

GALIANO CONSERVANCY ASSOCIATION



Equity and Decolonization Plan

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WRITTEN BY
Dayna Eldridge
Frank Lando

SUBMITTED TO
Dr. Eric Higgs
ES 471



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This report was written by Dayna Eldridge, a mixed-race Chinese/European settler currently living on Lək'wəḡən and W̱SÁNEĆ territories, also known today as Victoria, BC and Frank Lando, a Palestinian/European settler currently residing on the unceded lands of the x̱məθḵwəy̱əm (Musqueam), Skwxwú7mesh (Squamish), Stó:lō and səl'ílwətaʔ/Selilwitulh (Tseil-Waututh) Nations.

This report was written after participating in a University of Victoria field course at the Galiano Conservancy Association's Millard Learning Centre on the unceded territories of the Penelakut, Hwlitsum (Lamalcha), Lelum Sar Augh Ta Naogh (Coast Salish Peoples of Galiano Society), and other Hul'qumi'num speaking peoples as well as the ceded and stolen land of the Tsawwassen First Nation.

We began both this written report portion of the project as well as the initial processes of this project with these self-locations, to acknowledge our own positionalities within this work and to make sure that we state clearly that we are writing this as settlers and uninvited guests on these territories. Through self-locating, we recognize what we carried ashore with us onto Galiano Island and what we carry ashore with us into this project.

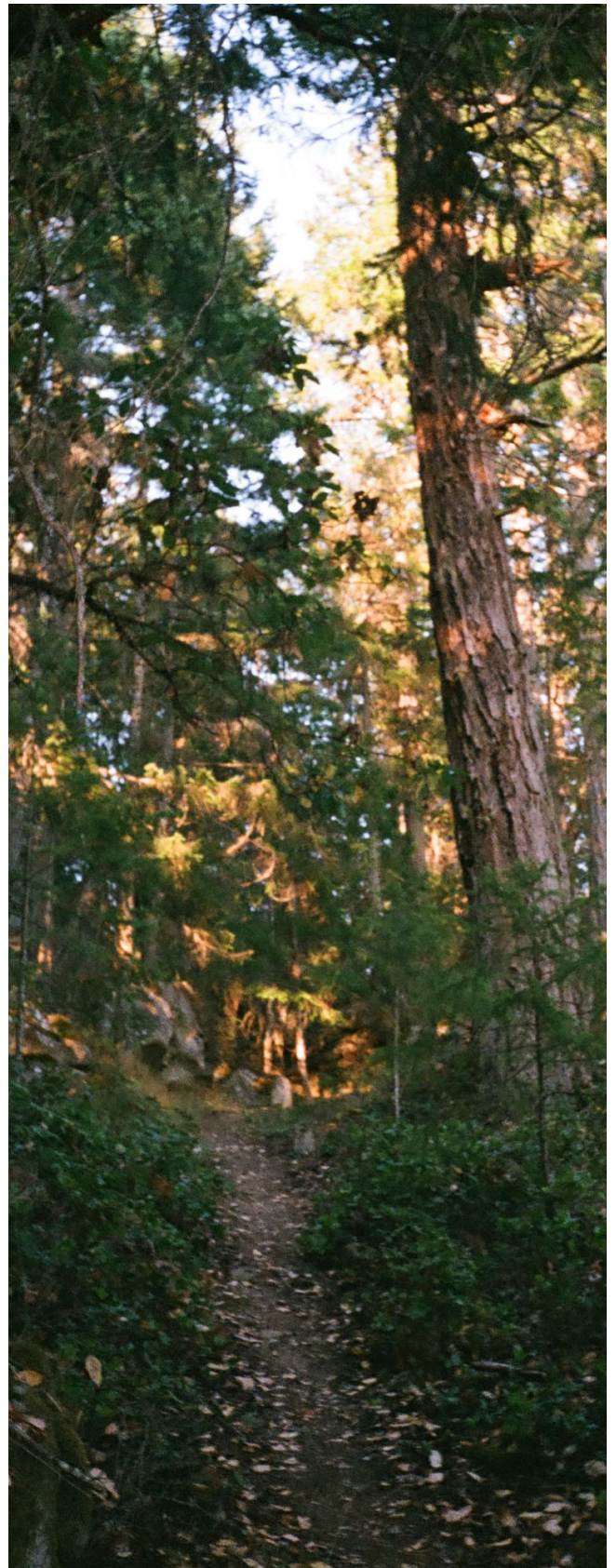
We created this report with humility at the forefront of our writing. We will not speak on behalf of the Penelakut, Hwlitsum (Lamalcha), Lelum Sar Augh Ta Naogh, and other Hul'qumi'num speaking peoples. We will speak only to what is appropriate for our situated positionalities as settlers in restoration work, and hold ourselves accountable to any mistakes or gaps we make along the way, committing ourselves to deep listening and to continuous learning in this necessary work. We are so grateful to have spent the time we did on the unceded territories of the Penelakut, Hwlitsum (Lamalcha), Lelum Sar Augh Ta Naogh, and other Hul'qumi'num speaking peoples as well as the ceded and stolen land of the Tsawwassen First Nation, and to have learned from all of the teachers we met during our time there.

