

LOOKING BACK, LOOKING AHEAD



Traditional Knowledge Literature Review

Draft March 22, 2010



CHIEFS IN ONTARIO

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Title: A New Beginning for Mother Earth
Acrylic, 34 x 40, 2008**

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1. INTRODUCTION

This review consists of a strategic review of current documentation on Traditional Knowledge practices, case studies, workshops, reports, and toolkits in Canada. It also includes an annotated bibliography on Traditional Knowledge (TK) ethical protocols.

The search for literature included documents mainly on Traditional Knowledge used in environmental management i.e. water protection, however, the use of Traditional Knowledge should be included in all strategic planning initiatives that impact on First Nation communities i.e. health, education. First Nations have demanded that Traditional Knowledge be included in governance (both internally and externally). There is a concern that TK policies and legislation will be (are being) developed without input from First Nations.

However, how Traditional Knowledge is protected and maintained is essential to its practice and use. For example, Traditional Knowledge protocols and policies need to include provision for communities to develop apprenticeship programs to ensure the continued learning of Traditional Knowledge. Traditional Knowledge is not simply a body of knowledge that can be removed and used separately from the First Nation people and land in which it exists. Traditional Knowledge is an interconnected relationship to the natural world; a collective and individual understanding that includes roles and responsibilities.

This literature review will examine what has been done, what is being done and what needs to be done in relation to building First Nation communities and governance to include Traditional Knowledge relationships.

BACKGROUND

The Elders clearly stated that their knowledge is not being incorporated in decision making by the community or by other agents located off-reserve, such as industry and governments. In fact, their input is often ignored until damage to the environment is done, and then they are asked to share their knowledge. Future work needs to take place on integrating technology with the environment responsibility. (Lavalley, 2006, p.27)

The Chiefs in Ontario have taken action to ensure that Traditional Knowledge (TK) is protected as it begins to be accessed in more public forums such as working with governments and organizations in strategic planning initiatives that impact on First Nations communities.

Recent initiatives by the Chiefs of Ontario in this area include:

- Traditional Knowledge regarding protecting water in 2006 (see Lavalley, 2006)
- Sharing the Results of the workshop with governments and Conservation Authorities in 2007 (see Chiblow and Dorries)
- Coordinating a TK/Elders workshop to address the question of protocols for protecting TK in environmental initiatives (See COO, 2008)
- Hosting a First Nation Water Policy Forum in the Fall of 2008, which resulted in the adoption of the “Water Declaration of the Anishinaabek, Mushkegowuk and Onkwehon:we in Ontario.” The release of the First Nations Water Declaration in Ontario began with a ceremony on Mississauga traditional territory on Snake Island (Toronto) (spring of 2009)
- Development of the Environmental Assessment Toolkit which a key chapter deals with Traditional Knowledge (2009)
- Preparation of the Ontario First Nations Traditional Knowledge Diagnostic (McGregor, 2009)

Building upon the initiatives already completed, additional work is required to ensure First Nation communities have access to resources that will assist them in developing Traditional Knowledge guidelines and practices for use within the community and, consequently, identifying policies and practices for use with outside allies such as governments, NGO's, academics, etc..

The Chiefs in Ontario have maintained the necessity for First Nations participation in governance that ensures First Nations treaty rights and natural laws [are] to be upheld.” (AORMC, 2009, p. 18) This view is also expressed in the Aboriginal Water Rights Primer, which states strategic

planning decisions on all levels (including before creation of legislation) are subject to consultation (if they impact on Aboriginal or treaty rights.) It further articulates;

“To give an example, the federal government has no rights to the lands and waters of a province, yet it has extensive jurisdiction to govern (even govern exclusively) numerous activities, uses, etc... on those lands (in fact, everything within federal jurisdiction). There is strong evidence that First Nations can assert that they intended to maintain either exclusive jurisdiction or shared jurisdiction regarding their management (governance) role (given to them by the Creator and impossible to discard to relinquish). (Phare, 2009, p.9)”

There is recognition by First Nations that inherent rights on their own are not enough, that roles and responsibilities of how TK will be demonstrated is essential for sustainability, now and in the future.

Therefore, First Nations ‘approved’ protocols, legislation and policies are required to ensure positive working relationships between First Nations and all levels of government. Simultaneously, ensuring that Traditional Knowledge is protected and sustained within the communities.

The commitment by the Chiefs in Ontario to ensure Traditional Knowledge [inclusive of Aboriginal inherent rights] is protected and recognized as “belonging” to First Nations peoples as it was given from the Creator resulted in the Resolution for the Protection of Our Relations (Our First Family) passed at the 35th All Ontario Chiefs Conference in Batchewana First Nations, July 2009.¹

Other examples of First Nation in Ontario and elsewhere in Canada responses to protect and maintain Traditional Knowledge through policies, guidelines and protocols are;

- The Chiefs in Assembly passed a resolution in 2006 declaring that Aboriginal Traditional Knowledge be recognized in environmental management regimes.²

- In 2008, the Chiefs in Assembly passed a resolution declaring ‘a moratorium on any commercialization of flora and fauna until First Nations have developed appropriate protection mechanisms for their traditional knowledge and have determined the scope of their intellectual property rights’.³ (McGregor, 2009)

- Nishnawbe Aski Nation passed Resolution 05/21 (2005) that declares a moratorium on the commercialization of plants and animals.

- Nation Aboriginal Health Organization (NAHO) has prepared First Nations Centre Traditional Knowledge Toolkit.

- The First Nations Environmental Assessment Toolkit for Ontario (2009) that provides information that will help First Nations participate effectively in Environmental Assessment processes.

- The Gwich'in Tribal Council (GTC) in British Columbia has developed a policy entitled "Working with Gwich'in Traditional Knowledge in the Gwich'in Settlement Region.

- Staying the Course, Staying Alive - Coastal First Nations Fundamental Truths: Biodiversity, Stewardship and Sustainability. 4 This Report is a significant contribution to literature on Indigenous Traditional Knowledge. It outlines the 7 fundamental truths that for thousands of years have guided Coastal First Nations. It shows how stories, language, maps and practices validate each of these truths. In reviewing these truths, there is a strong connection to the people and their ancestral knowledge.

