



Indigenous Cultural Landscapes

FINAL REPORT



Wahkohtowin
Development GP Inc.

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INDIGENOUS CULTURAL LANDSCAPES FINAL REPORT

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TABLE OF CONTENTS

0.0	GLOSSARY OF TERMS	VIII
1.0	INTRODUCTION	1
1.1	Relevance	1
1.2	Geopolitical Context	2
1.2.1	Provincial — Saskatchewan	2
1.2.2	Federal	2
1.2.3	International	3
1.2.4	Mistik Management Ltd.	4
2.0	THEORETICAL AND OPERATIONAL FOUNDATIONS	6
2.1	Landscape Management and Forestry	6
2.2	FSC Forest Management Certification	6
2.2.1	Indigenous Rights and Free, Prior and Informed Consent	6
2.3	Indigenous Cultural Landscapes	7
2.3.1	Towards a Descriptive Definition of ICLs	7
2.3.2	Conservation Measures	7
2.4	The Canadian FSC Standard's Compatibility with the ICL Concept	8
2.4.1	Review of Canada's FSC Standard	8
2.4.2	Indicators and Support of ICL Process	8
2.4.3	Gaps in Information	9
2.4.4	Recommendations for ICL Indicators	11
3.0	SPECIES AT RISK AND SPECIES OF SPECIAL INTEREST	13
4.0	CASE STUDY METHODOLOGY	19
4.1	Overview	19
4.2	Methods of Research Design	19

4.3	Methods of Data Collection and Analysis	20
4.3.1	Participant Recruitment	20
4.3.2	Case Study Participant Profile	20
4.3.3	Gaining Permission – Introducing the Case Study	20
4.3.4	Documenting Consent	21
4.3.5	One-on-One Interviews and Focus Groups	21
4.3.6	Verification of the Data	21
4.3.7	Coding and Analysis of the Data	21
5.0	RESULTS AND LESSONS LEARNED	22
5.1	Case Study	22
5.1.1	Respecting Multiple Values	23
5.1.2	Relationships with Land and Life	23
5.1.3	Stewardship and Responsibilities to the Territory	23
5.2	Discussion	23
	REFERENCES	25
	APPENDIX 1: SASKATCHEWAN FORESTRY REGULATIONS	28
	APPENDIX 2: DETAILED RESULTS OF NFSS COMPATIBILITY ANALYSIS	31
	APPENDIX 3: INTERVIEW GUIDE	32
	APPENDIX 4: INTERVIEW EXPECTATIONS	34
	APPENDIX 5: DETAILED CASE STUDY RESULTS	37
1.0	Introduction	37
1.1	Indigenous Communities	37
1.2	Mistik and Community Engagement	37
1.3	Approach to Case Study Reporting	38
2.0	Cultural Elements of the Landscape	38
2.1	Respecting Multiple Values	38
2.2	Relationships with Land and Life	39
2.4	Stewardship and Responsibilities to the Territory	39
3.0	Mistik’s Management Approach	40
3.1	Treatment of Culturally Important Landscape Elements	40
4.0	Conclusions	41
4.1	Comments on Methodology	42

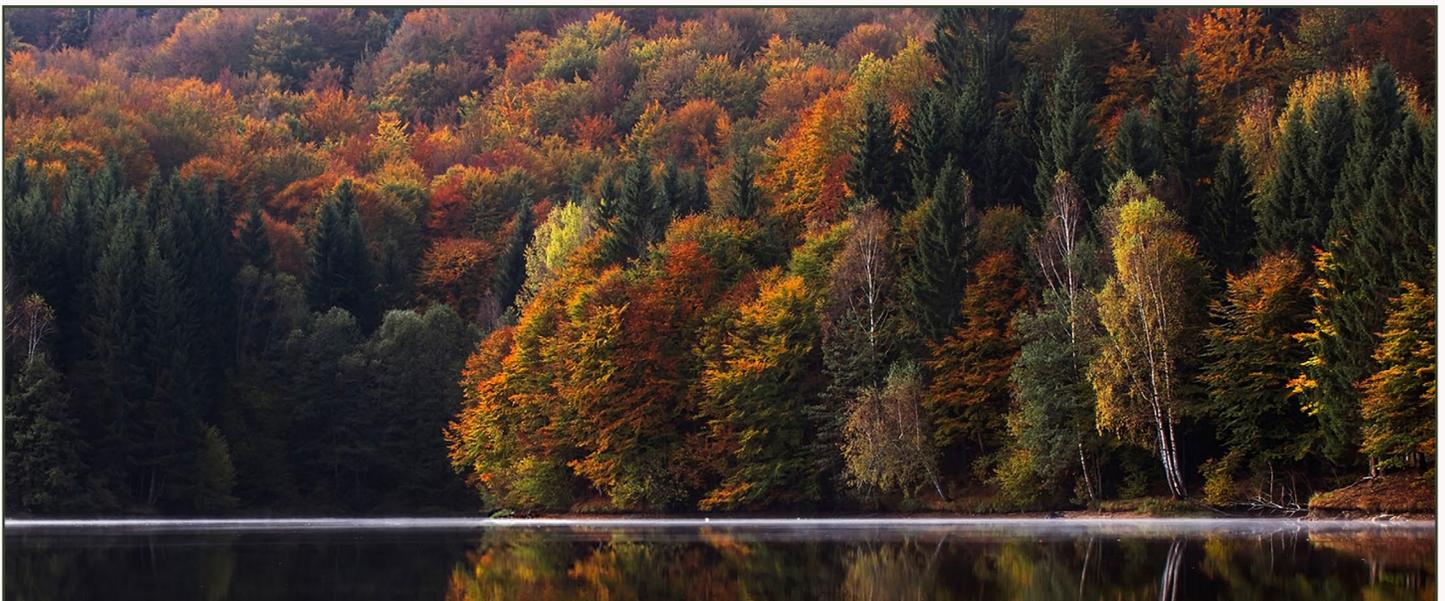
LIST OF FIGURES AND TABLES

FIGURES

Figure 1: Mistik ownership structure	4
Figure 2: Mistik Forest Management Area Communities and Infrastructure	5
Figure 3: Forest Resources Management Act and the Environmental Code	28

TABLES

Table 1: Summary of compatibility of Canada's FSC Standard with the ICL concept	9
Table 2: Approach to Incorporating ICL's into Canada's FSC Standard	11
Table 3: Summary of Activities and Species Identified by Case Study Participants.	14
Table 5: Sub-Indicators and Species Application of Indicator 3.2.5 of the FSC Canada National Stewardship Standard	16
Table 6: Non-Rights Based Culturally Appropriate Engagement Requirements with Indigenous Peoples within the FSC Canada Standard	17
Table 7: Interview quotes and emergent themes	22
Table 8: Sample of Federal and Provincial Laws and Regulations for Forest Managers	30



TOOLKIT OF LEARNING RESOURCES

The intended outcome of the case study research is to contribute to the development of knowledge extension tools that Indigenous Peoples can utilize to self-identify their cultural landscapes. The research team recommends the following sections be ‘take aways’ that form the basis for future case studies:

Appendix 3: Interview Guide

Appendix 4: Interview Expectations

GLOSSARY OF TERMS

FPIC	Free, Prior and Informed Consent
FMA	Forest Management Agreement
FMP	Forest Management Plan
FRMA	Forest Resources Management Act
FSC	Forest Stewardship Council
HCV	High Conservation Value
HCVF	High Conservation Value Forest
ICL	Indigenous Cultural Landscape
IPCA	Indigenous Protected and Conserved Areas
MLTC	Meadow Lake Tribal Council
NFSS	National Forest Stewardship Standard
RCAP	Royal Commission on Aboriginal Peoples
SAR	Species at Risk
SDG	Standards Development Group
SME	Saskatchewan Ministry of Environment
SSI	Species of Special Interest
TRCC	Truth and Reconciliation Commission of Canada
UNDRIP	United Nations Declaration on the Rights of Indigenous Peoples
WDGP	Wahkohtowin Development GP Inc.

1.0

INTRODUCTION

It has long-since been documented that the connection with place and Indigenous communities' practice of spiritual, site-specific, and ritual activities are integral to cultural identity (Lewis and Sheppard 2013, Sneed 2019). In their report *We Rise Together*, the Indigenous Circle of Experts and others refer to these area as "cultural landscapes" (Anderson 2000, Indigenous Circle of Experts 2018, Wyatt 2008).

Academic evidence and grey literature, arising from historic and modern-day treaty negotiations, litigation and government-to-government agreement making, offer descriptions of the terrestrial and marine territories modified and occupied by Indigenous Peoples. The impetus for much of the work around understanding cultural landscapes as dynamic characters in the story of making meaning of place includes knowledge mobilization; asserting Indigenous governance authority; protecting specific and culturally significant features and creatures; and supporting Indigenous-led management decisions.

Findings from this research and background review indicate that the "meaning and significance of cultural landscapes is largely derived from the relationship between the landscape and the elements within that landscape, as well as the relationship between the individual elements themselves... [and] meaning can be lost when important elements of the cultural landscape are removed" (Lennon and Mathews 1996). This research seeks to build a better understanding of the relationships that are critical to the cultures, livelihoods, and spirit of Indigenous Peoples.

1.1 || RELEVANCE

For nearly three decades, the Forest Stewardship Council (FSC®) certification program goals have promoted responsible forest management through the balance of "environmentally appropriate, socially beneficial and economically viable use of natural resources and provision of ecosystem services in logging concessions" (FSC 2012 as cited in Guillaume 2017, 146). As will be described in the following sections outlining the geopolitical context, FSC certification requires that certified organizations adhere to the principle of *Free, Prior and Informed Consent* (FPIC) and the FSC FPIC guidelines (FSC 2021, FSC

Canada 2019) reflect integrating participatory decision-making processes which are representative and inclusive of community concerns with those who rely on the forest (Guillaume 2017).

This research seeks to document how knowledge holders, land users and long-standing FSC Certificate Holders identify landscape values that will need to be accounted for in a future FSC certification standard, and whether there is alignment with FSC's initial proposition of a concept referred to as Indigenous Cultural Landscapes (ICL). Although early in its development, FSC Canada has proposed the inclusion of ICLs as an important component of upholding the rights of Indigenous Peoples as described in Principle 3 (FSC 2015) and as a fundamental principle of the FSC approach to sustainable forest management.

Indigenous Cultural Landscapes – a descriptive definition

Indigenous cultural landscapes are living landscapes to which Indigenous peoples attribute environmental, social, cultural and economic value because of their enduring relationship to the land, water, flora, fauna and spirit as well as their present and future importance to their cultural identity. An ICL is characterized by features maintained through long-term interactions based on land-care knowledge and adaptive livelihood practices. They are landscapes over which Indigenous peoples exercise responsibility for stewardship (FSC 2018).

The methodologies used to identify and delineate ICLs in the context of FSC may be the same as those used in cultural heritage management. However, there is a fundamental difference in the intended outcomes of the identification processes. Cultural heritage management is mostly concerned with preserving cultural landscapes that express *past* human attitudes and values. The ICL concept in FSC certification is associated with the recognition and protection of *present interests, associated legal and customary rights, and the future aspirations* of the Indigenous Peoples that occupy and manifest the ICL. The ICL is the expression of Indigenous Peoples' persistent occupation and adaptation to rapidly changing geopolitical environments.

1.2 || GEOPOLITICAL CONTEXT

Forest managers operate within several overlapping contexts and multiple policies, legally binding and non-binding. This has influenced the actions and abilities of the forest company and Indigenous Peoples participating in the case study. The context can be further categorized by the geographic range of the Forest Management Area, with administrative boundaries established by a provincial jurisdiction over forest resources, the federal arena with responsibility for trade, fiduciary obligations to Indigenous Peoples, established by the *Indian Act* which was first brought into effect in 1876. Finally, international agreements, and international bodies that set and monitor human rights and environmental standards at the global level.

1.2.1 // PROVINCIAL—SASKATCHEWAN

Forestry-Related Regulations

The province of Saskatchewan has several key pieces of legislation that forest managers must adhere to (Table 8 in Appendix 1). Forest Tenure Allocation in Saskatchewan is regulated through *The Forest Resources Management Act (FRMA)* (National Aboriginal Forestry Association (NAFA) 2020). For commercial tenure, the Forest Management Agreement Licences are most commonly Term Supply Licenses. Forest Product Permits are administered under the FRMA for smaller non-mill scale forest products (e.g. firewood, non-timber forest products) (NAFA 2020).

The Saskatchewan Ministry of Environment (SME) uses a results-based regulatory approach to environmental protection which includes the management of forest resources. The results-based approach incorporates required outcomes into regulations, but leaves specific methods or rules on how to achieve the regulations to the proponent (Government of Saskatchewan 2021). Notably for this case study, the Saskatchewan Environmental Code refers to sections of *The Environmental Management and Protection Act, 2010* and *The Forest Resources Management Act, 1996* sections 38 and 45 detail the expectations for forest management plans and in the inclusion of First Nations and Métis communities.

Consultation Requirements

With respect to the duty to consult and accommodate Indigenous Peoples in forestry matters, requirements rest with provincial governments. In Saskatchewan provisions within the Saskatchewan *Forest Operating & Forest Planning Standards* (Government of Saskatchewan 2012) for those seeking a forestry license to inform or share information with First Nations and Métis communities. Details on these standards can be found in Appendix 1.

1.2.2 // FEDERAL

Federal Legislation

There are two areas of the *Canadian Constitution Acts 1867 to 1982* which play a critical role in ICLs. The first is section 35 in the *Constitution Act, 1982* that recognizes and affirms existing Aboriginal rights in Canada. These rights have been interpreted to include cultural, social, political and economic rights in addition to fishing,¹ hunting, practicing one's culture and the establishment of treaties.²

The second area is the division of responsibilities between the federal and provincial governments first defined in the *British North America Act, 1867*. Section 92A gives provinces the right to make laws "respecting non-renewable resources, forestry resources and electrical energy". Section 91(24) gives the federal government authority over "Indians, and Lands reserved for the Indians."

Today, the *Indian Act, 1982*, remains a dominant piece of legislation governing the lives of Indigenous People, particularly those living on Indian Reserve lands. Two pieces of historical federal legislation were used to form the original *Indian Act of 1876*, the *Gradual Civilization Act, 1857* and the *Gradual Enfranchisement Act, 1869*. There are many resources highlighting the impact of federal policies such as the Indian Act on Indigenous Peoples (Joseph 2018), but two important consequences are relevant to this research project on the expression of Indigenous cultural landscapes: First, it isolated, and for many decades restricted, people to reserve lands and away from their larger territorial lands, and second, it outlawed traditional governance systems in favour of a universal system of Band Chief and Council's with governing authority limited to Indian Reserve lands.

