

# NSRCF Elders' Vision for the Chapleau Crown Game Preserve<sup>1</sup> (Traditional Territory)

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## **VALUES OF IMPORTANCE IN THE CHAPLEAU CROWN GAME PRESERVE (CCGP) *from group brainstorm***

- Communication; ability to access information and ask questions
- Learnings about the history of the CCGP
- Information in an accessible way
- No aerial spraying
- Cross cultural respect and understanding
- Plants (medicinal) including sage, Labrador tea, blueberries
- Sharing & teaching, e.g. MNR taking students and Elders out to ID trees
- Consequences for people that pollute
- All trees for biodiversity – including Cedar, Tamarack, Poplar, Birch, Mountain ash
- Jobs – Guardian Watchmen program
- Revenues from resource activities on the land
- Traplines in CCGP & ability for trappers to influence decision making/management
- Holistic cycle including harvesting
- Decisions need to be made by people adjacent to/on land
- Environmental stewardship contribution \$ over time
- Fish for food
- Access to land (via roads)
- Utilizing experts in own area (e.g. Lorraine to teach connections)
- Access to land for ceremony, time
- Relationships with neighbouring nations, e.g. Brunswick House & others with traditional territory in CCGP
- Habitat for wildlife
- Study area for next 100 years - to understand impacts
- Hunting and Trapping - moose, beaver, bears, marten, mink, lynx
- Wildlife - moose
- Water - pristine flow/condition
- Hunting regulations/protocols - designed by locals/Elders
- Travel routes, "highways" on land - continued access to them
- Birds, insects, animals (snakes, frogs, marten), plants (mushrooms, berries)
- Teaching ceremonies
- Change in harvest practices - but still place for forestry
- Teaching re: life on the land (water, trees)
- NTFPs - jobs, economy
- Return to natural recovery & land in natural state – and put back to "way it was"

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<sup>1</sup> There was discussion over using the term CCGP vs Traditional Territory. We use CCGP in this document because of shared understanding among stakeholders of the area and activity for eSFL, but respect that it is the traditional territory of the First Nations and not necessarily limited by the bounds of the CCGP.

## KEY VALUES OF IMPORTANCE

- Biodiversity
- Protection of pristine habitats and species populations
- Lead role in management and decision making
- Supporting current and new economies – with the right design (fishing, timber, NTFPs, trapping, hunting)
- Access to land, including for ceremony, teaching, and traditional practices
- Information sharing and communication

## WITHIN SEVEN GENERATIONS, OUR VISION IS THAT THE CCGP WILL...

- Have abundant wildlife, lots of trees and mature forest areas – and be a diverse forest landscape
- Have clean water, that is not polluted or contaminated
- Be managed in a good way...by people who know how to sustain things, and with respect for land and everything around that land
- Not have aerial spraying or the depletion of any single resource
- Have limited mining & logging (especially clearcuts)
- Have timber harvesting done in a prescribed way, selective
- Have cultural infrastructure, e.g. places on land designated for teaching and ceremony
- Redesign the way traplines are designated, and those that work the traplines be part of knowledge collection, sharing, and decision making
- See young people returning home to jobs after college/university
- Recognize the importance of stories and remember how the CCGP was formed
- Provide medicine off the land – and have tobacco left in thanks in return
- Be a healthy place – healthy forest stands, browse for moose, ponds, swamp areas for ducks & frogs, minnow areas, fishing spots, places for camping, berry picking, harvesting (willow, mushrooms, NTFPs), shelters in different areas
- See Elders active on the land – teaching, monitoring, practicing ceremony
- Support tourism and eco-tourism operations
- Host study groups from around the world to see how the land and forest is looked after
- Enable our youngsters to enjoy the land & provide our traditional medicines
- "...be nature as it intended to be"

## WHAT WE HEARD TO SHAPE THE VISION:

- Stronger role in planning, management, and decision making required
- Have a relationship with the land
- Importance of practicing ceremony, sharing ceremony, and teaching practices
- The land has provided for people to live off it, and still has the capacity
- The legacy of residential schools impacts current practices and people, including language



## THE VISION FOR THE CHAPLEAU CROWN GAME PRESERVE:

The Chapleau Crown Game Preserve is a leading example of First Nations and municipalities, industries and government working together to responsibly steward the land, waters, and their resources in a sustainable way that will protect values, promote biodiversity, support current and emerging economies, and provide access to the land for ceremony, teaching/learning, harvesting, and spiritual connection.

### *The Vision in practice:*

First Nations are at the table with non-First Nations, making decisions and sharing information together. The land is respected and provides opportunities, including for harvesting timber and non-timber forest products, and tourism, to be carried out in a responsible way that will support jobs in the region. These opportunities will have a role for Elders and Youth.

The land is accessible and used for teaching, harvesting, and ceremony.

### SELECT QUOTES FROM THE ELDERS:

“Land is so a part of us; it brought us back”

“Keeps up the traditional ways of being who you are, proud of who you are”

“Got to make sure you offer tobacco wherever you get your medicine”

“Sustainability should be our end goal”

“All at the table together making decisions – native and non-native; in balance; put systems of development and harvesting together. Not stopping all of the progress, but doing it responsibly. All working together on the land teaching, harvesting, doing ceremonies.”

“Pristine environment that can be shared & felt”

“We want to be the authors”

“When people come back to the land they rediscover their soul”

