

PROTECTED AREAS and CLIMATE ACTION in ONTARIO

A Cross-Cultural Dialogue





Protected Areas and Climate Action in Ontario: A Cross-Cultural Dialogue

April 2020

Acknowledgements

The partner organizations, Ontario Nature, Plenty Canada, Walpole Island Land Trust, the Indigenous Environmental Institute at Trent University and the Frontenac Arch Biosphere Network respectfully acknowledge that the October 2019 gathering held in Kingston, originally known as Ka'tarokwi, took place on traditional territory of the Anishinaabeg and Haudenosaunee Peoples. To this day, this meeting place is still home to many Indigenous peoples from across Turtle Island and we are honoured to have had the opportunity to convene on this land.

We would like to express our deep gratitude to Marilyn Capreol and Larry McDermott for leading the ceremonies, including the water walk, and to Kerry-Ann Charles for facilitating. We would also like to thank the following individuals who shared insights, information and experiences through presentations at the gathering: Christine Ambre, Dr. Julee Boan, Gary Clarke, Dr. Ryan Danby, Eli Enns, Abraham Francis, Clint Jacobs, Tim Johnson, Cory Kozmik, Danika Littlechild, Dr. Jay Malcolm, Dale Marshall, Gary Pritchard, Ashley Richard, Curtis Scurr, Julie Servant and Nicole Storms. We are grateful to all participants at the gathering for their contributions.

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Download this report free of charge at: ontarionature.org/PACA. The Protected Areas and Climate Action in Ontario video, which contains highlights of the gathering is available at: youtube.com/ONNature



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INTRODUCTION

FROM October 16 – 18, 2019, Ontario Nature, Plenty Canada, the Indigenous Environmental Institute at Trent University, Walpole Island Land Trust and Frontenac Arch Biosphere Reserve hosted a gathering on protected areas and climate action at St. Lawrence College in Kingston. The purpose was to provide a forum for cross-cultural dialogue and learning about the critical role that protected areas play in conserving biodiversity and increasing community and ecosystem resilience in an era of climate change. Specifically, the gathering aimed to enhance collective understanding and build and strengthen collaboration among organizations and individuals working to establish protected areas and address climate change.

Over 100 leaders and knowledge holders from Indigenous and non-Indigenous communities and organizations attended the gathering, including members of 20 Indigenous communities and organizations and representatives of 38 conservation and environmental organizations, government agencies and academic institutions (see Table 1). Together they shared insights and strategies about addressing the interrelated crises of climate change and biodiversity loss. Participants heard from protected areas and climate change experts, Elders, knowledge holders and youth who shared their knowledge, insights and advice. Additionally, participants took part in small group discussions to explore opportunities for joint planning, communications and action regarding policy, youth engagement and cross-cultural networking. A key takeaway was the importance, even in this time of urgency, of taking the time to build relationships, show appreciation for nature and find mutually beneficial solutions to pressing environmental problems.

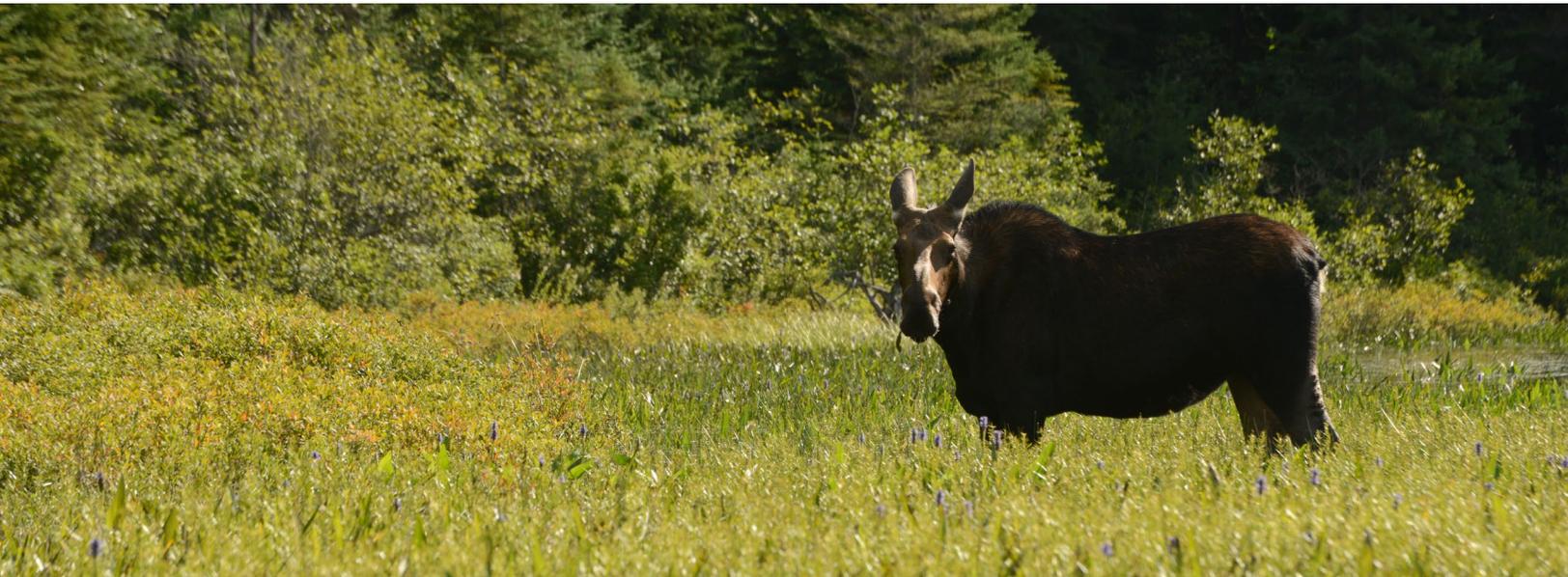
The gathering was facilitated by Kerry-Ann Charles, member of the Chippewas of Georgina Island First Nation and Coordinator, Lands and Climate Change at Cambium Aboriginal Inc. Indigenous ceremonies were led by Marilyn Capreol, member of Shawanaga First Nation and Larry McDermott, member of Shabot Obaadjiwan First Nation.

This report, *Protected Areas and Climate Action in Ontario: A Cross-Cultural Dialogue*, reflects the presentations, discussions and knowledge shared at the gathering and aims to inform future dialogue and action with respect to nature-based solutions to climate change.

Members of the following communities and organizations attended the October 2019 Kingston Gathering

TABLE 1

INDIGENOUS COMMUNITIES AND ORGANIZATIONS	CONSERVATION AND ENVIRONMENTAL ORGANIZATIONS	GOVERNMENT AGENCIES AND OTHER ORGANIZATIONS
Algonquins of Pikwàkanagàn First Nation	Algonquin to Adirondacks Collaborative	Archaeological Services Inc.
Assembly of First Nations	Canadian Parks and Wilderness Society	Environment and Climate Change Canada
Cambium Aboriginal Inc.	Conservation Halton	Lakehead University
Chippewas of Georgina Island First Nation	Conservation Through Reconciliation Partnership	Ministry of Energy, Northern Development and Mines
Curve Lake First Nation	Credit Valley Conservation	Ontario Power Generation
Eagle Lake First Nation	David Suzuki Foundation	Parks Canada
Hiawatha First Nation	Ecojustice	Queen's University
Indigenous Circle of Experts	Environmental Defence	Shared Value Solutions
Magnetawan First Nation	Frontenac Arch Biosphere Reserve	Taking It Global
Meesingw, Inc.	The Greenbelt Foundation	Trent University
Métis National Council	Mississippi Madawaska Land Trust	University of Guelph
Mohawk Council of Akwesasne	Nature Barrie	University of Toronto
Mohawks of the Bay of Quinte	Nature Canada	University of Waterloo
Neyaashiinigmiing (Chippewas of Nawash Unceded First Nation)	Oliphant Fishing Islands Phragmites Community Group	Upper Canada District School Board
Plenty Canada	Ontario Heritage Trust	York University
Shabot Obaadjiwan First Nation	Ontario Land Trust Alliance	
Shawanaga First Nation	Ontario Nature	
Six Nations of the Grand River	<i>rare</i> Charitable Research Reserve	
Walpole Island Land Trust	Simcoe County Greenbelt Coalition	
Wiikwemkoong First Nation	South Nation Conservation Sustainability Network	
	Thousand Islands Watershed Land Trust	
	World Wildlife Fund	



