

# ***FOR OUR FUTURE GENERATIONS:***

## **A PARTNERSHIP FRAMEWORK FOR MANAGING CHEEMUHNUHCHEECHEEKUHTAYKEEHN (DEDICATED PROTECTED AREAS) IN THE WHITEFEATHER FOREST**

### **LETTER OF AGREEMENT**

**BETWEEN**

**PIKANGIKUM FIRST NATION**

**AND**

**ONTARIO PARKS**

**(HEREAFTER REFERRED TO AS “THE PARTNERS”)**

**JUNE 2012**

#### **CONTENTS:**

BACKGROUND .....	2
TERMS OF AGREEMENT .....	5
PLANNING AND MANAGEMENT APPROACH.....	5
PLANNING AND MANAGEMENT PARTNERSHIP .....	5
OJIBWAY CULTURAL LANDSCAPE .....	6
RESEARCH AND INTERPRETATION OF THE OJIBWAY CULTURAL LANDSCAPE.....	7
LAND DESIGNATIONS AND USES .....	7
UNESCO MAN AND THE BIOSPHERE DESIGNATION .....	9
TREATY AND ABORIGINAL RIGHTS.....	9
SIGNATURES .....	10
Appendix A – Glossary of Terms.....	13
Appendix B – Ontario Parks Classification.....	17

## BACKGROUND

WHEREAS...the Elders of Pikangikum First Nation have an ancient teaching handed down to them from their ancestors:

*Very long ago there were no trees of any kind on the ancestral lands of Pikangikum people. No forests of any kind covered the land during this ancient time. But the Creator had already placed Thunderbirds on the land by that time. Because there were no trees on the land, the Thunderbirds had to build their nests from stones that they gathered together. The Thunderbirds built their nests on the ground from these stones. These stones are known to the Elders of Pikangikum today as grandfather stones.*

*This is how the Thunderbird nests on the land where Pikangikum people live, came to be. The thunderbird nests have remained on the land generation after generation to the present day. They have been treated with respect generation after generation by Pikangikum people.*

*It was after this time that the Creator covered this land with a rich and beautiful forest. This forest is what today is called the Whitefeather Forest. It was into this forest that the Creator placed the ancestors of the people of Pikangikum. This is what the Elders teach.*

WHEREAS...the people of Pikangikum First Nation state that the abundant and beautiful Whitefeather Forest, with its history and its central place in their cosmology, is called a treasure by Elders of the First Nation. The forest is to be cherished. All living ones in the forest were given for the health and spiritual well-being of Pikangikum people and also to support their livelihood. Pikangikum Elders teach that the diversity of life in the Whitefeather Forest and its abundance has been given not only for people to use in a sustainable manner but to help people become fully alive on this land. Birds can come to people and bring comfort to them with their songs. Animals give encouragement to people to continue to live in a sustainable way on the land.

This is why the people must cherish all of these living ones. Plants, animals, birds, fish and other living ones were given to support the people; the Elders teach that it is a practice of respect to harvest them. If the living ones of the Whitefeather Forest are not harvested to demonstrate that the people respect them, they will go away. If these living ones are not harvested respectfully they will go away. Since the forest sustains these living ones, the forest is to be kept as a precious gift as well. If kept in this way, the forest will spiritually and materially nourish and support future generations.

The pictographs in the Whitefeather Forest are rooted in the culture of Pikangikum people. Ancestors of the members of the First Nation are buried throughout the Whitefeather Forest. The indigenous heritage resources within the Whitefeather Forest are expansive. They represent a vital aspect of the prehistoric, historic and contemporary cultural legacy of Pikangikum First Nation people and their ancestors. Over many generations, Pikangikum people have worked to make the Whitefeather Forest beautiful and increase

the abundance of the forest in a manner that is in keeping with sustaining the diversity and flow of life of all living ones on the land. Pikangikum people made channels (*dawaapakinigh*) that allow easier passage through many locations on rivers and creeks including without the necessity of portaging. They made fish trap sites (*pinjiiboonaagan*) along rivers and streams that allowed them to keep their fish very “fresh”, alive all through the winter. They planted the Manomin (wild rice) that can be found in lakes, streams and rivers throughout the Whitefeather Forest. They carefully used “light” Ojibway fire to increase the abundance of living ones such as ducks, muskrat and moose that were originally placed on the land by the Creator. This legacy will support new livelihood opportunities throughout the Whitefeather Forest including in Cheemuhnuhcheecheekuhtaykeehn (Dedicated Protected Areas).

