

**CRITERIA AND INDICATORS  
FOR  
NATURALIZED KNOWLEDGE**

**Framework and Workshop Proceedings  
Prepared for the  
Prince Albert Model Forest and the Naturalized Knowledge Working Group**

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&  
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December, 1999**

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*Let a man decide upon his favorite animal and make a study of it - let him learn to understand its sounds and motions. The animals want to communicate with man, but Wakan-Tanka does not intend they shall do so directly - man must do the greater part in securing an understanding.* [Brave Buffalo, Standing Rock in Frances Densmore, "Teton Sioux Music", Smithsonian Institution, Bureau of American Ethnology Bulletin (Washington, DC, 1918)]

## Preface

When the authors of this paper were first awarded the contract to develop criteria and indicators for Naturalized Knowledge for the Model Forest Network we were somewhat taken aback. Why were we chosen? It is a question that we continue to ask ourselves.

However, Linda and I as archaeologists and anthropologists believe that we have a unique role to play in bridging the gap between traditional and western scientific knowledge. Our anthropological training allows us to occupy two camps – that of science and of the humanities. In this case, cultural ecology and spiritual ecology (Nash 1995). The latter has its roots in reverence for nature. According to Nash (1995:26), "...archaeologists are destined to be participants in spiritual ecology" which as we see it, means being respectful of Mother Earth.

We held a workshop to find out what our relatives across the land thought about Naturalized Knowledge and the quest for a sustainable forest. We realized that we all wanted the same thing. This workshop was about the kinds of knowledge that people possess about the forests, in which they live and work, and how that knowledge can be used as indicators in sustainable forest management.

We also learned that we do not need to be embarrassed by, or apologize for our spirituality. The forest as we see it is more than a place where trees grow and where people make a living. It is a place of peace, of an ancient reverence for the land.

## **Acknowledgements**

We would like to thank Elder Henry Felix for offering up the opening prayer and setting us off in the right frame of mind; and Richard David for closing the workshop with a prayer that sums up everything that we are working towards. Thank you to the working group: Fred Charles, Henry Sanderson, Donna Purley, Paul Chief, Gerald Harry, Richard David, Henry Lickers, Duane Hiebert, Bob Sutherland, Dwayne Dye, Brian Christensen, Brian Bonnell, Mike Dymien and Keith Chaytor. The intensive dialogue that resulted was intellectually rewarding and spiritually uplifting. It was also filled with humorous anecdotes, and as Henry Lickers stated, meetings need humor.

We would be amiss not to thank the sponsors of this contract, the Prince Albert Model Forest, and the Canadian Model Forest Network. This provided us with an opportunity to examine the value systems of many people with regard to our precious forests and to be guided by knowledgeable people in our quest to produce a document worthy of citing. Thanks also to Bonnie Brenner for putting the massive bibliographical references into an orderly bibliography, and for emailing the various model forests, educational faculties and forest-related industries. Thank you to Nahanni Fontaine for assisting Bonnie during the initial collection of bibliographical references.

# The Tree of Life

A tree images life  
It grows  
Unwell, it heals itself  
Spent, it dies

A tree reflects being  
It changes  
Altered, it restores itself  
Ever to remain the same.

A tree gives life  
It abides  
It lends existence yet  
Endures undiminished.

Trees give me everything  
Serve all my needs  
To the tree I can give nothing  
Except my song of praise.

When I look upon a tree  
I remember that  
The apple tree can  
Allay my hunger  
The maple can  
Slake my thirst  
The pine can  
Heal my wounds and cuts  
The bark of birch can  
Form my home, can  
Mould my canoe and vessels  
The tissue of birch can

Keep the images that I draw  
The balsam groves can  
Shield me from the winds  
Fruit of the grape vine can  
Lend colour to my quills  
The hickory can  
Bend as my bow, while  
The cherrywood provides  
An arrow shaft

The cedar fens can  
Cushion my body in sleep  
The basswood can  
Become my daughters' doll  
The ash, as snowshoe, can  
Carry me across the snows  
The tobacco can  
Transport my prayers to God  
The sweetgrass can  
Aromate my lodge  
The roots of evergreen can  
Bind my sleigh and craft  
The stump and twig can  
Warm my lodge  
The rose and daisy can  
Move the soul of woman  
The leaves wind-blown can  
Open my spirit  
(Basil Johnston, 1976)

## **1.0 Introduction**

In 1983, the Canadian Council of Forest Ministers set out "...to define, measure and report on the forest values Canadians want to sustain and enhance" (CCFM 1997: I). From this difficult process, six criteria, 22 elements and 83 indicators for sustainable forest management in Canada were identified.

Criteria and indicators (C & I) were defined as "...tools for assessing trends in the state of forests and for promoting sustainable forest management" (Canada 1998:62). More specifically, criteria were described as forest values "...that Canadians want to sustain and enhance" (Manitoba Model Forest 1996), while indicators were characterized as "Factors which measure the value" (Manitoba Model Forest 1996). The term "elements" was not defined, but it appears that these are subsets of the criteria.

While the framework addressed many of the scientific and socio-economic issues related to an industrial approach to sustainable forest management, those of the Aboriginal community were subsumed under "Society's Responsibility". This provided little opportunity to address the many concerns of Aboriginal people with regard to current forest management practices by industry, their specialized knowledge and traditional and present uses of the forest.

In October 1998 a First Nations Research Workshop on Sustainable Forest Management (SFM) was held. Three principal workshop goals were set: 1) Assess what SFM Network researchers have done to date with respect to incorporating First Nations issues, people and/or their knowledge into research projects; 2) Identify the issues and challenges that confront SFM researchers efforts to maximize the potential contributions of Aboriginal people and their knowledge to sustainable forest management, and 3) Provide direction to the SFM Network with respect to First Nations issues and projects by identifying research priorities and developing potential cooperative research opportunities and partnerships (Stevens 1998: 1).

While the workshop did not meet its original goals, valuable dialogue took place. It became apparent that while the roles and contributions of First Nations people to the SFM were recognized as vital, these had not been explored to their full potential. Contributions of traditional knowledge to SFM have not enjoyed the same status as scientific knowledge, and are often viewed as a "...hand-maiden to science" (Stevens 1998:18). As a result, the issue of where and how to incorporate the traditional knowledge of Aboriginal people into a set of criteria, elements and indicators which are designed to reflect western scientific values was postponed.

## **2.0 Scope of Work**

The scope of work for this current report was to document an approach and develop a framework for including Naturalized Knowledge into the existing criteria and indicators developed by CCFM. This report will briefly explain the background information that contributed to the project, outline the framework developed by Petch and Larcombe prior to the workshop and detail the outcomes and recommendations of the workshop.

The authors began this project by gathering background information that would provide a sense of direction. As mentioned above the topics of the various kinds of local knowledge have been discussed with regards to the existing criteria, elements and indicators. However, the implementation of a methodology for incorporating local knowledge and values has met with many obstacles. Probably the most important problem is the lack of a framework for including the local knowledge into the existing C & I process. Lack of understanding of the process by both industry and community has resulted in both groups forming opinions and understandings that do not often reflect the true intentions of either group.

### **2.1 Research Methods**

An extensive literature search was conducted which identified a wide range of publications and books that were related to traditional and other kinds of local knowledge (Appendix 1). Since the term "Naturalized Knowledge" is a recent addition to the forest

sustainability vocabulary, few publications dealt with this term. Publications from the National Aboriginal Forestry Association were of significant value. They addressed the inclusion of traditional knowledge into the criteria and indicator framework. More importantly to the authors, these publications confirmed our beliefs that traditional knowledge, or local knowledge under a specific heading was crucial to managing a sustainable forest.