Abstract

This paper aims to produce a framework for conducting decolonial and equitable restoration projects at the Galiano Conservancy Association's Millard Learning Centre. As we are living in a time of climate crisis, and sociopolitical change - through Indigenous resurgence politics and racial justice movements - we assert that restoration work should be done respecting this background. In order to create a functional framework we compiled sources into a literature review, interviewed sources at the MLC and learnt about existing projects at the center that combine decolonization and restoration. As a result of our research we found that the key elements to creating a meaningful framework are language, relationship building and historical understanding. We then translated these key findings into a tangible guide to enact a framework that can work at the MLC.

Defining Decolonization

"Decolonization brings about the repatriation of Indigenous land and life; it is not a metaphor for other things we want to do to improve our societies and schools. The decolonial desires of white, non-white, immigrant, postcolonial, and oppressed people, can similarly be entangled in resettlement, reoccupation, and reinhabitation that actually further settler colonialism." (Tuck & Yang, 2012, p. 1).



Introduction

This project came to be as a product of reflection on the ways in which the legacy of colonial mindsets have both directly and indirectly crept into our own mindsets and journeys as Environmental Studies and Ecological Restoration (settler) students. As we continue our journeys and processes of decolonizing and learning, our hopes are to create a resource that contributes to increasing awareness of the legacy of colonial mindsets within the field of ecological restoration. We acknowledge that this report is not a comprehensive or exhaustive resource, but a starting point for our own learning that we hope will lead to reflection, discussion and embodied action at both individual and organizational levels at the Galiano Conservancy Association's Millard Learning Centre.

The reason we are creating, what is in essence a "guide to a guide" or a "resource for a resource," is due to the limitations we hold by lacking both the place-based knowledge specific to the land on which the Galiano Conservancy Association's Millard Learning Centre is situated, and because we could not develop personal relationships with the Penelakut, Hwlitsum (Lamalcha), Lelum Sar Augh Ta Naogh (Coast Salish Peoples of Galiano Society) and other Hul'qumi'num speaking peoples within the timeline of this project. Every region, community and nation is uniquely different as well as their history with colonization, their political landscape, the views they hold and level of engagement they wish to have with ecological restoration.

This report explores background research on the ways in which ecological restoration can and has reproduced colonial harm, the history of the First Nations on which the Galiano Conservancy Association resides, as well as background on the important and significant role that ecological restoration plays in contemporary life. By exploring the background of these three themes, we hope to aid in the journey towards a future in which Indigenous sovereignty is centred and Indigenous liberation is lifted within the field and practices of ecological restoration. We envision an ecological restoration that actively challenges colonial patterns and holds space for Indigenous participation and sovereignty on these lands and shorelines.

The background portion of this report is followed by an articulation of our goals and objectives, an explanation of how we approached this project and the writing of this report, followed by a discussion of key themes, future actions, key readings, acknowledgements, references and an appendix.

Overall, our project comes together through these sections and uses community collaboration and reflection as a means to build and deepen our solidarities with Coast Salish communities within the field of ecological restoration.



