

**BELIEF, WHOLENESS, AND EXPERIENCE:
SENSITIZING PROFESSIONAL LAND MANAGERS
TO SPIRITUAL VALUES¹**

by
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INTRODUCTION

We have spent the last 15 years working on the ground, doing land use evaluation and planning with Indigenous people and rural communities--with people who say, unequivocally, "This land is our home . . . This land is sacred to our people . . . This stream, this forest, this fish, this tree are essential to our way of life." We have used our expertise to help people protect the land and its values for them.

In this process, we have learned a lot. We are happy to share what we have learned, with the caveat that it is the result of our personal experience and not a set of scientific findings or precise definitions. Most aspects of protecting spiritual values cannot be defined scientifically, because spiritual values are not quantifiable; they are part of an interconnected whole.

We are speaking from the viewpoint of university-trained professionals who work, every single day, with people whose spiritual values dominate their method of land use. These are also people--let's not kid ourselves about this--whose land has been degraded, in many cases beyond reclamation, by other people who have "managed" it, either for them or in spite of them.

We have not, by and large, found academic approaches very helpful. We have found it helpful to listen, to be humble, and to believe what the people tell us. We have found it helpful to know and respect who we are (a scientist and a writer, skilled in collecting, analyzing, and interpreting data), and to respect the people we are working with. To work with these groups, we have had to learn some humbling lessons about the limits of our own knowledge and experience. We have become sensitized to a much wider range of values than we learned about in university.

One thing we have learned is that hard science, data, objectivity, and rational analysis are not enough. We have learned to take a "soft" approach: to respect not only the diversity of the land we consider, but also to respect the diversity of human thought and culture. We have learned that our university-trained style of categorizing and analyzing is not the only way. We have learned that demanding a precise definition of every term can be counter-productive, and demanding hard evidence to substantiate every issue is missing the point.

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We have learned to leave room for doubt and also to leave room for truth, especially the kinds of truth that are not reachable by linear or numerical means.

How can land management professionals learn to care for spiritual values? Given our experience, we cannot assume a hard-nosed academic approach to this topic. No academic has yet defined spiritual values unequivocally. Similarly, we cannot define exhaustively every concept we use and support every assertion with research. We can only tell you what we have found to be true and what we think would help others in our situation.

In our experience, caring for spiritual values means that we must understand the land and think about our plans for it in ways that are often labeled non-linear or wholistic. Knowing the label for this mode of thought, however, does not mean that we succeed in achieving it. To do this, most of us must change our way of thinking. The first step in change is awareness; hence, our concern in this chapter is with ways of sensitizing professional land managers to spiritual values.

The principles and examples we offer are drawn primarily from our direct experience in ecosystem-based planning where a central objective is to care for the spiritual values of Indigenous people and rural communities, groups and individuals who are living with an ecosystem, "from the inside," perceiving it as a web of interconnected life and energy, of which humans are only a part. We have found that achieving such an objective is not a simple task for most conventionally-trained North American land managers. Most professional land managers are trained and paid to understand an ecosystem "from the outside," perceiving it as a resource with economic values that must be managed or manipulated in some way by professionals who have been trained to do so. That very training, however, may leave a land manager poorly prepared to understand and care for non-economic values, particularly those that are classed as spiritual or hard-to-define.

John Sallenave, senior policy advisor with the Canadian Arctic Resources Committee, has experienced this challenge in the context of environmental impact assessments (EIA) (1994):

In essence, EIAs are reductionist in their approach, breaking down each study into various biophysical components, which are then measured and evaluated independently from one another and from the human components. This process of compartmentalizing biophysical components is inconsistent with the aboriginal view of the world, which sees all aspects of the environment as equally important. In aboriginal peoples' "holistic" view, biophysical components can be separated neither from each other nor from the human components—the social, cultural, spiritual, and economic aspects of the environment.

This book addresses a wide range of hard-to-define values. Because we work in the forest and with forest-based communities, we use the forest ecosystem and forest-based spiritual values as our main reference points. What we say, however, applies to other kinds of terrestrial ecosystems, as well, and we hope that our experience in land use planning with Indigenous people and rural communities in Canada can be relevant in many other settings

where hard-to-define values exist. We concentrate, in this chapter, on land that is considered spiritual, sacred, or a homeland. We have not addressed visual and landscape design to protect recreational values (golf courses, ski hills, hiking trails) because we believe a large body of material already exists about this and others can offer better suggestions. We are discussing here spiritual places that are intuited rather than created, and spiritual places that are appreciated rather than managed.

We know from personal experience that it is possible to become sensitized to diverse spiritual values that relate to the land. At the same time, however, we believe that there is no way to teach anyone how to analyze or quantify spiritual values, simply because such values are not knowable by these means. Conventional prescriptive methods of land management will be forever incompatible with caring for spiritual values, and indeed, a prescriptive mentality may be unable even to grasp the problem itself.

Parallels do exist between the principles of ecosystem-based management and the principles of caring for spiritual values. Practicing genuine ecosystem-based management means that we learn from the ecosystem itself how human use can be distributed and accommodated (if it can be at all). It means that we understand that the forest sustains us--we do not sustain the forest. Therefore, rather than imposing cookbook formulae that reflect human-centered plans for timber quotas or recreation user-days, we focus our planning on the protection and maintenance of forest functioning at all scales through time.

