

Weyerhaeuser and Indigenous Peoples

Indigenous peoples are an integral part of many communities in which Weyerhaeuser operates. Aboriginal¹ communities have unique cultures and histories, and their relationships with Weyerhaeuser are many and varied. These include business relationships, such as customer, employer and supplier, and shared use of forest resources for wood supply or to practice traditional uses such as hunting, fishing and trapping. While occasionally there have been disagreements, most of these relationships, both formal and informal, have been constructive and collaborative.

To remain in business, forest products companies such as Weyerhaeuser must realize competitive returns on large, long-term capital investments. These investments require public support, and the public has a legitimate interest in the relationships between Weyerhaeuser and the communities in which we operate, including indigenous communities. Communities are the front line in public support because they have the closest ties to Weyerhaeuser's operations. We consider that Weyerhaeuser's practices must be sustainable in the truest sense, and must earn trust and support from our communities as well as from customers, investors and others.

Weyerhaeuser sometimes receives questions about our relationships with indigenous communities. To respond, we have prepared this paper to summarize the company's principles and policies, compare them to evolving best practices, and assess progress. The company's values and perspective have been strongly influenced by Native American tribes in the U.S. Pacific Northwest and the Maori in New Zealand; however, in this paper we focus on relationships with First Nations and Métis in Canada.

Weyerhaeuser's Policies and Practices: Respect for the Distinct Culture, Status and Rights of Indigenous Peoples

Weyerhaeuser's policies related to indigenous peoples reflect the company's values and experiences, which are primarily in North America. They grow out of an appreciation for the distinct cultures, status and legal rights of indigenous communities. The company's practices are also intended to ensure that we comply with legal requirements and voluntary forest certification standards. In addition, we strive to fill roles that successful businesses can offer in rural communities, making employment and other opportunities known and available to aboriginal peoples, and using and developing the skills and knowledge of aboriginal workers.

¹ There is no universally accepted definition of "Indigenous Peoples." The International Finance Corporation uses the term to refer to a distinct social and cultural group possessing in varying degrees the characteristics of 1) self-identification as members of a distinct indigenous cultural group and recognition of this identity by others; 2) collective attachment to geographically distinct habitats or ancestral territories and to the natural resources in these habitats and territories; 3) customary cultural, economic, social, or political institutions that are separate from those of the dominant society or culture; and 4) an indigenous language. International Finance Corporation, Indigenous Peoples, Guidance Note 7, at 2-3 (April 30, 2006). We refer to indigenous and aboriginal peoples interchangeably. In Canada, aboriginal peoples include Indian, Inuit, and Métis peoples (Constitution Act, 1982, Subsection 35 (2)).

Our Policies Reflect Company Values

The foundation for Weyerhaeuser's relationships with indigenous peoples is the value we place on citizenship and employee well-being. A full description of the company's sustainability principles and programs for citizenship and employee well-being can be found on our website.²

Weyerhaeuser adopted a formal human rights policy in February 2008.³ The policy includes indigenous peoples:

Relationships with Indigenous People: We respect indigenous cultures and legally recognized rights and status. We work cooperatively with governments, including those of indigenous communities. We make employment opportunities known to indigenous peoples in areas where we operate, and use and recognize their skills and knowledge.

Weyerhaeuser addresses the indigenous peoples of Canada more fully in our Policy and Framework for Building Relationships, Canada's Aboriginal Peoples and Weyerhaeuser,⁴ which is discussed below.

Weyerhaeuser also has a wood procurement standard⁵ and a supplier code of ethics⁶ that, among other measures, prohibit knowingly purchasing wood derived from illegal sources, promote sustainable and ethical practices, and describe our ethics hotline and website⁷ for reporting violations or concerns.

Our Policies Reflect Unique Concerns

Working with indigenous communities can raise unique issues, some of which are articulated as follows by the International Finance Corporation of the World Bank:⁸

Indigenous Peoples, as social groups with identities that are distinct from dominant groups in national societies, are often among the most marginalized and vulnerable segments of the population. Their economic, social and legal status often limits their capacity to defend their interests in, and rights to, lands and natural and cultural resources, and may restrict their ability to participate in and benefit from development. They are particularly vulnerable if their lands and resources are transformed, encroached upon by outsiders, or significantly degraded. Their languages, cultures, religions, spiritual beliefs, and institutions may also be under threat. These characteristics expose Indigenous Peoples to

² <http://www.weyerhaeuser.com/Sustainability>

³ http://www.weyerhaeuser.com/pdfs/sustainability/HumanRightsPolicy_February08.pdf ("Weyerhaeuser Human Rights Policy").

⁴ <http://www.weyerhaeuser.com/pdfs/businesses/sustainableforestry/AboriginalEnglish3.pdf> ("Weyerhaeuser Aboriginal Peoples Policy").

⁵ <http://www.weyerhaeuser.com/Sustainability/WoodProcurement>

⁶ http://www.weyerhaeuser.com/pdrs/company/WY_Code_Ethics_Suppliers.pdf

⁷ <http://www.WeyerhaeuserEthicsOnline.com>

⁸ <http://www.ifc.org>

different types of risks and severity of impacts, including loss of identity, culture, and natural resource-based livelihoods, as well as exposure to impoverishment and disease.⁹

For the forest products industry, as for other resource industries, indigenous and other remote communities are an area of special focus. This is especially true in developing countries, some of which may have weaker governance in rural areas.¹⁰ The reasons for this are well stated in a guide to sustainable procurement by the World Resources Institute¹¹ and World Business Council for Sustainable Development:¹²

Protection of indigenous and workers' rights in the forest, as well as in manufacturing facilities, is an important part of sustainable procurement. . . . Initial processing of the wood often occurs in remote and sparsely populated areas where job opportunities, social support systems, government supervision and adequate infrastructure may be limited. Forces and conditions beyond the control of government authorities can sometimes be found in forest areas. . . . Forest companies sometimes make up for governmental voids and take a leadership role in addressing social and governance issues.¹³

Our Policies Reflect International Agreements, Domestic Laws and Forest Certification Standards

International Agreements

The rights of indigenous peoples are addressed through domestic laws and treaties, and international conventions and other agreements. International agreements include the International Labour Organization's Indigenous and Tribal Peoples Convention, 1989 (no. 169)¹⁴ and more recently the UN Declaration on the Rights of Indigenous Peoples, 2007¹⁵ adopted by the UN General Assembly in September 2007 (the "UN Declaration").

⁹ International Finance Corporation, Indigenous Peoples, Guidance Note 7 at 1 (April 30, 2006).