Penelakut First Nation

The Penelakut First Nation are a Hul'quimi'num speaking community presently spread across Penelakut Island, Tsussie, Tent Island and Galiano Island. The name, Penelakut or Puneluxutth in Hul'quimi'num, means two logs Half-covered with sand, which is derived from their creation story. Their traditional cultures and the Hul'quimi'num language are prevalent to this day within their communities, despite the devastating history of residential schools on Penelakut (formerly Kuper) Island. There are over 1,000 registered Penelakut community members across their territories, governed by an elected Chief and Council. They are striving to become a self-governing and expanding community (Penelakut Tribe, 2021). The peoples of the Penelakut First Nation plan and care for their lands based on Penelakut's distinct Indigenous laws. The Penelakut First Nation states that their culture and ability to survive economically, is inextricably tied to their relationship to their land and resources, since time immemorial. The Penelakut First Nation wishes to govern their land and resources under the Penelakut Tribe Tumuhw Code (Penelakut Tribe, 2021).

Lamalcha Hwlitsum

The Hwlitsum are a Hul'qumi'num-speaking people whose home region is in the Southern Gulf Islands. The Hwlitsum are descendents of the Lamalcha peoples and are named for their winter village in canoe pass. Hwlitsum meaning "People of the Cattails" (Miller, 2014). When the Lamalcha were prevented from returning to winter in Lamalcha Bay in 1892 they wintered in Hwlitsum and, in keeping with Hul'qumi'num custom, changed their name to Hwlitsum at that time (Miller, 2014). Though the Hwlitsum people are now connected to Canoe Cove and the Fraser River Estuary, they historically share ties with Penelakut Island and share origin stories with the Penelakut peoples (Miller, 2014). The Hwlitsum First Nation is currently seeking legal recognition as a band government under the Indian Act so that they can focus on building a community that thrives on economic, environmental, social and cultural sustainability (Hwlitsum First Nation, 2021). The Hwlitsum First Nation describe themselves as an adaptable First Nation that continues to thrive in a constantly changing environment (Hwlitsum First Nation, 2021).

Lelum Sar Augh Ta Naogh

Lelum Sar augh Ta Naogh are the Coast Salish peoples of Galiano Island who come from a long history rooted by their matriarch, Sar Augh Ta Noagh (Wilson, 2020):

"Today, the descendants of Sar Augh Ta Naogh live as sovereign on the southern gulf islands, particularly Galiano island, as they have since 1858. They live active lives on the water and land and continue to be stewards of the ocean and shores in and around Galiano Island as always... "
(Wilson, 2020, p. 14).

In the Lelum Sar Augh Ta Naogh document, Shar Wilson writes that certain First Nations groups get chosen by the government through rights sanctioned discourse that grants selected First Nations the authority to participate in opportunities created for Indigenous peoples such as ocean harvesting (fishing) and other management of land and resources. This allows the government to also obtain the ability to choose which First Nations do not get to participate in these opportunities, and who may or may not be able to assert their Indigenous rights in the Southern Gulf Islands, including Galiano Island.

"We have always belonged on Galiano, we never left." -Elder Charlie Head



Colonial Harm Within Restoration

This page of the Background Section covers the literature we have read and researched in doing this project, as well as the teachings we have learned from our time in the Environmental Studies program at the University of Victoria. This section is not addressing specifically what happens at the Galiano Conservancy Association, but rather identifies and names harm where it has been done, so as to be aware of it in an effort to avoid this harm moving forward.

The violent and devastating reigns of colonialism have expanded into every crevice of our contemporary world and this does not exclude ecological restoration. Dominant forms of Western environmentalism have a long history of being extractive, non-consensual and harmful towards Indigenous peoples. A reliance on European-derived concepts of human-environmental relations can often consciously or unconsciously reproduce colonial relations of power while further eliminating Indigenous peoples' sovereignty and governance systems on their lands and waters (Middleton, 2015). Indigenous peoples make up the vast majority of climate change refugees, facing the brunt of environmental disasters whilst also often being excluded from collaborative and non-extractive participation in the land management and stewardship (Middleton, 2019). Colonial practices and logics have become embedded within dominant systems, frameworks and schools of thought within environmentalism and ecological restoration and moving forward, it is important to address this by decolonizing our work in this field.

