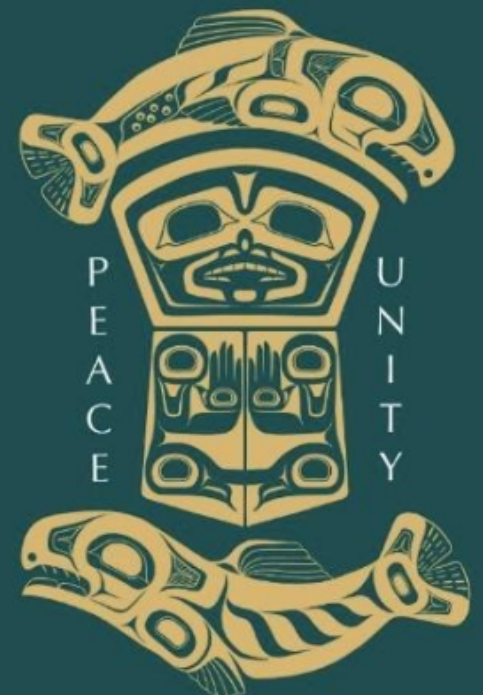


"We are all connected"

Forging Peace and Unity
between Extractives-Affected
Peoples from Colombia to
Turtle Island (Canada)

A report on the "Sharing Knowledges,
Weaving Alliances in Defence of Territories
of Life" Intercultural Tour

June 17-28, 2025



Co-Authors: Viviane Weitzner, Jani Silva and Waira Nina.

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Photos: Unless otherwise noted, all photos are by Viviane Weitzner.

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Front Cover:

Logo of the annual Peace and Unity Summit organized yearly by the Wet'suwet'en Nation; Totem pole in memory of Chief Gaahlay (Watson Price), at Xaayna, Maude Island, Haida Gwaii carved by Jaalen and Gwaii Edenshaw, with apprentice Cooper Wilson; The Skeena River, image taken on the train ride from Prince Rupert to Smithers, tracing the ancestral lands the PRGT Pipeline is proposed to cut through.



*"The earth is that life-giving mother.
The earth does not belong to us; we belong to the earth".*
—Jani Silva, Zona de Reserva Campesina Perla Amazónica

"What happens in the south, you feel in the North. Because we are only one people."
—Waira Nina, Inga Nation

"We strive for the betterment of the Indigenous Peoples, of all peoples across the world. It's our mandate... The call from the south has come here, and we've offered to share our experience anyhow it helps. Our work is recognizing the whole, the interconnected. We recognize supernatural presences."
—Gaagwiis (Jason Alsop),
President of the Haida Nation

"It's dangerous to stand up for the natural world, isn't it?"
—Sgaanjaad (Sherri Dick), Forest Defender, Haida Nation

"A lot of people see Canada being a nice country. No, it isn't. They still hate us. They want to kill us. They'd prefer to see us wiped out—the police, the army, even the educational system. We know it's like that across the world for Indigenous Peoples."
—Chief Woos (Frank Alec), Wet'suwet'en Nation

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Executive Summary

This report documents the deep and rich exchanges that took place in the "Sharing Knowledges, Weaving Alliances in Defence of Territories of Life" Tour, June 18-June 28, 2025, between territorial defenders from the Colombian Amazon and members of the Haida, Wet'suwet'en, Gitksan and Gitanyow Nations hosting them.

On the heels of similar delegations from Ecuador and Guatemala to Turtle Island (Canada), the tour was spurred by the unprecedented, cumulative effects of extractive economies on the collective homelands of Indigenous Peoples and *Campesino* (peasant) communities in the Colombian Amazon, where Canadian companies—namely, Alberta's Gran Tierra Energy and British Columbia's Copper Giant Resources (formerly Libero Copper)—are operating. Gran Tierra is actively exploiting oil and gas, while Copper Giant Resources is undertaking exploration in one of the largest copper deposits in the world located deep inside the sacred Mocoa Mountains—both companies seeking to make profits by disemboweling one of the planet's most important biodiversity hotspots. Taken together, these companies' activities have produced unspeakable social, environmental, cultural, and spiritual impacts for the Peoples and communities who call these lands home, violating their territorial, self-governance and cultural rights, including their right to free, prior, and informed consent, threatening sacred mountains and the rivers that flow from them, fuelling community division and conflict, and putting at further risk the lives of Indigenous and *campesino* land defenders speaking out to protect these territories of life in *the most dangerous country in the world* for land defenders. The decision of their representatives to come to Canada was imperative not only to raise awareness, to call for accountability, and to learn from and build alliances and solidarity with Indigenous Peoples in Turtle Island also threatened by extractives, but because it provides a safer space from which to voice demands.

Yet the tour took place at a time of chaos for First Nations in so-called British Columbia. The Governments of British Columbia and Canada were busy fast-tracking legislation and enabling conditions to streamline environmental protections without upholding the minimum standard of free, prior and informed consent, allegedly in reaction to US President Trump's tariff threats—and his repeated threats to Canadian sovereignty through rhetoric about unilaterally making Canada the 51st US state—spurring Canada to diversify its markets away from the US. This includes plans to get more Canadian fossil fuels to market, through the building of new pipelines that will decimate Indigenous territories; alongside the extraction of "critical minerals" to enable the so-called green transition. This fast-tracking upends provincial and federal legislation purportedly upholding the United Nations Declaration on the Rights of Indigenous Peoples and turns on its head the discourse of reconciliation. But the "build-baby-build" rhetoric around fossil fuels is also deeply concerning to all citizens and future generations committed to fulfilling Canada's climate change targets and leaving the fossil fuel economy behind.

This heightened context led to rich exchanges on territorial defense, where the following themes emerged:

- **Fundamental themes** included a shared conception of their territories and ways of being that include relationalities with human and non-human beings, and supernaturals, and responsibilities to the ancestors caring for the lands. This concept jars with Western conceptions that have led to the fragmentation of ancestral lands and violent patterns of colonialism that show "no love of the earth" or systems of life. There was a profound sense of connection from the South to the North, and from the North to the South, that what happens in the South affects the North, and vice-versa—and an acknowledgment that we are all connected. The shared fight is to protect the world, and this entails uniting Peoples, strengthening spiritual connections and guidance, and standing in power together.
- **Strategic and practical themes** around territorial defense in the face of extractive economies included having a strong understanding of what can—and what cannot—be shared with others, a critical learning in-and-of-itself. With this caveat, **internal strategies** shared included: cultural revitalization and the importance of language, education, investing in youth and spirituality; strengthening Indigenous law and governance; developing territorial plans (Life Plans/wilp plans/land-use visions); and implementing self-protection mechanisms in the face of the violences of extractive economies. Acknowledging the types of trickery and tactics in which extractive companies and their financiers engage, a variety of **external strategies** were shared, including: women territorial defenders on the frontlines; divestment work and marketplace activism; United Nations and international interventions; occupying the land, standing in place and power to reconnect and heal; speaking with one voice; and Peoples-to-Peoples strategies, including standing in unity with neighbouring First Nations, alliances with settlers, and art-making.

For all land defenders participating, it was clear that the exchanges marked an important, first moment in relationship-building. **Next steps** identified included:

- An invitation for Indigenous land defenders from the North to greet the Spiritual Guides and ancestors of the South, and to visit Indigenous and *campesino* collective territories. This exchange would include an important youth component. It would include sharing medicines, ceremony and continue deepening relations inspired by the presence of the ancestors, towards co-creating plans for advocacy and solidarity.
- An invitation for territorial defenders from Colombia to participate in the Peace and Unity Summit that the Wet'suwet'en, Gitksan and Gitanyow host yearly.
- An offer to perform on Haida Gwaii and Wet'suwet'en Territory Waira Nina and Emilie Monnet's theatre performance "Nigamon/Tumai" that highlights the impacts of extractives economies, copper and the protection of water in the Colombian Amazon and Turtle Island.
- A meeting with Canadian institutions at the federal and provincial to highlight the issues at stake and put forward key policy demands.

Introduction:

Sharing Knowledges, Weaving Alliances in Defence of Territories of Life

Globally, Indigenous Peoples and concerned citizens are sounding the alarm about the climate catastrophe and humanitarian and ecological crises our planet is facing with warming temperatures, extreme weather events, large-scale wildfires and rising seas. Many are now acknowledging the important role of ancestral peoples in caring for the land, turning to them for guidance in how to rebalance our trajectory and uphold stewardship responsibilities. Yet these ancestral homelands—rich with oil and gas, minerals and metals, water, forests and biodiversity—and the peoples who care for them, are under a triple threat: fossil fuel industries want to extract their oil and gas; mining companies their precious minerals and metals—now in the name of the 'green energy transition' and 'critical minerals'; and big conservation organizations want to establish protected areas, often putting at risk the livelihood activities and ways of life of the ancestral peoples calling these places home.

Indigenous and *campesino* (peasant) communities living in Colombia's Amazon—one of the most important 'lungs' of the planet—know these pressures all too well. But so too do Indigenous Peoples farther north, inhabiting so-called British Columbia¹, Canada. And with increasing pressures from companies linked to Canada and British Columbia already undertaking, or proposing, extractives projects in the Colombian Amazon—and in the context of Indigenous Peoples living in so-called British Columbia facing existing and growing project proposals to despoil their own ancestral lands—the idea of this innovative Peoples-to-Peoples exchange was born.

From June 17-28, 2025, two women territorial defenders from Colombia's Amazon visited the Haida, Wet'suwet'en, Gitksan and Gitanyow Peoples in so-called British Columbia. Accompanied by members of Forest Peoples Programme and Peace Brigades International, Waira Nina, a member of the Inga Nation, and Jani Silva, a member of the Zona de Reserva Campesina Perla Amazónica (see Box 1), embarked on a tour to:

- **Raise awareness** about the harmful, and often deadly, individual and collective cumulative impacts that extractive projects undertaken by oil and mining companies backed by international banks and financiers with links to Canada are

having on Indigenous Peoples and *campesino* communities in the Colombian Amazon.

- **Exchange knowledge and forge alliances with Indigenous Nations** on Turtle Island at a time when all ancestral territories are coveted for their potential critical minerals, their water, and other important 'resources' they contain, with a view to sharing and discussing territorial defense strategies, engaging in mutual learning and considering future actions of solidarity.
- **Identify key messages** to include in a potential future joint declaration that elevates key issues and linkages across Peoples and Territories, through Nation-to-Nation solidarity.
- **Make concrete demands** of the Canadian Government, financiers and extractives companies headquartered in or with links to Canada with interests in the Colombian Amazon.

For Colombian territorial defenders who live in *the most dangerous country in the world* to be a land defender,² coming to Canada became a priority not only because of the direct links to Canadian companies and investors affecting Jani and Waira's collective territories, but because it offered a safer space from which to speak out.

Box 1: Bios of visiting Land Defenders from the Colombian Amazon

Waira Nina is an interdisciplinary artist, writer and cultural policy advisor for the Inga Nation in the Caquetá region of the Colombian Amazon. She is heir to the traditional Ambiwaska ceremonies taught to her by her grandparents and possesses a wealth of knowledge that has contributed to the official recognition of the Inga territories. She is also communications and culture coordinator for the Tandachiridu Inganokuna Association and advises the educational processes of the Yachaikury School. As a leader, she has worked for the recognition of her community's cultural richness, education and rights. Nina has received official recognition for her leadership from the National Organization of Indigenous Peoples of the Colombian Amazon (OPIAC) and the municipal government of San José del Fragua. She is a member of ASOMI, the Association of Indigenous Women and Traditional Medicine, "la chagra de la vida" (the garden of life), and of the Indigenous Women Defenders' Group of the Departments of Caquetá and Putumayo.

Jani Silva is a community leader and project coordinator at the Perla Amazónica Peasant Reserve Zone [*Zona de Reserva Campesina de la Perla Amazónica*], in the municipality of Puerto Asis, department of Putumayo. She is a human, environmental and territorial rights defender and serves as the legal representative of the Perla Amazónica Integral Sustainable Development Association (ADISPA) [*Asociación de Desarrollo Integral Sostenible Perla Amazónica*]. She is also treasurer of the National Network *Somos Genesis* [*RED NACIONAL SOMOS GENESIS*].

The Tour in Context—Canadian Projects Abroad and in the Colombian Amazon

To put the tour into context, in the face of ongoing conflicts and rights violations involving Canadian extractives projects abroad, several delegations have come to Canada recently to raise awareness and make key demands. The June 17-28, 2025, "Sharing Knowledges, Weaving Alliances in Defence of Territories of Life" tour took place just months after a November 2024 delegation by Indigenous women land defenders from Ecuador demanding a stop to Canadian extractives investments in the Ecuadorian Amazon and hoping to influence the outcomes of Canada-Ecuador Free Trade negotiations. It also took place on the heels of a May 2025 visit by two Indigenous (Xinka) women land defenders from Guatemala, to raise awareness about the egregious effects of the Escobal Silver Mine operated by Vancouver-headquartered mining company Pan American Silver planning to reopen this mine despite the Xinka Parliament's decision to withhold its free, prior and informed consent (see Annex 1 and Box 2).

Sounding similar alarms to the delegations visiting just prior, the tour by Colombian territorial defenders Waira Nina and Jani Silva was spurred by the unprecedented, cumulative effects of extractive economies on their collective homelands, where some of the same Canadian companies affecting the Ecuadorian Amazon are also operating—namely, Alberta's Gran Tierra Energy; and where aside from state-sanctioned companies, outlawed armed actors are wreaking social and environmental havoc.

With financial backing by Vancouver-based billionaire Frank Giustra (of the Fiore Group), among others, Vancouver-headquartered company Copper Giant Resources (formerly Libero Copper) is positioning itself to break ground on one of the largest copper deposits in the Americas, located in the sacred mountains of Mocoa, Putumayo. Mining these mountains would have unspeakable spiritual and cultural consequences for the area's Indigenous Peoples, whose guardian spirits live here. But it would also have severe environmental consequences downstream—the copper-rich mountain is the source of five rivers flowing into the Amazon basin. At the heart of the push-me-pull-you of 'green energy transition' rhetoric on the one hand, and global awareness that the Amazon is one of the most important lungs of the world on the other, Copper Giant Resources' Mocoa Project has garnered national and international attention—and major pushback from organizations actively protesting its advancement. Indeed, the company's growing record of rights violations, divide and conquer tactics, and social,

From the heart of the Amazon, we...call on humanity to defend this territory. To permit extractive projects moving forward is to permit the disappearance of the forest, rivers, and sacred mountains. Humanity as a whole loses a spiritual and vital lung of the planet. This is not just an Indigenous struggle: it is an ethical and urgent call for the survival of life on Earth.

—Excerpt, [May 2025 Declaration of the 15 Indigenous Peoples of the Putumayo](#)

environmental and spiritual impacts from its exploration program undertaken without free, prior and informed consent, makes it one on the growing list of "ugly Canadians" (see Box 2). The company is also at the centre of controversy between government agencies in the push-me-pull-you of the moment: while one agency is working to protect the fragile ecosystem by establishing protected areas overlapping with the mining concessions, with the intention also of safeguarding geological stability in light of a devastating 2017 landslide that killed 300 people, it will be an uphill battle to convince the National Mining Agency and others to revoke the mining concessions and license the company obtained in 2006, which are valid until 2040.³

And on the frontlines of the pushback against the Mocoa Project are grassroots Indigenous and community organizations like Waira and Jani's. Indeed, when they left their territories for the June tour, it was amid ongoing blockades by affected community members. They join a growing crescendo of voices and organizations demanding full recognition of territorial rights and protection of the Amazon—in Colombia and beyond—as a no-go zone for extractives projects; a demand that garnered support at the COP30 international climate negotiations that took place in Belém, Brazil, November 2025 (see postscript).



"Peace in the Mountains, leave the copper still and deep within "
Photo credit: Joshua Collins for Forest Peoples Programme

Meanwhile, on Turtle Island, Indigenous Peoples are also facing a rush of extractives projects with unspeakable impacts—heightened in the face of the 'green energy transition'—with many learnings to share with others facing a similar predicament.

Report Contents—and Must-Read Complementary Documents

This report documents the rich exchanges that took place in June 2025 on Haida, Wet'suwet'en, Gitksan and Gitanyow Territories. Part I frames the chaotic moment in time and geo-political landscape welcoming the tour. It presents a general snapshot of extractives and Indigenous rights in Canada, to contextualize the realities underpinning the territories of the Haida, Wet'suwet'en, Gitksan and Gitanyow Peoples. Part II outlines the tour's activities and process. Part III synthesizes the key themes and learnings that emerged from the exchanges in each territory. And Part IV concludes with ideas for next steps generated throughout the exchanges. A short update is provided in the Postscript.

Importantly, as this tour was taking place, extractives-affected Indigenous and *campesino* territorial defenders and community representatives from the Colombian Amazon and other parts of Colombia were gathering in a parallel event in Bogota June 24-27, with a virtual link-up between leadership in Canada and Colombia enabled the morning of June 27. For a full picture of the issues at stake particularly in Colombia, and perspectives shared, this report should be read alongside a forthcoming FPP summary of the Bogotá event; case studies being compiled by FPP and local organizations on two major Canadian companies affecting the Colombian Amazon, namely Gran Tierra Energy and Copper Giant Resources (formerly Libero Copper); and the [May 2025 Declaration](#) by the 15 Indigenous Peoples of Putumayo and other allies across Colombia rejecting mining the sacred Mocoa Mountain.



Waira Nina (top, left) and Jani Silva at Vancouver's Airport, Musqueam Territory

Box 2:

Canadian Mining and Oil and Gas Abroad—No Regulations for Accountability

Canada has an enormous global presence in extractives economies, with the devastating environmental, social and human rights impacts of these projects garnering the country the moniker 'the ugly Canadian'.¹ To put things into perspective, with regards to mining:

- Canada is home to about 50% of the world's publicly listed mining and mineral exploration companies.
- In 2023, Canadian mining assets abroad accounted for 65% of total assets, valued at \$220.4 billion.
- Latin America and the Caribbean accounts for 50% of Canadian mining assets abroad, with a value of \$113.0 billion in 2023.
- In terms of financing, the Toronto Stock Exchange (TSX) and TSX Venture Exchange (TSXV) are the world's primary listing venues for mining and mineral exploration companies.
- In 2023, about 40% (\$7.7 billion) of the world's total equity capital for mining and mineral exploration activities was raised by companies listed on the TSX or TSXV. Canada is ranked first in the world in equity financing raised for mining and mineral exploration.²

And in terms of oil and gas, in 2021, the total value of Canadian energy assets (CEA) within Canada totaled \$469 billion, and abroad \$240 billion (up from \$215 billion in 2020).³ Figures from 2018 show most Canadian energy assets abroad are in the United States (82% valued at \$190 billion), followed by Colombia (\$8 billion) and Mexico (\$6 billion).⁴

The enormous scope of Canada's role in extractive economies abroad has wreaked havoc for affected Peoples and communities, with high levels of conflict, human rights violations and social and environmental impacts the norm.⁵ Yet so far, despite years of evidence and civil society organizing to hold the Canadian government and companies accountable overseas, there are no binding regulations in place. Instead, Canada has developed the Canadian Office for Responsible Enterprise (CORE), an 'ombudsperson' that can receive complaints, yet has no power to compel action, becoming a greenwashing or whitewashing mechanism for Canada's corporate interests (the office is currently vacant). As a member of the Organization for Economic Cooperation and Development (OECD), Canada has also established a National Contact Point to hear complaints, yet it also fails to provide communities with access to justice, as members of the Canadian Network for Corporate Accountability (CNCA) have pointed out insistently.⁶ Aside from these mechanisms, affected communities have the possibility of accessing Canadian courts—a long, expensive, complicated and protracted route that has only recently started bearing fruit.⁷ In this context, Canadian civil society continues pressuring for binding legislation and for a "Real Watchdog on Canadian Corporate Abuse".⁸

With critical minerals now becoming a key focus for Canadian miners—both at home and abroad—we will likely see more tours by affected community members coming to Canada to raise the Canadian public's awareness, and pressure for binding accountability mechanisms that curb corporate abuse. The much-touted "Canadian model" of offering Impact Benefit Agreements falls short of the minimum international human rights standard of free, prior and informed consent. Communities are often straightjacketed into negotiating benefits for projects that will be rammed through regardless of whether they want them or not. These are some of the injustices raised by the 2025 International Rights of Nature Tribunal held days prior to the annual Prospector and Developers' Association of Canada (PDAC) Conference in Toronto.⁹

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5. <https://www.ourcommons.ca/Content/Committee/441/CIIT/Brief/BR12253733/br-external/MiningWatchCanada-e.pdf>
6. For example, BC-based Nevsun Resources was sued for forced labour practices at its Bisha mine in Eritrea. <https://www.cbc.ca/radio/ideas/canadian-mining-abuses-1.6854852>
7. <https://cnca-rcrce.ca/wp-content/uploads/2024/10/Review-of-the-CORE-CNCA-Submission-October-2024.pdf>
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Part I: Context-Setting—A Time of Chaos

1.1 Framing—A "fast-track to chaos"

The June 2025 intercultural tour of First Nation Territories by Colombian leaders and territorial defenders Waira Nina and Jani Silva took place at a time of social, political and economic upheaval across Canada, in Colombia and globally. With US President Trump unilaterally imposing ever-shifting tariffs world-wide—and targeting Canada's sovereignty with ongoing threats and rhetoric that Canada become the 51st state—newly elected Canadian Prime Minister Mark Carney, along with provincial premiers in British Columbia and Ontario, set in motion legislation to fast-track large infrastructure projects "in the national interest" and "in the provincial interest" respectively. In a bid to lessen Canada's dependency on US markets, and particularly fossil fuels transiting through the United States, federal fast-track legislation (Bill C-5⁴) received royal assent June 26, while British Columbia's (Bill-14⁵ and Bill-15⁶) passed May 28, and Ontario's (Bill 5⁷) June 5, 2025.⁸

This controversial rush of legislation has been characterized as a "fast-track to chaos."⁹ It has received pushback from national and regional Indigenous leaders, who among other issues, point out its failure to uphold constitutional requirements of consultation and free, prior, and informed consent.¹⁰ The fast-track process directly contravenes the minimum standards enshrined in the United Nations Declaration on the Rights of Indigenous Peoples, which Canada purports to uphold federally through the United Nations Declaration on the Rights of Indigenous Peoples Act (UNDRIPA) issued in 2021¹¹; and that so-called British Columbia purports to uphold through the Declaration of the Rights of Indigenous Peoples Act (DRIPA) which came into force in 2019¹².

