

INDIGENOUS SOLIDARITY

As T.W.I.G. and workers within the silviculture sector, one of our goals is to make strides towards supporting Indigenous peoples, communities, culture, business, and their lands that we directly work on. One of the ways we aim to achieve this is through research and education within our own tree planting communities. The goal of this research is to prepare us to further create a respectable dialogue between planters and Indigenous peoples and communities directly impacted by the companies we work for. We acknowledge that this is a long term process and are dedicated to finding a route for solidarity.

"Aboriginal people who remember and respect the traditional ways can provide leadership in building a new way to steward our forests, one that respects all forms of life and all people who rely on the forests." Peggy Smith, Indigenous forester from Ontario

27 TIPS ON WHAT TO SAY AND DO WHEN WORKING EFFECTIVELY WITH INDIGENOUS PEOPLES, BY BOB JOSEPH

- Step 1: Research

Step 2: Take training before you start

Step 3: Know the community dynamics

Step 4: Recognize nation autonomy

Step 5: Watch your timing

Step 6: Establish relationships early

Step 7: Match team composition

Step 8: Use caution shaking hands

Step 9: Prepare to be recorded

Step 10: Always do protocol

Step 11: Stay up to date on issues

Step 12: Proper communications

Step 13: Pacing of communications

Step 14: Mind the agenda
- Step 15: Mind the agenda

Step 16: Mind people alignment

Step 17: Expect different leaders

Step 18: Know the collective way

Step 19: Joint problem solving

Step 20: Honour your agreements

Step 21: Anticipate their questions

Step 22: Dress for the weather

Step 23: Aid cultural survival

Step 24: Ask “where are you from?”

Step 25: Participate in cultural events

Step 26: Be prepared to ask for help

Step 27: Ask the community how they would like to be consulted

Do not ask Indigenous people to do your free emotional labour

The bulk of the research we present here starts with the basic terms we need to understand when we try to talk and learn about Indigenous solidarity in general as well as within our workplace. We then further included the politics of Canadian forest management to understand where Indigenous communities fit into forestry. Economic and employment benefits within Indigenous community are incredibly low and though many of these communities are in close proximity to forest resources, forestry in Canada has continued to develop while excluding Indigenous peoples. This has resulted in a lack of consultation about traditional territories, places of cultural significance and roots of economic subsistence.

Today, Indigenous peoples see forestry, "as one of the main ways out of economic depression and as a vehicle for job creation, community stability, and environmental and cultural enhancement."

Understanding the difference between: First Nations / Indigenous / Native & Aboriginal

“First Nations” is used to delineate Canada’s Indigenous Peoples. "Aboriginal" is a word that is now barely acceptable within Canada. Internationally, the terminology “First Nations” is recognized as being Canadian, “American Indian” or “Native American” as being American, and “Maori” as being from down under (Aotearoa/New Zealand). All three geographic groups are considered “Indigenous” to their lands internationally.

Land Acknowledgement in a Bushcamp

Before beginning an event, meeting, or conference, it is proper protocol to acknowledge the host nation, its people and its land. All acknowledgements are unique to the place, nations, communities and relationships being acknowledged. This is a respectable way to insert awareness of the history of Indigenous peoples and especially land into daily life. Though they have become more mainstream, it may still be important to acknowledge. Land acknowledgements do not exist in the past tense, or a historical context: colonialism is a current ongoing process.

How to customize a Land Acknowledgement for your camp

- 1.Understand why you are doing the acknowledgement, it should not be out of guilt or to follow the herd, instead, it should be to bring awareness or support to Indigenous communities. Understand your reasons why and your end goal.
- 2.Think about timing and audience: when will I have the largest impact?
- 3.Do your homework on Indigenous peoples and whom the land belongs to, history of the land, related treaties, highlight names of Indigenous peoples who work in your field if prevalent, Indigenous place names and languages, do not sugar coat language.
- 4.Land acknowledgements should not be grim, instead, they should function as a living celebration of Indigenous communities.
- 5.DO NOT ask Indigenous communities to deliver a welcome statement for your place of work.
- 6.Build real authentic relationships with Indigenous peoples.

Please remember, a land acknowledgement alone is not enough, it is merely a starting point

**A quick starter guide* Identify who will mostly be opening meetings, often this will be the supervisor.*

"Before we begin, I would like to acknowledge that we are meeting today on the traditional unceded territories of the people (or Nation). We thank them for allowing us to meet and work on their territory."