Colonial Harm Within Restoration

Moreover, there has also been a relatively recent push to bring traditional knowledge into environmental thinking, which has perpetuated new levels of colonial violence in the form of extraction and assimilation. Leanne Simpson writes:

"When there was a push to bring traditional knowledge into environmental thinking after Our Common Future, [a report issued by the United Nations World Commission on Environment and Development] in the late 1980s, it was a very extractivist approach: "Let's take whatever teachings you might have that would help us right out of your context, right away from your knowledge holders, right out of your language, and integrate them into this assimilatory mindset." It's the idea that traditional knowledge and indigenous peoples have some sort of secret of how to live on the land in an non-exploitive way that broader society needs to appropriate. But the extractivist mindset isn't about having a conversation and having a dialogue and bringing in indigenous knowledge on the terms of indigenous peoples. It is very much about extracting whatever ideas scientists or environmentalists thought were good and assimilating it." (2013).

The imposition of dominant Western and colonial knowledge systems, incompatible with those of the First Nations across Turtle Island—what is now known as North America—have informed the frameworks for environmental management and ecological restoration, and has caused extraction and assimilation of knowledge systems. First Nations have voiced the need for radical decolonization on these lands in the here and now.

Importance of Ecological Restoration

Ecological restoration has made profound strides across the world in efforts to combat environmental degradation and climate change. It has grown and expanded vastly over the years to encompass a large umbrella of varying sectors. With the onslaught of human-induced climate change, it is a key element to stopping the current environmental crisis (IUCN, 2012).

Significantly, this also marks a profound time for ecological restoration as the United Nations (UN) have declared the next ten years (2021-2030) the Decade of Ecological Restoration. “The UN Decade on Ecosystem Restoration is a rallying call for the protection and revival of ecosystems all around the world, for the benefit of people and nature. It aims to halt the degradation of ecosystems, and restore them to achieve global goals. Only with healthy ecosystems can we enhance people’s livelihoods, counteract climate change, and stop the collapse of biodiversity.” (UN, 2021).

Within the next ten years, restoration work will be taking on a bigger role globally, and as this work becomes more widespread we must ensure it also becomes more accessible within communities and amongst minorities. Comprising less than five percent of the world's population, Indigenous people protect eighty percent of global biodiversity (Garnett, et al. 2018), these are the voices we need to be centring during the UN decade of restoration to ensure that practices on land are done collaboratively and with decolonization at the forefront. “We need to situate restoration ecology in the wider agenda of socio-ecological systems—of food security, of human caused climate change, of conservation and protected areas” (Murphy, 2018).

Furthermore, ecological restoration has grown to become a comprehensive field that mandates restoration increases ecological integrity, is sustainable in the long-term, is informed by the past and the future, and benefits and engages society (Suding, et al., 2015). This provides a foundation for our project as our hopes are to deepen comprehensive ecological restoration to include decolonial praxis. There is already an existing recognition of the importance of social factors and an emphasis

Importance of Ecological Restoration

on the requirement of considerations of socio-economic and governance aspects of ecological restoration that we are building off of (Perring, et al., 2015). Within this work there is a need for interdisciplinary approaches and further integrations of different aspects of the social sphere, including decolonization and Indigenous resurgence..."a big gap is that we need many more professional and academics working on the wide range of social science aspects of restoration ecology. This includes measuring perceptions of restoration ecology, considering how ethics should be defined and drive ecological restoration, asking if restoration ecology is too colonial, asking if restoration ecology is suffering from conscious or unconscious sexism or racism, and addressing how we measure economic impacts and the 'restoration economy. We will help ensure that restoration ecology gets better at avoiding cultural or other human biases" (Murphy, 2018, p. 4).

Overall, with the combination of colonial harm paired with the importance of ecological restoration efforts, non-Indigenous people must work together with Indigenous peoples to form a new approach to ecological restoration — one which demonstrates embodied Indigenous resurgence in action as highlighted in our goals of this project.



Our overall goal is to make a material difference at the Galiano Conservancy Association's Millard Learning Centre by supporting ongoing efforts to foster a space that embodies decolonization and equity - so as to centre Indigenous sovereignty within ecological restoration.



Our goal can be broken down into the following main points:

TO AID IN THE CREATION AND IMPLEMENTATION OF A DECOLONIAL RESOURCE/Framework

There is a large involvement of volunteers, students, youth, board members, staff, and community members who are a part of, work at or come to learn at the Millard Learning Centre. Our goal is that this project aids in the creation of a resource/framework which supports restorationists at all stages to engage with decolonial work and these discussions no matter their duration of stay or level of involvement at the GCA. We hope this will connect individual and organizational roles and responsibilities within the field of ecological restoration.