¹⁰ As noted by the World Resources Institute and World Business Council for Sustainable Development in their guide to sustainable purchasing of forest products, "differences in social performance between and within countries and regions are significant." The guide lists areas of serious concern including:

- "Areas associated with armed conflict (in some cases logging and trade in wood-based products have been used to sponsor armed conflict).
- Areas known to have flagrant violations and avoidance of workers' and human rights."

World Resources Institute and World Business Council for Sustainable Development, Sustainable Procurement of Wood and Paper-based Products 2.60 (September 2007), http://www.sustainableforestprods.org/files/pdfs/Forest%20Procurement%20full%20_web_links.pdf ("WRI-WBCSD Procurement Guide").

¹¹ <http://www.wri.org>

¹² <http://www.wbcd.org>

¹³ *Supra* note 10, at 2.59.

¹⁴ <http://www.ilo.org/ilolex/english/convdisp1.htm> ("ILO Convention No. 169"). ILO Convention No. 169 has been ratified by 20 countries, not including Canada or the U.S.

¹⁵ http://www.un.org/esa/socdev/unpfii/documents/DRIPS_en.pdf

Unlike a convention, which is a legally binding treaty coming into force upon ratification by a certain number of states, the UN Declaration is not legally binding. As such, the UN Declaration is an aspirational declaration with political and moral force rather than legal effect.¹⁶ It is not a source of rights for indigenous peoples, but provides a lens through which to view the action of sovereign states in defining rights and reconciling conflicting rights and interests. It is written to guide state action, not the action of private parties, but provides a reference for companies seeking to understand the direction sovereign states may choose to pursue.

The UN Declaration describes a wide range of rights and freedoms of indigenous peoples, including the right to self-determination and the right to own, use, develop and control the lands, territories and resources that they possess by reason of traditional ownership or other traditional occupation or use, as well as those which they have otherwise acquired. States are called on to provide redress through effective mechanisms, which may include restitution, for cultural, intellectual, religious and spiritual property taken without the free, prior and informed consent of indigenous peoples or in violation of their laws, traditions and customs. States are also called on to consult and cooperate in good faith with indigenous peoples in order to obtain consent before approving any project affecting their lands, territories and other resources, and to provide effective mechanisms for just and fair redress for any such activities, and appropriate measures to mitigate adverse environmental, economic, social, cultural or spiritual effects.

We view the principle of free, prior and informed consent as articulated in the UN Declaration as another way of stating principles of procedural due process of law and protection of rights, parallel to those embodied in the U.S. and other state's constitutions.¹⁷ As a procedural principle, free, prior and informed consent does not establish or define the underlying substantive rights that may be affected by development or other projects or uses.¹⁸ The nature, content and scope of the underlying substantive rights will vary from country to country, and from group to group. One must look to domestic laws and treaties to define those underlying rights.

It necessarily follows that government is the only party able to provide enduring solutions when indigenous peoples face serious disputes about substantive rights they assert to land or resources. A critical first question for Weyerhaeuser, then, is whether the applicable government offers satisfactory procedures for resolution. In other words, does the dispute take place in a

¹⁶ See Alex Neve, Editorial, *Shame on Canada for opposing the UN Indigenous Peoples declaration*, Lawyers Weekly (June 2008) ("This . . . declaration . . . is meant to give guidance to governments as to the steps they should take in better protecting and upholding the rights of indigenous people. It is a document to which governments should aspire. . . . It does not have the legal weight of a treaty.")

¹⁷ For example, as stated in the Fifth Amendment to the U.S. Constitution, citizens shall not "be deprived of life, liberty, or property, without due process of law; nor shall private property be taken for public use, without just compensation."

¹⁸ The U.S. and Canada, along with New Zealand and Australia, voted against the UN Declaration in part because these countries believe it could be perceived as creating substantive rights, as opposed to addressing rights to due process, and therefore may raise unrealistic expectations. Both the U.S. and Canada objected to the language as overly broad and absolute. The U.S. noted the importance of Article 46, under which the ability of democratic states to govern for the good of all citizens qualifies all of the principles and rights set forth in the UN Declaration. Observations of the United States with Respect to the Declaration on the Rights of Indigenous Peoples, http://www.usunewyork.usmission.gov/press_releases/20070913_204.html (September 13, 2007). Neither the U.S. nor Canada has ratified the UN Declaration. On April 8, 2008 the Canadian House of Commons adopted a non-binding concurrence motion.

jurisdiction where indigenous peoples and affected third parties have “access to[,] and prompt decision through[,] just and fair procedures for the resolution of conflicts and disputes with States or other parties”¹⁹ These procedures can be legislative, administrative (e.g., “government-to-government” negotiations) or, if necessary, judicial. In the U.S. and Canada, the source of most of Weyerhaeuser’s experience, the answer is yes. We therefore look to the laws of Canada to understand the rights of aboriginal peoples in Canada.

Canadian Law

The goal of Canadian law is to promote partnerships and harmonious relations with indigenous peoples, which is consistent with the UN Declaration’s goal to “enhance harmonious and cooperative relations between the state and indigenous peoples, based on principles of justice, democracy, respect for human rights, non-discrimination and good faith.”²⁰ Both the UN Declaration and Canadian law recognize the fundamental importance of considering the rights of indigenous communities and peoples where their interests may be adversely affected by government action. This necessarily means that aboriginal communities will become more fully involved in development and other decisions that affect their rights.

Through a series of landmark cases²¹, Canadian courts have developed a duty owed by the Canadian Crown to consult with and, where appropriate, accommodate aboriginal groups where any proposed activity interferes with an aboriginal right or interest. The crown’s duty furthers the purpose of section 35(1) of the Constitution Act, 1982, namely, the reconciliation of aboriginal rights with Crown sovereignty. The duty to consult is owed by the Crown, not private parties, and is grounded in the concept of the honour of the Crown, which requires that the Crown act honourably when dealing with aboriginal peoples.

Aboriginal societies exist within, and are a part of, a broader social, political and economic community.²² If it is shown that an aboriginal right is or will be infringed, the Crown has the burden of showing that infringement of that right is justifiable. There must first be a legitimate legislative objective, such as development of agriculture, forestry, mining and hydroelectric power, general economic development, and protection of the environment or endangered species. The Crown must also show that the infringement is consistent with the trust-like relationship that exists between the Crown and aboriginal communities. The Crown’s duty to consult is triggered not only by existing aboriginal rights, but also where an unproven but potential aboriginal interest is asserted. Although the duty to consult is engaged at a low threshold, the duty does not require the same level of consultation in all cases. The duty varies depending on the circumstances. Where the breach is less serious or relatively minor, there is a duty to discuss important decisions that will be made. The duty can be significantly deeper. The duty in such cases is proportionate to two factors: (i) the strength of the claim to the aboriginal right, and (ii) the degree of the potential adverse effect of the Crown’s decision on the right. It is only in

¹⁹ UN Declaration, Article 40.

