

INCORPORATING TRADITIONAL VALUES IN FOREST MANAGEMENT



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Community of Esk'et

Alkali Resource
Management

OVERVIEW

What do First Nations value?

To understand First Nations values you first need to understand their worldview based on their culture, language, governance and history of the local First Nation.

What is Traditional Ecological Knowledge and Ecosystem Based Management?

First Nation Laws, Morals and history are passed on by oral history.

How are we re-introducing First Nations values in Forest management?

- Putting fire back on the land
- Re-emergence of Culture, Language and Ceremony on the land.

Shuswap Nation Territory

Secwepemc Nation

As nation is an organized society who share a language and have a traditional homeland that they have defended.

The modern name Shuswap comes from the First Nations word Secwepemc.

The first explorers could not pronounce Secwepemc, so they changed it several times until they came up with Shuswap.

The Secwepemc territory has changed many times over the last two centuries and is in what it is today. Boundaries are not a line. Sometimes there is an unpopulated area where conflicting nations claim resources.

Today, all the First Nations are meeting to determine their boundaries.

The North Western Boundary was determined after a war with the Shuswap People. The Shuswap people historically came down to the North Thompson to make war. The Secwepemc communities of Kamloops, Shuswap, and their ally, the Thompson joined forces and defeated the Shuswap in a battle around Prince George. The Shuswap moved north, where they first lived. The Secwepemc territory is around McBride. The Shuswap Mountain contains the site of the battle boundary.

The North Eastern Boundary was defined in 1825. The Secwepemc people traditionally lived on the east as far as Jasper and Hinton, Alberta. In 1825, the First Nations and the Shuswap joined forces. The Secwepemc moved to the Shuswap. In the Shuswap region, in 1819, most of the Secwepemc people died. The Secwepemc moved to the Shuswap region on the North Thompson and to Kamloops. The Shuswap people still gather food and hunt in their traditional territory between McBride and Jasper.

The Western Boundary was defined in 1862. There was an Era Secwepemc community that lived east of the Fraser River. The main problem of July 1862 occurred off the Fraser. Nearly all of the people died, the few survivors moved to the Secwepemc community in Soda Creek, Alkali and Dog Creek. The people still go to their traditional fishing grounds at Emerald Canyon. The same part of the Fraser is considered a shared area, with a wide boundary.

Soda Creek (Katsul)

Sugar Lake (Txele)

Alkali Lake (Esket)

Cannoe Creek/Dog Creek (Stswewemc/Xget'em)

High Bar (Dienleyet'en)

Pavilion (Stswewemc-wi)

Canim Lake (Tsqeset)

North Thompson (Simpw)

Adams Lake (Saxwiltqin)

Kamloops (TKemlups)

Skeetchestn (SKitsetin)

Whispering Pine (Stwiltqin)

Skokholm (Skokholm)

Spallumcheen (Splatsin)

Shuswap (Kempset)

Legend

- Shuswap Nation Territory
- Territory Shared With Other First Nations
- Territory Occupied By Chinook After 1880
- Present Shuswap Bands
- Former Shuswap Bands
- Water
- Parks
- Expressway
- Highway

Scale: 1:400,000

Abbreviations
 NW: Northwest
 SE: Southeast
 NE: Northeast
 SW: Southwest
 E: East
 W: West
 N: North
 S: South
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The Southern Boundary changed the site of a. There was a battle with the Shuswap First Nations between 1702 and 1708. The Shuswap people present times with several other tribes and eventually pushed the Shuswap boundary from around Thompson to Shuswap. After the battle, the two Nations made a peace pact, which is still honored today.

The Eastern Boundary was defined in 1880. The Secwepemc have always been on good terms with the Shuswap. The Secwepemc always lived in the upper Shuswap valley in the fall time. As early winter caught the Secwepemc, hunters went to the Shuswap. Secwepemc hunters then moved permanently to the Shuswap area and the community is called the Shuswap Band.



