



The Honourable Harvest

Janet Sumner

Welcome to the Clear Cut.

[Music]

Janet Sumner

Hi, I'm Janet Sumner, Executive Director at Wildlands League.

Kaya Adleman

And I'm Kaya Adleman, Carbon Manager at Wildlands League.

Janet Sumner

Wildlands League is a Canadian conservation organization, working on protecting the natural world.

Kaya Adleman

[The Clear Cut](#) is bringing to you the much-needed conversation on Canadian Forest Management, and how we can better protect one of Canada's most important ecosystems as our forests are reaching a tipping point.

Kaya Adleman

Welcome back to the show! We're excited to be bringing to you the final part of our insightful conversation with David Flood, who is a registered professional forester and the General Manager for Wahkohtowin Development which is a social enterprise held by three First Nations to design pathways to full participation in Forest and Land Management across their respective Territories.



Where we left off with David we were talking about some of the ingredients needed to go beyond the current forest management policy framework in a way that will lead to more meaningful coexistence with First Nations, and their lands which industrial forestry is taking place on. We also start to talk more about the future.

And if you have no clue what I'm talking about, I encourage you to go back and listen to the previous two episodes. I guarantee you that hearing from David in a truly enriching experience.

Janet Sumner

So let's hear more on what that future might look like from David

David Flood

It it's it's really interesting the evolution of science and technology around the use of wood fiber. And the diversity of products that can come down the chain end of this from energy to fuels to clothing material, I mean it is just absolutely amazing what the advancement in in wood use and ligament and tannins and chemicals and the biomass, bio heat, biofuels. And of course, like anything, it requires, you know, commitment to economy of scale, right. Where are you delivering this? On one hand. We so desperately needed a hardwood user in our area and we thought we had one coming. In the form of. Pellets industrial wood pellets that we're going to be shipped down through Quebec and then out to the European market. Well that plants never did get up and running. But again, we so desperately needed something to alleviate that wood waste and that heavy focus on, you know, major. Conifer component stats. Because that's what the softwood lumber users right, the Pope and dimensional lumber users are after. I mean, the utopia is. Somewhere between the Timiskaming forest that didn't actually feel any hit from the 2 downturns. Right. And they managed to operate over 95% annually going after their annual harvest area? And to what? To what volume and to what, what? What end user right like best end use I guess is kind of a way to think about it. UM. So as an example, one of the things we're trying to do is that plant is looking to reopen on on the hardwood side, a different buyer has picked it up. It's based out of Wawa and they're looking at creating a a bit of an innovative [long lasting siding material](#). Instead of just oriented strand board, they're looking at a long lasting siding material to put on houses for the housing market and that that would be a good long term carbon capture, right?

Janet Sumner

Certainly longer term than biomass.