WHEREAS...the people of Pikangikum First Nation also state that...through the Whitefeather Forest Initiative, Pikangikum First Nation people are establishing new livelihood opportunities throughout the Whitefeather Forest including in Cheemuhnuhcheecheekuhtaykeehn (Dedicated Protected Areas). Cheemuhnuhcheecheekuhtaykeehn in the Whitefeather Forest include vital waterways which have carried the people to their life on the land. They include vast wetlands including Pahngwahshahshk Ohweemushkeeg which has special cultural and ecological significance in the Whitefeather Forest. They include numerous lakes which have islands where caribou birth and rear their young each year. All of these areas are wonderful in and of themselves and offer superb livelihood opportunities for Pikangikum people including in new businesses such as eco-cultural and educational tourism. This is why Pikangikum initiated an Accord with neighbouring First Nations (<http://www.whitefeatherforest.com/pdfs/accord.pdf>) and it is why Pikangikum has taken a leading role for their land included in the Pimachiowin Aki (*Land that Gives Life*) World Heritage Site nomination project (<http://www.pimachiowinaki.org/>). These new opportunities are to be established and carried out in a manner that sustains the entire Whitefeather Forest as a living dynamic cultural landscape for future generations.

WHEREAS...from 2003 to 2006 Pikangikum First Nation worked in a partnership with the Ontario Ministry of Natural Resources through a formal public process to develop a Land Use Plan to guide the development of new opportunities in the Whitefeather Forest. The *Keeping the Land* Strategy, which was jointly approved by Pikangikum and Ontario in June 2006 (<http://www.whitefeatherforest.com/pdfs/land-use-strategy.pdf>), brings together the best of the Indigenous Knowledge tradition of Pikangikum with the best of Western Science to bring urgently needed new economic opportunities to Pikangikum people.

The Land Use Strategy established areas within the Whitefeather Forest where new livelihood activities can be carried out within the *Keeping the Land* approach of the First Nation and in keeping with broader provincial responsibilities and obligations. *Keeping the Land* included the designation of areas that exclude commercial forestry, mineral sector and hydro-electric development activities. Since the approval of the Land Use Strategy, the partners have worked together to achieve regulation for 80% of the areas identified in *Keeping the Land* as Dedicated Protected Areas under the *Provincial Parks and Conservation Reserve Act* (2006).

The remaining 20% in Weeskayjahk Ohtahzhoganeeng remain part of the Whitefeather Forest dedicated protected areas and are recommended for regulation under the PPCRA.

WHEREAS...Pikangikum people would like to participate in developing the potential of the Cheemuhnuhcheecheekuhtaykeehn (Dedicated Protected Areas) in the Whitefeather Forest focusing on their aboriginal pre-historic, historic and contemporary culture within their traditional territories. Theirs is a culture that reaches backwards in unbroken continuity to a rich aboriginal history and forward to their future as a First Nation community.

WHEREAS...it is the shared vision of Pikangikum and Ontario that all new commercial opportunities within the Cheemuhnuhcheecheekuhtaykeehn (Dedicated Protected Areas) of the Whitefeather Forest will be developed and managed holistically with the rest of the forest and the larger landscape. This will be achieved through an approach that integrates the Indigenous Knowledge and customary stewardship tradition of Pikangikum in harmony with the broader responsibilities and obligations of Ontario. Both spatial and temporal management of new opportunities will embody this cross-cultural holistic integrated approach.

WHEREAS...this Agreement represents the continuity of a mutually enriching partnership agreement between Pikangikum First Nation and Ontario Parks. It incorporates a vision of economic renewal with primary economic benefits from new opportunities for Pikangikum people. Our intention is to work in collaboration, fostering deep respect between people from different cultures and profound respect for the land. The core of this vision will be mutually enriching dialogue and learning between cultures. This dialogue and learning will celebrate the richness and vitality of the Indigenous Knowledge tradition of Pikangikum First Nation.