TO HAVE THE RESOURCE/Framework BE COLLABORATIVE, DYNAMIC, ACTIVE AND ONGOING

Our hopes are that the resource/framework created continues to be active, collaborative, continuously referenced, engaged with and expanded upon through continuous learning. We intentionally use the term 'embodied' throughout this report to emphasize a level of engaging with the mind, heart, body and through physical restoration practices, to unearth colonial patterns within ecological restoration that moves beyond politics of recognition.

TO CREATE A STARTING PLACE FOR OPEN, HONEST AND TOUGH CONVERSATIONS

We hope to help create a space that is safe for all peoples to have uncomfortable and vulnerable conversations as well as for all peoples to work, learn and participate in ecological restoration.

In order to meet our goals we took on an approach that would help us to better understand what an organization with a decolonial framework in place looks like and how to specifically apply this to restoration at the MLC. By exploring other organizations and also reading papers specific to equity and decolonization in restoration work, we were able to establish basic concepts and practices that create tangible change. These changes are best presented in a literature review which allows us to explore similarities, differences, and gaps in methodology. To better understand how to tailor this framework to people in restoration at the MLC we interviewed people on site, who have a better understanding of what is needed at the conservancy. From this point we combined what is already working at other NGO's with recommendations from restoration literature and on site suggestions to create the best results.

LITERATURE REVIEW

A literature review is the best way to synthesize the results of what we are learning from others doing decolonial work. Our literature review is embedded throughout this entire report with a Key Readings and Reference list at the end.

PRELIMINARY CONVERSATIONS

We had preliminary conversations with our teachers, peers and with staff during our stay at the MLC and have taken inspiration from everyone we spoke with. We asked the same questions to keep conversations on track:

- In what ways do you see restoration reproducing colonial harm?
- What does decolonization mean to you?
- How do you see decolonization already happening at the MLC?
- What other actions do you think are important to take towards decolonizing this organization and others?
- How can you envision decolonizing restoration?
- Is there anything else you would like to share with us?

INFORMING OURSELVES ABOUT EXISTING PROJECTS/RELATIONS

Many people working at the MLC already have relations with the Penelakut, Hwlitsum (Lamalcha), Lelum Sar Augh Ta Naogh (Coast Salish Peoples of Galiano Society), and other Hul'qumi'num speaking peoples and in order to create a framework that works specifically for the MLC we wanted to build an understanding of what is already happening here. We took a closer look at 3 projects happening on the land in collaboration with the Penelakut peoples and other First Nations; The Nuts'a'maat Forage Forest, the shared territory acknowledgement, and the facilitation of traditional food harvesting projects. There is a lot of work already being done at the MLC, so we wanted to make sure we were creating something useful and that complements the work being done.

During our time at the Galiano Conservancy Association's Millard Learning Centre, our field work consisted of having multiple preliminary conversations with folks in varying positions and relations to make this project as collaborative and informed as possible. We have identified the following initial themes guided by the preliminary conversations we had and our reflections on them since leaving, our understanding of the reviewed literature, and through our own observations at the MLC.

Power in Language

Words and language hold great power, significance and meaning. Language can reinforce colonial legacies to proceed in restoration. How we use language, what terms we say, which place-names are being used and which are not, all hold significance and repercussions. Language can also create barriers to accessibility, learning and feeling safe. Language is also a form of resistance, for decolonizing and for amplifying Indigenous peoples and their voices in these discussions.

Importance of Relationship Building

In order to decolonize, collaborate with and foster a safe and inclusive space for Indigenous peoples, relationship building is a must. It must be noted here that this mustn't be tokenistic or symbolic, but deeply embedded in reciprocity and on the desired terms of a relationship the First Nations would like to have and envision. Capacity levels and interest in engaging vary within and between each First Nation and it mustn't be assumed that the Penelakut, Hwlitsum (Lamalcha), Lelum Sar Augh Ta Naogh, and other Hul'qumi'num speaking peoples have the capacity, need or want to participate in Western ecological restoration. It must also not be assumed that they would not. Continuously expanding the capacity for restorationists, students, board members, etc., to build relationships based in reciprocity at all stages of restoration efforts at the Galiano Conservancy Association is highly important.

