RECENT RESOURCES ON INDIGENOUS ENGAGEMENT IN THE FOREST SECTOR

JOURNAL ARTICLES

Asselin, H. M. Larouche, and D. Kneeshaw. 2015. Assessing forest management scenarios on an Aboriginal territory through simulation modeling. The Forestry Chronicle 91(3): 426-435. http://pubs.cif-ifc.org/doi/abs/10.5558/tfc2015-072.

ABSTRACT: The dominant management strategy in boreal forests—aggregated clearcuts (AC)—faces increased criticism by various stakeholders, including Aboriginal people. Two alternative strategies have been proposed: dispersed clearcuts (DC) and ecosystem-based management (EM). We modelled the long-term and landscape-scale effects of AC, DC, and EM on a set of indicators of sustainable forest management relevant to an Aboriginal community's values: (1) forest age structure; (2) spatial configuration of forest stands; (3) road network density; and, (4) forest habitat loss to clearcuts. EM created a forest age structure closer to what would result from a natural disturbance regime, compared to AC and DC. Cut blocks were more evenly distributed with EM and DC. The road network density was lower and increased slower with EM, thus reducing the potential for conflicts between forest users. Under EM, a higher forest cover was maintained (and thus potential wildlife habitat) than in AC or DC. The EM scenario provided the best outcome based on the four measured indicators, partly because the constraints imposed on the modeling exercise led it to harvest less than the other scenarios. Annual allowable cut should thus be a key factor to consider to ensuring better compliance with Aboriginal criteria of sustainable forest management.

Keywords: modeling, landscape, Indigenous people, forest management, social acceptability

Baah-acheamfour, M., S.X. Chang, E.W. Bork, and C.N Carlyle. 2017. The potential of agroforestry to reduce atmospheric greenhouse gases in Canada: Insight from pairwise comparisons with traditional agriculture, data gaps and future research. The Forestry Chronicle 93 (2): 180–89. http://pubs.cif-ifc.org/doi/abs/10.5558/tfc2017-024.

ABSTRACT: Canadian agriculture is a source of greenhouse gases (GHG) and agroforestry has the potential to sequester carbon (C), and mitigate agricultural GHG emissions. Agroforestry systems are common features in Canada's agricultural landscape; however, there are limited empirical data to support implementation of agroforestry practices for GHG mitigation. This shortfall of data may be a contributing factor to the lack of policy that supports the use of agroforestry for GHG mitigation in the Canadian agricultural landscape. We reviewed published studies that compared C stocks in vegetation and soils, and/or GHG emissions in agroforestry systems to traditional agriculture across Canada, with the aims of assessing the benefit of adopting agroforestry for GHG reduction. We then identified data gaps and obstacles that could direct future research. We found that most studies reported increases in vegetation and soil organic C storage in areas with woody species compared to herbaceous crops. Agroforestry systems also reduced the emission of CH_4 and N_2O, and increased CO_2 respiration from soil, but few studies have examined these gases. The small set of studies we reviewed demonstrated the potential of agroforestry to store terrestrial C and mitigate GHG emissions. However, additional research is required to verify this pattern across geographic regions, determine the regional potential for development of agroforestry systems, and assess the potential atmospheric GHG reduction at regional and national scales.

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Beaudoin, J-M., L. Bouthillier and G. Chiasson. 2015. Growing deep roots: Increasing Aboriginal authority in contemporary forest governance arrangements. Land Use Policy 49: 287-295. https://www.sciencedirect.com/science/article/pii/S0264837715002392

ABSTRACT: The governance literature highlights a shift away from "government" to new and more complex governing arrangements that involve a greater set of institutions and actors in decision-making processes. According to a number of studies, this shift is ongoing in forestry. This article seeks a better understanding of contemporary forest governance by exploring the emerging role of Aboriginal peoples in the Canadian forest sector. It is well known that Aboriginal participation in forest management is crucial for achieving sustainable forestry. Yet we know little about how Aboriginal communities can induce a change in governing conditions. We examined the various governance arrangements through which the Essipit Innu First Nation in Quebec (Canada) was able to exercise authority over forest management. Using multiple qualitative data gathering techniques, our analysis shows that Essipit innovated in forest governance by creating a partnership with the forest company Boisaco and, thus, gained authority over forest management decisions at the operational level. Our analysis explains that this new governance arrangement is built on growing collaboration and interdependencies between these two parties. Common values, orientations, mechanisms and tools are also necessary conditions. Finally, this research highlights the need for greater cultural understanding.

Beaudoin J-M., L. Bouthillier, J. Bulkan, H. Nelson, R. Trosper, and S. Wyatt. 2016. What does "First Nation deep roots in the forests" mean? Identification of principles and objectives for promoting forest-based development. Canadian Journal of Forest Research 46: 508-519. http://www.nrcresearchpress.com/doi/abs/10.1139/cjfr-2015-0170#.WoSdv4PwaM8

ABSTRACT: We often hear about the resistance of First Nation (FN) communities to the industrial model of forestry, but we hear less about what they wish to achieve. Translating FN perspectives into concepts that are understood by the mainstream society can help inform current and future forest policies. Such translation can support initiatives that seek ways to increase FN participation in the forest sector. This paper documents one process of translation. It identifies the principles and objectives for forest-based development of the Essipit Innu First Nation in Quebec, Canada, reflective of the deep roots that anchor the Essipit to their territory. Based on participatory research carried out between January and July 2013, we identify 34 objectives folded into three core FN principles: Nutshimiu–Aitun (identity–territoriality), Mishkutunam (sharing–exchange), and Pakassitishun (responsibility–autonomy). Our analysis shows that the economic aims of the dominant forestry model are too narrow for FN communities. This paper contributes to expanding FN engagement in forestry through management and economic approaches that are better adapted to their culture and values.

PREPARED BY DR. M.A. (PEGGY) SMITH, WITH HELP FROM HER ACADEMIC FRIENDS, FOR NATIONAL ABORIGINAL FORESTRY ASSOCIATION NATIONAL MEETING, MARCH 8, 2018

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Berkes, F. and I. Davidson-Hunt. 2006. Biodiversity, traditional management systems, and cultural landscapes: Examples from the boreal forest of Canada. International Social Science Journal 58(187): 35-47. http://onlinelibrary.wiley.com/doi/10.1111/j.1468-2451.2006.00605.x/full.

ABSTRACT: There is a relationship between biodiversity conservation and the cultural practices of Indigenous and traditional peoples regarding land and resource use. To conserve biodiversity we need to understand how these cultures interact with landscapes and shape them in ways that contribute to the continued renewal of ecosystems. This article examines the significance of traditional knowledge and management systems and their implications for biodiversity conservation. We start by introducing one key traditional ecological practice, succession management, in particular through the use of fire. We then turn to the example of the Indigenous use of boreal forest ecosystems of northern Canada, with a focus on the Anishinaabe (Ojibwa) of northwestern Ontario. Their traditional practices and cultural landscapes provide temporal and spatial biodiversity and examples of the mechanisms that conserve biodiversity. Learning from traditional systems is important for broadening conservation objectives that can accommodate the sustainable livelihoods of local people. The lens of cultural landscapes provides a mechanism to understand how multiple objectives (timber production, non-timber forest products, protected areas, tourism) are central to sustainable forest management in landscapes that conserve heritage values and support the livelihood needs of local people. The use of broader and more inclusive definitions of conservation and multiple, integrated objectives can help reconcile local livelihood needs and biodiversity conservation.