Ultimately, this "fast-track to chaos"—or "fast-track to disaster" as others characterize it¹³—calls into serious question Canada and the provinces' commitments to reconciliation. It sets back significantly the already slow progress made since 2015 through the Truth and Reconciliation Commission process. And the irony has not been lost on Indigenous leaders: they have called out federal and provincial governments for violating Indigenous rights in the name of Canada's sovereignty and access to "critical minerals" by zeroing in on economic development projects that will further despoil and dispossess ancestral homelands, rather than focusing on the truly critical infrastructure so urgently needed across Indigenous communities in Canada, such as clean drinking water, social services and access to banking.¹⁴

Canadians are concerned too that fast-tracking fossil fuel pipelines and "critical minerals" projects will set back Canada's climate change commitments, with the very real possibility that the exorbitant price tags will be picked up by taxpayers. This precedent has already been set: the Trans Mountain Pipeline cost Canadian taxpayers CAD\$34.5 billion, not including annual usage subsidies.¹⁵ Among other things, critics seriously question the alleged need for more pipelines, when Trans Mountain is not even at capacity; when construction and implementation of a new pipeline would take so long that fossil fuels may be eclipsed by other innovations by the time these pipelines are operational; and when pipelines pose serious security concerns at a moment of heightened global tensions.¹⁶

The tour took place at a time of key dates and events that illuminated—and compressed—the sharp contradictions of day-to-day reality for Indigenous Peoples in Turtle Island.

The tour took place at a time of key dates and events that illuminated—and compressed—the sharp contradictions of day-to-day reality for Indigenous Peoples on Turtle Island. It spanned Canada's National Indigenous Day (June 21), celebrated on summer solstice, the longest day of the year; with celebrations cut very short when Canada's Bill C-5, the Building Canada Act, received royal assent only five days later (June 26) violating fundamental Indigenous rights to consultation and consent.

The visit took place days after BC's approval of the controversial Prince Rupert Gas Transmission [PRGT] pipeline rejected by several First Nations hosting the delegation.¹⁷ And it overlapped with Vancouver-headquartered Copper Giant Resources Corporation's (formerly Libero Copper) annual meeting (June 26), whose proposed Mocoa project will devastate Indigenous, *campesino*, and other communities across the Colombian Amazon—including the home communities of the women leaders visiting Turtle Island—with likely transborder effects for Peoples and communities in Ecuador and Peru.

Adding to this turbulent landscape, the tour started on the heels of Canada's hosting the world's most powerful nation-states at the G-7 Summit in Kananaskis, Alberta, June 15-17. And it is no coincidence the G-7 took place in Alberta, home to Canada's renowned fossil fuel industry, salivating at the prospects of a new Canadian and potentially global "turn" enabling the international extractives business and large-scale investment in mineral and hydrocarbon extraction worldwide. Alberta is also home to Gran Tierra Energy Resources, a fossil fuel company spurring environmental and social conflicts in the Amazon both in Colombia and beyond, severely affecting the communities that tour delegates from Colombia were representing—and their collective and ancestral

Far from the G-7 summit's performance, glad-handing, posturing, powerplays and media—our own Nation-to-Nation gathering was kick-starting, quietly and without fanfare. A different way of nation-building. A deeper, slower process, guided by the presence of ancestors and their home fires.

territories. A company only now, in these 'favourable' times, interested in exploiting ancestral lands back in Alberta.

Against this chaotic backdrop—and far from the G-7 summit's performance, glad-handing, posturing, powerplays and media spotlights—a different Nation-to-Nation gathering was kick-starting, quietly and without fanfare. A way of nation-building 'otherwise': a deeper, slower process, guided by the presence of ancestors and their home fires, as participants remarked throughout.

To further set the context, the next section provides a brief snapshot of issues at the cross-section of extractives economies and Indigenous rights in BC and Canada.

1.2 Context—Imposition of Extractives Projects, Violation of Indigenous Rights and Genocide

1.2.1 More in common than the word 'Colombia'

Sketching the context of Indigenous Peoples and extractives economies in so-called British Columbia for a delegation of Indigenous and *campesino* territorial defenders visiting from Colombia's Amazon reveals sharply there is far more in common than the word 'Colombia'. The arrival of Europeans to this area of Turtle Island¹⁸—fragmented today into what is known as the province of British Columbia—catalyzed a history of dispossession, forced relocation and resettlement, disease, the imposition of the church, the residential school system and a series of policies and legislation designed to assimilate Indigenous Peoples into mainstream and patriarchal western culture through erasure. Canada's Truth and Reconciliation Commission, struck to investigate the impacts of the residential school system that violently ripped thousands of Indigenous children away from their families and ancestral lands, has characterized this colonial history unequivocally as genocide.¹⁹

"A lot of people see Canada being a nice country. No, it isn't. They still hate us. they want to kill us. They'd prefer to see us wiped out—the police, the army, even the educational system. We know it's like that across the world for Indigenous Peoples."

—Chief Woos, Grizzly House (Cassyex), Gidimt'en Clan, Wet'suwet'en Nation

And as with all colonial projects, the fundamental drive to colonize what later became known as Canada was extracting the rich resources embedded in its lands and waters: from the 'logs' contained in its dense forests, to the pelts covering its beavers and sea otters. This drive remains today, augmented now by a global geopolitical context focussed on the extraction of so-called critical minerals, the establishment of carbon markets, and the building of pipelines to get Canadian oil and gas to expanded markets beyond the United States.

Yet the First Nations caring for their ancestral homelands across Turtle Island have fiercely resisted the unilateral impositions of projects without their consent. They have pushed back to have their fundamental rights recognized while upholding their own law and governance systems. Indeed, the exchanges this report documents lends testimony to this pushback—or better yet, to this "standing in power"—to use the words one Wet'suwet'en woman territorial defender intentionally uses to reframe the concept of resistance.

1.2.2 Canadian Context - General Notes

The history and interactions between the Original Peoples inhabiting what later became known as Canada—namely, the First Nations, Métis and Inuit Peoples—and European settlers, follow patterns of dispossession and violences similar to those inflicted on Indigenous Peoples worldwide. Yet there are distinct specificities related to the diversity of Peoples across Turtle Island, the geographical context and

moment/timing of Contact, and which Europeans were involved and the type of resources fuelling their colonial interests. With the complexity of this landscape filling countless volumes and histories²⁰, this section offers some very general notes about the Canadian context to help ground the more specific snapshots of the Peoples and Territories the delegation visited in the current geopolitical context mid-2025.

The UN Special Rapporteur on the Rights of Indigenous Peoples' reports of their official visits succinctly summarize the situation of Indigenous Peoples in Canada. James Anaya's 2013 visit, and Francisco Cali Tzay's ten years later in 2023, provide important context-setting²¹. The latest report states:

"5. Canada is home to three Indigenous Peoples – First Nations, Métis and Inuit – who are recognized under section 35 of the Constitution of Canada. According to the 2021 Census of Population, approximately 1.8 million persons belong to Indigenous Peoples in Canada, approximately 5 per cent of the country's population – a 9.4 per cent increase from 2016. Of those, 1,048,405 identified as First Nations, 624,220 as Métis and 70,545 as Inuit. **2 There are 634 First Nations in Canada and more than 70 Indigenous languages.**

6. In 2010, Canada endorsed the United Nations Declaration on the Rights of Indigenous Peoples. It has ratified most international human rights treaties, **however, it has not ratified the Indigenous and Tribal Peoples Convention, 1989 (No. 169) of the International Labour Organization or the American Convention on Human Rights.**

7. The constitutional, legislative and judicial framework governing relations with Indigenous Peoples in Canada is set out in the report issued following the 2013 country visit of the Special Rapporteur to Canada [see Annex 2 of this Report]. Since 2015, Canada has adopted additional acts and policies to advance the implementation of modern treaties.³ The Collaborative Modern Treaty Implementation Policy provides direction to federal departments and agencies to ensure timely and effective fulfilment

Box 3: Interactive Maps

Indigenous Peoples in Canada:

<https://native-land.ca/>

Indigenous Peoples in BC:

<https://www.bcafn.ca/first-nations-bc/interactive-map>

of obligations and objectives in the spirit in which the agreements were signed and with the purpose of strengthening intergovernmental relationships. **First Nations without treaties are generally subject to the Indian Act, R.S.C., 1985, c. I-5.**

8. Indigenous Peoples negotiate treaties, self-government agreements and other constructive agreements with Canada through the Crown-Indigenous Relations and Northern Affairs department. **In some cases, these negotiations include provincial or territorial governments.** Indigenous Services Canada delivers services and supports Indigenous Peoples to deliver services in their communities. These new departments were created in 2017, after the Department of Indigenous and Northern Affairs Canada was dissolved. **The provinces and territories have jurisdiction, for the most part, over economic and social policies and natural resource use.**" (emphasis added throughout)."

In terms of rights recognition, Indigenous rights and title are affirmed in Section 35 of Canada's Constitution Act, 1982.²² Yet what comprises Indigenous and treaty rights has been left to fierce and protracted disputes through Canada's court system.²³ While certain rights have been recognized and affirmed by the Court, many critique this as a deeply colonial approach that does not hold up equally Indigenous legal orders and interpretations, despite the existence and purported recognition of a landscape of legal pluralism.²⁴ A "Land Back" movement has grown across the country to demand that Indigenous territories be restored to their original stewards as a prerequisite for the State advancing reconciliation with Indigenous Peoples; and to quash continued exceptionalism of infringement of Indigenous rights in the name of projects designed to benefit a few, while running roughshod over Indigenous rights.²⁵

"Why are they killing the women? We're disposable, we're less than human. If people think you're less than, no problem; they get rid of you. By killing the women, they know they'll weaken our culture."

—Chief Na'Moks,
Wet'suwet'en Nation

Indigenous women have suffered disproportionately the effects of colonialism. Patriarchal laws such as the *Indian Act* resulted in many Indigenous women losing their Indian Band membership—and associated benefits—if they married non-Indigenous men; while Indigenous men who married non-Indigenous women kept theirs. The effects of this legacy continue causing trauma and conflict in the heart of Indigenous communities today. And the ongoing crisis of colonial systemic violence against Indigenous women and girls spurred the National Inquiry into Missing and Murdered Indigenous Women and Girls. Its final 2019 report echoed the word used by the 2015 Truth and Reconciliation Commission to characterize the effects of colonialism—genocide.²⁶



Chief Na'Moks stands with Waira Nina (left) and Jani Silva (right) at the site where the body of one of his relatives was found on Wet'suwet'en Territory, one of hundreds of missing and murdered Indigenous women and girls. Upon failure of the Royal Canadian Mounted Police to find the body, the community mounted a search and found the body here. The acronym ACAB, that was recently graffitied on the concrete slab at the site, stands for: All Cops Are Bastards. When asked how he feels visiting this site, Chief Na'Moks said: "It feels heavy."

Waira Nina stands next to a red dress hanging in the village of Old Masset on Haida Gwaii. Red dresses symbolize and honour missing and murdered Indigenous women and girls.

Yet some critical steps forward have been made recently, as the UN Special Rapporteur Francisco Cali Tzay highlights in his 2023 Report. Perhaps the most pivotal is the uptake of the UN Declaration on the Rights of Indigenous Peoples at the federal level, and in some provinces and territories:

- On 21 June 2021, the *United Nations Declaration on the Rights of Indigenous Peoples Act* came into force. The Act provides a road map for the Government of Canada and Indigenous Peoples to work together to implement the Declaration. The Act requires Canada to harmonize its legislation, including the Indian Act, with the rights set out in the Declaration. Additionally, the Act requires the Federal Government to table an action plan by June 2023 and to issue annual progress reports. On 21 June 2023, Canada released the final version of the action plan. The action plan includes 181 measures for implementing the legislation and the Declaration more generally, including Measure 32, on, inter alia, developing guidance on free, prior, and informed consent regarding natural resource projects. The action plan has been criticized by Indigenous Peoples in Canada, who expressed the view that insufficient time had been provided for consultations, and that it lacked detailed implementation measures. (paragraphs 9-12)
- To date, only the provinces of British Columbia and Québec and the Northwest Territories have undertaken similar initiatives. A 2019 law in British Columbia predates the federal legislation, and in March 2022 the province released its Declaration on the Rights of Indigenous Peoples Act Action Plan. The National Assembly of Québec unanimously adopted a motion in October 2019 that supports the principles of the Declaration, but it is not binding on the province. In March 2023, the government of the Northwest Territories introduced in the Legislative Assembly a proposed United Nations Declaration on the Rights of Indigenous Peoples Implementation Act. (paragraph 13)²⁷

The fast-track legislation showcased in the framing of this report illustrates to what extent federal and provincial UNDRIP legislation is being violated by the very governments that passed it. This leaves Indigenous Peoples no choice but to take legal action against the state, as nine First Nations governments are currently doing in Ontario;²⁸ or to take to the streets, echoing the powerful "Idle no More" marches that took place across the country in 2012, to protest legislation that infringed Indigenous treaty rights and environmental protections.²⁹ The youth marching to the First Nations Summit on Bill C-5 in Gatineau, Quebec, where some 200 First Nations leaders were meeting with Prime Minister Carney on July 17, may be a harbinger for wider protests to come.³⁰

1.2.3 British Columbia Context—Select Notes

As highlighted in the next section profiling the Haida, Wet'suwet'en, Gitksan and Gitanyow Nations we visited on the tour—and as James Anaya underscored in his 2014 report (see Annex 2)—First Nations in so-called British Columbia (BC) have set national precedent for Indigenous rights recognition and clarification through the Canadian courts, as well as politically.

And despite current setbacks around fast-tracking legislation, it is important to acknowledge the provincial government has also set precedent with its 2019 Declaration on the Rights of Indigenous Peoples Act (DRIPA). This Act requires the BC government to “take all measures necessary” to ensure the laws of BC are consistent with the UN Declaration on the Rights of Indigenous Peoples, in consultation and cooperation with Indigenous Peoples; establishes the United Nations Declaration on the Rights of Indigenous Peoples as the framework for reconciliation in BC; and has led to a 2022-2027 Action Plan for achieving DRIPA's objectives based, in part, on an understanding that BC is “legally plural.” This opens-up important space for recognition of Indigenous jurisdiction.

DRIPA is now an important hook for Indigenous rights in BC and is being invoked by First Nations in legal actions against the province that may enable important changes if successful, including catalyzing mineral tenure legal reform so it aligns with DRIPA and the minimum standard of free, prior and informed consent; and overturning the free entry system.

DRIPA is now a critical hook for Indigenous rights in BC and is being invoked by First Nations in legal actions against the province that may enable important changes if successful, including catalyzing mineral tenure legal reform so it aligns with DRIPA and the minimum standard of free, prior and informed consent; and overturning the free entry system, that currently enables companies to stake claims over ancestral lands at the click of a mouse from a desktop computer.

The Gitxaala Nation has spearheaded legal action on granting of minerals claims without consultation or consent—or even notification—that will have important implications for Indigenous Peoples and their ancestral territories provincially, nationally and internationally.³¹ The outcomes of this action will also have large ramifications for the extractive companies with interests across British Columbia and their financiers; with key questions around whether this legislative framework may also be invoked by Indigenous Peoples overseas whose lands are being affected by companies headquartered in British Columbia.

The T̓silhqot̓in Nation has also set precedent invoking free, prior and informed consent in the Te̓žtan Biny Gagaghut̓'i (Te̓žtan Biny Agreement) negotiated with British Columbia and Taseko Mines. Signed June 5, 2025, this agreement "establishes binding legal commitments to undertake consent-based decision-making processes for any mining activity at Te̓žtan Biny."³² As the Nation outlines on its website:

"Te̓žtan Biny and Nabas (the surrounding area) is a place of profound spiritual and cultural importance for the T̓silhqot̓in people. This historic agreement is the culmination of three decades of resistance by T̓silhqot̓in leaders, elders, members and allies to protect Te̓žtan Biny and Nabas from a massive open-pit copper-gold mine proposed by Taseko."³³

While time will tell whether this agreement is implemented as promised, for now it gives hope to others fending off unwanted extractives projects to protect their territories of life. It builds on their 2014 T̓silhqot'in Nation v. British Columbia Supreme Court Case, which recognized the T̓silhqot'in Nation's right to Title, specifying that: "Governments and third parties seeking to use the land must obtain the consent of the First Nations title holders. If title holders do not consent, the government may take action forcing the proposed land use provided the use is justified under section 35 of the Constitution Act, 1982," according to legal commentary which notes further that while there are still loopholes, the infringement test is high: "infringement cannot be justified if activities would substantially deprive future generations of the benefit of the land." ³⁴

Another recent advance is the land-use planning exercise so-called British Columbia is currently conducting in partnership with First Nations in the northwestern corner of BC. By engaging with industry, community and other partners, the land-use planning exercise aims to provide greater certainty for investors, First Nations and communities; and to root economic growth, reconciliation and conservation in DRIPA. As announced in the press release:

"The plans created through these collaborative processes will define what can occur on the land base, identifying important areas for both Indigenous-led conservation and areas for potential natural resource development to create a wealth of new opportunities for economic development." ³⁵

It is hard to reconcile these steps forward by the province that purport to uphold DRIPA, with the large steps backward recently taken through the province's unilateral issuing of Bill 14 and Bill 15 without upholding the minimum standard of consent.

With this brief snapshot of the general context, we can turn now to the specific Nations hosting the delegation from Colombia and their current contexts.