WHEREAS...the shared vision of Pikangikum and Ontario Parks is one of working in partnership and respect to ensure the protection and care of the Cheemuhnuhcheecheekuhtaykeehn (Dedicated Protected Areas) within the context of the entire Whitefeather Forest. This partnership will be in keeping with the core values and principles of the culture and way of life of Pikangikum people on the land working harmoniously with the responsibilities of Ontario with respect to the land base. The partnership will dramatically enrich the experience of visitors and others wanting to learn about the Whitefeather Forest.

THEREFORE...it is on the basis of mutual respect and cooperation that Pikangikum First Nation and Ontario Parks enter into our partnership as follows:

## TERMS OF AGREEMENT

### PLANNING AND MANAGEMENT APPROACH

1. **Interconnectedness:** The Living Ones – *Bimaadiziwaahch* – resources of the Whitefeather Forest embody life that flows in a seamless way across the land. This in keeping with the nature they have been given. These flows of life follow natural boundaries. Management of Cheemuhnuhcheecheekuhtaykeehn (Dedicated Protected Areas) must respect these flows of life to sustain the beauty and abundance of the Whitefeather Forest.
2. **Holistic management:** Cheemuhnuhcheecheekuhtaykeehn (Dedicated Protected Areas) in the Whitefeather Forest shall be managed holistically following and respecting how all living ones (*Bimaadiziwaahch*) inhabit the Whitefeather Forest.
3. **Integrated Management:** Holistic and integrated management of livelihood opportunities in Cheemuhnuhcheecheekuhtaykeehn (Dedicated Protected Areas) will be supported by planning that is considered in planning processes for other areas of the Whitefeather Forest. A Cheemuhnuhcheecheekuhtaykeehn (Dedicated Protected Areas) Management Plan will respect customary activities and support new opportunities. The development of Management Plans for Cheemuhnuhcheecheekuhtaykeehn (Dedicated Protected Areas) in the Whitefeather Forest shall embody an **adaptive management** approach.
4. Management and Planning grounded in **consensus-based dialogue:** In consideration of the guidance and recommendations of the Elders of the First Nation, it is the intention of Pikangikum and Ontario Parks to work together on a consensus basis to develop Management Plans that holistically manage activities (e.g. livelihood, recreation, tourism, resource harvesting) and resources (e.g. vegetation, cultural heritage, trails, wildlife and fisheries) in the Whitefeather Cheemuhnuhcheecheekuhtaykeehn in a manner that aims to conserve dynamic ecosystem processes and biological abundance and diversity of the entire Whitefeather Forest.
5. With regard to planning and management decisions, both Pikangikum and Ontario will continue to act within their respective responsibilities and authorities.

### PLANNING AND MANAGEMENT PARTNERSHIP

6. A collaborative planning and management partnership shall be established for the Whitefeather Cheemuhnuhcheecheekuhtaykeehn (Dedicated Protected Areas). In 2009, a planning team comprised of members from both partners was formed to oversee the management planning process of the Cheemuhnuhcheecheekuhtaykeehn (Dedicated Protected Areas) management plan. This team is known as the Whitefeather **Dedicated Protected Areas (DPA) planning team**.

The membership of the planning team was determined through dialogue between Pikangikum and Ontario Parks. The management plan terms of reference identifies the overriding principles of this management planning process, planning team membership as well as respective roles and responsibilities. The document is available online:

[http://www.ontarioparks.com/english/planning\\_pdf/white/white\\_ToR.pdf](http://www.ontarioparks.com/english/planning_pdf/white/white_ToR.pdf). The DPA Planning Team will operate on a consensus basis.

7. The Whitefeather Forest Management Authority has been established by Pikangikum First Nation to carry out those management and stewardship responsibilities of Pikangikum First Nation for the Whitefeather Forest currently held by Whitefeather Forest Management Corporation. The partnership for Whitefeather Forest Cheemuhnuhcheecheekuhtaykeehn management will be developed and implemented by the Whitefeather Forest Management Authority and Ontario Parks pursuant to this Letter of Agreement. Membership on the cooperative management authority shall be determined through dialogue. The management partnership will operate on a consensus basis.
8. The role of the **Whitefeather Forest Steering Group** of Elders in providing regular, on-going advice and guidance with respect to all activities of the Whitefeather Forest DPA Planning Team is recognized ([see terms of reference pg 12](#), section 4.3).
9. When developed, the management partnership will continue to provide updates to and liaise with the Whitefeather Forest Land Use Plan Implementation Team.
10. All management activities will be planned and implemented with in-depth, site-specific advice and guidance of the Pikangikum Indigenous Knowledge and customary stewardship experts.

