

Inventory of TEK Projects and Engagement in Canada

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This report was written by Katherine Lofts, Konstantia Koutouki, and Alexandra Harrington, with research assistance from Kimberley Megis, Geneviève Westgate, and Benjamin Allamel, and review by Tracy Coates.

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For more information:

Commission for Environmental Cooperation

700 de la Gauchetière St. West, Suite 1620

Montreal (Quebec)

H3B 5M2 Canada

t 514.350.4300 f 514.350.4314

info@cec.org / www.cec.org



Table of Contents

List of Abbreviations and Acronyms	ix
Abstract	x
Executive Summary	x
Introduction	1
1 Defining Traditional Ecological Knowledge in the Canadian Context	2
2 International Legal Instruments and Mechanisms Applicable in Canada relating to TEK	3
2.1 <i>Agenda 21</i>	3
2.2 <i>Agreement on the Conservation of Polar Bears</i>	5
2.2.1 <i>Declaration of Responsible Ministers, 2013</i>	5
2.2.2 <i>Circumpolar Action Plan: Conservation Strategy for Polar Bears</i>	6
2.3 <i>Arctic Council Agreements, Declarations, and Principles</i>	6
2.3.1 <i>Agreement on Enhancing International Arctic Scientific Cooperation</i>	6
2.3.2 <i>Fairbanks Declaration, 2017</i>	6
2.3.3 <i>Ottawa Traditional Knowledge Principles</i>	7
2.4 <i>Convention on Biological Diversity</i>	7
2.4.1 <i>Aichi Biodiversity Targets</i>	8
2.4.2 <i>Bonn Guidelines on Access to Genetic Resources and Fair and Equitable Sharing of Benefits Arising out of Their Utilization</i>	8
2.4.3 <i>Rutzolijirisaxik Voluntary Guidelines for the Repatriation of Traditional Knowledge Relevant for the Conservation and Sustainable Use of Biodiversity</i>	9
2.5 <i>FAO Policy on Indigenous and Tribal Peoples</i>	9
2.6 <i>Trade Agreements</i>	10
2.6.1 <i>Canada – Colombia Free Trade Agreement and Canada – Peru Free Trade Agreement</i>	10
2.6.2 <i>Canada – United States – Mexico Agreement</i>	10
2.6.3 <i>Comprehensive and Progressive Agreement for Trans-Pacific Partnership</i> 10	
2.7 <i>Great Lakes Water Quality Agreement</i>	11
2.8 <i>International Covenant on Economic, Social and Cultural Rights</i>	11
2.9 <i>International Treaty on Plant Genetic Resources for Food and Agriculture</i>	11
2.10 <i>Inuvialuit-Inupiat Beaufort Sea Beluga Whale Agreement</i>	12
2.11 <i>Inuvialuit-Inupiat Polar Bear Management Agreement in the Southern Beaufort Sea</i> 12	
2.12 <i>Protocol Amending the 1916 Convention for the Protection of Migratory Birds</i> 12	

2.13 Ramsar Convention (<i>Convention on Wetlands of International Importance especially as Waterfowl Habitat</i>)	12
2.14 <i>Rio Declaration on Environment and Development</i>	13
2.15 <i>Sendai Framework for Disaster Risk Reduction 2015 – 2030</i>	14
2.16 <i>The Future We Want (Rio +20)</i>	14
2.17 UNESCO <i>Convention on the Protection and Promotion of the Diversity of Cultural Expressions</i>	14
2.18 <i>United Nations Convention to Combat Desertification</i>	15
2.19 <i>United Nations Declaration on the Rights of Indigenous Peoples</i>	15
2.20 <i>United Nations Framework Convention on Climate Change and Paris Agreement</i> 16	
2.21 United Nations Sustainable Development Goals	16
2.21 Notable Instruments to which Canada is not a Party.....	16
3 Federal Frameworks for the Engagement of Indigenous and Local Communities, in particular in relation to TEK.....	17
3.1 <i>The Constitution Act, 1982</i>	17
3.2 Federal Legislation.....	18
3.2.1 <i>Canadian Access to Information Act</i>	18
3.2.2 <i>Canadian Environmental Assessment Act, 2012</i>	19
3.2.3 <i>Canadian Environmental Protection Act, 1999</i>	19
3.2.4 <i>Canada National Marine Conservation Areas Act</i>	20
3.2.5 <i>Fisheries Act</i>	20
3.2.6 <i>Nuclear Fuel Waste Act</i>	20
3.2.7 <i>Oceans Act</i>	20
3.2.8 <i>Species at Risk Act, 2002</i>	21
3.2.9 <i>Tri-Council Policy Statement: Ethical Conduct for Research Involving Humans</i>	22
3.2.10 <i>Engagement of Indigenous Peoples in Climate Change Action, Conservation, and the Protection of Biodiversity and Species at Risk</i>	22
4 Modern Indigenous Treaties addressing TEK	23
4.1 <i>Agreement between the Crees of Eeyou Istchee and Canada Concerning the Eeyou Marine Region</i>	23
4.2 <i>Agreement between the Inuit of the Nunavut Settlement Area and Her Majesty the Queen in Right of Canada</i>	23
4.3 <i>Carcross/Tagish First Nation Final Agreement</i>	23
4.4 <i>Champagne and Aishihik First Nations Final Agreement</i>	24
4.5 <i>First Nation of Nacho Nyak Dun Final Agreement</i>	24
4.6 <i>Gwich'in Comprehensive Land Claim Agreement and the Sahtu Dene and Metis Comprehensive Land Claim Agreement</i>	25
4.7 <i>Kluane First Nation Final Agreement</i>	25
4.8 <i>Kwanlin Dun First Nation Final Agreement</i>	26
4.9 <i>Labrador Inuit Land Claims Agreement</i>	27

4.10	<i>Land Claims and Self-Government Agreement among the Tlicho and the Government of the Northwest Territories and the Government of Canada</i>	28
4.11	<i>Little Salmon/Carmacks First Nation Final Agreement</i>	29
4.12	<i>Maa'nulth First Nations Final Agreement</i>	29
4.13	<i>Nunavik Inuit Land Claims Agreement</i>	29
4.14	<i>Selkirk First Nation Final Agreement</i>	29
4.15	<i>Ta'an Kwach'an Council Final Agreement</i>	30
4.16	<i>Teslin Tlingit Council Final Agreement</i>	31
4.17	<i>Tr'ondek Hwech'in Final Agreement</i>	31
4.18	<i>Tsawwassen First Nation Final Agreement</i>	32
4.19	<i>Vuntut Gwitchin First Nation Final Agreement</i>	33
4.20	Section 35 Land Claim and Self-Government Agreements with the Métis Nation	
	33	
5	Provincial / Territorial Frameworks for the Engagement of Indigenous and Local Communities, in particular in relation to TEK	33
5.1	<i>Best Practices Handbook for Traditional Use Studies</i> (Government of Alberta)..	34
5.2	<i>The Government of Newfoundland and Labrador's Aboriginal Consultation Policy on Land and Resource Development Decisions</i>	34
5.3	Yukon Environment and Socio-economic Assessment Act.....	34
6	Indigenous Frameworks for the Engagement of Indigenous and Local Communities, in particular in relation to TEK	35
6.1	<i>Métis Nation British Columbia Consultation Guidelines, Métis Traditional Knowledge Policy, and Manitoba Metis Federation Laws of the Hunt</i>	35
6.2	<i>Mi'kmaq Ecological Knowledge Study Protocol</i>	36
6.3	<i>Deh Cho Land Use Planning Committee Traditional Knowledge Policy</i>	36
7	University / Research Partnerships	36
7.1	Fish-WIKS	36
7.2	Using Inuvialuit and Gwich'in Observations to Monitor Environmental Change in the Beaufort Delta Region.....	37
7.3	Climate Change Impacts on Berry Shrub Growth, Productivity and Traditional Use in Nunatsiavut, Labrador.....	37
8	Public / Government Partnerships	37
8.1	Government of Canada and Great Bear Initiative Society's Coastal Guardian Watchmen Program.....	37
8.2	Enhancing Grizzly Bear Management Programs through the Inclusion of Cultural Monitoring and Traditional Ecological Knowledge.....	38
8.3	Great Lakes Traditional Ecological Knowledge Workshop.....	38
9	Private Partnerships	38
9.1	Traditional Knowledge Study for the Diavik Soil and Lichen Sampling Study ..	39
9.2	Imperial Oil Community Advisory and Reclamation Planning Committees – Kearl Site	39

9.3 Nicola-Similkameen Innovative Forestry Society.....	39
Appendix 1: Provincial / Territorial Frameworks for the Engagement of Indigenous Communities, in particular in relation to TEK.....	40
Appendix 2: Indigenous Frameworks relating to TEK.....	45
Appendix 3: University / Research Partnerships	51
Appendix 4: Public / Government Partnerships	73
Appendix 5: Private Partnerships	90
Bibliography	99

List of Tables

Table 1. Laws, policies and guidelines in British Columbia.....	40
Table 2. Laws, policies and guidelines in Alberta	40
Table 3. Laws, policies and guidelines in Saskatchewan.....	41
Table 4. Laws, policies and guidelines in Manitoba	41
Table 5. Laws, policies and guidelines in Ontario	41
Table 6. Laws, policies and guidelines in Quebec	42
Table 7. Laws, policies and guidelines in New Brunswick.....	42
Table 8. Laws, policies and guidelines in Nova Scotia.....	42
Table 9. Laws, policies and guidelines in Prince Edward Island	42
Table 10. Laws, policies and guidelines in Newfoundland and Labrador	43
Table 11. Laws, policies and guidelines relating to TEK in Yukon.....	43
Table 12. Laws, policies and guidelines relating to TEK in Northwest Territories	43
Table 13. Laws, policies and guidelines relating to TEK in Nunavut.....	44
Table 14. Indigenous frameworks relating to TEK in British Columbia	45
Table 15. Indigenous frameworks relating to TEK in Alberta.....	46
Table 16. Indigenous frameworks relating to TEK in Saskatchewan	47
Table 17. Indigenous frameworks relating to TEK in Manitoba	47
Table 18. Indigenous frameworks relating to TEK in Ontario.....	47
Table 19. Indigenous frameworks relating to TEK in Quebec.....	48
Table 20. Indigenous frameworks relating to TEK in New Brunswick	48
Table 21. Indigenous frameworks relating to TEK in Nova Scotia	48
Table 22. Indigenous frameworks relating to TEK in Prince Edward Island	49
Table 23. Indigenous frameworks relating to TEK in Newfoundland and Labrador.....	49
Table 24. Indigenous frameworks relating to TEK in Yukon.....	49
Table 25. Indigenous frameworks relating to TEK in Northwest Territories	49
Table 26. Indigenous frameworks relating to TEK in Nunavut	50
Table 27. Indigenous national and regional frameworks	50
Table 16. University / Research Partnerships in British Columbia.....	51
Table 17. University / Research Partnerships in Alberta	54
Table 18. University / Research Partnerships in Saskatchewan.....	55
Table 19. University / Research Partnerships in Manitoba.....	56
Table 20. University / Research Partnerships in Ontario	56
Table 21. University / Research Partnerships in Quebec	58
Table 22. University / Research Partnerships in New Brunswick.....	59
Table 23. University / Research Partnerships in Nova Scotia.....	59
Table 24. University / Research Partnerships in Prince Edward Island.....	60
Table 25. University / Research Partnerships in Newfoundland and Labrador	60
Table 26. University / Research Partnerships in Yukon	61

Table 27. University / Research Partnerships in Northwest Territories	62
Table 28. University / Research Partnerships in Nunavut.....	69
Table 29. Public / Government Partnerships in British Columbia	73
Table 30. Public / Government Partnerships in Alberta.....	76
Table 31. Public / Government Partnerships in Saskatchewan	77
Table 32. Public / Government Partnerships in Manitoba	78
Table 33. Public / Government Partnerships in Ontario	79
Table 34. Public / Government Partnerships in Quebec	80
Table 35. Public / Government Partnerships in New Brunswick.....	82
Table 36. Public / Government Partnerships in Nova Scotia	83
Table 24. Public / Government Partnerships in Prince Edward Island	84
Table 25. Public / Government Partnerships in Newfoundland and Labrador.....	84
Table 26. Public / Government Partnerships in Yukon.....	85
Table 27. Public / Government Partnerships in Northwest Territories	85
Table 28. Public / Government Partnerships in Nunavut.....	88
Table 29. Private Partnerships in British Columbia	90
Table 30. Private Partnerships in Alberta.....	91
Table 31. Private Partnerships in Saskatchewan	91
Table 32. Private Partnerships in Manitoba	92
Table 33. Private Partnerships in Ontario	92
Table 34. Private Partnerships in Quebec	93
Table 35. Private Partnerships in New Brunswick.....	94
Table 36. Private Partnerships in Nova Scotia	94
Table 37. Private Partnerships in Prince Edward Island	94
Table 38. Private Partnerships in Newfoundland and Labrador	95
Table 39. Private Partnerships in Yukon.....	95
Table 40. Private Partnerships in Northwest Territories	95
Table 41. Private Partnerships in Nunavut.....	97

List of Abbreviations and Acronyms

AFN	Assembly of First Nations
ATK	Aboriginal Traditional Knowledge
CAIA	<i>Canadian Access to Information Act</i>
CBD	<i>Convention on Biological Diversity</i>
CEAA	<i>Canadian Environmental Assessment Act, 2012</i>
CEC	Commission for Environmental Cooperation
CEPA	<i>Canadian Environmental Protection Act, 1999</i>
CIHR	Canadian Institutes of Health Research
COSEWIC	Committee on the Status of Endangered Wildlife in Canada
CUSMA	<i>Canada – United States – Mexico Agreement</i>
FAO	Food and Agriculture Organization
GTC	Gwich'in Tribal Council
IAA	<i>Impact Assessment Act</i>
ICC	Inuit Circumpolar Council
ICESCR	<i>International Covenant on Economic, Social and Cultural Rights</i>
IK	Indigenous Knowledge
ITK	Inuit Tapiriit Kanatami
MNC	Métis National Council
MVEIRB	Mackenzie Valley Environmental Impact Review Board
NRI	Nunavut Research Institute
NSERC	Natural Sciences and Engineering Research Council of Canada
SARA	<i>Species at Risk Act</i>
SSHRC	Social Sciences and Humanities Research Council of Canada
TEK	Traditional Ecological Knowledge
TEKEG	Traditional Ecological Knowledge Expert Group
UNDRIP	<i>United Nations Declaration on the Rights of Indigenous Peoples</i>

Abstract

This study identifies – but does not assess the efficacy of – existing frameworks in Canada for the engagement of Indigenous communities associated with Traditional Ecological Knowledge (TEK) at the international, national, provincial / territorial, and community levels, as well as TEK-related projects undertaken by universities and research institutions, public and government institutions, and private sector partners in Canada that have included the engagement of Indigenous and local communities. Selected examples of these frameworks and projects are described in the body of the report, while extensive tables are included in the study’s Appendices, providing a more comprehensive overview of pertinent frameworks and mechanisms governing TEK at the provincial/territorial and community levels. An extensive inventory of TEK-related initiatives in partnership between Indigenous communities and universities and research institutions, public and government institutions, and the private sector is also provided.

Executive Summary

This study identifies existing frameworks in Canada for the engagement of Indigenous communities associated with Traditional Ecological Knowledge (TEK) at the international, national, provincial / territorial, and community levels, including legislation and constitutionally-protected agreements. It also identifies TEK-related projects undertaken by universities, public and government institutions, and private sector partners in Canada that have included the engagement of Indigenous and local communities. The report does not aim to assess the efficacy of existing frameworks. Rather, building on the creation of a TEK Expert Group (TEKEG) within the Commission for Environmental Cooperation (CEC) in 2016, this study, along with parallel research conducted by consultants in the United States and in Mexico, serves as a resource to inform future CEC work and facilitate enhanced engagement of Indigenous and local communities in CEC initiatives.

Information was gathered primarily by way of desk research, which was supplemented by email outreach to Indigenous governments, communities and organizations, in order to identify existing TEK-related projects and partnerships. Selected examples of frameworks and mechanisms for the engagement of Indigenous communities in relation to TEK are described in the body of the report, along with examples of TEK-related projects undertaken in partnership between Indigenous communities and universities and research institutions, public and government institutions, and the private sector. Extensive tables are also included in the study’s Appendices, providing a more comprehensive listing of pertinent frameworks and mechanisms governing TEK at the provincial/territorial and community levels, as well as an inventory of TEK-related initiatives.

The study reveals a growing body of instruments, frameworks, and mechanisms for the protection, consideration, use, and governance of TEK at the international, national, and subnational levels, as well as a great wealth of projects and initiatives related to TEK being carried out by universities and research institutions, public institutions, and the private sector, in partnership with Indigenous communities. This abundance of TEK-related projects signals a need for greater national coordination in this regard.

Introduction

First Nations, Inuit and Métis communities in Canada are incredibly diverse, and contain a vast wealth of traditional ecological knowledge (TEK). Increasingly, this TEK is being incorporated into a range of environmental governance mechanisms and processes at the international, national, and subnational levels – from climate change adaptation strategies and food security initiatives, to environmental impact assessments and recovery plans for species at risk.

This study aims to advance the engagement of communities associated with TEK by compiling a list of existing engagement frameworks and projects with participation from Indigenous and local communities. The Commission for Environmental Cooperation (CEC) Council has acknowledged the need to enhance the participation of Indigenous and local communities in CEC activities, as well as the value of TEK in informing the CEC's work. Building on the creation of a TEK Expert Group (TEKEG) in 2016, this study, along with parallel research conducted by consultants in the United States and Mexico, will serve as a resource to inform upcoming CEC work and facilitate enhanced engagement of Indigenous and local communities in CEC initiatives. In particular, this study provides an overview of existing frameworks in Canada for the engagement of Indigenous communities and experts in relation to TEK at the international, national, provincial / territorial, and community levels. It also includes inventories of TEK-related projects conducted by universities and research institutions, public and government institutions, and private sector partners in Canada that have involved the voluntary engagement of Indigenous communities in relation to TEK.

Research for this study was primarily desk-based, with email outreach to Indigenous governments, communities and organizations when possible. Given the abundance of TEK-related activities occurring in Indigenous communities throughout Canada, several parameters have been used to narrow the scope of the inventories of TEK-related initiatives contained in this study. First, as per the project parameters, initiatives have only been included if they incorporate an element of TEK. It should be noted, however, that TEK remains difficult to define, an issue which is addressed in greater detail in Part 1, below. Second, a number of projects included in the inventories of TEK-related initiatives involve multiple partner organizations. In such cases, these projects have been classified (as university/research-, public/government-, or private-related) based on the organization that appeared to be the lead partner, rather than duplicated in multiple inventories. By contrast, projects involving multiple communities have been listed in the inventory for each applicable province or territory, in order to accurately reflect the geographic distribution of TEK initiatives. Finally, research on initiatives was primarily focused on the five-year period from 2014 to 2018, although, in some cases, older initiatives meeting the selection criteria were also included because of their relevancy to current initiatives. In light of these parameters, the inventories included in this study cannot be considered as a comprehensive list of all TEK-related initiatives in Canada.

The study is organized into nine parts. Part 1 explores definitions of traditional knowledge and TEK in the Canadian context. Parts 2 through 6 provide an overview of instruments and frameworks at the international, provincial/territorial, and community levels for the engagement of Indigenous and local communities, with particular attention to TEK. Examples of provincial/territorial and community level frameworks are included in the text, while the remainder of these frameworks are listed in table format in Appendices 1 and 2. Finally, Parts 7 through 9 describe examples of projects conducted by universities and research institutions, public and government institutions, and private sector partners in Canada that have involved the voluntary engagement of Indigenous communities in relation to TEK. The aim of these sections is to highlight a sampling of TEK-related initiatives across the country, while more comprehensive inventories listing initiatives by province and territory are included in table format in Appendices 3 to 5.

Overall, the study reveals a growing body of instruments, frameworks, and mechanisms for the protection, consideration, use, and governance of TEK at the international, national, and subnational levels, as well as a tremendous wealth of projects and initiatives related to TEK being carried out in partnership between Indigenous communities and universities and research institutions, public and government institutions, and the private sector. This abundance of TEK-related projects signals a need for greater national coordination in this regard. The full implementation of the United Nations Declaration of the Rights of Indigenous Peoples in Canada would be one concrete step in this direction, helping to ensure that TEK is protected, and that communities are able to control access to, and benefit from, its use.

1 Defining Traditional Ecological Knowledge in the Canadian Context

In Canada, a variety of terms may be used to describe types of knowledge and knowledge systems belonging to and developed by Indigenous peoples. These terms include Traditional Knowledge; Traditional Ecological Knowledge; Aboriginal Traditional Knowledge; Indigenous Knowledge; Indigenous Knowledge Systems; Naturalized Knowledge Systems; Local Knowledge; and Traditional Knowledge, Innovations and Practices. Moreover, “[b]ecause of the groundedness of the knowledges and practices of Indigenous peoples, communities have specific words, expressions, and names to denote their knowledge system in their own languages” (Kim et al. 2017, 259). For example, the Inuktitut term Inuit Qaujimagatuqangit is often used to denote Inuit knowledge (Ibid.).

Traditional knowledge is difficult to define or categorize (AFN n.d., 4), and there is no official legal definition of traditional knowledge in Canada (Bell and Shier 2011, 37). The challenge in defining traditional knowledge arises in part from the fact that, rather than being “a static wisdom”, traditional knowledge is “dynamic” in nature (MVEIRB 2005, 6). The definition of traditional knowledge may also vary depending on the community and context (ITK and NRI 2006, 5-6).

Several examples illustrate how traditional knowledge is defined by various Indigenous organizations in the Canadian context:

Indigenous knowledge [IK] is a systematic way of thinking applied to phenomena across biological, physical, cultural and spiritual systems. It includes insights based on evidence acquired through direct and long-term experiences and extensive and multigenerational observations, lessons and skills. It has developed over millennia and is still developing in a living process, including knowledge acquired today and in the future, and it is passed on from generation to generation. Under this definition, IK goes beyond observations and ecological knowledge, offering a unique ‘way of knowing’ to identify and apply to research needs which will ultimately inform decision makers. – Inuit Circumpolar Council Canada (ICC Canada, n.d.)

Aboriginal Traditional Knowledge [ATK] is not a concept that is easily defined or categorized. However, it can be generally described as the customary ways in which aboriginal peoples have done or continue to do certain things or activities, as well as the new ideas or ways of doing things that have been developed by Aboriginal peoples which respect their traditions, cultures and practices. Many of these customary ways have been passed on from generation to generation and are considered sacred. This unique body of knowledge is culturally based, context specific, holistic and differs from nation to nation. The Royal Commission on Aboriginal People (1996) has also described indigenous knowledge as “oral culture in the form of stories and myths, coded and organized by knowledge systems for interpreting information and guiding action...a dual purpose to manage lands and resources and to affirm and reinforce

one’s relationship to the earth and its inhabitants.” ATK can also be seen as the summation of all knowledge, information, and traditional perspectives relating to the skills, understandings, expertises, facts, familiarities, justified beliefs, revelations, and observations that are owned, controlled, created, preserved, and disseminated by a particular Indigenous nation. ATK is comprised of a holistic body of knowledge and it remains the sole right of the community to determine what knowledge establishes their ATK. It is important to note that these are general definitions and do not necessarily reflect or conform to the definitions held by ATK holders. – Assembly of First Nations (AFN n.d., 4)

Gwich’in Traditional Knowledge is that body of knowledge, values, beliefs and practices passed from one generation to another by oral means or through learned experience, observation and spiritual teachings, and pertains to the identity, culture and heritage of the Gwich’in. This body of knowledge reflects many millennia of living on the land. It is a system of classification, a set of empirical observations about the local environment and a system of self-management that governs the use of resources and defines the relationship of living beings with one another and with their environment. – Gwich’in Tribal Council (GTC 2004, 3)

While some use the terms *traditional knowledge* and *traditional ecological knowledge* interchangeably, others define TEK as a subset of the broader category of Indigenous knowledges, focused on knowledge and ways of knowing that relate to ecology (Kim et al. 2017, 259). For example, Reo and Whyte describe TEK as “part knowledge system, part system of practice, and part belief system”, in which “[t]he knowledge system (i.e., epistemological) aspect of TEK incorporates understanding of ecological relationships about biota, ecosystems, and places” (2012, 15). The relationship between traditional knowledge and TEK is the subject of some disagreement, however, and *there is a concern amongst some scholars that the concept of TEK is a Western construction*. For example, Kim et al. note that “TEK has been created using a few concepts arising from [Indigenous science] and [Indigenous knowledges] in relation to Western scientific disciplines, such as ecology, anthropology, and resource management”, and that it is “constructed based on Western’s interests in creating ‘science concrete’—factual knowledge about the environment—out of Indigenous knowledges” (2017, 259-260). While a full discussion of these issues is beyond the scope of the present study, we acknowledge these critiques and the broader epistemological debate of which they are a part.

In identifying partnerships and frameworks that fall within the purview of the present project, we have adopted a flexible working definition of TEK as “knowledge about the natural environment that indigenous and local community members have amassed throughout their history and which continues to be added to by the present generations. It includes all that is known about how their environment used to be and how it continues to change” (CEC n.d.).

2 International Legal Instruments and Mechanisms Applicable in Canada relating to TEK

2.1 Agenda 21

Agenda 21 was adopted by the international community at the 1992 Earth Summit (United Nations Conference on Environment and Development) in Rio de Janeiro, Brazil. It establishes a plan of action for sustainable development to be taken globally, nationally, and locally by the United Nations, governments, and other major groups around the world.

Agenda 21 includes a number of provisions relating to traditional knowledge. Chapter 6 on human health provides that states should strengthen their health sector programmes, including by

“integrat[ing] traditional knowledge and experience into national health systems” (Ch. 6.5 (a) (ix)). As part of these efforts, States should also “[c]onduct research into traditional knowledge of prevention and curative health practices” (Ch. 6.5(b)(iii)). States are also encouraged to “initiate or enhance” their programming concerning Indigenous people and their communities, including through the integration of “traditional knowledge and experience into health systems” (Ch. 6.27(d)).

Chapter 8 on integrating environment and development in decision-making provides that States should “develop their own priorities in accordance with their national plans, policies and programmes for [...] [a]dopting integrated management systems, particularly for the management of natural resources”, noting that “traditional or indigenous methods should be studied and considered wherever they have proved effective” and that “women's traditional roles should not be marginalized as a result of the introduction of new management systems” (Ch. 8.5(d)).

In relation to deforestation and drought, *Agenda 21* provides that governments and local communities should “[i]ntegrate indigenous knowledge related to forests, forest lands, rangeland and natural vegetation into research activities on desertification and drought” and “[p]romote integrated research programmes on the protection, restoration and conservation of water and land resources and land-use management based on traditional approaches, where feasible” (Ch. 12.23).

Conservation of biological diversity is another key area of concern in *Agenda 21*. Chapter 15.4(g) stipulates that

[g]overnments at the appropriate level, with the cooperation of the relevant United Nations bodies and regional, intergovernmental and non-governmental organizations, the private sector and financial institutions, and taking into consideration indigenous people and their communities, as well as social and economic factors, should: [...] Recognize and foster the traditional methods and the knowledge of indigenous people and their communities, emphasizing the particular role of women, relevant to the conservation of biological diversity and the sustainable use of biological resources, and ensure the opportunity for the participation of those groups in the economic and commercial benefits derived from the use of such traditional methods and knowledge.

Agenda 21 also addresses biotechnology use and development, providing that States and other appropriate organizations should promote

collaborative research programmes, especially in developing countries, to support activities outlined in this programme area, with particular reference to cooperation with local and indigenous people and their communities in the conservation of biological diversity and sustainable use of biological resources, as well as the fostering of traditional methods and knowledge of such groups in connection with these activities. (Ch. 16.7 (b))

In the establishment of enabling mechanisms for the development and the environmentally sound application of biotechnology, *Agenda 21* also provides that States should “recognize[e] and foster[] the traditional methods and knowledge of indigenous peoples and their communities and ensur[e] the opportunity for their participation in the economic and commercial benefits arising from developments in biotechnology (Ch. 16.39(a)(vi)).

For oceans and related settings, *Agenda 21* states that “management and development, as well as environmental protection concerns and local planning issues, should be incorporated in educational curricula and public awareness campaigns, with due regard to traditional ecological knowledge and socio-cultural values” (Ch. 17.15). Additionally, States make a commitment to “the conservation and sustainable use of marine living resources under national jurisdiction”, including by “[taking] into account traditional knowledge and interests of local communities, small-scale artisanal fisheries and indigenous people in development and management programmes” (Ch. 17.74(b)). In terms of small-scale fishing, *Agenda 21* provides that States should “develop systems for the acquisition and

recording of traditional knowledge concerning marine living resources and environment and promote the incorporation of such knowledge into management systems” (Ch. 17.81(c)). It also establishes that states should

provide support to local fishing communities, in particular those that rely on fishing for subsistence, indigenous people and women, including, as appropriate, the technical and financial assistance to organize, maintain, exchange and improve traditional knowledge of marine living resources and fishing techniques, and upgrade knowledge on marine ecosystems. (Ch. 17.94(b))

States further “commit themselves to improve the understanding of the marine environment and its role on global processes”, including by “[promoting] exchange of data and information resulting from scientific research and systematic observation and from traditional ecological knowledge and ensur[ing] its availability to policy makers and the public at the national level” (Ch. 17.99 (b)).

Chapter 26 of *Agenda 21* directly recognizes and seeks to increase the role and visibility of Indigenous communities. As part of this, Chapter 26 includes provisions regarding State “recognition of their values, traditional knowledge and resource management practices with a view to promoting environmentally sound and sustainable development” (Ch. 26.3 (a) (iii)), and the “enhancement of capacity-building for indigenous communities, based on the adaptation and exchange of traditional experience, knowledge and resource-management practices, to ensure their sustainable development” (Ch. 26.3 (a) (vii)). Finally, States should

develop or strengthen national arrangements to consult with indigenous people and their communities with a view to reflecting their needs and incorporating their values and traditional and other knowledge and practices in national policies and programmes in the field of natural resource management and conservation and other development programmes affecting them. (Ch. 26.6 (a))

2.2 Agreement on the Conservation of Polar Bears

2.2.1 Declaration of Responsible Ministers, 2013

Canada, along with the United States, Norway, Greenland, and the Russian Federation, is bound under the terms of the 1973 *Agreement on the Conservation of Polar Bears* and is part of a series of subsequent plans and agreements that seek to further the goals of the Agreement. In 2013, the State Parties to the Agreement issued the *Declaration of Responsible Ministers* to reflect the current needs and understandings of the international community relating to polar bears and their ecosystems. The Declaration

recognize[s] the importance and value of Traditional Ecological Knowledge in informing management decisions and acknowledge[s] the need for the range states to develop a common understanding of what constitutes Traditional Ecological Knowledge and how it should be used in polar bear management decisions. (Polar Bear Range States 2013)

In terms of implementing the *Agreement on the Conservation of Polar Bears*, State Parties agree to

[e]ngage Arctic local people in management decision-making processes and promote the collection and maintenance of Traditional Ecological Knowledge by acknowledging the important role polar bear play in the cultural heritage and subsistence of Arctic indigenous people, as well as the role that they play in the long-term conservation and survival of the polar bear. (Polar Bear Range States 2013)

State Parties also agree to “engage the IUCN Polar Bear Specialist Group to determine how to best use Traditional Ecological Knowledge together with scientific approaches and analyses of polar bear population status for more effective decision-making” (Polar Bear Range States 2013).

