

**OUR APPROACH
TO WORKING IN
PARTNERSHIP WITH
INDIGENOUS PEOPLES
FOR BETTER
CONSERVATION
OUTCOMES**

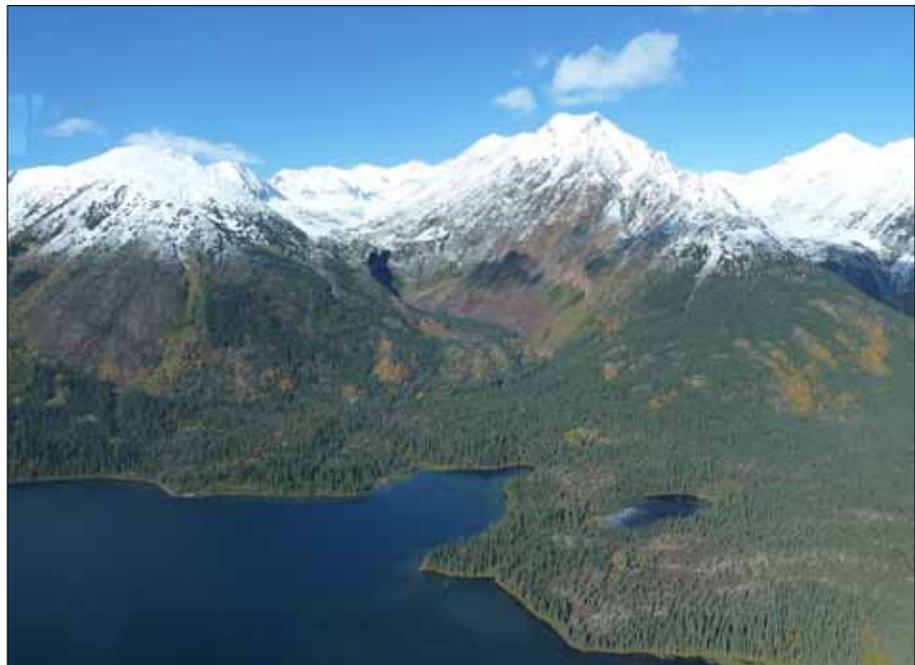


PREAMBLE

WCS Canada is an organization of conservation scientists that engages with Indigenous Peoples on research and conservation action across our programs in Canada. We are working to be a respectful partner to Indigenous Peoples and support Indigenous-led conservation. Our work to date includes a mixture of different experiences, lessons learned, and some successes and failures in conservation research and practice with Indigenous Peoples. This document is an opportunity to consider what we have learned and how we can improve.

In addition to a review of relevant WCS Canada and WCS guidelines and policy regarding research and conservation practice with Indigenous Peoples¹ (Appendix 1), this document is based on conversations with WCS Canada staff and their experiences with our Indigenous relations, challenges and opportunities, and needs (e.g., training, funding, capacity) given the social and political context of where and how we work. This document draws upon our roles and responsibilities in land use planning, including regional planning with First Nations governments as well as Indigenous Protected and Conserved Areas, in Yukon, northern British Columbia, and Ontario; working with First Nations on community-based research and monitoring in Ontario; and, conducting research with Inuvialuit communities and co-management institutions in the Inuvialuit Settlement Region.

At present, this draft represents a place to start the conversation internally as well as with Indigenous partners, colleagues, and trusted advisors. We will use this document to support our statement on reconciliation.



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¹ For the purpose of this document, we do not include local communities.

The Indigenous Circle of Experts (ICE)² showed how Indigenous Knowledge Systems, legal traditions, and customary and cultural practices can be appropriately recognized as equally valid and binding to conserve nature, particularly in the form of Indigenous Protected and Conserved Areas (IPCAs). They suggested that the path toward the conservation of lands and waters in Canada must be thoughtfully and respectfully navigated, with Indigenous expertise becoming a part of the guidance for conservation in substance, method, and decision-making in Canada. They posed three questions regarding conservation research and practice moving forward in Canada:

- If Indigenous Peoples were to have a role in achieving greater conservation and protection moving forward, what might that role be? What would it look like?
- How would established practitioners of conservation and protection “make room” for Indigenous Peoples?
- What does reconciliation mean in the context of conservation and protection in Canada today?

