



DOING BETTER IN A GOOD WAY

Guidance for Uplifting Indigenous
Knowledge Systems in the National
Assessment Process



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This report was developed to provide guidance on the inclusion of Indigenous Knowledge Systems in *Canada in a Changing Climate*, the national assessment of how and why Canada's climate is changing; the impacts of these changes on our communities, environment, health and economy; and how we are adapting across the country.

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Contents

1. About this Resource	2
1.1 Introduction	2
1.2 Purpose and Goals	4
1.3 What This Document Is Not	6
1.4 Method	6
1.5 How to Use this Guide	6
2. Weaving Multiple Ways of Knowing	7
2.1 Decolonizing the National Assessment Process	8
2.2 Doing Better in a Good Way	10
2.3 Lessons Learned from the Last Assessment	12
2.4 Weaving Knowledge Systems	14
3. Uplifting Indigenous Knowledge Systems at Every Assessment Stage	16
3.1 Meet and Plan Early with Indigenous Experts	18
3.2 Build Author Teams with Ethical Spaces for Indigenous Engagement	23
3.3 Assess and Create Content by Uplifting Indigenous Research Methods and Partnering with Indigenous Media Creators	27
3.4 Review and Finalize Content with Indigenous Peer Reviewers & Comply with Indigenous Data Sovereignty Standards and Research Protocols	31
3.5 Release Assessments with Indigenous Climate Communication Partners	35
4. Conclusion	37
5. Annotated List of Additional Resources	38
6. Annexes	46
A. Understanding Key Terms	46
B. List of Indigenous Knowledge Systems Content from 2017-2024 Canada in a Changing Climate Assessment Reports	51
C. Summary of the Key Messages and Principles of the Indigenous Resilience Report	78
D. Annotated List of Indigenous Climate Strategies in Canada	80

1. About this Resource

1.1 Introduction

This guide provides practical information on how to take ethical and meaningful approaches to uplifting Indigenous Knowledge Systems in the *Canada in a Changing Climate: National Assessment Process*. Examples of best practices are offered for every stage of the assessment process from scoping out themes through to the final communication of the assessment’s findings. This guide also includes a curated list of key references, such as Indigenous-led climate initiatives, Indigenous methods for facilitating mutually-respectful exchanges between multiple knowledge systems, knowledge co-production methods, and examples of Indigenous-developed principles guiding this type of work. Indigenous-led climate strategies and action plans are highlighted as critical decolonized and Indigenized resources for understanding not only the climate impacts faced by Indigenous Peoples, but also Indigenous-led adaptations, needs, and priorities. Finally, a series of annexes supplements this guide for readers looking for more detailed supports and information. A list of key terms is provided in [Annex A](#).

The [Canada in a Changing Climate: National Assessment Process](#) is built on iterative work from one assessment process to the next to broaden the assessment’s knowledge base and the diversity of its contributors. The term “uplift” is used in this guide to signify that the work to meaningfully include Indigenous Peoples and their knowledges is transformative (see [Box 1](#)).

This guide will help every contributor to this process see and understand a role for themselves. The full intent and spirit of this work is reflected in the key messages of the first Indigenous-led report of the National Assessment Process, the [For Our Future: Indigenous Resilience Report](#) (Reed et al., 2024a). The use of the term “Indigenous Knowledge Systems” in this document refers to the holistic connection between Indigenous Peoples and their diverse knowledge systems (see [Box 1](#)). Indigenous Peoples in Canada are made up of distinct First Nations, Inuit, and Métis groups recognized in Section 35 of Canada’s Constitution and the Canadian Charter of Rights and Freedoms. The realities of Indigenous rights, treaties, governance structures, and authorities across the country are complex and evolving (see [For Our Future: Indigenous Resilience Report, Box 2](#)).



Box 1: Uplifting Indigenous Knowledge Systems

The term “uplift” is used in this document to signify a commitment by the assessment process to foster the appropriate and effective inclusion of Indigenous Knowledge Systems by supporting Indigenous self-determination and observing Indigenous data sovereignty standards. Indigenous Knowledge Systems are referred to in plural form to emphasize that there are many different Indigenous ways of knowing. Refer to Anishinaabe Scholar Deborah McGregor’s comprehensive discussion of Indigenous Knowledge Systems for further insights ([McGregor, 2021](#)).

1.2 Purpose and Goals

Purpose

To support work to meaningfully and respectfully improve the ways Indigenous Knowledge Systems shape the National Assessment Process and broaden the inclusivity of the assessment's content, rigour, and relevance for Indigenous Peoples.



Goals



To provide practical, timely, and relevant resources for uplifting Indigenous Knowledge Systems for author teams as well as the editors, reviewers, climate communication specialists, artists, and graphic designers contributing to the multi-year assessment process.



To foster thinking about individual contributors' roles in the decolonization of the assessment process and the connection of that work to Canada's reconciliation process.



To emphasize the critical role of First Nations, Inuit, and Métis climate leadership in Canada and internationally in raising awareness of climate change impacts and driving equitable and sustainable climate action (see [Box 2](#)).

Box 2: Indigenous Climate Leadership

References to Indigenous climate leadership in this document include not only political leadership, but are used to refer broadly to the key leadership of local and regional Indigenous climate practitioners.

It should be noted that the Government of Canada is advancing a specific process called the Indigenous Climate Leadership Agenda on a distinctions-basis, with the aim of creating partnership models that support the progressive transition of the resources and authorities necessary for Indigenous governments, communities and representative organizations to implement self-determined climate actions. As of September 2024, the work was underway with more than 50 different First Nations, Inuit and Métis governments and representative organizations across the country.

1.3 What This Document Is Not

This is not a prescriptive “how to” guide nor a formal government policy on how to meaningfully include Indigenous Knowledge Systems in the National Assessment Process. The guidance provided is not a substitute for the negotiation of long-term, equitable, and collaborative partnerships with Indigenous rights- and title-based institutions.

1.4 Method

This document draws on a variety of experiences and lessons learned from Canada’s most recent National Assessment Process (2017-2024). This guide has benefited from insights derived from interviews with individuals with extensive experience with the Canadian, US and IPCC assessment processes. An internal report on a stock-taking exercise with both Indigenous and non-Indigenous contributors to the previous assessment cycle also informed this document (*Lessons Learned: Weaving Indigenous Knowledge Systems in the National Knowledge Assessment*, referred to from here on as the internal lessons learned report). This guide also builds on a provisional guidance document developed by the two Indigenous representatives sitting on the last assessment’s advisory committee at the invitation of the Secretariat (*Including Indigenous Knowledge Systems in Canada’s Climate Change Knowledge Assessment Process: Guiding Principles & Suggested Actions for Author Teams*).

1.5 How to Use this Guide

This guide should be used as a touchstone throughout the National Assessment Process. It contains practical examples, references, and tools helpful for all contributors regardless of their role in the assessment. This guide also provides context on how the Government of Canada is seeking to improve the inclusion of Indigenous Knowledge Systems in the National Assessment Process.



2.

A photograph of two orange butterflies with black markings on their wings, resting on a grey, textured rock. The background is a blurred natural setting with warm, golden light.

WEAVING MULTIPLE WAYS OF KNOWING

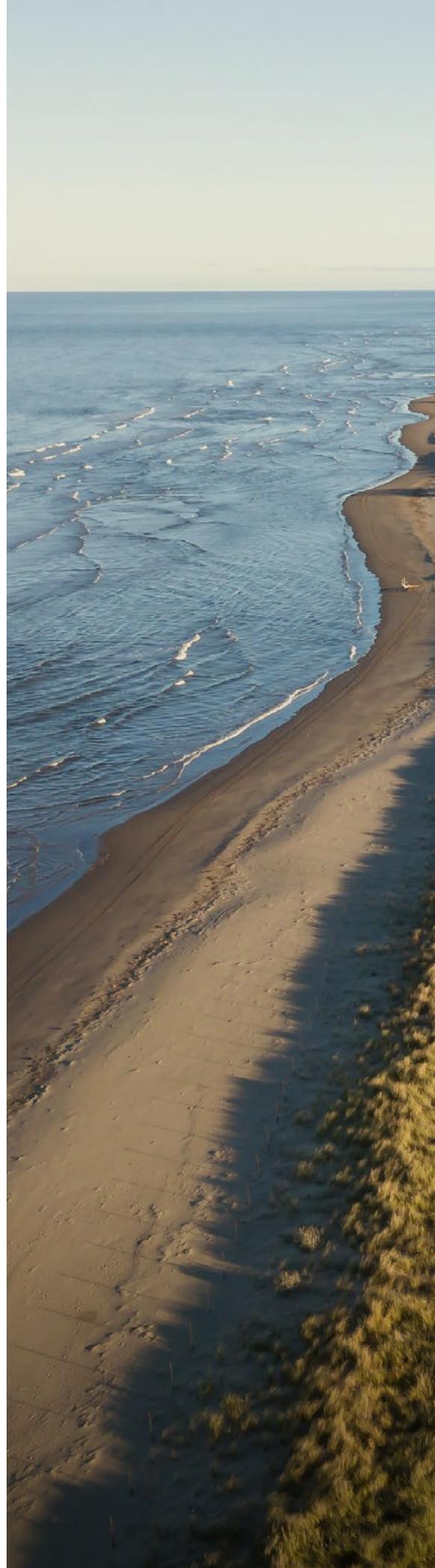
This section briefly explains what it means to decolonize the National Assessment Process and outlines recent efforts to do so including lessons learned from the last national assessment process. A broad overview of the methods developed by Indigenous experts for weaving together multiple ways of knowing is touched upon in this section. Practical examples illustrating the promise of these methods for broadening the knowledge base and the relevance of the National Assessment Process is provided in more depth in Section 3.

2.1 Decolonizing the National Assessment Process

Decolonization increasingly plays a central role in climate policy-making designed to avoid climate actions that cause further harm to Indigenous Peoples and other vulnerable and under-represented groups already facing disproportionate impacts. It is key to understand that climate impacts on Indigenous Peoples are cumulative and cascading, causing further inequities, injustices, and disparities (Fox and Hatcher, 2022). As expressed by Inuit Tapiriit Kanatami President Natan Obed, “[r]apid climate change has been yet another layer of stress cast over our already stressed society ... [nonetheless] Inuit are engaged in a remarkable range of thinking, actions and social innovations on climate change adaptation and energy planning” ([Inuit Tapiriit Kanatami, 2016](#)).

First Nations, Inuit and Métis’ social determinants of risk must be considered relative to colonialism, dispossession from land, climate displacement, and unique intersectional issues such as the way climate change intersects with a number of identity factors including the experiences of Indigenous women, youth, non-binary and [2SLGBTQIA+](#). The fundamental food, water, and energy security of Indigenous Peoples are at risk not only from climate impacts, but from maladaptations or climate actions intended to reduce climate vulnerabilities but in practice cause harm. The climate actions of mainstream society are too often developed without the participation of First Nations, Inuit and Métis.

This can lead to adaptation actions that fail to consider unique Indigenous climate risks and contribute to the erosion of Indigenous rights and title, undermining Indigenous self-determination. Mainstream climate actions often marginalize or ignore the place-based and kinship relationships (see [Box 3](#)) of First Nations, Inuit and Métis with Land, Water, and Ice, as well as with human and more-than-human relations. An artificial separation between humans and nature is antithetical to Indigenous Knowledge Systems (Reed et al., 2024b).



Box 3: Kinship or Kincentric Relationships

Many Indigenous cultures see themselves as relatives of non-humans and part of an extended ecological family that shares ancestry and origins. Indigenous cultures have special kinship relationships with non-humans, including ties of reciprocity. Non-human species, entities, and flows provide many gifts to humans in terms of supplies, food, clean water, ecosystem health, and cultural identity. Indigenous practices honour these gifts and take actions that, in turn, give gifts back to these species in terms of stewardship. It is an awareness that life in any environment is viable only when humans view the life surrounding them as kin (see Salmón, 2000; Whyte, 2020; Reed et al., 2024a)

2.2 Doing Better in a Good Way

Each National Assessment Process is built on the ethos that it is critical to “do better in a good way” to meaningfully and ethically engage Indigenous Knowledge Systems from one assessment cycle to the next. Going forward, the National Assessment Process can do better on a number of fronts, including by improving its distinctions-based approach (see [Box 4](#)). The National Assessment Process can also further recognize the work of Indigenous scholars who are making unique contributions to a growing body of transdisciplinary and interdisciplinary climate research. This work is further broadening and enriching climate science and policies (Environment and Climate Change Canada (n.d.); Robson-Williams et al. 2023; Levesque 2024; internal lessons learned report). The National Assessment Process aims to work with Indigenous experts to adopt Indigenous methodologies for interacting with multiple knowledge systems while respecting their contexts. Learning from Indigenous-led climate strategies as critical decolonized and Indigenized resources is foundational to improving the inclusion of Indigenous Knowledge Systems in the National Assessment Process (see [Section 3.1, Example 1](#)). Best practices for including Indigenous Knowledge Systems in each stage of the National Assessment Process will be discussed in detail in Section 3.



Box 4: Distinctions-based Approach

The term “distinctions-based approach” acknowledges the distinct histories, interests, and priorities of the three major groups of Indigenous Peoples recognized in Canada’s constitution: First Nations, Inuit, and Métis. The Government of Canada recognizes “the diversity of Indigenous Peoples and, in particular, the diversity of the identities, cultures, languages, customs, practices, rights and legal traditions of First Nations, Inuit and the Métis and of their institutions and governance structures, their relationships to the land and Indigenous knowledge.” (see [Justice Canada, 2024](#)).

2.3 Lessons Learned from the Last Assessment

Canada's last assessment cycle (2017-2024), marked the inclusion of the first Indigenous-led and Indigenous peer-reviewed report: [For Our Future: Indigenous Resilience Report](#) (Reed et al., 2024a). The last assessment also includes twelve Indigenous-specific key messages beyond those featured in the *For Our Future: Indigenous Resilience Report*, as well as key messages that are relevant to Indigenous Peoples but not developed with Indigenous Peoples exclusively in mind, and appear in several of the assessment's national and regional reports (see [Annex B](#)). In addition, for the first time the 2022 [Health of Canadians in a Changing Climate Report](#) includes an [Indigenous-specific chapter](#) as well as Indigenous-focused messages (distinct from key messages) in several other chapters. The last assessment's [Synthesis Report](#) highlights an Indigenous-specific conclusion as one of its [10 key conclusions](#):

Self-determined and Indigenous-led climate action supports reconciliation: Indigenous Knowledge Systems, and Indigenous rights and governance are critical to establishing just, equitable, decolonized and sustainable approaches to overcoming the climate crisis. Recognizing that humans, culture and the natural world are inseparable, and that we share responsibility for future generations, is essential to these approaches.

(Lulham, N. et al., 2023)

The For Our Future: Indigenous Resilience Report

The *For Our Future: Indigenous Resilience Report* provides the first decolonizing lens on the assessment process (see [“How this report came to be”](#)). The author team was made up of close to two dozen Indigenous individuals from across Canada, including academics, leaders, students, women, men, youth, and harvesters (see [Indigenous Resilience Report's CLA webinar](#) and [A Word from IRR contributors](#)). To ground their work on the report the authors came together to establish key principles to guide the nature of their collaborative work (see [Annex C](#)). These principles were revisited regularly by the author team and are informed by the diverse cultures and teachings of their Elders and Knowledge Keepers.



The *For Our Future: Indigenous Resilience Report* illustrates the critical roles and the unique ways First Nations, Inuit, and Métis in Canada have driven climate action at local, regional, and international levels for decades. The key messages of the report focus on the unique and essential nature of self-determined Indigenous approaches to climate action (see [Annex C](#)). As expressed by the authors, the *For Our Future: Indigenous Resilience Report* has taken an “initial but essential step” to illustrate the growing decolonization and indigenization of climate research, assessments, policy, and governance by Indigenous Peoples in Canada, in their own homelands, and internationally (Reed et al., 2024a).