¹ R. v. Sparrow, 1990 SCR 1075

² Tsilhqot'in Nation v. British Columbia, 2014 SCC 44 ; Calder et al. v. Attorney-General of British Columbia, 1973 SCR 31

Bill C-15: The UNDRIP Act, 2020

On December 3, 2020, the Minister of Justice and the Attorney General of Canada introduced Bill C-15 *The United Nations Declaration on the Rights of Indigenous Peoples Act* (Minister of Justice 2020). The purpose of Bill C-15 is “to affirm the Declaration as a universal international human rights instrument with application in Canadian law and provide a framework for the Government of Canada’s implementation of the Declaration” (Minister of Justice 2020). This Bill is the first step in bringing the UNDRIP framework into Canadian law; however, it should be noted that there is not a unified Indigenous voice regarding this approach (McIvor 2020; Sayers 2020).

Whether this Bill will pass and whether it will effectively implement UNDRIP into Canadian law (OKT 2021) remains to be seen. However, the proposal being explored, at least in part through this research project, is the role of ICLs as a manifestation of Indigenous Peoples’ rights and responsibilities related to their lands and territories. If they are included in a forest certification system that adopts the principles of UNDRIP and explicitly requires consent when management activities affect Indigenous rights holders, the ICL concept may provide a glimpse into what it will take to fully embrace the implementation of UNDRIP.

Truth and Reconciliation Commission of Canada Calls to Action, 2015

Canada’s Truth & Reconciliation Commission’s (TRCC) 94 Calls to Action address the ongoing impact of residential schools on survivors and their families (TRCC 2015). The Calls to Action provide a path forward for government, Indigenous and non-Indigenous communities to create a joint vision of reconciliation. Action 92 specifically calls on industry to “adopt UNDRIP as a reconciliation framework and to apply its principles, norms, and standards to corporate policy and core operational activities involving Indigenous peoples and their lands and resources” (TRCC 2015, 10).

In Principle 3 of the FSC Forest Management Standard, criterion 3.4 requires certificate holders (i.e. industry players) to “recognize and uphold the rights, customs and culture of Indigenous Peoples as defined in the United Nations Declaration on the Rights of Indigenous Peoples (2007) and ILO Convention 169 (1989)”. By supporting the identification of ICL by Indigenous communities through processes that respect the right to FPIC, the forestry industry would take a leadership role in implementing Action 92.

Royal Commission on Aboriginal Peoples, 1991-1996

The Royal Commission on Aboriginal People (RCAP) was established in 1991 as a response to the Resistance at Kanesatake (Oka Crisis) (Doerr 2021) in which the community of Oka attempted to establish a private golf course on land claims by the Mohawks of Kanesatake. The Mohawks occupied the territory and were confronted by the Quebec Police and later the Canadian armed forces. The stand-off resulted in the death of a policeman and arrests. The conflict led to the establishment of a Royal Commission to explore Canada’s relationship with Indigenous Peoples. RCAP involved widespread research, public hearings and community consultation over five years. The research focused on four thematic areas: governance; land and economy; social and cultural issues; and the North. The report made several recommendations, most of which went unfulfilled. Of the recommendations relating to land and economy, the report emphasized the need for adequate lands and resources for First Nations in Canada. Overall, the Commission described the need for a complete restructuring of the relationship between Indigenous and non-Indigenous Peoples in Canada (Doerr 2021). This idea of building a new kind of relationship could benefit aspects of forest management including the development of ICLs.

Indigenous Protected and Conserved Areas

Indigenous Protected and Conserved Areas (IPCAs) describe various land protection initiatives within Canada, for example, tribal parks, Indigenous Cultural Landscapes, Indigenous protected areas and Indigenous conserved areas. IPCAs can be described as lands and waters where Indigenous governments play a primary role in the protection and conservation of ecosystems using Indigenous laws, governance, and knowledge systems (ICE 2018).

1.2.3 // INTERNATIONAL

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

Several articles within UNDRIP support the foundations of ICLs including FPIC and the recognition that Indigenous Peoples have the right to determine how their traditional lands should be managed and used now and for future generations (Articles 3, 10, 11, 25, 26, 27). Canada originally voted against UNDRIP, a not legally binding resolution, when it was first endorsed by a majority of nation states in 2007, but changed course in 2010 when it endorsed the Declaration as “aspirational”. Canada’s implementation of UNDRIP is detailed above in section 1.2.2.

1.2.4 // MISTIK MANAGEMENT LTD.

A Relationship Built out of Crisis

In 1992, members of Meadow Lake Tribal Council (MLTC) communities set up road blockades to protest the forestry activities of their own company, Mistik Management Ltd. (herein referred to as Mistik). At the time, the blockades were the longest standing in Canadian history, lasting over one year. In response to this crisis, Mistik began to develop communications and co-management arrangements with several of the communities, including the three which are included in the case study. After several decades, the established relationships between communities and the forestry company have evolved and set the tone for increased decision-making and management of forestry activities by the communities.

Mistik Ownership Structure

Mistik Management Ltd. has conducted forest management operations since 1989. The company is equally owned by Meadow Lake Mechanical Pulp Inc. and NorSask Forest Products Inc. (MML 2021). NorSask is owned by the MLTC and is Canada’s largest First Nation-owned sawmill, generating employment for the nine First Nation communities represented in MLTC (NorSask Forest Products LP 2019). Mistik’s ownership structure is detailed in figure 1.

Forest Certifications

Mistik holds dual certification with FSC and the Canadian Standards Association CSA Sustainable Forest Management (SFM) Standard (CAN / CSA Z809 (MML 2021b)), following the Canadian forestry standards set out by both certification schemes. Forest Management Plans (FMPs) are an integral part of Mistik’s forestry operations. Mistik has recently completed its 20-year FMP for the period 2019-2039. The planning work began in 2014 with a Planning Team setting out a Terms of Reference and engagement plan (Mistik Management 2014a; 2014b). FMP implementation is guided by the Management Implementation Team Terms of Reference and workplan (Mistik Management 2018b; 2019).

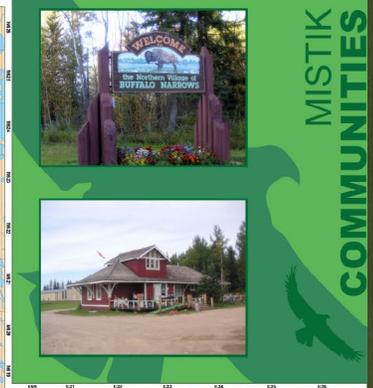
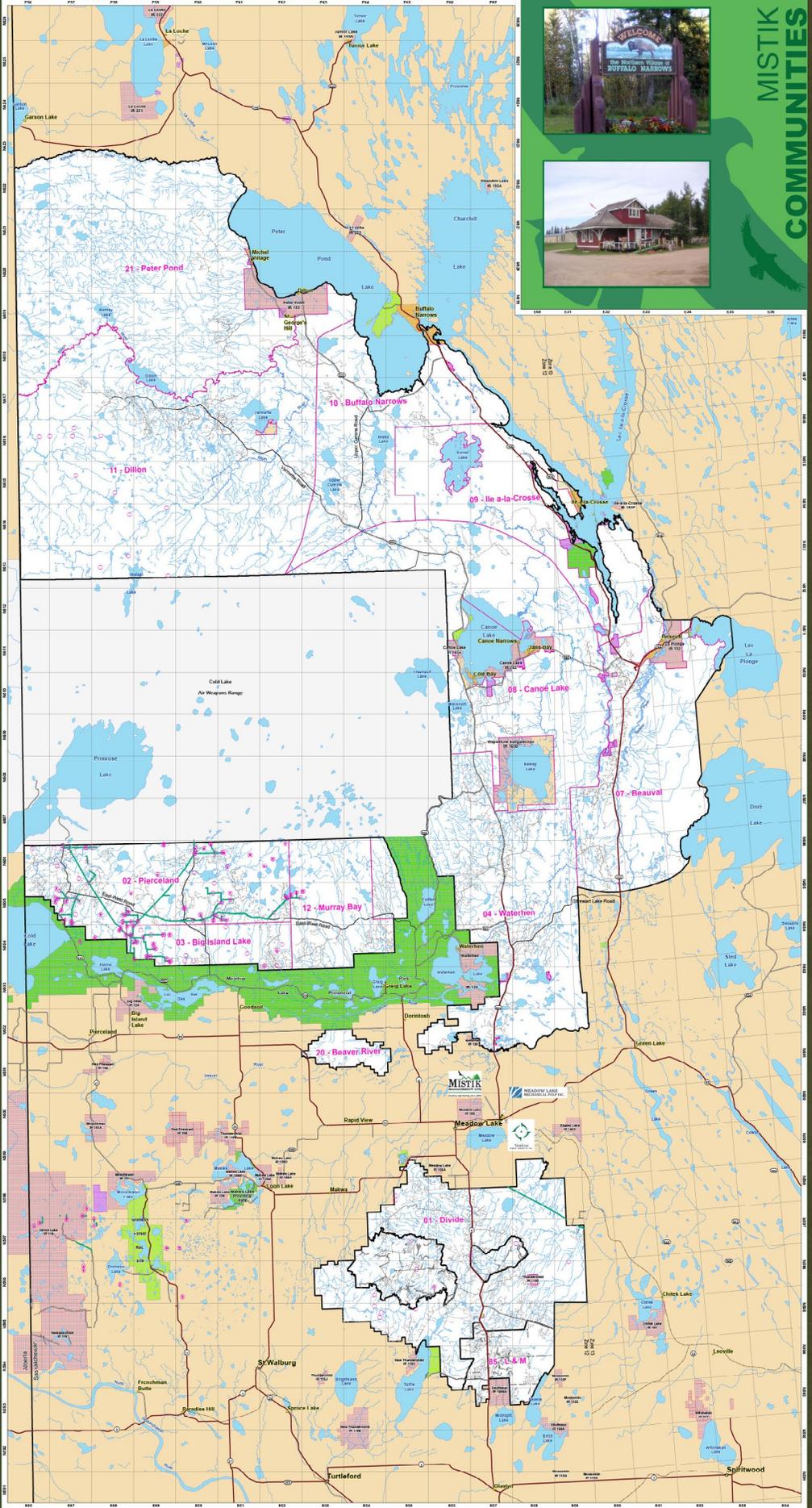
Forest Management Area

Mistik holds a Forest Management Agreement (FMA) issued by the Province of Saskatchewan. The Agreement gives Mistik the right to harvest timber and the responsibility for forest management planning in the assigned FMA area of approximately two million hectares of boreal forest in northwestern Saskatchewan composed of 13 management units (NorSask Forest Products LP 2019; MML 2021). The area is covered by Treaty 6 (1876) and a current legal framework of operations and tenure from the Government of Saskatchewan (Wyatt et al. 2013). The FMA area is located next to the Caribou Flats Ecological Reserve and the three communities of Canoe Lake Cree First Nation, Jans Bay and Cole Bay as outlined in figure 2.

Figure 1: Mistik ownership structure



Figure 2:
Mistik Forest Management Area
Communities and Infrastructure



MISTIK
COMMUNITIES

MISTIK MANAGEMENT LTD.
Creating opportunity since 1989

PROVINCIAL INDEX

FEATURES OF INTEREST

Management Unit Number Management Unit Name

PLANIMETRIC LEGEND

Public Forest Road	Private/Partially Private Class Roads
Public Street Road	Class 1
Private Road	Class 2
On and Off Road	Class 3
Railroad	Water Conduit
Pipeline	Oil / Gas Pipeline
Oil / Gas Facility	Well
Well	Tank
Well	Farm / Village
Well	Mill Site
Well	Woodstock Office

2.0

THEORETICAL AND OPERATIONAL FOUNDATIONS

2.1 || LANDSCAPE MANAGEMENT AND FORESTRY

Human perceptions of landscapes are influenced by the socio-cultural framework used to understand them. In the context of forest management, the general model of ecological systems (ecosystems) dominates management practices, regardless of scale. In this model, the major components to understanding ecological systems are the structures, functions and the interactions within these systems. Structures are the physical, tangible elements of a system. Functions are the activities, roles and processes performed by these structures. Interactions are the relationships among the parts of the system.

Commercial forestry can have significant impacts on the landscape and can affect both the structure and function of landscape and ecosystem values and services, including biodiversity, connectivity, intactness, and water quality and quantity, as well as forest type and age class. In general, the concept of 'sustainable forest management' aims to find the optimal balance between harvesting timber to meet present day economic and social needs, while protecting and enhancing the ecological and cultural attributes of the forest (Secretariat of the Convention on Biological Diversity 2009). By carefully considering forest operations and mimicking natural functions (e.g. natural disturbance patterns), forest management can play a role in reducing the impact of forestry activities on the landscape.

Several forest certification schemes exist that set standards for sustainability and forest management practices. In addition to meeting the requirements of provincial forest management legislation, companies volunteer to adhere to these additional standards and are audited by third parties to ensure compliance. The Forest Stewardship Council's (FSC) Principles and Criteria (FSC 2015) and International Generic Indicators (IGIs) (FSC 2018) that form the basis for National Forest Stewardship Standards are arguably the most rigorous of the major global forest management standards (Mehta 2020).

2.2 || FSC FOREST MANAGEMENT CERTIFICATION

The researchers undertook an analysis of the FSC approach to landscape-level management objectives in relation to Indigenous Peoples' rights. Specifically, this report assesses Canada's FSC Standard (FSC Canada 2018) for compatibility with the ICL concept, as well as opportunities within the NFSS and FPIC framework for identifying Species at Risk (SAR) or Species of Special Interest (SSI) to Indigenous Peoples. In addition, this report identifies aspects of the existing regulatory framework that may contribute to elements of the ICL concept, specifically as it pertains to forestry activity in Saskatchewan where this case study is located.

2.2.1 // INDIGENOUS RIGHTS AND FREE, PRIOR AND INFORMED CONSENT

The right to free, prior and informed consent is a prominent element in Canada's new FSC Standard. Building on more explicit direction from FSC's new international framework (FSC International 2018), Principle 3 (Indigenous Peoples' Rights) was updated to reflect the current context of Indigenous and treaty rights in Canada. Indicator 3.2.5 is the core FPIC requirement in the Standard and outlines the elements of the FPIC process between Indigenous rights holders and the Certificate Holder (i.e. the forest company holding the FSC certificate). FSC has described FPIC in its Glossary of Terms as:

A legal condition whereby a person or community can be said to have given consent to an action prior to its commencement, based upon a clear appreciation and understanding of the facts, implications and future consequences of that action, and the possession of all relevant facts at the time when consent is given. Free, prior and informed consent includes the right to grant, modify, withhold or withdraw approval.