KEY FIRST NATIONS CONCEPTS

- Spiritual connection to the land. The land is our Mother.
- Ceremony and prayer on the land
- 4 directions, 4 races of man, 4 elements, 4 seasons,
- 7 sacred laws, 7 generations,

WHAT IS TRADITIONAL ECOLOGICAL KNOWLEDGE?

The term “Indigenous Knowledge” is similar to “Traditional Knowledge” and “Traditional Ecological Knowledge” and is based on the science of natural law using observation, reasoning, local experience, and is influenced by a culture and spirituality and the worldview that our ecosystems are related and interconnected. Given aspects of TEK, the concept can fall outside the realm of science.

WHAT IS ECOSYSTEM BASED MANAGEMENT?

Is an environmental management approach that recognizes the full array of interactions within an ecosystem, including humans, rather than considering single issues, species, or ecosystem services in isolation.

For First Nations the key philosophy is all things on the land are connected through the creator.

Limitations: the philosophy and practice is not readily available to those with formal science training. Gained through cultural immersion and direct experience over time.

PUTTING FIRST NATIONS VALUES ON THE LAND IS THE CLOSEST TO ECOSYSTEM BASED MANAGEMENT

- Values are managed not as just patches, but as a whole ecosystem
- Managing for values are specific to plant species, cultural sites, or values on the land
- Partial cutting in Douglas-fir – take 1 leave 4
- Water and watersheds

UNDERSTANDING FIRST NATION VALUES

- Keepers of the land – Many FN they are gifted by the good creator and believe it is their responsibility to look after the land.
- Managing for 7 generations, and the 7 Sacred Laws
- Spiritual connection to the land through culture and language
- Intensive land management and required diverse ecosystems
- The role of Governance in land management – Matriarchal society with Women as the knowledge keepers.
- Oral histories – morals and history past on through Tll'esa7 and coyote stories and legends
- Traditional laws

WHAT ARE THE TRADITIONAL VALUES IN FOREST MANAGEMENT?

- Many of the values on the land have to identified by the local First Nation using their TUS.
- Fire
- Archaeology – past villages, deer fences, trails, key mountains, burial sites and fasting and prayer sites.
- Foods and medicines
- Areas of high use – hunting and fishing areas
- Protection of water and important ecosystems

MOVEMENTS ON THE LAND

Movements were dependant on seasonal availability of resources through Hunting, fishing and gathering.

Spring – trout lakes, Summer – River for salmon, Fall – mountains for hunting, Winter camps along river or valleys.

- Required several Biogeoclimatic zones
Traditional Fishing economy of trade – eg salmon and dentalium shells
- Intensive land management because at population carrying capacity



TRADITIONAL FOOD AND MEDICINES

Managing specific values on the land are based off Traditional Use Studies (TUS).

- Food resources: Roots (Arrow leaved balsam root) and wild potatoes, Blueberries, Labrador tea, soapberries, and saskatoons.
- Tool making resources: such as birch bark, basalt and obsidian quarries
- Medicines: balsam bark, Indian Hellbore, Devils club, and red willow