We encourage you to check these websites so that you know which communities surround the area you work

<https://native-land.ca/>
<https://www.bcafn.ca/first-nations-bc/interactive-map>

Ceded/Unceded land

95% of British Columbia, the Maritimes and large parts of eastern Ontario and Quebec, which includes Ottawa, is on unceded traditional First Nations territory which means that the land was never signed away by the Indigenous people. Unceded means that First Nations people never *ceded* or legally signed away their lands to the Crown or to Canada. Therefore a traditional territory is the geographic area that is identified by Indigenous groups as the land they and their ancestors traditionally occupied and used.

Treaties

The treaty-making process, which has evolved over more than 300 years between Indigenous and European colonizers in Canada, has its origins in the early diplomatic relationship developed between European settlers and Indigenous peoples. As the two parties made economic and military alliances, Canada began to take form, concerning agreements between the Crown and Indigenous groups. Much of Canada’s landmass is covered by treaties. These are negotiated agreements that state the rights, responsibilities and relationship between Indigenous groups and the federal and provincial government. Treaties were understood by Indigenous people as sacred covenants between nations that establish a relationship and a way to recognize certain rights, such as rights to lands and resources; however treaties continue to be debated today as many treaties’ promises and actions were never fulfilled. Modern treaties define the land and resource rights of Indigenous signatories, and are intended to improve the social, cultural, political, and economic well-being of the Indigenous peoples concerned. Also known as comprehensive land claim agreements, modern treaties are generally signed where Indigenous title and rights have not been settled.

Land Claims

Land claims attempt to address the wrongs that have been and continued to be made towards Indigenous peoples by federal, provincial or territorial governments. There are different types of land claims. Comprehensive claims (also known as modern treaties) deal with Indigenous modern lands and rights. Specific claims may involve outstanding legal obligations, wrongs committed by the federal government many years ago, mismanagement of funds, land that was never given or part of a treaty that has not been fulfilled. Settlement of specific claims is done through negotiations, in which parties come together to achieve a settlement that is “fair” and “equitable” for all those involved.

Crown Land

Crown Land refers to land that has been designated to “belong” to the Canadian Crown. Approximately 89% of Canada’s land area is crown land, which is further divided between provincial crown land (48%) and federal crown land (41%), while the remaining portion is privately owned. A huge portion of the provinces is considered provincial crown land. For example, 94% of British Columbia is provincial crown land, with 2% of that being covered by freshwater. Crown land is an “entailed estate” meaning that it cannot be unilaterally sold unless advised otherwise by ministers of the Crown. Crown land provides Canada with the majority of its profits from natural resources. How this works is that the respective governments (for BC, the Ministry of Forests, Lands, Natural Resource Operations and Rural Development) issues Crown land tenures on behalf of the Crown. Land tenures being permission to hold the land, as opposed to absolute ownership. Those who hold land tenures may then begin logging, mineral exploration, mining, etc. Crown land may be rented by individuals looking to build homes or cottages as well.



Reservation Land

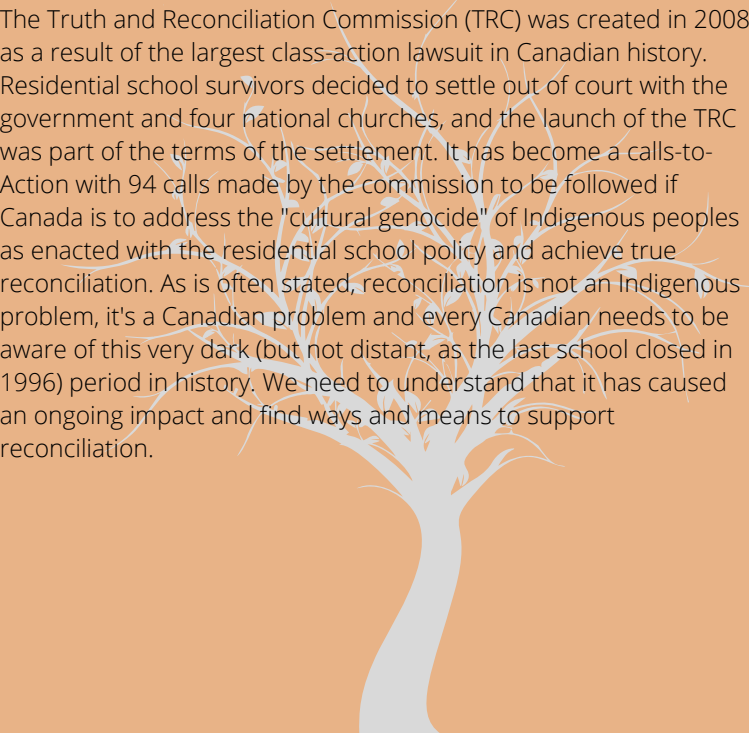
Reservation land is specified by the Indian Act as a, “Tract of land that is set aside by her majesty and the federal government for the use and “benefit” of Indigenous bands.” It is still classified as federal land and according to Canadian law, First Nations do not have title/ownership of reserve land. While the Indian Act was intended to protect the Indian holdings, the limitations make it difficult for the reserves and their residents to obtain financing for development and construction or renovation.