FSC Canada has also developed a comprehensive guideline on the application of the right to FPIC in the context of forest management (FSC Canada 2019). The seven-step process outlined in the FPIC Guidance document is not a requirement of the certification process; however, it is recommended as good practice and is supported by FSC international guidance on the same topic (FSC 2021).

2.3 || INDIGENOUS CULTURAL LANDSCAPES

The cultural landscape concept was primarily discussed in the fields of human geography and anthropology, until popularity increased when it was adopted in the International Convention for the Protection of the World's Cultural and Natural Heritage (or the World Heritage Convention) by UNESCO in 1992 (Wu 2012). Since then, the term has been used in several management contexts, including cultural heritage, environmental assessment and sustainable development, to name a few.

An Indigenous Cultural Landscape (ICL) may be used to express the multi-faceted relationship Indigenous Peoples have with the Canadian landscape across centuries. They have, and continue to, emerge, as

... living landscapes that change as time progresses, where oral tradition is the canon of proof and where changing practices of embodied experience and landscapes grow from generation to generation all the while being acted out on a global stage (Andrews and Buggy, 2008: 70).

The ICL concept assists our understanding of past and present relationships between people and their environment (Greer & Strand 2012). It counters the popular ideology that Indigenous societies lived “in equilibrium with their landscapes” (Walter and Hamilton 2014); rather, the ICL concept acknowledges Indigenous relationships to the land and, in turn, the land supported the development of distinct cultural traditions, systems of knowledge and languages (Barsh 2000).

The practical utility of the ICL concept to conservation and FSC certification, in particular, is to provide a lens through which a Certificate Holder may view Indigenous relationships to land (Berkes 2006), gaining a better understanding of the requirements of FPIC.

2.3.1 // TOWARDS A DESCRIPTIVE DEFINITION OF ICLS

In 2015, FSC Canada proposed the inclusion of ICLs, as important elements of upholding the rights of Indigenous Peoples, a fundamental principle of the FSC approach to sustainable forest management. While FSC Canada has been a leader in the development of the ICL concept (FSC Canada 2016), specific ICL requirements were not included within Canada's new national standard.

There is, however, new international guidance for standard developers to incorporate ICLs into FSC's forest management standard within the FSC International Generic Indicators (FSC 2018). While the international guidance refers to ICLs, the specifics of ‘how’ they should be incorporated into a national forest stewardship standard are still to be determined. Thus, this report aims to provide insight and recommendations as to how FSC Canada could incorporate ICLs into their standard in a way relevant to the Canadian context.

This report uses the descriptive definition of ICLs developed by FSC Canada and found in the FSC International Generic Indicators document (FSC 2018):

Indigenous cultural landscapes are living landscapes to which Indigenous peoples attribute environmental, social, cultural and economic value because of their enduring relationship to the land, water, flora, fauna and spirit as well as their present and future importance to their cultural identity. An ICL is characterized by features maintained through long-term interactions based on land-care knowledge and adaptive livelihood practices. They are landscapes over which Indigenous peoples exercise responsibility for stewardship. (FSC Canada 2016, 7).

This description has been used by Canadian researchers working in land use planning and resource development for at least two decades and serves as a starting point in articulating key characteristics of ICLs, as described by FSC. The case study builds upon the incorporation of spiritual values in landscape-level forest management activities (Lewis & Sheppard 2013) in addition to the more commonly investigated intersection of environmental, social and economic values in world heritage and forest conservation. This is evident in global initiatives such as the UN World Heritage Forest Programme, as exemplified in sustainable community development initiatives (forest conservation, tourism) as a result of globally recognized culturally significant landscapes (Patry et al. 2005).

2.3.2 // CONSERVATION MEASURES

The “We Rise Together” report by the Indigenous Circle of Experts (ICE 2018), was a national panel struck to provide input to Canada on achieving its commitment in Aichi Target 1 to increase the protection of terrestrial and water resources under the Convention on Biological Diversity. The report outlines several case study examples which include examples of ICL concepts from land use planning to conservation and protection. Values, often described as “Valued Components” of development projects, are defined as important aspects of the environment that a project or development has the potential to impact (Hegmann et al. 1999). Values may include tangible or biophysical resources (e.g. particular places or species)

and may also encompass less tangible aspects such as social, economic, cultural, health and knowledge-based values (e.g. place names or Traditional Knowledge regarding a particular area).

Another example of ICLs in conservation management is the Range Plan for Woodland Caribou in Saskatchewan (SME 2019). This multi-year planning exercise engaged representatives from industry, First Nations and governments from across the Boreal Plain Ecozone. ICL concepts were identified and implemented throughout the plan. For example, instead of a strict conservation model, the Range Plan includes traditional harvesting of Woodland Caribou by Indigenous groups. By allowing traditional harvesting as part of the Range Plan, it meant that both tangible aspects such as hunting and food could be obtained by communities, while also supporting communities to continue to pass on intangible aspects such as teaching youth to hunt and learn traditional land-based activities. Woodland Caribou follow migratory routes across the landscape, thus the range planning exercise used a landscape-level approach to species conservation.

2.4 || THE CANADIAN FSC STANDARD'S COMPATIBILITY WITH THE ICL CONCEPT

To undertake an assessment of the compatibility of the existing Canadian FSC Standard with the ICL concept, the following elements were considered:

1. ICLs are a representation of environmental, social, cultural and economic values or attributes of significance to Indigenous people.
2. An ICL would allow for the identification of not just singular values or attributes on the landscape, but also the significance of their interrelationships (FSC Canada 2016).
3. An ICL would support the use of various management regimes to protect those relationships (FSC Canada 2016).
4. The ICL concept in FSC certification is associated with the recognition and protection of *present interests, associated legal and customary rights, and future aspirations* of the Indigenous Peoples that occupied and manifested the ICL. The ICL is the manifestation of an Indigenous People's persistent occupation and adaptation to rapidly changing geopolitical environments.

It is important that Canada's FSC Standard not just identify ICLs, but also addresses the full suite of requirements related to the management of ICLs, including the identification of management strategies, the implementation of these strategies, and monitoring of the effectiveness of the strategies.

2.4.1 // REVIEW OF CANADA'S FSC STANDARD

Canada's FSC Standard was reviewed for the presence of indicators with the following characteristics:

- identification/delineation of values (environmental, economic, social, cultural, or any combination therein), including either point source values or landscape-level values;
- identification of management strategies for values;
- implementation of management strategies or protection measures related to the values; and
- monitoring the status of values and the effectiveness of management strategies.

A critical factor influencing the identification of the values above is the effective implementation of an FPIC process. FSC Canada has developed specific guidance to support the implementation of an engagement process that fulfils the principles of FPIC (FSC Canada 2019). Therefore, indicators with each of the above characteristics that are currently associated with FPIC or requirements for engagement with Indigenous Peoples were also documented.

Meaningful engagement and relationship-building are key aspects of an FPIC process. These criteria were therefore used as guiding concepts during the review to identify indicators in Canada's FSC Standard that may trigger a forest company (an FSC Certificate Holder) to have conversations about environmental, economic, social, cultural, or any combination of values, as well as community desires (or aspirations) for these values. Indicators that met the above criteria were further assessed as to whether they address large landscape-level values and/or management strategies to mitigate negative impacts.

2.4.2 // INDICATORS AND SUPPORT OF ICL PROCESS

The review of Canada's FSC Standard found a total of 57 indicators that support at least one characteristic of the ICL process (note that there were some indicators that addressed more than one characteristic).

Of those 57 indicators, 22 address values and management strategies at a landscape level. An additional 22 indicators may be considered as addressing landscape-level values and management strategies, although it would depend on the specific circumstances. (An example of a specific circumstance would be Indicator 6.4.3 related to Species at Risk protection. It would depend on the species in question as to whether landscape-level protection is required (e.g. wolverine), compared to site-level protection (e.g. bald eagle nest)). The remaining 13 indicators relate to small scale or site-level values and management strategies. Refer to Table 1 below and Appendix 2 for the full details of the assessment.

Table 1: Summary of compatibility of Canada's FSC Standard with the ICL concept

	# Indicators	% of the NFSS*
Identification of values (environmental, economic, social, cultural, or combination)	18	8
Identification of management strategies for values	20	9
Implementation of management strategies for values	24	11
Monitoring of values & strategies	7	3
Total ICL-related indicators (with double counts removed)	57	26
Total landscape-related indicators (of above)		
Yes:	22	10
Possibly:	22	10
No:	13	6

*Canada's FSC Standard contains 221 indicators.

2.4.3 // GAPS IN INFORMATION

Currently, there is no specific mention of ICLs within Canada's FSC Standard, and there is no specific framework to promote discussions that highlight the overlapping interests of Indigenous Peoples on the landscape.

One-quarter (26%) of Canada's FSC Standard includes various requirements regarding the identification of values and associated management practices. Most pertain to environmental values, but this does not prevent other values (cultural, social, economic) from being identified as important and managed in a way that will protect the value. In this way, there exists space within Canada's FSC Standard where discussion regarding values important to Indigenous People can take place.

Principle 9, High Conservation Values (HCVs)

The requirements of Principle 9, High Conservation Values (HCV) present the best framework to identify important values or special places based on input from the public, Indigenous people, and other experts and stakeholders. Importantly, Principle 9 is not limited by the regulatory framework — it is possible (and highly likely) that values identified go above and beyond those the province has established. These values can cover a wide ecological area (e.g. species at risk habitat, intact forest landscapes, rare ecosystems) and address areas important for sustenance (e.g. berry patches) or sites of cultural value (e.g. sweat lodge sites).

If the identification of an ICL is a means to delineate cultural values on a map, then Principle 9 presents a solid framework for achieving this end. However, if the intent is to empower Indigenous Peoples as rights holders, then the value of ICLs to the community will be in looking at the broader landscape and determining the trigger points for deeper consent-based discussions in order to maintain or restore the cultural connection to lands, territories and resources.

The challenge of including ICLs within the HCV framework is that there is no mechanism within Principle 9 to require FPIC from Indigenous communities. In terms of engagement, Principle 9 requires culturally appropriate engagement with Indigenous Peoples in the identification of HCVs (Indicator 9.1.2), as well as engagement with Indigenous Peoples in the determination of management strategies (Indicator 9.2.3) and the monitoring program (9.4.2). In spite of this, what constitutes an HCV and what activities are permitted to maintain or restore the HCV are ultimately the decision of the forest manager.

The case study revealed that the relationship between Indigenous Peoples and the forest management company is the most important element to obtaining information about values on the landscape. Further, a successful relationship depends on a continual, reiterative effort that respects the inherent rights and responsibilities of Indigenous Peoples over their territories for the long term. In many ways, Mistik is already implementing key aspects of an ICL process in their approach to special waterways close to local communities, referred to as 'Areas Adjacent to Surface Waters near Communities' in their High Conservation Value Forest (HCVF) report (see snapshot on page 10).

SNAPSHOT: MISTIK'S APPROACH TO SPECIAL PLACES

Mistik's 2020 HCVF Report (MML 2020) identifies 'Areas Adjacent to Surface Waters near Communities' as a High Conservation Value (HCV). These waterways (major lakes, rivers, creeks) are of critical cultural, ecological and economic significance to local communities and are often sites where several of these important values overlap. Proximity to areas important for carrying out traditional activities (e.g. berry picking, hunting, collecting, trapping, etc.) were emphasized for designation, notably areas where an activity could be completed within a day's time (including travel to/from the site). These areas require special treatment and a heightened level of diligence and were easily designated as HCVs.

Mistik's management approach is to provide a 1-km buffer to designated waterbodies, where forestry impacts within this area will be managed to ensure values or aesthetics are maintained to a level that satisfies the potentially affected community. Mitigation measures are discussed with communities and applied with their direction (e.g. no harvesting, or deferral of harvest to a different time). Ensuring the appropriate time for a community to analyze the operating plan, absorb the information, gather additional information and make an informed decision about the potential impacts is the desired outcome of both communities and Mistik.

These areas could be considered ICLs, as they represent areas with several significant values and, through direct engagement with communities, use various approaches to protect the relationships, customary rights and interests of the community. Mistik's approach also demonstrates that the identification of values can occur within an HCV framework. However, it is the solid relationship between the communities and the company, based on years of building trust and setting the foundation for an open relationship, that has helped the communities share the importance of these places as well as agree on what activities may occur. This approach to managing the landscape is considered a best practice.

The importance of relationship-building is reflected within FSC Canada's FPIC Guidance (FSC Canada 2019), specifically "building and maintaining a setting for dialogue and relationship building that is necessary for upholding the right to FPIC". Thus, it is evident that in order for an ICL to be accurate, well-informed and beneficial to the community, elements of the ICL process should be tied to relationship-building within the Standard. Ultimately, ICLs will benefit the community most if FPIC-based discussions are a requirement of the process.

Principle 3, Indigenous Peoples' Rights

The more applicable location within the FSC standard to address ICLs is within Principle 3, Indigenous Peoples' Rights. The Standard already includes requirements to identify rights that may be impacted by forest management activities (Indicator 3.1.2 & 3.1.4) and, more importantly, requirements to obtain FPIC related to these rights (Indicator 3.2.5). It is this relationship building through an FPIC process that could provide the basis for discussion regarding values of importance to Indigenous Peoples and more importantly, the agreed-upon terms for engagement and permitted management activities within areas of cultural significance.

While elements pointing to relationship-building related to the ICL process could be included in the FPIC indicator, an ideal location for the 'core' ICL standard requirements is within Criterion 3.5:

Criterion 3.5: The Organization, through engagement* with Indigenous Peoples*, shall identify sites which are of special cultural, ecological, economic, religious or spiritual significance and for which these Indigenous Peoples* hold legal* or customary rights*. These sites shall be recognized by The Organization* and their management, and/or protection* shall be agreed through engagement* with these Indigenous Peoples*.*

Canada's FSC Standard currently includes language under Criterion 3.5 that in many ways mirrors qualities of an ICL (i.e. sites of importance to Indigenous Peoples, addressing multiple values, reference to management regimes for protection, link to customary rights). However, a challenge with the existing language within Criterion 3.5 is the use of the word "sites". This could be interpreted as the indicator applying only to small, localized, stand-level locations rather than larger, landscape-sized spaces. (Note that the term 'sites' is not defined in FSC's glossary.) The addition of landscape-level considerations to Criterion 3.5 could easily address this gap.

2.4.4 // RECOMMENDATIONS FOR ICL INDICATORS

A summary of the recommended approach to incorporating ICLs in Canada's FSC Standard is as follows:

- Add requirements for landscape-level areas (e.g. ICLs) to indicators within Criterion 3.5;
- Include a requirement for FPIC related to the management strategies within ICLs;
- Update the HCV Framework (Annex D) to add a new Element #20 which assists in identifying ICLs;
- Include an annex with the purpose of introducing the concept of ICLs, emphasizing that many aspects of the Standard already address values collection and relationship building.