Bixler, R.P. 2014. From community forest management to polycentric governance: Assessing evidence from the bottom up. Society & Natural Resources 27(2): 155–69.

ABSTRACT: Decentralization of governance is an emerging trend in many natural resource sectors in both developed and developing countries. Despite the normative agenda of community-based natural resource management for social and ecological outcomes, a shift to multilevel or polycentric theorizing is warranted. Polycentric governance recognizes the importance of cross-scale interactions, as well as the horizontal and vertical institutional linkages of authority, networks, and markets in which community institutions are embedded. Based on qualitative community forestry research in Revelstoke, British Columbia, Canada, this article explores the themes of livelihood and local economy, collaborative forest planning and participation, and environmental governance. Bottom-up empirical evidence suggests that viewing community forestry through a polycentric governance network is necessary for theorizing complex cross-scale dynamics. Incentivizing policies that encourage the development of polycentric systems for natural resource governance is important for maintaining local benefits, while increasing adaptive capacity to deal with complex social–ecological challenges.

Keywords: British Columbia, community forestry, community-based natural resource management, cross-scale dynamics, environmental governance, polycentric systems

Borrows, J. 2015 Aboriginal Title and private property. The Supreme Court Law Review: Osgoode's Annual Constitutional Cases Conference 71 (Article 5): 91-134. http://digitalcommons.osgoode.yorku.ca/sclr/vol71/iss1/5.

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ABSTRACT: First, the author shows how Aboriginal title and private property might conflict by providing an example from a post-Tsilhqot'in confrontation in Canada's Salish Sea. Second, the author explains how both the common law and Indigenous peoples' law contain mutually obligatory practices which facilitate syncretic and synergistic relationships to land. Third, he discusses how federalism and Aboriginal rights protections can build relationships on mutually transformative terms under section 35(1) of the Constitution Act, 1982. Fourth, he evaluates the concept of whether so-called "innocent third party purchasers of Aboriginal lands" can prevail in the context of Aboriginal title claims. Finally, Borrows examines four obstacles which might exist in reconciling Aboriginal title with private ownership, and point to how they might be overcome.

Fox, C.A., N.J. Reo, D.A. Turner, et al. 2017. "The river is us; the river is in our veins": Re-defining river restoration in three Indigenous communities. Sustainability Science 12(4): 521-533. https://link.springer.com/article/10.1007/s11625-016-0421-1

ABSTRACT: Indigenous communities are increasingly taking the lead in river restoration, using the process as an opportunity to re-engage deeply with their rivers, while revealing socio-cultural and political dimensions of restoration underreported in ecological and social science literatures. We engaged in collaborative research with representatives from three Indigenous nations in the United States, New Zealand, and Canada to explore the relationship between Indigenous ways of knowing and being (i.e., "Indigenous knowledges") and their restoration efforts. Our research project asks the following: how are Indigenous knowledges enacted through river restoration and how do they affect outcomes? How do the experiences of these Indigenous communities broaden our understanding of the social dimensions of river restoration? Our research reveals how socio-cultural protocols and spiritual practices are intertwined with restoration methodologies, showing why cultural approaches to restoration matter. We found that in many cases, a changing political or legal context helps create space for assertion of Indigenous spiritual and cultural values, while the restoration efforts themselves have the potential to both repair community relationships with water and empower communities vis-à-vis the wider society. We show that restoration has the potential to not only restore ecosystem processes and services, but to repair and transform human relationships with rivers and create space politically for decolonizing river governance.

Keywords: river restoration, Indigenous knowledge, Māori, Anishinaabe

Golden, D.M., C. Audet and M.A. (P.) Smith. 2015. "Blue-ice": Re-framing climate change adaptation from the Indigenous peoples' perspective in the northern boreal forest Ontario, Canada. Climate and Development 7(5): 401-413. DOI: 10.1080/17565529.2014.96604. http://www.tandfonline.com/doi/abs/10.1080/17565529.2014.966048.

ABSTRACT: The northern boreal forest in Ontario, Canada, in the sub-Arctic above the 51st parallel, is the territorial homeland of the Cree, Ojibwe, and Ojicree Nations. These Nations are represented by the political organization Nishnawbe Aski Nation (NAN). January 6–March 31, 2011 the researchers and NAN collaborated in a study to record observations of changes in the forest environment attributed to climate change and share and exchange information and perspectives about climate change. Data were collected from 10 First Nation communities across a geographic area of ~110,800 km^2 (43,000 mi^2). We explore climate change impacts through the lens of "blue-ice", a term embedded in their languages

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across the fieldwork area and reframe adaptation in the First Nations' perspective and worldview. Changes in blue-ice on the landscape are affecting transportation in traditional activities such as hunting and fishing, as well as the delivery of essential community supplies. The word "adaptation" linked to climate change does not exist in their languages and the term is associated with European colonization. We propose the term "continuity" to reflect the First Nation worldview. Our recommendation is giving First Nations' perspectives and knowledge of their territorial landscape a foundational role in the development of climate change policy for Ontario's northern boreal forest.

Keywords: adaptation, climate change, cultural continuity, energy security, First Nations, food security, participatory action research, sub-Arctic, traditional activities, worldviews

Griffith J., A.P. Diduck, and J. Tardif. 2015. Manitoba's forest policy regime: Incremental change, concepts, actors and relationships. Forestry Chronicle 91(1): 71-83. http://pubs.cif-ifc.org/doi/abs/10.5558/tfc2015-012

ABSTRACT: In response to the emergence of Sustainable Forest Management (SFM), forest operations, policies, and governance have become more inclusive of multiple values and of the people holding these values. To assess the extent to which these types of changes have occurred in Manitoba, government legislation and policy documents were examined and semi-directed interviews were conducted with 29 key actors in Manitoba's forest policy regime. In Manitoba, objectives, principles and concepts relating to sustainability and ecosystem-based management have been incorporated into forest policies but not in forest legislation. Additionally, public involvement opportunities have expanded and more people are now involved in advisory capacities. However, a closed policy network and institutional stability have meant that the provincial government and the forest industry maintain primary policy- and decision-making responsibility in Manitoba's forest policy regime. As a result, parties who would need to be included for SFM ideals to be realized are excluded from the network. For SFM to take a deeper hold in Manitoba in both policy and in management practices, transformative change needs to occur. A broader array of interests needs a voice at the center of the network, and *The Forest Act* requires amendment to entrench SFM principles and core concepts.