The following is a quote from the Report:

"As we develop a stronger understanding and connection to the values that have sustained and will continue to sustain us, we will find ourselves increasingly sharing and teaching this knowledge to others. And ultimately we will begin to live and practise these values in the decisions and actions we take in our daily lives. Or, in the words of an elder, "it is our responsibility to teach and share what we know to be true to stay the course."

Values are the foundation that gives direction and purpose to our actions and thoughts. We are taught to respect all life forms knowing that each is connected in an interdependent way to all other life forms. Through our knowledge and practice of these values, we have been able to grow and adapt to change over many thousands of years. Through

the passing of knowledge from one generation to the next, we have been able to develop a sense of belonging – of being one – and with that, a growing sense of responsibility and stewardship. This transfer of knowledge affirmed that each of us is a part of the cycle of nature – connected to each other and all living things.

It is through living and respecting our values that we have been able to sustain our culture. The further we move away from our values, the more disconnected we become from our origins and from our natural surroundings, leading to an increasing disregard for nature and stewardship and ultimately to a depletion of our resources.

The stronger our sense of belonging, and having a contributing role, the greater our connection to family and dedication to the growth of self and community. Belonging provides a sense of place, a platform from which to grow and contribute (to family and community) eventually becoming a teacher who passes knowledge to others and thus continues the cycle of balance. (p. 9)”

First Nation communities in Ontario also participate in government led initiatives such as Species at Risk projects. There are several First Nation communities and organizations receiving funding under the 2009/2010 Species at Risk Stewardship Fund⁵ (Ministry of Natural Resources) and the federal funding for Species at Risk. However, not much information is available on the website as to the participation of individual and/or collective agreements within each First Nations project. It is evident that the Ministry of Natural Resources does follow scientific recommendations for the protection and recovery of species at risk.

First Nation communities are also involved in academic research projects in relation to TK. A good example is the White Feather Forest Initiative. “The Whitefeather Forest Initiative is a community economic renewal and resource stewardship initiative of Pikangikum First Nation.”⁶

Clearly, First Nation communities are involved in community level TK with external agencies (e.g. government and academics), but little is

(Footnotes)

¹ Protection of our Relations Resolution, see Appendix I

² Chiefs in Ontario Resolution 06/62 (June 29, 2006)

³ Chiefs in Ontario Resolution 08/12 (June 4, 2008)

⁴ <http://www.biodiversitybc.org/EN/main/26.html> (accessed January 28, 2010)

⁵ <http://www.mnr.gov.on.ca/en/Newsroom/LatestNews/272894.html> (accessed January 10, 2010)

⁶ <http://whitefeatherforest.com> (accessed March 8, 2010)

known about the types (if any) protocols are being utilized and how TK is being shared or protected. A mechanism to ensure overall standards approved by First Nations are included in all TK initiatives being developed with external agencies is required, and essential to ensure consistency and protection for sharing TK.

However, one example is the Cumulative Environment Management Association (CEMA), although not an Aboriginal organization, has developed a Traditional Ecological Knowledge Sharing Agreement.

2. WHAT IS TRADITIONAL KNOWLEDGE?

It is important to consider the diversity of individual cultures and languages¹ for understanding and describing Traditional Knowledge (TK). Due to this diversity, it is necessary for each First Nation to describe their own meaning of “Traditional Knowledge” and build relationships based on their community understanding and connection. (McGregor, 2009)

The (workshop report) Aboriginal Traditional Knowledge and Source Water Protection (2006) includes Haudenosaunee (Iroquois), Anishinaabe (Ojibway), Mushkegowuk (James Bay Cree) and Anishinaabe (Oji-Cree) participants understanding of Aboriginal Traditional Knowledge (ATK). The following is a summary:

Haudenosaunee (Iroquois)

- In considering the term “ATK”, one participant commented that “Aboriginal” and “Traditional” are really “dangerous” words to use.
- The term ATK assumes Aboriginal peoples are all the same and possess the same knowledge.
- The term ATK is simultaneously too encompassing and exclusive.
- Academia is “scared” of traditional/aboriginal systems.
- “Naturalized systems” or Haudenosaunee Knowledge Systems” in place of ATK.
- “Indigenous Environmental Knowledge” as a possible alternative to ATK. This would enable First Nations people to connect with indigenous peoples around the world. (Lavalley, p. 13)

Anishinaabe (Ojibway)

- ATK is knowledge passed down from Elders.
- ATK is comparable to science: you make observations, form a theory, and draw conclusions from your observations.

Mushkegowuk (James Bay Cree)

- ATK includes the rules and guidelines passed down through the generations, which guide us in our behaviour in relation to the land, to the animals, and to each other.
- The role of the Elders is to transmit knowledge to the young to make sure that we know the uses of (medicine) plants, how we are relations to the animals (totem), and how we care for the natural environment (the owners of the land are not yet born.)

Anishinaabe (Oji-Cree)

- Elders' knowledge orally transmitted to them from their parents, grandparents and other significant teachers through Anishinaabemowin. They in turn pass down the same knowledge.
- Stories, prophecies and visions are "living record" or memory of their peoples'.
- The closest definition to the English term, "Aboriginal Traditional Knowledge" is the Anishinaabe peoples' knowledge of the Earth that spans from the time of Creation to present day and into the future indefinite. (p.14)

Although common themes of understanding TK are related, the concerns for translation, oral transmission of Traditional Knowledge and language is a critical issue that needs to be addressed when describing TK. The roles and responsibilities for understanding and sharing TK are integral to community and nations.

"Basil Johnston (1978), an Anishinabe historian and language teacher, notes that for every Anishinabe word there are three meanings: the

common understanding of the word; the etymological meaning (or the origins of the word); and the philosophical meaning. (McGregor, 2009, p.9)”

Another comprehensive summary for describing TK is found in the Aboriginal Traditional Knowledge Elders Workshop (Chiefs of Ontario, 2008). The following is a summary of TK characteristics as described by the participants:

- A spiritual sense as knowing the various elements
- Your language
- Where you fit in
- Our responsibilities
- Inclusive of both ancient knowledge and non-verbal language
- Oral traditions and teachings
- How to live off the land
- Taking care of Mother Earth
- Passing down knowledge to the youth
- Respecting one another
- “Original Knowledge” passed on through our ancestors
- “Anishnaabek Knowledge” (p. 21)

First Nations need to participate in describing, protecting and maintaining TK through a wide range of mechanisms.