Table 2 demonstrates one approach for incorporating ICLs into Canada's FSC Standard (changes to the Standard in **red**).

Table 2: Approach to Incorporating ICL's into Canada's FSC Standard

Indicator	Requirement
3.5.1	Sites of special cultural, ecological, economic, religious or spiritual significance for which <i>Indigenous Peoples*</i> hold <i>legal*</i> or <i>customary rights*</i> are identified through <i>culturally appropriate* engagement*</i> .
3.5.2	Agreed upon measures to protect such areas are documented and implemented through <i>culturally appropriate* engagement*</i> with <i>Indigenous Peoples*</i> . When <i>Indigenous Peoples*</i> determine that physical identification of sites in documentation or on maps would threaten the value or <i>protection*</i> of the sites, other means are used.
3.5.3	Wherever sites of special cultural, ecological, economic, religious or spiritual significance are newly observed or discovered, <i>management activities*</i> in the vicinity cease immediately until protective measures have been agreed to with the <i>Indigenous Peoples*</i> , and as directed by <i>local*</i> and <i>national laws*</i> .
3.5.4	<i>Indigenous Cultural Landscapes*</i> are identified through <i>culturally appropriate* engagement*</i> with <i>Indigenous Peoples*</i> .
3.5.4 Intent Box	ICLs may be identified through the HCV framework, Element #20. See Annex ## for considerations related to ICLs.
3.5.5	<i>The Organization*</i> obtains <i>free, prior and informed consent*</i> (FPIC) regarding measures to maintain or enhance the integrity of <i>Indigenous Cultural Landscapes*</i> .

In addition to the above changes to Criterion 3.5, the following elements are recommended:

Addition of Element 20 to Annex D HCV Framework

Example: #20. Are there large or landscape-level areas of significance to Indigenous Peoples?

Guidance: Are there areas in the forest that:

- Are significant to maintain legal and customary rights, as well as the future aspirations of Indigenous Peoples that occupy the area?
- Represent environmental, social, cultural and economic values or attributes of significance to Indigenous people?
- Represent concentrations of overlapping values on the landscape?
- Demonstrate significance in the interrelationships of overlapping values?

New Annex for ICLs

- Introduce the concept of ICLs
- Emphasizing that many aspects of the standard already address values collection and relationship-building;
- Including best practices for approaching discussions with communities regarding ICLs; and
- Including other important aspects to consider in the establishment of ICLs.

Additional Recommendations

Critical to the success of implementing an ICL process is understanding that the cultural landscape encompasses more than just an accumulation of point-source values, but rather a broader characteristic or function (Curran 2019). It also means that the perspective of a 'value' is dependent on whose point of view is being considered. One of the inherent challenges in the assessment and designation of 'values' solely through the HCV framework is that the criticality of the value is often a threshold that must be established in order to warrant HCV status. This approach does not represent an Indigenous worldview, which emphasizes interrelationships and "unity between the natural and cultural aspects of the environment" (Andrews 2004). Further, the final designation of an HCV ultimately resides with the forest manager (NFSS Annex D, HCV Framework) which, again, adds a bias to those aspects considered to be 'of value' to Indigenous People.



3.0

SPECIES AT RISK AND SPECIES OF SPECIAL INTEREST

This section of the report aims to investigate whether/how Canada's FSC Standard provides access to Indigenous Peoples to participate in the identification and/or development of management strategies for Species at Risk or Species of Special Interest.

Species at Risk and Species of Special Interest in Canada's FSC Standard

Canada's FSC Standard devotes significant attention to species — both flora and fauna. The term 'Species at Risk' (SAR) is a specific term that the Standard (FSC Canada 2018) uses to describe species that have been formally listed by provincial or federal legislation as being Endangered, Threatened, Vulnerable, or of Special Concern (or a similar 'at-risk' designation). These are, in other words, species that have been legally recognized and have different levels of protection afforded to them.

Species of Special Interest (SSI) represent plants and animals that are of particular interest to people, whether for cultural, economic or social reasons. In the context of this report, SSI refer to species that are of particular interest to Indigenous Peoples.

Cultural Keystone Species is another term defined as culturally salient species that shape the cultural identity of a people and have major roles in diet, materials, medicines or spiritual practices (Garibaldi and Turner 2004). Species which are important for food, medicine, or ceremony constitute the many other ways SSI or SAR may be described by First Nation communities and organizations working on landscape level conservation.

Species at Risk figure prominently in Canada's FSC Standard. Criterion 6.4, with its eight indicators, is devoted to the protection of SAR. In Canada, the woodland caribou (*Rangifer tarandus caribou*) is arguably the most prominent SAR within the FSC standard, as an entire indicator (with three sub-indicators) is dedicated to this species alone. Within the global FSC system, this treatment is an anomaly and yet it speaks to forestry's impact on this species, as well as the importance of this species to members of FSC Canada's four chambers: Environmental, Social, Economic and Aboriginal Peoples. The Standard also includes six other indicators that consider SAR, as well as Principle 9, HCVs for which SAR is a definitive HCV (under HCV1, Species Diversity).

Canada's FSC Standard does not use the term 'Species of Special Interest', but it is directly related to the types of species-specific resources or values referenced in HCV5 (community needs) and HCV6 (cultural identity). More broadly, many aspects of Principle 3 relate to SSI through the realization of legal or customary rights (to hunt, fish, trap, gather, etc.). Criterion 5.2 is also relevant in terms of economic benefits from the forest (e.g. non-timber forest products). Finally, the protection of any wildlife and their habitats is addressed throughout the Standard, and this also relates directly to SSI.

Species Identified in the Case Study

The Mistik case study questioned participants about the important activities undertaken on the land. Several respondents identified species in relation to activities that help sustain their relationship with the land:

Table 3: Summary of Activities and Species Identified by Case Study Participants.

Activity	Species
Harvesting/gathering	Wild rice, morel mushrooms
Trapping	Lynx, fisher, pine marten, beaver, muskrat, rabbits, wild chicken
Berry picking	Blueberries, cranberries, raspberries, strawberries
Hunting	Moose, deer, elk, caribou
Commercial fishing	Walleye, northern pike, white fish
Traditional medicines	Rat root, chaga
Spiritual significance	Raven, bald eagle, bison



All of these species would be considered Species of Special Interest because they are the connection between the people and the activities that maintain their traditional cultural identity.

Interestingly, only two SAR were mentioned by participants – caribou and buffalo (bison). Discussions with participants indicated that there is no perceived conflict between SAR and SSI in terms of management. As one participant shared: “For the most part, people have the right to hunt and fish and gather. They also realize that animals like caribou are at risk and want to help. For the most part, people are making a conscious decision” (Personal communication, February 11, 2021). Overwhelmingly, participants noted species they consumed as being their primary connection to the land.

FSC FPIC and Species-Level Engagement

Obtaining FPIC is the culmination of a collective process that is grounded in engagement, trust, mutual respect and understanding. Several elements within Principle 3 support the collective FPIC process. These include:

- gathering information and building understanding,
- building relationships and capacity, and
- making agreements and monitoring the process.

FSC Canada’s FPIC Guidance document (FSC Canada 2019) details this collective approach, as well as the associated indicator requirements to support the entire process. Refer to FPIC Guidance Document (2019), *Table 3: Seven-step FPIC process and related indicators of the FPIC Guidance Document*) as seen below:

FPIC Process Phases and Steps	Principle 3 Indicators	Other relevant Indicators
Phase 1: Gather Information and Build Understanding		
Step 1: Identify rights holders and their rights through engagement	3.1.1, 3.1.2, and 3.1.4	1.3.1, 4.1.2, and 6.5.1
Phase 2: Build Relationships and Capacity		
Step 2: Prepare for further engagement and agree on the scope of the FPIC process	3.1.3, 3.1.4, 3.2.1, 3.2.2, 3.2.3, 3.2.4, 3.2.5, 3.4.1, 3.4.2, and 3.5.1	4.3.1, 4.4.1, 6.5.1, 7.1.1, 8.2.2, and 9.1.2
Step 3: Undertake participatory mapping and impact assessments	3.2.5, 3.5.2, and 3.5.3	4.5.1, 6.4.2, 6.4.3, 6.4.5, 6.5.8, 6.8.7, 9.4.2, and 10.9.1
Phase 3: Make Agreements and Monitor Progress		
Step 4: Management activities revised, and affected rights holders informed	3.2.5	
Step 5: Negotiate an agreement with rights holders on FPIC proposal	3.2.5, 3.3.1 to 3.3.3, 3.6.1, and 3.6.2	6.5.8, 6.5.11, and 8.2.2
Step 6: Verify and formalize the FPIC agreement	3.3.1, 3.3.3	
Step 7: Implement and monitor the FPIC agreement	3.3.3	8.2.2

However, it is Indicator 3.2.5 that provides the step-by-step procedural roadmap for obtaining FPIC. The following table identifies each step and provides an application in the context of species (SAR or SSI).

Table 5: Sub-Indicators and Species Application of Indicator 3.2.5 of the FSC Canada National Stewardship Standard

Indicator 3.2.5: <i>Free, Prior and Informed Consent</i> * is obtained prior to <i>management activities</i> * that affect the rights identified in Indicator 3.1.4 through a process that:		
Sub-Indicator	Requirement	Application
1	Engages the <i>Indigenous Peoples</i> * in the assessment of the economic, social and <i>environmental values</i> * of the forest management resource;	Provides opportunity for dialogue related to what is important to Indigenous People. This is where SSI and associated activities may be identified.
2	Documents an approach to identifying the goals and aspirations of affected rights holders related to <i>management activities</i> *;	Provides the opportunity to understand the larger context of how the forest is expected to fulfill the needs of the community and sustain their relationship with the land over the long term.
3	Includes a <i>mutually agreed</i> * upon dispute resolution process;	This is an important element to assist in working through differences. For example, if there were opposing views by a community for managing a SAR (e.g. woodland caribou) with a preference for managing for an SSI (e.g. moose), this is the pre-established process for addressing and working through disagreement.
4	Supports dialogue regarding the rights and responsibilities of <i>Indigenous Peoples</i> * to the resource;	Establishes the basics related to the legal and customary rights of Indigenous Peoples. Encourages discussions regarding Indigenous stewardship over resources. For example, discussion of traplines as a customary right, and how these are maintained and passed on by families.
5	Informs affected <i>Indigenous Peoples</i> * of their right to withhold consent or modify consent to the proposed <i>management activities</i> * to the extent necessary to protect their rights, resources, <i>lands and territories</i> *;	This is a core element of the right to FPIC, which does not seek only meaningful consultation, but supports a model of self-governance and decision-making. (FSC Canada 2019; Curran 2019)
6	Supports decision-making by affected <i>Indigenous Peoples</i> * that is free of coercion, manipulation or intimidation.	Reinforces that consent must be given freely.

Indicator 3.2.5 also includes consideration of the operational constraints in achieving FPIC under the timelines imposed by FSC and the certification process:

*When Free, Prior and Informed Consent** has not been obtained, *The Organization** demonstrates *best efforts** to support a *culturally appropriate** *engagement** process with affected *Indigenous Peoples** that is advancing in *good faith** with the intent of reaching an agreement based on *Free, Prior and Informed Consent**.

This means that the forest manager is responsible to demonstrate 'best efforts' in moving forward the discussion, with the intent of reaching agreement. This helps to support timelines that are more aligned with Indigenous Peoples' needs and desires. Other FSC requirements regarding culturally appropriate engagement with Indigenous Peoples that are not focused on a rights-based approach to development (i.e. outside of Principle 3) are evident in the following requirements:

Table 6: Non-Rights Based Culturally Appropriate Engagement Requirements with Indigenous Peoples within the FSC Canada Standard

Standard Reference	Requirement	Application
6.4.5.c	<p>Through an <i>efficient collaborative process*</i> with self-identified <i>interested and affected stakeholders*</i> and affected <i>Indigenous Peoples*</i>, a caribou <i>conservation*</i> approach consistent with the Range Plan Guidance for Woodland Caribou, Boreal Population (ECCC 2016) is implemented for the <i>Management Unit*</i>...</p> <p>The approach includes:</p> <p>6. Respect for, and effective <i>engagement*</i> of, <i>Indigenous Peoples*</i>;</p>	<p>This option (c) for caribou habitat management provides opportunities for Indigenous Peoples to access and participate in the plan for caribou conservation within the forest management unit.</p> <p>Additionally, this indicator requires that the caribou conservation approach demonstrates 'respect for, and effective engagement of Indigenous Peoples', regardless if they participate in the overall process.</p>
6.5.11	<p><i>For forests*</i> managed on public land, <i>The Organization*</i> works within its <i>sphere of influence*</i> to achieve the following:</p> <ul style="list-style-type: none"> ● Move <i>designated conservation lands*</i> to full <i>legal*</i> regulated status; ● Recognition of <i>designated conservation lands*</i> in management plans* and other relevant documents; and ● Avoid harvesting, <i>road*</i> building and other operations proposed by other <i>tenure*</i> holders that are not consistent with <i>conservation* objectives*</i> of <i>designated conservation lands*</i>. <p><i>Free, Prior and Informed Consent*</i> is obtained prior to efforts to work within <i>The Organization's* sphere of influence*</i> to achieve regulated status for <i>designated conservation lands*</i> that overlap <i>Indigenous Peoples'*</i> traditional territories (per Criterion 3.2).</p>	<p>This indicator is the culmination of efforts to create a Conservation Areas Network, and seeks the designation of areas for regulated protection.</p> <p>Requirements for FPIC relate to circumstances whereby areas proposed to government authorities overlap Indigenous traditional territories.</p> <p>This requirement ensures that affected Indigenous Peoples are in support of the Certificate Holder promoting an area for regulated protected status of identified conservation lands.</p> <p>While this Criterion does not specifically reference SAR or SSI, elements related to landscape connectivity (e.g. important habitat elements for caribou) and HCVs (including SAR and SSI) are some of the key inputs for consideration in the Conservation Areas Network.</p>
9.1.2	<p>The <i>HCV assessment*</i> uses results associated with the identification of <i>HCVs*</i> and <i>HCV areas*</i> from <i>culturally appropriate* engagement*</i> with <i>Indigenous Peoples*</i>, and <i>affected*</i> and <i>interested stakeholders*</i> with an interest in the <i>conservation*</i> and management of <i>HCVs*</i> and <i>HCV areas*</i>.</p>	<p>This indicator provides opportunities for Indigenous People to participate in the identification of HCVs on the forest. SAR (through HCV1) and SSI (via HCV5 & HCV6) represent important values that would be identified through the HCV process.</p>
Criteria 1.6 and 4.6	<p>1.6 <i>The Organization*</i> shall identify, prevent and <i>resolve disputes*</i> over issues of statutory or <i>customary law*</i>, which can be settled out of court in a <i>timely manner*</i>, through <i>engagement*</i> with <i>affected stakeholders*</i>.</p> <p>4.6 <i>The Organization*</i>, through <i>engagement*</i> with <i>local communities*</i>, shall have mechanisms for resolving grievances and providing <i>fair compensation*</i> to <i>local communities*</i> and individuals with regard to the impacts of <i>management activities*</i> of <i>The Organization*</i>.</p>	<p>Both Criteria 1.6 and 4.6 offer avenues for dispute resolution with Indigenous Peoples.</p> <p>Criterion 1.6 would address disputes regarding rights (legal and customary), while Criterion 4.6 would address disputes regarding the impacts of forest management activities to communities.</p> <p>Although ideally a last resort, these indicators could provide a forum for discussion to work through differences regarding species management.</p>

Overall, in the context of FSC certification, Certificate Holders are not constrained by the regulatory framework in terms of consultation and accommodation, which often manifest as “procedural administration rather than substantive outcomes” (Curran 2019). FSC has laid the groundwork for resource managers to incorporate FPIC into their forest management approach and has also provided other opportunities for culturally appropriate engagement in circumstances where Indigenous People may be affected by forest management activities.



