

Xay Temíxw Land Use Plan

*For the Forests and Wilderness of the
Squamish Nation Traditional Territory*

*First Draft
May, 2001*

Land and Resources Committee
Squamish Nation

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1 Introduction

This report is the first draft land use plan prepared for Xay Temíxw: Squamish Forest and Wilderness Land Use Study.

This plan is the work of the Land and Resources Committee of the Squamish Nation, with the endorsement of Chiefs and Council. Land and Resource Committee members are Chief Ian Campbell (Xalek/Sekyu Siyam), Chief Gibby Jacob, Randy Lewis, Syexwáliya, and Chief Bill Williams (ta-lall-SAHM-cane siyam).

This committee was assisted by a “Project Team” consisting of the following individuals. Jason Joseph, Drew Leathem and Rudy Reimer provided community outreach, research and logistical support. Rudy Reimer also assisted with drafting the section of the Land Use Plan on heritage and cultural resources. Laurel Brewster provided forestry research and support. Chris Player provided mapping and GIS support. Bryan Evans and Julia Gardner of Dovetail Consulting Inc. provided planning and project management support. Greg McDade and Lesley Giroday of Ratcliff and Company provided additional project management and advisory services. Teewanee Joseph provided assistance with communications. More information on how the community was involved in developing the plan is provided in section 5.

The Land and Resources Committee of the Squamish Nation wishes to acknowledge the support of Forest Renewal BC and the Land Use Coordination Office for financial and technical support for this project.

I'm glad that you young people are trying to hear what us elders are trying to say. (Lawrence Baker)

I think that this is a very worthwhile project. It's arming our politicians with the knowledge of the community so when they are talking to other organizations they can say what the people want. (Shirley Toman)

1.1 Purpose of the Land Use Plan

The purpose of the Land Use Plan is to determine and describe the community's vision for the future of the forests and wilderness of the traditional territory. The Land Use Plan describes how the community wants the Nation's land and resources to be protected, managed and utilized for the benefit of present and future generations.

Development pressures and resource use conflicts have increased in recent years on the traditional territory. So far, the Squamish Nation has not had an opportunity to say how they want the fish, forests, wildlife and cultural values protected and managed. Community members are concerned about trends affecting their traditional territory and want to know how values on the land will be protected into the future – for how long, and through what mechanism. There is a strong desire within the community to be active in protecting and managing the land, and ensuring the land base is providing jobs and economic benefits to the Nation.

1.2 Contents of the Draft Plan

This draft land use plan is in thirteen sections. Sections 2 through 4.2 are from the Squamish Nation's Assertion of Aboriginal Title document submitted in December 1993 as part of the Statement of Intent to the B.C. Treaty Commission.

Section 5 describes the community process by which this land use plan was developed.

Section 6 presents community member's perspectives on their vision for the lands and resources of their traditional territory.

Section 7 presents objectives and strategies for a wide range of resource values and uses, consistent with a strategic land use plan approach. These objectives and strategies apply to the forests and wilderness of the traditional territory, outside of settlement areas, and outside of the areas described in section 9. These areas are called the Forest Stewardship Zone.

Section 8 presents objectives and strategies for specific sub-zones within the Forest Stewardship Zone, namely, Sensitive Areas and Restoration Areas.

Section 9 identifies and describes the Kwa kwayx welh-aynexws ta skwxwú7mesh temíxw (Wild Spirit Places of the Squamish Nation). These are wild spirit places that the Nation proposes should be protected for their natural values and for the cultural and traditional use of the Squamish Nation.

Section 10 lists some community perspectives on jobs and economic development opportunities for the Squamish Nation.

Section 11 sets out research and inventory priorities *[To be completed in final draft]*.

Section 12 discusses the implementation of the plan *[To be completed in final draft]*.

This land use plan is accompanied by a series of maps, which are listed in Section 13.

Appendix 1 provides a summary of interview responses compiled as research for this project, as described in Section 5.

Appendix 2 lists the community members who have been interviewed for the Xay Temíxw project to date.

1.3 Scope

This plan focuses on the forested and wilderness areas of the traditional territory with the exception of those portions of the territory that are in the Sechelt and Chilliwack Forest Districts, where further data is required. It does not address land use planning in urban areas, nor does it address coastal or marine resources.

The portions of the territory in the Sechelt and Chilliwack Forest Districts, as well as land use planning in urban and developed areas, and the coastal and marine environment, are important to the Squamish Nation, but beyond the scope of this project. These areas will be addressed in future planning exercises in a manner consistent with this plan.

Certain areas in the traditional territory have been designated by past provincial governments as provincial Parks. For the purposes of this land use plan, it has been assumed that the parks will remain protected areas under provincial legislation. It should be noted that the Squamish Nation was never adequately consulted with regard to the establishment of these parks, and while these parks protect some wilderness and wildlife values that are important to the Squamish Nation and this plan, they may not adequately meet the cultural needs and other values of the Nation. Among other issues, designation as provincial Park under the Park Act does not guarantee Squamish Nation access to areas within the park for traditional activities nor prevent other uses inconsistent with these practices in these areas. To the extent that the parks protect natural areas, that protection has been factored into this plan, and proposed Squamish Nation Wild Spirit Places and other sensitive land use designations should be seen to provide additional areas.

This is a strategic land use plan that deals with broad land allocation and resource management direction. It does not address the many landscape-level and site-specific concerns and issues within the territory. A second, more detailed phase of planning is needed to examine specific resource values and concerns within individual watersheds of the traditional territory.

This plan is not a land use and occupancy study. Much more research is required to accurately map the detail of how the Squamish people have lived on, traveled in, and used their traditional territory over the centuries. It is important that the knowledge of the lands and resources of the traditional territory that reside within the family lineages of the Nation be brought forward and treated with respect, sensitivity and confidentiality. Access to this family information is earned over time through the building of trust. The Squamish Nation will uphold chiyax in collecting and sharing the collective knowledge of the Nation.

2 The Squamish Nation

The Squamish Nation has existed and prospered within their traditional territory since time immemorial. The Squamish are Coast Salish people. Their language is the Squamish language. Their society is, and always has been, organized and sophisticated, with complex laws and rules governing all forms of social relations, economic rights and relations with other First Nations. The Squamish have never ceded or surrendered title to their lands, rights to their resources, or the power to make decisions within their territory. The Squamish are a thriving people with a complex social structure. Their culture and traditions have evolved over the centuries and are still evolving as the Nation grows and changes with the modern world.

Over the past 150 years, the Squamish Nation has sustained tremendous economic, political and social damage as a result of the intrusion of massive numbers of people into their territory and the accompanying exercise of power by the Federal and Provincial governments. During this period, the Nation has systematically and illegally been denied access to their lands and resources. Both the Federal and Provincial governments, in contravention of their trust responsibilities, have encouraged and facilitated the illegal alienation of the lands and resources that are the subject of the Nation's aboriginal title. In so doing, both governments have undermined the Nation's traditional economies and economic rights, thereby forcing the Squamish into a state of economic dependency. Federal and provincial policies have impaired the Squamish people's capacity for economic self-sufficiency while enriching the ever-increasing non-Indian society at the Nation's expense. These illegal alienations constitute a taking without Squamish consent and without compensation.

3 Squamish Land, Resources, and Right to Self-Determination

The people of the Squamish Nation assert their aboriginal title to those lands and waters that constitute the Nation's traditional territory, their rights to the resources of the traditional lands and waters, and their inherent right to self-determination.

The Nation is participating in the treaty process to reach agreement regarding the constitutional protection afforded to Squamish aboriginal title in accord with section 35 of the *Constitution Act of 1982*, which recognizes and affirms aboriginal and treaty rights. The Nation is asserting its rights with regard to Squamish lands, waters, and resources. Negotiations with the federal and provincial governments will include discussions pertaining to the identification of rights to those lands, waters, and resources, both surface and subsurface, that constitute the Squamish traditional territory, and the compensation to be paid for the illegal alienation and utilization of these lands, waters, and resources. The Squamish Nation is prepared to continue to engage in good faith negotiations with both levels of government to resolve treaty issues.

This land use plan is not intended to replace the treaty process nor is it dependent upon it. This land use plan is an exercise of governance by the Squamish over their traditional territory and is intended to provide direction regarding current land uses. The results of this plan are without prejudice to negotiations under the treaty process and do not constitute an abrogation or derogation from Squamish Nation aboriginal rights or title.

Protection of the environment is very important. Our rights are short term unless we protect and enhance them. The right to hunt and right to fish are not worth anything if we don't have fish, if fish can't survive in the environment. If we want to fish we must have abundant and clean water. ... It goes back to our aboriginal rights. Protection of the rights and interests of our people for the things they have always done on the land is very important. Those rights become a shell without looking at the big picture. (Chief Gibby Jacob)

It is strange that we always have to prove that we come from the land even though we already inherently know that it is true. It helps us in some way though to have to prove all these things. It helps bring to our consciousness the importance of the land when we have to prove it to other people. (Tracy Williams)

When a company goes in there to cut down trees do they speak to the Squamish Nation? Who gives them the right to cut trees down? (Sharon Miranda)

We have utilized all the wildlife from all the habitats, but now we are limited to a few streams and the mountains. All the ways in which we used to live – the seafood and shellfish – are all gone. Because of these things, a part of our language is silent. Our elders cannot tell us where to go to harvest these species – the eulachon, the herring – that are now non-existent in our water system. (Chief Bill Williams)

4 Squamish Nation Traditional Territory

4.1 Extent of the Traditional Territory

Squamish Nation traditional territory is located in the Lower Mainland region of British Columbia. Prior to, and following, the arrival of the Europeans in the late 1700s, the lands and waters used and occupied either exclusively by the Squamish Nation, or jointly with First Nation neighbours, were as follows: from Point Grey on the south to Roberts Creek on the west; then north along the height of land to the Elaho River headwaters including all of the islands in Howe Sound and the entire Squamish valley and Howe Sound drainages; then southeast to the confluence of the Soo and Green Rivers north from Whistler; then south along the height of land to the Port Moody area including the entire Mamquam River and Indian Arm drainages; then west along the height of land to Point Grey. The total area of Squamish Nation Traditional Territory is 6,732 sq. km. (673,540 hectares).

The Squamish Nation's traditional territory includes some of the present day cities of Vancouver, Burnaby and New Westminster, all of the cities of North Vancouver and West Vancouver, Port Moody and all of the District of Squamish and the Municipality of Whistler. These boundaries embrace all of Howe Sound, Burrard Inlet and English Bay as well as the rivers and creeks that flow into these bodies of water. In addition, the Squamish Nation used and occupied the various islands located in Howe Sound.

The Nation's historical links to these lands and waters are numerous. Squamish place names exist throughout the territory. In many instances, a location has particular meaning to Squamish people because of the existence of oral traditions that served to explain that place in the Squamish universe and the relationship of the Squamish people to the land. In addition, the land bears witness to the settlements, resource sites, and spiritual and ritual places of Squamish ancestors, including villages, hunting camps, cedar bark gathering areas, rock quarries, clam processing camps, pictographs and cemeteries. Some of these village sites date back 3000 years, while other sites are as old as 10,000 years.

4.2 The Resources of Our Territory

That the Squamish used, and continue to use, the resources of the traditional territory is beyond dispute. Prior to contact with the Europeans, the Squamish harvested a vast array of resources from the sea. A wide variety of fish including eulachon, herring, smelt, lingcod, rockfish, sturgeon, perch and flounder were taken in saltwater, while the five species of anadromous salmon as well as steelhead and char were caught in freshwater. Sea mammals such as seals, sea lions and porpoises constituted part of the wealth of the territory. In addition, numerous kinds of waterfowl, including surf scoters, mallards and mergansers were hunted. Beach foods such as sea urchins, crabs, clams, mussels, cockles and scallops were gathered.

Squamish land provided deer, elk, black bear, mountain goat, beaver, raccoon, muskrat and other animals, as well as many birds, such as ruffed grouse and blue grouse. A variety of plants were and are harvested at different times of the year for their berries and other fruits, tender green shoots, and edible roots, tubers and bulbs. Other plants were cherished for their medicinal qualities and continue to be collected for a variety of purposes.

The forests of the traditional territory produce many of the non-food necessities of life. Trees, or parts of trees, were felled for the materials necessary in the construction of longhouses, canoes, furniture, weapons, utensils and ceremonial objects. In other instances, bark was stripped in order to make clothes, towels, mats, mattresses and other products, while roots were used in the making of baskets. From the soil itself were extracted the stone required for the making of tools while at higher elevations obsidian was obtained. Squamish people accessed both surface and subsurface resources. In essence, because of the bounty of the land and the Nation's unique relationship to the land, the Squamish were economically self-sufficient.

Moreover, the Squamish participated in a complex economic system with other First Nations in the region. Trade relations existed with several neighbouring First Nations on the Lower Mainland, on Vancouver Island, and in the Interior. Indeed, the Squamish Nation was at the hub of a major trade route from the coast to the Interior of British Columbia. Transportation routes existed on both land and water. An important overland trail ran from the Squamish River area through Whistler to the Pemberton Valley and beyond. After the arrival of the Europeans, the Squamish expanded their trade relations by providing the newcomers with fish and other items they required to survive.

The Squamish define themselves in relationship to their land. The spiritual and cultural connection of the Squamish to the land and its bounty is deep. From time immemorial, the Squamish have lived throughout this territory, in harmony with the land and dependent on its richness. For the Squamish culture to survive, this connection to nature must be nurtured and the landbase it is based on must be stewarded. The use of land in its natural state is a primary element of Squamish culture. Therefore, access to land in its natural state must be ensured. Without this land, there will be no Squamish culture.

The Squamish Nation's use and occupation of the traditional territory has continued uninterrupted since the arrival of the Europeans. Despite the negative impact that European settlement has had on the Nation's access to land and resources, the Squamish people's current relationship to the land is extensive, varied and consistent with the reality of life in the early twenty first century. The Squamish people continue to occupy their traditional territory as witnessed by the existence of twenty-eight Squamish reserves. The Squamish people continue to harvest fish and other marine resources from both freshwater and saltwater. The Squamish people continue to take game from the land. The Squamish people continue to harvest timber and other resources from the forests. The Squamish Nation has also established its place within the modern economic infrastructure by relying on its historic rights. Despite the intense pressure of massive urban development, the Squamish Nation have never ceded or surrendered their aboriginal title.

4.3 Current Status of the Territory

This land use plan was produced within the context of an already dramatically altered landscape. Industrial logging practices, mining, and urban development are among the numerous impacts on the land. The current status of the landbase in the traditional territory reduces the options available for different land use regimes. This plan cannot do more than deal with what is left after decades of development. Choices the Squamish may have made some years ago have been precluded, and many important areas have already been destroyed. The land use choices made in this plan reflect this situation; they are based on what is available today, as well as upon traditional use patterns. They also reflect an intention to restore health to areas that have been degraded by industrial logging, pollution, erosion and other impacts of development.

5 Community Process for Development of this Draft Land Use Plan

This land use plan is community-driven, reflecting what the Project Team has heard from Squamish members about their values, goals and objectives for the future. The Project Team met with as many members of the community as possible to get their views of where the Squamish are going as a people and what they want from their lands and resources. As Chief Ian Campbell stated at a community meeting, “There are many diverse interests in the land and we have to try to put everybody’s voice into the plan.”

5.1 Participation in the Draft Land Use Plan

Two community meetings were held to introduce Xay Temíxw and hear from Squamish leaders and other members. Over 80 people attended the meeting at the North Vancouver Recreation Centre and more than 50 people attended the meeting at Totem Hall. The meetings started with a feast and a witness ceremony, with Chief Ian Campbell hired as the orator by Chief Bill Williams. During dinner, people were invited to watch the Squamish E-Team videos, Chen Kwen Mantúmi (So Grateful) and Xay Temíxw (Sacred Land). As a witness, Chief Gibby Jacob stated, “Today we are providing an opportunity for our people, the users of our land, to say how we want our land to be managed. We will be heard through your voice, through your input. We need to hear from you, from all of our people on what this land has been used for, over many generations.”

