therefore considered of medium importance. Because the impact is on a moderately strong linkage, and is likely, the effect is considered **moderately significant**.

Happiness

The potential impact of the Frontier Project on the linkage is negative; the societal impact is viewed as an individual; the magnitude is low; the geographic extent is local; the duration is long term and therefore considered of low



importance. Because the impact is on a weak linkage, and is likely, the effect is considered **not significant/ no effect**.

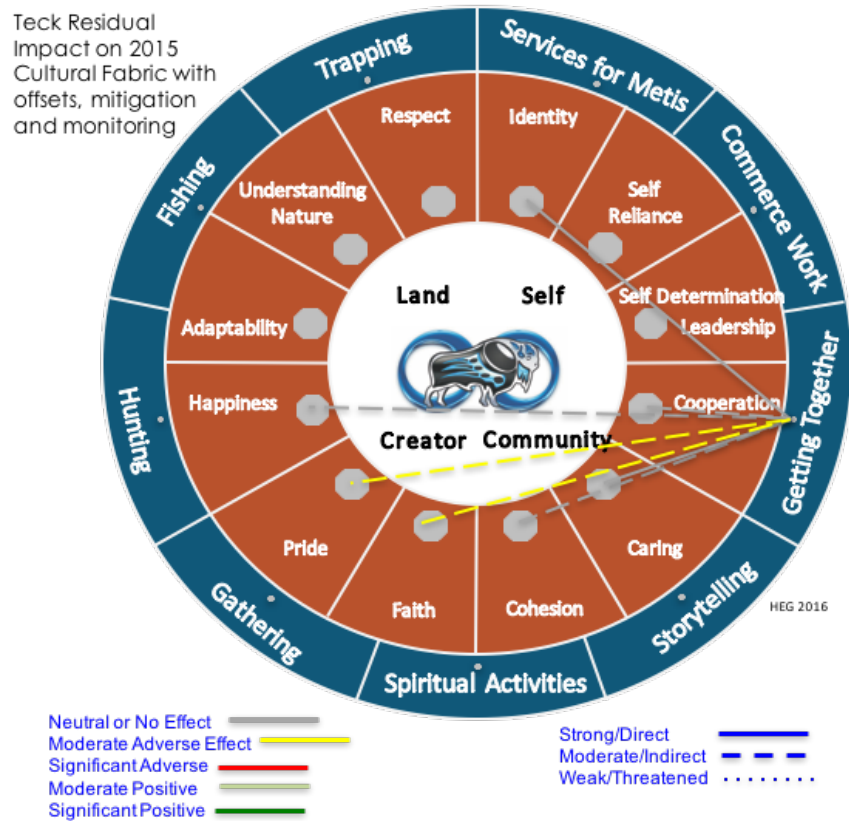


Figure 12-4: Residual Impact for the Activity of Getting Together