## OJIBWAY CULTURAL LANDSCAPE

11. The Ojibway **cultural landscape** aspect of the Whitefeather Forest will be acknowledged in the planning process and in planning documents as an indigenous cultural landscape as follows: The Whitefeather Cheemuhnuhcheecheekuhtaykeehn (Dedicated Protected Areas) are part of an Indigenous Cultural Landscape, that is, a "... geographical area that has been modified, influenced [and] ... given special meaning by [the Ojibway people of Pikangikum.]".<sup>1</sup>
12. The material artifacts of the Pikangikum people and of their aboriginal ancestors that are located in the Cheemuhnuhcheecheekuhtaykeehn (Dedicated Protected Areas) of the Whitefeather Forest are the **cultural heritage** of the First Nation and are also part of the **patrimony of humanity** shared with Ontario, Canada and the international community.

13. The culturally significant places and resources with special meaning to Pikangikum people and all of their ancestors are the **cultural heritage** of the First Nation and is also part of the **patrimony of humanity** shared with Ontario, Canada and the international community.
14. The **cultural heritage** of Pikangikum First Nation in the Cheemuhnuhcheecheekuhtaykeehn (Dedicated Protected Areas) of the Whitefeather Forest will be managed through a joint stewardship and management arrangement between Pikangikum First Nation and Ontario Parks. It will incorporate the principles of partnership-based dialogue where decisions will be guided by a consensus based approach with the objective of respecting the indigenous cultural values and norms of Pikangikum people.
15. Interpretation of the Pikangikum First Nation cultural heritage within the Cheemuhnuhcheecheekuhtaykeehn (Dedicated Protected Areas) in Whitefeather Forest will be the shared responsibility of Pikangikum First Nation and Ontario Parks, taking into account the local responsibilities of Pikangikum and the legislative and constitutional responsibilities of Ontario.

## RESEARCH AND INTERPRETATION OF THE OJIBWAY CULTURAL LANDSCAPE

16. Pikangikum and Ontario Parks will investigate a cooperative partnership to develop a program of research themes, projects and initiatives to document and celebrate the Ojibway **Cultural Landscape** character of the Cheemuhnuhcheecheekuhtaykeehn (Dedicated Protected Areas) in the Whitefeather Forest. It will be a priority of the research program to document the Pikangikum cultural and ecological legacy of historical and ongoing presence of Anishinaabeg on these lands. This research program will incorporate the stewardship and protection responsibilities for the cultural heritage of Pikangikum First Nation within the Whitefeather Forest and the broader responsibilities of Ontario, subject to the availability of funding and approved budgets and work plans.
17. Ontario will not endorse or support Pikangikum First Nation aboriginal **cultural heritage** interpretation within the Whitefeather Forest by individuals or groups other than Pikangikum First Nation without the agreement of the First Nation.

## LAND DESIGNATIONS AND USES

18. Designation: Ontario Parks, at the request and with the support of Pikangikum First Nation, proposed that the areas identified in the *Keeping the Land Strategy* (2006) as Dedicated Protected Areas be regulated under the *Provincial Parks and Conservation Reserves Act* (2006) on August 31, 2009 – EBR#010-7226. On April 18, 2011 the majority of the Whitefeather Dedicated Protected Areas were regulated as provincial parks without classification under the PPCRA (see Appendix B).