2.2.2 Circumpolar Action Plan: Conservation Strategy for Polar Bears

In 2015, State Parties to the 1973 *Agreement on the Conservation of Polar Bears* created the *Circumpolar Action Plan: Conservation Strategy for Polar Bears* in order to address the ways in which climate change and associated issues threaten the polar bear population and the larger Arctic ecosystem.

In this context, the States “recognize that indigenous peoples have acquired a wealth of knowledge (commonly referred to as Traditional Ecological Knowledge; TEK) about polar bears from centuries of living within the range of the species and its habitat”, and recognize that “[t]heir historic and current knowledge can contribute to effective polar bear management, and can make valuable contributions to scientific research and monitoring activities” (Polar Bear Range States 2015, XV)

This recognition is reflected in the Guiding Principles of the Plan, which state that “management of polar bear populations will be conducted in accordance with sound conservation practices based on the best available scientific data, taking into consideration Traditional Ecological Knowledge (TEK) where appropriate” (Polar Bear Range States 2015, s. 1.3(4)). Further, in section 4.3 on “Involvement of Indigenous Peoples and Incorporation of Traditional Ecological Knowledge in Polar Bear Conservation”, the Plan establishes in detail the ways in which TEK has been and can be incorporated into the terms of the Agreement, addresses the collection of TEK through interviews, and outlines the involvement of Indigenous peoples in biological surveys.

2.3 Arctic Council Agreements, Declarations, and Principles

2.3.1 Agreement on Enhancing International Arctic Scientific Cooperation

The Arctic Council is a high level forum made up of Canada, Denmark, Finland, Iceland, Norway, the Russian Federation, Sweden and the United States, along with six organizations representing Arctic Indigenous peoples. The members of the Arctic Council, including Canada, entered into the *Agreement on Enhancing International Arctic Scientific Cooperation* with the goal of “enhanc[ing] cooperation in Scientific Activities in order to increase effectiveness and efficiency in the development of scientific knowledge about the Arctic” (Arctic Council 2017a, Art. 2).

Under the Agreement, scientific activities are defined as “efforts to advance understanding of the Arctic through scientific research, monitoring and assessment” and may include “collecting, processing, analyzing, and sharing scientific data, ideas, results, methods, experiences, and traditional and local knowledge” (Arctic Council 2017a, Art. 1). Specifically, the Agreement provides that Parties, in conducting scientific activities under the Agreement, “shall encourage Participants to utilize, as appropriate, traditional and local knowledge”, “shall encourage communication, as appropriate, between holders of traditional and local knowledge and Participants”, and “shall encourage holders of traditional and local knowledge, as appropriate, to participate” (Arctic Council 2017a, Art. 9).

2.3.2 Fairbanks Declaration, 2017

In 2017, the members of the Arctic Council, including Canada, issued the *Fairbanks Declaration* following their 10th ministerial meeting. The *Fairbanks Declaration* specifically recognizes “the rights of Arctic indigenous peoples and the unique role of the Permanent Participants within the

Arctic Council, as well as the commitment to consult and cooperate in good faith with Arctic indigenous peoples and to support their meaningful engagement in Arctic Council activities”, as well as the importance of addressing pressing issues in the region in a comprehensive and inclusive manner (Arctic Council 2017b, preamble).

The Fairbanks Declaration also takes note of the importance of including traditional knowledge in educational systems throughout the region (Arctic Council 2017b, Art. 22). In addressing the impacts of climate change in the region and attempting to design and implement adaptation and mitigation measures, the Fairbanks Declaration further “recognize[s] the importance of scientific assessments and projections to informed decision-making in the Arctic, incorporating as well traditional and local knowledge” (Arctic Council 2017b, Art. 31).

2.3.3 Ottawa Traditional Knowledge Principles

The *Ottawa Traditional Knowledge Principles* were developed and adopted by the permanent members of the Arctic Council in 2015, and outline principles for the use of traditional knowledge in the Arctic Council’s work. The Principles recognize that “Traditional Knowledge enhances and illuminates the holistic and shared understanding of the Arctic environment which promotes and provides a more complete knowledge base for the work of the Arctic Council” (Arctic Council 2015, principle 2). The Principles also establish the use of traditional knowledge as “an overarching mandate of the Arctic Council and [...] a central commitment for implementation by the Senior Arctic Officials, Permanent Participants, and all Arctic Council Working Groups” (Arctic Council 2015, principle 1).

2.4 Convention on Biological Diversity

Canada is a signatory of the 1992 *Convention on Biological Diversity* (CBD). The objectives of the CBD are “the conservation of biological diversity, the sustainable use of its components and the fair and equitable sharing of the benefits arising out of the utilization of genetic resources” (CBD 1992, Art. 1).

Article 8(j) of the CBD on in-situ conservation addresses traditional knowledge, stating that:

Each Contracting Party shall, as far as possible and as appropriate:

[...]

(j) Subject to its national legislation, respect, preserve and maintain knowledge, innovations and practices of indigenous and local communities embodying traditional lifestyles relevant for the conservation and sustainable use of biological diversity and promote their wider application with the approval and involvement of the holders of such knowledge, innovations and practices and encourage the equitable sharing of the benefits arising from the utilization of such knowledge, innovations and practices;

A number of decisions taken by the Conference of the Parties to the CBD further elaborate on aspects of Article 8(j), including decisions on the implementation of Article 8(j) (CBD Decisions III/14, IV/9, V/16, VI/10, VIII/5, IX/13, X/43); on the elements of sui generis systems for the protection of traditional knowledge (CBD Decision X/41); on mechanisms to promote the effective participation of Indigenous and local communities in the work of the Convention (CBD Decision X/40); on the adoption of the Akwé: Kon voluntary guidelines for the conduct of cultural, environmental and social impact assessments regarding developments proposed to take place on, or which are likely to impact on, sacred sites and on lands and waters traditionally occupied or used by Indigenous and local communities (CBD Decision VII/16 F); and on the adoption of the Tkarihwaí:ri Code of Ethical

Conduct to Ensure Respect for the Cultural and Intellectual Heritage of Indigenous and Local Communities (CBD Decision X/42).

Under CBD Article 10(c), States also have a responsibility to “[p]rotect and encourage customary use of biological resources in accordance with traditional cultural practices that are compatible with conservation or sustainable use requirements”.

With respect to the exchange of information, Article 17 states that “Contracting Parties shall facilitate the exchange of information, from all publicly available sources, relevant to the conservation and sustainable use of biological diversity, taking into account the special needs of developing countries”, and specifies that “[s]uch exchange of information shall include exchange of results of technical, scientific and socio-economic research, as well as information on training and surveying programmes, specialized knowledge, indigenous and traditional knowledge [...]” States are also required, where feasible, to repatriate such information (CBD 1992, Art. 17).

Finally, Article 18(4) provides that State parties “shall [...] encourage and develop methods of cooperation for the development and use of technologies, including indigenous and traditional technologies, in pursuance of the objectives of [the CBD]”.

2.4.1 Aichi Biodiversity Targets

As part of the CBD’s *Strategic Plan for Biodiversity 2011 – 2020*, State Parties established a number of targets and strategic goals – collectively, the Aichi Biodiversity Targets – to guide the implementation of key aspects of the Convention. Under Goal E (to “enhance implementation through participatory planning, knowledge management and capacity building”), Target 18 provides:

By 2020, the traditional knowledge, innovations and practices of indigenous and local communities relevant for the conservation and sustainable use of biodiversity, and their customary use of biological resources, are respected, subject to national legislation and relevant international obligations, and fully integrated and reflected in the implementation of the Convention with the full and effective participation of indigenous and local communities, at all relevant levels. (CBD Decision X/2, target 18)

2.4.2 Bonn Guidelines on Access to Genetic Resources and Fair and Equitable Sharing of Benefits Arising out of Their Utilization

The *Bonn Guidelines on Access to Genetic Resources and Fair and Equitable Sharing of the Benefits Arising out of Their Utilization* were adopted by the Conference of the Parties to the CBD in 2002. The Guidelines aim, inter alia, to “contribute to the development by Parties of mechanisms and access and benefit-sharing regimes that recognize the protection of traditional knowledge, innovations and practices of indigenous and local communities, in accordance with domestic laws and relevant international instruments” (CBD Decision VI/24 A, Art. 11(j)).

The Guidelines also provide that:

[r]especting established legal rights of indigenous and local communities associated with the genetic resources being accessed or where traditional knowledge associated with these genetic resources is being accessed, the prior informed consent of indigenous and local communities and the approval and involvement of the holders of traditional knowledge, innovations and practices should be obtained, in accordance with their traditional practices, national access policies and subject to domestic laws (CBD Decision VI/24 A, Art. 31)

Finally, the Guidelines include provisions addressing traditional knowledge in relation to the establishment of mutually agreed terms (CBD Decision VI/24 A, Art. 44(g)); capacity building (CBD

Decision VI/24 A, Annex, Art. 1(3)(b)); and intellectual property rights (CBD Decision VI/24 A, Annex, Arts. C(2), (3)(b), (4)(c) and (d), (10) and (11)).

2.4.3 *Rutzolijirisaxik Voluntary Guidelines for the Repatriation of Traditional Knowledge Relevant for the Conservation and Sustainable Use of Biodiversity*

As outlined in CBD Decision XIII/19, the purpose of the *Rutzolijirisaxik Voluntary Guidelines for the Repatriation of Traditional Knowledge Relevant for the Conservation and Sustainable Use of Biodiversity* is:

to facilitate the repatriation of the traditional knowledge of indigenous peoples and local communities embodying traditional lifestyles relevant for the conservation and sustainable use of biological diversity, including related information in accordance with Article 8(j) and Article 17, paragraph 2, of the Convention, in order to facilitate the recovery of traditional knowledge relevant for the conservation and sustainable use of biological diversity, and without limiting or restricting its continued use and access (Annex para. 6).

The Guidelines are applicable to “Parties, Governments, international and regional organizations, museums, universities, herbaria and botanical and zoological gardens, databases, registers, gene banks, libraries, archives and information services,” in addition to “private collections and other entities storing or housing traditional knowledge and related information” (CBD Decision XIII/19, Annex para. 8).

In their current draft form, the Guidelines emphasize “respect for, inter alia, the values, practices, world views, customary laws, community protocols, rights and interests of indigenous peoples and local communities, consistent with international obligations and national circumstances” as a key principle in facilitating the repatriation of traditional knowledge (CBD Decision XIII/19, Annex para. 17(c)).

2.5 *FAO Policy on Indigenous and Tribal Peoples*

As part of its mandate to promote and protect agricultural practices, food security, and food and agriculture-related knowledge, the Food and Agriculture Organization (FAO) created the *FAO Policy on Indigenous and Tribal Peoples* to guide the organization’s practices and the practices of Member States. The FAO Policy is intended to highlight and promote the many areas in which Indigenous practices and traditional knowledge can assist in resolving global and national food and agriculture-related issues, and notes that traditional knowledge can “bring novel solutions to the fight against food insecurity and malnutrition, poverty and environmental degradation” (FAO, ch. 1, p. 2). In this context, and using the *United Nations Declaration on the Rights of Indigenous Peoples* as a framework, the FAO Policy endorses and recognizes the use of collective ownership in the context of Indigenous communities, including in relation to collectively held traditional knowledge (FAO, ch. II, p. 6). To achieve these goals, the FAO Policy explicitly states that it should work in tandem with, and reinforce, the *International Treaty on Plant Genetic Resources for Food and Agriculture*, discussed below.

2.6 Trade Agreements

2.6.1 Canada – Colombia Free Trade Agreement and Canada – Peru Free Trade Agreement

Both the 2008 *Canada – Colombia Free Trade Agreement* and the 2008 *Canada – Peru Free Trade Agreement* contain a chapter on environmental provisions. These agreements also share a common article on traditional knowledge; Article 17.03(c) of the *Canada – Colombia Free Trade Agreement* and Article 17.02(c) of the *Canada – Peru Free Trade Agreement* state that Parties agree to take into account the “conservation and sustainable use of biological diversity and protection and preservation of traditional knowledge”.

2.6.2 Canada – United States – Mexico Agreement

The *Canada – United States – Mexico Agreement* is the successor to the *North American Free Trade Agreement*. It was signed on November 30, 2018, and Parties are now expected to take steps towards its ratification and implementation at the domestic level. With respect to traditional knowledge, Article 24.15(3) states that “[t]he Parties recognize the importance of respecting, preserving, and maintaining knowledge and practices of indigenous peoples and local communities embodying traditional lifestyles that contribute to the conservation and sustainable use of biological diversity”.

2.6.3 Comprehensive and Progressive Agreement for Trans-Pacific Partnership

On December 30, 2018, the *Comprehensive and Progressive Agreement for Trans-Pacific Partnership* (CPTPP) became legally binding on Canada, Australia, New Zealand, Mexico, Singapore, and Japan. Ultimately, it is intended that Brunei, Chile, Malaysia, Peru, and Vietnam will join the CPTPP, creating one of the largest trading regions in the world.

The CPTPP includes provisions governing the relationship between intellectual property protections and Indigenous knowledge (CPTPP, Art. 18.16). As a general matter, Parties to the CPTPP “recognise the relevance of intellectual property systems and traditional knowledge associated with genetic resources to each other, when that traditional knowledge is related to those intellectual property systems” (CPTPP, Art. 18.16(1)). With respect to quality patent examinations, the CPTPP states that Parties may take into account traditional knowledge associated with genetic resources when determining prior art, and that Parties shall endeavor to cooperate “in the training of patent examiners in the examination of patent applications related to traditional knowledge associated with genetic resources” (CPTPP, Art. 18.16(3)).

The CPTPP also contains significant environmental provisions and protections, including those related to the “conservation and sustainable use of biological diversity” (CPTPP, Ch. 20.13(1)). Article 20.13(3) states that “[t]he Parties recognise the importance of respecting, preserving and maintaining knowledge and practices of indigenous and local communities embodying traditional lifestyles that contribute to the conservation and sustainable use of biological diversity.” In addition, the CPTPP recognises that

some Parties require, through national measures, prior informed consent to access such genetic resources in accordance with national measures and, where such access is granted, the establishment of mutually agreed terms, including with respect to sharing of benefits from the use of such genetic resources, between users and providers. (CPTPP, Ch. 20.13(4))

Finally, the CPTPP also provides that, “subject to each Party’s international obligations, each Party may establish appropriate measures to respect, preserve and promote traditional knowledge and traditional cultural expressions” (CPTPP, Ch. 29.8).

2.7 Great Lakes Water Quality Agreement

The *Great Lakes Water Quality Agreement* between Canada and the United States was first signed in 1972 and was most recently updated in 2013. The Agreement relates to the resources associated with the Great Lakes area, which are shared by both States, and which require a joint planning mechanism for administration and monitoring, especially in the face of transboundary pollution-related issues. The principles and approaches guiding the implementation of the Agreement include “science-based management – implementing management decisions, policies and programs that are based on best available science, research and knowledge, as well as traditional ecological knowledge, when available” (*Great Lakes Water Quality Agreement*, Art. 2 (4)(1)). Additionally, the “Science” annex to the Agreement explicitly states that “science, including monitoring, surveillance, observation, research, and modeling, may be supplemented by other bodies of knowledge, such as traditional ecological knowledge” (*Great Lakes Water Quality Agreement*, Annex 10(A)).

2.8 International Covenant on Economic, Social and Cultural Rights

The *International Covenant on Economic, Social and Cultural Rights* (ICESCR) is one of the central instruments in the international human rights law system. While the ICESCR does not make explicit reference to traditional ecological knowledge, it does contain some terms that can be seen as promoting and protecting the rights of Indigenous peoples. Notably, States are required to “recognize the right of everyone: to take part in cultural life; to enjoy the benefits of scientific progress and its applications; and to benefit from the protection of the moral and material interests resulting from any scientific, literary or artistic production of which he is the author” (ICESCR, Art. 15(1)).

The Economic and Social Council tasked with implementing and overseeing the ICESCR have also stated that impact assessments should take into account the impacts of business activities on traditional knowledge. As noted in General Comment 24:

States parties should ensure that, where appropriate, the impacts of business activities on indigenous peoples specifically (in particular, actual or potential adverse impacts on indigenous peoples’ rights to land, resources, territories, cultural heritage, traditional knowledge and culture) are incorporated into human rights impact assessments. In exercising human rights due diligence, businesses should consult and cooperate in good faith with the indigenous peoples concerned through indigenous peoples’ own representative institutions in order to obtain their free, prior and informed consent before the commencement of activities. Such consultations should allow for identification of the potentially negative impact of the activities and of the measures to mitigate and compensate for such impact. They should also lead to design mechanisms for sharing the benefits derived from the activities, since companies are bound by their duty to respect indigenous rights to establish mechanisms that ensure that indigenous peoples share in the benefits generated by the activities developed on their traditional territories. (UN CESCR General Comment 24, Art. 17)

2.9 International Treaty on Plant Genetic Resources for Food and Agriculture

Canada signed and ratified the *International Treaty on Plant Genetic Resources for Food and Agriculture* in 1992. Pursuant to Article 9.2, Parties must “take measures to protect and promote

Farmers’ Rights, including: a) protection of traditional knowledge relevant to plant genetic resources for food and agriculture”.

2.10 Inuvialuit-Inupiat Beaufort Sea Beluga Whale Agreement

The *Inuvialuit-Inupiat Beaufort Sea Beluga Whale Agreement* is a specialized agreement between Canada and the United States regarding the management of beluga whales. Under the terms of this short agreement, Parties agree to “exchange information of traditional ecological knowledge, hunting methods and uses of beluga whales” (*Inuvialuit-Inupiat Beaufort Sea Beluga Whale Agreement*, Art. 7).

2.11 Inuvialuit-Inupiat Polar Bear Management Agreement in the Southern Beaufort Sea

The *Inuvialuit-Inupiat Polar Bear Management Agreement in the Southern Beaufort Sea* is a specialized agreement between Canada and the United States with a number of objectives, including the maintenance of “a healthy viable population of polar bears in the southern Beaufort Sea in perpetuity” (Art. 2(a)). The Agreement aims to allow for the continued viability and growth of the polar bear population in the area while also preserving and protecting the ability of Indigenous communities to harvest and use the polar bears. The Agreement also encourages “the collection of adequate scientific, traditional, and technical information in a timely manner to facilitate management decisions” (*Inuvialuit-Inupiat Polar Bear Management Agreement*, Art. 2(d)).

2.12 Protocol Amending the 1916 Convention for the Protection of Migratory Birds

The *Protocol Amending the 1916 Convention for the Protection of Migratory Birds* is a bi-lateral agreement between the United States and Canada that became operative in 1996. The Protocol recognizes the importance of migratory bird species to Indigenous peoples in the United States and Canada. Article 2 of the Protocol includes the “[u]se of aboriginal and traditional knowledge, institutions and practices” as an essential means of implementing the principles of the Convention. In addition, Article 2(4) of the Protocol stipulates that in the Canadian context, all restrictions on hunting of migratory species and requirements to implement closed seasons for certain species are made subject to the terms of Indigenous treaty regimes.

2.13 Ramsar Convention (Convention on Wetlands of International Importance especially as Waterfowl Habitat)

The *Convention on Wetlands of International Importance especially as Waterfowl Habitat* (known as the Ramsar Convention) was adopted in 1971 and has been revised on several occasions to reflect the needs and complexities of wetland law and regulation. While the Ramsar Convention itself does not contain specific provisions relating to traditional knowledge, subsequent decisions and actions taken by the Ramsar Convention Conference of the Parties contain important terms for the inclusion of traditional knowledge in the protection and preservation of wetlands.

In order to assist in the implementation of the Ramsar Convention, the Parties have endorsed a series of strategic plans and guidance, most recently the *Ramsar Strategic Plan 2016 – 2024* (Res. XII.2) and the *Ramsar Convention’s Programme on Communication, Capacity Building, Education, Participation and Awareness, 2016 – 2024* (Res. XII.9). The inclusion of traditional knowledge in

laws, policies and practices relating to the implementation of the Ramsar Convention has been standard practice throughout multiple iterations of strategic planning. For example, in the *Ramsar Strategic Plan 2016 – 2024*, Target 10 of the third Strategic Goal provides:

The traditional knowledge, innovations and practices of indigenous peoples and local communities relevant for the wise use of wetlands and their customary use of wetland resources are documented, respected, subject to national legislation and relevant international obligations, and fully integrated and reflected in the implementation of the Convention, with a full and effective participation of indigenous peoples and local communities at all relevant levels.

The *Ramsar Convention's Programme on Communication, Capacity Building, Education, Participation and Awareness* similarly incorporates traditional knowledge. Goal 1, to “[e]nsure leadership to support effective implementation of the Programme by providing institutional mechanisms and establishing and supporting relevant networks,” incorporates traditional knowledge through Target 1.5, which adopts as an indicator “[r]elationships developed and maintained with those organizations that can support Ramsar objectives through [...] their traditional knowledge” (Res. XII.2). Goal 5 also incorporates traditional knowledge through Target 5.3, which includes “the use of practices and traditional knowledge systems that embody appropriate wetland cultural management by indigenous peoples and local communities recovered, strengthened and encouraged” as a benchmark (Res. XII.2). Finally, Goal 8 incorporates traditional knowledge through Target 8.3 relating to the incorporation of “cultural and traditional wetland knowledge and practices [...] into wetland education materials” (Res. XII.2).

During COP 13 in 2018, the Ramsar Convention Parties adopted Resolution XIII.15 on *Cultural Values and Practices of Indigenous Peoples and Local Communities and their Contribution to Climate-Change Mitigation and Adaptation in Wetlands*. Resolution XIII.15 notes and endorses the place that Indigenous knowledge is given in the *Paris Agreement* to the *United Nations Convention on Climate Change*, and recognizes “the significant contributions made by indigenous peoples and local communities to wetland conservation and wise use through their traditional knowledge, innovations and practices, including contributions to mitigating and adapting to climate change.” (Res. XIII.15, para. 10)). It goes on to encourage Parties, the Ramsar Convention Secretariat and Ramsar Regional Initiatives “to protect, support and promote the use of cultural values, traditional knowledge, innovations and practices of indigenous peoples and local communities in adapting to the increasing negative impacts of climate change, taking into consideration vulnerable groups, communities and ecosystems” (Res. XIII.15, para. 16). The Resolution also invites Parties to include the contributions of traditional knowledge, innovations and practices in their national reporting (Res. XIII.15, para. 17) and in their management plans for wetlands (Res. XIII.15, para. 21).

Resolution XIII.17 from 2018 establishes the procedure to be used for rapid assessment of wetland ecosystems services, which includes the requirement that “the development of procedures for assessing wetland ecosystem functions and ecosystem services [...] be targeted and pragmatic in their approach and involve participation of local communities and indigenous knowledge, as appropriate.” (Resolution XIII.17, Annex 1, para. 3 and Annex 1, para. 10).

2.14 Rio Declaration on Environment and Development

In 1992, the international community adopted the *Rio Declaration on Environment and Development* “with the goal of establishing a new and equitable global partnership through the creation of new levels of co-operation among States, key sectors of societies and peoples” (preamble). Principle 22 of the Declaration recognizes that “Indigenous people and their communities, and other local communities, have a vital role in environmental management and development because of their knowledge and traditional practices” and provides that “States should recognize and duly support

their identity, culture and interests and enable their effective participation in the achievement of sustainable development.”

2.15 Sendai Framework for Disaster Risk Reduction 2015 – 2030

The *2015 Sendai Framework for Disaster Risk reduction 2015 – 2030* is intended to provide a means through which States and the international community can generate and communicate plans to mitigate and address risks associated with disasters. Amongst its Guiding Principles, the Framework recognizes that

[d] isaster risk reduction requires a multi-hazard approach and inclusive risk-informed decision-making based on the open exchange and dissemination of disaggregated data, including by sex, age and disability, as well as on easily accessible, up-to-date, comprehensible, science-based, non-sensitive risk information, complemented by traditional knowledge; (*Sendai Framework 2015*, Art. 19(g))

It further states that “Indigenous peoples, through their experience and traditional knowledge, provide an important contribution to the development and implementation of plans and mechanisms, including for early warning” (*Sendai Framework 2015*, Art. 36(a)(v)).

2.16 The Future We Want (Rio +20)

In 2012, 20 years after the adoption of the *Rio Declaration on Environment and Development*, the United Nations General Assembly adopted *The Future We Want* as the outcome document of the United Nations Conference on Sustainable Development. Also known as Rio +20, this document reflects the international community’s commitment “to sustainable development and to ensuring the promotion of an economically, socially and environmentally sustainable future for our planet and for present and future generations” (*The Future We Want*, Art. 1, S. 1).

The Future We Want incorporates several references to traditional knowledge. With respect to the promotion of the green economy for poverty eradication and sustainable development, the document provides that these measures should

enhance the welfare of indigenous peoples and their communities, other local and traditional communities and ethnic minorities, recognizing and supporting their identity, culture and interests, and avoid endangering their cultural heritage, practices and traditional knowledge, preserving and respecting non-market approaches that contribute to the eradication of poverty. (Art. 3, S. 58(j))

The document also recognizes “the importance of traditional sustainable agricultural practices, including traditional seed supply systems, including for many indigenous peoples and local communities” (*The Future We Want*, art. 5, s. 109). Finally, in relation to biodiversity, it recognizes “that the traditional knowledge, innovations and practices of indigenous peoples and local communities make an important contribution to the conservation and sustainable use of biodiversity, and their wider application can support social well-being and sustainable livelihoods” (*The Future We Want*, Art. 5, S. 197).

2.17 UNESCO Convention on the Protection and Promotion of the Diversity of Cultural Expressions

The UNESCO *Convention on the Protection and Promotion of the Diversity of Cultural Expression* was signed in 2005 and entered into force in 2007. The preamble to the Convention recognizes “the

importance of traditional knowledge as a source of intangible and material wealth, and in particular the knowledge systems of indigenous peoples, and its positive contribution to sustainable development, as well as the need for its adequate protection and promotion”. Overall, the Convention is focused on forms of traditional knowledge relating to culture rather than ecological matters.

2.18 United Nations Convention to Combat Desertification

Canada is a party to the *United Nations Convention to Combat Desertification* (UNCCD). Article 18.2 of the UNCCD provides that:

Parties shall, according to their respective capabilities, and subject to their respective national legislation and/or policies, protect, promote and use in particular relevant traditional and local technology, knowledge, know-how and practices and, to that end, they undertake to: (a) make inventories of such technology, knowledge, know-how and practices and their potential uses with the participation of local populations, and disseminate such information, where appropriate, in cooperation with relevant intergovernmental and non-governmental organizations;

Article 6(b) of Annex II further states that regional activities for subregional or joint action programmes may include “preparing inventories of technologies, knowledge, know-how and practices, as well as traditional and local technologies and know-how, and promoting their dissemination and use”.

2.19 United Nations Declaration on the Rights of Indigenous Peoples

The *United Nations Declaration on the Rights of Indigenous Peoples* (UNDRIP) was adopted by the UN General Assembly in 2007. Although initially one of four states to vote against the UNDRIP, Canada officially removed its objector status in 2016. Bill C-262, *An Act to ensure that the laws of Canada are in harmony with the United Nations Declaration on the Rights of Indigenous Peoples*, seeks to ensure the alignment of Canadian laws with UNDRIP, and was pending before Parliament at the time of writing (see: Section 3.2.1 below).

Under Article 31(1) of UNDRIP, Indigenous peoples:

have the right to maintain, control, protect and develop their cultural heritage, traditional knowledge and traditional cultural expressions, as well as the manifestations of their sciences, technologies and cultures, including human and genetic resources, seeds, medicines, knowledge of the properties of fauna and flora, oral traditions, literatures, designs, sports and traditional games and visual and performing arts. They also have the right to maintain, control, protect and develop their intellectual property over such cultural heritage, traditional knowledge, and traditional cultural expressions.

States, in conjunction with Indigenous peoples, are required to take effective measures to recognize and protect the exercise of these rights (UNDRIP, Art. 31(2)).

Article 11 provides that “Indigenous peoples have the right to practise and revitalize their cultural traditions and customs”, including “the right to maintain, protect and develop the past, present and future manifestations of their cultures”, and specifies that:

States shall provide redress through effective mechanisms, which may include restitution, developed in conjunction with indigenous peoples, with respect to their cultural, intellectual, religious and spiritual property taken without their free, prior and informed consent or in violation of their laws, traditions and customs.

Finally, Article 24 of UNDRIP also states that Indigenous peoples “have the right to their traditional medicines and to maintain their health practices, including the conservation of their vital medicinal plants, animals and minerals”.

2.20 United Nations Framework Convention on Climate Change and Paris Agreement

The *United Nations Framework Convention on Climate Change* (UNFCCC) was adopted in 1992. While the text of the UNFCCC itself does not mention traditional knowledge, the 2015 *Paris Agreement* states that Parties’ adaptation actions should be “based on and guided by [...] as appropriate, traditional knowledge, knowledge of indigenous peoples and local knowledge systems, with a view to integrating adaptation into relevant socioeconomic and environmental policies” (*Paris Agreement*, art. 7(5)).

The *Paris Agreement* was followed by the set of decisions taken by the UNFCCC’s 24th Conference of the Parties in Katowice, Poland in 2018, which are geared toward the implementation of the Agreement (collectively, the *Katowice Rulebook*). With respect to traditional knowledge, Draft decision -/CMA.1, Annex (h) provides that adaptation communications may include “[g]ender-responsive adaptation action and traditional knowledge, knowledge of indigenous peoples and local knowledge systems related to adaptation”. The *Katowice Rulebook* also considers capacity-building for technology development and transfer, including “catalyzing development and enhancement of endogenous capacities for climate-related technologies and harnessing indigenous knowledge” amongst its actions and activities in this area of work (Draft decision -/CMA.1, Annex III (C)(16)(h)).

2.21 United Nations Sustainable Development Goals

In 2015, the international community came together to adopt the Sustainable Development Goals (SDGs) as the successors to the Millennium Development Goals (UNGA 2015). The SDGs are divided into 17 specific goals accompanied by over 100 implementation targets. While many of these goals and targets will, arguably, involve traditional ecological knowledge, SDG 2 (“end hunger, achieve food security and improved nutrition and promote sustainable agriculture”) contains two targets that make explicit reference to traditional knowledge. Target 2.3 provides that, by the year 2030, each State will

double the agricultural productivity and incomes of small-scale food producers, in particular women, indigenous peoples, family farmers, pastoralists and fishers, including through secure and equal access to land, other productive resources and inputs, knowledge, financial services, markets and opportunities for value addition and non-farm employment.

Additionally, Target 2.5 provides that, by the year 2020, each state will

maintain the genetic diversity of seeds, cultivated plants and farmed and domesticated animals and their related wild species, including through soundly managed and diversified seed and plant banks at the national, regional and international levels, and promote access to and fair and equitable sharing of benefits arising from the utilization of genetic resources and associated traditional knowledge, as internationally agreed.

2.21 Notable Instruments to which Canada is not a Party

Although Canada is not a party to the International Labour Organization’s *Convention concerning Indigenous and Tribal Peoples in Independent Countries* (ILO Convention No. 169) or the *Nagoya Protocol on Access to Genetic Resources and the Fair and Equitable Sharing of Benefits Arising from*

their Utilization to the Convention on Biological Diversity, both of these international legal instruments are highly relevant in the context of the rights of Indigenous peoples, and the protection and use of traditional knowledge.