Keywords: forest governance, Sustainable Forest Management, sustained yield, policy regime, Manitoba, public involvement, Aboriginal participation

Hendlin, Y.H. 2014. From Terra Nullius to Terra Communis: Reconsidering Wild Land in an Era of Conservation and Indigenous Rights. Environmental Philosophy 11(2): 141–174. https://philpapers.org/rec/HENFTN

ABSTRACT: This article argues that understanding "wild" land as terra nullius ("land belonging to no one") emerged during historical colonialism, entered international law, and became entrenched in national constitutions and cultural mores around the world. This has perpetuated an unsustainable and unjust human relationship to land no longer tenable in the post-Lockean era of land scarcity and ecological degradation. Environmental conservation, by valuing wild lands, challenges the terra nullius assumption of the vulnerability of unused lands to encroachment, while indigenous groups reasserting

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their rights to communal territories likewise contest individual property rights. South American case studies illustrate routinized terra nullius prejudices.

Keywords: terra nullius, ecosystem services, terra communis, Latin America, colonialism, Law of Nations, legitimation, conservation, indigenous rights

Hotte, N., H. Nelson, T. Hawkins, S. Wyatt, and R. Kozak. Forthcoming. Maintaining accountability between levels of governance in Indigenous economic development: Examples from British Columbia, Canada. Canadian Public Administration.

Kayahara G.J., and C.L. Armstrong. 2015. Understanding First Nations rights and perspectives on the use of herbicides in forestry: A case study from northeastern Ontario. Forestry Chronicle 91(2): 126-140. http://pubs.cif-ifc.org/doi/abs/10.5558/tfc2015-024

ABSTRACT: This article provides forestry professionals with an improved understanding of why First Nations are opposed to the use of chemical herbicides for silvicultural purposes on their traditional lands, based on a case study in northeastern Ontario. Results were generated using a modified form of a focus group approach. First Nations opposition to herbicide use involved not only concerns over human and environmental health (concerns common among the general public) but also spanned from treaty rights, mistrust, and respect issues to herbicide use being incongruent with traditional First Nations worldviews. The results illustrate that the science-education approach typically used to address public opposition to herbicides is neither adequate nor appropriate for addressing First Nations concerns. Instead, a more in-depth engagement and approach, centred on genuine respect for First Nations rights, culture and history, is needed to arrive at solutions that are consistent with each First Nation community's values and terms.

Keywords: First Nations, Aboriginal, Indigenous, traditional ecological knowledge, herbicides, forestry, perceptions, risk, worldviews, vegetation management, silviculture, boreal forest

Lawler, J.H., and R.C.L. Bullock. 2017. A case for Indigenous community forestry. Journal of Forestry 115(2): 117-125. http://www.ingentaconnect.com/contentone/saf/jof/2017/00000115/00000002/art00007

ABSTRACT: Local control, benefits, and values are core principles of Indigenous community forestry, which is a relevant management model for North America where communities and forests increasingly face competing and complex demands. In this article, we discuss the core principles and supporting conditions of indigenous community forestry in the context of Manitoba, Canada, where indigenous and forestry issues are closely connected. We characterize indigenous involvement in forest management in Canada to highlight the significance of forest-community connections and link recent developments to the Manitoba context to consider the potential for indigenous community forestry based on existing conditions, forest development opportunities, and needs.

Keywords: case study; community forestry; indigenous forestry; sustainability

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Lyver, P.O., P. Timoti, A.M. Gormley, C.J. Jones, S.J. Richardson, B.L. Tahi, and S. Greenhalgh. 2017. Key Maori values strengthen the mapping of forest ecosystem services. Ecosystem Services 27: 92-102. https://www.sciencedirect.com/science/article/pii/S2212041617302711

ABSTRACT: Different value-belief systems influence the importance placed upon ecosystem services (ES) and their benefits, in particular cultural ecosystem services. We mapped forest values to interview narratives across four biocultural themes deemed relevant by Tuawhenua Maori in New Zealand: (1) importance of place; (2) capacity of forest to provide; (3) connection between forest and community; and (4) future aspirations. Mauri (life force), mahinga kai (food procurement), oranga (human well-being) and te ohanga whai rawa (economic development) were the values identified most frequently across the four community-based themes. Ahikaroa (connection with place) and mahinga kai were the most frequently assigned values to Themes 1 and 2 respectively, while mauri was the value expressed most frequently in relation to Themes 3 and 4. While provisioning services contribute to the immediate well-being of indigenous peoples, cultural services associated with these activities are also vitally significant as they constitute the embodiment and growth of the culture and cannot be substituted. The comprehensive articulation of indigenous peoples' values within an ES framework can assist with developing a common language within environmental decision-making processes and tools across cultures

Keywords: forest, Indigenous peoples, life force, Maori, reciprocity, values

Maclean K., C.J. Robinson, and D.C. Natcher. 2015. Consensus building or constructive conflict? Aboriginal discursive strategies to enhance participation in natural resource management in Australia and Canada. Society and Natural Resources 28(2): 197-211. http://www.tandfonline.com/doi/abs/10.1080/08941920.2014.928396?journalCode=usnr20

ABSTRACT: This article analyzes the strategies used by the Girringun Aboriginal Corporation from the Wet Tropics, Australia, and the Innu Nation of Labrador, Canada, in their efforts to participate in natural resource management within their traditional lands. Comparative research highlights that both Aboriginal groups engage in strategies of consensus building and constructive conflict, matching their choice to the dynamic institutional settings that govern natural resource management in their respective territories. Both groups build consensus for more equitable participation in natural resource management institutions while engaging, when necessary, in forms of constructive conflict that will bring about more expedient institutional change needed to fully reflect the full suite of Aboriginal interests and values. The result is a mix of Aboriginal strategies that are used to instigate planning reforms on their traditional estates.

Keywords: Aboriginal governance, collaborative environmental governance, co-management, natural resource management, place

Nikolakis W., and H. Nelson. 2015. To log or not to log? How forestry fits with the goals of First Nations in British Columbia. Canadian Journal of Forest Research 45(6): 639-646. http://www.nrcresearchpress.com/doi/abs/10.1139/cjfr-2014-0349#.WoSoEYPwaM9

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ABSTRACT: Commercial forestry has played an important role in the Canadian economy. Yet, First Nations (FNs) communities have not shared equitably in the benefits. Since 2002, the government of British Columbia (BC) has actively sought to address this inequity by increasing the volume of forest harvesting tenures to FNs. The rationale is that rights to harvest will also enhance economic and then social outcomes, as well as address broader legal and political disputes. However, whether these rights can translate into the expected benefits has received little attention. This paper seeks to help address this knowledge gap by interviewing FNs experts and forestry professionals in BC to understand the long-term goals of FNs in forestry, to strategically evaluate how (and if) opportunities from forestry arise, and to identify institutional factors that influence successful participation in forestry. What we found is that forest tenure can promote economic outcomes, but it often comes at the expense of other intrinsic forest values. We conclude that a rights-based approach alone will not achieve the diverse outcomes related to forestry without effective governance by FNs to evaluate and capitalize on the opportunity in ways that are legitimate to the individual community's values.