19. Commercial opportunities and associated land uses: No commercial activity other than commercial forestry, peat extraction, mineral sector or commercial hydro-electric power production prohibited under the PPCRA shall be automatically excluded from any Whitefeather Cheemuhnuhcheecheekuhtaykeehn (Dedicated Protected Areas). For greater certainty, permitted uses of timber shall include the harvest of trees and bark for the production of hand-made artisanal Ojibway products from wood including snowshoes, birch bark canoes, sleighs, toboggans and cradleboards. The interests and needs of Pikangikum First Nation related to non-industrial economic development activities will be accommodated, to the extent possible, in provincial park policy, as it relates to Whitefeather Forest, through development and/or amendment of that policy as appropriate or if required in the development of specific permitted uses policy for the Whitefeather Forest Cheemuhnuhcheecheekuhtaykeehn (Dedicated Protected Areas).
20. Proposals for new allowable commercial economic development opportunities in the Whitefeather Cheemuhnuhcheecheekuhtaykeehn (Dedicated Protected Areas) shall be considered in the management planning process for these areas. Planning shall be coordinated by the Whitefeather Forest **Dedicated Protected Areas Planning Team** with full participation of the **Whitefeather Forest Steering Group**. Planning for proposed new opportunities will also integrate the knowledge and advice of the respected Indigenous Knowledge experts of the sites (e.g. head trappers) and shall be partnered with Western Science and provincial resource management information. Working under the guidance of the Indigenous Knowledge and provincial experts, the **DPA Planning Team** will develop guidelines governing the temporal and spatial aspects of these activities. There will be ongoing monitoring of these new opportunities by the Cheemuhnuhcheecheekuhtaykeehn Planning Team, the **Whitefeather Forest Steering Group** and Pikangikum Indigenous Knowledge and OMNR knowledge experts.
21. **Operating Parks:** The Cheemuhnuhcheecheekuhtaykeehn (Dedicated Protected Areas) in the Whitefeather Forest approved as “Operating Parks” through management planning, will be established as such in an orderly and as expeditious manner as possible.
22. **Partnered Parks:** Ontario Parks and the Whitefeather Forest Management Corporation will work together to establish the Cheemuhnuhcheecheekuhtaykeehn (Dedicated Protected Areas) in the Whitefeather Forest as “Partnered Parks”. The details of roles and responsibilities for each party will be determined as part of this effort and formalized using appropriate mechanisms.
23. **Park Class Designation:** The Cheemuhnuhcheecheekuhtaykeehn (Dedicated Protected Areas) in the Whitefeather Forest have been initially regulated without park classification (see Appendix B). Park management planning will proceed and a set of policies and permitted uses will be proposed that will allow livelihood activities to be developed consistent with industrial activity prohibitions and the needs of the Pikangikum First Nation.



Pikangikum and Ontario will strive to work within the current park classification system keeping in mind the development of the protected areas process within the Far North initiative. If it is determined that the current classification system does not adequately represent the Cheemuhnuhcheecheekuhtaykeehn, other options will be considered by parties to this agreement.

24. For greater certainty the Payshk Osahkaheegahn/Paishk Lake Park addition, as an addition to Woodland Caribou Signature Site, does not form part of this Agreement.

## UNESCO MAN AND THE BIOSPHERE DESIGNATION

25. Pikangikum and Ontario Parks agree to form a partnership and to seek to extend this partnership to the larger Ontario Ministry of Natural Resources organization to pursue and acquire a UNESCO Man and the Biosphere designation for the Whitefeather Forest. A key shared objective in securing a Man and Biosphere designation will be for: "Raising awareness of the role of sacred natural sites, cultural landscapes and intangible heritage in ecosystem management and sustainable use of biodiversity." <http://www.unesco.org/mab/mabProg.shtml>
26. Should a UNESCO MAB designation be achieved, Pikangikum and Ontario in partnership shall coordinate UNESCO MAB activities for the Cheemuhnuhcheecheekuhtaykeehn (Dedicated Protected Areas) of Whitefeather Forest under the guidance and advice of the **Whitefeather Forest Steering Group** and Ontario.

## TREATY AND ABORIGINAL RIGHTS

27. Nothing in this Agreement shall prejudice in any manner or way, any of the Treaty and Aboriginal Rights of the citizens of Pikangikum First Nation or the Treaty and Aboriginal Rights of any other Aboriginal person.

## DURATION OF LETTER OF AGREEMENT

28. This agreement is a living document and as such will be reviewed and updated periodically to ensure it remains current and reflects the direction of the partnership at that time. The first review of the document will occur five years from the date of signing.

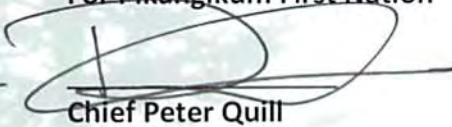
The parties signing this Agreement represent that they are familiar with, and agree to the terms and conditions set forth in this agreement and that they are duly authorized to sign the Agreement and agree and intend to be bound by the Agreement.

In signing this Letter of Agreement, we solemnly seek continued gifts of good guidance and strength from the Creator in our efforts to work together on developing our partnerships for the Whitefeather Forest.