²⁰ UN Declaration at 3.

²¹ See *Delgamuukw v. British Columbia*, [1997] 3 S.C.R. 1010, *Haida Nation v. British Columbia (Minister of Forests)*, 2004 SCC 73, [2004] 3 S.C.R. 511, and the cases cited.

²² *R. v. Gladstone*, [1996] 2 S.C.R. 723.

very exceptional cases that aboriginal groups will have a veto over development; rather, what is required is a process of balancing interests, of give and take.

Certification Standards

All of the forests Weyerhaeuser manages worldwide are independently certified to standards for sustainable forest management, environmental management systems, or both. In Canada, Weyerhaeuser manages Crown forest lands under licences granted by the respective provincial government. In addition to provincial forest practices laws and licensing requirements²³, Weyerhaeuser-managed lands are certified to the Canadian Standards Association Sustainable Forest Management Z809 standard (“CSA”) and the ISO 14001 Environmental Management System standard. In the U.S. Weyerhaeuser’s lands are certified to the Sustainable Forestry Initiative (“SFI”) standard and the ISO 14001 standard. Weyerhaeuser’s joint venture in Fujian Province, China with Yongan Forestry Company is certified to the Forest Stewardship Council (“FSC”) standard, and our forests in Uruguay are certified to ISO 14001.

The CSA, FSC and SFI standards all address company relationships with indigenous peoples. Forests can be certified to CSA only within Canada, and to SFI only within Canada and the U.S. Both systems build on – that is, incorporate by reference – the well established laws, enforcement authorities and justice systems in both countries. In contrast, forests world-wide can be certified to FSC, and the FSC principles and criteria anticipate that a private entity may have to compensate for weak or absent governance in some countries. In the North American context, however, the effect of the socially-related certification requirements is the same because of the strength of U.S. and Canadian law.²⁴

Weyerhaeuser’s Policies Address Best Practices

Five practices for forest products companies emerge from the legal requirements, international agreements and certification standards discussed above, as well as the recommendations of non-governmental organizations working to promote sustainable forest management or protect indigenous peoples’ rights.²⁵ These “best practices” are:

²³ By way of example, Ontario has comprehensive legislation and conditions governing activities on forest lands. Forest management plans, developed through public consultation processes, cover both long-term forest management strategies at the landscape level and specific annual activities at the stand level. All forests in Ontario are subject to an independent forest audit commissioned by the province every five years. These audits assess compliance with license conditions, the requirements of the Crown Forest Sustainability Act, and the approved forest management plan. Results of the independent audit are public information.

²⁴ Use of the FSC label requires a finding that wood used from non-certified forests comes from areas with a low risk of violating traditional and civil rights, including those of indigenous peoples. Wood from Canada is recognized as satisfying this requirement because, notwithstanding the existence of disputes, “[t]here are recognized and equitable processes in place to resolve conflicts of substantial magnitude pertaining to traditional rights including use rights, cultural interests or traditional cultural identity” FSC Canada Controlled Wood Information Matrix - Rolling Draft 1.0 at indicator 2.4, p. 16 (September 2007), <http://www.fscscanada.org/docs/controlled%20wood%20information%20matrix%20draft%201.0>. FSC Canada recognizes Canada’s formal processes to address land claims and self-government agreements, as well as Canada’s judicial procedures and treaty negotiations, as equitable processes satisfying this requirement. *Id.*, see note 10.

²⁵ See, e.g., WRI-WBCSD Procurement Guide; The Forests Dialogue, Beyond REDD, the Role of Forests in Climate Change (October 2008), <http://research.yale.edu/gisf/tfd/pdf/fcc/TFD%20Forests%20and%20Climate%20Statement%20w%20Briefing%20Notes.pdf>; Peter Kanowski & Hannah Murray, Intensively Managed Planted Forests, Toward Best Practice, The Forests Dialogue (2008), <http://research.yale.edu/gisf/tfd/pdf/impf/TFD%20IMPF%20Review.pdf>.

1. **Participation and consultation:** Forest operations should include the meaningful participation of and consultation with local communities and indigenous peoples affected by those operations.
2. **Respect for the rights of indigenous peoples:** Forest operations should respect indigenous peoples' rights, which may include land tenure, treaty rights, and rights to traditional or customary uses. Forest operators should recognize and support government-to-government processes to establish and reconcile these rights.
3. **Capacity building:** Forest operations should build the capacity of indigenous peoples to work in the industry sector and enhance the value of local resources through fair, equitable and mutually beneficial relationships.
4. **Cultural identity:** Forest operations should understand and acknowledge indigenous cultures, heritages and traditions and promote traditional knowledge and practices.
5. **Just and fair dispute resolution:** Forest operations should resolve conflicts with indigenous peoples through just and fair procedures.

Attachment 1 is a table summarizing best practices for forest products companies' relationships with indigenous peoples and Weyerhaeuser's comparable policies, both in the Canadian context. Weyerhaeuser's policies address all five best practice areas described above, and compare well against them.

Progress Assessment

Over time, Weyerhaeuser has had a range of relationships with aboriginal peoples across Canada. Weyerhaeuser has worked successfully with First Nations in British Columbia, Alberta, Ontario, Saskatchewan, New Brunswick and elsewhere in sometimes highly contentious areas, such as British Columbia's Clayoquot Sound. Our experience demonstrates that economically successful, environmentally sustainable relationships can be fostered between the forest products industry and First Nations, and can work to the benefit of both. The following are some examples of these experiences:

- Iisaak Forest Resources Ltd. was the result of an agreement between several Vancouver Island First Nations and Weyerhaeuser's British Columbia Coastal Group operations. In 1997, Ma-Mook Development Corporation was established to represent the collective economic interests of five Nuu-chah-nulth Central Region First Nations. In 1998, Ma-Mook Development Corporation and MacMillan Bloedel Limited (subsequently Weyerhaeuser) signed a shareholders agreement governing a new company named Iisaak Forest Resources Ltd. On June 16, 1999, a Memorandum of Understanding was signed between Iisaak Forest Resources Limited and a number of environmental groups including Greenpeace, Sierra Club of BC, and Western Canada Wilderness Committee.