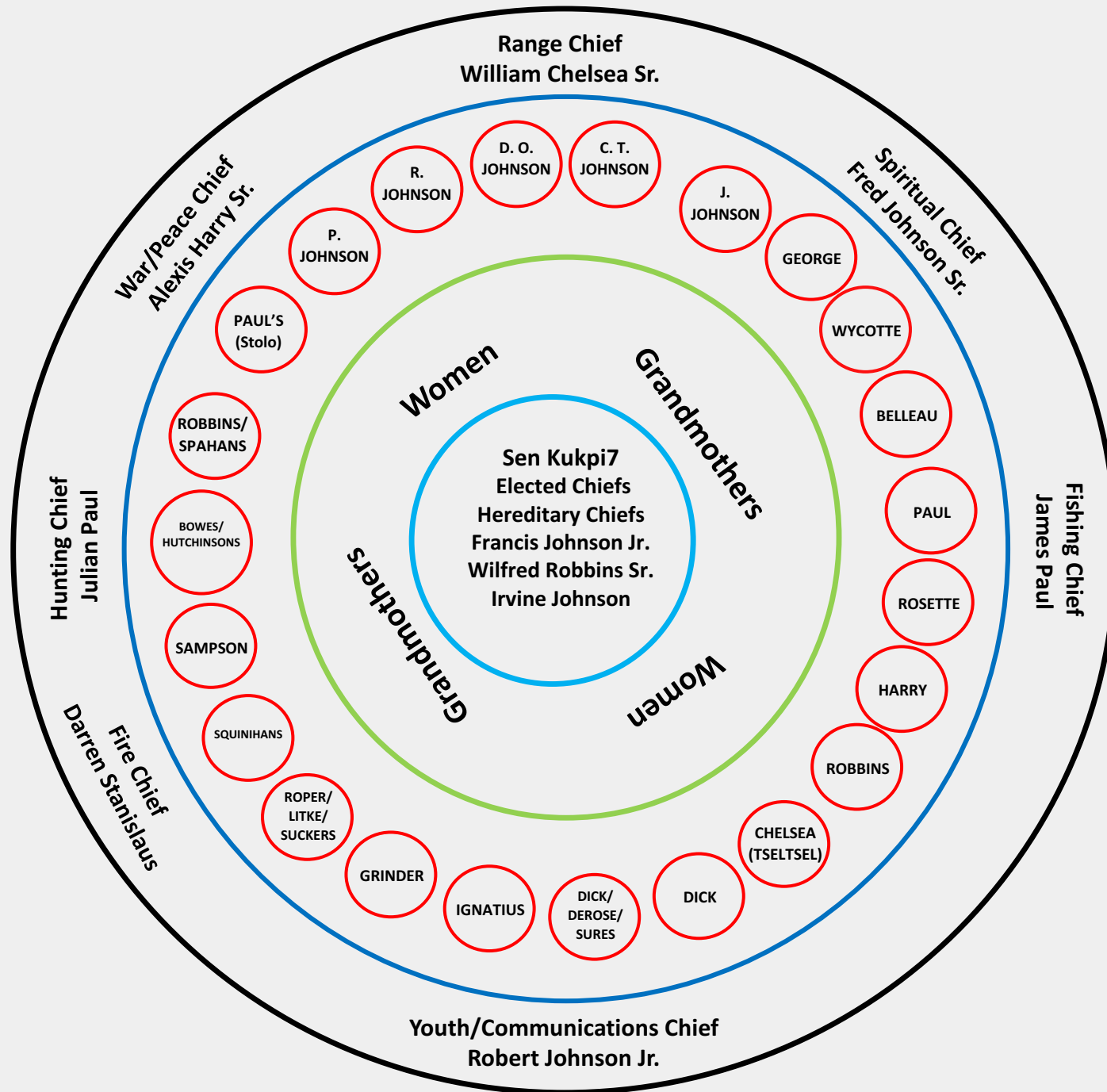
ORAL HISTORY

- Morals and history past on through Coyote stories and legends
- Women are the knowledge keepers
- Traditional knowledge is being lost due to alienation from lands and loss of culture
- First Nations have collected TUS interviews with elders
- The Story of Coyote breaking the dams and allowing the Salmon to swim up stream.

Chiefs (Task Manager) were appointed for a specific task based on individuals expertise in an area. There were “Chiefs” who were appointed by elders or women to manage Hunting, Fishing, War, Dances and Ceremony, Fire, berry picking/root gathering sites, or any other specific task that required expertise.