Unlike governments, WCS Canada is not bound to jurisdictional boundaries and as such, has an important role to play in the reconciliation of relationships between Indigenous and non-Indigenous Peoples in Canada. The Truth and Reconciliation Commission (TRC) of Canada released 94 Calls to Action, and although these aren’t aimed specifically at scientists or conservation NGOs, the ten principles are relevant to how we develop relationships with Indigenous Peoples in our work and to what end (Appendix 1).

More recently, Wong and colleagues (2020) used the TRC Calls to Action to develop [10 Calls to Action for natural scientists working across Canada](#). These included:

- a need to learn about the socio-political context in places where we work and conduct research;
- develop relationships with Indigenous Peoples for better research outcomes;
- commit to knowledge sharing and co-creation;
- work with Indigenous Peoples on respectful animal care and handling in research;
- provide opportunities for Indigenous government staff and community members to engage with science and research;

² <https://www.conservation2020canada.ca/home>

- incorporate Indigenous place names and languages; educate themselves on Indigenous history, and relationships between settlers and Indigenous Peoples;
- call for changes in funding to respond to and involve Indigenous communities and for recognition of Indigenous rights and permissions in publications that include Indigenous Knowledge; and
- address how we conduct scientific research with Indigenous communities.

This document is a first step in considering how WCS Canada answers ICE’s questions and implements the calls to action towards reconciliation based on the TRC and Wong and our colleagues’ recommendations.

1. SUPPORTING INDIGENOUS PARTNERSHIPS AND INDIGENOUS-LED CONSERVATION

Wildlife Conservation Society (WCS) Canada is a Canadian conservation organization established in 2004 to save wildlife and wild places through science, conservation action, and inspiring people to value nature. WCS Canada develops actionable science to support positive conservation outcomes for species, including caribou, wolverine, marine mammals, bats, freshwater fish, migratory birds, and bison in northern Ontario, the Yukon, and the Arctic, particularly the Inuvialuit Settlement Region (ISR). WCS Canada is affiliated with the world’s second oldest conservation organization, WCS (www.wcs.org). Today, WCS is in support of the efforts of over 205 Indigenous communities in 39 countries to promote conservation across their homelands and territories (<https://www.wcs.org/our-work/communities>).

³ For example, www.nativeland.ca is a living map that is often referred to in land acknowledgements and as a living resource to help identify the Indigenous nation or group on whose territory the research or conservation action is occurring.

In Canada, our research and conservation programs are carried out on Indigenous lands. While there is no definitive public resource on what the map of Indigenous lands looks like, we use a number of resources to help determine which communities we should be working with in our research and conservation actions.³ Inuit, Métis, and First Nations are the founding Nations of the country we now call Canada and as self-determining peoples, have inherent, Treaty, constitutional and human rights described through treaties, self-government agreements, the Canadian Constitution, and various court rulings.

To date, WCS Canada’s engagement with Indigenous communities has been largely *ad hoc*, particularly in areas governed by Numbered Treaties. More recently, we have engaged with First Nations in the Yukon and northern Ontario as well as the Inuvialuit to conduct scientific research in service of marine and land use planning processes in each region, species conservation and management, and Indigenous-led conservation.

WCS Canada’s 2020-2025 Strategy recognizes the importance of partnerships with Indigenous Peoples by supporting Indigenous-led conservation as an explicit goal, respectfully sharing scientific expertise, and co-creating new knowledge to facilitate learning amongst and between worldviews. In this sense, we work towards developing research that also delivers conservation outcomes on Indigenous lands in the places we live and work.