Aboriginal Traditional Knowledge has always insisted on harmony with the natural environment. Academics, including scientists, have taken note of that philosophy. The Elders cited an example of determining the location of a landfill site. Science would investigate the best site using land availability, implementation costs, and proximity to the community. Aboriginal Traditional Knowledge would consider flow of underground water, direction of prevailing winds, past usage and also consider the scientific indicators to determine location. Thus, to ensure harmony between humans, the animals and water, developments must integrate traditional knowledge and principles with western science. (Lavalley, 2006, p. 30)

(Footnotes)

¹ Respecting that there are Ojibway, Oji-Cree, Cree, Métis, Pottawatomi and Delaware (Algonquian derived languages) and Oneida, Mohawk, Seneca, Cayuga, Onondaga and Tuscarora (Iroquois derived languages) in Ontario.

3. TRADITIONAL KNOWLEDGE SHARING CULTURAL PROTOCOLS

One main consideration is that communities need to develop their own internal mechanism of TK protection and utilization, while they develop TK responses to external demands.

Aboriginal Traditional Knowledge ATK includes the rules and guidelines passed down through the generations, which guide us in our behaviour in relation to the land, to the animals and each other. (Lavalley, 2006, p.14)

In addition to describing the characteristics and identifying processes for protecting TK, the Elders identified that Traditional Knowledge transmission to the next generation is their responsibility. In showing respect for TK (as it sustains the natural world) the following protocols were identified by the Elders:¹

Protocols for Use of ATK in Community Decision Making

- Knowledge and teachings need to be shared and disseminated widely.
- Community members need to re-connect with each other and nature.
- Need to share our stories to acknowledge how important we are (Indigenous people) and to define our responsibilities.
ATK speaks on behalf of all natural (indigenous) people.
- TK must receive respect it deserves on a consistent and concrete basis.
- Women, Youth and Elders need to be involved in decision-making.
- Leadership must listen to the Elders.
- Collectively we have a responsibility to use TK to protect the natural world.
- Integral to use ATK, which remains consistent and does not change under pressure.
- Remuneration for sharing ATK is appropriate.

Protocols for Use of ATK in external Decision Making

- Need our own teachers to be included in the environmental science community.
- Thanksgiving address reminds us of our responsibilities as human beings.
- Insist that TK be used in ALL management and strategies that impact First Nation communities i.e. water, health, education.
- Long-term strategies for sharing and protecting TK.
- Includes legal and other resource to support provincial and community TK process development, design, and implementation.
- ATK must be respected "Do not need [others] to speak on their process".
- Intellectual Property Rights around sharing ATK.
- Not to share all their communal knowledge.²

4 (Footnotes)

¹ Lavalley, 2006

² Summary from Lavalley, 2006, pp. 26, 32-3, 38.

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4. CULTURAL AND INTELLECTUAL PROPERTY RIGHTS

“Indigenous peoples need to protect all knowledge as they are the rightful owners of this knowledge and governments need to understand ATK belongs to the communities, as it is a collective knowledge system. This knowledge can be shared with governments, but the communities make the decision on what is shared and in what context. (Chiefs of Ontario, 2008, p.30)”

Further to the understanding that TK is given by the Creator to sustain all of life, it is sacred and essential to community sustainability and to be shared within First Nation communities first; First Nation communities need to implement protocols and/or legislation outlining ownership and property rights regarding traditional knowledge sharing. Although treaties outline the relationships between communities (nations) and Canada (nation), further mechanisms are needed to protect TK and to limit First Nations’ cultural erosion and economic exploitation.

While First Nation communities understand their responsibility to future generations, they are hesitant to work with governments. Concerns identified in the Aboriginal Traditional Knowledge Elders Workshop (Chiefs of Ontario, 2008) include; how the knowledge is being used and the concern for protecting the knowledge from exploitation and marginalization.

In addition, it was noted that some “Traditional Knowledge” couldn’t be shared (externally) because of its spiritual or medicinal aspects. Finally, one Elder questioned where all the research from fifty years ago went, and stated that before knowledge is shared they wanted legal advice, a legal analysis done by their own people and lawyers.” (pp. 29-30)

Developing TK processes that include Intellectual Property Rights is one step toward ensuring community sustainability. Education for both communities and government to understand TK is also essential for true alliances between government and communities (Chiefs of Ontario, 2008)

Our Elders and Knowledge Holders have continued to participate in a variety of levels, in a wide range of areas, sharing traditional knowledge when in reaction to external decision-making. What is needed now is for all First Nations to continue to participate in a changing world, while ensuring the TK passed down since time immemorial continues to be promoted and protected.

5. LOOKING BACK LOOKING AHEAD

“Western tools have always been imposed on Aboriginal communities but rarely have Aboriginal ways been used by Western Science. There is a need for harmonization of the Aboriginal approach to sustainability. First Nations want to be more pro-active and less reactive. Elder, Roger Jones (Whitlow, 2001, p. 24)”

While it can be argued that there has been movement towards respecting, understanding and applying Traditional Knowledge, there are still gaps in governance to ensure the protection and sustainability of Traditional Knowledge at the community, provincial and international level.

“Looking back, Looking ahead” speaks to the need for First Nations to look within their own communities to describe Traditional Knowledge practices and beliefs and determine the level of participation they choose to engage the development of further alliances.

As Elder Roger Jones points out; First Nation communities want to be more pro-active. What they require is the opportunity to respond rather than react to external governments and agencies attempts to define and determine community participation in initiatives that impact their communities.

As Sue Chiblow, Environment Coordinator for the Chiefs in Ontario, reinstates, “Do not just look to incorporating ATK into policies and programs. First Nations ways need to be respected by First Nations and Government alike. We should live ATK. It is a way of life. Research and development is required to come up with models for implementing this.” (AORMC, 2009, p. 18)

Building on and learning from past workshops i.e. Respecting the Great Lakes Basin Ecosystem (Whitlow, 2001) the following considerations were identified as being significant to Traditional Knowledge and government management strategies.