The goals of Iisaak included developing and delivering innovative ways of managing the resources of Clayoquot Sound, while respecting cultural, spiritual, recreational, economic and scenic values, collaborating with local communities and conservation interests to maximize the value of products, and learning from examples of sustainable management of

indigenous forests from around the world. The First Nations shareholders acquired Weyerhaeuser's interests in Iisaak in 2005.²⁶

- In Northwestern Ontario, Weyerhaeuser helped the Waabigon Saaga'igan Anishinaabeg First Nation establish the Wabigoon Anishnaabe Gitigewin Inc. Tree Nursery. Weyerhaeuser provided technical, legal and business advice during the development stages of the nursery, and entered into commitments to buy seedlings. The nursery has the capacity to grow 8 - 10 million seedlings. It supplied seedlings to Weyerhaeuser's Dryden and Ear Falls operations until 2007, when these and certain other mills were transferred to Domtar. The tree nursery continues to supply Domtar.

In 2000 Weyerhaeuser was awarded the Ontario Aboriginal Partnerships Recognition Award for work with the Waabigon Saaga'igan Anishinaabeg First Nation. The award was established by the government of Ontario with assistance from the National Aboriginal Achievement Foundation (NAAF), to celebrate successful Ontario-based business relationship between aboriginal and non-aboriginal organizations.

- Also in Northwestern Ontario, Weyerhaeuser has worked closely with Wabaseemoong Independent First Nation since 2001 to develop Wabaseemoong forestry capacity. Before Weyerhaeuser's presence in Kenora, Wabaseemoong harvested small volumes of wood on an intermittent basis. With Weyerhaeuser's support, Wabaseemoong has formed a partnership with a local contractor and has expanded its operation to become one of the largest suppliers to Weyerhaeuser's iLevel Timberstrand facility in Kenora. Wabaseemoong is very active in all areas of forest management planning and forest certification with Weyerhaeuser. This relationship has presented excellent, ongoing opportunities for cross-cultural education.
- In Saskatchewan, until the 2007 transfer of the Prince Albert pulp and paper mill to Domtar, Weyerhaeuser was the general partner and a limited partner in Wapawekka Lumber, a limited partnership with the Lac La Ronge Indian Band, Peter Ballantyne Cree Nation and Montreal Lake Cree Nation. The partnership, formed in 1998, owns a modern sawmill that processed small diameter logs into lumber. Situated just northeast of Prince Albert, Wapawekka Lumber created higher value products while providing employees with ongoing growth and career opportunities. The highly skilled, predominately aboriginal workforce, was trained in computers, high performance work systems, and all aspects of safety.

²⁶ More about Iisaak can be found at www.iisaak.com.

Grassy Narrows First Nation

The Asubpeechooseewagong Netum Anishinabek or Grassy Narrows First Nation people are descendents of the Salteaux Ojibway, a party to the Northwest Angle Treaty of 1873. The Grassy Narrows community is located 80 km northeast of Kenora, Ontario. The history of Grassy Narrows includes tragic events: the community was relocated from its original reserve in the 1960s, and suffered mercury contamination in the early 1970s. A settlement adopted by the Ontario legislature provided monetary damages for the mercury contamination, but Grassy Narrows remains one of Canada's poorest communities.²⁷

Grassy Narrows First Nation claims a traditional land use area covering part of the Whiskey Jack forest. The Ontario government licenses much of the forest under a long-term management agreement, most recently to AbitibiBowater. Grassy Narrows' claims to the Whiskey Jack have been disputed with the government since at least 2000, when the First Nation sued the province of Ontario, contesting provincial jurisdiction over the forest. Beginning in 2002, Grassy Narrows members blockaded operations by AbitibiBowater, called for a moratorium on timber harvesting and other development, and engaged in demonstrations against government and businesses, including Weyerhaeuser, which was a purchaser of wood from AbitibiBowater.

Weyerhaeuser owns and operates a state-of-the-art engineered wood facility in Kenora. The Whiskey Jack forest supplies over 40% of the wood used by the Kenora mill, and is essential to the future of the mill. Before, during and since the facility opened in 2002, Weyerhaeuser has involved First Nations extensively, identifying, training and qualifying candidates for jobs in the mill and in the community supplying forestry services (harvesting, trucking, reforestation, etc.). Approximately 25% of the facility's employees have been aboriginal peoples.

Over the past few years, Weyerhaeuser joined other companies and groups in urging the Province to engage in meaningful discussions with the Grassy Narrows First Nation and resolve issues in the Whiskey Jack Forest. In September 2007, the Premier of Ontario appointed the Honourable Frank Iacobucci (a widely respected former Justice of the Supreme Court of Canada) to lead these discussions and explore partnership models for sustainable forest management, timber harvesting methods, interim protection for traditional activities, and opportunities for economic development. In May 2008, the Minister of Natural Resources and the Chief of Grassy Narrows First Nation announced a Memorandum of Understanding, affirming the parties' commitment to a new, positive relationship. In August 2008, the parties followed with a Framework Agreement,²⁸ defining issues to be discussed, processes to use, studies to complete, and timelines to lead to a long-term agreement on the sustainable management of the Whiskey Jack forest while respecting the rights and interests of third parties.

During this period AbitibiBowater moved to surrender its license, and Weyerhaeuser announced that it is seeking a cooperative forest license – with Grassy Narrows First Nation and others as shareholders – to provide a secure supply of wood to the Kenora facility. Weyerhaeuser continues to base its approach to issues around the Whiskey Jack forest on the principles described in this paper:

- Operations on the Whiskey Jack forest should include the meaningful participation of and consultation with the Kenora community and indigenous peoples affected by those operations, including Grassy Narrows.
- Operations on the Whiskey Jack forest should respect the rights of Grassy Narrows and other aboriginal groups. These rights may include land tenure, treaty rights, and other rights to traditional or customary uses. Weyerhaeuser strongly supports the process between the Provincial government and Grassy Narrows First Nation to resolve issues over these rights.
- Operations on the Whiskey Jack forest should continue to build the capacity of aboriginal peoples, including Grassy Narrows, to work in the forest products industry and enhance the value of local resources through fair, equitable and mutually beneficial relationships.
- Operations on the Whiskey Jack forest should be sensitive to and acknowledge the culture, heritage and traditions of aboriginal peoples, including Grassy Narrows, and promote inclusion of traditional knowledge and practices.
- Any conflicts with aboriginal peoples over operations on the Whiskey Jack forest should be resolved through just and fair procedures.

²⁷ Indian and Northern Affairs Canada rates Grassy Narrows at 51 on its Community Well Being Index, which ranges from 1 to 100. The index measures income, education, employment, and housing conditions. The average non-First Nations Canadian community is rated at 85. The average First Nations community score is 68. The lowest First Nations community score is 46. http://pse5-esd5.ainc-inac.gc.ca/fnp/Main/Search/FNWellbeing.aspx?BAND_NUMBER=149&lang=e.