4.0 CASE STUDY METHODOLOGY

4.1 || OVERVIEW

Documentation of the research methodology forms the basis for the potential development of further case studies, learning resources and plans for monitoring and evaluating ICLs. It is critical to move beyond the theoretical to examine landscapes which are presently stewarded by Indigenous Peoples. One method for examining examples of ICLs in practice is the case study methodology (Johnston, McGregor, and Restoule 2018). The research team employed culturally appropriate research methods including open inquiry and semi-structured open conversations. The research team remained open-minded, trusting interviewees to share their experiences, honoring and respecting the knowledge of participants. The principle of reciprocity guided the recognition of participant's contributions to the research in the form of a gift of lumber. In this way that is noted in *Research is Ceremony: Indigenous Research Methods* (Wilson 2008), the researcher and the case study participants were conducting research as a form of ceremony.

4.2 || METHODS OF RESEARCH DESIGN

The case study was guided by a research question arising from FSC Canada and Wahkohtowin Development Group in dialogue about what Indigenous Cultural Landscapes mean to communities who have engaged in FSC-related forest management planning processes.

“How do communities participating in FSC certification describe and/or delineate their cultural landscapes?”

The research began with a brief scan of publicly available literature and a review of background documents gathered from secondary sources. To respond to the research question, the researchers selected Mistik Management Ltd. as the pilot case study. Mistik is a long-standing FSC Certificate Holder and has, over many years of forest

management activities, been the subject of numerous case studies (Anderson 2000, Wyatt 2008, Wyatt et al. 2013). Thus, a knowledge base has been established exploring the company's approach to working with Indigenous communities (Wyatt et al. 2013). To prepare for the community-based investigation of identifying ICLs, the research team identified several communities involved in Mistik's forest management planning. Three communities in northern Saskatchewan were identified with Indigenous members having varied levels of participation in forest management activities: Canoe Lake Cree First Nation and the northern hamlets of Jans Bay and Cole Bay.

In the research design phase, the researchers took guidance from the First Nations Information Governance Centre's Ownership, Control, Access and Possession (OCAP®) (FNIGC 2014). Likewise, researchers were guided by approaches to research that are trauma-informed and uphold principles of respect, relevance, reciprocity, relationships and responsibility (Johnston et al. 2018). Informed consent from each participant was documented verbally at the outset of each interview (as documented in the interview guide, Appendix 3). In recognition of the time and knowledge requested of case study participants, the research team asked Mistik for suggestions of an appropriate gift in reciprocity. The company arranged for bundles of lumber to be distributed to each participant following their interview. This reciprocal gift was noted in the invitations shared with participants as part of the case study recruitment.

Under the challenging circumstances of conducting research during a global pandemic, the research team devised an approach that would be entirely physically distanced and reduce the health risks to participants. The research team used virtual engagement tools (telephone and video-conferencing), which was greatly facilitated by working closely with Mistik staff to gain the trust of participants and build their understanding of the research plan.

The case study approach involved the following steps:

- Semi-structured interview guide;
- Participant recruitment;
- Gaining permission and documenting consent;
- One-on-one interviews and focus group conversations (primary data);
- Verification of the data;
- Coding and analysis of the results; and
- Discussion and dissemination (presentation)

Semi-Structured Interview Guide

To convey the meaning of ICLs, the researchers centered the interview questions around concepts of ‘relationship’ and kinship with land, rather than ‘land user’. Various meanings of ‘land use’ and ‘land base users’ exist. As noted by LeClerc and Keeling (2014), land use in a resource management context often refers to land use planning designations such as ‘mining’ or ‘forestry.’ In contrast, an Indigenous land use may describe specifically “harvesting of animal and plant resources as part of the land-based economy (e.g. hunting and trapping) in an Aboriginal community” (Natcher 2009, as cited in LeClerc and Keeling 2015, 3). Incidentally, the researchers documented a concept described in the Cree language. The doctrine of *wâhkôtowin* has been interpreted to mean the “mending the separation caused by physical existence; laws of familial *relationships and responsibilities*” (Stonechild 2016, 218).

It is this understanding of land-relationships that informed how the researchers created the semi-structured interview guide (Appendix 3). As part of the two-page project introduction (Appendix 4), participants were provided with the following questions in advance.

The questions presented were as follows:

1. What are some of the important activities that you do on the land, that help you maintain your relationship with the land?
2. Looking back and forward, how could caring for the forest — in the way that Mistik does this — support the restoration of the relationship?
3. What processes or collaborations might be needed to support the restoration of the relationship to the land?
4. What advice might you give to other communities looking to start their stewardship processes?

4.3 // METHODS OF DATA COLLECTION AND ANALYSIS

4.3.1 // PARTICIPANT RECRUITMENT

The researchers looked closely at the approach to FSC forest management certification used by Mistik in Saskatchewan and highlighted the approaches to landscape-level planning and management. Through collaboration with Mistik staff, interview participants were to be selected from community members with experience and relationships to their cultural landscapes — whether through forest management activities for work or personal reasons. The researchers worked with Mistik to identify possible participants from several communities and recruitment was by invitation and word-of-mouth; for example, an interview participant shared the open invitation during a co-management board meeting. Whether a participant was familiar with Zoom video-conference technology, or preferred a one-on-one telephone interview, the research team offered multiple options to reduce technological barriers to participation in the case study research.

4.3.2 // CASE STUDY PARTICIPANT PROFILE

Participants in the case study had diverse forest management responsibilities ranging from:

- 5 current/former employees of Mistik Management Ltd.
- 7 members of the communities, including:
 - 3 members of Canoe Lake First Nation and Co-Management Board
 - 3 Cole Bay community members
 - 1 Jans Bay community member

4.3.3 // GAINING PERMISSION – INTRODUCING THE CASE STUDY

The research plan for collecting primary data began with introducing the research topic to prospective participants in advance, to give time for reflection and discussion with family and friends, prior to scheduling an interview time. The researchers employed a process to request informed consent. First, the researchers produced a customized two-page project introduction which described methods for safeguarding the privacy and knowledge shared by interview participants (Appendix 4). The two-page introduction was verified through a workshop with Mistik and WDPG staff prior to sharing with potential participants.

In introducing the interview topic, the ICL concept description was shared with land users and knowledge holders, highlighting the following components:

- **Multiple values** — environmental, social, cultural and economic;
- **Relationship-based** — to land, water, flora, fauna and spirit;
- **Landscape features** — features are created and maintained that are tangible and intangible; and
- **Praxis Activities** — evidence of stewardship activities based on collectively held responsibilities to the territory.

4.3.4 // DOCUMENTING CONSENT

The researchers contact potential participants by telephone or email and answered any initial questions after the review the introduction document (Appendix 4). After scheduling an interview time, at the outset of each interview and focus group, the researchers reviewed the consent document and gave each participant the opportunity to ask questions prior to proceeding. Verbal consent was documented for each interview.

4.3.5 // ONE-ON-ONE INTERVIEWS AND FOCUS GROUPS

The research team conducted remote interviews and focus groups with a total of twelve participants via telephone or video conference calls, through six one-on-one interviews and two focus groups. Semi-structured interviews and focus groups were offered as options to accommodate each participants' comfort in the process. The benefits of individual interviews are they tend to result in detailed, in-depth discussions whereas focus groups can provide a forum for collective expression and group members can stimulate new ideas from one another.

Additionally, participants optionally self-identified as Indigenous or non-Indigenous and provided details about their relationship to the land in response to the interview questions. Participants also chose to identify their working relationship with the company (e.g. if they were current or former Mistik employees or contractors, external contractors, elected leadership, etc.).

Many participants also identified as residents of the case study communities: three members of Canoe Lake Cree First Nation, three from Cole Bay hamlet and one from Jans Bay, including the mayors of Cole Bay and Jans Bay Métis communities. In one-on-one conversations, the interviewers were easily able to follow the interview guide and complete an interview within approximately 1 hour; however, more time was needed to cover the same range of questions in larger focus groups (approximately 90-120 minutes). In contrast to individual interviews, during focus groups, the researchers were more involved in steering the conversation back to the interview questions. Due to

the conversational nature of open inquiry, a participant often recalled another answer to add and the interviewers planned extra time for the participants to circle back to a previous discussion topic. Each interview closed with a moment of reflection and a commitment from the research team to communicate 'What We Heard' through a process of verification.

4.3.6 // VERIFICATION OF THE DATA

With permission, each interview was audio-recorded for note-taking purposes, and the research team performed at least one round of listening to the interview in order to record preliminary findings in a short summary of the key points. The initial results were shared with each participant as a summary of 'What We Heard' in a question-answer format. Participants were invited to reflect on what was said and to suggest changes or corrections to the data. In this way, the case study participants were able to add further information that came to mind after the interview or to make adjustments to their interview statements.

4.3.7 // CODING AND ANALYSIS OF THE DATA

Given the time constraints, a partial targeted transcription (summary notes) of each interview was completed, however a full transcription of each interview was not conducted. Future case studies may benefit from more fully utilizing the standard techniques of Traditional Use Study researchers such as direct-to-digital mapping and full audio transcription (Tobias 2009; DeRoy 2012). In this case study research, the summary notes were reviewed, thematically coded as determined at the outset of the project and analyzed by the research team. The resulting dataset was entered into a coding spreadsheet and organized into themes. The research team sorted the summary of participants' responses, according to the four underlying values (Appendix 4) and conducted an analysis of the findings. Patterns were identified through comparison of the interview results with the background review of literature and technical documentation.

5.0 RESULTS AND LESSONS LEARNED

As a step towards sharing the research results, the research team held an initial virtual gathering to share the case study approach on March 30, 2021. This event brought together the research team, community practitioners of ICLs, project funders and champions of further investigation of the potential role of ICLs in Canada’s FSC Standard. During additional events on April 27-28, 2021 the research team shared a more fulsome description of the case study results of the project with a network of First Nations with interest in forest management and recorded the presentation as a publicly-available webinar. The intention of the virtual gatherings was to include a wider group of community representatives who may be interested in conducting their own case studies.

5.1 || CASE STUDY

The case study takes a closer look at the relationships between cultural landscapes and three communities in northern Saskatchewan — Canoe Lake Cree First Nation, the Northern Hamlet of Jans Bay and the Northern Hamlet of Cole Bay. As this report describes in section 1.2 (Geopolitical Context), Mistik’s Forest Management Area overlaps with Treaty 6 (1876) and resides within a provincial legal framework for forestry that includes rules for operations, licencing (tenure), and forest management planning (Wyatt et al. 2013). Canoe Lake First Nation is one of the nine member communities within Meadow Lake Tribal Council, and is bordered by Jans Bay and Cole Bay, both Métis communities.

To convey the meaning of “Indigenous Cultural Landscapes”, researchers asked a series of open-ended questions aimed at eliciting responses about each interview participant’s relationship to the landscape: to the water, plants, animals and life force on the land. For participants joining by video-call, researchers shared the descriptive definition of ICLs developed by FSC Canada (Appendix 4).

The working definition includes four critical components that distinguish an ICL from other cultural landscapes:

- Multiple values are considered (environmental, social, cultural and economic);
- Identification with the area that is relationship-based;
- Culturally important landscape features that are tangible and intangible; and
- Evidence of stewardship activities based on collectively-held responsibilities for the territory.

The description of ICLs prompted a discussion about the elements of importance to each participant, particularly when asked “How do you define Indigenous Cultural Landscapes?” Through analysis of the interview results from three unique communities, three central themes emerged (Table 6): multiple values, respect and relationships, and stewardship responsibilities to territory.

Table 7: Interview quotes and emergent themes

Emergent Themes	How do you define and/or delineate Indigenous Cultural Landscapes?
Respecting Multiple Values	“Forests need to be respected for the values that they can give, which is what the ICL is trying to capture.”
Relationships with Land and Life	“Relationships are what make it work. This kind of planning demands openness and a willingness to share, which cannot happen without trust and restoration of the relationships.”
Stewardship Responsibilities	“Indigenous People have been around here for a very long time before forestry, they are a big part of the forestry industry now and will always be here.”

5.1.1 // RESPECTING MULTIPLE VALUES

For those who maintain their relationships on the land as individuals or families, these traditional land users associate multiple values from the landscape: environmental, economic, social and cultural values were identified in the ICL description; case study participants also identified intangible values such as spirit and ceremony. For example, keeping the forest intact around medicinal plants, species habitat and traplines requires communication between individuals on the land and the forest company to identify areas to avoid and to ensure buffer zones remain around these important cultural areas. Some families have their own side businesses including commercial fishing and growing wild rice — both considered cultural activities that sustain community members economically. Often, values are overlapping and can be in conflict with one another. In particular, balancing economic importance with sustaining conservation requires emphasis on looking forward and planning for a long-term future.

5.1.2 // RELATIONSHIPS WITH LAND AND LIFE

Several participants were multilingual and many were familiar with the concept of *wâhkôtowin* in the Cree language. When prompted to describe their relationship to the land, participants also described this as ‘family’, meaning everyone is related and connected as part of a network. Interview discussions revolved around relationships and how to pass on land-based learning through activities with multiple generations (children, grandchildren). To maintain their relationship with the land, interviewees spoke about harvesting berries, plants (edible and medicinal) and animals such as moose, deer and elk. In the case study area, Cree First Nations and Métis Peoples have been on the land and have maintained their relationships with the land for generations, and the forest shares in those relationships with people. The temporal nature of the ancestral relationships, stretching far into the past and future, are important aspects of a fulsome description of ICLs.