David Flood

There we go. And so it could last up to 100 years if you you treat it well, right? It's it's that's kind of where the direction where some of these thought processes are going much like our [thermal log home kit design initiative](#) that we're trying to do is to. Self supply, you know, based on the the right to access wood fiber and bring new technology into our northern communities and self supply. And make it an insular circular economy. So it's it's it's it's sustainability for who, sustainability, for what I I think that's that's that's the paradigm we're in is that if the race is to try and push wood across the border where we're being heavily tariffed you know. Meanwhile [our communities had invested in a bankrupt sawmill and a co-gen](#). And we probably got \$6 million in tariffs sitting at the border that we don't have going into our communities. That we could choose to reinvest in other other initiatives and other diversification because the major producers aren't interested in diversifying because they have their business to do right. So where do you, how do you attract the new entrants? How do you, you know, design or define your economy and what what it is you're going to chase as your new? Your new production, what are you going to produce? And so back to the the low grade hardwood user in Wawa. One of the things we're contemplating is actually being the biomass yard sort manager. Because not everything that comes in that yard should probably be. Chipped and put into. That form of product. And so we think you know first, yes, focus on you know the primary purpose but can we actually? As as we would say, when we harvest the moose, maximize the proper utilization of the animals throughout its purpose, the bone has marrow, right? The gut is the food. The skin can turn into hide, right? Don't forget to eat the nose and the tongue. You know, there's towel that can be made from the animal that becomes long lasting into our mixing our medicines. And so similarly with the, you know, the honorable harvest. And on the forest land base, right is what's out there and what are we bringing in? At what Max? And we got to be there by now. We we got to be close. I mean we we have. You know, low level flying lighter now you know we we are close to improving our understanding of what's standing in that forest. Let me actually go in and harvest it. You know what's beneath the canopy. And I mean. That's where we got to get away from the first thing that actually walks into a harvest area, and sometimes this is the real case. Is that piece of machinery building the road? Or the harvest or the harvester that's cutting the road right away. So that that next piece of machinery came in, there was actually nobody that walked the boundary, because you can actually go out and do ridiculous harvesting. And there's no requirement for a for a forester necessarily, unless there is a. Predetermined area of concern. That needs to be mapped or netted. Out and so. You know, they may or may not physically go in and verify that they might even just put a big buffer on it. Just say we know that's out there. Everything else, go ahead and harvest it, but for the creeks, do whatever you got to do based on standards, but it it's almost to that. You know that that cookie cutter mental. Audio you know this is the way forestry is done, but I think there's an intimacy that has to be learned around, you know. Again, like I said best, then use the honorable harvest. Are we using everything in the best way possible instead of the concept of knocking off the horns in the hind quarters, which would be like conventional harvesting, right. I'm going to take the two best parts of what I think they're the animal which is the antlers and then the the rear end has the most meat and I'm just gonna leave the rest out there.



[Music]

Kaya Adleman

I really appreciate the idea of 'The Honorable Harvest.' And how David compares it to all the parts of the Moose, not just taking what you think is the best parts. And I think that 'you think' piece is also really important because there's such like a limit to what we know, right? And why be wasteful when we don't know if what we're throwing away can be used. So I really I like that sentiment.

Janet Sumner

I like that they're going with the siding in Wawa versus the biomass. That's just the carbon geek and me, is thinking that's a longer-term lived product where the carbon can be stored as supposed to being burned. But I also take David's point that it's about utilizing all the things, all the fiber that comes off the forest. And I think buried in there is also a little piece that I just want to highlight. He talks about having the right to access fibre. So people may not know this, but the First Nations don't automatically have a right to access that fibre. And he speaks about it making a new product, which is thermal log homes to build for communities. That's also really another point is that the housing that is in First Nations communities are (not every First Nation community, but in some) you go there and they might have housing that I wouldn't say is really built for minus 30, or minus 40 weather. And so this idea that they can be building thermally lined log homes and getting a right to access the forest to actually get the fibre to do that is also another way that speaks to self-sustainability, etc.

David Flood

You know, again we we speak about the resiliency of our people to come out of. That, that genocidal period of time in Canada, Can you imagine where we'd be if we we didn't go down that road? If we actually stood beside each other and and coexisted because there there's a lot of interesting evidence out there about innovations that are used in a contemporary way that we're indigenous, made indigenous created inventions. What if we were allowed to continue to invent? What if we actually had all that that knowledge and you know, as I said, it's really interesting on the diversity of the lignans, the tannins and all these, I guarantee you we inherently knew about those other uses given our knowledge of medicines and all the plant uses we we inherently knew this stuff. We couldn't. We couldn't measure with a microscope, but we clearly knew through the millennial or the relationship. What the value proposition was, what the what, the finer level uses of the forest and resources are and the best part is we take new technologies such as steel, right? And we put it to different kinds of use. You know, for the