A variety of means were used to contact a wide-range of people who were involved in forest-related positions: old-fashioned letters, telephone, email and/or fax. Each model forest was contacted by email through the general manager and communications officers where applicable. Paper companies and other forest-related industries provided statistics concerning open house activities. University and colleges across the country were also approached regarding the kinds of traditional knowledge courses/workshops that were available as part of curricula.

The original workshop for this project was scheduled to take place in June 1999. This was postponed until September 1999, and finally took place in November 1999. The purpose of the original workshop was to provide guidance for the researchers, establish a working definition of Naturalized Knowledge, and set the stage for development of a framework which would include Naturalized Knowledge in the Criteria and Indicators that define forest sustainability.

The workshop was held in Prince Albert, Saskatchewan on November 18,19 and 20, 1999. The purpose of this was to gather Model Forest affiliates, forest industry representatives and community members from across the country to work towards establishing a framework for local level indicators. The workshop was considered to be the most important phase of the project.

Prior to the workshop, participants received an information package that outlined the framework developed by Petch and Larcombe, as well as a limited amount of background data.

At the outset of the workshop, it became apparent that there were key issues that needed to be addressed before any discussion about indicators could take place. The members of the workshop group were at various stages of understanding of the intentions of the workshop and what their contribution to the outcome could be. Indeed, the term “Naturalized Knowledge” was not completely understood, and it was immediately confused with the term “traditional ecological knowledge”.

Four issues were identified which needed to be addressed at the workshop, the need to: 1) define the term “Naturalized Knowledge”; 2) identify and include all forms of Naturalized Knowledge; 3) develop a framework which could include Naturalized Knowledge in the criteria and indicator process, and 4) recognize that cultural protocols varied from community to community, and these had to be understood.

As a result, four goals were set:

- 1) to define the term “Naturalized Knowledge” according to the understanding of the workshop group;
- 2) identify the need to include all forms of Naturalized Knowledge;
- 3) develop a framework which was acceptable to the workshop group, and
- 4) discuss the kinds of protocols that existed within each community.

## **2.2 Theoretical Approach**

### **Theoretical Approach**

#### **Applied Anthropology**

The research for this project was conducted under the domain of applied anthropology which is defined in part, as being concerned with the solutions to practical problems (Van Willigen, 1986:7). Applied anthropology is simply anthropology that is put to use. It not only describes change, but also formulates plans for managing change. The theoretical approach is one of cultural materialism, which is based “...on the simple premise that human social life is a response to the practical problems of earthly existence” (Harris 1980:8x).

Anthropologists are most interested in how peoples of different cultures acquire information about the world; how they process the information, how decisions are made and how they act on the information in ways that are culturally acceptable within their group, and that form the unwritten laws of culture (Levi-Strauss 1963).

In order to accomplish the above, some anthropologists use the principles of *etics* and *emics* to sort out the grammar of cultural behavior; that is, how do people acquire information, process it, reach decisions, and act. These two principles, borrowed from linguistics (Pike 1954), note that humans distinguish emic operations (the basic set of underlying cultural constructs that guide the cultural group, the subjective) from the etic representations (the techniques and results of making generalizations about cultural behavior that are measurable, the objective) (Goodenough 1970). The etic approach then is nomothetic (measurable), universalist (general), objective and “culture free”, whereas the emic approach is ideographic (symbolic), culturally specific and subjective. What this means is that the emic approach describes the culture from within, from the viewpoint of the participant, not the observer. This is one of the chief ways to discover native systems of classification and the principles on which these systems are based. From an anthropological perspective, the emic approach is seen as vital to understanding naturalized knowledge (TEK) not only because it involves non-western modes of thinking, but also because non-anthropologists involved in the collection of this knowledge gain insight into the importance of cultural variables.

Harris (1980) described the role of *emics* and *etics* with respect to the thoughts and feelings experienced within one’s mind (mental functions), and the body motions and environmental effects produced by such motions on all humans (behavioral functions).

Using an ethnobotanical example can illustrate the importance of both the emic and etic components of ecological knowledge: Weekay/Ginger Root

<u>Emic (mental components)</u>	<u>Etic (behavioral components)</u>
weekay is considered to be an all-purpose medicinal plant which, when chewed can cure toothaches	ginger root ( <i>Asarum canadense</i> ) is known to contain two types of antibiotics as well as ASA.

This implies that there is an inherent relationship between what we think and feel based on our cognitive processes (mental) and how we evaluate various situations based on measurable

observations (behavioral). Harris (1980:41) suggests that etic behavioral domains provide the foundation of scientific theory.

This approach attempts to sort out the various practical components of culture and the environment, which is a part of everyday living. His approach is called *cultural materialism*. The principles of cultural materialism are best described in a universal pattern model, which includes an infrastructure, structure and superstructure (Table 2). Here, the infrastructure gives rise to the structure, which in turn determines the behavioral and mental superstructures. Infrastructure is considered the principal interface between culture and nature, where equilibrium is sought. It is here that traditional or naturalized knowledge responds to the immediate state of the ecosystem, which in turn affects the other parts of the universal pattern.

Table 1: **The Relationship of the Universal Pattern to the Natural Environment**

<b>Universal Pattern</b>	<b>Emic Components (Mental)</b>	<b>Etic Components (Behavioral)</b>
Community Superstructure	<b>World View</b> Symbols, myths, aesthetic standards & philosophies, epistemologies, ideologies, magic, religion, taboos.	<b>Median</b> Art, music, dance, literature, advertising, rituals, sports, games, hobbies, science
Community Structure	<b>Relationships</b> Kinship, political ideology, ethnic and national ideologies	<b>Political Economy</b> Political organization, division of labor, taxation, tribute, political socialization, enculturation, education, class, discipline, war. <b>Domestic Economy</b> Family structure, domestic division of labor, domestic socialization, enculturation, education, age and sex roles, domestic discipline, hierarchies, sanctions.
Community Infrastructure	<b>Traditional/Naturalized knowledge</b> Ways of knowing and doing, ethnobotany, ethnozoology, subsistence lore.	<b>Mode of Reproduction</b> Demography, mating patterns, fertility, natality, mortality, nurturance of infants, medical control of demographic patterns, contraception, abortion, infanticide. <b>Mode of Production</b> Technology of subsistence, techno-environmental relationships, ecosystems, work patterns.
	Traditional observation	Scientific observation

Naturalized/Traditional Knowledge is the interface between the ecological setting and cultural expression. It is the front line across which ecological restraints interact with humans who aim to

