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ANNOTATED BIBLIOGRAPHY
Effective Partnerships: Institutions for Shared Forest Management and Community Development

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Effective Partnerships:
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By Leslie Treseder and Naomi T. Krogman

Introduction

This bibliography is part of an examination of co-operative forest management involving First Nations, government and industry in Northern Alberta. This research was funded by the Sustainable Forest Management Network and conducted at the University of Alberta, Departments of Renewable Resources and Rural Economy. This project is intended to facilitate the development of cooperative forest management in Alberta by examining opportunities for and barriers to the successful implementation of an existing co-operative forest management agreement.

This bibliography is not intended as a comprehensive treatment of co-management and does not include the vast unpublished literature on this topic. It is intended as an introduction to some of the established literature on co-operative management of natural resources, as well as some more recent publications from a wide variety of disciplines. We hope that other students of co-management will be interested in a multi-disciplinary approach to a topic that is rapidly evolving in both practice and theory.

Leslie Treseder and Naomi Krogman
January, 2000

Agrawal, Arun. 1995. Dismantling the Divide between Indigenous and Scientific Knowledge. *Development and Change*. 26: 413-439.

This thought-provoking article deals with explaining the failure of five decades of state-sponsored development. It introduces the terms "neo-indigenistas" – advocates of indigenous knowledge and "neo-indigenismo" – the belief that indigenous knowledge has something of value to offer. The author points out that neo-indigenistas often talk about "empowering" marginalized groups, but seldom emphasize that significant shifts in existing power relationships are crucial to development. He discusses the major differences that presumably separate scientific and indigenous knowledge, and argues that the divide between indigenous and scientific knowledge is artificial. It is also argued that there is no longer "any serious hope" for a satisfactory methodology to distinguish science from non-science.

The author believes that neo-indigenistas must remain committed to a dichotomous classification between indigenous and scientific knowledge. The strategy of international and national archives ("ex-situ preservation") for indigenous knowledge is "at complete odds" with the desire to maintain this dichotomy. The author argues in favour of "in situ" preservation of indigenous knowledge, as this strategy would allow this knowledge to be used in its proper context. In situ preservation of indigenous knowledge cannot succeed unless indigenous populations gain control over the use of lands and resources.

Alberta Environmental Protection (AEP). 1998. The Alberta Forest Legacy- Implementation Framework for Sustainable Forest Management. Edmonton: AEP.

This document sets out a management approach that reflects [Alberta] citizens' desire to maintain access to diverse economic, cultural and recreational benefits provided by, and dependent upon, sustainable forest ecosystems on provincially-owned [Crown] land. This approach shifts from land management practices designed for single outputs, and represents a challenge to look at a much broader landscape, and to blend consideration of all resource values, measurable and perceived, when making management decisions.

The Alberta Forest Legacy framework recognizes non-market forest values and the fact that new policies will be required to "…recognize and respond to changing values and ". Four categories of management intensity are identified, with the majority of Alberta's forest areas designated to support a range of uses through an extensive management approach. This approach recognizes the importance of maintaining forest structure and age class in a way that perpetuates the patches and structures of the forest left after wildfire. Economic instruments are preferred over regulation, and the Government of Alberta will employ the principle of "user-pay".

Ecological management, defined as the practice of designing human activities so that they do not interfere with the ecosystem's ability to perpetuate itself, will be based on hypothesis testing according to the best available science. More collaborative forms of forest management planning are expected to evolve between the various industrial, commercial and community users of the forest whose areas of interest overlap. Better mechanisms will be developed where necessary to facilitate local participation and

agreement, and to ensure that local views, values and expertise are incorporated into the planning process.

In renewing forest tenure agreements, the government should provide sufficient flexibility to support a changing management environment. An effective partnership is defined as one "…in which all parties know the role they are expected to play, and fulfill those expectations for the common good." Science can increasingly be used to identify the social and economic values related to the forest landscape. It is also expected that some non-timber values can be quantified using "structured public input". Aboriginal peoples and municipalities are recognized as "forest stakeholders", and a commitment to the Green Area planning zone is maintained. A commitment is also made to continue collaboration with all forest users in relation to governance issues, including overlapping tenures, cumulative effects of multiple resource objectives, and flexibility in existing and new resource allocations.

Alberta Forest Management Science Council. 1997. *Sustainable Forest Management and its Major Elements*. Advice to the Land and Forest Service on Timber Supply Protocols.
This document was prepared in response to a directive from Alberta's Director of Forest Management to provide advice on the science base required to change from Sustained Yield Management to Sustainable Forest Management. The Council spent a year reviewing documents, presentations and discussions and came up with a definition of sustainable forest management (SFM) and a description of five important elements that provide government a science base for a new timber supply protocol that conforms with the definition of SFM.

SFM is defined as "The maintenance of the ecological integrity of the forest ecosystem while providing for social and economic values such as ecosystem services, economic, social and cultural opportunities for the benefit of present and future generations". Maintenance of ecosystem integrity is an essential goal for the sound and sustainable management of Alberta's forests. Knowledge about ecosystem processes provides the necessary context to identify a Desired Future Forest based on a range of possible scenarios. Social and economic values may be addressed through public involvement. Reconciliation of social and economic values with ecological realities must occur at a variety of temporal and spatial scales. Constraints due to inherent uncertainties within ecological and human systems and limited understanding suggest that an adaptive management approach is required.

Elements of sustainable forest management include: 1) ecological integrity and inherent disturbance; 2) desired future forest; 3) social and economic values and public involvement; 4) spatial and temporal scales; and 5) adaptive management. Each of these elements is described in terms of its rationale, implications and science requirements. Achieving SFM is recognized as a complex process, but consideration of the five elements described in this document may lead to a more systematic approach. The five elements are consistent with the definition of SFM but are qualitatively different from any other timber supply protocol in Canada.

This document concludes with a discussion of differences in definitions, especially definitions of the Canadian Council of Forest Ministers and the Alberta Forest

Conservation Strategy. The Alberta Forest Management Science Council changed the definition to make a clear connection between ecological integrity and social and economic values. The Council advises that this difference be raised with Provincial and Federal Ministers to ensure that this protocol is consistent with Alberta's and Canada's approach to SFM nationally and internationally. The Council believes that this protocol, should it prove feasible, will provide Alberta with a science-based timber supply protocol that is consistent with sustainable forest management.

Anderson, Joan M. 1993. Ethnocultural Communities as Partners in Research. *In*: *Health and Cultures: Exploring the Relationships, Policies, Professional Practice and Education*. Volume 1. Oakville: Mosaic Press.

This article comments on the scarcity of health research that addresses ethnic and cultural pluralism, and outlines reasons for this, including language barriers and ethnocentric bias among researchers. The author points to a need to build a knowledge base for clinical practice that reflects the [existing] diversity within the country. This is an issue that transcends methodology, as health care "consumers" need to be partners in identifying research questions. A model is suggested in which the community being served is included in the process of research and ownership of the product. This is a collaborative model that goes beyond collaboration amongst professionals.

Anderson, Terry L. 1997. Conservation – Native American Style. *Quarterly Review of Economics and Finance*. 37 (4): 769-785.

This article challenges the myth of the American Indian as conservationist, a view promoted by the environmental movement. The author asserts that the spiritual connection attributed to Native Americans does not mesh with the history of Indian resource use, that the myth is patronizing to American Indians and that it disparages a rich institutional heritage that encouraged resource conservation. American Indians transformed the North American landscape, with changes at times beneficial and at other times harmful. Like people everywhere, American Indians responded to incentives. Where land was abundant, it was farmed extensively and then people moved on, clearing new land by cutting and burning forests. Deforestation was common wherever populations were dense and farming intense. The land was manipulated (by burning) to improve hunting and the extinction of some animals, such as the mammoth, mastodon and saber-toothed cat, may have been due to overhunting.

The history of Native American resource rights and management institutions is reviewed. Land tenure systems varied considerably, with private ownership common in areas where Indians engaged in settled agriculture. Flood control and irrigation systems, which required extensive capital investment, were usually communal. Water rights to springs on family-owned land were often private, as were rights to fruit and nut trees. Hunting territories were defended against trespass, with hunting groups and rules established in most regions. A chief or headman usually determined where and when to hunt within a given hunting ground. Fishing rights were well-defined, especially in the Pacific northwest where fishing sites were inherited by sons from their fathers. Management decisions were made by the yitsati, "keeper of the house", who had authority to make and enforce decisions regarding harvest levels, escapement, fishing seasons and harvest methods.

Personal items were almost always privately owned. Housing, clothing and utensils were often owned by women and provided a means of accumulating personal wealth. Scarce raw materials (e.g., wood for bows) were privately owned, as were items made from abundant raw materials (e.g., willow baskets). The horse is probably the best example of private ownership among American Indians. Where activities were communal, there were positive incentives, some similar to ownership, to encourage participation and promote success. Faced with the reality of scarcity, American Indians understood the importance of incentives and built institutions that encouraged good natural resource stewardship. Clearly specified property rights were particularly important in encouraging conservation of scarce resources.

The American Indian heritage of positive rewards for good stewardship has many applications to contemporary resource management problems. For example, wildlife managers on reservations have in many cases created a wildlife "commons", with devastating results for wildlife populations. The author uses the example of elk management by the White Mountain Apache of east-central Arizona to illustrate the value of incentives as used by earlier North American Indian societies. He concludes by suggesting that we look to American Indian history for examples of workable institutions that provide positive incentives for good stewardship, and, where appropriate, embrace property rights as a part of the solution to contemporary natural resource management problems.

Apffel Marglin, Frederique and Stephen A. Marglin. (eds.). 1990. *Dominating Knowledge. Development, Culture and Resistance.* Oxford: Clarendon Press.

This book offers a critique of development and modernization, including the underlying theories and biases that favour growth with modernization and development. The authors ask whether economic growth must be accepted as a "package" that changes the society, the polity and the culture along with the economy. They point out that development does not expand choice in all relevant directions and that growth can subtract choices as well as add to them. Development and modernization can break down social cohesion and assault the autonomy of individuals and local groups. The western model can be an agent of repression rather than development. The privileging of scientific objectivity is discussed, as is the concept of social construction of reality. A "traditional" culture does not mean a fixed and unchanging one, and the authors argue for the preservation of a space for a relatively autonomous transformation of indigenous cultures. The book explores the cultural dimension of encounters between the modern, the western and the traditional. Examples are drawn from medicine (smallpox vaccination in India) and production (the reorientation of agriculture to commercial rather than subsistence production) in order to challenge the claims to superiority of the western model of development.

Western culture posits a binary opposition between the personal and the impersonal, devaluing workers' knowledge (techne) and privileging a universal, disembodied form of knowledge (episteme). It presupposes that these two forms of knowledge are related in a hierarchical fashion. The accommodation of labour to capital owes much to the systematic subordination of techne to episteme in western culture. Western knowledge is disembedded from any social and religious grounding. Resistance to new technologies can be seen in a new light, as resistance to the application of progress in ways which would destroy traditional cultures and birthrights. Technologies need to be decoupled from the cultural

and political entailments with which western technologies present themselves to the Third World.

Arnold, J.E.M. 1998. *Managing forests as common property*. Rome: Food and Agriculture Organization of the United Nations. FAO Forestry Paper 136.

This publication provides an overview of common property resource management of forests in developing countries. Various customary and formal tenure arrangements are in use. Communal management may be based on common property resource rights or vested in communal institutions with rights to use private or state property. There may be multiple use, for different products or by different groups, at different times of the year. Resources are often held in overlapping combinations of private, state, common pool resource management and open access regimes. It is important to achieve a correct match between institutions and their physical, biological and cultural environments. A uniform solution cannot be applied to many different situations.

Factors affecting local organizations for natural resource management, as identified by other authors, are summarized. These factors include: the physical characteristics of the resource system, characteristics of the resource users and institutional arrangements. A substantial issue is the extent to which the interests of those who control an organization coincide with the interests of the forest user group(s). Guiding principles for effective local institutions for Joint Forest Management in India are outlined. These principles include: a viable social unit of organization, development of organizational norms and procedures, accountability mechanisms and conflict resolution mechanisms. In some situations, where local institutions have broken down, it will be difficult to establish the conditions for effective local group management.

The pressures of commercialization on common property systems are discussed. Commercialization can lead to the abandonment of collective management systems but may also give added value to common property resource products, increasing the economic incentive to control their use and management. Common property resource use and management are vulnerable to conflict and dispute. Understanding and resolution of disputes over forest resources is usually complicated by overlapping and constantly changing tenurial situations. The situation is also complicated by unsatisfactory legal frameworks, making the legal basis for common property very ambiguous and open to legal challenge. Collaborative methods are frequently used to manage conflict in developing countries. Once an adequate legal framework for forestry is in place, adjudication is thought to have substantial advantages.

Secure access to and use of resources is identified as essential for successful collective management. Effective local control, or joint control with the state, requires the willingness and ability of government to legitimize and empower local institutions and help them enforce their rights. Joint forest management with local groups is radically different from conventional state management of forests for timber and watershed protection. Difficulties have been encountered within forest departments but there are signs, in countries such as India and Nepal, that attitudes are beginning to change. NGOs can occupy an important role as intermediaries between the state and forest resource users, and can contribute to change at both the village level and within government. International aid donors have been promoting communal management of natural resources, but the need for change has

sometimes been promoted ahead of the capacity to implement change. It is important to ensure that the institutional underpinnings of change are in place become interventions are initiated.

Beckley, Thomas M 1998. The Nestedness of Forest Dependence: A Conceptual Framework and Empirical Exploration *Society and Natural Resources*. 11: 101-120.

This article explores the complexity of human dependence on forests and describes the concept of "nestedness", the fact that forest dependence takes different forms depending upon the unit of analysis chosen. Few scholars have articulated the important differences between forest dependence at various levels of analysis. Nested units of analysis range from the individual, the household and the community to the region, the country and the world. The author proposes a typology of human uses of forests, with overlapping dimensions including timber, forestry services, tourism/recreation, non-timber products, subsistence and ecological uses. Combining nested scales of forest dependence with the typology of forest dependence results in a multidimensional matrix of forest dependence. Researchers need to be much more careful in drawing inferences from their data and in specifying where their study lies on the matrix of forest dependence.

The author uses the example of forest dependence in Maine, U.S.A., to illustrate the importance of specificity of data and precise use of terminology. As more localized nested levels of forest dependence are explored, specific forms of dependence become dominant in certain regions and sites. Data from one labour market area, consisting of 34 townships, support the contention that paper-mill employment is more stable than logging. Data from a specific community (Rumford/Mexico) show that a dramatic reduction in the workforce in timber extraction led to a continued decline in community population. As employment in the wood products sector has declined, other forest-related sectors have not made significant gains. The community of Rumford/Mexico is characterized by a high degree of timber dependence and a high degree of dependence on a single forest products facility. For nearly 100 years the community has failed to develop a diversified economy. While the community uses the forest for more than wood fibre, most residents view their forest and their trees as the raw material for industrial production. Multiple methods at multiple levels of analysis can be used to demonstrate the nested nature of forest dependence and show differences in forest dependence between the various nested units of analysis. Scholars and policy-makers need to take a broader view of forest dependence and examine in greater detail how individuals and households use non-timber forest-based activities as part of household survival strategies. Using a nested approach to analysis of forest dependence demonstrates that there are huge knowledge gaps regarding different forms of forest dependence at particular units of analysis. These gaps must be addressed in order to determine how to best maintain ecological integrity while providing benefits to all human users and users of the forest.