DAY 1

SESSION FOR INDIGENOUS PARTICIPANTS

Wednesday, October 16, 2019

On the first day of the gathering, Indigenous participants met to share experiences, learn from one another and identify issues to bring forward to Days 2 and 3 of the gathering. Facilitator Kerry-Ann Charles welcomed the participants and reviewed the gathering objectives, highlighting the opportunity to turn words into actions. She introduced Elder Larry McDermott who led the opening ceremony. A circle of introductions then followed, where all present (including non-Indigenous observers who helped with note-taking and other logistics) were invited to say a few words about themselves and their interest in participating.

Opening Remarks: Clint Jacobs

Clint Jacobs is Anishinaabe from Bkejwanong (Walpole Island First Nation) on the north shore of Lake St. Clair. He is part of the Natural Heritage Program team that implements numerous initiatives relating to conservation and is also the founder and president of the Walpole Island Land Trust.

In his opening remarks, Clint addressed the differences among Indigenous and non-Indigenous perspectives on protected areas and their role in climate action:

Governments want to protect things through written laws, policies, regulations and restrictions, which are often altered or overturned by successive governments. We have to help those who are non-Indigenous to realize this may be their approach, but it is not our approach. Our people protect things through being in relationship with the land and water ... We have been caring for these lands and waters for millennia ... It may not be written on paper, because that is not what will protect things in the long term.

He encouraged participants to listen with their heart and learn how to make connections with Creation, each other and those who are not Indigenous.

Panel: Climate Change Impacts, Adaptation, Planning and Nature Protection at the Community Level

Presentation: Nicole Storms

Karennenha:wi (She Carries the Song) Nicole Storms is Kanyen'kehá:ka, Turtle Clan, and is a member of the Mohawks of the Bay of Quinte First Nation. She is currently the Environmental Services Coordinator for the Mohawks of the Bay of Quinte First Nation.

Nicole spoke about the climate change impacts in her community and adaptation and planning being undertaken by the Mohawks of the Bay of Quinte. With flooding and drought on the increase in recent years, the community conducted a climate change risk assessment that included not only ecological impacts but also health and cultural impacts on minds, bodies and spirits. During the assessment, fishers, hunters and gatherers reported water temperature fluctuations, tree falls, flooding into wetlands, increasing rat infestations, changes in species composition and movements, increasing algae blooms, depletion of food and medicinal resources and drought limiting access to potable water. In response to these and other changes, the community developed a climate adaptation plan with key recommendations regarding the development of a land use plan and flood risk management plan, vegetation control including controlled burns, phosphorous reduction strategies, tree planting, conservation of traditional plants, respecting beaver activities and monitoring. Discussion following Nicole's presentation focused on efforts to address impacts, engage communities and reach out for support (e.g., from Conservation Authorities).

"Creation is circular. Some things we have no control over, and we must adapt like we have for time immemorial. We must embrace our teachings and control human actions."

– Nicole Storms

"It's all about partnerships. We all have things to offer. If you work in the environment, reach out to the Conservation Authorities so they know whom to work with. It's our responsibility—we can't be afraid to go out and tell people what is wrong and stand up."

– Chris Craig

Presentation: Eli Enns

Eli Enns is a Nuu-chah-nulth political scientist and co-founder of the Ha'uukmin Tribal Park in the Clayoquot Sound UNESCO Biosphere Reserve on Vancouver Island. Eli is a Research Associate at the POLIS Project on Ecological Governance at the University of Victoria and serves as the Regional Coordinator, North America for the Indigenous Peoples and Community Conserved Territories and Areas (ICCA) Consortium. He is also co-founder, President and Chief Problem Solver of the Iisaak Olam Foundation.

Eli presented on protected areas, climate change and the value of bringing together Indigenous Knowledge Systems and Western science. He touched on the importance of helping the civil service and politicians understand the connection between climate change and protected areas and the need for intact ecosystems to weather the storms of a changing climate. He noted that 2019 was the 35th anniversary of the creation of the Meares Island Tribal Park, a time to celebrate the coming together of

two cultures to safeguard the island’s natural and cultural heritage. During the discussion following his presentation he underlined the importance of Tribal Parks as safe havens for the natural world and for our children, as places where we can take people and educate them.

“It all comes back to Natural Law—nature will take back the land. The current system doesn’t work for us, but it doesn’t work for settlers either.”
– **Eli Enns**

In response to questions about jurisdiction, he explained that declaring a Tribal Park is an assertion of Indigenous law which flows from Natural Law. A Tribal Park does not infringe on the rights and responsibilities of band members. Similarly, Indigenous Protected and Conserved Areas (IPCAs) need to be based on Indigenous law: “That cultural logic must be the foundation from which we can bridge with federal or provincial law to complement Indigenous jurisdiction. This creates an opportunity for innovation in their legal systems.”

Presentation: Julie Servant

Julie Servant is the executive director of the Frontenac Arch Biosphere Network and participates as Runner for the Indigenous Circle for the Canadian Biosphere Reserves Association.

Julie spoke about the role of biosphere reserves in protecting unique landscapes and sustaining healthy communities. The biosphere concept works to promote people as a part of nature, not separate. She explained that the Frontenac Arch Biosphere Reserve is one of 18 UNESCO Biosphere Reserves in Canada,¹ which provide unique opportunities for partnership and collaboration. One example is a youth summit to be held in Brockville in 2020, at which youth leaders will work with scientists and other knowledge holders to create action plans for their schools and communities.

“The young and the Elders need to be heard within our Nations.”
– **Elder Marilyn Capreol**

Reflection Circle

Following the presentations, participants reflected on the day’s discussions and the path ahead. Key themes that emerged included:

- The need to live respectfully within Natural Law and to rekindle connections with Mother Earth through the revitalization of Indigenous cultures;
- The deeply felt connection with and commitment to protecting Mother Earth;
- The desire to share and learn from one another and to work across cultures;
- The pivotal role of the Elders in anticipating the challenges ahead and how to respond;
- The vital energy and the challenging questions that youth bring to the table;
- The importance of bringing together Elders and youth and our profound responsibilities to our children, grandchildren and future generations;
- The need for resilience in the face of the troubling changes that are occurring;
- The need to recognize the interconnections between nature conservation and climate change;
- The need to think with and speak from the heart.

These ideas are exemplified in the following remarks of participants.