2. WCS CANADA’S COMMITMENT TO WORKING WITH INDIGENOUS PEOPLES IS GROUNDED IN THE FOLLOWING:

- Indigenous Peoples are the original inhabitants and stewards of what we now call Canada and have developed and maintained relationships with the land, waters, and animals emphasizing that biological and cultural diversity are interconnected, interdependent, and often co-evolved.
- Indigenous Knowledge Systems, legal traditions, and customary and cultural practices (or governance) represent ways of knowing, doing, and being that have guided Indigenous Peoples relationships with the land, waters, and animals and as such have generations of knowledge and experience with these systems.
- Indigenous Peoples have exercised their roles and responsibilities in looking after the land, waters, and animals for millennia and they continue to uphold these relationships despite settler colonialism, the dispossession of land and resources, and racist and assimilationist policies, including forced relocation and residential schools.⁴
- Indigenous Peoples have the right to determine and develop priorities and strategies for exercising their right to development including health, housing and other economic and social programs affecting them and, as far as possible, to administer such programmes through their own institutions.⁵

4 The Report of the Royal Commission on Aboriginal Peoples (RCAP). 1996. Government of Canada. <http://www.bac-lac.gc.ca/eng/discover/aboriginal-heritage/royal-commission-aboriginal-peoples/Pages/final-report.aspx>

5 Article 23 of the United Nations Declaration on the Rights of Indigenous Peoples: “*Indigenous peoples have the right to determine and develop priorities and strategies for exercising their right to development. In particular, indigenous peoples have the right to be actively involved in developing and determining health, housing and other economic and social programmes affecting them and, as far as possible, to administer such programmes through their own institutions.*” (UN General Assembly, United Nations Declaration on the Rights of Indigenous Peoples: resolution / adopted by the General Assembly, 2 October 2007, A/RES/61/295, available at: <https://www.refworld.org/docid/471355a82.html> [accessed 8 November 2021]).

- 6 Truth and Reconciliation Call (TRC) to Action #45: “*ii. Adopt and implement the United Nations Declaration on the Rights of Indigenous Peoples as the framework for reconciliation. iii. Renew or establish Treaty relationships based on principles of mutual recognition, mutual respect, and shared responsibility for maintaining those relationships into the future.*” (TRC 2012).
- 7 Article 29 of the United Nations Declaration on the Rights of Indigenous Peoples: “*Indigenous peoples have the right to the conservation and protection of the environment and the productive capacity of their lands or territories and resources...*” (UN General Assembly, United Nations Declaration on the Rights of Indigenous Peoples: resolution / adopted by the General Assembly, 2 October 2007, A/RES/61/295, available at: <https://www.refworld.org/docid/471355a82.html> [accessed 8 November 2021]).
- 8 The B.C. Declaration on the Rights of Indigenous Peoples Act aims to create a path forward that respects the human rights of Indigenous peoples while introducing better transparency and predictability in the work being conducted together.
- 9 ICCA is not an acronym but an abbreviation for “territories and areas conserved by indigenous peoples and local communities” or “territories of life”. <https://www.iccaconsortium.org/index.php/discover/>
- Indigenous rights and responsibilities are recognized in Canada, including through the Canadian Constitution, the Truth and Reconciliation Commission’s Calls to Action,⁶ Canada’s approval of the United Nations Declaration on the Rights of Indigenous Peoples (UNDRIP)⁷ and new legislation in British Columbia.⁸ Indigenous Peoples often describe their own roles, responsibilities, and obligations to the land in relation to Natural Laws.
 - Indigenous Peoples have a critical role in biodiversity conservation, including through the establishment and governance of Indigenous Protected and Conserved Areas (IPCAs) and Indigenous Protected Areas (IPAs), tribal parks, and other expressions of territories and areas conserved by Indigenous Peoples such as ICCAs.⁹
 - Indigenous Peoples have made it clear that scientific research about lands, water, and wildlife needs to be meaningful to communities. For example, the National Inuit Strategy on Research¹⁰ articulates Inuit expectations for research, defines Inuit-preferred approaches to building research partnerships, and identifies the actions needed to enhance the efficacy, impact, and usefulness of Inuit Nunangat research for Inuit. Similarly, the First Nations Principles of Ownership, Control, Access and Possession (OCAP®) establish governance and guidance for research conducted with First Nations communities on their homelands.
 - Scientific evidence supports the importance of Indigenous Knowledge Systems and lands in terms of biodiversity; many of these places are areas where WCS Canada (and WCS) is focused in terms of conservation programming and research because of the high levels of intactness, low human footprint, ecological integrity, and functioning ecosystem services.¹¹
 - As conservation scientists, we may share values and priorities with some Indigenous communities about conserving wildlife and lands and share concerns about how these systems are changing given industrial development and climate change. As scientists, we are guided in our research with Indigenous Peoples by policy (Appendix 2) including:
 - The Tri-Council’s Policy Statement on the Ethical Conduct for Research Involving Humans (TCPS 2)¹²
 - The National Inuit Strategy on Research¹³
 - Principles for Ethical Métis Research¹⁴
 - Guidelines for conducting research in northern Canada¹⁵