²⁸ These agreements mirror those the Government of Canada uses in settling land claims. See http://www.ainc-inac.gc.ca/pr/agr/index_e.html.

In preparing this paper Weyerhaeuser's managers in Canada assessed these and other experiences to measure their progress in implementing the company's Policy and Framework for Building Relationships, Canada's Aboriginal Peoples and Weyerhaeuser. A summary of the results are attached as Attachment 2.

We have concluded from this assessment that Weyerhaeuser is executing well against our policies and goals for working with indigenous communities. We have also identified several areas meriting further review, with the potential to revise or add to our policies around indigenous peoples. They include:

1. Expanding the scope of the Weyerhaeuser's Aboriginal Peoples Policy beyond Canada to reflect Weyerhaeuser's global presence.
2. Articulating the company's approach to relationships with indigenous peoples in countries with insecure land tenure or lacking fair and effective means to resolve disputes over rights in lands or resources. This could include due diligence in advance of investments, initiatives to gain and maintain community support, and expectations of suppliers who may source wood from areas with unresolved claims of ownership.

Conclusion

Weyerhaeuser values our relationships with indigenous peoples in the communities in which we operate. The company enjoys mutually beneficial relationships with many aboriginal groups across Canada, as well as indigenous peoples in the U.S. and other countries. The rich traditions and heritage of our aboriginal employees, suppliers, customers, friends and neighbors enliven the culture of the company and our communities. We share a common appreciation for forests and the resources they provide, including clean water, fish and wildlife, and recreational and spiritual experiences, as well as wood for forest products and energy. We also share a common perspective that forest management requires long-term investments, and sustainable businesses require sustainable communities.

We also appreciate that indigenous communities face unique historical challenges and will sometimes have interests that conflict with those of the company. In those cases we are committed to fair and effective means to resolve conflicts constructively, with respect for the special status of aboriginal groups and the role of elected governments. In all cases we are committed to upholding "principles of justice, democracy, respect for human rights, non-discrimination and good faith," for the long-term benefit of all.

ATTACHMENT 1

Best Practices for Forest Products Companies in Relationships with Indigenous Peoples (in Canadian context) and Weyerhaeuser Comparable Policies

1. Participation and consultation	
Best Practices	Weyerhaeuser Policies
<p>WRI-WBCSD Procurement Guide: “Forest operations should include the meaningful participation of and consultation with local communities and Indigenous Peoples appropriate to the nature and scale of the operation, the type of ownership (public vs. private), and local regimes and customs. Engagement [should be] based on information, inclusiveness, dialogue, legal recognition, monitoring and evaluation and capacity building [to] benefit communities and businesses alike.”²⁹</p> <p>CSA standard: Sections 5.1-2: “The organization shall establish and implement a public participation process . . . [in which the] organization shall</p> <p>c) demonstrate through documentation that efforts were made to contact Aboriginal forest users and communities affected by or interested in forest management in the [defined forest area (“DFA”)];</p> <p>d) demonstrate through documentation that efforts were made to encourage Aboriginal forest users and communities to become involved in identifying and addressing [sustainable forest management (“SFM”)] values;</p> <p style="padding-left: 40px;">e) recognize Aboriginal and treaty rights and agree that Aboriginal participation in the public participation process will not prejudice those rights.³⁰”</p>	<p>Weyerhaeuser Aboriginal Peoples Policy: “The following principles guide Weyerhaeuser in the development of relationships with Aboriginal Peoples. We seek to:</p> <ul style="list-style-type: none"> • Acknowledge Aboriginal cultures, heritages and traditions, respect Aboriginal rights and status and understand Aboriginal points of view. • Engage in regular, ongoing communication to foster continuing, improving and successful relationships between Weyerhaeuser and Aboriginal groups and leaders. <p style="text-align: center;">. . . .</p> <p>Community Involvement OBJECTIVE: Weyerhaeuser will foster mutual awareness, trust and understanding between Weyerhaeuser and the Aboriginal communities where we operate. STRATEGIES:</p> <ol style="list-style-type: none"> 1. Engaging in regular, informal interaction with Aboriginal community leaders. 2. Promoting mutual respect for different contributions within our communities. 3. Sponsoring Aboriginal cultural events. 4. Awarding donations that focus on improving quality of life in Aboriginal communities and are consistent with company guidelines.

²⁹ WRI-WBCD Procurement Guide at 2.60. Interpretation of Indicator 3.1.2, National Boreal Standard, Forest Stewardship Council Canada, Report of the Ad-Hoc Indicator 3.1.2 Interpretations Committee (November 2005).]

³⁰ Z809-02 Sustainable Forest Management Requirements and Guidance, Canadian Standards Association § 5.1-2 (2002) (the “CSA standard”). The commentary for section 5.2 further provides:

This Standard recognizes that Canadian forests have special significance to Aboriginal peoples. It further recognizes that the legal status of Aboriginal peoples is unique and that they possess special knowledge and insights concerning SFM derived from their traditional practices and experience. Aboriginal forest users and communities thus require unique consideration in the public participation process. . . .

Aboriginal peoples who have an interest in or who are affected by forest management on a DFA should be given an opportunity to contribute their special knowledge to the process of setting values, objectives, indicators, and targets. In some cases, this opportunity may require a separate process of Aboriginal participation.

1. Participation and consultation

FSC Canada boreal standard:³¹

Criteria 1.1.5: “[E]mployees . . . have an understanding of all applicable Indigenous Peoples’ agreements, memoranda of understanding, and any requirements for consultation and partnership development.”

Criteria 1.1.6 “The applicant’s performance record demonstrates an appropriate level of consultative and partnership-building activity. (Indicators 3.1.1 and 3.1.2 are complementary to 1.1.6.)”

Criteria 3.1.2 “The applicant obtains agreement from each affected Indigenous community verifying that their interests and concerns are clearly incorporated into the management plan.”

FSC-Canada issued a formal interpretation of Indicator 3.1.2 addressing the problem of obtaining agreement with an indigenous community that “is in negotiation with the government and resorting to means of pressure such as boycotting forestry operations or the consultation processes.” FSC-Canada recognized that forest managers may not be able to obtain the collaboration of such a community, and that negotiations with the government could stretch out for a number of years. The interpretation concluded, “[t]he Intent of the standard clearly allows for certification to take place even in a situation where there is not an agreement with an affected Indigenous Community. In such circumstances the applicant needs to be able to demonstrate that it has made ‘best efforts’ to reach agreement, and that it is making progress towards reaching agreement in the future.” The interpretation noted that auditors should “appreciate the larger context that influences an applicant’s relations with affected Indigenous communities, in particular the political context of Indigenous relations with provincial governments.”³²

5. Involving Aboriginal leaders in company-sponsored events.
6. Inviting early Aboriginal involvement and input into our plans.
7. Organizing operation tours for Aboriginal school children.
8. Encouraging employee involvement in Aboriginal events, where appropriate.”³³

CSA standard:

The requirements of the CSA standard also apply to Weyerhaeuser’s operations in Canada.