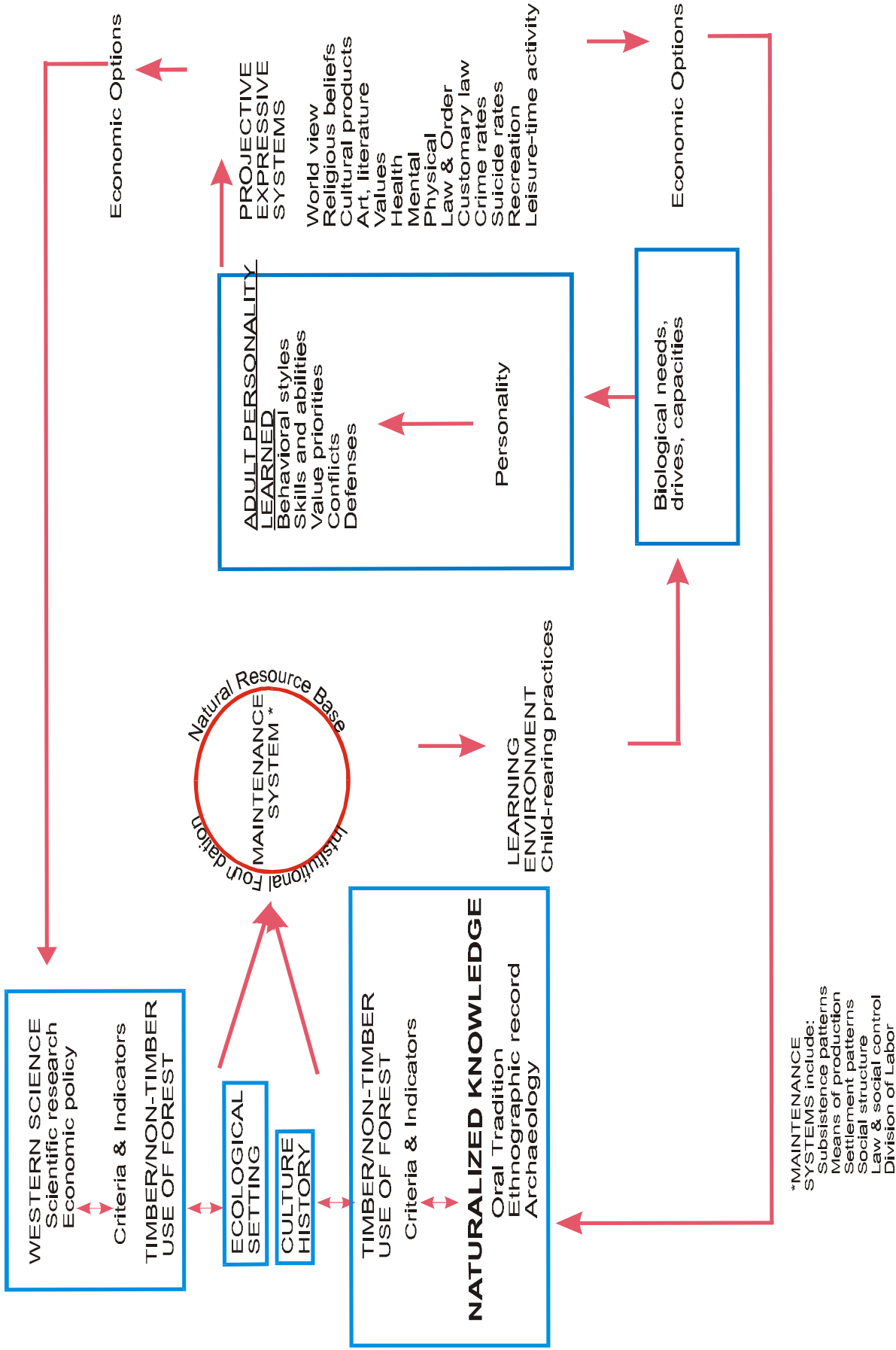
overcome the restraints or modify them in an effort to maintain system equilibrium. At this point, the success or failure of the use of past knowledge is tested, and mental and behavioral adjustments are made. These adjustments then become part of the naturalized/traditional knowledge, which is handed down to the next generation.

Naturalized/Traditional Knowledge not only offers a means of collecting local knowledge about the natural resources, but it also provides an opportunity to examine the role of traditional ideology in relation to the management of the natural environment. The role of naturalized/traditional knowledge in natural resource studies depends on the researcher's ability to develop a research strategy, which is both emic and etic and approach the study with a holistic attitude. Bicultural research models require emic behavioral knowledge and understanding of the traditional approaches to environmental management as well as sound western scientific knowledge and understanding about the natural resource to be studied. When this has been accomplished then perhaps, we can begin to talk about sustainable development.

### 2.2.1 Componential Analysis

Social scientists employ a variety of methods for conducting research, especially as it relates to human interaction with the natural environment. This study borrowed from componential analysis in order to understand and arrange the various values that have been set forth by the CCFM and NAFA. Componential analysis is "...a systematic search for the attributes (components of meaning) associated with cultural symbols (Spradley 1979:174), in this report, the sustainable forest. These attributes or distinctive features are elements of information, which are regularly associated with a symbol. Componential analysis involves both descriptive and causal analysis and is a method of discovering how people "construe" their world from the way they talk about it. This is a very important part of understanding naturalized knowledge, and the central role it plays in the ecological, social, economic and cultural well-being of Aboriginal communities.

A systems model was designed after Whiting and Whiting's (1975) (Model 1). This kind of model is useful in that it allows some of the complex interrelationships between the environment and culture to be understood. It also helps in the discovery of new relationships. Model 1 illustrates the importance of the environment to the maintenance system and shows how Naturalized Knowledge and Western Science can contribute to our understanding of how cultural systems work. This symbiotic interaction sets the stage for the continuation of cultural practices,



\*MAINTENANCE SYSTEMS include:  
Subsistence patterns  
Means of production  
Settlement patterns  
Social structure  
Law & social control  
Division of Labor

Figure 8

**SYSTEMS MODEL SHOWING THE INTERRELATIONSHIP BETWEEN ECOLOGICAL SETTING AND CULTURAL MAINTENANCE (after Whiting & Whiting 1975)**

and allows for adaptive changes to occur which will help maintain the balance between the two systems.

### **3.0 Goals**

#### **3.1 Goal 1 - To Define Naturalized Knowledge**

##### Why is it called Naturalized Knowledge?

The term “Naturalized Knowledge” was introduced because it is meant to include all people who use the land, regardless of their cultural background. Each person brings to the forest a different set of values and each looks at the forest in a different way. For example, scientists, residents of the forest, recreationalists and industry have specific interests about the forests that require detailed knowledge. Each approach requires some degree of knowledge about the plants, animals, water, soils and climate. Because Naturalized Knowledge includes people with a wide range of forest values it therefore includes a broad knowledge base.

##### Where did the term Naturalized Knowledge come from?

The discipline of anthropology is partly responsible for first using the term traditional knowledge, which is where Naturalized Knowledge has its roots. Traditional knowledge is the cultural and spiritual way in which indigenous people relate to their ecosystems. Anthropologists use the term to explore the relationship of people within their environment, within their community and between communities. When anthropologists want to emphasize the integration of humans-in-nature, the term social-ecological system is used. Figure 1 illustrates how the social and ecological systems of any culture are interconnected.

