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Cover image of Clayoquot Sound by Jeremy Williams, River Voices Productions
The purpose of this IPCA Productive Retreat was to bring together Indigenous Nations who are in early phases of establishing Indigenous Protected and Conserved Areas (IPCAs) in their territories, as well as allies that support these efforts. The retreat was designed to increase attendees’ understanding of IPCAs in practice by introducing them to a real-life example: Tla-o-qui-aht Tribal Parks. Beginning with the declaration of Meares Island Tribal Park (Tla-o-qui-aht name: Wah-nah-jus–Hilth-hoo-is [wanačis ḥiłhuuʔis]) in 1984, Tla-o-qui-aht Tribal Parks represent 35 years of successful Indigenous-led conservation in the Clayoquot Sound region.

The retreat drew a total of 47 participants from Indigenous Nations and organizations, Environmental NGOs, the federal government, and the Conservation through Reconciliation Partnership. Through interactive discussions, participants shared their diverse experiences and knowledge as they explored opportunities for advancing bio-cultural conservation and reconciliation through IPCAs. Discussions were framed in terms of four key elements that cannot be ignored in conversations about IPCAs: jurisdiction, financial solutions, capacity development, and cultural keystone species and places. These four elements are known collectively as the “Four Moose” in the Indigenous Circle of Experts 2018 report, We Rise Together. The discussions were further guided by questions and contributions from participants related to the creation of IPCAs.

This Productive Retreat was hosted by the IISAAK OLAM Foundation in collaboration with Tla-o-qui-aht Tribal Parks, and core members of the Indigenous Circle of Experts for the Pathway to Canada Target 1 who are now involved in the Canadian IPCA Alliance. Sponsors included the the Conservation through Reconciliation Partnership, the Assembly of First Nations Advisory Committee on Climate Action and the Environment, the Canadian Wildlife Service (Environment and Climate Change Canada) and the IISAAK OLAM Foundation.

This summary provides an overview of proceedings followed by key themes and insights organized by each moose as listed above. A list of participants is included at the end of the summary.
The tour officially began as the bus with participants and organizers left the Nanaimo ferry terminal and entered the Mount Arrowsmith UNESCO Biosphere Region. This provided an opportunity to discuss potential collaborations between IPCAs and UNESCO biosphere reserves.

The first stop was at the entrance to Tla-o-qui-aht Ha'houlthii (Tla-o-qui-aht territory) at Sutton Pass, also the entrance to Ha’huukmin Tribal Park. Tla-o-qui-aht Elder and Master Carver Joe Martin welcomed the group, explaining the significance of sign-making to reclaim traditional names and relationships with the territory.

Recent rains made the trail to Joe’s workshop in the forest impassable, but Joe explained Tla-o-qui-aht ethics around traditional harvesting of giant cedar trees for canoes, bentwood boxes, and other items. These cedar trees, so vital to the Tla-o-qui-aht and neighbouring Nuu-chah-nulth Nations, are an example of Moose #4: cultural keystone species.

The bus then passed the Canoe Creek hydropower installation (majority-owned by the Tla-o-qui-aht First Nation), stopped at the West Coast WILD zipline, and toured the Ty-Histanis Equilibrium Community. These provide examples of community economic and social development within IPCAs, which promote the flourishing of communities and ecosystems. These examples are also linked to Moose #2: financial solutions for IPCAs.

Tuesday ended with a welcome feast featuring traditionally smoked fish prepared by Audrey Edgar at the Tla-o-qui-aht owned-and-operated Tin-Wis Resort on the shores of the Pacific Ocean.
Following breakfast at the Ecolodge nestled within the beautiful Tofino Botanical Gardens, its founder George Patterson provided a tour of the gardens. Participants then gathered for the opening circle of introductions. Algonquin Elder Larry McDermott of the Shabot-Obaadjiwan First Nation, and Executive Director of Plenty Canada, offered a prayer to begin the workshop in a good way. Eli Enns of the IISAAK OLAM Foundation opened the discussion by explaining the story of the “Four Moose narrative.” Georgia Lloyd-Smith from West Coast Environmental Law explained the relationship between Indigenous Law and Crown Law in IPCAs, which provided a framework for discussing Moose #1: jurisdiction.