After the community meetings three Squamish outreach workers went out to the community and interviewed over 50 people (see Appendix 2). The people interviewed in the Squamish Valley and North Vancouver ranged from elders, hereditary chiefs and councilors, to cultural workers, ecotourism operators, a cook, an archaeologist and a bus driver. Some of the interviews took hours to complete because people had so much to contribute – so many stories of the land to share.

The witnesses from the community meetings and the people who were interviewed contributed a great wealth of knowledge, priorities, ideas and advice. This input was the foundation of this draft land use plan, but only the beginning of a process in which the Squamish as a people come together to share. At the end of a community meeting Chief Ian Campbell asked participants to “Talk among yourselves and share your knowledge with us all over the next weeks and months. It has taken a long time to get where we are today. This is a process, a journey. It won’t end at the end of six months. Let us continue travelling in the canoe together.”

5.2 Revisions to the Draft Plan

This community-based land use planning process will continue. The draft land use plan will be widely distributed in the community. Options for getting information about the plan and for providing input to the plan will include community meetings, individual surveys, small group workshops, and storefront information centres.

Land use plans have to be evolving documents. As communities grow and change, so their needs and practices change. With this in mind, it is recommended that this plan be reviewed (and revised as needed) every ten years.

6 Vision

Squamish people have a rich understanding and connection with their culture and their land. There are many values and uses of the forest and wilderness of the Squamish traditional territory that community members care deeply about. These values, while deeply embedded in the past history of the nation, are vibrantly alive today. They are the foundation and the guiding force for the future of the forest and wilderness lands. They include:

- heritage and sacred sites for the cultural meaning they hold (e.g., burial sites, culturally modified trees, rock shelters);
- features of the territory, with their traditional names, for their knowledge and the learning opportunities they provide;
- secluded places for traditional cultural practices (e.g., storing regalia, vision quests);
- old growth cedar trees – both red and yellow – for their many uses;
- medicinal plants, traditional foods, and plants used for other cultural purposes;
- places for wildlife to live, and the animals themselves, especially mountain goats, grizzly bears, and animals for food such as moose and deer;
- fish for fishing, and healthy rivers and streams;
- clean air, and clean water for drinking, for the ecosystem and for ritual bathing;
- resources from which Squamish members can earn a living; and,
- places to heal, recover and re-connect with the land.

Squamish people have always used the plants and foods that the animals use, so if resources are well-managed for Squamish use, then the animals and their habitat are also protected. The most important priorities in managing the forest and wilderness of the Squamish traditional territory are:

- protecting the rights and interests of the Squamish people, with certainty;
- sustaining the traditional territory for our children's children – seven generations;
- planning ahead instead of always reacting to problems and conflicts;
- looking at the whole picture and the way that everything is connected;
- protecting heritage, traditional use, sacred and cultural sites;
- protecting old growth forests;
- ensuring that the cultural and traditional connections with the territory continue (e.g., burial places for the future, ongoing education that depends on the land);
- providing opportunities for hunting, fishing and gathering;
- controlling floods and erosion, with minimal impact on habitat;
- repairing damage to the land and water, and reducing soil, water and air pollution;
- monitoring change and developing a knowledge base for the Squamish of the land, its vast habitat, its cultural history, and impacts of development on it;

- getting Squamish Nation members into the traditional territory for health, education, recreation, spiritual and cultural purposes, including camps for children and youth;
- regulating tourism, and minimizing impacts of tourism and recreation, while increasing benefits to Squamish members (e.g., as guides in ecotourism);
- developing resources (e.g., silviculture, selective logging, cultivating plants) to provide jobs for Squamish benefit, without damaging the environment; and,
- getting Squamish members more involved in resource management, as employees and decision-makers.

We need land for the future, we need viable things, we need things that are open to all in the Nation. ... All I want us to do is protect it and preserve it for the future generations. When I go to the grave I want to make sure that we have a land base. (Donna Billy)

Give all that land and resources on the land to the Squamish people for us to manage and take care of for all time. (Tony Moody)

The most important thing is trying to have some part of our territory set aside for our children and children's children. Second, we need to have some land for us to use. And third, we need to create economic opportunities for our people. (Chief Bill Williams)

We need protection from glacier to glacier, holistically - looking at the entire system at the same time, not one small part at a time. (Randy Lewis)

Spirituality, use of the resources to create jobs, personal recreation – these things are important. (Maurice Nahanee)

It is all interwoven. If we don't look after the least of things it will have a ripple effect. (Chief Gibby Jacob)

Everyone needs to make a living. A lot of our people are in forestry, not only cutting trees but doing silviculture, restoring what we have done. You need to preserve areas though. There has to be a huge amount of ancient forest still standing so that we can still find medicines, etc. It could be a win-win situation if we find the right balance. There could be jobs for us and for the non-natives as well. We've been confined on reserves for hundreds of years but now after Delgamuukw we know that we can make a difference in the wider picture. We can affect the land beyond our reserves. We're learning again to be conservationists. We were the first conservationists. (Byron Joseph)

I would like to be able to go there see it, and get all the people up there to see the forest, and see what's up there and look around. My dream is to bring my mom and dad up there too. (Vera Douglas)

We should be entitled to use the forests for our purposes. ... I just want to see all the areas treated with respect. (Gwen Harry)

7 Forest Stewardship Zone

In this plan, the **Forest Stewardship Zone** refers to all forested areas within the traditional territory, outside of settlement areas, existing Parks and proposed Wild Spirit Places, as shown on the accompanying maps. This section of the land use plan identifies resource management objectives and strategies that apply to a wide range of values and uses within the Forest Stewardship Zone.

For each category of uses or values in the sections below, background information is presented; then some typical community values and perspectives are listed, with quotations from Squamish members. Next, “management directions” are set out. The management directions are the objectives and strategies for management that should be used to guide the stewardship of the particular use or value.

Within the Forest Stewardship Zone there are sub-zones called **Sensitive Areas** and **Restoration Areas**. Management directions for these are described in Section 8.

Within the Forest Stewardship Zone are numerous small areas of significant value to the Squamish Nation. This land use plan encompasses a zoning exercise at the strategic level, which is not a sufficient scale on which to identify these specific sites with special values. These sites will need to be identified later in a planning exercise at a more appropriate scale and appropriate measures will have to be taken to ensure their protection.

My view is that the water and the land should be protected. ... There should be a moratorium put on water and forestry resources until treaty is settled. (Frank Rivers)

I would like to see environmental values be made a priority. We need a safe living environment. If we don't take care of things we won't have anything left for our children. We need to treat these things like a high priority. (Tracy Williams)

7.1 Cultural and Heritage Values

Background

With a long history of habitation the Squamish people used all the terrestrial and aquatic areas of their territory. The territory was and still is used for travel, sustenance, and numerous other cultural and spiritual uses. Squamish place names remain on the lakes, rivers, mountains, and other geographical features on the landscape.

Cultural and heritage sites are very important to the Squamish Nation. But the significance of the land extends beyond the archaeological sites where physical evidence of past use and occupation can be found. The whole traditional territory holds a legacy of language, tradition, legend, spirituality and use that closely links the people to their territory. The whole territory is the repository of the Nation's stories, mythology and oral history. The sites of oral tradition are equally important to sites with historical evidence of use and occupation.

Cultural and heritage sites include archaeological and traditional use sites. Archaeological sites are areas where there is evidence of historic (pre-1846) use or occupancy. Traditional use sites are areas that have been identified as having importance to maintaining traditional culture; hence these places may have or may not have evidence of past use. These two site types are seen as a continuum since they reflect the distant and recent past of Squamish peoples.

Archaeological sites are protected under the *Heritage Conservation Act*. These sites cannot be altered without a provincial permit. Currently there are approximately 180 recorded archaeological sites in Squamish Nation traditional territory. More sites are continually being found and recorded, as a result of Squamish Nation and academic research as well as by consultants conducting assessments in response to economic development proposals (for timber licensees, government ministries, and private businesses). The types of sites being found range from villages, shell middens, burial grounds, old canoes, lithic scatters, pictographs and petroglyphs, to culturally modified trees, cache pits and isolated finds.

An Archaeological Overview Assessment was carried out by Millennia Research on behalf of the Ministry of Forests, Squamish Forest District in 1996.¹ This Overview Assessment classifies land as having high, medium and low probability of containing archaeological sites. In addition to the Ministry of Forest overview, there have been several small-scale overviews that focus on specific development areas. There is some inconsistency among the overviews conducted in Squamish Nation Traditional Territory (e.g., separate overviews may determine a single area as being both low and high potential, as was the case with the EaRu 5 rock shelters in the Elaho River valley).

The provincial government's Archaeological Impact Assessment Policy requires that an archaeological impact assessment (AIA) be done in areas where archaeological sites may occur and a proposed development is planned (that is, High Potential sites). Archaeological sites dating prior to 1846 are protected under the *Heritage Conservation Act, 1997*. Archaeological sites dating after 1846 can also be protected under the *Heritage Conservation Act*, if determined to be significant.

Very few traditional use sites have been formally defined in Squamish Nation traditional territory, but numerous trap lines, fishing sites, cedar bark gathering stands, berry picking grounds and other areas exist. Both judicial (Delgamuukw decision) and legislative mechanisms (*Heritage Conservation Act, Park Act, Forest Practices Code* etc.) include policies that indicate management for traditional use sites. For example, under the Forest Practices Code, a development plan must identify the known locations of traditional use sites and the results of any heritage impact assessments. Assessments are to take place before the timber harvesting and or roadwork occurs. If a traditional use site is identified during these operations, development should stop. The traditional use area must not be damaged and the Forest District Manager must be notified.

Numerous sites that have special values from a cultural and heritage perspective will need to be identified for protection as part of subsequent planning exercise at a more appropriate scale. The Squamish Nation is in the process of compiling archaeological data for their own use, but the level of sharing of this information is to be determined by the Squamish Nation.

¹ Millennia Research Inc. 1998. Archaeological Overview Assessment of the Squamish Forest District, Technical Report- Final Draft. Submitted to The Ministry of Forests, Squamish district and The Archaeology Branch, Ministry of Small Business, Tourism and Culture, In-Shuck/N' Quatqua, Lil'wat Nation, Musqueam Band, Sto:lo Nation, Squamish Nation, Tsleil-Waututh First Nation. Victoria B.C.

Community Values and Perspectives

The protection of cultural and heritage sites is very important to Squamish Nation community members. Perspectives include:

- The Squamish culture is inseparable from physical places in the traditional territory. Stories about special places that are passed on in the oral tradition tell the Squamish about their place in the universe and who they are. There is therefore a need for greater awareness of the significance of special Squamish places.
- Increased use of traditional names of places in the forest and wilderness lands would help raise the visibility of the Squamish Nation.
- Cultural sites should be treated with respect and not disturbed, degraded or destroyed.
- Important sites should be protected and managed by the Squamish Nation, and not by the provincial government or big companies.
- Specific areas should be provided for Squamish Nation members to practice their cultural and spiritual ways.
- It is important for the cultural history of the Nation that archaeological and traditional use sites be properly identified and recorded in an inventory so that they can be protected. Many sites are not properly identified and have been destroyed or altered.
- Important cultural sites go beyond those with physical evidence of past use (such as culturally modified trees). For example, places where the mythological creatures lived and where the people including the shamans went for training are also highly valued.
- Burial sites need special attention as they are often near the river and need protection from erosion (such as Waywicum near Brackendale).
- Secluded places to be alone and undisturbed are important. Places for ritual bathing are harder and harder to find.
- Non-native people need to be educated about the importance of Squamish Nation archaeological and cultural sites, and the importance of protecting them.
- Cultural knowledge, much of which is by word of mouth, has to be pulled together. This knowledge needs to be shared within the community so that it is not lost, especially among the young people.
- There is a need for cultural facilities for different uses by all Squamish members. These should include camps and long houses.

The lands that we need are being diminished in front of our eyes. Now we have to go further and further into the backcountry to find some peace and quiet where we can practice our ways. Now you have to go up Sims Creek and the Elaho just to have a swim. (Tony Moody)

What is left of the old growth, the sacred sites, sacred mountains, places that people use in traditional ways? ... We need places set aside around sites for spiritual practices where we can practice in the current day – places where we can go to be alone. ... We need an area that would be used to practice the longhouse ways. (Dennis Joseph)

As an archaeologist it is my specific concern that all heritage and cultural sites are protected from looting, alteration and or destruction. ... Those sites which are accessible from roads, etc., can be used as educational areas, be it for archaeological excavation and science or more traditional use. (Rudy Reimer)

I saw a graveyard half washed away just north of Brackendale called Pukwayúsm. It's important that the graves be intact, important to their lives in the next world. There are graveyards all over that aren't being taken care of which shows disrespect to our past old ones. (Alroy Baker)

When I was up there harvesting the cedar I was overwhelmed by the state of the land. They cut and burn everything. They leave these little tiny strips of trees next to the stream and think that that will do the job. They don't think about our medicines and our animals. It makes me really mad. I think that the logging industry is very short sighted and I don't think that they are thinking about our future at all...There is no consultation with our people either. They don't come to us and ask if they can mow down our land. (Tracy Williams)

There are lots of areas that my grandfather Moses Billy taught me that had values to the Squamish Nation that have been disturbed now. (Rod Billy)

There are some burial sites that are buried over. Its important to know where things are and we need to record them. The old camps were across the river. (Vera Douglas)

There are many out there who are trying to make the cultural sites known and ensure that people recognize them and respect them. We need to get people outside of our community to understand how important those sites are. There are reasons why they picked those sites. (Orene Brown)

If you identify cultural sites, protect them. If people come across things we need to tell them not to touch these things that our dancers have placed there, since it is dangerous to go to those things and disturb them. (Christine Baker)

If I am asked to be a speaker I go to prepare myself for the work I am doing. I use the land to seek spiritual strength. I also work in the Longhouse. It is very important that personal work is done on a continual basis. I need to be in the wilderness to gain the spiritual strength for my work. You need to be at a place where nobody has been, a place that is your own, a place that nobody knows about but the people that you practice with. But today what do we do? What area hasn't been impacted in some way? Today we have to travel incredible distances to find these kinds of places. (Dennis Joseph)

Management Objectives and Strategies

Objectives	Strategies
Protect Archaeological and Traditional Use Sites in the Squamish Nation Traditional Territory.	Undertake archaeological (reconnaissance) and traditional use assessments in all areas deemed to be high and medium potential zones in the Archaeological Overview Assessment (AOA), traditional use studies, and land use and occupancy studies. Undertake selective assessments of low potential areas to test the accuracy of the Archaeological Overview Assessment, traditional use studies, and land use and occupancy studies.
Provide the Squamish Nation with meaningful management authority over cultural and heritage resources.	Reform existing policy and regulatory process to provide the Squamish Nation with more authority over developments that may affect archaeological and traditional use sites (see below)

	Develop a Capacity Development Protocol with the federal and provincial government to ensure that the Nation has meaningful participation in cultural and heritage resource management.
	Facilitate development of a protocol agreement, including information sharing strategies, between government ministries, businesses and the Squamish Nation with the intent of producing an effective and streamlined consultation process that meets the needs of all parties.
Ensure that archaeological and traditional use sites are properly identified and recorded in an inventory maintained by the Nation.	Establish a Squamish Nation inventory of cultural and heritage values and their locations.
Minimize the effects of development on the Squamish Nation's traditional and historic uses.	Identify and address the Squamish Nation's traditional and historic uses in resource development planning (strategic, landscape unit, operational planning).
Provide opportunities for the continuance of Traditional activities.	Identify and designate specific areas of the Traditional Territory where traditional activities can be undertaken as the priority use.
	Acknowledge Squamish Nation's initiatives in the area of culture and heritage through close consultation.
Increase awareness of the importance of special Squamish places	Use plaques and other forms of communications to educate Squamish members and others about the cultural importance of special Squamish places (where confidentiality is not an issue).
	Identify sacred areas where mythological stories took place and are placed on the landscape. Use Squamish names for the mountains and the places that were transformed and named in these stories and became part of the oral tradition.
	Provide education to non-natives on important places within the traditional territory and the significance of Squamish place names

With the above objectives and strategies the following revised system of cultural and heritage management can be instituted through section 4 of the *Heritage Conservation Act*, "Agreements with First Nations." Through this revised policy and regulation process the Squamish Nation and the Provincial government will have a part in the process of cultural and heritage management.