Efforts to Meaningfully include Indigenous Knowledge Systems in Canada’s Climate Policy and Decision-making

The work required to uplift Indigenous Knowledge Systems in Canada’s National Assessment Process is connected to Canada’s reconciliation commitments, including obligations outlined in [Canada’s domestic implementation of the United Nations Declaration of the Rights of Indigenous Peoples \(UNDRIP\)](#), the actions outlined by [Canada’s Truth and Reconciliation Commission](#), and Canada’s [Missing and Murdered Indigenous Women and Girls calls for justice](#) (see *Indigenous Resilience Report*, Section 3.4). In addition, the establishment of Indigenous protected areas (IPAs) have direct links to the protection of Indigenous rights and lands threatened

by climate change (Indigenous Leadership Initiative, 2023). There are a number of government policies in place providing guidance on the inclusion of Indigenous Knowledge Systems in specific policy and decision-making processes, many of which were examined recently as part of a study by Canada’s parliamentary standing committee on science and research (Canada, 2024).

Internationally, discussions aimed at shaping the genesis of the current assessment cycle of the International Panel on Climate Change (IPCC) emphasized the need to do better to ethically and meaningfully include Indigenous Peoples and their knowledges as well as to improve the inclusion of other under-represented groups. The [Inuit Circumpolar Council](#), the first Indigenous Peoples Organization recognized as an IPCC observer, emphasized that:

Indigenous [P]eople[s] must be equitably and ethically engaged in all research and policy that impacts them, and for us, and other underrepresented communities, this implies being fully involved in process.... Indigenous [P]eoples should not only be viewed as a vulnerable group, but as an equal partner in this work, with an intimate knowledge of our lands, water and ice

(Remarks given by Lisa Qiluqqi Koperqualuk; President, Inuit Circumpolar Council at IPCC meeting in Istanbul, Türkiye, January 2024 Excerpt from [Union of Concerned Scientists, The Equation January 29, 2024 Blog](#))

2.4 Weaving Knowledge Systems

There are a variety of methods for fostering respectful exchange between Indigenous and Western knowledge systems that are variously described as “ethical space,” “weaving,” “braiding,” “bridging,” “two-eyed seeing,” “parallel paths”. Weaving methods are transformative and collaborative approaches to bringing distinct Indigenous Knowledge Systems and Western ways of knowing together to address an issue of mutual interest while maintaining the intrinsic strength and autonomy of each system. Each approach is designed to maintain the integrity of each knowledge system while supporting long-term commitments to work together toward equity, self-determination, reconciliation, and transformation” (Kassi et al., 2022).

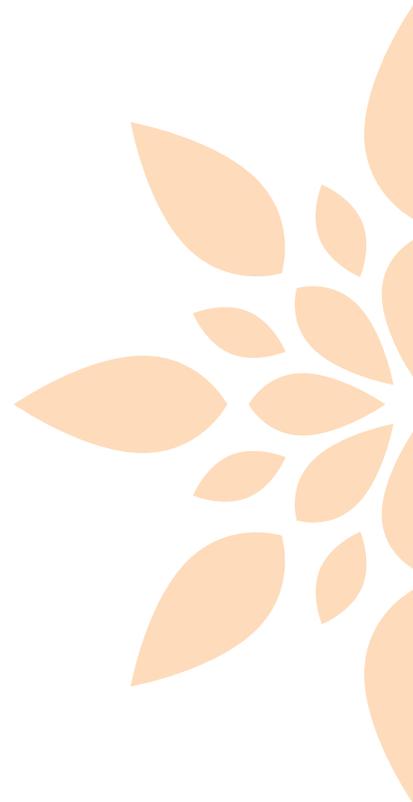
The [Reconciling Ways of Knowing](#) Stewardship Society online dialogue series features recorded panel discussions by many of the renowned Indigenous Elders, intellectuals, scholars, and leaders who developed these approaches including Elder Albert Marshall and Dr. Robin Wall Kimmerer [RWOK, n.d.]. The [Weaving Ways of Knowing for the Environment](#) knowledge sharing partnership, [Braiding Knowledges Canada](#) (re-branded Canadian Mountain Network), and the US-based [Center for Braiding Indigenous Knowledges and Science](#) also provide guidance and resources. These initiatives provide examples of best practices and case studies rooted in Indigenous-led and community-driven work and illustrate how Indigenous and Western ways of knowing can work together,

supported by allies and partner networks including dozens of universities across Canada and the US. Further resources include a number of systematic literature reviews that document the application of these methods in Canada and internationally (Tengö et al., 2017; Alexander et al., 2018; Henri et al., 2021; MacFarlane et al., 2024).

A braiding metaphor is one of many describing the potential of these approaches:

If you imagine a braid of hair, all three strands are separate entities, but a certain amount of tension is required, as the three come together to form a whole. For the sake of the metaphor, one strand represents Indigenous Knowledge, one represents Western science, and the third represents the respect and understanding that holds the braid together. If the third strand did not exist, the braid would fall apart.

([Snively and Williams, 2018](#)).



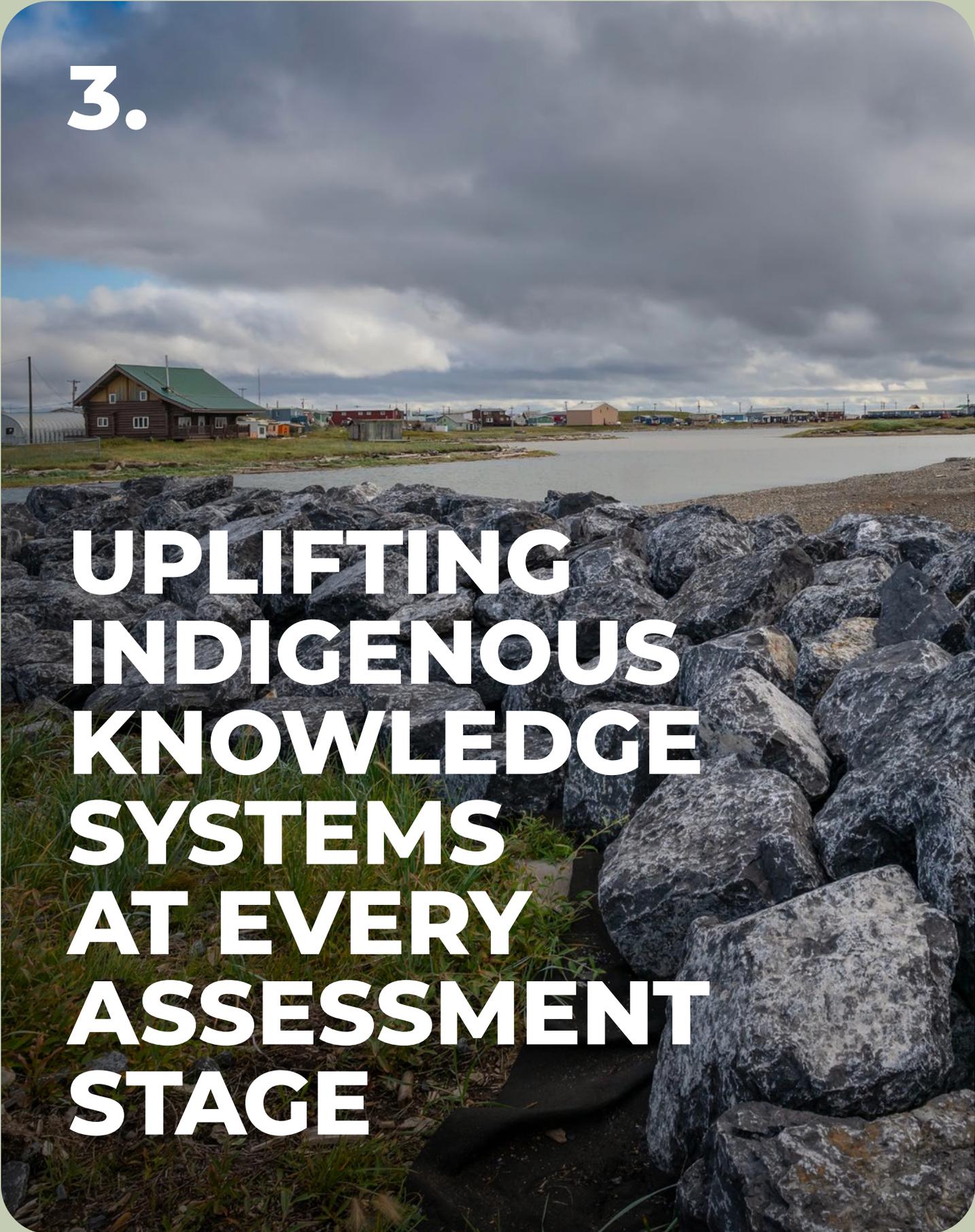
2. Weaving Multiple Ways of Knowing

The following list provides some examples of the foundational work of Indigenous Elders and scholars:

- **Etuaptmumk (Two-Eyed Seeing);** Mi'kmaw Nation Elder Albert Marshall ([Bartlett et al., 2012](#))
- **Ethical Space;** Cree Elder and Scholar Willie Ermine ([Ermine, 2007](#))
- **Qaggiq Model;** Inuk Elder and Philosopher Mariano Aupilarjuk and Janet Tamalik McGrath ([McGrath, 2019](#))
- **Weaving or Braiding Knowledges;** Potawatomi Nation scholar Robin Wall Kimmerer ([Kimmerer, 2013](#))
- **He Awa Whiria (Braided Rivers) Framework,** Maori Scholar Angus Hikairo Macfarlane ([Macfarlane et al., 2019](#))



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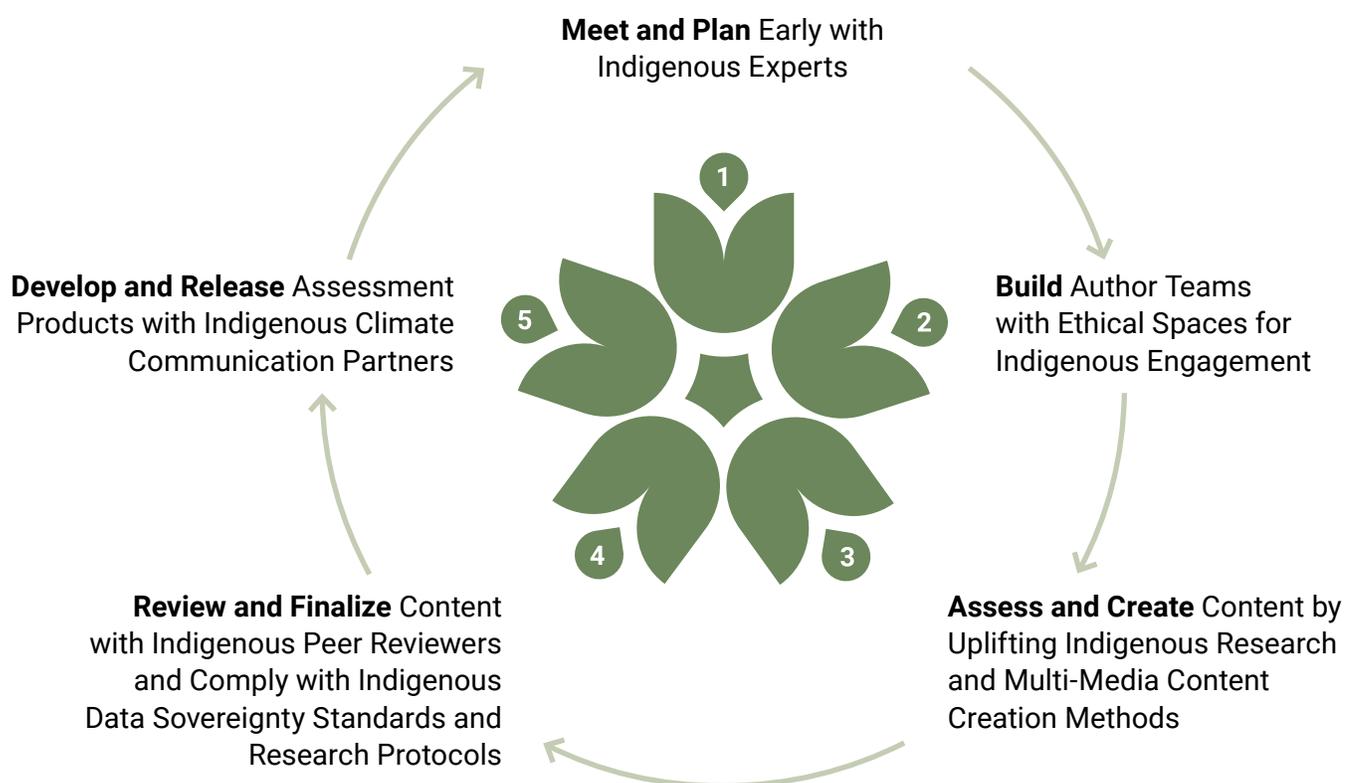


**UPLIFTING
INDIGENOUS
KNOWLEDGE
SYSTEMS
AT EVERY
ASSESSMENT
STAGE**

3. Uplifting Indigenous Knowledge Systems at Every Assessment Stage

Each stage of the assessment process has a role to play in uplifting Indigenous methodologies and the work of Indigenous contributors. This section highlights best practices and examples from other initiatives to consider at each stage and their main takeaways. The variety of roles that Coordinating Lead Authors and their author teams play at different stages of the assessment process are taken into account, from building and maintaining working relationships within author teams; scanning and assessing the knowledge base; considering multi-media assessment products, mediating review processes including Indigenous data sovereignty standards; and the amplification of assessment products. This section also provides insights for the editors, reviewers, graphic designers, and communication specialists to consider while in their roles supporting the assessment process.

The following categories describe the overall aims for uplifting Indigenous Knowledge Systems at each stage of the National Assessment Process:





3.1 Meet and Plan Early with Indigenous Experts

Contributors to the last National Assessment Process—Indigenous and non-Indigenous—emphasized the importance of meeting and planning early with Indigenous climate leaders to create meaningful engagement opportunities. Developing relationships early at the assessment’s scoping stage allows the time to foster meaningful weaving or braiding approaches. Early engagement also allows time to co-design information and communication products with the needs of Indigenous audiences in mind and to learn from the unique experiences and skills of Indigenous communication specialists.

Expanding the circle of expertise engaged at the earliest stages of the National Assessment Process, and specifically ensuring Indigenous experts are able to participate in scoping and theme identification exercises, can increase the relevance of the assessment for Indigenous Peoples and other under-represented groups [defined in the Government of Canada’s [Guide on Equity, Diversity and Inclusion Terminology](#) as “a group of people whose representation within a given subgroup of society is lower than its representation in the general population... who often face systemic barriers”]. It can also increase awareness and transparency of the assessment process itself and lead to multi-year working relationships between Indigenous and non-Indigenous climate experts within and between contributing assessment cycles.

EXAMPLE 1:

Learn from Indigenized Climate Processes

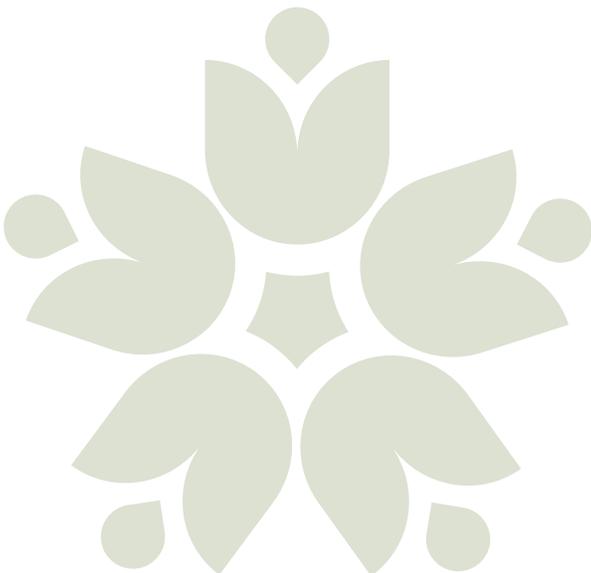
Indigenous climate change strategies provide critical road maps for understanding how Indigenous ways of knowing are used to document and monitor climate impacts and to take action on their climate priorities (see Lulham et al., 2023, [Video 6](#)). Becoming familiar with these documents early on means author teams are better equipped to understand the wealth of existing Indigenous-led climate change research and adaptations. Author teams will also have a better appreciation of the range of climate communication tools designed by and for the needs of Indigenous Peoples.