After lunch, retreat attendees boarded the bus for Tofino. Elder and cultural knowledge keeper Joe Martin welcomed everyone to his workshop, where he and his nephew, who is part Haida, were carving a cedar canoe in the Haida style. This provided another opportunity to discuss the importance of large, old-growth cedar trees in Tla-o-qui-aht culture as related to Moose #4: cultural keystone species.

Back at the Ecolodge, the afternoon session focused on Moose #2: financial solutions for IPCAs. Julian Hockin-Grant and Tla-o-qui-aht Tribal Parks presented the Tribal Parks Allies program that encourages businesses to contribute 1% of gross revenues in Ecosystem Service Fees for stewardship of the Tla-o-qui-aht Tribal Parks. The conversation included funding for IPCAs such as trust funds, financing models for Indigenous-led conservation projects like BC’s Coast Funds, and federal initiatives such as the Challenge Fund (administered by the Canadian Wildlife Service). Participants asked federal government representatives about how successful Fund applicants were chosen and whether there may be future funding opportunities. Attendees were also encouraged to think beyond short-term federal funding to explore long-term financial solutions to build self-sustaining IPCAs.

Wednesday ended with a feast and the sharing of stories and songs.
Thursday morning began with a discussion of Moose #3: capacity development. Participants discussed the many different initiatives and opportunities available, including Indigenous-led Guardian programs; community-based research initiatives; strategic academic partnerships such as the Conservation through Reconciliation Partnership; UNESCO biosphere reserves; and the two IPCA Working Groups established separately by the Assembly of First Nations and the Pathway to Canada Target 1 National Steering Committee.

Following a discussion of the principles of Ethical Space and the upcoming IPCA Reading Circle hosted by IISAAK OLAM Foundation, the workshop drew to a close as participants shared their reflections. Participants expressed gratitude for what they experienced and learned from one another. One participant stated that the retreat was an example of Ethical Space: that a circle is sacred, truthful, and creates equality, all of which were principles we had collectively embraced. Following another outstanding lunch, lovely words of parting and beautiful gift exchanges, participants boarded the bus for the return journey to their home fires.

IISAAK OLAM and partners extend their gratitude to all participants who generously shared their wisdom and stories over the past few days, as well as to those – as Elder Larry McDermott reminded us – who kept the home fires burning while we were away.
The key themes were based around the Four Moose narrative, which emerged from the Indigenous Circle of Experts (ICE) in their ground-breaking report, *We Rise Together*. Four 'elephants in the room' became Four Moose, since there are no elephants native to Canada. The Four Moose is an oral narrative that complements the written narrative of the ICE report by outlining four key elements that must be addressed in the establishment of IPCAs. The Four Moose are Jurisdiction, Financial Solutions, Capacity Development, and Cultural Keystone Species and Places. Every Nation is at a different place on the journey of implementing IPCAs in their territory, and so some moose may present a greater challenge than others. For example, some Indigenous Nations have land but few resources to finance an IPCA, others have finances available to them but lack subject matter expertise to develop IPCAs, and others have multiple layers of jurisdiction to deal with in establishing an IPCA. These sentiments were echoed in various ways throughout the retreat. Another key theme that emerged was the urgency of the climate crisis and how Indigenous knowledge is essential to addressing its impacts locally.
INDIGENOUS LAW

- **Indigenous Law forms the foundation for IPCAs.** It is vital for IPCAs to be intentionally grounded in Indigenous Law. Indigenous Law is developed through experience and observation of the world and an understanding of Natural Law as instituted by the Creator. These are the responsibilities given to us by the Creator. Listen to the voice of the land and water. Indigenous Law is embedded in the totem poles, dances, ceremonies, etc. As Tla-o-qui-aht Elder Joe Martin says, "the totem poles are our constitution."