Existing Policy and Regulation Process	Proposed Revised Policy and Regulation Process
Archaeological Overview Assessment (AOA) determines areas that have high, medium and low potential for the occurrence of archaeological sites.	Implement Squamish Nation traditional use study, and/or land use and occupancy study to complement the archaeological overview assessment
Archaeological reconnaissance with no Archaeological Branch permit, but with a Squamish Nation permit, to identify sites.	Issue of Squamish Nation permit to conduct work, with the additional consideration of traditional use sites.
Archaeological Impact Assessment (AIA) occurs.	Issue or extension of Squamish Nation permit before Archaeology Branch permit is issued. If no Squamish Nation permit is issued or extension is denied, development cannot proceed. Assessment of traditional use sites to be added to the process.
Archaeological Branch endorses/modifies recommendations from the AOA for the proposed development area.	Both the Squamish Nation and the Archaeology Branch must agree to proposed recommendations in order for development to proceed.
Implement management and or mitigation plan based on the recommendations.	Implement management and or mitigation plan based on recommendations.
Fulfillment of permit(s) requirements.	Fulfillment of permit(s) requirements.
Development commences.	Development commences.

7.2 Plants for Food, Medicine, Spiritual and Cultural Uses

Background

Forests have been integral to the history and way of life of the Squamish people for thousands of years. All tree species are used for a wide range of purposes and in different ways by individual families. The western red cedar, in particular, was used historically for a wide range of cultural and practical purposes, including dugout canoes, boards, shakes, eating bowls, storage boxes and many other items. The cedar tree continues to be culturally important as a source of bark and the basis of ceremonial canoes and longhouses. The forests of the traditional territory remain vitally important to the Squamish people and form a central part of the living and enduring culture of the Nation.

The history of the traditional medicines used by the Squamish people is embedded in the traditional territory. Plant medicines have long been important to meeting the health needs of the Squamish people and many are still using traditional medicines. Non-native people have also

benefited from Squamish medicines. People do traditional gathering for their own health, for elders and for the longhouse. Plants have been important for food as well as medicine, paint, clothing and other uses.

Logging has destroyed most old growth cedar and much of the habitat for important plants. Maintaining opportunities for traditional gathering is very important to maintaining the culture of the Squamish First Nation.

The potential for cultivation and harvesting of botanical resources for use and for sale has been a recent topic of investigation by the Squamish Nation. Economic opportunities and issues concerning the protection, use and management of such resources have been considered. Issues include recognition and protection of intellectual property rights, control over and involvement in management, protection of ecosystems to conserve botanical resources, impacts of logging, need for more information on botanical resources and their requirements, resources that should not be commercialized, harvesting by other users, and the risk of alienation of aboriginal rights and title to these botanical resources. To address some of these issues, and some broader issues about cultural and heritage values, a declaration on the exclusive ownership and rights to control cultural, heritage and intellectual property rights is being drafted by the Nation.

Community Values and Perspectives

Squamish members feel that gathering plants for food and medicine is a very important activity. The gathering of plants for spiritual or cultural uses is, if anything, even more important. Opinions are mixed as to whether gathering and/or cultivating traditional plants should be a source of jobs. Perspectives include:

- Plants and trees are important for innumerable cultural purposes. For example, trees are important for long houses and totem poles, and for regalia, masks, ceremonial instruments, talking sticks and other products.
- Plants and trees contain the knowledge of the Squamish people and provide for education that is attached to the land. They are important for what they represent as well as for the products they provide.
- The Squamish Nation should protect its intellectual property rights around traditional knowledge, not letting this knowledge fall into the hands of pharmaceutical companies. The herbalists and healers must keep the sacred knowledge that is handed down through families. The knowledge has to be respected.
- Plants are already being gathered and sold off of Squamish traditional territory. If anyone makes money off of the plants of the traditional territory, it should be Squamish members. Selling plants is more acceptable if Squamish members sell the plants to other Squamish members for their own use (and they are shared as well).
- For economic development, cultivation of botanical forest products is preferable to gathering wild plants. There are not enough of the wild plants to support businesses selling to non-native people.
- Yellow and red cedar trees need to be protected and restored.
- The knowledge of the elders about plants is highly valued and, although few people have this knowledge, there is a lot of interest in having the knowledge passed down to the next generation.

- Various plants important for harvesting should be protected and restored, including devil's club, pine mushrooms, fireweed, Oregon grape root, stinging nettles, plantain, berries and various herbs.
- There should be opportunities for the Nation to develop "cultivation forests" for growing and marketing botanical and nutraceutical products, with licenses under the strict control of the Nation.
- Controlled, traditional food development, for healthy food and for job creation, should be explored. This has to be carefully regulated and monitored, and confined to designated sites.
- Firewood is another resource drawn from the forest.

I see traditional food sources as a priority because this has the power to heal our people now. As a teacher though I know that we have hungry children. We should look at controlled food development and job creation. I'm thinking of wild greens such as horsetail and lady fern. Edible roots such as Arrowheads and things such as wild crab apples ... red elderberries, salal berries, salmon berries and wild blackberries should all be protected and restored. When we abandon traditional food sources you see higher increases of diabetes, heart problems. I see it as a way to address fetal alcohol syndrome ... to take people into a healthier lifestyle, to develop cottage industries; it is our social obligation to our less healthy members that we would have food and teachings to help them. (Deborah Jacobs)

Right now we are looking for different places for mushroom hunting because there are very few now. We look for pine mushrooms. Cedar bark is getting harder to find too. (Bernie Billy)

Taking wood for our longhouses and canoes is very important. If you look at the sources of cedar, it is getting pretty scarce. There is basically nothing left for our people. (Chief Gibby Jacob)

We need wood to carve and work with. That is who we are as people. (Allen Harry)

We get the Tumuth from the cedar. My grandma used to say that is the blood of the earth and that's where we get our power. (Lawrence Baker)

I want a place to go where there won't be people around, where I can harvest cedar and other plants without people snooping around. It's hard to get away from the crowds. ... I can't even harvest in many areas. The other year I was way up in the mountain harvesting cedar. Way up there where I didn't think that there would be people. All of a sudden forty hikers came by out of the blue. One of the women came up and asked me if I had permission to be stripping and processing cedar. I told her that I asked permission but it wasn't from the forestry people. It was from the creator and the tree. People just don't understand.

We can't just be going into log sorts and taking cedar off the fallen tree because it is not the same. When we harvest our cedar it is important that we take it from living trees. It is showing that we are still living on our land and using it. We are still going to the forest and using it in an old way. In a hundred years I would like one of our ancestors to come by and see a CMT and know that I was there years before. (Tracy Williams)

Prior to hospitals we had to deal with the health needs of our own people so we need to maintain this. (Chief Richard Dick Williams)

We went medicine collecting up in the Ashlu and I learned a lot of things. It's handed down and should not be shared to all; it's a special thing. Medicines for cancer and things like that. It's important knowledge. (Vera Douglas)

I used to berry pick a lot. That was 1956-57. My favorite place was Brohm Ridge. Freezers had just come into being and I used to fill my freezer. (Gwen Harry)

Traditional gathering requires old growth conditions that have taken thousands of years to develop. When you hear people saying that it will grow back, you will never get that bio-diversity and those medicines back. (Randy Lewis)

The more we can learn about these things the more it will help our community. It also goes beyond that though. If the outer world can see what we are doing and why we are doing it, this will help them to see themselves and the way they do things. Maybe it will help them see why the things they do are wrong. (Orene Brown)

Forests are the key to our territory. We need to keep up the forests to protect the food source of our people. The whole area is our dining room. We need to ensure the protection of the forests we have left. (Jimmy Nahanee)

It represents something that is ancient to me and spiritual. I haven't explored the medicines of our people but I understand their importance. (Byron Joseph)

I'm a strong believer in those kinds of things not being sold. I'm kind of traditional in the belief that we should trade for everything traditional. It can get too out of hand otherwise. (Linda Williams)

We'd pack berries in bear grease and boil them in the winter to get the berries out of the grease and they were like fresh when they came out. (Rose Johnston)

Management Objectives and Strategies

Objectives	Strategies
Ensure that the Nation has secure and exclusive rights to the cultivation and harvesting of non-timber forest products (nutraceutical and botanical) based on Squamish Nation traditional knowledge.	Develop and implement new tenure and licensing arrangements for Squamish Nation controlled and managed "cultivation forests" within the traditional territory.
Ensure that companies, institutions and governments do not undertake experiments or commercialization of any biogenetic resources within the traditional territories without the prior informed consent of the Squamish Nation.	Prevent bio-prospecting within the traditional territory of the Squamish Nation until appropriate protection mechanisms are in place.
	Prevent any further commercialization of indigenous medicinal plants until appropriate protection mechanisms are in place.

7.3 Wildlife

Background

The knowledge and use of fish and marine resources, land mammals, birds and other wildlife species by the Squamish people is extensive and well documented. A total of 30 species of land mammals, approximately 60 bird species, 24 species of insects, 2 species of reptiles, and 2

amphibians species are well known, along with more than 60 species of fish, beach foods, and marine mammals.²

Land mammals of the territory include deer, elk, black bear, mountain goat, beaver, raccoon, muskrat and other animals, as well as many birds, such as ruffed grouse and blue grouse. Traditionally, deer was the most important land mammal hunted for food and was used for many purposes. Mountain goat was also hunted in the mountain ranges and alpine forests of the territory, and is an important figure in Squamish mythology.

Old growth forests are important to many species of wildlife. As development has proceeded across the territory, habitat has been lost or degraded and wildlife has become more scarce and threatened. Today, much of the territory supports wildlife populations well below their historic levels, and some species have been lost from formerly productive habitat. A relatively high proportion of the forests of the territory are now young (early seral) forests. Despite the already high level of logging impact in the traditional territory, the extent of remaining mature and old-growth forests is expected to decline dramatically over the next 50-100 years, given the current and projected rates of logging in the traditional territory.³

Currently, there are 16 vertebrate species and 2 bird species considered to be at risk of extinction in the region, as well as 32 plant communities. Species identified as being of particular management concern by the provincial government are the Keen's Long-eared Myotis (a bat), Pacific Water Shrew, Fisher, Wolverine, Trumpeter Swan, American Bittern, Great Blue Heron, Green Heron, Northern Goshawk, Rubber Boa (a snake), Tailed Frog, Northern Spotted Owl, Marbled Murrelet, Grizzly Bear, Mule and Black tailed deer, Mountain Goat, Moose, Bald Eagle and Harlequin Duck. Existing provincial legislative protection has not been effective in fully protecting wildlife and species diversity.

The loss of species that Squamish elders once harvested means that a segment of the Squamish language is silent. Some of these species, such as the fisher, are very important ceremonial animals.

Community Values and Perspectives

Wildlife habitat protection and restoration is very important to Squamish Nation community members. Perspectives include:

- Development (settlement, ski area, logging, trails for biking and hiking) is crowding out wildlife habitat, so that animals like moose are pushed further away, and animals like coyotes and deer are coming into settled areas and onto the highway. Bears that come in are shot.
- Intact habitat should be protected. Habitat for species (and the animals themselves) like grizzly bears, mountain goats, wolverine and eagles should be saved.
- Habitat linkages and connections are critical – animals need corridors from the estuary to the alpine environment, from the valley floor to the mountaintop.

² Kennedy, D. and R. Bouchard. July 1976. *Knowledge and Usage of Land Mammals, Birds, Insects, Reptiles. and Amphibians by the Squamish Indian People of B.C.* and Kennedy, D. and R. Bouchard. March 1976. *Utilization of Fish, Beach Foods and Marine Mammals by the Squamish Indian People of B.C.*

³ Keystone Wildlife Research and Aquatic Resources Limited. March 27, 2001. Sea to Sky Land and Resource Management Plan (LRMP) Environmental Base Case (In Progress Draft). p. 26.

- Many areas are damaged and need restoration, such as in the Capilano area. Increased reforestation is needed to restore forest wildlife habitat. Those that did the damage should pay for the restoration, not the Squamish people.
- More information is needed on wildlife populations such as moose, wolf, cougars and lynx. Some people have observed that species such as grizzly and cougar are coming back down the valley but others would disagree.
- Squamish members should have more say in wildlife and habitat management.
- Managers from outside could learn from the experience of the Squamish, and improve management based on their knowledge. Squamish knowledge recognizes the connections in the web of life. Squamish members are better at bush work.
- Increasing jobs for Squamish members in wildlife and habitat management is a high priority. They should have jobs above the secretarial level. For example, Squamish Nation members could supplement the conservation officer staff (there are only two in the traditional territory now) or be employed as a Provincial forestry Liaison worker.

The Squamish Nation recognizes the whole circle of life as important to conserve. We are the original conservationists, the original foresters; we are an extension of the land. ... Extinction is forever. No amount of dollars will buy back what we have lost. (Chief Ian Campbell)

I've been in the Squamish Valley since I was 11 (back in 1958). My Grandparents lived there all their lives. There used to be huge amounts of ducks all through the estuary. (Chief Richard Dick Williams)

All the animals' watersheds, trails and other areas that they use must be looked after. (Dennis Joseph)

I'm worried that my grandchildren will only see animals on the screen of a computer and not know what they look like first hand. (Shirley Toman)

It is night and day compared to when we were young up here. You used to hunt any kind of deer you wanted. To fish you'd just throw a fishing line in. You didn't need bait up by Eagle Run. You'd drop a line in and catch about six trout. You'd catch a Spring Salmon of about 100 lbs. (Harvey Andrew)

I have things that I just know because of who I am and where I came from. It's because of my ancestors. They knew what to do and they've passed it on to me. They knew about wildlife habitat and how it was supposed to be kept and they understood basic silviculture. Some of that has been lost through residential schools and due to other forces of colonization. Some of the parents haven't passed on what they could because they were not allowed to. Others have though. All that is needed to take care of the land and work on the land exists inherently within us. (Orene Brown)

The protection of the mountain goat, because of its cultural ties to who we are as people, is a high priority. There needs to be restoration of habitat. If there is no treeline habitat in winter, the goats must go further down the slope, opening themselves to predation by humans and cougars, creating other issues for the goat. As for other animals, such as grizzly and black bear, there should be a protection strategy for them. Nowhere else in the world is there major grizzly habitat within a few hours of a major city. It is very important for us as keepers of the land to make room for everybody, including the animals. (Chief Bill Williams)

We've all seen and heard about the destruction of the habitat. The more of the habitat we lose the more species we lose. With every species we lose we lose part of our culture and way of life. It's like our language. With every word we lose we lose a part of our culture. (Chief Gibby Jacob)

There are ways to save the forest but you've got to do it right. If the white guys would go home for 200 years we'll have this land ready for them again. ((Stawamus) Bob Baker)

Management Objectives and Strategies

Objectives	Strategies
Maintain the abundance and diversity of all native species of wildlife throughout the traditional territory.	Ensure that additional critical wildlife habitat is identified and protected, including deer winter range, moose winter range, mountain goat winter range, grizzly bear and wolf habitat.
Restore viable populations of all species at risk within the traditional territory, and ensure adequate protection of habitat.	Undertake a habitat fragmentation study for grizzly bear and wolf.
	Maintain or enhance forage production and habitat requirements in critical deer winter range.
	Provide training and work opportunities for Squamish Nation members in wildlife management.
	Protect sufficient areas of intact wilderness to ensure viable populations of all old growth forest dependent species.
	Ensure landscape-level connecting corridors for wildlife, from low elevation forest to alpine.

7.4 Timber

Background

The traditional territory contains some of the most productive forest land in the province and has been the focus of commercial logging for well over a century. Extensive areas of the territory have been logged. Remaining mature and old-growth forests are found mostly at mid-elevations to higher elevations in logged valleys, within protected areas, or in remoter valleys in the northern portions of the territory, such as the Upper Elaho river valley and Sims Creek.