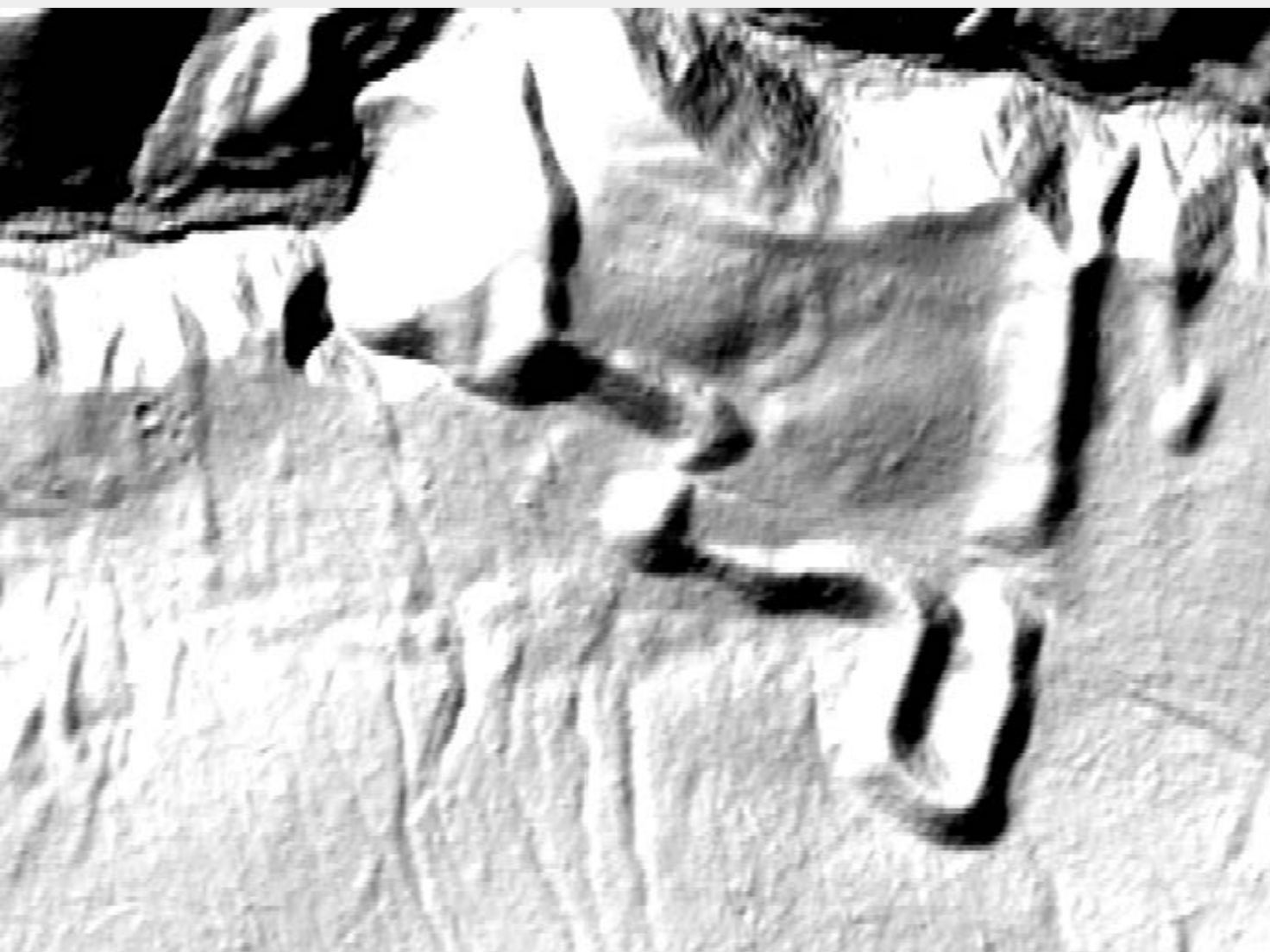
(PHOTO: KAMLOOPS SALMON CHIEF 1861)





HOW ARE FN USING NEW TECHNOLOGY ALONG WITH TRADITIONAL KNOWLEDGE TO MANGE THE LAND?

- LiDAR
- Western science of fire, ecology,
- First Nation have to be adaptable





KUKSTSETSEMC