- **Canadian society has been blind to Indigenous Law.** When the colonizers arrived, they didn't recognize pre-existing laws and jurisdiction. As one participant stated, “wampum is about our laws before [European] people came here.” Even today, most Canadians don't understand that Indigenous Peoples have their own laws, and they don't understand the implications of court cases that have ruled in favour of Indigenous Peoples. People often have misconceptions about what law is – assuming that law is just statues on paper in a government office. But law is about the way that we conduct ourselves as humans. All societies have law.

- **Indigenous Law, Aboriginal Law, and Canadian Law.** Indigenous Law refers to each Indigenous Nation's own laws. This should not be confused with Aboriginal law, which is the body of laws that Canada made about Indigenous Peoples. By recognizing Aboriginal rights, Section 35 of the Canadian Constitution provides an important but complicated bridge for Indigenous Law to interact with Canadian law. Section 35 did not create these rights; it just recognized what has always been there. The Supreme Court of Canada’s recognition of Aboriginal title constitutes a recognition in Canadian law of Indigenous Peoples’ ability to make decisions and govern their territories, through their own Indigenous laws. As one participant said, “We are title. Title is with us. We choose how we want to use title.”

ADDRESSING CONFLICTS OVER LAND AND RESOURCE USE

- **Harassment by conservation officers, restrictions on traditional harvesting.** Several participants from the Maliseet delegation noted how the Marshall Decision in New Brunswick marginalized Indigenous Peoples by only recognizing the right to a "moderate livelihood." All other fishermen can be as successful as they want. Participants shared stories of being harassed by provincial and federal fish and wildlife authorities over their right to hunt, fish, and gather. One participant noted, "my people need certainty. For our people to go out and fish, gather, or cut trees, there is no certainty that you won't be harassed and charged." In some instances, people still face racism and discrimination when they exercise their rights. One participant described
how they asserted their rights under the Sparrow legal case by taking down a commercial fishing net, supported by their community. Law is good, but “they should follow the treaty we already have.” Tla-o-qui-aht have also fought in court for the right to sell their fish. Participants discussed a need to employ many strategies, including the courts, to assert Aboriginal rights and title.

- **Conflicts with industrial resource extraction.** Tla-o-qui-aht have been faced with divide-and-rule in forestry. They gained control over logging tenures from the province, only to be told if they didn’t log as the province stipulated, the license to cut trees (tenures) would be sold to others in order to contribute to the provincial economy. Only now, Tla-o-qui-aht are starting to be able to buy out the tenures and retire them.

- **Need for treaty education in Canadian society.** At the time of the Peace and Friendship Treaties, there was more cross-cultural literacy than there is today. It is important to understand where we’ve come from. As was noted by a participant from Maliseet, their ancestors entering into treaty looked generations ahead to determine the terms of the treaties, and we must do the same today for future generations. But the problem is that the average person doesn’t know the law – they don’t care that Indigenous Peoples have a right to fish, and so they do things like burning people’s boats. Canada is failing to educate its own people especially on the existence of treaties as living agreements between Indigenous Peoples and the Crown.

- **From rights to responsibilities.** In adversarial court proceedings and fraudulent treaty negotiations they may sign away your rights, but they can never sign away your responsibilities. Those responsibilities are inalienable. Although Crown governments have long undermined Indigenous Peoples’ abilities to uphold these responsibilities, creating a sense of disempowerment and disconnection with the land, they have not ultimately succeeded because these responsibilities flow from one’s relationships to the land and community. We need to maintain our position and uphold our responsibilities; Canadian society is what needs to change. Late Elder William Commanda of the Kitigàn-zibi Anishinàbeg First Nation was quoted by Elder Larry McDermott: “We exercise our rights by taking care of our responsibilities.”

- **IPCAs as assertions of Indigenous jurisdiction.** IPCAs are an alternative pathway to certainty on the land. They are a way to change the story and who narrates the story. IPCAs are a way to educate others.

- **Role of partnerships and alliances.** A prophecy was shared from Mi’kmaqi territory: when the hard times come the “Westerners/newcomers” will come to us for help; we’re living in the time of the prophecy now: the leatherback turtle and killer whale/pilot whale both arrived this year.