3 Federal Frameworks for the Engagement of Indigenous and Local Communities, in particular in relation to TEK

3.1 The *Constitution Act, 1982*

The Canadian constitution enshrines Aboriginal and treaty rights. Section 35 of the *Constitution Act, 1982* states:

- (1) The existing aboriginal and treaty rights of the aboriginal peoples of Canada are hereby recognized and affirmed.
- (2) In this Act, "aboriginal peoples of Canada" includes the Indian, Inuit and Métis peoples of Canada.
- (3) For greater certainty, in subsection (1) "treaty rights" includes rights that now exist by way of land claims agreements or may be so acquired.
- (4) Notwithstanding any other provision of this Act, the aboriginal and treaty rights referred to in subsection (1) are guaranteed equally to male and female persons.

While Section 35 recognizes and affirms existing Aboriginal rights, it does not provide a definition of these rights. Rather, the context and content of Aboriginal rights have been defined and elaborated upon through the jurisprudence of the courts.

Although it does not explicitly address traditional knowledge, Section 35 is relevant to the engagement of Indigenous communities in Canada. In particular, case law relating to Section 35 has given rise to the doctrine of the “duty to consult” with Indigenous peoples (*Haida Nation v British Columbia (Minister of Forests)*, 2004 SCC 73 [*Haida*]; Newman 2017, 349). The duty to consult is not a one dimensional duty, but rather is multidimensional “depending upon the strength of the Aboriginal claim, and the seriousness of the potential impact on the right. Each case must be considered individually. Flexibility is required, as the depth of consultation required may change as the process advances and new information comes to light.” (*Clyde River (Hamlet) v Petroleum Geo-Services, Inc.*, 2017 SCC 40, para. 20 [*Clyde River*]; *Rio Tinto Alcan v Carrier Sekani Council*, 2010 SCC 43, para. 31 [*Rio Tinto*]). The duty to consult is an ongoing legal duty that “is part of a process of fair dealing and reconciliation that begins with the assertion of sovereignty and continues beyond formal claims resolution” (*Haida*, para. 32).

As a legal construct, “the duty to consult is grounded in the honour of the Crown” and “is a corollary of the Crown’s obligation to achieve the just settlement of Aboriginal claims through the treaty process” (*Rio Tinto*, para. 32). As the Court has further explained,

the duty seeks to provide protection to Aboriginal and treaty rights while furthering the goals of reconciliation between Aboriginal peoples and the Crown. Rather than pitting Aboriginal peoples against the Crown in the litigation process, the duty recognizes that both must work together to reconcile their interests. (*Rio Tinto*, para. 34)

Further, the duty to consult does not exist solely for already-defined Indigenous claims, as the Court explained in *Kunaxa Nation*. Rather,

Section 35 also protects the potential rights embedded in as-yet unproven Aboriginal claims and, pending the determination of such claims through negotiation or otherwise, may require the Crown to consult and accommodate Aboriginal interests [...] where [...] a permit is sought to use or develop lands subject to an unproven Aboriginal claim, the government is required to consult with the affected Aboriginal group and, where appropriate, accommodate the group's claim pending its final resolution. (*Ktunaxa Nation v British Columbia (Forests, Lands and Natural Resources Operations)*, 2017 SCC 54, para. 78).

Recently, the Supreme Court has gone further and held that the duty to consult Indigenous communities extends not only to the Government of Canada and its immediate agencies but also to agents who are acting on behalf of the Crown, such as the National Energy Board (*Clyde River*, para. 22). In *Clyde River*, the Court explained that “the substance of the duty does not change when a regulatory agency holds final decision-making authority in respect of a project. While the Crown always owes the duty to consult, regulatory processes can partially or completely fulfill this duty” (para. 1; see also *Chippewas of the Thames First Nation v Enbridge Pipelines, Inc.*, 2017 SCC 41). Nevertheless, “where the regulatory process being relied upon does not achieve adequate consultation or accommodation, the Crown must take further measures to meet its duty” (*Clyde River*, para. 22).

At the same time, the Supreme Court has established that there are areas of activity to which the duty to consult does not extend. In *Mikisew Cree First Nation*, the Court determined that the law-making process is not under the definition of an activity of the Crown and is not subject to the duty to consult. (*Mikisew Cree First Nation v Canada (Governor General in Council)*, 2018 SCC 40, para. 2, 16 [*Mikisew Cree*]). An essential element of this holding was the maintenance of the balance of powers between branches, as the Court explained that

extending the duty to consult doctrine to the legislative process would oblige the judiciary to step beyond the core of its institutional role and threaten the respectful balance between the three pillars of our democracy. It would also transpose a consultation framework and judicial remedies developed in the context of executive action into the distinct realm of the legislature. Thus, the duty to consult doctrine is ill-suited to the law-making process; the law-making process does not constitute “Crown conduct” that triggers the duty to consult. (*Mikisew Cree*, para. 2).

The limitation on these findings, in the Court's opinion, was the ability of an Indigenous community to bring an action under Section 52(1) of the *Constitution Act, 1982* rather than Section 35, or where a legislative act adversely affects indigenous treaty rights (*Mikisew Cree*, para. 3).

3.2 Federal Legislation

3.2.1 Canadian Access to Information Act

The *Canadian Access to Information Act* (CAIA) does not contain provisions that are explicitly applicable to engagement with Indigenous peoples or the protection of traditional knowledge. However, Bell and Shier point out that “[u]nder the CAIA, if information is obtained in confidence from recognised Aboriginal governments, it is protected from disclosure without consent unless it has already been made public (CAIA, s. 13(1)(e), 13(3))” (2011, 44).

In addition, Section 20(1)(b) of the CAIA exempts “confidential information supplied to a government institution by a third party and is treated consistently in a confidential manner by the third party” – a provision that “could potentially cover sensitive financial, land, medicinal, plant, or other environmental or ecological knowledge provided to government institutions” (Bell & Shier 2011, 44).

3.2.2 Canadian Environmental Assessment Act, 2012

The *Canadian Environmental Assessment Act, 2012* (CEAA) governs federal environmental assessment and regulatory processes in Canada. With respect to the engagement of Indigenous communities, one of the stated purposes of the CEAA is “to promote communication and cooperation with aboriginal peoples with respect to environmental assessments” (s. 4(1)(d)). In addition, “consultation with Aboriginal peoples on policy issues related to [the CEAA]” is listed amongst the objectives of Canadian Environmental Assessment Agency (s. 105(g)). The CEAA contains only one provision relating to traditional knowledge, which stipulates that “[c]ommunity knowledge and Aboriginal traditional knowledge” may be taken into account in the environmental assessment of a designated project (s. 19(3)).

The CEAA is currently set to be replaced by the new *Impact Assessment Act* (IAA). At the time of writing, Bill C-69 (*An Act to enact the Impact Assessment Act and the Canadian Energy Regulator Act, to amend the Navigation Protection Act and to make consequential amendments to other Acts*) had passed its third reading in the House of Commons. If Bill C-69 is enacted into law in its current form, the IAA will contain more robust provisions relating to engagement with Indigenous peoples and the use of traditional knowledge.

For example, Section 12 of the IAA provides that “[f]or the purpose of preparing for a possible impact assessment of a designated project, the [Canadian Impact Assessment] Agency must offer to consult with [...] any Indigenous group that may be affected by the carrying out of the designated project.” With respect to traditional knowledge, the preamble of the IAA acknowledges that “impact assessments provide an effective means of integrating scientific information and the traditional knowledge of the Indigenous peoples of Canada into decision-making processes related to designated projects”. Ensuring that impact assessments take into account the traditional knowledge of the Indigenous peoples of Canada and community knowledge is also listed amongst the purposes of the IAA (s. 6(j)), and traditional knowledge is included as a factor that must be taken into account in the assessment of a designated project (s. 11(g)). Under Section 84(b), when determining whether a project is likely to cause significant adverse environmental effects, an authority is required to consider “traditional knowledge of the Indigenous peoples of Canada provided with respect to the project”. The IAA also includes provisions regarding the confidentiality of any traditional knowledge provided to the Minister, the Agency or the review panel (s. 119). Finally, the IAA includes consultations with Indigenous peoples amongst the objectives of the Canadian Impact Assessment Agency (s. 155(b) and (i)).

3.2.3 Canadian Environmental Protection Act, 1999

Enacted in 1999, the *Canadian Environmental Protection Act, 1999* (CEPA) is a federal act aimed at addressing pollution prevention and the protection of the environment and human health in order to contribute to sustainable development.

The preamble to CEPA notes that the Government of Canada recognizes “the integral role of science, as well as the role of traditional aboriginal knowledge, in the process of making decisions relating to the protection of the environment and human health”. CEPA also requires the government, in the administration of the Act, to “apply knowledge, including traditional aboriginal knowledge, science and technology, to identify and resolve environmental problems” (s. 2(1)(i)).

In terms of engagement of Indigenous communities, the Act provides that species’ recovery strategies must be prepared in cooperation with “every aboriginal organization that the competent minister considers will be directly affected by the recovery strategy” (s. 39(1)(d)). Additional provisions addressing consultation with representatives of aboriginal governments and/or aboriginal people are found throughout CEPA.

3.2.4 *Canada National Marine Conservation Areas Act*

In creating the *Canada National Marine Conservation Areas Act*, Parliament affirmed the need to “consider traditional ecological knowledge in the planning and management of marine conservation areas” (preamble). The Act also includes a provision empowering the Administrator of Marine Conservation Areas to, inter alia, “conduct scientific research and monitoring and carry out studies based on traditional ecological knowledge, including traditional aboriginal ecological knowledge, in relation to marine conservation areas” (s. 8 (3)).

3.2.5 *Fisheries Act*

Under the *Constitution Act, 1982*, the federal government has jurisdiction over Canada’s inland and coastal fisheries. The primary piece of legislation governing these fisheries and supporting habitat is the *Fisheries Act*. Although the current Act does not address traditional knowledge, proposed amendments to the Act include a number of provisions for the protection traditional knowledge and its inclusion in decision-making. Bill C-68 (*An Act to amend the Fisheries Act and other Acts in consequence*), which was before the Senate at the time of writing, provides that the Minister, in making decisions under the *Fisheries Act*, may consider “Indigenous knowledge of the Indigenous peoples of Canada that has been provided to the Minister” (s. 2.5(d); see also: s. 34.1(1)(g)). With respect to confidentiality, Bill C-68 also provides that “[a]ny Indigenous knowledge of the Indigenous peoples of Canada that is provided to the Minister under this Act in confidence is confidential and shall not knowingly be, or be permitted to be, disclosed without written consent” (s. 61.2(1)).

Bill C-68 also includes provisions regarding engagement with Indigenous peoples. For example, when making a decision under the Act, the Minister may consider “cooperation with [...] any Indigenous governing body and any body – including a co-management body – established under a land claims agreement” (Bill C-68, s. 2.5(f)). Similarly, “[b]efore establishing any standards and codes of practice, the Minister may consult with [...] any Indigenous governing body” (s. 34.2(3)).

3.2.6 *Nuclear Fuel Waste Act*

The *Nuclear Fuel Waste Act* was implemented to provide a governance and regulatory system for the storage, management, and disposal of nuclear fuel wastes throughout the country. One of the key aspects of the Act is the requirement that nuclear waste corporations together to create a waste management organization tasked with oversight and liaising with the Government of Canada (s. 6(1)). Part of the implementation requirements for the waste management organization is that it be governed by an Advisory Council that, among other considerations, “reflects expertise in traditional aboriginal knowledge” (s. 8(2)).

3.2.7 *Oceans Act*

The *Oceans Act* is aimed at balancing the needs of access to and use of the oceans surrounding Canada with concerns such as environmental protection, conservation, and the essential tenets of sustainable development (for example, the precautionary approach). The *Oceans Act* mandates that the appropriate Ministry take into account traditional ecological knowledge involving oceans and related issues, and “conduct studies to obtain traditional ecological knowledge for the purpose of understanding oceans and their living resources and ecosystems” in its decision-making activities and functions (s. 42 (j)).

3.2.8 Species at Risk Act, 2002

The *Species at Risk Act* (SARA) was enacted in 2002 to fulfill one of Canada's obligations under the *Convention on Biological Diversity*. The purposes of SARA are “to prevent wildlife species from being extirpated or becoming extinct, to provide for the recovery of wildlife species that are extirpated, endangered or threatened as a result of human activity and to manage species of special concern to prevent them from becoming endangered or threatened” (s. 6). SARA applies to federal lands, which include federal Crown lands, Canada's internal waters and territorial sea, and reserves under the *Indian Act* (s. 2(1)(a-c)). It also applies to aquatic species and migratory birds.

With respect to engagement of Indigenous peoples, the law stipulates that the Minister “establish a Council, to be known as the National Aboriginal Council on Species at Risk, consisting of six representatives of the aboriginal peoples of Canada selected by the Minister based upon recommendations from aboriginal organizations that the Minister considers appropriate” (SARA, s. 8.1). Recovery strategies for endangered or threatened species must also be prepared in cooperation with “every aboriginal organization that the competent minister considers will be directly affected by the recovery strategy” (SARA, s. 39(1)(d)). A similar provision at Section 66(1)(d) applies with respect to the cooperation with aboriginal organizations in the context of preparing a management plan for species of special interest.

With respect to traditional knowledge, SARA recognizes in its preamble that “community knowledge and interests, including socio-economic interests, should be considered in developing and implementing recovery measures,” that “the traditional knowledge of the aboriginal peoples of Canada should be considered in the assessment of which species may be at risk and in developing and implementing recovery measures,” and that “knowledge of wildlife species and ecosystems is critical to their conservation”.

The consideration of traditional knowledge is integrated into the provisions SARA in several ways. For example, stewardship action plans developed under SARA pursuant to Section 10.2(c) are required to include “methods for sharing information about species at risk, including community and aboriginal traditional knowledge, that respect, preserve and maintain knowledge and promote their wider application with the approval of the holders of such knowledge, with other governments and persons”.

SARA also establishes the Committee on the Status of Endangered Wildlife in Canada (COSEWIC), which is required to carry out its functions “on the basis of the best available information on the biological status of a species, including scientific knowledge, community knowledge and aboriginal traditional knowledge” (s. 15(2)). COSEWIC is, in turn, required to establish subcommittees of specialists to assist in the preparation and review of the status reports on at risk species, including, inter alia, a subcommittee specializing in aboriginal traditional knowledge (s. 18(1)). The *COSEWIC Aboriginal Traditional Knowledge Process and Protocols Guidelines* provide further guidance on the incorporation of traditional knowledge into the process of assessing species at risk through the Aboriginal Traditional Knowledge Subcommittee. Incorporating traditional knowledge into COSEWIC's assessment of species at risk includes eight steps: community approval, ethics review, completion of any required permits, acquisition of participants' prior informed consent, interviews with knowledge holders, information review with knowledge holders, integration of traditional knowledge into species status reports, and post wildlife species assessment meeting communication with traditional knowledge holders.

3.2.9 Tri-Council Policy Statement: Ethical Conduct for Research Involving Humans

The *Tri-Council Policy Statement: Ethical Conduct for the Research Involving Humans* is a joint policy of Canada's three federal research agencies – the Canadian Institutes of Health Research (CIHR), the Natural Sciences and Engineering Research Council of Canada (NSERC), and the Social Sciences and Humanities Research Council of Canada (SSHRC). The *Tri-Council Policy Statement* promotes the involvement of Aboriginal peoples in research as a step towards establishing an ethical space for dialogue on common interests. To this end, it includes a chapter on “Research Involving the First Nations, Inuit and Métis Peoples of Canada” (CIHR et al. 2010, ch. 9). This chapter recognizes that research involving Aboriginal peoples in Canada has been traditionally carried out by non-aboriginal researchers and that the approaches used have not generally reflected aboriginal world views, creating mistrust. The purpose of the chapter is to ensure that research involving Aboriginal peoples is founded on respectful relationships and encourages engagement and collaboration between participants and researchers. This chapter forms an integral part of the policy to which institutions agree to adhere as a condition of funding.

3.2.10 Engagement of Indigenous Peoples in Climate Change Action, Conservation, and the Protection of Biodiversity and Species at Risk

As part of the Pan-Canadian Framework on Clean Growth and Climate Change, Canada has entered into ongoing nation-to-nation and government-to-government relationships to ensure Indigenous engagement and knowledge mobilization for climate action. Indigenous peoples, along with the Assembly of First Nations (AFN), Inuit Tapiriit Kanatami (ITK), and Métis National Council (MNC), have been provided with funding to design and implement traditional knowledge gathering programmes and projects on climate change, and to advance traditional knowledge engagement in the design of adaptation and mitigation efforts. Canada has also supported distinctions-based dialogues on conservation, biodiversity and species at risk, implementing First Nations, Inuit and Métis Nation Advisory Councils. These councils advise on traditional knowledge engagement in federal initiatives.

In this regard, AFN, ITK and MNC are invited to attend and make representations on issues addressed by the Canadian Council of Ministers of the Environment, Ministers of Conservation and Biodiversity, Ministers of Fisheries and related intergovernmental processes, most recently addressing traditional knowledge engagement. Finally, the AFN, ITK and MNC are engaged in stakeholder tables to address traditional knowledge engagement, including the Species at Risk Advisory Committee, and the Multi-Interest Advisory Committee advising on the design of the modernized Impact Assessments legislation, including traditional knowledge engagement. They also participated on the Expert Panel Measuring Progress on Adaptation and Climate Resilience, providing recommendations on the engagement of traditional knowledge (Expert Panel on Climate Change Adaptation and Resilience 2018).

In addition, in acknowledging the close relationship of the Métis Nation with their traditional lands and related traditional knowledge, Canada has begun talks on the establishment of a Canada-Métis Nation Advisory Committee to address conservation, biodiversity, species at risk and the engagement of traditional knowledge. The Canada – Métis Nation Table on Clean Growth and Climate Change has also been established to address, amongst other things, the engagement of traditional knowledge and the impacts of climate change on traditional lifestyles and culture.

4 Modern Indigenous Treaties addressing TEK

During the period from 1975 onward, the Government of Canada entered into a series of treaties with Indigenous peoples throughout Canada regarding land use and rights, and self-governance arrangements. This section presents a selection of these treaties, highlighting provisions concerning traditional knowledge.

4.1 Agreement between the Crees of Eeyou Istchee and Canada Concerning the Eeyou Marine Region

The 2010 *Agreement between the Crees of Eeyou Istchee and Canada Concerning the Eeyou Marine Region* mandates the creation of a wildlife management system for the Eeyou Marine Region. The Agreement also “recognizes the value of Cree approaches to Wildlife management and Cree knowledge of Wildlife and Wildlife habitat and integrates those approaches with knowledge gained through scientific research” (Ch. 10, art. 2(h)).

4.2 Agreement between the Inuit of the Nunavut Settlement Area and Her Majesty the Queen in Right of Canada

The 1993 *Agreement between the Inuit of the Nunavut Settlement Area and Her Majesty the Queen in Right of Canada* establishes a Surface Rights Tribunal, which is mandated to hear claims relating to wildlife compensation. In hearing a claim, this tribunal “shall give due weight to Inuit knowledge of wildlife and the environment and shall take into account the social, cultural and economic importance of wildlife to Inuit” (Ch. 6, art. 4.3).

4.3 Carcross/Tagish First Nation Final Agreement

The 2005 *Carcross/Tagish First Nation Final Agreement* with the Government of Canada and the Yukon Government creates special management areas within the territory subject to the Agreement (Ch. 10). One of these areas is Kusawa Park, which is overseen by a joint Steering Committee (Ch. 10, Schedule A). When deciding issues relating to management, the Steering Committee may take into account “traditional knowledge, customs and culture of Carcross/Tagish People, Kwanlin Dun and Champagne and Aishihik People in connection with the Area and its natural and cultural resources” (Ch. 10, Schedule A, art. 5.4.10). Similarly, the Steering Committee for the Lewes Marsh Habitat Protection Area is empowered to make planning management decisions that take into account “traditional knowledge, customs and cultures of Kwanlin Dun, Carcross/Tagish People and Ta'an Kwach'an in connection with the Area” (Ch. 10, Schedule B, art. 5.3.7); the Steering Committee for the Tagish River Habitat Protection Area is empowered to make planning management decisions that take into account “traditional knowledge, customs and cultures of Carcross/Tagish People in connection with the Area” (Ch. 10, Schedule C, art. 5.3.7); and the Steering Committee for the Agay Mene Natural Environmental Park is empowered to make planning management decisions that take into account “traditional knowledge, customs and culture of Yukon Indian People in connection with the Area” (Ch. 10, Schedule D, art. 5.3.11).

An objective of Chapter 11 of the Agreement, on land use planning, is to “utilize the knowledge and experience of Yukon Indian People in order to achieve effective land use planning” (Ch. 11, art. 1.1.4). In the process of developing the regional land use plans, Regional Land Use Planning Commissions are required to “use the knowledge and traditional experience of Yukon Indian People, and the knowledge and experience of other residents of the planning region” (Ch. 11, art. 4.5.5). Similarly, development assessment activities must “provide[] for guaranteed participation by Yukon

Indian People and utilize[] the knowledge and experience of Yukon Indian People in the development assessment process” (Ch. 12, art. 1.1.2).

Chapter 13 of the Agreement addresses the recognition, protection and promotion of heritage, and has as an objective the incorporation of “the related traditional knowledge of a Yukon First Nation in Government research reports and displays which concern Heritage Resources of that Yukon First Nation” (Ch. 13, art 1.1.10). Additionally, Chapter 13 provides for the creation of the Yukon Heritage Resources Board which “may make recommendations to the Minister and to Yukon First Nations on [...] means by which the traditional knowledge of Yukon Indian Elders may be considered in the management of Moveable Heritage Resources and Heritage Sites in the Yukon” (Ch. 13, art. 5.3.2).

Chapter 14 of the Agreement concerns water management. Included in this section is the creation of the Yukon River Watershed Management Working Group as a joint form of governance (Ch. 14, Schedule A). In executing its functions and recommendations, the Working Group is required to “consider the traditional knowledge and experience of Yukon Indian People in relation to the Water” (Ch. 14, Schedule A, art 3.2.2).

One of the objectives of Chapter 16 on fish and wildlife is “to integrate the relevant knowledge and experience both of Yukon Indian People and of the scientific communities in order to achieve Conservation” (Ch. 16, art. 1.1.17). Finally, Chapter 17 provides for the joint governmental creation of forest resources management plans, which are to include “the knowledge and experience both of the Yukon Indian People and scientific communities in Forest Resources Management and use” (Ch. 17, art. 5.5.6).

4.4 Champagne and Aishihik First Nations Final Agreement

Under the terms of Chapter 11 of the *Champagne and Aishihik First Nations Final Agreement*, as part of the process of developing regional land use plans, Regional Land Use Planning Commissions are required to “use the knowledge and traditional experience of Yukon Indian People, and the knowledge and experience of other residents of the planning region” (Ch. 11, art. 4.5.5). Similarly, the Agreement states that development assessment activities should “provide[] for guaranteed participation by Yukon Indian People and utilize[] the knowledge and experience of Yukon Indian People in the development assessment process” (Ch. 12, art. 1.1.2).

Chapter 13 of the Agreement addresses the recognition, protection and promotion of heritage, and has as an objective the incorporation of “the related traditional knowledge of a Yukon First Nation in Government research reports and displays which concern Heritage Resources of that Yukon First Nation” (Ch. 13, art 1.1.10). Additionally, Chapter 13 provides for the creation of the Yukon Heritage Resources Board, which “may make recommendations to the Minister and to Yukon First Nations on [...] means by which the traditional knowledge of Yukon Indian Elders may be considered in the management of Moveable Heritage Resources and Heritage Sites in the Yukon” (Ch. 13, art. 5.3.2). Finally, Chapter 17 provides for the joint governmental creation of forest resources management plans, which are to include “the knowledge and experience both of the Yukon Indian People and scientific communities in Forest Resources Management and use” (Ch. 17, art. 5.5.6).

4.5 First Nation of Nacho Nyak Dun Final Agreement

An objective of Chapter 11 of the *First Nation of Nacho Nyak Dun Final Agreement* is to “utilize the knowledge and experience of Yukon Indian People in order to achieve effective land use planning” (Ch. 11, art. 1.1.4). To this end, Regional Land Use Planning Commissions, in formulating regional land use plans, are required to “use the knowledge and traditional experience of Yukon Indian People, and the knowledge and experience of other residents of the planning region” (Ch. 11, art. 4.5.5).

Similarly, development assessment activities should “provide[] for guaranteed participation by Yukon Indian People and utilize[] the knowledge and experience of Yukon Indian People in the development assessment process” (Ch. 12, art. 1.1.2).

Chapter 13 of the Agreement addresses the recognition, protection and promotion of heritage, and has as an objective the incorporation of “the related traditional knowledge of a Yukon First Nation in Government research reports and displays which concern Heritage Resources of that Yukon First Nation” into its objectives and implementation (Ch. 13, art 1.1.10). Additionally, Chapter 13 provides for the creation of the Yukon Heritage Resources Board, which “may make recommendations to the Minister and to Yukon First Nations on [...] means by which the traditional knowledge of Yukon Indian Elders may be considered in the management of Moveable Heritage Resources and Heritage Sites in the Yukon” (Ch. 13, art. 5.3.2).

One of the objectives of Chapter 16 on fish and wildlife is “to integrate the relevant knowledge and experience both of Yukon Indian People and of the scientific communities in order to achieve Conservation” (Ch. 16, art. 1.1.17). Finally, Chapter 17 provides for the joint governmental creation of forest resources management plans, which are to include “the knowledge and experience both of the Yukon Indian People and scientific communities in Forest Resources Management and use” (Ch. 17, art. 5.5.6).

4.6 *Gwich'in Comprehensive Land Claim Agreement and the Sahtu Dene and Metis Comprehensive Land Claim Agreement*

The 1992 *Gwich'in Comprehensive Land Claim Agreement* and the 1993 *Sahtu Dene and Metis Comprehensive Land Claim Agreement* provide clarity and certainty with respect to ownership and use of land and resources in the Gwich'in Settlement Area and the Sahtu Settlement Area, respectively. Both these agreements include land titles in the Northwest Territories, tax-free capital transfers, and harvesting rights, as well as representation in institutions of public government established to manage wildlife and regulate the environment in the settlement areas. They also provide for the negotiation of community-based self-government agreements to be brought into effect through federal and territorial legislation.

The *Mackenzie Valley Resource Management Act* (MVRMA) was enacted in 1998 to assist in the implementation of the joint management and environmental impact assessment provisions of these agreements, through the establishment of resource management boards. In rendering decisions and undertaking activities, the boards subject to the MVRMA are required to consider “the importance of conservation to the well-being and way of life of the Aboriginal peoples of Canada [...] who use an area of the Mackenzie Valley; and any traditional knowledge and scientific information that is made available” (s. 60.1). In creating the Mackenzie Valley Environmental Impact Review Board, the MVRMA further requires that traditional knowledge and scientific information be taken into account as part of the official decision-making process (MVRMA, s. 115.1). The same requirement applies to decisions made by committees established at the ministerial level to study issues stemming from the MVRMA (MVRMA, s. 144.5).

4.7 *Kluane First Nation Final Agreement*

The 2003 *Kluane First Nation Final Agreement* with the Government of Canada and the Yukon Government creates special management areas within the territory subject to the Agreement (Ch. 10). One of these areas is the Asi Keyi Natural Environment Park area, which is overseen by a joint Steering Committee (Ch. 10, Schedule B). When deciding issues relating to management, the Steering Committee may take into account “traditional knowledge, customs and culture of Kluane People and

White River People in connection with the Park and its natural and cultural resources” (Ch. 10, Schedule B, art. 9.3.6). Similarly, the Steering Committee for the Kluane National Park and Park Reserve is empowered to make planning management decisions that “integrate traditional and scientific knowledge in the management of the natural and cultural resources of the Tachal Region” (Ch. 10, Schedule C, art. 1.1.8), and to make recommendations on “means to integrate traditional and scientific knowledge in the management of the natural and cultural resources of the Park Reserve and Park” (Ch. 10, Schedule C, art. 6.5.12).

An objective of Chapter 11 of the Agreement is to “utilize the knowledge and experience of Yukon Indian People in order to achieve effective land use planning” (Ch. 11, art. 1.1.4). In the process of developing regional land use plans, Regional Land Use Planning Commissions are required to “use the knowledge and traditional experience of Yukon Indian People, and the knowledge and experience of other residents of the planning region” (Ch. 11, art. 4.5.5). Similarly, development assessment activities must “provide[] for guaranteed participation by Yukon Indian People and utilize[] the knowledge and experience of Yukon Indian People in the development assessment process” (Ch. 12, art. 1.1.2).

Chapter 13 of the Agreement addresses the recognition, protection and promotion of heritage, and has as an objective the incorporation of “the related traditional knowledge of a Yukon First Nation in Government research reports and displays which concern Heritage Resources of that Yukon First Nation” into its objectives and implementation (Ch. 13, art. 1.1.10). Additionally, Chapter 13 provides for the creation of the Yukon Heritage Resources Board, which “may make recommendations to the Minister and to Yukon First Nations on [...] means by which the traditional knowledge of Yukon Indian Elders may be considered in the management of Moveable Heritage Resources and Heritage Sites in the Yukon” (Ch. 13, art. 5.3.2).

One of the objectives of Chapter 16 on fish and wildlife is “to integrate the relevant knowledge and experience both of Yukon Indian People and of the scientific communities in order to achieve Conservation” (Ch. 16, art. 1.1.17). Finally, Chapter 17 provides for the joint governmental creation of forest resources management plans, which are to include “the knowledge and experience both of the Yukon Indian People and scientific communities in Forest Resources Management and use” (Ch. 17, art. 5.5.6).

4.8 Kwanlin Dun First Nation Final Agreement

The *Kwanlin Dun First Nation Final Agreement* with the Government of Canada and the Yukon Government creates special management areas within the territory subject to the Agreement (Ch. 10). One of these areas is the Kusawa Park area, which is overseen by a joint Steering Committee (Ch. 10, Schedule A). When deciding issues relating to management, the Steering Committee may take into account “traditional knowledge, customs and culture of Carcross/Tagish People, Kwanlin Dun and Champagne and Aishihik People in connection with the Area and its natural and cultural resources” (Ch. 10, Schedule A, art. 5.4.10). Similarly, the Steering Committee for the Lewes Marsh Habitat Protection Area is empowered to make planning management decisions that take into account “traditional knowledge, customs and cultures of Kwanlin Dun, Carcross/Tagish People and Ta'an Kwach'an in connection with the Area” (Ch. 10, Schedule B, art. 5.3.7).

An objective of Chapter 11 of the Agreement, on land use planning, is to “utilize the knowledge and experience of Yukon Indian People in order to achieve effective land use planning” (Ch. 11, art. 1.1.4). In the process of developing regional land use plans, Regional Land Use Planning Commissions are required to “use the knowledge and traditional experience of Yukon Indian People, and the knowledge and experience of other residents of the planning region” (Ch. 11, art. 4.5.5). Similarly, development assessment activities must “provide[] for guaranteed participation by Yukon

Indian People and utilize[] the knowledge and experience of Yukon Indian People in the development assessment process” (Ch. 12, art. 1.1.2).