Squamish Nation community members retain very little benefit from logging in their traditional territory. Historically, many Squamish people were employed in all aspects of the forest industry in the region. Today, however, there are no permanent jobs for Squamish Nation members, despite the fact that the forest sector in the Squamish Forest District generates approximately 1100 direct jobs with a rate of logging of close to 500,000 m³ metres per year.⁴ Only a small number of Squamish members are periodically employed as contractors under salvage or cedar shake permits or other short-term contracts.

⁴ Holman, G. and S. Nichol. February 2001. *Sea to Sky Land and Resource Management Plan: Socio-Economic Base Case – Draft report for Discussion.*

The natural diversity of trees species and ages is important to individual families and to the Nation as a whole, because all tree species within the traditional territory were and are used by community members. The cultural uses of trees are discussed in section 7.2, on Plants for Food, Medicine, Spiritual and Cultural Uses.

The Nation intends to have more say in how the traditional territory is managed to sustain the forests for future generations of Squamish people. The Nation will also participate more fully in the forest sector economy, pursuing a range of economic development and employment opportunities for the membership. Squamish Nation forest management will not be a replication of industrial logging. There will be a holistic approach to forest management that reflects the values of the Nation.

Community Values and Perspectives

Squamish Nation members have expressed many concerns about the logging and forestry activities that have occurred in the traditional territory. Most would like to see only a moderate or small part of the territory used for forestry. Some would like no commercial forestry. However, others are employed in this sector, and see an opportunity for more Squamish involvement in progressive forestry. Perspectives include:

Negative impacts of logging

- Clearcut logging of the traditional territory has destroyed or degraded habitat and cultural resources with little or no benefits for the Squamish Nation. Old-growth forests are being rapidly depleted to the dismay and alarm of many community members.
- Large trees for longhouses and canoes are very important cultural resources and increasingly scarce. Squamish people can no longer find the wood they need for these uses. A wood supply for smaller, culturally related products is also critical. (See the section on Plants for more on the values of trees.)
- There are no safe places for storing regalia because so much of the traditional territory has the potential of being developed for logging.
- Logging has depleted many important plants, including devil's club, stinging nettles, and plantain. Forests should be managed to retain these important plants.
- Because of logging Squamish members have to travel further to access the forests and wilderness for hunting, fishing and other traditional activities.
- Logging has destroyed habitat for wildlife and fish and changed the course of streams and rivers, reducing or eliminating opportunities for community members to hunt, fish and travel on the waterways of the territory.
- The conflict between loggers and environmentalists is a concern. It is inappropriate that other interests should be arguing the future of Squamish land, and the Squamish get caught in the middle. On the other hand, some Squamish members appreciate the work of the environmentalists to protect the wilderness.
- Logging and associated road building has caused erosion and landslides. It has increased the rate of runoff and the threat of flooding.
- The rate of logging is too fast and the scale too large. The intensity of logging is too high and too many trees have been cut.
- Logging trucks are dangerous to Squamish members using the same roads, causing people to be afraid of going into the forests and wilderness.

Economic benefits of forestry

- There has to be a balance between protecting the environment and providing jobs and economic benefits to the Nation from forestry in a sustainable way.
- The economic benefits of logging have been much higher for non-Squamish people (corporations and forest workers) than for Squamish members. Relatively few Squamish members have been employed in logging over recent years and they have been the first to be laid off. There has been more Squamish employment recently in silviculture and habitat restoration.
- The previous generation had more employment in forestry. They were expert loggers and taught non-natives logging methods.
- Logging is legitimate as a job for Squamish members and as a source of wood that is needed for houses and cultural purposes as long as it is done in an environmentally sound way that upholds the Squamish value system.
- Shutting down forestry might have too much of an impact on the economy. That is probably impossible anyway – there has to be compromise.
- There should be more jobs from forestry based on secondary manufacturing, with less use of wood for pulp.

Forest management

- The Squamish people take a holistic view of the forests, knowing what they give to the culture physically, emotionally, spiritually and culturally. They recognize that the diversity of habitats and species in the forest is vital (e.g., dens, nurse trees, mosses, lichens and fungus).
- The large old-growth trees that remain – especially the cedar – should be left for wildlife, for culture uses, and for the benefit of the Squamish Nation. Cedar bark should be harvested from felled trees before they are removed.
- Logging should be carefully regulated and done in an environmentally sound way that benefits Squamish members. Nobody should be able to abuse the resource or the environment, including Squamish community members. Much restoration of the land is required if commercial/industrial forestry is to continue.
- The Squamish Nation should have more control over forestry in their territory.
- Some Squamish members would support more land being used for forestry if it was under the control of the Squamish Nation, but much there is much uncertainty to be worked out about how the forests would be managed and about the impacts of logging.
- Silviculture to replenish the forest is very important and is an important source of jobs for Squamish members.
- Commercial forestry should be in second or third growth forests, not old growth.
- If forestry were done with environmental priorities, most Squamish members would probably support the use of more land for forestry. However, this would depend on how well managed the forestry was, to ensure it is environmentally sensitive. Selective logging would be much more acceptable than clearcutting, and helicopter logging could cut down on road building. Everything in the forest would have to be maintained – not just timber production.
- The importance of trees to the global atmosphere (as carbon sinks) is recognized.

Very little old growth exists on our territory today... We need to protect the little that we have left. If we don't do something with what we have now we will have nothing to show our grandchildren. We will not participate in this last slaughter of the old growth. We will be here forever and must face the future impacts of what we do. (Randy Lewis)

The living things of the forest all have a place in the Squamish Nation cosmology and they all connect into the health of the Squamish Nation culture.... It's really simple: Compare the forest cover maps before and after development to get the picture. We have to take a stand to ensure that our complex society remains connected to our land. (Chief Ian Campbell)

It is harder for our carvers to get wood. For our basket weavers it is also hard to get materials. Our weavers should be able to go and access the parts of the trees that we use but that the forest companies don't use. If logging has to be done I'm hoping that it can help us in some way. I would rather that it would not be done but if it is done I would hope that we could cooperate and maybe get the cedar bark. (Janice George)

Cedar and Douglas Fir should be left alone. There isn't much of that left. These should be left alone. Especially the old cedar. (Frank Miranda)

If there was going to be any form of forestry it should be selective logging where they take one tree instead of taking the entire forest and knocking it down. There is no history of trust here though. The big companies have only showed to date that they don't care. (Tracy Williams)

The majority of the people in the Squamish valley helped the logging companies. More were in the business in the field, rigging slingers, as spar operators, choker men, boom men, boat operators. When logging jobs became a premium, the first to be laid off were the natives. (Chief Richard Dick Williams)

Forestry was the staple of the Squamish people and could be again. (Jimmy Nahanee)

Some of the (Squamish Nation) foresters have talked about passing on their teachings to younger people and talk about forestry in a way that does not include destruction. I'm sure that some of them have tried to find out how our ancestors did forestry. It really worries me when I see how little old growth there is and that the forest companies and government still haven't adopted alternatives that I know exist. Hopefully, we can be a part of really making them stop the destruction. (Orene Brown)

I don't want to see anything done unless we are a part of it. We are here forever and a day. We need to affect what happens on our land. I couldn't say yes to any forestry until I understand what the impacts are. Other people are in and out of there but we are here forever. We've got to start playing a role now. (Byron Joseph)

Every time I go up to the northern part of the territory it's more and more logged out. Too much of it is going on. (Kevin Rivers)

The logging is taking away a part of our culture, of who we are as Squamish people. (Chief Bill Williams)

During logging season I worry about the battle between the loggers and environmentalists. They seem to want to put us right in the middle of the battle. They both want to get us on their side. The rights that our people have to all that territory are not being considered. (Linda Williams)

If we had our own ways we would cut our own lumber. If we had our way we'd fall our own trees. None of this clearing the whole side of the mountain. No more of these big cuts. We need to think about our own people. Lots of the young kids might like to do it but you need to use common sense. You've got to leave some. ((Stawamus) Bob Baker)

Management Objectives and Strategies

The following objectives and strategies are designed to provide opportunities for timber harvesting while ensuring that other values, such as cultural heritage and traditional use and biodiversity conservation are not compromised within the traditional territory.

Objectives	Strategies
Produce a long-term, ecologically sustainable supply of timber and other forest products.	Undertake forest development planning and timber supply analysis based on ecological principles of sustainable forestry. ⁵
Restore forest ecosystem structure and function across harvested landscapes, particularly in riparian and other environmentally sensitive areas.	Assess the extent of High Conservation Value (HCV) forests within the traditional territory.
Conserve all native species and their habitats within their range of natural variability.	Develop and implement a policy on forest certification schemes within the traditional territory to ensure that all operations are conducted under a certification scheme that recognizes and respects aboriginal rights to own, use and manage forest resources (e.g., FSC certification).
Protect riparian areas and their functions.	Prohibit clearcut logging in the traditional territory. Adopt silvicultural systems such as variable retention and selection systems that focus on what is retained rather than what is removed.
Ensure that culturally and ecologically important old-growth forests are protected within the territory, for spiritual and cultural purposes and traditional uses by the Squamish Nation	Identify, protect and/or recruit old-growth/mature forests that represent the ecological diversity of forested landscapes of the territory, with special emphasis on rare or threatened forest types with significant cultural values (e.g., old-growth cedar – devil’s club forests, riparian forests). Limit tree removal from these areas to single tree selection for Squamish Nation cultural, artistic and ceremonial uses.
Ensure that forest development activities do not degrade or destroy non-timber forest products, such as botanical and nutraceutical plants.	Undertake a feasibility study to establish an area-based forest tenure for the Squamish Nation, to be conducted under appropriate ecosystem-based management.
Ensure that the Squamish Nation receives an equitable share of the economic opportunities and benefits from logging in the traditional territory.	Preliminary analysis indicates the following areas as candidates for an area-based tenure: the Mamquam River watershed, the east Side of the Squamish River and the Lower Elaho River.
	Provide improved access to forests for Squamish community members for fuelwood, salvage, and small-scale logging contracts.

⁵ for example, as described in Drever, R. 2000. *A Cut Above: Ecological Principles for Sustainable Forestry on BC’s Coast*. David Suzuki Foundation, Vancouver, BC.

Ensure that the Squamish Nation has meaningful participation in the management of forests within the traditional territory.

Provide job training and placement in the forest sector for interested Squamish members, in technical, management, and professional roles.

Develop a strategy to implement enhanced silviculture (spacing, thinning and pruning) in appropriate areas, using Squamish Nation forest workers.

Identify and re-plant all Non-Sufficiently Restocked Areas (except where needed for wildlife purposes), using Squamish Nation forest workers.

Develop joint-venture partnerships to pursue economic development opportunities, while retaining Squamish Nation control (i.e. 51%).

Require joint signoff by the Squamish Nation on forest development plans within the traditional territory.

Develop a long term strategy to ensure Squamish Nation involvement in all aspects of forestry throughout the traditional territory.

7.5 Fish, Aquatic Habitat and Fishing

Background

All five species of anadromous salmon as well as char and steelhead were traditionally caught in Squamish fresh waters. Other important species that have been fished in the traditional territory are eulachon, trout and Dolly Varden. Logging impacts, flood control works, and dredging and pollution of Howe Sound have decimated fish habitat, leading to declines in fish populations and habitat, and the loss of some species such as eulachon. *[To be completed. Sea to Sky aquatic base case not yet available].*

Community Values and Perspectives

Fishing is very important to the Squamish culture. Stream restoration is a very important priority for Squamish Nation members. Perspectives include:

- The loss of eulachons has meant the loss of a part of the Squamish culture.
- There are less and less fish every year, and they are getting smaller (coho).
- Trout spawning grounds should be protected.
- Repairing the damage to riparian areas caused by activities around streams is necessary for proper functions such as fish spawning. Habitat requirements of trout and salmon are better understood than other habitat types. Some fish habitat restoration work has been done, but some of this has not been effective, and the Fisheries Department should get more advice from Squamish members on how to do it right.

- Fish hatcheries and restocking are appropriate if the right fish are used.
- Stocks that are depleted should not be fished – fishing should be limited until they are replenished; and numbers should be monitored.
- Squamish people should not be selling the fish they catch.
- Youth could benefit a lot from learning fishing.
- Guiding fishing is generally not rated as a very important job because of the lack of fish, or lack of knowledge about how much fishing is sustainable.
- Guided fishing is acceptable if it is strictly regulated by the Squamish, and/or is catch and release fishing only. Squamish people who know fishing could benefit from this industry, and it could help revive knowledge about fishing.

There are a lot of stories of Natives realizing that fish runs are getting smaller and only taking a small part... Some people rob creeks with no concern for what their impact will be later on. They believe that because they've spent more money on their equipment and licenses they should have greater rights and show no concern for the resource itself. (Chief Richard Dick Williams)

In the Cheakamus, the Chums are all right but the Coho are suffering. You have to fish below the outdoor school now. Up above the outdoor school is closed. ... There isn't any more fishing in the Mamquam. (Ronald Newman)

People who want to fish have to keep in mind that the stocks have to be replenished so the fishing would have to be limited. It needs to be properly managed. (Rose Reimer)

We shouldn't have to ask these companies more than once to get their mess out of the waterways; they should do it the first time. ((Stawamus) Bob Baker)

There are a lot of areas that won't carry fish any more because of logging. A lot of the species of fish that used to be here aren't here anymore. Only once in a while you'll catch a Sockeye up the Squamish now. ... There's a lot of work that needs to be done. (Rod Billy)

The Squamish River is the highway that the fish go up. When they go into smaller watersheds to do their spawning you have to ensure that the entire little watersheds are taken care of. (Randy Lewis)

You could get any kind of salmon in the Squamish back then except Sturgeon and Sockeye. It saddens me that fish that used to be so plentiful in the past are so rare now. (Lawrence Baker)

Half of the streams [in North Vancouver] are just big pipes now. Ten of them in North Vancouver were streams before and now they are just drainage pipes. Brothers Creek used to have a lot of trout in it, now it's totally polluted. We used to gaff dog salmon when we were kids up there. (Kenny Baker)

If the logging is not slowed down it will affect the fish. A lot of our people still rely on fish for their survival. (Linda Williams)

Management Objectives and Strategies

Objectives	Strategies
Maintain, rebuild or enhance salmon stocks to	Prohibit fishing of depleted or threatened stocks.

historic levels.

Maintain the genetic diversity of wild salmon stocks.

Restore extirpated stocks (e.g., eulachon) where possible.

Conserve and rehabilitate habitat.

Maintain or increase the natural production of spawning streams through habitat protection measures.

Protect the integrity of environmentally sensitive areas and critical fish habitats.

Maintain and restore the structural and functional integrity of streams, stream channels, lakes, riparian areas, and other aquatic ecosystems.

Sustain the cultural, sustenance and economic benefits of the fishery for Squamish people.

Inventory and identify environmentally sensitive and critical fish habitats (e.g., side channels, off channel habitats, wetlands, small rearing tributaries) that are sensitive to development.

Establish larger riparian reserves (no logging zones) around all fish bearing streams and critical habitats,

Ensure that guided fishing is strictly regulated by the Squamish Nation.

Undertake site-specific channel stability restoration activities where needed to accelerate natural recovery processes (e.g., Cheakamus).

Require pulp mills and other chemical sources to prevent pollution that is killing fish and destroying habitat.

Protect high value fish habitat from logging and other impacts (e.g., trout spawning grounds in Elaho R.; riparian complexes on west side of Squamish R. [see also section 9.3]).

Enhance salmon and freshwater fish populations where appropriate.

Protect traditional fishing spots.

Provide training and resources for Squamish people to undertake stream restoration work.

7.6 Hunting, Trapping and Guide Outfitting

Background

Deer and moose are the most important game species. Elk was also important for food. Goat and bear were hunted more for other traditional (e.g., spiritual) purposes. Grouse, pheasant and other birds and ducks have also been hunted. Hunting was important for cultural purposes as well as for food – e.g., for the regalia for sacred dancing. There are fewer animals now and hunting is more difficult. Only a few people hunt now, mainly for deer. Hunting is particularly important to the elders.

Trapping for furs was important in the past but it is no longer an activity that many people do as often. Animals including marmots, mink, weasels, squirrels and rabbits have been trapped for food, transportation and clothing uses. Several families still have registered trap lines. Loss of habitat due to logging has made trapping more difficult.