Despite lack of recognition and support in the mid-2000s from past federal and provincial governments, Tla-o-qui-aht Tribal Parks expanded during those years as they strengthened
local relationships. For example, Tranquil Creek Tribal Park was declared in opposition to a proposed mine. Tofino Chamber of Commerce (and Victoria City Council in solidarity) supported the Tribal Park, and the mine wasn’t built. But these relationships took time to build – 35 years ago, Tofino was a primary resource town, but now tourism is the main economic driver.

Similar stories were shared from the Tsilhqot’in Nation whereby they built relationships with local BC government officials. In the 2014 Tsilhqot’in title case, these representatives were BC’s only witnesses, and they testified in support of the Tsilhqot’in.

**JURISDICTION AND THE PATHWAY TO CANADA TARGET 1**

- **Definitions of conservation.** International targets and criteria often prioritize cultural diversity. One of the protected area categories defined by the International Union for the Conservation of Nature (IUCN) is working landscapes. IPCAs can have core protected area, then zones of working landscapes emanating from that. Historically, the priority for parks in Canada was visitor experience – only recently has that changed to prioritize biodiversity conservation. Meanwhile, parks in different parts of the country are finally beginning to take steps to reconcile with Indigenous Peoples who were dispossessed of their lands when these parks were created.

- **The Indigenous Circle of Experts.** The Indigenous Circle of Experts (ICE) was invited by the National Steering Committee to provide input and play a key role in the early days of the Pathway to Canada Target 1 process.

- **Ethical Space.** Both western and Indigenous governance and knowledge systems have protocols and rules of order. Canada should respectfully honour Indigenous laws. There is no us and them – when you realize that anyone you talk to is just as sacred as you are, it affects how you treat people. The One with Nature report by the federal, provincial, and territorial governments acknowledges the significance of the Pipe Ceremony that launched the Pathway process in 2017, noting the interweaving of oral and written systems, and recognizing Indigenous knowledge as equal and valid in Ethical Space. Ethical Space is related to the principles in the Two-Row Wampum, created to accommodate European settlers; one system is not trying to assimilate the other.

- **Provincial and territorial recognition of IPCAs.** Each province and territory (PT) has its own criteria and process, and PTs might try to contain IPCAs within their current protected area definitions. Quebec has tabled legislation to broaden its definition of protected areas. In the One with Nature report, IPCAs are frequently mentioned. The National Steering Committee (which includes provinces and territories) has convened an IPCA working group, with Wesley Johnston of the Canadian Wildlife Service and Curtis Scurr of the Assembly of First Nations as co-leads.
• **Criteria in the Challenge fund process.** There is a difference between what is countable toward the current 17% Aichi target, and what actually gets counted. IPCA applications to the Challenge Fund must have a projected completion date of 2023. On the Pathway to Canada Target 1 website, there is a publicly available screening tool to determine whether proposals meet international standards for various categories of protected areas.

• **Evaluation of proposals in the Challenge fund process.** Canadian Wildlife Service staff and counterparts from the provincial and territorial governments reviewed each of the Challenge Fund proposals. Indigenous Nations were not involved in proposal evaluation at the regional level. At the national level, proposals were shared with the Assembly of First Nations, which provided high level input, then recommendations were made to Minister Catherine McKenna, who made final decisions.

• **Competing interests in the Challenge Fund process.** The provinces and territories were invited to provide technical advice on the proposals, but they did not have a veto. However, there exists suspicion that some applications were rejected due to competing interests, including mineral claims.

• **IPCs and modern treaties/agreements.** Modern treaties can offer one way to establish IPCAs. Some settlement lands could be declared and recognized as IPCAs. They already have governance structures in place.

