

## **REM-662. INDIGENOUS PEOPLE AND CO-MANAGEMENT** Spring Semester 2017

**Instructor:** Evelyn Pinkerton, Office TASC I - 8217, Tel: 778-782-4912 (forwarded to home)

**Class Time:** Tuesdays: 5:30-9:30PM

**Class Location:** Harbour Centre, Rm 1525 (515 West Hastings St., Vancouver)

**Office Hours:** TBA, or email [epinkert@sfu.ca](mailto:epinkert@sfu.ca), phone, or skype evelyn.pinkerton to make appt.

### **COURSE REQUIREMENTS:**

1. To attend and participate in every class unless you have a valid reason presented in advance.
2. To do the basic shared readings (listed below) OR to report on related readings you substitute. Only one reading will be required for most classes, selected by student from list related to topic.
3. To do readings in your own area of interest and present them to the class; contribute to theory-building and the shared annotated bibliography.
4. To develop and present your own co-management research question(s) to the class for discussion and analysis; likewise to devote your full attention to discussing the research questions of other class members. Class participation constitutes 50% of your mark.
5. To write a 15-25 page paper on an aspect of co-management which interests you, relating it to the general analytical frameworks presented in class (50% of your mark) OR to participate in writing a joint article with some other class member on a relevant topic related to course content, in the second half of the course. The class may prefer a mix of covering some of the topics below through lectures and some readings, combined with students presenting reviews of articles from the partial bibliography of recent literature on co-management and aboriginal people below.

### **COURSE OBJECTIVES:**

#### ***General Objectives:***

1. To develop the analytical skills to identify and analyze/evaluate general types, stages of development, and particular aspects of co-management within a broader framework of what is possible in co-management and governance arrangements.
2. To situate your particular research question and resource type (fish, forests, wildlife, water, parks, etc.) in relation to and in comparison with other resource types and research questions, e.g., what are the givens and the constraints of co-managing a fugacious resource such as fish or wildlife vs. a stationary resource such as forests?
3. To develop an appreciation of the particular roles that communities of place, especially aboriginal people, may play in co-management, and the types of co-management institutions that are most appropriate for them. To analyze the strengths and weaknesses of different kinds of co-managing partnerships.
4. To develop an appreciation of broader governance issues which influence co-management arrangements.
5. To build an appreciation of the range of the theory and literature on co-management. To be able to identify what literature helps answer what questions.
6. This course counts toward the Certificate in Development Studies.

#### ***Specific Objectives:***

1. To become familiar with several basic models of co-management.
2. To become familiar with a framework for analyzing conditions which permit co-management institutions to develop and thrive.
3. To gain some appreciation of the dilemmas of communities involved in resource management and the challenges of working with them.
4. To gain an appreciation of some of the issues particularly affecting Aboriginal communities in Canada and internationally.

## REM 662 –Spring 2017. CLASS SCHEDULE

### WEEK 1 Jan 10th **Introduction**

- (a) What is co-management? Basic framework for analyzing co-management. Questions to be answered in course. Strategy and scope of course.
- (b) Introductions of professor and class members' areas of interests and the key questions they bring, in context of co-management framework just introduced.
- (c) Lecture - *The first generation of co-management questions*: Pinkerton 1989 in North America, generating propositions and middle range theory. Jentoft 1989 in Europe, importance of legitimacy. Integrating original propositions into framework.
- (d) Lecture - *The second generation of co-management questions*: Pinkerton and Weinstein's framework of functions. <http://davidsuzuki.org/publications/reports/1995/fisheries-that-work/> Scope, scale, stage of development, focus, number of parties, etc. Ostrom's levels of power.
- (e) A history of terminology: Aboriginal, Indigenous, First Nations, Indian, Native
- (f) Questions addressed in Nisga'a Treaty video, part 1.
- (g) Film: Jim Aldridge, chief counsel for the Nisga'a Tribal Council, History of negotiation of Nisga'a Treaty. (80 minutes)