Beckley, Thomas M. no date. Moving toward consensus-based forest management: A comparison of industrial, co-managed, community and small private forests in Canada. Edmonton: Northern Forestry Centre, unpublished paper.

This paper focuses on the disparity between models and practice in forestry co-management and community forestry. It describes four models of forestry and in terms of decision-making structure and authority. In North America, forestry co-management and

community forestry are in their infancy, compared to other continents where community forests have existed for generations. In Canada, full co-management of forestry is non-existent, as decision-making is not equal. Existing cases fall short of a consensus model due to factors such as one party having greater authority, lack of a co-management board, or a narrow range of interests represented on an existing board.

The author points to the importance of tenure issues and believes that these have been ignored or treated superficially in the literature. Four models of forestry are compared in terms of tenure structure, scale, and knowledge base. Co-managed and community forests may institutionalize conflict by incorporating opposing interests into a single management authority. Other constraints to forestry co-management are identified, along with the need for balance between local control and meaningful involvement from legitimate but more distant stakeholders. The author asks whether a wide range of stakeholders guarantees better representation of the general public's interest. He suggests that as much may be gained in the process of institution building as in the product of the institutions.

Beckley, T.M. and B.H. Hirsch. 1997. *Subsistence and Non-Industrial Forest Use in the Lower Liard Valley*. Edmonton: Natural Resources Canada, Canadian Forest Service, Northern Forestry Centre. Information Report NOR-X-352.

This study uses the replacement value method to estimate the value of some subsistence and non-industrial forest activities in two communities in the Lower Liard Valley, Northwest Territories. Qualitative and quantitative methods were used to estimate the value of hunting, trapping, gathering, craft work and fuel wood. Excluded from the study were uses of the forest for medicinal purposes, construction materials, spiritual importance, guiding and tourism, and domestic crafts and tools.

The results indicate that subsistence and non-industrial forest uses provide between $950,000 and $1,700,000 of annual income and in-kind income to the residents of Fort Liard and Nahanni Butte. This forest use accounts for 33% of the total income in Fort Liard and 32% in Nahanni Butte. Forest resources are widely shared, with over half the harvests of meat, fuel, berries and other products given to other households. Comparison with historical data suggests that subsistence and non-industrial activities are equal to or greater than historical harvests over the past 30 years.

Wildlife harvesting for meat is the most economically important use of the forest, followed by fuel wood. The authors discuss the concept of "replacement value" and point out that most native people are not motivated to hunt solely for economic reasons. The bush is the economic safety net and also provides freedom from dependence and a significant degree of self-respect. It is speculated that the benefits from resource development may not be as evenly shared as the current harvest from the forest, and that resource development may result in increased social costs for elders and women.

Beckley, T.M. and D. Korber. 1996. *Clearcuts, conflict and co-management: experiments in consensus forest management in Northwest Saskatchewan*. Edmonton: Natural Resources Canada, Canadian Forest Service, Information Report NOR-X-349.

This report describes a new model of forest management associated with the expansion of commercial forestry in northwest Saskatchewan. This model includes local input, respect

for indigenous views, and consensus as the desired basis for future forest management. Under the NorSask Forest Management Licence Agreement (FMLA), forest co-management is being undertaken by a private corporation and local resource users, with the encouragement of provincial resource managers.

The authors describe some of the conflicts associated with co-management. Co-management institutions can establish a framework for these conflicts to be addressed in a fair, consistent, and amicable manner. They refer to Arnstein's ladder of citizen participation and suggest that fully realized co-management is "partnership" on this ladder. Eight management functions of co-management specific to forestry are identified, and the "parallel evolution" of forest co-management across Canada is described.

There was social protest prior to the establishment of co-management in northwest Saskatchewan. The history of this protest is recounted, and theoretical perspectives on social movements are reviewed, with a view to explaining why people are moved to action. Community views of co-management are presented, and it is suggested that the current state of forest co-management in northwest Saskatchewan be classified as "consultation" on Arnstein's ladder. There is, however, potential for continued progress toward true partnership.

Lessons from co-management under the NorSask FMLA are outlined. A huge commitment of time, energy and resources is need to make co-management work. The authors suggest that native interest and involvement in the process could be increased by setting up a model board in one community. They further suggest that an appropriate goal for co-management is true partnership, and that this does not necessarily imply equal decision-making authority.

Beckley, T.M. and D. Korber. 1995. Sociology's potential to improve forest management and inform forest policy. *Forestry Chronicle*. 71 (6): 712-719.

This article examines the potential of sociology to contribute to the emerging forest management paradigm, a paradigm that focuses on ecosystem health, diverse human uses of forests and long-term sustainability. Sociology has had a very minor role in forest management during the last century, with most sociological work focusing on community stability. Survival of forest communities will depend on their ability to adapt to new social and economic pressures. Adaptability should be the focus of both forest social science research and forest policy. "Adaptability" is defined as "…the ability and capacity of individuals to respond to changes in the larger context of forestry…
refers to the capacity of institutions to adjust to changes.

The authors review the new mandates of forest managers and point out that the professional training required to deliver on these mandates is somewhat lacking. Sociology can contribute to forest management in areas such as public involvement and conflict resolution. There are numerous sociological theories that may help explain the persistence of rural poverty in resource-dependent communities, but almost all of the work being done in this area is in the U.S.A. rather than Canada. The capacity for conducing social science research on forest dependent communities is growing and sociology can be expected to make an increased contribution to forest management and forest policy in the future.

Benedickson, Jamie. 1992. Co-Management Issues in the Forest Wilderness: A Stewardship Council for Temagami. pp. 256-275 *in*: Monique Ross and J. Owen Saunders (eds.). *Growing Demands on a Shrinking Heritage: Managing Resource-Use Conflicts.* Essays from the Fifth Institute Conference on Natural Resources Law. Calgary: Canadian Institute of Resources Law.

This overview of institutional issues in co-management focuses on the Temagami area of northeastern Ontario, which was attempting to implement an arrangement for joint management of natural resources with aboriginal people. The paper begins with an overview of co-management, pointing out that the process may be aimed at encouraging aboriginal people to work within the state (management) system. Advantages of co-management regimes include community-based development, decentralization of decision making and mobilization of local consent through the processes of participatory democracy.

The Temagami experience, including a long dispute over aboriginal rights, is reviewed. The circumstances for a "major institutional adjustment" included confrontations, lumber road blockades and litigation that eventually reached the Supreme Court of Canada. A Memorandum of Understanding (MOU) between Teme-augama Anishnabai (TAA) and the Province of Ontario agreed to the formation of a Stewardship Council for the area. The Council offered the government "some respite from severe public criticism of its land management practices in a controversial situation". The Council, named the Wendaban Stewardship Authority, falls within the general category of co-management.

The author examines how co-management might serve to resolve disputes or to promote reconciliation. He points to the need for practical agreement on environmental and resource-use standards, so that consensus amongst the (co-management) participants does not substitute for an externally recognized standard against which to measure outcomes. The difficulties of measuring environmental and resource values have been evident in the Temagami case, with the TAA calling for a management plan that reflects four centuries of aboriginal occupation of the area. Although the government's planning objectives have broadened over the years,, the native community has been largely absent from government proceedings and institutions dealing with natural resource management.

The structure and composition of the Wendaban Stewardship Authority are outlined. The agreement establishing the Authority sets out fundamental principles that the authority is expected to adhere to in fulfilling its mandate. These principles include sustainable development that maintains the natural integrity of the land. One of the key issues for the Wendaban Stewardship Authority and its success, either as a transitional institution or a prototype, is dealing responsibility with a wider public audience. The author points out that much of the Canadian literature on sustainable development urges vigorous government action rather than collaborative decision-making. He concludes with hope that the Wendaban Stewardship Authority can learn to operate effectively to provide a foundation for stable co-existence over the long term.

Besser, Terry L. 1998. The Significance of Community to Business Social Responsibility. *Rural Sociology*. 63 (3): 412-431.

This article focuses on the relationship between businesses and community, specifically the impact of business operators' perceptions of norms of collective action on their level of commitment to their communities. A review of literature suggests that socially responsible businesses are becoming increasingly rare, due to factors such as globalization and a highly competitive economy. Corporate social responsibility is defined as "the contribution that businesses make to social betterment beyond providing products and services in an economic exchange". Business leaders are recognized as potentially powerful role models who can contribute to or detract from the local culture of collective action.

This research tests the proposition that prevailing norms in communities regarding collective action for the public good influence the level of community support provided by resident businesses. Previous studies suggest that communities can influence the attitudes and behaviour of local business operators. Telephone interviews were conducted with 1,008 business owners and managers in 30 Iowa towns with populations ranging from 550 to 10,000. Variables measured included: commitment to community, support for the community, community leadership activity and perceptions of community collective action. Control variables included community size, education levels of business leaders and length of residence in the community.

A descriptive analysis of results shows that more than 77% of business operators reported that their business was successful or very successful, contradicting anecdotal evidence of the decline of small town businesses. The majority of business operators expressed commitment to the community, with 52% holding leadership positions in local civic or church organizations. Bivariate correlations showed that the educational level of business operators was negatively related to length of residence and positively related to business social responsibility variables. Local ownership was negatively correlated with number employed.

The findings regarding personal leadership by business operators are said to be surprisingly high, given the low level of business social responsibility suggested by the literature. The author suggests that small town businesses may possess more social responsibility than business in larger communities. The findings support those of previous studies showing a positive influence of education and length of residence on community involvement. Business owners who feel that their communities possess a high level of collective action are more likely to express commitment to the community, provide leadership and give support to the community, compared to business operators who see less collective action in their town. Thus, if the culture of a community encourages citizens to act collectively for the public good, business operators will likewise be influenced to support the community. This research also establishes the fruitfulness of examining community as an independent variable in business social responsibility research.

Berkes, Fikret. 1994. Co-management: Bridging the Two Solitudes. *Northern Perspectives*. 22 (2-3): 18-20.

This article defines co-management as broadly referring to various degrees of integration of local-level and state-level management systems. Real co-management involves shared decision-making and requires government to devolve powers to the partners. A common feature of local-level management systems is communal control of resources, and what is communal property to aboriginal groups is state property as far as government is

concerned. Co-management creates the potential for healthy synergy between the two kinds of knowledge held by the two solitudes [local-level and state-level management]. Co-management is increasingly attractive where local-level traditional controls alone are insufficient and state-level controls are inadequate. A fundamental challenge of co-management is the willingness of aboriginal people and the state to work together to recognize the complementary strengths of the two systems.

Berkes, F., P. George and R. Preston. 1991. Co-Management: The Evolution in Theory and Practice of the Joint Administration of Living Resources. *Alternatives*. 18 (2): 12-18.
This article offers one of the earliest definition of co-management, defined as a combination of two "pure" management alternatives: local-level and state-level management. Conflicts between these alternatives are not merely philosophical, but concern questions of land and resource use rights. The fundamental challenge of co-management is mutual recognition of the strengths of the two systems. The authors identify conditions for successful local-level management, including defined resource-use rights. They point out that effective land stewardship requires people who are active on the land. Government jurisdiction has supplanted traditional rules for harvesting resources, and co-management will help to reverse the erosion of traditional leadership. Resource management and regulation continues to be the responsibility of the state on behalf of all its citizens. Some native leaders believe that genuine co-management is only possible in the context of native self-government.

Bernard, Laurel (ed.). 1993. *Touch Wood. BC Forests at the Crossroads.* Madeira Park, B.C.: Harbour Publishing.
This book was published after the Forest Resource Commission hearings in British Columbia. This Commission received 1700 formal submissions, with the resulting Peel Report purportedly ignored by the British Columbia government. Several chapters in this book are of interest:

"Forest Tenure. Forest Ownership & the Case for Diversification" by Ken Drushka (pp. 1-21) focuses on private forest ownership and its lack of consideration in B.C. forest policy. The author questions why "a globally successful principle of forest tenure" has not been subject to public discussion in Canada. He reviews the history of the B.C. tenure system and the myth of public ownership to protect the public interest and ensure good forest management. He asserts that the real intent of the government prohibiting transfers of land ownership was to increase royalties. The lack of tenure security encourages corporations to maximize short-term revenue and then leave. Abandoning exclusive public ownership of forests deserves consideration because 50 years of practice shows that the current tenure system does not provide the required long-term security. The author proposes a kind of homesteading procedure, whereby land could be transferred to private ownership over a number of years, provided good management is shown. Diversification of forest ownership could provide a means for realizing the social values of the people of British Columbia.

"Forest Practices. Putting Wholistic Forest Use into Practice" by Herb Hammond (pp. 96-136) discusses the traditional meaning of "forest practice" as related exclusively to timber harvesting. The author states that current forest practices are firmly entrenched in the politics of timber, with a resulting loss of biodiversity and disempowerment of local

communities and individuals. The ecosystem model is discussed as a means of shifting the focus on what to leave rather than what to take. Landscape ecology, which seeks to understand and protect the interconnection of the whole landscape, can help to achieve ecologically sustainable forest practices. Ecologically responsible timber management is also known as "wholistic timber management" or "new forestry".

"Aboriginal Forestry. The Role of the First Nations" by Holly Nathan (pp. 137-170) discusses native claims and the potential role of the forest sector in native economic self-sufficiency. First Nations have been virtually shut out of participation in British Columbia's $11-billion forest industry. In 1991, the Native Forestry Task Force found that Indian bands held less than 0.5% of Provincial forest tenures, that three aboriginals had university degrees in forestry and that 1,200 natives were employed in the forest sector. Forests on Indian reserves have been severely mismanaged and aboriginal companies and workers received 8% of the economic returns from logging their own timber. Various First Nation forestry ventures are described, including Hecate Logging and Tanizul Timber. Most aboriginal forestry operations are intended to serve a collective social purpose such as creating employment. Access to timber resources is identified as a barrier to First Nation forestry operations, with joint ventures identified as one means of acquiring more timber. This chapter includes numerous quotes from First Nations people on various issues related to the establishment of forestry corporations. Economic activities based on natural resources are seen as a way to make a better future for First Nations people.

"Forest Policy. Rhetoric and Reality" by O.R. Travers (pp. 171-224) discusses current B.C. forest policy as a mixture of "…ideology, legalities and economics that have coalesced by historical accident". The dominant political view is described as converting the forest into cash and seizing the opportunity of present markets. The author reviews the history of B.C. forest policy, including the Progressive movement and the conservation movement of the early 1900's, a movement which stressed public ownership of natural resources. The Progressive ideology has since been replaced with "interest group liberalism", which advocates multiple use to balance competing interests. The internal contradiction in the liberal view of government is said to stifle policy development. The government is the resource manager but is politically obligated to protect the interests of the forest industry because of the industry's control of investment, employment and general economic prosperity. Every attempt to establish the principles of conservation has eventually succumbed to the politics of exploitation. The author argues that B.C. derives low value from its timber cut compared to the rest of Canada, and that the forest industry contribution to the economy has been declining despite huge increases in the annual volume logged. Automation has reduced the number of jobs per volume of timber logged, and the rural B.C. economy suffers from a lack of diversification. Forest tenure issues must be addressed in order to get beyond the myths and symbols that dominate B.C. forest policy. Both market and non-market values need to be addressed. Options for tenure reform include better management by the province, community Forest Boards, private or mixed private/public ownership and long-term leases.