• **IPCs are acts of self-determination.** The provinces, territories, and federal government can’t "give" anyone an IPCA. IPCAs are Indigenous-led, established by Indigenous governments through their Indigenous Laws. The task is then to figure out how these arrangements will work with other layers of jurisdiction. Indigenous governments who are advancing IPCAs are not obligated to meet the federal government’s targets or timelines, nor do they need to be dependent on government funding. As Elder Joe Martin says, "We need to decolonize our thinking and way of speaking. I don’t care whether they recognize our Tribal Park or not. It’s ours: our livelihood, culture, and identity; we don’t need them to approve it.” Another participant noted: “IPCs are something we have to own ourselves. We all have to be rangers. We are title. It is up to us to decide what we do with it.”

• **IPCs for Indigenous economies.** International and national conservation targets such as Canada’s Target 1 to achieve 17% protection of lands and inland waters raise concerns about the other 83%. One participant noted that, ‘we should all have our own targets. We play along with them, this is an opportunity, but we are in this for long-term sustainable economies, which is the best for biodiversity as well.’
MOOSE #2 - FINANCIAL SOLUTIONS

PRINCIPLES

- **Financial independence.** It is important for IPCAs to be financially independent – not dependent on federal funding cycles and evaluation criteria. Many IPCA proposals were begun long before the Challenge Fund. We need to find other creative ways of financing. As one participant stated, “we have to be economically independent ... at what point are we going to start building our roles and responsibilities the way we choose?”

- **Financial sustainability for protected areas.** Not everyone in the Challenge Fund process was supported. Even those who were funded will need to find long-term financial sustainability. The provinces have similar concerns as Indigenous governments: how to make protected areas financially sustainable, so they're not just 'paper parks.'

- **Role of philanthropy.** Government funding can be used to leverage matching funds from philanthropic organizations. But the role of philanthropy is to catalyze IPCA development, not to sustain IPCAs over the long term. Focusing on protecting species-at-risk is one way to leverage recognition of IPCAs, and secure government and philanthropic support.

- **Relationships for sustainability.** Create relationships to find solutions. IPCAs can be part of regional land use/land relationship planning to create conservation economies. Build relationships to support these projects long-term.

CANADA NATURE FUND

- **Canada Nature Fund.** $1.3 billion for conservation, part of a financial stimulus for protected areas in the 2018 federal budget to meet international commitments to protecting biodiversity.

- **Target 1 Challenge.** Part of the Nature Fund process, the Target 1 Challenge was an open call for proposals, available to anyone who would apply. They received 140 proposals totaling $800 million. Due to the large number of proposals, many were declined, although there is still $45 million left that has not been committed. Once contribution agreements are finalized, outstanding funding announcements about successful projects will be made.

- **Next phase of funding from the Nature fund.** The Canadian Wildlife Service is now collecting information to make recommendations to the new Minister of Environment on how to spend the remaining funding. In the recent federal election, the Liberals promised to advance to 30% of land protected by 2030 (and Greens and NDP made similar proposals). That will also require additional funding. International negotiations are already underway for more robust biodiversity protection targets.
FUNDING SOURCES, IDEAS AND INNOVATIONS

- **Endowment funds.** Social finance and endowments are an emerging field in philanthropy in Canada. Examples include Clayoquot Sound, the Great Bear Rainforest-Coast Funds, and Thaidene Nene.

- **Carbon credits.** This depends on the provinces and what forms of greenhouse gas accounting systems they have (e.g., a price on carbon). This can also be done locally, through ecosystem service fees (e.g., tourists can offset the carbon footprint of their travel by supporting IPCAs). One has to ensure that carbon credit programs do not perpetuate commodification of nature; instead conservation should be the primary focus, and economic benefits are secondary. “Nature-based solutions” (e.g. conservation, restoration activities, forest regeneration, etc.) are not new; it’s just a new term for an old way of doing things.

- **Ecosystem service fees.** These programs have been implemented in many different places around the world. Tla-o-qui-aht Tribal Parks model: 27 businesses, out of 400 total businesses in Tofino, have signed onto the voluntary program, in which local businesses contribute 1% of gross income. In 2019, its first year of operation, the Tribal Parks Allies program is expected to contribute $100,000 to the operation and maintenance of Tla-o-qui-aht Tribal Parks. In return, businesses can display the Tribal Parks Allies logo in their window and use a locally-developed certification to market themselves. The Tribal Parks Allies’ website showcases businesses that are part of the program.