acqbrep nrom 2hater & Ashmore, 1979  
 CULTURAL ECOLOGICAL SYSTEM

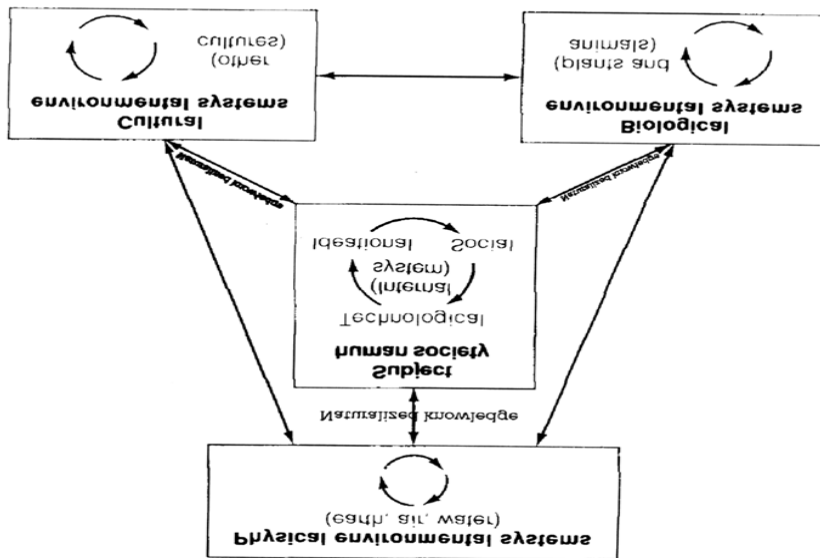


Figure 1: Cultural Ecological System, adapted from Sharer & Ashmore, 1979

Anthropologists understand the connectedness of traditional knowledge, the people and Mother Earth. That isn't to say that they "know" the knowledge but that they have an appreciation for its importance and its compelling place in Aboriginal culture. All cultures have fundamental beliefs and values that are not easily understood by people outside the culture.

Berkes and Folke (1998) understand “the term indigenous knowledge (IK) to mean local knowledge held by indigenous people, or local knowledge unique to a specific culture or society”. They note that the term traditional knowledge is used interchangeably with indigenous knowledge. “The word traditional is used to refer to historical and cultural continuity, recognizing that societies are constantly redefining what is considered ‘traditional’” (Berkes and Folke 1998:5). Traditional Ecological Knowledge and Aboriginal forest-based ecological knowledge are terms that are used to describe in more detail the “the cumulative body of knowledge and beliefs, handed down through generations by cultural transmission, about the relationship of living beings (including humans) with one another and with their environment (Berkes, Folke and Gadgil 1995 in Berkes and Folke 1998:5).

In a very western scientific manner, anthropologists have analyzed, discussed and written at length volumes of literature attempting to better understand Traditional Knowledge. Part of the analysis involved breaking TK into, what was believed to be smaller more easily defined components. The addition of "Ecology" into TK made it explicit that the environment is intimately involved in the relationship of Aboriginal people and land. The further addition of "Aboriginal forest-based" made it clear that anthropologists only wanted the "pure", "true" knowledge of the First People that made a living outside of the cities.

During the workshop, considerable time was spent discussing the definition of Naturalized Knowledge. Because most of the working group members were Aboriginal, the focus of the definition was on Aboriginal values and perspectives. From the Aboriginal perspective traditional knowledge is the *"the words before all else"* (Lickers 1994). Many Aboriginal people are at a loss when asked to define the knowledge they possess about the land and its many resources. Elders and resource users simply call it *"our understanding"*, or *"the way we do things"*. This is because the knowledge that they possess is woven into the fabric of their cultural and daily lives that it is difficult to compartmentalize specific pieces of knowledge or information

The concept of Naturalized Knowledge and how it can be involved as an indicator in the framework for sustainable forest management needs to be explained and discussed with the land users. A clear presentation about Naturalized Knowledge and how the CCFM wants to involve it in the C&I process needs to be made at a local community level.

At the workshop this is what we were told that Naturalized Knowledge meant.

*Naturalized Knowledge is a way of knowing how things work on the land through one's personal experience. It is shared with other individuals, families and communities, and with other cultural groups. For many it is a spiritual relationship.*

*Naturalized Knowledge is likened to "baskets of knowledge" (H. Lickers, 1999, personal communication)(Figure 2). There are four "baskets": Intuitive, (that which we are born with); Learned (that which comes through education and experience); Cultural (that which comes through the people we live with), and Spiritual (that which comes through our relationship with the Creator). These all work together in balance. If we do not look after one of the "baskets" we lose our balance. Balance is necessary*

*in everything, our daily lives, the way we interact with other people and our environment (Paraphrased from workshop proceedings 1999).*

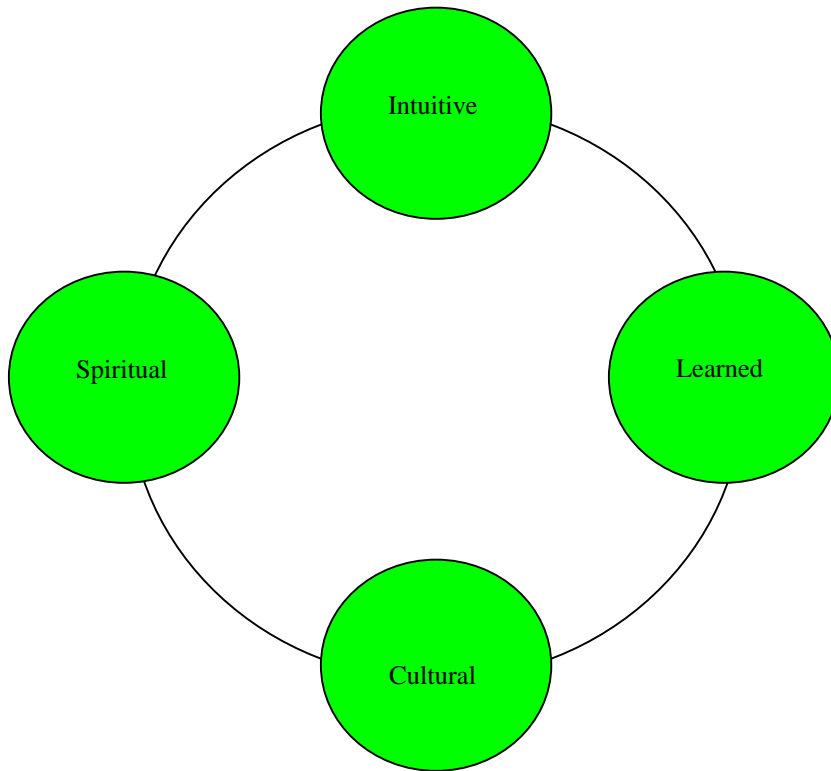


Figure 2: A Schematic Representation of Baskets of Knowledge as discussed at the workshop.

### **3.2 Goal 2 - To include all forms of Naturalized Knowledge into the Criteria and Indicator Framework**

One of the functions of the workshop was to bring together the many sources of Naturalized Knowledge. Two main categories were identified: 1) peoples' experiences and 2) databases.

*People are the primary sources of Naturalized Knowledge.*

It was noted by many of the participants that the Elders of the forest communities were the key sources of Naturalized Knowledge. Other people that work and live on the land were also identified as those who possess Naturalized Knowledge. In fact, all individuals who have a close association with the land possess Naturalized Knowledge, no matter what their age, gender or ethnic background. Some of the workshop participants

witnessed this during the field trip to Montreal Lake where we had an opportunity to speak with the local foresters. It was evident that the foresters had a thorough understanding of the land in the Montreal Lake region and willingly shared their knowledge with other interested people.

Naturalized Knowledge is inclusive rather than exclusive in terms of the people that possess it. At this point in time discussions of Naturalized Knowledge are focused on an Aboriginal perspective, although it is recognized that this body of knowledge includes a wider population.