- We acknowledge we are still learning and remain committed to transforming, adapting, and improving our conservation practice and relationships with Indigenous Peoples as we gain more experience and knowledge.

3. EXPERIENCES THAT HAVE SHAPED OUR APPROACH TO WORKING IN PARTNERSHIP WITH INDIGENOUS PEOPLES

- We have some direct experience working with Indigenous communities, particularly First Nations and the Inuvialuit with demonstrated conservation outcomes in research and conservation planning, as a result of the leadership and involvement of Indigenous Peoples. These include:
 - Working with the Moose Cree First Nation in northern Ontario to document lake sturgeon, or namayo, movements in the North French (known as Kah Ban Yow Sipi or Meh Ko Poh Meh Shtik Sipi in Cree) and Lower Mattagami Rivers within the [Moose Cree Homeland](#) (Ontario).
 - Working with youth in Moose Cree First Nation to complement their experience of their culture and territories with science and research (Ontario).
 - Working with Inuvialuit in the Inuvialuit Settlement Region (ISR) through a partnership with community Hunter and Trapper Committees focused on assessing seal diets and health (e.g., contaminants) as indicators of a changing Arctic ecosystem (Northwest Territories).
 - Working with a number of First Nations including Kitchenuhmaykoosib Inninuwug and Moose Cree in Ontario, Tr’ondëk Hwëch’in, Ross River Dena Council and Liard First Nation in the Yukon, and Kaska Dena Council in British Columbia, to conduct research, synthesize knowledge, and support communications and policy on Indigenous-led conservation including Indigenous Protected and Conserved Areas (IPCAs) and Indigenous Protected Areas (Ontario, Yukon, British Columbia).
 - Working with Carcross/Tagish First Nation, First Nation of Na-cho Nyäk Dun, Kwanlin Dün First Nation, and Tr’ondëk Hwëch’in to provide research, scientific and technical advice in support of their respective land use planning processes (Yukon).

10 <https://www.itk.ca/national-strategy-on-research-launched/>

11 Schuster, R., Germain, R. R., Bennett, J. R., Reo, N. J., & Arcese, P. (2019). Vertebrate biodiversity on indigenous-managed lands in Australia, Brazil, and Canada equals that in protected areas. *Environmental Science & Policy*, 101, 1-6. doi:10.1016/j.envsci.2019.07.002

12 https://ethics.gc.ca/eng/policy-politique_tcps2-eptc2_2018.html

13 <https://www.itk.ca/national-strategy-on-research-launched/>

14 https://achh.ca/wp-content/uploads/2018/07/Guide_Ethics_NAHOMetisCentre.pdf

15 <https://acuns.ca/wp-content/uploads/2010/09/EthicsEnglishmarch2003.pdf>



Hilary Cooke/WCS Canada

- Developing a scientifically-derived conservation plan for the Muskwa-Kechika Greater Management Area that was used by Kaska First Nations as independent verification of IPCA boundaries and in support of their management priorities (British Columbia).
- Supporting community-based research and monitoring through best practices, workshops, and partnership with Weenusk First Nation (Ontario).
- Honouring and supporting Indigenous Peoples sacred relationships with cultural keystone species including lake sturgeon in Ontario, salmon in Yukon, marine mammals in the ISR, and buffalo (bison) among First Nations and Native American tribes, particularly the Blackfoot Confederacy across Alberta, Saskatchewan, and Montana.
- WCS Canada is a partner with the [Conservation Through Reconciliation Partnership](#) which is focused on transformative change in conservation practice by centering Indigenous leadership, meeting research needs of communities and their IPCAs, and building capacity to support IPCAs.
- WCS helped launch the Conservation and Human Rights Initiative in 2009 which stipulates that our work with Indigenous Peoples needs to be consistent with the highest internationally accepted human rights standards (i.e., UNDRIP) and staff and programs must adhere to a set of [Human Rights in Conservation Principles](#) (Appendix 3). WCS also has a number of national programs that directly support [Indigenous Peoples and local communities](#). WCS has a policy regarding research and conservation practice with Indigenous Peoples and local communities and guidance for working with Indigenous Peoples and local communities that is available by request.¹⁶