Similarly, if we are caring for spiritual values, we cannot generate cookbook formulae that will show us how to do it. We must learn what we can from the cultures and people involved. In doing so, we may well find--particularly where Indigenous spiritual values or sacred land are concerned--that we can never fully comprehend the issues. We will certainly never find a formula waiting to absorb hard data and spit out cut blocks, campsites, and ski trails. We will have to operate with sensitivity and compassion, and focus our decision making on protection. We cannot mitigate damage to spiritual values.

When we consider the question of how to educate land managers to care for spiritual values, we quickly come up against the problem of evaluation. Conventional methods of "measuring learning"--grades, test scores, college credits, CE units, or certification--can never represent the acquisition of sensitivity to spiritual values. At best, such measures can only attest that a learner had an opportunity to do so. The only evidence of actual learning is shown in how the learner lives. As David Orr (1992) puts it, "Environmental education ought to change the way people live, not just how they talk."

True sensitization to spiritual values is made evident not in the questions we can answer (as on an exam), but in the questions we ask and how we seek the answers. For example, someone who is sensitized to spiritual values will ask

- not "How can I get these people to understand and accept what I'm saying?"
- but "What can I do to understand and accommodate what these people are saying?"
- not "How can we cover our tracks?"
- but "How can we leave no tracks?"

- not "How much can we take?"
- but "What must we leave?"
- not "How can we improve on Nature?"
- but "How can we plan with Nature?"

The ideas expressed in this chapter have grown out of our direct experience, and this opportunity to review the meaning of our experience in caring for spiritual values has reminded us once more of the limits of our own knowledge. In presenting these ideas, we hope we have not trespassed into areas that we know too little about. We do not assume to speak on behalf of anyone but ourselves, and particularly we cannot speak on behalf of Indigenous people.

PRINCIPLES: WHAT CONSTITUTES EDUCATION FOR SPIRITUAL VALUES?

What constitutes a viable kind of education for sensitizing land use managers to spiritual values? We can't outline a curriculum, leading to a certificate at completion, but we can suggest twelve principles that we believe rest at the core of sensitivity to spiritual values. (Although the principles are numbered from 1 to 12, the order does not represent a sequence or a hierarchy. All of the principles are important and, as you will see, they all overlap and reinforce one another.)

1. Search for and accommodate natural connectedness.

Focus on how an ecosystem sustains itself, not on how it "produces" any particular commodity or event such as timber, sport fishing opportunities, or tourism revenue. Fully functioning cultures and societies require fully functioning ecosystems. Cultures are, in fact, subsets of their ecosystems.

Being aware of natural connectedness poses an intellectual hurdle for some of us. Traditional Western thought patterns lead us to see separateness more easily than connections, boundaries more easily than transitions, humans as "masters" of Nature rather than humans as part of Nature. Ecologist Stan Rowe (1990) pinpoints the major defect in Western thought as conceiving of the Earth as resource rather than as source. "The ways that we use and exploit the earth's surface," says Rowe, "are direct and visible measures of [our] sensitivity to our source. The landscapes of our making match and reflect society's cultural landscapes."

Consider for a moment "the landscapes of our making" in North America--the multi-lane highways, the shopping malls, the suburban residential grids, the fragmented forests. Our manipulation of Earth demonstrates linear, compartmentalized, human-centered thinking. Sensitivity to spiritual values, on the other hand, depends on non-linear, wholistic, ecosystem-centered understanding.

2. Focus on maintaining fully-functioning ecosystems at all scales.

Protecting spiritual values involves much more than protecting one tree, one gravesite, or one fishing spot along a creek. Protecting spiritual values or any other values means protecting whole ecosystems at all scales, from a microbial community to an entire drainage basin.

For many of us, this principle means rethinking our relationship to land and waters. We will have to begin thinking in terms of forests rather than commodities and in terms of interactions rather than specific sites.

For example, we may learn that a particular boulder along a particular river in an Indigenous peoples' territory is a traditional fishing site used for many generations. Protecting that boulder, and maybe a few acres around it, will not protect the value of this site for the people who use it. We also need to protect the river itself, all the way up to its headwaters, in order to protect the purity of the water, the continuity of fish stocks, and the spirits of the river. We also need to protect the aesthetic quality--both what we can see and what we can hear--along all the trails to and from the site. And we also need to enable the people to protect and maintain their culture, so that the fishing site is not a museum piece, but a vibrant, useful, and spiritual part of the whole.

Ultimately, we will find that spiritual sites do not have borders. In order to protect a spiritual site that may appear to be only a few yards square, we need to maintain the functioning of a whole landscape.

One of the most valuable concepts we can learn from Indigenous cultures is that "everything is everywhere." The values inherent in the land are not enclosed in neat boundaries; they are distributed in repeating patterns throughout a landscape. In mapping land use patterns with Indigenous people, for example, we are told that hunting happens here . . . and here . . . and over here . . . and also here . . . and here, too. Fishing? Same thing. Here's a good place to fish . . . and here's another one . . . and there are some more here. Berry-picking? Same thing. Sacred places? Same thing. Good timber for building longhouses? Same thing. Everything is everywhere.

If everything is everywhere, if everything is interconnected, then what we do in one place will affect what we can do in another. We can't degrade the land for timber here and still expect to gather berries and catch salmon over there. We can't draw a boundary on a map and say, "You keep your spirits on this side of the line and we'll keep our logging machinery on that side."

If everything is everywhere, then the result, in terms of planning and using the land, is that every place must be treated in the same way: every site must be protected and maintained as a fully-functioning ecosystem at all times. We can't draw a boundary on a map and say, "OK, we'll maintain ecosystem functioning on this side of the line and we'll compromise it on that side."