Deepening of Historical Understanding

Many people we spoke to wished that they had a deeper historical understanding of the place and land on which they work. This does not only refer to who's land it is, but also what happened in this place, what forms of governance, relationships and cultural ties existed here, what broader matrices of existence between people, the non-human world and place are here.

Another very important key theme to highlight that we found during our time at the Galiano Conservancy Association's Millard Learning Centre and through our preliminary conversations, is that most people are already thinking deeply about this work and there are a lot of existing projects and relations in place already. Our hopes were to create a project that complements the work already being done and to create a useful resource to further these thoughts and work.

Shared Territory Acknowledgment

We watched the Shared Territory Acknowledgement video on our first night at the Millard Learning Centre. The video asks important questions about what a land acknowledgment is actually supposed to be and what that means for Indigenous leaders local to Galiano. The video is easily accessible on the website, and is accompanied by a short description and the story of how the film came to be. The film calls to restore the relationships between land, Indigenous peoples and settlers, both broadly speaking and specifically within the community.

Nuts'a'maat Forage Forest

“The Nuts'a'maat Forage Forest is an ecocultural restoration project” (Galiano Conservancy Association Website, 2021). A lot of information on the project is easily accessible on the Galiano Conservancy website, including how the project came to be originally, project design and the harvest and monitoring practices. When visiting the site you can walk through the Nuts'a'maat' Forage Forest with an illustrated brochure that shares all the native plant names in both English and in Hul'qumi'num.

“The project was built on relationships formed during the Digital Forage project, through which members of the Galiano and Penelakut Island communities came together to share knowledge about traditional foods” (Galiano Conservancy Association Website, 2021). A series of meetings with members of the Penelakut First Nation were held and helped inform the spirit and trajectory of the project. This restoration project blends ecological restoration with cultural reparation and focuses on the sharing of traditional plant usages and resurgence of language. During our visit, we found this to be one of the most prominent features on the landscape that acknowledge the Indigenous presence on the land.

Facilitation of Traditional Food Harvesting project

This project allows access to all Indigenous peoples who hold traditional rights and responsibilities in and around what is now known as Galiano Island to use the MLC as hunting grounds for black tailed deer. This project ties together restoration of wildflowers, shrubs, and song-bird populations that have been on the decline due to overabundant deer with reconciliation work. By restoring traditional hunting practice this can help maintain food security and potentially reduce the abundance of deer on the island. This project is on a trial basis for 2 years and has strict policies on when and where people can hunt in order to uphold the GCA community's values.



Consider formal reflection on individual and organizational strengths and challenges with regards to equity and decolonization so as to identify gaps and therefore plans of action.

This could be done by individually and collectively identifying both personal and organizational actions needed in addressing colonial patterns and inequitable barriers at the Galiano Conservancy Association's Millard Learning Centre. Consider further connecting volunteers, restoration technicians, students, staff, and the board with each other and with the decolonial work in place so that critical reflection can be done. Creating a space that is safe for all peoples to have uncomfortable and vulnerable conversations that fosters feedback and dialogue surrounding decolonization and equity at the MLC can lead to the identification of actions to take. Encouraging informal conversations but also holding formal and specific spaces for it through workshops, prompts and designated conversations. Consider continuously questioning potential barriers First Nations and other marginalized communities might face in accessing or feeling safe in applying to or participating in restoration work at the MLC.

Consider how to make relationships and collaboration with Indigenous peoples on restoration projects more equally beneficial and based in deep reciprocity.

This could be done by ensuring that skills are transferable to enable the level of involvement First Nations desire in any aspect they would like to be involved with - encompassing field work, technical, educational and administrative roles. Creating access to educational, vocational and scholarly opportunities in restoration work as defined by the First Nations and the restorationists. Fostering transformational education and not just one-way knowledge exchanges (Indigenous Leadership Initiative, 2021).

This could also be done by maintaining and enhancing a space that uplifts the Penelakut, Hwlitsum (Lamalcha), Lelum Sar Augh Ta Naogh, and other Hul'qumi'num speaking peoples by continuously increasing capacity for relationship building based in reciprocity and by ensuring that relationships, restoration projects, and collaboration are not one-way.