Box 4: Shifting Grounds fuelling Canada's Critical Minerals Strategy

Canada has been actively positioning itself to become a leader in critical minerals extraction, developing a 2022 Critical Minerals Strategy¹ to address growing demands for minerals and metals enabling a global transition to a 'green' or low-carbon economy. Indeed, the country is rich with so-called 'critical minerals', defined generally as materials that: 1) are important for the country's economy; and 2) are subject to a high risk of supply disruption.² Of the 34 'critical minerals' found in Canada, six are central to the Canadian strategy: graphite, nickel, cobalt, copper and rare earth elements.

Yet in Canada, the provinces have jurisdiction over resource management, and several—including British Columbia—have developed their own strategies. The federal government is proposing a 'one project, one review' strategy on impact assessment where federal and provincial governments collaborate to streamline and expedite permits, currently under review at Canada's Impact Assessment Agency.³

While one of the purported key goals of the Canadian strategy is reconciliation with Indigenous Peoples, the upshot is that Indigenous Peoples whose lands are "critical minerals"-rich will see growing pressures to open their lands-up for extraction. This is the case of the Ring of Fire region in northern Ontario.⁴

But the grounds and rationale for extracting critical minerals have shifted in 2025, away from 'greening' the economy, to servicing purposes related to national defence.⁵ This year, the US Department of National Defence invested directly in two British Columbia critical minerals mines, despite turbulent relations between the two countries, and Canada's efforts to dis-entangle resource economies.⁶ Aside from the devastating environmental, cultural and spiritual impacts that this type of mining will have for Indigenous homelands, the idea that Indigenous lands provide minerals and metals for war efforts sparks other ethical concerns. Some speculate that President Trump's threats to annex Canada are fuelled by US interest in Canada's critical minerals.

Sources:

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²J Simandl, G. (2023). Critical Materials - Global Outlook and Canadian perspective. *Journal of Mineral and Material Science (JMMS)*, 4(2), 1–6. <https://doi.org/10.54026/jmms/1057>

³<https://www.canada.ca/en/impact-assessment-agency/news/media-room/one-project-one-review-comments-invited-co-operation-approach-working-provinces.html>

⁴ <https://www.cbc.ca/news/canada/thunder-bay/ring-of-fire-trade-war-1.7484284>

⁵<https://policyoptions.irpp.org/2025/09/critical-minerals-industrial-policy/>

⁶ <https://www.cbc.ca/news/world/trump-investment-critical-minerals-canada-9.6932122>

1.3 First Nations Hosting the Delegation

1.3.1 The Haida Nation

The Haida Nation, a matrilineal society founded on a hereditary clan system, is renowned for its firm "stands" in its own governance and legal systems in the face of impositions by the Governments of British Columbia and Canada. Inhabiting Islands some 70 kilometres off the Pacific coast of Canada, with some of its People also living to the North in what is today known as Alaska, the Haida Nation survived an almost complete decimation of its population when the Europeans settled in the area. Attracted to the Haida homelands first for sea otter pelts that they hunted to this animal's near extinction, the Europeans soon turned their attention to the old growth forests on these islands. They cleared thousands-of-years-old forests at an alarmingly fast rate leaving in their wake a path of devastation, with companies obtaining licenses from the Government of British Columbia without Haida consent—or even knowledge.

"It's an enormous privilege engaging in decolonial policy influence and recognizing the true powers and governments of this land."

—Accompanying organization representative

In 1985, the Haida Nation took a "stand" against the issuing of licenses without their consent. With their most renowned and respected matriarchs on the frontlines, the Haida Nation blocked access to a company with a Tree Farm License set to cut old growth forest on Lyell Island, today known as Gwaii Haanas. As showcased in the 2024 National Film Board of Canada documentary "[The Stand](#)," the stand-off between the Haida, the company and the Royal Canadian Mounted Police (RCMP) led to some 72 arrests of Haida elders and community members. With strategies of peaceful resistance that included feasting with and inviting loggers and their families, the blockade led to a precedent-setting negotiation with the Governments and Canada and BC establishing the Gwaii Haanas National Park Reserve to protect the area. The negotiations established cooperative management through an innovative agreement outlining *both* the Haida and Canada's position on who owned the land; it enshrined an 'agreement to disagree' that enabled the parties to advance their work stewarding the area regardless of their fundamental disagreement on territorial ownership.³⁶

Yet logging continued elsewhere on Haida Gwaii without Haida consent. The Haida took the province to court, resulting in the *Haida Nation v. British Columbia (Ministry of Forests)* [2004] Supreme Court Case.³⁷ Setting precedent for other Nations, the Decision found that the province has a duty to consult and accommodate on Tree Farm License decisions. Yet it still fell short of international human rights standards around consent, with its emphasis on the state duty to consult and accommodate where Title has not been proven (while

Delgamuukw [2007] discussed further below, affirms consent could be required where Title has been proven).³⁸

Fast forward to 2025, and today the Governments of Canada and British Columbia recognize that the Haida Nation has 100% title to its homelands. This is the result of precedent-setting negotiations *outside* of the court system. While compensation arising from this recognition of title is a matter that *will* be settled through the courts, as will issues with regards to the oceans, the parties have been able to peacefully agree to Haida Title without the courts and instead through a political process. Today, as the ink dries on the signing of these agreements, effective and good faith implementation remains the arduous task ahead.

Speaking with One Voice: The Council of the Haida Nation

Importantly, the Haida—like many First Nations in this area— did not sign treaties with British Columbia or Canada, and their ancestral lands have never been ceded or 'surrendered'. Nonetheless, and as a result, the Islands of Haida Gwaii were subject to the Indian Act band council system, with two reserves and band councils established: namely the Old Masset Village Council (OMVC) and the Skidegate Band Council (SBC). To stave off disunity among the elected and hereditary systems (which many Indigenous Peoples have experienced the world over), in 1974 the Haida established the Council of the Haida Nation (CHN), proclaiming a hybrid approach to Indigenous government that brings together both the Band Council and hereditary systems. The CHN is a key strategy enabling the Haida to speak with one voice, countering the division that often results from Indian Act governance through Band Councils that have seriously eroded and aimed to replace hereditary systems throughout Turtle Island. In 2013 the Haida consolidated further their unity through the Haida Accord.³⁹

Box 5: Key Haida Nation Documents now available in Spanish Translation

- [Haida Visitor Guidelines](#) - *Orientación Visitante a Haida Gwaii*
- [Haida Land Use Vision](#) (2005) - *La Visión Haida Sobre el Uso del Suelo*
- [Constitution of the Haida Nation](#) (2023 version [first version 2003]) - *Constitución de la Nación Haida*
- [CHIIXUUJIN · CHAAW KAAWGAA - Big Tide \(Law Water\) Haida Title Lands Agreement Between the Haida Nation and Canada \(2024\)](#) - *CHIIXUUJIN · CHAAW KAAWGAA - Marea Alta (Marea Baja) Acuerdo Sobre las Tierras con Título Haida entre la Nación Haida y Canadá*

Box 5 lists select key documents and agreements the Haida Nation has established or negotiated. These have been translated into Spanish for the delegation from Colombia, and for the benefit of other Spanish-speaking Nations and allies.⁴⁰ It includes a document prepared especially for visitors to Haida Gwaii that outlines guidelines for respecting Haida lands and ways of being, which highlight critical aspects of Haida history, law and governance. This document could inspire other Nations seeking to proactively guide visitor relations.

1.3.2 The Wet'suwet'en, Gitksan and Gitanyow Nations

Like the Haida, the Wet'suwet'en, Gitksan and Gitanyow Nations are matrilineal societies, set-up under a house and clan system.⁴¹ Despite the imposition of Indian Reservations and elected Band Councils, these Nations have maintained intact their hereditary governance systems and Indigenous legal orders, exercising jurisdiction over their ancestral lands. And in the face of large-scale projects threatening their physical and cultural integrity, these neighbouring Nations have united to support one another and weave joint strategies.

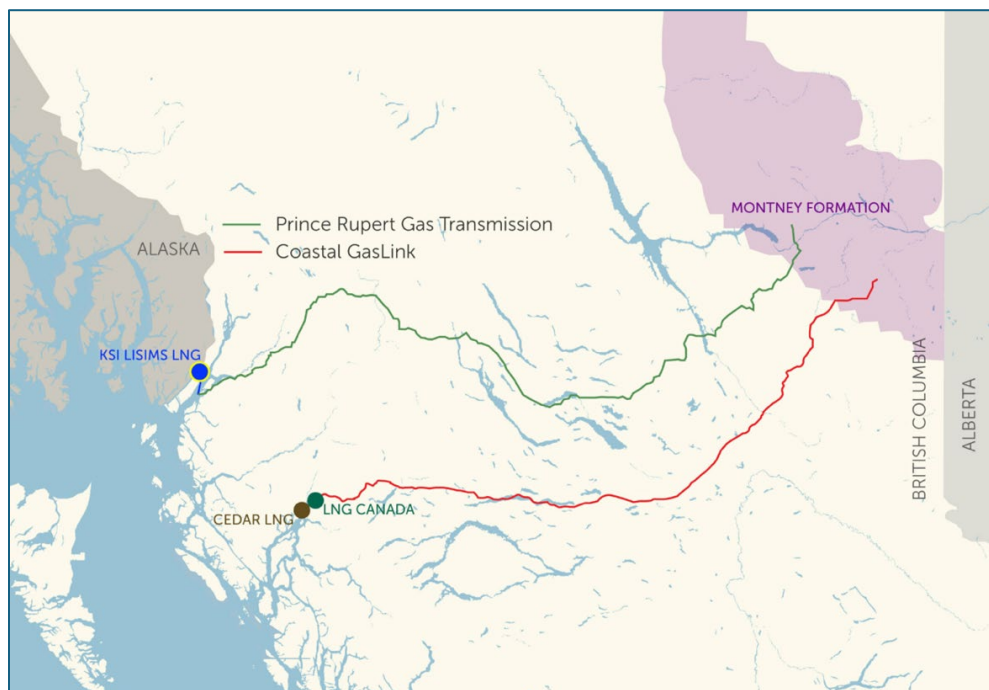
One key success of the Wet'suwet'en and Gitksan's Hereditary Chiefs joining forces, was their joint legal action to seek recognition for the ownership and jurisdiction over their traditional territories covering some 58,000 square kilometres collectively. The result was the precedent-setting *Delgamuukw & Gisday Wa* Supreme Court Case, also known as *Delgamuukw v. British Columbia* [1997].⁴² To back-up this case, the Gitksan and Wet'suwet'en engaged in extensive joint efforts to document the history, use, occupation, places, and law and governance in their ancestral territory. Among other things, the resulting court Decision ruled that Indigenous Peoples' oral histories could be considered evidence. And it upheld Aboriginal title as a right to the land itself (not simply a bundle of rights), which includes the right to benefit from and decide how the land is used—or not used.⁴³ The decision also noted that where Aboriginal Title is proven, consent may be required for activities affecting First Nation's lands.

But key aspects of this case are problematic. For example, the Decision used and upheld Crown sovereignty and state law as the baseline for argumentation, subjugating Indigenous law and perspectives.⁴⁴ The case held that Indigenous Title requires proving exclusive occupation of the land prior to the Crown's assertion of sovereignty, which includes showing evidence of physical occupation or the existence of Indigenous laws over the land. In addition, the Court held that "while Aboriginal title could not have been extinguished prior to 1982 by provincial laws, the Crown might be able to infringe it for a wide range of reasons including mining, hydroelectricity, the settlement of foreign populations, etc."⁴⁵ As mentioned at the outset of this report, the Crown's ability to infringe on Indigenous rights for a wide range of reasons—including today "in the national interest"—leaves Indigenous

territories and Peoples exposed to risks of violation and suppression of their fundamental rights, although in areas where Title has been proven (as with the Tsilhqot'in), consent is required.⁴⁶

Indeed, the Wet'suwet'en, Gitxsan and Gitanyow Peoples currently face an onslaught of projects proposed for their ancestral lands, despite their cutting-edge 1997 *Delgamuukw* Supreme Court Decision—which though far reaching, did not recognize Title. While copper, coal and molybdenum mine projects—alongside logging—are among the extractive projects already operating or being proposed, some of the largest threats to the integrity of Wet'suwet'en, Gitxsan and Gitanyow territories come from oil and gas and liquified natural gas (LNG) pipelines. While all of these are controversial,⁴⁷ the Coastal GasLink pipeline and the Prince Rupert Gas Transmission (PRGT) pipeline have spurred the most conflict (see Map 1).

Map 1: Prince Rupert Gas Transmission pipeline and Coastal GasLink routes



Source: <https://thenarwhal.ca/bc-lng-major-projects/>

Very briefly, the Coastal GasLink pipeline was approved by the BC government in 2014:

"[It] is a 670-kilometre pipeline that connects underground gas resources in B.C.'s northeast to the [LNG Canada](#) liquefaction and export facility in [Kitimat](#). It will be used to transport natural gas, which is mainly composed of methane (a powerful greenhouse gas that officially represents at least 13 per cent of Canada's overall carbon pollution).

The pipeline crosses several Indigenous territories, including [Wet'suwet'en](#) lands in the northwest. To gain support for the project, the province and TC Energy, the Calgary-based pipeline builder,

secured agreements with 20 elected First Nations along the route, including five of six elected Wet'suwet'en bands. But neither the government nor the company [received free, prior and informed consent](#) from the Wet'suwet'en Hereditary Chiefs, who oppose the project. An injunction issued by the B.C. Supreme Court in 2019 against Wet'suwet'en land defenders and their supporters set the stage for years of conflict and led to the [arrests of more than 80 individuals](#), including Chiefs, Elders and Matriarchs." ⁴⁸

The Wet'suwet'en fight against the pipeline and the controversies surrounding Coastal GasLink are documented in the award-winning film "Yintah," which means land or territory in the Wet'suwet'en language. Among other recognitions, "Yintah" received the Canadian Screen Award for Best Documentary on June 2, 2025. The award was accepted by Chief Sleydo' (Molly Wickham), who is one of the principal protagonists; and one of the leaders we met on our tour. ⁴⁹

While Coastal GasLink forges ahead despite massive mobilizations across the country in support of the Wet'suwet'en, the Prince Rupert Gas Transmission (PRGT) Pipeline is now looming after recent approval. Among the controversies with this pipeline is a last-minute change of routes: rather than Prince Rupert, the pipeline will now go to the Ksi Lisims LNG project near Alaska, co-owned by the Nisga'a Nation. This questions the initial approval it obtained in 2014 and is fanning conflicts among affected Indigenous Peoples. While the N'sga'a Nation will benefit economically, other Nations, such as the Gitanyow, will suffer irreversible impacts and oppose the project. Further controversy surrounds the financiers of the project:

"The PRGT project owners are Nisga'a Lisims Government and Texas-based Western LNG, with investment from U.S. private equity firms [Blackstone Inc.](#) and [Apollo Global Management](#), which have [close ties](#) to President Trump. Blackstone's [Canadian portfolio](#) is valued at \$20 billion, and last month Blackstone finalized its \$7-billion minority [purchase of Rogers Communications](#), a major Canadian telecom company. Western LNG is attempting to construct the PRGT pipeline for an American-owned terminal with an American construction firm (Bechtel), largely backed by U.S. Wall Street financiers, while the entire Ksi Lisims LNG terminal would be built in Korea by Korean workers with Korean steel." ⁵⁰

To echo the pointed question that Jesse Stoeppler, Gitxsan hereditary leader asked to Prime Minister Carney at the First Nations Summit June 17, 2025: How does Canada and BC backing this project have anything to do with their purported 'elbows-up' actions against the Trump administration, given its financiers? is this not making Canada more economically vulnerable to the US, rather than "Canada strong"?

Importantly, despite this onslaught of projects, there have been successes in Peoples coming together to detain pipelines in the past, as was the case with Enbridge's Northern Gateway Pipelines project. This project would have shipped oil byproducts along a 1,200-

kilometre corridor between northern Alberta and Kitimat, B.C. The hope remains that by uniting forces, this success can be achieved again.

Some of the ways that the Wet'suwet'en, Gitksan and Gitanyow come together to weave strategies amongst themselves and with other Peoples are through the Peace and Unity Summit⁵¹ they hold annually; and through the work they coordinate with the Skeena Watershed Conservation Coalition⁵², among other allies. They link also with Nations beyond, and forged important alliances with the Haudenosaunee Confederacy who played a critical role shutting down Canada's railway in February 2020 in support of the Wet'suwet'en's stance against Coastal GasLink.⁵³ Additionally, other First Nations are speaking out against the transport of fossil fuels over ancestral seas and waters, with Coastal First Nations alerting that they do not give their consent to lifting the moratorium currently in place through Bill C-48, the Oil Tanker Moratorium Act, and asking other citizens of British Columbia to stand with them.⁵⁴

This then gives a sense of the complex landscape of the Nations visited on the tour, and the most recent 'top-down' extractive economies projects they are facing.

1.3.3. Copper as a common theme

While there were many aspects linking North and South exchanged throughout the tour, concerns over large-scale copper mining as well as the cultural significance of copper were crosscutting topics shared by visitors and hosts. In the South, the Amazon is facing the potential destruction of one of its most sacred Mountains for the Inga People to extract copper. And the Wet'suwet'en managed to save one of its most important mountains from this predicament. Yet copper has a very special cultural significance to all Coastal First Nations, and Nations beyond in Turtle Island. This became apparent during our visit of the Haida Gwaii Museum and was prevalent throughout our tour. Copper shields are immensely important for Coastal Peoples (see Box 6), and it is no coincidence that the Wet'suwet'en Peace and Unity Summit logo—featured on this report's cover—takes the shape of a copper shield.

Box 6:
The Importance of Copper to Coastal Nations

Copper made into the form of shields is a symbol of prestige and wealth for Coastal First Nations. They are also a spiritual symbol of balance and truth.

"This metal has been honoured as a traditional high standing form of currency," according to Crystal Cabin Gallery based on Haida Gwaii. "Copper is often given away during the public business held at a potlatch. Seen as an immense symbol of wealth, to receive a copper shield as a gift is as an incredible honour. Value can be added to these shields the more they are used, making their capacity of wealth immeasurable."¹

Each Nation has their own type of shield. The Haida Shield has a distinct capital T shape. On our tour of the Haida Gwaii Museum in Skidegate, we learned that the horizontal line represents the Chief's shoulder blades, and the vertical line represents the Chief's spine, symbolizing strength.

In the last few years, Coastal First Nations have been reviving a formerly outlawed 'shaming ceremony' involving the breaking of copper shields. Haida Hereditary Chief Guujaaw and Hereditary Chief Beau Dick of Namgis First Nation conducted this ceremony on Parliament Hill in Ottawa in 2014, leaving part of a broken copper shield on the steps of parliament along with words from the Canadian apology for the residential school system.

As Chief Beau Dick explained to APTN News: "To break [a copper shield] is an extreme act. In the old days they believed in it so much, that the threat of breaking a copper could clear things up and sort things out. In a village, so trouble doesn't escalate to the point of warfare, this is a way of [clearing things up] non-violently, making a statement."²

The 2014 ceremony in Ottawa was conducted to bring attention to these troubles and concerns that we have, not only as First Nations, but as human beings," Chief Dick stated to APTN. "When I look around the world today, it's plunged into chaos. The balance is off. So, we're using our ceremony to try and create this notion of moving forward together, to create a world of wellbeing for all, and that includes all of our brothers and sisters."

Sources:

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²<https://www.aptnnews.ca/featured/bc-first-nations-perform-shaming-ceremony-parliament-hill/>



Waira Nina stands next to a copper shield at the Haida Gwaii Museum, as Jani Silva walks past in the background



Haida Master Artist Cristian White reviving an ancient Haida Tea Ceremony for the first time in 130-140 years. Note the many copper shields hanging on either side of the Totem Pole under which he sits

Part II: Process—Exchanging Knowledges

2.1 Haida Nation: June 18-21, 2025

Haida Gwaii was the first stop after arriving in Vancouver, with the idea that this would be a place to 'breathe' for the territorial defenders arriving from the Colombian Amazon, to gather energy and inspiration, make visible day-to-day realities on their homelands, and share strategies with members of the Haida Nation. The day we arrived the delegation co-developed some guiding questions for meeting with the Council of the Haida Nation that we shared prior to our meetings the following day. These were essentially guiding questions for all the exchanges on the tour (see Box 7).