Protecting and maintaining fully functioning ecosystems does not mean that we can't cut any more timber or build any more golf courses. It does mean that, whether we are cutting

trees, designing recreational facilities, or protecting sacred land, we need to know who to learn from, when to act, where to act, how to act, and what to do. The knowledge we require is only partly scientific. Some of the most vital information about protecting ecosystem functioning is often held by the people who know the land best. This information is held as wisdom--the combination of knowledge and intuition. Protecting spiritual values in particular will be done best by those who are spiritually connected to the land.

In our own work, we have learned that we are likelier to succeed in the effort of protecting fully functioning ecosystems if we are open to the wisdom of local people who are close to the land (whether they are Indigenous or non-Indigenous). For land use managers, sensitivity to spiritual values does not mean adopting someone else's belief system; it means being sensitive to other belief systems and respecting the wholeness of knowledge (or what Sallenave (1994) calls traditional ecological knowledge or TEK) that others can offer us. In incorporating TEK in environmental impact assessments, land managers face, according to Sallenave, three barriers. Developing sensitivity to spiritual values means confronting these barriers directly:

The first barrier to the integration of TEK is perceptual. There is a distinct difference between what aboriginal peoples interpret as "significant" impacts and what policy makers and proponents of development projects perceive as significant impacts. . . . The chasm between the two perceptions is understandable since the reactions of a society or culture to development cannot be understood outside the context of its particular history; however, the continued exclusion of aboriginal peoples and their traditional knowledge only exacerbates the problem. . . .

The second barrier to the inclusion of traditional knowledge in the EIA process is the skepticism within the scientific community about the credibility or reliability of aboriginal information . . . in general, EIA researchers rely primarily on "hard" data--such as biophysical data. This reliance on "objective" data is found particularly among scientists on policy or regulatory committees, who tend to dismiss aboriginal knowledge as subjective, anecdotal, and unscientific.

The third, and perhaps most overwhelming, barrier to the inclusion of traditional knowledge is the political obstacle. The decision-making process for EIAs would have to be altered significantly to accommodate the use of TEK, and such alteration may not be politically palatable to policy makers.

3. Adopt an attitude of acceptance and belief.

Spiritual values must be accepted; they cannot be defined. This does not mean that we literally embrace someone else's spiritual belief, but rather that we accept that spiritual values exist (even if they cannot be fully defined), that they are expressed differently by different people, and that the people who identify a place as spiritual are the right people to plan its use.

Too often, spiritual values are eclipsed by the reductionist idea that if things cannot be quantified, they do not exist. As Rowe (1990) explains it,

The rational mind of science has a terrible failing. If it cannot cope with aspects of experience that are un-measurable, it declares them meaningless, unimportant. They are unsubstantial epiphenomena. Feelings, the promptings of emotions, are distrusted because no white-coated savant has corked the incontrovertible evidence of them in a test tube. The better humanity becomes at science and its kind of rationality, the less room remains for non-cognitive things of the spirit. Values still call society's shots, but they are debased to those values that can live with science and those with which science can live.

Spiritual values often cannot "live with science" in any simple way. Therefore, developing sensitivity to spiritual values means developing a wholistic way of thinking that combines the rational and the emotional, that combines understanding and belief.

In our experience, the ability to believe begins with trust--trusting one's inner self and trusting each other. Unfortunately, our society does not place much value on either self-trust or mutual trust. In many areas of life (education and health care are the most obvious examples), we are taught to defer responsibility to experts rather than to trust our own instincts and observations. (And, of course, in areas where we are the experts, we expect this deference in return.) Our daily routines are characterized by a lack of trust. Many of us feel that it's all right to "borrow" supplies from the office, to weasel little extras onto the expense account, to withhold helpful information from opponents, competitors, and even colleagues, to skew statistics to make "our side" look good. This lack of openness with ourselves and each other means that we do not trust. If we do not trust one another, how can we believe one another? If we do not have capacity to trust and to believe, we will be unable to understand our own spirituality, and unable to accommodate the spirituality of others.

I (HH) have had the experience of standing in a forest with an Indigenous Elder who has told me, "This place is sacred to our people." When I hear this, I have two choices. I can say, "I accept that and I'll protect this place in ways that meet your needs," or I can say, "Prove it."

Acceptance, belief, and trust must be principles of education for sensitivity to spiritual values, and this will require that we define "education" very broadly, indeed. Gordon Robinson (1990), forester and philosopher, shows us where this kind of thinking can take us:

I believe the most important aspect of life is to gather up all the specific beliefs we have about many kinds of things in many areas of life into an emotional whole, and hopefully, but rarely, into a reasonable whole. We are striving to comfortably sense the oneness of all things.

But this requires verification, and I think that comes from great art, great music, great love. But the ultimate verification comes from wilderness experience-- the recognition that everything is in its place.

4. Trust the heart-brain connection.

Understand that wisdom is a combination of knowledge and intuition. Balance reliance on hard data, prescribed methods, and quantitative analysis with an attitude of trust and respect for "soft" traits: imagination, emotion, intuition, appreciation, synthesis, feelings of connectedness and strength.

For those of us educated in the scientific method, accepting our intuition is difficult. Often this way of thinking has been "educated out of us."

For many years, I (HH) hiked in the old growth Douglas-fir forests that cloak the Cascade Mountains in Oregon. While I fly-fished in the pure streams, and walked from valley bottom to ridge-top, I was always clambering up and over large fallen trees. In forestry school, I was taught that these were waste--something to avoid in managed forests. However, my heart told me that these tree bodies performed many important functions. It also told me that this is where the elder tree spirits live.