¹⁶ Learn more at: <https://www.wcs.org/about-us/literature/conservation-and-human-rights>

4. HOW WE WORK IN PARTNERSHIP WITH INDIGENOUS PEOPLES:

At WCS Canada, our work is guided by [values](#) including respect, accountability and transparency, innovation, diversity and inclusion, collaboration, and integrity.

WCS has a dated Code of Ethics for the Practice and Science of Conservation which includes avoid or minimize harm, respect local cultures and protocols, respect rights, promote the sharing of knowledge in languages and media that are appropriate for local communities, and engage and consult with Indigenous Peoples. This Code of Ethics needs to be updated with Indigenous partners and made relevant to the Canadian context and best practices.

There are a number of ways in which we meet our obligations for ethical conduct with communities including through ethical review (both WCS' Internal Review Board and in partnership with various academic institutions), adherence to First Nations Principles of OCAP®, and research permitting and consultation requirements required by governments and Indigenous communities.

5. WHAT WE OFFER IN PARTNERSHIP WITH INDIGENOUS PEOPLES:

- **Supporting Indigenous governance:** Indigenous communities have long asserted their rights and responsibilities in managing lands, water, and animals. WCS Canada is learning how to use science within respectful relationship to support and strengthen Indigenous governance and Indigenous-led conservation.
- **Conducting research and providing scientific and technical support:** Indigenous communities seek the best available information for decision-making to meet the needs of their communities that depend on their relationships to lands, waters, and animals among others. WCS Canada scientists work to enhance capacity by providing scientific expertise and co-created research and monitoring to support Indigenous Peoples in their own stewardship plans and policies to take care of the land.
- **Contributing funding:** Indigenous communities want to advance their own cultural, social, spiritual, physical and economic well being. WCS Canada scientists can provide technical expertise to address Indigenous government and community research needs and priorities, offer field positions and internships as educational and economic opportunities, and provide training opportunities.

- **Sharing data, resources, tools and information:** In addition to sharing scientific information that may be useful to Indigenous communities, WCS Canada scientists also commit to learning about and respecting Indigenous worldviews and co-creating research where possible. This includes determining the questions and approach to research, development of research and data sharing agreements, protocols for ownership and control of data and publishing with communities where desired, maintaining respectful communications with the Indigenous government or community, and implementing research ethics and informed consent.

6. THE FOLLOWING PRINCIPLES ARE PROPOSED TO GUIDE HOW WE WORK IN PARTNERSHIP WITH INDIGENOUS PEOPLES.

- Respectful and sustained relationships based on mutual trust and shared interests
- Community-driven with a focus on co-creation depending on our role and Indigenous government or community priorities
- Collaboration and sharing, recognizing the value of reciprocity, including learning from each other
- Commitment to listening and learning about the worldviews, histories, and knowledge systems held by Indigenous Peoples
- Ensuring that our research with communities is equitably resourced to enable the design, implementation, evaluation, and monitoring of the research in an ethical way that is supported by the Indigenous government or community
- Following best practices for communication and accountability in our work with Indigenous communities

7. OUR CURRENT STRATEGIES TOWARDS RECONCILIATION WITH INDIGENOUS PEOPLES

WCS Canada commits to becoming a respectful partner to Indigenous communities at the individual, programmatic, and institutional level. We have identified three ways to do this at present:

1. Develop ethical guidance, training, and resources for all WCS Canada staff working with Indigenous communities and living on Indigenous lands.