***There are many ways that Naturalized Knowledge can be stored***

Naturalized Knowledge as a source of important knowledge, is just beginning to be considered. This is because the term is new, there are few known sources that identify Naturalized Knowledge. Studies about people and the land are usually called one of the following:

- *Traditional Land Use Studies*
- *Land Use Studies*
- *Traditional Knowledge Studies*
- *Ecological Knowledge Studies*
- *Aboriginal Knowledge Studies/Indigenous Knowledge Studies*
- *Local Knowledge Studies*

Ways in which the above kinds of studies are conducted include:

- *Ethnographies*
- *Memory Mapping/Map biographies*
- *Oral Histories*

The attached bibliography cites over 90 pages of published and unpublished reports and analyses of traditional knowledge studies. Most of this information, if not all, deals with Aboriginal people. This bibliography is extensive but not complete. Every effort was made to include published documents but it is recognized that not all documents were included. The Canadian Forest Service, Natural Resources Canada is in the process of establishing a Traditional Knowledge Database. The attached bibliography was sent to CFS for inclusion in their database. In return, a more comprehensive assemblage will be available in the near future.

There are also unpublished reports in private collections. Not all traditional knowledge studies are publicly available. It is understood that currently some of these reports belong to Band Councils, Forestry Companies, Environmental Impact Assessment Companies or Government agencies and that the information they contain is under their care. Moreover, the knowledge that individuals possess constitutes unpublished reports. The willingness or potential to share this large body of data is most often dealt with on a personal basis where a trusting relationship is established between groups and the information in the reports can be shared for the benefit of all concerned.

Apart from the written reports and mapped information, some of the traditional knowledge studies have been recorded using tape or video.

The value of Naturalized Knowledge is realized not in the collection of the information as data but where it is effectively passed from one generation to another. In a traditional setting, Naturalized Knowledge is passed from one kin generation to the next or shared with members of other communities. In a non-traditional setting, Naturalized Knowledge is passed between scientists through shared experiences or through written records.

The value of both the paper version and oral methods of collecting Naturalized Knowledge cannot be lost. These two broad categories need to be included in the Criteria and Indicator framework. Criteria and Indicators that protect the various forms of Naturalized Knowledge need to be identified.

### **3.3 Goal 3 - Develop a framework for including Naturalized Knowledge in the Criteria and Indicator for Sustainable Forest Management**

The scope of the work involved preparation of a framework or approach by which Naturalized Knowledge could be incorporated into the existing criteria and indicators. Given the established structure of the C & I Framework, there did not appear to be any existing spot for dealing with Naturalized Knowledge nor the many concerns that Aboriginal people expressed regarding the spiritual value of the forest. Since Aboriginal participation is seriously under-represented in sustainable forest management, the researchers chose to construct a separate criterion that would force the need to examine and include local knowledge and values. To this end, Petch and Larcombe developed a framework based on the following:

- ❖ Naturalized Knowledge is a process or a system that makes use of a wide range of indicators, knowledge, and wisdom, to benefit a community, a family and an individual. Naturalized Knowledge is similar to what scientists would call an adaptive management system where change demands the system to be continually updated.

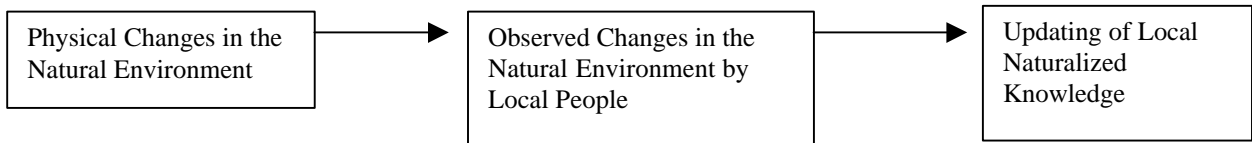


Chart 1: Naturalized Knowledge as a process.

- ❖ Naturalized Knowledge needs to be considered an essential element of the criterion “Aboriginal Participation”.
- ❖ It is recognized that Naturalized Knowledge is very much a part of Aboriginal culture. It is a process of passing important information along from one generation to the next.

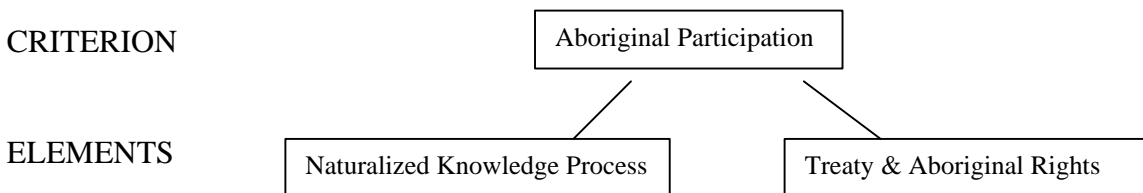


Chart 2: Criterion and Elements

## **Indicators of Naturalized Knowledge**

The following indicators of Naturalized Knowledge were developed for presentation to the working group.

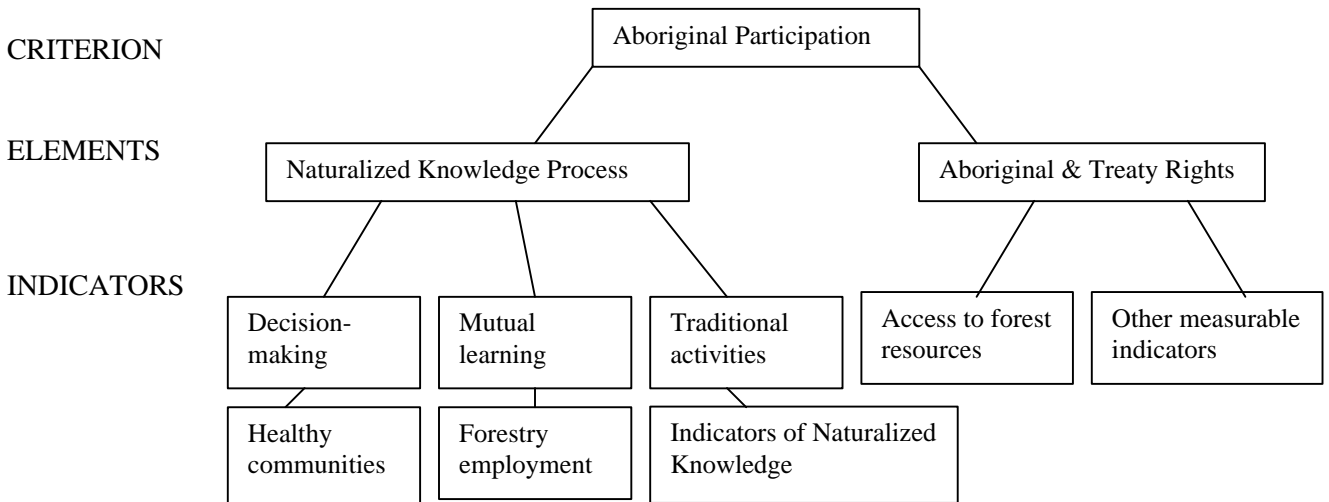


Chart 3. Criteria, Elements and Indicators

A matrix format was developed to include existing CCFM C & I, as well as the newly identified Aboriginal Participation criterion.

Matrices are used as organizational tools for assessing the effects of any work that will impact the environment. Typically a company will include in the headings of a matrix, all of the environmental and social issues that need to be addressed in the impact assessment process. A matrix is essential because it can organize a large number of criteria and indicators and evaluates each of the headings equally.

The matrix developed by Petch and Larcombe (Figure 3) was distributed in advance to the various model forests and affiliates in preparation for discussion at the Naturalized Knowledge workshop at Prince Albert. The matrix was considered to be a draft document outlining a method for ensuring that Naturalized Knowledge is included in the C & I process.

