

For more information on the Saskatoon Afforestation areas:

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**Friends of the  
Saskatoon  
Afforestation  
Areas Inc.**



**City of  
Saskatoon**

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Thanks to Dr. Rose Roberts for advice on Land Acknowledgements

References:

1. Gridley, K. (1989). *Man of the Trees: Selected Writings of Richard St. Barbe Baker*. Willits, California: Ecology Action of the Midpeninsula.
2. Hanley, P. (2018). *Man of the Trees: Richard St. Barbe Baker - the First Global Conservationist*. Regina, Canada: University of Regina Press.
3. University of Saskatchewan, University Archives & Special Collections, Richard St. Barbe Baker fonds, MG 71 Box 35 M12 Africa 6 Tree Planting Ceremony Kenya Africa.

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Literary Trustee of the Estate of Richard St. Barbe Baker

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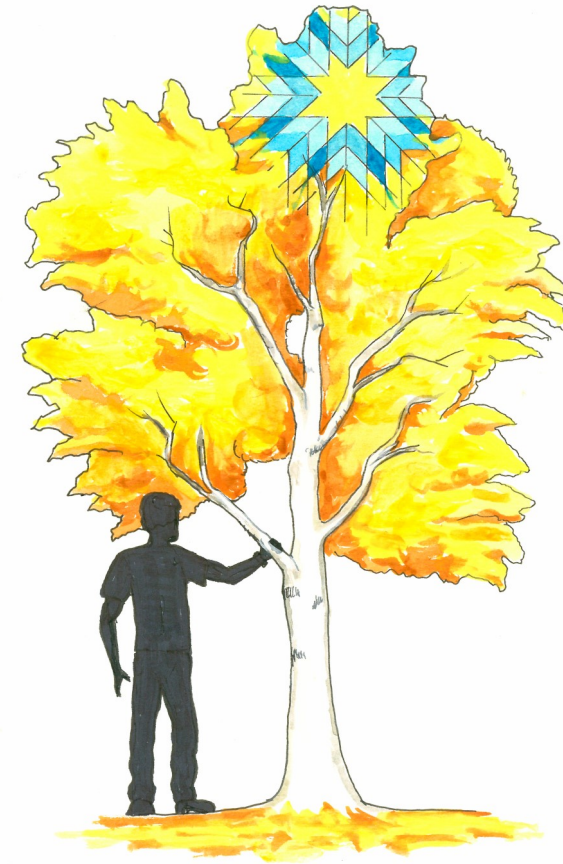
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## Booklet 7

### International Tree Foundation



**I believe in the Oneness of Mankind and all living things and the interdependence of each and all.**

**~ Richard St. Barbe Baker<sup>[3]</sup>**

## Land Acknowledgement:

The afforestation areas are situated in the West Swale Yorath Island Glacial Spillway, a sacred site in Treaty 6 Territory and Homeland of the Métis. Those who entered into Treaty 6 are the Cree Nêhiyawak (neh-HEE-oh-wuk), Saulteaux *Nakawē*, and Nakota (Yankton and Yanktonai) people.

May our relationships with the land, standing peoples, forests, and waters teach us to honour and respect the past and invite us to move forward in harmony. May we all come together as friends, to find inspiration and guidance from histories, languages, and cultures which broaden our understanding and community collaboration for the present and future.

**Season: Winter**

### Introduction:

Have you ever heard of the Man of the Trees? He was born on October 9<sup>th</sup>, 1889, in England. He travelled the world, promoting tree

planting, good forestry practices and the protection of special forests like the redwoods. His greatest ambition was to reverse the growth of deserts and he worked out a plan to reclaim the world's biggest desert, the Sahara, through tree planting. He understood 100 years ago that trees and forests influenced climate, protected soils and by holding water, prevented flooding.

Why is he so important to Saskatchewan? He studied at the University of Saskatchewan, lived near Beaver Creek, spent time in the forest near Prince Albert, and planted his last tree on the U of S campus before passing away at the age of 92. The afforestation area we describe here was planted in 1972 and named in his honour in 1978.



Richard with Chief Njonjo<sup>[3]</sup>  
Tree planting ceremony Chief Njonjo's  
farm Kibicheku, Kenya, Africa

## On-site or Outdoor Activity:

1. As a class, choose the favorite wide game that you have played. Add in new features, like the rare species you have just learned about.
2. Sit or stand quietly in a spot near your tree after the wide game, still warm from playing. Take a few deep breaths. Listen closely to the sounds around you. Try to notice things you may not have seen before.

**Draw or describe (through story or poetry) what you noticed.**

## In School Activity:

1. Choose an animal from the list of threatened species found at the Afforestation Area and learn what that species needs to survive or thrive again.

Name:

Status:

Habitat:

Threats to the population:

What can people do to help this species?

2. Your teacher will give you a pot with some soil to start the seeds you collected in the fall (booklet 1) (Other seeds will be available if you didn't collect some in the fall).

## Story: International Tree Foundation

*Note: Anything written in italics was written by Richard himself and quoted directly from his texts.*

On the same day as the *Dance of the Trees*, July 22<sup>nd</sup>, 1922, Richard, Chief Njonjo, and the Kikuyu warriors started a tree planting society called "Watu Wa Miti" or "Men of the Trees."

They honoured a commitment to plant ten trees a year, protect trees everywhere and do a good deed every day. Their motto was a word from the Kikuyu, "Twihamwe", a word meaning pull together or coming together as one.

Unlike the general racist attitudes during the colonial era Richard respected the dignity and capacity of the Kikuyu. He had to compensate for the effects that attitudes of superiority had. In fact the first tree nursery he had started with the Kikuyu had been destroyed and replaced by a tennis court, a decision of a colonial officer.

While Richard was working one day, he saw another officer hitting African men with his horse whip. Right away he put himself in front of the next man to be hit and the blow that came down on him broke his collarbone. Richard was fired and sent back to Britain. While there, he officially registered the Men of the Trees as an organization and he gave presentations about his experiences in Africa in various cities.

Later in the year he was accepted back to colonial service in Africa and stationed in Nigeria. The forest reserve in his care was the size of France!

When reminiscing about a small East African community he had visited, he writes:

*The little tribe was one of the few unspoiled by western civilization. They had no currency and no taxes. They lived frugally by their bows, and had no recourse to forest destruction. They had no hoe among them. The best hunter was voted chief. They lived close to Nature:*