Box 7: Key Questions from the Colombian Amazon for the Knowledges Exchanges

- Where do we each come from as Peoples?
- What are our day-to-day life experiences like?
- What have we done to defend our territories, and why do we have to defend them?
- What messages would the Haida like to share with our youth? What messages can we—as leaders from the Colombian Amazon—share with your youth?
- What messages of solidarity would we as Peoples from Turtle Island and Abya Yala want to declare jointly at this political moment in time?

Activities in Haida Gwaii included:

- **June 19:** Visit to the Haida Cultural Centre's Museum, guided by Haida Knowledge Keeper James Williams. Meeting with members of the Council of the Haida Nation at CHN offices, partaking first in a delicious feast of traditional seafoods produced by Gaagwiis' (Jason Alsop's) mother. Gaagwiis is the President of the Haida Nation.
- **June 20:** Tour of the waters, forests and sacred ancestral sites of Haida Gwaii with youth Knowledge Keepers Eli Gladstone and Xiila Guujaaw.
- **June 21 - National Indigenous Day/Solstice:** Visit to Old Masset in the northern part of Haida Gwaii to visit with Haida land defenders Lisa White and Sherri Dick. While in Masset, we were invited to witness an ancient tea ceremony that had not been performed on Haida Gwaii for some 130-140 years. It is currently being revitalized by Knowledge Keeper and artist Christian White and will now be held on a seasonal basis. We spent the late afternoon and evening back in Skidegate, visiting with legendary Haida leader Guujaaw (also known by his newer hereditary Chief's name, Gidansda) and his family. Guujaaw was pivotal in the blockade at Lyell Island that led to the creation of the Gwaii Haanas National Park Reserve, showcased in

the documentary "The Stand"; he spearheaded the change in name of the Haida homelands from Queen Charlotte Islands to Haida Gwaii; launched the Haida Nation (2004) case; and served as President of the Haida Nation from 2000-2013. He is also a renowned artist and carver.⁵⁵

We left Haida Gwaii the night of June 21, crossing Hecate Strait by ferry from Skidegate to Prince Rupert on summer solstice. Once on the mainland, we boarded a train from Prince Rupert to Smithers, following (roughly) part of the path the proposed PRGT pipeline would take while traversing the ancestral territories of the Gitanyow, Gitksan and Wet'suwet'en Peoples. This slow route across ocean and land seemed like a very appropriate way to feel the beauty of these territories and what the Peoples here are fighting to protect.

2.2 Wet'suwet'en, Gitksan and Gitanyow Nations: June 22-27, 2025

For the next part of the tour, we stayed in Smithers, taking day trips organized by Wet'suwet'en Hereditary Chief Na'Moks in coordination with Wet'suwet'en land defenders Gaylene Morris and Anna Holland.

Activities included:

- **June 22:** Welcoming dinner in Smithers, with a round of introductions and context-setting.
- **June 23:** Visit To Wet'suwet'en ancestral lands, including stops at: the site where the body of a relative of Chief Na'Moks was found, one among hundreds of women, girls, boys and men who have been murdered or gone missing on the infamous "Highway of Tears"; a Wet'suwet'en gathering area and cabin; a proposed coal mine site; and the community of Telkwa, Chief Na'Moks' childhood home and confluence of the Telkwa and Bulkley Rivers.
- **June 24:** Visit to the Gidimt'en Camp (Gidimt'en Checkpoint) raided by the RCMP in 2023⁵⁶, Chief Woos' and Sleydo's territory; dinner at the Unist'ot'en Healing Centre⁵⁷.
- **June 25:** Visit to Gitanyow with Gitksan Chief Jesse Stoeppler, and lunch with Gitanyow Hereditary Chief Simooget Watakhayetswx Deborah Good; visit to Cranberry Junction, site of 2024 blockades against PRGT,⁵⁸ and further up the road, to the site where the Gitanyow are building a settlement along the PRGT route.
- **June 26:** Day off to regroup, with an evening dinner and feast at Gaylene Morris' home.

- **June 27:** Morning virtual link-up with the event in Colombia, and afternoon flight back to Vancouver.
- **June 28:** Debrief and development of evaluation questions with the Colombian delegates and return to Colombia.

2.3 Feasting, Fun and Gift-Giving

A critical part of exchanges centred around feasting, fun and gift-giving. On Haida Gwaii, delegates partook of traditional seafoods prepared by Council of the Haida Nation President Gaagwiis' mother; sipped Labrador tea and ate treats at an ancestral tea ceremony hosted by Master Carver Kihlguaans, also known as Christian White; and feasted on wood-barbecued salmon prepared by Chief Gidansda, also known as Guujaaw. On Wet'suwet'en territory participants shared many meals, with feasts prepared at the Gitim'den Camp, the Unist'ot'en Healing Centre and at Land Defender Gaylene Morris' home.

Songs were also shared. Guujaaw sang his grandmother's songs to the beat of a drum, prompted by Waira Nina speaking of recordings of her grandfather's traditional songs. And Jani Silva reciprocated with her own song for Guujaaw. At Gitim'den, Chief Sleydo' and other women land defenders sang a water protection song. And at the closing feast, Waira Nina shared a turtle song reserved for very special moments of spiritual sharing.

Jokes and humour featured throughout the exchanges and as we drove through ancestral lands, countering the harsh realities of what day-to-day territorial defense implies in the context of colonial occupation.

Aside from these gifts of traditional foods, songs and humour, other gifts were exchanged among peoples and participants. The Nasa People from Colombia who could not participate directly, gifted a mochila to each People we visited; bracelets and necklaces made by Inga children were gifted to several leaders, and a traditional Inga hammock to the Haida People. Our Wet'suwet'en, Gitxsan, Gitanyow and Haida hosts gifted the delegation T-shirts, flags, hoodies, books, earrings, prints, maps and other sacred offerings.

Among the most generous, was the gift of time. The exchanges occupied days of people's busy schedules; they gave generously of their precious time, prioritizing sharing knowledges and building alliances towards territorial defense.

Map 2: Tour Route



Part III: Outcomes—Learning Together

3.1 Synthesis

Rather than providing a blow-by-blow account of the rich exchanges and moments in time, this section synthesizes the key themes and learnings emerging from the tour. It captures the essence of the exchanges in themes grouped along a spectrum ranging from those of a more fundamental or essential nature, to those of a more practical or strategic dimension. These categories should be read with the understanding that ultimately, they are all connected, and flow into one another to create an integral whole. The text weaves through people's voices and is peppered with several boxes showcasing direct testimony on specific issues.

3.2 Fundamental Themes

3.2.1 Conceptions of Territory, Worlds and Belonging

The overarching most important theme in all conversations was the spiritual and cultural connections to territory, and the responsibilities to protect the relationships with other beings—human, non-human and supernatural—that are part of these conceptions of territoriality, rooting worldviews and identity.

Fragmentation of ancestral lands

Yet there is a fundamental disconnect between these collective ways of being and seeing territory, and those upheld by the State and corporate actors that are underpinned by notions of individual property rights and ownership, with the devastating consequence that ancestral territories become highly fragmented. In Colombia, the idea of "Resguardos" where Indigenous Peoples have been forced to settle in areas often far from their important and sacred places, leaves exposed and unprotected lands integral to Indigenous Peoples' ways of life and for which they hold special responsibilities of care: "Our big struggle is that our ancestors had to migrate from our sacred sites," explained Waira Nina. "And those were left out of our collective territories, called Resguardos, or Reservations. We are atomized... by narcotraffickers, by logging, by legal and illegal mining."

And in Canada, the State has imposed "reservations" that are often confined to small areas that do not correspond with Indigenous conceptions of their ancestral territories and inextricably related practical, cultural and spiritual responsibilities caring for territory.

Indeed, recognition that Aboriginal Title is inherently connected with ancestral land itself has taken years of fighting through the court system. Inroads have been made only following decades of blockades, arrests and legal actions, as Haida leader Guujaaw explained (see Box 7). Yet even where judicial wins have been made, legal security does not always follow in practice, as the Wet'suwet'en, Gitanyow and Gitksan Nations are experiencing today. They remain on high alert and on the frontlines of territorial defense to stem incursions by state-backed projects that are advancing and encroaching on ancestral territories without their consent.

A critical issue with the disconnect in conceptions of territoriality is the State's insistence that it owns the airspace and the subsoil, a perspective that disembowels and breaks up the territorial body and life space that sustain human and non-human beings according to Indigenous laws and worldviews of an integrated territory interconnected cosmos. For the Inga Nation in Colombia, for example: "We have three worlds that comprise our spiritual spine that maintains us: the world above, the world in the middle, and the world below," Waira Nina explained. She added that: "Of these three worlds, the Colombian legislation only recognizes the middle [the surface]—not the top, or the bottom." Colombia's 1991 Constitution declares that the subsoil belongs to the State, and so does the air. This fundamental disconnect in conceptions of territoriality is among the root causes of problematic relations with the State and settler governments.

Violent patterns of colonialism—"No love for the earth"

The fragmentation of ancestral lands is linked with the violent patterns and ongoing effects of colonialism—including racism, discrimination and gendered violence—that have ultimately led to a complete disconnect with the earth. As Guujaaw recounted:

"When the British came, they all learned from each other. So colonizing was similar across the whole continent. It is similar in Africa, similar in India, similar in Southeast Asia. Same thing: get rid of the language, get rid of the culture, change the names—all those things are similar everywhere. And then they have no love for the earth. And if you look at what's happening with the earth, humanity has lost touch with the earth."

Ways of conceiving the world, where "culture is on one side, and the earth, the animals and biodiversity, on the other" as Waira emphasized, has helped fuel the current predicament of losing touch with the earth, rather than seeing that: "everything is together, each thing depends on everything else within that biodiversity, including us as humans."

Box 8:

In Guujaaw's words: "How we got title"

Our people never sold or gave up our lands and always knew we are one with Haida Gwaii. The Government of Canada illegally claimed title, called Haida Gwaii the "Queen Charlotte Islands" and set up "Indian reserves" making up only one-half of one per cent of the land which we never accepted.

Our people fought back against their reign and against mining, petroleum and industrial logging. Amongst other strategies, we developed a mapping process that kept us in front of them all the time. Everywhere they hoped to go, we found some ecological or cultural reason why they couldn't go there. Over time, we managed to cut the logging down from the boondoggle it had been.

In upholding our responsibilities, we started designating lands, particularly, our own protected areas. They challenged us of course, and we stood up to them. We had popular support at home and across the country.

Everything we did, we did respectfully, we were never offensive. We held a feast for the loggers; we fed the cops and relished that the support across the land got stronger. The proper name "Haida Gwaii" had become more used and was finally restored as the official name.

We did file a "Title Case" to prove that the Crown had no legitimate claim over our lands. This highly anticipated case was scheduled for two years from now. In the most opportune moment, we offered the Crown the opportunity to reconcile based on recognition of Haida Title rather than extinguishment for a treaty.

Part of the reason they didn't want to go to court was not simply the matter of whether they'd win or not, rather their shame in their inability to uphold "The Honour of the Crown". The accumulation of all their dirty rotten tricks that accompanied them was nothing to be proud of.

And so, we sat down and ...key to the agreement was the fate of the settlers who occupy 1% of the land and were clearly on our side. As for the lands they occupy, they could still live on it, they could still take it to the bank, they could still sell it.

So, the province gets to maintain the highways, provide electricity, ferry, school, hospitals, all the things that cost money but don't make money. The total land base is about one million hectares or 10,000 sq kilometres including to low tide. This still leaves the oceans unresolved for negotiations or for the courts.

So that's a simple version! And in that whole time, nobody went to jail, and nobody was killed, and the sky didn't fall. Perhaps if we didn't change the name we would have never gotten title. If we didn't have the support of the white people who live here, we may not have got it. If we played the game their way, we likely would not have won, yet here we are

The Title we hold on the land...it's not title given from the courts or the government—it's inherent title, from our ancestors.

Uniting peoples, strengthening spiritual guidance

Paradoxically, it is these very disconnections and clashes in conceptions decimating Indigenous and campesino territoriality that generate the imperative to forge connections among Peoples towards territorial defense and the maintenance of life. Connections are being strengthened within each territory, across regions, and internationally.

In the Amazon, Indigenous Peoples have united to defend their territories, with special emphasis on spiritual protection:

"For territory to survive physically, culturally and spiritually, we have decided to unite as Peoples. It isn't the Inga, Nasa or Pijao. We also have those in voluntary isolation, and they want to stay in the mountains. We started to unite our spiritual guides, our Taitas. They guide our people and protect us. But we need to unite more strengths internally between our people—and with other Peoples—with strategies so that we all speak with the waters and with the land in one voice."

Further, in the Putumayo area of the Colombian Amazon there is a call for connections and joint territorial defense work between Indigenous and campesino communities. Campesinos have special attachment to their collective territories and have fought hard to obtain state recognition for these collective lands. Despite some Indigenous Peoples' perspectives that campesinos want to destroy everything, emphasized Jani Silva, this is not the case. Many campesinos share the philosophy that: "The land is the life-giving mother. We don't own the land; we belong to the land."

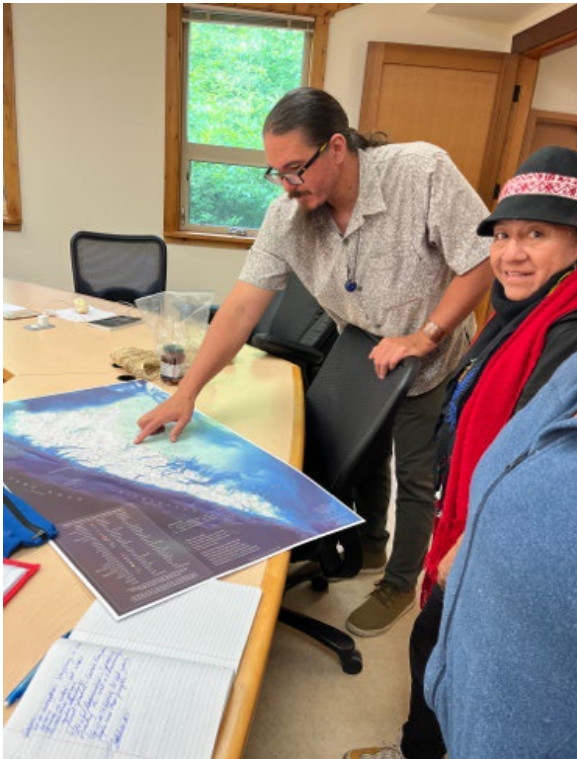
And in Turtle Island, all First Nations we exchanged with are engaged in inter-Peoples alliances, including with settlers and white people, as Guujaaw emphasized (Box 7). The Haida are part of the Coalition of Coastal First Nations,⁵⁹ for example, and the Wet'suwet'en, Gitanyow and Gitxsan stand together in "Peace and Unity," inviting others to join their annual summits and other actions.

"We are all connected"

A prevalent message in conversations was acknowledgment that all Peoples are connected in both directions: South and North, North and South. Colombian delegates shared that: "What happens in the South, we feel in the North. Because we are only one People." And: "Extraction isn't only associated with the damage to Amazonia. We in all countries are related, because we are all connected." These same perspectives were echoed in declarations from First Nations representatives in the North. Gaagwiis, President of the Haida Nation, stated:

"We strive for the betterment of the Indigenous Peoples, of all peoples across the world. It's our mandate and important as we have people who have built relations in the South. The call from the South has come here and we've offered to share our experience anyhow it helps. Our work is recognizing the whole, the interconnected. We recognize supernatural presences."

This deep sense of interconnection North and South, South and North—and with all beings including the supernaturals—guided conversations. The supernatural presences Gaagwiis refers to above are showcased in the Ocean & Way of Life Map he gifted each visiting delegate, a central instrument used in negotiations that makes evident ancestral, territorial connections to the land and sea.⁶⁰



(Left) Gaagwiis explains the Ocean & Way of Life Map in the Council of the Haida Nation Boardroom, as Waira Nina and Jani Silva look on. (Above) Small excerpt showing the Map's detail, including the supernaturals.

The presence of ancestors

Connections were made also at a deeper level, acknowledging the presence of spirits and ancestors accompanying the conversations in each of the territories.

For example, the spirit of the wind manifested clearly in exchanges with the Council of the Haida Nation. Waira Nina's name translates to wind (Waira) and fire (Nina). And the Haida name Gwiisihlgaa, gifted to CHN Marine Stewardship Director Dan McNeill, partaking in the gathering, translates to "fights with the southeast wind." There was a strong sense of the importance of wind, and that the wind from the South had come North.

"We're fighting against the wind," said Waira, adding: "And I think your respect for the air, your respect for the ocean, your respect for the territory, your respect for the Peoples are very similar things to our struggle."

Nonetheless, Peoples like the Haida have advanced more organizationally, which is inspiring, she said, and could feature in future exchanges and alliance-building. Reflecting on the wind, Gwiisihlgaa concluded that: "Government is the big wind. When it's around, you feel it. And sometimes you try to fight it. If we stand together, we're like a force. We've weathered these storms, and we stand together."

While wind was present in the exchanges on Haida Gwaii, on Wet'suwet'en territory, the home fires of the ancestors were invoked, with the sense that these were guiding the exchanges.

An invitation to greet the spiritual guides and ancestors of the South

The exchanges led to invitations for the Haida, Wet'suwet'en, Gitksan and Gitanyow Hereditary Chiefs to "greet the Spiritual Guides in the South" and to share knowledge with communities in Amazonia: "When speaking in your home, we're greeting your spiritual ancestors," said Waira Nina, "and we'd like to invite you to greet ours." Likewise, Jani Silva extended the invitation to visit the Zona de Reserva Campesina Perla Amazonica, founded 25 years ago with a strong mandate to protect biodiversity, and to strengthen the youth through knowledge exchanges. Sharing medicines (see Box 9), engaging in knowledges exchanges and sharing among youth were suggested as part of follow-up actions to continue growing the alliances.

*" Government is the big wind.
When it's around, you feel it.
And sometimes you try to fight
it. If we stand together, we're
like a force. We've weathered
these storms, and we stand
together. "*

—Gwiisihlgaa

*" When speaking in your home,
we're greeting your spiritual
ancestors. And we'd like to
invite you to greet ours "*

—Waira Nina, Inga Nation

Box 9:
Spiritual Extractivism

While our discussions centred mostly on the concept of extractive economies related to fossil fuels, minerals and metals, trees, and animal pelts among others, the concept of "spiritual extractivism" also emerged. Some anthropologists have extracted ancestral songs from the Amazon and sold them on CDs without consent, as was the case with Waira Nina's grandfather's songs. They have also extracted ancestral botanical and medicinal knowledges from the Amazon, disseminating these recipes world-wide, again without consent.

This has resulted in 'charlatan shamans' who practise without the correct knowledge of the plants and how to use them, which could lead to detrimental effects for those who take this medicine. These charlatans are sometimes from the Indigenous communities themselves, and work in urban centres; they don feathers and garments, but do not have the correct preparations for the work. Others have come to share medicines as far north as Vancouver.

In some cases, original shamans are invited by settler communities to share their medicines. The issue here is that the youth and villagers of the shaman's home community are deprived of these medicines and this knowledge for extended periods of time while the shaman works away from the community. A lesser form of spiritual extractivism perhaps, but still with impacts.

In part to counter this, the Taitas of the Amazon established a union of traditional yagé doctors known as [UMIYAC](#). They undertake a very serious and ethical practice, and from Waira Nina's perspective, "I think these are the last Taitas that remain with the original practice of medicine."

The "Big Fight"— Our fight is to protect the world

A fundamental conclusion emerging from the exchanges is that ultimately the work that each People is doing to defend their territories both autonomously and in alliance with other Peoples, is part of what Guujaaw calls the "Big Fight": "It's a fight to protect the world."