Booth, Annie L. 1998. Putting "forestry" and "community" into First Nations' resource management. *Forestry Chronicle*. 74 (3): 347 – 352.

This article examines definitions of community forestry and discusses the concept in a First Nations context. In British Columbia (B.C.), leases granted to large forestry

corporations were neither protecting ecosystems nor returning much labour or income to adjacent communities. A number of community-based initiatives emerged out of this situation, and clarified the issue as a call for increased community participation in forestry, rather than community forestry itself. There are four community forest prototypes in B.C., each of which fits the emerging definition of "community forest" to some extent. There is no formal "community forest lease" structure in B.C., and existing Tree Farm Licenses (TFLs) must meet all governmental regulations. Legislators face a major challenge in developing tenure systems that can address and respect the wide range of opinions and expectations surrounding forest management and utilization.

First Nations' views of the natural world appear to represent a "good fit" with the concepts underlying community forestry. Community forestry can also address social and physical characteristics of First Nations communities. However, traditional values must be reconciled with economic objectives, and mechanisms must be found to provide for substantive community involvement in forestry decision-making. The Menominee forest in Wisconsin is identified as good example of a successful community forest, and illustrates a key principle that "…the success of the forest enterprise is rooted in the community". This forest, however, is currently experiencing significant environmental, economic and social pressures.

The author describes the Tl'azt'en Nation Community Forestry Research Project, a collaborative project between the University of Northern B.C. and the Tl'azt'en Nation. This research is examining community participation in a unique forestry operation, with the objective of assisting the Tl'azt'en Nation to better plan for future development on traditional lands and to address cultural as well as economic needs of the community.

Brody, Hugh. 1981. *Maps and Dreams. Indians and the British Columbia Frontier.* Vancouver: Douglas & McIntyre.

This book is a report of an 18-month research project to determine the potential impacts of the proposed Alaska Highway natural gas pipeline on Indian land use in northeastern British Columbia. The odd-numbered chapters attempt to answer the author's research questions, while the even-numbered chapters contain anecdotes and descriptions of community life. The author examines colonialism and expansion of the frontier and their impacts on the Indian economy. He presents a cohesive picture of the Indian economy and social relations in the communities of northeastern B.C. This book presents a compelling case for the existence of a vibrant Indian economy, despite the withdrawal of Indian people from many of their former prime territories. It also describes the cumulative impacts of mining, oil & gas, forestry and sport hunting on the social and economic systems of the Indians of northeastern B.C. The author argues that, since the time of European contact, the white man has never acknowledged the existence of a real Indian economy. He examines stereotypes about Indians and presents a case for the preservation of land to support the Indian economy.

Brosius, P.J. A.L. Tsing and C. Zerner. 1998. Representing Communities: Histories and Politics of Community-Based Natural Resource Management. *Society and Natural Resources*. 11 (2): 157-168.

This essay deals with the paradigm of community-based natural resource management, and focuses on themes, questions and concerns that should be addressed by scholars, advocates and donor institutions conducting research on or implementing related policies, programs and projects. These issues were identified in a planning workshop of scholars and advocates held at the University of Georgia in February, 1996.

One of the most significant recent developments in environmental and social advocacy has been the promotion of community-based natural resource management initiatives that might support and be supported by emergent transnational goals of social justice, environmental health, and sustainability. This paradigm offers great promise for addressing the links between social justice and environmental destruction. At the same time, potentially problematic legal, political and cultural complexities need to be addressed. Workshop participants agreed that only through the explication of specific histories and political dynamics can the problems and prospects of community-based resource management be addressed. The authors call for documentation of the history of specific projects, including how specific organizations became convinced that local participation was important, and how particular projects came to be seen as models. It is also important to understand more about the significance of struggles for recognition of local territorial and resource rights, along with a host of related questions including concepts of community, territory, indigenous and traditional.

Effective community-based natural resource management regimes require some degree of statutory uniformity in order to obtain legal recognition. However, is it possible to develop concepts having legal force that provide for community variation and diversity? These and other issues will be discussed in more detail when an edited volume of papers from the conference is published.

Brubacher, Doug. 1998. Aboriginal forestry joint ventures: Elements of an assessment framework. *Forestry Chronicle*. 74 (3): 353-358.

Regaining control of their economies has become a critical objective amongst Canadian First Nations, and many are beginning to seek opportunities in the forest sector as part of this objective. On their own, Aboriginal businesses and individuals are often limited in their capacity to overcome barriers and respond to opportunities in the forestry industry. An increasing number of First Nations are therefore entering into joint ventures with established forestry companies. This article provides a simple analytical framework to assist in the assessment of Aboriginal-Industry joint ventures. The framework includes the following dimensions: context, objectives, accountability, contributions, and risks. The West Chilcotin Forest Products (WCFP) joint venture is used as an example to analyze each of these dimensions.

Analysis of WCFP using the above framework shows that cooperation between a First Nation, a non-Aboriginal community and an established industry can send a strong signal to government that requests from the partnership should be taken seriously. This joint venture has been specifically designed to keep politics out of business, and shows the need for time to be taken to reflect the diversity of values represented in each of the communities involved in the project. Considerable social benefits have resulted from the WCFP, including increased jobs and related economic activity, increased community morale, a decline in crime and alcohol abuse, and an increase in entrepreneurial activity. The risks

involved in such joint ventures are considerably less significant than the risks associated with neglecting the concerns of significant segments of the regional population.

Canada. 1997. *Gathering Strength. Canada's Aboriginal Action Plan*. Ottawa: Minister of Indian Affairs and Northern Development.

Canada's "Aboriginal Action Plan" is the Federal government's response to the Royal Commission on Aboriginal Peoples. It begins with a "Statement of Reconciliation" that acknowledges past mistakes and injustices and moves to a "Statement of Renewal" expressing a vision of shared a future for Aboriginal and non-Aboriginal Canadians. There are four key objectives in this Action Plan. The first is renewed partnerships, or building partnerships with Aboriginal people, other levels of government and the private sector. This objective will require healing of past wounds, recognition of the Treaty relationship, restructuring of institutions, and respect and support for Aboriginal language, heritage and culture. The second objective is strengthening Aboriginal governance, including recognition of the inherent right of self-government. There is a need for building governance capacity among Aboriginal communities. Canada must also work to affirm Treaty relationships and maintain momentum in the comprehensive claims process.

The third objective is developing a new fiscal relationship, which involves working in partnership with Aboriginal governments and organizations to provide stable, predictable and accountable financial arrangements. The final objective is supporting strong communities, people, and economies. This objective involves improving Aboriginal health and public safety, improving community infrastructure, and investing in Aboriginal children and youth. Economic development will require improved access to capital and markets, as well as increased access to lands and resources.

Canadian Forest Service. 1998. *National Forest Strategy 1998-2003*. Sustainable Forests: A Canadian Commitment.

This Federal policy document outlines nine strategic directions for management of Canada's forests. Each direction includes management principles and a framework for action.

Strategic Direction One (Forest Ecosystems: Multiple Values) discusses the definition of sustainable forest management. Direction Two (Forest Management: Practising Stewardship) discusses integrated and adaptive approaches to planning in the context of sustainable forest management. Direction Three (Public Participation: Many Voices) deals with incorporating traditional and local knowledge into management planning. Direction Four (The Forest Industry: A Global Competitor) deals with remaining globally competitive with the other major timber-producing regions of the world, and promoting economic opportunities for products other than timber.

Direction Five (Forest Science and Technology: A Team Approach), addresses appropriate forest management tools and techniques, and partnerships and networks in forest science and technology. Direction Six (Community and the Workforce: Living With Change) addresses the decline in traditional forest-related jobs and the need for continuing education, training and resources to keep pace with rapid development in technology and increased competition. Direction Seven (Aboriginal Peoples: Issues of Relationship) deals

with implications of the definition, recognition, and exercise of Aboriginal and Treaty rights for forest management in Canada. Direction Eight (Private Woodlots: A Growing Opportunity) discusses the importance of private woodlots and the need for their sustainable management. Direction Nine (The Global View: Canada on Stage) focuses on international initiatives and the importance of Canadian forests in the global context.

Duinker, Peter N., Patrick W. Matakala, Florence Chege and Luc Bouthillier. 1994. Community forests in Canada: An overview. *Forestry Chronicle*. 70 (6): 711-720.

This article provides an overview of community forests in Canada. The authors identify five broad types of "community": a way of life (cultural), a geographic location (economic), a social system (sociological), a type of relationship (psychological) and a source of energy (ecological). A community forest is defined as "a tree-dominated ecosystem managed for multiple community values and benefits by the community". This definition includes urban situations, but mostly applies to small, rural communities and their forest hinterlands.

The authors review community forests in Europe and the United States. Many European forests are owned by private citizens and are not owned or managed by a community. These forests can be considered "community forests" because local citizens have access rights to non-timber forest products and services. In other cases, European community forests are managed by a city, municipality or parish. In the United States, county forests are sometimes referred to as community forests. The Menominee Indian Tribe in Wisconsin is cited as a "superb example of a successful community forest" in the U.S.A.

In Canada, community forests date back to at least the 1940s. The best-known community forests in Canada are municipal forests in British Columbia. Community forest thinking is said to be "pervasive" in B.C. and the principle has been endorsed by the B.C. Forest Resources Commission and the Commission on Resources and Environment (CORE). There is a growing policy interest in community forests in both Manitoba and Ontario. The Ontario Ministry of Natural Resources has sponsored a number of pilot projects. The Algonquin Forestry Authority, a crown corporation responsible for timber management in Algonquin Provincial Park, is viewed as a successful model of local determination and benefits of forest management. Community forests are well-established in Quebec, with community tenures dating back to 1911. The Girardville Co-op near Lake St. John is said to have achieved "stunning results" at stopping population outflow and diversifying the local economy. There have also been community forest pilot projects in Newfoundland.

The Model Forests established by the Canadian Forest Service could be interpreted to be community forests and in this sense most Canadian provinces have community forest experiments underway. Considerations for communities interested in the concept of community forests include: the need for clearly defined boundaries, provision of a wide range of benefits to the community, and institutional and policy reforms to encourage alternative tenure strategies. Co-management agreements, as they currently exist, would have to be broader to be consistent with management of forests for multiple outputs. Other considerations in the establishment of community forests include public participation and financing. The authors suspect that significant infusions of provincial and/or federal monies will be required during the initial stages of establishment of a community forest.

This article concludes with a call for strong experiments in community forests as one of several key mechanisms for achieving overall forest sustainability in Canada.

Elias, Peter Douglas. 1989. Aboriginal rights and litigation: history and future of court decisions in Canada. *Polar Record*. 25 (152): 1-8.

This article examines the reconsideration of the legal, political and cultural life of native people in Canada, in light of the 1969 *White Paper on Indian Policy*, the 1973 *Calder Case*, and the 1982 *Constitution Act*. Three fronts for approaching Aboriginal rights are identified: litigation, legislation and negotiation. The origin of the concept of aboriginal rights is discussed, and the history of native law in North America is summarized. The author discusses legal developments in the 1970s and 1980s and speculates on the future. The history of native law has tended to favour dominant interests, but native interests have been advanced by favourable court decisions, the creation of the Office of Native Claims and the protection of aboriginal rights in the *Constitution Act* of 1982. The author predicts that future change in native law will largely take place at the front where relevance of facts is determined, and that this change will maintain the application of law in favour of dominant interests.

Expert Panel on Forest Management. 1990. *Forest Management in Alberta*. Report of the Expert Review Panel.

This Panel was appointed to provide advice to the Alberta Minister of Forestry, Lands and Wildlife on public concerns related to the expanding forest industry and the state of forest management in Alberta. Major subjects raised by the public and addressed by the panel included: forest practices, the forest management agreement process, fish and wildlife management, integrated resource management and environmental conservation. The report is based on the knowledge and experience of panel members, the review of scientific literature and government policies, meetings with individuals and interest groups, and briefs submitted during open houses.

Major concerns were expressed over the disposition of forest lands to new forest industries and the Panel suggests that the public should have had input before dispositions were granted. Forest research is declining and the Panel recommends new direction and funding. The Panel believes that the Department of Forestry, Lands and Wildlife has a limited ability to be an effective steward of forest resources in Alberta because of limitations in the areas of staffing, funding, inventory, resource knowledge and integration of activities from the policy to the operational level. The panel recommends reorganization to form a new Department of Natural Resources.

The Panel recommends immediate completion of the Alberta Conservation Strategy along with two levels of forest management advisory boards to advise government on forest policy and related matters. The Panel concludes that environmental impact assessments of the type used for industrial development are inappropriate for dealing with environmental impacts in forest landscapes. The Panel suggests these impacts be addressed by expanding and refining the ground rule process and through periodic audits by the Environment Council of Alberta.

The Panel feels that current resource inventories are inadequate and that more attention should be devoted to the development and use of yield tables for regenerated stands. There is no single harvesting system that best regenerates the forest and safeguards the environment, including other resources. There should be increased consideration of the impact of forestry operations on fish and wildlife populations and habitats. There is a particular need for information on rare, endangered and threatened wildlife species in northern boreal areas. There is also a need for a policy for the designation and management of old growth forest ecosystems. The panel calls for boreal wilderness areas to be set aside and feels that this should have been done before extensive allocations of forest management areas were made.

The Panel feels that integrated management of natural resources on forest land in Alberta is deficient in application, partly because of the lack of a comprehensive forest conservation strategy. There should be more public input and more accommodation of the legitimate interests of other resource users, including recreation, tourism and trapping. Ground rules provide a means of delivering integrated management and their effectiveness could be significantly improved by more timely and balanced input from all concerned resource specialists. Regeneration of commercial tree species on cutover areas is generally considered adequate, but stocking and growth of conifers is of concern. There is also a need for more realistic mixedwood standards and for refinement of growth criteria for all species.

Gibson, N. and G. Gibson. (in press). ***Articulating the Agendas: Negotiating a collaborative Model for Public Health Research*****. Edmonton: Canadian Circumpolar Institute.**
This article discusses the ethical commitments related to participatory or collaborative research involving the communities being studied as equal partners with other institutions. It describes the process of defining the strengths, limitations and resources of the collaborators as contributing to the establishment of trust.

Traditional health and social science research methods have been slow to address moral, cultural and ethical factors which have implications for the interpretation of research findings. Despite its radical roots, participatory action research is often manifested in a hierarchical pattern with external control. Guidelines and protocols for communication with Aboriginal communities are not usually part of academic training. The authors identify characteristics of successful academic and community collaborators, and suggest that articulating the research agenda involves finding points at which the perspectives of the various collaborators and the institutions they represent can converge.