- **Philanthropic grants.** Philanthropic organizations can provide funding for Indigenous-led conservation. For example, Tides Canada is a national charity focused on social, environmental, and economic justice and offers place-based grants. It maintains a shared platform for grant recipients, meaning it supports grantees with grant administration. The Schad Foundation is another organization supportive of Indigenous-led conservation. Other organizations--while not philanthropic by nature--such as the World Wildlife Fund Canada, Greenpeace Canada, and the David Suzuki Foundation, are also supporting IPCAs. There may be opportunities to partner with ally groups such as these.
**Indigenous Guardians.** Learn from the Elders. As one participant noted, “building resiliency and capacity with our youth is very important from an Indigenous perspective,” and there is an urgent need to train youth in Indigenous Knowledge and get them out on the land. Guardians represent a revitalization of Indigenous law and governance. Opportunities exist to expand roles of existing bodies, such as tribal police, and Guardians can have roles and responsibilities both on the land and in the community. There are currently about 40 Guardians programs across Canada. Each Nation defines the roles and responsibilities of their own Guardians program, and in most cases they also raise their own funds. There is a need to find independent revenue sources to support Guardians; reliance on federal funding may limit roles of Indigenous governments and their ability to fulfil their responsibilities to the lands and waters.

**Fish Guardians.** Participants raised ideas for IPCAs to develop in Salmon spawning grounds, with Guardians programs monitoring the spawning grounds to respond to threats and changes. There are opportunities to expand roles of community members currently delegated by the Department of Fisheries and Oceans to monitor the Aboriginal Food Fishery in Atlantic Canada. Cape Breton example: multiple capacities, these people eventually became involved in other environmental matters, including hunting and wildlife surveys. A cultural shift is needed to equally value Indigenous and western knowledge.

**Community-based research.** The Canadian Mountain Network has a program for Indigenous Peoples to do their own research. The goal is to support the development of a research-oriented Guardians network, using Two-Eyed Seeing to use and value both western science and Indigenous knowledge systems, and eventually bringing in non-Indigenous youth as well. "We train youth according to their special aptitudes, just like it was traditionally done in some communities."

**Collaborative environmental monitoring.** There are also opportunities to bridge knowledge systems in environmental monitoring and restoration. In Treaty 7 territory, the Blackfoot are blending Blackfoot and Western knowledge to study grasses and to conduct rangeland assessments and wildlife surveys. They have developed a model for building capacity in monitoring programs that they can share. It is becoming increasingly important to monitor for climate change impacts at the local level.
• **Academic partnerships.** Part of the strategy to build capacity for IPCAs is to create partnerships with academia. Academic partnerships are also a way to amplify our voice and advocacy for IPCAs. It is important to be clear about the relationship – we want to have control over the research questions. For example, the Conservation through Reconciliation Partnership (CRP) housed at the University of Guelph is focused on supporting Indigenous-led conservation in Canada and is co-directed by an Elders Senate and an Indigenous leadership team. There are opportunities for Indigenous Nations and organizations pursuing IPCA establishment to access resources, research, and funding through the CRP.

• **Legal capacity-building.** For-profit law firms tend to be opportunistic, following the money from comprehensive land claims to IPCAs. However there may be opportunities to work with law schools and law students across Canada so IPCAs don’t have to rely on high-paid lawyers and consultants. Not-for-profit law firms such as West Coast Environmental Law are also valuable partners.

• **Solutions Bundle.** Various partners including sponsors of this retreat are in the process of developing a ‘Solutions Bundle’ to assist Indigenous Nations and allies with establishing and implementing IPCAs. The Solutions Bundle will provide numerous opportunities for developing capacity for IPCAs: Retreats, workshops, webinars, videos, reading materials, reading circles, mentorship, links to existing resources, etc. These offerings will be showcased on a Solutions Bundle website, which is currently under development. The Solutions Bundle is being conceived in Ethical Space, with protocols around sacred bundles in mind. The final product will not "belong" to any one organization, but to all who contribute to it and need it. Just like the National Advisory Panel and Indigenous Circle of Experts reports were bundled in ceremony and presented to then Environment Minister Catherine McKenna, the Solutions Bundle too is being created with ceremony and will be carried with utmost respect and responsibility.