3.2.2 Territorial Defense in the Context of Internal Armed Conflict—The Ugly

While there were many shared conceptions about ways of being and defending territories, and shared experiences with the violent effects of extractivism and colonialism, the reality of internal armed conflict and its effects in Colombia set apart the experiences South and North. Coming to the tranquility of Haida Gwaii directly from the internal armed conflict ravaging the Amazon where a violent dispute is taking place between warring factions trying to extract what they can from the land—and to impose control over Peoples through extortion, child recruitment and myriad other ways—led to many shared reflections (see Box 9). In this context, extractives companies—not just narcotraffickers—are financing the war.

Indeed, the inherent link of extractivism in Colombia with outlawed economies such as narco-trafficking and criminal armed actors puts a different edge on day-to-day life for territorial defenders. For example, to safeguard her life, Jani Silva is the beneficiary of a state-issued protection scheme that includes bodyguards and a bullet-proof car. She has had to forcefully leave her land to an urban space, returning to work her land only with her protection scheme present. Waira Nina has also been under intense threats to her life. Yet she has given up her state-issued protection scheme, deciding—with guidance from the Taitas, the spiritual leaders—to work instead through spiritual protections. Aside from the loss of freedom that comes from living with state-issued protection schemes, social leaders are often also concerned about potential infiltration of these schemes by the very actors that threaten their lives, leaving them exposed and vulnerable rather than protected.

Box 10:

In Jani Silva's words: "*The beautiful and the ugly*"

"I want to tell you an anecdote. When I came to your territory [Haida Gwaii], what did I feel? Calm, connection, nature, a big beauty. You feel connected.

In my territory, I feel we're very rich, because throughout the whole year we have the four seasons. It's a different beauty. But it's what we love, there's a richness. If we dig in the river, there's gold. If we dig in the mountain, there's copper. There are many minerals. And in the mountains, we have many native trees, we have fruit trees. I couldn't bring fruits on the airplane to share with you, otherwise, I would have!

And what we have that's very ugly, is the conflict of power that exists. The degradation of the value of human beings, of not recognizing Indigenous Peoples. There's an ugly dispute happening."

Expressions of deep concern and solidarity flowed throughout the exchanges. There was palpable effort trying to understand whether the women coming to Turtle Island to make visible the effects of extractivism in Colombia were being put at further risk by sharing with Indigenous Peoples in the North. And despite attempts to clarify, some felt this query had not been sufficiently addressed, and remained worried about potential safety implications.

Importantly, self-protection measures were paramount throughout the tour, including communications and media protocols developed with the visiting territorial defenders and implemented by accompanying organizations. In the words of one of the women defenders from Colombia: "If we don't make visible the issues affecting us, no one will; if we hide that, we're complicit. It's trying to find the magic of how to do it. We need to protect us all...We need to speak now, or never. If they take down our Mountain, all peoples will be affected."

3.3 Strategic and Practical Themes

3.3.1 Diverse Strategies, Defining What Is—and What Is Not—Shared

While the fundamental issues discussed above formed the essence and backbone of the conversations, much sharing took place around strategies to confront unwanted extractives economies and their effects, including some very targeted practical advice. Given that colonialism and extractivism are inextricably related and the ability to resist extractive industry projects is directly related to a people's unity and sense of shared identity, the exchanges around strategy fell into two distinct categories: "internal" strategies geared towards strengthening cultural integrity, law and governance; and "external" strategies geared towards countering extractive economies, associated mega infrastructure programs and particular projects head-on. While distinct, all external strategies are linked to internal strategies at some level.

But before describing further these strategies, a clarifying note is in order on the term 'strategy' itself, and on what is shared below—and what is not.

From the Inga perspective, "when we speak about strategies, we are speaking about the cultural codes in the visions of our elders, they are keys of knowledge," Waira Nina explained. Some strategies can be shared with the public, and with the state; but others cannot. They may only be shared among allies in due course, when the time is right. At this stage in relationship-building among allies, the idea is to be in listening mode, to see what can be shared based on each People's lived realities; and then, based on shared experiences and commonalities, to co-construct strategies. In other words, what follows below is based on each People's sharing what they can share—and what is appropriate—at this stage of relationship-building, with a view to co-constructing joint strategies in the future as alliances deepen. For the Inga People, this joint construction and thinking through strategies needs to happen through ceremony, through medicine in their own territory, and for this reason there was an open invitation to enter that space in a future visit to the South.

This same approach is one emphasized by the Wet'suwet'en and Gitxsan Nations, and particularly in relation to project-specific strategies. Chief Na'Moks underscored that a key part of success is staying ahead of company actions and not letting them know your strategy. This means keeping your cards very close to your chest and not revealing these strategies even to friends. This explains why when asked what strategies are being actively considered to pushback against specific projects, these were not shared. But also, in joint strategizing between Peoples, there are many intermediate steps that need to be taken before there are public declarations or sharing.

These are important caveats in terms of what is—and what is not—shared in what follows. But also, knowing when not to share comprises a critical strategy and important lesson learned in-and-of-itself.

3.3.2 Internal Strategies

Cultural revitalization—language, education, youth, spirituality

The role of language, education, youth and spirituality were among the most discussed 'keys' for defending territory. Only with cultural integrity and living cultural heritage, can there be territorial integrity—they are inextricably related.

Yet bringing back language is a slow, long process. Much respect was shown when Gaagwiis read the opening prayer for our meeting in Haida, acknowledging that he is learning his own language. Language revitalization is a fundamental stepping stone given the extent to which Indigenous languages have been eroded world-wide following colonization's violent attempts to erase them. Efforts to reverse this are underway in all the First Nations we visited, as well as in the communities Waira works with in the Colombian Amazon. And questions emerged around what the best methodologies are for recuperating Indigenous languages in the context of their disappearance. The current Inga strategies of having dictionaries and teaching in schools through ceremonies with elders is proving not enough. Haida strategies include documenting the language, audio recordings, a fluent speakers' and learners' program, and trying to get young people—and more people—to learn. But it is a big challenge, said Gaagwiis: "We are endangered, we're struggling with the same balance."

"Here [Haida Gwaii], there is a feeling of identity. You have a real honour to know your history and identity."

—Jani Silva, Reserva Campesina Perla Amazónica

On Wet'suwet'en territory, Chief Woos also welcomed us first in Wet'suwet'en. Then he said: "We talk our language first to be grounded. Our language speaks the truth." And he added: "English affects our wellbeing, our soul. Makes us fight... Our language is better, more truthful, sweeter." To which Chief Sleydo' added: "And funnier!" Indeed, banishing language and imposing English was a key strategy "to kill the Indian and the child with their language," Chief Sleydo' explained. "But we're not Indian. We're Wet'suwet'en." Speaking the language is central to being Wet'suwet'en.

Education, spirituality and youth were the other 'keys' highlighted as integral to territorial defense. Both Jani Silva and Waira Nina are deeply involved in educational programs in their homelands. In the Reserva Campesina Perla Amazónica, Jani continues the school her mother established. A program is underway where youth who leave to get a formal education outside—for example in engineering—come back to the Reserva and are

twinned with local knowledge keepers to then weave these knowledges and share them with other youth who do not have that same opportunity to leave the community to pursue outside education. This program helps raise awareness of the value of the *Campesino* People's own territorial knowledge and radiates outward critical knowledge towards sustaining and protecting life systems in the Reserva. "Before there was shame saying they were *campesinos*; now their pride has increased," Jani Silva stated.

Waira Nina is involved in an educational program called "This is how we walk with our knowledges" (translated from Inga) that uses Inga symbolism, knowledge, ways of life and spirituality as the basis for learning. The children receive spiritual guidance from a Taita, who also performs ceremonies with them and teaches them about plants and medicine. An interesting twist to the story of this school is that it was established some 23 years ago, after the community learned the area had been subject to oil and gas exploration. Today, at the school you can still see the claim stake. In Waira's words:

"When we found out about those studies—and where they wanted to put in the machinery and keep exploring—we built the project of an educational institution. And there you can see the claim stake. And at this moment, they have gone more than three times to look, because they've wanted to close the institution and they threatened the director. They've wanted to take the kids. But the strategy continues, we continue it with the kids. That's a bit the story of our educational project that we have as a People. We have a Life Plan too. And in that Life Plan, the education theme is very important. The territorial theme, traditional medicine—those are fundamental pillars. But in the educational process with the children, we work on four themes: social organization, language and symbolism, medicine and spirituality, and territory."

Yet it has been difficult coordinating with the State on this educational project as Waira explains:

"It was very difficult, very difficult that the government recognize a proposal of an educational system that was ours. They want to impose programs, they want to impose methodologies, content that is not our own—and we say 'no'. They want to impose schedules. Because our timeframes have to do with the moon and the sun. In certain moons, the kids need to learn how to hunt and fish; it isn't like the Gregorian timeframes and what they want to impose. It's a constant struggle. We always invite experiences from other places, and other Peoples so they can interact with the children and the teachers. Sometimes experiences when we need a legal understanding, sometimes, artists, sometimes, geographers, of different knowledge systems."

Aside from this school, the Inga are also establishing an Indigenous university in alliance with supporters.

Focussing on youth to ensure they "fall in love with the territory", stay strong and choose to stay in community rather than leave, was a recurring theme in conversations as a pillar for territorial defense. Both Jani Silva and Waira Nina are working against the reality of recruitment of youth into the ranks of armed actors. Aside from educational programs, providing viable alternatives and livelihoods is a key strategy to fend this off. They felt a

close attachment to the youth who showed us the waters and old growth forests on Haida Gwaii, noting how important it was to hear youth perspectives and their deep knowledge, ranging from the importance of the old growth trees, to the culture of totems and wood carving, to taking care of the moss and the beauty of even the smallest flowers in the midst of enormous old growth trees, and the importance of the seaweed: "They have such clarity," said Waira Nina, adding: "They know about how detrimental the invasion of new species is to their habitat, like the green crabs, and the deer that were introduced. You can see they want to protect everything—the water sources, to ensure there is balance, there is collectivity, unity."



(Top) Visiting Haida Gwaii's Old Growth Forests, sacred sites and waterways on a boat tour with Haida youth, Xiila Guujaaw and Elie Gladstone. (Bottom) Feasting on delicious, freshly caught and cooked crabs.

In response to a question posed to Council of the Haida Nation members regarding how they ensure children of Haida Gwaii fall in love with their territory and do not leave, the following strategies were shared:

- Ensuring they know who they are. The Haida have inherited a very rich visual culture from their ancestors and are fortunate to have a visual expression of who they are that helps teach the history.
- Using media, books and their cultural centre; taking control of stories; reviving and strengthening the clan system and traditional potlaches.
- Focusing on opportunities to get on the land; organizing camps to get the youth out to enjoy the land and territory.
- Working hard to instil appreciation for good food and trying to find a balance in terms of lifestyle, away from the imperative of wanting to make lots of money.
- Playing sports, like basketball, is very big and connects generations.
- Having heroes in your own community, and having them influence other people
- Investing in youth and creating safe places in the context of risk. Technology is also a struggle, as it sucks-in youth.
- Making livelihood options available for the youth. Carving and weaving is one of the principal livelihoods for the Haida. There is also tourism, but these are still early days, and the Haida are trying to get comfortable in business. A key issue with regards to livelihoods, is figuring out the right balance: "What is the right level to share outside?" The idea is to move from volume selling without adding value, to focusing on quality, and "to appreciate what we have here as the best in the world to share at a level so there is a balance with our own needs."

"An island is very united in who we are. There's pride in Haida Gwaii and where we come from. Also, the settlers' kids are proud."

—Gaagwiis, President, Haida Nation

Haida territorial defender Lisa White noted she feels a large responsibility continuing her mother's mandate with children on Haida Gwaii, so they learn how to respect the territory, the water and the forest. She is involved in a program called "Tidewalkers" that connects the waters and the forest. While the government and forest industry treat the waters and the forests as silos, the program works to share knowledge of how "everything is connected." This is particularly evident with some species, such as salmon, who play a large role in forest ecosystems. These types of programs are particularly important for at-risk youth: "The young people are waking up, they didn't want to continue in the world," Lisa White shared.

Like the Haida, the Wet'suwet'en, Gitksan and Gitanyow Peoples encourage on-the-land activities not only to develop love of territory, but also as a source of healing. The

Unist'ot'en Healing camp serves this function specifically, while the importance of on-the-land activities for healing youth was evident also in testimony shared at the Gidimt'en camp (discussed further in the next section on practical strategies).

In the Colombian Amazon, the Inga and Campesino Peoples are prioritizing including youth particularly in initiatives around sustainability. A strong recommendation emerging from the exchanges was that future South-North exchanges take place among youth.

Law and governance

Revitalizing law and governance systems is a critical part of strengthening cultural integrity, asserting jurisdiction and defending ancestral territories particularly in the context of colonial governments' attempts to impose models such as the elected Band Council system in Canada, and the Cabildo system in Colombia.⁶¹

For Coastal Peoples, reviving the clan systems and potlaches—in other words, the hereditary legal orders and governance systems, where women have central roles as matriarchs in these matrilineal societies—is a fundamental strategy of territorial defense. Yet how to heal relations between the hereditary and elected system—the matriarchal versus the patriarchal system—is an enormous challenge. As mentioned earlier, the Haida have developed a hybrid government through the Council of the Haida Nation where the hereditary system largely prevails. But achieving that type of harmony between systems may be far easier to achieve on an island like Haida Gwaii than in the more complex context of First Nations on the mainland.

The Colombian Amazonian context raises issues of a different magnitude. On the one hand, in a precedent-setting 2018 decision, the Supreme Court has recognized that the Amazon is a rightsholder.⁶² Conversations among the Colombian delegation focussed on how important it would be to develop internal agreements among Indigenous and *campesino* Peoples on who speaks for the Amazon, where and how; and to develop autonomous legislation to protect the river from contamination, for example. The significance of the Supreme Court's declaration, according to Waira Nina, is that it reaffirms that everything has life. But much work remains to determine, for example, how medicinal plants as the subject of rights is interpreted, and what that means in practice.⁶³ Work also needs to be done to prevent the decision being interpreted "as convenient."

On the other hand, even though there are progressive Court decisions and willingness to forge inter-Peoples' alliances towards protecting the Amazon, the paradox in the context of the Colombian internal armed conflict is that the very notions of democracy—and even life itself—not to mention Peoples' ability to exercise their own laws and jurisdiction, are in question. The following observations illuminate this paradox:

"How can we develop internal regulations [to protect the Amazon] when there is armed conflict? How can we do this, when we don't even have freedom or democracy; and when we elect Indigenous governors of Resguardos, or presidents of communal action groups, these are 'removed'? You could do this in a supposed scenario, but our reality is otherwise."

Analysis led to the conclusion that the only instrument that could move things forward in terms of the possibility of exercising Indigenous and *campesino* law and governance is to participate directly in the dialogue tables around peace that bring armed actors to the table, although these are currently in jeopardy; and to ask the State to step in so communities can be at peace. Colombia needs change, the Colombian delegates emphasized, echoing the Petro Government's mantra that it is the Government of Change; but that substantial change will not be possible in the Petro-Marquez Government's four-year mandate.

Life Plans/Wilp Plans/Land Use Visions

Throughout the exchanges, the importance of having autonomous territorial plans was brought forth, whether land use vision plans, as in the case of the Haida; Wilp plans, as in the case of the Gitanyow; or Life plans, in the case of the Inga Nation. These plans and processes are fundamental instruments rooting and guiding actions, including towards developing livelihood strategies and food sovereignty that are alternatives to the extractive models and monocultures prevalent in the west. Yet ensuring inclusivity in the process of developing these instruments is critical in forging unity and ensuring their usefulness.

Self-protection mechanisms

Leaders on the frontlines of territorial defense in Colombia and Turtle Island attested that implementing self-protection mechanisms in the context of extractive economies is critical, because even though as leaders they are willing to die defending their territory, they are not willing to put their communities at risk.

In the Canadian context, while perhaps not traveling in bullet-proof cars or with armed bodyguards, the Wet'suwet'en, Gitksan and Gitanyow Peoples have their own security and self-protection systems. It has become increasingly imperative for Indigenous leaders who are defending their lands from extractives projects to identify their own, trusted people to ensure their physical safety. Also, while not to the same extent as in Colombia, illicit groups may be involved in extractives economies in so-called British Columbia, with Hells Angels identified as one potentially linked group.

"There will be death and violence. I am a war Chief, so I must die first. I know what my granny said. It's so beautiful here, how can you not fight for it?"

—Wet'suwet'en Hereditary Chief Na'Moks

The Haida also acknowledge the care they take today in interacting with Canada. In Guujaaw's words:

"In the old days our people were feared and respected by others so, there wasn't a big need for fighting. Today, it would be foolish to fight with force since we are outgunned and couldn't win. If this generation were to lose, so would the next generation and the land. We were very careful all the way through. We knew what buttons to push."

And by extension, the Haida knew which buttons to avoid pushing.

In Colombia, there are myriad autonomous self-protection measures territorial leaders take to protect their Authorities, organizations and communities. Those that are publicly appropriate to share, include: being very careful with how you say things yet telling the truth; and protecting the leadership by obfuscating individual roles in the organization—such as those who are the 'environmental authorities'—and asserting instead that all community members are decision-makers. This obfuscation is a key mechanism to prevent individual leaders being singled out and killed in the wake of dialogues with state-sanctioned, or licit— and outlawed, or illicit—armed actors.

"If we don't talk about the issues affecting us, no one will. If we hide that, we're complicit. It's trying to find the magic balance of how to do it. We need to protect all of us."

—Colombian land defender

3.3.3 External Strategies

The backdrop—tactics and trickery

The diverse tactics and trickery deployed by extractives companies and their supporting financiers in their dealings with affected communities permeated conversations. Some devious tactics highlighted in the dialogues included:

- Companies changing ownership and changing countries following communities' speaking out against them. This was the case with UK-financed company Amerisur, an oil and gas company severely damaging the Amazon. After the company's contamination of rivers and wetlands were denounced in the United Kingdom—which resulted, among other things, in a freeze on its funds—Amerisur changed hands and became Chilean. Yet the company continued operating and damaging the Colombian Amazon, and threats increased against those leaders who denounced its impacts. In 2014, there was an oil spill, and today the effects are still there: deformed fish, and "if you sink your foot in the wetlands, the petrol comes out." There has been no management plan to recuperate and restore the lands, no strategy.

- Divide and conquer tactics, co-opting leaders. For example, Coastal GasLink and other pipelines are pitting hereditary Chiefs against the elected Band Councils in the Wet'suwet'en, Gitksan and Gitanyow territories. On Haida Gwaii, a Canadian company interested in setting up a gold mine at the headwaters of a sacred watershed has approached the leadership several times to get consent. The Council of the Haida Nation has been successful in saying 'no'. Yet the company has allegedly approached outliers in the community to get support in moving ahead their project.⁶⁴ This same tactic is taking place in the Amazon among the Nasa People, where some leaders "let themselves be bought."
- Stigmatizing and criminalizing territorial defenders and overuse of force deployed at peaceful protests (see Box 13). In Canada, undue use of force is often perpetuated by the RCMP at the hands of the Community-Industry Response Group, recently renamed the Critical Response Unit.⁶⁵ "We're too much of a public face for them to kill us," Chief Sleydo' stated about CIRG, noting the unlimited power this special unit seems to enjoy. Private security companies in Canada are often comprised of former military or RCMP personnel,⁶⁶ while in Colombia former paramilitary often join these companies.⁶⁷
- Siding with governments to negotiate favourable trade and investment agreements where mining companies are not held accountable in Canada (see Box 10), and where host states can be sued for millions of dollars by these same companies if host countries legislate new environmental protections, or uphold human rights obligations that may result in setbacks to time schedules or a no-go outcome for companies. In Colombia, the José Alvear Restrepo Lawyer's Collective (CAJAR) is advocating for an end to including investor-state dispute settlement (ISDS) in Free Trade Agreements and Bilateral Investment Treaties, noting the increasing numbers of multinational corporations suing Colombia.⁶⁸ These include Vancouver-based Eco Oro Minerals Corp. (for USD \$696 million in 2016), Toronto-based Galway Gold Inc. (for USD \$196 million in 2018), and Vancouver-based Red Eagle Mining (for USD \$118 million in 2018). In 2017, Gran Colombia Gold (now Aris Mining) also filed a US \$700 million lawsuit against Colombia under the Canada-Colombia Free Trade Agreement "after the government ordered the company to cease operations at the El Burro site in Marmato until it has further consulted with local residents."⁶⁹ Recourse to ISDS often occurs in contexts where Indigenous Peoples attempt to assert their rights to FPIC, and the company deems this a breach of the concessions they were awarded, as the former UN Special Rapporteur on Indigenous Peoples

Rights Vicky Tauli Corpuz highlighted in her 2015 and 2016 reports, among other studies highlighting Canadian companies' use of these mechanism.⁷⁰

Box 11:

**Jani Silva in Conversation with Guujaaw:
"What do you think of Canadian extractives companies?"**

Jani: *And what do you think of the Canadian companies that want to exploit copper and petrol—and of the others that are already exploiting—in the Colombian Amazon, in other words, our territory?*

Guujaaw: The global trade agreements provide that the 'State' is obligated to protect the investor. With this, foreign companies are often protected against Indigenous People as they spoil the lands. Canadian companies are amongst the worse, and though they are there because of a trade agreement, they are never held accountable by Canada.