betterment of. Way of life, quality of life. Not necessarily about harming other people, but how to use new technology, new innovations to make lives better. And I often find that that would be another not only what do the Indians want, but what are they trying to get, you know, as if we want to get something else for free and it's. Again, the courts have ruled. We're not talking about going back and living in wigwams tents and Birch bark canoes as a full blown way of life. We're allowed to live in a contemporary setting and use innovation, technology and and materials. But coexistence, you know that that's as I mentioned before the seven Grandfather teachings. Where's the honor? Where's the respect? You know we're we're we're not less than human. And that's that's that's a ton. Place the play in Wahkohtowin and bring it around that conversation and change you know, with the institution of Ministry of Natural Resources in Ontario. Is is a very strong government pillar industry, right? It's it's an economic engine, it's it's, it's the policy and control of crown land use in crown develop land development so. Very strong ministry and they don't want to give up on their [section 92 rights and privileges](#). That were bestowed upon them. They don't acknowledge the pre-existing right and the pre-existing relationship.

[Music]

Janet Sumner

I'm not an Indigenous person. And I can't speak for Indigenous People. But I can speak to my experience. And he mentions up at the top of that section, what would the world have looked like if we had been allowed to coexist. And I know that for me, I feel like my life has been diminished because we weren't allowed to coexist. Every time I spend in the presence of Indigenous People and get a chance to have a conversation, and have that cross cultural sharing or learning, I am enriched by that. So it's a sadness that I have (you know and obviously the sadness about all the children and the graves etc.) but a sadness about myself that I didn't get that opportunity. Or that treasure trove of information didn't come down where we were working together and coexisting together. So I'm excited about the future, I'm excited about where we're going, and there's a lot of work to be done. But there is this acknowledgment that we all could have been richer if we had been allowed to coexist.

Kaya Adleman

Yeah, and I mean let's not forget we're in the climate changed world, and we're going through a biodiversity crisis where we're running out of key species (many key species). And it's like what would the future look like in that context if we had chosen to coexist right? Like that's definitely something that I'm thinking about, and probably a lot of other people my age are thinking about.



David Flood

I mean, for those that are actually interested, you know, there's a lot of evidence around what they call [broken promises of the Treaty](#). And it wasn't, it wasn't in part, which is true, is a lack of understanding of what was trying to be conveyed around the treaty making. Time the the the. Lack of understanding of communication. But there's 11 interesting thing. That that it. That really came to light was the out of one of the universities they inherited the Treaty Commissioner from Ontario. His [diary](#) that basically confirmed a lot of what the. Indigenous communities have, said which? What they were told, what they heard. You know what the Treaty Commissioner for Ontario was saying, essentially? Duncan Campbell Scott was overreaching and overcommitting. And the things that he was saying to the indigenous people and that he didn't feel like he was, he was properly conveying the seed surrender language within the Treaty making process, which the crown stands on and says, no, we did those things. You said those things you agreed to those things. But what's missing is the sharing part. The ability to coexist part, the ability to continue our vocation as we always had. And at the time of treaty making. We weren't isolated on reserves, with our children being taken away and put in residential schools, we still had the free will and free use and access of the land and landscape. But it became death by 1000 cuts shortly after signing that 1905/06 treaty. Railroad sprawling agriculture. Forestry, timbering the implementation of trap ground systems. So very interesting thing. The trap ground systems, right? By design, if you think about the way we managed our lands and territories, families had family areas. So when they issued the [trap ground system for Ontario](#) and they issued out to non indigenous people, well now we became trespassers in our own traditional territories because somebody else was deemed the head person and you got to remember that was a white person. And of course, White was right in that area, and whose interests were upheld and prevailed, right? So if we tried to set traps in those areas, what do you think would happen? Might have been shot chased off, traps taken right if we were when the Wildlife Act came out, we were actually incarcerated. Because he had to have a license to harvest an animal. But we were not human, so we couldn't own a license to go harvest an. Animal is a very bad. Scenario and cycle right and the pass system on reserves. You had to give me any agent to give you the pass to go out and either go. Whatever you had new medical appointment. If you actually had a job, you could get a pass to go out and get a job and go to. Work and that. Kind of thing, but you had to come back to the reserve. When you take all of that. Because there's still. People alive that lived in that condition. And I'm also talking about people within the crown that are alive that implemented that condition. Whose children are in the system? There's still racism that's alive in the system. Let's not fool ourselves. And so this is what I mean by what is the Indian want? What are they asking for, right? It's a very us and them conversations though, however. That is the purpose single Wahkohtowin is to actually turn that page and find the vehicles, find the pathways to accelerate that resurgence of moving us to that inherent rights jurisdiction, and honoring what section 35 was meant to and actually showing that we can lead the way. Both through ownership and forestry assets, we own 42% of the Cogen, 30% of the sawmill. Most recently it went down to 20%. But the point being. It doesn't mean we support the system that's in place for harvesting, but we like someone's going to do it anyway, and so we're working in multiple angles. We're going to we want to change the way forests are managed, we want to be involved in the