Chapter 13 of the Agreement addresses the recognition, protection and promotion of heritage, and has as an objective the incorporation of “the related traditional knowledge of a Yukon First Nation in Government research reports and displays which concern Heritage Resources of that Yukon First Nation” into its objectives and implementation (Ch. 13, art 1.1.10). Additionally, Chapter 13 provides for the creation of the Yukon Heritage Resources Board, which “may make recommendations to the Minister and to Yukon First Nations on [...] means by which the traditional knowledge of Yukon Indian Elders may be considered in the management of Moveable Heritage Resources and Heritage Sites in the Yukon” (Ch. 13, art. 5.3.2).

Chapter 14 of the Agreement concerns water management. Included in this section is the creation of the Yukon River Watershed Management Working Group as a joint form of governance (Ch. 14, Schedule A). In executing its functions and recommendations, the Working Group is required to “consider the traditional knowledge and experience of Yukon Indian People in relation to the Water” (Ch. 14, Schedule A, art. 3.2.2).

One of the objectives of Chapter 16 on fish and wildlife is “to integrate the relevant knowledge and experience both of Yukon Indian People and of the scientific communities in order to achieve Conservation” (Ch. 16, art. 1.1.17). It goes on to provide for the creation of the Southern Lakes Wildlife Coordinating Committee, which is mandated to complete a Regional Wildlife Assessment “which shall take into account existing information and data in relation to [...] the relevant knowledge and experience of the First Nations, residents of the Southern Lakes Area, and the scientific communities in relation to Wildlife in the Southern Lakes Area” (Ch. 16, Schedule B, art. 5.2.6). Further, in providing for methods of determining the annual allowable harvest of moose in the area subject to the Agreement, there is a requirement that calculations must take into account factors including “the traditional knowledge and experience of Kwanlin Dun” (Ch. 16, Schedule C, art. 2.3.2.2). Similarly, assessments and management plans for freshwater fish waterbodies must take into account “the relevant knowledge and experience of both Kwanlin Dun and scientific communities in respect of the Selected Water” (Ch. 16, Schedule D, arts. 1.1.3, 3.2.7). Finally, Chapter 17 provides for the joint governmental creation of forest resources management plans, which are to include “the knowledge and experience both of the Yukon Indian People and scientific communities in Forest Resources Management and use” (Ch. 17, art. 5.5.6).

4.9 Labrador Inuit Land Claims Agreement

Development of the Voisey’s Bay Area is included under the terms of the *Labrador Inuit Land Claims Agreement*. With respect to environmental management of the development area, the Agreement provides

Canada and the Province shall Consult the Nunatsiavut Government about measures to conserve, protect and rehabilitate the Environment in relation to the Voisey’s Bay Project including the implementation of measures: [...] to consider Inuit Knowledge, scientific information and the precautionary principle in Environmental management of the Voisey’s Bay Project. (Ch. 8, art. 7.1)

Chapter 11 of the Agreement requires that an Environmental Impact Assessment be carried out for any project on Inuit lands (Ch. 11). This Environmental Impact Assessment must consider “Inuit traditional knowledge” (Ch. 11, art. 2.10 (o)).

Chapter 12 of the Agreement addresses wildlife and plants. In establishing the allowable harvest per year, the Nunatsiavut Government must “base its recommendation for an Inuit Harvest Level for a species or population of Wildlife or Plant on all relevant information available to it, including: [...]

Inuit traditional knowledge” (Ch. 12, art. 4.7 (a)). In connection with harvesting activities, the Nunatsiavut Government may also make laws in relation to “the collection and publication of Inuit traditional knowledge with respect to Wildlife, Plants and Habitat” (Ch. 12, art 7.1 (h)). The Agreement also creates the Torngat Wildlife and Plants Co-Management Board, and vests it with the power to make policy recommendations to the appropriate ministries and/or other governmental entities (Ch. 12, art. 9). One of the designated powers vested in the Torngat Wildlife and Plants Co-Management Board is the ability to “provide advice to the Minister regarding the integration into decision-making about Wildlife, Plants and Habitat in the Labrador Inuit Settlement Area of relevant, accessible, Inuit traditional knowledge” (Ch. 12, art. 9.3 (f)).

Where there is transportation through the territorial areas covered under the terms of the Agreement, the Agreement establishes requirements regarding liability and the potential for compensation in the event of damage to the environment or the community (Ch. 14). Under the provisions of Chapter 14, an arbitral panel can be constituted, as required, to settle disputes. This panel is required to “give weight to Inuit traditional knowledge and [...] take into account the social, cultural, economic, and commercial importance of Wildlife, Plants, Fish and Aquatic Plants to Inuit” (Ch. 14, art. 7.4).

The Agreement also includes provisions relating to Inuit self-governance (Ch. 17). Amongst these provisions, the Nunatsiavut government has the ability to make “laws to preserve, promote and develop Inuit traditional knowledge” (Ch. 17, art. 8.1 (c)).

4.10 Land Claims and Self-Government Agreement among the Tlicho and the Government of the Northwest Territories and the Government of Canada

Chapter 12 of the *Land Claims and Self-Government Agreement among the Tlicho and the Government of the Northwest Territories and the Government of Canada* provides for the management of wildlife harvesting within the territories covered by the agreement. An integral part of this management is the establishment of the Wek’èezhii Renewable Resources Board as a joint governance entity which, along with the provincial and national governments, is required to “take steps to acquire and use traditional knowledge as well as other types of scientific information and expert opinion” (Ch. 12, art. 1.6). In terms of membership, Chapter 12 provides that

the authorities entitled to appoint members to the Wek’èezhii Renewable Resources Board shall endeavour to appoint persons who have knowledge of (a) wildlife in Wek’èezhii, including its harvesting; (b) wildlife habitat in Wek’èezhii; (c) in relation to (a) and (b), the Aboriginal ways of life of Aboriginal peoples of Wek’èezhii; and (d) the relationship of (a) and (b) to (c). (Ch. 12, art. 2.2.5)

Under Chapter 13 of the Agreement, the Government of the Northwest Territories, the Tâîchô Government, and the Wek’èezhii Renewable Resources Board, “in exercising their powers in relation to forest management [...] shall take steps to acquire and use traditional knowledge as well as other types of scientific information and expert opinion” (Ch. 13, art. 1.5). The same requirement exists for governmental entities making decisions in relation to plans under the terms of Chapter 14 of the Agreement (Ch. 14, art. 1.4).

Finally, Chapter 22 sets out requirements for the creation and functioning of the Mackenzie Valley Environmental Impact Review Board and the Wek’èezhii Land and Water Board. Under the terms of Chapter 22, both of these entities must “consider traditional knowledge as well as other scientific information where such knowledge or information is made available to the Boards” when making decisions (Ch. 22, art. 1.7).

4.11 Little Salmon/Carmacks First Nation Final Agreement

One of the objectives of Chapter 11 of the *Little Salmon/Carmacks First Nation Final Agreement* is to “utilize the knowledge and experience of Yukon Indian People in order to achieve effective land use planning” (Ch. 11, art. 1.1.4). In the process of developing regional land use plans, Regional Land Use Planning Commissions are required to “use the knowledge and traditional experience of Yukon Indian People, and the knowledge and experience of other residents of the planning region” (Ch. 11, art. 4.5.5). Similarly, development assessment activities must “provide[] for guaranteed participation by Yukon Indian People and utilize[] the knowledge and experience of Yukon Indian People in the development assessment process” (Ch. 12, art. 1.1.2).

Chapter 13 of the Agreement addresses the recognition, protection and promotion of heritage, and has as an objective the incorporation of “the related traditional knowledge of a Yukon First Nation in Government research reports and displays which concern Heritage Resources of that Yukon First Nation” into its objectives and implementation (Ch. 13, art 1.1.10). Additionally, Chapter 13 provides for the creation of the Yukon Heritage Resources Board, which “may make recommendations to the Minister and to Yukon First Nations on [...] means by which the traditional knowledge of Yukon Indian Elders may be considered in the management of Moveable Heritage Resources and Heritage Sites in the Yukon” (Ch. 13, art. 5.3.2).

One of the objectives of Chapter 16 on fish and wildlife is “to integrate the relevant knowledge and experience both of Yukon Indian People and of the scientific communities in order to achieve Conservation” (Ch. 16, art. 1.1.17). Finally, Chapter 17 provides for the joint governmental creation of forest resources management plans, which are to include “the knowledge and experience both of the Yukon Indian People and scientific communities in Forest Resources Management and use” (Ch. 17, art. 5.5.6).

4.12 Maa'nulth First Nations Final Agreement

Under the terms of Chapter 23 of the *Maa'nulth First Nations Final Agreement* as it relates to federal parks and protected areas, “[w]here a National Park or National Marine Conservation Area is wholly or partially within a Maa-nulth First Nation Area,” Canada is required to “consult with the applicable Maa-nulth First Nation regarding that Maa-nulth First Nation’s [...] traditional ecological knowledge being considered in the natural history and management of that National Park or National Marine Conservation Area” (Ch. 23, art. 10.1 (e)).

4.13 Nunavik Inuit Land Claims Agreement

Under the terms of the *Nunavik Inuit Land Claims Agreement* with the Government of Canada, the measures for the evaluation and protection of wildlife must “recognize[] the value of Nunavik Inuit approaches to wildlife management and Nunavik Inuit knowledge of wildlife and wildlife habitat and integrate[] those approaches with knowledge gained through scientific research” (Ch. 5, art. 1.3 (f)).

4.14 Selkirk First Nation Final Agreement

The *Selkirk First Nation Final Agreement* with the Government of Canada and the Government of Yukon province, creates special management areas within the territory subject to the Agreement (Ch. 10). One of these areas is the Ddhaw Ghro Habita Protection Area, which is overseen by a joint Steering Committee (Ch. 10, Schedule A). When deciding issues relating to management, the Steering Committee may take into account “traditional knowledge, customs and culture of Yukon Indian People in connection with the Area” (Ch. 10, Schedule A, art. 6.4.9). Similarly, the Steering

Committee for Lhutsaw Wetland Habitat Protection Area is empowered to make planning management decisions that take into account “traditional knowledge, customs and culture of Yukon Indian People in connection with the Area” (Ch. 10, Schedule C, art. 4.4.8).

An objective of Chapter 11 of the Agreement, on land use planning, is to “utilize the knowledge and experience of Yukon Indian People in order to achieve effective land use planning” (Ch. 11, art. 1.1.4). In the process of developing regional land use plans, Regional Land Use Planning Commissions are required to “use the knowledge and traditional experience of Yukon Indian People, and the knowledge and experience of other residents of the planning region” (Ch. 11, art. 4.5.5). Similarly, development assessment activities must “provide[] for guaranteed participation by Yukon Indian People and utilize[] the knowledge and experience of Yukon Indian People in the development assessment process” (Ch. 12, art. 1.1.2).

Chapter 13 of the Agreement addresses the recognition, protection and promotion of heritage, and has as an objective the incorporation of “the related traditional knowledge of a Yukon First Nation in Government research reports and displays which concern Heritage Resources of that Yukon First Nation” into its implementation (Ch. 13, art 1.1.10). Additionally, Chapter 13 provides for the creation of the Yukon Heritage Resources Board, which “may make recommendations to the Minister and to Yukon First Nations on [...] means by which the traditional knowledge of Yukon Indian Elders may be considered in the management of Moveable Heritage Resources and Heritage Sites in the Yukon” (Ch. 13, art. 5.3.2).

Chapter 16 on fish and wildlife aims, inter alia, “to integrate the relevant knowledge and experience both of Yukon Indian People and of the scientific communities in order to achieve Conservation” (Ch. 16, art. 1.1.7). Additionally, Chapter 17 on forest resources and their management, includes provisions on the creation of forest resources management plans, which are to include “the knowledge and experience both of the Yukon Indian People and scientific communities in Forest Resources Management and use” (Ch. 17, art. 5.5.6).

4.15 *Ta’an Kwach’an Council Final Agreement*

One of the objectives of Chapter 11 of the *Ta’an Kwach’an Council Final Agreement* is to “utilize the knowledge and experience of Yukon Indian People in order to achieve effective land use planning” (Ch. 11, art. 1.1.4). In the process of developing regional land use plans, Regional Land Use Planning Commissions are required to “use the knowledge and traditional experience of Yukon Indian People, and the knowledge and experience of other residents of the planning region” (Ch. 11, art. 4.5.5). Similarly, development assessment activities must “provide[] for guaranteed participation by Yukon Indian People and utilize[] the knowledge and experience of Yukon Indian People in the development assessment process” (Ch. 12, art. 1.1.2).

Chapter 13 of the Agreement addresses the recognition, protection and promotion of heritage, and has as an objective the incorporation of “the related traditional knowledge of a Yukon First Nation in Government research reports and displays which concern Heritage Resources of that Yukon First Nation” in its implementation (Ch. 13, art 1.1.10). Additionally, Chapter 13 provides for the creation of the Yukon Heritage Resources Board, which “may make recommendations to the Minister and to Yukon First Nations on [...] means by which the traditional knowledge of Yukon Indian Elders may be considered in the management of Moveable Heritage Resources and Heritage Sites in the Yukon” (Ch. 13, art. 5.3.2).

Chapter 14 of the *Ta’an Kwach’an Council Final Agreement* concerns water management. Included in this section is the creation of the Yukon River Watershed Management Working Group as a joint form of governance (Ch. 14, Schedule A). In executing its functions and recommendations, the Working Group is required to “consider the traditional knowledge and experience of Yukon Indian

People in relation to the Water” (Ch. 14, Schedule A, art 3.2.2). One of the objectives of Chapter 16 on fish and wildlife is “to integrate the relevant knowledge and experience both of Yukon Indian People and of the scientific communities in order to achieve Conservation” (Ch. 16, art. 1.1.17). Further, in providing for methods of determining the annual allowable harvest of moose in the area subject to the Agreement, calculations must take into account factors including the “traditional knowledge and experience of Ta'an Kwach'an [and] the Subsistence needs of Ta'an Kwach'an” (Ch. 16, Schedule C, art. 2.3.2.2). Finally, Chapter 17 provides for the joint governmental creation of forest resources management plans, which are to include “the knowledge and experience both of the Yukon Indian People and scientific communities in Forest Resources Management and use” (Ch. 17, art. 5.5.6).

4.16 Teslin Tlingit Council Final Agreement

An objective of Chapter 11 of the *Teslin Tlingit Council Final Agreement* is to “utilize the knowledge and experience of Yukon Indian People in order to achieve effective land use planning” (Ch. 11, art. 1.1.4). In the process of developing regional land use plans, Regional Land Use Planning Commissions are required to “use the knowledge and traditional experience of Yukon Indian People, and the knowledge and experience of other residents of the planning region” (Ch. 11, art. 4.5.5). Similarly, development assessment activities must “provide[] for guaranteed participation by Yukon Indian People and utilize[] the knowledge and experience of Yukon Indian People in the development assessment process” (Ch. 12, art. 1.1.2).

Chapter 13 of the Agreement addresses the recognition, protection and promotion of heritage, and has as an objective the incorporation of “the related traditional knowledge of a Yukon First Nation in Government research reports and displays which concern Heritage Resources of that Yukon First Nation” into its objectives and implementation (Ch. 13, art 1.1.10). Additionally, Chapter 13 provides for the creation of the Yukon Heritage Resources Board, which “may make recommendations to the Minister and to Yukon First Nations on [...] means by which the traditional knowledge of Yukon Indian Elders may be considered in the management of Moveable Heritage Resources and Heritage Sites in the Yukon” (Ch. 13, art. 5.3.2).

Chapter 16 on fish and wildlife aims, inter alia, “to integrate the relevant knowledge and experience both of Yukon Indian People and of the scientific communities in order to achieve Conservation” (Ch. 16, art. 1.1.7). Additionally, Chapter 17 on forest resources and their management, includes provisions on the creation of forest resources management plans, which are to include “the knowledge and experience both of the Yukon Indian People and scientific communities in Forest Resources Management and use” (Ch. 17, art. 5.5.6).

4.17 Tr'ondek Hwech'in Final Agreement

Under the terms of the *Tr'ondek Hwech'in Final Agreement* with the Government of Canada and the Government of Yukon province, special management areas within the territory subject to the Agreement are created (Ch. 10). Part of these areas lie the Tombstone Territorial Park area, which is subject to a joint Steering Committee's oversight (Ch. 10, Schedule A). Among the factors that the Steering Committee may take into account when deciding issues relating to management is “traditional knowledge, customs and culture of Tr'ondëk Huch'in in connection with the Park and its natural and cultural resources” (Ch. 10, Schedule A, art. 6.4.7).

An objective of Chapter 11 on land use planning within the territory subject to the Agreement is to “utilize the knowledge and experience of Yukon Indian People in order to achieve effective land use planning” (Ch. 11, Art. 1.1.4). In the process of developing regional land use plans, Regional Land Use Planning Commissions are required to “use the knowledge and traditional experience of Yukon

Indian People, and the knowledge and experience of other residents of the planning region” (Ch. 11, art. 4.5.5). Similarly, in conducting development assessment activities the processes used are required to “provide[] for guaranteed participation by Yukon Indian People and utilize[] the knowledge and experience of Yukon Indian People in the development assessment process” (Ch. 12, art. 1.1.2).

Chapter 13 of the Agreement addresses the recognition, protection and promotion of heritage, and has as an objective the incorporation of “the related traditional knowledge of a Yukon First Nation in Government research reports and displays which concern Heritage Resources of that Yukon First Nation” into its objectives and implementation (Ch. 13, art 1.1.10). Additionally, Chapter 13 provides for the creation of the Yukon Heritage Resources Board, which “may make recommendations to the Minister and to Yukon First Nations on [...] means by which the traditional knowledge of Yukon Indian Elders may be considered in the management of Moveable Heritage Resources and Heritage Sites in the Yukon” (Ch. 13, art. 5.3.2).

One of the objectives of Chapter 16 on fish and wildlife is “to integrate the relevant knowledge and experience both of Yukon Indian People and of the scientific communities in order to achieve Conservation” (Ch. 16, art. 1.1.17). With respect to the governance of the Forty Mile Caribou Herd Working Group, the Agreement also requires that recommendations created by this entity must be subject to review in light of “the traditional knowledge of the Tr’ondëk Hwëch’in in relation to the Forty Mile Caribou Herd and its habitat” prior to finalization (Ch. 16, Schedule B, art. 3.1.5). Finally, Chapter 17 on forest resources and their management, includes provisions on the creation of forest resources management plans, which are to include “the knowledge and experience both of the Yukon Indian People and scientific communities in Forest Resources Management and use” (Ch. 17, art. 5.5.6).

4.18 Tsawwassen First Nation Final Agreement

Chapter 10 of the 2007 *Tsawwassen First Nation Final Agreement* relates to the protection of wildlife in the designated community areas, and provides for the creation, approval and implementation of a Wildlife Harvest Plan (Ch. 10, Art. 39). The plan must be evaluated by the appropriate national minister, who is required to take into account “scientific and local information, and aboriginal traditional knowledge brought forward by Tsawwassen First Nation, with respect to Wildlife populations, numbers, health, distribution and methods for managing Wildlife” (Ch. 10, Art. 43(e)). Similarly, with respect to migratory birds, the Agreement stipulates that the appropriate national minister is charged with setting a total allowable migratory bird harvest for the “designated migratory bird population,” taking into account a number of factors, including “aboriginal traditional knowledge” (Ch. 11, art. 32(b)).

In terms of National Parks or Marine Conservation Areas that are wholly or partly within Tsawwassen Territory, the Government of Canada is required to consult with the Tsawwassen First Nation on “the traditional ecological knowledge of Tsawwassen First Nation being considered in the natural history and management of any National Park or National Marine Conservation Areas” (Ch. 12, art. 34 (d)).

Finally, Chapter 13 of the Agreement provides for access to, and harvesting rights in, Provincial Park areas in British Columbia. While the terms of this relationship are left open to future agreement between the province and the First Nation, the Agreement provides that the Tsawwassen First Nation can participate in any public management process established for these territorial areas (Ch. 13, art. 31), and that the planning process “may include providing input on Tsawwassen First Nation culture and history, including:[...] Tsawwassen traditional ecological knowledge” (Ch. 13, art. 32 (c)).

4.19 Vuntut Gwitchin First Nation Final Agreement

The *Vuntut Gwitchin First Nation Final Agreement* includes several references to traditional knowledge. For example, as part of the process of developing the regional land use plans, Regional Land Use Planning Commissions are required to “use the knowledge and traditional experience of Yukon Indian People, and the knowledge and experience of other residents of the planning region” (Ch. 11, art. 4.5.5). Similarly, an objective of the development assessment processes under the Agreement is the “guaranteed participation by Yukon Indian People” and the utilization of “the knowledge and experience of Yukon Indian People in the development assessment process” (Ch. 12, art. 1.1.2).

The Agreement also aims to “incorporate, where practicable, the related traditional knowledge of a Yukon First Nation in Government research reports and displays which concern Heritage Resources of that Yukon First Nation” (Ch. 13, art. 1.1.10). Chapter 13 also provides for the creation of the Yukon Heritage Resources Board, which “may make recommendations to the Minister and to Yukon First Nations on [...] means by which the traditional knowledge of Yukon Indian Elders may be considered in the management of Moveable Heritage Resources and Heritage Sites in the Yukon” (Ch. 13, art. 5.3.2).

Chapter 16 regarding fish and wildlife aims, inter alia, “to integrate the relevant knowledge and experience both of Yukon Indian People and of the scientific communities in order to achieve Conservation” (Ch. 16, art. 1.1.7). Additionally, Chapter 17 on forest resources and their management, includes provisions on the creation of forest resources management plans, which are to include “the knowledge and experience both of the Yukon Indian People and scientific communities in Forest Resources Management and use” (Ch. 17, art. 5.5.6).

4.20 Section 35 Land Claim and Self-Government Agreements with the Métis Nation

Published in 2016, *A Matter of National and Constitutional Import: Report of the Minister's Special Representative on Reconciliation with Métis: Section 35 Métis Rights and the Manitoba Métis Federation Decision*, was commissioned by Canada to report on the implementation of Métis Nation Aboriginal rights (Isaac 2016). The report followed the Supreme Court of Canada’s decision in *Manitoba Metis Federation v Canada and Manitoba*, 2013 SCC 14, [2013] 1 SCR 623, which found a breach of the honour of the Crown in its implementation of Métis lands pursuant to section 31 of the *Manitoba Act*. Section 35 land and self-government agreements are currently under negotiation with each of the Governing Members of the Métis National Council (MNC). The relationship between Canada and the Métis Nation is set out in the *Canada-Métis Nation Accord* (Canada-Métis Nation Accord 2017).

5 Provincial / Territorial Frameworks for the Engagement of Indigenous and Local Communities, in particular in relation to TEK

A full list of provincial- and territorial-level frameworks, guidelines, policies, and protocols relating to TEK can be found at Appendix 1. Three examples of community level frameworks are highlighted in this section for illustrative purposes.

5.1 Best Practices Handbook for Traditional Use Studies (Government of Alberta)

The *Best Practices Handbook for Traditional Use Studies* was published in 2003 by the Government of Alberta under the authority of the Minister of Aboriginal Affairs and Northern Development. While the Handbook does not represent official government policy, it was created to provide information to anyone wishing to learn about conducting traditional use studies in Alberta.

Aboriginal communities in Alberta with experience in traditional use studies were invited to participate in developing the Handbook under a federal/provincial partnership agreement. The communities shared their insights about what information should be included in the Handbook, and about their experiences with the traditional use study process. The Handbook notes that “[t]hree main types of data collection characterize a traditional study: Interviews and discussions with Elders and custodians of knowledge, historical and other types of research and mapping, and recording of traditional uses, including sites and activities” (Government of Alberta 2003, 3). During a traditional use study, Elders and custodians of knowledge are informed about the study and interviews are conducted for research purposes. To this end, the Handbook provides information on how to approach Elders, how interviews should be conducted, and how to share, archive and protect the information collected.

5.2 The Government of Newfoundland and Labrador’s Aboriginal Consultation Policy on Land and Resource Development Decisions

The Government of Newfoundland and Labrador’s Aboriginal Consultation Policy on Land and Resource Development Decisions was published in 2013 to provide a framework for the development of consultation guidelines on land and resource development decisions, and to define the roles and responsibilities of all parties to a consultation. The Policy “provides for the creation and adoption by the Government of Newfoundland and Labrador (NL) of a consistent approach to consultation that will be applied by NL departments and agencies involved in land and resource development decisions” (Government of Newfoundland and Labrador 2013, 2).

With this Policy, “NL intends to provide a meaningful process through which Aboriginal organizations, project proponents and NL may be made aware of and consider the others’ views, positions and perspectives before NL makes land and resource development decisions that have the potential to adversely impact asserted rights”. The Policy mentions that “NL will create Consultation Guidelines that specify how consultation regarding land and resource development decisions that may adversely impact asserted Aboriginal rights should occur in relation to specific activities such as mineral exploration, environmental assessment of resource developments and post-environmental assessment permitting”. The Policy also establishes twelve “guiding principles” for Aboriginal consultation. In order to engage Indigenous communities, Newfoundland and Labrador will “organize sessions to share information with Aboriginal organizations”, “work with Aboriginal organizations to identify traditional uses of land that may be affected by land and resource development decisions”, “work with Aboriginal organizations to identify practical arrangements for implementing this Policy via subsequent Consultation Guidelines and other means”, and “work with proponents to identify, on a case-by-case basis, those Aboriginal organizations with asserted Aboriginal rights within a proposed project area” (Government of Newfoundland and Labrador 2013, 5).

5.3 Yukon Environment and Socio-economic Assessment Act

The *Yukon Environment and Socio-economic Assessment Act* (Yukon Assessment Act) was enacted to fulfill the joint governance and environmental impact assessment functions created by the separate

land claims agreement between the Government of Canada and Indigenous communities within Yukon. One of the essential terms provided with a definition under the Yukon Assessment Act relating to assessment of projects to be carried out in Yukon is “traditional knowledge,” which is defined as “the accumulated body of knowledge, observations and understandings about the environment, and the relationship of living beings with one another and with the environment, that is rooted in the traditional way of life of the first nations” (Sect. 2). The Yukon Environment and Socio-economic Assessment Act provides that “before submitting a proposal to the executive committee, the proponent of a project shall consult any first nation in whose territory, [...] in which, the project will be located or might have significant environmental or socioeconomic effects” (Sect. 3). A key mechanism within the Yukon Assessment Act is the creation of the Yukon Environmental and Socio-economic Assessment Board and associated governmental offices (Sect. 8). Part of this mechanism’s implementation system requires that the Assessment Board establish rules regarding “the integration of scientific information, traditional knowledge and other information by designated officers and panels [...]; the determination of whether traditional knowledge is confidential [...]; the handling of information to protect its disclosure [...] including the conduct of private hearings and the restriction of access to information at public hearings” (Sect. 33). When traditional knowledge is offered to the Assessment Board or associated entity, there is a statutory requirement that it be given “full and fair consideration.” (Sects. 39, 74).

6 Indigenous Frameworks for the Engagement of Indigenous and Local Communities, in particular in relation to TEK

A full list of Indigenous frameworks, guidelines, policies, and protocols relating to TEK can be found at Appendix 2. Three examples of Indigenous frameworks are highlighted in this section for illustrative purposes.

6.1 Métis Nation British Columbia Consultation Guidelines, Métis Traditional Knowledge Policy, and Manitoba Metis Federation Laws of the Hunt

The Métis Nation British Columbia’s (MNBC) *Consultation Guidelines* were approved by the MNBC Board of Directors on February 25, 2009, and the *Métis Traditional Knowledge Policy* was signed shortly after in March 2009. The *Guidelines* and *Traditional Knowledge Policy* were produced under the authority of Article 11 of the Métis Nation British Columbia’s *Natural Resource Act*. The purpose of the *Guidelines* is to identify a consistent approach to consultation to be applied by MNBC and its relevant ministries, while the *Traditional Knowledge Policy* aims to monitor and guide the collection, use and distribution of Métis Traditional Knowledge, in order to ensure that it “is used ethically and safeguarded for future generations to the benefit of Métis and other cultures” (MNBC 2009, 11). Schedule ‘A’ of the *Guidelines* and *Traditional Knowledge Policy* sets out a Research Agreement Framework for researchers wishing to work with Métis Traditional Knowledge (MNBC 2009, 14-15), while Schedule ‘B’ provides a set of essential elements for informed consent in the conduct of research (MNBC 2009, 16-17). Also included in Schedule ‘B’ are provisions relating to confidentiality, the ownership and use of Métis Traditional Knowledge information, the use of Métis languages, compensation, and guidelines for reporting back to the community.

The Manitoba Metis Federation (MMF), following the Supreme Court of Canada wins in *R. v. Powley* and *R. v. Goodon*, negotiated a province-wide agreement on Metis Nation harvesting. Having undertaken more than 20 years of consultations on customary and cultural laws in relation to hunting, fishing and gathering in the Metis community of Manitoba, the MMF codified community

perspectives, often reflected in traditional knowledge and cultural teachings, into a text entitled *Metis Laws of the Hunt*. The province of Manitoba recognizes this text as constituting the regulations applicable to the Metis hunt, pursuant to section 35 of the Constitution.

6.2 Mi'kmaq Ecological Knowledge Study Protocol

The second edition of the Mi'kmaq Ecological Knowledge Study Protocol (MEKS Protocol) provides guidelines for the collection and distribution of Mi'kmaq Ecological Knowledge throughout Nova Scotia. It was drafted at the initiative of the Assembly of Nova Scotia Mi'kmaq Chiefs, which includes representation from all the thirteen Mi'kmaq Bands in Nova Scotia. The MEKS Protocol provides a detailed methodology for the conduct of a Mi'kmaq Ecological Knowledge Study, and suggests practices and procedures relevant to the planning, design, development, implementation and reporting stages. It also includes guidance on the analysis of Mi'kmaq Ecological Knowledge data, reporting, and the disclosure of Mi'kmaq Ecological Knowledge information. In addition, the MEKS Protocol provides information on the duty to consult and the role that Mi'kmaq Ecological Knowledge studies play in the consultation process.

6.3 Deh Cho Land Use Planning Committee Traditional Knowledge Policy

The Deh Cho Land Use Planning Committee established the *Deh Cho Land Use Planning Committee Traditional Knowledge Policy* in 2003 in order to address the issue of ownership of traditional knowledge. Traditional knowledge is defined “as knowledge and values which have been acquired through experience, observation, from the land or from spiritual teachings, and handed down from one generation to another” (Deh Cho Land Use Planning Committee 2003, 1). The Committee recognizes that traditional knowledge is a valid and essential source of information about the environment, the use of natural resources, and the relationship of people to the land and to each other. The Policy establishes procedures for the use, management and incorporation of traditional knowledge in its planning process, and states that the Committee will use both western science and traditional knowledge in delineating the extent and use of natural resources in the Deh Cho territory. The Policy also protects the confidentiality of traditional knowledge. In order to gather traditional knowledge, the Policy states that the Committee will conduct workshops with Elders on specific topics, as well as convening working groups. Finally, the Policy sets out the daily rate at which Elders and Chiefs will be paid for participation in workshops and working groups, as well as the rate for other invited participants who provide input to workshops and working groups.

7 University / Research Partnerships

A full list of the partnerships between Indigenous communities, universities, and other research institutions can be found at Appendix 3. Three examples are highlighted in this section for illustrative purposes.