Keywords: First Nations, British Columbia, forest tenures, forestry, governance

Papillion, M., and T. Rodon. 2017. Proponent-Indigenous agreements and the implementation of the right to free, prior, and informed consent in Canada. Environmental Impact Assessment Review 62: 216-224. https://www.sciencedirect.com/science/article/pii/S0195925516301913

ABSTRACT: Indigenous peoples have gained considerable agency in shaping decisions regarding resource development on their traditional lands. This growing agency is reflected in the emergence of the right to free, prior, and informed consent (FPIC) when Indigenous rights may be adversely affected by major resource development projects. While many governments remain non-committal toward FPIC, corporate actors are more proactive at engaging with Indigenous peoples in seeking their consent to resource extraction projects through negotiated Impact and Benefit Agreements. Focusing on the Canadian context, this article discusses the roots and implications of a proponent-driven model for seeking Indigenous consent to natural resource extraction on their traditional lands. Building on two case studies, the paper argues that negotiated consent through IBAs offers a truncated version of FPIC from the perspective of the communities involved. The deliberative ethic at the core of FPIC is often undermined in the negotiation process associated with proponent-led IBAs.

Keywords: Indigenous peoples, project proponents, free, prior, and informed consent, Impact and Benefit Agreements, environmental impact assessment, Canada

Rakshit, R., C. Shahi, M.A. (P.) Smith & A. Cornwell. 2018. Bridging Gaps In Energy Planning for First Nation Communities, Strategic Planning for Energy and the Environment 37(3):17-42. http://www.tandfonline.com/doi/abs/10.1080/10485236.2018.11958658?journalCode=ustp20

ABSTRACT: There is a link between energy security, economic prosperity, sustainability and sovereignty for Indigenous communities in Canada. Geographically remote locations, absence of all-season roads, off-grid status, diesel dependency and lack of alternative energy access causes energy insecurities along with economic, social, and local environmental problems for the Keewaytinook Okimakanak (KO) First Nation communities in northwestern Ontario. Being free of diesel dependency and scoping sustainable

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energy solutions are immediate priorities. Both are key motivational factors for effective community energy planning (CEP). However, most CEP is based on top-down decision making approaches which lack effective community engagement to design culturally appropriate, community-centric energy plans. Such approaches fail to acknowledge local socio-cultural drivers as indicators of energy planning. This article details the disconnects between theory and practice in energy planning for First Nation communities. The overarching purpose of this article is to bridge knowledge gaps regarding socio-cultural requirements, discuss the social costs in energy planning, and advance academic literature about indigenous perspectives on energy planning. A literature review, key informant interviews and in-field observations in KO First Nation communities form the basis of our study. This article examines community insights on local energy planning to elicit drivers and determinants for a conceptual, bottom-up energy planning framework. It offers recommendations to integrate socio-cultural factors as part of a sustainable and functional energy planning approach for the KO communities. It provides justification that this process ensures multiple benefits such as buy-in by the communities, acceptance, and readiness for CEP implementation which fosters community ownership, self-determination, pride and empowerment. The research findings are timely. There is growing interest in ensuring local energy security amidst longstanding colonial treatment and marginalization of indigenous communities in the broader context of Canada's greenhouse gas commitments.

Rathwell K.J., D. Armitage, F. Berkes. 2015. Bridging knowledge systems to enhance governance of the environmental commons: A typology of settings. Interational Journal of the Commons 9(2): 851-880. https://www.thecommonsjournal.org/articles/10.18352/ijc.584/

ABSTRACT: We offer a typology of settings to bridge scientific and indigenous knowledge systems and to enhance governance of the environmental commons in contexts of change. We contribute to a need for further clarity on how to incorporate diverse knowledge systems and in ways that contribute to planning, management, monitoring and assessment from local to global levels. We ask, *what settings are discussed in the resource and environmental governance literature to support efforts to bridge indigenous and scientific knowledge systems?* The objectives are: 1) to offer a typology that organizes various settings to bridge knowledge systems; and 2) to elaborate on how these settings function independently and in concert, using examples from a diverse literature in addition to field research experience. Our focus is on indigenous and scientific knowledge, but the typology offers lessons to bridge diverse knowledge systems more generally, and in ways that are sensitive to a moral, political and process-based approach. The typology includes specific methods and processes, brokering strategies, governance and institutional contexts, and the arena of epistemology. We describe each setting in the typology, and provide examples to reflect on the function and potential outcomes of different settings. Insights from our synthesis can inform policy and participatory action.

Keywords: Arctic, environmental governance, indigenous knowledge, knowledge systems, multi-level governance, traditional knowledge

Reo, N.J., K.P. Whyte, D. McGregor, M.A. Smith and J. Jenkins. 2017. Seven principles for Indigenous partnerships in landscape-scale governance. AlterNative: An International Journal of Indigenous Peoples 13(2): 58-68. http://journals.sagepub.com/toc/alna/13/2

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ABSTRACT: Regional, multi-actor environmental collaborations bring together diverse parties to achieve environmental protection and stewardship outcomes. Involving a range of participants helps involve alternative forms of knowledge, expertise, and perspectives; it may also present greater challenges in reaching agreements, particularly when both Indigenous and non-Indigenous parties are involved. The authors conduct a cross-case study of 39 regional partnerships involving Indigenous nations from the Great Lakes basin of North America with the aim of determining the factors that enable Indigenous partners to remain engaged in multi-actor collaborations. Six characteristics influenced Indigenous nations' willingness to remain engaged: respect for Indigenous knowledges, control of knowledge mobilization, intergenerational involvement, self-determination, continuous cross-cultural education, and early involvement. Being attentive of these factors can help partnerships achieve their environmental goals by keeping important partners at the table.

Keywords: Indigenous knowledge, environmental governance, co-management, environmental stewardship

Robitaille, P.A., C. Shahi, M.A. (P.) Smith and N. Luckai. 2017. Growing together: A principle-based approach to building collaborative Indigenous partnerships in Canada's forest sector. The Forestry Chronicle 93(1): 44-57. http://pubs.cif-ifc.org/doi/abs/10.5558/tfc2017-010

ABSTRACT: While a great deal of recent research has focused on opportunities for Indigenous participation in Canada's forest sector, relatively little has explored how to translate various lessons learned into inclusive and mutually-beneficial collaborative processes. Through a review of recent peer-reviewed literature examining Indigenous participation in forest management and development, this paper seeks to fill the current knowledge gap by proposing a set of five principles, with twenty-three underlying supporting mechanisms, that can be adopted by Indigenous communities, resource managers and government policy makers to help facilitate meaningful collaboration within the forest sector. These principles include: building respectful relationships; broad community engagement; bridging knowledge and value systems; flexible and holistic management systems; and clear and relevant measures of success. Although the proposed principles may be implemented either individually or in various combinations, to both improve existing collaborative arrangements and develop new ones, they may be best conceptualized as an integrated, incremental process involving any number of motivated partners. It is hoped that the lessons presented in this article will serve as a basis for diverse stakeholder groups to better understand each other's needs and ultimately work more effectively towards achieving respectful co-existence and equity in Canada's forest sector.