Community Values and Perspectives

Most Squamish members feel that hunting and trapping are important aspects of the Squamish culture. Perspectives include:

- Hunting ways needs to be taught to the younger generation.
- Animal numbers need to be allowed to recover to healthy levels, and hunting should take place only if there is enough.
- Guiding hunting is not a good source of jobs because game is too scarce, especially for sharing with the general public. Guided tourists hunt for the wrong reasons – not because they need the animals. On the other hand, guiding jobs could help Squamish members maintain their knowledge.
- There is little knowledge left of the ways of trapping. If it is going to happen, it should be done in the traditional way, and serve cultural purposes.
- There is some support for jobs from trapping but others are opposed to commercial trapping for humane reasons or because animals are getting increasingly rare. Trapping should only happen if it is sustainable.

Our warriors had a special way of hunting. You must have a respect and a prayer for the life you are taking, an appreciation for how important that spirit is. It's important to show other people how to respect the animals and hunt in a good way. All hunters should have to abide by that protocol and practice ways of respect for the life they are taking. (Byron Joseph)

Hunting, fishing and trapping are a matter of preference. Our lifestyles have changed and we are not as dependant on them for survival. (Harold Calla)

Trapping has been around since before first contact. You need animals for food, transportation, clothing. I don't think a lot of our people do it right now but we should keep it open. (Byron Joseph)

I know that there are still trap lines. Trapping is important if it will help the habitat be taken care of. Maybe trap lines will assert our claim on the land. (Janice George)

We have our own hunting and fishing grounds and we'd like to keep it like that. (Rod Billy)

My grandfather Moses Billy has trapped and I've studied all the trap lines since I was a boy. He told me all about it, took me up into the mountains and showed me. It was mostly the elders that were born around the 1900s that really did it. I want to know from my own eyes how to go about the trapping business now. (Rod Billy)

Trapping is hard now because of too many roads and people – the animals are scared. Trapping is good to mark your land ... I wouldn't go for this guiding unless it was off reserve. We don't want them depleting our lands. If I was a guide I'd take them to Johnson Strait to Bella Coola, Bella Bella, Knight Inlet. There's nothing here anyway. ((Stawamus) Bob Baker)

Without the forest you won't be able to do any hunting or trapping or gathering of medicinal plants. (Bernie Billy)

If our members are doing the guiding it helps them in their own knowledge of the land and our ancestors. It helps them with their growth and adds to the strength of who we are and where we came from. (Orene Brown)

The major game animals are the deer, the moose in the northern area which are supposed to be protected now. The mountain goats are important. Black bear are in healthy quantities. Grizzly are starting to come back down the valley. I've seen some huge prints up there in the snow. Normally every winter people use deer to supplement their food supply. Goat and Bear are used more for traditional/cultural purposes. Moose was used largely as a winter food source. You could get a lot of meat off of one moose. As far as birds go, we hunted grouse pheasant and others. (Chief Richard Dick Williams)

Management Objectives and Strategies

Objectives	Strategies
Maintain and restore opportunities for hunting and trapping by Squamish Nation members.	Provide buffers and other protective measures to protect the integrity of traplines.
Minimize the impact of development on traplines.	Provide training to Squamish youth in traditional hunting and trapping for cultural purposes. Ensure habitat is managed to provide for the restoration of wildlife populations to enable hunting opportunities for Squamish Nation members for food. (See also section 7.3, Wildlife.)

7.7 Recreation and Tourism

Background

The Squamish Nation's traditional territory offers a wide range of tourism and recreation opportunities that are among the best of any region in Canada or North America. The scenery of the traditional territory is outstanding, except where it has been tainted by modern technology in such forms as hydro lines and logging. Much of the tourism development has occurred in Whistler, which is an internationally recognized destination resort. Squamish has a much smaller tourism base, but benefits from its location halfway between Vancouver and Whistler, and its high quality recreational opportunities. Recent studies suggest that opportunities for tourism development in the region are extensive, building on the existing tourism infrastructure.

Tourism is the single most important contributor to the region's economic base, generating 4,900 jobs and \$95 million in after-tax income in 1996. About 55% of tourism employment is based in Whistler, 32% in Squamish, and 3% in Pemberton. Tourism use is steadily increasing, generating a five fold increase in front country tourism over the period from 1981-1996, for an average growth rate of 11% per year.⁶

Provincial parks and Ministry of Forests recreation sites within the region are experiencing a substantial increase in usage in recent years. Visitation to Forest Service recreation sites has grown approximately 18% per year – or 448% over the 10-year period from 1989 to 1999.

⁶ Ministry of Small Business, Tourism and Culture. 2000. Forest Recreation Study. Victoria, BC.

Tourism is strongly linked to land use and resource management issues, depending to a large extent on the quality of wilderness, fish, wildlife, heritage and scenic resource values. About one-quarter (24%) of all visitors to the region directly participate in outdoor activities.

Tourism represents a significant opportunity for the Squamish Nation, but also a threat. There are significant opportunities for the Nation to participate in the tourism sector, especially in providing cultural and ecotourism opportunities, which would generate jobs and economic benefits for the Nation. On the other hand, the rapid increase in visitation and tourism has also come at a high cost. Pollution from the Resort Municipality of Whistler is a serious threat to the health of residents along the Cheakamus River, which will only be heightened by the proposed Winter Olympics. Existing tourism and recreation use in the Squamish-Whistler corridor has heavily impacted traditional uses of the area. Tourism development pressures are increasing, for example with the proposed ski resort developments at Brohm Ridge and the expansion of commercial backcountry tenures, both of which are a concern to many community members.

Community Values and Perspectives

There is considerable opposition to motorized recreation and tourism, while non-motorized recreation/tourism is important to Squamish members. Most feel that tourism is important, but views are mixed on tourism facilities. At one extreme, tourism is seen at the basis of the future economy, and at the other, people feel that tourism development has already gone too far. Perspectives include:

- Maintaining scenery, or nice views, is very important to most members of the Squamish Nation community, but the beautiful views do not have to be enjoyed by all, since this could lead to over-use.
- Recreation can help Squamish members learn about the traditional territory
- The designation of parks is not in the best interests of the Squamish because it alienates land.
- Some campsites should be for Squamish members only.
- Areas for backcountry tourism by other than Squamish members should be limited. Backcountry users must treat the land well, e.g., through no trace camping, not using vehicles, not disturbing medicinal plants, not littering and not accessing sensitive areas. The emphasis should be on education and protection of the land.
- There should be some facilities and points of access for tourists, to minimize impacts on the whole territory, steering use away from sensitive sites. Tourism facilities are appropriate away from the wilderness, close to roads and areas that are already developed.
- Too much access and use by tourists can restrict the area available for Squamish people to practice their traditional activities. Some areas should be off-limits to visitors.
- Some motor vehicle access is necessary to support non-motorized recreation (e.g., to get kayaks up the river).
- The proposal for ski area development at Brohm Ridge is a concern because of the impact it would have on wildlife, fish habitat, hunting, bathing areas, trapping and gathering. Expansion of Whistler, especially if it were to win the bid for the Olympics, is also a concern.
- Guiding tourists into the wilderness for other purposes than hunting and fishing (e.g., to teach them, for rafting) should be considered as a source of jobs.
- Jobs from tourism could be important, and tourism could be developed slowly and managed carefully so as to make sure it does not have negative impacts. It is less damaging than other

industries such as forestry and can relate to who the Squamish are as a people. Ecotourism in particular could provide an alternative to employment in the forest industry. Ecotourism is an opportunity for the Squamish to invite people into their territory in a way that could encourage more respect.

- Squamish members need training to benefit from tourism jobs.
- Any tourism development should be under the control of, and for the benefit of the Squamish Nation. Protocols and interests of Squamish members must be followed.
- Only the Squamish should interpret native culture. It should be Squamish members who guide others on their territory and tell them about Squamish lands. Cross-cultural education should be emphasized.
- Monitoring, regulation, respect and education are necessary to ensure that recreation and tourism do not negatively affect Squamish lands and customs. For example, climbing on the Chief involves a sacred mountain and should be controlled.

Because we work in tourism we appreciate the valley for its value to tourism. We take Japanese tourists and show the traditional territory – we take a lot of people out. We just took a group of Gary's students and some other visitors to look at the Eagles. ... Tourism could bypass or replace logging in economic importance. (Gary and Susan Johnston)

Protecting scenery is vital from one extreme to another. This is vital traditionally and is also important to tourism. (Dennis Joseph)

It's some of the most outstanding scenery that I've ever seen in the world. (Chief Gibby Jacob)

It's so pretty up there. No wonder my uncle Bino used to go up there so much. (Veronica Baker)

Non-motorized tourism is important to do since it is a valuable way to express our culture to the outside world and teach things to others who want to learn and respect what used to be there and what is left of certain areas in our territory. People come from around the world to see and experience our culture and territory; if we can play a more active role in this all the better for them and especially us. (Rudy Reimer)

These kinds of things are going to pop up anyway and I think that it's better that we do it rather than have large companies do it. (Chief Stephanie Mathias)

We need ecotourism as a solution to other industries that are damaging; this is more productive to take advantage of who and what we are, and what we know. (Vanessa Campbell)

One we should look at is a cultural facility, not a tourist facility. Hot spring and lodges and meeting rooms is what is needed, like the North Van outdoor school, build in the culture, capacity, and create jobs for our own people during the fall to spring, and in the summer it would be a camp. (Christine Baker)

There must be a level of respect. Everything must be within reason. People come in and see the beauty and they want to explore further; that's normal and good for tourism but that has to be balanced. (Byron Joseph)

We do not need roads and 4x4 all over the place to pollute things. (Chief Richard Dick Williams)

There is a lot of tourism development up there already. We do not need any more. (Harold Calla)

There shouldn't be much more front country tourism development beyond what is already there. There is a lot already. If it increases, it should add to the strength of our future generations. We should have had a say in it all along. For backcountry tourism, having Squamish people involved will add to the meaning of it for the people who are coming to see the land. (Orene Brown)

Hikers need to make sure that they tread lightly as well. It goes back to education and information. The more people are informed the more conscientious they can become. We need to make sure that everyone, not just first Nations people, leaves things as they find them. (Chief Stephanie Mathias)

Any time I go up in the mountains I feel so free; I think they should be kept as they are; in the city my heart kind of dies inside – I don't like coming back down here. (Alroy Baker)

Management Objectives and Strategies

Objectives	Strategies
Provide opportunities for Squamish Nation members to participate in tourism development, particularly cultural tourism and ecotourism.	Undertake a cultural tourism/ecotourism feasibility study. Identify capacity and training needs for cultural/ecotourism development.
Provide opportunities for Squamish Nation members to participate in outdoor recreation activities.	Maintain areas of the traditional territory for primitive/backcountry recreation and ecotourism use through zoning and access restrictions. (See also section 9.)
Ensure that backcountry recreation and tourism development does not negatively impact on traditional uses or affect cultural and heritage sites.	Develop protocols and agreements to ensure that Squamish Nation members participate in, and have a direct control over, tourism development in Squamish traditional territory. Develop a licensing system under Squamish Nation control for the granting of tourism tenures or licenses of any sort in the territory.

7.8 Water, Air and Soil Resources

Background

[To be completed when aquatic base case is available]

Community Values and Perspectives

All Squamish people feel that clean water is very important. Soil and flood protection are also generally considered to be very important. Clean air is less of a concern in most of the territory, but is nonetheless important. Perspectives include:

Clean Air and Water, and Water Use

- The fundamental importance of clean water and clean air is widely appreciated.

- Clean water is important for drinking, bathing, minerals, fishing and the general health of people and nature.
- Some are opposed to selling water as an economic development option; however others would like to see it considered.
- Remaining clean rivers like those in the Elaho valley and other pristine water sources should be protected.
- Trees are appreciated for the way they filter the air and the water.

Erosion, Flood Control

- Training/channeling the rivers is necessary to protect settlements and burial sites but it can be harmful to habitat, since the rivers naturally meander. Where there is already a dam and other flood protection, these measures are appreciated for their protection of human habitation (e.g., in Cheekye). Problems that dams cause for fish habitat are recognized.
- There is much concern about the safety of the Daisy Lake dam and the possibility that an earthquake might wreck it. A disaster plan is needed.
- Erosion by the Squamish River in Brackendale (Waywim)/Seachim and by the Cheakamus River in Pokeyosum is leading to the loss of Squamish land. Erosion of a burial site is a serious concern.
- Loss of soil to erosion damages the biological productivity of both land and water.
- Slope and bank stabilizing through planting and the use of large woody debris is preferable to diking, and people know how to do this. The care with which some diking has been done is appreciated.
- Logging, especially clear cuts, is contributing to erosion.

Pollution

- Soil pollution in the Squamish area is a concern.
- The chemical plant site with its mercury contamination is an important candidate for restoration.
- Pollution from the Britannia mine is a concern.
- The effluent from the pulp mills is damaging the environment, the salmon, and people's health through mercury and other poisons.
- Pollution of the Cheakamus River from Whistler sewage is a concern, especially for the people of Cheekye. People have become ill, and been told not to drink the water. It needs to be cleaned up. Sewage treatment needs to be improved.
- Water pollution is also a problem in the area of Esla7an, where swimmers risk catching ailments and there is a smell of sewage. Pollution from e coli has closed Deep Cove.
- More information is needed about water quality, and Squamish people need to be more knowledgeable to understand pollution issues.
- Smog and poor air quality are a concern.

Clean water means a lot of things. Clean water means you get to live. (Byron Joseph)

It would be good if we had people who knew more about water quality. You just have to keep on top of the water. I don't know who checks the water. ... People in Whistler are dumping their stuff in the river. It doesn't seem to matter until someone gets sick. (Peter Jacobs)

I'd like to see Whistler put a stop to that sewage in the river. (Harvey Andrew)

Clean water is the basis of cleansing our soul. In order for us to have a clean healthy body, we need clean water from our streams. (Chief Bill Williams)

We shouldn't have to ask these companies more than once to get their mess out of the waterways; they should do it the first time. ((Stawamus) Bob Baker)

Polluted air means sick people, sick plants and animals. (Rudy Reimer)

Slope stability is very important. We have to incorporate road deactivation and slope stabilization into our plans. Then you can begin to do the work on the bottom end of the other systems because you will know that the rest of the watershed will not be blown out by slope instability. (Randy Lewis)

On Cheakamus, IR11 we have no comprehensive dike protection. There's not much attention that seems to be paid to that part of our territory. (Deborah Jacobs)

So much has happened to the water, we'll always be taking Whistler's residue. (Hank Williams)

Management Objectives and Strategies

Objectives	Strategies
Ensure a clean, safe and reliable supply of water for all Squamish communities and residents.	Prohibit the dumping of chemical pollutants and sewage into Squamish waterways (especially Whistler sewage and effluent from the Port Melon and Woodfibre pulpmills). Demand the clean-up of the closed Britannia Mine and Squamish chemical plant.
Restore water quality where it has been degraded by past resource management activities.	
Manage potential effects of resource development activities on natural stream flow regime to maintain watershed hydrological integrity.	Provide training and capacity building to enable the Nation to undertake water quality monitoring and assessment.
Protect burial sites - and other heritage and cultural sites and property - from erosion.	Rehabilitate negatively impacted watersheds to improve water quality and or restore streamflow regimes to sustainable levels.
Protect aquatic ecosystems from pollution.	Prevent logging of steep or unstable slopes and in riparian areas.
Protect and/or restore traditional bathing areas.	Develop a disaster response plan for Daisy Lake Dam.
	Implement erosion control measures where needed to protect Squamish land, burial sites, etc. (e.g.,

7.9 Access Management

Background

[More to follow in later draft from aquatic and environmental base case; road density]

Community Values and Perspectives

Squamish members do not generally support making new roads, but people feel that existing roads should be maintained. Perspectives include:

- There is enough access on current roads, especially to reserves. New roads are not needed.
- Access to the remaining wilderness should be very limited so that it is not overused and so that it does not become commercial. Some roads should be closed to reduce traffic, and some should be gated to minimize access.
- Some logging roads should be deactivated.
- Reserve roads should be improved and roads for other than logging purposes should be maintained. Safety is a consideration.
- It is important to protect Squamish lands from mis-use by non-Squamish people. Others can be disrespectful (e.g., starting fires where they shouldn't be).