economy of forest, we want to be involved in diversification of it. We want to actually get involved in self supplying our own homes. Because Indigenous service Canada isn't going to solve that problem on its own by issuing money on an annual basis, we got to come up with another way of making available that fiber in some manner that will be effective in our communities. So they don't just rot out every 15 years with these drag and drop modular homes, it is not working right. So. It's time for us to rise as a people and take these. They take the space. And so when you asked about what is my utopia? Well, my, my utopia as as a land user and a harvester and a manager is to understand who you're actually sustainably managing the resources for. You know, and at the end of the day, if we actually do it right and lean into the way First Nations want to see the landscape managed, it'll actually benefit the world. I mean, that's actually been proven time and time again. What did they say the last? X percent of the world. Land that's [contributing to the well-being of the world](#) has managed 85% managed by indigenous people, [something like that](#).

Kaya Adleman

It's with the [REDD+ Program](#), the UNFCCC program. It's I think, the most [successful](#) conservation or forest stewardship areas are those on traditional indigenous lands. Seems obvious.

David Flood

If you took a Google Earth map right now and actually looked at my home territory. And back to the construct of generally living living inherently by the notion of thirds. So one thing I was told by an elder was, you know, you go up to a blueberry Bush as an example. And there's, like, tons of blueberries, right? So you're really excited about that or maybe there's very few blueberries. But the point is when you go and harvest off that plant, you take a third for yourself. You leave a third for your relations, and then you leave a third for maintenance of that biodiversity that's needed to go forward. So if there is the need for rejuvenation. So there is a seed bank. There is a seed source. Other animals continue to benefit. Otherwise if we pick them all. We're not. We're not providing for that sustainability into the future. So if we think about that in terms of ecosystems and forests. And intactness right, like reducing fragmentation and what does it take to maintain certain healthy ecosystem types so that we don't extricate those old forest dependent animals and large intact forest, old forest types that need to persist on the landscape for their use. That requires you know to really invest in the time of thinking successfully about OK, what does that rotation look like across what does the connectivity of that look like across the landscape over? Time and you know when you. When you take out large tracts of land, you're truncating your opportunity to build connect connection, right? Because now you you just you've eroded the ability and then you spray it on top of that. That's exciting too, right. You spray it on top of. That now mother Earth is going. I'm trying, but you're not letting me help you, right? And and do that natural recovery and resiliency, the pioneering aspect of what a normal succession. Would do, right?