### WEEK 2 Jan 17<sup>th</sup> **Larger Frameworks for Viewing Co-Management Arrangements**

- (a) *Agrawal's 4-part framework*: 2003. [Sustainable Governance of Common-Pool Resources: Context, Methods, Politics](#). *Annual Review of Anthropology* 32: 243-62.
- (b) *Application/adaptation of Agrawal framework and Jentoft legitimacy work*: Pinkerton, E. and John, L. 2008. Creating Local Management Legitimacy: Building a Local System of Clam Management in a Northwest Coast Community. *Marine Policy* 32 (4): 680-691.
- (c) *Addressing issues in the conceptualization of co-management*: Pinkerton, E. 2003. Toward Specificity in Complexity: Understanding Co-Management from a Social Science Perspective. pp. 61-77 In Douglas C. Wilson, Jesper R. Nielsen and Poul Degnbol, eds. *The Fisheries Co-Management Experience: Accomplishments, Challenges, and Prospects*. London: Kluwer.
- (d) Questions addressed in Nisga'a Treaty video, part 2.
- (e) Film: Jim Aldridge, chief counsel for the Nisga'a Tribal Council, Co-Management Provisions of the Nisga'a Treaty (in village, private and public lands, forestry, wildlife, environmental assessment, and self-government) 65 minutes.

### WEEK 3 Jan 24<sup>th</sup> **A Cultural Ecological Perspective on Northwest Coast First Nations' Fish Management Systems Before Contact, and Equity in modern Forest Management**

*How did aboriginal people make and enforce rules to make their fisheries sustainable in pre-contact times? How can community forests influence on-reserve forest management post-contact?*

- (a) Walter, Emily, Michael M'Gonigle, and Celeste McKay. 2000. Fishing Around the Law: the Pacific Salmon Management System as a "Structural Infringement" of Aboriginal Rights. *McGill Law Journal* 45(1): 263-314.
- (b) Singleton, Sara. 1998. "Early Institutions of the Pacific Northwest Tribes" p.29-54 in *Constructing Cooperation: the Evolution of Institutions of Co-management*. Ann Arbor: U. Michigan Press
- (c) Pinkerton, E., Heaslip, R., Furman, K., Silver, J. 2008. Finding "Space" for Co-Management of Forests within the Neoliberal Paradigm: Rights, Strategies, Tools for Asserting a Local Agenda. *Human Ecology* 36 (3): 343-355. {produced by previous members of this class}
- (d) Melanie Hughes McDermott. 2009. Locating benefits: Decision-spaces, resource access and equity in US community-based forestry. *Geoforum* 40: 249-259.
- (e) Melanie Hughes McDermott. 2009. Equity First or Later? How US Community-Based Forestry Distributes Benefits, *International Forestry Review* 11(2): 207-220
- (e) Film: Jim Aldridge, Part 3 Co-Management Provisions of the Nisga'a Treaty: fisheries (55 min)

#### **WEEK 4 Jan 31st. The Role of Religious Belief/Spiritual Practice in Resource Management**

- (a) Sean Swezey and Robert Heizer. 1977. Ritual Management of Salmonid Fish Resources in California. *Journal of California Anthropology* 4(1): 6-29, and House, Freeman. "Rites of Regulation", p.57-64 in *Totem Salmon: Life Lessons From Another Species*. Boston: Beacon Press, a modern interpretation of article above.
- (b) Steve Langdon. 2007. Sustaining a Relationship: Inquiry into the Emergence of a Logic of Engagement with Salmon among the Southern Tlingits. In Harkin, Michael E. and David R. Lewis, eds. *Native Americans and the Environment: Perspectives on the Ecological Indian*. Lincoln, NB: University of Nebraska Press: p. 233-276.
- (c) Keith Basso. 1996. Stalking with Stories. *Wisdom Sits in Places. Landscape and Language Among the Western Apache*. Albuquerque: University of New Mexico Press. p. 37-70
- (d) Eugene Anderson. 1996. "Learning from the Land Otter: Religious Representation of Traditional Resource Management." p. 54-72 in *Ecologies of the Heart. Emotions, Beliefs, and the Environment*. Oxford University Press.
- (e) Bruce Byers, Robert Cunliffe, Andrew Hudak. 2001. Linking the Conservation of Culture and Nature: A Case Study of Sacred Forests in Zimbabwe. *Human Ecology* 29(2): 187-218
- (f) Chehalis Indian Band (Stsailles) and Chilliwack Forest District. 2008. Kweh-Kwuch-Hum (Mt. Woodside) Spiritual Areas and Forest Management. A Policy Pilot Project [to set aside an area of spiritual value]. 72p.
- (g) Film: *Totem: the return of the G'psgolox Pole* by Gil Cardinal, 2003. 70 min.  
[http://www.nfb.ca/film/totem\\_the\\_return\\_of\\_the\\_gpsgolox\\_pole](http://www.nfb.ca/film/totem_the_return_of_the_gpsgolox_pole)
- (h) Film: *Totem: Return and Renewal*, 2007 (24 min.) updates the story if there is time.  
[google Gil Cardinal to see his award-winning film *Foster Child*, and *Children of Alcohol*]
- (i) Repatriation of Tlingit totem pole in 2015 with help of Steve Langdon:  
<http://www.newyorker.com/magazine/2015/04/20/the-tallest-trophy>