It's important to keep our ground sacred for our own people. ((Stawamus) Bob Baker)

If we can find a way to welcome people in our territory, tourism is appropriate, but through controlled access so that they are steered away from the sites that are culturally sensitive. (Chief Bill Williams)

Roads should stop, since the slopes up there are bad, roads and bridges and such all contribute to the wash down river and harm the fish. (Randy Lewis)

I wouldn't want to see a road go into the Elaho or those areas but in other areas it might be OK if the roads were done properly. You have to take into account safety. (Byron Joseph)

I like the idea of getting people out into the wilderness. We should have information centers set up. The Northern tribes have conservation officers that marshal the use of areas. (Chief Richard Dick Williams)

Enhance the roads that are already in use; we do not need new ones, just use the ones we've got. (Christine Baker)

I don't know about new roads. There are already a lot of roads out there. They cost a lot of money and you have to maintain them. (Allen Harry)

I'm not a big road fan. People take too many liberties, like dumping garbage along roadsides. I'd like to see back country use happen without roads. Monitoring roads could be another job. (Walter Knott)

Management Objectives and Strategies

Objectives	Strategies
Ensure that roads on reserve are maintained to a safe standard.	Develop a comprehensive access management strategy for the traditional territory.
Limit access to remaining wild spirit places to maintain wildlife and cultural values.	Deactivate and/or gate logging roads as needed to control access.

7.10 Outdoor Education and Land-based knowledge

Background

Many sites and larger areas in the traditional territory have special meaning for Squamish people because of the way oral traditions explain those places. Stories of legendary creatures attached to places in the natural landscape contain the knowledge of the relationship of the Squamish people to the land.

In Squamish culture there is a responsibility to pass down and bestow knowledge from one generation to the next. There is a series of events in teaching and years of mentorship to understand how to use resources. In the sharing and teaching of cultural knowledge, the land is the classroom; this knowledge cannot be taught or replicated in any other way without the land. In this model of education, the process of learning is attached to the land. Access to plants, sites and broader wild areas is therefore very important for teaching and practicing the Squamish culture. To maintain such access, the features of the land and the wild spirit places must be able to tell their stories, and people must have the opportunity to learn this land-based knowledge.

Community Values and Perspectives

Outdoor education is very important to Squamish members. The passing on of Squamish knowledge to children and youth is one of the most important values. There is much support for cultural camps. Perspectives include:

- Squamish youth are losing their knowledge of, and interest in nature and being in the forest.
- Children should be able to learn their genealogy and family heritage in terms of the links with places. In the traditional territory, children can see where their ancestors lived, and learn the information that goes with traditional place names.
- Experience in the traditional territory is valuable for helping Squamish members understand who they are, and to get back to themselves at a personal level if they're lost. Being near the river and mountains is empowering.
- Sites should be provided for outdoor education and heritage. An interpretation centre should be developed at the Squamish Estuary. Potlatch Creek would be another good site.
- There should be a year-round culture camp for youth. A camp should be made for recreation for children, and as a place for troubled children to go. A camp could teach children how to live in the environment. This is especially important to give the children from the city a tie to the land. Camping at Evans Lake used to serve this purpose.

- Outdoor experience can help those who need opportunities for healing from periods of recovery (e.g., after leaving institutions). A camp could also provide treatment and recovery on site.
- Retreat camps or cultural camps could also serve adults for spiritual activities, and serve as a central place for learning from the elders, for workshops and as a base for backpacking. Several centers could be established in different valleys.
- A First Nations Awareness camp could help educate non-Squamish people, including people from government, tying into ecotourism. Another variation is an interpretive center, which could serve traditional foods and display some cultural activities. Backcountry tourists should learn about the heritage of the places they are visiting.
- Caution should be taken not to commercialize the culture of the Squamish Nation through private enterprise involving performances or displays, camps and/or longhouses. Teachings say that the longhouse should never be separated from the family or the home.
- Education work can provide jobs to teachers and others, and it can train youth for employment in tourism.
- Archaeological sites can be used for research and teaching.

I think all the old stories about the legendary creatures are important: Smilaithe, Kulkalaithe, the little people, the two headed serpent all fit into a natural landscape. We need a natural landscape to be able to understand those stories and to keep them alive. These stories exist all over and tell of a time that we might have forgotten. These stories show our connection to the land. [They] show how long we have been here and where we came from....

When we talk about using the land we should also talk about our songs and other spiritual gifts. ... It is strange that we always have to prove that we come from the land even though we already inherently know that it is true. It helps us in some way though to have to prove all these things. It helps bring to our consciousness the importance of the land when we have to prove it to other people. I think that these uses are more important than logging. ...

I would like to see people involved with the land in different ways. I would like to see more projects like youth camps. (Tracy Williams)

We have to consider how our actions will impact on future descendants. It is imperative to bestow the stewardship of our traditional knowledge on to our "men men" (Chief Ian Campbell)

We've tried to work with some of the hereditary chiefs to help show the kids fishing. We bring children to the northern parts of the territory. It's likely that if we didn't offer these opportunities they would not have the chance to get off the reserve. (Deborah Jacobs)

First Nations Awareness camp, to go up there and have a retreat facility, to invite people from government, cooperate, people who need corrections, have tourism in the high season, set up workshops etc. ... It would be really feasible to promote First Nations people: where we are, where we come from, and also to create jobs for the young people and the elders for culture awareness and art, canoes, pole and all these things we can run out of a camp. Attach the forestry to it and then they can see what's being done and what it means to First Nations people and that will sell. We bring people out to get away from it all to hear the stories and the drumming of our peoples. It would also be healing. (Dale Harry)

We need wilderness access, to go alone or in groups for recreation, education, spiritual and cultural purposes. ... With my students we go out and look around and learn that as human beings on this planet we are only part of something larger. (Vanessa Campbell)

We just ran around in the woods and learned a lot. We learned from our friends our own age. They learned from their older siblings. You can remember that a story tells us you can hunt here or pick berries here. ...

You can't use books to show how to cut a fish. I love what the elders said ... They shared so much because there is so much worth sharing. Everyone is looking for that peace. (Peter Jacobs)

A one week culture camp is not enough. My son is one who participated and he wants more, that's not enough. For all kids and year round, not a week. ... Then see them through until they get older and need to learn about the different stages of life. I did not experience that and they should through culture camping. (Christine Baker)

The more we get our people back out onto the landscape the more of our culture we get back. Being out there and learning about activities our ancestors did on a day to day basis has a powerful effect on people, be it elders or the youth, everyone has something more to learn, it's a life long experience; the moment you lose the will to learn life gets very boring. (Rudy Reimer)

The children have a better chance to learn the culture and language if you start teaching them at a really young age. I used to talk to my granddaughter Beckie in the Squamish language and she still remembers it these days. (Lawrence Baker)

The longhouses should be protected. There should be longhouses where kids can go. (Marge Toman)

I tell the people that the power is in the language. If you don't have the language you lose the prayers and the culture... Young people today don't know how to work with the spirits. As soon as I am gone and my generation is gone these things will be a way of the past. That's why it is so important to work with the language and the young people. (Lawrence Baker)

It is very important for our membership to see how beautiful our territory is, and have a better understanding of what we want to protect, what is within our boundaries. (Chief Bill Williams)

I asked my students if they have any idea what the long houses were built from and they didn't know so we need more resources to show them. We could show them how to build a longhouse if there were enough resources. (Alroy Baker)

Right now what is important to me is recreation for children and teaching them about the past. When I was young we packed a lot. [Carried stuff around a lot.] We didn't have a TV and washed clothes by hand. All these things that just don't exist anymore since modern technology has changed a lot of our lifestyle. (Gwen Harry)

Teaching our younger generation is really important. Tourism will be the bread and butter thing in the future so it is important for kids to know about their land and nature and stuff. (Allen Harry)

Fifteen years ago we took a bunch of kids camping. Some of them had never been camping before. They had so much fun just being away from the TVs and radios. For some of them it made them look at their lives and make better choices. (Orene Brown)

Grade Four kids come up and I teach them about the plants and the hunting and the fishing. The things that they learn about the use of the forest and plants and fishing; it opens up their eyes to a whole new world especially the cedar tree for its many uses. That would be great for all people in general. If they understood everything they would see why we are so gung-ho about protecting the land and everything. (Bernie Billy)

It would good to use the land as a place of healing. Some people that have really lost their way might find help up there through the Indian culture. It's peaceful. (Marion Joseph)

Management Objectives and Strategies

Objectives	Strategies
Provide opportunities for Squamish members – especially youth and children – to experience the land and their culture in a natural setting.	Establish outdoor education and cultural camps for Squamish youth and community members to learn about their culture, experience their land, and develop outdoor survival skills.
Provide opportunities for healing and recovery through closer connection with the land.	Establish a Squamish Nation Awareness Camp to help educate non-natives about Squamish culture.
Provide opportunities for non-Native people to learn about the Squamish Nation.	Establish a nature interpretation centre (e.g., at Squamish estuary, Potlatch Creek). Establish a program and camps to provide opportunities for healing and recovery for Squamish community members.

8 Sensitive Areas and Restoration Areas

Within the Forest Stewardship Zone, two subzones are identified: Sensitive Areas and Restoration Areas.

8.1 Sensitive Areas

Sensitive Areas are those areas within the Forest Stewardship Zone where relatively extensive areas of old-growth forests remain and important biodiversity and cultural/heritage values are found. Special care must be taken to ensure that the wildlife and cultural values of these areas are not compromised through further logging or other developments. It is expected that development will continue to occur in these areas; however, higher levels of forest retention and other protective measures will be needed in forest development planning than would occur elsewhere in the Forest Stewardship Zone. Two Sensitive Areas are identified in this land use plan:

- Lower Elaho River Sensitive Area; and,
- Callaghan Lake/Upper Soo River Sensitive Area.

The development of innovative, alternative silviculture and harvesting techniques in these areas should be done with the guidance of the Squamish Nation community and provide job skills and employment for Squamish people as a priority.

8.2 Restoration Areas

Restoration Areas are those areas within the Forest Stewardship Zone where intensive logging or other development has occurred in the recent past such that extensive areas of these watersheds are now second growth forests. These watersheds will require special restoration efforts to restore a range of natural values that have been heavily compromised through past logging, mining and road building. Activity in restoration areas should also address intensive silviculture activities – such as planting, thinning and pruning – to improve the quality and value of the extensive second growth stands which are now greatly under-managed, and to provide Squamish members with jobs.

Wildlife habitat restoration and intensive silviculture activities in the Restoration Areas should be planned and undertaken with the guidance of Squamish members, and provide jobs and economic opportunities for Squamish people.

Two general Restoration Areas are identified in this land use plan:

- Mamquam River Restoration Area; and,
- Ashlu River Restoration Area.

These sub-zone designations are preliminary and require further analysis and discussion by the community. The designation of these areas does not imply that restoration or ecological forestry will not be practiced outside of these sub-zones. However, these areas are identified as priority areas for attention in the near term.

Additional areas that have been identified by community members as requiring restoration include:

- Brohm Ridge: Brohm Ridge is an important area for hunting, trapping, berry picking and other activities. The ridge leads up to Mt. Garibaldi, which has strong mythological importance to the Squamish people. The area has been heavily impacted by logging, a failed ski resort development, and motorized recreation activities. Numerous concerns were expressed about the impacts of a proposed new ski resort development in this area. Brohm Ridge requires a local plan to be developed with the guidance of Squamish members to address development pressures, and to protect and restore important cultural and ecological values.
- The chemical plant site in downtown Squamish: This area has been contaminated with mercury which is in the sediment and will become a health hazard when disturbed.
- Cheakamus River: The river has become polluted from sewage from Whistler. Restoration work is required to clean up the water.
- Cheekye and Brackendale: Planting and large woody debris are needed to stabilize banks, rather than diking.
- Jimmy Jimmy Slough.
- Evans Creek (and Evans Lake Camp).
- Little Stamis Creek.
- Stawish (base of the Chief).
- Historic grave sites and villages: These include Kwum Kwum (Defence Island), IR28, IR28A, IR 8 (Chuck Chuck), IR 12 (Yookwitz), IR 10 (Skowishin) and IR 9.

The Ashlu, and areas in the mountains are a concern to me. Going out in the spring, areas where the medicine people go, they can hand it down to those who can be trusted and there are people who know those areas and things to get. They say it's harder to get those things. The trees and all the things around the trees are important, the plants and the animals hold all the land together. (Vera Douglas)

Our territory should be restored where they logged it out. (Frank Miranda)

I want areas of our territory that have already been logged off and are seen as having no value, they are important. We need control in the future, so that we can create wealth in the future – healthy habitats, waters, logging of second growth, and so on. If we do this then we can set aside more areas for our community. (Chief Bill Williams)

I would like them to rehabilitate areas so that the wildlife and fish are numerous once again; I'd like to see it restored. (Austin Chandler)

It is starting to get harder to do our gathering. They want to develop up on Brohm Ridge and that is the area of our family's trap line. They are widening the road up there for the skidoos. They have built platforms for studies on the snow. They are saying that there are no bears that come down that far but we see bears all the time and we don't even go up very far. They say there is no fish in there but we've got a different story. We do a lot up there with our family because we want to keep an eye on everything that is going on up there. (Bernie Billy)

9 **Kwa kwayx welh-aynexws (Wild Spirit Places)**

The majority of the Nation's traditional territory has been developed over a relatively short period of time. Only a few areas remain as wilderness. These areas are especially important as natural and cultural sanctuaries for the Nation, and as places to sustain and nurture the Nation's special relationship to the land.

In this land use plan, five Kwa kwayx welh-aynexws ta skwxwú7mesh temíxw (Wild Spirit Places of the Squamish Nation's Land, or WSPs) have been identified. These important areas should be managed to retain their wilderness attributes, to provide places for spiritual and cultural renewal for the Squamish Nation, and for compatible uses. The following sections describe community perspectives on Squamish Wild Spirit Places (WSPs) and the five candidate WSP areas.

Note that many smaller natural and cultural areas are equally important to the Nation and these have not been systematically identified and mapped as part of this land use planning process given constraints of time and budget. In Phase 2 of the land use planning process, additional, smaller areas will be identified for protection throughout the territory, in consultation with the community.

9.1 **Community Perspectives on WSPs**

There is significant support from the Squamish Nation community to identify and designate additional areas within the traditional territory where industrial development would be excluded. These areas would be protected and kept in their natural state to provide opportunities for traditional cultural, sustenance, and spiritual uses by the Nation. Community perspectives on designating remaining wilderness areas as wild spirit places include the following:

- There is widespread concern about the extensive logging and tourism development that has already occurred, and the pace at which remaining wild spirit places are being lost.
- Remaining natural areas are important and increasingly scarce. Protecting old growth areas and sacred sites is especially important, for carrying on family traditions and sustaining Squamish culture.
- Remaining natural areas need to be protected to keep options open for the Nation, until the Nation has a better understanding of what is left and can decide for itself how those areas are used.
- WSPs should not be made into parks that exclude traditional uses. The Nation will be responsible for the management of these areas to ensure that their primary use is for cultural, traditional and other compatible uses for and by the Nation.