“Holding an eagle feather is sacred to me. It means a lot to me that the group of people working on environmental issues is getting bigger every year. We have to work together and walk gingerly upon Mother Earth.” – **Miptoon**

“People in power, wherever power resides, have ignored Mother Earth and people fighting for their land ... But power also resides in the people of the land and I want to focus my energy there. We need to slow down and take the time to decide how we can move forward in a good way.” – **Shaelyn Wabegijig**

“I wonder how much time we think we have. Grandmother Earth has already shown her cards. ... We all have to do our parts for our families. We all have to do our own healing. Things are going to get difficult, unpredictable, unmanageable and out of control. Aboriginal people need to facilitate common sense. The Elders I met were always kind, always took the time to teach and offer me a bed. That is what we need to offer the next generation.” – **Elder Paul Ritchie**

“Conservation of biodiversity has pretty much become my whole world—IPCAs and Indigenous leadership in particular. As Indigenous Peoples we have the ability to see, make connections and act with the well-being of future generations in mind.” – **Curtis Scurr**

“How do we hold space for each other? Our knowledge isn’t ours to keep. Our families are longing for these conversations.” – **Juliana Lesage-Corbriere**

“While driving with my grandkids, we passed a clear-cut area and my granddaughter thought it was awful that there were no trees left. My other granddaughter asked if climate change means the extinction of human beings. What do you say?” – **Mel Jacobs**

“I have two little people at home who are dependent on us. We need to come together, acknowledge the heart place to move things forward and create ripple effects. Climate change is everywhere. It does not discriminate.” – **Erin Myers**



DAY 2

SUMMARY OF OPEN SESSION

Thursday, October 17, 2019

Facilitator Kerry-Ann Charles welcomed participants and introduced Elders Marilyn Capreol and Larry McDermott who shared their hopes and desires for the gathering. Marilyn spoke of the privilege of growing up on the water and about the importance of blessing, loving and sharing water.

Marilyn's Dream

Elder Marilyn Capreol was raised on the waters of Georgian Bay and has a strong connection to the Great Lakes. She once had a dream that she was looking down at Ontario, shaped as a woman with the Great Lakes as her organs. The St. Lawrence River was the umbilical cord, feeding the Great Lakes, connecting mother and child. She encourages us to reflect on how our actions affect this woman we expect to give us life.

Opening Remarks: Clint Jacobs

Clint thanked the Elders and presenters from Day 1 and touched on many of the highlights from those conversations. This included the importance of stepping out of one's comfort zone, prioritizing relationship-building and understanding and respecting cultural differences. "We [Indigenous peoples] have laws, customs and protected areas though they may not have signs or signed papers saying they're protected," he said, adding that "In Indigenous communities, conservation is not only being practiced but lived. If we want to practice our culture, we need a place to do it." Clint also emphasized the value of engaging with the grassroots and youth, and the importance of creating opportunities for the transfer of knowledge to the next generation. He reminded participants that we are here to love and care for one another and should take the time to listen to nature and give thanks:

We heard yesterday that times are urgent, but we must slow down. We need to reflect on what this means. To me, it means listening to our Elders, doing ceremony and feasts and waiting for the answers to come. Listen and be patient. Listen not just with your ears but with your heart as well.

Panel: Climate Change and Protected Areas

Presentation: Dr. Ryan Danby

Dr. Ryan Danby is an associate professor in the School of Environmental Studies and Department of Geography & Planning at Queen's University in Kingston, Ontario, where he teaches courses in biogeography, landscape ecology, wildlife conservation and ecosystem management. Ryan is currently acting director of the School of Environmental Studies at Queen's, chairperson of the Canadian Arctic Resources Committee, and co-chair of the Algonquin-to-Adirondacks science advisory committee.

Ryan presented on the vulnerability and resiliency of protected areas in a changing climate. He described how rapid and widespread climate change presents serious challenges for protected areas, many of which will be unable to protect key ecological processes and natural features. According to one study, half of North America's protected areas may have substantially different vegetation by the late 21st century, with a trend toward vegetation associated with warmer or drier conditions.²

Further, though protected areas currently store about 12 percent of land carbon stocks, with a warming climate, protected areas are predicted to lose their capacity to soak up carbon from the atmosphere.³ In order to improve the ability for protected areas to combat climate change, building resilience is key. Resilience in this context, he explained, is "the capacity of an ecosystem to maintain key functions and processes in the face of stresses or pressures, by resisting and then adapting to change."⁴

Ryan outlined three methods for building resilience in protected areas:⁵

1. Limit all non-climate stressors (including on adjacent lands);
2. Protect adequate and appropriate space: maximize unit size, avoid fragmentation and promote climate-wise connectivity (i.e., the degree to which a landscape facilitates or impedes movement of organisms);⁶
3. Use active adaptive management: recognize uncertainty and use an adaptive loop (i.e., plan, implement, monitor, adjust).

Presentation: Curtis Scurr

Curtis Scurr is Turtle Clan and a member of the Mohawks of the Bay of Quinte First Nation. He is the Associate Director, Environmental Sector for the Assembly of First Nations.

Curtis began with an overview of the multi-dimensional work of the Assembly of First Nations (AFN). The AFN advocates for the recognition and inclusion of First Nations and the creation of space for rights holders, advises on climate action and promotes the establishment of protected areas under the Pathway to Canada Target 1 initiative. In contrast to the Western approach of dealing with climate

change and biodiversity loss in isolation, Curtis stressed their interconnectedness: “The First Nation worldview sees these as one and the same. To address them we need to approach them with both in mind.” Nature, he said, “is the new face of climate change.” Species and habitats are easier to relate to and present a way to bring more people on board. He cautioned, however, against the danger of commodifying nature as we strive to balance environmental and economic concerns. Instead, ‘nature-based solutions’ should recognize and restore the critical leadership role of First Nations in climate action and biodiversity conservation. In particular, IPCAs are places that can be home to many critical initiatives at once—protecting species at risk, conserving Indigenous cultures and establishing conservation economies. “How do we start to draw these linkages and think at a higher level?” he asked. “The most effective way to address growing global crises and foster resiliency is to recognize and restore the critical leadership role of First Nations.”

He shared several examples of Indigenous leadership, including:

- The establishment of about 40 Indigenous Guardian Programs;
- The 2019 creation of Edézhie and Thaidene Néné IPCAs, jointly declared by Indigenous, federal and territorial governments in the Northwest Territories—40,806 km² of new protected area;
- The August 2019 Peel Watershed Regional Land Use Plan signed by the Yukon Territorial Government and Yukon First Nations Na-Cho Nyäk Dun, Tr’ondek Hwëch’in and Vuntut Gwitchin, and the Gwich’in Tribal Council of the Northwest Territories—protecting 85% of the watershed;
- The 35th Anniversary of the Declaration of Wah’nah’juss Hilt’h’hoiss Tribal Park (Meares Island Tribal Park).

Curtis offered several challenging questions for participants to ponder throughout the gathering:

- How can we collectively better support Indigenous-led conservation in Canada?
- What role can you play?
- What makes a strong partner?
- What are our shared responsibilities?
- Can we create a compelling vision?

He concluded by reminding participants that there is hope: “We will be resilient. We will persevere. When I listen to Elders, there is that hope. There is no other option than action in the story they tell us.”

Presentation: Dr. Julee Boan

Dr. Julee Boan is the Boreal Program Manager at Ontario Nature, based in Thunder Bay.

Julee emphasized the critical timing of the gathering as climate change and biodiversity loss present dual challenges. She described major forest fires in northern Ontario as an example of a threat that is already impacting communities and asked: “Are we ready for what is going to increasingly happen in an unpredictable climate? My answer is no.”

