

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.

Understanding Bands & Nations

Band is a term the Canadian government uses to refer to certain First Nations communities. In 1876, the Indian Act imposed the band system on Indigenous peoples, done to control the governance of local Indigenous populations. The Act defines a band as "a body of Indians" whose use of reserve lands, monies and other resources are managed by the federal government. Bands function as municipalities. They are managed by elected band councils according to the laws of the Indian Act. Today, some bands prefer to call themselves First Nations. As of 2020, the Government of Canada recognized 619 First Nations in Canada. Bands are governed by councils consisting of one chief and one councillor per every 100 band members. All band councillors and chiefs are elected by members of the band. Before 1985, anyone with Indian Status was also a member of a band. Changes to the Indian Act in that year (known as Bill C-31) provided bands with the right to determine their own rules for membership. While some bands chose to leave control of membership with the federal government, others chose to manage their own membership affairs. This meant that Indian Status no longer automatically granted someone band membership. In addition, Bill C-31 did away with laws that caused Status women who married Non-Status men to lose their own Status and therefore their band membership.

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.bcafnc.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.



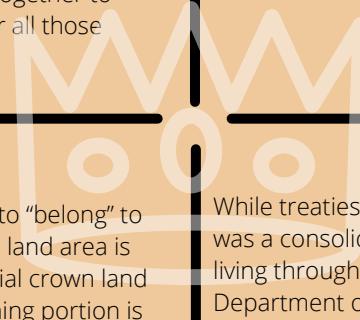
Truth and Reconciliation

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 call-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.



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."

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.



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. Its 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



FOREST MANAGEMENT

Indigenous Forestry Initiative (IFI)

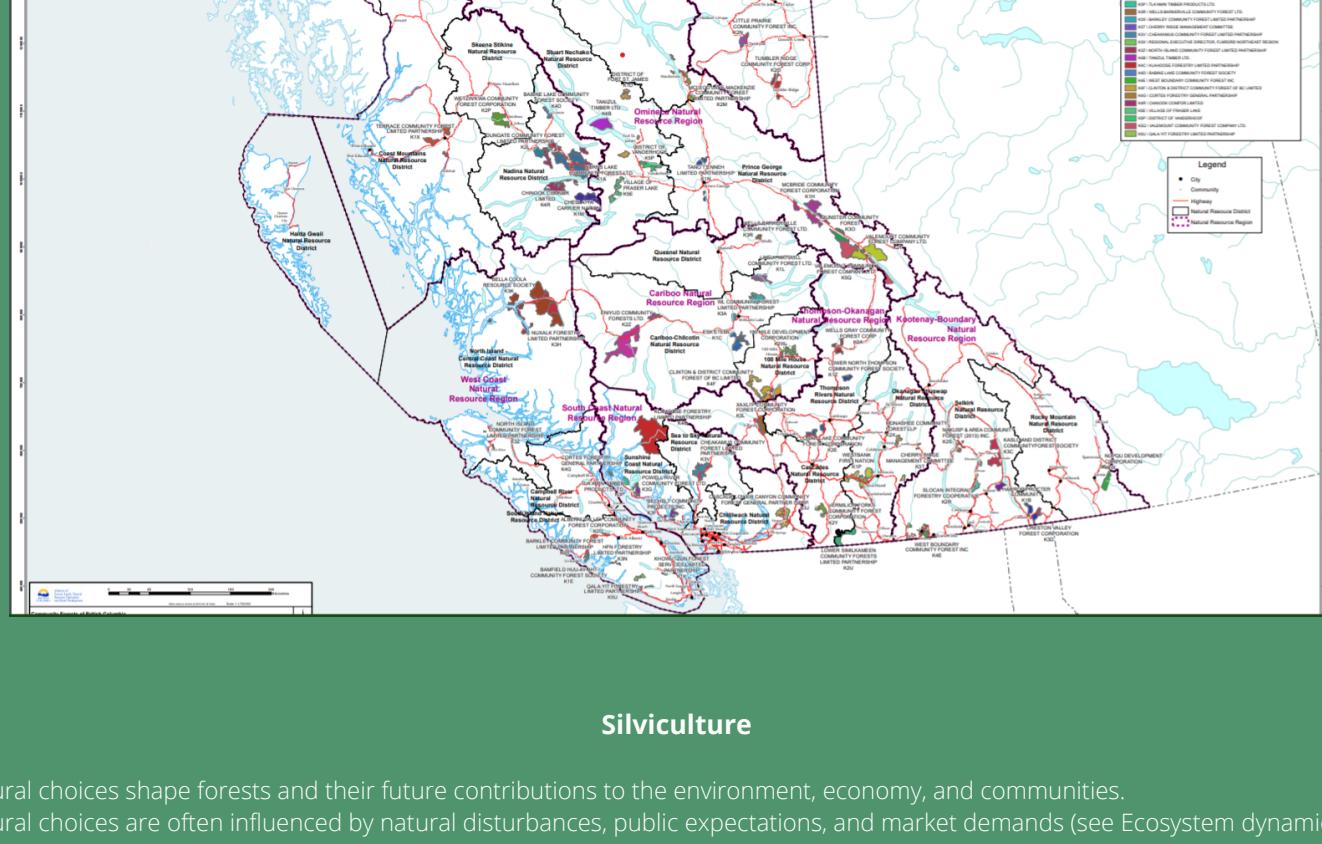
Aboriginal Forestry 2001 Conference

- Aboriginal Forestry 2001 Conference in Saskatoon

- There are also different types of land tenure, which allows them to apply for

er some form of ten

A map of the Lower Colorado River area, showing the river's course through various states. A purple shaded region is labeled "Lower Colorado River National Resource Region". The Colorado River is shown in red, and state boundaries are indicated by black lines.



their low logging

knowledge and a shift in the balance of objectives towards conservation of biological diversity led to the use of clearcutting with reserves and variable retention systems. Since 1999 on public land, 44% of the area has been harvested by clearcutting, with the remaining 56% harvested under clearcutting with reserves, variable retention, and other partial cutting systems. Where appropriate and well implemented, these systems can provide greater stand structure and diversity that better emulates natural disturbances, conserves wildlife trees, and increases stand-level biodiversity while enabling acceptable volume growth of new trees.

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 Tseshah First Nation 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."