



Brought to you by  
the TWIG Zine Committee  
Art by Branwen, Pim and Maia  
April 2021

**fireweed**  
A Treeplanting Zine Series

**Sexual Assault Prevention  
in Bush Camps**

Vol.1, No.3

# What is TWIG

Tree Worker's Industrial Group is a grassroots advocacy collective that is pushing for worker representation within tree planting. Since its founding in October 2018, TWIG has grown to include members from across "Canada", and has been involved in collective action at multiple planting companies: advocating and promoting the legal rights of workers; developing tree planting specific policies and awareness of sexual violence; and, returning over \$60,000 of stolen wages to the pockets of planters.

Our mission is to support workers from the bottom up and to build solidarity and representation across company lines. We are volunteer-run and are spearheading a sectoral culture shift toward worker empowerment and transparency. We aim to educate and empower workers to both support each other and be critical of the colonial, patriarchal and capitalist aspects of this industry and the harm they cause.

TWIG's membership is open to any worker within the industry, for more info find us on facebook or visit our website:  
[treeworkersindustrialgroup.work](http://treeworkersindustrialgroup.work)

## Acknowledgments

This zine was a collaboration by many individuals far and wide, but we would like to acknowledge that the original run was printed and assembled on the traditional and unceded territories of the WSÁNEĆ (Saanich), Lkwxwén (Songhees), Wyomilth (Esquimalt) peoples of the Coast Salish Nation. We are aware that as tree planters we participate in a larger resource extraction industry that continues to cause harm to the Land and the communities who've lived in relation and cared for this Land for time immemorial. We would also like to acknowledge that the topics covered in this zine affect certain groups, individuals, and communities disproportionately because of colonial, racist, and patriarchal systems of oppression that continue to be upheld by our society. We hope to continue learning and to use this platform to amplify the diverse voices of our community.

Cover Illustration by Branwen Nope  
Cover design by Rebecca Poulin

# Why are we making this zine?

It is a sobering fact that, within our industry, most of us have experienced, witnessed or heard of sexual assault happening. As planters and survivors we wanted to create something solid, something you can hold in your hand, something that will act as a starting place for these conversations. If you are a survivor working within treeplanting we want you to know we are here and we are pushing for a better version of this industry. Planters and planting camps are microcosms of the world at large, reflecting the same systemic and societal issues. When it comes to sexual assault and harassment, we demand a shift in culture and narrative and we believe that changes here will ripple outward into the mainstream. We hope to advance the conversation amongst ourselves and our communities, to continue to shed light on the pervasive nature of sexually-based violence within our industry and share resources beyond our google drives.



Thank you to everyone who contributed to this zine, from writing, to editing, sharing stories and resources, making art, for listening and for the insurmountable amount of work that has already been done by our peers to make this industry more safe.

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## Consent

The Victoria Anti-Violence Project defines consent as "a mutual, emotional, physical, and psychological understanding between people(s) without force of any kind". When engaging intimately with other individuals, consent is necessary to ensure that everybody involved is aware and interested in what is happening. Consent is based on communication, not assumptions. Most people have (hopefully) heard a definition of consent or heard "no, means no" in the context of intimate relationships and interactions but it's important to think about how consent can be incorporated into all aspects of your life, including work. This idea, as it relates to remote camps and tree planting work environments is especially important as there is a thick culture of misogyny and entitlement within this industry that shows itself more and more as we begin to peel back the layers. You are not entitled to someone's body, to their mind, or to their time. The space between work, personal and social life within planting camps are difficult to navigate so it becomes especially important to keep this in mind.

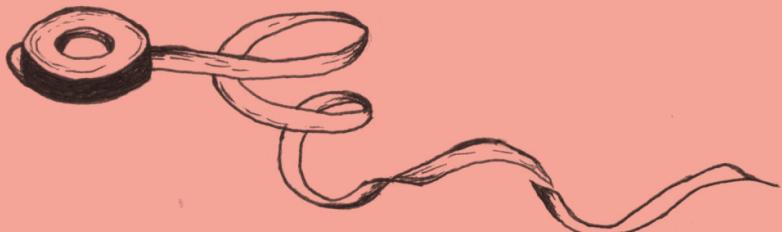
### CONSENT IS:

- A clearly and freely communicated agreement
  - Consent cannot be coerced under pressure
- Enthusiastic
  - Consent is a "Hell yes", not the absence of a "no"
- Ongoing
  - Consent must be given at each stage/activity during an encounter and also at each encounter
- Retractable
  - Consent can be withdrawn at any time
- Coherent
  - People who are incapacitated cannot consent
- Informed
  - People need all the information
- Aware of power dynamics
  - ex: a vet and a rookie, management and a planter
    - consider: can they freely consent?