How to ensure an equally beneficial and equitable collaboration with First Nations in stewardship research processes is described in great detail by the Kitasoo/Xai'xais in their document, 'Informing First Nations Stewardship with Applied Research' (Kitasoo/Xai'xais, 2021).

Consider increasing the centring and amplification of Indigenous voices, stories and knowledge systems throughout restoration planning and processes.

This could be done by continuously deepening and encouraging trust in Indigenous leadership and also by deepening the recognition of Indigenous science and Indigenous science holders when initiating and executing a restoration project. Centring and amplifying Indigenous voices, stories and knowledge systems works to diminish the extraction of the Indigenous knowledge from the knowledge holder and to diminish the ability for settlers to speak on behalf of Indigenous peoples in restoration work on their land. Moreover, seeing Indigenous voices, stories and knowledge systems be centred and amplified throughout the planning and processes of restoration projects at the MLC would set the tone for students and youth coming to learn about restoration at the MLC and could be really pivotal for the future of restoration work and how it is approached by the next generation.

"A 1994 statement from the Indigenous Environmental Network puts it best:

Western science and technology, while appropriate to the present scale of degradation, is a limited conceptual and methodological tool - it is the "head and hands" of restoration implementation. Native spirituality is the 'heart' that guides the head and hands...Cultural survival depends on healthy land a healthy, responsible relationship between humans and the land. The traditional care-giving responsibilities which maintained healthy land need to be expanded to include restoration. Ecological restoration is inseparable from cultural and spiritual restoration, and is inseparable from the spiritual responsibilities of care-giving and world-renewal" (Kimmerer, 2013, p. 336).

Continue emphasizing the importance of settler learning and creating more opportunities to deepen this learning.

This can be done by encouraging the influencing of peers and co-workers to have tough conversations, ask questions and dismantle colonial logics surrounding ecological restoration and the history of restoration as a field when at the MLC. Encourage the challenging of colonial norms and legacies within ecological restoration mindsets, frameworks and approaches, as well as within patterns in discussion and everyday actions around the MLC. This can be done by starting conversations with non-Indigenous peers and co-workers about the ways in which they are noticing coloniality and Indigenous struggles around the MLC and throughout restoration processes, but also about the ways in which they are noticing Indigenous lifeways, governance and cultural significance on the land and in restoration work.

It is important to emphasize that as settlers, decolonization and unsettling is an everyday practice that does not just occur at large scale events, public spaces, solely within a particular lesson plan or at one phase of a restoration project, but is also a practice that occurs in intimate relations in conversation and processes before, during and after a restoration project. Consider prompting questions that allow restorationists to reflect critically about the self and who we are as settlers and restorationists.

Consider providing more resources and lesson plans to encourage learning about the connection between the land being restored and the Penelakut, Hwlitsum (Lamalcha), Lelum Sar Augh Ta Naogh, and other Hul'qumi'num speaking peoples' nationhood. Deepening this learning will allow non-Indigenous guests and restorationists to examine the connection between the past and present, explore beliefs, attitudes and current structural tensions impacting Indigenous peoples (Indigenous Antiracism, 2021).

Encourage moving through this process of decolonizing restoration with an understanding of the vast complexity, messiness of the whole and the willingness to make mistakes and continue learning. Encourage restorationists and students at the MLC to commit to continuous learning as settlers in this context.

Consider what physical changes can be made around the MLC to further decolonize the space and make it visibly inclusive.

Continue creating a space that is safe and welcoming for all peoples to work, learn and participate in. Consider adding a statement of commitment along with a created equity and decolonization resource/framework to the website. Creating a physical or online resource that people can access and contribute to, to help encourage staff, volunteers, and visitors to research and learn about the history of Galiano Island and the traditional uses of the land, as well as how to incorporate decolonial practices into ecological restoration. The creation of a dynamic document that includes a resource library and a glossary will inspire action and connect people to the land they are working on and allowing collaboration and recommendations to be made and by anyone ensures the resource stays current and can continue to adapt to needs of the First Nations and the Galiano Conservancy Association's Millard Learning Centre.