We need to protect certain things that must be preserved inside an area ... We need to send our people out to areas where they can go and practice our traditions. (Donna Billy)

We cannot buy or replicate the natural bounty which evolved from time immemorial. There are places in our territory that resonate with snahm (power). This is our church, hospital, government, etc. (Chief Ian Campbell)

All the northern part of the territory should be protected for animal habitat.... My dad used to talk a lot about Jervis inlet and Knight inlet. They talked about how a lot of raiding parties came down over the top. Probably Kwagilth people. They used to talk about some of the marsh areas up there (in the Elaho area). They were supposedly full of quicksand. The Squamish knew which trails to take and they would escape into the marshes to get away from their enemies. ... It is important that we have the freedom to go onto the land without being bothered so that we can do hunting and fishing, and gathering plants and cedar, and wildlife. Too many regulations stop us from going onto the land. (Allen Harry)

Wildlife habitat is important to the animals themselves but also to people. Without animals in a forest it's a dead landscape. What decent habitat is left must be set aside so that the animals can have homes. Modern culture pushes and pushes out further and further into so-called wilderness areas; these areas are not wilderness, these areas were and are the homes of numerous other species, but also was the home of our ancestors. (Rudy Reimer)

The Elaho, the Clendenning, the glaciers – it's our future water. (Donna Billy)

Some of the territory should be left un-utilized by people. We should leave certain places alone and let Mother Nature take her course. (Chief Gibby Jacob)

Preserving the wildlife, the resources and continued access to wilderness for our memberships for generations to come is very important. Our boundaries should be acknowledged by native and non-native governments. Other people will only acknowledge us if we take a stand for what we know is right, for what we know should be happening on our land. (Chief Richard Dick Williams)

I'd like to see the land protected but not made into a park. If they make it into a park you can't even pick your own herbs in it. Some people I know were picking their berries in Garibaldi Park and they were charged for it. (Allen Harry)

Areas where our Siyone people go to bathe, and that are used for cultural purposes need to be protected. And not just those areas, but the areas around them. We also need to preserve old growth areas. By natural state, I do not mean that nobody will ever go there or take anything that is from there. You just don't do it commercially. (Harold Calla)

The Elaho valley, Sims creek, back of the Ashlu – these places are important for cultural heritage protection. (Dale Harry)

It is not the same thing to build a sweat lodge in a city lot as it is to build one in the wilderness. We need places away from the noises and feelings of the city. (Maurice Nahanee)

We need places protected for traditional cultural practices, including an area that would be used to practice the longhouse ways. A lot of the territory is unfortunately under second and third growth. We need strong lines to separate areas that will remain untouched. (Dennis Joseph)

Whatever is left should be protected and restored for our children. ((Stawamus) Bob Baker)

9.2 Principles for the Management of WSPs

Industrial uses, such as logging, mining and hydroelectric development will be excluded from WSPs. WSPs will be maintained in their natural state while allowing for a full range of traditional cultural, spiritual and other compatible uses. Through the establishment of WSPs, the Nation will provide for the continuity of the community's cultural connection to the land, while allowing for their use and enjoyment by visitors who respect and honor these areas.

Specifically, the WSPs will be established:

- To maintain them for the benefit, education and enjoyment of present and future generations, and more specifically, to provide for the protection and preservation of the environment and Squamish culture.
- To exclude extraction or harvesting by anyone of the resources of the lands in support of a commercial enterprise, while allowing for the Squamish cultural and traditional uses noted below.
- To provide for the continuation of Squamish cultural activities and traditional renewable resource harvesting activities, including:
 - gathering traditional Squamish foods;
 - gathering plants used for medicinal and ceremonial purposes;
 - hunting, trapping, and fishing;
 - cutting selected trees for ceremonial or artistic purposes;
 - conducting, teaching or demonstrating ceremonies of traditional, spiritual or religious significance;
 - seeking cultural or spiritual inspiration; and,
 - construction and use of shelters (such as camps and longhouses) essential to the pursuit of the above activities.

WSPs will be managed by the Squamish Nation. Following designation of these areas, the Nation will undertake a management planning process to further refine management goals and objectives for each area. Resource management objectives and strategies identified in section 7 of this plan that are appropriate to WSPs will be incorporated into these management plans.

Neither the establishment of the WSPs nor anything in any agreement pertaining to their management shall prejudice or otherwise limit the aboriginal rights of the Squamish Nation.

9.3 Candidate Wild Spirit Places

Five areas have been identified as candidate Wild Spirit Places by Squamish community members. They are described and mapped in this first draft as the basis for further dialogue within the community. The following table summarizes the proposed WSPs.

Table 1: Candidate Kwa kwayx welh-aynexws ta skwxwú7mesh temíxw (Wild Spirit Places)

Wild Spirit Place	Total Area (ha)	Forest Cover (ha & %)	THLB (ha & %)	AT (ha & %)	CWH (ha & %)	MH (ha & %)
Nsíiyx-nitem tl'a sutch (Upper Elaho)	17,753	10,281 (58%)	6,812 (38%)	5,561 (31%)	7,205 (41%)	4,986 (28%)
Nexw-áyantsut (Sims Creek)	17,280	2,553 (13%)	1,120 (6%)	8,893 (52%)	4,660 (24%)	3,725 (21%)
Esté-tiwilh (West Squamish)	9,173	3,760 (41%)	1354 (15%)	3479 (38%)	4495 (49%)	1199 (13%)
Payakéntsut (West Callaghan)	10,224	4,529 (44%)	1,682 (16%)	5,196 (51%)	3,105 (29%)	2,012 (20%)
Kwáyatsut (Upper Cheakamus)	Designation and boundaries to be determined					
Total Area % Total Area	54,430	21,123 (39%)	10,968 (20%)	23,129 (42%)	19,375 (36%)	11,922 (22%)

THLB: Timber Harvesting Landbase
 AT: Alpine Tundra Biogeoclimatic Zone
 CWH: Coastal Western Hemlock Biogeoclimatic Zone
 MH: Mountain Hemlock Zone Biogeoclimatic Zone

The total area of the candidate Wild Spirit Places is 54,430 hectares, or 8.5% of the traditional territory.

Nsíiwx-nitem tl'a sutch (Upper Elaho Valley)

Nsíiwx-nitem tl'a sutch (pronounced 'ence aey x nate um tla soe-taech') is located in the Upper Elaho Valley. It has been identified as a candidate area for designation as a WSP by the Squamish Nation. The Upper Elaho is the largest unprotected forest wilderness remaining in the territory. The area of the proposed WSP is 17,753 hectares. It includes the all of the unprotected forests of the upper valley north of Lava Creek, and the west side of the Elaho Valley contiguous with the existing Clendenning Park boundary, north to the traditional territory boundary at the height of land.

Squamish Cultural Values

- Extensive opportunities for traditional spiritual and cultural uses.
- High scenic and recreation potential.
- High quality backcountry and ecotourism potential.

Ecological Values

- Extensive old-growth forests.
- Important moose habitat and winter range.
- Important goat habitat and winter range.
- Contains small and threatened grizzly bear population.

I was really happy with the way we lived. We did a lot of hunting and fishing. We'd even go up around Pemberton and get a moose. If you go up there now it is pretty hard to find a moose. The white people have knocked down all their homes in the trees. That's why I thought the Elaho was important. That's on Squamish land and we could do what is best. (Lawrence Baker)

The upper territories up by the Elaho and those places need protection. (Janice George)

In the Elaho and where the rock shelter is; that is a really powerful area. I can really feel our ancestors there. (Linda Williams)

We want to see areas like the Elaho preserved for all time. That is a very ancient place with much medicine and importance to our people. We need these areas for our young people. We need to work with the government and companies to ensure that these areas are saved. (Byron Joseph)

Nexw-áyantsut (Sims Creek)

Nexw-áyantsut (pronounced 'nook eye un sote') is located at Sims Creek. This area has been identified as a candidate area for designation as a WSP by the Squamish Nation. The proposed Sims Creek WSP is 17,280 hectares in size and is adjacent to Clendenning Provincial Park.

The lower portions of the valley have recently been logged (since 1995); however, important old-growth forest and riparian habitat remains intact in the mid and upper portions of the valley. The area offers outstanding backcountry recreation and tourism potential, including a cross-over hike from the Sims Creek Valley to the popular Princess Louisa Inlet. The trail is currently threatened with logging. Sims Creek has been the focus of the "Witness Project," a collaboration between the Squamish Nation and non-native individuals and groups concerned about forest and cultural issues in the northern portion of the territory.

Squamish Cultural Values

- Extensive opportunities for traditional spiritual and cultural uses.
- High scenic and recreation potential.
- High quality backcountry and ecotourism potential.

Ecological Values

- Extensive old-growth forests.
- Important goat habitat and winter range.
- Contains small and threatened grizzly bear population.

You have to be able to go to the bush for quiet. You can't get your message form the creator in English. You need to be able to speak Squamish. A lot of the dancers come to me to understand their power but they can't get their messages a lot of the time because they don't have their language. (Lawrence Baker)

Up at the Elaho, I was hoping they'd make a park out of that but there is so much timber up there, they just want to make money out of it. That's the last stand of old-growth for the animals to go. That's my biggest concern is the encroachment of European society on wilderness... We acted as a sort of custodian to look over the wilderness up there. The only way you can do that is to be in the community. We need more input from the native people. (Lawrence Baker)

Sims Creek, Clendenning and last part of the Elaho, Callaghan, Brandywine, Skookum and Mamquam river system – these places are important to set aside. (Chief Bill Williams)

Esté-tiwilh (West Side Squamish River)

Esté-tiwilh (pronounced 'us tut ee wayth') is located on the west side of the Squamish River between the Ashlu River and the Lower Elaho River. It has been identified as a candidate area for designation as a WSP by the Squamish Nation. Over 16 kilometres of low elevation old-growth and riparian forests remain intact, with very high quality grizzly bear and mountain goat habitat, as well high quality anadromous salmonid habitat. The proposed WSP also includes a portion of the lower Ashlu, which includes an historic village site, as well as Sigurd Creek, abutting Mt. Tantalus Provincial Park. The proposed Esté-tiwilh WSP is 9,173 hectares in size.

Squamish Cultural Values

- Extensive opportunities for traditional spiritual and cultural uses.
- High scenic and recreation potential.
- High quality backcountry and ecotourism potential.

Ecological Values

- Extensive old-growth forest and intact riparian habitat
- High capability grizzly bear habitat.
- Extensive intact and productive salmon habitat.
- Important mountain goat winter range.

Payakéntsut (West Callaghan)

Payakéntsut (pronounced 'pie a cun sote') is located near Callaghan Lake in the Cheakamus valley. It has been identified as a candidate area for designation as a WSP by the Squamish Nation. This WSP is adjacent to the existing Callaghan Lake provincial park, near Whistler. At 10,224 hectares, it encompasses one of the largest areas of unprotected old-growth in the Cheakamus river valley.

Squamish Cultural Values

- Opportunities for traditional use.
- High scenic and recreation potential.

- High quality backcountry and ecotourism potential.

Ecological Values

- Extensive old-growth forests.
- High quality wildlife habitat.

Kwáyatsut (Upper Cheakamus)

Kwáyatsut (Upper Cheakamus) has been identified as a possible area for designation as a WSP by the Squamish Nation. Further analysis is needed to determine the appropriate designation and boundaries for this area, which is largely within Garibaldi provincial park. The results of this analysis will be included in the final land use plan.

Other Important Areas

In addition to the above larger WSPs, a number of smaller but equally important natural or cultural areas have been identified for protection by Squamish community members through this community consultation process.

As noted earlier, further research and community consultation is required in Phase 2 of this land use planning process to identify the full range of these important sites and determine the levels of protection needed. Furthermore, due to the sensitivity of the information with respect to these smaller areas, they may not be mapped or described in detail in this plan even when identified.

Examples of some important smaller areas that community members have stated require high levels of protection include:

- Bains Island (Brackendale);
- Cheekye (the forested areas around IR11);
- community bathing sites and adjacent areas;
- bathing sites for Siyone rituals and protocols that include bathing;
- past and future burial sites;
- old village sites;
- canoe landing sites on Howe Sound Islands;
- Potlatch Creek, on the west side of Howe Sound⁷; and,
- traditional fishing areas.

Bains Island in Brackendale is an important place. They should make sure places like that are protected. (Jim Harry)

⁷ Potlatch Creek is an important heritage site. A long-standing war between the Squamish and the Kwakiutl was settled amicably at a large potlatch here in the 1600s.

10 Economic Development

Jobs and economic development opportunities are fundamentally important to the Squamish people. For too long, the Nation has been denied fair and equitable access to opportunities while others have profited from the Nation's land. The following statements represent community perspectives on jobs and economic development opportunities for the Squamish Nation:

- Economic development in the traditional territory has benefited others, not Squamish members. Future development has to be to the benefit of Squamish people.
- Meaningful jobs are badly needed. High unemployment and poverty have had a negative impact on Squamish society.
- Opinions on whether the Squamish Nation should enter into joint ventures or partnerships with non-Squamish Nation business in forestry, tourism, or other activities are mixed. On the one side opinions are that Squamish members would have too little power in relation to large corporations; that only a few Squamish members would benefit; that the Squamish would benefit more if they do business on their own; and that big business/government cannot be trusted. On the other side, opinions are that joint ventures provide a way to become involved; they can build positive relationships with neighbours; they can add to the capacity of the Squamish Nation, and can provide benefits. Joint venture contracts should be carefully designed and the Squamish should own at least 51% of the enterprise.
- While most Squamish members seem to agree that the Squamish Nation should enter into co-management arrangements with other levels of government to manage the forests and wilderness of the traditional territory, several members are opposed. Some would like to wait for a treaty settlement first, or otherwise for the Squamish to have full control rather than shared control. Another view is that, until self-government is achieved, co-management is a necessity – there is no choice.
- For any work for which Squamish members qualify, Squamish people should be given the first opportunity for those jobs.
- Education and training should be a high priority so that Squamish youth will get the qualifications needed for resource management and industry jobs.
- More employment of Squamish members in resource management and the forest industry could help to change the industry from within, by bringing an influence of Squamish culture.
- Jobs can be created in connection with the forest industry that don't necessarily occur in the forests, cutting down trees. Jobs need to be sustainable.
- Jobs in the forests and wilderness that seem to have the most support of Squamish members are wildlife management, habitat restoration and silviculture (reforestation). Other jobs that are important are backcountry tourism (ecotourism), forestry, gathering or cultivation of plants to sell. Front country tourism (near roads, lodges, etc.) is somewhat important.
- Ecotourism is a promising form of development that could largely replace forestry. (See section 7.7 on recreation and tourism for comments on economic aspect of ecotourism.)
- Other economic opportunities that have been suggested include greenhouses (to grow seedlings), bottling and selling water, growing hemp, and a film studio.
- Some people feel that village sites are needed.

That's my thinking about hydro. They come here and give you hats and it looks like big money. But I know it's not true. It'll only be good for about five months. They just see those dollar signs that are going to feed our people. They don't see it's just paper. It won't feed anybody. It'll go back to the white people before long. It'll go right back into the government's pockets. They own all the liquor stores all the beer parlors all the shopping markets so they will end up with the money after we spend it. ((Stawamus) Bob Baker)

We need jobs badly. We are under very hard times as a people. (Allen Harry)

I've been down at the waterfront for 42 years and the changes in the forests have made a huge difference down at the water. There are no more natives that are loggers or longshoreman. They all used to be longshoreman and loggers at one time. It used to be 60% natives working on the waterfront. Now we just have a handful left. The younger fellows aren't going in because there is not work. The lumber is down and when the lumber is down everything goes down: the hunting, the fishing, everything. (Kenny Baker)

Not one Nation member is working out there [in the forests and wilderness] and we are not seeing anything from it ... [if we go into] co-management, it should be led by the Squamish Nation. And with business ventures, only if it employs Squamish Nation members. (Austin Chandler)

There is an incredible opportunity to share who we are. We need to go out and take initiative to get into tourism, hunting, fishing, and maybe even some selective logging. We need to show people that we are going to be involved for a very long time. We need to promote our long-term interest in the land. (Dennis Joseph)

If you don't engage you won't get anything that you want. There are a lot of people out there that are not Squamish and if we don't work with them we will not achieve our goals and objectives. (Harold Calla)

People should have an opportunity to work in the forests but have the knowledge to know how important it is. Those who work out there should know what's important. (Vera Douglas)

Co-management is what our ancestors did. It is what we have inherently within us. It should have been co-management all along. ... Whatever is going to happen there, it should be our people that are doing it. It's where we came from; it's where our ancestors are. Once we get back to the land and develop that connection with the history, the pride will be more than instilled and it will improve the health and well being of the whole Squamish Nation. (Orene Brown)

Squamish people should get more jobs. They are logging up there without our permission. (Laura Williams)

If more of our people would get into the logging they would have a chance to explain to the non-natives how important the resources are that we use, for communications between the non-natives and our members to be working in the logging community. (Alroy Baker)

It is very important that our people get some gainful employment. Not just summer jobs but permanent jobs. We must start looking at office and technical jobs. Some of our people will be coming out of the sciences in the near future. It's a big world out there and training becomes useful in our community and the non-native community. (Chief Gibby Jacob)

Management Objectives and Strategies

Objectives	Strategies
Create jobs and economic development opportunities for Squamish people.	Identify training needs in resource management and tourism positions, focusing on priority areas of interest to Squamish Nation members.
Ensure the Nation has adequate skilled and trained individuals to carry out a full range of resource management functions: technical, planning, and field-based.	Pursue joint venture opportunities in forestry and tourism. Pursue some form of forest tenure to be held by the Nation. Pursue a tourism licensing scheme for the Nation for activities on the traditional territory. See also sections 7.2, 7.3, 7.4, and 7.7.