Indigenous-led climate strategies in Canada (see [Annex D](#) for an annotated list):

- 2019** [National Inuit Climate Change Strategy and Implementation Plan](#)
- 2021** [Inuvialuit Settlement Region Climate Change Strategy](#)
- 2022** [BC First Nations Climate Strategy and Action Plan](#)
- 2023** [Assembly of First Nations' National Climate Strategy](#)
- 2024** [The Métis Nation Climate Change Strategy](#)
- 2024** [Nunavik Climate Change Adaptation Strategy](#)
- 2024** [Silavut Asianguvalliajok, the Nunatsiavut Climate Change Workshop](#)

Takeaways:

- Become familiar with Indigenous-led climate strategies at the scoping stage.
- By understanding Indigenous-identified climate actions and priorities the assessment process has a greater chance of meaningfully including Indigenous expertise.



EXAMPLE 2:

Reach out to Indigenous Experts Early

Engaging Indigenous experts at the early stages of the assessment is the only way to create an inclusive and respectful space for potential Indigenous contributors who may not have previously engaged with the National Assessment Process. Over the past year in the current assessment process, First Nations, Inuit, and Métis have weighed in at virtual and in person scoping workshops and activities, at conferences, through an online survey, and in individual conversations with Indigenous authors involved in past assessment reports. All of this engagement meaningfully shapes report themes and approaches in the current assessment.

It is also advisable to create opportunities where possible for potential Indigenous contributors to network with past and current Indigenous contributors and to allow Indigenous contributors to suggest or shape potential themes and approaches.

Takeaways:

- Approach Indigenous climate experts early to allow them the opportunity to evaluate whether the process allows them to be full and equal participants in the assessment.
- Early engagement of Indigenous climate experts opens the possibility for missing themes and knowledge gaps to be identified.

EXAMPLE 3:

Learn from and Mentor Indigenous Youth

First Nations, Inuit and Métis youth across the country are catalyzing innovative, Indigenous-led climate change research (see [Carving Out Climate Testimony](#)); serve as guardians and stewards of Indigenous lands, waters and ice; and are fostering societal movements for generational transitions to a more sustainable world ([Seventh Generation Indigenous Youth Energy Council](#)). Indigenous youth are also seeking meaningful supports and mentorship opportunities (see [Indigenous Climate Action's Youth Needs Assessment](#)). The current assessment process includes Indigenous youth on the advisory committee. The last assessment also engaged Indigenous youth in a number of ways including the BC Fraser Basin Council's Indigenous Youth Climate Art Contest. Opportunities for the assessment to benefit from youth internships and mentorships that pair early career Indigenous researchers with coordinating lead authors are also possible (this was piloted in the BC Chapter of the Regional Perspectives Report in the last Assessment cycle) and through the University of Waterloo Climate Change Master's Program for non-Indigenous students.

Takeaways:

- First Nations, Inuit and Métis youth involvement in the assessment is key for building its relevance for future generations.
- First Nations, Inuit and Métis youth are at the vanguard of innovative climate research and actions.

EXAMPLE 4:

Indigenous Case Stories featured in the Last Assessment

The suite of reports produced during the last assessment process highlighted dozens of case stories featuring Indigenous-led climate initiatives (see [Annex B](#) for details on these case stories and see the [interactive map of Adaptation Actions](#) featuring the last assessment’s adaptation case stories). There are opportunities to build on these case stories by fostering relationships with Indigenous climate experts and institutions involved with these activities early on in the assessment process. Creating the space and time to communicate Indigenous-led climate work in partnership with Indigenous climate practitioners and climate communication specialists allows for these initiatives to be communicated directly by Indigenous experts. In addition, many examples of Indigenous-led and co-led climate projects can be explored on the [Map of Climate Actions](#).

Takeaway:

- **Build on existing work identified in the last assessment as best practices and models of Indigenous-led climate initiatives by Indigenous experts.**

EXAMPLE 5:

Climate Science 2050 Principles

Climate Science 2050 (ECCC, 2020) took “stock for the first time of the breadth of collaborative and transdisciplinary knowledge required to inform climate action” and recognizes Indigenous Knowledge as a distinct network of Indigenous Knowledge Systems (ECCC, 2024, p. 3).

Climate Science 2050 recognizes the following principles:

- Ensure **equity of diverse knowledge systems**, making space for Indigenous leadership and innovation, and recognizing that Indigenous knowledge is a distinct network of knowledge systems that cannot be integrated into Western science but can be bridged, braided, and woven to respectfully co-exist and co-create new knowledge.
- Further **Indigenous self-determination in research** to support an approach to climate change science that is holistic, place-based, and responsive, and that respects Indigenous sovereignty and ownership of data.

(ECCC, 2020, p.7)

Takeaway:

- **Learn from key government reports identified by the *For Our Future: Indigenous Resilience Report* as examples of initiatives that actively uplift Indigenous Knowledge Systems.**



EXAMPLE 6:

Reach out to Boundary Organizations Focused on Indigenous Climate Priorities

A number of boundary organizations—often non-profits—work regularly with Indigenous communities and organizations on climate change issues including the [Centre for Indigenous Environmental Resources](#), [Indigenous Climate Hub](#), [Indigenous Climate Action](#), [Climate Atlas of Canada \(Indigenous Knowledges\)](#), and [Indigenous Clean Energy](#). They can be sources of information on Indigenous-led climate initiatives, including the innovative use of multi-media methods as well as networking, training, and funding opportunities for Indigenous climate practitioners in Canada.

Takeaway:

- Learn from established partnerships between Indigenous Peoples and climate-focused boundary organizations.



3.2 Build Author Teams with Ethical Spaces for Indigenous Engagement

Building mechanisms to mitigate and address the unique burdens faced by Indigenous contributors is important. These burdens can include enduring cultural and professional isolation during the assessment process or shouldering the risks that their contributions may be marginalized, tokenized and pigeon-holed. Indigenous contributors may also be placed in a position where they are expected to educate their fellow non-Indigenous authors on Indigenous realities. As a result, Indigenous climate experts may be leery to invest time and resources into participating in a process when their time and resources are already spread thin and necessarily prioritized on Indigenous-led climate initiatives.

One of the main lessons learned from the last assessment process was the need to invest more time into creating ethical spaces that address the unique burdens faced by Indigenous contributors. Cree Professor Danika Littlechild describes Elder Willie Ermine’s framework for ethical space as:

[E]ssentially a different methodological approach to understanding how to co-create new relationships between Indigenous and non-Indigenous Peoples. One of the things that ethical space asks us to do is to reassess our own positionality relative to various issues, and it tries to give an elevation to Indigenous systems without being interfered with by the mainstream.

(Danika Littlechild, In Canada (2024), p. 17)

Indigenous contributors to the last assessment emphasized that the entire assessment should include the meaningful participation of Indigenous experts and outlined the challenges of doing this well. The current assessment process will include distinctions-based Indigenous representation on the assessment’s advisory committee, as well as representation by Indigenous youth. Indigenous and non-Indigenous assessment authors from the last assessment suggested that Indigenous advisory committee members play a role in guiding a process for recruiting and supporting more Indigenous coordinating lead authors.

Takeaway:

- **Work with Indigenous experts to ensure adequate representation and time to create space for respectful interactions between Indigenous and non-Indigenous contributors to the assessment.**



EXAMPLE 1:

Tips From an Indigenous Scholar - Before Reaching Out

1. Do research first.
2. Recognize we have a lot of requests.
3. Recognize we are not all the same.
4. Just because we are Indigenous doesn't mean we know all things Indigenous.
5. Think about your intentions.
6. Avoid box-ticking.
7. Ensure your ideas include meaningful engagement.
8. Prioritize reciprocity.
9. Consider compensation.
10. Know that our ways of knowing are as equally valuable as yours.

(From Popp, 2021)

Takeaway:

- Take into account the reality that Indigenous scholars currently represent a small minority of academic faculty and are often inundated with requests to lead or participate in exercises to weave knowledge systems.

EXAMPLE 2:

Cultural Safety Training

Collaborative work to address the micro-aggressions faced by Indigenous contributors that non-Indigenous contributors may not understand or recognize is an important consideration. Increasingly, Indigenous institutions, universities, colleges, and public service organizations offer cultural safety training that can be beneficial to authors seeking ways to create collaborative and safe working relationships within and between diverse author teams (see [Joseph and Joseph, 2019](#); [San'yas Anti-Racism Indigenous Cultural Safety Program](#); UBC Learning Circle, 2022 for examples).

Takeaway:

- Access the many cultural safety training options that can help create a safe, ethical space for engagement between Indigenous and non-Indigenous contributors.



EXAMPLE 3:

Positionality Statements

Positionality refers to the combination of social identities (such as gender, ethnicity, geographical location, professional affiliation, etc.) that shape how we understand and engage with the world. The identification and sharing of positionality when engaged in Indigenous methodologies can help create an inclusive and equitable engagement space. The *For Our Future: Indigenous Resilience Report* includes the individual positionality statements of each author (Reed et al., 2024a, p. 4-5).

Takeaway:

- Create opportunities for author teams to self-reflect and share their positionality.

EXAMPLE 4:

Braiding Knowledges Canada

[Braiding Knowledges Canada](#) (BKC) was re-branded in 2024 from the former Canadian Mountain Network (CMN). The non-profit is pursuing a renewed commitment to elevate Indigenous and local knowledge in public policy, and to improve holistic environmental, social, and cultural understanding by braiding Indigenous and Western knowledge systems. BKC provides support to Indigenous researchers, communities, and governments among other diverse partners.

Takeaway:

- Learn from the resources available from research institutions with proven track records of supporting solid Indigenous methods for weaving knowledge systems.

EXAMPLE 5:

Weaving in a Good Way: Self-Education Tips for Allyship

The [Weaving Ways of Knowing](#) online resource site was created as a result of a partnership between the Wildlife, Indigenous Science, Ecology (WISE) Lab at the University of Guelph and the Magnetawan First Nation. The site provides resources for Indigenous researchers and [tips, self-education and self-reflection resources](#) for individuals learning how to conduct research across Indigenous and Western knowledge systems in an ethical and meaningful way.

Takeaway:

- Reflect on what it means to be an ally of Indigenous research methods before engaging with Indigenous researchers.



EXAMPLE 6:

The Regional Perspectives Report Northern Chapter's Advisory Committee

A committee of diverse advisors from across Canada's North provided guidance on the development of the Northern chapter of the last assessment's *Regional Perspectives Report*. The advisors guided the identification of contributing authors, and the development of key messages and case stories through an iterative, consensus-based approach (see [Section 6.1](#), Regional Perspectives Report for more details).

Takeaways:

- Consider establishing advisory groups with diversified expertise to recruit author teams with varied knowledge bases and experiences.
- Seek author team members with working knowledge of diverse Indigenous Knowledge mobilization and co-production methods.

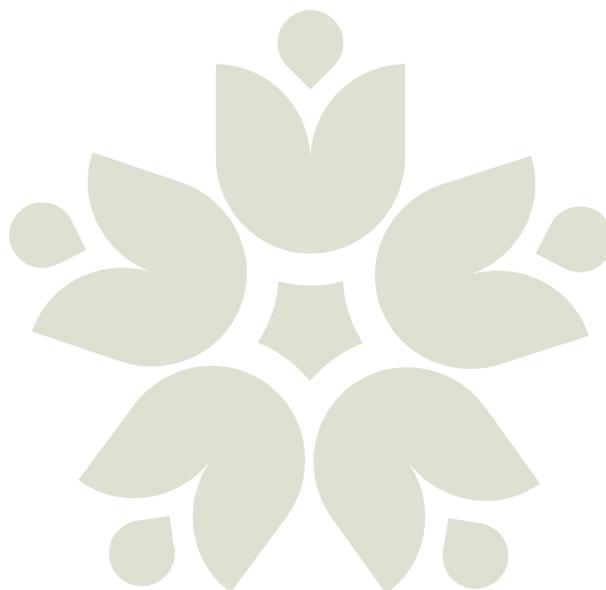
EXAMPLE 7:

Reciprocity Arrangements

The creation of unique compensation alternatives for potential Indigenous contributors who do not have wage-based incomes that dovetail with their work on the National Assessment Process is an important consideration. "Reciprocity arrangements" may be one solution to consider, where technical services or mentorships are offered in lieu of personal financial compensation.

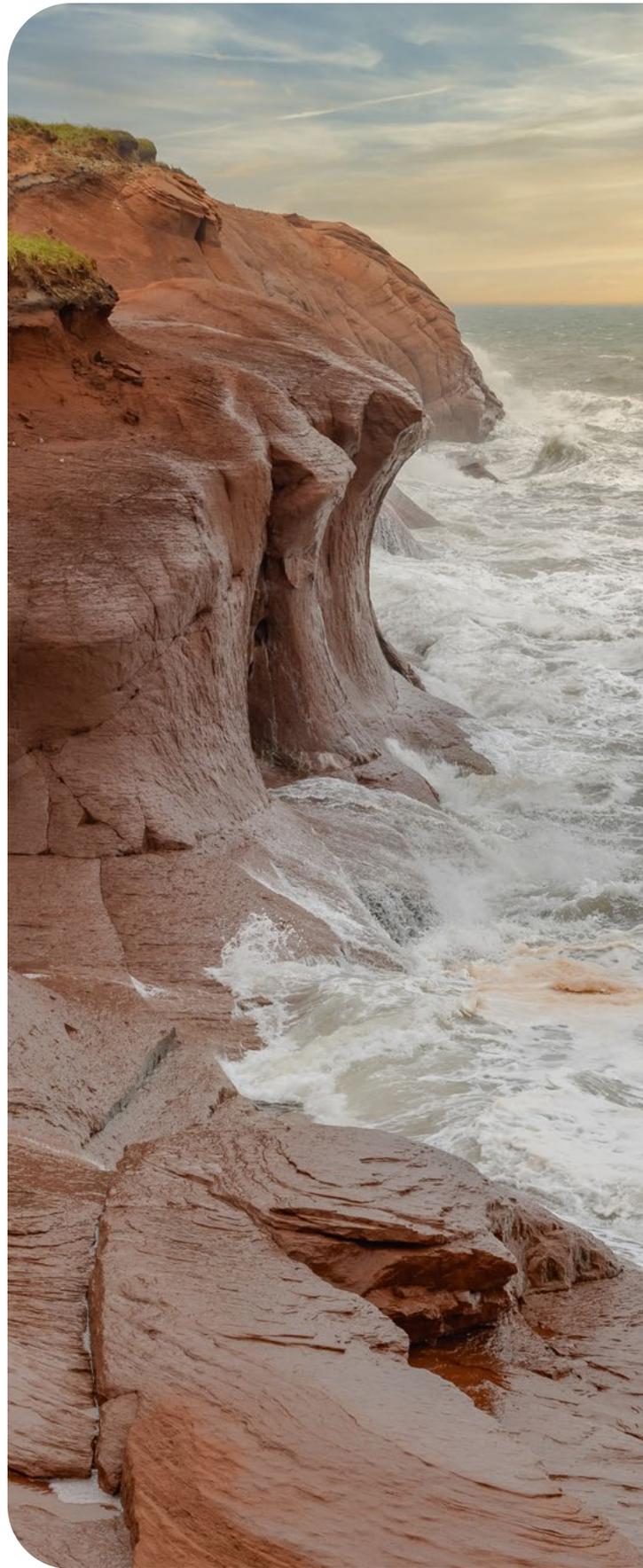
Takeaway:

- If appropriate, discuss in-kind compensation with potential Indigenous contributors who may not have wage-based income that allows them to volunteer their time to the assessment.



3.3 Assess and Create Content by Uplifting Indigenous Research Methods and Partnering with Indigenous Media Creators

Author teams from the last assessment were able to amplify perspectives and knowledge not conventionally highlighted in climate change assessments. They did this by establishing unique author recruitment processes and using existing Indigenous-produced or focused video material documenting climate change impacts and perspectives not documented in written form. Researchers are increasingly “unlocking” the potential of audio-visual media to support research by, with, and for Indigenous Peoples that better captures oral traditions and knowledge sharing ([Borish et al., 2021](#)).