Julee provided examples of northern wildlife affected by climate change:

- Canada Jay (Gwiingwiishi): Canada jays store food in the crevices of trees but more frequent thaws, that come from climate change, can lead to the rotting of their food stores they need to survive through winter.

- Canada Lynx (Bizhiw): Lynx have ideal paws to stay on top of snow but when snow is not available or is too wet, they can be outcompeted by other predators, such as bobcats and coyotes.
- Moose (Mooz): With a warming climate, ticks are on the rise. There have been instances of moose found dead with 80,000 ticks on them—ticks irritate their skin, causing them to rub their fur off, and lead to poor health and potentially lower survival rates.
- Little Brown Bat (Apakwaanaajiih): There are increasing concerns about successful hibernation during the winter months. Bats frequently “wake up” on warm winter days and can use up their reserves if they do this too often. There are also concerns about the impact of drier spring weather, in some regions, on decreasing numbers of their insect prey and mismatches in reproductive timing and insect availability.

“Most species designated as species-at-risk are continuing to decline. There is an alarm bell ringing, and this is not a drill.”
 – Julee Boan

While some species won’t be able to adapt at all, she explained, we have a responsibility to remove barriers so that those that can adapt, have the chance to do so: “Protected areas are about providing some space to allow these species to move and adapt by minimizing other pressures.” She stressed the importance of culture-based solutions that lead to systemic change.

Presentation: Eli Enns

Eli emphasized the importance of cultural practices at gatherings and how the loss of connection to sacred aspects of the natural world, like water, leads to commodification and environmental degradation: “One of the root problems is when we take away the wonder of the world.” He also spoke about the colonial history of protected areas establishment, when parks were created primarily for visitor experience and recreation. He noted the significant role of science in enabling harmful projects and encouraged participants to move towards an understanding of the world where everything is connected. With reference to “science-caused climate change,” he asked: “Will more of the same get us out of the problems we have created? I would say no. We as human beings are hard-wired for love and community, and the potential for that is always there.” He suggested that we need to repatriate the word ‘economy’: “We stopped asking ourselves how to create a just society and focused on jobs—this is not tied to true economy, which is the wise and just management of the house.”

Discussion

Following the panel presentations, discussion touched first on Canada’s greenhouse gas emissions. Curtis noted that current models do not fully account for emissions resulting from the loss of biodiversity (e.g., wetlands, peatlands and old growth forests). Ryan underlined the impact of warmer temperatures across the north: “Right now, we have a big mirror at the top of the planet. As that mirror shrinks, the planet heats up as a result. Canadians are paying a bigger price—we are now releasing carbon that has been stored in the soil through permafrost and accelerating warming.”

The conversation then moved to the risk of commodifying nature by making economic arguments for its conservation. The panelists offered these thoughts:

“When we talk about nature-based solutions in the modern context, we’re really talking about new ways of doing old things. Indigenous knowledge systems tell us that we must put nature first. If we look after nature, the economy will take care of itself. Currency is something we assign value to, but nature has inherent value. That paradigm shift is needed. We must repair our relationship with the land first and focus on our shared responsibilities to ensure our collective well-being.” – **Curtis Scurr**

“I don’t want us to go down the path of commodifying nature. Most people are less concerned with money than we think they are. They care most about the well-being of their family. We can help support the shift from consumption-based solutions to culture-based solutions by showing how the ‘good life’ comes from one connecting with nature.” – **Julee Boan**

“There is a flaw in the traditional economic model in that it treats nature as an externality. But maybe the whole system has flaws. The natural desire we have to be providers can be twisted to being a profiteer; relationships become synonymous with what we can buy. We do have ecosystem service fees in the tribal parks, but we can take these fees to help protect nature, understanding that they are a tool, not a panacea.” – **Eli Enns**

Panel: **Climate Action and Nature Protection at the Community Level**

Presentation: Gary Pritchard

Gary Pritchard, from Curve Lake First Nation, is the Manager of Environment and Climate Change at Cambium Aboriginal Inc.

Gary highlighted the importance and challenges of communication in the context of cross-cultural work. The average Canadian lacks the cultural literacy to understand Indigenous rights (treaty rights and inherent rights) and “why Indigenous people do things the way they do.” He underlined the need for “two-eyed seeing” — that is, understanding the landscape from both Indigenous and non-Indigenous perspectives:

How do we blend knowledge systems together? It is not easy. Some Indigenous people feel that you are trying to assimilate them into the Eurocentric view. Eurocentric scientists need to recognize alternative knowledge systems and be flexible enough to accommodate new ideas.

Generally, he advised, there needs to be support for cross-cultural education and political recognition of Indigenous rights and title. Canada needs to move beyond the duty to consult towards meaningful engagement. In the meantime, practitioners should look beyond policy triggers for engagement or co-management and begin to form new cooperative and equitable partnerships.

Presentation: Abraham Francis

Abraham Francis is the Environmental Science Officer at the Mohawk Council of Akwesasne.

Abraham emphasized the importance of context specificity when working with Indigenous communities. There is a need to understand the political and ecological history and the cultural

context of a community and how this differs among communities: “We are not all the same. We all have our specific connections to the land. You can’t take our climate change recommendations and apply them to a different community.” Though educated in microbiology, Abraham was drawn to Traditional Teachings and stories of connections to the landscape and all our relations. This Traditional Knowledge, he explained, has informed Akwesasne’s approaches to addressing climate change impacts in the community. The approaches include:

- Creating legislation (Akwesasne is currently writing a water law);
- Community engagement;
- Collaborations (embodying the two-row wampum, respecting each other’s autonomy to be themselves and still co-create things);
- Addressing specific concerns (e.g., the impact of emerald ash borer, given that Akwesasne is a basket-making community);
- Curriculum development teaching in schools.

“Want to talk about resilience? Talk to a Native person.”
– **Abraham Francis**

With reference to concepts such as sustainability, adaptation and resilience, he noted that Indigenous peoples have been “screaming for these for a long time.” He questioned where the responsibility for climate change really lies and argued that it comes down to colonialism and capitalism, adding that “by reclaiming our connections to the land, we can disrupt the systems that exist and live in a sustainable way.”

Presentation: Cory Kozmik

Cory Kozmik is the Environmental Management Biologist for Magnetawan First Nation.

Cory described some of the climate change impacts being observed in her community, such as decreasing ice in winter, changing species distributions and an increase in parasites (e.g., ticks). She emphasized the importance of wetlands in storing carbon, filtering contaminants and providing habitat for cultural keystone species such as moose, beaver and medicinal plants. She noted the lack of attention to culturally important species and called for a proactive approach to conserving them before they become species at risk.

Cory described the community’s climate change monitoring program, which aims to: foster collaborations and engagement between Indigenous and academic communities; incorporate Traditional Knowledge into planning, research and management; build capacity to identify risks; and implement adaptation planning. Accordingly, the program builds on Traditional Ecological Knowledge, citizen science and Western science: “We value the incorporation of all ways of knowing, to make sure we have the best picture possible.”

Traditional Ecological Knowledge is being incorporated in all aspects of planning and is being collected and protected according to strict ethical standards. Projects include hosting an Elder and youth climate change gathering for Robinson-Huron Treaty communities and initiating a moose monitoring program.

Regarding citizen science, Cory underlined the benefit of having community members on the land and engaged in community-based learning through workshops, species observations and water sampling. Actively learning on the land facilitates the transfer of knowledge between Elders and youth.

Western science has been incorporated through research to measure carbon, precipitation, temperature and animal phenology. Specific tools being used include a weather station to understand changes in seasonal timing and animal behavior; a Motus Wildlife Tracking System to track migrating birds, bats and insects; bioacoustics for amphibian monitoring; and radio telemetry to identify amphibian and reptile critical habitats, over wintering habitats and home ranges.