11 Research and Inventory Priorities

[To be completed in final draft]

- Baseline information and monitoring of watersheds (e.g., report cards) are needed. Monitoring is also a pressing need – of fish habitat, trail impact, other impacts of development, e.g., ski areas, logging, highway widening.
- Systematic archaeological, traditional use and land occupancy studies need to be gathered, compiled and expanded on, to reflect a comprehensive statement on the Nation's history to be used for education, treaty negotiations, etc.
- An assessment of the functional condition of watersheds needs to be undertaken. .
- Other planning processes need to be monitored to assess their compliance with this Xay Temíxw Land Use Plan, especially Five Year Development Plans and Twenty Year Management Plans.
- An assessment of the revenue provided to other planning processes within the traditional territory needs to be undertaken.

12 Implementation

[To be completed in the final draft]

13 List of Maps

The following maps illustrating land use and resource themes are an integral part of this land use plan.

13.1 Land Use Maps

- Xay Temíxw Land Use Plan Map
- High Conservation Value Forests (HCV) Forests of the Traditional Territory Map *[to follow in final draft]*.
- Archaeological Overview Assessment Map *[to follow in final draft]*.
- Skxwúmish7úlh Squamish Territory (place names) Map *[to follow in final draft]*.
- Squamish Planning Unit Maps (Squamish, Elaho, West Howe Sound, East Howe Sound, Mamquam, Cheakamus, North Shore) *[to be completed in Phase 2]*.

13.2 Resource Theme Maps

The following resource theme maps at 1:250,000 scale were also compiled in the preparation of this land use plan. The cooperation of the Land Use Coordination Office in providing this mapping information is acknowledged and appreciated:

- Satellite image
- Current Land Use Designations
- Forest Cover
- Timber Harvesting Landbase
- Visual Resource Management
- Mammals – Ungulates
- Mammals – Other
- Birds – Mature/Old-Growth Forest
- Birds – Additional Raptors
- Birds – Other
- Amphibians and Reptile Species
- Public Recreation Proposed Management Units (Summer) – Outdoor Recreation Council)
- Public Recreation Proposed Management Units (Winter) – Outdoor Recreation Council)
- Mineral Resources 1 (industrial)
- Mineral Resources 2 (metallic)
- Mineral Resources 3 (tenures)

- Bedrock Geology
- Zoning Guidelines for Commercial Recreation Planning – Summer
- Zoning Guidelines for Commercial Recreation Planning – Winter
- Roads by Custodian
- Water Resources
- Lake Management Opportunities for Recreational Angling
- Biogeoclimatic Zones
- Landscape Units
- Recreation Opportunity Spectrum
- Known Distribution of Fish
- Tourism Capability - Summer
- Tourism Capability - Winter
- Existing Tourism Use/Features

Appendix 1: Summary of Interviewee Responses

The following is a summary of interviewee responses to closed-ended question asked as part of the research for this draft land use plan. The interview process in the community is on-going, and further analysis of interview responses will be used to refine the final land use plan. This summary represents the responses of the first 56 interviews (not all interviewees responded to each question).

Do you go into the forests or wilderness of the traditional territory, or did you in the past?

Answer Options	Total	Percent of responses
Yes	46	96%
No	2	4%
DK	0	0%
	48	

Are any activities happening in the forests and wilderness that worry you?

Answer Options	Total	Percent of responses
Yes	42	91%
No	4	9%
Dk	0	0%
	46	

Are there any new or upcoming developments in the forests and wilderness that you are concerned about?

Answer Options	Total	Percent of responses
Yes	29	67%
No	5	12%
DK	9	21%
	43	

How important is it to you that the Squamish Nation get more jobs from its forests and wilderness?

Answer Options	Total	Percent
Do not support	1	2%
Unimportant	0	0%
Not very important	2	4%
Somewhat important	4	9%
Very important	39	85%
Don't know	0	0%
	46	

Here is a list of jobs that could be based in the forests and wilderness. Please choose the number that indicates how important you think each of these jobs are. 5 means very important and 1 means you don't support that type of job at all.

Forestry

Answer Options	Total	Percent
Do not support	5	11%
Unimportant	1	2%
Not very important	5	11%
Somewhat important	13	29%
Very important	20	44%
Don't know	1	2%
	45	

Trapping

Answer Options	Total	Percent
Do not support	14	30%
Unimportant	5	11%
Not very important	7	15%
Somewhat important	6	13%
Very important	12	26%
Don't know	2	4%
	46	

Guiding Hunting

Answer Options	Total	Percent
Do not support	17	36%
Unimportant	4	9%
Not very important	3	8%
Somewhat important	6	13%
Very important	10	21%
Don't know	2	4%
	47	

Guiding Fishing

Answer Options	Total	Percent
Do not support	10	21%
Unimportant	5	11%
Not very important	6	13%
Somewhat important	14	30%
Very important	10	21%
Don't know	2	4%
	47	

Front country tourism (near roads, motorized, lodges, etc.)

Answer Options	Total	Percent
Do not support	1	1%
Unimportant	3	7%
Not very important	8	17%
Somewhat important	16	35%
Very important	18	39%
Don't know	0	0%
	46	

Back country tourism (ecotourism, non-motorized)

Answer Options	Total	Percent
Do not support	3	7%
Unimportant	2	4%
Not very important	9	20%
Somewhat important	11	24%
Very important	19	42%
Don't know	1	2%
	45	

Gathering or cultivation of plants to sell (medicinal or botanical forest products)

Answer Options	Total	Percent
Do not support	5	12%
Unimportant	1	2%
Not very important	4	9%
Somewhat important	15	35%
Very important	16	37%
Don't know	2	5%
	43	

Wildlife Management and Habitat Restoration

Answer Options	Total	Percent
Do not support	1	2%
Unimportant	0	0%
Not very important	0	0%
Somewhat important	2	5%
Very important	41	93%
Don't know	0	0%
	44	

Silviculture (reforestation, tree planting etc.)

Answer Options	Total	Percent
Do not support	0	0%
Unimportant	1	3%
Not very important	0	0%
Somewhat important	3	8%
Very important	35	88%
Don't know	1	3%
	40	

Here is a list of some possible uses of the traditional territory. For each use, I want your opinion on its importance. Choose a number from 1 to 5, where 1 means you don't support that use at all, to 5, meaning that it is a very important use.

Gathering of plants for food and medicine

Answer Options	Total	Percent
Do not support	0	0%
Unimportant	0	0%
Not very important	1	2%
Somewhat important	4	9%
Very important	41	89%
Don't know	0	0%
	46	

Gathering of plants for spiritual or cultural uses

Answer Options	Total	Percent
Do not support	0	0%
Unimportant	0	0%
Not very important	2	4%
Somewhat important	1	2%
Very important	43	93%
Don't know	0	0%
	46	

Hunting

Answer Options	Total	Percent
Do not support	5	11%
Unimportant	1	2%
Not very important	2	4%
Somewhat important	11	24%
Very important	24	53%
Don't know	2	4%
	45	

Fishing

Answer Options	Total	Percent
Do not support	3	7%
Unimportant	1	2%
Not very important	2	4%
Somewhat important	6	13%
Very important	33	72%
Don't know	1	2%
	46	

Trapping

Answer Options	Total	Percent
Do not support	9	20%
Unimportant	6	14%
Not very important	9	20%
Somewhat important	6	14%
Very important	10	23%
Don't know	4	9%
	44	

Logging

Answer Options	Total	Percent
Do not support	4	10%
Unimportant	1	2%
Not very important	6	15%
Somewhat important	7	17%
Very important	22	54%
Don't know	1	2%
	41	

Cultural heritage protection (e.g., culturally modified trees, burial sites, historic camps and trails)

Answer Options	Total	Percent
Do not support	0	0%
Unimportant	0	0%
Not very important	0	0%
Somewhat important	1	2%
Very important	44	98%
Don't know	0	0%
	45	

Outdoor education/ learning through experience

Answer Options	Total	Percent
Do not support	0	0%
Unimportant	0	0%
Not very important	1	2%
Somewhat important	2	4%
Very important	42	93%
Don't know	0	0%
	45	

Motorized recreation and tourism (e.g., off-road driving and tours, snowmobiling, helicopter hiking, helicopter skiing)

Answer Options	Total	Percent
Do not support	9	20%
Unimportant	5	11%
Not very important	16	36%
Somewhat important	8	18%
Very important	6	13%
Don't know	1	2%
	45	

Non-motorized recreation and tourism (e.g., hiking, camping, skiing, kayaking, canoeing, rafting, guiding)

Answer Options	Total	Percent
Do not support	0	0%
Unimportant	0	0%
Not very important	7	16%
Somewhat important	12	28%
Very important	24	56%
Don't know	0	0%
	43	

Tourism facilities (e.g., lodges, hotels, marinas, ski resort, golf course)

Answer Options	Total	Percent
Do not support	4	9%
Unimportant	5	12%
Not very important	4	9%
Somewhat important	14	33%
Very important	16	37%
Don't know	0	0%
	43	

Roads (e.g., making new roads for access)

Answer Options	Total	Percent
Do not support	9	22%
Unimportant	8	20%
Not very important	10	24%
Somewhat important	7	17%
Very important	7	17%
Don't know	0	0%
	41	

Importance of Selected Environmental Values and Uses:

Clean water

Answer Options	Total	Percent
Do not support	1	2%
Unimportant	0	0%
Not very important	0	0%
Somewhat important	0	0%
Very important	43	98%
Don't know	0	0%
	44	

Wildlife and habitat protection

Answer Options	Total	Percent
Do not support	0	0%
Unimportant	0	0%
Not very important	0	0%
Somewhat important	2	5%
Very important	42	95%
Don't know	0	0%
	44	

Soil protection

Answer Options	Total	Percent
Do not support	1	2%
Unimportant	0	0%
Not very important	0	0%
Somewhat important	4	9%
Very important	40	89%
Don't know	0	0%
	45	

Flood protection

Answer Options	Total	Percent
Do not support	1	2%
Unimportant	0	0%
Not very important	3	7%
Somewhat important	6	14%
Very important	34	77%
Don't know	0	0%
	44	

Scenery (nice views)

Answer Options	Total	Percent
Do not support	0	0%
Unimportant	0	0%
Not very important	2	5%
Somewhat important	7	16%
Very important	34	77%
Don't know	1	2%
	44	

Habitat restoration (restoring wildlife populations and damaged areas)

Answer Options	Total	Percent
Do not support	0	0%
Unimportant	0	0%
Not very important	0	0%
Somewhat important	3	7%
Very important	40	91%
Don't know	1	2%
	44	

Stream restoration

Answer Options	Total	Percent
Do not support	0	0%
Unimportant	0	0%
Not very important	1	2%
Somewhat important	1	2%
Very important	41	95%
Don't know	0	0%
	43	

How much of the traditional territory do you think should be used for commercial forestry?

Answer Options	Total	Percent
None	12	29%
Small part	13	32%
Moderate part	13	32%
Large part	0	0%
All forests & wilderness	1	2%
Don't know	2	5%
	41	

Would you support more land being used for forestry if it is under the control of the Squamish Nation?

Answer Options	Total	Percent of responses
Yes	24	62%
No	12	31%
DK	3	8%
	39	

Would you support more land used for forestry if it is done with environmental priorities?

Answer Options	Total	Percent of responses
Yes	30	71%
No	7	17%
DK	5	12%
	42	

Are there particular things in the forest and wilderness lands that need to be protected or restored? (e.g., moose, devils club, sacred sites, culturally modified trees)

Answer Options	Total	Percent of responses
Yes	40	95%
No	0	0%
DK	2	5%
	42	

How important is it to you that some areas in the traditional territory remain undeveloped and kept in their natural state?

Answer Options	Total	responses
Should not happen	0	0%
Unimportant	0	0%
Not very important	0	0%
Somewhat important	3	6%
Very important	44	94%
Don't know	0	0%
	47	

*I am now going to read you two general statements. Please tell me how much you agree or disagree with each statement by choosing a number from 1 to 5, where 1 means that you totally **disagree** up to 5 which means that you totally **agree**:*

All remaining natural areas (wilderness) in the Squamish Nation traditional territory should be set aside from future development (logging, road building, etc.) to be kept in their natural state.

Answer Options	Total	Percent
1 Totally disagree	2	4%
2	0	0%
3	8	17%
4	6	13%
5 Totally agree	29	63%
Don't know	1	2%
	46	

All of the forests and wilderness should be open to all uses (logging, road building, etc.).

Answer Options	Total	Percent
1 Totally disagree	26	58%
2	4	9%
3	10	22%
4	2	4%
5 Totally agree	2	4%
Don't know	1	2%
	45	

I am now going to read you two more general statements. Again, please tell me how much you agree or disagree with each statement by choosing a number from 1 to 5, where 1 means that you totally disagree up to 5 which means that you totally agree:

The Squamish Nation should enter into co-management arrangements with other levels of government to manage the forests and wilderness of the traditional territory.

Answer Options	Total	Percent
1 Totally disagree	7	17%
2	1	2%
3	4	10%
4	3	7%
5 Totally agree	24	59%
Don't know	2	5%
	41	

The Squamish Nation should enter into joint ventures or partnerships with non-Squamish Nation business in forestry, tourism, or other activities.

Answer Options	Total	Percent
1 Totally disagree	8	19%
2	1	2%
3	9	21%
4	10	23%
5 Totally agree	13	30%
Don't know	2	5%
	43	

Appendix 2: Community Members Interviewed to date for Xay Temíxw

- | | |
|--------------------------------|----------------------------|
| 1 Alan Harry (Mulks) | 29 Kevin Rivers |
| 2 Chief Alana Andrews | 30 Laura Williams |
| 3 Alex Williams | 31 Lawrence Baker |
| 4 Alroy Baker | 32 Linda Williams |
| 5 Austin Chandler | 33 Louis John |
| 6 Bernie Billy | 34 Marge Toman |
| 7 Chief Bill Williams | 35 Marion Joseph |
| 8 (Stawamus) Bob Baker | 36 Maurice Nahanee |
| 9 Byron Joseph | 37 Orene Brown |
| 10 Christine Baker | 38 Peter Jacobs |
| 11 Dale Harry | 39 Randy Lewis |
| 12 Deborah Jacobs | 40 Rod Billy |
| 13 Dennis Joseph | 41 Rose Johnston |
| 14 Chief Richard Dick Williams | 42 Rose Reimer |
| 15 Donna Billy | 43 Rudy Reimer |
| 16 Francine Cooper | 44 Scott Nahanee |
| 17 Frank Miranda | 45 Sharon Miranda |
| 18 Gary and Susan Johnston | 46 Shirley Toman |
| 19 Chief Gibby Jacob | 47 Chief Stephanie Mathias |
| 20 Gwen Harry | 48 Stewart Nahanee |
| 21 Hank Williams | 49 Teddy Seward |
| 22 Harold Calla | 50 Tony Moody |
| 23 Harvey Andrew | 51 Tracy Mitchell |
| 24 Janice George | 52 Tracy Williams |
| 25 Jim Harry | 53 Vanessa Campbell |
| 26 Jimmy Nahanee | 54 Vera Douglas |
| 27 Joanne Chandler | 55 Veronica Baker |
| 28 Kenny Baker | 56 Walter Knott |