Indian Act

While treaties were being negotiated in the West, the Indian Act of 1876 was a consolidation of regulations that impacted First Nations people living throughout the country. It gave greater authority to the Department of Indian Affairs by permitting this organization to intervene in a wide variety of issues and make sweeping policy decisions across the board such as determining who was an Indian, managing Indian lands, resources and monies, or controlling the access to intoxicants. Lastly, the Act aimed to promote “civilization” among Indigenous peoples, and ultimately aimed to eradicate First Nations culture in favour of assimilation, through various interventions including (but not limited to): the residential school system, banning ceremonies, reserve land taken from bands without consent, traditional and ceremonial clothing banned, status Indians barred from seeking legal advice, fundraising, meeting in groups, politically organizing and having cultural activities, and Indian status being taken away when marrying. The principle behind the Act was that it was the Crown's responsibility to care for and protect the interests of First Nations people by acting as their “guardians” until such time as they could reach a level of sophistication that allowed them to fully integrate into Canadian society, acting as a paternalistic control over Indigenous groups. The Indian Act was frequently amended in the 70 years after it was passed into law in 1876. The amendments were largely concerned with assimilation and civilization of First Nations people. Amendments to the Indian Act became increasingly restrictive and imposed ever greater controls upon the lives of First Nations peoples. *"The act is woefully inadequate when it comes to forestry since it covers only the cutting and sale of timber on reserve lands. It makes no provision for forest management, nor does it clearly delineate federal fiduciary responsibilities related to First Nations."*

Truth and Reconciliation

The Truth and Reconciliation Commission (TRC) was created in 2008 as a result of the largest class-action lawsuit in Canadian history. Residential school survivors decided to settle out of court with the government and four national churches, and the launch of the TRC was part of the terms of the settlement. It has become a calls-to-Action with 94 calls made by the commission to be followed if Canada is to address the "cultural genocide" of Indigenous peoples as enacted with the residential school policy and achieve true reconciliation. As is often stated, reconciliation is not an Indigenous problem, it's a Canadian problem and every Canadian needs to be aware of this very dark (but not distant, as the last school closed in 1996) period in history. We need to understand that it has caused an ongoing impact and find ways and means to support reconciliation.