Keywords: Aboriginal, collaboration, development, First Nation, forest, Indigenous, management, natural resource, partnership, planning

Smith, Dr. M.A. (Peggy) and Pamela Perreault. 2015, updated 2017. Are All Forest Certification Systems Equal? An Opinion on Indigenous Engagement in the Forest Stewardship Council and the Sustainable Forestry Initiative. National Aboriginal Forestry Assoc., Ottawa, ON. 47 pp. http://www.nafaforestry.org/pdf/2017/FSCSFIComparisonPaper_Final_28sep2017.pdf

ABSTRACT: This discussion paper, written with the interests of Indigenous forest businesses and the rights of Indigenous peoples in mind, provides a closer look at the evolution of two forest certification

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systems—the Forest Stewardship Council (FSC) and the Sustainable Forestry Initiative (SFI)—focusing on their relationships with Indigenous peoples. Why? Because forest certification is becoming increasingly significant in both the marketplace and government policy, and Indigenous peoples must determine for themselves the most appropriate certification system for their needs. The aim of this paper is to encourage all potential and existing Indigenous participants in forest management to critically evaluate these systems and to suggest ways to improve each system's response to Indigenous rights and interests.

Smith, M.A. (Peggy). 2015. A reflection on First Nations in their boreal homelands in Ontario: Between a rock and a caribou. Conservation and Society 13(1): 23-38. http://www.conservationandsociety.org/text.asp?2015/13/1/23/16124

ABSTRACT: This article provides some thoughts on the impacts of the conservation vs development paradigm on First Nations, as it has played out in the Canadian Boreal Forest Agreement and the Far North Act in northern Ontario, Canada. The author contends that the dichotomy between conservation and development does not fit the First Nations' worldview in which First Nations assume responsibility for land stewardship. The author points to the need for non-governmental organisations (especially environmental non-governmental organisations) and the private sector to respect, and learn from, First Nations by ensuring they play a key role in decision making about land and resource use in their territories-one based on free, prior, and informed consent.

Keywords: boreal, management, conservation, Indigenous peoples, Aboriginal and treaty rights, Ontario, Canada

Teitelbaum, Sara. 2015. Le respect des droits des peuples autochtones dans le régime forestier Québécois: Quelle évolution (1960-2014)? Recherches sociographiques 56(2–3): 299–323. https://www.erudit.org/en/journals/rs/2015-v56-n2-3-rs02285/1034209ar/

RÉSUMÉ: Cet article propose un aperçu historique de l'évolution du régime forestier en ce qui concerne l'intégration des droits et intérêts des peuples autochtones pendant la période allant de 1960 à 2014. À l'aide d'un cadre théorique élaboré par HILL *et al*. (2012), nous abordons la question du partage de pouvoir entre l'État et les nations autochtones. L'analyse révèle une quasi-exclusion des intérêts autochtones avant le début des années 2000. Les mesures mises en place au cours de cette période se ramènent à trois catégories: les consultations sur les plans, les consultations sur les orientations politiques, et le développement économique par l'allocation de petite tenures forestières. Néanmoins, pour la plupart des nations autochtones, le régime forestier offre peu d'occasions d'influencer les décisions à un niveau stratégique.

Mots clés : Droits autochtones, Premières Nations, politique forestière, gestion forestière, consultation

ABSTRACT: This article offers a historical overview of the development of the forestry regime with regard to the integration of the rights and interests of indigenous peoples during the period from 1960 to 2014. Using a theoretical framework developed by Hill *et al.* (2012), we address the issue of power sharing between the state and indigenous nations before the beginning of the 2000s. The measures implemented during this period can be grouped into three categories: consultation on forest

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management plans, consultation on policy orientations and economic development through the allocation of small forest tenures. Nevertheless, for most Aboriginal nations, the forestry regime offers little opportunity to influence decisions at a strategic level.

Keywords : indigenous rights, First Nations, forestry regime, forest management, consultation

Uprety, Y., H. Asselin and Y. Bergeron. 2017. Preserving ecosystem services on Indigenous territory through restoration and management of a cultural keystone species. Forests 8: 194-210 file:///C:/Users/user/Downloads/Upretyetal_EcosystemServices_2017.pdf

ABSTRACT: Eastern white pine (Pinus strobus L.) is a cultural keystone tree species in the forests of eastern North America, providing numerous ecosystem services to Indigenous people. White pine abundance in the landscape has considerably decreased over the last few centuries due to overharvesting, suppression of surface fires, extensive management, and plantation failure. The Kitcisakik Algonquin community of western Quebec is calling for restoration and sustainable management of white pine on its ancestral territory, to ensure provision of associated ecosystem services. We present five white pine restoration and management scenarios taking into account community needs and ecological types: (1) natural regeneration of scattered white pines to produce individuals of different sizes and ages used as medicinal plants; (2) protection of supercanopy white pines used as landmarks and for providing habitat for flagship wildlife species, and younger individuals left as regeneration and future canopy trees; (3) the uniform shelterwood system to create white pine-dominated stands that provide habitat for flagship wildlife species and support cultural activities; (4) under-canopy plantations to yield mature white pine stands for timber production; (5) mixed plantations to produce forests with aesthetic qualities that provide wildlife habitat and protect biodiversity.

Keywords: Aboriginal people; ecological restoration; ecosystem services; Pinus strobus L.; shelterwood; sustainable forest management; traditional ecological knowledge; white pine

VanSchie R., and W. Haider. 2015. Indigenous-based approaches to territorial conservation: A case study of the Algonquin Nation of Wolf Lake. Conservation & Society 13(1): 72-83. http://www.conservationandsociety.org/article.asp?issn=0972-4923;year=2015;volume=13;issue=1;spage=72;epage=83;aulast=Schie

ABSTRACT: Wolf Lake First Nation (WLFN), a community within the Algonquin Nation of Canada, has struggled with issues of self-determination and economic development that all First Nations across Canada have experienced. WLFN, with other First Nations in Canada, is advocating for the United Nation Declaration on the Rights of Indigenous Peoples (UNDRIP) as a framework for advancing their rights, dignity, survival, security, and well-being. In keeping with this, WLFN is motivated to create economic opportunities for its community that also protect their values for forest ecosystems. The surrounding region has had a long history of industrial forestry; the community has recently explored alternative economic projects, including eco-tourism and ecosystem service benefits from improved forest management. This paper outlines the history of WLFN's relationship to the land. It highlights more recent interactions with Canadian federal and provincial governments to expand working definitions and parameters of sustainable forest management to include Indigenous approaches to territorial biodiversity conservation. The process involves competing actors and has encountered many challenges.

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The paper also explores the tension between grounded efforts in social, environmental, and economic change by a single First Nation, and the imperfect institutional conditions to meaningfully accommodate their work in conservation and improved forest management.

Keywords: Indigenous, Aboriginal, Indigenous rights, conservation, forest management, protected areas, economic development, First Nations, Algonquin, Wolf Lake First Nation, Canada

Wyatt, S., M. Kessels, and F. van Laerhoven. 2015. Indigenous peoples' expectations for forestry in New Brunswick: Are rights enough? Society and Natural Resources 28(6): 625-640. http://www.tandfonline.com/doi/abs/10.1080/08941920.2014.970735

ABSTRACT: This article considers how competing interpretations of rights upon forestland affect indigenous peoples' ability to derive benefits from forests, using interviews and an evaluation exercise in 13 First Nations communities in New Brunswick, Canada. We asked first what First Nations expect from provincial forest governance arrangements, and second, what is preventing them from attaining their expectations? Informants attached greatest importance to rights and environmental protection, but tangible outcomes fall far short of expectations. Economic benefits are promoted by the government, but are least important for informants and results are mediocre. Undertaking an access analysis, we observe that governance arrangements do not deliver the benefits sought by First Nations, that control mechanisms provide limited participation in governance, and that power remains firmly with government and private industry. We conclude that rights alone do not enable First Nations to access benefits and that governance arrangements do not provide certainty for sustainable management.