Science eventually caught up with my heart about the important ecological functions. From water storage and water filtration to soil structure and wildlife habitat, we now know that large fallen trees are indispensable to forest functioning. As for the elder tree spirits, they are my own personal belief.

Heart-brain connections have also been damaged by society's preoccupation with compartmentalizing and specializing. We don't believe that anyone can understand the whole because we start with the parts. In forestry, we start with timber. In recreation, we start with a ski trail or a golf course. In human communities, we start with individual people.

Neither science nor intuition can completely comprehend the whole. But, trusting the connection between our hearts and our brains will lead us toward accepting the whole. It may well be that the best contribution we can make is our science, but trusting our heart-brain connection helps us to remember that this is not the only, or necessarily the most important, contribution to a plan or to the solution of a problem. Trusting the heart-brain connection helps us put our science in perspective and maintain respect for other ways of knowing and perceiving.

5. Emphasize experiential and participatory modes of learning.

According to Alfred North Whitehead (1967),

First-hand knowledge is the ultimate basis of intellectual life... The second-handedness of the learned world is the secret of its mediocrity. It is tame because it has never been scared by the facts.

We need to learn to trust our own perceptions and observations. We also need to learn to get out of our offices and classrooms and go see for ourselves.

For example, consider the traditional fishing site described in principle 2. A land manager planning to protect this site must actually go there and experience it first-hand with people who understand the significance of the site. After walking to the site, and spending time there, any manager who has learned to trust his or her own perceptions and observations will realize that the site can't be adequately protected if a main logging road or RV campsite is engineered 150 yards from the stream, so that someone standing there trying to fish, trying to be part of the forest, has to listen to noise from logging trucks or televisions in RVs. As well, the land manager must walk potentially unstable slopes upstream from the fishing site to be sure that the site is protected in its landscape context.

This type of experiential learning and planning takes time, but without it, there is only the illusion of protecting spiritual areas. Computer graphics and thick reports are useful, but distant. They are no substitute for being there, face-to-face with the real situation, learning to understand it and the people who care about it in all dimensions. As environmental educator Carl Reidel put it (1990),

Go and see for yourself. With all due respect to IBM, you must get up from your computer monitor and see for yourself where history is headed. Don't depend exclusively on geographic information systems, fancy simulation models, or CNN to interpret the times. . . . We can only be responsible professionals if we have first-hand experience of the world we teach about or advocate. So go have a look. See for yourself.

6. Focus more on the outdoors and Nature than on indoors and books.

Academic jargon and intellectual abstractions are inadequate modes for conveying the substance of spiritual values. According to Orr (1992), "Ecological literacy is difficult . . . because we have come to believe that education is solely an indoor activity." Simply put, the forest is outdoors, not indoors.

This principle may be particularly challenging for managers raised in the dominant North American culture unless they understand something about their own cultural roots. North Americans of European descent have a long history of living at a distance from the forest and from Nature. The pattern of European communities, imported to North America, reflects the values of human institutions: small farms clustered around small villages with the school and church at the center. North Americans of European descent tend to respect institutions; they see themselves as controlling or managing the land; they have traditionally sought education inside a building called a school and spiritual comfort inside a building called a church.

In contrast, many non-European traditional or Indigenous cultures respect the natural world; they see themselves as part of the land; they seek both education and spiritual comfort directly from the land. A wide gap in values and worldview is bound to exist between the member of a traditional culture who says, "In order to live as part of the forest,

I have learned about life from the forest," and the North American of European descent who says, "In order to manage the forest, I have learned about the forest at school."

The result of the alienation of the dominant European culture from the natural world, according to Rowe (1990) is that

[t]he planet, its land and water and air surface, is being beaten and poisoned to death because, compared to people, it is considered to be relatively unimportant. We have developed little feeling for it as a valuable thing. Nature study has barely made it into our school and college agendas and our natural attraction to the world remains uneducated, diffuse and unrefined.

In order to learn how to be sensitive to spiritual values, we will have to move beyond our abstract, text-centered, indoor approach to education, and begin to trust Nature to supply directly the necessary concepts, symbols, images, and models. In the absence of such Nature-generated modes of understanding, even partial sensitization to forest-based spiritual values is unlikely, because academic jargon and intellectual abstractions are inadequate modes for conveying the substance of spiritual values. The more time and awareness we invest outdoors, the likelier we are to learn directly from Nature and the more sensitive we are likely to become towards those who find spiritual values inherent in Nature.

7. Recognize that spiritual values are culturally specific.

Becoming sensitized to spiritual values means learning to act from a sense of social justice and respect for cultural diversity. On the very face of it, something has gone terribly askew in our system of education and governance when resource managers, working for the economic benefit of some people, are required to make or defend land use decisions that disrupt or violate areas that are a homeland or a sacred place for other people. Such behavior is possible only where people have been taught to separate their heart from their brain, their compassion from their intellect.

By now, most resource managers realize that spiritual values do not ordinarily carry the economic weight of commodity-based values. Forest-based spiritual values often spring from social or cultural structures that the typical resource manager, as a result of previous education, is poorly prepared to comprehend. In this situation, sensitivity to unfamiliar spiritual values can begin with a simple "what if" exercise of the imagination. How would a land manager feel if some group walked into a church or synagogue in her/his hometown, disrupted the service, and presented a "development" plan that would destroy the building?

Recognizing that spiritual values are culturally specific begins with the principles of belief and trust described earlier and ends with the principle of devolution of power, described below. It means that when we set out to protect a spiritual value, we ask the people involved to tell us where these values exist, we believe what they tell us, and we willingly devolve the power to manage for these values to the people themselves.