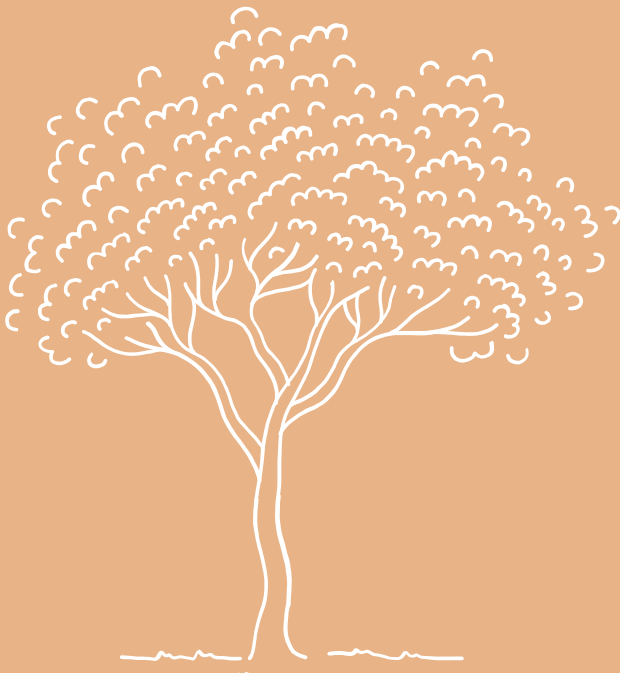


UNDRIP

The United Nations Declaration on the Rights of Indigenous Peoples was a declaration adopted by the United Nations Human Rights Council in 2007. This was a process that had been worked on for decades, and was originally spawned from a study made by José R. Martínez Cobo in 1983 surrounding the oppression, marginalization and exploitation suffered by Indigenous peoples. The first draft of the declaration was submitted for further discussion in 1994, but didn't achieve tangible results because of some states taking issue with some of the core ideas within the draft declaration; particularly Indigenous people's right to self-determination and Indigenous people's control over natural resources on their traditional lands. Twelve years later, the draft was adopted by the United Nations, but action was deferred to the General Assembly until they concluded consideration of the Declaration. By 2007, the Declaration had been finally adopted by a majority of 144 states in favour, 11 abstentions, and four notable votes against - that is, Australia, New Zealand, the United States, and Canada. Since the adoption of the Declaration, all four states have reverted their position on the Declaration and have expressed support.

Relationship to the Land

Keeping in mind that there are more than 50 different languages and nations within Canada alone, and each has a unique relationship with the land they are on, the Indigenous peoples of Canada have a relationship to the land that is very different to the materialistic perspective of settlers. Their connection to the land is more than just physical, it is a spiritual connection. A First Nations’ perspective on the land is one that is more of a mutualistic relationship. A focus is put on learning from the land holistically, and a key concept being sustainability. The “Seventh Generation Principle” is based on an ancient Haudenosaunee philosophy that the decisions we make today should result in a sustainable world seven generations into the future. (As a side note, unsurprisingly this phrase has been co-opted by several capitalist industries looking to appear more green.) The First Nations people’s connection with the land is not one of ownership but of stewardship. The world view of many Indigenous people is that of connectivity; the mortal world being connected to the spirit world, the land to the sea, and the sky to the ground. This inter-connectivity explains the deep connection that they have to their ecosystems, communities and traditional grounds. Traditional knowledge, language, oral traditions and cultural practices are all tied to the land. Once again, it is wrong to assume homogeneity of such a diverse group of peoples, and to really have a better understanding of Indigenous people’s connection to the land, one would be wise to ask a particular band or nation.





FOREST MANAGEMENT

How are forests managed in Canada?

The majority of Canada's forests are under jurisdiction by its provinces and territories, who enforce and develop regulations, laws and policies related to forests. Those regulations, laws and policies differ from one jurisdiction to another but are all developed in consultation with industries, the public and other interested parties, and are based on sustainable forest management principles.

What is sustainable forest management (SFM)?

Sustainable forest management is the management of forests consistent with the principles of sustainable development. The balance between ecological, socio-cultural, and economic factors is the basis of sustainable forest management.

Who dominates the forest management space and what is being done to ensure broader public representation?

In Canada, provincial and federal agencies and private companies dominate the SFM sphere. Governments and forestry companies have used different methods to include the public in sustainable forest management and forest planning processes. Public engagement in SFM has taken two approaches: **Forest Advisory Committees (FAC) and Community forests and community forest boards (CFB).** The purpose of these committees is to provide community-based public engagement, guidance and oversight to decision-makers who are responsible for the management of public resources.

Forest Advisory Committees (FACs)

FACs are advisory bodies set up by provincial governments and forest companies and are intended to represent diverse public interests. FACs consist of members from government agencies, forest companies, non governmental organizations and resource user associations (e.g., trappers, hunters, etc.). The policy framework is provided by provincial governments.

Community Forest Agreements (CFA)

Community Forest Agreements were developed to give local communities opportunities to manage local forests using locally constructed values, priorities and objectives. It is an area-based license to operate on Crown land. It provides exclusive rights to harvest timber within the CFA area, as well as the right to manage botanical forest products. These long-term licences are 25-99 year terms, replaceable every 10 years. They are governed by the Forest and Range Practices Act and the Forest Act and all other applicable regulations and statutes.