Keywords: economic development, forest governance, forest policy, indigenous peoples' rights, property rights, rights-based approaches, sustainable forestry

Zurba, M., A.P. Diduck, and A.J. Sinclair. 2016. First Nations and industry collaboration for forest governance in northwestern Ontario, Canada. Forest Policy & Economics 69: 1-10.

ABSTRACT: The focus of this paper is the move towards greater collaboration among First Nations and forestry companies for the governance of forests in northwestern Ontario, Canada. The economic downturn in the forest economy in Kenora, Ontario in the 2000s opened pathways for new collaborative partnerships to emerge in governance systems that include industry and local, provincial, federal and First Nations governments. In order to enhance our collective understanding of collaborative governance in the forest sector we set out to describe the institutions and institutional changes that made cross-cultural collaboration possible and explain cross-cultural collaboration in terms of meta-governance (values, norms, and principles), particularly in relation to substantive decision-making. Using a review of policy and management documents and semi-structured interviews with governance actors, we examined regional shifts in tenure, the governance system of a leading example of collaboration, and procedures, processes, and organizational structures that helped establish equal decision-making authority that facilitated collaborative relationships. We found that tenure reforms allowed for structural changes in the governance system for the Kenora Forest, these led to formal partnerships between First Nations and industry, and the new governance system involved power sharing in decision-making authority. Conclusions of the work include that future tenure reforms should continue to

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promote collaboration in the region, and that the case study represents a novel type of collaboration between industry and First Nations in Canada.

Keywords: Cross-cultural collaboration, governance, First Nations, forests, land tenure policy, Canada

WEBSITES

Joseph, Bob. 2016. Forestry and Reconciliation: Focus on BC. Working Effectively with Indigenous Peoples Blog, Feb. 10. Indigenous Corporate Training Inc., Port Coquitlam, BC. https://www.ictinc.ca/blog/forestry-and-reconciliation-focus-on-bc

Since the Truth and Reconciliation Commission released its summary report containing 94 Calls- to-Action we have written a series of articles on what various organizations can do towards reconciliation. We have articles on what local governments, municipalities, dioceses and schools are implementing or could implement to reset their relationship with Indigenous people. In this article we visit forestry and reconciliation. We provide an overview and then focus on British Columbia as BC is historically the biggest producer of forest products and its forestry/Indigenous relations have progressed since the infamous "War in the Woods" era. The Association of BC Forest Professionals Self-Assessment Guide is explored as a model of reconciliation.

Indigenous Rights and Resource Governance Research Group with Six Nations Polytechnic. 2018. Indigenous Peoples have the Right to Decide. Website. Wilfrid Laurier University, Waterloo. http://beta.fpic.info/en/

Developed with and for Indigenous Peoples, this website provides information and resources on Free, Prior and Informed Consent as a tool of self-determination to assist communities in decision making. We have selected articles, tool kits, videos, voice messages, and community stories about FPIC and Consultation for viewing and downloading. The website is hosted by Deyohahá:ge, the Indigenous Knowledge Centre, at Six Nations Polytechnic in the territory of Six Nations of the Grand, Oshweken, Ontario, Canada. Deyohahá:ge (Two Roads): "is dedicated to bringing together two streams of consciousness – the ancestral Indigenous knowledge with the best of modern academic knowledge – in order to advance the overall well-being of all peoples."

National Aboriginal Forestry Association. 2018. Website. www.nafaforestry.org

Since 1991, NAFA has been publishing seminal papers on Indigenous engagement in the forest sector. Articles reflecting NAFA's mission cover Aboriginal and treaty rights, economic development, employment, education, input into forest policies, such as criteria and indicators, and international affairs, like t. Since 2007 NAFA has been tracking the number and nature of Aboriginal Forest-Held Tenures in Canada, with an update to be released soon.

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BOOKS/REPORTS

Bone, Robert and Robert Anderson (eds.). 2017. Indigenous Peoples and Resource Development in Canada. Captus Press, Concord, ON. 506 pp. http://www.captus.com/
Includes: Wyatt, Stephen, Jean-François Fortier, Garth Greskiw, Martin Hébert, Solange Nadeau, David Natcher, Peggy Smith, and Ron Trosper. Collaboration between Aboriginal Peoples and the Canadian Forestry Industry: A dynamic relationship, Ch. 5c.

Indigenous peoples continue to enlarge their foothold on their traditional lands as well as to assert their place within the larger Canadian society. A series of Supreme Court of Canada decisions has opened the door for Indigenous input into resource development decisions. Unlike the past, resource projects must pass the test of "Duty to Consult", thus giving Indigenous peoples a powerful place at the decision-making table when resource development decisions are being made. At the same time, Impact Benefit Agreements and other arrangements are emerging as mechanism that help ensure that impacted Indigenous communities participate in and share the benefits of resource activities on their traditional lands.

Without a doubt, the Indigenous World is undergoing a transformation heading towards their version of sustainable resource development. In this transformation, not only do natural resources serve as an essential linchpin to maintaining their cultures but these resources also open opportunities for them to shape their emerging economies and societies within Canada.

Through a wealth of articles and commentaries, the place of natural resources in the world of Indigenous peoples is discussed and analyzed. The text is divided into three parts — Section One: Two Worldviews; Section Two: Renewable Resources; Section Three: Non-Renewable Resources — with a conclusion entitled "The Next Step". The articles and commentaries contain provocative ideas, forcing students to reassess their present mindset and to formulate a new paradigm involving both peoples in a sustainable world. From that perspective, the book is ideal for both Indigenous and non-Indigenous classes.

Bullock, R., G. Broad, L. Palmer & P. Smith (eds.). 2017. Growing Community Forests: Practice, Research, and Advocacy in Canada. University of Manitoba Press, Winnipeg. https://uofmpress.ca/books/detail/growing-community-forests
Includes: Palmer, L. and M.A. (Peggy) Smith. Transformative Community Organizing for Community Forests in Northern Ontario: The Northern Ontario Sustainable Communities Partnership, Ch 2.
Includes: Casimirri, G., and S. Kant. 2017. Factors affecting success in a First Nations, Government, and forest pindustry collaborative Process, Ch. 4.

Canada is experiencing an unparalleled crisis involving forests and communities across the country. While municipalities, policy makers, and industry leaders acknowledge common challenges such as an overdependence on U.S. markets, rising energy costs, and lack of diversification, no common set of solutions has been developed and implemented. Ongoing and at times contentious public debate has revealed an appetite and need for a fundamental rethinking of the relationships that link our communities, governments, industrial partners, and forests.

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The community forest is one path that promises to build social, economic, and ecological resilience. This model provides local control over common forest-lands in order to activate resource development opportunities, benefits, and social responsibilities. Implementing community forestry in practice has proven to be a complex task, however: there are no road maps or well-developed and widely-tested models for community forestry in Canada. But in settings where community forests have taken hold, there is a rich and growing body of experience to draw on.