The significance of this project is that it allows us to redefine how we see contemporary scientific methodology and elaborates on existing techniques with two-eyed seeing. We want to maintain traditional ways of life for generations to come. We all live on Turtle Island and need to work together to protect her.

Inner & Outer Circle Discussions

To begin, ten participants, who agreed to form the ‘inner circle,’ provided insights on themes arising from Day 1. The other participants, who formed the ‘outer circle,’ listen and observed. Themes highlighted by the inner circle touched on:

- Climate change impacts and the impressive conservation work being done by Indigenous communities;
- Gaps in learning (e.g., “the true history or things”) and the vital role of Elders in transferring knowledge from one generation to another;
- Appreciation for youth voices and perspectives;
- The need both to get moving but also to slow down and allow time for dialogue and learning when facing urgent situations;
- The challenge of relationship-building, given both institutional cultures which separate us as well as personnel changes within organizations;
- The need to maintain areas where rights to harvest can be exercised;
- The need to step outside our comfort zones and reach out to people outside our own communities
- The need to begin with ourselves, our families and our communities and to connect environment, health and child welfare;
- The divide between public discourse and knowledge/facts, and the challenge of communicating so that people are moved to act;
- The appropriate role of environmental organizations and other allies: when to listen or speak, when to step forward or step back.

“I have lost two brothers—one of them was a medicine man. And where I learned to look at a species of fern and see a book, my brother had learned to see an encyclopedia of all the rich connections. His loss reminded me that knowledge transfer is so important because it can be lost so easily, in an accident. That is why we need to get moving but also slow down to allow the time for the conversations that can’t happen when we operate in the cappuccino express.”

– Elder Larry McDermott

Following the inner circle discussion, the ten participants facilitated smaller group conversations, addressing seven different questions. Table 2 presents the questions and key insights that emerged.

Small Group Discussion

TABLE 2

QUESTIONS	KEY INSIGHTS
1. What silos do we need to break down to address climate change and biodiversity loss and how can we do it?	<ul style="list-style-type: none"> • Push back against the colonial system and the fear it creates. • Build relationships and experience nature together. • Embrace shared principles. • Bring the issue back to the people, showing love and compassion. • Support young people as they prepare to take on this challenge.
2. With respect to climate action and biodiversity loss, what successful strategies are you aware of and how might we communicate these issues better?	<ul style="list-style-type: none"> • Get the right people to deliver the message (e.g., farmers talking to farmers). • Meet people in their own environment and respect what they know and how they do things; listen carefully.
3. What stories do we need to tell to inspire and guide grassroots actions?	<ul style="list-style-type: none"> • Look at history from both the Indigenous and non-Indigenous perspectives. • Tell the stories we get from walking together with humility, love and respect. Put down the books and walk together. • Tell stories through art, which can communicate things more deeply than just through words. • Don't shy away from the stories that make us uncomfortable.
4. How do we engage our youth and Elders in a meaningful way that informs action?	<ul style="list-style-type: none"> • Offer land-based learning opportunities (with Elders when possible), hands-on workshops, visual maps, 3-D models. • Acknowledge the value of youth engagement, and have more youth at the table (e.g., at larger gatherings and conferences). • Create opportunities for youth to connect with one another and others.
5a. Why is it so difficult to move from words to actions?	<ul style="list-style-type: none"> • Governance: lack of continuity (e.g., short election cycles) and accountability. Decision-makers are seldom in the room with those of us interested in making a difference. • Many of us are unaware of what is going on, e.g., among nations. • Different scales for action (e.g., local, national and international) can be overwhelming. • Economic barriers. • Distractions.
5b. How do we overcome these barriers?	<ul style="list-style-type: none"> • Be guided by the Seven Grandfather Teachings. • Facilitate emotions and make the crises real through local examples. • Create shared visions based on shared values. • Seek collective impact as well as moving forward independently.

<p>6. If the logic of colonialism got us into this mess, how might IPCAs help us transform this logic?</p>	<ul style="list-style-type: none"> • IPCAs challenge the idea that human beings are separate from the rest of nature. • IPCAs offer an opportunity to deconstruct colonialism and provide a deeper understanding of colonial mindsets. • IPCAs offer holistic approaches to caring for the land that include all aspects of life, including the spiritual and emotional dimensions of human experience. • IPCAs offer a starting point from which to incorporate Indigenous worldviews into other aspects of society, beyond conservation. • IPCAs can offer alternative learning spaces.
<p>7. What should we stop doing and how should we do that?</p>	<ul style="list-style-type: none"> • Stop passing on responsibilities to youth and start working with them. • Stop shifting all the responsibility to producers and take some responsibility as consumers. • Lead by example: models are important for those who feel isolated in their communities.

After the inner & outer circle discussions Marilyn Capreol underlined the importance of engaging youth and then led a closing ceremony. Participants then enjoyed a traditional supper served by Terri Ward.

Keynote Presentation: Tim Johnson

Tim Johnson is a member of Six Nations of the Grand River and is an experienced education, museum and arts executive. He is the artistic director of The Great Niagara Escarpment Indigenous Cultural Map, director at Landscape of Nations 360° Indigenous Education Initiative, a conceptual author and executive producer of RUMBLE: The Indians Who Rocked the World, and former associate director at the Smithsonian Institution NMAI.

Tim gave a presentation titled “The Words That Come Before All Else: Empathic Traditions Applied in The Anthropocene.” He highlighted the steps his family has taken in response to the climate crisis, including tree planting (over 1,300 Indigenous Carolinian trees with 1,000 more being planted in spring 2020) and energy conservation (e.g., solar roof vents, solar panels and an electric car).



DAY 3

SUMMARY OF OPEN SESSION

Friday, October 18, 2019

Marilyn Capreol and Larry McDermott led the group in a Water Walk and Ceremony from St. Lawrence College to Lake Ontario Park to honour water walkers before us and to bless and show appreciation to the Great Lakes. Julie Servant and Smiling Water / Mackenzie Lespérance acted as helpers and Tobias McQuabbie and Aaron Pamajewong served as protectors during the Water Walk.

Panel: Policy Options for Protected Areas and Climate Action

Presentation: Danika Littlechild

Danika Billie Littlechild is a member of Ermineskin Cree Nation in Maskwacis Alberta, Treaty 6 territory. She is a lawyer living and working in her home community, and her practice is focused on matters concerning Indigenous laws, rights of Indigenous peoples, Indigenous health, ensuring clean and healthy water for First Nations and strengthening Indigenous governance. Danika is a co-chair of the Indigenous Circle of Experts (ICE) which produced the ground-breaking report We Rise Together: Achieving Pathway to Canada Target 1 through the creation of Indigenous Protected and Conserved Areas in the spirit and practice of reconciliation.⁷

Joining the gathering by Skype from Alberta, Danika spoke about policy options and approaches for protected areas establishment. She characterized the recommendations in the ICE report as touchstones, noting that historically Indigenous Peoples have been largely excluded from conversations about park governance, policy and management. Their input on park management plans, for example, has been minimal at best—provided at the tail end of decision-making and expected to fit within the constraints of existing policies. The reality falls far short of the ideal of co-developing policy with an Indigenous lens.

“The focus of ethical space is on creating a place for knowledge systems to interact with mutual respect, kindness, generosity and other basic values and principles. All knowledge systems are equal; no single system has more weight or legitimacy than another.”