Gregersen, Hans, Sydney Draper and Dieter Elz (eds.) 1989. ***People and Trees. The Role of Social Forestry in Sustainable Development.*** **Washington, D.C.: World Bank EDI Seminar Series No. 030/073.**
This book presents an overview of recent social forestry experience in developing countries. It begins with a definition of social forestry as forestry for local community development. Part I covers social forestry and development, including the causes and consequences of deforestation and statistics on deforestation in developing countries. Issues are identified, including competition between commercial and noncommercial interests and watershed management. Chapter 3 deals with trees and agriculture, including

shelterbelts and contributions to crop productivity. Chapter 4 covers fuelwood and factors affecting cooking efficiency. Worldwide, over two billion people depend on wood as their main or only source of household energy. Chapter 5 discusses the employment, income and investment returns associated with social forestry projects.

Part II covers the planning and implementation of social forestry projects. Chapter 6 reviews project planning issues and includes a checklist for preparing social forestry programs and projects. Chapter 7 provides advice on making use of existing local knowledge and suggests methods for collecting local information. Chapter 8 outlines local social and economic units of organization, including communities, small groups and cooperatives. Chapter 9 covers incentives for local participation while Chapter 10 discusses land and tenure arrangements for social forestry. Chapters 11 and 12 deal with project organization, monitoring and evaluation. Chapter 13 describes education and training as an essential element of social forestry. Chapter 14 outlines research necessary to support social forestry, with a focus on links between research and extension and education. The concluding chapter includes indications for the future. Finding land for the landless is a major challenge, as is ensuring adequate benefits for women. Ongoing issues include forest service resistance to social forestry and reconciliation of technical and social welfare objectives.

Harvey, Stephen and Brian Hillier. 1994. Community forestry in Ontario. *Forestry Chronicle.* 70(6): 725-730.

This article reviews the status of four pilot projects in community forestry in Ontario. Community forestry is seen as presenting an opportunity to foster greater forest stewardship by aligning community development and resource management objectives. The history of forest management in Ontario is summarized. Community forestry can be seen as part of an "ambitious agenda of self-determination for Ontario's north" adopted by Ontario's New Democratic Party (NDP) government., Four key themes were used to guide discussions of community forestry: self-determination; wealth retention; local control; and sustainable development and resource stewardship.

In 1991, the Ontario Ministry of Natural Resources requested statements of interest from communities that wished to be considered for pilot projects. Four projects were selected in 1992: Town of Geraldton, Wikwemikong First Nation, Town of Elk Lake and the 6/70 Area Economic Diversification Committee in Kapuskasing. Features of each of these community forest pilot projects are outlined and lessons learned to date are summarized. Meaningful delegation and meaningful tenure are key elements of community forestry. There is also a need for reliance on existing structures that do not add to the current bureaucracy for administering natural resource management. Concerns that need to be addressed in order to put in place an effective community forestry strategy include: a legislative framework for ensuring accountability, staffing implications for government agencies and tenure mechanisms to support community forests.

Haugh, A. 1994. Balancing Rights, Powers and Privileges: A Window on Co-management Experience in Manitoba. *Northern Perspectives*. 22 (2-3): 28-32.

This article reviews four co-management agreements in Manitoba, all dealing with resource allocation. It describes benefits of co-management and Supreme Court decisions

regarding allocation of harvests. Although the Court has ruled that aboriginal people have the right of a first priority allocation, ungulate management in Manitoba has been inconsistent with this ruling. In one case involving moose, subsistence needs exceeded the total allowable harvest, but 30% of the harvest was allocated to non-natives.

Co-managers have concentrated on actual harvests and not on actual requirements [subsistence needs]. It is concluded that the Court-mandated allocation regime has yet to be implemented in its entirety for moose and elk in parts of Manitoba. The author also suggests that the constitutionally protected resource use rights of First Nations' people consist not just of a claim to a first priority harvest but also of a stake in the conservation and allocation of the resources in question.

Higgins, Charlene. 1998. The role of traditional ecological knowledge in managing for biodiversity. *Forestry Chronicle*. 74 (3): 323-326.

This article focuses on international policy related to the role of indigenous peoples in sustainable development, including the United Nations World Commission on Environment and Development (Brundtland Report), the United Nations Conference on Environment and Development (UNCED), the United Nations Convention on Biodiversity (CBD), the Agenda 21 program to implement the concept of sustainable development, and the Letitica Declaration by the United Nations Commission on Sustainable Development Intergovernmental Panel on Forests (IPF).

The growing interaction with the larger world is increasing the vulnerability of indigenous groups, and indigenous people must be allowed to participate fully in the development of guidelines, criteria and policies regarding sustainable resource use and management. True recognition of traditional rights should take the form of a decisive voice from indigenous communities regarding resource use in their traditional areas. Canada has established a Biodiversity Working Group which includes indigenous representation, but has done little else in response to the CBD.

Options available to government are reviewed, including a shift from large corporate tenures to community-held tenures, and co-operative ventures between forest licensees and Aboriginal communities.. Another option is co-management, which is a means of achieving a greater degree of input from Aboriginal communities and a more holistic approach to ecosystem management. In most joint venture and co-management initiatives, there is minimal application of traditional knowledge. A major reason for this is a lack of funding for Aboriginal communities to collect baseline data. There is growing recognition that the use and application of traditional ecological knowledge and indigenous natural resource management systems provide effective alternative strategies for the conservation and sustainable use of natural resources.

Hopwood, A. 1988. *The Social and Economic Returns from Investment in Forest Management Programs on Indian Lands – Two Case Studies*. Victoria, B.C.: Forestry Canada FRDA Report 49.

This report documents the social and economic returns from investments in two Indian Bands' forestry programs, in order to demonstrate the offsetting rather than incremental nature of investments in long-term forest management. The Indian Forestry situations at

the National and Provincial (British Columbia) levels are summarized. In British Columbia (B.C.), Indian Bands currently receive little economic return for their timber. This is due to factors such as limited involvement in manufacturing and most of the logging being done by outside operators.

Case studies were conducted on two Bands with a history of involvement in comprehensive forest management programs. The two case studies represent very different ecological regions of the Province and operate at different scales. The Bands' periods of involvement in comprehensive forest management were too short to make valid comparisons of before-and-after socio-economic situations. In addition, existing socio-economic data were insufficient for use in traditional benefit/cost analysis. In spite of these limitations, this study provides baseline information and systems for future reference.

Socio-economic and other characteristics of the two Bands chosen for analysis are described, as are their forestry programs, management objectives, and job creation and training projects. The socio-economic benefits and costs are described for each project for each of the Bands involved, as well as for the Provincial and Federal Governments. In one case, the employment level for the Band as a whole increased substantially, but the costs included changes to traditional pursuits and lifestyles, increased access to traditional lands, reduced efforts in non-forestry economic development and employment training, and the emergence of social distinctions based on income levels and employment status. In the second case, the Band made use of federal job creation and training programs to improve future yields of forests on Reserve lands.

This report concludes with a commentary on the economic potential of Indian communities. In many cases, realization of this potential depends heavily upon factors such as level of investment in community infrastructure, access to capital, acceptance of social and cultural implications of economic development, and availability of development support. Only a fraction of the overall economic and social returns from timber harvested from Indian lands accrues to the Indian people. Constraints to improving the socio-economic returns to Indian people are outlined. Recommendations are made regarding funding, community-based forest rehabilitation and training, access to off-Reserve forest resources, and collection and analysis of social and economic data.

Hornborg, Alf. 1994. Environmentalism, ethnicity and sacred places: Reflections on modernity, discourse and power. *Can. Review Soc. and Anthro*. 31(3): 245-267.

This article uses the movement to stop a proposed granite quarry on Cape Breton Island [Nova Scotia] to reflect on the larger issues of modern identity, construction, discourse, and power. The invocation of spirituality in the environmental debate represents a successful revolt against the language of modernity. The author points out that environmentalists have used the image of the ecological native to bring focus to their critique of industrialism. Indigenous activists have increasingly employed environmental arguments in struggles for rights of native minorities.

The site of a proposed granite quarry on Kelly's Mountain, Cape Breton Island, is also the site of the Mi'kmaq god Kluskap's Cave, and the point of his prophesied return. During environmental reviews of this proposed project, there was great difficulty in defining the spiritual approach. The author discusses the dualistic archetype (Indian-White; authentic-

corrupt) present within both Mi'kmaq communities and environmental groups. Funding from government to environmental groups could be perceived as co-optation or as success and recognition. A discussion of local identity and modernity focuses on the disembedding of social relations and a shift from concrete to abstract reference points. He argues for a living relationship to place, to counter the disembedding and secularization of abstraction. He suggests a focus on the processes through which local experience is fragmented and absorbed by modernity as a step toward the protection and resurrection of place.

House, R. David. 1998. Aboriginal claims and the forestry industry: Claims processes and recent developments in the courts. *Forestry Chronicle*. 74 (3): 334- 342.

This article summarizes existing processes for the resolution of Aboriginal claims in Canada and reviews three recent court decisions which are likely to have wide-ranging impacts on both Aboriginal law and the Canadian forest industry. It also calls for a new levels of cooperation, negotiation and partnership between forest stakeholders.

Aboriginal claims processes in Canada developed in response to the Supreme Court of Canada's decision in the 1973 Calder case (*R. v. Calder*) and include both comprehensive and specific claims. Claims that do not fall within the four corners of comprehensive or specific claims are usually dealt with, through a negotiation process, as "claims of a third kind". Recent court cases of considerable interest to the forestry industry include *R. v. Paul*, *Haida Nation v. British Columbia* and *Delgamuukw*. In the *Paul* case, the judge was of the opinion that the Indians of New Brunswick do have land rights and that such are treaty rights. It is argued that this case illustrates a growing trend in the Canadian courts to give an expansive reading to Aboriginal rights under treaty, especially when treaty wording has not expressly limited Aboriginal rights or surrendered the underlying aboriginal title to the land at issue (the editor notes that this case has since been overturned by the New Brunswick Court of Appeal).

In the *Haida Nation* case, it was found that aboriginal title, if it exists, is an "encumbrance" within the meaning of the B.C. *Forest Act*. Once established, Aboriginal title will likely have significant consequences for the B.C. forest industry if the current statutory scheme is maintained. The *Delgamuukw* judgment is also important to the forestry industry because great attention and weight must be given to the oral histories of Aboriginal peoples. This judgment defined aboriginal title as a right to use land for a variety of activities, subject to the limitation that the use must not be irreconcilable with the nature of the attachment to the land which forms the basis of the group's aboriginal title. As a result of the *Delgamuukw* judgment, it is likely that substantive consultation will be necessary with Aboriginal communities in order to exercise proper due diligence. As well, it will be necessary to evaluate whether a forestry practice is reconcilable with a First Nation's attachment to the land. These and other changes to the legal landscape create great opportunities to forge new alliances and enter into new partnerships with Aboriginal people and Aboriginal forestry interests.

Jaggi, Monika. 1997. Current Developments in Aboriginal Forestry: Provincial Forest Policy and Aboriginal Participation in Forestry in Ontario, Canada. *International Journal of Ecoforestry*. 13(1): 13- 20.

This article examines Canada's National Forest Strategy (NFS) and its commitments to Aboriginal people. It outlines elements of the Aboriginal Forest Strategy (AFS) and analyzes Ontario's forest legislation in relation to the commitments in the NFS. The article first outlines the legal context for forestry on Indian reserves and Treaty lands. Forests on reserves are described as generally being in poor condition as a result of previous mismanagement. Reserve forests currently provide few economic benefits for Indian people, but sustainable management of reserve forests could contribute to Aboriginal community goals. These goals include: local economic development, economic-self-sufficiency and, ultimately, self-government. Sustainable forests as a combination of traditional with commercial activities may provide the key to aboriginal community development.

Barriers to Aboriginal participation in forestry are outlined. These include a lack of infrastructure and expertise on reserves and a lack of access to forest resources outside reserve areas. On Crown lands, provinces authorize forest operations without respect for or protection of Aboriginal and treaty rights. Respect for these rights is identified as crucial for the establishment of aboriginal forestry. Co-management by aboriginal communities and provincial governments is identified as an alternative step for respecting aboriginal and treaty rights.

Elements of the AFS are outlined, including the *Aboriginal Forest Land Management Guidelines* which are based on the principles of community forestry. Community forestry in an aboriginal context aims to combine commercial forestry and a traditional way of life by preserving a balance between economic development and preservation of traditional values. The *Guidelines* propose a participatory approach that moves responsibility from government to the local community. Aboriginal proposals for forest management incorporate the cultural and political perspectives of First Nations. As of 1997, none of these proposals had been fully implemented.

The author reviews the federal *First Nations Forestry Program* and finds that, while it is contrary to the principles in the NFS, it does acknowledge that reserve forest lands are too small for economic development. The government therefore supports economic relationships between First Nations and the forest industry. Ontario's (1995) *Crown Forest Sustainability Act* is also reviewed. Ontario was one of few provinces that undertook a formal process involving aboriginal organizations in the review of policy governing forest industry operations. A 1994 Environmental Assessment Board ruling ordered the Ontario government to negotiate more direct involvement in timber management with aboriginal communities. The Board also ruled that the provincial government must provide timber licenses to aboriginal people in cases of unallocated Crown timber close to reserves. As of 1997, the government was allocating "…the last forest resources to industry" and had not implemented the Board's rulings. The author concludes that the Ontario government appears to be circumventing respect for aboriginal and treaty rights, and bypassing the commitments of the NFS, by leaving industry and First Nations to enter into agreements with each other. Although government compliance with the commitments of the NFS will be required in order to establish aboriginal forestry, the cooperation of industry will be even more important.

Kaufert, J.M., J.D. O'Neil and W.W. Koolage. 1991. The cultural and political context of informed consent for native Canadians. Pp. 181-184 *In*: B. Postl, P. Gilbert, J. Goodwill, M.E.K. Moffatt, J.D. O'Neil, P.A. Sarsfield and T.K. Young (eds.). *Circumpolar Health 90: Proceedings of the 8th International Congress on Circumpolar Health*. Whitehorse, Yukon, May 20-25, 1990. Winnipeg: University of Manitoba Press for the Canadian Society for Circumpolar Health.

The authors examine the process of intercultural negotiation of consent through analysis of 25 case examples in northern nursing stations and urban hospitals. They point out that legal and ethical analyses of consent decisions often ignore contextual factors, including language and understandings of illness states and treatment options. Translators play a significant role in mediating consent agreement and many clinicians are unaware of the translator's role. The authors conclude that informed consent may be influenced by the extent to which the translator is able to function as a patient advocate.

Kaufert, J.M. and W.W. Koolage. 1984. Role Conflict Among 'Culture Brokers': The Experience of Native Canadian Medical Interpreters. *Soc. Sci. Med*. 18 (3): 283-286.

The authors examine role conflicts of Cree and Saulteau language speakers and their multiple roles as language translators, culture broker-informants, culture broker-biomedical interpreters and patient advocates. Conflicts in these roles are related to the relative power relationship between medical professionals and interpreters. The authors suggest systematic training and credentialing to improve the power and legitimacy of interpreters.

Keith, R. 1993. The MBC Workshops: Reflections on Co-management. *Northern Perspectives*. 21 (2): 13-15.

This piece reflects on different perspectives on shared management regimes that include both native and government representatives. The native view is based on aboriginal rights, enshrined in the *Constitution Act* of 1982, on Treaties between aboriginal peoples and the Government of Canada, and on modern comprehensive land claim agreements. The native claim is one of jurisdiction. Recreational hunting, conservation and naturalist organizations take the position that co-management involving only natives and government may fail to accord sufficient interest to their concerns. The native hunt is described as a "hunt of rights" while the recreational hunt is a "hunt of privilege. The author points out that co-management is not the case for most Indian and Metis people in Canada.