EXAMPLE 1:

Knowledge Co-production: The Canadian Mountain Assessment and Co- Management Commons Podcast

The [Canadian Mountain Assessment \(CMA\)](#) (McDowell et al., 2023) is the first assessment of mountain systems in Canada, and is based on First Nations, Métis, and Inuit Knowledges as well as an extensive assessment of academic literature. Indigenous advisors and authors helped shape the assessment's governance, conceptual and ethical foundations, structure, knowledge sharing protocols, and content, among other elements. In addition, chapters were co-led by Indigenous and non-Indigenous authors. This inclusive knowledge co-creation approach emphasized bringing multiple forms of evidence together while also respecting and maintaining the integrity of different knowledge systems. The CMA is a text-based document but also includes a variety of visual material and access to video recordings of oral Indigenous Knowledges (see CMA, [Introduction](#) for details on the assessment's co-production methods).

The [Co-management Commons Podcast](#) is also a great source of insights on the knowledge mobilization and co-production efforts of individuals working in the field of co-management.

Takeaway:

- Learn from established communities of practice for knowledge co-production.

EXAMPLE 2:

Documenting Orally-held Knowledge as Personal Communications

In the last assessment, the advisory committee for the Northern Canada Chapter of the *Regional Perspectives Report* supported a process to document Barry Andersen's knowledge as a personal communication recorded and transcribed by phone ([Case Story 6.3](#), *Regional Perspectives Report*).

Takeaway:

- Personal communications can be used as an option for capturing knowledge that has not been documented or shared in written form. They can also uplift contributors who might not see themselves as authors, or prefer to share their knowledge through spoken communication or oral traditions rather than through the written word.

EXAMPLE 3:

Indigenous Storytelling as Method

Indigenous Scholars such as Q'um Q'um Xiiem (Archibald, 2008; n.d.) and Robin Wall Kimmerer (2013) illustrate the core principles of Indigenous storytelling. Indigenous stories often carry knowledge and values through generations. Indigenous scholars use storytelling as a method to interpret oral traditions, Elder knowledge, and intergenerational stories to contemporary issues including climate change:

- [Storytelling in a digital age: Digital storytelling as an emerging narrative method for preserving and promoting indigenous oral wisdom](#)
- [Power in Our Knowledge: How Hetxw'ms Gyetxw \(Brett D. Huson\) weaves together Gitxsan ways of knowing into his series of children's books](#)
- [Guardians of the glacial past: How 'maas ol, the spirit bear, connects us to the last glacial maximum of the Pacific Northwest](#)
- [Ancient Green: Moss, Climate and Deep Time](#)
- [Elder Joanasie Speaks to Youth about Climate Change](#)
- [The power of Acimowin \(Storytelling\) for climate change policy](#)

Takeaway:

- Indigenous storytelling by Indigenous Peoples is a powerful method for mobilizing Indigenous Knowledges and ways of being and knowing including climate change and the values and world views shaping Indigenous climate adaptations.



EXAMPLE 4:

Indigenized Media Approaches

Author teams can make the most of the interactive, digital format of the assessment to work with Indigenous climate communicators who have used multi-media, documentary film and other media in innovative ways for decades including increasingly as cutting-edge climate research methodologies (see [MacDonald et al.,2015](#); [Borish, D. et al.,2021](#)).

The last assessment included the perspectives and knowledge of Indigenous Elders, knowledge-keepers and scholars communicated in their own words by including existing Indigenous-produced videos in a number of reports (see [Video 4.2](#), [Video 5.1](#), [Regional Perspectives Report](#); [Video 9.2](#), [National Issues Report](#)).

There are many sources of Indigenous multi-media content on climate change issues. The [Inuvialuit Climate Action Story Map](#), [Attutauniujuk Nunami/Lament for the Land](#), and [IsumaTV's Inuit Knowledge and Climate Change](#) (featuring the documentary film [Qapirangajuq: Inuit Knowledge and Climate Change](#)) are a few of dozens of examples, many of which are featured on the platforms listed in [section 3.1, Example 6](#).



EXAMPLE 5:

Climate Visions of Indigenous Youth

Reconnection Vision

An interactive website that presents a guiding philosophy and toolkit rather than a typical policy document. It was created by First Nations youth from the Yukon and northern BC and was inspired by the 2020 Yukon First Nations climate change emergency declaration which called for an action plan to be created by youth.

The last assessment included the organization of an Indigenous youth art contest to create visual stories about youth's perspectives on British Columbia's changing climate. Organized by the Fraser Basin Council with the support of the Secretariat, the winning artwork was featured in the BC Chapter of the *Regional Perspectives Report* (see [Box 5.1](#) and [Figure 5.3](#)). An art contest is planned for the current assessment cycle, for school grades 7-12 across the country.



3.4 Review and Finalize Content with Indigenous Peer Reviewers & Comply with Indigenous Data Sovereignty Standards and Research Protocols

Article 31 (1) of the United Nations Declaration on the Rights of Indigenous Peoples reads:

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

It is key that the assessment process respects Indigenous data sovereignty standards and ensures Indigenous communities remain owners of Indigenous Knowledge shared through the assessment. For example, sessions recorded through the Canadian Mountain Assessment's (CMA) Learning Circle are retained in a cloud-based repository accessible to all participants. Any of the recordings of these sessions included in the Canadian Mountain Assessment report were subject to rigorous review and any sensitive content that posed a risk for participants or their communities was removed. Any content hosted on the University of Calgary Press web platform deemed inappropriate to share in the future can be removed quickly in line with the principle of ongoing consent.



EXAMPLE 1:

Indigenous Data Sovereignty Standards

First Nations Ownership, Consent, Access and Possession (OCAP®) Principles

First Nations in Canada created the OCAP principles in 1998 to set standards around data ownership, control, access, and possession that are now widely adopted. They were developed in part as a response to the statutory gap in Canada around collectively-held community rights and interests in Indigenous information by the National Steering Committee in charge of administering the (then) First Nations Regional Longitudinal Health Survey (RHS). OCAP® is a registered trademark of the independent, non-profit, technical organization, First Nations Information and Governance Centre and operates with a special mandate from the Assembly of First Nations Special Chiefs Assembly.

National Inuit Strategy on Research (NISR)

The national Inuit representational organization, Inuit Tapiriit Kanatami, released the NISR in 2018. The strategy promotes a shared understanding of Inuit self-determination in research and identifies priorities for carrying out research in Inuit Nunangat, the Inuit homelands in Canada, that are effective and meaningful to Inuit. Two guides with practical advice on establishing research relationships with Inuit precede the NISR: [Negotiating Research Relationships with Inuit Communities, a Guide for Researchers](#), and [Negotiating Research Relationships: A Guide for Communities](#).

Principles of Ethical Métis Research

Released by the Métis Centre at the National Aboriginal Health Organization (NAHO) in 2010, the principles explore how to engage Métis communities in ethical research, from relationship building to acknowledging, protecting, and working within a Métis context. Note: NAHO ceased operations in 2012.

A few sources of the many other examples of Indigenous research and data sovereignty strategies and protocols in place across Canada include:

- [Toolbox of research protocols in an aboriginal context](#)
- [First Nations in Quebec and Labrador's Research Protocol](#)
- [Mi'kmaw Ethics Watch](#)
- [Protocols and Principles for Conducting Research in a Nuu-Chah-Nulth Context](#)
- [Ethics Hub](#)

Takeaway:

- All people engaging in the assessment should familiarize themselves with the variety of Indigenous information sharing and data protocols, principles, and standards.



EXAMPLE 2:

Understand Benchmarks of Sound Indigenous Research

The Six Rs of Indigenous Research (Tsoie et al., 2022) and the 4 Rs of Indigenous Storywork (Archibald, n.d.) are conceptual frameworks describing the pillars of Indigenous research methods including respect, relationship, relevance, reciprocity, responsibility, and representation. The US national climate assessment (US NCA) provides authors with a survey to assess the quality of the information included in their reports. The last US NCA survey added Indigenous Knowledge as one of four information types. Some of the markers of sound Indigenous Knowledge sources as described by the US NCA are characterized below:

- *The knowledge is part of a relationship or kinship of people across generations ...*
- *The knowledge is considered through an Indigenous lens ... without converting or forcing the knowledge into non-Indigenous frameworks.*
- *The author made clear how the knowledge will be protected to prevent against unauthorized use ...*
- *Practices for ensuring quality control and validation are appropriate to the nature of the source knowledge, as determined by the knowledge holders ...*

EXAMPLE 3:

Elements of Indigenous Style

An authoritative Indigenous editorial style guide written by Opaskwayak Cree Nation scholar Gregory Younging. Among many leading roles and “firsts”, Younging was a member of the founding faculty of the organization that became the [Indigenous Editors Association \(IEA\)](#). IEA matches Indigenous editors with editorial jobs among other services.

Takeaway:

- **Prioritize the use of Indigenous-produced style guides and Indigenous editorial services.**

EXAMPLE 4:

Indigenous Peer-Review

The *For Our Future: Indigenous Resilience Report* strengthened the rigour of its approach by ensuring it was peer reviewed by First Nation, Inuit, and Métis scholars. There are increasing calls to evolve conventional peer review and editorial processes to include Indigenous reviewers, their perspectives, and knowledge ([Loseto et al., 2020](#)).

Takeaway:

- **Develop and support Indigenous peer review processes.**



EXAMPLE 5:

Decolonizing Citations

Indigenous scholars have worked for decades to formalize better ways of acknowledging Indigenous voices and knowledges in academic texts ([McKie, 2020](#)). There are an increasing number of Indigenous-led processes and templates available to cite Indigenous Elders and Knowledge Keepers appropriately. Examples include the work carried out by NorQuest College’s Indigenous Student Centre with James Cree Nation scholar Lorisia MacLeod to create citation templates that are now in use in more than two dozen academic institutions in Canada and the US ([MacLeod, 2021](#)).

Takeaway:

- **Adopt Indigenous-developed citation practices for acknowledging Indigenous Elders and Knowledge Keepers.**



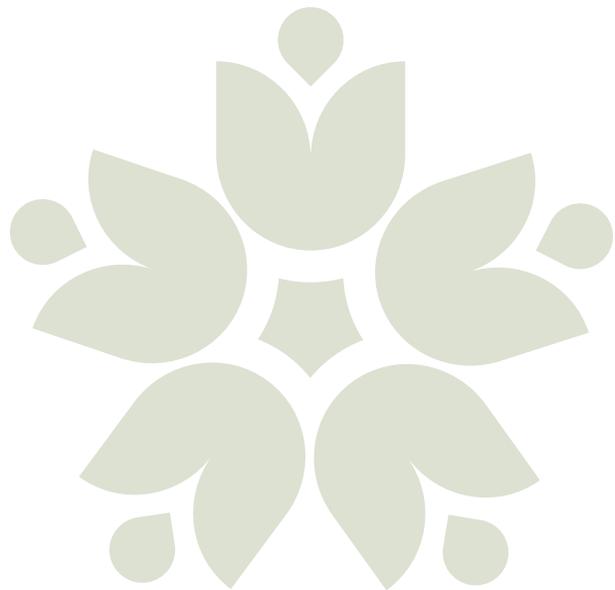
3.5 Release Assessments with Indigenous Climate Communication Partners

Partnerships with Indigenous climate communication specialists, storytellers, and artists can allow the assessment to speak more effectively to Indigenous audiences. Prominent climate scientist Katharine Hayhoe emphasizes that most people form an interest in climate change because people and issues they already care about at a deeply personal level are affected. They then centre their inspiration for climate action through concerns seen through a lens of hope and love (Hayhoe, 2022). The *For Our Future: Indigenous Resilience Report*'s key principles motivated its contributors to remember to instill messages of hope and love for making wise choices that support future generations and honour the strengths and teachings of past generations.

Climate communicators emphasize the increasing moral obligation to equip the public not only with information about the often complex and frightening realities of climate impacts, but to connect with individuals at a personal level about their own agency to affect change.

Climate communicators increasingly emphasize the role of stories to connect individuals to their personal agency to address the causes of climate change and inspire a sense of hope rather than a sense of despair.

Indigenous climate communicators speak of the “unbearable whiteness of climate anxiety,” pointing out that Indigenous Peoples have already faced multiple, grinding and multi-generational “doomsday” scenarios, injustices and inequities and push home the strength, creativity (love) it takes to transmit hope and spur action rather than sinking into a state of anxiety and despair.



EXAMPLE 1:

The For Our Future: Indigenous Resilience Report Design

The *For Our Future: Indigenous Resilience Report* was designed by a team of Indigenous artists and designers who grounded the overall design in the Land. The team ensured the design did not focus on specific cultural references or stereotyped icons that might exclude any nation, group, or person (see Reed et al. 2024a, p. 5).

Takeaway:

- Work with Indigenous artists and designers to create inspiring assessment products and avoid appropriated or stereotyped imagery.

EXAMPLE 2:

Indigenous-informed Knowledge Translation and Mobilization

There are many Indigenous-led organizations or boundary organizations that play key roles amplifying Indigenous climate initiatives and mobilizing Indigenous climate knowledge.

Knowledge translation and mobilization via video-based storytelling, visualizing complex climate data in more approachable forms, and plain language written communication are some of the many skills of these organizations. Many also provide portals and networking opportunities to Indigenous

climate practitioners. A limited list includes: the [Centre for Indigenous Environmental Resources](#), [Indigenous Climate Hub](#), [Indigenous Climate Action](#), [Prairie Climate Centre](#), the [Pacific Institute for Climate Solutions](#), the [Climate Risk Institute](#), and the [Canadian Climate Institute](#).

Takeaway:

- Learn from organizations with established Indigenous Knowledge mobilization services.

EXAMPLE 3:

Foster Indigenous Youth Climate Leadership

The Métis National Council launched the first Métis National Climate Strategy at the inaugural [Métis Youth Climate Change Conference](#).

At the launch, youth facilitated and participated in climate discussions and mentored each other on future climate leadership roles. The Strategy's cover art is the outcome of a winning entry of the Métis National Council's [Métis youth art contest](#).

Takeaway:

- Continue to partner with Indigenous youth to amplify the assessment and showcase their climate leadership.



4.

CONCLUSION

The National Assessment Process is committed to ensuring it becomes more reflective and inclusive of the diverse experiences and expertise of First Nations, Inuit and Métis. Indigenous Knowledge Systems include ways of knowing that can lead to better-informed climate actions, benefitting both under-represented First Nations, Inuit and Métis and Canadian society as a whole. The first Indigenous-led report – *For Our Future: Indigenous Resilience Report* – reminds us that it is by understanding not only climate impacts or the “symptoms of climate change” but by appreciating how we understand and respond to its causes, that we can act to shape our collective future in the face of escalating and increasingly dangerous climate change. We cannot tackle the climate crisis without the wisdom of Indigenous Knowledge Systems. In order for Canada's National Assessment Process to be relevant to all Canadians, a sustained effort is being made to make space for multiple ways of knowing and broaden conventional understandings of what makes the assessment relevant and rigorous to the diverse society it informs.

5.

ANNOTATED LIST OF ADDITIONAL RESOURCES

Albeck-Ripka, L. (2017, November 25). Why Lost Ice Means Lost Hope for an Inuit Village. *The New York Times*. <<https://www.nytimes.com/interactive/2017/11/25/climate/arctic-climate-change.html>>

A magazine article outlining the impacts of climate change on the mental health of the Inuit community of Rigolet in the Inuit region of Nunatsiavut, northern Labrador.

Alexander, S.M. et al. (2019). Bridging Indigenous and science-based knowledge in coastal and marine research, monitoring, and management in Canada. *Environ Evid* 8 (36), Retrieved August 2024, from <<https://doi.org/10.1186/s13750-019-0181-3>>

A systematic search and examination of commercially published and grey literature focused on coastal and marine research, monitoring, and management in Canada.

Archibald, J. | Xiiem, Q. Q. (2018). Indigenous Storytelling. In P. Tortell, M. Turin, and M. Young (eds.), *Memory* (pp. 233–242). Peter Wall Institute for Advanced Studies. Retrieved August 2024, from <<https://doi.org/10.2307/j.ctvbtzpfm.30>>

Stó:lō̄/ Soowahlie First Nation Scholar | Storyteller Q'um Q'um Xiiem explains how Indigenous stories are forms of learning and teaching with unique contributions to memory-making, ways of living, and portrayals of Indigenous resilience and resistance to colonization.

Archibald, J. | Xiiem, Q.Q. (n.d.). *Indigenous Storywork*. Website, Retrieved August 2024, from <<https://indigenoustorywork.com/>>

Q'um Q'um Xiiem also known as Dr. Jo-ann Archibald, Professor Emeritus, UBC Faculty of Education, created this website to help educators learn about Indigenous cultures and ways of knowing, predominantly through Indigenous traditional and life-experience stories.