And then the seed banking that's normally available to, to, to mimic and recover from from those major disturbances. You're you're not help letting it help itself. So yeah, thirds. So if we were to look across the landscape and and I would say. I mean, I don't have. I've never done. A GIS exercise I. Just looked visually at it and. My heart really drops. Because I'm sitting there looking, going wow. There's just too much in immature and young, like freshly harvested to young forests. Anything under 50 we I would say it's well over 2/3 in some areas. Like it's just, it just seems like a progression. Clear cut and and you drive out there and you go but it's green. But then you look at the age distribution map and you go. But that's too young. Like where where does any animal go do its business out there? Yeah. The things that I think our communities want to get involved in, I think those are the conversations we we want to deal with recovery. You know, we want to think long term. We think in seven generations. And we're not comfortable with the direction things are going. So we need those empowerment provisions to be able. To get there. I mean, I really actually. Think there was a good naturedness in the the coming into effect of the ['95 Crown Forest Sustainability Act](#). And all the different pieces of regulation and the requirements and what the Crown should do and what the Minister should do. And there's really some strong buzzwords about. You know, leveling up the opportunity for indigenous full participation in the benefits derived from forestry and forest management. You could actually look that up under section 20 of the [SFL license](#). The Minister and industry will work collaboratively to create a more equal and full participation of the benefits. It says that just like that. That includes management of the forests and benefits from the forests, and we should define what those benefits might need to look like. And it might not be dimensional timber going into someone else's. Consumptive use market.

Janet Sumner

Living up to our intentions. Goes back to those treaties.

David Flood

Absolutely coexistence.

Janet Sumner

Well, David, you, you, I'm not sure I want to go down this path, but I just want to comment and and and say when you said, imagine if we hadn't. I think I forget how you phrased it, but imagine if we hadn't had that dark period and we'd been able to. Do all this. And and I look back at history and I sort of go, there were so many opportunities where we did. As if we coexisted and some of the innovations and things that happened during those times were. Phenomenal. So that's what leaves me excited about the future because I say with the changes we're seeing now and the, the the new voices that are finally able to be at the table in a more meaningful way, it's not all there yet. But I'm getting really excited about what



this. Coexistence or too wide seeing or partnership or collaboration or ability to work as treaty people together. Could mean for the future, for. All people and for for the planet. So I I'm actually very excited about that and I. I'm so happy that you're on this journey and that you're making these changes. Thank you.

David Flood

Oh my God, shouldn't it? That's that is. A fair. A fair statement because there are great and exciting outcomes and examples. It also requires fairness. And let's go back to Wahkohtowin. We've grown to 10 staff and we are a social enterprise. We are politically cloaked by our owner, First Nations, and we run around raising every dollar we get to try and provide the services and create the outcomes sought by our communities. Is that fair? Is it? Is it fair that that if we're a nation or overseen by nations from an institutional development perspective? Why do I have to chase the budget? If we're doing good work and. We're leading to innovations and solutions. Than just like any other department division section institution. It should come with a budget. And should it come from the early stages of resource revenue sharing with First Nations? I don't think so. Because those early resource revenue sharing with First Nations are being put into some very important other areas like housing, like supporting education financing that the Crown has an upper limit to. Like mental health and well-being and dealing with the intergenerational traumas of residential school, that's very much alive and well. And of course, where are we going with these unmarked graves? I mean, if we we started with. The word truth. I don't know if we really know the truth yet, and that's where I really grapple with the idea of fairness. Why at a time when we're facing climate change and the urgency of creating solutions around that, do I have to fight for every dollar that's coming through the door? To raise the capacity to communicate out solutions that will better. Our our environment locally but also regionally and around the world. And I mean I'm not alone and there are other emerging institutions led by First Nations. Which is kind of cool about the Guardian program, because it's at least got five years of funding where essentially every nation in Canada can start developing their own Guardian program. But that's kind of scratching the surface. It's not. It's not the whole picture. And I mean, what do governments need to run and operate? So if we're going to coexist, I think there has to be a land back quotient to this conversation or a meaningful discussion on what coexistence and what sharing that land means going forward. Because the leverage, you know, a full. Achieve that full, inherent and self determining governance structure. One it's not going to happen overnight. We're still institutional development doing institutional development. Like I said, not every community has emerging lines of resource departments, but we got to start somewhere. We need well informed leadership. This is kind of what I'm getting out about the fairness, right? A fellow at one of the foundations used that word with me and it hit me hard. It's not fair. It's not fair that I have to run around and practically beg for money. To do good work. To actually call young practitioners home to serve in their communities and build that confidence that that job isn't there just for six months because that's that's an intern job, that's a you you chase the money for six months for an intern. What about the longevity? Right. So that that's that's that's a a big. Issue with me at this point you know. Build