# Company responsibility

Do you know what policies your company has in place to protect your physical and mental health? Have you seen their policy on bullying and harassment or sexual assault and misconduct? What do you think management would do in a situation of harassment? Do you think they would take the same action if that harassment happened to a member of their management team as they would if it happened to a first year planter or employee that was not as involved in the company as a member of coordination?

We as workers are becoming more informed with the use of online forums and various other ways of virtual info sharing. Many of us are eager to create social change within our companies as we research and become aware of standards across the board. As we look for ways to create positive change within our companies, it is important that we first get a clear understanding of the structures and policies that are currently in place as a starting point. Ask to read your companies policies on bullying and harassment as well as correlating procedures such as conflict resolution to understand what it is that actually needs to be built upon. Maybe your company actually has an amazing policy but no correlating trainings so very few people are aware of what do and that that is the area that needs attention. It is your right as an employee to have access to these policies.



When reviewing your companies policies and procedures here are some questions to keep in mind:

1. What is the actual policy statement and what are they committing to you as a worker? A good policy should be clear and use as simple language as possible to make this information accessible to workers.
2. What procedures are management (and workers) trained on in the event of a conflict/incident that will put this policy statement into effect when you really need it?
3. Statements such as "Zero tolerance" or "We do not allow relationships" are a full stop and can often lack procedures. No clear procedures relating to the policy often means its up to the staff member who is dealing with the crisis or situation to make decisions based on their personal opinions (with personal biases) rather than clear and impartial policy and procedures. It's all well and good to say your workplace "absolutely does not tolerate bullying" but that is not enough on its own. Is there anything in the procedures explaining what will happen when someone is bullied?
4. Is it clear where this policy applies? Does it define the workplace for the purposes of the policy? What other terms does it include in the glossary?



Photo by: Alani Caruso-Fitterer

## What they Mean When they say: Transformative /Restorative Justice

*"My body wears scars like a memory"*

Malkia Devich Cyril

In attempting to write this I by no means try to do away with the scars and pain we hold within our bodies or, just as important, the ones we inflict; I am no expert. Instead my aim is to shed glimmers of light onto some terms we may have heard within our communities such as transformative justice and restorative justice as well as harm, contradiction, conflict and abuse. I've heard these terms in tough situations and isolated spaces where I have felt lost to the meaning and angered by the suggestion. These words hold their own power and depending on which of these words happened, there is a list of different actions that may be pursued. I encourage you to further venture into the differences between these terms.

However, I will begin by explaining the difference between transformative and restorative justice. Restorative Justice operates within a capitalistic system, aiming to restore conditions that were at the root harmful, unjust, and unequal, thus producing a society of inequality. Where someone steals for hunger, restorative justice asks for the stolen object to be returned and apologized for. Transformative Justice, on the other hand addresses harm at the root, outside the police state, with not rejection, exile or public shaming but with the clear naming of harm; allowing for patterns to break and satisfying apologies to be uttered, so that there may be healing for all. It should not be confused with protecting those who cause harm or worse, limit the options of a survivor.

In our communities we often hear these words after violence has occurred. No one is introduced to violence as

a perpetrator, instead of asking how we can end violence, we could start by asking why we do violence and what this violence looks like. In cases of rape, sexual assault, intimate partner violence, and abuse, responding to these situations with rejection, exile or public shaming, also known as cancel/callout culture, can be the only path that stops immediate harm without engaging the state. These tools have a long history as a strategy for marginalized peoples when police do not stand for them, to stand up against those with power, and force collective pressure on corporations and individuals on behalf of those who cannot stop the injustice. Calling out harmful behaviors of abuse in a culture where they have been historically normalized is, and has been, a necessary survival tool. The work of a survivor is to survive. It is important we understand this and it is just as important to understand why we are uncomfortable not calling out this behaviour. If it is to blame the victim or worse, not believe them, then a reevaluation of your motives should be undertaken.

But then, how do we believe survivors and still be abolitionists? While practicing transformative justice? Often the collective attention turns to punishing those accused of causing harm rather than supporting and centering the healing of survivors.