5. Annotated List of Additional Resources

AFN [Assembly of First Nations] (2023, October). *Assembly of First Nations National Climate Strategy*. Retrieved July 2024, from <<https://afn.ca/environment/national-climate-strategy/>>

In July 2019, First Nations-in-Assembly passed Resolution 05/2019, *Declaring a First Nations Climate Emergency*. The resolution mandated the AFN to organize National Climate Gatherings and develop the First Nations National Climate Strategy which was endorsed in July 2023.

Bartlett, C., Marshall, M., & Marshall, A. (2012). Two-eyed seeing and other lessons learned within a co-learning journey of bringing together indigenous and mainstream knowledges and ways of knowing. *Journal of environmental studies and sciences*, 2, 331-340. Retrieved August 2024, from <<https://link.springer.com/article/10.1007/s13412-012-0086-8> b>

Article based on the “Integrative Science” undergraduate program approach created at the University of Cape Breton for weaving indigenous and mainstream knowledges within science educational curricula and other science arenas.

Canada, Parliament, House of Commons, The Standing Committee on Science and Research, (2024). *Incorporating Indigenous Knowledge and Science in Canadian Research and Policy Development: The 11th Report of the Standing Committee on Science and Research*, 44th Parl, 1st Sess, (19 June 2024) (Chair: Valerie Bradford), Retrieved August 2024, <<https://www.ourcommons.ca/documentviewer/en/44-1/SRSR/news-release/13200781>>

This report includes testimonies from almost four dozen witnesses including representatives from Indigenous governments, organizations, scholars, and Elders. A Government response to the report’s recommendations is expected in fall 2024.

Co-management Commons (Director). (2024, April 15). *Episode 22: Learning about Two-Eyed Seeing from Elder and Dr. Albert Marshall* [Video recording]. Retrieved August 2024, from <<https://www.youtube.com/watch?v=iUot0ZAyxlI>>

In this podcast Elder Marshall discusses Two-Eyed Seeing in-depth. He focuses on describing how the approach can enrich perspectives by looking at issues through multiple knowledge systems.

Environment and Climate Change Canada (n.d.) *Climate Science 2050 reports*. <<https://www.canada.ca/en/services/environment/weather/climatechange/climate-science-2050.html>>

The Climate Science 2050 (CS2050) reports include Canada’s first national synthesis of the range of climate change science and knowledge available to inform Canada’s climate targets: *Climate Science 2050: Advancing Science and Knowledge on Climate Change* (2020). *Climate Science 2050: National Priorities for Climate Change Science and Knowledge Report* (2024) is a national priorities report driven by Canada’s *2030 Emissions Reduction Plan* (2022) and the *National Adaptation Strategy* (2023).

It identifies and prioritizes the most pressing climate change science activities needed over the next five to ten years to inform Canada’s climate actions.



Cunsolo Willox, A., Harper, S. L., & Edge, V. L. (2013). *Storytelling in a digital age: Digital storytelling as an emerging narrative method for preserving and promoting indigenous oral wisdom. Qualitative Research, 13*, 127-147. Retrieved August 2024, from <<https://doi.org/10.1177/1468794112446105>>

This article outlines the work of a transdisciplinary team of Indigenous and non-Indigenous individuals to develop a digital narrative method to engage a remote community in northern Labrador in a research project looking at the links between climate change and physical, mental, emotional, and spiritual health and well-being.

Duhamel, K. (2018). "The Two Row Wampum: An Indigenous-European agreement of peace, friendship and respect." Canadian Museum for Human Rights. Published November 14, 2018, Retrieved August 2024, from <<https://humanrights.ca/story/peace-friendship-and-respect>>

An explanation of the meaning and history of the Teiohate Kaswenta or Two Row Wampum agreement between Haudenosaunee and Dutch representatives in 1613, focused on co-existence between two nations, later expanded in 1764 and recognized as one of the sources of Ben Franklin's inspirations for the content of the US Constitution.

Ermine, W. (2007). The Ethical Space of Engagement. *Indigenous Law Journal, 6*(1), Retrieved August 2024, from <<https://ilj.law.utoronto.ca/sites/ilj.law.utoronto.ca/files/media/ilj-6.1-ermine.pdf>>

This article features Cree scholar Willie Ermine's early discussion of ethical space as a framework for examining the engagement of two societies with disparate world views coming together to create a space for dialogue. This piece is focused on the intersection of Indigenous law and Canadian legal systems.

The First Nations Information Governance Centre (2014). *Ownership, Control, Access and Possession (OCAP®): The Path to First Nations Information Governance*. (Ottawa: The First Nations Information Governance Centre, May 2014). Retrieved July 2024, <<https://fnigc.ca/ocap-training/>>; OCAP® is a registered trademark of the First Nations Information Governance Centre (FNIGC).

The OCAP® principles were established in 1998 during a meeting of the National Steering Committee (NSC) of the First Nations and Inuit Regional Longitudinal Health Survey. OCAP® was created in part because there is no concept in Western society that recognizes community rights and interests in collectively-held information. It is now used ubiquitously to show that the "rights of First Nations communities to own, control, access, and possess information about their peoples is fundamentally tied to self-determination and to the preservation and development of their culture" (FNIGC).

Fox, P. & Hatcher, A. (2022). *Reconciliation and the Intersections of Indigenous Peoples and Climate Change—Literature Review and Recommendations*. Harmony Walkers Inc. Environmental Consultants and Alexandra Hatcher Consulting, Retrieved August 2024, from <<https://www.calgary.ca/environment/policies/climate-change-program.html>>

A report using Ethical Space principles, and other Indigenous-led concepts and approaches, to provide key considerations for grounding climate strategies and actions in reconciliation. This report informed the City of Calgary's climate strategy and is listed as a resource document on the city's Climate Change Program web-page.

5. Annotated List of Additional Resources

Gaudry, A., & Lorenz, D. (2018). Indigenization as inclusion, reconciliation, and decolonization: Navigating the different visions for indigenizing the Canadian Academy. *AlterNative: An International Journal of Indigenous Peoples*, 14(3), 218–227. Retrieved August 2024, from <<https://doi.org/10.1177/1177180118785382>>

A critical examination of how Canadian post-secondary institutions, prompted by the Truth and Reconciliation Commission's calls to action, are attempting to meet the challenge of ethically engaging Indigenous communities and Indigenous Knowledge Systems.

Greenfield, N.M. (2022). A decolonised climate atlas to inspire action and change. *University World News - The Global Window on Higher Education*, May 7, 2022, Retrieved July, 2024, from <<https://www.universityworldnews.com/post.php?story=20220506094218575>>

An examination of the impetus and methods used to create an Indigenous Knowledges section of Canada's Climate Atlas.

Hancock, Robert L. A., Ry Moran, Carey Newman, Andrea Walsh, and Shelagh Rogers. 2022. "Editorial Remarks: Conversations with Indigenous Knowledges". *KULA: Knowledge Creation, Dissemination, and Preservation Studies* 5 (1):1-3, <https://doi.org/10.18357/kula.204>.

An introduction to "Indigenous Knowledges," for a special issue of *KULA: Knowledge Creation, Dissemination, and Preservation Studies*.

Hayward, A. (2022) Power in Our Knowledge: How Hetxw'ms Gyetxw (Brett D. Huson) weaves together Gitxsan ways of knowing into his series of children's books, *Canadian Geographic*, November 28, 2022, Retrieved August, 2024, from <<https://canadiangeographic.ca/articles/power-in-our-knowledge/>>.

A conversation between Canadian Geographic and Gitxsan writer, academic, and *Indigenous Resilience Report* contributor, Hetxw'ms Gyetxw (Brett D. Huson) about ravens, educating young people about ecosystem interconnectivity and showcasing Indigenous ways of knowing to the world in a good way.

Henri, D. A., Provencher, J. F. et al. (2021). Weaving Indigenous knowledge systems and Western sciences in terrestrial research, monitoring and management in Canada: A protocol for a systematic map. *Ecological Solutions and Evidence*, 2(2), e12057. <<https://doi.org/10.1002/2688-8319.12057>>

Huson, Brett (2023) Guardians of the glacial past: How 'maas ol, the spirit bear, connects us to the last glacial maximum of the Pacific Northwest (December 29, 2023), *Canadian Geographic*, Retrieved July 2024, <<https://canadiangeographic.ca/articles/guardians-of-the-glacial-past/>>.

An article by Gitxsan writer academic, and *Indigenous Resilience Report* contributor, Hetxw'ms Gyetxw about the significance of oral histories in the context of Gitxsan knowledge and relationships with 'maas ol in the Pacific Northwest, known to settlers as the kermode or spirit bear.

5. Annotated List of Additional Resources

Ignace, Lawrence et al. (2023). Researchers' responsibility to uphold Indigenous rights. *Science*, 381(6654), 129–131. <<https://doi.org/10.1126/science.adh4470>>

An analysis of the United Nations Declaration on the Rights of Indigenous Peoples identifying where and how researchers have a responsibility to uphold these rights.

Indigenous Climate Hub Resource Library. <https://indigenousclimatehub-library.ca/>

An online searchable database providing access to a variety of climate change materials.

Indigenous Climate Action Programs. <https://www.indigenousclimateaction.com/programs>

A web-page hosted by the Indigenous-led organization, Indigenous Climate Action (ICA) with links to resources including training and policy reports developed by ICA.

Indigenous Leadership Initiative (2023) Backgrounder: *Where There Are Guardians, There Are Benefits*. (October 30, 2023). Indigenous Leadership Initiative. Retrieved August 2024, from <<https://www.ilinationhood.ca/publications/wherethereareguardianstherearebenefits>>

ITK [Inuit Tapiriit Kanatami] (2018, March 22). National Inuit Strategy on Research. Inuit Tapiriit Kanatami. Retrieved July 2024, from <<https://www.itk.ca/national-strategy-on-research-launched/>>

ITK [Inuit Tapiriit Kanatami] (2019, June 7). National Inuit Climate Change Strategy. Retrieved July 2024, from <https://www.itk.ca/national-inuit-climate-change-strategy/>

Joseph, B. and C.W. Joseph (2019) *Indigenous Relations – Insights, Tips & Suggestions to Make Reconciliation a Reality*, Indigenous Relations Press.

Kimmerer, R.W. (2013) *Braiding Sweetgrass: Indigenous Wisdom, Scientific Knowledge and the Teachings of Plants*.

Potawatomi professor Robin Wall Kimmerer explores the role of Indigenous Knowledge as an alternative or complementary approach to Western mainstream scientific methodologies.

Kimmerer, R.W. and K.A. Artelle (2024) 'Time to Support Indigenous Science'. *Science* 383 (6680): 243–243. <<https://doi.org/10.1126/science.ado0684>>

An editorial in the journal *Science* calling for the support of Indigenous-led research by addressing the institutional barriers that limit the full participation and visibility of Indigenous worldviews.

LaMouche, S. (2023). *The power of Acimowin (Storytelling) for climate change policy*. Canadian Climate Institute. Retrieved August 2024, from <<https://climateinstitute.ca/publications/power-acimowin-storytelling-climate-change-policy/>>

Lulham, N. et al. (2023). *Canada in a Changing Climate: Synthesis Report*; Government of Canada, Ottawa, Ontario, Retrieved August 2024, <<https://natural-resources.canada.ca/climate-change/canada-in-a-changing-climate/19918#synthesis>>.

5. Annotated List of Additional Resources

MacDonald, J. P., Ford, J., Willox, A. C., Mitchell, C., Productions, K., Lab, M. W. S. and D. M., & Government, R. I. C. (2015). Youth-Led Participatory Video as a Strategy to Enhance Inuit Youth Adaptive Capacities for Dealing with Climate Change. *Arctic*, 68(4), Article 4, Retrieved August 2024, from <<https://doi.org/10.14430/arctic4527>>.

This paper examines youth-led participatory video as a strategy to foster the resilience of youth and their capacity to adapt to various stresses, including the impacts of climate change using a case study from the Inuit community of Rigolet, Nunatsiavut.

MacLeod, L. (2021). More Than Personal Communication: Templates For Citing Indigenous Elders and Knowledge Keepers. *KULA: Knowledge Creation, Dissemination, and Preservation Studies*, 5(1), Article 1. <<https://doi.org/10.18357/kula.135>>

This article describes the creation of templates for citing Indigenous Elders and Knowledge Keepers created in partnership by the author with the staff of NorQuest College's Indigenous Student Centre in Edmonton and adopted/linked to by 25 institutions across Canada and the US.

McDowell, G., M. Stevens, S. Marshall, et al. (2023) *Canadian Mountain Assessment: Walking Together to Enhance Understanding of Mountains in Canada*. University of Calgary Press. Retrieved August 2024, <<https://press.ucalgary.ca/books/9781773855097>>

The *Canadian Mountain Assessment* is the first knowledge assessment of mountain systems in Canada based on First Nations, Métis, and Inuit Knowledges and an extensive assessment of academic literature. The assessment took an inclusive knowledge co-creation approach bringing multiple forms of evidence together while respecting and maintaining the integrity of different knowledge systems. It is text-based but also includes a variety of visual material and access to video recordings of oral Indigenous Knowledges.

McGregor, D. (2021). Indigenous Knowledge Systems in Environmental Governance in Canada. *KULA: Knowledge Creation, Dissemination, and Preservation Studies*, 5(1), Article 1. <<https://doi.org/10.18357/kula.148>>

A comprehensive discussion by Anishnaabe Scholar Deborah McGregor of Indigenous Knowledge Systems in Canada and the key issues of concern where Indigenous Knowledges are applied in contexts where they are not generated nor held.

McKie, B. (2020, October 22). Politics of Citation and Decolonizing Citation: Citing Indigenous Elders and Knowledge Keepers in APA, MLA and Chicago. Retrieved August 2024, from <<http://dx.doi.org/10.14288/1.0396037>>

MNC [Métis National Council] (2024, April). Métis National Climate Change Strategy: Weaving Resilience and Building Métis Climate Leadership, Parts 1-3, Retrieved July 2024, from <<https://www.metisnation.ca/what-we-do/environment/climate-change>>



5. Annotated List of Additional Resources

Nunatsiavut Government (March 2024). *Silavut Asianguvalliajok, Nunatsiavut Climate Change Workshop: Concerns and Priorities, March 2024*, prepared by the Bridge Building Group. Retrieved October 2024, from <<https://nunatsiavut.com/research/climate-change>>

A report based on a five-day workshop that convened communities, organizations, institutions, and governmental bodies in Nain, Nunatsiavut with the aim of stimulating innovative thinking and identifying actionable solutions and pathways forward to inform strategies for climate mitigation, adaptation, and ongoing monitoring in Nunatsiavut. Community members shared their observations and concerns related to each of the following themes:

1. Health and Wellbeing,
2. Changes in the Environment,
3. Food Systems,
4. Infrastructure and Energy, and
5. Other.

Popp, J. (2021, October 28). *Want to reach out to an Indigenous scholar? Awesome! But first, here are 10 things to consider.* *The Conversation*. Retrieved August 2024, from <<http://theconversation.com/want-to-reach-out-to-an-indigenous-scholar-awesome-but-first-here-are-10-things-to-consider-168558>>

Reed et al. (2024a) *For Our Future: Indigenous Resilience Report*. Ottawa, Ontario.

Reed, G., et al. (2024b). There is no word for 'nature' in our language: Rethinking nature-based solutions from the perspective of Indigenous Peoples located in Canada. *Climatic Change*, 177(2), 32. <<https://doi.org/10.1007/s10584-024-03682-w>>

Reconciling Ways of Knowing Stewardship Society's Online Dialogue Series. (n.d.). Reconciling Ways of Knowing. Retrieved August 2024, from <<https://rwok.ca/online-dialogue-series>>

Salmón, E. (2000). Kincentric Ecology: Indigenous Perceptions of the Human–Nature Relationship. *Ecological Applications*, 10(5), 1327–1332, Retrieved August 2024, from <[https://doi.org/10.1890/1051-0761\(2000\)010\[1327:KEIPOT\]2.0.CO;2](https://doi.org/10.1890/1051-0761(2000)010[1327:KEIPOT]2.0.CO;2)>

Rarámuri scholar Enrique Salmón provides an explanation of the kinship or kincentric relationships of Indigenous peoples with their environments.