A good statement about the relationship of spiritual to natural values and the importance of spiritual diversity comes from a recent novel, *The Fifth Sacred Thing*, by Starhawk (1993). In the story, a small human community copes with the effects of global ecological catastrophe by declaring that, in their isolated watershed, four things are sacred: air, water, fire (energy), and earth.

To call these things sacred is to say that they have a value beyond their usefulness for human ends, that they themselves become the standards by which our acts, our economics, our laws, and purposes must be judged. No one has the right to appropriate them or profit from them at the expense of others. Any government that fails to protect them forfeits its legitimacy.

All people, all living things, are part of the earth life, and so are sacred. No one of us stands higher or lower than any other. Only justice can assure balance: only ecological balance can sustain freedom. Only in freedom can that fifth sacred thing we call spirit flourish in its full diversity.

8. Focus on means for devolving power and control.

You are kidding yourself if you think you can care for some other culture's spiritual values and sacred places on their behalf. Unless it's your own culture, you can't do it. In the case of many Indigenous cultures, you will probably never be given enough information to do it right, no matter how patiently you ask and no matter how sincere your intentions.

The words "care for" are used intentionally here in place of "manage." Aside from protecting and maintaining existing ecosystems, we cannot "manage" for spiritual values. Management carries with it the connotation of manipulation, improvement, or change for the better. In contrast, spiritual values simply are. They are not better or worse. All we can do is guard the conditions that perpetuate spiritual values, and this can only be done by devolving (handing on) power to those who know about them.

Devolving power means having power and control with others rather than having power and control over others. In the case of caring for spiritual values, devolving power means finding out who knows about spiritual places and who cares about them, and then handing over to that group the power to care for those places for themselves.

Sallenave (1994) concurs with this approach in the context of environmental impact assessments (EIA), and is mindful of its challenges:

Integrating TEK [traditional ecological knowledge] into the EIA process entails more than a transfer of information from one culture to another: it will require a change in the mind set of policy makers and of many in the scientific community. If knowledge truly is power, then appropriate decision-making power must be transferred to those at the source of the knowledge to be used. . . .

The biggest challenge that land managers are going to encounter may be in deciding who to believe and whose information to trust. In our experience, the first step is to believe and

trust the people who are indigenous to the area. If you can't find any of these people immediately, or if they don't find you, then go looking for them. If all of the Indigenous people have been extirpated, then a land use plan must be developed from a consensus of divergent interests. The important point, however, is to emphasize belief and protection, not doubt and degradation.

Professional land managers will still have a role to play in helping individuals and groups to care for spiritual places by helping to protect upstream or landscape level ecosystem functioning, so that land use impacts arising at a distant site do not degrade a spiritual place.

Devolving power springs from respect for cultural diversity and results in having access to a source of power much greater than you would have if you hung on to all of it yourself.

9. Base all learning on a strong sense of place and a strong sense of human community.

Orr (1992) defines the global environmental crisis as "the sum total of violence wrought by people who do not know who they are because they do not know where they are."

A crippling disadvantage of many corporate, governmental, and "upwardly mobile" career lifestyles is the rootlessness created by frequent transfers to other assignments in other locations. Complicating this trend for land use managers (even for those who live in a place they love) are governmental and corporate land use patterns that tend to trivialize or ignore the sense of place. The result is a system that puts landscapes into boxes and people into compartments. Problems come in envelopes and leave in envelopes. Neighbors are numbers on a computer screen. Nature is defined by inventories and data bases.

In contrast, members of functioning traditional cultures tend to stay in the place where they grew up, or at least tend to stay focused on their place of origin, even if they are forced to move. People in any culture who possess a strong sense of place know a lot about the place where they live. They know its landforms, weather, vegetation, and inhabitants--animals, humans, and spirits. They know these things not as data in an inventory but as direct personal experience. People who have a strong sense of place are valued and often irreplaceable members of the community where they live, rather than being interchangeable "Occupants" to whom bulk mail is addressed.

For many traditional cultures, the sense of place is strongly bound up with spiritual values. As long as society looks at forests as quantifiable resources to be managed by prescriptive methods, we will forever fail in our attempts to care for spiritual values. If a land use manager does not possess a personal sense of place, it is unlikely that he or she can understand the spiritual values expressed by any other group. If a land use manager does not comprehend a sense of place in regard to any area being managed, it is incumbent upon him or her to learn about it from local Elders and long-time inhabitants.

Having a sense of place does not guarantee homogeneity in thinking. Indeed, when a group of people--a culture--have place, there is normally a diversity of thinking and an on-going debate that enriches the culture. The combination of place and diversity of thought is

centered about the need for survival, which means people as individuals and groups taking responsibility for taking care of each other and of the ecosystem that sustains them. Sense of place and diversity of thinking, and the responsible actions that this combination generates, are vital to caring for spiritual values. A land use manager who demonstrates sensitivity to spiritual values is one who has learned to respect both another culture's sense of place and another culture's diversity of thought.

10. Learn to apply traditional, common-sense systems first, before calling for research. Design research, if it is needed, in the context of ecosystem-based management and not resource-based management.

We cannot justify postponing a switch from resource-based management to ecosystem-based management "until all the research is in." The basic research is already in. Ecosystems themselves can show us how they function, and numberless Indigenous cultures around the world can show us how to live as part of an ecosystem. As Orr (1992) puts it,

A sizable part of [university research] is motivated by the fantasy of making an end run around constraints of time, space, nature, and human nature. . . . it is time to ask what we need to know to live humanely, peacefully, and responsibly on the earth and to set research priorities accordingly.