the house. But how do you? How do you keep it? How do you operate it now? Right. How do you move to implementation? And that's where I find a little bit of hope with the [project for finance permanence](#). I mean there there's the global reality of it. We've got to accelerate that 30% by 2030 and I think that's a provision for land back that's a provision for conservation management and circular economy and diversifying our economies because we intend to utilize those lands for other forms of uses, not just industrial development. And from there, maybe we can piece together something that's viable. But that is the journey we're on. And I just, I just think with a little bit more. Investment, both from the federal and provincial government and the philanthropic community where there are some very positive examples of success, you know, feed it a little more if you if you, if you believe that that change is needed. And it's it's a place to put some good resources or you're interested in seeing what the outcome might be. It's better than anything else you've ever invested in, you know, do it. You know, partner with the First Nation, if you're a foundation. Take that journey with them. You know, help them piece together that vision. I I just think a lot of people do not understand that in the Canadian context, I mean, that's why Canada fight so fought so hard to ignore UNDRIP. We they thought we were more of a domestic problem, not a problem. Domestic relationship because of the Indian Act, because of the, the kind of regime or coexistence model we were in. But the courts have. Openly ruled the treaties still stand as as international nation and nation agreement. You know, there's still a king, you know, while we separated ourselves, we still we still have those original covenants that that matter. And you know the world needs the boreal forest to. Remain healthy and functioning. And if it involves the need for intactness in some areas because it's been heavily. Impacted well then that's a that's a share of the pain moment that that we. All got to get through.

[Music]

Janet Sumner

Yeah so- just wow. There's so much to say. An hour and a half of conversation with David and some pretty enlightening context setting from Anastasia. I don't know if I can encapsulate it into one thought process, but I guess what runs through this as a central theme, is the need to really embrace and embody and uplift the concept of coexistence. Because we'll all be richer for it and we'll actually do better forest management planning because we are bringing more knowledge to the table, more understanding, a fuller point of view. And it will allow us to address issues for those people who are living on the land and still have it as the grocery store, medicine chest etc. So yeah, let's get on with it, really is the part. And as David concludes there, that the world needs the Boreal Forest. It is an enormous cooling agent, a storehouse of carbon and in a day and age of climate change. But also the loss of species and certainty for the natural world, we need the Boreal Forest. We absolutely do. And so I think the path to that is this model of coexistence in a learning from each other and building solutions together and embracing that. So I'm so happy to have this conversation and I'm looking forward to more



and hopefully more Indigenous voices that we can bring forward to talk about forestry and the issues. And as I said we'll have a lot of materials, because David's referred to just about everything, as he said everything everywhere all at once. And so we're going to hear more about that, check out the resources on his website and Anastasia has given us a lot to think about, we'll have some links to various pieces that she talks about. But I hope you enjoyed the conversation as much as I did Kaya because it was even for me who spent 20 years learning in this space, I've I still picked up on a whole bunch more information just that by spending some time with David.

Kaya Adleman

No yeah, I think I really enjoyed this conversation. I think it was a really important learning opportunity for me. And I think one of my takeaways is, just to back on to everything that you were saying Janet, is- And this might sound like very Gen Z so, apologies in advance but I think-

Janet Sumner

Isn't that why we have this, so we can have Gen Z and Gen 'whatever I am' having this cross-cultural conversation as well?

Kaya Adleman

Yeah okay so I'll just go ahead. I think one of the themes that comes up a lot in environmental and social issues amongst people my generation is that there's this prevailing idea of 'woke capitalism' or being like politically correct and I think we can't just put labels on things in a politically correct way, we can't just say all of the nice things, like David was saying, we can't just say all of the nice things in the Crown Forest Sustainability Act if we're not going to actually give indigenous people the space that they need to do their work, give them the funding that they need to do their work, and listen to their input and ideas. Because when it comes to environmental issues, they should really be leading the charge on all of this. I mean in addition to everything that David said about the story that he gave about the moose and that paper on moose breeding in Ontario or sorry- that paper..