– **We Rise Together** ⁹

Canada was late to endorse the *United Nations Declaration on the Rights of Indigenous Peoples*⁸ and is about a decade behind the international dialogue on Indigenous rights, according to Danika. She spoke critically of Canada’s incremental approach to addressing Indigenous rights:

When we began to talk about rights of Indigenous peoples, there was a big leap in the 70s. We had incredible advocates who were able to articulate why Indigenous rights and treaties were important. That kind of leap has only happened a few times in our history. We then entered into an era of incrementalism requiring costly court cases and negotiations to be able to define the content of those rights.

Danika described the ICE report as a road map that aims to elevate Indigenous laws and systems so that they can be an integral part of policy development in the future. This would include pillar rights, such as Free, Prior and Informed Consent, which set the table for other rights to be exercised. Likewise, she explained, the concept of ethical space, promoted in the report, “tries to make sure that Indigenous systems actually do get considered in a substantive way.”

In the discussion following her presentation, Danika explained that good governance requires reframing our relationships and having Indigenous people as bona fide partners. She underlined the supportive role that allies can play in terms of policy development. When harmful proposals are on the table or when Indigenous people are not present, for instance, allies need to voice their concerns: “If they’re talking about Indigenous peoples without us there, you need to call that out so they see it’s not OK.” Danika also underlined the importance of ceremony and choosing processes that can provide a bridge between past and present and “knit things together” across cultures.

“This is really about what good governance would look like when we consider conservation in the future. How do we make the connection between outdated policies and what has been happening on the ground with the development of IPCAs?”

– **Danika Littlechild**

Presentation: Dr. Jay Malcolm

Dr. Jay Malcolm is a leading expert in the area of climate change, biodiversity impacts, and adaptive responses. He is a professor in the Graduate Department of Forestry (Daniels) at the University of Toronto.

Jay spoke about his research on boreal forest biomass and above ground carbon stores and the implications for forest management from a climate change perspective. He debunked three common fallacies:

- That the best type of forest from a climate change perspective is a young fast growing one;
- That the best management strategy is to maximize timber production to store carbon in wood products;
- That protected areas are ineffective because they will eventually burn.

He explained that the natural boreal forest, which is about 55 percent old growth (i.e., trees greater than 100 years old), is much more carbon rich than the managed forest, where there is no old growth: “When we manage the forest, we optimize it for production (i.e., younger and faster growing trees). This reduces the amount of carbon in the landscape. In Canada we manage a huge amount of forest land, meaning a huge reduction of carbon storage.”

A better strategy, he explained, is to leave forests intact and move away from clear-cutting. In addition, “optimizing forests from a carbon perspective nearly mirrors optimizing forests from a biodiversity perspective.”

Presentation: Dale Marshall

Dale Marshall is the National Climate Program Manager for Environmental Defence Canada, working to move Canada towards greater action on climate change and increasing reliance on clean, renewable energy, while phasing out all fossil fuels such as oil, coal and natural gas.

To begin, Dale stressed the urgency, first and foremost, of reducing carbon emissions. He then introduced the opportunity to increase carbon stores through conservation, and thus address both the climate crisis and biodiversity loss:

The research is clear. We can enhance the amount of carbon that is in the soil and in the above ground biomass, but that starts with protecting these important carbon stores. There is a high overlap between places that are high in carbon and those that are high biodiversity.

In realizing this potential win-win opportunity, the government needs to improve its approach to measuring carbon stocks, taking into account fluctuating carbon stores as well as emissions not currently calculated (e.g., building roads in peat lands):

Canada should not be taking credit for sequestering carbon when our managed forests have been a net source of emissions since 2001. About one-seventh of our overall emissions are from our managed forests and these are not measured as part of our total.

Dale suggested that industrial projects should be put through a carbon test to ensure that proponents are accountable for the carbon released. He noted that Canada is proposing a forestry offset protocol, whereby carbon credits could be sold to emitters by those who are undertaking activities to increase carbon stores. “The only scenario where this makes sense,” he explained, “is one where we are dramatically reducing our reliance on fossil fuels.” Further, a robust offset system would require:

“Canada is planning to take credit for the carbon reductions from our forests but is not counting the emissions. We need to be more rigorous in how we measure and count carbon fluctuation.”
– Dale Marshall

- At least a 1:1 trade-off ratio (carbon emitted to carbon stored);
- Adherence to the principle of additionality (i.e., nothing counts towards the offset unless it is over and above business as usual or what is already required by law and policy);
- Full respect of Indigenous rights.

We also need to make sure these projects have rigor—at best, these are 1 to 1 trade-offs. We also need to make sure that all these projects respect Indigenous rights. You cannot be giving credits

for things that are just business are usual. Carbon that is held in ecosystems is not necessarily permanent. We need to make sure that policies take this into account by putting into reserve a certain portion to account for this.

Following the panel presentations, speakers answered audience questions on topics such as Indigenous forest management, carbon offsets as an opportunity to reward Indigenous forest stewardship, and natural carbon storage processes. Jay Malcolm clarified that his comments addressed large-scale industrial forestry, not Indigenous use of the forest, “which has been going on for a long time and can maintain carbon and biodiversity.”

In response to the presentations and discussion, Elder Paul Ritchie offered these words:

THE PROTOCOL OF OUR PEOPLE is that when we want to hear wisdom from Elders, we offer tobacco. I could feel that people wanted to learn and see a different viewpoint and move forward. I know a lot of you are concerned about what will happen. We want to move forward, but we have to move forward together. You have to figure out a way in which we can work together. We all share wanting to see our families do well. But what I am talking about is a common place where we meet. What we are all talking about is our families, and when we talk about our families, we tear down a lot of walls. And it is with that idea that we move forward. To unlock those ideas requires a starting point. And to access Indigenous Traditional Knowledge, we need to offer tobacco. I see myself like a child. We want to grow together; we want to find a way that is mutually acceptable to both Aboriginal and non-Aboriginal. Two seeds get planted together and they begin to grow and that is where we are. There are serious concerns that need to be addressed with regard to the environment but let us make sure we are not alone when that happens—in an intellectual and spiritual capacity. The responsibility we have in the confines of this room is to figure out how to work together—we need to take down those walls. And it requires bravery. So many things our government has done have been one-sided and now we need to develop something new. We have to take down those walls for our children and children’s children.

– Elder Paul Ritchie



Panel: Youth Perspectives

Presentation: Christine Ambre & Ashley Richard

Christine Ambre is the Conservation Education Coordinator at Ontario Nature and is overseeing the Nature Guardians Youth Program and coordinating the joint Youth Circle for Mother Earth project in partnership with Plenty Canada, Walpole Island Land Trust and the Indigenous Environmental Institute at Trent University.

Ashley Richard is a proud Indigenous woman residing in Treaty One Territory. She is currently employed by TakingITGlobal and works mainly with the Connected North program.

Christine gave an overview of the Youth Circle for Mother Earth project which aims to create and support a cross-cultural network of young Indigenous and non-Indigenous environmental leaders to become lifelong ambassadors for nature and conservation. Ashley spoke about TakingITGlobal's #RisingYouth program which provides funding for youth to start their own initiatives within their communities. She also reflected about her grandmother who helped develop youth support systems in Manitoba during a time when resources to support youth were scarce. Proudly following in her grandmother's footsteps, she issued this challenge to participants: "You don't invite youth to the table to give them five minutes to speak and say that you consulted with youth, so I challenge you to listen carefully."