Against this backdrop of company tricks and tactics, what follows are only a few select external strategies of many that were shared to confront extractive economies and specific projects. Most of these are related to the sites that we visited, and flow therefore mostly from the First Nations hosting the delegation, with some emerging also from the Colombian context.

Women on the frontlines

In all experiences shared, women are often the first territorial defenders on the frontlines. In the case of the 1985 Lyell Island blockade on Haida Gwaii, it was the matriarchs who took a stand first and were the first to be arrested. Likewise, with the Wet'suwet'en resisting Coastal GasLink. And the territorial defenders visiting from Colombia are also pivotal protagonists on the frontlines of defending their territories to hold up life in all its forms. Indeed, just days before arriving in Canada, the women of ASOMI, of which Waira is a member, organized an ongoing blockade they called the *carpa de resistencia*, the resistance tent, against Giant Copper Resources. And like the Wet'suwet'en women who sang the delegation a water protection song at Gidim'ten Camp, Inga women are fierce water protectors. Aside from showcasing women's relations with water through performances (discussed later on in this report), ASOMI together with Jani's organization and other allies, were active participants and co-organizers of the "Water, Mountains and Life" festival held September 19-21, 2025 to raise and educate residents in Mocoa and beyond about the impacts of the proposed mining on the water systems that underpin not only everyday life, but the spiritual and territorial integrity of the Inga and other Indigenous Peoples for whom water is a being they have responsibility to care for.⁷¹

"It's dangerous to stand up for the natural world, isn't it?"

—Sherri Dick, Haida Artist and Land Defender



Chief Sleydo' (middle), Anna Holland (left) and another Wet'suwet'en land defender sing a water protection song by the Wedzin Kwa river at Gidimt'en Camp, while Waira looks on (near left). Photo: Nick Gottlieb

Women are also speaking out to defend their territories against practices sometimes undertaken by their own people. "Our People are taking too much, too many trees, even today," Haida artist and forest defender Sherri Dick shared. "Our ancestors never took this much." She added that logging this much affects the deer, the bears and other beings. Haida women are also now alert to the new gold mine being proposed near Sandspit.

Divestment work and marketplace activism—following the money

Following the money, understanding who the investors are, and then engaging in shareholder activism and divestment work is a critical pillar of the fight against fossil fuel projects and their territorial impacts

The Hereditary leadership of the Wet'suwet'en, community members and allies have undertaken large efforts to show up at Annual General Meetings and Shareholder Meetings of those investing in Coastal Gas Link, with a sustained campaign around Royal Bank of Canada (RBC), one of the project's principal financiers. While it is not always possible to enter these spaces to participate directly in the meetings, and when that does happen participation is often cut-short or curtailed, these actions offer great opportunities for media attention even from outside the meetings.⁷²

"We do a lot of divestment work. Chief No'Moks is very important in all this. They won't listen to what's morally right, they'll listen to the money. The job is to persuade the people who are funding the project."

—Wet'suwet'en youth land defender

Yet investor engagement has yielded some important policy shifts for RBC, as announced in a March 2024 joint press release by the Union of BC Indian Chiefs and the B.C. (UBCIC) and the General Employees' Union (BCGEU). Following two successive shareholder resolutions, "the Royal Bank of Canada (TSX:RY) has launched a new component to its Environmental and Social Risk process, which asks questions about impacts on Indigenous lands and communities (I-ESR)." More concretely, negotiations between RBC and the investors led to the following outcomes:

- "RBC amended its human rights statement to invoke the UN Declaration and the standard of FPIC;
- RBC introduced a new, enhanced component to its environmental and social risk process that asks RBC clients about the impact of their activities on Indigenous lands and communities, which can trigger enhanced due diligence. It applies to capital markets transactions above a relatively low threshold.
- RBC agreed to undergo an independent third-party review of its policies related to Indigenous rights to be conducted by a qualified independent auditor as part of the bank's Racial Equity Audit, which is to be completed by the end of 2025. The audit will specifically include a review of the company's reliance on the Equator Principles for project finance activities."⁷³

There is still concern that RBC continues to rely on the weaker Equator Principles rather than UNDRIP, and whether the new ESR policy will "adequately ascertain harms to Indigenous lands and culture." As Grand Chief Stewart Philip noted:

"RBC is not off the hook by any means. Policies are one thing but what matters is action. We will closely monitor RBC's progress. Respecting FPIC is not an optional standard that only applies when consent is granted. It must also include the right to say 'no' and have that respected."⁷⁴

Beyond RBC, joint shareholder activism by BCGEU and UBCIC has resulted in similar commitments in 2023 by TD Bank and Bank of Montreal.

The key issue of who finances the Copper Giant Resources and Gran Tierra Energy affecting the Amazon was raised, with the strong recommendation that speaking with their financiers should be among the first steps in activism by affected Peoples. Aside from understanding who the investors are, understanding the marketplace and who are the buyers of the products being extracted in the Amazon is important information that could feed into awareness-raising campaigns. FPP's ongoing evidence gathering on these issues will provide important information in this regard.

The United Nations and international work

Making visible at the international level the social, cultural, environmental and human rights impacts of mega-extractive projects, with close attention to documenting multiple violations of human and Indigenous rights, and denouncing the failures of States to protect collective territorial rights among others, is imperative in activism. Chief Na'Moks makes regular visits to the United Nations on behalf of his People to call out Canada for violating human and Indigenous rights. With Bill C-5 and the evisceration of critical human rights, the imperative is ever stronger to engage at the UN level: "What is critical is that with Bill C-5, human rights, Indigenous rights, environmental protection, are totally gone. That's why I speak of the UN people. People need to know," Chief Na'Moks stated. Colombian Indigenous Peoples also value UN mechanisms for upholding their rights, and besides recourse to mechanisms such as the Commission for the Elimination of Racial Discrimination, and providing testimony to the various UN Special Rapporteurs, extractives-affected Indigenous Peoples also seek recourse through the inter-American system—including its Commission and Court—whose jurisprudence is often cited in Colombia's Constitutional Court.

Dealing with company trickery—detaining a copper mine, confronting coal

The Wet'suwet'en Nation has had success detaining proposals for mining molybdenum and copper. "The mountain outside here wouldn't be there today," said Chief Na'Moks about a mountain you can see from the City of Smithers. "It's full of molybdenum. We fought it off with others. We fought a copper mine. And now the push is to fight the PRGT with Gitanyow." He added that the only reason the Wet'suwet'en were successful in fighting the copper company was because there was a lull in the price of copper: "I'm not sure it would have worked otherwise."

Aside from the PRGT, the Wet'suwet'en are also pushing back against the proposal to mine their ancestral territory for coal. During the visit to the proposed mine site, Chief Na'Moks shared some valuable overall strategies and tips for dealing with companies (see Box 11). But he purposefully did not discuss the specifics of the proposed actions to stop the coal mine. In his words: "I don't want to talk strategy around this coal mine, because we need to be one step ahead. And even friends might divulge."

The unexpected twist with regards to the proposed coal mine is that the proponent—Telkwa Mining Unlimited, a corporation owned by a New Zealand-based company called Bathurst Resources Ltd.—is a Maori lawyer. Members of the Wet'suwet'en visited New Zealand to gather more information about the project and its proponent, with a clear message to the Maori owner: "We told him to go home," Chief Na'Moks said. The site is only 10 kilometres

from the community of Telkwa and would have severe impacts on the Telkwa and Skeena Rivers, and all the way to the Ocean. ⁷⁵

Box 12:
In Chief Na'Moks' words: "*Lessons from Team FAFO*"

Chief Na'Moks' snippets of wisdom—no explanations needed:

- "FAFO: Fuck Around, Find Out."
- "Soft as a Rock."
- "You have to stay focussed. I don't do debates. It's 'Yes, no, or let's go'. If not, I'm out of there in 5 minutes, I go. You have meetings *before* you get to the decision-makers!"
- "You can never do it alone; you need the people around you—it's 24/7. You can't give up. I've worked with people for 40 years; they're still with us."
- "I'm just repeating what my ancestors have said."
- "If I'm the smartest person in the room, then I know I'm in the wrong room."
- Learn and adapt as you go along, just like companies do. Watch industry—what do they do? Work with politicians. Look at their patterns—it's not their first time. Don't get side-tracked, always adapt."
- "Never forget what the elders say. They get that from experience."

Occupying the land, standing in place and power—reconnecting, healing

Using and occupying parts of the territory slated for 'development' has proven a powerful strategy for territorial defense. The Wet'suwet'en have established camps in areas close to, or on, the right of way for the Coastal GasLink pipeline where they stand in power, live off the land and engage in pedagogy with the younger generations. These are camps where outsider allies are also welcome. We visited the Gidimt'en camp (Gidimt'en Checkpoint) and the Unist'ot'en healing camp, learning about how these have grown over time as more people come to join these efforts. The Gitxsan and Gitanyow are developing a similar strategy with regards to the Prince Rupert Gas Transmission project. We visited Cranberry Junction and the camp being established close by as a strategic place to occupy and live off the land, while pushing back against the PRGT. Like the position of the Haida, non-Indigenous people are welcomed to join and even build homes at these camps, with full understanding that the land "is Gitxsan underneath."

These strategies combine with land-use planning and archeological work to map out the areas, gather evidence of ancestral use an occupation, and develop plans for potential alternative uses such as tourism. This back-to-the-land strategy enables healing for

community members, and connects with other internal strategies around revitalizing culture, law and governance.

As Dinī ze' (Hereditary Chief) Woos told us when we visited Gidimt'en: "One of our old stories says there will be big famine and starvation. We need to go out here to live with and eat the animals. All this will disappear—all money, gasoline, will disappear. We will have no choice but to come back here."



At Gidimt'en camp. Chief Woos (centre with jeans and blue cap), and to Chief Woos' right, Waira, Chief Sleydo' and Jani with other visitors and delegation members. Photo: Nick Gottlieb.

Respecting Indigenous governance, and regalia—speaking with one voice

Respecting Traditional Authorities and ensuring that leaders speak with one voice is fundamental both for internal harmony, but especially when dealing with outsiders. The imperative is to address any internal conflicts first.

Within the Wet'suwet'en governance system there are protocols for how internal conflicts are dealt with, including holding "tea ceremonies" (it does not strictly have to be tea) at the House Level to resolve the issues at stake. Going to the Chief is the last resort if the conflicts cannot be resolved. In the feast halls, there might be disagreements. And if that is the case, it is the Chiefs that get 'balled out', not the people. The wing Chiefs (secondary

hereditary leaders within the Nation) provide support to the Chief in these, and other, occasions. The Chief is the "push out" (the channel and voice) of community views.

An important part of Governance and speaking in unity is "elder respect." "Don't forget what the elders say," said Chief Na'Moks; "they get that from experience."

Moreover, there is a lot of reverence for the regalia that the ancestors wore: "Our ceremonial garbs are more important than the papal robes," said Na'Moks. This respect was evident when Chief Na'Moks, Jesse Stoepler and Gaylene Morrison marched in Ottawa to the First Nations Summit to speak with Prime Minister Mark Carney about Bill C-5, along with 200 or so other First Nations Chiefs. They wore their regalia as they marched from where they were staying to the site of the Summit, and once there, they carefully took off these ceremonial garbs and stored them for their next use.



(Top) Gitksan Chief Jesse Stoepler and Wet'suwet'en Chief Na'Moks in their regalia marching to the First Nations Summit in Gatineau, July 17, 2025, and stopping to make media statements.

As Chief Na'Moks explained in a video ⁷⁶ produced to highlight the occasion: "Earlier we wore our regalia outside. Now we have to take it off, because we know they don't respect us. It is important that we don't wear regalia in front of this Prime Minister." The hereditary Chiefs only received an invitation at the last minute, when they were already on their way to the First Nations Summit, a sign of disrespect for the Hereditary System central to First Nations' governance.

"Look at the regalia I'm wearing," Chief Na'Moks said before marching to the Summit. "It was my grandmother's. She was alive at the first European contact that happened in our Territory. And we were not formally invited [to the Summit] until the last minute."

Rethinking narratives of resistance

A discussion among women leaders led to conclusions about the importance of rethinking the discourse of resistance, and to consider instead using the language of "standing in power". Companies want communities to speak in terms of resistance, the women noted, as if they are rabble rousers. Using the language of standing in power acknowledges the potential systems change that could result and is rooted with "cultural intelligence." It enables also the possibility of feeling the ancestral home fires and connecting these between peoples. Others highlighted the language of spiritual groundedness rather than resistance, with upholding biodiversity another line of thinking. These options channel the connotations of disconnection that the word resistance can evoke, to discourse that is grounded in power, spirituality, transformative action and healing.

Peoples-to-Peoples strategies and for external visibility

Three distinct strategies emerged around Peoples-to-Peoples standing together for external visibility, focused on: neighbouring First Nations; standing side-by-side with settlers; international Peoples-to-Peoples connections through art. For all exchanges between Peoples from diverse contexts that speak different languages, however, it is critical to acknowledge the role and skills of competent "bridge builders" who can facilitate knowledges exchanges across languages and contexts in culturally appropriate ways.

Standing in unity with neighbouring First Nations

Surrounding allied First Nations with support and standing with them in actions is a central component of territorial defense. The Haida know that the Wet'suwet'en, Gitksan and Gitanyow would be there immediately in times of need, and so too the other way around. Right now, it is the Gitanyow who allied First Nations are standing with against the PRGT project.

The Colombian delegation witnessed a very intense and personal moment in the fight, just days after Gitanyow Hereditary Chief Deborah Good found out there would be Supreme Court action rather than an injunction to detain PRGT. This sparked grief knowing that court cases can take a long time to transit the system, and that there was division among the leadership around the best pathway to take. The delegation witnessed the compassion, support and sharing among allied First Nations at this critical time. They were given a firsthand account of what the impacts of the PRGT will be for the Gitanyow, how the

pipeline will cross the Cranberry River and kill the fish, devastating food sovereignty. The pipeline will cross the lands of some 25 First Nations.

To date several strategies have been implemented to fight the pipeline, including joint declarations between Indigenous and non-Indigenous people; and the establishment of Indigenous protected area that encompasses part of the route. But the province has allegedly refused to recognize the protected area.

Box 13 includes firsthand testimony from Hereditary Chief Deborah Good, describing this moment of pain running through the territory, the people, and the leadership at their own territorial plans being side-tracked—and their livelihoods set on a path of destruction—to further enrich billionaires. This is included because of Chief Good's point that "people on the international scene need to see."

Among those expressing solidarity and supporting Chief Good was Waira Nina. She noted how difficult it is to come together in one voice to defend territory because of government structures, and the reality that some leaders sell out. Like the wilp plans for Gitanyow land, the Inga Nation has "life plans" they defend, knowing that these might lead to leaders' assassinations:

"But giving your life is what is left to save our future generations. There is not one school, one university that teaches us to die with dignity and passing on to future generations.... We know our ancestors who died have been transformed into trees, birds, rivers. They're there, defending the territory. Never lose hope."

This message of hope was accompanied with a strong message that while each People need to heal themselves through medicine, this same healing needs to take place between Peoples. "This is very important, because there's a lot of pain," Waira Nina said, adding: "You're doing a very important job identifying the impacts of the project. It's a big project for the students, the government. You need to share it with everyone. All we can do to accompany you [from the South], is to be with you in our prayers and ceremonies."

Box 13:

In Simooget Watakhayetsxw Gitanyow Hereditary Chief Deborah Goods' words:

***"I am not going to wait. I'm going out there,
with the Wet'suwet'en, with the Gitxsan"***

"What about my grandson who is eight months old? What will he have when he is 14-16? He can't go to the Gitxsan and ask for fish. They'll say: "Go back to your territory." It's the law.

There's one or two billionaires that own the pipeline. The fear is they're going to bulldoze their way through. Like they did with the Wet'suwet'en... The economic development we're developing is to exercise our right as a Wilp [House Group]. And to have that destroyed by a pipeline... And now there's pipeline #2 being proposed! What does that tell us as a People? Every single billionaire in the US and Canada is here just to take.

I'm a product of residential school. But I had a grandmother intent on teaching that the land is more important than money. They tried to beat the Indian out of us. Now they're bringing in billionaires to do this shit. To further assimilate Indigenous Peoples in Canada...

People on the international scene need to see. My family's sick of living on Reserve. When you have to lease from Band Councils against our traditional ways. I'll move my Wilp out to the traditional land. We have to break the dictatorship on reserve.

I never gave my land to the Queen. If I decided to give up, my grandmothers would come out of the grave and beat the living crap out of me. Because that's my way of life!

But what will my grandson have if I live on all this money? He'll have nothing. My dream is that twenty years from now my grandson will be there, without PGRT, without the mines, without all the things money can buy.

I can't wait till the Supreme Court decides. I asked for an interim injunction, but the powers that be decided the courts would decide. I am not going to wait. I'm going out there, with the Wet'suwet'en, with the Gitxsan.

I don't sleep at night. It's 24 hours a day. Now we're going to see the military come in... It will happen. We bring people in, and we have a war...

Those plans just hang there—plans for the land. The pipeline takes it right now.

Shifting from fighting stances to how we can work together—alliances with settlers

The Haida turn to UNDRIP and ecosystems-based management as key tools to back their territorial defense work. They prioritize alliances with the settlers who call Haida Gwaii home, so they can speak with one voice. The Haida have also established Peace Treaties with the Peoples on the mainland and offer to share their experiences. They try to work with State governments but still use the courts.

Artmaking and theatre as communications, alliance-building and power

The inextricable relation between visual expressions of traditions and stories with law and governance and cultural integrity—and particularly as they are carved into wood whether in totem poles, masks, canoes or other artefacts—was striking for the Colombian delegation visiting the Haida, Wet'suwet'en, Gitksan and Gitanyow. The potential for Peoples-to-Peoples links with regards to art was raised as a strategy that could be considered moving forward; and an important way of communicating otherwise.

This strategy—using art and theatrical performance as a way of uniting Peoples, sharing alternative worldviews, communicating Indigenous lifeways and making visible the harmful and abusive effects of imposed extractives economies—is currently underway through an artistic collaboration between an Anishnaabe-French artist and the Inga Nation. This relationship dates back almost 23 years ago, when Emilie Monnet visited Caquetá, Waira Nina explained. Since then, there have been exchanges between medicine people. And together, they developed "Nigamon-Tunai",⁷⁷ a performance piece underpinned by the theme of water and environmental protection in the face of copper extraction in the Amazon, where relationships with turtles form a key spiritual connection South and North. "Nigamon-Tunai" has featured in festivals such as Luminato in Toronto, and has been performed in Edinburgh, Madrid, Lisbon and at Canada's National Art Centre in Ottawa in September 2025. The piece features the voices of *Taitas*, the spiritual leaders and traditional healers, and the voice of water. The idea of adapting it to a version that could be performed outside is being considered, and when that happens, Waira Nina offered to potentially share the Inga theatrical performance on Haida Gwaii and Wet'suwet'en Territory.