- Need for First Nations communities to develop their own standards of protecting or incorporating TK.
- Need for First Nations consultation and community involvement, not ‘one person advisor’.
- Need for long-range vision (i.e. generations) not just 5 year periods.

- Communication needs to be more inclusive.
- Need to incorporate our responsibilities to the Creator and to Creation.
- Community information is needed to ensure full participation in TK initiatives.
- Working models of First Nations TK need to be considered as valued resources.
- Adequate funding for First Nations communities to develop TK protocols and policies is needed.
- Specific TK Agreements are required that outline accountability, responsibilities and roles of stakeholders.

Highlights of the First Nation Children’s Environmental Health (2009) include a strong recommendation of the need for TK as a component for building partnerships with western sciences.

“There is a need to return to the teachings, which provide a foundation for future environmental work. Working with western science allows First Nations to meet their community survival needs while satisfying the ‘requirements’ of research and outcomes. It is not enough to adapt mainstream programs; it is essential that all aspects of the process balance culture, community needs and modern realities. (UOI, p. 74)”

Further, the Aboriginal Traditional Knowledge Elders Workshop (2008) emphasized the need for “governments, industry and research institutions must understand and recognize that the Indigenous collective knowledge systems in Ontario belong to the communities and that protection mechanisms must be developed by the Indigenous peoples... this means not only having input but working in collaboration with governments on a nation to nation basis. (COO, p .4-5)

6. TRADITIONAL KNOWLEDGE IN PRACTICE (CASE STUDIES)

The following are examples of Traditional Knowledge Protocols currently being used in Ontario and other parts of Canada (and the U.S.A.)

Indigenous examples in Ontario include;

- 1) The Akwesasne Task Force on the Environment, *Protocol for Review of Environmental and Scientific Research Proposals*
- 2) National Aboriginal Health Organization, *Sacred Ways of Life - Traditional Knowledge Toolkit*
- 3) First Nations Environmental Assessment Toolkit for Ontario

Indigenous examples in other parts of Canada include;

- 4) Dene Cultural Institute Guidelines, *Resource for Researchers and Field Workers*
- 5) Mi'kmaq College Institute - *Research Principles and Protocols - Mi'kmaw Ethics Watch*
- 6) Yukon First Nations Heritage Group, *Traditional Knowledge Policy Framework*
- 7) Gwich'in Traditional Knowledge Policy, *Working With Gwich'in Traditional Knowledge in the Gwich'in Settlement Region*

Indigenous example from the U.S.A. includes;

- 8) Minnesota Indian Affairs Council, *Protocol When Working with Tribes*

Non-Indigenous examples include;

- 9) Cumulative Environment Management Association (CEMA), *TEK Research Guidelines, An Annotated Bibliography of Existing Traditional Environmental Knowledge Resources in the CEMA Study Area, and CEMA TEK Sharing Agreement Template*
- 10) The Committee on the Endangered Wildlife in Canada, *COSEWIC ATK Process and Protocols Guidelines*

Further case examples of Traditional Knowledge and Environmental Governance are found in Appendix I. These case examples represent community-based, institutions, and international initiatives.

1) Akwesasne Task Force on the Environment

Protocol for Review of Environmental and Scientific Research Proposals¹

Best Practices

- Guiding Principles Rooted in language and Worldview
- Research Advisory Council in place
- Application Process must meet identified requirements for community protection
- Review of Research Results by Community
- Data owned by community
- Cultural Sensitivity Training for Researchers at their expense
- Community Equity i.e. authorship, compensation

2) Sacred Ways of Life - Traditional Knowledge Toolkit²

(First Nations Centre/National Aboriginal Health Organization)

The First Nations Centre Toolkit is designed to help protect and maintain traditional knowledge; it can be changed to fit the community's needs in a way that supports the vision of the community.

Best Practices

- Tool 1 - Develop a First Nations research committee
- Tool 2 - Developing Policies - "A policy outlines how a course of action or activity will be undertaken and managed based on the principles, values, traditions, and beliefs of a community, a society, a nation."³
- Tool 3 - Curriculum/Apprenticeship Programs - "Education is crucial to gain and keep traditional knowledge."
- Tool 4 - Traditional Healer Professional Regulation (Code of Ethics/Behaviour)
- Tool 5 - Language Retention - "Language retention is central to maintaining traditional knowledge and First Nations cultures."
- **Nation Perspective** - Lobby and Develop Policy - Develop codes of behaviour (professional regulation)
- **Community Perspective** - Develop a research committee
- Develop policies - Retain Language - Develop curriculum/education
- **Individual perspective** - Support Elder visits - Encourage ceremonial cultural involvement - Organize storytelling
- promote education

3) First Nations Environmental Assessment Toolkit for Ontario

This Toolkit is designed primarily for First Nations leadership, employees and communities to develop strategies and decision-making processes.

Best Practices

(Section 3 - Traditional Knowledge and Environmental Assessment, pp. 49-76)

- First Nations across the province define TK in many different ways. It is not appropriate to impose a definition of TK on First Nations communities. There are many descriptions of TK based on international agreements, scholars, scientists, government agencies and Aboriginal organizations. (p.54-5)
- The First Nations people have treaty and inherent rights to access their territories, using TK along with current western approaches will assist in protecting First Nations territories from destruction. (p.56)
- It is not a question of “why use TK?” but rather a question of “how to use TK?” (p.56)
- First Nations communities require a process in place to protect and maintain their traditional knowledge and knowledge holders.
- First Nations need to develop protocols and guidelines for the appropriate consideration of TK in various decision-making processes.
- The community should be involved in an open process of communication in the development of TK processes.
- First Nations regard TK as absolutely essential.
- Funding for TK should be made available.
- Determine the level of readiness for a First Nation community to participate in a TK process.
- Establish a TK committee.
- Cultural Sensitivity Training.
- Determine Level of Community Engagement i.e. women and youth representation, what TK is included and not included.
- Determine methodology for community involvement and the process for protecting and maintaining TK.
- Community has final approval on all use of TK.

