

# Articulation of Spiritual Values in Forest Management Plans

Conference European Forests – Our Cultural Heritage

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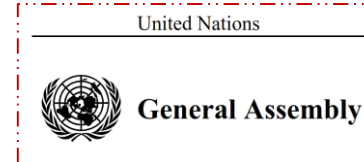


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# 1. The Problem.

## Spiritual / Cultural Values in global policies on forest management



- Convention on Biological Diversity → Forest Principles
- UN General Assembly 2008 → 7 principles of SFM / Cultural Heritage
- UN Strat. Plan for Forests 2017 (concept) → Cult & Spir Values of Forests
- Int. Tropical Timber Organization (ITTO) (2016) → C&I incl. Cult, Spir, Religious and other non-material Benefits
- Vienna Resolution # 3 (Forest Europe) 2002 → C&I incl. Spir. Values
- EU-Action Plan 2006: cultural landscapes, traditional practise and other cultural values of forests

# Spiritual Values in certification:

- Indicators in major international forest certification schemes ...



Forest Stewardship  
Council (FSC) (2015)

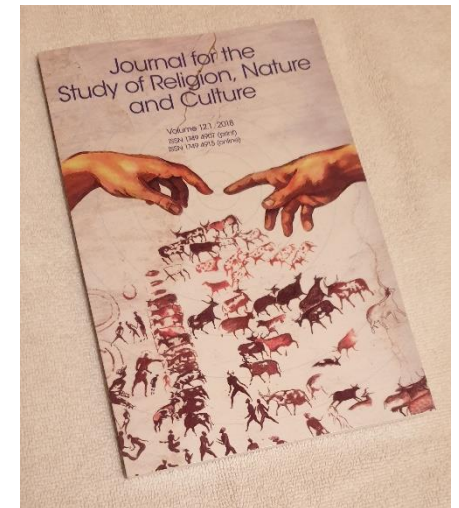


Programme for the Endorsement  
of Forest Certification schemes  
(PEFC) (2011)

→ Not much explicit attention in practice (Agnoletti e.a. 2015)

# Why important?

- Indigenous Peoples in international fora & national reconciliation processes
- Spiritual Values → sustainable forest management & conservation??
- Meta study (Taylor et al. 2016): complex; no religion conducive to nature-friendliness except, perhaps, for:
  - Indigenous spirituality
  - Western nature-based spirituality



# Spiritual values & forests in NL

- Over 31% of the Dutch population  
‘spiritual’ (Bernts & Berghuis 2016).
- Spiritual experience often in nature  
→ environmentally friendly behavior
- Increasing ‘demand’ to forest  
managing organisations
- Response in policies



## *Soul and Business*

SBB business plan  
2015-2020:

“protect,  
experience,  
Utilize”







But: Piecemeal / anecdotal evidence

- How does it 'work' in practice?
- Benefits?

## 2. Forest management plans

- translate strategies into practical prescriptions:
  - Objectives, interventions, timeframe, budget, etc.
- made by professionals and/or with stakeholders
- 'Rational' ----- 'adaptive'
- Strategic, tactical, operational levels



### Language:

- Explicit: 'spiritual'
- Implicit: in 'cultural', 'social' 'non-tangible' etc.
  - Framed in 'religious subtexts' (Jansen 2017)