Outcome: WCS Canada staff understand the rights and responsibilities, history, and socio-political context of the Indigenous Peoples in the regions where we work, and have the training and capacity to engage in a culturally safe and meaningful way with Indigenous people, communities, and groups.

Outcome: WCS Canada as an institution begins to operationalize its values around diversity and creates culturally safe spaces that welcome and support Indigenous Peoples within WCS Canada.

- Activity: WCS Canada staff participate in relevant cross-cultural training to understand the history and context of Indigenous Peoples where we work and to develop and benefit from strong intercultural competencies (2021 and ongoing).
- Activity: WCS Canada host a workshop on ethical practice in conservation with Indigenous partners, advisors and colleagues to co-create guidance and identify training needs (2022 and post-COVID).
- Activity: Trust Indigenous leadership by inviting an Indigenous person to join the board and provide critical feedback on our programmatic work as well as our institutional policy as it relates to Indigenous communities and conservation (2022).
- Activity: Create space for Indigenous leadership and voices in our programming and communications by fostering opportunities for Indigenous Peoples to speak to us, engage with research in our programs as interns, technicians, and scientists, and share (ongoing).
- Activity: As a funding body for research in science (e.g., Weston Fellowships), address how our programs respond to and involve Indigenous communities and involve Indigenous reviewers in funding decisions (2022).

2. Develop opportunities for WCS Canada scientists and staff to share knowledge with Indigenous Peoples and encourage the co-creation of conservation research with Indigenous Knowledge holders, experts, and communities.

Outcome: WCS Canada staff share science and knowledge, in ethical space with Indigenous Peoples, to advance reconciliation around conservation based on relationships of respect, reciprocity and responsibility.

17 Knowledge coproduction is a respectful process of bridging, braiding, and weaving scientific, Indigenous and local ways of knowing to develop a better understanding.

18 Cultural safety while first established in the delivery of healthcare among Indigenous Peoples means that when cultural differences exist between providers and Indigenous Peoples, communities, and groups, that the community determines if the processes being delivered or applied are respectful and inclusive of their cultures and protocols. Cultural safety is the culmination of skills, attitudes, and practices that recognize power imbalances, racism, and colonial relationships in our work and builds on cultural awareness, cultural sensitivity, and cultural competence. <https://wabano.com/wp-content/uploads/2020/08/Creating-Cultural-Safety.pdf>

Outcome: WCS Canada as an institution is considered a respectful partner and ally of Indigenous-led conservation and staff become proficient in the community of practice around knowledge co-production.¹⁷

- Activity: Hold a workshop and/or regional on-the-land experience with Indigenous partners to learn about different knowledge systems where we work, ethical space, and knowledge co-production.
- Activity: Host a facilitated workshop and discussion with Indigenous partners to consider how we work together in ethical space and define co-creation of research.
- Activity: Work with CRP to identify and share best practices, guidance, and approaches to working with Indigenous communities.
- Activity: Identify ways in which Indigenous government staff and community members, including youth (e.g., programming, internships), can experience and be engaged in scientific research and provide training and capacity for WCS Canada staff to support and encourage these activities.

3. Design, application, and evaluation of community-based approaches and tools that reflect Indigenous values while creating as much cultural safety¹⁸ within the institution and across our programs as possible to support engagement with youth, Elders, and Indigenous Knowledge holders.

Outcome: WCS Canada staff are engaged in diverse research teams that embrace multiple ways of knowing that includes recognition of and respect for Indigenous Knowledge Systems.

Outcome: Research delivers information, knowledge and tools to provide innovative and positive conservation outcomes with communities.



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- Activity: Continue developing and supporting our community-based research and monitoring activities with First Nations and Inuvialuit communities. These projects are based on the connection between land and Indigenous Nationhood and rooted in community-based monitoring programs and Guardians which are models for taking care of the land and promoting community well-being.
- Activity: Continue working with communities to design, implement, and monitor Indigenous Protected and Conserved Areas. As with Guardians, IPAs and IPCAs offer solutions to protected area planning and governance in Canada.