4) Dene Cultural Institute Guidelines

Resource for Researchers and Field Workers

Best Practices

- Identify the partner community and establish a cooperative research venture/develop joint agreement.
- Community approval and support is essential and should be obtained by consensus, if possible.
- Community Administrative Committee to oversee the direction and operation of the project.
- Elders Council of Experts.
- Community Researchers that includes mixed gender and awareness of local culture and language.
- Payment for Community participation should be considered.
- Outside researchers should have close contact with community researchers
- Resource people should be available to provide advice and feedback to the research team.
- Training for community researchers for doing research and cross-cultural training for outside researchers.
- Participants should be both genders and payment for their participation determined.
- Remain flexible to be sensitive to the needs and lifestyle of the community

5) Mi'kmaq College Institute - Research Principles and Protocols - Mi'kmaw Ethics Watch

The Research Protocols are established with the following Principles:

- Mi'kmaw people are the guardians and interpreter of their culture and knowledge system - past, present, and future.
- Mi'kmaw knowledge, culture, and arts, are inextricably connected with their traditional lands, districts, and territories.
- Mi'kmaw people have the right and obligation to exercise control to protect their cultural and intellectual properties and knowledge.
- Mi'kmaw knowledge is collectively owned, discovered, used, and taught and so also must be collectively guarded by appropriate delegated or appointed collective(s) who will oversee these guidelines and process research proposals.
- Each community shall have knowledge and control over their own community knowledge and shall negotiate locally respecting levels of authority.

Best Practices

- Participants will be treated as equals rather than “informants” or “subjects.”
- Show respect for language, traditions, standards of the communities, and for the highest standards of scholarly research.
- Learn the protocols and traditions of the local people and to be knowledgeable and sensitive to cultural practices and issues that ensure respect.
- All individuals and communities have the right to decline or withdraw from participating at any time without penalties.
- Provide each person or partner involved in the research with information regarding the anticipated risks.
- All research partners should attempt to impart new skills into the community.
- Community participation in the interpretation and/or review of any conclusions drawn from the research to ensure accuracy and sensitivity of interpretation.
- Encourage research to move beyond the dominant quantitative methods to empower indigenous voice and skills.

6) Traditional Knowledge Policy Framework

“This is a critical step to ensure protection of First Nations’ rights as holders of inherent knowledge.”

Yukon First Nation Heritage Group was officially established in 2001 to sustain and strengthen Yukon First Nations heritage. In 2002/03 the Heritage Group worked with the Gordon Foundation to create a Traditional Knowledge Policy Framework. In 2005, the Framework was accepted and endorsed.

Best Practices

- The Framework is used to guide the development of an actual policy that the particular First Nations can endorse and use, or use it as an education tool.
- The Framework is designed not merely to introduce a policy ‘prototype’ or ‘template’ but, more importantly, to provide a roadmap for each First Nation to design and implement policies that will meet their unique needs.
- Beyond the value at the community and regional level, this process has national and even international significance.

7) Gwich'in Traditional Knowledge Policy

Entitled Working With Gwich'in Traditional Knowledge in the Gwich'in Settlement Region aims to ensure that the collection, use and dissemination of Gwich'in Traditional Knowledge is conducted ethically and acknowledges and respects the Gwich'in as its holders.

Best Practices

- Includes future generations
- Ensures informed consent
- Restore and maintain control over the use of Traditional Knowledge
- Encourages appropriate sharing
- Ensures the participation and approval by communities
- Ensures respect for Traditional Knowledge holders and gives it an equal standing with western scientific knowledge
- Supports and preserves language
- Supports use and application of Traditional Knowledge in renewable and non-renewable resource management

8) Protocol When Working With Tribes

(Adapted from document that can found in original form on the Minnesota Indian Affairs Council website at: <http://www.mniac.org>)

Best Practices

- Understand the unique relationship between American Indians and the United States government. It is a political relationship, not race based.
- The history of this unique relationship is relevant and important to working with a Tribe.
- There are over 500 federally recognized Tribes – each with its own history, culture, and language.
- Remember that American Indians may be suspicious of outsiders and outside ideas.
- Do not assume one Tribe or one leader speaks for all. Take the time to find the key players.
- Those you consult with might not be able to answer questions immediately. They may need to think about it and consult with others.
- American Indians object to being 'consulted' or 'studied' by people who have little intention of doing anything in response to their concerns. Be prepared to negotiate, to find ways to

accommodate the Tribe's concerns. Be prepared to respond with reasons why the advice may or may not be followed.

- Meetings with Tribal council officials and Tribal program staff should, if possible, be conducted between the same levels of officials.

- Most Tribal governments are not wealthy and it may be difficult for Tribal officials to attend meetings or to exchange correspondence. Also, Tribal governments in general do not have large support staff to assign to meetings, follow-up, etc...

- Formal notices or invitations should be addressed to the Tribal Chairperson and/or the appropriate Council Representative or Committee, with the respective Tribal program Director copied in on the letter.

- Do not rely solely on written communications. Follow-up written correspondence with telephone calls, faxes, or in-person contacts.

- Traditional authorities often do not relate well to written communication and may find face-to-face consultation more appropriate.

- Understand that there are different ways of communication. Seemingly extraneous data may be reviewed and re-reviewed.

- During negotiations, prepare to discuss all aspects of an issue at hand simultaneously rather than sequentially.

- Respect Tribal Council representatives as elected officials of a government.

- Like all business relationships, honesty and integrity are highly valued. A sense of humor is appreciated but generally, serious, business-like behavior is appropriate.

- Always shake hands when introduced, meeting with someone or departing. It is customary to shake hands with everyone in the room.

- If possible, arrange meetings with refreshments and/or a meal. This is a cultural characteristic that is still strong in Indian country.

9) Cumulative Environment Management Association (CEMA)

CEMA is a registered NGO with an interest in protecting the environment in the Wood Buffalo Region. They have three significant research and reports;

- 1) TEK Research Guidelines

- Provides step-by step guidelines on how best to incorporate TEK into a work process.

- Accompanies the TEK Sharing Agreement Template.