5.1.3 // STEWARDSHIP AND RESPONSIBILITIES TO THE TERRITORY

Visibly tangible landscape features — such as animal habitats and ecosystems — were described by participants as deserving of protection in the interests of retaining values for future generations. Interviewees consistently referred to buffer zones — areas where forestry activities would be off-limits — which community members could identify to Mistik to set aside around important harvest areas, traplines and animal habitats.

In areas known for traditional harvesting, community members have advised their co-management board to surround a landscape feature with a buffer zone, and this request has been honoured. Communities retain their confidential and sacred knowledge about what is important on the landscape — be it a grave site or caribou calving area — yet are also able to realize protection of the areas that are important for culture, spiritual practices and their way of life. Mistik has a company-wide policy titled the *Relations with Indigenous Peoples Policy* (MML 2018a), broadly documenting how it will approach its relationships with Indigenous communities. Staff describe the approach as having a relationship based on each individual community’s wants or needs, rather than being prescriptive in determining how the relationship should be.

A detailed description of the case study results can be found in Appendix 5.

5.2 // DISCUSSION

Mistik’s evolving relationships with the nine communities which comprise MLTC and the land-based users in the FMA area, has been summarized in past research as ‘the Meadow Lake Experience’ (Wyatt et al. 2013). In the approximately 30 years since formation of co-management arrangements, these relationships between communities and the forestry industry have evolved — from planning through to implementation and governance. Case study interviews with members of Canoe Lake First Nation provided an opportunity to build on learnings from ‘the Meadow Lake Experience’. The case study research incorporated interviews with co-management board members from Jans Bay and Cole Bay Métis communities. Through participation in interviews from the three communities involved in co-management of Mistik’s operations, the research has reported how members of each community describe and delineate their cultural landscapes.

Case study participants identified that co-management of the forest is a significant activity for communities to be involved in as they identify the Indigenous Cultural Landscape. Co-management was particularly important to those participants who were also members of the FMA area planning and implementation teams. As described in an interview, there is no one-size-fits-all approach to the forest company’s relationship with communities. Mistik shares the management responsibilities with communities, as informed by decades of forest management planning with Indigenous Peoples. This approach has resulted in unique internal policies and procedures which require engagement, consultation and collaboration with Indigenous communities within the case study region and FMA area.

Although the responsibility to uphold s. 35 of the *Constitution Act* falls to the federal and provincial governments (the Crown) and not proponents, it was observed that Mistik has created their own policy and procedures that are informed by s. 35, elements of UNDRIP and the Truth and Reconciliation Commission's 92nd Call to Action. In their *"Relations with Indigenous Peoples Policy"* Mistik states that:

"Pursuant to the terms of the FMA, Mistik, as a licensee of the Province of Saskatchewan, has the responsibility to address the impact of its forest operations on the existing rights enjoyed by Indigenous Peoples which arise by law, by custom or from any Treaty or Right guaranteed by section 35 of The Constitution Act of Canada, which include the right to fish, hunt, trap and gather." ("Constitution Act, 1982 Section 35")

As described in section 2.4.3, Snapshot: *Mistik's Approach to Special Places*, Mistik's management approach to a 1-km buffer surrounding designated waterbodies is informed by their relationships with communities, and in turn is rooted in the values, relationships and responsibilities of the Indigenous Peoples living and caring for the FMA area. These collaborative relationships have resulted in tangible outcomes such as co-management boards, the current forest management plan, and company-wide policies and procedures (Mistik Management, 2019). Furthermore, decades of working together to produce these outputs has strengthened the relationships between the company and the communities — the congeniality of interview participants observed throughout the interview process appears to demonstrate the unintended benefits of company-to-community relationships.

As a first pilot project, the case study aims to provide guidance for forest managers and practitioners in documenting the approach to stewardship of special places, in this case, the approach undertaken by Mistik and the three communities of Canoe Lake First Nation, Jans Bay and Cole Bay Métis Communities. The case study exemplifies how an ICL may be determined, whether through buffers zones or co-management governing bodies. Ultimately, each community will have a unique approach, history and relationship with the forest company that will affect the type of information shared between parties. The research team recommends that future case studies explore the diversity of relationships between forest managers and Indigenous Peoples across the landscape, towards a fulsome description of methods of identifying Cultural Landscapes of importance to Indigenous Peoples.



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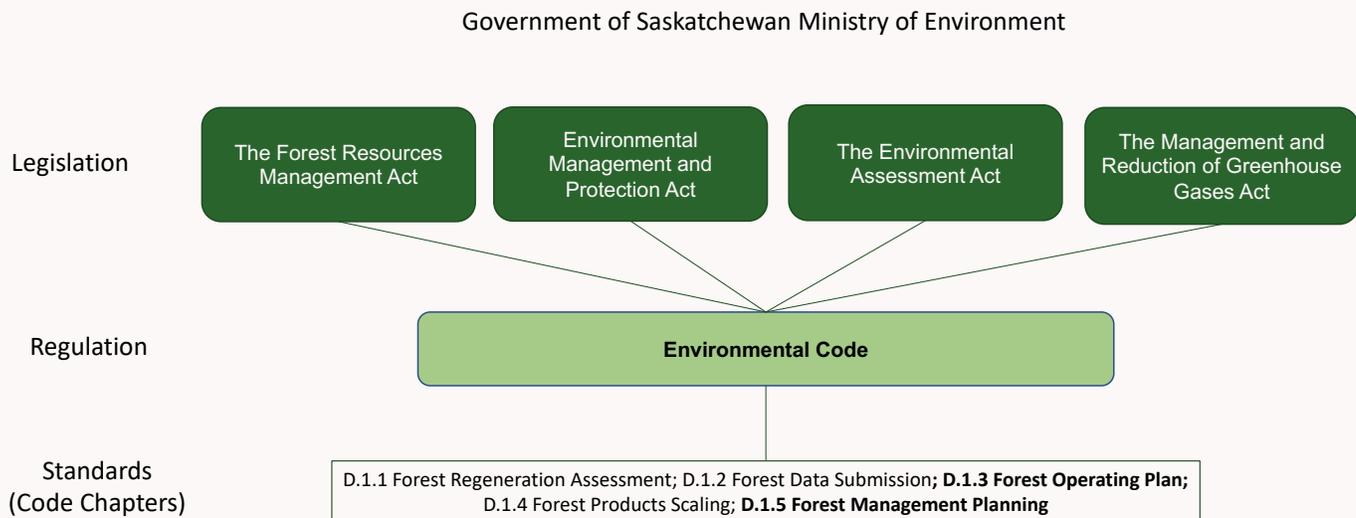
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APPENDIX 1: SASKATCHEWAN FORESTRY REGULATIONS

The province of Saskatchewan has several key pieces of legislation that forestry managers must adhere to. Forest Tenure Allocation in Saskatchewan is regulated through *The Forest Resources Management Act (FRMA), 1996* (NAFA 2020). The “long-term, area- and volume-based major licence is the FMA, which is typically twenty years long and carries forest management obligations. It is conveyed through a FMA licence. If there is only one ownership group (one consuming mill), then the licence will be a solely-held agreement and licence. If there are multiple owners (multiple mills), then the licence is shared and the volume subdivided/ allocated according to mill fibre diet” (NAFA 2020). Figure 7 outlines the overarching FRMA with related Acts and the linkages with the Environmental Code sections.

For commercial tenure, the Forest Management Agreement licences are foremost, covering large areas of forest and requiring forest management responsibilities, with the Term Supply licenses second that allocate a timber harvest volume on public lands with dues paid according to the volume harvested. Forest Product Permits are also administered under the *FRMA* for smaller, non-mill scale forest products (e.g. firewood, non-timber forest products). Table 8 contains examples of laws and regulations that need to be taken into consideration when conducting forestry activities.

Figure 3: Forest Resources Management Act and the Environmental Code



SASKATCHEWAN ENVIRONMENTAL CODE FOREST MANAGEMENT PLANNING STANDARD

The Saskatchewan Ministry of Environment uses a results-based regulatory approach to environmental protection which includes the management of forest resources. The results-based approach incorporates required outcomes into regulations but leaves specific methods or rules on how to get there to the proponent (Government of Saskatchewan 2021). The Saskatchewan Environmental Code consolidates the chapters under *The Environmental Management and Protection Act, 2010* and *The Forest Resources Management Act, 1996*.

The following chapters of the Saskatchewan Environmental Code are required to be followed for forestry activities:

- D.1.1 Forest Regeneration Assessment
- D.1.2 Forest Data Submission
- D.1.3 Forest Operating Plan
- D.1.4 Forest Products Scaling
- D.1.5 Forest Management Planning

Each chapter of the Environmental Code is an overview of activities required and most include standards that act to establish uniform specifications, procedures criteria, methods, processes or practices (Government of Saskatchewan 2021).

Of interest to this report are the requirements that are outlined for informing First Nations and Métis communities about forest management. Environmental Code chapters D1.3 Forest Operating Plan and D1.5 Forest Management Planning detail provisions for information sharing and information sessions with First Nations and Métis communities in the creation of these plans; however, there is no requirement to collaborate, co-create or seek consent for forest management or operations plans.

This chapter applies to licencees required to submit a forest management plan pursuant to section 38 or 45 of the Act. It details out the expectations for forest management plans and the inclusion of First Nations and Métis communities:

1-9 (4c) the public engagement plan must include a “statement recognizing First Nation and Métis rights and affirming that First Nation and Métis community participation in the public engagement and information sharing processes will not prejudice these rights” (Government of Saskatchewan 2017).

It asks proponents to take into consideration the interests of other forest users including First Nation and Métis communities and consider other land uses and values within the FMA area, including traditional land uses and values as well as Species at Risk.

FOREST OPERATING PLAN STANDARD

This chapter applies to forest products licence holders who are required by the Act to submit an operating plan to the Minister for approval. There are provisions within the Forest Operating Standard to inform or share information with First Nation and Métis communities including:

s. 1-3 (d-e)

d) An overview of the information sharing activities with First Nation and Métis communities whose ability to exercise Treaty or Aboriginal rights and carry out traditional uses is potentially adversely impacted; and

e) a schedule of public and First Nation and Métis community information sessions to be conducted during the development period of the operating plan. (Government of Saskatchewan 2012).

Table 8: Sample of Federal and Provincial Laws and Regulations for Forest Managers

Canadian Federal	Province of Saskatchewan	
<p><i>Canada National Parks Act S.C. 2000, c. 32</i></p> <p><i>Species at Risk Act, SC 2002, c 29</i></p> <p><i>Fisheries Act, RSC 1985, c F-14</i></p>	<p><i>All - Terrain Vehicles Act, SS 1988-89</i></p> <p><i>Conservation Easements Act. S.S. 1996</i></p> <p><i>Crown Resource Land Regulations, 2019, RRS c P-31.1 Reg 3</i></p> <p><i>Environmental Assessment Act, S.S. 1979-80,</i></p> <p><i>Environmental Management and Protection Act (and Regulations) 2010</i></p> <p><i>Fisheries (Saskatchewan) Act, SS 2020</i></p> <p><i>Forest Resource Management Act S.S 1996</i></p> <p><i>Forest Resource Management Regulations, R.R.S</i></p>	<p><i>Forestry Professions Act, SS 2006</i></p> <p><i>Heritage Property Act, S.S. 1979-80,</i></p> <p><i>Management and Reduction of Greenhouse Gases Act, SS 2010</i></p> <p><i>Natural Resources Act, SS 1993</i></p> <p><i>Parks Act, S.S. 1986,</i></p> <p><i>The Provincial Lands Act, 2016</i></p> <p><i>The Snowmobile Act, RSS 1978</i></p> <p><i>The Wildfire Act, SS 2014</i></p> <p><i>Water Security Agency Act, SS 2005</i></p> <p><i>Weed Control Act, SS 2010</i></p> <p><i>Wildlife Act, 1998</i></p> <p><i>Wildlife Habitat Protection Act, S.S. 1983 84</i></p>



APPENDIX 2: DETAILED RESULTS OF NFSS COMPATIBILITY ANALYSIS

Topic	Indicator	Details	Large Landscape Management & Strategies
A. Identification/Delineation of Values (Stand and/or Landscape)			
Environmental values	6.1.1	ID regional/landscape level envt'l values	Yes
	6.1.2	ID site-level envt'l values	No
	6.4.1	ID of SAR	Possibly, depending on SAR
	6.5.1, 6.5.2, 6.5.6, 6.5.7	ID of gaps in Conservation Areas Network; ID of designated conservation lands	Yes
Social values	N/A		
Economic values	5.1.1	Ecosystem services & NFTP's are ID'd	Possibly, depends on specifics.
Cultural identity	N/A		
Overlapping of above values	3.1.2	ID Customary access to and use of forest resources, ecosystem services	Possibly
	3.1.3, 3.1.4	ID Customary access to and use of forest resources, ecosystem services	Possibly
	3.5.1	Sites of special cultural, ecological, economic, religious or spiritual significance	No, but should consider landscape.
	4.5.1	Negative impacts as a result of mgmt activities are ID'd	Possibly
	9.1.1, 9.1.3	ID of HCVs 1-6, mapping	Yes
FPIC-like process	3.1.3	Agree on interim rights if in dispute	Possibly, depends on specifics
	3.2.5: 1,2	FPIC	Yes - likely
	9.1.2	Not FPIC, but engagement with Indigenous People over ID of HCVs	Possibly, depends on specifics
B. Identification of Management Strategies/Protection Measures			
Environmental values	6.3.1, 6.3.3	ID measures to protect soils	Not really. More localized issues dealt with here.
	6.3.5	ID measures to protect loss of productive forest	Not really. More localized issues dealt with here.
	6.4.2	ID mgmt strategies for SAR	Possibly, depending on SAR
	6.4.5	ID mgmt strategies for woodland caribou	Yes
	6.5.9, 6.5.10, 6.5.11	Permitted activities on designated /secondary conservation lands	Yes
	6.7.1	ID BMPs related to water bodies/ water quality	Possibly, based on importance of the value, and interconnectedness of water across the landscape, as THE connecting features.
	6.7.5	ID BMPs related to control of water flow	Possibly, based on importance of the value, and interconnectedness of water across the landscape, as THE connecting features.
Social values	N/A		
Economic values	5.1.2	Products ID'd in 5.1.1 are produced to strengthen local economy.	Possibly, depends on specifics.
Cultural identity	N/A		
Overlapping of above values	3.1.4	Summarize means disputed rights may be addressed	Possibly - depends how you interpret 'specific areas' within the MU.
	3.5.2	Measures to protect sites	No - but should
	4.5.2	Measures to avoid negative impacts of mgmt activities are ID'd	Possibly
	6.8.6	Access mgmt to consider intactness for biological, as well as remoteness and tourism values; find a balance between ecological and social/economic benefits of access	Yes
	7.2.2: 7	Measures to conserve/restore values are included in FMP	Yes
	9.2.2, 9.4.4	Mgmt strategies to maintain HCVs	Yes
	3.2.5: 5	FPIC	Yes - likely
FPIC-like process	6.5.11	FPIC required for Designated Conservation Lands on public land that overlaps traditional territory	Yes
	9.2.3	Not FPIC, but engagement with Indigenous People re: management strategies	Possibly, depends on specifics