#### **WEEK 5 Feb 7<sup>th</sup>. Co-management and self-management in traditional hunting societies: the experience of the first wildlife co-management agreements and boards in Canada. *Tsilhqot'in Decision***

- (a) Harvey Feit. 2005. Re-cognizing Co-management as Co-governance: Visions and Histories of Conservation at James Bay. *Anthropologica* 47(2): 267
- (b) Jesse Sayles and Monica Mulrennan. 2010. Securing a Future: Cree Hunters' Resistance and Flexibility to Environmental Changes, Wemindji, James Bay. *Ecology and Society* 15(4). [Long term adaptive planning for environmental change+ landscape alteration to increase resource productivity]
- (c) Anne Kendrick, 2000. Community Perceptions of the Beverly-Qamanirjuaq Caribou Management Board. *The Canadian Journal of Native Studies* XX, 1: 1-33
- (d) Fikret Berkes. 1999. Cree Fishing Practices as Adaptive Management. p. 111-126 in *Sacred Ecology: Traditional Ecological Knowledge and Resource Management*. Taylor and Francis. [This is for anyone who would prefer to read about fishing instead of hunting].
- (e) Harvey Feit. 1995, Hunting and the Quest for Power: The James Bay Cree and Whitemen in the Twentieth Century. pp. 181-219 in R. Bruce Morrison and C. Roderick Wilson, ed. *Native Peoples: The Canadian Experience*. 2<sup>nd</sup>. Edition. [background and first stages of the implementation of the James Bay Agreement]
- (f) Film: *Blue Gold: The Tsilhqot'in Fight for Teztan Biny (Fish Lake)*, 2010. Susan Smitten. 41 minutes. <http://vimeo.com/9679174>. The case for the preservation of a lake which would be drained to store the tailing of a copper and gold mine (Prosperity Mine) proposed by Taseko Mines, Ltd. The Tsilhqot'in are a traditional hunting/fishing/gathering society in interior BC. And Joyce Nelson. Dec 2013/Jan 2014. Fish Lake of Fishless Lake? Company's plan to store mine waste in B.C. lake stalled. *CCPA Monitor* 20(7): 18-20. {published by Canadian Centre for Policy Alternatives}
- (g) Video: *Aboriginal Title and Provincial Regulation: The Impact of Tsilhqot'in Nation v BC* (2014)

2 hour discussion at University of Victoria Law School by a panel of 3 lawyers: Jay Nelson (General Counsel to the Tsilhqot'in Nation, Associate Counsel at Woodward & Company), Krista Robertson (Lawyer at JFK Law Corporation with expertise in Aboriginal Rights Law) and Dr. John Borrows (Canada Research Chair in Indigenous Law at the University of Victoria). <https://www.youtube.com/watch?v=zJyblpM7hEw>

- (h) Louise Mandell, Q.C. and Aaron Wilson. UBCIC Chiefs' Council Meeting February 12, 2015 at Musqueam Recreation Centre. Legal Update
- (i) Anur Mehdic's 699. 2014. Evaluating the Environmental Assessment Process in Canada and British Columbia: A Case Study of the Prosperity Mine Project. <http://summit.sfu.ca/item/14925>