- 2) An Annotated Bibliography of Existing Traditional Environmental Knowledge Resources in the CEMA Study Area.
- Intended to identify and locate information on Traditional Environmental Knowledge in the Wood Buffalo Region, which makes up the CEMA study area.
 - It is very comprehensive and very informative.

3) CEMA TEK Sharing Agreement Template

Best Practices

- Acknowledges TK as belonging to the community and land
- Identifies a collaborative relationship
- Acknowledge the spiritual significant of TK and requires partnerships to work in mutual respect and understanding
- Recognizes TK Holders need for protection and community determination of TK use
- Identifies the roles and responsibilities and the process in which a signed Agreement is made

10) COSEWIC ATK Process and Protocols Guidelines

The Committee on the Endangered Wildlife in Canada (COSEWIC) does address (Aboriginal Traditional Knowledge) ATK Process and Protocol Guidelines (2009) with reference to species at risk. These guidelines were established to assist communities and partnerships when there are no local community guidelines and protocols in place.

Best Practices

- In respect of self-government and land-claims Aboriginal communities are presumed to be the primary bodies to facilitate access to ATK.
- Permission must be secured from the ATK Holders of such knowledge.
- ATK given equal recognition and value with western science and community knowledge (p. 2)
- Ensuring Aboriginal rights to Ownership and Control of their information and protection of ATK.
- Community participation and approvals and up-to date communication required.
- Ethics review may be required.
- Informed Consent signed by ATK Holders and right to withdrawal.
- Community participation and control of the process.

For more information, attached please find the *COSEWIC ATK Process and Protocol Guidelines, Appendix 2 – Examples of Aboriginal Protocols Resources* in Appendix II.

While comprehensive and a good starting point for community development of TK policies, protocols, principles and agreements, these protocols and guidelines have a limited scope. With 206 reserves and settlements in Ontario, 5 Provincial Territorial Organizations, 16 Tribal Councils, a large Métis population and over 600 reserves and settlements in Canada¹¹ it is evident that local TK initiatives are largely underrepresented.

(Footnotes)

¹ <http://www.northnet.org/atfe/Prot.htm> (accessed January 14, 2010)

² <http://www.naho.ca/firstnations/english/publictraditionalKnowledge.php> (accessed January 17, 2010)

³ E.Panousos, “First Nations Health Information Governance: The Importance of Policy-Making,” How to Use Data for Effective Community Health Planning, A Three Day Workshop – Day Two: Skills and Considerations in Planning (Ottawa: First Nations Centre, National Aboriginal Health Organization, 2004).

⁴ http://www.wipo.int/tk/en/folklore/creative_heritage/researchers/link0019.htm (accessed January 10, 2010)

⁵ <http://mrc.uccb.ns.ca/prinpro.html> (accessed January 11, 2010)

⁶ http://www.gordonfn.org/CN_obj1_project-9.cfm (accessed January 17, 2010)

⁷ <http://www.gwichin.ca/TheGwichin/traditional.html> (accessed January 17, 2010)

⁸ <http://www.nd.gov/indianaffairs/?id=23&page=Protocol> (accessed January 11, 2010)

⁹ <http://www.cemaonline.ca/> (accessed January 11, 2010)

¹⁰ [http://www.cemaonline.ca/index.php/working-groups/traditional-environmental-knowledge-\(tek\)](http://www.cemaonline.ca/index.php/working-groups/traditional-environmental-knowledge-(tek)) (accessed January 11, 2010)

¹¹ <http://www.ainc-inac.gc.ca/ai/scr/on/ofn/index-eng.asp>

7. SUMMARY OF TRADITIONAL KNOWLEDGE CASE STUDIES

The Case Studies reviewed although diverse connect with commonalities and point to suggestions for Traditional Knowledge sharing and protection. The following are the Key Points raised.

1) Community determined standards and principles in regard to TK must be holistic that includes knowledge, skills, values and attitudes of First Nation community history, identity, culture and languages, and traditions (beliefs and practices).

2) A TK process must include consideration of seven generations into the future for children, youth, adults and Elders. Traditional Knowledge **on its own** is not a single solution; the people who hold traditional knowledge have roles and responsibilities. Traditional knowledge needs to be a part of a process/methodology. Many processes can be happening at the same time. There is no one answer to a solution.

3) TK must be described and how it will be used determined (by consensus if possible) by the community. Final community approval on all TK processes and activities.

4) Provisions for Intellectual and Cultural Property must be considered in TK processes. Also, consideration must be given to national and international impacts of TK processes.

5) Traditional Knowledge ownership/authorship and compensation must be identified.

6) Treaty and inherent rights, UN Covenants and Declarations need to be the foundation for governments considering a working relationship with First Nations communities regarding TK.

7) Community (i.e. Elders, Research Advisory) committees need to be established to describe and determine the TK relationships.

8) Community development and education/training need to be included in TK processes and planning. Cultural sensitivity training for partnerships and skills training for community members as needed.

9) Up to date communication is a good practice. Open communication and recognition that face-to-face communication is important. (Follow-up by telephone maybe more appropriate than writing.)

10) Informed consent and risks involved and community right to

withdrawal needs to be incorporated into the process.

11) Development of partnership agreements.

12) Balance of male and female perspectives.

13) Respect that all TK initiatives should benefit the community. Include community initiatives such as curriculum/apprenticeship to maintain Traditional Knowledge and retain language.

14) Respect diverse community protocols (i.e. approaching an Elder, sitting or standing in ceremony, use of alcohol or drugs, etc...)

(Footnotes)

¹ Community includes individual/family (the earth above and below), nation, leadership, government

8. KEY MESSAGES

As First Nations begin the journey of developing their own protocols the following key steps may be taken into consideration.

1) Supportive and financial resources to First Nation communities to design and develop their own local TK standards and use (processes) for internal decision making and external decision making.

2) Respect for treaty and inherent rights of First Nations communities. Policies and or legislation need to address ownership and property rights regarding TK sharing. Mechanisms for protecting TK from exploitation and appropriation are necessary.

3) Respect and understanding of spiritual aspects of Traditional Knowledge and the roles and responsibilities of Knowledge holders.