Storying Climate Change. (n.d.). Storying Climate Change. Retrieved September 2024, from <<https://storyingclimatechange.com/>>

A website stemming from a 2018 workshop on Galiano Island, BC bringing together diverse experts, activists, and creative writers for an interdisciplinary conversation about climate change as “a process in need of public story,” with particular focus on issues of social justice and decolonization. The site includes “living” and curated bibliographies.

Tengö, M. et al. (2014) Connecting Diverse Knowledge Systems for Enhanced Ecosystem Governance: The Multiple Evidence Base Approach. *AMBIO* 43, 579–591 (2014). Retrieved September 2024, from <<https://doi.org/10.1007/s13280-014-0501-3>>

5. Annotated List of Additional Resources

Tsosie, R.L. et al. (2022). The Six Rs of Indigenous Research. *Tribal College Journal of American Indian Higher Education*, 33(4), Retrieved August 2024, from <<https://tribalcollegejournal.org/the-six-rs-of-indigenous-research/>>

This article describes a conceptual framework based on principles of respect, relationship, representation, relevance, responsibility, and reciprocity (the Six Rs), to be applied in studies using Indigenous research methodologies building on history of Indigenous Scholars efforts to decolonize research methods in higher education.

University of British Columbia Learning Circle (2022), *Connecting Indigenous Cultural Safety and Addressing Racism in the Health Care System with Harley Eagle*, webinar recording, April 12th, 2022, Retrieved August 2024, <<https://learningcircle.ubc.ca/2022/03/21/harley-eagle-cultural-safety-and-addressing-racism-in-the-health-care-system/>>.

This online recording of a cultural safety training session delivered by Harley Eagle for BC health workers is relevant in many other contexts and one of many examples of such training available across the country.

Whyte, K. (2017). Indigenous Climate Change Studies: Indigenizing Futures, Decolonizing the Anthropocene. *English Language Notes* 55(1), 153-162, Retrieved July 2024, from <<https://doi.org/10.1215/00138282-55.1-2.153>>

Potawatomi Scholar and US National Climate Assessment contributing author Professor Kyle Whyte provides an outline of how Indigenous studies provide critical, decolonizing approaches on how to address climate change and an explanation of how Indigenous ways of imagining the future guide Indigenous climate actions in the present.

Whyte, K. (2020). Indigenous Environmental Justice: Anti-Colonial Action through Kinship, In Coolsaet, B. (ed) *Environmental Justice: Key Issues*, 266-278, Taylor Francis, Retrieved August 2024, from <<https://kylewhyte.seas.umich.edu/articles/>>

An account of the diverse Indigenous concepts of kinship, which emphasize the interdependency and moral bonds between humans and non-humans. Whyte represents kinship as a central approach to environmental justice.

Younging, G. (2018). *Elements of Indigenous Style: A Guide for Writing by and About Indigenous Peoples*. Brush Education. 168 p.

The first published editorial principles and guidelines for works written by or about Indigenous Peoples developed by Cree scholar and UBC Professor Gregory Younging. This document is considered an authoritative guide that acknowledges that the development of a comprehensive style guide is not yet possible as Indigenous writers, publishers, and editors continue to develop and establish culturally-based Indigenous methods within the editing and publishing process (see [Indigenous Editors Association](#)).



6. ANNEXES

A. Understanding Key Terms

Ally	An ally is an individual in a position of privilege and power who seeks to consistently and actively work in solidarity with a marginalized group and is willing to learn, question, and reflect on Indigenous policies and history to bust myths about what they think they know about Indigenous Peoples and develop meaningful relationships with Indigenous Peoples. (Adapted from Queen's University (n.d.). Being an ally to indigenous people, Retrieved August 2024, from < https://www.queensu.ca/indigenous/decolonizing-and-indigenizing/being-ally >
<u>Assembly of First Nations</u>	AFN is an advocacy organization, taking direction and fulfilling mandates as directed by First Nations-in-Assembly that meets twice a year to pass resolutions that decide the mandate of the organization. These mandates include advancing First Nations health, economies, the environment, education, languages, clean water, social development, infrastructure, among others. (Wording adapted from AFN site)
Decolonization	A recognition of the power imbalances and the harm of normalizing Western knowledge as the only way of knowing and all other knowledge systems and practices as lesser and invalid. Deconstructing colonial ideologies involves valuing and revitalizing Indigenous Knowledges and approaches and questioning biases and assumptions. (Adapted from Biin, D. et al., 2021, p.63)
Distinctions-based approach	(see Box 4)



Elder	Elders are respected individuals with life experience who play key roles in Indigenous communities. They are explicitly named as Elders by members of their community, i.e. not all people of a certain age become Elders. Elders are important Knowledge Keepers, and they also help to ensure cultural continuity. As living connections to the past, Elders serve as teachers, healers, advisors, and counsellors. Not all communities have the same criteria; the culture or community defines what makes an Elder. However, one common trait among Indigenous Elders is a deep spirituality that influences every aspect of their lives and teachings. Elders strive to show by example, by living their lives according to deeply ingrained principles, values, and teachings. (Reproduced from: Beyond Conservation: Glossary – Indigenous Protected Conservation Areas Knowledge Basket).
Ethical Space	(see Section 3.2)
First Nations	A term used to identify Indigenous Peoples of Canada who are neither Métis nor Inuit. First Nations people includes both status and non-status Indians. There are more than 630 distinct First Nations in Canada and more than half of First Nations individuals live off reserve. See the Indigenous Resilience Report, Box 2 for an overview of the distinctions between First Nations, Inuit and Métis in Canada.
Indigenization	Indigenization recognizes the validity of Indigenous worldviews, knowledge and perspectives; identifies opportunities for indigeneity to be expressed; and incorporates Indigenous ways of knowing and doing. (Adapted from ICTINC Blog, 2017)
Indigenous Climate Leadership	(see Box 2)
Indigenous Knowledges/ Indigenous Knowledge Systems	The term Indigenous knowledge (or knowledges, if one is emphasizing the diversity of such knowledge), is abbreviated as IK, and has over time been variously referred to as traditional knowledge, traditional environmental knowledge, traditional ecological knowledge, or Aboriginal traditional knowledge, among other terms. The term is used in this paper in its broadest possible sense. That is, IK is knowledge that is an integral, inseparable feature of Indigenous societal systems (which I and others also call Indigenous Knowledge Systems, or IKS). While governments and other non-Indigenous agencies have also recently taken to using the Indigenous knowledge (IK) term, they are generally referring to a much more limited concept that sees IK as data and/or information that can be extracted and transferred from one context (Indigenous) to another (non-Indigenous). As this paper explains, this limited conception is counter-productive to the all-important task of Indigenous–non-Indigenous reconciliation. (From McGregor, 2021 , p. 2)

Indigenous Peoples	Used in this document as a collective name for First Nations, Inuit, and Métis. See the Indigenous Resilience Report, Box 2 for an overview of the diversity of First Nations, Inuit and Métis rights and governance in Canada.
<u>International Panel on Climate Change (IPCC)</u>	The IPCC is the United Nations body for assessing the science related to climate change. The latest report is the Sixth Assessment Report which consists of three Working Group contributions and a Synthesis Report. The IPCC agreed on the set of reports assessing the latest climate change science during the seventh assessment cycle in early 2024 and aims to deliver the final synthesis report of the seventh cycle by late 2029.
Inuit	Meaning “the people” in Inuktitut , most Inuit live in Inuit Nunangat, the Inuit homeland in Canada. It includes the communities located in the four Inuit regions: Nunatsiavut (Northern coastal Labrador), Nunavik (Northern Québec), the territory of Nunavut and the Inuvialuit region of the Northwest Territories. A growing number of Inuit also live in urban areas such as Edmonton, Yellowknife, Winnipeg, Ottawa, and St. John’s. See the Indigenous Resilience Report, Box 2 for an overview of the distinctions between First Nations, Inuit and Métis in Canada.
<u>Inuit Tapiriit Kanatami (ITK)</u>	The national representational organization protecting and advancing the rights and interests of Inuit in Canada. ITK is governed by a board of directors made up of ITK’s President and Chair, ITK’s Vice-President President and Vice-Chair of the Inuit Circumpolar Council (Canada, Chair and CEO of the Inuvialuit Regional Corporation , President of Nunavut Tunngavik Incorporated , President of Makivvik Corporation , President of the Nunatsiavut Government , President of the Pauktuutit Inuit Women of Canada , and the President of the National Inuit Youth Council .
Knowledge co-production	A dynamic and co-evolving process recognizing Indigenous and Western academic knowledge as distinct but equally valid where the integrity of each knowledge system is respected and maintained.
Métis	“Métis” means a person who self-identifies as Métis, is distinct from other Aboriginal peoples, is of historic Métis Nation Ancestry and who is accepted by the Métis Nation” (Métis National Council’s 2002 definition). See the For Our Future: Indigenous Resilience Report, Box 2 for an overview of the distinctions between First Nations, Inuit and Métis in Canada.
<u>Métis National Council</u>	The Métis Nation is represented at the national and international levels by the Métis National Council which receives its mandate and direction from its Governing Members, the democratically elected governments of the Métis Nation within Saskatchewan, Alberta, Ontario, and British Columbia. (Excerpt from MNC website)

Missing and Murdered Indigenous Women and Girls (MMIWG)	The National Inquiry into Missing and Murdered Indigenous Women and Girls (MMIWG). This inquiry was launched by the Government of Canada and carried out independently. See the MMIWG website for details.
Positionality	(see Section 3.2, Example 3)
Reconciliation	“An ongoing process of repairing, (re)establishing, and maintaining respectful relationships. Involves non-Indigenous people, governments, and other organizations taking responsibility for repairing damaged trust by making apologies, providing individual and collective reparations, and following through with concrete actions that demonstrate real societal change. Is informed by the revitalization of Indigenous law and legal traditions, which include First Nations, Inuit, and Metis approaches to resolving conflict, repairing harm, and restoring respectful relationships. Guided by Indigenous Peoples’ connection to the land, and Indigenous Elders’ and Knowledge Keepers’ perspectives and understanding of ethics, concepts, and practices. For more information, see the Summary of the Final Report of the Truth and Reconciliation Commission of Canada. ” (Reproduced from Beyond Conservation: Glossary – Indigenous Protected Conservation Areas Knowledge Basket)
Self-determination	Self-determination affirms the right of Indigenous Peoples to decide what is best for their communities and to carry out those decisions in ways that are meaningful to their people. This includes respecting existing treaty relationships and invites the negotiation of new agreements. (Excerpt from Canadian Museum for Human Rights website)
Truth and Reconciliation Commission (TRC)	The Truth and Reconciliation Commission (TRC) provided those directly or indirectly affected by the legacy of the Indian Residential Schools system with an opportunity to share their stories and experiences. The TRC heard from over 6500 witnesses across the country. The TRC’s report can be read on the National Centre for Truth and Reconciliation website .
United Nations Declaration on the Rights of Indigenous Peoples (UNDRIP)	UNDRIP (2007) is a human rights instrument that sets out the rights of Indigenous Peoples around the world. Its central themes include: the right to self-determination; the right to be recognized as distinct peoples; the right to free, prior and informed consent; and the right to be free from discrimination. The Government of Canada’s UNDRIP Act (2021) outlines the federal government’s legal domestic implementation commitments. More information about the Act, the 2023-2028 UNDRIP Act Action Plan and annual progress reports can be accessed here .

Western Sciences

'Western sciences' refer to sciences from the academy, honed according to Western ideologies and belief systems (Alexander et al., 2019; Mazzocchi, 2006). Our application of the term Western sciences aligns with how Aikenhead and Ogawa define 'Eurocentric sciences': 'Eurocentric sciences possess a powerful way of knowing about nature, and this includes knowledge appropriated over the ages from many other cultures. Such knowledge was modified sufficiently to fit Eurocentric worldviews, metaphysics, epistemologies, and value systems. Eurocentric science is also known as the culture of Western science in some fields of cultural anthropology [...]to emphasize the group's shared norms, values, beliefs, expectations, technologies, and conventional actions' (Aikenhead & Ogawa, 2007, p. 543). (Adapted from Henri et al., 2021, p.3)



B. List of Indigenous Knowledge Systems Content from 2017-2024 Canada in a Changing Climate Assessment Reports

Key Messages

Indigenous experiences inform adaptation in Atlantic Canada

Report:	Regional Perspectives
Section:	Chapter 1 – Section 1.4 https://changingclimate.ca/regional-perspectives/chapter/1-0/1-4/
Description:	Mi'kmaq, Wolastoqiyik and Peskotomuhkati Nations of the Wabanaki Confederacy have adapted to changing climate and environment of the Maritimes for countless generations.
Indigenous-led?	Yes

Climate change poses significant risk to Indigenous Peoples and their environment

Report:	Regional Perspectives
Section:	Chapter 2 – Section 2.3 https://changingclimate.ca/regional-perspectives/chapter/2-0/2-3/
Description:	Climate change threatens the land and the associated living heritage, along with Indigenous Peoples' connections with them.
Indigenous-led?	Yes

Indigenous Peoples in B.C. are experiencing and adapting to climate change

Report:	Regional Perspectives
Section:	Chapter 5 – Section 5.2 https://changingclimate.ca/regional-perspectives/chapter/5-0/5-2/
Description:	Indigenous Peoples are uniquely impacted by climate change, and are also uniquely resilient because of Indigenous Knowledge Systems.
Indigenous-led?	Yes

Indigenous peoples in cities and towns are often affected in unique ways by climate change

Report:	National Issues
Section:	Chapter 2 – Section 2.6 https://changingclimate.ca/national-issues/chapter/2-0/2-6/
Description:	Indigenous perspectives and expertise in municipal adaptation planning processes.
Indigenous-led?	—

Local and Indigenous Knowledge are key to adaptation and understanding climate impacts

Report:	National Issues
Section:	Chapter 3 – Section 3.3 https://changingclimate.ca/national-issues/chapter/3-0/3-3/
Description:	Place-based knowledge systems and lived experience are key to understanding and adapting to climate change impacts in rural and remote communities and areas.
Indigenous-led?	—

Indigenous Knowledge is vital to maintaining ecosystems

Report:	National Issues
Section:	Chapter 5 – Section 5.4 https://changingclimate.ca/national-issues/chapter/5-0/5-4/
Description:	Indigenous Knowledge is critical for maintaining ecosystems and the services they provide in a changing climate.
Indigenous-led?	—

Climate Change Impacts on Indigenous Peoples' Health

Report:	Health in a Changing Climate
Section:	Chapter 1 – Section 1.6 https://changingclimate.ca/health-in-a-changing-climate/chapter/1-0/1-6/
Description:	The health and well-being of Canada's Indigenous Peoples continues to be affected by Canada's history of systemic racism, colonization, and discrimination.
Indigenous-led?	—

Methods and Approach

Report:	Health in a Changing Climate
Section:	Chapter 2 – Section 2.2 https://changingclimate.ca/health-in-a-changing-climate/chapter/2-0/2-2/
Description:	Understanding climate change risks to First Nations, Inuit, and Métis peoples' health in Canada and on the role of Indigenous knowledges in climate change adaptation, policy, and research efforts.
Indigenous-led?	—

Health Inequalities and Indigenous Peoples' Health

Report:	Health in a Changing Climate
Section:	Chapter 2 – Section 2.3 https://changingclimate.ca/health-in-a-changing-climate/chapter/2-0/2-3/
Description:	The health impacts of climate change on First Nations, Inuit, and Métis peoples are interconnected and far-reaching, exacerbating existing inequities, and affect food and water security, air quality, infrastructure, personal safety, well-being, etc.
Indigenous-led?	—

Climate Change Risks to Indigenous Peoples' Health

Report:	Health in a Changing Climate
Section:	Chapter 2 – Section 2.4 https://changingclimate.ca/health-in-a-changing-climate/chapter/2-0/2-4/
Description:	Health impacts are experienced differently within and between communities. Research and adaptations must respect cultures, geography, local contexts, and the unique needs of these communities.
Indigenous-led?	—

Indigenous Knowledges

Report:	Health in a Changing Climate
Section:	Chapter 2 – Section 2.5 https://changingclimate.ca/health-in-a-changing-climate/chapter/2-0/2-5/
Description:	Indigenous Knowledge Systems are important in adapting to climate change, monitoring impacts at the local and regional level, and informing climate change policy and research.
Indigenous-led?	—