³¹ National Boreal Forest Management Standard, Forest Stewardship Council-Canada (2004) (the “FSC-Canada boreal standard”). See <http://www.fsccanada.org/NationalBoreal.htm>.

³² Interpretation of Indicator 3.1.2, National Boreal Standard, Forest Stewardship Council Canada, Report of the Ad-Hoc Indicator 3.1.2 Interpretations Committee (November 2005). See <http://www.fsccanada.org/NationalBoreal.htm>.

³³ Weyerhaeuser Aboriginal Peoples Policy at 6, 13.

2. Respect for the rights of indigenous peoples

Best Practices	Weyerhaeuser Policies
<p>WRI-WBCSD Procurement Guide: “Forestry operations . . . should consider, and be compatible with, the local land tenure rights regime, which may include community-based forest management systems. Subsistence use of the forest should be respected.³⁴”</p> <p>CSA standard: Section 6.1: “Recognize and respect Aboriginal and treaty rights.” Section 6.2: “Respect traditional Aboriginal forest values and uses identified through the Aboriginal input process. Aboriginal rights and Aboriginal title are recognized and affirmed in Section 35 of the Constitution Act, 1982. The SFM requirements do not in any way intend to define, interpret, or prejudice ongoing or future discussions and negotiations regarding these legal rights and do not stipulate how to deal with treaty rights. The appropriate bodies to make decisions related to Aboriginal and treaty rights are the governments. Element 6.3: ”Demonstrate that the SFM public participation process is designed and functioning to the satisfaction of the participants.” Element 7.2: “The top management shall . . . c) respect Aboriginal and treaty rights.” Element 7.3.4: “The organization shall . . . b) demonstrate that Aboriginal and treaty rights have been identified and respected.”</p> <p>FSC Canada boreal standard: Criteria 3.1: “Indigenous peoples shall control forest management on their lands and territories unless they delegate control with free and informed consent to other agencies. Intent, 3.1 Indigenous lands and territories in Canada have been defined legally as: 1) Those areas where Aboriginal title still exists, that is where no treaties are in place (such lands may be subject to a formal land claim); and, 2) Those areas subject to historical (pre-Confederation and post-Confederation) or modern-day treaties.” Criteria 3.2: “Forest management shall not threaten or diminish, either directly or indirectly, the resources or tenure rights of Indigenous Peoples.”</p>	<p>Weyerhaeuser Human Rights Policy: ““We respect indigenous cultures and legally recognized rights and status. We work cooperatively with governments, including those of indigenous communities.”</p> <p>Weyerhaeuser Aboriginal Peoples Policy: ““The following principles guide Weyerhaeuser in the development of relationships with Aboriginal Peoples. We seek to: <ul style="list-style-type: none"> • Acknowledge Aboriginal cultures, heritages and traditions, respect Aboriginal rights and status and understand Aboriginal points of view.”³⁵ </p> <p>CSA standard: The requirements of the CSA standard also apply to Weyerhaeuser’s operations in Canada.</p>

³⁴ WRI-WBCSD Procurement Guide at 2.59.

³⁵ Weyerhaeuser Aboriginal Peoples Policy at 6.

3. Capacity building	
Best Practices	Weyerhaeuser Policies
<p>WRI-WBCSD Procurement Guide: Forest operations should “[build] the capacity of local peoples (including indigenous groups) to work in the industry sector, and understand, negotiate and participate in agreements regarding the management of their resources.”³⁶</p> <p>CSA standard: Element 5.2: “Contribute to the sustainability of communities by providing diverse opportunities to derive benefits from forests and to participate in their use and management. Forests represent not only a return on investment for the organization but also a source of income and non-financial benefits for DFA-related workers, contractors, and others; stability and opportunities for communities; and revenue for local, provincial, and federal governments. Through the public participation process and the implementation of SFM, the organization should address such matters as . . . b) communities and sustainability, including i) diversification of industry; and ii) opportunities for employment; and c) fair distribution of benefits and costs, including i) fair and reasonable wages for DFA-related workers, as established by prevailing industry collective agreements or market wage rates; [and] . . . vii) educational opportunities for DFA-related workers.”</p> <p>FSC Canada boreal standard: Criteria 3.1.3: “The applicant participates in and/or supports the efforts of the affected Indigenous communities to develop the financial, technical and logistical capacity to enable them to participate in all aspects of forest management and development. This could include (but is not restricted to) activities ranging from planning and decision-making to the establishment of businesses or the pursuit of employment related to forest management.”</p> <p>Criteria 3.1.4: “The applicant has jointly established with affected and interested Indigenous communities, opportunities for long-term economic benefits where that</p>	<p>Weyerhaeuser Aboriginal Peoples Policy: “The following principles guide Weyerhaeuser in the development of relationships with Aboriginal Peoples. We seek to: . . . • Work with proven Aboriginal leaders and encourage the development of ongoing, capable Aboriginal leadership. • Enhance the value of resources through fair, equitable and mutually beneficial relationships.</p> <p>“POLICY STATEMENT Weyerhaeuser will work proactively with each of its businesses to build mutually beneficial relationships with Aboriginal Peoples in the company’s areas of operation.</p> <p>“EMPLOYMENT: Direct OBJECTIVE: Weyerhaeuser’s long-term objective is to create a work force that broadly reflects the demographics of the local communities in which we operate. STRATEGIES: To increase direct employment and retention of Aboriginal Peoples where they represent less than the broad demographic of the local communities in which we operate through activities such as: 1. Supporting the development of the job skills we need among Aboriginal Peoples. 2. Encouraging Aboriginal applicants for employment. 3. Making Weyerhaeuser the first choice of employers among Aboriginal Peoples. . . .</p> <p>“EMPLOYMENT: Indirect OBJECTIVE: Weyerhaeuser’s long-term objective is to purchase a level of goods and services from businesses that reflects the demographics of the local communities in which we operate, subject to the company’s commitment to competitive purchasing. STRATEGIES: To increase indirect employment of Aboriginal Peoples where they represent less than the broad demographic of the local communities in which we operate through activities such as: 1. Ensuring a secure and cost-effective supply of the goods and services required to operate and maintain our businesses. 2. Defining and communicating our contractor qualification requirements.</p>

³⁶ WRI-WBCD Procurement Guide at 2.60.