**Reading Break:** Feb 13-19th

**WEEK 6 Feb 21st. Issues in Aboriginal Health**

- (a) **Guest lecture by Grand Chief Doug Kelly**, Chair, First Nations Health Council, which governs the First Nations Health Authority (BC)
- (b) **Required reading for entire class:** read on the web page [www.fnha.ca](http://www.fnha.ca) the foundational documents under "About" in the upper right corner of the main page: **FNHA Overview: the seven directives, mandate, vision and values, Governance and Accountability**. Be prepared to engage Chief Kelly in questions and discussion.
- (c) **Required reading for entire class:** Thomas King. 2012. "We Are Sorry". pp. 99-126 in *The Inconvenient Indian: a Curious Account of Native People in North America*. Anchor Canada.
- (d) Chandler, Michael and Christopher Lalonde. 2009. Cultural Continuity as a Moderator of Suicide Risk among Canada's First Nations. In *Healing Traditions: The Mental Health of Aboriginal Peoples in Canada*, Laurence Kirmayer and Gail Valaskakis, eds. Vancouver: UBC Press. p. 221-248.
- (e) Campbell, D., Burgess, C.P., Garnett, S.T., Wakeman, J. 2011. Potential primary health care savings for chronic disease care associated with Australian Aboriginal involvement in land management. *Health Policy* 99: 83-89.
- (f) Miller, James. 1996. 'The Means of Wiping Out the Whole Indian Establishment': Race and Assimilation. pp. 181-216 in *Shingwauk's Vision: A History of Native Residential Schools*. Toronto: U of Toronto Press. [Part One (pp. 3-150) of this definitive history can be accessed online at: [http://books.google.ca/books?id=F\\_ogXEL2FloC&dq=Shingwauk%27s+Vision+Miller&printsec=frontcover&source=bl&ots=uEXdynuIqs&sig=f014m2YQ4qFU5DhoxT0C9gxx8Hk#v=onepage&q=&f=false](http://books.google.ca/books?id=F_ogXEL2FloC&dq=Shingwauk%27s+Vision+Miller&printsec=frontcover&source=bl&ots=uEXdynuIqs&sig=f014m2YQ4qFU5DhoxT0C9gxx8Hk#v=onepage&q=&f=false)].

**WEEK 7 Feb 28th. Restorative Justice and indigenous healing: aboriginal innovations**

- (a) **Dennis Lakusta, guest lecture.** Cree singer-songwriter-artist raised in foster homes and residential school describes his experience as part of the story of residential schools.
- (b) 2 chapters each of Rupert Ross. 2006. *Returning to the Teachings: Exploring Aboriginal Justice*. 2<sup>nd</sup> edition. Penguin. Toronto. 274pp. (available in SFU library. Introduction to 2<sup>nd</sup> edition will be circulated electronically. Otherwise, text is the same as the first 1996 edition). See also the BC provincial governments' program: <http://www.pssg.gov.bc.ca/crimeprevention/justice/index.htm>.
- (c) Ross, Rupert. 2014. Three Healing Programs. *Indigenous Healing: Exploring Traditional Paths*. Toronto, Penguin Canada: 193-226.
- (d) Ross, Rupert. 2014. Aboriginal Healing: Twelve Striking Differences. *Indigenous Healing: Exploring Traditional Paths*. Toronto, Penguin Canada: 227-274.
- (e) *Video:* Through A Relational Lens with Rupert Ross <http://www.youtube.com/watch?v=75HNjefhY3I> (45 minutes)

**WEEK 8 Mar 2 Barriers to implementing co-management rights & strategies to overcome them 1.**

*These two classes consider not only rights and strategies, but also the conditions under which co-management can happen: political, social, economic, ecological.*