• **Assembly of First Nations’ IPCA Working Group.** Following the Indigenous Circle of Experts’ process, the goal of creating this working group was to keep the minds of the ICE Core team together. The purpose of the AFN’s IPCA Working Group is to support all First Nations, wherever they are at, in implementing IPCAs. AFN has a role as a partner, but Indigenous leadership is the primary form of governance for this work, and AFN can support these conversations as a national advocacy organization. Conservation and climate action are important areas of AFN’s work.
MOOSE #4 - CULTURAL KEYSTONE SPECIES AND PLACES

- **Culture and IPCAs.** Culture is not just the way things were. It refers to our ways of being (e.g., totems, teachings). Culture needs to be heart and soul of an IPCA. It is linked to past and future ancestors.

- **Cultural keystone species.** Since culture is the heart of an IPCA, protection of cultural keystone species must similarly be a core priority in the establishment and stewardship of IPCAs. Quality— not just quantity—is important: since forestry companies have taken many of the best large cedar trees in Tla-o-qui-aht territory, Joe Martin is forced to use lower-quality trees that never would have been used in the past. The Blackfoot are leading the Iinnii Initiative which is bringing free-roaming buffalo (iinnii) home to Blackfoot territory on both sides of the border (Alberta and Montana). Iinnii are a sacred relative to the Blackfoot, and an example of a cultural keystone species. When the iinnii came back, with them came different insects, which over time brought back other species as well. Elliott Fox offered that if anyone wants to see the Blackfoot model, he would be happy to share it.

- **Cultural keystone places.** These places figure in the identity and history of the people. For example, Ha’uukmin (which is the Tla-o-qui-aht name for Kennedy Lake and means Feast Bowl) features in the origin stories of the Tla-o-qui-aht people, and Clayoquot Lake provided a haven for the Tla-o-qui-aht families who secluded themselves during the smallpox epidemic. IPCAs must take these special places into account to protect their values to the people, their identity, and history.

CLIMATE CRISIS & INDIGENOUS KNOWLEDGE SYSTEMS

A number of participants expressed great concern on the climate crisis and offered examples of how their communities are being impacted. Some also offered ideas through using Indigenous knowledge systems while others indicated what their organizations are doing to address the crisis.

- **The Arctic is ground zero for climate change and ice melt, and action is needed now.** There is no time to lose—Indigenous and non-Indigenous peoples must work together with people who understand climate change (and don’t waste time with people who don’t). Vunvut Gwitchin First Nation is training youth to understand climate change and speak out to influence policy change.
Participants emphasized the importance of Indigenous knowledge systems in the context of conservation, governance and climate change. Western science and thinking don’t have all the answers and often perpetuate the problems. Western science isn’t stopping species loss and climate change because it lacks heart, empathy, and spiritual balance. Ceremony helps us get out of the anthropocentric (human-centered) way of thinking. Seven generation thinking means thinking seven generations behind (ancestors) as well as seven generations ahead (future generations). Indigenous cultures have many concepts and words that teach how to be in right relationship with all of Creation. For example, Tla-o-qui-aht have the word Isaaq, which means to observe, appreciate (i.e. consider, respect), and act accordingly.
FOLLOW-UP ACTIONS

TRANSFER REPORTS TO THE NEW MINISTER OF ENVIRONMENT

- The Indigenous Circle of Experts report is not just a report – it is sacred. Both the Indigenous Circle of Experts report 'We Rise Together' and the National Advisory Council report were carried into ceremony in Ottawa in March of 2018 and were bundled by Dr. Reg Crowshoe and his wife. Retreat participants from the Canadian Wildlife Service will look into what has happened to the bundle and ensure that it is properly transferred to the new federal Minister of Environment and Climate Change, Jonathan Wilkinson.