7.1 Fish-WIKS

Fish-WIKS is an ongoing research initiative based at Dalhousie University that “looks at understanding western and indigenous knowledge systems and explores how the different processes by which knowledge is acquired, transmitted and used can be harnessed to enhance Canadian fisheries policy” (Fish-WIKS n.d.). The project “also seeks to understand how indigenous and

western knowledge systems can be used to improve the sustainability of Canadian fisheries” (Fish-WIKS n.d.). Research activities are focused in four communities: Tla-o-qui-aht, BC; Nipissing, ON; Naujaat, NU; and Eskasoni, NS. Each location has a community liaison coordinator to facilitate community engagement, as well as a number of regional academic, community, and government partners.

7.2 Using Inuvialuit and Gwich'in Observations to Monitor Environmental Change in the Beaufort Delta Region

This ongoing project began in 2011 and is led by the University of Victoria, in partnership with the Cumulative Impact Monitoring Program, the Inuvialuit Joint Secretariat, and the Gwich'in Social and Cultural Institute. The project aims “to work with Inuvialuit and Gwich'in experts to document and share local observations of environmental conditions” and to “build a record of observations, against which future changes can be compared” (Lantz n.d.). The project employs participatory multimedia mapping techniques as a means to document local observations of Inuvialuit and Gwich'in monitors in the communities of Inuvik, Aklavik, Tuktoyaktuk, Fort McPherson, and Sachs Harbour. Local youth are paired with local knowledge holders, who go out on the land with the knowledge holders to document environmental conditions and record interviews relating to environmental observations. In this way, the project also “provide[s] the opportunity for local youth and elders to spend time together out on the land, which will contribute to relationship building, knowledge sharing, and skill-building” (Lantz, n.d.). Observations made by local experts will be organized and communicated via a web-based map, in order to increase the accessibility of this knowledge.

7.3 Climate Change Impacts on Berry Shrub Growth, Productivity and Traditional Use in Nunatsiavut, Labrador

This project was carried out from 2009 to 2016 in the community of Nain, and in the Torngat Mountains National Park in Nunatsiavut, Labrador. The project's goals were “to investigate the role of climate change and shrub expansion on berry shrub growth, fruit production and pollination in Nunatsiavut, and to study linkages between vegetation change and climate variables using a mixed-method approach” (Collier and Hermanutz n.d.). Researchers from Memorial University of Newfoundland conducted the study in collaboration with Parks Canada, Torngat Mountains National Park, the Montreal Botanical Gardens, University of Montreal, NSERC-NCE CANPOLIN, the Nunatsiavut Government, and the Nain Research Centre. Community interviews were used to gather Indigenous knowledge on environmental changes, to select sites for ecological research and monitoring, and to determine focal plant species.

8 Public / Government Partnerships

A full list of the partnerships between Indigenous communities, and public and government institutions can be found in Appendix 4. Three examples are highlighted in this section for illustrative purposes.

8.1 Government of Canada and Great Bear Initiative Society's Coastal Guardian Watchmen Program

The Coastal Guardian Watchmen is an ongoing regional initiative that monitors, stewards, and protects British Columbia's coastal territories, including the North and Central Coast and Haida

Gwaii. The initiative aims to ensure that resources are sustainably managed, that rules and regulations are followed, and that land and marine use agreements are implemented effectively. Traditional knowledge is key to this initiative, “for as long as settlements have existed along the Pacific Coast, First Nations people have cared for the region’s lush ecosystems and abundant wildlife” (Coastal First Nations, 2017). With the Coastal Guardian Watchman program, First Nations are taking back their role as “managers of their resources and territories” (Coastal First Nations, 2017). The Coastal Stewardship Network supports these efforts by facilitating conference calls and organizing annual gatherings that bring the community together to build relationships and share experiences and information. Although this is a regional initiative, each Nation has a “unique program that monitors and stewards their respective territories and carries its own stewardship traditions” (Coastal First Nations, 2017).

8.2 Enhancing Grizzly Bear Management Programs through the Inclusion of Cultural Monitoring and Traditional Ecological Knowledge

In 2016, the Stoney Nakoda Nation, in partnership with Alberta Environment and Parks, and the Foothills Research Institute, conducted a cultural monitoring study in the Kananaskis area of Alberta. The study involved cultural monitoring fieldwork, in addition to interviews with elders to record traditional knowledge. These activities enabled researchers to identify areas of cultural significance and develop indicators for grizzly habitat use, in addition to developing management recommendations, “including restrictions on human activity and development, increasing the number of wildlife crossings on roadways, promoting cultural awareness, conducting a cultural ceremony for grizzlies, and continuing cultural monitoring efforts in the area” (Loewen, 2016). The study “demonstrates how the traditional knowledge and perspectives of Indigenous communities can help inform management and ultimately enhance wildlife conservation” (Loewen, 2016).

8.3 Great Lakes Traditional Ecological Knowledge Workshop

The Great Lakes Traditional Ecological Knowledge Workshop took place in 2014 at the Six Nations of the Grand River. The workshop was organized by the TEK Collaborative Working Group, which includes representatives from the Chiefs of Ontario, several provincial and territorial organizations, First Nations, the Ontario Ministry of Environment and Climate Change, and the Ontario Ministry of Aboriginal Affairs. The key objectives of the workshop were to share ideas and strategies on how TEK can be meaningfully and respectfully incorporated into Great Lakes and water initiatives; to learn about environmental initiatives that incorporate TEK into their planning, management and practice; and to develop a road map on how TEK could be considered in future decisions and activities concerning the Great Lakes and water management (Chiblow and McGregor n.d., 4-9).

9 Private Partnerships

A full list of the partnerships between Indigenous communities and private organizations can be found in Appendix 5. Three examples are highlighted in this section for illustrative purposes.

9.1 Traditional Knowledge Study for the Diavik Soil and Lichen Sampling Study

This project was carried out in 2013 by Diavik Diamond Mine Inc., Dedats'eetsaa: Tł̨chq̨ Research & Training Institute, and the Tł̨chq̨ Nation. The purpose of the study was to “document and apply traditional knowledge in Diavik’s Soil and Sampling Program” in order to determine “if dust from the mining activities [was being] absorbed into the lichen and ingested by caribou, by sampling soil and lichen at specific distances from the mine site” (Dedats'eetsaa, 2013). Traditional knowledge was applied “to assess the type of landscapes caribou prefer for forage, use and migration, and to assess the lichen conditions at the sample sites to investigate how dust from the mine potentially affect caribou use of the area” (Dedats'eetsaa, 2013).

9.2 Imperial Oil Community Advisory and Reclamation Planning Committees – Kearl Site

As part of its operations at the Kearl oil sands site in Alberta, Imperial Oil has established advisory committees with the Athabasca Chipewyan First Nation, the Mikisew Cree First Nation, and the Fort McKay First Nation. These advisory committees consist of community members, including Elders and young people, whose aim is to help guide Imperial in “responsible development” of the Kearl oil sands mine (Imperial, n.d.). The committees “participate in tours of the site to view and learn about our operations and reclamation progress, discuss concerns and provide insight from a traditional knowledge perspective” (Imperial, n.d.).

9.3 Nicola-Similkameen Innovative Forestry Society

The Nicola-Similkameen Innovative Forestry Society (NSIFS) brings together industry members, First Nations, and other stakeholders to manage Innovative Forest Practices Agreements in British Columbia’s Merritt Timber Supply Area. Members include Andrew Forest Products Ltd., Aspen Planers Ltd., Nicola Tribal Association, British Columbia Timber Sales, Tolko Industries Ltd., Upper Similkameen Indian Band, Weyerhaeuser Company, and Stuwix Investment. The NSIFS “incorporate[s] Aboriginal knowledge and values and public involvement in order to increase the productivity of a healthy and resilient working forest” (NSIFS, n.d.). The Society’s strategic objectives are to “create an innovative forest management environment, support First Nations communities, increase the sustainable harvest, enhance environmental values, strengthen forest inventories and support tools, [and] maintain effective community involvement” (NSIFS, n.d.).

Appendix 1: Provincial / Territorial Frameworks for the Engagement of Indigenous Communities, in particular in relation to TEK

Table 1. Laws, policies and guidelines in British Columbia

	Framework	Link
Legislation	Bill 51, <i>2018 Environmental Assessment Act</i> , 3d Sess, 41 st Parl, British Columbia, 2018 (s. 2(2)(b)(i)(C))	https://www.leg.bc.ca/parliamentary-business/legislation-debates-proceedings/41st-parliament/3rd-session/bills/first-reading/gov51-1
	<i>Environmental Protection and Management Regulations</i> , BC Reg 200/2010 (art. 1)	http://www.bclaws.ca/civix/document/id/complete/statreg/200_2010
	<i>First Peoples' Heritage, Language and Culture Act</i> [RSBC 1996] c 147	http://www.bclaws.ca/Recon/document/ID/frceside/00_96147_01
	<i>Forest Act</i> , RSBC 1996, c 157 (art. 1)	http://www.bclaws.ca/civix/document/id/lc/statreg/96157_00
	<i>Forest Planning and Practices Regulation</i> , BC Reg 14/2004 (art. 10; Schedule 1, art. 4)	https://www.canlii.org/en/bc/laws/regu/bc-reg-14-2004/latest/bc-reg-14-2004.html
	<i>Woodlot License Planning and Practices Regulation</i> , BC Reg 21/2004	http://www.bclaws.ca/Recon/document/ID/frceside/21_2004
Guidelines	<i>Building Relationships with First Nations: Respecting Rights and Doing Good Business</i> (Government of British Columbia)	http://www.bcbc.com/content/594/WorkingWithFirstNations_v02.pdf
	<i>Guide to Involving Proponents when Consulting First Nations in the Environmental Assessment Process</i> (Environmental Assessment Office, 2013)	https://www2.gov.bc.ca/assets/gov/environment/natural-resource-stewardship/consulting-with-first-nations/first-nations/proponents_guide_fn_consultation_environmental_assessment_process_dec2013.pdf

Table 2. Laws, policies and guidelines in Alberta

	Framework	Link
Legislation	<i>Environmental Protection and Enhancement Act</i> , RSA 2000, c E-12 (ch. 15(3)(1))	https://open.alberta.ca/publications/e12
Guidelines	<i>Best Practices Handbook for Traditional Use Studies</i> (Alberta Aboriginal Affairs and Northern Development, 2003)	http://www.cfs.nrcan.gc.ca/bookstore_pdfs/29814.pdf

Table 3. Laws, policies and guidelines in Saskatchewan

	Framework	Link
Guidelines	<i>First Nation and Métis Consultation Policy Framework</i> (Government of Saskatchewan, 2010)	http://publications.gov.sk.ca/documents/313/98187-Consultation%20Policy%20Framework.pdf
	<i>Proponents Guide: Consultation with First Nations and Métis in Saskatchewan Environmental Impact Assessment</i> (Ministry of Environment’s Environmental Assessment Branch, 2014)	http://publications.gov.sk.ca/documents/66/89135-EAProponentConsultationGuidelines.pdf

Table 4. Laws, policies and guidelines in Manitoba

	Framework	Link
Policies	<i>Interim Provincial Policy for Crown Consultations with First Nations, Métis Communities and Other Aboriginal Communities</i>	https://www.gov.mb.ca/inr/reconciliation-strategy/duty-to-consult-framework.html

Table 5. Laws, policies and guidelines in Ontario

	Framework	Link
Legislation	<i>Endangered Species Act, 2007</i> , SO 2007, c 6 (art. 1(1); art. 4(b); art. 5(3); art. 48(f))	https://www.ontario.ca/laws/statute/07e06
	<i>English and Wabigoon Rivers Remediation Funding Act, 2017 (Ontario)</i> , SO 2017, c 34, Sched. 14 (art. 8(1)(b))	https://www.ontario.ca/laws/statute/17e34
	<i>Far North Act, 2010</i> , SO 2010, c 18 (art. 6)	https://www.ontario.ca/laws/statute/10f18
	<i>Great Lakes Protection Act, 2015</i> , SO 2015, c 24 (art. 1(2)(5); art. 28(1)-(2))	https://www.ontario.ca/laws/statute/15g24
	<i>Ontario General Regulation 242/08</i> (s. 8(ii)(5); s. 9(7))	https://www.ontario.ca/laws/regulation/080242
Policies	<i>Biodiversity: It’s in our Nature – Ontario Government Plan to Conserve Biological Diversity 2012-2020</i>	http://ontariobiodiversitycouncil.ca/wp-content/uploads/MNR_BIION_accessibility_EN_Final.pdf
Guidelines	<i>Draft Guidelines for Ministries on Consultation with Aboriginal Peoples related to Aboriginal Rights and Treaty Rights</i> (Government of Ontario, last updated 2018)	https://www.ontario.ca/page/draft-guidelines-ministries-consultation-aboriginal-peoples-related-aboriginal-rights-and-treaty

Table 6. Laws, policies and guidelines in Quebec

	Framework	Link
Legislation	<i>Loi sur l'aménagement durable du territoire forestier</i> , LRQ, c A-18.1	http://legisquebec.gouv.qc.ca/fr/ShowDoc/cs/A-18.1
	<i>Loi sur le développement durable</i> , chapitre D-8.1.1 (art. 6(k))	http://legisquebec.gouv.qc.ca/fr/ShowDoc/cs/D-8.1.1
	<i>Loi sur le patrimoine culturel</i> , chapitre P-9.002	http://legisquebec.gouv.qc.ca/en/ShowDoc/cs/P-9.002?langCont=fr
	<i>Loi sur les droits de chasse et de pêche dans les territoires de la Baie James et du Nouveau-Québec</i> , chapitre D-13.1	http://legisquebec.gouv.qc.ca/en/showDoc/cs/D-13.1?langCont=fr
	<i>Loi sur les mines</i> , chapitre M-35.1.2	http://legisquebec.gouv.qc.ca/en/showDoc/cs/M-13.1?langCont=fr

Table 7. Laws, policies and guidelines in New Brunswick

	Framework	Link
Legislation	<i>Species at Risk Act</i> , OC 2013-143 (art. 10(1)(b); art. 15(2))	https://www.gnb.ca/0062/acts/BBA-2012/Chap-6.pdf
Policies	<i>Government of New Brunswick Duty to Consult Policy</i> (2011) (Appendix B)	https://www2.gnb.ca/content/dam/gnb/Departments/aas-saa/pdf/en/DutytoConsultPolicy.pdf

Table 8. Laws, policies and guidelines in Nova Scotia

	Framework	Link
Legislation	<i>Endangered Species Act</i> , SNS 1998, c 11 (art. 10(2))	https://nslegislature.ca/legc/bills/57th_1st/3rd_read/b065.htm
Guidelines	<i>The Government of Nova Scotia Policy and Guidelines: Consultation with the Mi'kmaq of Nova Scotia</i> (2015)	https://novascotia.ca/abor/docs/April%202015_GNS%20Mi%27kmaq%20Consultation%20Policy%20and%20Guidelines%20FINAL.pdf

Table 9. Laws, policies and guidelines in Prince Edward Island

	Framework	Link
Policies	<i>Climate Change Action Plan for Prince Edward Island, 2018 – 2023</i> (Commitment #4; Commitment #5)	https://www.princeedwardisland.ca/sites/default/files/publications/climatechange2018_f8.pdf

Guidelines	<i>Provincial Policy on Consultation with the Mi'kmaq</i> (Government of Prince Edward Island)	http://www.gov.pe.ca/photos/sites/aboriginal-affairs/file/Provincial%20Policy%20on%20Consultation%20with%20the%20Mikmaq%20-%20Revised%20March%203,%202014.pdf
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Table 10. Laws, policies and guidelines in Newfoundland and Labrador

	Framework	Link
Legislation	<i>Endangered Species Act</i> , SNL 2001 Chapter E-10.1 (art. 6(2); art. 12)	https://www.assembly.nl.ca/legislation/sr/statutes/e10-1.htm
Policies	<i>The Government of Newfoundland and Labrador's Aboriginal Consultation Policy on Land and Resource Development Decisions</i> (2013)	https://www.gov.nl.ca/iias/wp-content/uploads/aboriginal_consultation.pdf

Table 11. Laws, policies and guidelines relating to TEK in Yukon

	Framework	Link
Legislation	<i>Access to Information and Protection of Privacy Act</i> , R.S.Y. 2002, C.1 (s. 21)	http://www.gov.yk.ca/legislation/acts/atipp_c.pdf
	<i>Environment Act</i> , RSY 2002, c 76 (art. 48(2); art. 51)	http://www.gov.yk.ca/legislation/acts/environment_c.pdf
	<i>Forest Resources Act</i> , SY 2008, c 15 (art. 1)	http://www.gov.yk.ca/legislation/acts/fore_c.pdf
	<i>Parks and Land Certainty Act</i> , RSY 2002, c 165 (preamble)	http://www.gov.yk.ca/legislation/acts/palace.pdf
	<i>Yukon Environmental and Socio-economic Assessment Act</i> , S.C. 2003, c. 7 (s. 121(a))	https://laws-lois.justice.gc.ca/eng/acts/Y-2.2/
Guidelines	<i>Guidebook on Scientific Research in the Yukon</i> (Government of Yukon, updated 2013)	http://www.tc.gov.yk.ca/publications/Guidebook_on_Scientific_Research_2013.pdf

Table 12. Laws, policies and guidelines relating to TEK in Northwest Territories

	Framework	Link
Legislation	<i>Scientists Act</i> , RSNWT 1988, c S-4	https://www.justice.gov.nt.ca/en/files/legislation/scientists/scientists.a.pdf
	<i>Scientists Act Administration Regulations</i> , R-001-2000	https://www.justice.gov.nt.ca/en/files/legislation/scientists/scientists.r1.pdf
	<i>Species at Risk (NWT) Act</i> , SNWT 2009, c 16 (preamble; art. 17(2); art. 19(2)(4); art. 30(4)(a))	https://www.justice.gov.nt.ca/en/files/legislation/species-at-risk/species-at-risk.a.pdf

	<i>Surface Rights Board Act</i> , SNWT 2014, c 17 (art. 11(2); art. 12(4); art. 32)	https://www.justice.gov.nt.ca/en/files/legislation/surface-rights-board/surface-rights-board.a.pdf
	<i>Wildlife Act</i> , SNWT 2013, c 30 (art. 2(1)(d)-(e))	https://www.justice.gov.nt.ca/en/files/legislation/wildlife/wildlife.a.pdf
Policies	<i>Traditional Knowledge Policy 53.03</i> (Government of the Northwest Territories)	https://www.enr.gov.nt.ca/sites/enr/files/documents/53_03_traditional_knowledge_policy.pdf
Guidelines	<i>Doing Research in the Northwest Territories: A Guide for Researchers applying for a Scientific Research Licence</i> (Aurora Research Institute, revised 2011)	https://nwtresearch.com/sites/default/files/doing-research-in-the-northwest-territories.pdf
	<i>Department of Environment and Natural Resources Traditional Knowledge Implementation Plan</i>	https://www.enr.gov.nt.ca/sites/enr/files/reports/enr_tk_implementation_plan.pdf
	<i>Government of the Northwest Territories Traditional Knowledge Policy Implementation Framework</i>	https://www.enr.gov.nt.ca/sites/enr/files/gnwt_traditional_knowledge_implementation_framework_-_2009.pdf

Table 13. Laws, policies and guidelines relating to TEK in Nunavut

	Framework	Link
Legislation	<i>Access to Information and Protection of Privacy Act (ATIPI Act)</i> SNWT. 1994 c 20 (s. 19)	https://www.justice.gov.nt.ca/en/files/legislation/access-to-information-and-protection-of-privacy/access-to-information-and-protection-of-privacy.a.pdf
	<i>Consolidation of Scientists Act</i> , RSNWT 1988, c S-4	https://www.nunavutlegislation.ca/en/download/file/fid/11602
	<i>Education Act</i> , SNu 2008, c 15 [Central tenet]	https://www.gov.nu.ca/sites/default/files/e2008snc15.pdf
	<i>Nunavut Planning and Project Assessment Act</i> , SC 2013, c 14, s 2 (art. 103(3); art. 122(3); art. 197(1))	https://laws-lois.justice.gc.ca/PDF/N-28.75.pdf
	<i>Nunavut Waters and Nunavut Surface Rights Tribunal Act</i> , SC 2002, c 10 [s. 33(2)(b)]	https://laws-lois.justice.gc.ca/eng/acts/N-28.8/page-1.html
	<i>Wildlife Act</i> , SNu, 2003, c 26 (art. 129)	https://www.canlii.org/en/nu/laws/stat/snu-2003-c-26/latest/snu-2003-c-26.html
Guidelines	<i>Education Framework Inuit Quajimajatuqangit for Nunavut Curriculum</i> (2007) [central tenet]	https://www.gov.nu.ca/sites/default/files/files/Inuit%20Quajimajatuqangit%20ENG.pdf
	<i>Nunavut Culture and Heritage Grants and Contributions Policy</i> (2015) [central tenet]	https://www.gov.nu.ca/sites/default/files/2015-11-16-ch_grants_and_contributions_-_november_12_2015_final-revised-pdf_0.pdf

Nunavut Impact Review Board, <i>Authorizing Agency Guide (NIRB Technical Guide Series, December 2018)</i> [s. 2.1; s. 5.2]	http://www.nirb.ca/publications/guides2/181203-NIRB%20Authorizing%20Agencies%20Guide-FINAL.pdf
Nunavut Impact Review Board <i>Draft Rules of Procedure</i> (November 2018) [Part V]	http://www.nirb.ca/publications/Rules%20of%20Procedure/181206-DRAFT%20NIRB%20Rules%20of%20Procedure_English-OEDE.pdf
Nunavut Impact Review Board, <i>Draft Standard Guidelines for the Preparation of an Impact Statement</i> (November 2018) [s. 2.3; s. 8.3]	http://www.nirb.ca/publications/Rules%20of%20Procedure/181206-DRAFT%20NIRB%20Standard%20IS%20Guidelines_English-OEDE.pdf
Nunavut Impact Review Board, <i>Intervenor's Guide</i> (NIRB Technical Guide Series, December 2018) [s. 5.3.1]	http://www.nirb.ca/publications/guides2/181204-NIRB%20Intervenors%20Guide-FINAL.pdf
Nunavut Impact Review Board, <i>Proponent's Guide</i> (NIRB Technical Guide Series, December 2018) [s. 5.2]	http://www.nirb.ca/publications/guides2/181127-NIRB%20Proponents%20Guide-FINAL.pdf
Nunavut Impact Review Board, <i>Rules of Procedure</i> (2009) [rule 43]	http://www.nirb.ca/publications/Rules%20of%20Procedure/090903-NIRB%20Rules%20of%20Procedure_English-ODTE.pdf
Nunavut Impact Review Board, <i>Terminology & Definitions</i> (NIRB Technical Guide Series, December 2018)	http://www.nirb.ca/publications/guides2/181218-NIRB%20Terminology%20and%20Definitions%20Guide-FINAL-FMAE.pdf

Appendix 2: Indigenous Frameworks relating to TEK

Table 14. Indigenous frameworks relating to TEK in British Columbia

Community / group / organization	Framework or Policy	Link
BC First Nations Energy and Mining Council	<i>First Nations Mining Protocols & Agreements</i> (2012)	https://fnbc.info/resource/first-nations-mining-protocols-agreements
Clayoquot Alliance for Research, Education and Training (and Nuuchah-nulth nations)	<i>Standard of Conduct for Research in Northern Barkley and Clayoquot Sound Communities</i> (updated 2005)	http://clayoquotbiosphere.org/wp-content/uploads/2011/01/CLARET_StdConV1.1_05.pdf
Dena Kayeh Institute	<i>Kaska Dena Management Practices: Kaska Dena Land Use Framework</i> (2010)	https://kaskadenacouncil.com/download/kaska-dena-management-practices-kaska-dena-land-use-framework-dena-kayeh-institute-2010/?wpdmdl=1647&masterkey=

Dena Kayeh Institute	<i>Traditional Knowledge Protocol</i> (2010)	https://fnbc.info/resource/traditional-knowledge-protocol-dena-kayeh-institute
First Nations Environmental Assessment Technical Working Group	<i>First Nations Environmental Assessment Toolkit</i> (2004)	https://fnbc.info/resource/first-nations-environmental-assessment-toolkit-fneatwg
Kitasoo Band Council (Klemtu)	<i>Kitasoo/Xai'xais Cultural Feature Training</i> (2018)	https://fnbc.info/resource/kitasooxai-xais-cultural-feature-training
Métis Nation British Columbia	<i>Consultation Guidelines and Métis Traditional Knowledge Policy</i>	https://www.mnbc.ca/media/attachments/view/doc/final_consultation_guidelines/pdf
Nuu-Chah-Nulth Tribal Council Research Ethics Committee	<i>Protocols & Principles for Conducting Research in a Nuu-Chah-Nulth Context</i> (2008)	http://www.fnehin.ca/site.php/research_guidelines/
Simpchw First Nation	<i>Simpchw First Nation Heritage Policy</i> (2015)	http://www.simpchw.com/docs/sfn_heritage_policy_final_sept_2015.pdf?LanguageID=EN-US
Tl'azt'en Nation	<i>Tl'azt'en Nation Guidelines for Research in Tl'azt'en Territory</i> (1998)	http://www.nafaforestry.org/forest_home/documents/CEM-TlaztenGuidelines.pdf
Union of BC Indian Chiefs and Ecotrust Canada	<i>Chief Kerry's Moose: A Guidebook to Land Use and Occupancy Mapping, Research Design and Data Collection</i>	http://fngovernance.org/resources_docs/Land_Use_Occupancy_Mapping_Guidebook.pdf
Xeni Gwet'in First Nations Government	<i>Tsilhqot'in Cumulative Effects Framework</i> (2016)	https://fnbc.info/resource/tsilhqotin-cumulative-effects-framework-0
Xeni Gwet'in First Nations Government	<i>Xeni Gwet'in First Nations Government's Land Use Guidelines</i> (2013)	https://fnbc.info/resource/xeni-gwetin-first-nations-governments-land-use-guidelines

Table 15. Indigenous frameworks relating to TEK in Alberta

Community / group / organization	Framework or Policy	Link
Alberta First Nations Information Governance Centre	<i>Framework for a Data Sharing Agreement</i>	http://www.afnigc.ca/main/includes/media/pdf/community%20resources/Data_Sharing_Agreement.pdf
Métis Nation of Alberta and Government of Alberta	<i>Métis Harvesting in Alberta Policy</i> (2018)	http://albertametis.com/wp-content/uploads/2019/03/M%C3%A9tis-Harvesting-in-Alberta-Policy-2019.pdf

Table 16. Indigenous frameworks relating to TEK in Saskatchewan

Community / group / organization	Framework or Policy	Link
Wicihitowin Conference Committee	Authentic Engagement of First Nations and Métis Traditional Knowledge Keepers (2017)	https://uakn.org/wp-content/uploads/2018/12/Wicihitowin_AuthenticEngagementBooklet_V8.pdf

Table 17. Indigenous frameworks relating to TEK in Manitoba

Community / group / organization	Framework or Policy	Link
Manitoba First Nations Education Resource Centre Inc.	<i>Guidelines for Ethical Research in Manitoba First Nations</i> (2014)	https://mfnerc.org/services/research-development/guidelines-for-ethical-research-in-manitoba-first-nations/
Manitoba Metis Federation	<i>The Laws of the Hunt</i>	http://www.mmf.mb.ca/docs/Metis-Laws-of-the-Harvest_FINAL.pdf
University of Manitoba	<i>Framework for Research Engagement with First Nation, Metis, and Inuit Peoples</i>	https://umanitoba.ca/faculties/health_sciences/medicine/media/UofM_Framework_Report_web.pdf

Table 18. Indigenous frameworks relating to TEK in Ontario

Community / group / organization	Framework or Policy	Link
Akwesasne	<i>Akwesasne Good Mind Research Protocol</i>	https://reo.mcmaster.ca/download/akwasasne.pdf/view
Chiefs in Ontario	<i>Traditional Knowledge Primer for First Nations</i> (2010)	http://www.uoguelph.ca/~ks2015ca/pdfs/2010_COO.pdf
Manitoulin Anishinaabek Research Review Committee	<i>Guidelines for Ethical Aboriginal Research (GEAR)</i> (2003)	http://www.noojmowinteg.ca/Shared%20Documents1/GEAR%20-%20FINAL.pdf
Métis Nation of Ontario	<i>Interim Statement of Principles on Métis Consultation and Accommodation and General Métis Framework for Consultation and Accommodation</i> (2008)	http://www.metisnation.org/media/51971/mno_interim_framework_metis_consultation.pdf
Métis Nation of Ontario	<i>Harvesting Policy</i> (2016)	http://www.metisnation.org/media/653511/2016-mno-harvesting-policy-final.pdf

Métis Nation of Ontario	<i>Métis Consultation and Accommodation: A Guide for Government and Industry on Engaging Métis in Ontario</i>	http://www.metisnation.org/media/51974/duty_to_consult_guide.pdf
Six Nations Council	<i>Six Nations Council Ethics Committee Protocol</i>	http://www.fnehin.ca/images/uploads/SixNationsResearchEthicsProtocol.pdf

Table 19. Indigenous frameworks relating to TEK in Quebec

Community / group / organization	Framework or Policy	Link
Makivik Corporation	Nunavik Inuit Mining Policy	https://www.makivik.org/wp-content/uploads/2014/11/NMP-ief-F.pdf
*See also: <i>First Nations of Quebec and Labrador Research Protocol</i> , Assembly of the First Nations of Quebec and Labrador (Table 27, below)		

Table 20. Indigenous frameworks relating to TEK in New Brunswick

Community / group / organization	Framework or Policy	Link
Maliseet Nation	<i>Maliseet Nation (Wolastoqwik) Traditional Knowledge Protocol</i> (2009)	https://achh.ca/wp-content/uploads/2018/07/Protocol_TK_Maliseet.pdf
Mi'gma'we'l Tplu'taqnn	<i>New Brunswick Mi'gmaq Indigenous Knowledge Study (NBMIKS) Guide V.3</i> (2017)	https://static1.squarespace.com/static/57d6d16e03596eeae4a951be/t/5b869e97aa4a99e19d3960e1/1535549080762/NBMIKSG+v+3+2018+03+20.pdf

Table 21. Indigenous frameworks relating to TEK in Nova Scotia

Community / group / organization	Framework or Policy	Link
Assembly of Nova Scotia Mi'kmaq Chiefs	Mi'kmaq Ecological Knowledge Study Protocol (MEKS Protocol) – 2 nd edition	https://novascotia.ca/abor/aborlearn/docs/MEK%20Protocol%20Second%20Edition.pdf
Mi'kmaw Ethics Committee	<i>Mi'kmaw Ethics Watch – Mi'kmaw Research Principles and Protocols</i>	https://www.cbu.ca/indigenous-affairs/unamaki-college/mikmaq-ethics-watch/

Table 22. Indigenous frameworks relating to TEK in Prince Edward Island

Community / group / organization	Framework or Policy	Link
Native Council of Prince Edward Island	Research Advisory Committee: Guidance for Researchers	http://www.ncpei.com/research-ethics

Table 23. Indigenous frameworks relating to TEK in Newfoundland and Labrador

Community / group / organization	Framework or Policy	Link
Nunatsiavut Government	Nunatsiavut Government Research Application Guide and Checklist	https://www.nainresearchcentre.com/wp-content/uploads/2013/04/Nunatsiavut-Government-Research-Application-Guide.pdf