- (a) Pinkerton, E. 1992. Translating Legal rights into Management Practice: Overcoming Barriers to the Exercise of Co-Management. *Human Organization* 52(4): 330-341. [Theoretical overview, illustrated with case of Timber-Fish-Wildlife Agreement in Washington State. What conditions allowed tribal rights to protect fish habitat to lead to agreements with logging companies on private land]
- (b) Pinkerton, E. 1993. Analyzing Co-Management Efforts As Social Movements: the Tin-Wis Coalition and the Drive for Forest Practice Legislation in British Columbia. *Alternatives* 19(3):33-38. [Theoretical overview on building co-management institutions at a regional scale]
- (c) Russ Jones, Catherine Rigg, Evelyn Pinkerton. 2017. Strategies for the assertion of conservation and local management rights: a Haida Gwaii herring story. *Marine Policy* (February)
- (d) Takeda, Louise. 2015. "Collaborative Planning in the Face of Conflict". pp.79-100 in *Islands Spirit Rising: Reclaiming the Forests of Haida Gwaii*. Vancouver: UBC Press.
- (e) Takeda, Louise. 2015. "State of the Land and Community". pp.115-140 in *Islands Spirit Rising: Reclaiming the Forests of Haida Gwaii*. Vancouver: UBC Press.
- (f) Takeda, Louise. 2015. "Land Use Recommendations and the Widening Gap". pp.141-158 in *Islands Spirit Rising: Reclaiming the Forests of Haida Gwaii*. Vancouver: UBC Press.
- (g) Takeda, Louise. 2015. "Uprising". pp.159-186 in *Islands Spirit Rising: Reclaiming the Forests of Haida Gwaii*. Vancouver: UBC Press.
- (h) Takeda, Louise. 2015. "New Political Landscape". pp.187-209 in *Islands Spirit Rising: Reclaiming the Forests of Haida Gwaii*. Vancouver: UBC Press.
- (i) Film: *Athlii Gwaii: The Line at Lyell*. 2003. 47 minutes. [Retrospective on Haida blockade of Frank Beban logging on Lyell Island at an earlier stage]. Part 1 (24 min.) Part 2 (24 Min). Background of this film is explained in Louise Takeda. 2015. "War in the Woods: 1974-2001". pp. 49-78 in *Islands Spirit Rising* and in E. Pinkerton. 1983. Taking the Minister to Court: Changes in Public Opinion About Forest Management and Their Expression in Haida Land Claims. *B.C. Studies* 57: 68-85.

**WEEK 9 Mar 7. Barriers to implementing co-management rights & strategies to overcome them 2**

- (a) Margaret Allen, Stoney Bird, Nives Dolsak, Sara Breslow. 2017. Stronger together: strategies to protect local sovereignty, ecosystems, and place-based communities from the global fossil fuel trade. *Marine Policy*. (February)
- (b) Katia Frangoudes and Manuel Bellanger. 2017. Fishers' opinions on marketization of property rights and the quota system in France. *Marine Policy* (February)
- (c) Allain Barnett, Robin Messenger, Melanie Wiber. 2017. Enacting and contesting neoliberalism in fisheries: The tragedy of commodifying lobster access rights in Southwest Nova Scotia. *Marine Policy* (February).
- (d) Pinkerton, E. 2015. The role of moral economy in two British Columbia fisheries: confronting neoliberal policies. *Marine Policy* 61: 410-419.
- (e) Pinkerton, E. W. and J. Benner. 2013. Small Sawmills Persevere While the Majors Close: Evaluating Resilience and Desirable Timber Allocation in British Columbia, Canada. *Ecology and Society* 18 (2): 34. [online] URL: <http://www.ecologyandsociety.org/vol18/iss2/art34/>
- (f) St Martin, Kevin. 2007. The Difference that Class Makes: Neo-liberalism and Non-Capitalism in the Fishing Industry of New England. *Antipode* 39(3):527-549.
- (g) Pinkerton, E. 2013. Alternatives to ITQs in equity-efficiency-effectiveness trade-offs: How the lay-up system spread effort in the BC halibut fishery. *Marine Policy* 42: 5-13. And east coast proposals to implement a similar system
- (h) Tester, F. J., & Irniq, P. 2008. Inuit Qaujimajatuqangit: Social history, politics and the practice of resistance. *Arctic* 61 (Suppl 1): 48-61.
- (i) Film: *Taking Stock*. 1994. 47 min. Documentary about the collapse of the Newfoundland cod fishery, and efforts to stop it. [in SFU library <http://www.onf-nfb.gc.ca/eng/collection/film/?id=32271>]

- (j) Film: *In the Same Boat*. 2007. 40 minutes. Martha Stiegman. Bay of Fundy small-scale fisheries and partnerships with Mikmaq communities.
- (k) Film: *A Coastal Partnership: Maritime Stories of Integrated Management*. 2011. 21 min. Sarah Blood. Lennox island First Nation in PEI and Bear River First Nation in Nova Scotia.
- (l) Film: *Is the Crown at War with Us?* 2002. Alanis Obomsawin (96 min). Esgehoopetitj Mi'gmaq First Nation during the summer of 2000 as the Canadian government appears to wage war on the community for exercising their court-affirmed fishing rights.