IPCA READING CIRCLE - A PILOT INITIATIVE

- In February of 2020, a Reading Circle on the ICE report We Rise Together will be piloted. A survey will be circulated to gather input on the proposed format and delivery of this IPCA Reading Circle. Each session will include a short video on the topic. This Reading Circle is intended to generate further ideas for IPCA implementation. Following this pilot, IISAAK OLAM will encourage reading circles across the country, with the possibility of including additional readings in future circles.

FUTURE PRODUCTIVE RETREATS & WORKSHOPS

- Future retreats, gatherings and workshops for IPCAs are being planned. The thematic topics of these workshops will be determined collectively by Indigenous Nations at different stages of IPCA establishment. For example, during the retreat, some participants expressed interest in having a follow-up discussion about the relationship and potential collaborations between IPCAs and UNESCO biosphere reserves. There was also interest in diving deeper into the concept and principles of Ethical Space. These and other potential topics will be considered based on feedback and expressed interest.

FEEDBACK ON THIS PRODUCTIVE RETREAT

- An online survey awaits your response. Participants of the November 2019 Productive Retreat on IPCA Establishment are asked to please provide feedback on their experience to help inform and improve future retreats. The survey will close on December 31, 2019.

CLICK HERE TO COMPLETE THE SURVEY
PARTICIPANTS

INDIGENOUS NATIONS AND ORGANIZATIONS

- Assembly of First Nations
- Confederacy of Mainland Mi’kmaq
- Eskasoni First Nation Fish and Wildlife Commission (Mi’kmaq)
- Kainai (Blood Tribe) First Nation (Blackfoot)
- Keboewek First Nation (Algonquin)
- Ktunaxa Nation
- IISAAK OLAM Foundation
- Indigenous Leadership Initiative
- Maliseet Nation Conservation Council
- Nuu-chah-nulth Tribal Council
- Pilick (Kingsclear First Nation), Wolastoquey (Maliseet)
- Shabot Obaadiwan Nation (Algonquin)
- St. Mary’s First Nation, Wolastoquey (Maliseet)
- Tla-o-qui-aht Nation/Tribal Parks (Nuu-chah-nulth)
- Tribal Parks Allies (Tla-o-qui-aht First Nation, Nuu-chah-nulth)
- Tobique First Nation, Wolastoquey (Maliseet)
- Unama’ki Institute of Natural Resources (UINR) (Mi’kmaq)
- Woodstock First Nation, Wolastoquey (Maliseet)
- Xeni Gwet’in First Nation (Tsilqoht’in)

ENVIRONMENTAL NON-GOVERNMENTAL ORGANIZATIONS (ENGOs)

- Canadian Biosphere Reserves Association
- Clayoquot Sound UNESCO Biosphere Region/Clayoquot Biosphere Trust
- David Suzuki Foundation
- West Coast Environmental Law
- World Wildlife Fund - Canada
- Tides Canada

FEDERAL GOVERNMENT AND ACADEMIA

- Canadian Wildlife Service (Environment and Climate Change Canada)
- Conservation through Reconciliation Partnership/Guelph University

VIDEO CAPTURE

- Strongheart Productions
EXTERNAL LINKS

ORGANIZATIONS AND RESOURCES REFERENCED IN THIS SUMMARY REPORT
(Not an exhaustive list)

- Assembly of First Nations
- Conservation through Reconciliation Partnership
- IISAAK OLAM Foundation
- Indigenous Circle of Experts 2018 report, We Rise Together
- Indigenous Guardians Toolkit
- National Steering Committee One with Nature Report
- Pathway to Canada Target 1 Screening Tool
- The Schad Foundation
- Tides Canada
- Tribal Parks Allies (Tla-o-qui-aht)
- UNESCO biosphere reserves
- West Coast Environmental Law
“To observe, appreciate and act accordingly.” The highest law in the Nuu-chah-nulth constitution, represented at the top of the totem by the sun-moon crest.

From the Hebrew phrase ‘Tikkun Olam’, meaning “to repair, heal, or perfect the world”. A Jewish ethic of responsibility for the health of people and nature.