Visiting Ksan Village, Hazelton, Gitxsan Territory. Photo: Nick Gottlieb.

Part IV: Conclusion and Next Steps

This report is testimony to the depth and richness of the exchanges that took place in the "Sharing Knowledges, Weaving Alliances in Defence of Territories of Life" Tour, June 18-June 28, 2025, between territorial defenders from the Colombian Amazon and members of the Haida, Wet'suwet'en, Gitksan and Gitanyow Nations hosting them.

It highlights the shared history of dispossession, violences, racism, discrimination and patriarchal values instilled by colonialism and the extractives economies that underpin it—to the point of genocide. Indeed, as pointed out in the introduction, the Peoples living in what today is called British Columbia and the Peoples of Colombia share much more in common than the word "Columbia".

Yet a key difference acknowledged is that while there is no doubt that First Nations fighting to protect their ancestral lands from extractives in Turtle Island are confronted by undue force, violences, racism, and criminalization (see Box 13), in the context of the Colombian internal armed conflict territorial defenders are at extreme risk. In Colombia, speaking out to protect the integrity of collective lands, territories and ways of life risks lethal consequences in a landscape where both outlawed and state-sanctioned actors want to extract the riches from collective lands. The links between these two types of actors is a grey area, as the State too often shirks its obligations to uphold the progressive rights enshrined in the Colombian Constitution, including around free, prior and informed consent. While Canada also reneges on its own policies and laws, for example, to uphold the United Nations Declaration on the Rights of Indigenous Peoples, the power imbalances are less stark; there is more possibility of accessing justice or engaging directly with companies through regulatory frameworks to obtain commitments around upholding consent.

The report reflects the immense pressure that exists in the current geo-political moment that has been characterized as a "fast-track to chaos," where the Governments of British Columbia and Canada are fast-tracking legislation and enabling conditions to streamline environmental protections without upholding territorial rights and the minimum standard of Free, Prior and Informed Consent. This fast-tracking is allegedly a reaction to US President Trump's tariff threats, alongside his threats to Canadian sovereignty and rhetoric that he wants to make Canada the 51st US state, spurring Canada to diversify its markets away from the US. And this includes getting more Canadian fossil fuels to market, through the building of new pipelines that will decimate Indigenous territories; alongside the

extraction of "critical minerals" to enable the so-called green transition. For the Indigenous Peoples living in so-called British Columbia, this fast-tracking is a slap-in-the-face in the context of both provincial and federal legislation purportedly upholding the United Nations Declaration on the Rights of Indigenous Peoples, and in the context of the discourse of reconciliation. But the "build-baby-build" rhetoric around fossil fuels is also a slap-in-the-face of concerned citizens and future generations committed to fulfilling Canada's climate change targets and leaving the fossil fuel economy behind.

Box 14: Sentencing for 'breaking' Injunction

Wet'suwet'en blockade defendant says she welcomes freedom to be back on the land

Trio received suspended sentences Friday for breaking injunction



Edzi'u Loverin · CBC News · Posted: Oct 20, 2025 5:46 PM EDT | Last Updated: October 20



Corey Jocko, Sleydo', and Shaylynn Sampson celebrate the end of court proceedings in Smithers, B.C., on Friday. (Jennifer Wickham)

On October 17, 2025, a B.C. Supreme Court Judge dropped jail time for three land defenders criminalized for 'breaking' an injunction in November 2021, that Coastal GasLink had obtained. Chief Sleydo', Shaylynn Sampson, of Gitksan and Wet'suwet'en heritage, and Corey Jocko, Kanien'kehá:ka from Akwesasne received 150 hours of community services each, a reduced sentence the judge stated was on account of the breach in the Charter of rights committed by the police. Upon leaving the courthouse in Smithers, Chief Sledo' stated: "I think that it paves the way for Indigenous Peoples to have their voices heard, to acknowledge that indigenous law, and jurisdiction, is relevant in all these cases."

Companies headquartered in Canada, such as Gran Tierra Energy and Copper Giant Resources (formerly Libero Copper), are also ramming through projects in the Colombian Amazon, with non-recognition of territorial rights and without upholding the minimum standard of Free, Prior and Informed Consent. They are dividing communities to extract copper and oil and gas from sacred sites, such as the Mocoa Mountain, and in one of the most important biodiverse areas of the world, also known as one of the most important lungs of our planet. In this context, Indigenous Peoples, *campesinos*, and other concerned citizens are uniting to speak out against extractivism in the Amazon, not only in the context of its biodiversity—and the impacts on their self-determination and territorial rights, and indeed their very existence—but in the context of the lethal internal armed conflict that is far from abating in this "resource-rich" area, even if it is shifting to a more narco- and criminal gang-centred, and less ideologically-oriented, phase.

In short, the ten days of exchanges took place at a time of key dates and events that illuminated—and compressed—the sharp contradictions of day-to-day reality for Indigenous Peoples on Haida Gwaii and Turtle Island. It also took place at a time of protest and upheaval in the Amazon to push against Canadian extractive companies and their detrimental effects on territories of life.

This heightened context led to deep and rich exchanges: **Fundamental themes** included a shared conception of the territory and ways of being that include relationalities with human and non-human beings, and supernaturals—and responsibilities to the ancestors caring for the lands. This concept jars with Western conceptions that have led to the fragmentation of ancestral lands and violent patterns of colonialism that show "no love of the earth" or systems of life. There was a profound sense of connection South and North, and North and South, that what happens in the south affects the north, and vice-versa; and an acknowledgment that we are all connected. The big fight is to protect the world. And this entails uniting Peoples, strengthening spiritual connections and guidance, and standing in power together.

Strategic and Practical themes around territorial defense in the face of extractive economies included having a strong understanding of what can—and what cannot—be shared with others, a critical learning in-and-of-itself. With this caveat, **internal strategies** shared included: cultural revitalization and the importance of language, education, investing in youth and spirituality; strengthening Indigenous law and governance; developing territorial plans (Life Plans/wilp plans/land-use visions); and implementing self-protection mechanisms in the face of the violences of extractive economies. Many **external strategies** were shared, acknowledging first the types of trickery and tactics in which extractive companies and their financiers engage. External strategies included:

women territorial defenders on the frontlines; divestment work and marketplace activism; judicial strategies and court action; United Nations and international interventions; occupying the land, standing in place and power to reconnect and heal; speaking with one voice; and Peoples-to-Peoples strategies including standing in unity with neighbouring First Nations, alliances with settlers, and artmaking.

For all land defenders participating, including in the final virtual gathering between leaders in Colombia and those in Turtle Island, it was clear that the exchanges marked an important, first moment in relationship-building. **Next steps** identified included an invitation for Indigenous land defenders from the North to greet the Spiritual Guides and ancestors of the South, and to visit the *campesino* collective territories. This exchange would include an important youth component. In addition, an invitation was extended for land defenders from Colombia to participate in the Peace and Unity Summit that the Wet'suwet'en, Gitksan and Gitanyow host yearly. Finally, the offer was made that should the performance piece that Waira Nina and Emilie Monnet have developed be adapted to the outdoors, they would be delighted to perform it on Haida Gwaii and/or other territories visited. Ultimately, next steps, solidarity and joint advocacy will be co-created through sharing medicines, ceremony and continuing to deepen relations inspired by the presence of the ancestors.

And one critical piece identified for follow-up now that the Government of Canada is settled post federal elections, is an exchange with Canadian institutions at the federal and provincial levels to highlight the issues at stake, and to make key demands. Among those taking shape: establishing no-go zones for Canadian extractives economies projects and investments in war-torn, and globally-important biodiverse areas in the Colombian Amazon; upholding both in legislation and in practice the minimum standard of free, prior and informed consent as defined by affected Peoples for extractives-related activities and investments both in Turtle Island, and where Canadian companies operate abroad, among other fundamental rights enshrined in UNDRIP and international human rights instruments; establishing a complaints mechanism for Canadian companies operating abroad with powers to investigate and make legally binding recommendations; supporting future Peoples-to-Peoples knowledge exchanges to engage in South-North, North-South learnings towards upholding responsibilities caring for territories of life.

Box 15:

In Waira Nina's words:

"A sleeping spirit will wake up to unite the Peoples"

What we think as Pueblo Inga, in our context, is that what happens here [in the North] affects us in the South. Our conception is that the Americas is one. What happens here affects the South, and what happens in the South, affects the North. Because birds travel; there are turtles in the North and in the South; salmon travel... You feel everything. Because there's migration of animals and Peoples. That's why we want to know about your experiences. It's of great value to us. Exchanges, sharing medicines and concerns, this brings strength.

Our ancestors in ceremony always talked about spiritual connections with other Peoples. There's a sleeping spirit that will wake up to unite the Peoples. The medicine people knew.

Postscript - COP 30

Between the end of the June tour and the publishing of this report, the much-awaited COP 30 took place in Belém, Brazil in early November 2025. With one in 25 participants reportedly a fossil fuel lobbyist,⁷⁸ it comes as no surprise perhaps that the final document sidestepped completely any mention of fossil fuels, let alone phasing them out. While a group of some 30 countries rallied against this foot-dragging—among them Colombia—penning a letter in a last-ditched attempt to influence outcomes towards transitioning away from fossil fuels, Canada was noticeably absent from this push.⁷⁹ Indeed, the position of these two countries at COP 30 was starkly contrasting. It was a welcome surprise for affected communities and their allies to see Colombia taking a leading role in declaring its portion of the Amazon (representing some 7% of the total biome) protected against new oil and gas or large-scale mining activities, openly inviting other Amazonian countries to join this declaration;⁸⁰ while joining the Netherlands in announcing co-hosting the world's First International Conference on the Just Transition Away from Fossil Fuels to take place in Santa Marta, Colombia April 28-29, 2026.⁸¹ Despite these progressive declarations, there are questions about what protecting the Amazon means for those extractives economies projects already advancing, including the Mocoa Project; and what type of international arbitration might ensue. Indeed, indigenous leaders and territorial defenders from the Putumayo, including Paola Chindoy of ASOMI, undertook advocacy on the margins of COP30 to press the Colombian Environment Minister to address territorial rights in concession decisions. ASOMI also reiterated public calls for improved participation of Indigenous women in national and international policymaking on the energy transition.⁸²

Back in the Colombian Amazon, on October 24 and 25, 2025 Jani Silva celebrated with her community 25 years since the establishment of the Perla Amazonica Peasant Reserve Zone. And the women represented by ASOMI continued engaging in pedagogy to mitigate divide and conquer tactics actively ripping apart extractives-affected communities.

Meanwhile on Turtle Island, the Carney Government continues controversial initiatives to fast-track large-scale projects in the name of the national interest. Setting up a Major Projects Office, the Carney Government has announced a series of projects with streamlined regulatory requirements, with the latest announcement around a new pipeline from Alberta to the BC Coast. These unilateral announcements continue to rattle the ire of Indigenous and provincial governments, with many now questioning —alongside the environmental and social aspects—the perverse financial risks particularly for First Nations if they get involved in major projects such as LNG.⁸³

If Canada garnered the satirical 'fossil of the day' award at COP 30 for backsliding on its climate change commitments⁸⁴ at home, the Carney Government's actions are causing growing frustration and anger daily. Indeed, the time of chaos that prevailed when the June 2025 tour took place has continued to spiral. It makes the type of People-to-People and intercultural exchanges documented in this report even more imperative.

Annex 1: The Tour in Context—Recent Delegations to Canada and their demands

Recently, several delegations from Latin America have come to Canada to raise awareness of the effects of Canadian extractive companies, and the financial and political support the Government of Canada often grants directly from Canada and from its embassies abroad.

In November 2024, a delegation of four women Indigenous Human Rights Defenders from the **Ecuadorian Amazon** visited Toronto and Ottawa to raise concerns about the effects of Canadian extractive companies (including Gran Tierra) operating in their homelands, with the hopes of influencing the outcomes of the negotiations of the Canada-Ecuador Free Trade Agreement. Their asks included:

- "We urgently call for the immediate withdrawal of Canadian resource extraction projects that have violated human rights, collective rights, and the rights of nature, and which operate without the consent of affected peoples, including Dundee Precious Metals' Loma Larga mega-mining project (Azuay, Cuenca canton, Victoria del Portete parish); Lundin Gold's Fruta del Norte project (Zamora Chinchipe, Yantzaza canton, Los Encuentros parish); Fierro Urco mining project (Loja and El Oro); Fortuna Mining's Fortuna Project (Azuay, Morona Santiago and Zamora Chinchipe); Solaris Resources' Warintza Project (Morona Santiago, Cordillera del Cóndor, southern Amazon); and Atico Mining's La Plata project (Cotopaxi, Sigchos canton, Palo Quemado). **Our territories are not for sale.**
- Canada must fulfill its obligations to respect human rights standards, including the UN Declaration on the Rights of Indigenous Peoples, International Labour Organization conventions, and all international standards that protect the rights of rural communities, women and girls, and the right to a healthy environment.
- In a context of the climate crisis and environmental collapse, we firmly reject Canadian mining in the Amazon, the Andean Sierra, páramos and other key water sources, and other ecologically sensitive areas.
- Canada must enact binding mechanisms through legislation to hold Canadian companies accountable for human rights abuses and environmental damage and to provide access to remedy.
- We reiterate our profound rejection of the Ecuador-Canada FTA that is being negotiated without transparency or consent, amidst a deepening of a crisis of denial of human rights, collective rights, and the rights of nature." (October 2024 Background Document)

More recently, in May 2025 two Indigenous (Xinka) women land defenders from **Guatemala** visited British Columbia (Vancouver and Victoria) to raise awareness about the effects of the Escobal Silver Mine, operated by Canadian mining company Pan American Silver, and plans to reopen this mine. Their principal ask was that the Xinka Parliament's decision to withhold their free, prior and

informed consent to the reopening of this mine— in other words, their decision to say 'no'— be fully respected in keeping with a 2018 Constitutional Court Decision and international standards such as the United Nations Declaration on the Rights of Indigenous Peoples (MiningWatch Canada, Earthworks 2025).

Importantly, there have been other tours from Colombia to British Columbia, including in March 2025 organized by Gaia Amazonas (Trevor McKenzie-Smith, pers comm, 2025). That tour included Indigenous leaders from the Yaigojé Apaporis and the Pirá Paraná, two of the large groups that make up the Macro Territory of the Jaguars of the Yurpar. It followed from a 2022 tour to Ottawa that raised the impacts of the effects of Canadian junior mining companies such as Cosigo Resources. There is little public information available about the 2025 tour and its outcomes.

Annex 2: Excerpts from the UNSRIP Official Visits to Canada in 2014 and 2023

What follows is an excerpt from Report of the Special Rapporteur on the Rights of Indigenous Peoples, James Anaya (2014), documenting his official visit to Canada in 2013; and relevant recommendations on resource development from UNSR Francisco Cali Tzay's 2024 Report documenting his 2023 visit.

III. Legal, institutional and policy framework

1. Canada's relationship with the indigenous peoples within its borders is governed by a well-developed legal framework that in many respects is protective of indigenous peoples' rights. Building upon the protections in the British Crown's Royal Proclamation of 1763, Canada's 1982 Constitution was one of the first in the world to enshrine indigenous peoples' rights, recognizing and affirming the aboriginal and treaty rights of the Indian, Inuit and Métis people of Canada.^{lxxxv} Those provisions protect aboriginal title arising from historical occupation, treaty rights and culturally important activities.

2. Since 1982, Canada's courts have developed a significant body of jurisprudence concerning aboriginal and treaty rights. In 1997, the seminal case of *Delgamuukw v. British Columbia* established aboriginal title as a proprietary right to land, grounded in occupation at the time of British assertion of sovereignty, which may only be infringed for public purposes with fair compensation and consultation,^{lxxxvi} although in neither that nor any subsequent case has a declaration of aboriginal title been granted. Numerous cases have affirmed aboriginal rights to fish, to hunt and to access lands for cultural and economic purposes. Furthermore, since the *Haida Nation v. British Columbia* case in 2004,^{lxxxvii} federal and provincial governments have been subject to a formal duty to consult indigenous peoples and accommodate their interests whenever their asserted or established aboriginal or treaty rights may be affected by government conduct. Further jurisprudence confirms that treaties reached cannot be unilaterally abrogated and must be interpreted in accordance with the understanding of the indigenous parties.^{lxxxviii}

3. The general statute governing registered Indians/First Nations is the Indian Act, which regulates most aspects of aboriginal life and governance on Indian reserves. There are numerous complementary statutes regulating specific subject areas and claims processes, as well as others that give effect to modern treaties and self-government agreements.

4. Notably, Canada recognizes that the inherent right of self-government is an existing aboriginal right under the Constitution which includes the right of indigenous peoples to govern themselves in matters that are internal to their communities or integral to their unique cultures, identities, traditions, languages and institutions, and in respect to their special relationship with their land and their resources. This right of self-government includes jurisdiction over the definition of governance structures, First Nation membership, family matters, education, health and property rights, among other subjects; however, in order to exercise this

jurisdiction, agreements must be negotiated with the federal Government. Concerns related to this are discussed in section IV.C below.

5. Constitutionally, the federal Government is responsible for the State's relationship with indigenous peoples, through Parliament's jurisdiction over "Indians and lands reserved for Indians",^{lxxxix} which as of April 2014 includes Métis.^{xc} ...

6. In relation to its commitments internationally to protect the rights of indigenous individuals and peoples, Canada is a party to the major United Nations human rights treaties and, in 2010, reversing its previous position, it endorsed the United Nations Declaration on the Rights of Indigenous Peoples.

7. In 2008, Canada made a historic apology to former students of some Indian residential schools, in which it expressed a commitment to healing and reconciliation with indigenous peoples, and to forging a new relationship in which the Government and indigenous peoples could move forward in partnership. Some action has been taken in this regard, including the ongoing implementation of the Indian Residential Schools Settlement Agreement, which was negotiated and agreed upon by former students, the churches that ran the schools, the Assembly of First Nations, other aboriginal organizations and the Government of Canada. A cornerstone of the Settlement Agreement was the creation of the Truth and Reconciliation Commission to witness the experiences of government residential school survivors, create a complete, accessible and permanent historical record of the Indian residential school system and legacy, and promote public awareness of it. The operating period of the Commission was recently extended for one year.

Recommendations on resource development from Francisco Cali Tzay's 2024 UNSR Report:

8. In accordance with the Canadian Constitution and relevant international human rights standards, as a general rule resource extraction should not occur on lands subject to aboriginal claims without adequate consultations with and the free, prior and informed consent of the indigenous peoples concerned. Also, Canada should endeavour to put in place a policy framework for implementing the duty to consult that allows for indigenous peoples' genuine input and involvement at the earliest stages of project development.

9. Resource development projects, where they occur, should be fully consistent with aboriginal and treaty rights, and should in no case be prejudicial to unsettled claims. The federal and provincial governments should strive to maximize the control of indigenous peoples themselves over extractive operations on their lands and the development of benefits derived therefrom.

Annex 3: Peace and Unity Summit—2025

Description and Declaration

REBUILDING ALLIANCES AND SOLUTIONS IN SUPPORT OF INDIGENOUS LAND DEFENDERS

August 6 – 9, 2025

There is an ongoing fight to ensure our actions reduce rather than fuel the climate crisis; a fight to end police brutality; a fight to underscore Indigenous sovereignty—these fights belong to all of us. Amidst this time of great upheaval, there is hope.

This summer's Peace and Unity Summit is in support of Indigenous land defenders continuing to uphold Indigenous law in the face of police violence and the extraction industry.

We celebrate the solutions, alliances, and hope that can win these fights. We have already seen victories against extractive industries that destroy our ecosystems and communities. We have successfully fought against the Enbridge pipeline, and prevented fracked methane in the Sacred Headwaters. We have seen the Lax Kw'alaams nation stop the LNG export facility at Lelu Island.

But with two more pipelines now proposed through many Northern Nations' territories we need to scale up our efforts.

Our event will welcome Indigenous leaders, community members, scientists, and rising youth to share the work they are doing to protect and defend their lands and waters.

We will focus on building trust and reciprocity to enhance relationships between Nations and also between Indigenous and non-Indigenous people—building an alliance to stand against further environmental degradation and supporting rehabilitation of ecosystems and communities.