C. Implementation of Management Strategies/Protection Measures			
Environmental values	6.3.2, 6.3.4	Measures to protect soils are implemented	Not really. More localized issues dealt with here.
	6.3.6	Measures to protect loss of productive forest	Not really. More localized issues dealt with here.
	6.4.3	Implementation of management strategies (plans) for SAR	Possibly, depending on SAR
	6.4.4	Implementation of precautionary approach to SAR if no plans exist	Possibly, depending on SAR
	6.4.5	Measure to manage woodland caribou are implemented	Yes
	6.5.9, 6.5.10	Permitted activities on designated /secondary conservation lands	Yes
	6.6.3, 6.6.4	Maintenance of uncommon site-level habitats and features	No
	6.7.2, 6.7.3, 6.7.4	Implement water quality BMPs, including restoration	Possibly
6.7.6	Implement water quantity BMPs	Possibly	
Social values	N/A		
Economic values	N/A		
Cultural identity	N/A		
Overlapping of above values	3.5.2	Implementation of measures to protect sites	Not explicitly
	4.5.2	Measures to avoid negative impacts of mgmt activities are implemented	Possibly
	9.3.1, 9.3.2, 9.3.3, 9.3.4	Measures to maintain/enhance HCVs are implemented	Yes
FPIC-like process	N/A		
Dispute Resolution	3.2.3	Indigenous Peoples' rights are upheld	Possibly, depends on specifics
	3.2.4	If violation of Indigenous Peoples' rights, solution or DRP implemented	Possibly, depends on specifics
	3.2.5 : 3	Mutually-agreed upon Dispute Resolution Process as a part of the the FPIC process	Possibly, depends on specifics
	4.6.5	Disputes related to impact of FM activities on Indigenous People	No
D. Monitoring of Values & Strategies			
Status of values	7.4.1	FMP is updated	No
	8.2.3	Monitoring of SAR, other species, habitats, water quality, etc.	Possibly, depending on species, values
	9.4.1	Monitor status of HCVs	Yes
Implementation of strategies	9.4.1	Monitoring implementation of HCV strategies	Yes
Effectiveness of strategies	8.2.1	Monitoring of env't'l impacts	Yes
	8.2.2: 8	Monitoring socio-economic impacts, including protection of sites important to Indigenous Peoples	Yes
	8.2.3	Monitoring of effectiveness of plans related to SAR, other species, habitats, water quality, etc.	Possibly, depending on values
	9.4.1	Monitoring effectiveness of HCV strategies	Yes

APPENDIX 3: INTERVIEW GUIDE

Interview Guide for the Wahkohtowin Development GP Inc. Indigenous Cultural Landscapes Case Study

This guide includes:

- Pre-interview setup guide
- Interview questions (include main themes)

PRE-INTERVIEW

Before formally beginning the interview, ensure the following steps have been completed:

1. Introductions

- Introduce yourself and the research team, who you work for, who you were hired by and who you report to.

2. Give the participant an overview of the project, explain the interview process and goals of the research.

- Provide the participant with the project summary and/or describe it verbally.
 - Firelight is supporting WDGP in developing a detailed Case Study of Indigenous Cultural Landscapes (ICL) within the context of Forest Stewardship Council (FSC) certification
 - Firelight will provide recommendations for an approach to ICL indicators relevant to the FSC Canada's National Forest Stewardship Standard (NFSS)
 - Firelight is exploring the potential of the FSC approach to Free, Prior and Informed Consent (FPIC, as defined in the United Nations Declaration on the Rights of Indigenous Peoples) for supporting Indigenous Peoples in management activities related to Species at Risk and Species of Special Interest

3. Provide an opportunity for the participant to ask questions

- Providing accurate answers to participants' questions is an important aspect of free, prior and informed consent.
- Questions that you cannot answer should be directed to the project manager as appropriate.

4. Consent

- a. Have your words and responses recorded in notes and using audio/video recording for the purposes of this Case Study and not beyond that;
- b. You are free to not respond to questions that may be asked and are free to end the interview or leave the focus group at any time you wish;
- c. You will have the opportunity to review the summary of information collected after your interview/focus group in order to make additions or clarifications to your information;
- d. You consent to have your name included in the Case Study report in a list of key informants or focus group participant. Words and responses will not be associated with a specific individual.

Zoom instructions: start cloud recording (ALT+C on PC; CMND+SHIFT+C on Mac)
Remember to record to the cloud for Auto-Transcript + Audio + Video files

INTRODUCTION

Today is [date]. We are interviewing [participant name] for the Indigenous Cultural Landscapes Project for Wahkohtowin Development Group. Thank you for your time today.

My name is [name] and my co-researcher(s) is/are [name]. [Participant name] has provided verbal consent, and we have explained the purpose of the study and interview plan.

PERSONAL INFORMATION

1. What is your current role/position (including title, affiliations, communities, etc.)?

The following description was drafted by members of the FSC Canada Aboriginal Chamber:

Indigenous cultural landscapes are living landscapes to which Indigenous peoples attribute environmental, social, cultural and economic value because of their enduring relationship to the land, water, flora, fauna and spirit as well as their present and future importance to their cultural identity. An ICL is characterized by features maintained through long-term interactions based on land-care knowledge and adaptive livelihood practices. They are landscapes over which Indigenous peoples exercise responsibility for stewardship.

2. What are some of the important activities that you do on the land, that help you maintain your relationship with the land?

Areas of Focus	Examples	Interview Responses
A. Multiple values	Environmental, social cultural and economic	
B. Relationship-based	To land, water, flora, fauna and spirit	
C. Landscape features	Features are created and maintained that are tangible and intangible	
D. Activities Evidence of stewardship activities based on collectively held responsibilities to the territory	<ul style="list-style-type: none"> • Forest management decisions/agreements • Economic development or strategic plans • Land use plans • Protected areas • Archaeological sites • Customary practices • High Conservation Values • Species at Risk 	

LOOKING AHEAD

3. Looking back and forward, how could forest management – in the way that Mistik does this – support the restoration of the relationship?

4. What processes or collaborations might be needed to support the restoration of the relationship to the land?

5. What advice might you give to other communities looking to start their forest management processes? (if you were to look back in 20 years and recall how successful forest management was...)

CONCLUSION

Today is [date]. We have just finished interviewing [participant name] for the Indigenous Cultural Landscapes Project for Wahkohtowin Development Group.

My name is [name], my co-researcher is [name]. Notes are recorded in/on [notebook/computer]. This interview has taken approximately [#] hours [#] minutes.

APPENDIX 4: INTERVIEW EXPECTATIONS



Photo by Michelle Cuomo

Indigenous Cultural Landscapes and FSC Certification – A Case Study

About The Firelight Group

The Firelight Group is an Indigenous-owned research firm based in West Vancouver, with offices in Edmonton and Victoria, BC. We work with Indigenous and local communities in Canada and beyond to provide high quality research, policy, planning, mapping, negotiation, and advisory services. Our work focuses on culture, health, socio-economics, ecology, and governance to support the rights and interests of Indigenous communities.

About the Project

The Firelight Group is working with Mistik Management to identify Indigenous landscape values that might be accounted for in Forest Stewardship Council (FSC) certification.

There have been many names taken from and given to the land to honour, possess or control its gifts. We do not wish to rename, bestow or prescribe yet another. However, we do want to build a better understanding of the relationships that are critical to the cultures, livelihoods and spirit of Indigenous people. To do this, our researchers are using the concept of an 'Indigenous cultural landscape' which has been used by Canadian researchers working in land use planning and resource development for at least two decades.

The Indigenous cultural landscape concept was introduced into the FSC system by Indigenous members to describe a deep understanding of the relationship between Indigenous peoples and their territories. The following description was drafted by members of the FSC Canada Aboriginal Chamber:

Indigenous cultural landscapes are living landscapes to which Indigenous peoples attribute environmental, social, cultural and economic value because of their enduring relationship to the land, water, flora, fauna and spirit as well as their present and future importance to their cultural identity. An ICL is characterized by features maintained through long-term interactions based on land-care knowledge and adaptive livelihood practices. They are landscapes over which Indigenous peoples exercise responsibility for stewardship.

Community Involvement

We would like to interview community members and Mistik staff with knowledge of land use and forestry practices. Ideally we would conduct individual and group interviews in person, however video calls and/or telephone interviews will be used to ensure our collective safety during this pandemic. Our team regrets that we will miss this opportunity to visit your territory.

Here is a complete list of questions to give time for reflection and discussion with family and friends before speaking with Firelight staff.

Questions we will ask:

- a) What are some of the important activities that you do on the land, that help you maintain your relationship with the land?
- b) Looking back and forward, how could caring for the forest – in the way that Mistik does this - support the restoration of the relationship?
- c) What processes or collaborations might be needed to support support the restoration of the relationship to the land?
- d) What advice might you give to other communities looking to start their stewardship processes?

Seeking Permission (Consent)

The Firelight Groups' approach to safeguarding the knowledge shared and the knowledge holder is explained below. If you decide to participate in this case study, we will set up a telephone or video-call interview with you. We will start with reviewing the interview consent protocols and the interview will be semi-structured, following an interview guide, but it will be conversational in nature (maximum 2 hours).

Firelight staff will ask for your verbal consent to:

- a) Have your words and responses recorded in notes and using audio/video recording for the purposes of this Case Study and not beyond that;
- b) You are free to not respond to questions that may be asked and are free to end the interview or leave the focus group at any time you wish;
- c) You will have the opportunity to review the summary of information collected after your interview/focus group in order to make additions or clarifications to your information;
- d) You consent to have your name included in the Case Study report in a list of key informants or focus group participant. Words and responses will not be associated with a specific individual.

Benefits

We do not anticipate that you will incur any expenses to participate in the research. While you will not be provided any reimbursement for taking part in an interview, a gift will be provided to you in reciprocal acknowledgement of your time.

APPENDIX 5: DETAILED CASE STUDY RESULTS

1.0 || INTRODUCTION

The case study presented in this report was guided by questions arising from two sources: 1) the FSC description of Indigenous Cultural Landscapes (ICL), and 2) a desire to facilitate landscape-level descriptions of relationships by members of three communities (one First Nation and two Métis) that have engaged in FSC-related forest management planning processes. These communities and Mistik Management Ltd., the FSC-certified forest management company the communities have worked with for over 20 years, are in the heart of the Canadian boreal forest of northern Saskatchewan. The landscape has been altered by industrial forestry activities over the past 50 years (Saskatchewan Urban Affairs 1984). This industrial activity, along with the natural fire regime of the region, has contributed to the physical landscape features and characteristics visible today.

1.1 // INDIGENOUS COMMUNITIES

Canoe Lake Cree First Nation, a member of the Meadow Lake Tribal Council, has 2,217 registered members with a 14,172 ha Indian Reserve land base divided among several parcels in northern Saskatchewan (INAC 2019, MLTC 2021). Nine hundred and eighty-two (982) members live on-reserve, and 1,235 reside off reserve. The traditional territory of the First Nations that extends beyond the Indian Reserve lands is dominated by mixed coniferous and deciduous forests, lakes and rivers (MLTCII 2021).

The Northern Hamlet of Jans Bay is a Métis community with approximately 200 residents on the shores of Canoe Lake (Northern Pride 2019). Residents have lived in this area since the community was established in 1965 (Northern Pride 2019). The Northern Hamlet of Cole Bay is also a Métis community with approximately 170 residents along Highway 965 in northwestern Saskatchewan (Northern Municipal Services 2021). Residents of both Jans Bay and Cole Bay are of Métis ancestry and have lived in their respective communities since the 1960s (Saskatchewan Urban Affairs 1984).

There are three driving factors for engagement with Indigenous communities in forestry-related activities noted in this case study:

1. Provincial consultation requirements with Indigenous Peoples (Government of Saskatchewan 2021)
2. Canada's FSC Standard, as Mistik Management Ltd. is currently certified under the 2004 National Boreal Standard (FSC Canada 2004)
3. Local community visions and objectives set out by co-management boards and public advisory groups (MML 2021c)

1.2 // MISTIK AND COMMUNITY ENGAGEMENT

Mistik has a company-wide policy titled the *Relations with Indigenous Peoples Policy* (MML 2018a) broadly documenting how it will approach its relationships with Indigenous communities. Staff describe the approach as tailoring the relationship to what each individual community wants or needs, rather than being prescriptive in determining how the relationships should be. The three communities named in this case study — Canoe Lake Cree First Nation and the northern hamlets of Jans Bay and Cole Bay — have indicated their preference to have four representative members per community on the co-management advisory board. For other communities, the engagement may simply be an annual update meeting. Mistik provides funding for community meetings and where possible, assists with travel and expenses to build capacity in communities.

It all comes down to the relationship, we all have these businesses we need to run, in order to succeed and for people to participate in it they have to feel welcome and developing those relationships and maintaining them is one of our greatest challenges and [MLTC, Mistik are] examples of how that has been achieved over the last 14 years of FSC certification (Participant interview, February 10, 2021)

In reflecting back on the challenges, one participant noted that it takes time and energy directed at developing capacity in the community to have a workforce that is prepared for forest management activities. Mistik has refined a process for seeking input from the communities' land users and maintains consistent communications to understand areas to avoid for timber harvesting or forestry 'no-go' zones. As was described in the interviews, Mistik maintains respectful relations through words and deeds. Co-management maps covering over 20 years are publicly-available (MML 2017). Mistik and land users also emphasized working together on the land with ATVs and snowmobiles to build trust and learn about the land.

1.3 // APPROACH TO CASE STUDY REPORTING

The following sections are a record of the observations, opinions and reflections shared by participants in the case study. All participants were members of local communities, i.e. Métis settlements, a local First Nation or the local municipality, including past and current employees of Mistik. Interviewees were asked a number of open-ended questions related to four themes derived from the FSC definition of an ICL. And while the working definition of an ICL was shared with all participants in the case study, the questions themselves did not use the term or acronym. The intent was to focus discussion on the critical elements of the ICL rather than on the label or FSC construct that may or may not be relevant to the local Indigenous Peoples.