On the other hand we understand that the consequences of being called out in this day and age can be dire and imprecise. Sometimes those cast away end up causing harm to themselves or leave and continue their abusive patterns elsewhere. Not to mention canceling can be individualistic and destroying an individual does not destroy the systems that allow people to do harm. We must understand that while the police within our current system have failed us time and time again, many of us feel like we can count on our communities. But then how do you take traumatized people and put them into situations of extreme stress and violence and expect that we can quickly figure out how to replace the Prison

industrial Complex on our own in no time at all? You can't. This is why it is important to keep asking questions, in order to understand if this is even a viable option. We live in a hyper connected world where performing solidarity online with strangers is easier than participating in hard conversations with community members. To use the gentle voice of accountability while also practicing curiosity, we ask, why did you cause harm? Where are the contradictions, misunderstandings or mistakes?

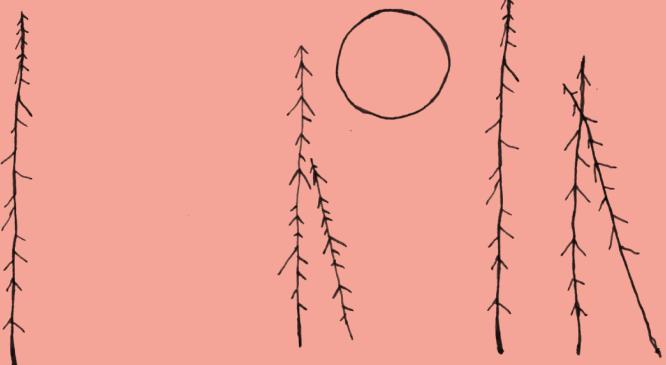


Here are some questions you may want to ask your community when trying to use transformative justice, from the book "We Will Not Cancel Us" by Adrienne Maree Brown:

- In case of abuse or assault what does the survivor need?
- In case of conflict, what resolution is possible?
- What are the visible and invisible power dynamics
- Do I have the necessary information to form an opinion?
- Do I have the time to seek understanding?
- Did a conversation/process already happen?
- Is a conversation/process possible?
- How do we become abolitionists while gaining accountability?
- Who benefits from me doubting that our movement can hold this?
- Who could hold this well?
- What will end the cycle of harm here?
- What will help us find a way forward?

This is just the beginning, here are some more resources and authors to get you going:

Sojourner Truth, Angela Y. Davis, Ruth Wilson Gilmore, Mariame Kaba, Mimi Kim, Rachel Herzing, Ron Scott, Walidah Imarisha, Shira Hassan, Ejeris Dixon, Leah Lakshmi Piepzna-Samarasinha, Mia Mingus, Mark-Anthony Johnson, Andrea Ritchie, Patrisse Cullors, Prentis Hemphill.



## “Don’t Just Stand there!!”

Based on “The 5D’s of Bystander Intervention” by Hollaback!



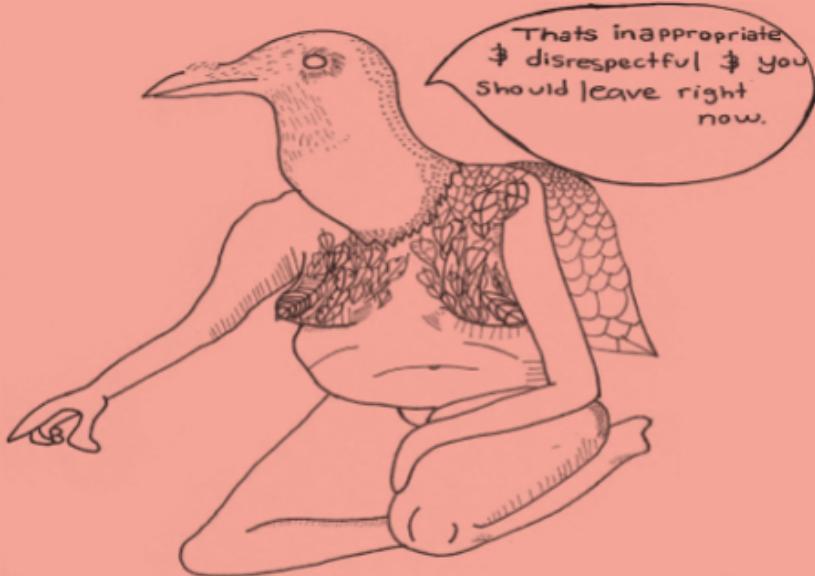
“What’s worse than being targeted with harassment because of your race, sex, religion, color, gender, size, orientation, disability, age, or origin? Being targeted while surrounded by bystanders who see what is happening, but then do nothing.”