Christine and Ashley then moderated the panel of six youth, asking them to comment on: the importance of youth engagement, the work they've been doing and their hopes for the future, ways that allies and organizations can support youth leadership in conservation and the role of youth in transformative change.

Following are some of the views and insights offered by the youth panelists:

“Youth are the future. Youth are working to protect the land for future generations. Youth can bring long-term thinking and are not bureaucratic. We are freer to say things that others might be afraid to say. We are learning and can bring fresh ideas to the table.” – **Shaelyn Wabegijig**, Timiskaming First Nation

“If we create spaces where youth feel their perspectives matter and they can sit equally, then that is when we will begin to see new ideas and change. New ideas will come if we get together and learn from each other as equals.” – **Trevor Fung**, member of the Ontario Nature Youth Council and the Youth Circle for Mother Earth

“I need back up from adults, instead of being put second and being required to follow. There are leaders among youth already, but they don’t have the platform to get their messages across.” – **Alexandra Kay**, participant of Plenty Canada’s Truth and Reconciliation Program, member of the Youth Circle for Mother Earth

“It’s important for youth to be able to step out of their comfort zone at conferences like this and to have their voices heard.” – **Corbin Jacobs**, Walpole Island First Nation, member of the Youth Circle for Mother Earth

“I am in teachers’ college right now, and as a future educator I think it is important to get youth outside learning experientially. I believe that it is important to incorporate Elders into the educational experience as they hold the most knowledge about our land.” – **Janae Grafham**, Ford Alexander First Nation, member of the Youth Circle for Mother Earth

“My grandmother went through residential school, but I didn’t learn anything about that or the environment as a kid even though I grew up in my community. I wasn’t raised traditionally, but once I started being on the land every day, my heart feels good. It feels like that is where I am meant to be.” – **Chevaun Toulouse**, Species at Risk Technician at Magnetawan First Nation

“It is important for the dialogue to be not only cross-cultural but also cross-generational. We are all afraid to make mistakes, but we have to get over the fear. Build relationships with Indigenous peoples. Take that time and cultivate and maintain those relationships.” – **Shaelyn Wabegijig**

“Non-Indigenous youth can learn a lot from Indigenous youth. I am excited to meet new people and I think there can be really strong and meaningful connections that can be built through the Youth Circle for Mother Earth.” – **Trevor Fung**

“I want to learn how to speak not for, but alongside, Indigenous youth. I want to learn how to be a better ally, how to listen actively.” – **Alexandra Kay**

“I love working with youth and engaging youth from other First Nations. It’s exciting that lots of First Nations have initiatives that engage youth.” – **Chevaun Toulouse**

Other remarks highlighted the importance of adults taking action and setting an example, supporting ideas from youth, making space for youth in developing communication strategies, allowing youth to create projects from the ground up and creating more opportunities for Indigenous and non-Indigenous youth to come together.

After the panel, Elder Marilyn Capreol offered these words to the youth:

Last night at dinner we saw the reminder of the Seven Grandfather Teachings, and I see all those things within you. Many of you said you didn't grow up with traditions. When you were conceived at that beautiful moment the Creator invited you to this place. With you came thousands of years of knowledge. We always talk about the ancestors, but they are you. When a baby is born their little toes are wiggling, like the little worm trying to introduce ourselves to Mother Earth. You are traditional, you are speaking different words, but they mean the same thing. I want you to carry that with you in your heart. When you were chosen to be with us, you had the gift of water, and the people were anxiously waiting for you, just like here. You show honour and respect, and it is up to us to love you forever, and I commit that I love you.

– Elder Marilyn Capreol

Small Group Discussion: The Road Ahead

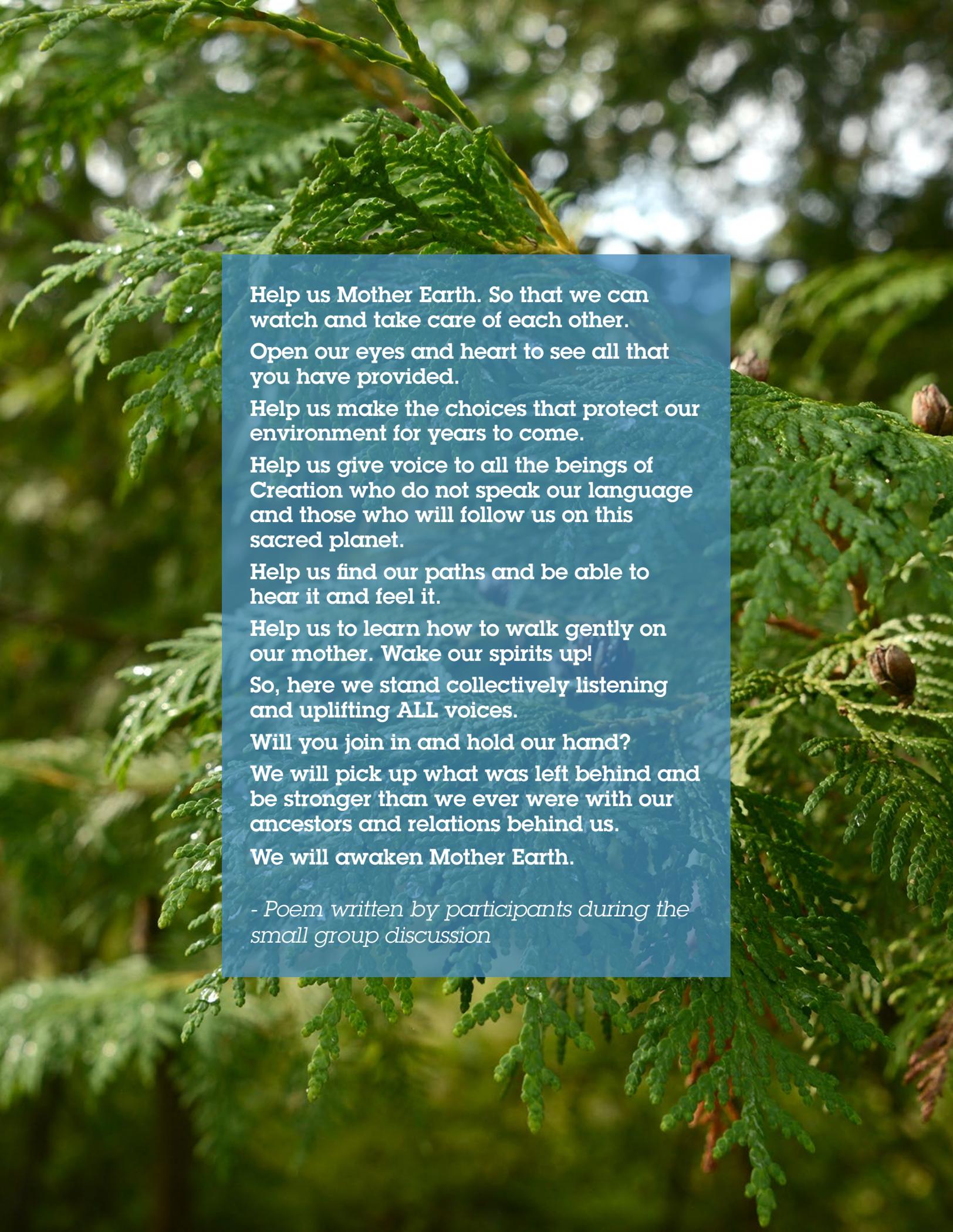
The facilitator and gathering organizers chose six topics to be discussed in small groups in light of the earlier presentations and conversations. Participants were invited to join the discussion group that interested them the most. After the small group discussions, a large group discussion took place about potential paths forward. Table 3 presents a summary of topics and key insights that resulted from the discussions.