**WEEK 10 Mar 14th Incorporating Local Knowledge into Co-Management**

- (a) Anthropologist Wade Davis gave five 50 minutes Massey lectures on the CBC Radio *Ideas* in 2009, based on Davis, Wade. 2009. *The Wayfinders: Why Ancient Wisdom Matters in the Modern World*. Toronto: Anansi Press.
  - Chap 1. Season of the Brown Hyena** (Kung San in South African desert: only one still in podcast form gratis) <http://www.cbc.ca/player/Radio/Ideas/Massey+Lectures/ID/2398926896/>
  - Chap 2. The Wayfinders** (Polynesian navigation over thousands of miles with no modern technology)
  - Chap 4: Sacred Geography** (Spatsizi Plateau in northern BC - sacred headwaters of Nass, Skeena, Fraser Rivers)
  - Chap 5: Century of the Wind**
- (b) Usher, P. J. 2000. Traditional ecological knowledge in environmental assessment management. *Arctic*, 53(2), 183-193.
- (c) Brelsford, Taylor. 2009. "We Have to Learn to Work Together:" Current Perspectives on Incorporating Local and Traditional/Indigenous Knowledge into Alaskan Fishery Management. Pp.381-394 In C. C. Krueger and C. E. Zimmerman, editors. *Pacific salmon: ecology and management of western Alaska's populations*. American Fisheries Society, Symposium 70, Bethesda, Maryland.
- (d) Wolfe, Robert J. and Joseph Spaeder. 2009. People and Salmon of the Yukon and Kuskokwim Drainages and Norton Sound in Alaska: Fishery Harvests, Culture Change, and Local Knowledge Systems. pp. 349-379 in C. C. Krueger and C. E. Zimmerman, editors. *Pacific salmon: ecology and management of western Alaska's populations*. American Fisheries Society, Symposium 70, Bethesda, Maryland.
- (e) Murray, Grant, Barbara Neis, David Schneider, Danny Ings, Karen Gosse, Jennifer Whalen and Craig Palmer. 2008. Opening the Black Box: Methods, Procedures, and Challenges in the Historical Reconstruction of Marine Social-Ecological Systems. In John Lutz and Barbara Neis, eds. *Making and Moving Knowledge: Interdisciplinary and Community-based Knowledge in a World on the Edge*. McGill-Queens University Press: 100-120.
- (f) Fikret Berkes. 1999. The Intellectual Roots of Traditional Ecological Knowledge, p.37-55 in *Sacred Ecology: Traditional Ecological Knowledge and Resource Management*. Taylor and Francis.
- (g) Pickering Sherman, Kathleen, James Van Lanen and Richard T. Sherman. 2010. Practical Environmentalism on the Pine Ridge Reservation: Confronting Structural Constraints to Indigenous Stewardship. *Human Ecology* 38:507-520
- (h) Film: *Inuit Knowledge and Climate Change*. Zacharias Kunuk and Ian Mauro. 2010. 54 minutes.

**WEEK 11 March 21st. Neoliberalism and Co-management**

*The impact of privatization, commodification, and marketization on co-management, and what alternatives are sometimes worked out to adapt to privatization of common pool resources.*

- (a) Pinkerton, E. and Reade Davis. 2015. Neoliberalism and the politics of enclosure in North American Small-Scale Fisheries. *Marine Policy* 61: 303-312.
- (b) Carothers, C. and C. Chambers. 2012. Fisheries Privatization and the Remaking of Fishery System. *Environment and Society: Advances in Research*. 3:39-59. [an anthropological critique]