Holler back.

Harassment happens everywhere. Chances are many of us have seen it and even experienced it. In planting camps where the culture oftentimes can be “tough”, “rugged”, hypermasculine, ableist and predominantly white, you may see harassment and be frozen in confusion of what to do, or maybe look away, regretting only after the fact that you could have done or said something.

Here is a quick guide of how to deal with harassment as a bystander, with the 5 D’s: Direct, Distract, Delegate, Document, Delay, demonstrated by animals you may find on the block.





Direct

Say, a couple beers into a cold night by a big fire, you see across from you a “really nice when sober”, but now drunk guy whose hand is just getting a little too close to a woman on his crew's upper thigh. She's swatted his hand off multiple times and is trying to leave but he keeps getting into her face with unwarranted comments. After assessing his own safety, Call Out Crow speaks up about the harassment in a firm, clear and direct manner. He keeps it short as to not try to engage in dialogue, debate or start an argument. If the guy started to argue with the crow, the crow would choose to focus his attention on the girl and away from the situation.



Distract

Say, you're eating your sandwich by the mess tent and you notice someone following one of your crew members around calling them inappropriate names. The person walking away seems noticeably uncomfortable. The Distracting Dog gets up and indirectly deescalates the situation, by getting in between the harasser and the target.



### Delegate

Say, the cooks made dinner and someone's really unhappy about it and throws it back at them while making comments about their body and size to show how displeased they are. The job of the Delegating Dragonfly is to go let someone with more authority (crew lead, supervisor) know what's going on and to enlist their help to make it stop.

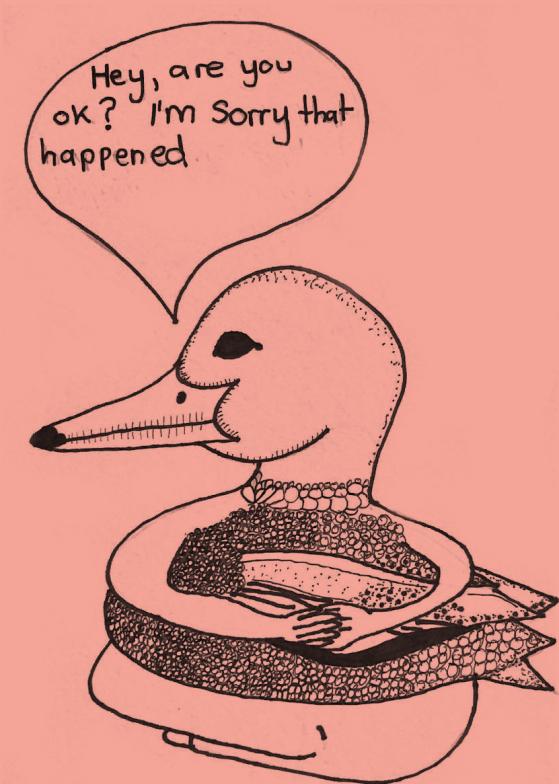


### Document, Document

Say, you're in town at the local gas station and you notice a person on your crew walk in to get something, a stranger sitting outside is making a lot of very derogatory comments. You notice next to you the Documenting Deer at a safe distance has their phone out and is recording it. It can be important for the target to have a video of the incident and the location and time it happened. As a witness, always check in with the target before doing anything with the video, as being harassed or violated is already a disempowering experience; you do not want to make them feel any more powerless. Also, check recording law in your area.