By and large, ecosystem-based management can be accomplished using common-sense systems that protect fully-functioning ecosystems while providing some resource benefits. If a system of use protects and maintains ecosystem composition and structures from the landscape level to the patch level, overall ecosystem functioning will be protected. Land use activities that purport to protect ecosystems must be monitored and evaluated on an ongoing basis to ensure that this goal is achieved. We have sufficient evidence, without further research, to reject human activities that do not protect and maintain ecosystem composition and structures at all scales through time.

In the course of investigating spiritual values connected to any particular area, we may find some individuals or groups who already understand the ecosystem and already have a system designed for protecting it and using it that's been working well for generations. For example, many small scale tourism operations focused on hiking and camping have operated in ecologically responsible ways for years, leaving few, if any, footprints on ecosystem functioning. The same is often true of small scale logging operations that remove timber through partial cutting. In these situations, our job is easy if we are open enough to believe them and incorporate what they've already been doing for generations into the plan. Aside from slight modifications from time to time, these are not a situations that call for elaborate research or the application of experimental findings. Ecosystem-based management becomes a matter of doing the scientific and the traditional together, rather than trying to force the scientific to lead the traditional.

11. Believe in the wholeness of life, and make both personal and professional decisions in light of this belief.

As land use managers, we have inherited the legacy of a dominant culture that has refused to consider the consequences of its actions. Too many North Americans continue to subscribe to vague principles of sustainability while living a disposable, non-returnable, non-reusable lifestyle. According to environmental educator Robert Harrington (1990):

. . . we have been too remote from nature's signals for too long a while. The indications are everywhere, but we can no longer read the language. We have succumbed to too many of our own myths: that we are the most important beings in the universe; that we can dispose of toxic substances in the soil, air and water and they will be forever gone; that our plasticized, artificial world is the real world simply because many of us would like it to be that way; that every other living thing on earth, and the nonliving things as well, can simply be categorized as resources for our use; and that we can take and take from the natural world and give back nothing, neither love nor concern, neither time nor effort, not even a tiny bit of thought or a little conscientious restraint.

Believing in the wholeness of life is an extension of the third principle: adopt an attitude of acceptance and belief--an attitude of trust. We will never be able to fully explain or quantify the need for wholistic thinking and whole systems. However, whole systems are the only ones that have endured over time.

Spiritual values are the source of wholeness. Thus, we have a chicken-and-egg conundrum. We cannot believe in wholeness without spiritual values of our own, and we cannot have spiritual values without believing in wholeness. Both wholeness and spiritual values reside in all of us, but they require recognition and active acceptance into our lives. Being open to their influence is all the education necessary to be whole.

12. Be receptive to the experience of Elders and previous generations, conveyed in whatever form is appropriate to the teacher's or learner's culture.

The last principle brings us full circle back to the first. The principle of acknowledging natural connectedness includes recognizing the human inhabitants who live or have lived wisely as part of the ecosystem, and being willing to learn from their collective experience.

In an Indigenous culture, spiritual values related to the land may be conveyed through story, song, dance, vision, ceremony, and daily activities. In a European-derived culture, spiritual values related to the land may be conveyed through artistic expression, contemplation or meditation, outdoor experiences, and literature.

SHORT-TERM SOLUTIONS FOR CURRENT MANAGERS

Caring for spiritual values during land management means nothing short of rethinking and retooling our own culture, beginning with our system of education. In the meantime, we

will have to teach ourselves. Teaching ourselves will include incorporating the principles described earlier as part of land use planning and as part of "in-house" training. How? Simply start doing it. Learn to believe in spiritual values. Plan the protection and caring use of whole systems. Trust local people's description of and needs for protection of spiritual values. Devolve the power to plan and carry out the protection of spiritual values to those who traditionally hold and honor those values in a particular area. If you have influence over the curriculum of an existing institution, introduce the issue of sensitivity to spiritual values. If you are looking for education, measure programs by their incorporation of the twelve principles listed earlier. Above all, trust your own intuition and observations.

Many land management professionals in quest of new knowledge logically turn to a college or university. However, a cursory survey of course descriptions for conventional post-secondary programs in resource management reveals at best only slight interest in spiritual values as a topic of academic pursuit. (By "conventional programs," we mean programs that focus on linear and quantitative concepts and that teach primarily the techniques required to manipulate ecosystems and extract resources.)

Established institutions can hardly be expected to promote sensitivity to spiritual values, because educational institutions at all levels largely mirror the dominant society's values. According to Harrington (1990),

Of all the areas in which we have been remiss, the area of education is the one which has spun its wheels most deeply into a morass of trivia. Anchored to the trailing edge of culture, the educational system has ignored all signs of decay of the planet and toddled willingly behind the purveyors of the idea that affluence and progress are the same thing. . . . The educational machine, at this point, seems both unaware of the needs of its students and hopelessly shackled to the prevailing commercial mentality.

Individuals and small programs in a variety of universities appear to be trying to incorporate spiritual values into formal education. By and large, however, the North American pattern of schooling at all levels emphasizes quantitative, linear, and analytical modes of thought. These are the ways of thinking that block sensitivity to spiritual values. Our cultural biases coupled with the strong influence over curriculum by industry and corporations create substantial obstacles for the individual seeking to be sensitized to spiritual values through existing educational institutions.

Become aware of opportunities for self-education outside of conventional institutions and associations. Many not-for-profit organizations throughout the world offer education about or sensitization to spiritual values in the context of land use planning. Some of these organizations present a model of care for spiritual values in a direct, first-hand kind of way that is difficult to find in formal, conventional educational institutions in North America. Professional land managers can obtain valuable insights into spiritual values by seeking out community, Indigenous, and not-for-profit organizations that work as advocates in this area.