3. Capacity building

is the desired objective.
 The following information can be useful to indicate the provision of long term economic benefits:
 __record of jobs filled and employment opportunities provided to Indigenous individuals;
 __record of training opportunities provided/available to Indigenous individuals;
 __record of partnership arrangements with Indigenous enterprises;
 __joint agreements signed by both parties clearly stating the nature of the economic opportunities, evidence of revenue-sharing from forest operations, and timelines;
 and
 __indication of satisfaction from the affected and interested Indigenous communities.”

3. Supporting contract opportunities with Aboriginal businesses and contractors who employ Aboriginal Peoples, provided the two, preceding criteria (i.e. secure and cost-effective supply, contractor qualifications/requirements) are satisfied.

“Business Relationships

OBJECTIVE: To continue to enhance our business relationships with Aboriginal communities, we will develop business arrangements that economically benefit Weyerhaeuser and Aboriginal communities.

STRATEGIES: Our activities in the area of developing business relationships include engaging in discussions that may lead to business opportunities with an Aboriginal group where the business opportunity:

1. meets a business case test;
2. helps us maintain or expand a pool of employees and contractors that more closely reflects the community in which the opportunity arises; or
3. allows access to new resources

“EDUCATION AND TRAINING: External

OBJECTIVE: To reinforce the value of education within the communities around us.

STRATEGIES: To increase the pool of Aboriginal candidates that meet present and future workforce needs by emphasizing our workforce education and qualification standards to prospective Aboriginal students, and by supporting assistance programs for those Aboriginal students attempting to meet them.”³⁷

CSA standard:

The requirements of the CSA standard also apply to Weyerhaeuser’s operations in Canada.

³⁷ Weyerhaeuser Aboriginal Peoples Policy at 7-11.

4. Cultural Identity

Best Practices	Weyerhaeuser Policies
<p>WRI-WBCSD Procurement Guide: Forest operations should “[recognize] and support . . . cultural identity. This includes maintenance, use and promotion of traditional knowledge and practices of local communities and Indigenous Peoples.”³⁸</p> <p>CSA standard: Element 5.2: “Contribute to the sustainability of communities by providing diverse opportunities to derive benefits from forests and to participate in their use and management. . . . Through the public participation process and the implementation of SFM, the organization should address such matters as a) timber and non-timber benefits, including i) outdoor activities, both in terms of quality and quantity; ii) sustainable harvest of timber and non-timber resources; iii) maintenance of economically viable hunting, fishing, and trapping activities; iv) opportunities for ecotourism; and v) protection and development of cultural and heritage resources.”</p> <p>FSC Canada boreal standard: Criteria 3.3: “Sites of special cultural, ecological, economic or religious significance to Indigenous People(s) shall be clearly identified in cooperation with such Peoples, and recognized and protected by forest managers.” Criteria 3.3.1: “The applicant supports the efforts of the affected Indigenous communities to conduct land use studies and mapping which result in an Indigenous areas of concern protection agreement, addressing information sharing, protection, mitigation and/or compensation, and confidentiality measures for Indigenous traditional values and uses.</p>	<p>Weyerhaeuser Aboriginal Peoples Policy: “The following principles guide Weyerhaeuser in the development of relationships with Aboriginal Peoples. We seek to:</p> <ul style="list-style-type: none"> • Acknowledge Aboriginal cultures, heritages and traditions . . . and understand Aboriginal points of view. . . . <p>EDUCATION AND TRAINING: Internal OBJECTIVE: Weyerhaeuser will provide education to our employees to support a work environment in which our strategies to build Aboriginal relationships are understood, implemented, and supported. STRATEGIES:</p> <ol style="list-style-type: none"> 1. Developing and delivering appropriate education packages that address: <ul style="list-style-type: none"> • historical and cultural perspectives on Aboriginal issues; • Weyerhaeuser principles, policies and directions; and, • Weyerhaeuser’s legal obligations as they relate to Aboriginal Peoples. 2. Ensuring Weyerhaeuser leadership is able to deliver these education packages. 3. Setting clear expectations about employee participation in the training events. <p>CSA standard: The requirements of the CSA standard also apply to Weyerhaeuser’s operations in Canada.</p>

³⁸ WRI-WBCD Procurement Guide at 2.60.

5. Just and fair dispute resolution	
Best Practices	Weyerhaeuser Policies
<p>UN Declaration, Article 40: “Indigenous peoples have the right to access to and prompt decision through just and fair procedures for the resolution of conflicts and disputes with States or other parties, as well as to effective remedies for all infringements of their individual and collective rights. Such a decision shall give due consideration to the customs, traditions, rules and legal systems of the indigenous peoples concerned and international human rights.</p> <p>CSA standard: Section 5.3.1: “The organization shall demonstrate that a) the public participation process works according to clearly defined operating rules that contain provisions on . . . xiii) a dispute-resolution mechanism; and b) the participants have agreed to the public participation process operating rules.”</p> <p>FSC Canadian boreal standard: Criteria 3.1.5: “A dispute resolution process for addressing and resolving grievances has been jointly developed with the affected Indigenous communities and is being fairly implemented.”</p>	<p>Weyerhaeuser Human Rights Policy: “‘We work cooperatively with governments, including those of indigenous communities.’</p> <p>Weyerhaeuser Aboriginal Peoples Policy: “Weyerhaeuser supports the timely and meaningful resolution of outstanding aboriginal claims to land and resources across the country. In some cases, such as where an Aboriginal group asserts that Weyerhaeuser’s activities are in conflict with an asserted right, resolution of the issue may fall outside the scope of this policy [and therefore must be resolved through government processes].³⁹</p> <p>“The following principles guide Weyerhaeuser in the development of relationships with Aboriginal Peoples. We seek to: . . . • Generate realistic expectations that recognize the rights of stakeholders and assist where possible with treaty settlement negotiations.”⁴⁰</p> <p>CSA standard: The requirements of the CSA standard also apply to Weyerhaeuser’s operations in Canada.</p>

³⁹ Weyerhaeuser Aboriginal Peoples Policy at 4.

⁴⁰ *Id.* at 6.