Consider changing names of places on the land at the GCA to Indigenous place-names, adding signs and having resources written in languages other than English including Hul'qumi'num, Japanese, Chinese and French (all languages that have historically been spoken in the region), which expresses the diversity of what is now Galiano and the commitment the MLC has to creating an inclusive space. Also applying these same principles to online spaces so that the website reflects the inclusive nature of the MLC as well. Restoring place-names and history on the landscape. Though not all place names have been uncovered on the property, some have been and traditional usages are also known. For example, we learned that Crystal Cove was once an embarkment site. This kind of historical knowledge could be distributed around the site on signs or brochures

Consider Creating a Glossary of Terms

A useful tool to have in place and as a part of the decolonial resource/framework is a Glossary of Terms such as the example table we have created below. Large and powerful words are so often thrown around without fully understanding their meaning, significance or relation to our daily lives and work. Having a Glossary of Terms which is live, accessible and open to any volunteers, students or staff to read, add to or expand upon is a great tool to deepen reflection and decolonial learning. We have used these before in other workplaces and have found them to be pivotal in our learning processes as settlers operating within colonial institutions. Particularly, having a section for what these terms mean in specific relation to the daily restoration work being done or learned at the Galiano Conservancy Association's Millard Learning Centre is a great tool for embodying a decolonial lens.

Term	Definition	What this means in specific relation to the daily work we do at the MLC
Decolonization		
Ecological Restoration		
Resurgence		
Equity		
Territorial Acknowledgement		
Ecosystem		

Timeline	Goal	Action
Background (1 month)	<ul style="list-style-type: none"> Identifying both personal and organizational actions needed in addressing colonial patterns. Reflect on individual and organizational strengths and challenges - identify plans of actions. Assess learning needs. 	<ul style="list-style-type: none"> Hold a conservancy wide meeting to hear everyone's voices. Make an open document full of tools (Protocols, Glossary of Terms, resource library, etc.) that can easily be accessed by staff and volunteers. Make sure the document has some sort of feedback from staff and volunteers, i.e. a suggestion box. Asking the Penelakut, Hwlitsum (Lamalcha), Lelum Sar Augh Ta Naogh, and other Hul'qumi'num speaking peoples, if this framework is helpful for their relationship with the GCA and if they would like to collaborate in the creation of a decolonial framework.
Implementation (6 months)	<ul style="list-style-type: none"> Adding a sense of transparency to decolonial practices. Make changes to the landscape. 	<ul style="list-style-type: none"> Adding a section to the website mission addressing decolonization. Adding place names, land acknowledgments, and known history to maps and signs. Adding pride flags, BLM signs in the office/classroom building to reflect inclusivity within the space.
Continuation and embodiment (Continuous)	<ul style="list-style-type: none"> Informal conversations and holding specific spaces for it through workshops, prompts, designated conversations Connecting volunteers, restoration technicians, students, staff, and the board - with the decolonial work being done Continuous learning in all forms and additions to the created resource/framework 	<ul style="list-style-type: none"> Adding sessions for conversation to the annual calendar Encouraging daily (or weekly/monthly) reflections from staff, volunteers and visitors. Reflections on land use with the implementation of a project (Appendix B) Co-management and land repatriation plan Continual maintenance of the decolonial document and implementation of suggestions.

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We also wish to acknowledge again the Penelakut, Hwlitsum (Lamalcha), Lelum Sar Augh Ta Naogh, and all Hul'qumi'num speaking peoples and their lands and shorelines that we visited, worked on, learned on and hopefully one day can build relationships with them on. We ultimately hope to aid in the journey towards Indigenous sovereignty and liberation on these lands and in ecological restoration work in the here and now.

We would like to acknowledge again that we are by no means experts on this topic and that this project is simply a starting point for learning, ourselves most certainly included. However, there are plenty of others who are much more knowledgeable and have written about decolonization and the First Nations on whose territories the MLC resides extensively. We have compiled some key readings.

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Appendix

Restoration Project Reflection Example

What is the project?

What is the Indigenous history of the land on which this new project is proposed?

- What kind of management happened here historically?
-
-

What is the Indigenous involvement in this upcoming project?

- Is there co-management?
 - Consultation? Collaboration? On who's terms?
 - Do we have adequate funding to pay Indigenous partners for their work and knowledge?
-
-

In the future, how will this project benefit the Penelakut, Hwlitsum (Lamalcha), Lelum Sar Augh Ta Naogh (Coast Salish Peoples of Galiano Society), and other Hul'qumi'num speaking peoples?

As a settler working on this project, what action is being taken to ensure this work is being done through a decolonial lens?