## SIGNATURES

Signed this 21 day of June, 2012 at Pikangikum First Nation

For Pikangikum First Nation

per   
Chief Peter Quill

Signed this 21 day of June, 2012 at Pikangikum First Nation

For Ontario Parks:

  
Bradley Fauteux  
Director

Signed this \_\_\_\_ day of \_\_\_\_\_, 2012 at Pikangikum First Nation by participants  
in the Whitefeather Forest Steering Group

Mackenzie Strong AIP, KING

Gabe Keene Jemima King

Tom Quill Jean Keene

Paul Moore MARI'STRONG

James Quill Alice Moore

~~Joseph Pitt~~ EDNA TURELE

Gabe & Quill Martha Saggashie

Wendy Saggashie Alice SAGGASHIE

DOROTHY GAIL Rose Keene

EMILY STRONG Jane Ouel

Ahkee Dialogue 

Mary King

Lucy Henry

Martha Mousal

Alicia Hanson

Charlotte Owen

Victoria Moore

Gideon Peters

Jining Kaysa

Selomon TLU

Jack P All

Charlie Peters

Ahkee Dialogue  $\Delta P$

Signed this 21 day of June, 2012 at Pikangikum First Nation by participants  
in the Whitefeather Forest Steering Group

Tom Quin

EMILY STRANG

Paul Moore

ALPI KING

Lucretia

Jamima King

Matthew Strang

MAHEJ ESTHON

Jake Kepp

Alice Moore

Joseph Peter

Edna TURBLE

Jake & Quill

Martha Suggs

Alex Suggs

ALICE SUGGASHIE

DOROTHY QUIN

Rose Kepp

Jean Kepp

Mary King

Ahkee Dialogue  $\triangle P$

June Study

Marthinos

Oliver Keys

Charlotte Owen

Victoria Moore

Hudson Peters

Jimmy Keys

Solomon Turner

Jack & Ann

Charlie Peters

Ahkee Dialogue  $\triangle P$

## Appendix A - Glossary of Terms

**Adaptive management** also known as **adaptive resource management**: A structured, step by step process of decision making in the face of uncertainty, with an aim to reducing uncertainty over time through monitoring. In this way, decision making can maximize one or more resource objectives and, either passively or actively, collect information needed to improve future management.

Adaptive co-management may be defined as a process by which institutional structures (the continuum of arrangements involving various degrees of power and responsibility-sharing between government and local communities), and approaches to resource management are tested and revised in a dynamic, ongoing process of learning-by-doing (Folke 2002; Berkes 2004).

*We have many things that we can teach our young people and outsiders about our lands. We want to teach these things so that our young people and others will be able to know them. We also want our young people to learn the knowledge of the non-native society. We want to bring our knowledge together with the knowledge of the non-native society. We want to learn together about our land.* (Paraphrased from Elder Lucy Strang)

*We cannot tell you exactly each and every management practice we will use in the Whitefeather Forest. But we know what we want to achieve. We would like to work with the MNR towards this. Everyone will see how we have been able to keep our lands when they see what we have done.* (Paraphrased from Elder Solomon Turtle)

### **Collaborative planning and management:**

Collaborative planning and management, also referred to as co-management is an approach to planning and management decision making, characterized or accomplished by collaboration. In the case of this agreement, collaborative planning and management refers to “formal arrangements that facilitate the participation of [members of Pikangikum] in planning and management” for the Cheemuhnuhcheecheekuhtaykeehn (Lane 2001:663).

*Having a good relationship with the MNR is a matter of balance. We must listen to each other and learn from each other. We want to do this in a way where there is balance. One side should not have more power than the other side. We must keep this balance in everything we do to support our activities on the land* (Paraphrased from Elder Norman Quill)

### **Consensus-based dialogue:**

Consensus based dialogue is guided by the intention to seek agreement between the participants and to the resolution or mitigation of minority objections. In the case of this agreement, consensus based simply means working with the intention of moving forward together.