APPENDIX 1. PRINCIPLES OF RECONCILIATION (TRUTH AND RECONCILIATION COMMISSION OF CANADA)

The Truth and Reconciliation Commission of Canada believes that in order for Canada to flourish in the twenty-first century, reconciliation between Aboriginal and non-Aboriginal Canada must be based on the following principles:

- The United Nations Declaration on the Rights of Indigenous Peoples is the framework for reconciliation at all levels and across all sectors of Canadian society.
- First Nations, Inuit, and Métis peoples, as the original peoples of this country and as self-determining peoples, have Treaty, constitutional, and human rights that must be recognized and respected.
- Reconciliation is a process of healing of relationships that requires public truth sharing, apology, and commemoration that acknowledge and redress past harms.
- Reconciliation requires constructive action on addressing the ongoing legacies of colonialism that have had destructive impacts on Aboriginal peoples' education, cultures and languages, health, child welfare, the administration of justice, and economic opportunities and prosperity.
- Reconciliation must create a more equitable and inclusive society by closing the gaps in social, health, and economic outcomes that exist between Aboriginal and non-Aboriginal Canadians.
- All Canadians, as Treaty peoples, share responsibility for establishing and maintaining mutually respectful relationships.
- The perspectives and understandings of Aboriginal Elders and Traditional Knowledge Keepers of the ethics, concepts, and practices of reconciliation are vital to long-term reconciliation.
- Supporting Aboriginal peoples' cultural revitalization and integrating Indigenous Knowledge Systems, oral histories, laws, protocols, and connections to the land into the reconciliation process are essential.
- Reconciliation requires political will, joint leadership, trust building, accountability, and transparency, as well as a substantial investment of resources.

- Reconciliation requires sustained public education and dialogue, including youth engagement, about the history and legacy of residential schools, Treaties, and Aboriginal rights, as well as the historical and contemporary contributions of Aboriginal peoples to Canadian society.



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APPENDIX 2. RELEVANT POLICIES AND GUIDELINES FOR CONSERVATION RESEARCH ON INDIGENOUS LANDS IN CANADA

- Association for Canadian Universities for Northern Studies (ACUNS) (2003). *Ethical Principles for the Conduct of Research in the North*, Ottawa. <https://acuns.ca/wp-content/uploads/2010/09/EthicsEnglishmarch2003.pdf>
- Aurora Research Institute. Licensing Process and Working Together towards relevant environmental monitoring and research in the NWT https://nwtresearch.com/sites/default/files/cimp_doc_final_low_res.pdf
- Nunavut Research Institute. Licensing Process. Iqaluit. <https://www.nri.nu.ca/research-licensing-nunavut>
- Yukon Scientists and Explorers Act Licence. <https://yukon.ca/en/science-and-natural-resources/research-and-monitoring/apply-scientists-and-explorers-act-licence#apply-for-a-licence-to-conduct-research>
- Government of the NWT: [NWT Traditional Knowledge Policy](#) and [Best Practices for applying Traditional Knowledge in NWT](#)

Guidelines produced by Inuit, First Nations, and Métis organizations and governments

- Royal Commission on Aboriginal Peoples (RCAP). (1996). “Appendix E: Ethical Guidelines for Research”, in Report of the Royal Commission on Aboriginal Peoples. Ottawa: Government of Canada. <http://data2.archives.ca/e/e448/e011188230-05.pdf>
- Inuit Tapiriit Kanatami. (2018). *National Inuit Strategy on Research*, Iqaluit. <https://www.itk.ca/wp-content/uploads/2018/03/National-Inuit-Strategy-on-Research.pdf>
- Nickels, S. Shirley, J., and Laidler, G. (2006). *Negotiating Research Relationships: A Guide for Researchers*. Ottawa and Iqaluit: Inuit Tapiriit Kanatami and Nunavut Research Institute. <https://www.nri.nu.ca/sites/default/files/public/files/06-068%20ITK%20NRR%20booklet.pdf>
- First Nations Information Governance Centre (FNIGC) (2014). First Nations Information Governance Centre’s Ownership, Control, Access, and Possession (OCAP®) standards <https://fnigc.ca/ocap>