4) Open communication between all levels of project members internally and externally. Particularly, meeting summaries shared with community members including Elders.

5) First Nations community participation and approval in Traditional Knowledge protocols, policies, legislation and processes.

6) A broad annotated bibliography identifying First Nations community specific models/frameworks/templates in Ontario should be compiled to assist communities in their research and development.

- 7) Traditional Knowledge needs to be described and determined by each community. Communities need to decide on their own level of participation and community readiness.
- 8) Language retention and inclusion in TK processes is significant.
- 9) Community training and education is a priority to ensure TK continuity and sustainability.
- 10) Specific TK Agreements are required that outline accountability, responsibilities and roles of stakeholders.
- 11) There is a need for a long-term TK vision (i.e. seven generations) not just 5-year periods. Although leadership and governance may change TK inclusion needs to be consistent with all governments and elected leaderships.
- 12) Equal gender representation, youth and Elder involvement in TK processes is a priority.

9. RECOMMENDATIONS

The following recommendations were identified throughout the literature reviewed as common themes for First Nation communities to move forward with protecting and sharing Traditional Knowledge.

- 1) That governments should be culturally educated by First Nations Traditional Knowledge holders.
- 2) That a TK Toolkit be developed with components such as TK concepts, guiding principles on the respect of TK information sharing agreements, information sharing protocols, intellectual property rights and reporting mechanisms for governments and institutions allowing them to report back to the communities on how they used the knowledge in their systems. This type of toolkit would be developed by a panel of Elders/ knowledge holders and delivered to both governments and Indigenous communities. This would also assist the 133 First Nations in Ontario to adapt these tools to assist them when dealing with requests for TK from their community.
- 3) Community and external education needs to be enhanced on gender roles and responsibilities based on their specific cultural beliefs and natural laws.

- 4) Relationship building must be collaborative by both governments and First Nation peoples with adequate resources allocated to the Indigenous organizations so that they participate in building trusting relationships. I.e. through a series of educational mini series workshops hosted by First Nation communities.
- 5) A regional panel of Elders/knowledge holders be established in Ontario to provide advice to government seeking TK and relationship building among First Nation communities.
- 6) That adequate resources be provided to begin to develop a modern value system by First Nation peoples when dealing with the exchange of knowledge. The development of this system needs to be done by the Indigenous peoples, as it is their knowledge and natural laws that define roles, responsibilities and processes. Since there are four major cultural/linguistic groups in Ontario, each group needs to have adequate resources to ensure their perspectives are captured in an overarching modern value system.
- 7) Resources are provided to develop an education package to create awareness of the need to protect the environment, which would include the cultural and spiritual components.
- 8) Youth need to participate, as they will inherit the responsibilities of their generation and future generations.
- 9) Translation of documents and translators so language speakers can clearly understand what is being said i.e. western science terms and themes.
- 10) Effective communication with First Nations and governments to allow for a more proactive role rather than reactive role by First Nations in building partnerships and participation.
- 11) The development of a First Nations – Government of Canada protocol that recognizes the unique position of First Nations peoples and their relationship with the Government of Canada; including formal recognition of Aboriginal jurisdiction and the exercising of Aboriginal and treaty rights.
- 12) Efforts should be made to coordinate TK work. Government ministries and agencies, should communicate to coordinate their efforts, and find out what work has already been done. This will be best achieved by talking with the people in each First Nation community.

13) Resources for First Nations language protection as a component of protecting and sharing TK are essential.

14) Federal and provincial governments need to mandate private corporations to ensure decisions regarding industry must have local TK involvement. I.e. water, management plans

10. ANNOTATED BIBLIOGRAPHY OF SELECT TRADITIONAL KNOWLEDGE ETHICS PROTOCOLS

Absolon, K & Willet, C. (2004) Aboriginal Research: Berry Picking and Hunting in the 21st Century. In First Peoples Child and Family Review. Vol. 1. Pp.5-17.

Looks at historical views of research from an Aboriginal worldview, which is based on observation and experience. It identifies Linda Tuhiwai Smith's (1999) twenty-five research projects describing Indigenous research methods. It speaks in detail considerations in developing Indigenous methodologies and how use of Indigenous methods and methodologies will assist in reclaiming histories, traditions and culture. (Smith, LT. (1999) Decolonizing methodologies: Research and Indigenous peoples. New York, NY: Zed Books Ltd)

Cajete, G. (2000) Philosophy of Native Science. Native Science: Natural Laws of Independence. New Mexico: Clear Lights Publishing. Pp.58-83

Describes the interconnected relationship of Aboriginal worldview with all of creation. It discusses Native science philosophy, foundation and methods and tools such as observation, experiment, meaning and understanding, objectivity, unity, models, causality, instrumentation, appropriate technology, spirit, interpretation, explanation, authority, place, initiation, cosmology, representations, humans, ceremony, Elders, life energy, dreams and visions and paths. All of these are important in considering methods and tools, which are inclusive of First Nation peoples.

Canada. (1993) Royal Commission on Aboriginal Peoples Ethical Guidelines for Research. In Royal Commission on Aboriginal Peoples. Integrated Research Plan: Ethical Guidelines for Research. Pp. 37-40. Appendix B. The Commission: Ottawa. http://www.pre.ethics.gc.ca/english.pdf/RCAP_Guidelines_1993.pdf

These guidelines are the standard of “best practices” (p.1) adopted by the Royal Commission on Aboriginal Peoples that sponsored research involving Aboriginal peoples. It describes the Principles and Guidelines including Aboriginal Knowledge, Consent, Collaborative Research, Review Procedures, Access to Research Results, Community Benefit and Implementation approaches to research. Fundamentally, it acknowledges the role and responsibility of the researchers in ensuring that Aboriginal perspectives are respected and maintained while participating in research.

Cardinal, L. (2002) What is an Indigenous Perspective? In Canadian Journal of Native Education; 25 (2) p. 180-182.