Educating land use managers to care for spiritual values cannot be separated from educating them to manage for fully functioning ecosystems and to put the health and integrity of the ecosystem above short-term revenue targets of government and industry.

Remaining sensitive to land-based spiritual values also requires maintaining contacts with Nature. In this regard, the Society of American Foresters provides an interesting insight into career expectations of foresters. According to a career guidance brochure from the SAF (1988), "After a few years of on-the-ground experience and crew supervision, foresters typically advance to administrative positions and spend less time outdoors." The professional association, it appears, has known all along that "advancement" in forestry means putting oneself at a distance from the forest and its inherent values. It is certainly true in Canada that the more successful foresters become in their profession, the further they are from the forest. Success in forestry means promotion to the head office--in a city! This must change. It is incumbent on land managers to question the inevitability and wisdom of this career design. To become part of the solution, land use managers must speak first for the forest, not for the interests of industry. They must learn to have as much pride in the number of fish, the diversity of bacteria, the quality of water that flows from a forest, and the protection of spiritual values as they have in the number and size of trees or the annual increase in visitor days.

Another alternative for self-study is "bibliotherapy"--reading works by land use visionaries. In-service learning could include a discussion group based on the principles of the "learning circle," facilitated by a local inhabitant familiar with the literature. To be effective, however, such reading must be approached with a receptive heart, and must not be a substitute for excursions out of the books and onto the land. In North America, a reading list might include some of these: Aldo Leopold, *A Sand Country Almanac* and his essay, "The Land Ethic"; Henry David Thoreau, *Walden*; James Lovelock, *Gaia*; Gary Snyder, *Earth Household* and *Turtle Island*; Stan Rowe, *Home Place*; David Orr, *Ecological Literacy*; Robert Harrington, *To Heal the Earth*; and Bill Devall, *Deep Ecology*.

Self-education or in-service training to sensitize managers to spiritual values should also include some reading, introspection, and discussion about the history and actual consequences of our current use of the land. Foresters, for example, need to consider the historical bases of

- silviculture: Modern silvicultural principles were largely derived from 18th century efforts to revive the badly degraded forests of Germany (efforts which have proven to be unsustainable).
- clearcutting: The currently favored method of timber cutting was not adopted as a result of research that determined it to be ecologically suitable. Rather, it was and continues to be employed as the most efficient way to get the largest volume of trees to a mill in the short term.
- employment levels and community stability relative to mechanization and corporate profits: The relationship of these four factors through time shows that increased corporate control and corporate "success" in the timber industry is tied to steadily

increasing levels of mechanization, steadily decreasing levels of employment, and destabilization of rural communities.

Teaching yourself and your colleagues to be sensitive to spiritual values ultimately becomes an ongoing creative endeavor. The most effective path will be the one you discover. It is essential to do your own thinking about the issue, rather than waiting for the right course or the definitive set of instructions. Keep a journal. Learn anew or re-involve yourself in some activity you used to do that will enhance the heart-brain connection--making music, painting, drawing or photographing Nature.

Take every opportunity you can get to meet and observe people who use the forest and the natural world in "soft" or non-commercial ways. Spend a weekend with an artist who paints landscapes, a composer who finds inspiration in natural settings, or with wildcrafters who gather natural materials for baskets, furniture, toymaking, or herbal remedies.

Most importantly, spend time talking and listening to the forest. Some parts of the forest may be more poignant than others, but any part of the forest is spiritual. Rediscovering first-hand what this means to you will help you to believe and to accommodate effectively the spiritual values of others. At first, this type of experience may be led by an experienced Elder, but eventually your best learning will occur by yourself. Spiritual values are part of the land, not part of a written plan.

Finally, to appreciate the depth, wholeness, and vitality of spiritual values, consider immersing yourself in a situation where spiritual values are being actively respected and observed by people who understand and relate these values to their homeland. You cannot fully appreciate the nature of spiritual values by reading about them or writing reports about them. Probably the best way to understand the significance of spiritual values is to be involved first-hand with an Indigenous or non-Indigenous group or community that is actively practicing and protecting these values.

If you are sincere and willing to make such an experience more than a weekend vacation, you will be able to find people who will welcome you to observe and share their life for a period of time. You will honor them by your presence, courage, and respect. If your heart and mind are open, you will realize (as in "make real") a set of values that previously may have been only abstractions. No workshop, no consultant's report, no indirect means can convey that which can only be experienced first-hand. We would argue that witnessing spiritual values in context (spending time, that is, in a community that is actively expressing traditional land-based spiritual values) is cost effective and probably the only path leading to enough sensitivity to spiritual values so that a land manager can make good decisions for their care and protection.

Time is the real key here. Spiritual values are not expressed on a schedule. When you find a place where you can witness spiritual values in context, be prepared to spend a month there, with the understanding that you may not arrive home on schedule. But, if you keep an open mind and open heart, you will arrive home with new appreciations and sensitivities. Witnessing spiritual values in context is the best way to learn to trust those who know and have traditionally cared for spiritual values in a particular place. Trusting

those who know and have traditionally cared for spiritual values is the only effective way to ensure these values endure for those who follow us.