Table 24. Indigenous frameworks relating to TEK in Yukon

Community / group / organization	Framework or Policy	Link
First Nation of Na-Cho Nyak Dun	<i>First Nation of Na-Cho Nyak Dun Traditional Knowledge Policy</i>	http://nndfn.com/images/uploads/pdfs/NNDFN_Traditional_Knowledge_Framework.pdf
Yukon First Nations Heritage Group	<i>Guide to Heritage Stewardship for Yukon First Nation Governments</i>	https://heritagebc.ca/wp-content/uploads/2018/04/YFN-heritage-guide-feb-21.pdf

Table 25. Indigenous frameworks relating to TEK in Northwest Territories

Community / group / organization	Framework or Policy	Link
Deh Cho First Nation	<i>Deh Cho First Nation Traditional Knowledge Research Protocol (2004)</i>	http://reviewboard.ca/file/591/download?token=fD8TG1hm
Deh Cho First Nation	<i>Deh Cho Land Use Planning Committee Traditional Knowledge Policy (2003)</i>	http://reviewboard.ca/file/593/download?token=_meSlys4
Gwich'in Tribal Council	<i>Gwich'in Tribal Council Traditional Knowledge Policy (2004)</i>	https://gwichin.ca/sites/default/files/gtc_final_tk_policy_2004.pdf
Gwich'in Tribal Council	<i>Conducting Traditional Knowledge Research in the Gwich'in Settlement Area: A Guide for Researchers</i>	http://nwtresearch.com/sites/default/files/gwich-in-social-and-cultural-institute_0.pdf

Mackenzie Valley Review Board	<i>Mackenzie Valley Review Board Guidelines for Incorporating Traditional Knowledge in Environmental Impact Assessment</i>	http://reviewboard.ca/upload/ref_library/1247177561_MVReviewBoard_Traditional_Knowledge_Guidelines.pdf
Northwest Territory Métis Nation	<i>Northwest Territory Métis Nation Traditional Knowledge Policy (2012)</i>	http://nwtmetisnation.ca/wp-content/uploads/2016/02/TKpolicy.pdf
Sambaa K'e Dene First Nation	<i>Policy Regarding the Gathering, Use and Distribution Yúndiit'òh (Traditional Knowledge)</i>	http://nwtresearch.com/sites/default/files/sambaa-k-e-dene-band.pdf

Table 26. Indigenous frameworks relating to TEK in Nunavut

Community / group / organization	Framework or Policy	Link
Kitikmeot Heritage Society	<i>A Guidebook for Research with Nunavut Communities Iqaluktuuttiaq (Cambridge Bay) Edition</i>	https://docs.wixstatic.com/ugd/56a2ca_6de27f4ef7f34547ba4abde670d09c52.pdf
*See: Inuit Tapiriit Kanatami, <i>Negotiating Research Relationships with Inuit Communities: A Guide for Researchers</i> (Table 15, below)		

Table 27. Indigenous national and regional frameworks

Community / group / organization	Framework or Policy	Link
Assembly of First Nations	<i>Ethics in First Nations Research (2009)</i>	https://www.afn.ca/uploads/files/rp-research_ethics_final.pdf
Assembly of First Nations	<i>First Nations Ethics Guide on Research and Aboriginal Traditional Knowledge</i>	https://www.afn.ca/uploads/files/fn_ethics_guide_on_research_and_atk.pdf
Assembly of the First Nations of Quebec and Labrador	<i>First Nations of Quebec and Labrador Research Protocol (2005)</i>	http://www.cssspnql.com/docs/centre-de-documentation/research-protocol---synthesis.pdf?sfvrsn=2
First Nations Information Governance Centre	<i>The First Nations principles of OCAP®</i>	https://fnigc.ca/ocapr.html

<p>First Nations of Quebec and Labrador Health and Social Services Commission</p> <p>Université de Montréal - Centre de recherche en droit public</p> <p>Université du Québec en Abitibi-Témiscamingue</p> <p>DIALOG- Aboriginal Peoples Research and Knowledge Network (financial participation in the revision and translation of texts)</p>	<p><i>Toolbox of Research Principles in an Aboriginal Context</i> (2015)</p>	<p>http://www.cssspnql.com/docs/default-source/centre-de-documentation/toolbox_research_principles_aboriginal_context_eng16C3D3AF4B658E221564CE39.pdf?sfvrsn=2</p>
<p>Inuit Tapiriit Kanatami</p>	<p><i>National Inuit Strategy on Research</i> (2018)</p>	<p>https://www.itk.ca/wp-content/uploads/2018/03/National-Inuit-Strategy-on-Research.pdf</p>
<p>Inuit Tapiriit Kanatami</p>	<p><i>Negotiating Research Relationships with Inuit Communities: A Guide for Researchers</i></p>	<p>https://www.nri.nu.ca/sites/default/files/public/files/06-068%20ITK%20NRR%20booklet.pdf</p>
<p>Urban Aboriginal Knowledge Network (UAKN)</p>	<p><i>Guiding Ethical Principles</i> (2015)</p>	<p>http://uakn.org/wp-content/uploads/2014/10/Guiding-Ethical-Principles_Final_2015_10_22.pdf</p>

Appendix 3: University / Research Partnerships

Table 28. University / Research Partnerships in British Columbia

Location / Community	Partner(s)	Project Name and Dates	Link
<p>Across British Columbia (and Canada)</p>	<p>Justice Institute of BC</p>	<p>Aboriginal Disaster Resilience Knowledge Sharing Toolkit (2016)</p>	<p>https://adrp.jibc.ca/wp-content/uploads/2016/04/ADRP_Knowledge_Sharing_Toolkit1.pdf</p>
<p>Carrier Sekani Tribal Council (and Poplar River First Nation, Manitoba; T'licho Nation, NWT)</p>	<p>International Institute for Sustainable Development; Centre for Indigenous Environmental Resources</p>	<p>First Nations Carbon Collaborative (ongoing)</p>	<p>http://www.carriersekani.ca/programs-projects/fncc/</p>
<p>Fort St. John</p>	<p>University of Alberta and Treaty 8 Tribal Association</p>	<p>Treaty 8 Tribal Association of British Columbia Eagle Island Fish Camp (2016)</p>	<p>http://www.trackingchange.ca/research/2016-community-based-projects/</p>

Gitga'at First Nation	University of Victoria	Monitoring to Capture Indigenous Knowledge (2018)	http://www.env.gov.bc.ca/bcparks/partnerships/living-labs/research-projects/2017-18/
Gitga'at First Nation	University of British Columbia, Simon Fraser University, Scripps Institute of Oceanography, North Coast Cetacean Society, North Coast Skeena First Nations Stewardship Society, Coastal First Nations, Pacific Salmon Foundation, MAPP for the North Pacific Coast, Fisheries and Oceans Canada, BC Ferries Services, Health Canada, Province of BC – Ministry of Environment	Gitga'at Guardian Watchmen Program (ongoing)	https://coastfunds.ca/stories/using-science-to-safeguard/
Gwa'sala-'Nakwaxda'xw Nations	University of Victoria, Vancouver Island University, Kawat'si Economic Development Corporation, Coastal First Nations, Department of Fisheries and Oceans, Heiltsuk Integrated Resource Management Department, North Vancouver Island Aboriginal Training Society, RCMP, Strategic Natural Resource Consultants, Top Island Eonauts, TNC Canada	Gwa'sala-'Nakwaxda'xw Guardian Watchmen Program (ongoing)	https://coastfunds.ca/stories/return-to-the-homelands-establishing-the-gwasala-nakwaxdaxw-guardian-watchmen-program/
Gwa'sala-'Nakwaxda'xw Nations	University of British Columbia	q'?'nq'ot'a'?'nc ??wi'nagwis (Knowing our land): Documenting Gwa'sala and ?Nakwaxda'xw Cultural Keystone Places in Kwak'wala (2017-2018)	http://www.outil.ost.uqam.ca/CRSH/Detail.aspx?Cle=166807&Language=2

Haida Nation	University of British Columbia and Florida State University Additional partners: Parks Canada, Fisheries and Oceans Canada and the Pacific Urchin Harvesters Association	Developing Monitoring Methods Based in Indigenous Knowledge (2017-2021)	https://www.pc.gc.ca/en/pn-np/bc/gwaiihaanas/nature/conservation/restoration-restoration/nurture-nourrir
Heiltsuk First Nation	Simon Fraser University, in collaboration with Heiltsuk Integrated Research Management Department and the Gladstone Reconciliation Society	Using Heiltsuk TEK to Track Changes in Herring Spawning Events on the Central Coast through Time (2014)	https://www.pacificerring.org/explorer/science/traditional-knowledge?width=700&height=600
Kaska Nation	University of Alberta, Dena Kayeh Institute	Tracking Change on the Liard River (2017)	http://www.trackingchange.ca/research/2017-community-based-projects/
Tla'amin Nation	Simon Fraser University	Tla'amin and Simon Fraser University Archaeology and Heritage Stewardship Program (ongoing)	http://www.sliammonfirstnation.com/archaeology/about.html
Tla-o-qui-aht First Nation	Dalhousie University Additional regional partners: First Nations Fisheries Council, Vancouver Island University Funded by the Social Sciences and Humanities Research Council (SSHRC)	Fish-WIKS (ongoing)	https://www.dal.ca/sites/fishwiks.html
Tl'azt'en Nation	University of Northern British Columbia	John Prince Research Forest (ongoing)	http://www.jprf.ca/about
Tl'azt'en Nation	Upper Fraser Conservation Alliance	UFFCA Nechako White Sturgeon Aboriginal Traditional Knowledge Project (ongoing)	http://tlaztennation.ca/natural-resources/
Syilx-Okanagan Nations	Ecotrust Canada	sq ^w əlq ^w ltula [?] x ^w Voices on the Land (ongoing)	https://www.syilx.org/projects/sq%CA%B7%C9%99lq%CA%B7ltula%CA%94x%CA%B7-voices-on-the-land/

Songhees First Nation	Simon Fraser University	Eco-Cultural Restoration of Wetlands at Tl'chés (2017)	http://summit.sfu.ca/item/17385
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Table 29. University / Research Partnerships in Alberta

Location / Community	Partner(s)	Project Name and Dates	Link
Athabasca River Basin	Athabasca River Basin Research Institute, Cumulative Environmental Management Association	Traditional Environmental Knowledge Bibliography (ongoing)	http://www.barbau.ca/content/traditional-ecological-knowledge
Dene Th'a First Nation (and Kátł'odeeche First Nation, NWT)	University of Alberta, Lands, Resources, and Negotiations, Katl'odeeche First Nation	Upper Katl'odeh Traditional Knowledge Assessment (2017)	http://www.trackingchange.ca/research/2017-community-based-projects/
Fort McMurray	Keyano College	Community-Based Environmental Monitoring Program (ongoing)	https://alis.alberta.ca/ocinfo/educational-programs-in-alberta/community-based-environmental-monitoring/keyano-college/4680393e-a0f8-402f-94b1-01af2166699c/
Lubicon Cree Nation of Little Buffalo	McMaster University; University of Windsor	Ohneganos – Indigenous Ecological Knowledge, Training and Co-creation of Mixed Method Tools (ongoing)	https://gwftest.usask.ca/science/projects/i5-martinHill.php#Investigators
Mikisew Cree First Nation	University of Alberta	Mikisew Cree First Nation Monitoring Program (ongoing)	http://www.trackingchange.ca/research/2016-community-based-projects/
North Peace Region First Nations	University of Alberta	Canoe Trip 2017: Protecting our Environment for Future Generations – Exercising our Treaty Rights (2017)	http://www.trackingchange.ca/research/2017-community-based-projects/

Stoney Nakoda Nations (Kananaskis region)	Canadian Mountain Network; Foothills Research Institute; Alberta Environment and Parks	Enhancing Grizzly Bear Management with Traditional Knowledge and Cultural Monitoring (2015-2016)	http://canadianmountainnetwork.ca/2016/10/07/enhancing-grizzly-bear-management-with-traditional-knowledge-and-cultural-monitoring/
Treaty 8 First Nations of Alberta	University of Alberta	Treaty 8 First Nations of Alberta Placenames and Oral Histories of Change in the Peace River Sub-Basin (2016)	http://www.trackingchange.ca/research/2016-community-based-projects/

Table 30. University / Research Partnerships in Saskatchewan

Location / Community	Partner(s)	Project Name and Dates	Link
Cumberland House Cree Nation, Northern Village of Cumberland House, and Métis Local 42	University of Saskatchewan	We Need More than Just Water: Assessing Sediment Limitation in a Large Freshwater Delta (ongoing)	https://gwftest.usask.ca/science/projects/i4-jardine.php#Investigators
Island Lake First Nation	University of Manitoba	Building Capacity for Sustainable Development in Indigenous Communities: Analyzing Development Planning for Sustainable Livelihoods in Island Lake First Nation Communities (2013-2018)	http://www.outil.ost.uqam.ca/CRSH/Detail.aspx?Cle=130326&Langue=2
Opaskwayak Cree Nation	University of Regina; First Nations University of Canada - Regina	Saskatchewan Medicinal Plant and Languages Traditional Knowledge Residency	https://www.congress2018.ca/calendar/1261

Table 31. University / Research Partnerships in Manitoba

Location / Community	Partner(s)	Project Name and Dates	Link
Poplar River First Nation (T'licheo Nation, NWT and Carrier Sekani Tribal Council, British Columbia)	International Institute for Sustainable Development; Centre for Indigenous Environmental Resources	First Nations Carbon Collaborative (ongoing)	http://www.carriersekan.ca/programs-projects/fncc/

Table 32. University / Research Partnerships in Ontario

Location / Community	Partner(s)	Project Name and Dates	Link
Chippewas of Georgina Island / Georgina Island First Nation	Ontario Center for Climate Impact and Adaptation Conservation (OCCIAR)	Georgina Island Climate Change Adaptation Project (2012-2015)	http://georginaisland.com/community-services/environment/climate-adaptation/ http://georginaisland.com/wp-content/uploads/2015/01/CLIMATE-CHANGE-ADAPTATION-PLANNING-WITHIN-THE-CHIPPEWAS-OF-GEORGINA-ISLAND-FIRST-NATION.pdf
Eabametoong First Nation	University of Guelph; Ontario Trillium Foundation	Community Garden Project (ongoing)	http://www.eabametoong.firstnation.ca/community/groups-and-projects/community-garden-project/
Fort Albany First Nation	University of Waterloo	FIShNET (Fish & Indigenous Northern health) – Healthy Water, Healthy Fish, Healthy People (ongoing)	https://gwftest.usask.ca/science/projects/i3-laird.php#Investigators

Matawa member First Nations (MFN) – Webequie First Nation, Marten Falls First Nation, Neskantaga First Nation, Nibinamik First Nation, Eabametoong First Nation, Long Lake #58 First Nation, Aroland First Nation, Constance Lake First Nation, Ginoogaming First Nation	Wilfred Laurier University	Matawa Water Futures: Developing an Indigenous-Informed Framework for Watershed Monitoring and Stewardship (ongoing)	https://gwftest.usask.ca/science/projects/i2-mitchell.php#Investigators
Missanabe Cree First Nation	University of Winnipeg	Sustainable development of non-timber forest products in northeastern Ontario: a case study of the Missanabe Cree First Nation (2016-2017)	http://www.outil.ost.uqam.ca/CRSH/Detail.aspx?Cle=156166&Langue=2
Mushkegowuk territory	University of Waterloo	Land Use Planning and Resource Development at the Community Level in the Mushkegowuk Territory: The Use of Traditional Environmental Knowledge - TEK and Western Science as Complementary Forms of Knowledge (2011-2013)	http://www.outil.ost.uqam.ca/CRSH/Detail.aspx?Cle=112157&Langue=2
Neyaashiinigmiing - Chippewas of Nawash Unceded First Nation	University of Guelph	Nawash – University of Guelph Faculty Partnership	http://www.nawash.ca/nawash-university-of-guelph-faculty-partnership/
Nipissing First Nation	Dalhousie University; University of Guelph; University of Toronto; Assembly of First Nations (Funded by the Social Sciences and Humanities Research Council (SSHRC))	Fish-WIKS (ongoing)	https://www.dal.ca/sites/fishwiks.html
Ottawa	Carleton University	Knowledge Keepers Program	https://carleton.ca/indigenous/programs/knowledge-keepers/

Six Nations of the Grand River	McMaster University; University of Windsor	Ohneganos – Indigenous Ecological Knowledge, Training and Co-creation of Mixed Method Tools (ongoing)	https://gwftest.usask.ca/science/projects/i5-martinHill.php#Investigators
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Table 33. University / Research Partnerships in Quebec

Location / Community	Partner(s)	Project Name and Dates	Link
Akulivik, Aupaluk, Inukjuak, Ivujivik, Kangiqsualujjuaq, Kangiqsujaq, Kangirsuk, Kuujjuaq, Kuujjuaraapik, Puvirmituq, Quaqaq, Salluit, Tasiujaq, Umiujaq (and Pond Inlet, Pangnirtung, Iqaluit, Baker Lake, Kugluktuk, Nunavut)	Université du Québec à Trois-Rivières (UQTR); Institut national de la recherche scientifique (INRS); Université Laval	Avativut: Bridging Environmental Science and Community-based Monitoring through Inuit School Curriculum (ongoing)	http://www.arcticcbm.org/index.html#eyJ0IjoieCIImkiOiI5ZjhmNjYxM2QyMDM0MGRmMzZmZWQzN2UyMDA3MDU2NiJ9
Cris de la Baie-James	Université de Montréal	L'interaction entre les savoirs écologiques traditionnels et les changements climatiques : les Cris de la Baie-James, la bernache du Canada et le caribou des bois (2012-2013)	https://papyrus.bib.umontreal.ca/xmlui/handle/1866/9095
Eastmain	McGill University Wild Food Inc. research team; Ouranos; Cree Nation Government	Wild Food System Workshop (2018)	https://www.cngov.ca/events/wild-food-system-workshop/
Kangiqsualujjuaq	Université de Montréal	The Botanical Knowledge of the Inuit of Kangiqsualujjuaq, Nunavik (2012)	http://publicationsnunavik.com/book/le-savoir-botanique-des-inuits-de-kangiqsualujjuaq-nunavik/
Nitassinan (Innu) and Nunavik (Inuit)	Université Laval	Habiter le nord québécois	https://www.habiterlenordquebecois.org/equipe-et-objectif

Table 34. University / Research Partnerships in New Brunswick

Location / Community	Partner(s)	Project Name and Dates	Link
Eel Ground First Nation	University of Ottawa; Université de Montréal; Assembly of First Nations	First Nations Food, Nutrition and Environment Study (2017)	http://www.eelgroundfirstnation.ca/sites/www.eelgroundfirstnation.ca/files/newsattach/2017/Oct/fnfnes_final_report_eelground_april2017.pdf
Indian Island First Nation	Prairie Climate Centre; University of Winnipeg	Climate Atlas of Canada	https://climateatlas.ca/video/indian-island-new-brunswick

Table 35. University / Research Partnerships in Nova Scotia

Location / Community	Partner(s)	Project Name and Dates	Link
Bras d'Or Lakes	Acadia University and Dalhousie University's Ocean Tracking Network; Mi'kmaq Conservation Group; Unama'ki Institute of Natural Resources	Nova Scotia Fish Study (ongoing)	http://www.asf.ca/ns-study-has-indigenous-leaders.html
Eskasoni First Nation	Dalhousie University; Acadia University; Unama'ki Institute of Natural Resources; Mi'kmaw Conservation Group; Ocean Tracking Network	Use of Acoustic Telemetry and First Nations' Traditional Knowledge to Determine the Movements and Habitat Use of Valued Aquatic Species (ongoing)	http://www.uinr.ca/job-opportunity-for-masters-students/
Eskasoni First Nation	Dalhousie University Additional regional partners: Assembly of First Nations; University of Guelph; University of Toronto Funded by the Social Sciences and Humanities Research Council (SSHRC)	Fish-WIKS (ongoing)	http://fishwiks.ca/communities/eskasoni-nb/

Table 36. University / Research Partnerships in Prince Edward Island

Location / Community	Partner(s)	Project Name and Dates	Link
N/A	N/A	N/A	N/A

Table 37. University / Research Partnerships in Newfoundland and Labrador

Location / Community	Partner(s)	Project Name and Dates	Link
Makkovik; Nunatsiavut	Carleton University	The Shared Stories of People and Plants: Cultural and Ecological Relationships between Inuit and Plants in Makkovik, Nunatsiavut (Labrador) (2013-2015)	http://www.outil.ost.uqam.ca/CRSH/Detail.aspx?Cle=135465&Langue=2
Nain, Nunatsiavut; Torngat Mountains National Park, Nunatsiavut	Memorial University of Newfoundland	Climate Change Impacts on Berry Shrub Growth, Productivity and Traditional Use in Nunatsiavut, Labrador (2009 – 2016)	http://www.arcticcbm.org/index.html#eyJ0IjoieCIsImkiOiJkZTEwMGU0OGQxMDU1NTFmMDdlNjE1ODg3OTQwMDkxNyJ9
North West River	Memorial University of Newfoundland, Nunatsiavut Government	Traditional Knowledge: A Blueprint for Change	https://www.mitacs.ca/en/projects/traditional-knowledge-blueprint-change
North West River; Sheshatshiu	Labrador Institute; Sivunivut Community Corporation	Understand the Effects of Climate Change upon Inuit Culture and Community Health (n.d.)	https://www.mun.ca/publicengagement/stories/tapping.php
Qalipu First Nation	College of the North Atlantic; Memorial University Grenfell Campus; Qalipu Cultural Foundation; Mamka	Newfoundland Mi'kmaq Place Names Ktaqmkuk: Across the Waters (2018)	http://qalipu.ca/qalipu/wp-content/uploads/2018/11/Ktaqmkuk%20Handbook.pdf

Table 38. University / Research Partnerships in Yukon

Location / Community	Partner(s)	Project Name and Dates	Link
Kluane First Nation	University of Victoria	Resilience in Northern Mountain Ecosystems: Perspectives from Oral Traditions in Kluane National Park, Yukon (2013)	http://www.outil.ost.uqam.ca/CRSH/Detail.aspx?Cle=131975&Langue=2
Nacho Nayak Dun First Nation	University of Alberta	Nacho Nayak Dun First Nation Tracking Change: Traditional Knowledge Camp (2016)	http://www.trackingchange.ca/research/2016-community-based-projects/
Old Crow (and Aklavik, Fort McPherson, Inuvik, Tsiigehtchic, and Tuktoyaktuk, NWT)	Arctic Borderlands Ecological Knowledge Society	Arctic Borderlands Ecological Knowledge Co-op (ongoing)	http://www.arcticcbm.org/index.html#eyJ0IjoieClslmkiOiJiMmVjZmExYWQxMWFhMjdINjZkNzA4M2Q5OTIxZmZlMiJ9
Tr'ondëk Hwëch'in First Nation	Yukon College; Kaminak Gold Corporation	The Plants of Coffee Creek: Integrating Different Ways of Knowing to Improve Restoration Success (2015)	http://yrc-yc.maps.arcgis.com/apps/MapJournal/index.html?appid=30b9ade6ce39467d8bb503fbfe4147b5
Shingle Point	University of Manitoba; Fisheries and Oceans Canada	Traditional Ecological Knowledge (TEK) at Shingle Point, YT: Observations on Changes in the Environment and Fish Populations (2016)	http://publications.gc.ca/collections/collection_2016/mpo-dfo/Fs97-6-3174-eng.pdf
Whitehorse	Yukon College; McGill University; Council of Yukon First Nations; Yukon Government	YIC4 - Yukon Indigenous Community Climate Change Champions Project (ongoing)	https://www.aicbr.ca/yic4
Vuntut Gwitchin First Nation	Arctic Institute of Community-Based Research	Vuntut Gwitchin Climate Change and Health Research in Northern Yukon (2007-2011)	https://www.aicbr.ca/vuntut-gwitchin-old-crow
Vuntut Gwitchin First Nation, Old Crow (and Jean Marie River First Nation, NWT)	Yukon College; University of Saskatchewan	Human Dimensions of a Thawing Landscape (2016-2018)	http://data.nwtresearch.com/Scientific/16050

Yukon (territory-wide)	Arctic Institute of Community-Based Research Additional partners: Government of Yukon's Department of Energy; Mines and Resources (Agriculture Branch); Department of Environment (Climate Change Secretariat)	Linking a Changing Climate with a Changing Traditional Diet: Mobilizing Knowledge for Adaptation (2017-2021)	https://www.aicbr.ca/linking-a-changing
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Table 39. University / Research Partnerships in Northwest Territories

Location / Community	Partner(s)	Project Name and Dates	Link
Akaiicho First Nations	University of Alberta	Past Knowledge for Future Protection (2017)	http://www.trackingchange.ca/research/2017-community-based-projects/
Akaiicho Territory Government (ATG) representing five Dene communities – Deninu K'ue First Nation; Lutsel K'e Dene First Nation; Smith's Landing First Nation; and Yellowknives Dene First Nation (Dettah and Ndilo)	University of Saskatchewan	Is Our Water Good to Drink? Water-Related Practices, Perceptions and Traditional Knowledge Indicators for Human Health (ongoing)	https://gwftest.usask.ca/science/projects/i1-schusterwallace.php#Investigators
Aklavik	University of Manitoba	Human-Beluga Relations and Subsistence Hunting in Aklavik, NT (2017 - 2018)	http://data.nwtresearch.com/Scientific/16242
Aklavik	University of Cologne	On the Land and in the Water: Connecting and Disconnecting the Mackenzie Delta (2017-2018)	http://data.nwtresearch.com/Scientific/16219
Aklavik; Fort McPherson; Inuvik; Tsiigehtchic; Tuktoyaktuk	University of Québec, Rimouski	Arctic Borderlands Ecological Knowledge Co-op: Community and Individual Engagement Analysis (2006, 2008, 2009, 2011, 2012, 2013, 2015, 2017)	http://data.nwtresearch.com/Scientific/16144

Aklavik, Fort McPherson, Inuvik, Tsiigehtchic, Tuktoyaktuk (and Old Crow, Yukon)	Arctic Borderlands Ecological Knowledge Society	Arctic Borderlands Ecological Knowledge Co-op (ongoing)	http://www.arcticcbm.org/index.html#eyJ0IjoieClIsImkiOiJiMmVjZmExYWQxMWFhMjdINjZkNzA4M2Q5OTIxZmZlMiJ9
Aklavik, Fort McPherson, Inuvik, Tsiigehtchic, Tuktoyaktuk, Sachs Harbour	University of Victoria	Using Inuvialuit and Gwich'in Observations to Monitor Environmental Change in the Beaufort Delta Region (2011-2017)	http://data.nwtresearch.com/Scientific/16078
Aklavik, Fort McPherson, Inuvik, Tsiigehtchic	University of Victoria; Wilp Wilxo'oskwahl Nisga'a Institute	Gwich'in Moss Houses and Winter Berries as Climate Change Adaptations (2014)	http://data.nwtresearch.com/Scientific/15431
Aklavik, Fort McPherson, Inuvik, Sachs Harbour	University of Alberta	Addressing Community Concerns about Health Risks from H. pylori Infection (2007-2018)	http://data.nwtresearch.com/Scientific/16196
Aklavik, Inuvik, Paulatuk, Sachs Harbour	WWF-Canada	Integrating Local Knowledge of Ecologically Sensitive and Culturally Important Marine Areas in the Inuvialuit Settlement Region (2016-2017)	http://data.nwtresearch.com/Scientific/16079
Aklavik, Paulatuk, Tuktoyaktuk, Ulukhaktok	University of Northern British Columbia	Climate Change Impacts on Inuit Food Security in Canada's Western Arctic: Constructing a Comparative Anthropological Model to Guide Adaptation Planning (2010, 2012)	http://data.nwtresearch.com/Scientific/15134
Aklavik, Inuvik, Tuktoyaktuk	University of Alberta; Inuvialuit Fisheries Joint Management Committee	Inuvialuit Knowledge and Use of Fisheries in the Mackenzie River Delta (2017)	http://www.trackingchange.ca/research/2017-community-based-projects/

Behchokò, Gamèti, Wekweeti, Wha Ti	Université du Québec en Abitibi-Témiscamingue	Impacts of Climate Change on Wildfire Risk in Boreal Forests in the Northwest Territories (2018)	http://data.nwtresearch.com/Scientific/16333
Behchokò, Gamèti, Wekweeti, Wha Ti, Yellowknife	Université de Montréal	Wolverine (<i>Gulo gulo</i>) Conservation and Perceptions by Local Populations: Case Studies in Quebec and the Northwest Territories, Canada (2014, 2016)	http://data.nwtresearch.com/Scientific/15861
Darnley Bay / Paulatuk	University of Manitoba	Traditional Ecological Knowledge of Capelin in Darnley Bay, NT (2015)	http://data.nwtresearch.com/Scientific/15712
Deh Cho Region (Sambaa K'e)	University of Waterloo	Water and Social Well-being in the Northwest Territories (2013)	http://data.nwtresearch.com/Scientific/15303
Déline	Wilfred Laurier University	Sahtú Benígodi: Traditional Knowledge of Great Bear Lake and its Watershed (2018)	http://data.nwtresearch.com/Scientific/16301
Déline	University of Alberta	Hybrid Knowledge in Practice: Engaging Aboriginal Youth in Environmental Governance in Northern Canada (2017)	http://data.nwtresearch.com/Scientific/16184
Déline	University of Toronto	Mapping, Language and Stories in Deline (2010-2017)	http://data.nwtresearch.com/Scientific/15124
Déline, Dettah	University of Alaska	Traditional Sahtú Dene and Yellowknives Dene Astronomy and Sky-Related Knowledge (2017)	http://data.nwtresearch.com/Scientific/16153
Déline, Dettah, Tulita	University of Hawai'i at Manoa	Sahtú Dene and Yellowknives Dene Astronomy and Sky-Related Knowledge (2018)	http://data.nwtresearch.com/Scientific/16280

Fort McPherson	University of Alberta	Land-based Learning in Teetl'it Zeh: A University-Community Bush Camp Partnership (2017-2018)	http://data.nwtresearch.com/Scientific/16224
Fort McPherson	University of Aberdeen	Arctic Domus (2013-2016)	http://data.nwtresearch.com/Scientific/15795
Fort Providence	Thompson Rivers University	Local Food Procurement in Fort Providence, Northwest Territories: Examining Community Resilience and Adaptive Capacity to Environmental Change (2018)	http://data.nwtresearch.com/Scientific/16358
Fort Providence	University of Ottawa	Landscape Scale Flooding in the Great Slave Lake Plain: Expansion of Lakes, Flooding of Wetlands and Implications for Bison Habitat and Local Land Users (Traditional Knowledge Study Component) (2012)	http://data.nwtresearch.com/Scientific/15158
Fort Resolution	University of Alberta	Dene-Water Relations and Hydroelectric Dams: Confluence and Contestations in the Mackenzie River Basin (2010-2013)	http://data.nwtresearch.com/Scientific/15234
Fort Smith	University of Saskatchewan; Slave River Delta Partnership	SWEEP – The Slave Watershed Environmental Effects Program (2013-2014)	http://data.nwtresearch.com/Scientific/15383
Inuvialuit and Gwich'in Settlement Region	University of Victoria	Using Inuvialuit and Gwich'in Observations to Monitor Environmental Change in the Beaufort Delta Region (2011-2018)	http://data.nwtresearch.com/Scientific/16274