Kowalsky, Laura O., Marja J. Verhoef, Wilfreda E. Thurston and Gayle E. Rutherford. 1996. Guidelines for Entry into an Aboriginal Community. *Can. J. Native Studies*. 16 (2): 267-282.

This article discusses gaining entry into a northern Canadian community as part of a qualitative research project. It discusses cultural sensitivity in research and defines stages of entry into communities. During this exploratory study on perceptions and beliefs of community members about fetal alcohol syndrome and fetal alcohol effects, four stages of entry were experienced. These were: stopping, waiting, transition, and movement toward acceptance. The authors provide 18 guidelines for incorporating cultural sensitivity in the research process. The authors believe that if researchers are aware of stages of entry into a community and work to facilitate the process, harm may be avoided and more valid

research results may be obtained. Effective qualitative research requires a commitment to cultural sensitivity and to the entire process of research.

LaRusic, Ignatius E. 1995. Managing Mishtuk: The Experience of Waswanipi Band in Developing and Managing a Forestry Company. pp. 53-87 in: P.D. Elias (ed.). *Northern Aboriginal Communities Economies and Development.* North York: Captus University Publications.

This is a case study of the Waswanipi Mishtuk Corporation, an Indian-owned and operated forestry company in northwestern Quebec. The author describes the history of the area, where hunters and trappers lived in the bush from September until June. Mining started to open up the area in the 1950's. A Waswanipi diaspora began in the early 1960's and lasted until 1975, when a reserve was established pursuant to the *James Bay and Northern Quebec Agreement (JBNQA)*. Construction was the mainstay of the economy for a number of years, but with the end of the construction boom the community was facing an employment crisis. Forestry was viewed as potential source of employment for the Waswanipi band.

A number of factors were critical to the establishment of the Waswanipi forestry company. These factors included: access to money and professional advice (through the Cree Regional Authority), support form band members, and access to productive forest lands (JBNQA category 1 lands). The band had a relatively positive view of forestry throughout the 1960s and 1970s, with the principal complaint being improved access to traditional lands.

The process of mobilizing informed community approval to proceed with the establishment of Mishtuk is chronicled. The steps necessary for the band to engage in forestry operations included: preparation of a technically acceptable forest management plan; preparation of submissions for on-the-job training to prepare local workers for employment; and preparation of a technically acceptable pilot project. The author points out the need for different sets of skills required to get the business "off the ground" and then to run it. The Waswanipi band had the right mix of individuals, with the right skills, on hand to set up a forestry corporation, gain community acceptance, and manage and negotiate million-dollar operations. During its first year of operations, Waswanipi Mishtuk Corporation sold $550,000 worth of wood and garnered an enthusiastic response from band members. There were difficulties as well as successes. Difficulties included turnovers in band leadership, indecisiveness in establishing joint ventures, and lack of success of local entrepreneurs. Many of these difficulties have since been overcome, and the Waswanipi band continues to run a successful forestry operation.

Lee, Robert G., Donald R. Field and W.R. Burch Jr. (eds.). 1990. *Community & Forestry. Continuities in the Sociology of Natural Resources*. Boulder: Westview Press.

This book, which is divided into three Sections, begins with overviews of forestry, community, and the sociology of natural resources. Section 1 includes papers that link this volume with older sociological traditions and describe the historical context of contemporary forest-based communities [in the United States]. Section 2 consists of papers describing how communities have been affected by changes in the wood products industries. Topics include: impacts of instability on community welfare in rural towns,

linkages between community stability and sustained yield wood production, and effects of plant closures and sustained unemployment on communities. Section 3 contains papers that focus on the interaction of forests and communities in an increasingly service-based society. Topics examined include patterns of social conflict, the stabilizing influence of local institutions, and the increasing importance of forests to people living in dispersed locations. The book concludes with a discussion of unifying themes in the sociology of natural resources, and with a call for the advancement of social scientific knowledge about forest-dependent communities.

Lockhart, Alexander. 1987. Community-Based Development and Conventional Economics in the Canadian North. Chapter 14, pp. 393-414 *in*: Edward M. Bennet (ed.). *Social Intervention: Theory and Practice*. Queenston, Ontario: Edwin Mellen Press.

This chapter explores orthodox economic development theory and its alternative, community-based development. Confrontation between these two economic philosophies is nowhere more apparent than in the Canadian north, where the struggle has taken on truly "epic" dimensions. The major features of conventional economic development are reviewed. These include a stress on transient corporate interests, including the efficient allocation of capital and its need to move freely wherever it can most rapidly multiply itself. Those who sell labour should be free from community obligations to go wherever the pay is highest. The land, and riches which lie upon or within it, is viewed as a commodity which may be freely appropriated and abandoned when commercial values have been exploited. Personal disruptions and social pathologies resulting form externally imposed developed are labeled as "externalities" that conveniently lie outside economic cost-benefit formulas.

The features of community based development differ dramatically from the orthodox model. Community-based development recognizes the crucial role of community and the building of shared commitments to the common well-being as part of the attainment of social health and individual satisfaction. Process variables at the heart of community-based development include economic viability, social vitality and political validity. Human satisfaction requires integrity and consistency within and between these components of social survival. The orthodox model promotes the economics of dependency and depletion while the community-based model promotes self-reliance. Wherever community-based development has been consciously pursued, quality of life has become the critical social factor.

Northern development issues are reviewed, with the north viewed not as an underdeveloped resource reserve but as culturally diverse, socially rich, politically innovative and, until impacted by modern development forces, one of the most self-reliant regions in the world. From a northern perspective, new development promoted from outside has rendered the region's established population marginal. The size of the northern environment overshadows its inherent fragility, and renewable resources must be given pride of place if northerners are to ensure a viable future for themselves. The mixed "traditional" and "wage" economy is not a bad thing and self-reliance in the northern context will demand a blending of these two economic systems. The Canadian north reflects the "dual economy" development pattern of the third world, where the indigenous population is presented with an either/or choice of marginalization within the traditional, community-based economy or

co-optation with an unstable, individual, high-risk economy. The North is a land of village states where social traditions to not support prolonged conflicts between diverse interests.

Eight northern communities were selected for a pilot study to examine social process variables from a community development perspective. The results suggest a pattern that reflects the theoretical observations of observers of the societal effects of the industrial revolution. The more the processes of a community reflected the socially bonded, inter-personal networks of pre-industrial society, the more self-sufficient and impact resistant the community had proved itself to be. Each of the eight communities was ranked, using an 11-point scale, in terms of three community process variables: economic viability (highly dependent to highly independent of externals), social vitality (highly privatized to highly cooperative relations) and political validity (low to high levels of local participation). Rankings were determined via the application of an interview schedule to a sample of community members. Externally initiated development was found to produce a deterioration in economic viability wherever social validity and/or political efficacy was already low. Social vitality was the most assertive variable and could compensate to some degree for low levels of the other variables. Economy viability was found to be the most fragile variable. Both social vitality and political efficacy were necessary for a community to regain economic viability after it had been lost. Political efficacy was found to be the most deterministic of how a community responded to impacts.

The evaluation model discussed in this chapter has proven valuable in facilitating community-based development, by highlighting the importance of social and political development as an integral part of economic development planning. The model also has the capacity to raise a community's understanding of compatibly between projects and local cultural characteristics. Another value that has emerged from application of the model is community empowerment, resulting from a collective learning process where community members discover that they possess the essential knowledge required to gain control over their own destinies.

MacLachlan, L. 1994. Co-management of Wildlife in Northern Aboriginal Comprehensive Land-Claim Agreements. *Northern Perspectives*. 22 (2-3): 21-27.

This article describes wildlife rights as part of northern comprehensive claims. A claimant groups' right to share equally in management of wildlife in the land and waters through a claim settlement area, not just on aboriginal lands, is a significant departure from traditional forms of wildlife management elsewhere in Canada. Co-management boards of the 1990s have a more authoritative role than earlier boards, at least on paper. In National Parks in claim settlement areas, park management must not only be shared but must be subordinated to the wildlife co-management regime. For some northern Aboriginal people, National Parks represent an opportunity to extend their influence and the protective measures of their land claim beyond what they can achieve through the limitations of private ownership of land.

Malenfant, Daniel. 1997. New Horizons for Community Forestry: Social-Environmental Development. Chapter 13, pp. 195-205 *in:* Richard C. Rounds (ed.). *Changing Rural Institutions A Canadian Perspective.* Brandon, Manitoba: Brandon University Press.

This chapter examines the potential of forestry-related development to contribute to the restructuring of Quebec's rural communities. Since the 19th Century, Quebec's forest policies have been oriented toward managing the resource mainly for the benefit of the lumber and pulp and paper industries. Industry expected the advantages of land ownership without assuming the incumbent responsibilities, such as preservation of ecosystems and reforestation. The actual structure of Quebec's rural communities is a product of the development mode of productivism (capitalism), a mode of production in which the need for profit supplants the need for achievement. Development is understood in the "logique marchande" (merchant logic) as the growth of economic activities of production and consumption, with the assumption that everybody has the same opportunities for realizing accumulation of capital. Capitalism results in the exploitation and private appropriation of natural resources, with "plus-value" for a minority to the detriment of communities and larger social groups. The State is more a part of the problem than a part of the solution, as the matter is one of political economy.

The Quebec forestry sector's current issues are similar to those at the beginning of the century: communities are in crisis, forest resources are shrinking, wood stocks are more distant from factories and forest management has not resulted in sufficient reforestation. In the past, wood scarcity has been offset by the allowance of new forest territories, with the problems of dispossessed populations addressed via social programs that "deepened dependency but maintained social peace". Through government subsidies, the provincial population has essentially been held hostage, paying with taxes and additional forest reserves to support survival of an industry that dispossessed them. The need for reforestation has been recognized since at least the 1940's, but silviculture is considered an irrational decision in productivist economics because it would reduce benefits. Productivist forestry has imposed itself on the profession of forestry in Quebec, with the result that the economy has supplanted ecology as the main reference point. The anomalies of productivist forestry are leading more and more scientists, technicians and citizens to question the foundation of the paradigm. The problems have not been resolved, however, because realistic solutions would disturb the cycle of production/reproduction of capital and private accumulation.

A "social-environmental" paradigm is need to replace the productivist paradigm. This requires a radical shift because the new paradigm has to be constructed not only on new technologies but on different political values and practices. A new definition of development has to be accepted to replace the definition of unlimited economic growth where quantity is a synonym for quality of life. Features of social-environmental forestry development are outlined and contrasted with features of productivist forestry development. Local institutional empowerment in the development of natural resources could set the basis for an alternative development model. What is needed are meaningful jobs to assure quality communal life rather than just jobs to make money.

Mallik, Azim U. and Hafizur Rahman. 1994. Community forestry in developed and developing countries: A comparative study. *Forestry Chronicle.* 70 (6): 731-735.

This article compares the opportunities and challenges associated with community forestry (CF) in developing and developed countries. The sustainability of industrial forestry (IF) has been particularly quetsioned in the context of densely populated developing countries since the 1970s. CF is an age-old method of forest management that has been practised in

these countries and has recently been revitalized as an alternative to IF. Issues associated with the ecological and economic sustainability of IF in Canada are reviewed. Goals and objectives of CF are outlined.

Due to significant differences in the socio-economic conditions between the developed and developing countries, some of the characteristics of CF are notably different. In developing countries, the goal of CF is to meet the basic needs of the community. In these countries, CF is not primarily market-oriented. In developed countries, the goal of CF is to strengthen community stability by enhancing sustained economic benefits from the forest. CF in developed countries is almost exclusively market-oriented. Experience from developing countries suggests that the success of CF in North America would depend on a high degree of community control and participation in planning and implementing forest management programs. However, it is also necessary to ensure that the state does not lose its stewardship ability with regard to public forest resources. CF provides a critical balance between local control and state oversight.

The features of community forestry in developing and developed countries are identified and compared. While land tenure is a critical factor in the development of any CF project, a CF program can be successful under all types of land ownership arrangements. The level of mechanization associated with CF in developed countries is lower than with IF, but a significant capital investment is still required. CF falls into the category of “social forestry”, forestry that fosters environmentally sound forestry practice to satisfy the diverse needs of society. Although this form of forestry practice is desired by the general public, it is still in an embryonic stage in Canada and has a multitude of challenges to overcome. Although the underlying causes of ecological degradation and resource depletion are different in the developing and developed countries, CF holds promise in both worlds for achieving economic stability and ecosystem integrity.

National Aboriginal Forestry Association (NAFA). 1995. *Aboriginal Participation in Forest Management: Not Just Another Stakeholder*. NAFA Position Paper December, 1995. Ottawa, Ontario: National Aboriginal Forestry Association .

This position paper focuses on the nature of Aboriginal and treaty rights, their interface with forest policy, and the view of Aboriginal organizations, communities and individuals that they are not just "stakeholders" in deciding how forest land is used and cared for. The paper provides historical background on Treaties, including Aboriginal and Crown interpretations of Treaty provisions, and reviews recent legal decisions related to Aboriginal rights and Aboriginal title. Court cases such as Calder (1973), Guerin (1985), Sparrow (1990), Delgamuukw (1991) and Apsassin (1995) have recognized Aboriginal and Treaty rights and placed more imperatives on Federal and Provincial governments and industrial interests to treat Aboriginal claims to natural resources seriously.

An overview of Aboriginal forest values is presented. Most Aboriginal communities want to combine contemporary economic activities with traditional forest-based activities. Participation in resource management and access to natural resources is seen as vital to the creation of healthy local economies. This paper advocates equal rights for Aboriginal peoples to sustain themselves and their culture based on forest use, compared to those whose values dictate that the forest should be harvested for profit.

Although many levels of government and industry have addressed issues of concern to Aboriginal communities, in many cases these issues are seen as one more value to be added to a wide range of competing interests in "multi-stakeholder" processes. These processes have been defined by some Aboriginal peoples as "What third party interests use to receive consent to take resources" (p. 6).

Aboriginal peoples' contributions to sustainable development are recognized in International Conventions, including the United Nations Conference on the Environment & Development (Agenda 21), the Convention on Biological Diversity and the negotiations for a world-wide Forest Convention. A framework for more meaningful Aboriginal participation in the forest sector has been established by the Canadian Federal Government, but the onus for implementation is mainly with Provincial Governments.

For Aboriginal peoples, negotiation with Provincial governments occurs in a system that weighs financial and human resources heavily on the government side, with Aboriginal communities facing excessive demands for consultation with few resources. Very few agreements with Provincial governments can be seen as genuine shared decision-making. These agreements are more properly termed "co-operative management" because co-jurisdiction is not implied. Aboriginal involvement in forest management planning in British Columbia and Ontario is reviewed. There is some disdain for the Ontario government's consultation process because it is seen as unconstitutional and disrespectful of treaty rights. While industry has recognized the need for Aboriginal involvement, their approach has been ad hoc because Provincial governments have failed to provide policy direction on how Aboriginal rights should be dealt with.