- (c) Chu, C. 2009. Thirty Years Later: the Global Growth of ITQs and Their Influence on Stock Status in Marine Fisheries. *Fish and Fisheries* 10(2): 217-230. [ecologist's critique]
- (d) Bromley, D.E. 2009. Abdicating Responsibility: the Deceits of Fisheries Policy. *Fisheries* 34 (4): 280-290. [an economist's critique]
- (e) Mansfield B. Neoliberalism in the oceans: "rationalization," property rights, and the commons question. *Geoforum* 2004;35:313–26 [geographer's critique]
- (f) Havice, E. 2013. Rights-Based Management in the Western and Central Pacific Ocean Tuna Fishery: Economic and Environmental Change Under the Vessel Day Scheme, *Marine Policy* 42:259-267. [political economy critique]
- (g) Holm, Petter and Kare Nolde Nielsen. 2007. Framing fish, making markets: the construction of Individual Transferable Quotas [in Norway] p. in Callon, M., Muniesa, F., Millo, Y., eds. *Market Devices*. Oxford: Blackwell.
- (h) Olson, Julia. 2011. Understanding and contextualizing social impacts from the privatization of fisheries: An overview. *Ocean & Coastal Management* 54: 353-363.
- (i) Pinkerton, E. and Edwards, D. 2009. The Elephant in the Room: the hidden costs of leasing Individual Transferable Fishing Quotas. *Marine Policy* 33: 707-713. [uses the Coase theorem to demonstrate how the economic reasoning behind ITQs has not worked out in practice]
- (j) Chang, Ha-Joon. 2014. How Did We Get Here: a Brief History of Capitalism. Pp.35-78 In *Economics: the User's Guide*. New York: Bloomsbury Press.
- (k) Film: Harvey, D. 2010. [The Crises of Capitalism \(abridged and animated\)](#) Animated (and abridged) version of 2010 RSA Lecture. Concise and humorous introduction to Harvey's thought on the 2007–09 economic crisis. <http://davidharvey.org/2010/05/video-the-crises-of-capitalism-at-the-rsa/> (31 min). For a more in-depth look at structural causes of the crisis, see a very accessible and clear lecture by University of Massachusetts-Amherst economics professor Richard Wolf "Capitalism Hits the Fan" <http://www.youtube.com/watch?v=TZU3wfjtIJY>

### **WEEK 12. March 28<sup>th</sup> Co-Management Arrangements and Traditions in Other Countries.**

- (a) Bavinck, M, S. Jentoft, J. Pascual-Fernandez, B. Marciniak. 2015. Interactive coastal governance: The role of pre-modern fisher organizations in improving governability. *Ocean & Coastal Management* 117: 52-60. [Holland, Norway, Spain, Poland]
- (b) Alegret, J.L. 1999. Space, Resources and Historicity: The Social Dimension of Fisheries in the Northwestern Mediterranean. In D. Symes, editor, *Europe's southern waters: management issues and practice*. Blackwell Science, Fishing New Books. London. 55-65.
- (c) Alegret, J.L. 1996. Ancient Institutions Confronting Change: the Catalan Fishermen's Confradias. In K. Crean & D. Symes (Eds.), *Fisheries Management in Crisis* (pp. 92-98). Oxford: Fishing New Books - Blackwell.
- (d) Pascual Fernandez, Jose 1999 Participative management of artisanal fisheries in the Canary Islands". in D.Symes (Ed.) *Europe's Southern Waters: Issues of management and practice*. London, Blackwell's Science, Fishing New Books. p. 66-77.
- (e) Bresnihan, Patrick. 2016. *Transforming the fisheries: neoliberalism, nature, and the commons*. Lincoln : University of Nebraska Press. E-book in SFU Library. [Ireland]

### **WEEK 13. April 4th**

Student presentations of their termpapers and class feedback. Wrap-up. What have we learned? Summarize principles of co-management discussed in course.

### **Useful review/synthesis papers to read on your own.**

- (a) Pinkerton, E. 2009. Partnerships in Management. In Cochrane, K.L. and S.M. Garcia (Eds). *A Fishery Manager's Guidebook*, 2nd Edition. FAO and Wiley-Blackwell. Oxford: 283-300.
- (b) Pinkerton, E. 2009. Coastal Marine Systems: Conserving Fish and Sustaining Community Livelihoods in Chapin, F. S., III, G. P. Kofinas, and C. Folke, editors. *Principles of Ecosystem Stewardship*:

*Resilience-Based Natural Resource Management in a Changing World*. Springer-Verlag, New York: 241-258.