*When the Government of Ontario came to Pikangikum in 1946 to put the provincial trapline system in place, we were given the promise that the traplines would remain and would not be taken away from us. We worked with the province to establish our traplines. We identified our areas on the map. Since that time we have worked with the Government of Ontario and this promise has been kept. We still have our traplines today. As we work together on the Whitefeather Forest Initiative, it is our desire and proposal for the Government of Ontario to continue to work with us. We will move forward together. Each side will agree on every decision that is made for the Whitefeather Forest Initiative. We will take the time that is needed to make reach agreement on every issue. We will talk until every issue is resolved. One side will not move forward without the other. This is what we want to follow. (Paraphrased from Elder George B. Strang)*

**Cultural heritage:**

Collective term describing examples of a society's evolution (e.g. history, anthropology, archaeology) worthy of study and preservation (Ontario Parks Planning and Management Policies 1992:87)

*We have lived on this land for many generations. We have many traditions and teachings that have been passed on to us which we have used to survive on our land. Even the knowledge of the stars and the weather. Our ancestors taught us how to live on this land. They gave us many teachings. We want this to continue. (Paraphrased from the late Elder George K. Strang)*

**Cultural landscape:**

Any geographical area that has been modified, influenced, or given special cultural meaning by people (Parks Canada 1994:119).

**Aboriginal Cultural Landscape:**

An Aboriginal cultural landscape is a place valued by an Aboriginal group (or groups) because of their long and complex relationship with the land. It expresses their unity with the natural and spiritual environment. It embodies their traditional knowledge of spirits, places, land uses, and ecology. Material remains of the association may be prominent, but will often be minimal or absent (Susan Buggy 1999).

*No matter where anyone goes in the Whitefeather Forest they will find our presence. We have lived all over this land. Our ancestors are buried throughout this land. This can be seen in many ways. We can show you ancient pottery and other things from our ancestors. We are reflected in the land and the land is reflected in us. (Paraphrased from Elder Charlie Peters)*

*I did not burn on the land. I watched my father do this. I learned it from him. Why did my father burn all over the land? He burned certain places to make the land beautiful and rich. It is like when you trim your beard, so that it will look good and grow well. (Paraphrased from Elder Charlie Peters)*



**Dedicated Protected Areas planning team:**

A team made up of representatives of Pikangikum First Nation and Ontario Parks who are responsible for the preparation of the management direction for the Dedicated protected Areas identified in “Keeping the Land” and regulated under the PPCRA. This team reports to the Whitefeather Forest Steering Group for advice and guidance, to the Council of Pikangikum First Nation as requested and to the manager or acting manager of Ontario Parks at the zone (Thunder Bay) and/or main office (Peterborough). This team is also known as the DPA Planning Team.

**Holistic management:**

For the purposes of this Agreement, holistic management refers to a measured approach that gives consideration to the ecological, social, cultural and economic aspects of Cheemuhnuhcheecheekuhtaykeehn planning and management that result in mutual benefit flowing to Pikangikum, Ontario and follows the tenets of *Keeping the Land*.

*All living ones – bimaadiziwaach – have been given to us by the Creator. The Creator has made everything in a way that fits together perfectly. What the Creator made was given to us for our survival. The Creator has also given us all of the variety of life to bring happiness and joy to our lives. We must keep this gift that the Creator has given us. When we do new activities on the land we must follow the patterns of life of living ones and the natural boundaries they follow on the land. All of our activities must be to nurture the gifts the Creator has given us. We must not destroy the gifts that the Creator has given us.*

(Paraphrased from Elder Whitehead Moose)

**Integrated management:**

For the purposes of this Agreement, integrated management refers to the management of the Dedicated Protected Areas within the context of the management of the broader Whitefeather Forest so as to contribute appropriately to the achievement of the goals and objectives stated in the *Keeping the Land*.

*The living ones the Creator has given us live in their own ways on the land. They travel over the land and we have kept the land so that they are still able to roam over our land in their freedom. We are to manage our customary and new activities on the land in a way that allows this freedom to continue.* (Paraphrased from Elder Charlie Peters)

**Operating park:**

An operating park is a park for which operating dates have been established in policy and approved by the Assistant Deputy Minister (Ontario Parks Planning and Management Policies 1992:88).

3.2.4 Newly-regulated parks will be considered as *operating* when the Ministry makes a formal commitment to fund park management activities and formal operating dates are established in policy

3.2.6 A Park Operating Plan will be prepared for each operating park, in accordance with the park management plan and current Ministry policies, procedures and guidelines. The plan will address the management and operation of all park facilities and activities.