The workshop provided an important opportunity to examine the cultural variables that need to be considered when constructing a matrix. It also revealed that particular

indicators that were relevant in one community were not always important to another. For example, from the small discussion groups, two different matrices were discussed – the CCFM C & I and a natural systems C & I. It was generally agreed that the matrix format was a useful tool for organizing huge amounts of information. It was also evident that a series of matrices was necessary to move from national to local level indicators, and that the indicators could vary from community to community. The Mohawk Council of Akwesane, for example use the following values in their Environmental Assessment Framework. This format was used by one working group as the values along one axis of the local level matrix.

The People *Oukweshow: a*

1. Community
2. Environmental Assessment Program (Environment Department)
3. Administration
4. Mohawk Council

The Earth *leti'nistenha Ohontsia*

1. Soils
2. Geology
3. Erosion

The Plants *TsishoNaturalized Knowledgewaientho:wi*

1. Forestry
2. Medicine Plants
3. Wetland Species
4. Agriculture
5. Exotic Species

The Animals *Kontirio*

1. Wildlife Populations
2. Wildlife Habitat and Conservation
3. Birds
4. Fish and Water Life
5. Insects
6. Agriculture Livestock
7. Exotic Species

The Water *Okeeka'shon:a*

1. Watershed
2. Hydrology
3. River Attributes
4. Drainage systems

*The Air Owerashon:a*

1. Wind Attributes
2. Outdoor Air Quality
3. Indoor Air Quality
4. Weather
5. Climate

*The Thunderers Ratiwe:ras*

1. Acid Rain
2. Natural Fires
3. Noise Pollution

*Sun/Moon/Stars Kionhkehnekha Karahkwa/Ahsonthennekha  
Karahkwa/Otsistanohkwa'shon:a*

1. Ozone
2. Ultraviolet
3. Light Pollution

*The Creator Shonwaia'tison*

1. Cultural Implications
2. Spiritual Integration
3. Ceremonial Thanksgiving

SECONDARY CRITERIA	PRIMARY CRITERIA	Aboriginal Participation		Conservation of Biological Diversity			Ecosystem Condition & Productivity					
	ELEMENTS		Naturalized Knowledge	Treaty & Aboriginal Rights		Ecosystem Diversity	Species Diversity	Genetic Diversity		Disturbance & Stress	Ecosystem Resilience	Extant Biomass
Aboriginal Participation												
	Naturalized Knowledge Process											
	Treaty & Aboriginal Rights											
Conservation of Biological Diversity												
	Ecosystem Diversity											
	Species Diversity											
	Genetic Diversity											
Ecosystem Condition & Productivity												
	Disturbance & Stress											
	Ecosystem Resilience											
	Extant Biomass											
Soil & Water Conservation												
	Physical Environmental Factors		s									
	Policy & Protection Factors											
Global Ecological Cycles												
	Global Carbon Budget											
	Forest Land Conversion											
	Carbon Dioxide Conservation											
	Policy Factors											
	Hydrological Cycles											
Multiple Benefits												
	Productive Capacity											
	Competitiveness											
	Contribution to Economy											
	Non-timber Values											
Societies Responsibility												
	Aboriginal & Treaty Rights											
	Participation by Aboriginal Communities											
	Sustainability of Forest Communities											
	Fair & Effective Decision-making											
	Informed Decision-making											

**Figure 3: MATRIX FOR INCLUDING NATURALIZED KNOWLEDGE IN CRITERIA AND ELEMENTS**



Local Level Matrix

The following example (Figure 4) illustrates the presence of a local level indicator that was identified during the small group discussions at the workshop. It was noted that a high number of trails indicate a well-used area for traditional activities. Potential road construction through this area runs the risk of further fragmenting wildlife habitat.

Therefore, "...as the number of trails increases, the number of roads needs to decrease" (C & I Working Group, 1999).

CRITERIA		ABORIGINAL PARTICIPATION										
SOIL AND WATER CONSERVATION	Indicators	Naturalized Knowledge process	Decision-making	Mutual Learning	Traditional Activities	Healthy Communities	Forestry Employment	Naturalized Knowledge	Treaty & Aboriginal Rights	Access to Forest Resources	Other Measurable Indicators	
<b>Physical Environmental Factors</b>	Percentage of harvested area											
	Non-forest land use											
	Water quality											
	Stream flow measurement											
	Aquatic fauna											
<b>Policy and protection forest factors</b>	Soil & water protection											
	Road construction, stream crossing guidelines				X							
	Percentage of forest types in protected areas											

Figure 4: Local Level matrix

Local level matrices with alternative measurable values were proposed. For example, one group used the natural world components as one axis of the matrix (Figure 5). This allows indicators to be meaningful at a community level.

### Natural Components Matrix

	People	Mother Earth	Water	Plants	Animals	Trees	Birds	Four Winds	Thunder	Sun	Stars	Moon	Elders	Creator	
Biodiversity															
Ecosystem Condition															
Soil & Water					X										
Global Ecological Cycles															
Multiple Benefits															
Society's Responsibility															

Figure 5: Natural Components Matrix

At the workshop, only a few examples of local level indicators were discussed since most of the time was spent working towards a definition of Naturalized Knowledge and developing an approach to include local level indicators in the larger criteria and indicator framework.

According to H. Lickers (personal communication, 1999), a matrix for forest sustainability should reflect the basic principles of the Naturalized Knowledge systems, which include the following

1. The Earth is Our Mother.
2. Cooperation is the way to survive.
3. Knowledge is powerful only if it is shared.
4. The spiritual world is not distant from earth.
5. Responsibility is the best practice.
6. Everything is connected to everything.

(F.H.Lickers, 1994).

## Social/Environmental Matrix

Value Activity	Society's Responsibility	Naturalized Knowledge System	Shadow People
Biodiversity			
Ecosystem Condition			
Soil & Water			
Global Ecological Cycles			
Multiple Benefits			

Figure 6: Matrix as devised by working group for dealing with interaction between various components.

A significant problem in the development of the criteria and indicators thus far, is the fact that Naturalized Knowledge is not considered equal to the scientific data. Many of the same processes are used in development of Naturalized Knowledge and scientific data. Each approach has a system of developing a hypothesis and then testing that hypothesis. Whether this is done in a laboratory or through observation in the natural environment, the process is similar and the resulting knowledge equally valid. The distribution of the knowledge is important in both approaches although the way that this is accomplished is different. There are many articles in the literature that discuss the differences between Traditional Knowledge and western science but it was pointed out at the workshop that in fact, the two approaches work in a similar way. However, there are differences in the way that environmental information is gathered (Table 2). These different approaches are complimentary and are both holistic and particularistic, thus providing “..an incredibly powerful tool” (Lickers in MacMillan 1993). In order that each approach and the resulting knowledge are fully involved in forest sustainability, a framework that allows equal consideration must be established and used.

Table 2: Comparison of Traditional and Western Scientific Approaches

Attribute	Traditional Ecological Knowledge	Western Scientific Knowledge
Relationship	Status quo (subordinate)	Dominant
Dominant mode of thinking	Holistic (intuitive)	Analytical (reductionist)
Communication	Oral tradition; petroglyphic	Literate/didactic
Data creation	Cumulative, progressive	Fast/selective
Prediction	Based on animal cycles	Short-term, linear
Explanation	Cultural, spiritual	Scientific inquiry
Biological classification	Ecological	Genetic & hierarchical
Strategy	Idiographic	Nomothetic

### **3.4 Goal 4 - Establish Protocol for involving Naturalized Knowledge in Criteria and Indicator for Sustainable Forest Management.**

This goal was not directly addressed at the workshop although there were opportunities to discuss protocols for sharing knowledge and information. Although this goal was not directly addressed, the workshop was an example of the need for protocol in discussions about Naturalized Knowledge. Because Naturalized Knowledge cross-cuts all cultural affiliations protocols will need to be considered at the community level.