### 3. Research Questions



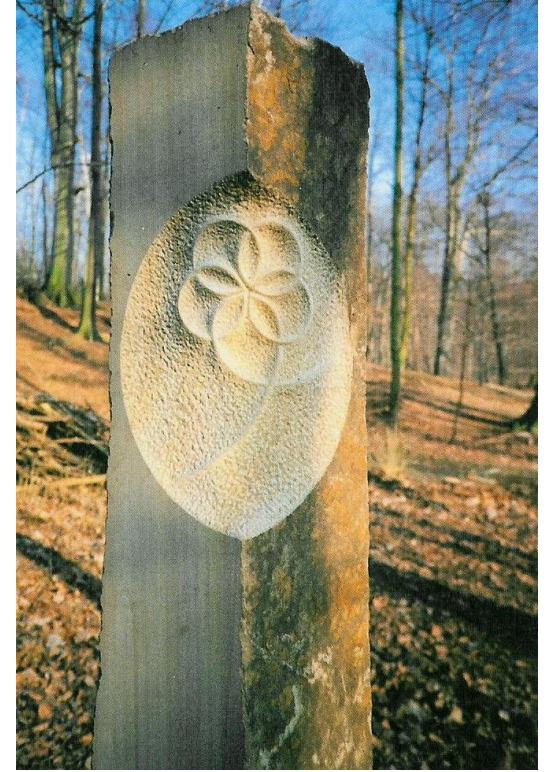
1. What **kinds** of spiritual values can be recognised in forest management plans?
2. To what **degree of operationality** are they articulated?
3. With respect to these questions, do plans with **explicit** spiritual engagement differ from plans with **implicit** spiritual engagement, and if so, how can these differences be explained?

## 4. Theoretical framework

### 4a. What is Spirituality?

No commonly accepted definition

- 'Family resemblance approach' (Taylor 2016):
- No sharp distinction between 'spiritual' and 'religious'
- No preference of one spiritual tradition above another
- Focuses on explanatory power



## Dimensions of Spirituality

	<b><u>Ninian Smart (2002)</u></b>	<b>This study</b>
1.	Emotional and experiential	1a. Experiential - Restorative
		1b. Experiential – Aesthetic
		1c. Experiential – Relational
		1d. Experiential - Life Force/Vital Energy
2.	Practical or ritual	2. Practical or ritual
3.	Narrative or mythical	3. Narrative or mythical
4	Doctrinary and philosophical	4. Philosophical & ethical
5	Ethical and legal	
6	Social and institutional	-
7	Material and economic	-

# Spiritual Values

- Not separated, may flow into each other
- Expressed and related to forests and forest management in a wide range of concepts and terms.
- These terms can be found in the texts of forest management plans.
- When is a textual reference 'in'?
  - Substance refers to striving for an '**Ultimate concern**'  
(Emmons 2003)
  - **Flow/ process** that can be **facilitated** by practices of forest mgt

## 4b. Degrees of operationality (Ode & Fry 2002)

- Forest management planning: hierarchically structured in **planning levels**
  - from 'abstract' orientations, goals and principles
  - to 'concrete' interventions
- Levels vary per country / regio / scale
- Common are 3 levels:
  - Strategic Planning
  - Tactical (or 'forest management' planning', UK)
  - Operational planning
  - Special planning, e.g. catastrophe planning (UK), wildlife (NL State Forest Service)
- NL SBB+ NM: Mostly tactical plans for appr. 20 yrs

We look at tactical or operational level, depending on scale



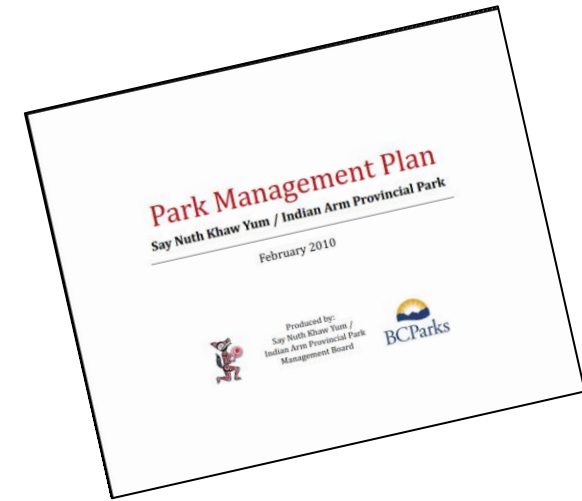


## 5. Analytical Framework

Aspect of the plan:	Dimension of Spirituality						
	Experiential dimensions				Other dimensions		
	1a. Resto- rative	1b. Aes- thetic	1c. Rela- tional (place)	1d. Life force/ vital energy	2. Practical /Ritual	3. Mythical /Narra- tive	4. Philoso- phical/ ethical
<b>1. Background information</b>							
1.1. Description of the area ('what is')							
1.2. Description of the use of the area							
1.3 Governance context							
<b>2. Planning</b>							
2.1. Problems & Threats							
2.2. Objectives, Principles & guidelines							
2.3. Priorities & zoning							
2.4. Pre-field interventions							
2.5. Interventions: protection							
2.6. Interventions: integrated use & rest.							
2.7. Interventions: educ, comm., res'rch							