Community forests are forestry operations that support opportunities in areas such as watershed management, wildlife and recreation managed by community-held organizations, First Nation, or local government. It's goal is to provide local forest employment, promote community participation and involvement, and generate social, cultural, economic and environmental benefits for local communities, the environment and the province.

- 3.5 million cubic meters of timber is currently allocated for small tenures such as woodlot licences and community forest agreements (Gov of canada)

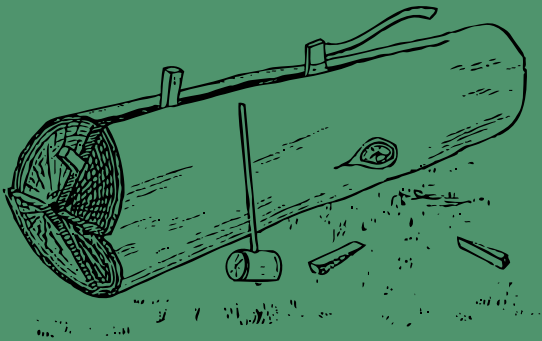
Community Forest Boards (CFB)

Community Forest Boards were established to oversee activities of community forests and its members are usually elected or appointed from local communities. They commonly hold the lease to harvest Crown forests and either harvest timber themselves or contract out logging to other companies. Although CFBs can make decisions without consulting the government, they must work within an overall policy framework provided by the provincial government

Issues Regarding Indigenous Representation in FACs

Most FAC and PAC (Public Advisory Committees) favour well-educated, Caucasian men who share similar forest management values. In theory, FACs are meant to be inclusive and represent a diverse set of interests but these committees lack diverse public participation especially in regards to Indigenous representation, values and interests.

Table 2. Demographic characteristics of community forest board (CFB) and forest advisory committee (FAC) respondents.		
Demographic characteristic	CFB	FAC
Proportion who identified as female	25.4	20.5
Proportion who identified as Indigenous	13.6	8.8
Average age (years)	59.6	57.6
Education: proportion who completed ...		
Some high school	6.8	3.5
High school diploma	5.1	11.7
Technical school or community college	28.8	25.8
Some university	5.1	9.1
University degree	23.7	32.6
Some graduate study	10.2	6.7
Graduate university degree	20.3	13.9



A graphic with a repeating pattern of various wood products including logs, stumps, and cross-sections of tree trunks. The pattern is rendered in a dark green color on a light green background. Overlaid on this pattern is the text "FOREST MANAGEMENT" in a large, white, sans-serif font, centered horizontally and vertically.