Indigenous Peoples' Rights and National and International Commitments

Report:	Health in a Changing Climate
Section:	Chapter 2 – Section 2.6 https://changingclimate.ca/health-in-a-changing-climate/chapter/2-0/2-6/
Description:	Preparing for the health impacts of climate change requires that Indigenous Peoples' rights and responsibilities over their lands, natural resources, and ways of life are respected, protected, and advanced through distinctions-based, Indigenous-led, climate change adaptation, policy, and research.
Indigenous-led?	—

Knowledge Gaps

Report:	Health in a Changing Climate
Section:	Chapter 2 – Section 2.7 https://changingclimate.ca/health-in-a-changing-climate/chapter/2-0/2-7/
Description:	Significant knowledge gaps hinder effective adaptation and reflect a lack of distinctions-based, Indigenous-led, community-based participatory research on climate change and health in Canada.
Indigenous-led?	—

Self-determined and Indigenous-led climate action supports reconciliation

Report:	Synthesis
Section:	Section 2.8 https://changingclimate.ca/synthesis/chapter/report/2-8/
Description:	Indigenous Knowledge Systems, and Indigenous rights and governance are critical to establishing just, equitable, decolonized and sustainable approaches to overcoming the climate crisis.
Indigenous-led?	Yes

Indigenous Peoples have unique strengths for responding to environmental and climate changes

Report:	Indigenous Resilience
Section:	Section 5.0 https://changingclimate.ca/indigenous-resilience/chapter/5-0/
Description:	First Nations, Inuit and Métis communities have unique strengths to address the climate crisis, despite facing disproportionate impacts from climate change and challenges related to the ongoing legacy of colonization.
Indigenous-led?	Yes

Climate change is one of many crises that First Nations, Inuit and Métis face

Report: Indigenous Resilience
Section: Section 6.0
<https://changingclimate.ca/indigenous-resilience/chapter/6-0/>
Description: Climate change causes serious disruption with impacts that are interrelated and intersect with other crises that First Nations, Inuit and Métis face.
Indigenous-led? Yes

Indigenous Knowledge Systems and lived experiences are essential components of climate action

Report: Indigenous Resilience
Section: Section 7.0
<https://changingclimate.ca/indigenous-resilience/chapter/7-0/>
Description: First Nations, Inuit and Métis have unique and diverse indicators and methods for observing, monitoring and assessing change, making it crucial to include Indigenous observations, knowledge systems and diverse lived experiences in all aspects of climate change research, strategies and decision-making processes.
Indigenous-led? Yes

The food, water and energy nexus is central to First Nation, Inuit and Métis climate leadership

Report: Indigenous Resilience
Section: Section 8.0
<https://changingclimate.ca/indigenous-resilience/chapter/8-0/>
Description: Food sovereignty is at the heart of First Nation, Inuit and Métis cultures. The revitalization of meaningful Indigenous economies based on relationships with the Land, Water and Ice are central to this redistribution and to Indigenous-led climate action.
Indigenous-led? Yes

Self-determination is critical to Indigenous-led climate action

Report: Indigenous Resilience
Section: Section 9.0
<https://changingclimate.ca/indigenous-resilience/chapter/9-0/>
Description: Self-determination and governance are key rights and aspirations for First Nations, Inuit and Métis in the face of climate change.
Indigenous-led? Yes

Boxes

Diminished reserve lands leave First Nations with nowhere to grow

Report:	Regional Perspectives
Section:	Chapter 1 – Section 1.4 – Box 1.1 https://changingclimate.ca/regional-perspectives/box/box-1-1/
Description:	The reserve system is a shrinking trap, drastically reducing reserve land sizes and attributing the best tracts of reserve lands to incoming European emigrants since 1782.
Indigenous-led?	—

Two-Eyed Seeing

Report:	Regional Perspectives
Section:	Chapter 1 – Section 1.4 – Box 1.2 https://changingclimate.ca/regional-perspectives/box/box-1-2/
Description:	Two-Eyed Seeing (Etuaptmumk) refers to the concept of learning to see with one eye the strengths of Indigenous Knowledge Systems and ways of knowing, and with the other eye, the strengths of Western knowledge systems and ways of knowing.
Indigenous-led?	Yes

Excerpt from “Inuit, namiipita? Climate Change Research and Policy: Beyond Canada’s Diversity and Equity Problem”

Report:	Regional Perspectives
Section:	Chapter 6 – Section 6.1 – Box 6.1 https://changingclimate.ca/regional-perspectives/box/box-6-1/
Description:	Incorporating the interdisciplinary and holistic nature of Qaujimajatuqangit (Inuit traditional knowledge) in climate change and other environmental assessment processes.
Indigenous-led?	Yes

Fraser Basin Indigenous Youth Climate Art Contest

Report:	Regional Perspectives
Section:	Chapter 5 – Section 5.2 – Box 5.1 https://changingclimate.ca/regional-perspectives/box/box-5-1/
Description:	The Indigenous Youth Climate Art Contest invited Indigenous youth who live in B.C. to submit proposals of visual stories about their perspectives on B.C.’s changing climate.
Indigenous-led?	Yes

BC First Nations Climate Change Strategy and Action Plan

Report:	Regional Perspectives
Section:	Chapter 5 – Section 5.2 – Box 5.2 https://changingclimate.ca/regional-perspectives/box/box-5-2/
Description:	The First Nations Leadership Council (FNLC), is developing a First Nations Climate Change Strategy and Action Plan (the Strategy) that will be informed by First Nation priorities and knowledge.
Indigenous-led?	Yes

Peavine Métis Settlement FireSmart Program

Report:	Health in a Changing Climate
Section:	Chapter 2 – Section 2.4 – Box 2.3 https://changingclimate.ca/health-in-a-changing-climate/box/box-2-3/
Description:	Using both Indigenous Knowledges and scientific information, the Peavine Métis Settlement’s FireSmart Program conducts mitigation activities at residential and community levels to learn more about forest, ecosystem management, traditional burning practices, etc.
Indigenous-led?	–

Improving mental health and resilience among Selkirk First Nations youth in the face of climate change

Report:	Health in a Changing Climate
Section:	Chapter 2 – Section 2.4 – Box 2.4 https://changingclimate.ca/health-in-a-changing-climate/box/box-2-4/
Description:	The Selkirk First Nations project conducted a community-based research and adaptation project related to maintaining food security and TK and culture around the fish camps to ensure the well-being of its community members.
Indigenous-led?	Yes

Enhancing food safety and security for urban Indigenous populations in the face of climate change

Report:	Health in a Changing Climate
Section:	Chapter 2 – Section 2.4 – Box 2.6 https://changingclimate.ca/health-in-a-changing-climate/box/box-2-6/
Description:	The Shkagmik-Kwe Health Centre, Sudbury, Ontario, prepares traditional medicines in-house and holds annual medicine camps to enhance cultural teachings and practices around medicine picking and preparation.
Indigenous-led?	Yes

Water quality, safety, and security adaptations in the Yukon and Inuvialuit Settlement Region

Report:	Health in a Changing Climate
Section:	Chapter 2 – Section 2.4 – Box 2.7 https://changingclimate.ca/health-in-a-changing-climate/box/box-2-7/
Description:	Using Indigenous Knowledge in conjunction with scientific data-collection, the Yukon River Inter-Tribal Watershed Council conducted work to address water-quality concerns from the release of environmental contaminants due to climate change impacts.
Indigenous-led?	Yes

A potential role for Indigenous knowledges in mitigating the spread of *Toxoplasma gondii* and other climate-related infectious diseases

Report:	Health in a Changing Climate
Section:	Chapter 2 – Section 2.4 – Box 2.8 https://changingclimate.ca/health-in-a-changing-climate/box/box-2-8/
Description:	In a study by Sudlovenick (2019), Indigenous Knowledges were used with scientific knowledge and methods to determine the health of country foods and inform adaptation measures.
Indigenous-led?	—

Using Indigenous knowledges in climate change adaptation

Report:	Health in a Changing Climate
Section:	Chapter 2 – Section 2.5 – Box 2.10 https://changingclimate.ca/health-in-a-changing-climate/box/box-2-10/
Description:	Indigenous-led and -managed community-based initiatives that focus on intergenerational capacity-building, leadership, and knowledge-sharing, provide First Nations, Inuit, and Métis peoples with greater opportunities to exercise responsibility in stewardship of their traditional lands, waters, and ice.
Indigenous-led?	Yes



Indigenous Service Canada's Climate Change and Health Adaptation Program

Report:	Health in a Changing Climate
Section:	Chapter 2 – Section 2.5 – Box 2.11 https://changingclimate.ca/health-in-a-changing-climate/box/box-2-11/
Description:	Indigenous Services Canada collaborates with partners to improve access to services for First Nations, Inuit, and Métis communities (access to health services, water and wastewater systems, community infrastructure, housing, education, social programs, and emergency management).
Indigenous-led?	–

eNuk environment and health monitoring program

Report:	Health in a Changing Climate
Section:	Chapter 4 – Section 4.7 – Box 4.3 https://changingclimate.ca/health-in-a-changing-climate/box/box-4-3/
Description:	The eNuk program is an Inuit-designed and -developed participatory environment and health surveillance system designed to track, analyze, and respond to the health impacts of climate change, including impacts on mental health.
Indigenous-led?	Yes

Ka Pimthatek Pakthehnamoowin, a journey of hope in Island Lake, Manitoba

Report:	Health in a Changing Climate
Section:	Chapter 4 – Section 4.7 – Box 4.4 https://changingclimate.ca/health-in-a-changing-climate/box/box-4-4/
Description:	The Four Arrows Regional Health Authority and Save the Children partnered to enhance the resilience of children, adolescents, and their caregivers in St. Theresa Point First Nation in response to, and in preparation for, climate extremes and disasters.
Indigenous-led?	Yes

Water, watersheds, and health

Report:	Health in a Changing Climate
Section:	Chapter 7 – Section 7.3 – Box 7.1 https://changingclimate.ca/health-in-a-changing-climate/box/box-7-1/
Description:	Indigenous communities have been developing watershed strategies as a means of governance over their resources, to monitor, report on, and respond to health-relevant climate change impacts on water resources.
Indigenous-led?	Yes

Indigenous water co-governance as a way to address climate change

Report:	Health in a Changing Climate
Section:	Chapter 7 – Section 7.3 – Box 7.2 https://changingclimate.ca/health-in-a-changing-climate/box/box-7-2/
Description:	The Cowichan Watershed Board (CWB), in the Cowichan Valley, British Columbia, undertakes governance and management activities at the watershed scale.
Indigenous-led?	Yes

Food colonization increases climate change vulnerability for Indigenous Peoples

Report:	Health in a Changing Climate
Section:	Chapter 8 – Section 8.3– Box 8.1 https://changingclimate.ca/health-in-a-changing-climate/box/box-8-1/
Description:	Climate change impacts on Indigenous food systems have wide-ranging impacts on Indigenous Peoples, Indigenous Knowledge Systems, and Indigenous Rights.
Indigenous-led?	–

Climate change impacts on marine environments among coastal First Nations communities in British Columbia

Report:	Health in a Changing Climate
Section:	Chapter 8 – Section 8.4– Box 8.2 https://changingclimate.ca/health-in-a-changing-climate/box/box-8-2/
Description:	First Nations Health Authority established programs such as HealthADAPT and WATCH: We All Take Care of the Harvest (Safe and Secure Harvesting of Marine Foods in the Context of Climate Change), to develop local- and Indigenous-relevant adaptation strategies to reduce the impacts of climate change on Indigenous marine food systems and enhance the resilience of First Nations communities in British Columbia.
Indigenous-led?	Yes

Indigenous food sovereignty as a climate change solution

Report:	Health in a Changing Climate
Section:	Chapter 8 – Section 8.6– Box 8.6 https://changingclimate.ca/health-in-a-changing-climate/box/box-8-6/
Description:	Indigenous food sovereignty asserts that Indigenous communities have the right to preserve their cultural traditions and practices surrounding the production, harvesting, and sharing of food. The linkage between Indigenous Knowledge and food is a critical consideration when examining food security in the context of climate change.
Indigenous-led?	–

Inuit-led community-based adaptation approach

Report:	Health in a Changing Climate
Section:	Chapter 9– Section 9.5– Box 9.6 https://changingclimate.ca/health-in-a-changing-climate/box/box-9-6/
Description:	Siku is a newly developed mobile application and web platform designed by and for Inuit, seeking to increase the safety of Inuit hunters from weather and climate-related hazards, while revitalizing traditional knowledge by sharing practices in Inuktitut.
Indigenous-led?	Yes

Health adaptation in Arviat, Nunavut

Report:	Health in a Changing Climate
Section:	Chapter 10– Section 10.3– Box 10.3 https://changingclimate.ca/health-in-a-changing-climate/box/box-10-3/
Description:	A community research program in Arviat, Nunavut, identified climate change threats to hunting, sharing, and consuming country foods and impacts on individual and community well-being, including on culture and identity.
Indigenous-led?	Yes

Using a systems approach to strengthen local adaptation

Report:	Synthesis
Section:	Section 2.7 – Box 7 https://changingclimate.ca/synthesis/box/box-7/
Description:	Insights from Duane Nicol, Chief Administrative Officer, City of Selkirk, Manitoba.
Indigenous-led?	–

Self-determination is critical for Indigenous climate action

Report:	Synthesis
Section:	Section 2.8 – Box 9 https://changingclimate.ca/synthesis/box/box-9/
Description:	Insights from Dr. Deborah McGregor, Canada Research Chair on Indigenous Environmental Justice.
Indigenous-led?	Yes

Indigenous-led science and research

Report:	Indigenous Resilience
Section:	Section 5.3 – Box 3 https://changingclimate.ca/indigenous-resilience/box/box-3/
Description:	Under the ArcticNet Program, the Inuit Qaujisarnirmut Pilirijjutit (IQP) is the first and only Inuit-led, governed and directed research program, supported and directed by the four Inuit regions (the Inuvialuit Settlement Region, Nunavut, Nunavik and Nunatsiavut).
Indigenous-led?	Yes

Indigenous sustainable energy projects

Report:	Indigenous Resilience
Section:	Section 8.3 – Box 6 https://changingclimate.ca/indigenous-resilience/box/box-6/
Description:	First Nations, Inuit and Métis are now involved in an estimate of over 200 medium-to-large scale renewable energy projects, 1,700 to 2,100 micro or small-scale renewable energy systems, 72 bioenergy projects and 19 transmission projects, bringing \$295M in net annual returns and 2,870 person years of annual employment to Indigenous communities.
Indigenous-led?	Yes

Indigenous water governance

Report:	Indigenous Resilience
Section:	Section 8.3 – Box 7 https://changingclimate.ca/indigenous-resilience/box/box-7/
Description:	In the face of these challenges around the hydrological cycle and freshwater availability, First Nations, Inuit and Métis communities across Canada are actively pursuing work to safeguard the watersheds in our homelands through new Indigenous Protected and Conserved Areas and water governance initiatives such as the Ashnola sməlqmíx Protected and Conserved Area by the Smalqmíx of the Sukwnaqin-x.
Indigenous-led?	Yes



Case Stories

Confronting rising seas on Lennox Island, Prince Edward Island

Report:	Regional Perspectives
Section:	Chapter 1 – Section 1.4 – Case Story 1.8 https://changingclimate.ca/regional-perspectives/box/case-story-1-8/
Description:	The Mi'kmaq Confederacy of Prince Edward Island (MCPEI), has commissioned several scientific studies on coastal impacts visualizations for the local Indigenous communities to inform adaptation options.
Indigenous-led?	Yes

Applying Two-Eyed Seeing to Adaptation in New Brunswick

Report:	Regional Perspectives
Section:	Chapter 1 – Section 1.4 – Case Story 1.9 https://changingclimate.ca/regional-perspectives/box/case-story-1-9/
Description:	Mi'gmawe'ITplu'taqnn Inc asserts Mi'gmaq treaty rights by conducting Indigenous Knowledge Studies to determine the impact that infrastructure and resource development projects will have on its community members.
Indigenous-led?	Yes

Ungava Peninsula Caribou Aboriginal Round Table

Report:	Regional Perspectives
Section:	Chapter 2 – Section 2.3 – Case Story 2.1 https://changingclimate.ca/regional-perspectives/box/case-story-2-1/
Description:	Migratory caribou are vital to Inuit, Naskapi, Innu and Cree communities. Ungava Peninsula Caribou Aboriginal Round Table (UPCART) coordinate long-term management of caribou that draws on Indigenous and scientific knowledge.
Indigenous-led?	Yes

Climate change adaptation by the Georgina Island First Nation

Report:	Regional Perspectives
Section:	Chapter 3 – Section 3.8 – Case Story 3.6 https://changingclimate.ca/regional-perspectives/box/case-story-3-6/
Description:	In a community-based project in 2012, the Georgina Island First Nation, collected and used Indigenous Knowledge as the foundation for climate change adaptation planning and for reducing greenhouse gas emission.
Indigenous-led?	Yes

Collaborative adaptation planning in Alberta watersheds

Report: Regional Perspectives

Section: Chapter 4 – Section 4.4 – Case Story 4.3
<https://changingclimate.ca/regional-perspectives/box/case-story-4-3/>

Description: The Athabasca River Basin (ARB) Working Group supports sharing and applying Indigenous Knowledge to better understand the role of land-use policy and practices in adapting to changing water supply and demand.