Approaches to certification systems for sustainable forest management are reviewed. The Model Forest Program is seen as the "ultimate in multi-stakeholder processes" (p. 10) and is viewed with some apprehension by Aboriginal groups. Aboriginal interests are usually accorded a minority position in Model Forest management and some Aboriginal groups regard the Program as perpetuating the status quo**.** In Model Forests where Aboriginal interests are not an insignificant minority, an understanding that the issues to be dealt with are relevant solely from a forest management point of view has contributed to mutually beneficial working relationships.

For most Aboriginal groups, public participation through multi-stakeholder processes is not viewed as the vehicle to resolve long-standing grievances related to rights or self-government. Government-to-government negotiation is seen as the appropriate approach in this regard. Aboriginal peoples do, however, have much to gain by being involved in multi-stakeholder processes. These processes can be used to create public awareness of Aboriginal issues and values, to create alliances with other stakeholders, and to influence resource use decisions. At the policy level, there has been more movement to recognize Aboriginal and Treaty rights. This policy framework is the leading edge in recognizing that Aboriginal peoples are not just another "stakeholder".

Natural Resources Canada. 1998. *Canada Forest Accord*.

This is a vision statement endorsed by the Canadian Ministers responsible for forests, members of the Canadian forest community and participants at the 1998 National Forest Congress. It states that most of Canada’s original forest remains intact and identifies the

extent of Canada's productive forest lands. It recognizes that the interests of the majority of Canada's Aboriginal communities are linked to forest conservation and use. Continued economic, environmental and social benefits must be maintained and all Canadians are entitled to participate in forest management and planning.

The goal of sustainable forests is "…to maintain and enhance the long-term health of our forest ecosystems, for the benefit of all living things both nationally and globally, while providing environmental, economic, social and cultural opportunities for the benefit of present and future generations". Thirteen commitments to action are made. These include planning "…for a range of environmental, economic, social and cultural values relating to forest use and conservation, guided by appropriate geographical and time scales". Processes used in forest management and product manufacture must be environmentally sound, economically viable and socially acceptable. Science and technology must be focused and collaborative.

Forest-dependent communities need support to improve their capacity to develop and diversify their economies. Aboriginal and treaty rights are recognized and Aboriginals must be involved in forest management and decision-making consistent with these rights. Both traditional and modern economic development activities must be supported and sustainable forest management should be pursued on Indian Reserve Lands. The Accord also promotes regional landscape management and planning, and the preparation of public and measurable action plans in response to these commitments before the end of 1998.

Niezen, R. 1993. Power and dignity: The social consequences of hydro-electric development for the James Bay Cree. *Can. Rev. Soc. and Anthro*. 30 (4): 510-529.

This article discusses the social consequences of hydro-electric development in Cree communities in northern Quebec. The author describes the two main styles of life in contemporary Cree society — hunting, trapping and fishing, and village life. He outlines the lifestyle on Fort George Island before development and relocation to the new community of Chisasibi, followed by a rash of suicides and other problems.

The author feels that an adequate assessment of the social consequences of development of La Grande Complex has not yet been made, and raises the question of what will happen to the social world of people who exchange the hunting, trapping and fishing lifestyle for salaried labour or dependency of unemployment or welfare. He asks whether "social pathology" can be connected to large-scale development. Further development is seen as unlikely to threaten the settled (village) lifestyle, but likely to impact the hunting, trapping and fishing (traditional) lifestyle by destroying habitat upon which this lifestyle depends.

The feelings of individuals who lost their land are documented, as are social problems associated with village life. Census and social service records are used to construct pictures of the kinds of social problems associated with the different ways of life in the Cree communities. A comparison between Chisasibi and a similar-sized community relatively unaffected by development reveals that relocation itself was traumatic and reduced sociability of community residents. The author concludes that even a large number of permanent jobs would not prevent further social crisis, since salaried employment would "necessarily" be at the expense of the traditional lifestyle. He suggests that the two styles

of life be brought closer together by giving young people more experience in the traditional lifestyle.

Notzke, Claudia. 1995. A New Perspective in Aboriginal Natural Resource Management: Co-Management. *Geoforum*. 26 (2): 187-209.

This overview of co-management in Canada discusses current co-management regimes ranging from tokenism to substantial community self-management power. Vehicles for co-management include aboriginal claims, protection of treaty and Aboriginal rights, and crisis resolution. Co-management has more recently been adopted by Provincial governments as a tangible expression of a fundamental rethinking of rights and relationships.

There is no widely accepted definition of co-management. The author describes Arnstein's ladder of citizen participation and points out that the various stages of the ladder are not clearly and separately observable in co-management practice. The author points to the Wildlife Management Advisory Councils established under the Inuvialuit Final Agreement as "virtual models" for joint management structures. Even these fail the ultimate test, however, because government retains final decision-making authority. Various types of co-management regimes are reviewed, including crisis-based agreements. These agreements may not be effective in protecting First Nation interests, as in cases of provincial allocation of resources to third parties. Recognition of third-party interests by government is a source of friction to many First Nations.

Recent court rulings have given rise to a different category of co-management initiatives, prompted by a fundamental rethinking of rights and relationships. Many of these new co-management agreements focus on forestry but fail to provide aboriginal parties with any real clout. The author suggests that aboriginal peoples' future involvement in resource management will feature exclusive as well as shared rights and responsibilities. Future co-management regimes may draw legitimization not from necessity, common sense, legislation, policy or a sense of social justice, but from a constitutionally entrenched right.

Notzke, Claudia. 1994. Chapter 4, Forestry, pp. 81-110 in: *Aboriginal Peoples and Natural Resources in Canada.* North York: Captus University Publications.

This chapter focuses on the importance of forests for Indian people and conflicts with the policy and practices of forest management in Canada. The tenure system is identified as the most powerful tool of forest management and different tenure systems across Canada are reviewed. The European concept of "sustained yield" has been applied to forest management in Canada and this has met with social, economic and physical difficulties. These difficulties persist today and the author states that in many cases Canada's forests have been mined like a non-renewable resource.

The status of Aboriginal forestry is reviewed. In Alberta, Indian bands have over 177,000 hectares of forest on reserves, but there has been a long history of overcutting, lack of reforestation and overall mismanagement of Indian reserve forests. The Indian Timber Regulations (under the *Indian Act*) do not provide the elementary premises of forest management, and there is a pressing need for new regulations. Policies such as the 1983

Canadian Forest Service policy for Indian Land Forestry Programs have met with some success, and progress has been made on forest rehabilitation on Indian lands.

Many Indian bands continue to receive little economic return from their timber lands, due to factors such as limited involvement in manufacturing and most logging being done by outside operators. Access to uncommitted tracts of timber is a major obstacle for native people in establishing forestry operations. Access to off-reserve timber resources is a requirement for successful and equitable native participation in forestry. The Tanizul Timber Company (Tl'azt'en Nation) is cited as a successful example of a native forestry operation overcoming all obstacles. The allocation of forest resources in Alberta is identified as a controversial issue causing much damage to the land-based economy. This chapter's pessimistic conclusion is that future forestry innovations will face an onerous task in dealing with the legacy of past and present forestry practices.

Notzke, Claudia. 1993. Aboriginal Peoples and Natural Resources: Co-management, the Way of the Future? *National Geographic Research & Exploration*. 9(4): 395-397.

This opinion piece examines the status of co-management in Canada. The settlement of comprehensive aboriginal claims is one of the most important vehicles for the establishment of co-management regimes, as all settlement agreements feature joint management of resources. Until recently, other types of co-management regimes (not part of comprehensive claim settlements) were initiated by government in response to a perceived or real resource crisis. In the 1990s, aboriginal people have initiated co-management regimes as "emergency measures", attempting to resolve conflict and protect aboriginal and treaty rights. Some co-management regimes can be viewed as a direct result of the Sparrow decision by the Supreme Court of Canada, which affirmed and redefined the validity of aboriginal rights in British Columbia. This ruling sent "shockwaves through the entire country" and prompted a fundamental rethinking of rights and political relationships. Co-management has also been applied to environmental management of industrial resource-extraction areas, a process described as "strategic co-management". The author feels this application is a step in a long-overdue process of empowerment of aboriginal peoples. Most co-management efforts in Canada are less than a decade old and their success rate varies. For aboriginal groups, co-management is a way to share power with the government. But governments have been unwilling to relinquish power, sovereignty and jurisdiction. Thus, co-management institutions invariably have advisory functions only. Despite this limitation, aboriginal people are gaining considerable influence over the management of resources they depend upon. There are numerous legitimizations of co-management and they represent an evolution still in progress. In the future, the role of aboriginal peoples in resource management is likely to feature exclusive as well as shared rights and responsibilities. If this occurs, future co-management regimes may draw their legitimization from a constitutionally entrenched right.

Nozick, Marcia L. 1996. An Integrated Development Model for Building Sustainable Communities in Canada. Chapter 7, pp. 73-91 *in:* Burt Galaway and Joe Hudson (eds.). *Community Economic Development: Perspectives on Research & Policy*. Toronto: Thompson Educational Publication Inc.

This chapter examines a holistic approach to Community Economic Development (CED) as a means of revitalizing rural and urban Canadian communities. Loss of community is

identified as one of the most critical issues of the day, in farm towns, single resource towns and inner-city neighbourhoods. Loss of community results from complex global forces that undermine structures of community and social relationships. CED is promoted as a means of building vital communities with the power and means to sustain themselves over time. Five major components or action areas are identified as providing a framework for an integrated CED strategy. The first component is creating local wealth through economic self-reliance. This component recognizes that people have the resources within their communities to meet many or most of their needs. Strategies for economic self-reliance include proximity planning (to concentrate daily activities close to each other) and circulating dollars within the community. Housing construction and development is identified as one of the most effective tools for generating wealth in inner-city neighbourhoods.

The second component of integrated CED is gaining community control over land, capital, industry and planning. In order to increase a community's decision-making capacity, powers must be shifted from government the grassroots level. A number of models, such as community land trusts, community development corporations, and cooperatives, are identified for giving communities greater ownership and control over land, capital, industry and planning decisions. A third action area is meeting the basic needs of individuals, which is the first and foremost concern of sustainable development. Modern development has broken down relationships between the individual and community. Institutions have replaced community in providing for people's needs and society pays a high price to administer values (such as caring and personal responsibility) which are given freely in authentic communities. An integrated CED strategy must take into account people's material and non-material needs, including personal needs and social needs. How we organize to meet peoples needs is often more crucial than the end product. Social change beings with self-healing and self-growth, which affects personal relationships and eventually transforms community relationships and societal institutions.

The fourth component is becoming ecologically sustainable, recognizing interconnections between communities and other social and natural systems. Moving toward ecological sustainability includes strategies to build ecological consciousness and increase linkages between city and country, food producers and consumers. The final component of an integrated approach to CED is building a community culture. Culture is the spirit and binding force that keeps communities alive. Heritage conservation is identified as an effective tool for revitalizing older inner-city neighbourhoods. Local heritage can also act as an economic stimulant for a community. The cultural industries have a high return on investment and an immediate financial impact on a community. The five main components of an integrated CED approach are themselves interrelated. Approaches to CED remain pluralistic, recognizing the particular needs and traditions of different communities. In rural areas, CED tends to be more institutionalized, perhaps due to its association with government programs. Urban CED tends to be more ad-hoc and there are fewer government support programs available.

O'Faircheallaigh, Ciaran. 1999. Making Social Impact Assessment Count: A Negotiation-Based Approach For Indigenous Peoples. *Society and Natural Resources.* 12: 63-80.
This article focuses on social impact assessment (SIA) and its ability to increase the capacity of indigenous people to shape the outcomes of development projects in ways that

favour their interests. Two case studies from Cape York Peninsula, Australia, illustrate how SIA can be integrated into decision-making. SIA can be integrated into the negotiation of legally binding agreements between developers and indigenous groups, offering an effective way of ensuring that SIA findings influence the development and operation of resource projects.

The problems that indigenous people have experienced with SIA are documented. In some cases, indigenous people have been completely excluded from SIAs of projects that affect them. In other cases, indigenous people have been formally admitted, but have been unable to participate effectively. Indigenous communities do not want to be regarded solely as the object of "mitigation", but wish to share in positive economic and social effects associated with large development projects. The political and institutional structures within which SIA occurs distribute power in ways that make it difficult for indigenous people to influence the policy process. Nevertheless, these structures can be realigned to facilitate effective indigenous participation. Indigenous people have enhanced their capacity to influence the conduct and content of SIA, but it remains unclear whether this has resulted in a greater ability to shape the nature and impact of development projects. The existing literature on indigenous people and SIA fails to address the issue of how the recommendations generated by the process can be integrated into decision-making processes, and so bring about a more favourable balance of benefits and costs for indigenous people.

There is an obvious need to devise strategies to ensure that the results of SIA help shape the outcomes of developments. One such strategy involves the integration of SIA into the negotiation of legally binding agreements with developers that address the aspirations and concerns of indigenous peoples. This strategy was utilized by the Aboriginal people of Cape York Peninsula, Australia, to control exploration and mining leases on Aboriginal reserve land. An economic and social impact assessment of a proposed silica mine expansion was undertaken entirely under the control of the community of Hope Vale. The completed assessment was incorporated into a negotiating position that formed the basis of negotiations with the developer. The demands and concerns expressed by Hope Vale people and the provisions of the agreement are summarized. The author stresses that the agreement created an institutional base that allows impact issues to be addressed on an ongoing basis. He also points out that the community had to devote significant resources and energy to ensuring that its representatives play an effective role on committees that implement the agreement.

The community of Mapoon, also on Cape York Peninsula, negotiated an agreement with the developers of a mining and processing project on Aboriginal land. This agreement also creates an institutional framework for monitoring of and response to project impacts. In this case, the company bore part of the community's costs for participating in the framework. Most people in the community recognized the need for a compensation regime that would not place too heavy a burden on the new project during its early years. However, the community also felt that older people, who had borne the brunt of earlier dispossession, should have a chance to share in income from the project in its early years. People pressed for a royalty that reflected not the value of raw material, but the value of products leaving the processing plant. The final agreement guarantees the community a minimum level of income as long as mining continues.

These two case studies both involved situations where developers were legally obliged to negotiate with indigenous peoples. Opportunities to negotiate can also arise in the absence of legal requirements. It is thus possible for indigenous people to take control of SIA and ensure that it reflects their experiences and goals. SIA can pay as much attention to possibilities for positive economic and social gains as it does to mitigation of social costs. To mount an effective negotiation effort, a community needs to access significant funding and to invest substantial time and human resources in the establishment of structures and processes for consultation, negotiation and implementation. The author points out that, in the Hope Vale case study, the community recovered the entire cost of its negotiation effort from the first year of (increased) royalties received under the agreement. Where the bargaining power of indigenous people is currently limited (i.e., where there is no legal requirement for negotiations), he suggests that it is absolutely essential for aboriginal people to exercise their power to maximum effect. SIA can make a substantial contribution in this regard.

Peluso, Nancy Lee, Craig R. Humphrey and Louise P. Fortmann. 1994. The Rock, the Beach, and the Tidal Pool: People and Poverty in Natural Resource-Dependent Areas. *Society and Natural Resources.* 7: 23-38.