FOREST MANAGEMENT

Government Programs

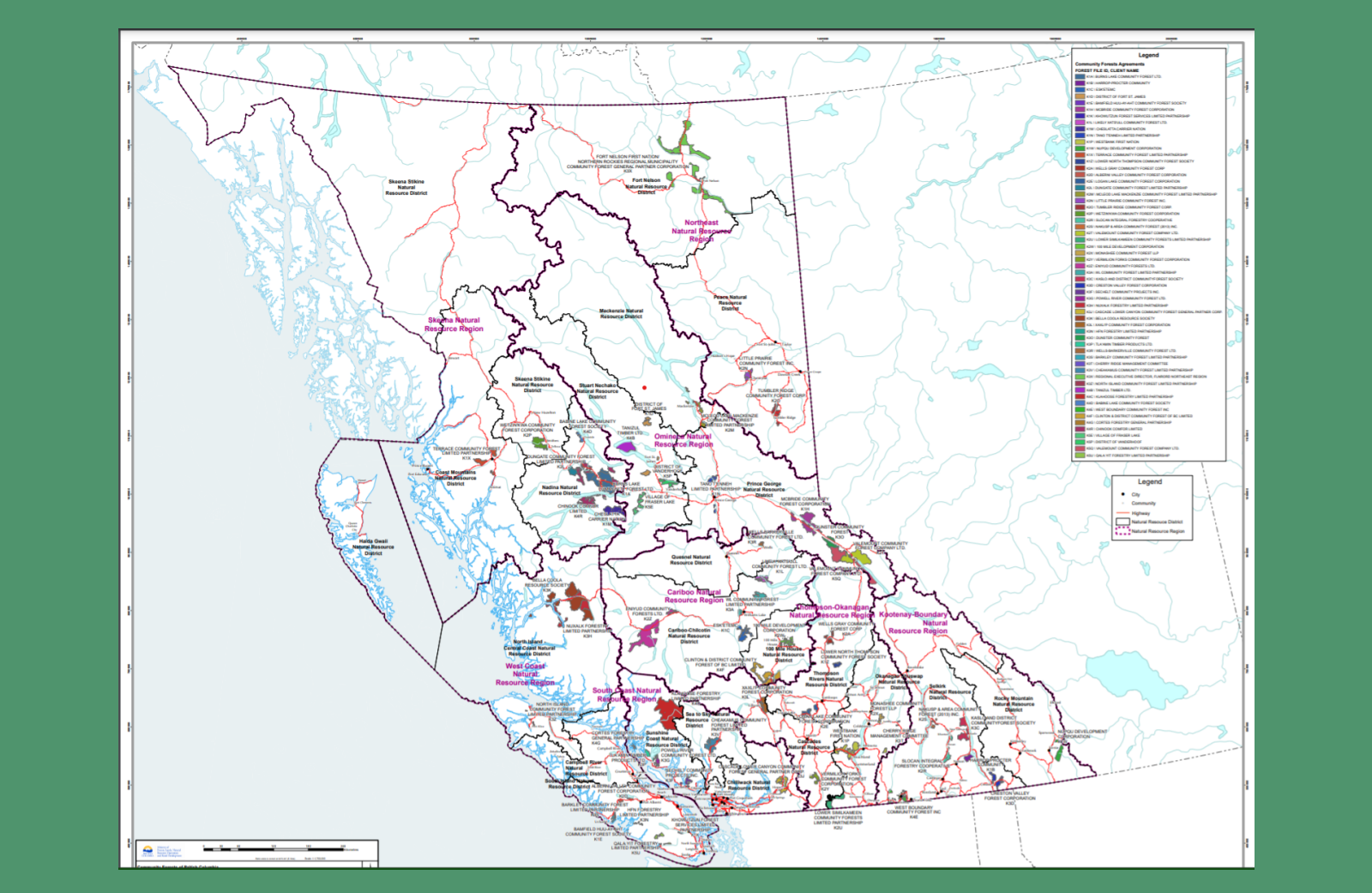
Has the government put forth any forestry programs that increase indigenous representation? (and do they work?)

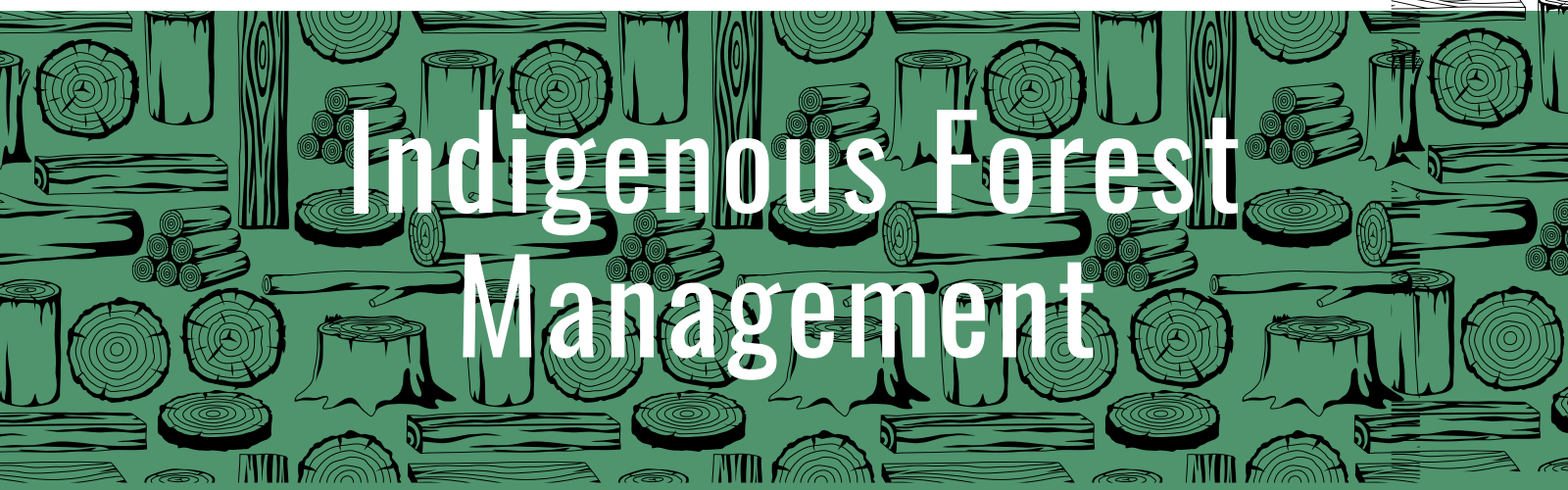
First Nations Forestry Program

The First Nations Forestry Program (FNFP) was introduced in 1996 to address Indigenous forestry development issues and help