Growing Community Forests brings leading researchers, practitioners, Indigenous representatives, government representatives, local advocates, and students together to share resources, and tools to forest communities, policy makers, and industry.

Buppert, T. and A. McKeehan. 2013. Guidelines for Applying Free, Prior and Informed Consent: A Manual for Conservation International. Conservation International, Arlington, VA. 32 pp. https://www.conservation.org/SiteCollectionDocuments/CI_FPIC-Guidelines-English.pdf

FPIC gives Indigenous peoples the freedom to determine their own development path. This freedom, when recognized, supports CI's mission of empowering societies to responsibly and sustainably care for nature. By following these guidelines, CI respects indigenous peoples' right to FPIC as well as UNDRIP. CI also recognizes the strong cultural and spiritual ties many indigenous peoples have to their lands and territories and how these ties can strengthen global conservation efforts. CI shares the goal of strengthening conservation efforts with indigenous peoples around the world, and hopes that these guidelines will make the journey a little easier.

Diver, S. 2016. Community Voices: The Making and Meaning of the Xáxli'p Community Forest. A Report to the Xáxli'p Community Forest. 58 pp. http://www.xcfc.ca/media/Community_Voices_Final_Report_2016_Full.pdf

This report looks to Xáxli'p community voices to tell the story of the Xáxli'p Community Forest (XCF)–a groundbreaking initiative that aims to protect, maintain, and restore the interconnected ecological and cultural systems that make up Xáxli'p Survival Territory. The project includes the perspectives of community advisors and government agency staff who worked on the XCF. The Xáxli'p Community Forest Agreement was developed over more than twenty years of negotiations between the Xáxli'p community and the British Columbia (B.C.) Ministry of Forests. This case traces the historical events, negotiations, and community planning sessions leading up to the XCF Agreement. It also A view of the Fraser River canyon that looks downstream towards one of the Xáxli'p community reserve areas, located on one of the terraces that stretch along the canyon. The community refers to this area as "Xáxli'p," which can be translated to mean "brow of the hill." The report covers the community's initial experiences with implementing the XCF in accordance with community plans for doing ecological and cultural restoration. By using interview quotations from Xáxli'p community members – alongside images of the place and people, and my own framings – I hope that this work makes the XCF experience visible to a broader audience, as a place-based example of contemporary Indigenous resource management, cultural survival, and self-determination.

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Joffe, P. 2015. "Veto" and "Consent"—Significant Differences. Assembly of First Nations, Ottawa, ON. https://www.afn.ca/uploads/files/2015_usb_documents/veto-and-consent-significant-differences-joffe-final-july-31-15.pdf

This document offers some analysis on veto and consent and highlights important differences. It addresses these issues in the context of proposed third party developments in or near Indigenous peoples' lands and territories. Extreme statements1 are made by the government of Canada in relation to the UN Declaration on the Rights of Indigenous Peoples, in particular addressing the principle of "free, prior and informed consent" (FPIC). It is important to provide a detailed analysis of the differences between "veto" and FPIC. The government's portrayal of the dangers of FPIC are designed to foster alarm. They run counter to Canada's endorsement of the UN Declaration. Such extreme positions are the antithesis of reconciliation.

Kimmerer, R.W 2014. Braiding Sweetgrass: Indigenous Wisdom, Scientific Knowledge and the Teachings of Plants. Mildweed Editions, Minneapolis MN. https://milkweed.org/book/braiding-sweetgrass

As a botanist, Robin Wall Kimmerer has been trained to ask questions of nature with the tools of science. As a member of the Citizen Potawatomi Nation, she embraces the notion that plants and animals are our oldest teachers. In *Braiding Sweetgrass*, Kimmerer brings these two lenses of knowledge together to take us on "a journey that is every bit as mythic as it is scientific, as sacred as it is historical, as clever as it is wise" (Elizabeth Gilbert).

Drawing on her life as an indigenous scientist, a mother, and a woman, Kimmerer shows how other living beings—asters and goldenrod, strawberries and squash, salamanders, algae, and sweetgrass— offer us gifts and lessons, even if we've forgotten how to hear their voices. In a rich braid of reflections that range from the creation of Turtle Island to the forces that threaten its flourishing today, she circles toward a central argument: that the awakening of a wider ecological consciousness requires the acknowledgment and celebration of our reciprocal relationship with the rest of the living world. For only when we can hear the languages of other beings will we be capable of understanding the generosity of the earth, and learn to give our own gifts in return.

Lennox, C. and D. Short (eds.). 2016. Handbook of Indigenous Peoples' Rights. Routledge, Taylor & Francis Group, New York, NY. 476 pp. https://www.routledge.com/Handbook-of-Indigenous-Peoples-Rights/Lennox-Short/p/book/9781857436419
Includes: McGregor, D. Living well with the Earth: Indigenous rights and the Environment. Pp. 167-180.

This handbook is a comprehensive interdisciplinary overview of indigenous peoples' rights. Chapters by experts in the field examine legal, philosophical, sociological and political issues, addressing a wide range of themes at the centre of debates on the rights of indigenous peoples. The book addresses not only the major questions, such as 'Who are indigenous peoples? What is distinctive about their rights? How are their rights constructed and protected? What is the relationship between national indigenous rights regimes and international norms?' but also themes such as culture, identity, genocide, globalization and development, and the environment.

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The book is divided into eight sections, which will each discuss and analyse a number of themes at the heart of the debates on the rights of indigenous peoples. Part 1: Indigeneity, Part 2: Rights and Governance, Part 3: Indigenous Women's Rights, Part 4: Development and the Environment, Part 5: Mobilization for Indigenous Peoples' Rights, Part 6: Justice and Reparations, Part 7: International Monitoring and Mechanisms for Indigenous Peoples' Rights, and Part 8: Regional Case Studies.

Norton-Smith, K., K. Lynn, K. Chief, K. Cozzetto, J. Donatuto, M. Hiza-Redsteer, L. Kruger, J. Maldonado, C. Viles and K.P. Whyte. 2016. Climate Change and Indigenous Peoples: A Synthesis of Current Impacts and Experiences. Gen. Tech. Rep. PNW-GTR-944. Pacific Northwest Research Station, USDA Forest Services. 138 pp. https://www.fs.usda.gov/treesearch/pubs/53156

A growing body of literature examines the vulnerability, risk, resilience, and adaptation of indigenous peoples to climate change. This synthesis of literature brings together research pertaining to the impacts of climate change on sovereignty, culture, health, and economies that are currently being experienced by Alaska Native and American Indian tribes and other indigenous communities in the United States. This report defines and describes the key frameworks that inform indigenous understandings of climate change impacts and pathways for adaptation and mitigation, namely, tribal sovereignty and self-determination, culture and cultural identity, and indigenous community health indicators. It also provides a comprehensive synthesis of climate knowledge, science, and strategies that indigenous communities are exploring.

Papillon, M. and A. Juneau (eds.). 2016. Canada: The State of the Federation 2013, Aboriginal Multilevel Governance. McGill-Queens University Press, Kingston, ON. http://www.queensu.ca/iigr/canada-state-federation-2013-aboriginal-multilevel-governance-hill-times-best-books
Includes: Wyatt, S. and H. Nelson. Aboriginal engagement in Canada's forest sector: The benefits and challenges of multilevel and multiparty governance, Ch. 8, pp 119-142.