This article explores the theme of persistent poverty in natural resource-dependent areas (NRDAs), The authors find that processes identified in advanced capitalism theory help to explain NRDA poverty and that processes identified in the theory of internal colonialism are more basic forces in creating NRDA poverty. Three categories of NRDAs are identified: 1) extractive NRDAs (where the economy is based on extraction of renewable or non-renewable resources); 2) nonconsumptive NRDAs (with local economies based on tourism and other nonconsumptive natural resource uses); and 3) backdrop NRDAs (where natural resources serve as an aesthetic backdrop and residents' incomes originate elsewhere). Each type of resource use provides a different potential for subsistence use or continued resource use without external capital inputs.

Sweeping conclusions concerning poverty in NRDAs do not apply to all three categories of NRDAs. Characteristics of NRDAs, such as use of technology, organization and opportunities, create different likelihoods that poverty will develop or be present. The authors differentiate three kinds of persistent poverty: a state through which households and individuals pass during certain life cycle events; persistent poverty for some individuals and households, and persistent recurrence of poverty for an entire community. Within each NRDA, poverty may be experienced differently. Like craggy rocks on a beach, some people may experience little inconvenience when a community is plunged into poverty. By differentiating the poor and their experience of poverty, it becomes apparent that some NRDA poverty is "garden variety" poverty while some is placed-based, NRDA-specific.

Four conditions under which natural resource dependence is most likely to generate poverty are identified: 1) domination of the economic structure by a large company or government enterprise extracting and selling a single, unprocessed raw material; 2) resources that are of poor quality, inaccessible or isolated from markets; 3) a concentration of resource ownership and control, likely with a large degree of absentee ownership; and 4) changes in extractive technology that substitute capital for labour, eliminating low-skill extractive jobs. Because poverty is inevitably linked to powerlessness, it follows that

poverty and well-being in resource-dependent communities depend largely on who controls access to local resources and how access to and benefits from these resources are distributed.

Processes of impoverishment peculiar to NRDAs are discussed, including the relationship between resource degradation and poverty. Control of resources by outsiders can result in "double jeopardy", a particularly pernicious form of resource degradation where outside owners pull out after degrading the resource and extracting most possible profits. The authors discuss advanced capitalism theory and the forms of advanced capitalist production that have pushed people into poverty. An advanced capitalism argument does not, however, entirely capture the problem of poverty in NRDAs. Indeed, the problem predates the advent of advanced capitalism. Three schools of thought in the internal colonialism literature are identified as working best to explain different aspects of NRDA poverty. Cultural division of labour includes the notion that imperialistic regimes may destroy the cultures of conquered groups or exploit them for profit. Unequal exchange explains the unequal distribution of income and employment between cities and hinterlands. A key question in research on NRDAs and poverty is whether local or regional ownership would necessarily reduce poverty. A third school of thought in internal colonialism, interference, produces a picture of "colonizing bureaucracies" in much of the American west. The poor must be able to organize and exert influence on these bureaucracies, in order to counter the role of bureaucratic interference in perpetuating poverty.

Pinkerton, Evelyn. 1992. Translating Legal Rights into Management Practice: Overcoming Barriers to the Exercise of Co-Management. *Human Organization*. 51 (4): 330 - 341.

This article examines strategies used by a coalition of environmental groups and Indian tribes to procure and then implement a co-management agreement for fish and wildlife habitat protection in Washington state. Western Washington tribes had obtained legal decisions guaranteeing management of their own fisheries and joint planning with the state, but there was enormous distance between these legal decisions and their application to the actual practice of resource management. The author identifies five stages of co-management progress in order to understand the differential point of resistance by those in prevailing power relationships. The five stages of co-management progress are: (1) adopting a negotiating posture; (2) conducting negotiations; (3) producing an agreement; (4) fully implementing the agreement; and (5) institutionalizing procedures.

The western Washington tribes and their allies used a combination of five strategies to overcome the resistance of industry and government to negotiating and then implementing a co-management agreement. These strategies involved separate sources of power and included: coalitions and issue networks, new legislation, threat of greater regulation, court action and a citizens' initiative. These strategies were successfully used to demonstrate legislative support for the concept of co-management and to show industry and political leaders that they could not ignore strong public concern for protection of public resources.

The author identifies some of the problems involved in implementing the co-management agreement once it had been negotiated. These problems included: a narrow definition of sensitive sites, lack of cumulative effects assessment and the overriding of agreements by regulators. In addition, voluntary provisions of the co-management agreement were seldom

followed and there was no provision for monitoring or enforcement. Progress in overcoming some of these problems is chronicled.

The "triadic power model" is used to analyze the ebb and flow of power between "agency capture" and "countervailing forces". The author points out that triadic power is a temporary reform and that agency capture can be reasserted unless reforms are institutionalized. The western Washington Indian tribes used proprietary rights to defend resources and worked with environmentalists to make the linkage that protection of tribal resources was the same as protection of public resources. The issue network formed between tribes and environmentalists was far more powerful than would have been the case had the tribes relied on their own resources. The allies in the issue network used sources of power that were not simultaneously available. Initially the allies effected only minimal changes in timber management practices. Over time, however, court cases, negative press and aroused public awareness led to the consideration of difficult issues and the inclusion of more parties in the management process. The issue network itself eventually became more important that press coverage or public opinion.

This article concludes with a list of new middle range theoretical propositions about permitting conditions for co-management, which can be added to the author's existing list (see next entry). The author suggests that barriers to implementing co-management agreements are greater in proportion to the power of the other parties affected and the extent to which they have captured a government agency. Barriers to implementing co-management are more easily overcome through the formation of alliances and the use of multiple sources of power. Appeal to the public interest may further implementation where there is a substantial power differential between parties. The composition of the courts and the political climate will influence the degree to which court action is preferred over political action.

Pinkerton, Evelyn (ed.). 1989. Co-operative Management of Local Fisheries. New Directions for Improved Management and Community Development. Vancouver: University of British Columbia Press. 299 pages.

This book is a multi-disciplinary examination of the issues involved in co-operative management of fisheries and represents one of the first steps in development of co-management theory. In the opening chapter, the editor examines the potential of co-management, its goals and its potential management functions. These oft-quoted management functions, listed on page 6, include: data gathering and analysis, logistical harvesting decisions, harvest allocation decisions, protection from damage by other users, and enforcement of regulations. The editor discusses the overall benefits, costs, viable routes to and best conditions for co-management, based on case studies and theoretical understandings in three areas: (1) community based development; (2) decentralization of regulatory authority and (3) management of consent/participatory democracy.

The discussion of participatory democracy points out that crises of consent are the usual catalysts for co-management. The struggle for fisheries co-management occurs mostly on ideological turf and may include elements of class opposition. The struggle for co-management has both political and psychological elements which are usually intertwined. The opening chapter concludes with a list of theoretical propositions predicting which preconditions are most favourable to developing co-management, and which arrangements are most favourable for maintaining it. The editor asserts that co-management is most

likely to develop out of a real or imagined crisis in stock depletion, when fishermen show a willingness to contribute financially, and when there is an opportunity for negotiation of one simple function. Co-management operates most favourable where agreements are formalized, legal and multiyear, where wealth is recirculated back to communities, and where fisheries conservation mechanisms also conserve and enhance cultural systems. External support and external forums of discussion are also important to the success of co-management.

The editor also develops propositions related to the scale of co-management and the relationships among human actors necessary for co-management to develop. She concludes with a discussion of research questions which need to be examined more thoroughly in order to contribute to the development of anthropological theory. Such questions include the interaction of individual and group action, the interplay of ideological and economic factors, and Marxist predictions about relations between peripheral resource communities and the state.

The remaining chapters in this book deal with such diverse topics as Co-management by Indians and the State in the U.S. Pacific Northwest, Co-Management by Non-Indigenous Commercial Fishermen, Aboriginal Management under State Regulation and under Comprehensive Claims, and Fisheries Management by B.C. Natives. The book concludes with a multi-disciplinary assessment of the future of fisheries co-management, including a call for new solutions which include co-management.

Plant, Christopher and Judith Plant. 1992. *Putting Power in its Place: Create Community Control!* Gabriola Island, B.C.: New Society Publishers.

This volume is an introduction to the strategy of bioregionalism, with an emphasis on people taking responsibility for their home-places. This strategy is said to reflect an understanding of the spirituality of land-based peoples. Bioregionalism enables communities to confront power held by distant corporations, who aim to remove the people (or render them powerless) and take (or use up) the land. This situation is termed "power-out-of-place", having roots in no place nor allegiance to any people. Bioregionalism apparently allows communities and groups to overcome their fears and work together to engender appropriate forms of government. The root of bioregionalism is to foster local control of local affairs, to create genuinely sustainable local and regional economies, and put power back in place.

Prystupa, Mark V. 1998. Barriers and Strategies to the Development of Co-Management Regimes in New Zealand: The Case of Te Waihora. *Human Organization*. 57(2): 134-144.

This article identifies three potential solutions to the "prisoner's dilemma" of the tragedy of the commons: privatization, regulation, and local-level management. Privatization and regulation are most advocated by politicians and academics. Indigenous actions for management responsibilities sometimes result in co-management, or the blending of state-level and local-level management systems. The example of Te Waihora (Lake Ellesmere) in New Zealand is used to identify barriers to co-management and strategies used to overcome these barriers. Te Waihora represents a high-profile example of a co-

management debate in a country just on the verge of defining how it will manage environmental resources in partnership with its indigenous peoples.

The historical context of Te Waihora is presented, and barriers to co-management are identified. Local Maori used a number of strategies to overcome government reluctance to co-management. The author tests Pinkerton's theoretical propositions on the development of co-management regimes, and finds that an appeal to the public interest was not evident in this case. He suggests that co-management is more likely to develop when the organizational abilities of the party seeking co-management are sufficient to recognize favourable conditions for the employment of strategies.

Ray, Ronald. 1998. Aboriginal Issues in Sustainable Forest Management: A Presentation by Ronald Ray to the National Forest Congress April 30, 1998. *NAFA Newsletter* – Spring 1998. Ottawa: National Aboriginal Forestry Association.

This brief outlines an aboriginal vision of sustainable forest management and reviews the commitments made in the 1992 National Forest Strategy. "Sustainable" is an inclusive concept that includes a balance of social, environmental and economic development. There are short- and long-term consequences if any of these aspects of development are out of balance. With regard to the 1992 National Forest Strategy, only 13 of 96 commitments were "fulfilled" by 1997. Nine of the 13 "fulfilled" commitments were related to Economic Opportunities. None of the six commitments listed under Aboriginal People were "fulfilled".

A review of the 1992 strategy suggests that we did not act in a sustainable way, because there was a lack of balance in implementing the objectives. Implementation favoured economic development over social and environmental concerns. Aboriginal issues, along with other important parts of a complete sustainable forest strategy, did not get due consideration during the last five years. In order to successfully realize commitments to Aboriginal Peoples, the commitments in all other parts of the Strategy will also need to be realized.

Aboriginal involvement in forest management is reviewed. The forest industry will not provide gains for Aboriginal people if they lose the community of people they are. Aboriginal people are looking to have viable industries that will serve the needs in their home communities as well as the needs of the market. Basic issues that keep arising for aboriginal people include: tenure, equity, training, community development and tradition. If Aboriginal people lose their traditions, they will fail to continue to exist as a people.

Access to resources is one of the prime concerns for Aboriginal Peoples. Tenure is essential in order to develop meaningful partnership or achieve economic development. Although this is recognized in commitments 7.8 and 7.9 of the National Forest Strategy, other commitments, such as ecosystem management, must also be fulfilled. The National Forest Strategy is a whole documents and all of our interests are connected within it. We must look on the document as one parcel, not as separate little parcels for the environment, industry, communities, universities and First Nations. We must strive to balance our actions and work on all the strategy's objectives together.

Roberts, E. 1991. Community Development: How Can Education and Training Have an Impact? Pp. 138-40. *In*: B. Postl, P. Gilbert, J. Goodwill, M.E.K. Moffatt, J.D. O'Neil, P.A. Sarsfield and T.K. Young (eds.). *Circumpolar Health 90: Proceedings of the 8th International Congress on Circumpolar Health*. Whitehorse, Yukon, May 20-25, 1990. Winnipeg: University of Manitoba Press for the Canadian Society for Circumpolar Health.

This article discusses the role of educational institutions in community development as well as in the delivery of education and training programs. It uses two case studies in Northern Ontario to illustrate the steps that assisted institutions to develop new relationships with First Nations and helped ensure the success of programs within a community development framework. Key elements of successful programs included: First Nation involvement in all aspects of curriculum development, clear identification of target groups, strong political support from Aboriginal organizations, and maintenance of strong linkages with First Nations during program delivery. A focus not only on the individuals receiving training, but also on the entire community, strengthened the obligations for community support of these programs.

Ross, Rupert. 1992. *Dancing with a Ghost. Exploring Indian Reality*. Markham: Reed Books Canada.

This book is an excellent attempt to explain the Indian world view to non-Indians and is based on the author's experience with the justice system in northern Ontario. The author draws on examples from diverse areas, including the justice system and residential schools, to illustrate some of the gulfs between native and non-native views of the world and the legal system. He draws on cultural, social and historical factors to explain aspects of Indian behaviour which may be mystifying to non-Indians but are appropriate in Indian society. There is a particularly good description of aboriginal ties to the land. The author points out that, aside from trapping, there never was a raison d'etre for some northern native communities, and they never existed until they were created by the mainstream society. This book is recommended reading for anyone interested in working with Aboriginal communities.

St. Denis, V. 1992. Community-based participatory research: Aspects of the Concept Relevant for Practice. *Native Studies Review*. 8 (2): 51-74.

This article is an examination of community-based participatory research (CBPR) based on personal experience. CBPR is defined as a qualitative methodology emphasizing respect for the individual and a commitment to social change. Although CBPR is a difficult, demanding, and time-consuming process, it is emerging as an effective methodology to power First Nation communities. The author believes that racial and class discrimination is fuelled in part by knowledge and policies generated from social science research. She also believes this experience is common to most people of colour, women, the underclass and others who do not have access to powerful decision-making positions in society. In Native communities, research is commonly a negative experience, and CBPR is a way for communities without power to use social science research in their struggles for self-determination.

The author reviews four qualitative and post-positivist methodologies and highlights elements relevant to a CBPR approach. Four aspects central to the practice of CBPR are

identified: intent and purpose of the research; the nature of human relationships in the research process, data analysis and interpretation, and use of the findings/results. CBPR argues that research undertaken purely for the sake of knowing is "…pointless, as well as asocial and immoral". Given the deplorable socio-economic conditions of communities that are often under study, research must address and promote social change and development of appropriate programs and policies. CBPR forces researchers to be open to changing their frameworks for learning. It may produce ambiguous and inconclusive statements about behaviour, with different positions developing concerning theories and underlying explanations of problems. These problems are often resolved through political means, and this kind of outcome is predictable because scientific discourse is not extracted from its political context.

Use of findings can also be contentious, and serious harm can be done when only the conduct and not the consequences of fieldwork are published. Some harm can be prevented if research results are reviewed by the community prior to publication. Researchers must be able to risk the uncertainly of what the outcomes may be, since the impacts of research on the researcher and the participants cannot be predetermined. The author highlights selected dynamics of CBPR practice and lists 14 basic guidelines for conducting this type of research. The relevance and implications of this methodology for First Nations communities are discussed. This methodology offers a way for First Nations communities to gain more control over their lives and, in gaining that control, to exert the power needed to effect decisions regarding their lives.