## 6. Selection of FMPs

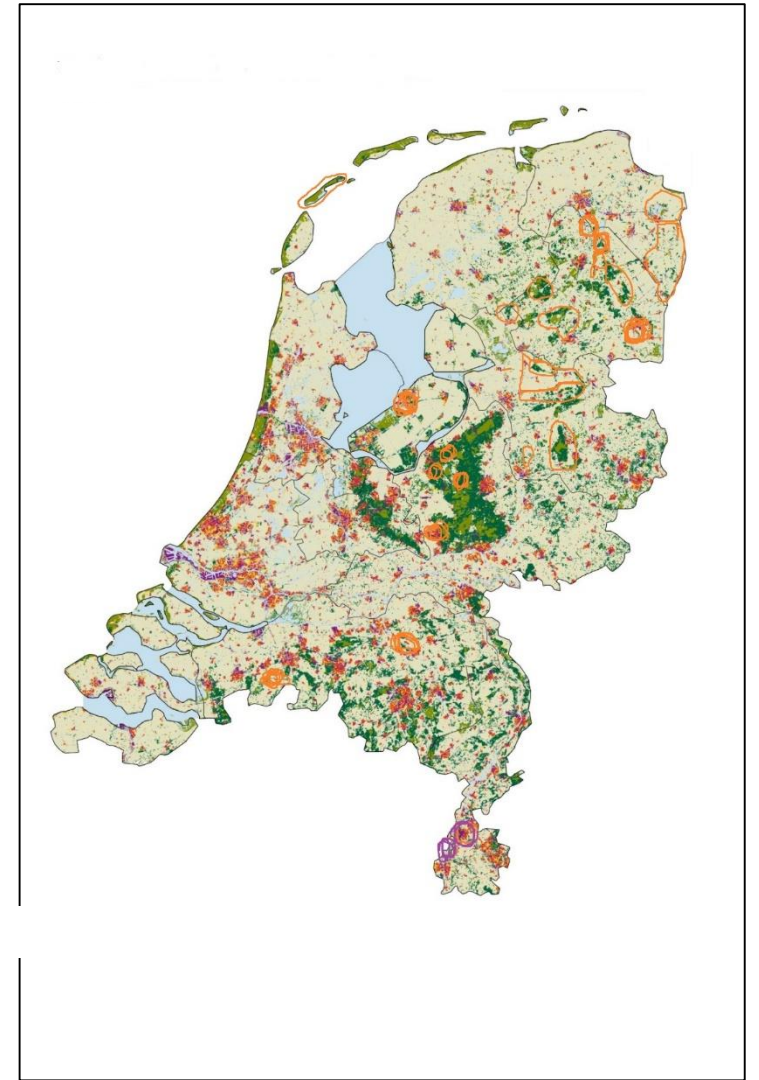
- Selection by stratified random sampling in two areas:
- 15 'explicit' plans in British Columbia, Canada
  - Crown lands and under gov-gov agreements with First Nations
- 15 'implicit' plans in the Netherlands:
  - State Forest Service (Staatsbosbeheer, SBB)
  - Natuurmonumenten
  - Smaller landowners (municipalities and estate owners)
- Criteria for selection:
  - Forest – or woody landscape elements - is the predominant land cover
  - Clear geographical delineation
  - Balanced spreading over BC c.q. the Netherlands
  - Balanced spreading over owner categories (NL)
  - More or less recent (from 2000 onwards)