**Other Videos to be viewed if time allows:**

- (a) *Ancient Sea Gardens*. 2005. Clutesi-Recalma. 48 minutes. (Pre-contact clam management on NWC).
- (b) *The Moon's Prayer*. 1994. Northwest Indian Fish Commission. 50 Minutes. (habitat protection and restoration in Puget Sound)
- (c) *Thinking Like a Watershed*. 1999. (Mattole Watershed, Ben Lomond, California). 27 minutes
- (d) *Blessed Unrest*, 2006. Paul Hawken.(the scale and scope of NGOs working for environmental and social justice) 5 min <http://blessedunrest.com/video.html>
- (e) *We Were Children*. 2012. Tim Wolochatiuk (83 min) [docudrama based on interviews and dramatization of two residential school survivors in Saskatchewan and Manitoba schools]
- (f) *8<sup>th</sup> Fire*. 2013. TV series (45 min each) shown in 2013 on what the 8<sup>th</sup> generation of post-contact aboriginal people are building with Canada. Four full episodes and many short “dispatches” can be watched at: <http://www.cbc.ca/player/Shows/Shows/Doc+Zone/8th+Fire/Full+Episodes/>
- (g) *The Greatness of the Boldt Decision of 1974: Its Pivotal Role in Northwest Washington, Indian Country and America Today*. Filmed lecture by Dr. Charles Wilkinson on October 30, 2014 <http://vimeo.com/111661976>. At 1:19:55, Randy Kinley, a member of Lummi Nation and ESA/Harvest Policy Representative in Lummi Natural Resources department stole the floor during the Q & A.
- (h) <http://unistotencamp.com/?p=991> (password “resist”) 2014. 30 minute film by Hilary Somerville on protest camp in Wetsuweten territory which occupies corridor through which oil and LNG pipelines want to pass.

**Podcasts and databases:**

- (a) Stories From the Ancestors: The Legends of the Gwich'in. CBC Ideas. Feb 2010  
<http://www.cbc.ca/ideas/episodes/2010/02/24/stories-from-the-ancestors-the-legends-of-the-gwichin-cd/>
- (b) Aboriginals and New Canadians: The Missing Conversation. CBC Ideas. Oct.2009.  
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### **Forced Relocations and Their Consequences.**

(a) Film: *Qimmit: a Clash of Two Truths* by Ole Gjerstad. 2010. 68 min. An exploration of the disappearance of Inuit sled dogs and with it their nomadic adaptation.

(b) Frank Tester and Peter Kulchyski. 1994. *Tammarniit (mistakes): Inuit relocation in the Eastern Arctic, 1939-63*. Chapter 5. The Ennadi Lake Relocations: 1950-1960: p. 205-237. Available electronically from SFU library by looking up this book in the catalogue, or perhaps by going to <http://site.ebrary.com.proxy.lib.sfu.ca/lib/sfu/docDetail.action?docID=10134732>

(c) Special issue of *Indigenous Affairs* on **Social Suffering**, downloadable as a pdf at [www.iwigea.org](http://www.iwigea.org). Read Editorial by Jack Hicks, p. 4-5. and one of the following articles:

\***Development Induced Resettlement and Social Suffering in Lao PDR** Anonymous, p.23-29;

\***The Social Determinants of Elevated Rates of Suicide Among Inuit Youth** by Jack Hicks, p.31-37;

\***Finding Answers to Suicide Within Aboriginal Communities: The Yarrabah Story (Australia)** By Penny Mitchell, p.44-50

(d) Related reading: Alan Fry. 1970. *How a People Die*. Paper Jacks. Don Mills, Ontario. An "Indian agent's" historical novel on the relocation of a Kwakwaka'waq'w remote community in Smith's Inlet to Port Hardy in the 1960s. [2 copies in Bennett library]

(e) *How a People Live*. 2013. Film made by the community in response to above book.