**Partnered park:**

A partnered park is a regulated provincial park whose management (operations and development) falls under the terms of a partnership agreement agreed to and signed by all parties.

**Partnership-based dialogue:**

For the purposes of this Agreement, partnership based dialogue refers to discussions where topics are worked through with as full an understanding as possible of the position of each partner and with the common goals of the partnership in mind.

**Patrimony of humanity:**

For the purposes of this Agreement, patrimony of humanity refers to the objects, traditions, or values that one generation has inherited from its ancestors.

**Whitefeather Forest Steering Group:**

The Whitefeather Forest Steering Group will provide ongoing advice and guidance to the DPA Planning Team and Cheemuhnuhcheecheekuhtaykeehn cooperative management authority.

*There are Elders in Pikangikum who are renowned and esteemed for their knowledge of our ancestral lands. They are recognized for their achievement as providers in our First Nation. Our Elders give guidance and advice direction to our First Nation including in relation to our lands. It is our duty to respect them. There are also other members of Pikangikum First Nation who have custodial responsibilities for Keeping the Land as Head Trappers. These responsibilities are passed on within our families. These people, and others acknowledged by our people for their expertise about are lands are able to participate on the Whitefeather Forest Initiative Steering Group. Our First Nation Council has committed to supporting the role of the Steering Group in the Whitefeather Forest Initiative.*

## Appendix B - Ontario Parks Classification

### Classification of provincial parks from the Provincial Parks and Conservation Reserves Act 2006

**8. (1)** The Lieutenant Governor in Council may classify provincial parks in one of the following classes:

1. Wilderness Class Parks.
2. Nature Reserve Class Parks.
3. Cultural Heritage Class Parks.
4. Natural Environment Class Parks.
5. Waterway Class Parks.
6. Recreational Class Parks. 2006, c. 12, s. 8 (1).

**Note: On a day to be named by proclamation of the Lieutenant Governor, subsection (1) is amended by the Statutes of Ontario, 2006, chapter 12, subsection 57 (1) by adding the following paragraph:**

7. Aquatic class parks.

**See: 2006, c. 12, ss. 57 (1), 67 (2).**

#### Objectives: wilderness class parks

**(2)** The objective of wilderness class parks is to protect large areas where the forces of nature can exist freely and visitors travel by non-mechanized means, except as may be permitted by regulation, while engaging in low-impact recreation to experience solitude, challenge and integration with nature. 2006, c. 12, s. 8 (2).

#### Objectives: nature reserve class parks

**(3)** The objectives of nature reserve class parks are to protect representative ecosystems and provincially significant elements of Ontario's natural heritage, including distinctive natural habitats and landforms, for their intrinsic value, to support scientific research and to maintain biodiversity. 2006, c. 12, s. 8 (3).

#### Objectives: cultural heritage class parks

**(4)** The objective of cultural heritage class parks is to protect elements of Ontario's distinctive cultural heritage in open space settings for their intrinsic value and to support interpretation, education and research. 2006, c. 12, s. 8 (4).

#### Objectives: natural environment class parks

**(5)** The objectives of natural environment class parks are to protect outstanding recreational landscapes, representative ecosystems and provincially significant elements of Ontario's natural and cultural heritage and to provide high quality recreational and educational experiences. 2006, c. 12, s. 8 (5).

#### Objectives: waterway class parks

**(6)** The objectives of waterway class parks are to protect recreational water routes and representative and significant terrestrial and aquatic ecosystems and associated natural and cultural features and to provide high quality recreational and educational experiences. 2006, c. 12, s. 8 (6).

#### Objectives: recreational class parks

**(7)** The objective of recreational class parks is to provide a wide variety of compatible outdoor recreation opportunities in attractive natural surroundings. 2006, c. 12, s. 8 (7).

**Note: On a day to be named by proclamation of the Lieutenant Governor, section 8 is amended by the Statutes of Ontario, 2006, chapter 12, subsection 57 (2) by adding the following subsection:**

#### Objectives: aquatic class parks

**(8)** The objectives of aquatic class parks are to protect aquatic ecosystems and associated natural and cultural features for their intrinsic value, to support scientific research and to maintain biodiversity. 2006, c. 12, s. 57 (2).

**See: 2006, c. 12, ss. 57 (2), 67 (2).**