# Location of Dutch FMPs



# Locations of FMPs in BC and the Netherlands





# Forest Management Plans selected for first analysis

Title of document	Total Area/ forest area (ha)	Year of Publ./Approval	Duration / period	Produced by
<b>Xay Temíxw</b> Land Use Plan. For the Forests and Wilderness of the <b>Squamish</b> Nation Traditional Territory	673,540 ha	2001	2001 - ?	Squamish First Nation
<b>Sea-to-Sky</b> LRMP 2008	1,091,000 ha	2008		BC Govt (i.c.w. FN)
<b>Great Bear</b> Rainforest Order	3,108,876 ha	Jan 2016	till 2025	BC Govt (i.c.w. FN)
Park Management Plan, <b>Say Nuth Khaw Yum / Indian Arm</b> Provincial Park	6821 ha	Feb 2010	"over next 10-20 years"	Say Nuth Khaw Yum / Indian Arm Provincial Park Mgt Board (BC Govt & Tsleil-Waututh Nation)
<b>Heiltsuk</b> Land Use Plan "For Our Chidren's Tomorrows"	-	-	-	Heiltsuk Tribal Council /Heiltsuk Ymas Council



# Heiltsuk Forest Mgt Plan



14 Heiltsuk Land Use Plan

## CULTURAL HERITAGE

Heiltsuk culture derives from our deep attachment to the land and sea, shaping and enriching our language, customs, food, art and objects. Old village sites, shell middens, gravesites, pictographs, culturally modified trees—these are the physical evidence of our long and rich history. Family and place names, oral histories and myths—these also speak powerfully of who we are.

The Heiltsuk are carvers, cooks, craftspeople, storytellers, artists, weavers, teachers, writers, musicians, builders. We are a creative and inventive people. In fact, in 1844, John Dunn,

a European fur trader, described the Heiltsuk's legendary boat building as "ingenious."

We will protect and restore our cultural heritage and traditions, including 800 registered archaeological sites, traditional-use areas and sacred places. We will maintain our cultural practices for Heiltsuk wellness, community strength and identity. And we will rejuvenate our language, spiritual practices and traditional knowledge through education. Our children, parents and Elders will share our culture through mutual learning.



I am very connected to the land, and it is more than what I eat off the land and what I gather off the land...It is hard to put it into words because I just go on the land and I just know that is who I am.

— Kendra Newman



The Heiltsuk people were well known for their ability to build big canoes. They were sort of famous for that. They sometimes were commissioned by other tribes to build a big canoe.

— Yimás Edwin Newman

Photos: (this page top) Heiltsuk youth with old-growth tree; (bottom) procession of chiefs by canoe-catamaran at Kooey River; (opposite page) ocean-going canoe under construction by Ian Reid; (page 17) Heiltsuk mask; (page 12) Larry Campbell, Heiltsuk artist.

# Analytical Framework

Aspect of the plan:	Dimension of Spirituality						
	Experiential dimensions				Other dimensions		
	1a. Resto- rative	1b. Aes- thetic	1c. Rela- tional (place)	1d. Life force/ vital energy	2. Practical /Ritual	3. Mythical /Narra-tive	4. Philoso- phical/ ethical
<b>1. Background information</b>							
1.1. Description of the area ('what is')							
1.2. Description of the use of the area							
1.3 Governance context							
<b>2. Planning</b>							
2.1. Problems & Threats							
2.2. Objectives, Principles & guidelines							
2.3. Priorities & zoning							
2.4. Pre-field interventions							
2.5. Interventions: protection							
2.6. Interventions: integrated use & rest.							
2.7. Interventions: educ, comm., res'rch							