# RAPE CULTURE

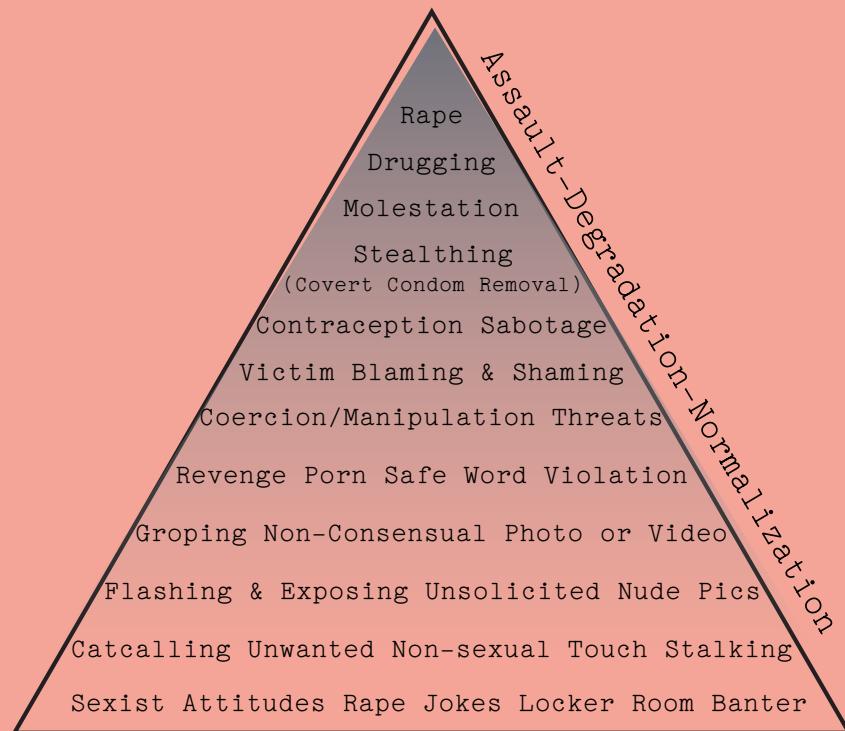
If you see something, say something!



## Delay

Say, a rookie on your crew is getting talked down to by a vet on your crew and today, on the way home in the truck, it goes just too far and the comments start becoming about the rookies race. The vet stops talking and puts their headphones in. The delay duck goes up to the rookie and checks in. Even though nothing was done in the moment you can make a difference by just being by their side. Harassment can happen in passing or very quickly, in which case you can wait until the situation is over and speak to the person who was targeted to make sure they are ok.

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## What is Rape Culture?

Rape culture can be defined as a combination of harmful social norms about gender and sexuality that cause sexual assault to be pervasive and normalized across multiple levels of society, from the interpersonal (eg. amongst friends) to the systemic (eg. justice system, media). The concept of rape culture should not be used to deflect personal responsibility from those that have done harm but instead, should be used to demonstrate that sexually based violence and oppression do not happen in a vacuum.



## Guy level Alberta:

A personal account

When I began my fourth season in the bush I was still a quite-young AFAB\* planter. I had tried my luck at a few different companies, starting at a rookie mill. I left for better prices and work conditions but just couldn't hack it in the exclusive vet culture. I Balled my eyes out on the coast, tried it all and I still didn't fit. So, when my then-partner told me, last minute, of an open spot in the high-ballning show known as High level, Alberta, I went for it. It sounded gnarly and at least I'd be there with a pal.

I heard people plant 8k daily. I heard your crew lead bags you up and squirts Gatorade in your mouth like a major-league hockey coach. I had heard of this far away land of money but knew no one in this camp besides the aforementioned partner and their close friend, Agatha. Still, I took the job. I met up with my all-dude crew in a parking lot in Salmon Arm like some awkward rideshare meetup and we drove the endless highway north. During this drive it became clear my crew had a very "specific" culture, they had inside jokes from the previous season, they gossiped about who would be in camp and who was hot and I threw in the occasional sound of agreement to make it clear that I, too, was a "cool guy". In an interesting turn of events my partner, Harold, called me to say that "Actually I hung out with an old planting flame and we're in love and going to a different company together but I hope you have a really good season and I am sorry". So that is how Season 4 began: Balling my eyes out in the back of a black company Suburban filled with random bros, pretending I was asleep.

\*AFAB- Assigned female at birth



So High level. So this camp.

Turns out its 60 person isolation camp where they helicopter you in and you can't exactly leave, turns out it's nicknamed guy-level and there are only a small handful of women(and me, turns out you have to camp inside a bear fence with your tents so close they are touching, turns out, as a result you can hear your crew mates and tent neighbours jerkin' it on their days off. Turns out you can't cry in your tent or play sad/bad banjo tunes about your broken-ass heart without everyone hearing, but hell if I wasn't (at the time) a closeted queer that grew up with brothers, that knows hardship and overcomes in the face of adversity! I was determined to make it work.