Smith, Peggy. 1998. Aboriginal and treaty rights and Aboriginal participation: essential elements of sustainable forest management. *Forestry Chronicle*. 74 (3): 327-333.

This article discusses recognition of Aboriginal or Indigenous issues in governmental criteria and indicators for sustainable forest management. It describes United Nations Conference on the Environment and Development (UNCED) documents and follow-up initiatives. The Canadian Council of Forest Ministers (CCFM) Criteria and Indicators relating to Aboriginal issues are outlined. The Canadian Standards Association (CSA) certification system for sustainable forest management is described, as is progress toward a Canadian Forest Stewardship Council (FSC).

Costs represent a major constraint to First Nations seeking certification for Indian Reserve lands. Most Indian Reserves are not large enough to support viable forestry operations. If costs are prohibitive, certification could serve to further exclude these communities from participating in forest management and operations. Provincial efforts to involve Aboriginal people in forest management planning are outlined. Some Aboriginal communities and/or organizations have developed their own guidelines for consultation.

In cases where governments lose or give up their ability to regulate and enforce forest management standards, First Nations will have to rely on the forest industry to interpret and define their rights. Aboriginal communities must be prepared to defend their interests and to use certification as a tool in promoting Aboriginal participation in forest management. Aboriginal communities need to develop organizations and capacity to implement these systems. The disadvantages of certification include complexity and increased costs for forest management. On the other hand, certification and criteria and

indicators may provide needed encouragement and guidance to improve forest management on Reserve lands.

Smyth, Jack H. 1998. The First Nation Forestry Program. *Forestry Chronicle*. 74 (3) : 343-346.

This article outlines the purpose and objectives of the First Nation Forestry Program introduced in April 1996. This initiative is a partnership between Natural Resources Canada, Indian and Northern Affairs Canada, and First Nations. The program has four main objectives, including enhancing the capacity of First Nations to operate and participate in forest-based businesses and enhancing the capacity of First Nations to sustainably manage reserve forests.

The program is managed by a two-tiered structure with National and Provincial/Territorial Management Committees. Each Provincial/Territorial committee determines overall management direction, which varies across the country. In Alberta, for example, the main focus has been increasing First Nation participation in businesses and increasing the number of forest jobs for First Nation members. Program success and challenges to date are summarized. The Federal government's commitment to helping First Nations build strength and self-sufficiency in the forest sector is reiterated, and the author notes that program results to date have been encouraging.

Stevenson, Marc G. 1996. Indigenous Knowledge in Environmental Assessment. *Arctic*. 49 (3): 278-291.

This article discusses limitations to the use of traditional knowledge in environmental impact assessment in the Canadian north. The author suggests that documentation of aboriginal concerns, especially relating to valued ecosystems components and relationships, be the first step in involving aboriginal people and their knowledge. He also suggests use of the term "indigenous knowledge" (IK) rather than "traditional knowledge", as the former is felt to be "…less contentious, less confusing and more empowering".

A model of the structural components of IK is presented, which includes both traditional and non-traditional knowledge. The components of IK include specific environmental knowledge, knowledge of ecosystem relationships, and a code of ethics governing appropriate human-environmental relationships. Three phases of roles of IK in environmental assessment and management are identified. IK could be particularly useful in long-term monitoring to distinguish project-related changes from natural environmental changes.

Participatory action research is seen as an important step in empowering aboriginal communities. It is suggested that definitions are less important than the right of aboriginal people to practice what they know and hold to be true, or the ability to participate in decisions affecting their future. The distinguishing features of aboriginal and western world-views are summarized. The concept of traditional knowledge in environmental assessment, as stipulated in federal guidelines, poses problems both for people who possess the knowledge and for developers who are required to consider it. A suggested solution to this uneasy relationship is to incorporate the entire knowledge system of

aboriginal people into all stages of impact assessment, and accept them as key players in identification, assessment, mitigation and monitoring of environmental and social impacts.

Stirling, Ian. 1990. Guest Editorial. The Future of Wildlife Management in the Northwest Territories. *Arctic*. 43 (3): iii-iv.

This editorial focuses on the redistribution of decision-making power relative to wildlife in the Northwest Territories (NWT). In this jurisdiction [in 1990], native people comprise 58% of the population, and wildlife and environmental issues have a high priority in government policy. The NWT also has largely unspoiled wildlife habitat and healthy populations of most harvested species.

Equal participation in wildlife management decision-making will be easier to accept in theory that to implement, since the input of others must be considered objectively and all parties need to contribute equally. Native technical advisors are few in number and cannot be expected to provide advice equal to that available to government. There is a need for both scientific and indigenous knowledge in management of northern wildlife, and the unique knowledge and cultural practices of northern native people must be kept intact. The hopeful conclusion is that, with imagination and mutual respect, the NWT could combine traditional and modern approaches in a way that would be envy of the world.

Taylor, Estelle. 1998. Native Trees. Court decisions recognize aboriginal title to Canadian forests. *Alternatives*. 24 (3): 4-5.

This article reviews four 1997 court decisions with potential consequences for the forestry industry. All four cases give Aboriginal peoples greater rights to the forest and could affect the way the forest industry operates in Canada. In the *Metecheah* case (Chief Bernie Metecheah v. the Ministry of Forests and Canadian Forest Products Ltd.), the Halfway River First Nation opposed issuance of a cutting permit to Canadian Forest Products Ltd. in an area of traditional use adjacent to the Halfway Reserve. The B.C. Supreme Court ruled in favour of the Halfway. The *Haida Nation* case (Haida Nation v. the Ministry of Forests) involved issuance of a tree farm licence to MacMillan Bloedel for an area that the Haida claim title to. The issue was whether the Haida claim constituted an "encumbrance" under the meaning of the B.C. Forest Act. In 1995, a B.C. Supreme court decision ruled that "encumbrance" could not be interpreted to include aboriginal title. The earlier ruling was overturned by the B.C. Court of Appeal in November, 1997.

The *Paul* case (R. v. Paul) involved Treaty rights to harvest trees, on land which the Province had licensed to a pulp and paper company. The judge ruled that a Treaty signed in 1725 recognized that First Nations maintained ownership of their lands and interpreted the Treaty as reserving Crown land for First Nations (Note, the Paul case was subsequently overturned on appeal). The last decision reviewed, *Delgamuukw* (Delgamuukw v. British Columbia) involved the Gitksan and Wet'suwet'en nations and their claim to aboriginal title in northwestern B.C. This case is significant in part because it took 14 years to resolve. In December, 1997, the Supreme Court of Canada ruled that First Nation people have title to their land if it hasn't been surrendered in treaties and that they have the right to exclusive use and occupation. Aboriginal title may be infringed upon by governments if there are compelling and substantial reasons. The Delgamuukw ruling defined aboriginal title as "…more than the right to engage in specific activities that may

be themselves aboriginal rights". The decision also stated that oral history must be given the same weight as historical documents when determining aboriginal claims. The importance of legal recognition of First Nation rights to the forest is discussed. This recognition could result in greater consultation by both government and industry when managing forests and other resources.

Taylor, Michael. 1998. Governing Natural Resources. *Society and Natural Resources*. 11 (3): 251-258.

In this review essay of recent work on governance of common property resources, the author argues that voluntary, decentralized action is possible because of the existence of community. Community is defined as direct, long-term multi-stranded relations between people. Hierarchy, if justified, is made necessary by the failure of community. To be effective and democratic, hierarchical governance must mobilize, make use of, and foster cooperative relations among the governed.

This essay discusses governance of natural resources by communities of users without recourse to centralized coercion. These systems of governance are subject to a variety of external pressures and in these cases co-management – joint management by user communities and central government – may be appropriate. To be successful in this venture, user groups must possess the capacity of self-regulation, and government agencies must devolve real autonomy and power to users, assist them, and defend them from external forces. The author feels that the "great hope" of co-management is that is can benefit from the capacities and knowledge of local communities *and* from the resources and powers of the state.

Recent publications on returning governance of natural resources to local communities are reviewed. It is concluded that efficiency-enhancing [community] institutions for resource use do not guarantee rules for sustainable use or conservation ethics. The mixed performance of the traditional community in conserving its natural resources is poorly understood. On the other hand, the dismal record of state regulation has come to be widely appreciated. The most important reasons for this dismal record are outlined. Economic models are discussed and are felt to be of little help in understanding governance of natural resources.

Watson, L., M. Wheeler and T. Guidotti. 1995. Fort McKay: Community Issues from a Native Perspective. pp. 51-65 i*n*: *Issues in the North Volume III.* Edmonton: Canadian Circumpolar Institute and the Department of Human Ecology, University of Alberta. Occasional Publication Series #30.

This is a report to the Fort McKay Interface Committee on a study to determine whether current health and environmental issues in the community are the same as those reported in an earlier study. The researchers used a series of focus groups and an open public session to arrive at a thematic grouping of issues. They found that change imposed by government is a sensitive issue. The community wants participation, not "token involvement" in a collaborative decision-making process.

Issues important to the community include: leadership, education, environment, health concerns, social services and transportation. The authors recommend a comprehensive

community plan with native, government and public agency involvement. Other recommendations include more effective communication, sensitivity training for social and health workers, and delivery of services by the same "face" who has earned community trust and respect. This study reveals the depth and interrelatedness of concerns and problems far too large for the community itself to address.

Wein, E.E. 1993. Community-Based Nutrition Research with Aboriginal Canadians. Research & Action – the Tallcree Example. pp. 1-8 in: E. Vaines, D. Bader and D. Kieren (eds.). *People and Practice: International Issues for Home Economists.* Volume IV, No. 2.

This article reports on a community-based research project that assessed nutrient intakes of native school children and their mothers in two northern Alberta communities, one with a school lunch program and one without. The author comments on the value of published research in contributing to a better understanding of aboriginal issues among both natives and non-natives. This study showed that children in the community without the school lunch program had poorer nutrient intakes than children in the community with the school lunch. There was no difference in nutrient intakes in the mothers' diets.

Subsequent to this study, the community without a school lunch program started its own hot lunch program, with volunteer resources and no government funding. The author uses this undertaking as an example of empowerment, and of the value of aboriginal communities as partners in research. She describes the benefits of involving community members in research and points out that returning of research results to a community completes the circle of sharing between the researcher and community residents.

Wismer, Susan. 1996. The Nasty Game. How Environmental Assessment is Failing Aboriginal Communities in Canada's North. *Alternatives*. 22 (4): 10-17.

This article reviews the experience of the environmental assessment of the Broken Hill Proprietary Company Ltd. (BHP) proposal for a diamond mining operation at Lac de Gras, Northwest Territories. It reviews the foundations of sustainable northern communities, particularly the importance of subsistence activities in small northern communities. Subsistence is the hub around which other economic activities move. Wage-based activity that causes people to lose their capacity to participate in subsistence activities will not be compatible with sustainable development.

Community experience in the BHP environmental assessment process is chronicled. The full environmental impact statement (EIS) prepared by the developer was available only in English. Initially, no resources were allocated for communities (where English is not a first language) to discuss the report and prepare a response for hearings. One community participant in the environmental assessment process noted that "It's a game. It's a nasty game". This example demonstrates that adequate attention to equity issues is essential in environmental assessment. Although environmental equity is generally understood as fundamental to environmental assessment, human equity concerns are equally important. Good environmental assessment requires adequate attention to three major dimensions of human equity: political equity, economic equity and intergenerational equity. The Berger Inquiry in the 1970s was hailed as the beginning of an era in which environmental assessment could be used to balance inequities inherent in large-scale resource

development. Experience with the (Canadian) federal review process, however, suggests that the Berger Inquiry may have been the high point of an era rather than a beginning. The general consensus of participants at a workshop to review the BHP experience was that environmental assessment is expensive, time consuming, and wearing for all concerned.

The author concludes that the BHP review failed the people whose homelands include the area around Lac de Gras, just as environmental assessment generally is failing Aboriginal people all across Canada. She reviews the other (limited) choices available for aboriginal people to pursue other routes for asserting stewardship of their territories. Environmental assessment can and should be an excellent process for determining whether the outcomes of economic development are likely to be positive or negative for communities, and for ensuring that environmental and human equity concerns provide the ethical base for decision making. The conditions for creating good environmental assessment are both well-known and feasible. By allowing environmental assessment to fail, we fail to acknowledge the ethics, identity and place of the people and ecosystems of the north, and we fail ourselves.

Witty, Dave. 1994. The Practice Behind the Theory: Co-management as a Community Development Tool. *Plan Canada*. January, 1994: 22-27.

This article reviews a multi-resource co-management model that was developed with a First Nation in Ontario. The main idea behind co-management is identified as cooperative resource management that will facilitate First Nation self-government and land claim planning through the implementation of the principles of environmental sustainability and culturally appropriate economic development. Unlike many other community development models, co-management relies on the traditional association of remote communities with their resource base. A definition of co-management is proposed, based on a review of five co-management initiatives in Ontario and the author's co-management experience: "Shared resource decision-making by affected and interested parties (primarily for the benefit of local communities) as defined within a broader regional and provincial co-operative framework that recognizes the importance of cultural and natural values, while seeking to minimize disconcerted views in the allocation, management, use, protection and preservation of natural resources through accountable implementation".

Basic principles that co-management should be founded on and reflect include: fairness, integration, inclusiveness, wholeness and governance of diversity. A model of co-management in Whitedog, Ontario, is described. This model involves the Wabaseemoong Independent Nations, the Government of Ontario, and a number of third parties. Six key lessons learned and applied by Wabaseemoong are identified. These include: development of a regional perspective, working with others to achieve common goals, and not relying on the federal government for major assistance or support. Features of the Wabaseemoong-Ontario model are reviewed. The six-person Whitedog Area Resources Committee (WARC), including and independent chairperson and representatives from the First Nation (3), the Ontario government (2) and third parties (1), was established by an Ontario Order-in-Council to provide advice to the Minister. WARC steers the formal co-management effort and is supported by existing provincial staff as well as by provincial funding for hiring of other staff. Wabaseemoong has realized a number of benefits from co-management, including more input into decisions regarding local resources, increased

employment in resource harvesting and management, wider community involvement in resource planning and an increased sense of cultural identity.

Lessons learned from the Wabaseemoong co-management initiative might prove useful to similar initiatives outside the territories. Provincial willingness to explore new models of resource planning and management is identified as critical to the success of co-management. The support of provincial field and headquarters staff is especially important. Meaningful third-party involvement is also required and is considered necessary for First Nations to realize increased benefits. A co-management initiative must have "solid, basic intentions" or it will fall victim to external political pressure. Formal agreements are suggested as a mechanism to avoid the provincial government succumbing to "reactionary third-party interests". The promotion of open dialogue can lead to the formation of coalitions of interest around common issues. There is evidence to suggest a range of common interests between First Nations and resource harvesters, tourist camp operators and environmentalists.

The combined experiences of three co-management efforts in Ontario suggest that successful co-management must make provisions for broad, multi-sector involvement without compromising the principles and needs of First Nations. Giving First Nations the power to manage or at least the opportunity to be involved in management of their own economically and culturally significant resources is an important first step toward increased independence and prosperity.