Information about land use and occupancy, that is either mapped on paper or in a GIS format, has been identified as the most compatible type of information for use by forestry companies. The question of ownership of the information and sharing will need to be addressed at a community level or, quite possibly on a more individual basis. The information belongs ultimately to the individual who chose to share it. The willingness to share the information will be based on mutual respect and a cooperative relationship that the individual has with the person collecting the information. Individuals will not share information if they are not made fully aware of how the information will be used.

It was recommended at the workshop that Elders from the communities needed to be involved in establishing indicators or criteria for forest sustainability. The Elders have the knowledge and wisdom regarding traditional knowledge and can speak for the community.

#### **4.0 Summary and Conclusion**

Understanding and using Naturalized knowledge requires a commitment to long-term relationships by both the forest-related industries and the Aboriginal people. It requires respect for Aboriginal culture, and a continued effort to listen and to share information.

The traditional ways of having "meetings" or "councils" varies from people to people across Canada but there are some common protocols that need to be respected and followed. Being knowledgeable about the protocols, and understanding the various communities' needs in adhering to particular protocols, requires open communication between individual community members and individuals from industry.

Industries are now recognizing that cultural differences have to be taken into consideration when they are conducting business and interacting with people from different cultural backgrounds.

Public consultation is an important part of the forest management planning process. The public consultation processes is the primary ways the forestry companies address the Criteria called "Societies Responsibilities" in which the elements of "Fair and Effective Decision-Making" and "Informed Decision-Making" have to be addressed.

In our contact with the Forestry Companies for example, it was noted that many of the companies now realized the need to go directly to the communities rather than expect the community members to make their needs heard through the usual business channels (i.e. letters, phone calls, emails etc.). For example, in Manitoba, Pine Falls Paper Company has heard from the local Aboriginal people that the company must dedicate specific individuals to the meetings with the Aboriginal and Metis communities so that a relationship can be established and maintained. As well, telephone calls to, and informal chats with, one or two individuals do not constitute community consultation, nor should the opinions of only a few individuals be taken as representing the entire community.

The formal Open House meetings are generally not well attended but it is recognized that the planning process has to be taken to the communities. Other ways of communicating that are culturally appropriate need to be examined. As yet, there are no formalized plans

for inclusion of Naturalized Knowledge into the management process although there is an explicit recognition of its importance to First Nation people.

At the end of the workshop at Prince Albert, it was agreed upon that another workshop needed to be held in the very near future to maintain the intense energy and enthusiasm.

It was very evident that each community is unique and has its own idea of indicators that represent the values of the community, and that could become part of a national framework. The development of indicators needs to begin with the communities. The indicators can then be brought to the national working group that was established at Prince Albert and compared, sorted and perhaps generalized for the national framework.

## **5.0 Recommendations**

We recommend that:

- 1) the spiritual and cultural values that are part of Naturalized Knowledge be recognized as such.
- 2) protocols which make local people feel comfortable be utilized in the various communities. This involves an acceptance of others' cultural values and a willingness to continue dialogue. This means that the usual format of meetings and open houses may have to change significantly in order to fit specific community needs.
- 3) Elders need to be included in formulating indicators at the community level.
- 4) another workshop must be held within the next two months to continue exploring the kinds of indicators that represent Naturalized Knowledge.
- 5) the indicators that are drafted by the working group meetings need to be taken back to the various communities and compared against the indicators that local people consider measurable values.
- 6) the existing working group remain intact and continue the process of identifying indicators.

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**Companies contacted:**

Weyerhaeuser Canada

Prince Albert, Saskatchewan

Contact Person - Wayne Roznowsky Manger, Public Affairs

Weyerhaeuser incorporates traditional resource use information along with input from stakeholders and the public into both their long-range forest management plans and their current operating plans.

Continually meets one-on-one with other users of the land base, such as trappers holds annual operating plan open houses in local communities where there is enough interest as well as in Prince Albert, Regina and Saskatoon meets with organizations as requested or needed meets with the Montreal Lake Indian Band, local trappers (aboriginal) at Hall Lake and Big River LSAC and La Ronge LSAC, and with Agency Chiefs Tribal Council attends meeting of existing Co-mangement Boards in the predominately Métis communities of Green Lake, Beauval and Dore/Smoothstone.

Tolko Industries Ltd (Formerly Repap)

The Pas, Manitoba

Contact Person - Chris Smith

Tolko has meetings annually in 19 communities, which is a significant increase over past numbers of open houses. Mr. Smith indicated that ongoing discussion with Aboriginal communities are not necessarily formally recorded. Tolko maintains a policy of visiting every principal First Nation community that wants them to come. Cross Lake is not visited because the community does not want them to come.

Abitibi-Consolidated

Thunder Bay, Ontario

Contact Person- Paul Poschmann

Mr Poschmann says that at Spruce River Forest near Thunder Bay is limited direct participation of Aboriginal communities primarily due to lack of direct proximity to those communities. For the last 5 years a consultant has been on their Local Citizens Committee on behalf of a local band business. This committee aids in the development of our forest management plans and reviews the company's annual activities. No open houses have been conducted in Aboriginal communities. The forest companies are not told of aboriginal values in order to keep information confidential.

Domtar Forest Resources

Espanola, Ontario

Contact Person - Craig Boddy

Opportunities for input into Ontario's forest management planning process by First Nations can occur at general information centres, at specific First Nation information centres or at any time throughout the planning process via verbal or written comments. Each plan is prepared with a multi-disciplinary planning team that includes First Nation representation. Each plan is prepared with advice and input from a Local Citizens Committee that includes a First Nation member. Mr. Boddy noted that forest management planning includes identifying high potential cultural heritage sites on the

area being managed through the use of a computer model belonging to the Ontario government. These sites are then “managed using a system to ensure First Nation values are protected. In addition, First Nation people are asked to identify specific areas of value to them so the same protection can be applied. The location of cultural sites are kept confidential to ensure protection.”

Pacific Inland Resources (PIR)  
a division of West Fraser Mills  
Smithers, British Columbia  
Contact Person - Doug Witala

PIR has an open house each year in March to present their Forest Development Plan. At these meetings 1 or 2 people from the local Aboriginal communities attend. The Forest Development Plan is sent to the local Aboriginal communities for review and comment. Meetings are held in the communities with hereditary chiefs, administrators and interested peoples. Each year field trips are held.

West Fraser Timber Mills  
Quesnel, British Columbia  
Contact Person - Stuart Parker

The public input process on the Forest Development Plans includes open house meetings where development plans are presented to the local communities.

Ainsworth Lumber  
Grande Prairie, Alberta  
Contact Person - Tom Brewer

Ainsworth operation holds open houses annually in communities close to where the company is or will be operating. Individuals from Aspen Grove (a Native community south of Grande Prairie) has in the past been hired to gather information on traditional use but open houses have not been held in the community recently.