About a week into the season we're standing around at staging, waiting for the heli to pick us up to take us to the block with another crew when one of them asks about a one-liner that my crew boss says all the time " Therrrrre she is!" - an ism I've at this point just dismissed as an inside joke I don't understand but hear him say it about 5 times a day...showing you your piece: "thereeeeee she is!" seeing the heli coming in: "theeeeere she is!" random dog running around... you get the idea. My crew lead tells us it's a quote from Josh, the planter that I had replaced from the previous season on their crew. My crewmates stumble over each other to tell the story first. It's Nick that ends up telling it, laughing...it's actually a story about Agatha. She's in camp and this year she brought her new partner. (I'd already gathered from general camp gossip that there's tension because the previous season she partied and drank a lot and had slept with a few different people in camp) This joke in particular stems from a night off in the previous season.

Nick tells the story about how Rick, who was stoned in his tent on a party night, was minding his own business when Josh escorted a very drunk Agatha into Rick's tent and said "thereeeeee she iss!" as he "presented" Agatha to Rick. Josh is being a "good friend" because Rick had been dumped and was sad about not having any opportunities for "sex" in isolation. At this point, Rick pipes up and says "Yeah, like, I didn't really want to have sex with her because she was sleeping with everyone but she was in my tent. What was I supposed to do?". My whole crew laughs. I seethe, my face goes red. Inside I am screaming "THAT'S THE FUCKING JOKE? YOU ACTUAL PILE OF GARBAGE?!" I imagined stuffing Rick's mouth full of pesticide-covered seedlings until he can't talk anymore.

I am shocked, I feel like I'm in a bad dream. The helicopter is about to come in so we need to crouch down, it's getting loud. I have no time to say what I need to say. My brain is madly shuffling through my options: mash his face into the mud below my feet, calmly explain my perspective in an educational manner, turn around and walk into the wilderness and never come back. I check my emotions and dryly continue: "do you guys realize that this sounds like a story about rape?" No one says anything and everyone is now looking at the heli as it begins to land. My entire body stays clenched for the duration of the 35-minute heli ride, my hands curled into fists so tight I pressed grubby little moons into my palms with my nails, I rage planted for the entire day. normally I am a chill, meandering planter but that day I embodied a speed-demon, leaving an explosion of cuss words, sticks and dirt flying out of my piece. I was pissed, but am ashamed to say I didn't know how to bring it up again to this day I don't know if anyone heard me the first time, but they continued to tell "the joke". I sought out friendship with Agatha.

if anyone tried to say anything about her sex life I would dig my heels in, I'd shoot daggers with my eyes or snap "why the actual fuck do you think that's your business?!" to anyone who tried. People thought I was unhinged.

As the season ramped up the guys complained more and more. It went from statements like "the problem with guy level is all the guys" to "there's no one here to fuck" to just straight up whining. The jokes became more vulgar. At the start I tried to have smart comebacks, figuring out "chill ways" to stop these comments in their tracks but, eventually, I gave up. People started ordering liquor on the supply lists and partying more and more. The only thing we were missing was a campfire, due to fire bans but at some point, the camp convinced the Heli pilot to cut a jet fuel barrel in half so we could have barrel fires, and just like that guy level now had full-blown bush parties. Luckily, I was ready for this, having started planting at 17 I had a good sense of what assault and coercion look like in bush camp, even if I didn't totally have the words to talk about it yet. I kept hanging out around the fire on nights off but stopped drinking, I stopped wearing shorts on days off. I got weird. I dragged my banjo around behind me like a dog on a leash and basically just snarled at anyone who talked to me. I stomped around wearing massive combat boots and grubby boys PJ sets with dinos and sharks on them. At the time it felt like I was "going through a phase" but looking back I realize this was almost certainly my reaction to unsafe surroundings and a , perhaps, subconscious effort to ensure I wasn't falling into anyone's idea of "fuckable". As we know, it doesn't work that way. One night off around the fire, a guy named Aaron zeroed in on me. He was a massive oaf of a man who wore totally impractical army tactical gear and had a girlfriend back home. He kept passing me bourbon and chatting me up but by this point, I had many tricks to make it seem like I'm drinking when I'm not.