2.0 || CULTURAL ELEMENTS OF THE LANDSCAPE

The ICL concept was embedded in Canada's FSC Standard during the 2018 revision the International Generic Indicators (FSC 2018). FSC Canada produced a discussion paper in 2016 explaining the origin and intended goal of introducing this new socio-cultural construct into the FSC system (FSC Canada 2016). The working definition adopted by FSC includes four critical components that distinguish an ICL from other cultural landscapes:

- Multiple values are considered (environmental, social, cultural and economic);
- Identification with the area that is relationship-based;
- Culturally important landscape features that are tangible and intangible; and
- Evidence of stewardship activities based on collectively-held responsibilities for the territory.

2.1 // RESPECTING MULTIPLE VALUES

Relationships on the land are established by individuals and families through traditional land use practices associated with environmental, economic, social and cultural values. For example, taking children on the land to fish, hunt and trap in the fall and winter seasons connects the life cycle of the forest and forest dwelling creatures to the growth and development of critical land-based knowledge systems for Indigenous youth. Trapping for fur has been part of the local Indigenous trade economy for millennia (LeClerc and Keeling 2015), and it was a necessary survival activity that evolved into a global economic activity through the development of a trade relationship with settlers in the region more than 400 years ago (Foster and Eccles 2019). Today, trapping is not considered a viable economic activity by those interviewed, but it continues to serve as a high value cultural activity essential to passing on Indigenous knowledge, maintaining and enforcing social bonds within families and between individuals and the animals they interact with on the land.

Some land users in the region have businesses related to tourism, commercial fishing and growing wild rice in lakes. Provincial permits and licences acquired from the traditional land users to operate are granted based on the history of cultural activities that sustained community members economically. A family firmly ensconced in the modern wage economy may still perform a seasonal round of activity by spending weekends checking on their rice harvesting lakes or fishing for walleye, northern pike and whitefish.

Mistik is responsible for identifying important cultural areas, as well as the enforcement of these protected areas using standard forest management practices, such as buffer zones and deferred harvest areas or 'set-asides'. Participants in this project indicated that communication and shared decision making is necessary to maintain the appropriate forest conditions needed to sustain the aforementioned activities of local Indigenous land users.

The challenge both Mistik and local Indigenous land users grapple with on a daily basis is the need to balance all values associated with the landscape, particularly where overlapping values are in conflict with one another. The interdependencies between values are often at odds with the economic value and/or widely supported global environmental values founded outside of the local landscape context. For example, the practice of harvesting caribou by local Indigenous land users has changed, and some community members differ in their perspectives about the recent protections of (woodland) boreal caribou.

2.2 // RELATIONSHIPS WITH LAND AND LIFE

The Cree and Métis Peoples participating in this case study have been on the land and have maintained their relationships with the land for generations, and the forest is an active participant in those relationships. The concept of *wâhkôtowin* in the Cree language describes a culturally-based relationship to the land. Participants described it as ‘family’, meaning everyone is related and connected as part of a network. And, just as each human family member elicits a different feeling in members of a family unit, “each forest has its own feeling to an individual person” (WDGP staff focus group, February 2, 2021).

“The Great Law of Relationships (*miyo-wîcêhtowin*), also known as the Great Law of Peace or Law of Harmony, has its roots in the Great Principle that we are spirit beings on a physical journey. Having assumed physical being and the separateness this implies, there is an imperative to restore unity among all created things. In Cree the doctrine is *wâhkôtowin*, mending the separation caused by physical existence”
(Stonechild 2016, 69).

The relationships described as important on the landscape involved activities that function to pass on land-based knowledge through activities among multiple generations, often seasonally and at multiple locations across the territory (e.g. harvesting berries, edible and medicinal plants, and animals such as moose, deer and elk). Land-based learning was described by many interview participants as a way to teach the next generation “how to be on the land.” (Interview participant, February 19, 2021)

Community members identified the valuable social and economic benefits gained from a sustained relationship with the landscape, for which they will make every effort to ensure such values continue to exist for future generations. While no one can predict what livelihoods will exist in the future, case study participants emphasized the need to find balance, be adaptive, and build resilience in the face of an uncertain future.

2.4 // STEWARDSHIP AND RESPONSIBILITIES TO THE TERRITORY

Landscape structures (e.g. habitats), functions (e.g. carbon recycling) and relationships of importance to members of the communities involved in this case study have been identified through Mistik’s forest management planning process. They include hunting (primarily moose but also including deer and woodland caribou); trapping (furbearers); gathering (mushrooms, berries); not recently disturbed (natural or otherwise) forest ecosystems; traditional access (trails) routes; sites of heritage, cultural and spiritual value; and cabin sites (MML 2019). All participants in the case study identified the same or similar species and types of habitats and landscape features of importance on the land.

Most participants emphasized the importance of hunting, gathering and sharing practices associated with being out on the land. Many of the practices shared by participants, such as trapping, hunting, fishing and berry picking, are seasonal activities carried out to support livelihood practices essential to the maintenance of land-based knowledge. Access to the areas that support these activities and their continued existence as habitats for species and habitats of interest to local Indigenous Peoples is also highly dependent on the impacts of forest management activities. For example, road construction may introduce vehicular access to an area, but access also increases other factors that negatively impact the values that originally drew people to the area in the first place.

Through Mistik’s Species at Risk (SAR) training, local Indigenous people participate in discussions related to species habitat, conservation and the importance of buffer zones. Within the FMA there are two SAR — boreal caribou and bison. Moose is an example of a Species of Special Interest (SSI), or in some circumstances also referred to as a ‘cultural keystone species’ to indicate a culturally important animal with fundamental roles in people’s diet, materials, medicines or spiritual practices (Garibaldi and Turner 2004). While moose is not listed as a Species at Risk (as defined by the Committee on the Status of Endangered Wildlife in Canada), it is considered an important indicator species and measurement of the community’s relationship to life on the land and health of the habitat.

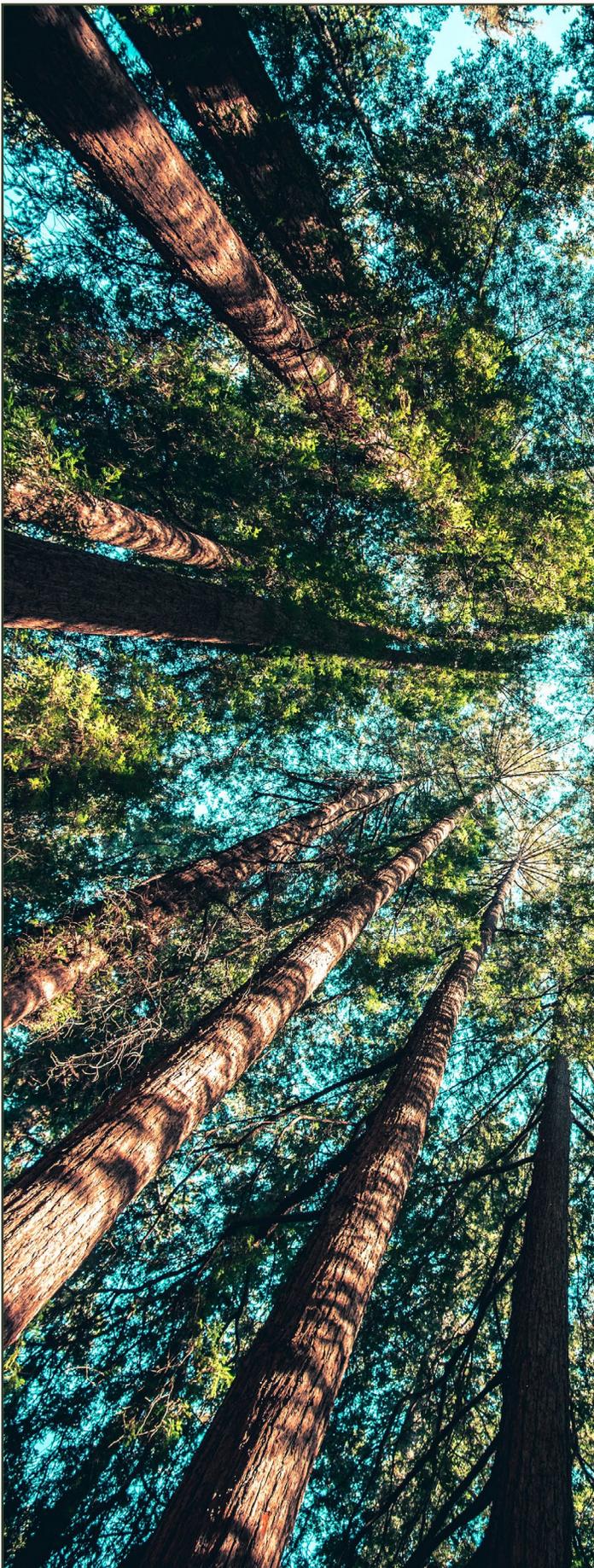
Mistik employees and contractors consider it part of their responsibility to observe and report SAR. The company regularly follows up with community members to discuss sightings of woodland caribou and then shares this information with provincial agents for inclusion in the Province’s SAR database. Communities retain their confidential and sacred knowledge about what is important on the landscape, be it a grave site or caribou calving area, yet are also able to realize protection of the areas that are important for their culture, spiritual practices and way of life.

3.0 || MISTIK'S MANAGEMENT APPROACH

3.1 // TREATMENT OF CULTURALLY IMPORTANT LANDSCAPE ELEMENTS

Taking all land-based experiences shared throughout this project into consideration, there is evidence of a deep connection to the entire landscape with land users experiencing overlapping relationships between industries, communities and ecosystems. Forestry activities planned and implemented by Mistik have a direct influence on the surrounding communities' social, cultural and economic activities. Mistik is an essential component of a multi-value local economy of wood harvesting, sawmill operations, infrastructure and maintenance such as road clearance, surveying, tree-planting, tourism and general service provision and procurement. Relationship building and maintenance, and effective management strategies have been key to Mistik's success. Drawing on expertise from Canoe Lake First Nation, Jans Bay and Cole Bay communities, local Indigenous peoples are directly involved in decision making regarding management activities that affect culturally important values through co-management boards.

For example, in areas known for traditional harvesting, whether for food, furs or medicines, community members have advised their co-management boards to surround specific landscape features with generous buffer zones to protect values and maintain connectivity. "Mistik does not cut around any water and respects buffer zones and zone connectivity" (Interview participant February 9, 2021). (See the main report section 2.4.3). Visibly tangible landscape features — such as animal habitats and ecosystems — were described by participants as deserving of protection in the interests of retaining values for future generations. Interviewees consistently referred to buffer zones — areas where forestry activities would be off-limits — which community members could identify to Mistik to set aside around important harvest areas, traplines and animal habitats.



4.0 || CONCLUSIONS

The conservation of values deemed important by local Indigenous people is evident in Mistik's management strategy described in its HCV report (Mistik 2020). Mistik employs a 'Cultural Keystone Places' approach (Mistik 2020, 58) to identify, maintain and protect the integrity of important values to the communities. Many of these special places are concentrated around significant landmarks, such as major waterways, or are habitat for SSI. Mistik applies buffers around these areas as protection measures, which itself is not an exceptional practice in forest management. What is exceptional, however, is that the areas that are protected and the selected protection measure (e.g. size of the buffer) are not necessarily prescribed by provincial regulation. Rather, they are determined through engagement with communities, as noted in Mistik's HCV report (pages 58-59),

“The FMP does not contain specific buffer sizes, or other technical practices because the required measure is developed with the community. For Mistik, the protection measure is the engagement with the local community, as described below. This results in different measures for each locale, and each season and each community. Protection measures are mapped based on the outcome of engagement.”

Mistik staff have developed a deep understanding of local land use and connection between place and livelihood. This is accomplished through working and living side-by-side with local and Indigenous Peoples and supporting consistent and frequent engagement with land users and decision makers through face-to-face meetings and cultural events. One employee expressed his understanding in the following way: “We put big buffers around these places because this is where people's lives take place. Almost everything they do happens within that distance from the water source” (personal communication).

A critical aspect of the relationships documented in this study is the role of the forest company in supporting the reconnection of current and future generations to the land itself. It highlights the important responsibility articulated in Articles 25 and 26 of UNDRIP.

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

Article 25

Indigenous peoples have the right to maintain and strengthen their distinctive spiritual relationship with their traditionally owned or otherwise occupied and used lands, territories, waters and coastal seas and other resources and to uphold their responsibilities to future generations in this regard.

Article 26

1. Indigenous peoples have the right to the lands, territories and resources which they have traditionally owned, occupied or otherwise used or acquired.
2. Indigenous peoples have the right to own, use, develop and control the lands, territories and resources that they possess by reason of traditional ownership or other traditional occupation or use, as well as those which they have otherwise acquired.
3. States shall give legal recognition and protection to these lands, territories and resources. Such recognition shall be conducted with due respect to the customs, traditions and land tenure systems of the indigenous peoples concerned.

4.1 // COMMENTS ON METHODOLOGY

The case study format used to conduct this research was a choice based on several important assumptions that should be mentioned here. First, the intent of the project was to pilot a process of recording an Indigenous community's relationship to lands, territories, and resources within an area subject of FSC certification. Second, the case study method was chosen because it was thought to be a readily accessible approach by Indigenous communities and certificate holders. The cost of documenting a single case study, using widely accepted and accessible tools such as audio transcription (Tobias 2009; DeRoy 2012) enables more case studies to potentially be conducted in the future. Finally, while FSC has acknowledged ICLs as important landscape level considerations for upholding Indigenous Peoples rights, the lack of ICL indicators within the existing Forest Management Standard negated the usefulness of a full-scale mapping exercise.

The research team has arrived at least one clear benefit of the case study approach. The case study method created additional space and opportunity within the engagement process between the forest company and affected Indigenous rights holders to document, in a narrative format, a local understanding of the following relationships and dependencies: a) between local people (land users) and Mistik; b) between people with different use rights; and c) between people and the land.

This narrative is not new to the parties involved in the study, and aspects of the cultural landscape have been documented by Mistik as part of the required forest management planning process and Mistik's 20-year Forest Management Plan (Mistik Management 2017). However, the requirements of planning document itself introduces constraints to the reporting of these important relationships. The required checklists and table format used to report on ecological data is also used to capture the essence of cultural relationships to land. It is a proposal of the research team that a case study provides both the methodological process and reporting format necessary to share land-based information. When conducted using culturally informed methods, the presentation of the critical information will respect the integrity of the knowledge, Knowledge Holders and the relationships that have shaped the lands that now support a thriving forest industry.