Featured on *The Hill Times Best Books of 2016*.
Traditionally associated with the federal government, Aboriginal policy has arguably become a far more complex reality. With or without formal self-government, Aboriginal communities and nations are increasingly assertive in establishing their own authority in areas as diverse as education, land management, the administration of justice, family and social services, and housing. The 2013 State of the Federation volume gathers experts and practitioners to discuss the contemporary dynamics, patterns, and challenges of Aboriginal multilevel governance in a wide range of policy areas.

Recent court decisions on Aboriginal rights, notably on the duty to consult, have forced provincial and territorial governments to develop more sustained relationships with Aboriginal organizations and governments, especially in the management of lands and resources. Showing that Aboriginal governance is, more than ever, a multilevel reality, contributors address questions such as: What are the challenges in negotiating and implementing these bilateral and trilateral governance agreements? Are these governance arrangements conducive to real and sustained Aboriginal participation in the policy process? Finally, what are the implications of these various developments for Canadian federalism and for the rights and status of Aboriginal peoples in relation to the Canadian federation?

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Raygorodetsky, G. 2017. Archipelago of Hope: Wisdom and Resilience from the Edge of Climate Change. Pegasus Books, New York, NY. 336 pp. http://archipelagohope.com

One cannot turn on the news today without a report on an extreme weather event or the latest update on Antarctica. But while our politicians argue, the truth is that climate change is already here. Nobody knows this better than Indigenous peoples who, having developed an intimate relationship with ecosystems over generations, have observed these changes for decades. For them, climate change is not an abstract concept or policy issue, but the reality of daily life.

After two decades of working with Indigenous communities, Gleb Raygorodetsky shows how these communities are actually islands of biological and cultural diversity in the ever-rising sea of development and urbanization. They are an "archipelago of hope" as we enter the Anthropocene, for here lies humankind's best chance to remember our roots and how to take care of the Earth. These communities are implementing creative solutions to meet these modern challenges. Solutions that are relevant to the rest of us.

We meet the Skolt Sami of Finland, the Nenets and Altai of Russia, the Sapara of Ecuador, the Karen of Myanmar, and the Tla-o-qui-aht of Canada. Intimate portraits of these men and women, youth and elders emerge against the backdrop of their traditional practices on land and water. Though there are brutal realties—pollution, corruption, forced assimilation—Raygorodetsky's prose resonates with the positive, the adaptive, the spiritual—and hope.

Teitelbaum, S. (ed.). 2016. Community Forestry in Canada: Lessons from Policy and Practice. UBC Press, Vancouver, BC. 405 pp. https://www.ubcpress.ca/community-forestry-in-canada
Includes: Robson, James, Mya Wheeler, A. John Sinclair, Alan Diduck, M.A. (Peggy) Smith and Teika Newton. Searching for common ground: An urban forest initiative in northwestern Ontario. Pp. 208-230.
Includes: Palmer, Lynn, M.A. (Peggy) Smith and Chander Shahi. 2016. Community forestry on Crown land in northern Ontario: Emerging paradigm or localized anomaly? Pp. 94-135.

In the past three decades, community forestry has taken root across Canada. Locally run initiatives have been lauded as welcome alternatives to large corporate and industrial logging practices, yet little research has been done to document their tangible outcomes or draw connections between their ideals of local control, community benefit, ecological stewardship, and economic diversification and the realities of community forestry practice.

This book brings together the work of over twenty-five researchers to provide the first comparative and empirically rich portrait of community forestry policy and practice in Canada. Tackling all of the forestry regions from Newfoundland to BC, it unearths the history of community forestry, revealing surprisingly strong regional differences linked to patterns of policy-making and cultural traditions. Case studies celebrate innovative practices in governance and ecological management while uncovering significant challenges related to government support and market access. The future of the industry is also considered, including the role of institutional reform, multiscale networks, and adaptive management strategies.

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This book is key reading for community forestry organizations, government policy makers, environmental NGOs, as well as students and scholars of forest policy, environmental studies, rural sociology, geography, and Canadian studies.

Tindall, D.B., Ronald L. Trosper and Pamela Perreault. 2013. Aboriginal Peoples and Forest Lands in Canada. UBC Press, Vancouver, BC. 364 pp. https://www.ubcpress.ca/aboriginal-peoples-and-forest-lands-in-canada

Aboriginal people in Canada have long struggled to regain control over their traditional forest lands. A history of alienation, marginalization, and social inequality has made this an uphill battle, but the past few decades have seen significant gains in the quest for Aboriginal self-determination. The historic signing of the Nisga'a Treaty in 1998 paved the way for other agreements forged through the BC Treaty process, and Aboriginal participation in resource management is on the rise in both British Columbia and other Canadian provinces. Some Aboriginal communities have started their own forestry companies, and many are starting to benefit more directly from forest resources.

Aboriginal Peoples and Forest Lands in Canada brings together the diverse perspectives of Aboriginal and non-Aboriginal scholars to address the political, cultural, environmental, and economic implications of forest use. This book discusses the need for professionals working in forestry and conservation to understand the context of Aboriginal participation in resource management, including the history of both co-operation and confrontations such as blockades. It also addresses the importance of considering traditional knowledge and traditional land use and examines the development of co-management initiatives and joint ventures between government, forestry companies, and native communities.

This book is accessible to anyone interested in Aboriginal, environmental, and forestry issues, particularly within the context of British Columbia, and it will be particularly valuable for students of forestry, resource management, and Aboriginal studies, as well as those interested in environmental studies, environment and society, and environmental politics.

Whyte, K., C. Caldwell and M. Schaefer. Forthcoming. Indigenous Lessons about Sustainability are not just for 'All Humanity' *in* J. Sze (ed.) Situating Sustainability: Sciences/Arts/ Societies, Scales and Social Justice. NYU Press, New York https://static1.squarespace.com/static/55c251dfe4b0ad74ccf25537/t/5942e1bdf5e2317702e2da5a/1497555389831/Indigenous+Lessons+on+Sustainability+are+not+just+for+All+Humanity.pdf

ABSTRACT: Indigenous peoples are widely recognized as holding insights or lessons about how the rest of humanity can live sustainably or resiliently. Yet it is rarely acknowledged in many literatures that for Indigenous peoples living in the context of settler states such as the U.S. or New Zealand, our own efforts to sustain our peoples rest heavily on our capacities to resist settler colonial oppression. Indigenous planning refers to a set of concepts and practices through which many Indigenous peoples reflect critically on sustainability to derive lessons about what actions reinforce Indigenous self-determination and resist settler colonial oppression. The work of the Sustainable Development Institute of the College of Menominee Nation (SDI) is one case of Indigenous planning. In the context of SDI, we discuss Indigenous planning as a process of interpreting lessons from our own pasts and making practical plans for staging our own futures. If there are such things as Indigenous sustainability lessons

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for Indigenous peoples, they must be reliable planning concepts and processes we can use to support our continuance in the face of ongoing settler colonial oppression.

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