# 7. Preliminary Results

## 7a. Quantitative impression

	Dimension of Spirituality							Total	%
	Experiential dimensions				Other dimensions				
	1a. Restorative	1b. Aesthetic	1c. Relational (place)	1d. Life force/ vital energy	2. Practi- cal /Ritual	3. Mythi- cal /Narra- tive	4. Philoso- phical/ ethical		
<b>1. Background information</b>									
1.1. Description of the area ('what is')	4	7	18	5	7	10	6	<b>57</b>	<b>20</b>
1.2. Description of the use of the area	0	1	8	3	8	5	8	<b>33</b>	<b>12</b>
1.3. Description of the governance context	1	0	1	0	1	1	12	<b>16</b>	<b>6</b>
<b>2. Planning</b>									
2.1. Problems & Threats	1	4	7	0	4	1	6	<b>23</b>	<b>8</b>
2.2. Objectives, Principles & guidelines	3	13	18	1	9	2	21	<b>67</b>	<b>24</b>
2.3. Priorities & zoning	2	3	12	0	5	1	14	<b>37</b>	<b>13</b>
2.4. Pre-field interventions	0	0	0	0	0	1	0	<b>1</b>	<b>0</b>
2.5. Interventions: protection	0	0	2	0	0	1	6	<b>9</b>	<b>3</b>
2.6. Interventions: integrated use & rest.	0	1	2	1	4	0	7	<b>15</b>	<b>5</b>
2.7. Interventions: educ, comm., research	0	0	6	0	3	6	9	<b>24</b>	<b>9</b>
<b>Total of items:</b>	<b>11</b>	<b>29</b>	<b>74</b>	<b>10</b>	<b>41</b>	<b>28</b>	<b>89</b>	<b>282</b>	<b>100</b>
<b>% of items per dimension:</b>	<b>4</b>	<b>10</b>	<b>26</b>	<b>4</b>	<b>15</b>	<b>10</b>	<b>32</b>	<b>100</b>	

## 7b. Preliminary results – qualitative impression

**Restorative:** mostly in descriptive parts of plans:

*“places to heal”, “plants providing medicine and sustenance”, “conflict with noisy motorboats”, tourism”*

**Aesthetic:** in descriptive parts, but also in objectives and priorities /zoning:

*“The abundant natural features [...] sense of wilderness, viewsapes, [...] provide diverse and highly valued recreational opportunities for residents and visitors alike”*

*“In Say Nuth Khaw Yum / Indian Arm Provincial Park, a Special Feature Zone is designated for a site that illustrates the natural splendor of the area or holds special cultural significance to the Tsleil-Waututh Nation.”*

**Relational:** often described as a given feature of land and people, but also problems, priorities and interventions

*“The whole traditional territory holds a legacy of language, tradition, legend, spirituality and use that closely links the people to their territory. The whole territory is the repository of the Nation’s stories, mythology and oral history”.*

*“erosion”, “increasing tourism”*

Designation of Wild spirit areas ; Communication programmes

**Life force/vital energy:** some descriptions: *“Powerful, potentially harmful energy in Silver Falls” “We get the Tumuth from the cedar. My grandma used to say that is the blood of the earth and that’s where we get our power”*

# Preliminary results – cont'd

**Practical/ritual:** descriptions of places, cedar trees for totem poles, ceremonies, hunting for regalia; Problems: scarcity of material, and places; objectives to create more places and resources for 'cultural use', ceremonies etc. Interventions: rejuvenation of these practices.

*"longhouse tradition - important part of cultural practice and spiritual rejuvenation"*

**Mythical / Narrative:** emphasis on importance of oral history, connected with the land, plants and trees; transmitted by Elders. Interventions: *Identify sacred areas where mythological stories took place [...] and became part of the oral tradition.*

Indigenous names back in place names; and Indigenous design in signboards etc.

**Philosophical/ethical:** In 2 plans reference to philosophical system:

*"an incredibly complex body of songs, lore, stories, myths and legends that describe what natural resources exist, and how they should be managed. This extremely detailed body of information, which represents the collective, cultural experience of place, is commonly described as 'traditional knowledge'."*

*"Gv'íl.ás as our "power" over all matters that affect our lives. Responsibility to manage resources and to provide material well-being is part of this complex concept. Based on Gv'íl.ás, the Heiltsuk are the responsible stewards of the land."*

Comes back in Objectives, Priorities, and communication and knowledge transfer.

*"At Granite Falls [...] a traditional longhouse would be constructed to serve as a cultural interpretive centre"*



# 8. The way ahead

## **This paper:**

More 'explicit' plans  
Analysis of 'implicit' plans  
Comparison of results

## **Next papers:**

Practices: Inventory & analysis in NL  
Case study (1-2) in NL or surrounding countries

Work in progress...

Thank You!

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