ATTACHMENT 2
Weyerhaeuser Programs and Indicators Related to Building Mutually Beneficial Relationships with Indigenous Peoples in Canada

Jurisdiction/ Weyerhaeuser profile	Diversity Awareness	First Nations Employment	Business Relationships	Consultation and Planning : Operating and Forest Management Plans	Growing Capacity/Education, Training and Community Involvement
Corporate goals and indicators	100% participation of management (<i>hourly workforce if applicable</i>)	Employment levels reflect local demographics (%)	\$50,000 CDN +	Respect for treaty rights, protection of known historic, cultural and significant sites and integration with forest management activities / planning	To improve the quality of life in communities and regions – education, health/wellness, culture, environment
CANADA-WIDE	Weyerhaeuser’s donation and sponsorship program has targeted community philanthropic objectives, focused largely on education, health and social services. Since 2000, WY has made 285 donations to First Nations organizations across Canada totally approximately \$2.6 million, representing 15 % of the value of Weyerhaeuser Canada’s entire donations program.				
BRITISH COLUMBIA <u>BC Interior</u> Sawmill Forestlands <u>BC Coast</u> Hardwood mill Engineered Wood Plant Forestlands	In 2005 company developed Aboriginal Awareness for Canadian operations. Trained senior leadership and a selection of mid-level managers; intend to extend this training to additional staff and hourly groups as part of core training requirements.	Current FN employment in BC is 3.8%. For operations remaining after pending divestiture this rises to 5.1%. New hires since 2007, especially in interior operations, have exceeded these numbers (i.e., in Princeton First Nation members have been 9% of new hires).	Until 2005 partner with Ma-Mook Development Corp. in “Iisaak Natural Resources Ltd.” operating in Clayoquot Sound. Participant with other licensees and FN in two Innovative Forest Practices Agreements. Manage forest tenures held by the Upper & Lower Similkameen Indian Bands. Also train and purchase services (harvesting, planning & silviculture) from Band-affiliated contractors. Purchase significant volumes of timber from, Stuwix Resources Ltd., a FN tenure holder. Other business relationships with FN for archeological assessments, road work, controlled burning,	All Forestlands operations have ongoing relationships with FN Bands (approx. 24) whose traditional territories cover our operations. All proposed forest management activities are referred to relevant Bands at the planning stage to review potential impacts on their Aboriginal interests. This referral activity is tracked as part of Weyerhaeuser’s certification commitments. Have service agreements with a number of Bands where Weyerhaeuser contracts for archeological assessments of our planned development in their traditional territory.	

			fencing, etc.		
ALBERTA					
<u>Grande Prairie</u> Pulp mill Sawmill Forestlands	Completed Aboriginal Awareness training for Forestlands leadership and contractors	2007 - 6% of new hires are Indigenous Peoples; equals GP community demographics. Three summer students at GP Forestlands of Aboriginal descent		Consulting with three Aboriginal groups regarding forest management plans: Horse Lake First Nation (HLFN), Aseniwuche Winewak Nation (AWN) and Sturgeon Lake Cree Nation (SLCN). AWN has been an active member of our public advisory group (PAG). PAG's are a requirement to be certified to the CSA Z809, sustainable forest management standard.	Green Team project with Aseniwuche Winewak Nation funding summer project where five youth videotaped interviews with elders regarding traditional knowledge and entered place-based information into GIS. Weyerhaeuser contributing \$25,000/yr (2007-08) plus in-kind support.
<u>Edson/ Drayton Valley</u> OSB mill Sawmill Forestlands	Aboriginal Awareness training scheduled for 2008 National Aboriginal Day activities at each site and/or community.		Gravel supply contract with Sunchild Band		In 2007 14% of charitable donations and sponsorships (\$52,457 in total) to Aboriginal organizations, causes and events. 2008 target is 15% Post-secondary education awards targeted at diversity candidates, including Aboriginal people. Ongoing participation in "younger generation" events such as cultural days, career days organized by educational and other institutions specifically for Aboriginal youth.
SASKATCHEWAN					
<u>Hudson Bay</u> OSB mill Forestlands	Treaty Rights Awareness Training completed for all mill and Forestlands staff.	In 2006/07 Aboriginal employment in the forestlands contractor workforce was 13%, corresponding to 13% of the defined forest area with Aboriginal ancestry.	Wapawekka Lumber Ltd. joint venture sawmill with three Saskatchewan First Nations (Lac La Ronge, Montreal Lake, Peter Ballantyne) between 1999-2006 (acquired by Domtar). \$25 million facility produced 70 million fbm	Pasquia Porcupine Forest Management Advisory Committee (PAG) includes the H25 trappers, representatives from three First Nations. All First Nations with traditional use areas in the FMA invited	Planting Dreams program in support of Community Schools (by definition, include a larger percentage of Aboriginal students than community demographic). Weyerhaeuser provided

		<p>The percentage of contracts awarded to Aboriginal owned contractors working on the defined forest area in 2006/07 was 27%.</p>	<p>lumber and employed 53 people, majority of whom were Aboriginal.</p> <p>Hudson Bay operations have employed Aboriginal logging contractors including Delta Forest Management, Waskiganihk Enterprises and the Pee Paw Plains Management Group. 30% of full time logging and hauling contractors were owned by and operated by individuals with Aboriginal decent or in the case of Waskiganihk, by the Band.</p> <p>Silvicultural contractors included Waskiganihk Enterprises, Delta Forest Products, Pee Paw Plains Management Group and First Nations Island Forest Management. Largest renewal contractor (Smokey Lake) employees Aboriginal planters from the local areas.</p>	<p>to participate; each chooses own level. Each chief is invited to review annual operating plan.</p> <p>Work with archeologists to identify historic Aboriginal sites and ensure protection. Includes field meetings to identify grave and camping sites of importance to First Nations.</p>	<p>>\$500,000 in grants to the Saskatchewan Community Schools Association between 2000-2006.</p> <p>In 2007 targeted post-secondary education awards at diversity candidates, including Aboriginal people.</p> <p>Donations made to Aboriginal schools, programs and bands. Participate in educational activities at various Aboriginal communities.</p> <p>Attendance at band council and elder's meetings to provide business updates and address questions about operations.</p>
<p>ONTARIO</p> <p><u>Kenora</u> Engineered Wood Plant Forestlands</p>	<p>100 % participation of management and hourly employees</p>	<p>Twenty+ percent of mill employees are of Aboriginal decent. Several FN in forestry operations</p>	<p>Harvesting, road building, silviculture and purchase wood agreements with FN communities.</p> <p>Long-term agreement with Wabaseemoong. Dryden (since divested) had a number of harvest and seedling purchase agreements with FN businesses.</p>	<p>Direct involvement of FN in Kenora's CSA Public Advisory Group. Additional consultation process established with Bimose Tribal Council and Anishinaabeg of Kaabapikotawangag Resouce Council on activities within the Aulneau and Western Peninsulas as part of the FMP.</p> <p>Direct involvement in the 2006-2011 Forest Management Plan.</p>	<p>Active capacity building program with Wabaseemoong Independent Nation including job shadowing. Donations to FN community events. Donation of computers to FN communities.</p> <p>Significant pre-employment training program with multiple FN partners prior to mill construction.</p>