Janet Sumner

I think it was the ungulates, he was talking about ungulates.

Kaya Adleman



Yeah yeah, the paper on ungulates in Ontario from the 1980s, that kind of just like reinforced everything that indigenous people had known for centuries. Last year at COP (again I'm bringing up cop all the time on this podcast) I was at a presentation on IPCA's and the Guardian Program and [Chief Mandy Gull-Masty from the Eeyou Istchee Cree First Nation](#) in Quebec, she was talking about Consulting with the Quebec provincial government on doing an IPCA, an Indigenous Protected Conservation Area [in her territory](#). And so she went to the elders in her community, and she had to actually make the very painful ask of them to choose specific areas to pick out in their territory for this IPCA which, the idea that she had to do that sucks, but then when she brought those areas back to the planning table with the Quebec provincial government they just like overlapped identically. The areas that the biologists and the scientists picked out and the ones the elders had picked out. So we just we need to give the space we need to give the attention, and we need to give the funding. I think that those are the main take-home points for me from this conversation, and you know it's important to say all the right things but we also have to do all the right things.

Janet Sumner

Yeah I'm actually really glad that you brought that up. There is a narrative in in the public discourse about being too 'woke' or those kinds of things. And I really tried through this dialogue to continue to talk about the need for coexistence, rather than putting sort of a label on things, because again I think that those labels and making things you know to 'woke,' they create distance. And they don't allow you to really dive in and understand 'well what's the essence of what we're talking about, what does it mean?' And David's really good at bringing that to life and some of the points during the conversation where he just riffs on the solutions that Wahkohtowin is bringing forward, you can see the depth of thought and how it's not just indigenous based, it's indigenous and science-based and it brings it all together, you know seven generation thinking plus the thinking about what do we have to do right now because of climate change right? And it's such a layered-

Kaya Adleman

It's very holistic.

Janet Sumner

Yeah and it's so layered and so instructive and imagine if we were working together in a way that was advancing this, because we all live on this planet. So if we don't, it's at our own detriment. So I'm glad that you brought that up because I think that sometimes we can put these labels on things, and it distances us and prevents us from taking action. And this is really as David said, it's not an Us and Them thing it's about working together. So yeah thanks so much for bringing that forward



Kaya Adleman

Yeah, and if you want to learn more about David's work again, please check out the Wahkohtowin Development website it's you can find it at www.wahkohtowin.com that's a W-A-H-K-O-H-T-O-W-I-N and they're also on social media, the links to their social media profiles that they're on are all there. And the YouTube channel has some really cool videos, so yeah just be sure to check that out really really great stuff on there.

Janet Sumner

Yeah I think there's no dirt of information and links for this for this particular episode series because we were just gone so deep on so many issues. So we'll have Guardians, we'll have Wahkohtowin, we'll have pieces that we can reference from Wildlands League etc. so look forward to it. Also CFSA (Crown Forest Sustainability Act) and all of the ingredients that that Anastasia has talked about as well. Thanks first taking that conversation with me Kaya, it's been really good.

Kaya Adleman

Yeah, thank you it's been great.

[Music]

David Flood

I mean if coexistence is real, then then rekindling those original covenants of really respecting and understanding the people that should be in charge of making the management decisions to take care of their homelands and the well-being of their people, the world is only going to benefit from that. And that's not a fairy tale thing because that's really where we come from. We've already argued where Indigenous Communities manage biodiversity in their territories it's well maintained, right? There's a good intactness. So let's be brave, let's use our wisdom, right? Let's honor and respect. And then the last one of course, if we're truly concerned about Mother Earth, well that's love her again.

[Music]

Janet Sumner



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