Inuvialuit, Sahtu Dene and Métis of Tuktut Nogait National Park	University of the Sunshine Coast	Indigenous Knowledge in Protected Areas Management: Adaptation, Sustainability and Opportunities in the Circumpolar North (2018)	http://data.nwtresearch.com/Scientific/16362
Inuvialuit Settlement Region	Queen's University	BEARWATCH: Monitoring Impacts of Arctic Climate Change using Polar Bears, Genomics and Traditional Ecological Knowledge (2018 - present)	http://data.nwtresearch.com/Scientific/16228
Inuvialuit Settlement Region	Dalhousie University	Inuvialuit Traditional Trails (2017)	http://data.nwtresearch.com/Scientific/16186
Inuvialuit Settlement Region, Gwich'in Settlement Area, Sahtu Settlement Area, Dehcho Region, North Slave Region, South Slave Region	University of British Columbia	Sustainable Water Governance and Indigenous Law Project (2017)	http://data.nwtresearch.com/Scientific/16109
Inuvialuit, Sahtu Dene and Métis of Tuktut Nogait National Park (and Auyuittuq National Park, Nunavut; Altaiian of Uch Enmek Nature and Culture Park, Russia)	University of the Sunshine Coast	Indigenous Knowledge in Protected Areas Management: Adaptation, Sustainability and Opportunities in the Circumpolar North (2018)	http://data.nwtresearch.com/Scientific/16362
Inuvik	Aurora College	Traditional Knowledge of Beluga Whale Sustainable Hunting and Harvesting (2015)	http://data.nwtresearch.com/Scientific/15585
Jean Marie River First Nation	Yukon College / Yukon Research Centre	Using Traditional Knowledge of JMRFN Elders to Better Understand Changes in the Boreal Caribou Habitat (2017)	http://data.nwtresearch.com/Scientific/16141
Jean Marie River First Nation, NWT (and Vuntut Gwitchin First Nation, Old Crow, Yukon)	Yukon College; University of Saskatchewan	Human Dimensions of a Thawing Landscape (2016-2018)	http://data.nwtresearch.com/Scientific/16050

Johnston Point, Sachs Harbour, Sand Hills Moraine	University of Victoria	Landscape Change on Banks Island (2015-2016)	http://data.nwtresearch.com/Scientific/15877
Kátl'odeeche First Nation, NWT (and Dene Th'a First Nation, Alberta)	University of Alberta; Lands, Resources, and Negotiations, Katl'odeeche First Nation	Upper Katl'odeh Traditional Knowledge Assessment (2017)	http://www.trackingchange.ca/research/2017-community-based-projects/
Lutsel K'e Dene First Nation	University of Alberta	The Role of Traditional Knowledge in the Reclamation and Monitoring of Mines in Northern Canada (2017)	http://data.nwtresearch.com/Scientific/16150
Lutsel K'e Dene First Nation	University of Waterloo	Tracking Denesoline Knowledge and Narratives along the Ancestral Waters of the Snowdrift River (2017)	http://data.nwtresearch.com/Scientific/16143
Lutsel K'e Dene First Nation	University of Waterloo	Picturing the Thelon River: Restor(y)ing Denesoline Relations En Route to the Headwaters (Continued) (2014-2016)	http://data.nwtresearch.com/Scientific/15865
Lutsel K'e Dene First Nation	University of Alberta	Traditional Knowledge on the Impacts of Diamond Mining on Caribou and Communities in the Western Arctic (2013-2015)	http://yukonresearch.yukoncollege.yk.ca/resda/projects/research-projects/theme-4-sustainable-environments/traditional-knowledge-diamond-mining-caribou-and-communities/
Lutsel K'e Dene First Nation	University of Alberta	Denesoline Traditional Knowledge of Landscape-Caribou Movement Interactions with Lutsel K'e Dene First Nation (2012)	http://data.nwtresearch.com/Scientific/15130

Lutsel K'e Dene First Nation	University of Alberta	Monitoring of barren-ground caribou from Lac de Gras to Kache Kue: traditional knowledge of landscape-caribou movement interactions (2012-2013)	http://www.outil.ost.uqam.ca/CRSH/Detail.aspx?Cle=113613&Language=2
Mackenzie River Basin	University of Alberta	Tracking Change: Local and Traditional Knowledge in Watershed Governance (2015-2022)	http://www.trackingchange.ca/
Sachs Harbour	University of Western Ontario	Working Towards a Community-Based Archaeology of Banks Island, NWT (2013-2015)	http://data.nwtresearch.com/Scientific/15596
Sahtu Settlement Region	University of Calgary; Department of Environment and Natural Resources, NT	The Sahtu Wildlife Health Monitoring Program	http://www.arcticcbm.org/index.html#eyJ0IjoieCIImkiOiJkZTEyMGU0OGQxMDU1NTFmMDdINjE1ODg3OTNmMzQ5YiJ9
T'licho Nation, NWT (and Carrier Sekani Tribal Council, British Columbia; Poplar River First Nation, Manitoba)	International Institute for Sustainable Development; Centre for Indigenous Environmental Resources	First Nations Carbon Collaborative (ongoing)	http://www.carriersekani.ca/programs-projects/fncc/
Tuktoyaktuk	University of Guelph	Local and Traditional Ecological Knowledge of Beluga Whale (<i>Delphinapterus leucas</i>) Under Changing Climatic and Non-Climatic Conditions in the Inuvialuit Settlement Region (ISR) (2016)	http://data.nwtresearch.com/Scientific/15920
Tulit'a	Pembina Institute	Youth-Led Adaptations for Healthy Sahtú Communities in an Uncertain Era of Climate Change (2013-2014)	http://data.nwtresearch.com/Scientific/15323

Ulukhaktok	University of Guelph	Nunamin Illihakvia: Learning from the Land (year 2 onward) (2013-2014)	http://data.nwtresearch.com/Scientific/15427
Ulukhaktok, NWT (and Kugluktuk, Nunavut)	University of Calgary	Community-based Evaluation of Muskox Health in the Canadian North (2017-2018)	http://data.nwtresearch.com/Scientific/16202
Yellowknife	Wilfrid Laurier University	Consultation and Consent: Intercultural Perspectives in Resource Governance (2016-2017)	http://data.nwtresearch.com/Scientific/16060

Table 40. University / Research Partnerships in Nunavut

Location / Community	Partner(s)	Project Name and Dates	Link
Arctic Bay, Pangnirtung, Pond Inlet, Repulse Bay (Naujaat)	University of Manitoba; Fisheries and Oceans Canada	Orcas of the Canadian Arctic (ongoing)	http://www.arcticcbm.org/index.html#eyJ0IjoieCIsmkiOiJkZTEzM GU0OGQxMDU1NTFmMDdlNjE1ODg3OTQ4MDVhMzI5
Arviat	University of British Columbia	Berry Productivity in the Arctic: Integrating Local Knowledge, Community Based Monitoring and Remote Sensing Analyses to Understand Change in Land Use and Vegetation (2015)	https://www.nri.nu.ca/sites/default/files/public/files/2015_compendium_of_research.pdf (p. 39)
Arviat, Cambridge Bay, Gjoa Haven, Pond Inlet	University of Ottawa; Canadian Coast Guard	Integrating Local Knowledge of Ecologically Sensitive and Culturally Important Marine Areas in Arctic Canada (2016)	https://www.nri.nu.ca/sites/default/files/public/compendium/nri_compendium_2016final.pdf (p. 117)
Arviat, Igloodik, Pangnirtung	University of Winnipeg	OceanCanada: Climate Change and Oceans in Canada (2016-2017)	https://www.nri.nu.ca/sites/default/files/public/compendium/2017_compendium_nunavut_research.pdf (p. 132)

Auyuittuq National Park, Nunavut (and Inuvialuit, Sahtu Dene and Métis of Tuktu Nogait National Park, NWT; Altaian of Uch Enmek Nature and Culture Park, Siberia, Russia)	University of the Sunshine Coast	Indigenous Knowledge in Protected Areas Management: Adaptation, Sustainability and Opportunities in the Circumpolar North (2018)	http://data.nwtresearch.com/Scientific/16362
Baker Lake, Clyde River, Coral Harbour, Iqaluit, Pangnirtung	University of Guelph	Examining Methods and Models for Integrative Indigenous and Western Knowledge to Inform Water Management and Research in Canada (2015)	https://www.nri.nu.ca/sites/default/files/public/files/2015_compendium_of_research.pdf (p. 44)
Baker Lake, Iqaluit, Kugluktuk, Pangnirtung, Pond Inlet (and Akulivik, Aupaluk, Inukjuak, Ivujivik, Kangiqsualujuaq, Kangiqsujuaq, Kangirsuk, Kuujjuaq, Kuujjuaraapik, Puvirnituq, Quaqtaq, Salluit, Tasiujaq, Umiujaq, Quebec)	Université du Québec à Trois-Rivières; Institut national de la recherche scientifique; Université Laval	Avativut: Bridging Environmental Science and Community-based Monitoring through Inuit School Curriculum (ongoing)	http://www.arcticcbm.org/index.html#eyJ0IjoiYXN2QyM2MDM0MGRmMzZmZWQzN2UyMDA3MDU2NiJ9
Cambridge Bay	University of Calgary	Muskox Health and Resilience: Muskox Health Surveillance on Victoria Island to Support Food Security, Food Safety, Public Health, and Muskox Health (2015-2017)	https://www.nri.nu.ca/sites/default/files/public/compendium/2017_compendium_nunavut_research.pdf (p. 112)
Cambridge Bay, Gjoa Haven, Taloyoak	Carleton University	Towards a Sustainable Fishery for Nunavummiut (2016-2017 – part of a 4-year research project)	https://www.nri.nu.ca/sites/default/files/public/compendium/2017_compendium_nunavut_research.pdf (p. 108)
Cambridge Bay, Kugluktuk	University of British Columbia	Kugluktukmiut and Inuvialuit Willow Project: Inuit Qaujimajatuqangit of Catkin-bearing Shrubs and Climate Change (2015)	https://www.nri.nu.ca/sites/default/files/public/files/2015_compendium_of_research.pdf (p. 49)

Chesterfield Inlet, Rankin Inlet	University of British Columbia	Learning the Tundra: An Intergenerational Study of Spatial Inuit Qaujimajatuqangit (2015)	https://www.nri.nu.ca/sites/default/files/public/files/2015_compendium_of_research.pdf (p. 50)
Clyde River, Iqaluit, Pond Inlet	Smithsonian Institution	Inuit & Scientific Knowledge and Non Renewable & Renewable Energy Development (2015)	https://www.nri.nu.ca/sites/default/files/public/files/2015_compendium_of_research.pdf (p. 46)
Igloolik	University of Groningen	Igunaq and Traditional Knowledge: Examining the Long Term Development of Walrus Caching in and Around Igloolik (2017)	https://www.nri.nu.ca/sites/default/files/public/compendium/2017_compendium_nunavut_research.pdf (p. 114)
Igloolik	McGill University	The Ethnoarchaeology of Inuit Sea-Mammal Hunting, NW Foxe Basin, NU (2016)	https://www.nri.nu.ca/sites/default/files/public/compendium/nri_compendium_2016final.pdf (p. 70)
Iqaluit	Carleton University	Vulnerability and Resilience: The Role of Traditional Knowledge in Ensuring Food Security in Iqaluit, NU	http://www.outil.ost.uqam.ca/CRSH/Detail.aspx?Cle=135521&Langue=2
Iqaluit, Naujaat	Dalhousie University	Inuit Qaujimajatuqangit, Narwhal Management and Community Empowerment: A Case Study in Naujaat, Nunavut (2015)	https://www.nri.nu.ca/sites/default/files/public/files/2015_compendium_of_research.pdf (p. 47)
Kugaaruk	York University	Inuit Community Perspectives on Ringed Seal and Polar Bear Monitoring in the Gulf of Boothia (2015)	https://www.nri.nu.ca/sites/default/files/public/files/2015_compendium_of_research.pdf (p. 47)
Kugluktuk (and Ulukhaktok, NWT)	University of Calgary	Community-based Evaluation of Muskox Health in the Canadian North (2017-2018)	http://data.nwtresearch.com/Scientific/16202

Naujaat	Dalhousie University Additional regional partners: Government of Nunavut (Department of Environment, Fishing and Sealing Division) Funded by the Social Sciences and Humanities Research Council (SSHRC)	Fish-WIKS (ongoing)	https://www.dal.ca/sites/fishwiks.html
Pond Inlet	University of Calgary	Developing Best Practices for Community Engagement in, and Co-management of, Narwhal Health in Coastal Regions of Nunavut (2017)	https://www.nri.nu.ca/sites/default/files/public/compendium/2017_compendium_nunavut_research.pdf (p. 131)
Sanikiluaq	University of Toronto	Inuit Knowledge of the Cumulative Impacts of Environmental Change in Eastern Hudson Bay (2017)	https://www.nri.nu.ca/sites/default/files/public/compendium/2017_compendium_nunavut_research.pdf (p. 129)

Appendix 4: Public / Government Partnerships

Table 41. Public / Government Partnerships in British Columbia

Location / Community	Partner(s)	Project Name and Dates	Link
Da'naxda'xw Awaetlatla First Nation, Council of the Haida Nation, Gitga'at First Nation – Hartley Bay, Gitxaala First Nation — KitsumkalumMamalilikulla First Nation, Heiltsuk Nation, Kitsoo/Xai'Xais Nation, Kitkatla Kitselas First Nation — Kitselas Kitsumkalum First Nation, K'ómoks First Nation, Kwiakah First Nation, Metlakatla First Nation – Metlakatla Nuxalk Nation, Old Massett Village Council, Skidegate Band Council, Tlowitsis Nation, Wei Wai Kum First Nation, Wuikinuxv Nation	Province of British Columbia represented by the Ministry of Forests, Lands and Natural Resource Operations	Marine Plan Partnership for the North Pacific Coast (MaPP) (ongoing)	http://mapocean.org
Fort Nelson First Nation	Fort Nelson First Nation; Government of Canada	Taking Our Pulse Fort Nelson First Nation Elder-Youth Focused Monitoring Program (ongoing)	https://www.canada.ca/en/environment-climate-change/services/environmental-funding/indigenous-guardians-pilot-program/map.html
Haida Nation	Haida Nation; Government of Canada	Gwaii Haanas Gina 'Waadluxan KilGuhlGa Land-Sea-People Management Plan (2018)	https://www.pc.gc.ca/en/pn-np/bc/gwaiihaanas/info/consultations/gestion-management-2018
Haida Nation	Northern Health; Masset in Motion committee	Farm-to-school programs (ongoing)	https://bcfoodsecuritygateway.ca/traditional-knowledge-leads-the-way-in-reconciling-healing-and-rebuilding-traditional-food-on-haida-gwaii/

Haida Nation	Parks Canada and Fisheries and Oceans Canada Additional partners: University of British Columbia; Florida State University; Pacific Urchin Harvesters Association	Chiixuu Tll iinasdll: Nurturing Seafood to Grow (2017-2021)	https://www.pc.gc.ca/en/pn-np/bc/gwaiihaanas/nature/conservation/restoration-restoration/nuture-nourrir
Haida Nation	Parks Canada	Llgaay gwii sdiihlda: Restoring Balance Project (2017)	https://www.pc.gc.ca/en/pn-np/bc/gwaiihaanas/nature/conservation/restoration-restoration/retablir-restore
Haida Gwaii, Gitga'at, Heiltsuk, Kitasoo/Xai'Xais, Metlakatla, Nuxalk, Wuikinuxv	Great Bear Initiative Society; Government of Canada	Coastal Guardian Watchmen (ongoing)	https://coastalfirstnations.ca/our-environment/programs/coastal-guardian-watchmen-support/
Heiltsuk Nation, Kitasoo/Xai'Xais Nation, Nuxalk Nation, Wuikinuxv Nation	Central Coast Indigenous Resource Alliance; Government of Canada	Collaborative Community-based Monitoring of Climate Change Impacts on Nearshore Ecosystems to Inform Adaptive Management on the Central Coast (ongoing)	https://www.ccira.ca/enhanced-monitoring-enforcement/
Hul'q'umi'num and WSÁNEĆ Nations	Parks Canada	Clam Garden Restoration (2014-present)	https://www.pc.gc.ca/en/pn-np/bc/gulf/nature/restoration-restoration/parcs-a-myes-clam-gardens
Kaska Dena Traditional Territory (Lower Post)	Dena Kayeh Institute; Government of Canada	Dane Nan Yé Dāh Kaska Land Guardian Program (ongoing)	https://www.indigenousguardianstoolkit.ca/communities/dane-nan-yedah-kaska-land-guardian-program
Métis Nation British Columbia	Environment Canada	British Columbia – Aboriginal Traditional Knowledge Summary Reports for Boreal Caribou (2011)	http://www.registrep-sararegistry.gc.ca/virtua1_sara/files/British%20Columbia%5F%20ATK%20Summary%20Reports%5FBoreal%20Caribou%2Epdf

Nisga'a Nation	Aboriginal Fund for Species at Risk (AFSAR)	Nisga'a Eulachon AFSAR Assessment Project (2013-2015)	ftp://ftp.lgl.com/Public/ForEileen/13Oct_1file/202_EA0000NisgaaFisheriesAndWildlifeDept2014NisgaaFisheriesProgram-FinalReportOfFunded2013Projects.pdf (p. 32)
Nlaka'pamux Nation	Citxw Nlaka'pamux Assembly; Government of Canada	Nlaka'pamux Guardians Program (ongoing)	https://www.canada.ca/en/environment-climate-change/services/environmental-funding/indigenous-guardians-pilot-program/map.html See also: https://www.cna-trust.ca/programs-culture-guardians.htm
Penticton Indian Band	Penticton Indian Band Natural Resource Department	Tech-to-TEK Mentorship and Education Initiative (2018)	https://fnbc.info/resource/tech-tek-mentorship-and-education-initiative
Quatsino First Nation	Quatsino First Nation; Government of Canada	Community-based Monitoring of Climate Change Impacts on Water Quantity and Quality and Wind Resources (ongoing)	https://www.canada.ca/en/environment-climate-change/services/environmental-funding/indigenous-guardians-pilot-program/map.html
Tahltan Central Government	Tahltan Central Government; Government of Canada	Tahltan Community-Based Climate Change Monitoring Program (ongoing)	https://www.canada.ca/en/environment-climate-change/services/environmental-funding/indigenous-guardians-pilot-program/map.html
Tla-o-qui-aht First Nation	Tla-o-qui-aht First Nation; Government of Canada	Tribal Park Guardian Program (ongoing)	https://www.canada.ca/en/environment-climate-change/services/environmental-funding/indigenous-guardians-pilot-program/map.html

Tl'azt'en Nation	Upper Fraser Conservation Alliance	Tl'azt'en Nation/UFFCA Nechako White Sturgeon ATK Project (ongoing)	http://tlaztennation.ca/natural-resources/
Tseshah First Nation	Tseshah First Nation; Government of Canada	Tseshah – BeachKeeper Program (ongoing)	https://www.canada.ca/en/environment-climate-change/services/environmental-funding/indigenous-guardians-pilot-program/map.html
Tsilhqot'in Nation	Tsilhqot'in National Government; Government of Canada	Tsilhqot'in Nation Pilot Indigenous Guardian Program (ongoing)	https://www.canada.ca/en/environment-climate-change/services/environmental-funding/indigenous-guardians-pilot-program/map.html

Table 42. Public / Government Partnerships in Alberta

Location / Community	Partner(s)	Project Name and Dates	Link
Alberta	Government of Alberta	Indigenous Wisdom Advisory Panel	https://www.alberta.ca/indigenous-wisdom-advisory-panel.aspx
Athabasca Chipewyan First Nation; Aseniwuche Winewak Nation; Beaver First Nation; Bigstone Cree Nation; Dene Tha' First Nation; Fort Chipewyan Métis Local No. 125; Lesser Slave Lake Indian Regional Council; Métis Nation of Alberta, Region 2; Métis of Alberta Region 6; Mikisew Cree First Nation	Environment Canada	Alberta – Aboriginal Traditional Knowledge Summary Reports for Boreal Caribou (2011)	http://www.registrelp-sararegistry.gc.ca/virtual_sara/files/Alberta%5F%20ATK%20Summary%20Reports%5FBoreal%20Caribou%2Epdf
Cold Lake First Nation	Alberta Environment and Parks	Cold Lake First Nations Indigenous Knowledge Regarding <i>Eitthen</i> (Caribou) in <i>Denne Ni Nenne</i> (2018)	https://clfn.com/download/clfn-indigenous-knowledge-regarding-caribou-in-denne-ni-nenne/?wpdmdl=6544

Dene Tha' First Nation, Loon River First Nation, Trout Lake First Nation, and Whitefish Lake First Nation (Atikameg)	Government of Canada's Aboriginal Fund for Species at Risk	Caribou Monitoring Project for Alberta First Nations (2013-2016)	https://www.ec.gc.ca/nature/3B42363A-3BA7-48F8-BAD2-32A614C5CC39/2278_caribou_eng.pdf
Kainai First Nation	Province of Alberta; the Rockies Institute	Climate Change Adaptation Program (2018)	https://www.watcanda.net/kainai-first-nation-continues-climate-change-adaptation-program/
Mikisew Cree First Nation	Mikisew Cree First Nation; Government of Canada	Community Based Monitoring Program (ongoing)	https://www.canada.ca/en/environment-climate-change/services/environmental-funding/indigenous-guardians-pilot-program/map.html
Stoney Nakoda Nation	Alberta Environment and Parks; Foothills Research Institute	Enhancing Grizzly Bear Management Programs through the Inclusion of Cultural Monitoring and Traditional Ecological Knowledge (2016)	http://canadianmountainnetwork.ca/2016/10/07/enhancing-grizzly-bear-management-with-traditional-knowledge-and-cultural-monitoring/

Table 43. Public / Government Partnerships in Saskatchewan

Location / Community	Partner(s)	Project Name and Dates	Link
Big Island First Nation; English River First Nation; Métis Nation Saskatchewan; Prince Albert Grand Council; Prince Albert Grand Council Athabasca Region	Environment Canada	Saskatchewan – Aboriginal Traditional Knowledge Summary Reports for Boreal Caribou (2011)	http://www.registrelp-sararegistry.gc.ca/virtual_sara/files/Saskatchewan%5FATK%20Summary%20Reports%5FBoreal%20Caribou%2Epdf
Boreal Shield and Boreal Plain regions	Government of Saskatchewan	Woodland Caribou Range Assessment Program (ongoing)	https://www.saskatchewan.ca/business/environmental-protection-and-sustainability/wildlife-and-conservation/wildlife-species-at-risk/woodland-caribou

Table 44. Public / Government Partnerships in Manitoba

Location / Community	Partner(s)	Project Name and Dates	Link
Black River First Nation; Bloodvein First Nation; Bunibonibee Cree Nation; God's Lake First Nation; Hollow Water First Nation; Little Grand Rapids First Nation; Manitoba Métis Federation; Manto Sipi Cree Nation; Misipawistik Cree Nation; Opaswayak Cree Nation; Poplar River First Nation; St Theresa Point First Nation; Wasagamack First Nation	Environment Canada	Manitoba — Aboriginal Traditional Knowledge Summary Reports for Boreal Caribou (2011)	http://www.registrelp-sararegistry.gc.ca/virtua1_sara/files/Manitoba%5FATK%20Summary%20Reports%5FBoreal%20Caribou%2Epdf
Black River First Nation; Bloodvein First Nation; Bunibonibee Cree Nation; God's Lake First Nation; Hollow Water First Nation; Little Grand Rapids First Nation; Manitoba Metis Federation; Manto Sipi Cree Nation	Environment Canada	Woodland caribou (Rangifer tarandus caribou) Aboriginal Traditional Knowledge Summary Report – Manitoba	https://www.canada.ca/en/environment-climate-change/services/species-risk-public-registry/publications/woodland-caribou-aboriginal-knowledge-summary-report/manitoba.html
Carrot-Saskatchewan River Watershed	Kelsey Conservation District	Carrot - Saskatchewan River Integrated Watershed Management Plan (2015)	https://www.kelseyconservationdistrict.com/docs/english_final.pdf
Fisher River Cree Nation Band	Manitoba First Nations Education Resource Center	Charles Sinclair Outdoor Education Program (ongoing)	https://www.foodmattersmanitoba.ca/wp-content/uploads/2014/05/OFOHOC_Trad-Foods_report-2013-online.pdf (p. 7)
Fox Lake Cree Nation	Fox Lake Band; Fox Lake Spiritual School; Gillam School, with support from Manitoba Hydro and the Public Health Agency of Canada (Our Food Our Health Our Culture project)	Fox Lake Cree Nation Goose Camp (ongoing)	https://www.foodmattersmanitoba.ca/wp-content/uploads/2014/05/OFOHOC_Trad-Foods_report-2013-online.pdf (p. 10)

Manitoba Métis Nation	Manitoba Métis Federation; Shared Value Solutions	<i>Manitoba Métis Traditional Knowledge & Land Use Study for the Southwest Region: Enbridge Line Replacement Project</i> (2015)	https://apps.neb-one.gc.ca/REGDOCS/Fichier/Téléchargement/2837196
Misipawistik Cree Nation	Government of Canada	Misipawistik Cree Nation Guardians Program (ongoing)	https://www.indigenousguardianstoolkit.ca/communities/misipawistik-cree-nation
Pimachiowin Aki (Bloodvein River First Nation, Little Grand Rapids First Nation, Pauingassi First Nation, Popular River First Nation)	Pimachiowin Aki Corporation; Government of Canada	Pimachiowin Aki World Heritage Site - Land Guardians	https://www.canada.ca/en/environment-climate-change/services/environmental-funding/indigenous-guardians-pilot-program/map.html
Sagkeeng territory	Sagkeeng First Nation	Sagkeeng O-Pimatiziiwin 2: Traditional Knowledge Study, Manitoba-Minnesota Transmission Line Project (2016)	https://www.hydro.mb.ca/projects/mb_mn_transmission/pdfs/sagkeeng_first_nation_traditional_knowledge.pdf

Table 45. Public / Government Partnerships in Ontario

Location / Community	Partner(s)	Project Name and Dates	Link
Algonquins of Ontario (Pembroke)	Algonquins of Ontario; Government of Canada	Kitchissippi Watershed Lake Trout Monitoring Project (ongoing)	https://www.canada.ca/en/environment-climate-change/services/environmental-funding/indigenous-guardians-pilot-program/map.html
Attawapiskat First Nation, Chapleau Cree First Nation, Fort Albany First Nation, Kashechewan First Nation, Missanabie Cree First Nation, Moose Cree First Nation and Taykwa Tagamou First Nation	Mushkegowuk Council; Government of Canada	Mushegowuk Guardian Program (ongoing)	https://www.canada.ca/en/environment-climate-change/services/environmental-funding/indigenous-guardians-pilot-program/map.html
Couchiching First Nation	Ontario Ministry of Natural Resources	Nature Trail	http://www.couchichingfirstnation.com/lands-resources

Georgina Island First Nation	Commission for Environmental Cooperation	Using Ecosystem Function and Traditional Ecological Knowledge Together to Build Resilience and Adapt to Climate Change in North America (2015-2016)	http://www3.cec.org/isl-andora/en/item/11768-ecosystem-function-and-traditional-ecological-knowledge-building-resilience-and-en.pdf
Lac Seul and Little Grand Rapids First Nations	Ontario Parks; Canadian Heritage Rivers System	Incorporating Aboriginal Traditional Knowledge in the Management of the Bloodvein River (ongoing)	http://chrs.ca/success-stories/incorporating-aboriginal-traditional/
Six Nations of the Grand River	Ontario Ministry of Environment and Climate Change; Ontario Ministry of Aboriginal Affairs; Chiefs of Ontario	Great Lakes Traditional Ecological Knowledge Workshop (2014)	http://www.uoguelph.ca/~ks2015ca/pdfs/2014_Traditional_Ecological_Knowledge_Workshop.pdf
Western James Bay Area (Timmins)	Environment Canada	Ontario — Aboriginal Traditional Knowledge Summary Reports for Boreal Caribou (2011)	http://www.registrelp-sararegistry.gc.ca/virtua1_sara/files/Ontario%5FATK%20Summary%20Reports%5FBoreal%20Caribou%2Epdf

Table 46. Public / Government Partnerships in Quebec

Location / Community	Partner(s)	Project Name and Dates	Link
Anicinapek de Kitcisakik	Conseil Tribal de la Nation Anicinabeg - Comité technique; Winneway; Témiscaming First Nation; Lac Simon; Eagle Village; Pikogan; Ministère des Ressources naturelles et de la Faune; Ministère du Développement durable, de l'Environnement et des Parcs; Université du Québec en Abitibi-Témiscamingue; Société des établissements de plein air du Québec	Projet foresterie dans l'élaboration de modèles d'aménagement forestier adaptés aux cultures autochtones (ongoing)	http://www.kitcisakik.ca/akiPage1.php

Chisasibi, Inukjuak, Kuujjuaraapik, Sanikiluaq, Umiujaq	Environment and Climate Change Canada	East Hudson Bay Network Research Initiative on Regional Metal Accumulation in the Marine Food Web (2015-2018)	http://www.arcticcbm.org/index.html#eyJ0ljoieCIsImkiOiJkZTEwMGU0OGQxMDU1NTFmMDdlNjE1ODg3OTRmNmY3YSJ9
Eastmain, Mistissini, Nemaska, OujeBougoumou, Waskaganish, Waswanipi	Environment Canada; First Nations of Quebec and Labrador Sustainable Development Institute	Quebec — Aboriginal Traditional Knowledge Summary Reports for Boreal Caribou (2011)	http://www.registrelp-sararegistry.gc.ca/virtual_sara/files/Quebec%5FATK%20Summary%20Reports%5FBoreal%20Caribou%2Epdf
Eeyou Marine Region and Nunavik Marine Region	Cree Nation Government; Cree Trappers Association; Eeyou Marine Region Wildlife Board; Canadian Wildlife Service - Environment and Climate Change Canada; Government of Nunavut Department of the Environment; Hunting Fishing Trapping Coordinating Committee; Makivik Corporation; Ministère des Forêts, de la Faune et des Parcs; Nunavik Hunters, Fishermen & Trappers Association / Regional Nunavimmi Umajulirijiit Katujjiqatigiinninga; Nunavik Marine Region Wildlife Board	Draft Polar Bear Management Plan for Québec, the Eeyou Marine Region and the Nunavik Marine Region (2017-2027)	https://www.makivik.org/wp-content/uploads/2016/12/ENG_PB_Final-Draft-for-consultation.pdf
Kangiqsualujuaq	Indigenous and Northern Affairs Canada; Kativik Regional Government; Northern Scientific Training Program; OHMi Nunavik and Labex DRIIHM; CNRS, ArcticNet; Makivik Corporation	IMALIRIJIIT: a community-based environmental monitoring program in the George River watershed, Nunavik, Canada (2018)	http://www.aina.ucalgary.ca/scripts/mwimain.dll/1622/1/1/84334?REC ORD&DATABASE=ASTIS
Nation W8banaki	Niona; les Services à l'enfance et à la famille des Premières Nations (SEFPN); le Bureau du Ndakinna; l'INRS-ETE; Conseil de recherches en sciences humaines	<i>Abaznodali8wdi : La route des paniers ; histoire et cartographie de la pratique de la vannerie chez les W8banakiak entre 1500 et aujourd'hui</i>	https://caodanak.com/wp-content/uploads/2018/10/Pilaskw_%C3%89preuve-FINALE_Automne-2018.pdf