Elder Larry McDermott provided the closing remarks.

TABLE 3

TOPIC	POTENTIAL PATHS FORWARD
Recommendations for helping people to understand and create spaces for the inclusion of Indigenous cultural practices	<ul style="list-style-type: none"> • Raise awareness of existing examples and encourage willingness to make changes happen. • Consult with the appropriate people to make sure implementation is being done in the best way possible. • Consider creating a separate space that accommodates mind, body and spirit (e.g., Indigenous Peoples Court in Thunder Bay). • Provide opportunities to learn and practice the culture and make it more visible (e.g., gardens, drum circles, etc.). • Influence young people by making it part of the curriculum at every level. • Increase signage that includes Indigenous languages and art. • Policy may be needed. Prioritize implementation once the policy is in place.
Establishing a cross-cultural network to support sharing and learning	<ul style="list-style-type: none"> • Start by trading emails. • Set up an informal online platform (e.g., Facebook) for information and email exchange. • Continue meeting face-to-face to develop friendships before agendas. • Use an established company as a moderator/intermediary.

<p>The importance of UNESCO Biosphere Reserves and Indigenous engagement including the Indigenous Circle for Biosphere Reserves in Canada</p>	<ul style="list-style-type: none"> • Fulfil the UNESCO mandate that Biospheres include an Indigenous voice. (The Indigenous Circle rejected an initial list of expectations and created its own governance based on the Seven Grandfather Teachings.) • Engage Biosphere Reserves in supporting the Calls to Action under the Truth and Reconciliation Commission of Canada¹⁰. • Reach out to the federal government to confirm commitment and ensure that the Canadian Biosphere Reserve Association has the support needed to fulfil its mandate.
<p>Recommendations for outreach and cross-cultural conversations for the Youth Circle for Mother Earth project</p>	<ul style="list-style-type: none"> • Broaden the circle and include older youth to act as role models. • Make broader connections, such as to mental health and the environment. • Bring youth and Elders together. • Get small communities involved. • Do hands-on learning. • Spread the word by reaching out to schools. • Establish webcam and video conferencing for those who cannot travel and have gatherings across Ontario. • Create infographics to get information across and catch the attention of youth.
<p>Recommendations on engaging people in biodiversity conservation and climate action using Natural Law and apply the Two-Eyed Seeing approach</p>	<ul style="list-style-type: none"> • Use relationship-building and decision-making processes that appropriately reflect Indigenous culture. • Don't put Natural Law or Indigenous laws into the policy box of Western society; create space for Indigenous people to practice. • Go back to common ground and common goals. • Co-develop from the very start. • Remember the framework of the Haudenosaunee Thanksgiving address and our co-dependency within nature. • Recognize that the earth is our ultimate mother and that if we were to disappear from this earth tomorrow, it would heal. • Understand that sacredness and culture are present everywhere. • Recognize that language can be a barrier. • Use visuals for communication. • Use technology to help share stories more widely.
<p>How to encourage our governments to live up to these very important commitments and creation of a joint statement</p>	<ul style="list-style-type: none"> • Share the <i>One With Nature</i>¹¹ report and its set of commitments that our governments have agreed to. • Hold our governments accountable to the commitments in the <i>One With Nature</i> report and the <i>We Rise Together</i> report. • Do our homework: figure out specifically what we want them to do. • Develop a joint cross-cultural statement. Circulate for endorsement and then deliver to our provincial and federal governments. The statement could include recent commitments as well as legal obligations. • Establish strong connections at the local level. • Raise awareness to create the political space for change.



Help us Mother Earth. So that we can
watch and take care of each other.

Open our eyes and heart to see all that
you have provided.

Help us make the choices that protect our
environment for years to come.

Help us give voice to all the beings of
Creation who do not speak our language
and those who will follow us on this
sacred planet.

Help us find our paths and be able to
hear it and feel it.

Help us to learn how to walk gently on
our mother. Wake our spirits up!

So, here we stand collectively listening
and uplifting ALL voices.

Will you join in and hold our hand?

We will pick up what was left behind and
be stronger than we ever were with our
ancestors and relations behind us.

We will awaken Mother Earth.

*- Poem written by participants during the
small group discussion*



ENDNOTES

- 1 For information about UNESCO Biosphere Reserves of Canada, see biospherecanada.ca.
- 2 Lisa Holsinger et al., “Climate Change Likely to Reshape Vegetation in North America’s Largest Protected Areas,” *Conservation Science and Practice* 1, no. 7 (July 2019), DOI: 10.1111/csp2.50.
- 3 Jerry M. Melillo et al., “Soil Warming, Carbon–Nitrogen Interactions, and Forest Carbon Budgets,” *Proceedings of the National Academy of Sciences* 108, no. 23 (June 2011): 9508–12, DOI: 10.1073/pnas.1018189108.
- 4 “What Is Resilience?,” Reef Resilience Network, 2019, reefresilience.org/resilience/what-is-resilience.
- 5 L.J. Hansen, J.L. Biringer, and J.R. Hoffmann, *Buying Time: A User’s Manual for Building Resistance and Resilience to Climate Change in Natural Systems* (WWF, August 2003), wwf.panda.org/?8678/BUYING-TIME-A-Users-Manual-for-Building-Resistance-and-Resilience-to-Climate-Change-in-Natural-Systems.
- 6 Annika T. H. Keeley et al., “Thirty Years of Connectivity Conservation Planning: An Assessment of Factors Influencing Plan Implementation,” *Environmental Research Letters* 14, no. 10 (September 2019): 103001, DOI: 10.1088/1748-9326/ab3234.
- 7 Indigenous Circle of Experts, *We Rise Together: Achieving Pathway to Canada Target 1 through the Creation of Indigenous Protected and Conserved Areas in the Spirit and Practice of Reconciliation*, March 2018, conservation2020canada.ca/s/PA234-ICE_Report_2018_Mar_22_web.pdf.
- 8 United Nations, *United Nations Declaration on the Rights of Indigenous Peoples (UNDRIP)*, 2007, un.org/development/desa/indigenouspeoples/declaration-on-the-rights-of-indigenous-peoples.html.
- 9 *We Rise Together*, 7.
- 10 Truth and Reconciliation Commission of Canada, *Truth and Reconciliation Commission of Canada: Calls to Action*, 2015, nctr.ca/assets/reports/Calls_to_Action_English2.pdf.
- 11 Government of Canada, *One with Nature: A Renewed Approach to Land and Freshwater Conservation in Canada - A Report of Canada’s Federal, Provincial and Territorial Departments Responsible for Parks, Protected Areas, Conservation, Wildlife and Biodiversity*, 2018, conservation2020canada.ca/s/Pathway-Report-Final-EN-rdnk.pdf.



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PLENTY CANADA is a registered non-profit organization that facilitates access to and shares resources with Indigenous peoples and other community groups around the world in support of their environmental protection and sustainable development goals.



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WALPOLE ISLAND LAND TRUST is the first First Nations land trust incorporated and registered as a charity in Canada. Its goal is to enhance the ability to conserve and protect ecologically significant habitats and species at risk within the Bkejwanong territory.



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FRONTENAC ARCH BIOSPHERE NETWORK is a not-for-profit organization that works with local federal and provincial parks, local Indigenous Nations and individuals, conservation authorities, land trusts, municipalities, and community and environmental organizations to implement the UNESCO Man and the Biosphere programme to improve relationships between people and their environments.



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