Discusses the diversity and commonalities of Aboriginal/ Indigenous worldviews. It is important that research tools and methods are flexible to adapt to these diverse community beliefs, structures and location. It describes the challenges of diverse cultural foundations, many which have been disrupted. However, the commonalities of myths, the circle, Elders and intuition are tools, which can build on developing Aboriginal/ Indigenous research methods and methodology. (p.182)

Colorado, P. (1988) Bridging Native and Western Science. In Convergence: 21 (2/3)

Discusses the idea of a bi-cultural research model merging both ‘Indian Science’ and western science. It describes the philosophy and principles of Native science rooted in Native epistemology. This includes the relationship of natural science, which is diverse and specific to location. It emphasizes that Aboriginal research should build; strengthen traditional knowledge approaches and knowledge transfer. It provides information on cultural considerations and protocols of ethics process.

11. RESOURCE SELECTION (Works Cited)

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Indian and Northern Affairs Canada. (1999) Intellectual Property and Aboriginal People: A Working Paper. Contractors: Simon Brascoupe and Karin Endemann. Intellectual Property Policy Directorate, Industry Canada.

Indian and Northern Affairs Canada. (2001) A Community Guide to Protecting Indigenous Knowledge. Contractors: Simon Brascoupe and Howard Mann. Editor: Edwinna von Baeyer. Minister of Public Works and Government Services Canada: Ottawa.

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McGregor, L. (2009) Ontario First Nations Perspectives on Traditional Knowledge: A Diagnostic and Discussion Paper. Prepared for the Chiefs of Ontario: Toronto, ON.

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APPENDIX I

Resolution

Chiefs of Ontario
35th All Ontario Chiefs Conference
July 7-8-9, 2009
Batchewana First Nation

PROTECTING OF OUR RELATIONS (OUR FIRST FAMILY)

WHEREAS:

We as the Original Peoples of Turtle Island have been given specific instructions on how to live in harmony with our first relatives, which were provided to use by the Creator;

Destruction, pollution and commercialization of all our relations including plants, animals, waters and the air has accelerated for reasons of economic gain;

Governments and industry are seeking our collective knowledge to assist them in the destruction and commercialization of our relatives;

Canada is seeking to develop policy on access to benefit sharing for our instructions from the Creator otherwise known as Aboriginal Traditional Knowledge by the western societies;

We as the Original Peoples can develop our own protection mechanisms for our collective knowledge systems and for all our relations.

THEREFORE BE IT RESOLVED that:

1. We demand Canada recognize and accept that all our relations such as the plants, animals, mountains, waters, water beings, insects and winged ones have right to be on this earth;
2. We demand Canada provide resources to develop protection mechanisms against the exploitation of all our relations;
3. We demand Canada provide adequate resources to First Nations so that they can develop protection mechanisms for the protection of their collective knowledge systems such as policy on intellectual property rights;
4. The Chiefs of Ontario Environment Department seek to secure resources to assist First Nation communities in developing these protection mechanisms;
5. The Environment Department provides an update at the Special Chiefs Assembly and at the next Assembly of Chiefs Conference.

APPENDIX II

COSEWIC ATK Process & Protocol Guidelines, Oct 2009 Examples of Aboriginal Protocols Resources

Alberta Traditional knowledge handbook
<http://www.aand.gov.ab.ca/PDFs/1.0%20BP%20Introduction.pdf>

Dene Cultural Institute - Traditional Knowledge Research & Policy Development. <http://deneculture.org/organization.htm>
The Institute produced a set of guidelines for the conduct when documenting ATK for environmental assessment and resource management

West Kitikmeot/Slave Study (WKSS)
A set of guidelines for researching Aboriginal knowledge was developed by study for these projects: Tuktu & Nogak Project, Caribou Migration and the State of their Habitat, The Habitat of Dogrib Traditional Territory: Place names as Indicators of Biogeographical Knowledge and Traditional Knowledge Study on Community Health.

The Convention on Biological Diversity - source for multi-documents on guidelines and protocol development <http://www.bco.ec.gc.ca/en/ips/documents.cfm>

Government of the Northwest Territories TK policy
[http://www.gov.nt.ca/publications/policies/rwed/Traditional%20Knowledge%20\(52.06\).pdf](http://www.gov.nt.ca/publications/policies/rwed/Traditional%20Knowledge%20(52.06).pdf)

Gwich'in Social and Cultural Institute (GSCI) - contact them to see if draft policy for ATK guidelines is ready for distribution
<http://www.gwichin.nt.ca/pdf/GSCI.PDF>

Council of Yukon First Nations.
<http://www.contaminants.ca/done/tkGuidelines/TK%20Guidelines.pdf>

Building Relations with First Nations: A Handbook for Local Governments -The Union of BC Municipalities and the Lower Mainland Treaty Advisory Committee are pleased to announce that the second edition. To download the Handbook and associated agreements please visit the UBCM website at www.civicnet.bc.ca and look under "New Documents". A limited number of hard copies also are available; to obtain a hard copy please contact Joanne Gauci at the UBCM office at 604.270.8226. ext. 116.

Inuit Tapiriit Kanatami. <http://www.itk.ca/environment/tek-index.php>
Igloodik Research Institute.

Mackenzie Valley Impact Review Board.
Gwich'in Environmental Knowledge Project
The Inuit Bowhead Knowledge Study - Nunavut Wildlife Management Board, March 2000

LINKS to International sites for policy development (see Australia and New Zealand, etc...)
<http://www.pre.ethics.gc.ca/english/links/links.cfm>

Mi'kmaw Research Principles & Protocols. <http://mrc.uccb.ns.ca/prinpro.html>

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American Indian Policy Centre - Reality Based Research. (2000). [Online]. St. Paul. <http://www.americanindianpolicycenter.org/research.html>

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<http://www.worldbank.org/afr/ik/guidelines>

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Marles, R. J., C. Clavelle, L. Monteleone, N. Tays and D. Burns. 2000. Aboriginal Plant Use in Canada's Northwest Boreal Forest. Natural Resources Canada. 368 pp.

[Note: This is a book that summarizes the uses of plants in the Northwest; it is useful because it provides a detailed introduction on the collection of ATK (in the broader sense) from Aboriginal Groups and demonstrates one way to handle "verifiability" of the individuals that communicated the information]

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www.chiefs-of-ontario.org



CHIEFS IN ONTARIO