We are stronger when we face these challenges together.

Source: <https://peaceandunitysummit.com/>

The Declaration

We, the Wet'suwet'en, have inhabited and governed our Yintah – our lands and waters – according to our laws and traditions, since time immemorial.

Our relationship to our Yintah through our governance system is ancient and profound.

Our inherent rights and title and our legal authority over these 22,000 square kilometres of lands and waters have never been ceded, surrendered, sold, or relinquished in Treaty or in any other way.

As was proven in the Supreme Court of Canada ruling of December 11, 1997, in the historic Delgamuukw/Gisday'wa court case, our status as a Hereditary Nation has not been extinguished.

Whereas:

- The governments of Canada and British Columbia have utterly failed to honor their legislated commitments to uphold the United Nations Declaration of the Rights of Indigenous Peoples and to implement BC's Declaration on the Rights of Indigenous Peoples Act;
- The governments of Canada and British Columbia, without any established legal right, continue to license unapproved industrial activity in our Yintah that threatens the social, cultural and economic wellbeing of Wet'suwet'en people and others with whom we share our territory;
- That the governments of Canada and British Columbia continue to enforce their illegal occupation and destruction of our Yintah through violent means that contravene the Indigenous and human rights of Wet'suwet'en people and our neighbors and supporters, and directly damage our community wellbeing;
- The actions of the governments of Canada and British Columbia make a mockery of the 94 Calls to Action of the Truth and Reconciliation Commission of 2018.

We, the Wet'suwet'en, now come together in Peace and Unity with our fellow Indigenous peoples, leaders, and supporters of all walks of life and professions to demand:

- That our Wet'suwet'en Hereditary governance system be formally and universally recognized as comprising the Indigenous governing body for the entirety of the 22,000 square kilometers of Wet'suwet'en Territory;
- That the governments of Canada and British Columbia confirm our legal Interest in our Yintah and immediately commit to a Wet'suwet'en led process to transition management of our lands and waters to our Wet'suwet'en governing body;
- That the governments of Canada and British Columbia immediately cease all acts of violence directed at the Wet'suwet'en and our supporters carried out by the RCMP and industry security services; drop all legal actions against Wet'suwet'en land defenders and their supporters; and commit to a process of restorative justice in our territory focused on the safety and wellbeing of our people and others who share our territory;
- That the governments of Canada and British Columbia cease supporting industries and developments that are detrimental to the lands and authorities of the Wet'suwet'en; That the governments of Canada and British Columbia immediately commit to a Wet'suwet'en led process to identify and support economic activities in our Yintah that ensure food and economic security for our people and our neighbors;
- That the governments of Canada and British Columbia commit to an independent review of its actions in our Territory with respect to the satisfaction, or otherwise, of their obligation to uphold the tenets of UNDRIP, DRIPA, and the TRC.

Endnotes

¹ This description is used to centre Indigenous jurisdiction over the lands so-called British Columbia and Canada claim as under theirs, echoing the qualifiers and perspectives of the Peoples we visited on this tour.

² <https://globalwitness.org/en/campaigns/land-and-environmental-defenders/roots-of-resistance/>

³ See FPP and ASOMI's forthcoming (2026) case study highlighting the controversies and concerns around Giant Copper Resources in the Putumayo region relating to the impacts of its investments, operations and activities on Indigenous ancestral territories.

⁴ Bill C-5, An Act to enact the Free Trade and Labour Mobility in Canada Act and the Building Canada Act. See <https://www.parl.ca/documentviewer/en/45-1/bill/C-5/royal-assent>. The Purpose of this Act is: "to enhance Canada's prosperity, national security, economic security, national defence and national autonomy by ensuring that projects that are in the national interest are advanced through an accelerated process that enhances regulatory certainty and investor confidence, while protecting the environment and respecting the rights of Indigenous peoples."

⁵ Bill 14, the Renewable Energy Projects (Streamlined Permitting) Act. See https://www.bclaws.gov.bc.ca/civix/document/id/bills/billscurrent/gov14-1_43rd1st

⁶ Bill 15, the Infrastructure Projects Act. See <https://www.bclaws.gov.bc.ca/civix/document/id/lc/billscurrent/1st43rd:gov15-1>

⁷ Bill-5, Protect Ontario by Unleashing our Economy Act. See <https://www.ola.org/en/legislative-business/bills/parliament-44/session-1/bill-5/status>. Ontario Premier Doug Ford sparked outrage for his racist comments, when he said: "There's going to be a point that you [First Nations] can't just keep coming hat in hand all the time to the government, you've got to be able to take care of yourselves... And when you literally have gold mines, nickel mines, every type of critical mineral that the world wants, and you're saying, 'No, no, I don't want to touch that, by the way, give me money' — not going to happen." Ford apologised for these comments June 19. <https://www.cbc.ca/news/canada/toronto/doug-ford-first-nations-apology-1.7566080>

⁸ <https://thenarwhal.ca/thenarwhal-ca-canada-bill-c-5-fast-track/>

⁹ Bruce McIvor, "On a fast track to chaos," June 12, 2025. <https://www.firstpeopleslaw.com/public-education/blog/on-a-fast-track-to-chaos>

¹⁰ https://www.ubcic.bc.ca/open_letter_bills_14_and_15

¹¹ <https://www.justice.gc.ca/eng/declaration/about-apropos.html>

¹² <https://www2.gov.bc.ca/gov/content/governments/indigenous-people/new-relationship/united-nations-declaration-on-the-rights-of-indigenous-peoples>

¹³ <https://yellowheadinstitute.org/2025/06/24/fast-track-to-disaster-bcs-bill-14-15-indigenous-rights-the-climate-crisis/>

¹⁴ Cindy Woodehouse Nepinak, National Chief of the Assembly of First Nations, one of Canada's National Indigenous organizations, said there is "growing consensus" the government needs to close the First Nations "infrastructure gap" on reserves as a project of national interest: "'The gaps are huge for First Nations people in this country,..The rest of Canada is always flourishing and worrying about a trade war or the bottom lines of their companies, when First Nations aren't even part of the banking system. So, it's a big issue'" <https://nationalpost.com/news/politics/first-nations-summit-on-carneys-major-projects-bill-only-the-beginning-of-talks-says-afn-chief>

¹⁵ <https://www.nationalobserver.com/2025/06/10/analysis/trans-mountain-pipelines-cost-taxpayers-canada>

¹⁶ <https://www.desmog.com/2025/05/23/top-free-market-think-tank-unsure-that-canada-needs-more-pipelines/>

¹⁷ <https://thenarwhal.ca/prgt-pipeline-approved/>

¹⁸ The name 'Turtle Island' is favoured by many Indigenous Peoples inhabiting the nation-state of Canada. It reflects the Creation Story many associate with this land (see for example, "Skywoman Falling", in Kimmerer 2020).

¹⁹ <https://nctr.ca/publications-and-reports/reports/#trc-reports>

²⁰ Key references include the 1996 Royal Commission on Indigenous Peoples Reports, <https://www.bac-lac.gc.ca/eng/discover/aboriginal-heritage/royal-commission-aboriginal-peoples/Pages/final-report.aspx>; and the 2015 Truth and Reconciliation Commission's Final Report, <https://nctr.ca/publications-and-reports/reports/#trc-reports>

²¹ <https://docs.un.org/en/A/HRC/54/31/Add.2>

²² Section 35 of the *Constitution Act*, 1982 states: 35. (1) The existing aboriginal and treaty rights of the aboriginal peoples of Canada are hereby recognized and affirmed. (2) In this Act, "aboriginal peoples of Canada" includes the Indian, Inuit and Métis peoples of Canada. (3) For greater certainty, in subsection (1) "treaty rights" includes rights that now exist by way of land claims agreements or may be so acquired. (4) Notwithstanding any other provision of this Act, the aboriginal and treaty rights referred to in subsection (1) are guaranteed equally to male and female persons.

²³ "On 26 June 2014, the Supreme Court of Canada unanimously declared Aboriginal title in the homeland of the Tsilhqot'in Nation. This was the first time that Aboriginal title had been declared by the courts; it has contributed to a new era of recognition of Indigenous rights that is still unfolding." (UNSR 2023: 3, para 9).

²⁴ As the British Columbia Law Institute (BCLI) notes, Canada is a juridically plural state with three distinct legal orders with their own foundational sources: the common law, based on British legal traditions; the civil law, based on the French Napoleonic code; and Indigenous legal orders, based on ancestral legal traditions that existed prior to colonization and that continue to be exercised and adapted today (BCLI 2023: 3).

²⁵ <https://redpaper.yellowheadinstitute.org>.

²⁶ <https://www.mmiwg-ffada.ca/final-report/>

²⁷ <https://www.ohchr.org/en/documents/country-reports/ahrc5431add2-visit-canada-report-special-rapporteur-rights-indigenous>

²⁸ <https://www.cbc.ca/news/canada/toronto/first-nations-legal-challenge-against-ontario-bill-five-1.7585361>

²⁹ <https://idlenomore.ca/>

³⁰ <https://www.aptnnews.ca/national-news/first-nations-youth-from-the-ring-of-fire-denied-entry-to-carneys-first-nations-summit/>

³¹ <https://gitxaalanation.com/gitxaala-nation-reacts-to-bc-supreme-court-decision-in-mineral-tenure-case/>

³² <https://tsilhqotin.ca/tsilhqotin-announce-historic-agreement-with-b-c-and-taseko-mines-for-te%E1%BA%91tan-biny-fish-lake/>

³³ <https://tsilhqotin.ca/tsilhqotin-announce-historic-agreement-with-b-c-and-taseko-mines-for-te%E1%BA%91tan-biny-fish-lake/>

³⁴ As ELAW notes: "To justify overriding a First Nation's decision concerning aboriginal titled land, the government must show that: (1) it discharged its procedural duty to consult and accommodate with the First Nation; (2) its actions are backed by a compelling and substantial objective; and (3) the governmental action is consistent with the Crown's fiduciary obligation. Para. 77. Infringements on Aboriginal title cannot be justified if they would substantially deprive future generations of the benefit of the land."

<https://elaw.org/resource/tsilhqot-nation-v-british-columbia-1>.

³⁵ <https://news.gov.bc.ca/releases/2025MCM0025-000535>

³⁶ Haida lawyer, artist and knowledge keeper Terri-Lynn Williams Davidson explains this history and what title means for the Haida in a September 2024 lecture here: <https://www.youtube.com/watch?v=fBOXjq1LTyM>

³⁷ See <https://decisions.scc-csc.ca/scc-csc/scc-csc/en/item/2189/index.do>.

³⁸ Doyle, Cathal. 2018. "The Evolving Duty to Consult and Obtain Free Prior and Informed Consent of Indigenous Peoples for Extractive Projects in the United States and Canada." In *Human Rights in the Extractive Industries: Transparency, Participation, Resistance*, Feichtner, Isabel, Markus Krajewski and Ricarda Roesch, eds. Springer. 169-218.

³⁹ https://www.haidanation.ca/wp-content/uploads/2017/03/the_haida_accord.pdf

⁴⁰ Huge thanks to Maya MacCorquodale, intern with McGill University's Centre for Indigenous Conservation and Development Alternatives (CICADA), who produced these translations.

⁴¹ While the Gitanyow are connected to the Gitksan, they are an independent Nation with their own self-governance system. See: <https://www.gitanyowchiefs.com/>

⁴² <https://decisions.scc-csc.ca/scc-csc/scc-csc/en/item/1569/index.do>

⁴³ See <https://www.firstpeopleslaw.com/public-education/indigenous-rights-in-one-minute/why-is-the-delgamuukw-decision-important>

⁴⁴ See: Burrows (1999).

⁴⁵ See <https://www.firstpeopleslaw.com/public-education/indigenous-rights-in-one-minute/why-is-the-delgamuukw-decision-important>

⁴⁶ The 2014 *Tsilhqotin* case builds on *Delgamuukw*, becoming the first court decision in Canada to declare Aboriginal Title, where consent is required for development in areas where Indigenous ownership is recognized (See <https://amnesty.ca/legal-brief/tsilhqot-nation-v-british-columbia/>).

⁴⁷ See Matt Simons' March 14, 2024 'explainer' for background information on "5 projects you need to know about as B.C.'s oil and gas sector heats up, <https://thenarwhal.ca/bc-lng-major-projects/>

⁴⁸ <https://thenarwhal.ca/topics/coastal-gaslink-pipeline-cgl/>

⁴⁹ See the acceptance speech here:

<https://www.facebook.com/wetsuwetenstrong/videos/722474570434565/?mibextid=LoFJqn>. The documentary is available now also with Spanish subtitles.

⁵⁰ https://cape.ca/press_release/youth-conservation-community-and-other-groups-stand-with-gitanyow-hereditary-chiefs-in-opposition-to-prgt-pipeline/

⁵¹ <https://peaceandunitysummit.com/>

⁵² <https://skeenawatershed.com/>

⁵³ <https://www.cbc.ca/news/indigenous/tyendinaga-mohawks-wet-suwet-en-rail-shutdown-1.5458980>

⁵⁴ <https://coastalfirstnations.ca/resources/coastal-first-nations-will-not-waver-in-support-for-oil-tanker-moratorium/>

⁵⁵ <https://www.cbc.ca/news/canada/british-columbia/innovative-haida-leader-guujaaw-steps-aside-1.1200975>

⁵⁶ https://www.ubcic.bc.ca/ubcic_stands_with_wet_suwet_en_as_gidimt_en_checkpoint

⁵⁷ <https://unistoten.camp/come-to-camp/healing/>

⁵⁸ <https://www.cbc.ca/news/canada/british-columbia/gitanyow-first-nation-pipeline-blockade-1.7308105>

⁵⁹ <https://coastalfirstnations.ca/>

⁶⁰ "The Ocean & Way of Life Map includes over 500 Haida names for ocean and freshwater bodies, settlements and supernatural beings, and presents some of the information compiled during the Haida Marine Traditional Knowledge Study." Council of the Haida Nation, Bill C-55 Written Brief (2017: 5), <https://www.ourcommons.ca/Content/Committee/421/FOPO/Brief/BR9313150/br-external/CouncilOfTheHaidaNation-1-e.pdf> See also: <https://www.ravencallingproductions.ca/magical-beings-of-haida-gwaii>. The map can be found here:

<https://www2.moa.ubc.ca/voicesofthecanoe/history/haida-map-ocean-and-way-of-life/index.html>

[https://iaac-](https://iaac-aeic.gc.ca/050/documents_staticpost/cearref_21799/83896/Ocean_and_Way_of_Life_Poster.pdf)

[aeic.gc.ca/050/documents_staticpost/cearref_21799/83896/Ocean_and_Way_of_Life_Poster.pdf](https://iaac-aeic.gc.ca/050/documents_staticpost/cearref_21799/83896/Ocean_and_Way_of_Life_Poster.pdf)

⁶¹ In some parts of Colombia, the cabildo system has to some extent arguably adapted beyond colonial imposition; progressive developments in the scope of cabildo self-government have occurred through indigenous struggles and advocacy. Today, for example, cabildos can and do exercise autonomous forms of jurisdiction that include law-making, in keeping with Colombia's Constitution.

⁶² STC 4360-2018. <https://www.escri-net.org/caselaw/2019/stc-4360-2018/>

⁶³ See, for example: <https://www.forestpeoples.org/publications-resources/news/article/people-of-the-centre-are-finally-included-in-public-planning-process-for-the-colombian-amazon/>

⁶⁴ <https://haidagwaiinews.com/jds-mining-proposes-gold-mine-on-haida-gwaii/>

⁶⁵ <https://www.cbc.ca/news/indigenous/rcmp-cirg-cru-renamed-1.7163886>

⁶⁶ See for example, Cancom's website description

(<https://cancomsecurity.com/#:~:text=Cancom%20Security%20is%20a%20trusted,selected%20areas%20in%20the%20Province>) and Commissionaires (<https://commissionaires.ca/en/about-us/>).

⁶⁷ According to a March 24, 2025 article by Insight Crime: "Many... major criminal actors in Colombia have used private security companies to give their illicit activities a veneer of legality. The AUC strengthened its military operations through private security and surveillance cooperatives known as the Convivir. These groups [served as a point of intersection](#) between the paramilitaries, the military, and business elites, aiding the paramilitary expansion by acting as a conduit to channel weapons, classified information, and other resources into their hands. The Convivir [continues to exist](#) in cities like Medellín. While some maintain their

role as local security providers, they have also become involved in illegal activities such as micro trafficking and extortion." <https://www.financecolombia.com/insight-crime-mafia-groups-fronting-as-private-security-companies-in-colombia/>

⁶⁸ <https://www.colectivodeabogados.org/final-report-of-the-international-mission-to-stopisds-recommends-colombias-withdrawal-from-the-system-of-corporate-abuse-and-impunity-by-way-of-a-citizens-audit/>

⁶⁹ <https://finacialpost.com/commodities/mining/canadas-gran-colombia-gold-files-700-million-lawsuit-against-colombia-over-marmato-project>

⁷⁰ <https://documents.un.org/doc/undoc/gen/g16/178/84/pdf/g1617884.pdf>;

<https://www.ohchr.org/en/special-procedures/ie-international-order/adverse-impacts-free-trade-and-investment-agreements-report>; see also, <https://ccsi.columbia.edu/content/international-investment-and-rights-indigenous-peoples>

⁷¹ “El 4º Festival por el Agua, la Montaña y la Vida reunió a la comunidad en Mocoa”, MiPutumayo (24 September 2025), <https://miputumayo.com.co/2025/09/24/el-4o-festival-por-el-agua-la-montana-y-la-vida-reunio-a-la-comunidad-en-mocoa/>.

⁷² <https://thenarwhal.ca/royal-bank-fossil-fuels-reputation/>

⁷³ https://www.ubcic.bc.ca/investor_engagement_yields_major_changes_to_indigenous_rights_at_canadas_largest_bank

⁷⁴ https://www.ubcic.bc.ca/investor_engagement_yields_major_changes_to_indigenous_rights_at_canadas_largest_bank

⁷⁵ <https://ilrtoday.ca/wetsuweten-report-maori-iwi-bathurst-resources-educational-trip-to-aotearoa-new-zealand/>

⁷⁶ This July 17, 2025, reel was produced by Dogwood for free use by all allies supporting the Wet’suwet’en.

⁷⁷ <https://onishka.org/en/creations/nigamon-tunai/>

⁷⁸ <https://globalwitness.org/en/press-releases/fossil-fuel-lobbyists-flood-cop30-climate-talks-in-brazil-with-largest-ever-attendance-share/>

⁷⁹ <https://www.cbc.ca/news/climate/cop30-showdown-9.6987443>

⁸⁰ <https://www.minambiente.gov.co/colombia-primer-pais-en-declarar-la-amazonia-como-zona-libre-de-gran-mineria-e-hidrocarburos/>

⁸¹ <https://fossilfuel treaty.org/first-international-conference>

⁸² <https://youtu.be/V4cjXuN8o70>

⁸³ <https://www.desmog.com/2025/11/24/as-mark-carney-fast-tracks-canadian-lng-projects-first-nations-face-hidden-financial-traps/>

⁸⁴ <https://globalnews.ca/news/11535220/activists-award-canada-fossil-of-the-day-title-at-un-climate-conference/>

^{lxxxv} Constitution Act, 1982, Schedule B to the Canada Act 1982 (UK), 1982, c 11, s. 35.

^{lxxxvi} *Delgamuukw v. British Columbia*, 1997 CanLII 302 (Supreme Court of Canada).

^{lxxxvii} *Haida Nation v. British Columbia (Minister of Forests)*, 2004 SCC 73 (Supreme Court of

Canada).

^{lxxxviii} See *R. v. Sioui*, 1990 CanLII 103 (Supreme Court of Canada).

^{lxxxix} Constitution Act, 1867, 30 & 31 Vict, c 3, s. 91(24).

^{xc} See *Daniels v. Canada*, 2013 FC 6 (CanLII) (Federal Court) (upheld on appeal with respect to

the affirmation of Métis as “Indians” on 17 April 2014).