- Assembly of First Nations (AFN) (n.d.). First Nations Ethics Guide on Research and Aboriginal Traditional Knowledge. https://www.afn.ca/uploads/files/fn_ethics_guide_on_research_and_atk.pdf
- Nunatsiavut Government. (2008). Interim Research Process. https://www.nserc-crsng.gc.ca/_doc/Northern-Nordique/Nunatsiavut_January_2008_e.pdf
- National Aboriginal Health Organization (NAHO). (2010). Principles of Ethical Métis Research. https://achh.ca/wp-content/uploads/2018/07/Guide_Ethics_NAHOMetisCentre.pdf

Indigenous Knowledge Protocols by Indigenous Nations or Organizations

- Assembly of the First Nations of Quebec and Labrador (AFNQL): [First Nations of Quebec and Labrador Research Protocol](#)
- Deh Cho First Nations: [Deh Cho FN Traditional Knowledge Research Protocol](#)
- Gwich'in Social and Cultural Institute: [Traditional Knowledge Policy](#)
- Nova Scotia Mi'kmaq Chiefs: [Mi'kmaq Ecological Knowledge Study Protocol](#)
- NWT Métis Nation (NWTMN): [NWTMN Traditional Knowledge Policy](#)
- Sambaa K'e Dene Band: [Sambaa K'e Dene band policy regarding the gathering, use, and distribution of yúndiit'òh \(traditional knowledge\)](#)

Canadian Guidelines for Ethical Research

- Canadian Institutes of Health Research, Natural Sciences and Engineering Research Council of Canada, and Social Sciences and Humanities Research Council. (2018). *Tri-Council Policy Statement: Ethical Conduct for Research Involving Humans*. <https://ethics.gc.ca/eng/documents/tcps2-2018-en-interactive-final.pdf>
- Canadian Archaeological Association. (2020). *Statement of Principles for Ethical Conduct Pertaining to Aboriginal Peoples*. <https://canadianarchaeology.com/caa/bout/ethics/statement-principles-ethical-conduct-pertaining-aboriginal-peoples>
- Canadian Archaeological Association. (2020). *Statement on UNDRIP and TRC Calls to Action*. <https://canadianarchaeology.com/caa/about/ethics/statement-undrip-and-trc-calls-action>



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- Canadian International Development Agency: [Handbook of CIDA Project Planning and Indigenous Traditional Knowledge](#)
- Impact Assessment Agency of Canada. (2020). Indigenous Knowledge under the Impact Assessment Act. Procedures for Working with Indigenous Communities. <https://www.canada.ca/en/impact-assessment-agency/services/policy-guidance/practitioners-guide-impact-assessment-act/indigenous-knowledge-under-the-impact-assessment-act.html>
- Impact Assessment of Canada. (2020). Protecting Confidential Indigenous Knowledge under the Impact Assessment Act. <https://www.canada.ca/en/impact-assessment-agency/services/policy-guidance/practitioners-guide-impact-assessment-act/indigenous-knowledge-under-the-impact-assessment-act.html>

APPENDIX 3. PRINCIPLES FROM WCS' CONSERVATION AND HUMAN RIGHTS: A FRAMEWORK FOR ACTION¹⁹

In the context of our work in conservation, we respect internationally proclaimed human rights and seek to assure that, in that context, we are not complicit in and do not contribute to human rights abuses.

We support and promote the realization of human rights as appropriate within the scope of our conservation programs.

We seek to assure that our conservation work does not harm the vulnerable and supports as much as possible the fulfilment of their rights in the context of conservation and natural resource use.

In the context of conservation and natural resource use, we support the improvement of governance systems that can contribute to securing the rights of local people.

To implement these Principles, we commit to the following:

- We will establish appropriate institutional policies to assure that these Principles are followed, communicate our policies internally and externally, and periodically review and revise them as needed.
- We will determine competencies needed to implement the Principles and our own policies and develop the necessary capacity.
- We will address conservation-human rights links in program design, implementation and monitoring.
- We will establish institutional accountability measures that allow us to assure that program design and implementation address human rights.
- We will seek to apply the Principles and our own policies appropriately with other organizations. In particular, we will seek to include appropriate provisions on compliance with these Principles and our policies in contracts with other organizations implementing activities under our responsibility.

¹⁹ <https://bit.ly/2V4pi3w>



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