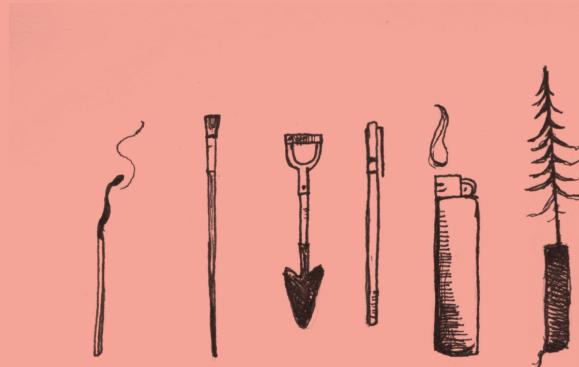
This time I use a classic: the ol' fake sippin' trick. I push the bourbon to my lips and use my tongue to block it from actually entering my mouth while tossing the bottle back and clench my teeth together and screw up my face after, maybe throw in a "Gah! Fuck!" for good measure.

The night wears on, Aaron is drinking heavily and begins to slur his words. He tells me I hold my liquor well for a girl (Frick you, I'm no girl!) cracks me a beer. I say "Heck no", I'm taking it easy!" he puts it in my hand, I dump it out and fill the can with water when he's not looking. I am, after all, not tryna make enemies here. I am, however, looking around for people to get me out of this situation. Hmm, unfortunately, no one I know that well. I curse myself for being so cagey and not making more friends. The few safety nets I have are in bed, everyone else is fucked. I duck out behind the mess tent to pee. As I'm pulling up my pants I hear footsteps and know it's him, I turn around, ready to tell him to not follow me, and before I know it his tongue is- I kid you not- directly inside my mouth, I try and push him off but hell this guys big, I need to elbow him in the face to detach and yell some version of "yo, what the heck?!!" he seems surprised and stumbles away, piss drunk. I brush it off and head to bed.

The next morning he had a small bruise on his jaw from where I elbowed him, I hear his friend making fun of him for being such a clumsy drunk. I don't know if he remembers, but he won't meet my eyes when I glare daggers at him from across the mess tent so I assume he does. I knew it'd be good to tell someone, I knew it'd be good to tell someone, that's what I'd tell anyone else to do, I thought about the "jokes" my crew told about Agatha. Easier said than done I suppose. In the end, I brushed it off and told no one. After all, I'd seen worse. luckily for me he eventually got fired for planting shit trees, which was probably for the best because then I didn't have to deal with him it was lucky for him because I was slowly but surely plotting an elaborate scheme to sneak into his piece and end him.

These days I work at a good company, I feel safe at work and on the block and no one in my workplace does anything short of supporting me when I wear a trashy fuzzy pink cropped hoodie and rubber boots around camp or when I dig my heels in and insist that bedazzling "Juicy" on my bags makes me a faster planter. No one objectifies me no matter how trashy\* my block style is and I haven't yelled or snarled at anyone in years. Last year I came out as non-binary to my camp and it was mostly taken in stride. I know it's not like that in every tree planting camp and in fact, it took me a while to find my way here. Now that I am able to do so from a more secure place, I often reflect on the low standards I had for workplace safety and the things I brushed off. How I didn't want to make a big deal or because I started in the bush as a 17-year-old and had lost count of the times people (men, mostly) had acted on or spoken with entitlement to my body. I also reflect, with a deep sense of shame, on all the situations I was complicit or complacent in while trying to fit in at new companies. It has taken me a few years to reflect on these situations and I'm sure I will continue to do so. It has also taken me a few years to be able to call it what it is: assault.

\*in this context the word trashy is a self-identifying word I proudly wear to describe my fashion.





## Supporting a Survivor

(from the Anti-Violence Project)

The Anti-Violence Project has come up with some steps to help you support someone who has experienced sexualized or gender-based violence. They call it the Listen-Believe-Refer-Care model.

### 1. Listen

If someone comes to you because they've been assaulted it is likely they just want you to listen. Don't rush them or ask digging questions. Being present for someone has so much power. Things to say: "I'm here for you" "Thank you for sharing this with me"

### 2. Believe

Believing a survivor and reminding them that the assault was not their fault is so important in this world where survivors are often faced with disbelief and experience victim-blaming. Things to say: "I believe you" "I'm so sorry this happened" "This was not your fault"

### 3. Refer

If they sound interested, offer to help them find additional resources (or bring them to AVP for resources). It is crucial that you do not pressure them to take any further action. It is their choice what they do next. Things to say: "It sounds like you might want some support right now, I know of some places that might be able to help"

### 4. Care

Showing empathy by staying out of judgement, and honouring someone else's emotions is one way to practice care. Setting your own boundaries and being realistic about the support you can provide is also an important part of taking care of yourself. Things to say: "Thank you for coming to me, I'm so sorry this happened. I don't think I can support you right now but can I help you find someone else to talk to?"