A NEW MODE OF EDUCATION FOR SENSITIVITY TO SPIRITUAL VALUES

Both Indigenous and non-Indigenous cultures today are attempting to understand and apply aspects of the other's culture in an effort to live better in their own. Many non-Indigenous efforts at blending the two cultures appear to be an attempt to jettison Western values entirely while at the same time trivializing, distorting, or co-opting Indigenous ways. Indigenous efforts, in contrast, seem more often to hold fast to Indigenous values, while adopting non-Indigenous practices that are useful but not disruptive to the culture.

A good example is the recently completed draft of the Indigenous Economics Curriculum, designed by the First Nations Development Institute to be used in Tribal College settings. (Abrams 1993) (The curriculum was tested in its pilot form beginning in the fall of 1993 at Sinte Gleska University in Rosebud, SD; Navajo Community College in Shiprock, NM; and Blackfeet Community College in Browning, MT.) The subject matter is not directly concerned with land use management. However, it makes an excellent example for this chapter, since it demonstrates how Indigenous people have developed learning experiences to sensitize students to non-Indigenous values.

The purpose of the Indigenous Economics Curriculum is "to provide tribal college students with a culturally relevant economics curriculum for understanding and analyzing western economic theories and models." The curriculum begins with a section on "Assessing Beliefs and Values," including, among others, these activities:

- Students will become more comfortable with one another in terms of sharing, trust, safe place, inclusiveness, self-confidence in speaking and cooperation.
- Students will assess themselves as it pertains to their knowledge of traditional ways and their place in the community.
- Students will learn basic information regarding culture, history and tradition from local community sources.
- Students will examine their own lives for examples in which they can describe the clash between traditional and modern world views. The examples will include one each of the following: political thinking, spirituality, social thinking, technology and economics. (Abrams 1993)

Here is a college course in Western economic theory that begins with respectful self-awareness. Abstract definitions and concepts do not come first. The student comes first: the student's relationships to others in the course, the student's knowledge of and place in the community and the culture, and the student's own experience, including explicit spiritual experiences.

Many subsequent activities listed as major elements in this curriculum would fit comfortably into any conventional Western-style economics course. Others would come as a surprise:

- Students will find examples of the six [economic] concepts inherent within creation stories and songs and determine if these concepts are important or not to the traditional knowledge base.
- Students will conduct process and structural analysis of ceremony so that they can discuss principles, laws, attitudes and values of Indigenous peoples.
- Students will successfully apply traditional knowledge to solve an economic problem or issue that is group-defined (entire class).
- Students will identify and select those issues most important or significant to themselves and relate such to seventh generation thinking and concepts.
- Students will develop activities to celebrate their vision and learning.

The Indigenous Economics Curriculum is based on the idea that "economics is everywhere"--in personal life, in relationships, in tradition, in community, in story and song, in ceremony and celebration, reaching all the way to the seventh generation.

As a model for education in any given field, this kind of curriculum is an attempt to educate the whole person for living a whole life in a whole world. Any subject could be approached this way, especially land use management.

HOW DO WE GET FROM HERE TO THERE?

In addition to all of the principles and ways of applying these principles already discussed, one further step is required if the education (or re-education) of land use professionals is to have any effect. Becoming sensitized to spiritual values and caring for spiritual values in land use planning requires learning by individuals at all levels within an organization. This process of learning must be a symbiotic relationship between the "doers" or on-the-ground people and the "decision makers" or policy people. Unless sensitization to spiritual values occurs at all levels, effective recognition and protection of spiritual values is unlikely. Contradictions and misunderstandings between the field people and the policy makers will most likely result in lip service being paid to the protection of spiritual values, while management practices continue to degrade the forest and the spiritual values that depend upon a whole, fully functioning ecosystem.

The principles described in this chapter can provide a good foundation for all to begin to become sensitized to spiritual values. These principles can be incorporated at all levels of education, be it in an institution or in the most effective classroom, the forest. The only really effective teachers, however, will be those who make spiritual values a part of their lives--a part of their whole being. And the most effective place and way to learn about land-based spiritual values is in a forest from those who know, revere, and are actively practicing such values. There is no substitute for experience in this, or any other learning process.

Working as a forest planner, I (HH) found this out first-hand. I once helped Lax'skiik (the Eagle Clan of the Gitksan) to gather information about their forest along the Skeena River

in northwestern British Columbia. Our goal was to develop a wholistic forest use plan for this part of Lax'skiik territory. However, there was a surprise in store for me.

For over a week, we lived in the forest, finding most of our sustenance from the forest's bounty. Salmon and various forest fruits, along with the pure water that comes only from old growth forests, nurtured us. The canopy of ancient trees sheltered our tent from the rain and wind. Boughs of trees formed our beds. Once, when I cut my hand, salve from a fir catalyzed an amazingly fast healing process. As the days passed, I realized that I was becoming part of the forest in a way that I had never been before.

However, I came to realize that the real source of this connectedness came not only from the nourishment and shelter of the forest, but also from our morning and evening prayers to Mother Earth. We cleansed ourselves with sage, sweet grass, and the pure mountain air. We bathed ourselves in silence. The forest spoke to each of us in personal ways. In this quiet time, little was spoken and each of us was alone, yet together. We each, in our own way, thanked the spirits of the forest for our well-being, and committed ourselves to protect this forest.

In considering the issue of sensitization to land-based spiritual values, our greatest hope is that all people may have this kind of experience on the land with people who know and actively practice such values. Seek out an opportunity. But don't try too hard; being receptive to the experience is the most important thing. You cannot force or schedule learning about spiritual values. It will happen when you least expect it, and often without knowing that it is occurring.

If you truly want to learn about spiritual values, and if you want to help all of us "get from here to there," go to the forest. Take an Elder or a child. Open your heart. The spirits await your coming.

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