Nation W8banaki	Département des services sociaux du Grand Conseil de la Nation Waban-Aki	Niona	https://niona.org/
Pessamit	The Innu Nation and the Government of Canada	Programme des gardiens de les Nations Innues du Québec (ongoing)	https://www.canada.ca/en/environment-climate-change/services/environmental-funding/indigenous-guardians-pilot-program/map.html

Table 47. Public / Government Partnerships in New Brunswick

Location / Community	Partner(s)	Project Name and Dates	Link
Fort Folly First Nation	Government of Canada; Government of New Brunswick; Parks Canada; Environment Canada; Fisheries and Oceans Canada; Mi'kmaw Conservation Group; NB Wildlife Trust Fund; Petitcodiac Watershed Alliance; Atlantic Salmon Conservation Foundation; Petitcodiac Riverkeeper; Petitcodiac Sportsman's Club	Walking Trail System (ongoing)	http://ffhr.ca/cause/medicine-walking-trail/
Fort Folly First Nation	Government of Canada, Government of New Brunswick, Parks Canada, Environment Canada, Fisheries and Oceans Canada, Mi'kmaw Conservation Group, NB Wildlife Trust Fund, Petitcodiac Watershed Alliance, Atlantic Salmon Conservation Foundation, Petitcodiac Riverkeeper, Petitcodiac Sportsman's Club	Fort Folly Habitat Recovery (ongoing)	http://ffhr.ca/

Migmag Nation	Ministry of Environment and Climate Change Canada; The Department of Environment and Local Government of New Brunswick; Groupe de développement durable du pays de Cocagne	Cocagne Watershed Natural Heritage Conservation Project (2016)	https://www.ecopaysdecocagne.ca/en/projects/24-cocagne-watershed-natural-heritage-conservation-project
Wolostoq River and Metepenagiag First Nation	Canada Council for the Arts' New Chapter initiative	Indigenous Traditional Knowledge & The Water Grandmother (2018)	http://beaconprojectfilms.com/beacon-1/

Table 48. Public / Government Partnerships in Nova Scotia

Location / Community	Partner(s)	Project Name and Dates	Link
Bear River, Eskasoni, and Millbrook First Nations	Nova Scotia Department of Natural Resources; Assembly of Nova Scotia Mi'kmaq Chiefs	The Black Ash Recovery and Action Plan (2016-2022)	https://novascotia.ca/natr/wildlife/biodiversity/pdf/Black_Ash_Recovery_Plan_Nova_Scotia.pdf
Mi'kmaq territories	Nova Scotia Department of Natural Resources, Parks Canada, Unama'ki Institute of Natural Resources	Moose Management Initiative (ongoing)	http://www.uinr.ca/programs/moose/
Mi'kmaq territories	Confederacy of Mainland Mi'kmaq, Unama'ki Institute of Natural Resources, Government of Canada	Unama'ki Institute of Natural Resources / The Confederacy of Mainland Mi'kmaq Parks Guardian Program (ongoing)	https://www.canada.ca/en/environment-climate-change/services/environmental-funding/indigenous-guardians-pilot-program/map.html

Table 49. Public / Government Partnerships in Prince Edward Island

Location / Community	Partner(s)	Project Name and Dates	Link
Mount Stewart	Government of Canada – Department of Fisheries and Oceans, Government of PEI – Fish and Wildlife Division, PEI Wildlife Conservation Fund, Atlantic Salmon Federation	Abegweit Conservation Society Plamu’k na Kitapina’q (Salmon are our Friends) Program (ongoing)	http://abegweithatchery.ca/education/

Table 50. Public / Government Partnerships in Newfoundland and Labrador

Location / Community	Partner(s)	Project Name and Dates	Link
Hopedale, Makkovik, Nain, Postville, and Rigolet, and the Upper Lake Melville region (Happy Valley-Goose Bay, North West River, and Mud Lake)	Fisheries and Oceans Canada, Environment and Climate Change Canada, Transport Canada, Canadian Ice Service, Tides Canada, Memorial University, Simon Fraser University, Oceans North Canada, Bird’s Eye Inc.	Imappivut – Nunatsiavut Marine Plan (ongoing)	https://imappivut.com/
Innu Nation (Natuashish)	Government of Canada	Monitoring Climate Change in Nitassinan: Learning to Adapt to an Uncertain Future (ongoing)	https://www.canada.ca/en/environment-climate-change/services/environmental-funding/indigenous-guardians-pilot-program/map.html
Labrador Inuit Settlement Area	Tornat Wildlife, Plants and Fisheries Secretariat	Labrador Polar Bear Traditional Ecological Knowledge Final Report (2015)	https://www.tornatsecretariat.ca/home/files/cat6/2015-labrador_polar_bear_traditional_ecological_knowledge_final_report.pdf
NunatuKavut Land Claim area	Canadian Wildlife Service, NunatuKavut Community Council Inc.	Labrador — Aboriginal Traditional Knowledge Summary Reports for Boreal Caribou (2011)	http://www.registrep-sararegistry.gc.ca/virtual_sara/files/Labrador%5FATK%20Summary%20Reports%5FBoreal%20Caribou%2Epdf

Torngat Mountains National Park	Parks Canada, Nunavik government and Nunatsiavut government	Torngat Mountains National Park – Inuit Cooperative Management Board (ongoing)	https://www.pc.gc.ca/en/nature/science/autochtones-indigenous/torngat
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Table 51. Public / Government Partnerships in Yukon

Location / Community	Partner(s)	Project Name and Dates	Link
Carcross/Tagish, Kwanlin Dun, the Ta'an Kwach'an Council, Taku River Tlingit, Teslin Tlingit Council, and Champagne and Aishihik	Yukon Government	Southern Lakes Caribou Herd (ongoing)	https://www.cbc.ca/news/canada/north/southern-lakes-caribou-yukon-first-nations-1.4975111
Faro, Haines Junction, Kluane Lake, Mayo, Watson Lake, Whitehorse	Yukon Government Additional partners: University of British Columbia, University of Alberta, University of Toronto, Yukon College	Community Ecological Monitoring Program (ongoing)	http://www.arcticcbm.org/index.html#eyJ0IjoieCIslmkiOiIxZGY4Mjg0MWQzZWm5MmYwY2Y2OTQzZTE1NTRhZGY3ZCJ9
Yukon North Slope	Wildlife Management Advisory Council (North Slope) and Aklavik Hunters and Trappers Committee	Inuvialuit Traditional Knowledge of Wildlife Habitat, Yukon North Slope (2018)	https://wmacns.ca/resources/inuvialuit-traditional-knowledge-wildlife-habitat-yukon-north-slope/

Table 52. Public / Government Partnerships in Northwest Territories

Location / Community	Partner(s)	Project Name and Dates	Link
Aklavik, Fort McPherson, Inuvik, and Tsiigehtchic	Environment Canada, Gwich'in Renewable Resources Board	Gwich'in Traditional Knowledge: Woodland Caribou, Boreal Population (2011)	https://www.gwichin.ca/sites/default/files/gsci_benson_2011_gwichin_tk_of_boreal_caribou.pdf
Aklavik, Fort McPherson, Inuvik, and Tsiigehtchic	Gwich'in Renewable Resources Board; Gwich'in Social & Cultural Institute	Gwich'in Knowledge of Bluenose West Caribou (2012–2015)	https://www.gwichin.ca/sites/default/files/gsci_benson_2015_gwichin_tk_bluenose.pdf
Aklavik, Fort McPherson, Inuvik, and Tsiigehtchic	Gwich'in Renewable Resources Board; Gwich'in Social & Cultural Institute; Environment Canada	Gwich'in Knowledge of Grizzly Bears (2014)	https://www.gwichin.ca/sites/default/files/gsci_benson_2014_gwichin_tk_grizzly.pdf

Aklavik, Fort McPherson, Inuvik, and Tsiigehtchic	Gwich'in Renewable Resources Board; Gwich'in Social & Cultural Institute; Environment Canada	Gwich'in Traditional Knowledge: Nèhtrùh (Wolverine) (2014)	https://www.gwichin.ca/sites/default/files/gsci_benson_2014_gwichin_tk_wolverine_report.pdf
Aklavik, Fort McPherson, Inuvik, and Tsiigehtchic	Gwich'in Social & Cultural Institute; Prince of Wales Northern Heritage Centre	Ts'iidejì Gwinoo Gwinìn: Animals from long ago (2014)	https://www.gwichin.ca/sites/default/files/gsci_benson_2014_bison.pdf
Aklavik, Inuvik, Paulatuk, Sachs Harbour, Tuktoyaktuk, Ulukhaktok	Fisheries and Oceans Canada	Knowledge Co-Production for the Identification and Selection of Ecological, Social, and Economic Indicators for the Beaufort Sea (2016-2018)	http://data.nwtresearch.com/Scientific/16241
Behchokò, Gamètì, Wekweeti, Wha Ti	Wek'eezhii Renewable Resources Board	When do Caribou Return?: Impacts of Wildfires on Todzi (Boreal Caribou) (2015-2017)	http://data.nwtresearch.com/Scientific/16015
Buffalo Lake	Fisheries and Oceans Canada	Genetic assessment of Inconnu (<i>Stenodus leucichthys</i>) in Great Slave Lake, Northwest Territories (2017)	http://data.nwtresearch.com/Scientific/16179
Colville Lake, Déline, Fort Good Hope, Norman Wells, Tulita	Sahtú Renewable Resources Board	Sahtú Region Caribou and Moose Study (2013-2016)	http://data.nwtresearch.com/Scientific/15830
Colville Lake, Déline, Fort Good Hope, Norman Wells, Tulita	Sahtú Renewable Resources Board	Mapping Knowledge in the Sahtú Region (2014-2015)	http://data.nwtresearch.com/Scientific/15640
Colville Lake, Déline, Fort Good Hope, Tulita	Sahtú Renewable Resources Board	Sahtú Region Wolverine Traditional Knowledge Study (2015)	http://data.nwtresearch.com/Scientific/15720
Dehcho First Nations	Environment Canada	Northwest Territories – Aboriginal Traditional Knowledge Summary Reports for Boreal Caribou (2011)	http://www.registrep-sararegistry.gc.ca/virtual_sara/files/Northwest%20Territories%5FATK%20Summary%20Reports%5FBoreal%20Caribou%2Epdf

Déline	Sahtú Renewable Resources Board	Our Land is Changing: Climate Change, Food Security and Health in Déline (2015)	http://data.nwtresearch.com/Scientific/15746
Déline, Paulatuk	Parks Canada Agency	Pilot Project to Assess Climate Change Vulnerability of Tukut Nogait National Park through Aboriginal Knowledge (2016)	http://data.nwtresearch.com/Scientific/15979
Gwich'in territory	Gwich'in Renewable Resources Board	Gwich'in Traditional Knowledge: Amphibians (2016)	https://www.gwichin.ca/sites/default/files/gsci_benson_2016_gwichin_tk_amphibians_0.pdf
Gwich'in territory	Gwich'in Renewable Resources Board	Gwich'in Traditional Knowledge: Bank Swallow (2015)	https://www.gwichin.ca/sites/default/files/gsci_benson_2015_swallow_report.pdf
Jean Marie River First Nation	Jean Marie River First Nation	Food Security and Drinking Water Vulnerability Assessment Related to Permafrost Degradation in the Jean Marie River First Nation (2013)	http://data.nwtresearch.com/Scientific/15325
Norman Wells, Tulita	Naats'ihch'oh National Park Reserve, Parks Canada	Nááts'ihch'oh National Park Reserve Traditional Knowledge Study (2016-2017)	http://data.nwtresearch.com/Scientific/16072
Paulatuk	Paulatuk Hunters and Trappers Committee	Documenting Traditional Knowledge of Whitefish in Paulatuk, NT (2016)	http://data.nwtresearch.com/Scientific/15886
Smiths Landing First Nation	Smiths Landing First Nation	Cassette Islands Project (2015)	http://data.nwtresearch.com/Scientific/15709
Tlicho First Nation, Yellowknives Dene First Nation	Geological Survey of Canada, North Slave Metis Alliance	Geoscience Tools for Supporting Environmental Risk Assessment of Metal Mining (2016)	http://data.nwtresearch.com/Scientific/15858

Tlicho First Nation (Marian Watershed)	Tlicho Government - Department of Culture and Lands Protection (in partnership with Community of Behchoko, Wek'èezhii Land and Water Board (WLWB), Wek'èezhii Renewable Resource Board (WRRB), Department of Fisheries and Oceans (DFO), Environment and Natural Resources, Munkittrick Lab at the University of New Brunswick, and Aboriginal Affairs and Northern Development Canada)	Marian Watershed Community-Based Aquatic Effects Monitoring Program (2013)	http://data.nwtresearch.com/Scientific/15352
Tlicho First Nation (North Slave Region)	Canada Centre for Remote Sensing	Satellite Monitoring for Assessing Resource Development's Impact on Bathurst Caribou (SMART) (2015)	http://data.nwtresearch.com/Scientific/15750

Table 53. Public / Government Partnerships in Nunavut

Location / Community	Partner(s)	Project Name and Dates	Link
Arctic Bay, Pond Inlet	Parks Canada	Monitoring the Health of Simirlik National Park Through Inuit Knowledge: Pilot Project (2016-2017)	https://www.nri.nu.ca/sites/default/files/public/compendium/2017_compendium_nunavut_research.pdf (p. 104)
Arctic Bay, Cape Dorset, Clyde River, Grise Fiord, Hall Beach, Igloolik, Iqaluit, Kimmirut, Pangnirtung, Pond Inlet, Qikiqtarjuaq, Resolute Bay, Sanikiluaq	Department of Lands & Resources Qikiqtani Inuit Association	Qikitani Inuit Association Inuit Qaujimagatuqangit Database (2016)	https://www.nri.nu.ca/sites/default/files/public/compendium/nri_compendium_2016final.pdf (p. 107)
Arviat, Baker Lake, Chesterfield Inlet, Coral Harbour, Igloolik, Naujaat, Rankin Inlet	Parks Canada	Ukkusiksalik National Park Marine Baseline Data Collection (2016-2017)	https://www.nri.nu.ca/sites/default/files/public/compendium/2017_compendium_nunavut_research.pdf (p. 97)

Arviat, Cambridge Bay, Clyde River, Kugaaruk, Sanikiluaq	Nunavut Wildlife Management Board	Community-based Monitoring Network (CBMN), Nunavut Wildlife Management Board (ongoing)	http://www.arcticcbm.org/index.html#eyJ0IjoieCIsImkiOiI5ZjhmNjYxM2QyMDM0MGRmMzZmZWQzN2UyMDIzNjAyYSJ9
Arviat and Coral Harbour	Environment and Climate Change Canada National Wildlife Research Centre	Inuit Qaujimagatuqangit (IQ) about the Impact of Light Geese Abundance on Land, Wildlife, and People, and Recommendations for Light Geese Management in the Kivalliq Region, Nunavut (2017)	https://www.nri.nu.ca/sites/default/files/public/compendium/2017_compendium_nunavut_research.pdf (p. 122)
Canadian Arctic Archipelago – Queen Elizabeth Islands in Nunavut and Prince of Wales/Somerset Islands	Government of Nunavut, Department of Environment	High Arctic Peary Caribou/Muskox Health/Harvest Monitoring (ongoing)	http://www.arcticcbm.org/index.html#eyJ0IjoieCIsImkiOiIkJkZTEyMGU0OGQxMDU1NTFmMDdlNjE1ODg3OTQyYzM0YiJ9
Pangnirtung	Fisheries and Oceans Canada	Development and Implementation of a Community-Based Fishery Monitoring Programme and Stock Assessment Framework for Arctic Char in Baffin Region, Nunavut (ongoing)	http://www.arcticcbm.org/index.html#eyJ0IjoieCIsImkiOiI4MjdmNmVIY2I5NmJkZDMzZjg5OWExMWY4ODQ1NzVkOSJ9
Pangnirtung and Qikiqtarjuaq	Parks Canada	Inuit Knowledge on the Health of Auyuittuq National Park's Ecosystems/Environment: Climate Change Vulnerability Assessment and Pilot Project for Ongoing Monitoring (2017)	https://www.nri.nu.ca/sites/default/files/public/compendium/2017_compendium_nunavut_research.pdf (p. 135)
Pangnirtung and Qikiqtarjuaq	Parks Canada	Pilot Project to Monitor the Ecological Integrity and assess Climate Change Vulnerability of Auyuittuq National Park through Inuit Qaujimagatuqangit (2015-2016)	https://www.nri.nu.ca/sites/default/files/public/compendium/nri_compendium_2016final.pdf (p. 73)

Appendix 5: Private Partnerships

Table 54. Private Partnerships in British Columbia

Location / Community	Partner(s)	Project Name and Dates	Link
Blueberry River First Nation	The Firelight Group	Caribou Traditional Knowledge Study (2015-2016)	http://www.bcogris.ca/sites/default/files/bcip-2016-03-project-profile-30jan16.pdf
Doig River First Nation	David Suzuki Foundation; The Firelight Group	Madziih (Caribou) Tsáá? Ché Ne Dane Traditional Knowledge and Restoration Study (2016)	https://davidsuzuki.org/science-learning-centre-article/caribou-traditional-ecological-knowledge-restoration-study/
Heiltsuk First Nation	Tula Foundation, SSHRC, NSERC, National Geographic, Hakai Beach Institute, Tla'amin First Nation, Heiltsuk Integrated Resource Management, Qqs Society, Gladstone Reconciliation Team, and the Bella Bella Community School	Herring School (ongoing)	https://www.pacificerring.org/about
Nicola-Similkameen	Andrew Forest Products Ltd., Aspen Planers Ltd., Nicola Tribal Association, British Columbia Timber Sales, Tolko Industries Ltd., Upper Similkameen Indian Band, Weyerhaeuser Company, Stuwix Investment	Nicola-Similkameen Innovative Forestry Society (ongoing)	http://nsifs.bc.ca/
Northern British Columbia	New Gold, University of British Columbia, Ministry of Forests, Lands & Natural Resource Operations	Country Foods Monitoring Plan (2015)	https://www.mitacs.ca/en/projects/merging-traditional-and-scientific-knowledge-assessing-wildlife-health-relation-mining
Okanagan Indian Band	The Firelight Group, Okanagan Development Corporation	Okanagan Indian Band BC Hydro West Kelowna Transmission Line (2017)	https://www.thefirelightgroup.com/ecology/

Table 55. Private Partnerships in Alberta

Location / Community	Partner(s)	Project Name and Dates	Link
Athabasca Chipewyan First Nation, Mikisew Cree First Nation, Fort McKay First Nation	Imperial Oil	Community Advisory and Reclamation Planning Committees - Kearl (ongoing)	https://www.imperialoil.ca/en-ca/company/operations/oil-sands/kearl
Mikisew Cree First Nation	The Firelight Group	Wîyôw'tan'kitaskino (Our Land is Rich) (2015)	https://www.thefirelightgroup.com/traditional-knowledge-and-use/
Mikisew Cree First Nation	The Firelight Group	Sakâw Mostos: Mikisew Cree First Nation Indigenous Knowledge Study A Mikisew Cree First Nation study to document Indigenous Knowledge of Sakâw Mostos (wood bison) (2015)	https://www.thefirelightgroup.com/ecology/

Table 56. Private Partnerships in Saskatchewan

Location / Community	Partner(s)	Project Name and Dates	Link
Air Ronge	Boreal Heartland, Keewatin Community Development Association Inc.	Boreal Heartland Herbal Products (ongoing)	https://www.borealheartland.ca/participation/
Regina	Potash Corp.	File Hills Qu'Appelle Tribal Council Science Fair (2016)	http://fhqtc.com/annual-fhqtc-science-fair-a-growing-success/

Table 57. Private Partnerships in Manitoba

Location / Community	Partner(s)	Project Name and Dates	Link
Dakota Plains Wahpeton Nation	Golder Associates, Manitoba Hydro	Manitoba Hydro Manitoba-Minnesota Transmission Project: Dakota Plains Wahpeton Nation Traditional Knowledge Study (2016)	https://www.hydro.mb.ca/projects/mb_mn_transmission/pdfs/dakota_plains_wahpeton_nation_traditional_knowledge.pdf
Manitoba First Nations	Food Matters Manitoba	<i>Manitoba Traditional Foods Initiative Planning and Resource Development Project: A Traditional Foods Resource for Northern and First Nation Communities</i> (2013)	https://www.foodmattersmanitoba.ca/wp-content/uploads/2014/05/OFOHOC_Traditional_Foods_report-2013-online.pdf
Southwest Manitoba	Shared Value Solutions Ltd. (SVS) for the Manitoba Métis Federation (MMF) with funding support provided by Enbridge	Manitoba Métis Traditional Knowledge & Land Use Study for the Southwest Region: Enbridge Line 3 Replacement Project (2015)	https://apps.neb-one.gc.ca/REGDOCS/Fichier/T%C3%A9chargement/2837196
Waywayseecappo First Nation	Manitoba Hydro	“See What the Land Gave Us”: Waywayseecappo First Nation Traditional Knowledge Study for the Birtle Transmission Line (2017)	https://www.hydro.mb.ca/projects/expansion/birtle/pdf/appendix_c_waywayseecappo_tk_study_final_report.pdf

Table 58. Private Partnerships in Ontario

Location / Community	Partner(s)	Project Name and Dates	Link
Big Grassy River First Nation	The Firelight Group	Big Grassy River First Nation Knowledge and Use Study Report for New Gold Inc. Rainy River Gold Project (2014)	http://biggrassy.ca/wp-content/uploads/2015/03/BGRFN-TUS-12-Mar2014-copy.pdf

Kashechewan First Nation	Hatch Ltd.	Kashechewan First Nation Flood-Risk Forecasting and Mitigation (2008-2018)	https://www.hatch.com/en/Projects/Energy/Kashechewan-First-Nation-flood-risk-forecasting-and-mitigation
Lac des Mille Lacs First Nation, Pikangikum First Nation	Wataynikaneyap Power, Renewable Energy Systems Canada Inc., FortisOntario	Transmission Project (2016)	https://www.wataypower.ca/updates/pikangikum-first-nation-and-lac-des-mille-lacs-first-nation-partner-with-wataynikaneyap-power-in-historic-first-nations-led-transmission-project
“Ring of Fire” region	Noront Resources	A Different Approach to Road Development (Eagle’s Nest Mine EA) (2018)	http://norontresources.com/wp-content/uploads/2018/07/Eagles-Eye-Issue-9-July-2018-English-FINAL.pdf

Table 59. Private Partnerships in Quebec

Location / Community	Partner(s)	Project Name and Dates	Link
Cree Nation of Mistissini	Stornoway Diamond Corporation	Federal Environmental and Regulatory Processes for Stornoway Diamond Corporation’s Renard Diamond Mine Project (2013)	https://www.nrcan.gc.ca/sites/www.nrcan.gc.ca/files/mineralsmetals/files/pdf/rmd-rrm/Federal%20Environmental%20and%20Regulatory%20Processes%20for%20Stornoway%20Diamond%20Corporations%20Renard%20Diamond%20Mine%20Project.pdf
James Bay Cree	Hydro-Québec	Eastmain-1-A-Sarcelle-Rupert Hydroelectric Development (2002-2013)	https://www.hydropower.org/blog/case-study-partnerships-with-local-communities
Nation Anishnabe du Lac-Simon	Mines Agnico-Eagle Ltée	Projet Akasaba Ouest (2015)	https://www.ceaa-acee.gc.ca/050/documents/p80090/102453F.pdf

Table 60. Private Partnerships in New Brunswick

Location / Community	Partner(s)	Project Name and Dates	Link
Kingsclear First Nation	NB Power, Kingsclear First Nation Economic Development Corp.	Mactaquac Project First Nations Engagement Process (2013)	https://www2.gnb.ca/content/gnb/en/news/news_release.2013.11.1222.html

Table 61. Private Partnerships in Nova Scotia

Location / Community	Partner(s)	Project Name and Dates	Link
Mi'kmaq Nation	Natural Forces Wind Inc.; AMEC Environment & Infrastructure	A Mi'kmaq Historical and Ecological Knowledge Review of the Gaetz Brook Property (2013)	https://novascotia.ca/nse/ea/gaetz-brook-wind-farm/Appendix-E.pdf
Mi'kmaq Nation	Affinity Renewables; AMEC Environment and Infrastructure	A Mi'kmaq Traditional and Ecological Knowledge Review of Three Wind Project Development Properties (2013)	https://novascotia.ca/nse/ea/meks/Mi%27kmaq-Ecological-Knowledge-Study.pdf

Table 62. Private Partnerships in Prince Edward Island

Location / Community	Partner(s)	Project Name and Dates	Link
Abegweit Mi'kmaw Nation	Target Tours Atlantic	Abegweit Tourism (since August 2018)	http://www.abegweit.ca/initiatives/initiatives.php?id=46
Midgell River and Savage Harbour	Abegweit Conservation Society; Prince Edward Island Wildlife Conservation Fund	Habitat Monitoring & Reclamation/Midgell Phase II & Savage Watershed Mtg (2017–2018)	http://www.peiwcf.ca/abegweit-conservation-society-2/

Table 63. Private Partnerships in Newfoundland and Labrador

Location / Community	Partner(s)	Project Name and Dates	Link
Nain, Nunatsiavut	SmartICE,	SmartICE technologies (ongoing)	https://www.smartice.org/
NunatuKavut	Nalcor Energy, NunatuKavut Community Council	NunatuKavut Community Council and Nalcor Energy Community Development Agreement (2017)	http://www.nunatukavut.ca/home/files/pg/backgrounder-ncc_nalcor_agreement-dec_4_2017_f.pdf

Table 64. Private Partnerships in Yukon

Location / Community	Partner(s)	Project Name and Dates	Link
Liard First Nation	Teck	Closure Example: Collaborating with Indigenous Peoples at Sā Dena Hes (2013)	https://www.teck.com/news/stories/2016/closure-example--collaborating-with-indigenous-peoples-at-s%C3%A4-dena-hes
Little Salmon / Carmacks First Nation, Selkirk First Nation, Tr'ondëk Hwëch'in, White River First Nation	Hemmera, on behalf of Casino Mining Corporation	Casino Mine Project (ongoing)	https://www.hemmera.com/project_category/mining/

Table 65. Private Partnerships in Northwest Territories

Location / Community	Partner(s)	Project Name and Dates	Link
Aklavik	Wolverine and Associates Inc.	Aklavik Traditional Use and Traditional Knowledge Study (2015)	http://data.nwtresearch.com/Scientific/15594

Aklavik, Inuvik, Paulatuk, Sachs Harbour, Tuktoyaktuk and Ulukhaktok (Inuvialuit and Gwich'in communities)	IMG-Golder Corporation	ConocoPhillips Amauligak Traditional Land Use and Traditional Ecological Knowledge Studies Program 2014/2015 (2014-2015)	http://data.nwtresearch.com/Scientific/15567
Big Lake, Husky Lakes, Inuvik, Noell Lake, Tuktoyaktuk, Yaya Lake	Gantner Consulting Services and ARI Inuvik	CSI Husky Lakes – Evaluation of hydro-climatic drivers of contaminant transfer in aquatic food webs in the Husky Lakes Watershed (2011-2013)	http://data.nwtresearch.com/Scientific/15265
Fort Simpson, Jean Marie River, Norman Wells, Sambaa K'e, Tulita, Wrigley	MWH Canada, Inc.	Enbridge Pipelines (NW) Inc. Traditional Knowledge Study – Continuation (2012-2013)	http://data.nwtresearch.com/Scientific/15243
Hay River	Amec Foster Wheeler	Pine Point Rail Bed - Traditional Knowledge and Users' Survey (2017)	http://data.nwtresearch.com/Scientific/16085
Hay River, Fort Resolution	Rescan Environmental Services Ltd.	Pine Point Socioeconomics and Traditional Use/Knowledge Study (2012)	http://data.nwtresearch.com/Scientific/15047
Inuvik	Hemmera	Government of Northwest Territories - Inuvik Wind Design Basis and Performance Specification: Traditional Knowledge and Traditional Land Use Workshop (2018)	http://data.nwtresearch.com/Scientific/16247
Inuvik, Tuktoyaktuk	KAVIK-STANTEC Inc.	GNWT Inuvik to Tuktoyaktuk Traditional Knowledge / Traditional Land Use Study (2012)	http://data.nwtresearch.com/Scientific/15017
Lac de Gras	Diavik Diamond Mine Inc.	Diavik Palatability and Tissue Chemistry (2003, 2009, 2012)	http://data.nwtresearch.com/Scientific/15131

Lutsel K'e Dene First Nation, North Slave Metis Alliance, Northwest Territory Metis Nation, Tlicho Government, Yellowknives Dene First Nation	De Beers Canada	De Beers - Gahcho Kué Environmental Monitoring Program (2010-2018)	http://data.nwtresearch.com/Scientific/16214
North Slave Region, South Slave Region (Ekati Diamond Mine)	Dominion Diamond Ekati Corporation	Ekati Engineering and Environmental Monitoring Programs (2013-2018)	http://data.nwtresearch.com/Scientific/16221
Pehdzeh Ki First Nation (Wrigley)	Blyth & Bathe Inc	Devonian Metals Wrigley Property TEK Assessment (2012)	http://data.nwtresearch.com/Scientific/15075
Snap Lake	Golder Associates	Snap Lake Project, Environmental Baseline Survey (1999-2018)	http://data.nwtresearch.com/Scientific/13189
Snap Lake area	De Beers Canada	De Beers Snap Lake Mine: 2012 Wildlife Effects Monitoring Program (2013)	http://data.nwtresearch.com/Scientific/15204
Tłı̄ch̄o Nation	Diavik Diamond Mine Inc. and Dedats'eetsaa: Tłı̄ch̄o Research & Training Institute	Traditional Knowledge Study for the Diavik Soil and Lichen Sampling Study (2013)	https://research.tlicho.ca/research/traditional-knowledge-study-diavik-soil-and-lichen-sampling-study
Tuktoyaktuk	Golder Associates Ltd.	Beaufort Sea Joint Venture Drilling Program: Tuktoyaktuk TEK Collection Program (2010, 2013)	http://data.nwtresearch.com/Scientific/15360

Table 66. Private Partnerships in Nunavut

Location / Community	Partner(s)	Project Name and Dates	Description / TEK Component
Arctic Bay, Cape Dorset, Clyde River, Hall Beach, Igloolik, Pond Inlet	Baffinland Iron Mines Corporation and Knight Piesold Ltd.	Inuit Qaujimagatuqangit and Harvest Studies Supporting the Mary River Project (2015)	https://www.nri.nu.ca/sites/default/files/public/files/2015_compendium_of_research.pdf (p. 48)

Baker Lake, Chesterfield Inlet	Outcrop Ltd. and Agnico Eagle Mines Ltd.	Traditional Knowledge Studies Regarding Agnico Eagle Mines' Amaruq Project and Proposed Access Road (2016)	https://www.nri.nu.ca/sites/default/files/public/compendium/nri_compendium_2016final.pdf (p. 80)
Cambridge Bay surrounding area, Kugluktuk	Nunami Stantec Limited (contracted by the Kitikmeot Inuit Association and the Government of Nunavut)	2017/18 Research Program for the Grays Bay Road and Port Project	https://www.nri.nu.ca/sites/default/files/public/compendium/2017_compendium_nunavut_research.pdf (p. 91)
Nuluujaak (Mary River)	Baffinland Iron Mines Corporation and Knight Piesold Ltd.	Inuit Qaujimagatuqangit and Harvest Studies Supporting the Mary River Project (2015)	https://www.nri.nu.ca/sites/default/files/public/files/2015_compendium_of_research.pdf (p. 48)

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