MacMillan Bloedel Limited  
Nanaimo, British Columbia

Open houses fall under the jurisdiction of the various Divisions. A list of the Division Foresters and their phone numbers was provided so we could contact them directly regarding the public consultation process.

International Forest Products Limited  
Vancouver, British Columbia  
Contact Person - Laszlo Kardos  
No information received.

Pine Falls Paper Company  
Pine Falls, Manitoba  
Contact Person - Bill Snell

Public involvement occurs through workshops with environmental groups, First Nations representatives and in local communities. The Manager, Community and Aboriginal

Relations and Woodlands has been leading an effort towards a Joint Planning Initiative where the First Nation communities would have a more active involvement in Forest Management and become part of the environmental licensing process. The Joint Planning Initiative will look at forming a community working committee that will define what is important to community members and will address issues of “the connection between ecological functions and forest management activities and traditional knowledge”.

Additionally the following companies were contacted but we did not receive a reply.

Fraser Paper Inc.. New Brunswick  
J.D. Irving Ltd. New Brunswick  
Repap New Brunswick  
Diashowa Quebec  
Canadian Forest Products British Columbia  
Crestbrook Forest Industries British Columbia  
Bowater Inc. Nova Scotia  
Cartons Ontario  
Georgia Pacific Ontario  
Roman Corp Ltd. Ontario  
Tembec Quebec  
Minas Nova Scotia  
ABTCO Nova Scotia  
Avenor New Brunswick

### **Education institutions inclusion of Naturalized Knowledge into curriculum**

Education regarding the significance and value of Naturalized Knowledge has to formally start at the universities and colleges level if it is going to be a part of sustainable forest management practices. The inclusion of Naturalized Knowledge in the departments of forestry and environmental studies and management is considered by the study team to be essential to if Naturalized Knowledge is going to be an effective part of the Criteria and Indicator framework.

The educational institutions were asked to what extent is Naturalized Knowledge included in curriculum - are there courses dedicated to First Nations and Forestry? Generally there appears to be an interest and acknowledgment that Traditional Knowledge needs to be part of environmental studies and forestry programs but for the most part it is not been a priority. Some of the institutions pointed towards the Anthropology departments or Native Studies departments where cultural ecology and perceptions are part of the curriculum. The University of British Columbia and possibly the University of Alberta seem to have the most effective First Nation focus. It should be noted that across the board - the forestry companies and the educational referred to “Traditional Knowledge” or “Indigenous Knowledge”. There was some confusion about the “ Knowledge”.

University of British Columbia  
Faculty of Forestry  
Contact Person - Madeleine MacIvor

The forestry faculty at UBC has developed a strategy to incorporate First Nations knowledge in the curriculum. A conservation course, Perspective on First Nations and Forest Lands has steadily been increasing in enrolment since its first year in 1995. First Nations content has been incorporated into three other forestry courses. Ms. McIvor noted that a number of students' papers and graduate essays incorporate First Nations content. The Faculty has also hosted a workshop on Indigenous Perspective in Forestry Education.

University of Northern British Columbia  
Environmental Studies Program  
Contact Person - Annie Booth

One course on First Nations Approaches to Resource Management (third year) is a required course for all Forestry, Recreation/Tourism, and BA in Environmental Studies and in Environmental Science.

University of Guelph  
Faculty of Environmental Sciences  
Contact Person - Jill Johnson

Message forwarded to people in forestry and environmental science but no replies.

Bishop's University  
Department of Biology  
Quebec

Contact Person - Donald Hilton  
Bishop's does not offer any ecology or forestry courses that include Traditional Knowledge.

Northern Alberta Institute of Technology  
Contact Person - Alan Pollock

Aspects of traditional knowledge like fire ecology are discussed in the forest ecology course and one of the books they use includes some traditional knowledge regarding plants. They do not offer a separate course integrating traditional knowledge into forestry practices.

McGill University  
Faculty of Arts  
Contact Person - Colin Scott

Two undergraduate courses are taught which incorporate Indigenous Ecological Knowledge based on Mr. Scott's research with the James Bay Cree and Torres Strait Islands. These courses are taught in the Anthropology Department. One course "Knowledge, Ethics and Environment" is new at McGill this year and is being taught in the School of Environment.

McGill University

Forestry and Environmental Sciences.

Contact Person – B. Coteb

Last year they had a visiting scholar, Elmer Ghostkeeper who had a positive influence on the content of many courses. Mr. Coteb included some Aboriginal content in his courses in Integrated Forest Management. There is also a course called Knowledge, Ethics and the Environment, which incorporates notions of Traditional Knowledge.

University of Alberta

Faculty of Agriculture, Forestry and Home Economics

Contact Person - Robert Hudson

Through cooperative efforts with Renewable Resources, Rural Economy and Native Studies they are building the capacity to include Traditional Knowledge into graduate level courses. A number of instructors have started to include TEK in their courses but there are “few courses devoted specifically to the issue”. A combined degree of B.Sc. Environment and Conservation Sciences/BA Native Studies is in the works and it will allow student to complete two degrees in 5 years. The school of Native Studies also has indicated an interest in a similar arrangement with the B.Sc. Forestry degree but registered professional requirements don't allow much flexibility.

University of New Brunswick

Contact Person - Graham Forbes

Forestry and Traditional Knowledge is not being presented in context of his wildlife or landscape dynamic courses.

University of New Brunswick

Faculty of Forestry and Environmental Management

Contact Person - Ted Needham, Pierre Zundel

A quest speaker has been invited from the Micmac-Maliseet Institute on the UNB campus to describe a native view of how nature works. This two hour lecture is part of a core course in first year and is part of their segment on critical thinking and mental models of nature. The session includes Native prayers, burning of sweetgrass, description of a creation story and a brief overview of how Micmac-Maliseet people see their relationship with the natural world.

Sir Wilfred Grenfell College Cornerbrook

Department of Linguistics

Contact Person Marguerite MacKenzie

In the first two years of programing at Grenfell there is little or no material dealing with Aboriginal approaches to forestry or management. In the third, fourth and fifth years there are a few courses that deal with bioethics and social values. These courses do deal somewhat with non-western values and ethics but it is not a major component.

Additionally, the following Universities or institutions were contacted but no replies were made: Lakehead University, Acadia University, Laval University

**Other contacts**

National Aboriginal Forestry Association

Contact Person - Peggy Smith, Harry Bombay

Received several publications regarding Traditional Knowledge and the Criteria and Indicator process.

Eel Ground First Nations

Contact Person - Steve Ginnish via Peter Etheridge (Fundy Model Forest)

No reply

Garry Raven

Hollow Water First Nations, Manitoba

No Reply

Poplar River, Manitoba

During the Ecoregion 90 Traditional Lands and Occupancy Study conducted by Dr. V. Petch, members of Poplar River reviewed the matrix and a discussion was held regarding the inclusion of Naturalized Knowledge in the C&I framework. The response was that the matrix seemed to be a workable tool.

Petch and Larcombe emailed all of the Model Forest General Managers and Presidents regarding the original workshop date. Additional correspondence was handled through the Prince Albert Model Forest.

Initially, the workshop was to be held at the beginning of this work. One of the primary functions of the workshop was to bring together interested parties and introduce to them a proposed design for including Naturalized Knowledge into the C&I framework. It was expected that discussions regarding the existence and access to Naturalized Knowledge databases would follow from this initial meeting. Because of the sensitive nature of some of this data and the current lack of protocols for its use or confidentiality meant that we were very reluctant to request information without the benefit of the workshop feedback.

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