# Active Listening

The process of active listening involves listening attentively while someone else speaks, paraphrasing and reflecting back what is said and withholding judgement and advice (unless advice is consented to).

## Signs you aren't listening

- You say you understand when I'm not making sense
- You say you have the answer before I finish telling you
- You cut me off when I'm talking
- You finish my sentences
- You tell me about your experiences, making mine seem unimportant
- You refuse thanks saying you haven't done anything

## Signs you are listening

- You ask Q's to better understand me if I'm not making sense
- You grasp my point of view even when its against your convictions
- You realize/acknowledge that talking has left you a bit tired
- You encourage me to make my own decisions, even when you think they're wrong
- You don't take my problem from me, You let me deal with it in my own way
- You hold back your desire to give advice
- You don't offer religious solace if not ready/wanted
- You give room to discover myself what's going on
- You accept my gratitude by telling me how good it makes you feel to help

From the Mental Health First Aid Standard Course through the Mental Health Commission of "Canada"

# "BUSH GOGGLES"

Red and green flags to look out for in your new camp friendships and relationships

## Examples of RED FLAGS

1. Love bombing (using affection to attempt to sway your decisions)
2. They isolate you from family and friends
3. They don't respect your boundaries
4. There's a power imbalance
5. They rush the relationship
6. They treat other people poorly in camp
7. You don't feel like they respect you
8. They make you feel stupid/put you down
9. They treat you differently when you're around other people
10. They're incapable of apologizing
11. They put you on a pedestal
12. They don't respect your privacy
13. You feel like you're walking on eggshells
14. Interrupt you/speak for you without asking



## Examples of GREEN FLAGS

1. They respect your physical and emotional boundaries
2. They reciprocate in your relationship
3. They're accountable to you and others
4. You feel safe being yourself
5. They communicate openly
6. They support your personal growth
7. They're dependable
8. They're able to apologize
9. They take responsibility for their own feelings
10. You feel good after hanging out with them
11. You're able to resolve conflict amicably
12. They're a good listener

## Difference between making a disclosure and making a report

Making a disclosure just means telling someone what happened. This could be a friend, a coworker, a loved one, a member of management, or another person you could go to for support. It is important that the support person does not make a disclosure on the behalf of someone who has been harmed without first asking for consent. Going against their wishes can further feelings of disempowerment. Folks who are supporting should listen, believe, refer, and care for the person making the disclosure. Making a disclosure is NOT the same as making a report.

Making a report involves filing an official complaint with either your company and/or law enforcement. It is the choice of the person who has been harmed whether they choose to make a report. If you report internally, generally speaking, you would want to talk to someone in HR but, be aware that you may have to read your companies policies and procedures to see if there is a clear avenue for reporting. It can be helpful to record any relevant interactions with dates as you navigate this process.(writing them down, keeping emails)



## Crisis Info and Resources

- 9-1-1 if you are in an emergency.
- If you do not want to call the police, contact VictimLink BC at 1-800-563-0808 to find a victim service program nearest you for confidential and anonymous support and help.
- 310Mental Health Support at 310-6789 (no area code needed) for emotional support, information and resources specific to mental health.
- 24 Hour Rape Crisis Line: Call 604-872-8212 for free, confidential, phone based crisis intervention, information, and referral.
- WAVAW Rape Crisis Centre: Call 604-255-6344 or toll free 1-877-392-7583 for confidential, immediate, emotional support, information, referrals, and hospital accompaniment. Available 24 hours a day. WAVAW serves cis and trans women, Two-Spirit, trans and/or non-binary folk.

NOTE: The crisis info for this edition of the zine are BC specific. If you have other province-specific resources you would like added to future editions, please send them to treeworkersindustrialgroup@gmail.com

For more info, check out:



"Learning Good Consent" and "Support" by Cindy Crabb

"The Treeplanting Zine Women, (Gender)Queers, Brahs & Allies"

ihollaback.org - Hollaback! is a global, people-powered movement to end harassment in all its forms.

antiviolenceproject.org - The Anti-Violence Project (AVP) is committed to addressing and ending gender-based and sexualized violence on campus and beyond.

We'd love to hear your feedback!  
treeworkersindustrialgroup@gmail.com  
or for the SAP committee: twig.sap@gmail.com

Note: Many crisis lines are required to intervene if they believe you may imminently harm yourself or others. This may mean sending emergency services and/or the police.