- Targeting youth employment

Map of Community Forests in BC
(British Columbia Community Forest Association)





Indigenous Forest Management

Indigenous forestry is not just about forests. It is about forest management systems, which include resources along with the bureaucracy, the industries, and the public that use them. There are specific rules to forestry depending on which Canadian province you are in, however, most forestry occurs on publicly owned land (most likely unceded land), where private companies manage and log forests under a government license that in turn ensures that the private companies have industry access to timber resources in exchange for control on logging operations and specific forest management responsibilities. These types of forest management systems continue to represent the colonial government's decision to hold onto public ownership of forests (crown land) while continuing to allow logging through leases or licenses. Timber plays a huge role in economic importance and the responsibilities were often exclusively shared between the government and the forest industry, often controlled by “rational” scientific planning and economic analysis of costs and profit. These types of systems often excluded First Nations peoples, though Indigenous peoples continue to be hired by the forest industry today they are often not able to participate in decisions of forest management.

Government policies over the last 20 years have been changing, asking for the participation of First Nations in the forest industry by facilitating access to particular *tenures* (also known as forestry licenses), which are some of the most powerful tools of forest management. Often the conditions for tenures were negotiated between the government and the forest industry, limiting the ways in which First Nations peoples can apply their values to the system of forest management.

Though tenures are now being given to Indigenous peoples, such systems continue to operate within the legal frameworks of provincial governments. First Nations are pushing for their rights to participate in the economics that the industry creates and strive to include the role of humans intertwined with ecosystems within these management systems.

National Aboriginal Forestry Association (NAFA)

"Our Mission"

"To promote and support increased Aboriginal involvement in forest management and related commercial opportunities, while staying committed to holistic or multiple-use forestry, to build sustainable Aboriginal communities."

<http://www.nafaforestry.org/>

Newfoundland and Labrador Innu Nation of Labrador (Nitassinan)

The provincial government developed a Forest Process Agreement with the Innu Nation in 2001 to allow for full Innu participation in forest planning within central Labrador.

Saskatchewan Meadow Lake Tribal Council

Representing nine First Nations, full owner of the NorSask sawmill, 50% owner of Mistik Management Ltd, who manage 1.8 million ha of forest in northern Saskatchewan

British Columbia Tl'azt'en Nation

Own and operate Tanizul Timber, Ltd not-for-profit forest management company

Nisga'a Nation

Under the Nisga'a Final Agreement, the Nisga'a Nation owns 2,000 square kilometres of Nisga'a Lands and the natural resources on those lands

Tseshaht First Nation

Own and manage five forest companies and three Limited Liability Partnerships. All of the businesses are managed through Tseshaht Forestry Corporation

Khowutzun Forest Services

KFS is owned by the Cowichan Tribes and provides forest management planning, silviculture, engineering, GIS mapping and fire suppression services,

Nova Scotia Unama'ki Institute of Natural Resources

Five First Nations of Cape Breton Island (Easkasoni, Membertou, Potatek, Wagmatcook and Waycobah)

Mi'kmaq Forestry Initiative (MFI)

Represents the Mi'kmaq voice regarding natural resources and their sustainability. Through agreements with government and industry, the Unama'ki Institute of Natural Resources provides forest planning, harvesting, silviculture, wildlife management and other related services.

"On many of these issues, a key to advancing aboriginal forestry is the reform of legislation and policies that affect First Nation reserves and traditional territories. First Nations in Canada are currently bound by an antiquated federal system they did not set up and do not control. There is a critical need for amended and new legislation and policies to grant First Nations more power over forestry matters. Otherwise, our forests will continue to suffer serious environmental, cultural, and economic degradation. On many reserves, most of the prime timber has been logged, with little attention to reforestation or management, with a devastating impact on our traditional way of life."