Indigenous-led? –

Building adaptive capacity in Indigenous communities through agriculture

Report: Regional Perspectives

Section: Chapter 4 – Section 4.4 – Case Story 4.4
<https://changingclimate.ca/regional-perspectives/box/case-story-4-4/>

Description: Successful agricultural initiatives undertaken by First Nations in the Prairie region: Blood Tribe Agricultural Producers in southern Alberta and the Muskoday First Nation in Saskatchewan.

Indigenous-led? Yes

What becomes of “Salmon People” without Salmon? The Stó:lō and Indigenous organizations’ role in a changing climate

Report: Regional Perspectives

Section: Chapter 5 – Section 5.2 – Case Story 5.1
<https://changingclimate.ca/regional-perspectives/box/case-story-5-1/>

Description: The Stó:lō Research and Resource Management Centre (SRRMC) provides land and water stewardship support, and investigative stewardship support, for the collective Stó:lō community, protecting, preserving and managing Stó:lō heritage according to the principles of Stó:lō stewardship.

Indigenous-led? Yes

Attutauniujuk Nunami/Lament for the Land Documentary

Report: Regional Perspectives

Section: Chapter 6 – Section 6.3 – Case Story 6.1
<https://changingclimate.ca/regional-perspectives/box/case-story-6-1/>

Description: A community-based, community-led initiative to examine connections between climate change and Inuit mental health in Nunatsiavut.

Indigenous-led? Yes

The Qaujigiartiit Health Research Centre

Report:	Regional Perspectives
Section:	Chapter 6 – Section 6.6 – Case Story 6.8 https://changingclimate.ca/regional-perspectives/box/case-story-6-8/
Description:	Qaujigiartiit Health Research Centre (QHRC) promotes research as a tool for action while acknowledging the importance of both Western science models and Inuit Qaujimajatuqangit (Inuit traditional knowledge) in understanding and addressing health concerns of the Nunavummiut.
Indigenous-led?	Yes

Community climate change resilience planning in the Tseil-Waututh Nation

Report:	National Issues
Section:	Chapter 2– Section 2.6 – Case story 2.5 https://changingclimate.ca/national-issues/box/case-story-2-5/
Description:	Tseil-Waututh members are developing a Community Climate Change Resiliency Planning Process (CCCRP), to understand the impact of climate change hazards on the Tseil-Waututh community, to institutionalize climate resiliency planning through Tseil-Waututh’s government, and to develop adaptation strategies for generations of Tseil-Waututh people continue to thrive.
Indigenous-led?	Yes

The Saugeen Ojibway Nation and tracking of climate change impacts on whitefish

Report:	National Issues
Section:	Chapter 3 – Section 3.3 – Case Story 3.1 https://changingclimate.ca/national-issues/box/case-story-3-1/
Description:	The Bagida-Waad Alliance, a local research organization, establish a baseline for fish populations, tracking climate change impacts on Lake Huron and Georgian Bay while documenting Indigenous Knowledge of fishers.
Indigenous-led?	Yes



Supporting Inuit wellness, strength, resilience and cultural continuity in Nunatsiavut, Labrador

Report:	National Issues
Section:	Chapter 3 – Section 3.7 – Case Story 3.5 https://changingclimate.ca/national-issues/box/case-story-3-5/
Description:	The Aullak, Sangilivallianguinnatuk and the IlikKuset-Ilingannet programs bring youth and adult mentors together to support social and cultural connections, community food security, to learn cultural skills, including trapping, snowshoe-making, carving, art and sewing.
Indigenous-led?	Yes

Climate change impacts on water and wastewater infrastructure at Akwesasne

Report:	National Issues
Section:	Chapter 4 – Section 4.6 – Case Story 4.7 https://changingclimate.ca/national-issues/box/case-story-4-7/
Description:	Engineers Canada initiated discussions with the Ontario First Nations Technical Services Corporation about the impacts of climate change on infrastructure in Indigenous communities with the intent to incorporate climate considerations into First Nations asset management planning.
Indigenous-led?	–

Preserving Tłıchǔ culture in the face of declining Barren ground caribou populations

Report:	National Issues
Section:	Chapter 5 – Section 5.4 – Case Story 5.3 https://changingclimate.ca/national-issues/box/case-story-5-3/
Description:	The Tłıchǔ Government, with support from Indigenous Services Canada, initiated the Tłıchǔ Dǫtaàts'eedi program (“to share food among the people”) in 2018.
Indigenous-led?	Yes

Maintaining ecosystems and their services through Indigenous Protected and Conserved Areas

Report:	National Issues
Section:	Chapter 5 – Section 5.4 – Case Story 5.4 https://changingclimate.ca/national-issues/box/case-story-5-4/
Description:	Indigenous peoples are leading the call for restoration of lands (IPAs) that have been heavily affected by industrial development and degradation from human activities.
Indigenous-led?	Yes

Hazard mapping in Kashechewan First Nation

Report:	Health in a Changing Climate
Section:	Chapter 2 – Section 2.4 – Case Story 2.2 https://changingclimate.ca/health-in-a-changing-climate/box/box-2-2/
Description:	Cree community of Kashechewan participated in a study documenting Indigenous Knowledge related to spring flooding to gain a more comprehensive understanding of flooding and its effects on the community.
Indigenous-led?	–

Indigenous Climate Atlas: Digitally weaving Indigenous Knowledge, climate science and storytelling to support climate change adaptation and resilience

Report:	Indigenous Resilience
Section:	Section 5.3 – Case Story 1 https://changingclimate.ca/indigenous-resilience/box/case-story-1/
Description:	Gitxsan author, artist and climate researcher Hetxw’ms Gyetxw (Brett D. Huson) led the development of Indigenous resources within the Climate Atlas. This included climate data for over 630 First Nation reserves, more than 50 Inuit communities and climate projects across the Métis Homeland.
Indigenous-led?	Yes

SevenGen: Empowering Indigenous youth to shape a sustainable energy future

Report:	Indigenous Resilience
Section:	Section 5.4 – Case Story 2 https://changingclimate.ca/indigenous-resilience/box/case-story-2/
Description:	SevenGen is a council composed of First Nations, Inuit and Métis youth from Nations and communities across Canada. They work to create equitable and sustainable pathways for Indigenous youth to engage, learn and grow as influential energy leaders in Canada.
Indigenous-led?	Yes

Intersections of climate change and traditions: the Northern Tutchone People of the Selkirk First Nation

Report:	Indigenous Resilience
Section:	Section 6.2 – Case Story 3 https://changingclimate.ca/indigenous-resilience/box/case-story-3/
Description:	The Northern Tutchone People of the Selkirk First Nation in the Yukon lead research on the importance of holding fish camps even in the absence of fish, emphasizing being with youth on the Land.
Indigenous-led?	Yes

Intersections of environmental displacement and health: Pictou Landing First Nation

Report:	Indigenous Resilience
Section:	Section 6.3 – Case Story 4 https://changingclimate.ca/indigenous-resilience/box/case-story-4/
Description:	While analyzing how Indigenous Peoples are impacted by land displacement and environmental dispossession, researchers framed their approach using Mi'kmaw concepts to replace western constructs of worldview, epistemology, and ontology as conceptual tools.
Indigenous-led?	Yes

Anishinaabe perspectives on climate change impacts and research

Report:	Indigenous Resilience
Section:	Section 7.2 – Case Story 5 https://changingclimate.ca/indigenous-resilience/box/case-story-5/
Description:	Concerned about the impacts of climate change on culture and ways of life, 37 environmental professionals, Elders and youth from 12 Anishinabek Nation communities in the upper Great Lakes region gathered to develop research and policies that prioritize a more wholistic and ecosystem-based approaches.
Indigenous-led?	Yes

“The Eyes and Ears for the Land and Water”—The Rising Tide of Indigenous Guardians Programs and Expansion of Indigenous Protected and Conserved Areas in Canada

Report:	Indigenous Resilience
Section:	Section 7.3 – Case Story 6 https://changingclimate.ca/indigenous-resilience/box/case-story-6/
Description:	There are approximately 90 Indigenous Guardian programs across Canada, dating back to as early as 1981. Some examples include the Innu Nation in Labrador employing 15 Indigenous Guardians who manage fisheries, caribou and forestry as well as monitor hydroelectric and mining operations; the Nauttiqsuqtiit (Inuit Stewards) of the Tallurutiup Imanga National Marine Conservation Area, monitoring their environment and harvest for their communities; and the Métis Nation of Ontario's Guardians program focused on water quality monitoring.
Indigenous-led?	Yes

Decolonizing climate policy: An Indigenous Climate Action project

Report:	Indigenous Resilience
Section:	Section 7.4 – Case Story 7 https://changingclimate.ca/indigenous-resilience/box/case-story-7/
Description:	Indigenous Climate Action (ICA) launched the Decolonizing Climate Policy research project in 2018 aimed at examining Canadian climate policy's shortcomings and challenges through the lens of Indigenous rights, knowledge and perspectives while supporting and developing Indigenous-led climate policy.
Indigenous-led?	Yes

Tracking change in the Mackenzie River Basin

Report:	Indigenous Resilience
Section:	Section 7.5 – Case Story 8 https://changingclimate.ca/indigenous-resilience/box/case-story-8/
Description:	The Mackenzie River basin, a largely under researched area covering one-fifth of the country's land area, is experiencing stress from climate change due to prolonged period of decreased water levels and flows, accompanied by slower currents and eroding riverbanks. Addressing this issue is the "Tracking change: The role of local and traditional knowledge in watershed governance" initiative, a network of 30 Indigenous-led projects in the Mackenzie River Basin.
Indigenous-led?	Yes

Reflections on weather, Inuit food systems and our way of life

Report:	Indigenous Resilience
Section:	Section 8.2 – Case Story 9 https://changingclimate.ca/indigenous-resilience/box/case-story-9/
Description:	Ray Ruben, Mayor of Paulatuk in the Inuvialuit Settlement Region and a contributing author to the Indigenous Resilience Report, reflects on changes in weather patterns and winter hunting on the sea ice. Several Indigenous food sovereignty initiatives across Canada help Indigenous Peoples learn about traditional practices and knowledge systems around food while demonstrating how Indigenous Knowledge Systems help inform adaptation measures.
Indigenous-led?	Yes



Indigenous law in action: The Listuguj Mi'gmaq Fishery

Report:	Indigenous Resilience
Section:	Section 9.1 – Case Story 10 https://changingclimate.ca/indigenous-resilience/box/case-story-10/
Description:	The Listuguj Mi'gmaq First Nation Government reclaimed the management of the salmon fishery in the Restigouche River, by passing their own law on Fisheries and Fishing – the effective law governing salmon fishing on the Restigouche River, displacing provincial and federal authority.
Indigenous-led?	Yes

The connection between climate action and the protection of Métis rights

Report:	Indigenous Resilience
Section:	Section 9.1 – Case Story 11 https://changingclimate.ca/indigenous-resilience/box/case-story-11/
Description:	The Métis National Council developed the <i>National Métis Climate Change and Health Vulnerability Assessment</i> identifying major climate change impacts to the Métis People and the Land for continued vitality of their physical, spiritual, socioeconomic and political life.
Indigenous-led?	Yes

Research by Inuit for Inuit

Report:	Indigenous Resilience
Section:	Section 9.1 – Case Story 12 https://changingclimate.ca/indigenous-resilience/box/case-story-12/
Description:	In 2005, Inuit communities came together to carry out the first research study to document Inuit observations of climate change and its impacts on Inuit lives across Inuit Nunangat. Unikkaqatigiit: Putting the Human Face on Climate Change.
Indigenous-led?	Yes

Indigenous-led stewardship and research: Yunesit'in First Nation fire stewardship

Report:	Indigenous Resilience
Section:	Section 9.1 – Case Story 13 https://changingclimate.ca/indigenous-resilience/box/case-story-13/
Description:	In a partnership between the Gathering Voices Society and the Yunesit'in First Nation, a community developed pilot program was created to revitalize Yunesit'in fire stewardship and build resilience in the face of increasing wildfire risk due to climate change.
Indigenous-led?	Yes



Enhancing the reintroduction of plains bison in Banff National Park through cultural monitoring and traditional knowledge

Report:	Indigenous Resilience
Section:	Section 9.4 – Case Story 14 https://changingclimate.ca/indigenous-resilience/box/case-story-14/
Description:	In response to the lack of cultural monitoring data collected by Parks Canada on the reintroduction of bison to the Banff National Park, the Stoney Nakoda Nations prepared their own report, emphasizing the importance of their traditional and cultural knowledge and provided recommendations for how they can be meaningfully included in the management of the buffalo.
Indigenous-led?	Yes

Videos

Elder Dave Courchene, Knowledge Keeper of the Anishinaabe Nation and founder of the Turtle Lodge

Report:	Regional Perspectives
Section:	Chapter 4 – Section 4.6 – Video 4.2 https://www.youtube.com/watch?v=nMt5I9gpWTK
Description:	Indigenous Knowledge provides important perspectives on the relationship between human activity and the environment. In this video, he shares his views on climate change, stewardship and Indigenous wisdom.
Indigenous-led?	Yes

The connections between climate change and people’s mental health in the Quw’utsun (Cowichan) River Valley

Report:	Regional Perspectives
Section:	Chapter 5 – Section 5.2 – Video 5.1 https://www.youtube.com/watch?v=pCraV8ahpYo
Description:	Changes in climate and water cycles affect clean drinking water supply, interrupt or reduce access to traditional food sources and medicines, and impact mental health.
Indigenous-led?	Yes

Sovereignty

Report:	National Issues
Section:	Chapter 9 – Section 9.2 – Video 9.1 https://changingclimate.ca/national-issues/chapter/9-0/#vid-9-1h https://vimeo.com/104400714
Description:	Political science and security scholars' perspective on Arctic sovereignty and shipping in the Northwest Passage.
Indigenous-led?	–

Nilliajut 2

Report:	National Issues
Section:	Chapter 9 – Section 9.2 – Video 9.2 https://changingclimate.ca/national-issues/chapter/9-0/#vid-9-2 https://youtu.be/OEGzKIQo0jY
Description:	Inuit perspectives on the Northwest Passage, shipping and marine use.
Indigenous-led?	Yes

Duane Nicol Chief Administrative Officer, City of Selkirk, Manitoba

Report:	Synthesis
Section:	Section 2.7 – Video 5 https://changingclimate.ca/synthesis/box/box-7/ https://vimeo.com/886514873
Description:	Interview with Duane Nicol, Chief Administrative Officer with the City of Selkirk, Manitoba on climate change impacts and adaptation in his community.
Indigenous-led?	–

SevenGen 2022: The Power of Kinship

Report:	Indigenous Resilience
Section:	https://www.youtube.com/watch?v=dwk4T59pnU8
Description:	The Indigenous Youth Energy Summit took place September 8-11, 2022, at the Whitecap Dakota Nation, Saskatchewan, and aims to empower the next generation of energy and environmental leaders to pave the way to a sustainable and equitable energy transition.
Indigenous-led?	Yes

Two-Eyed Seeing in First Nations Conservation Practice

Report:	Indigenous Resilience
Section:	https://conservation-reconciliation.ca/virtual-campfire-series-recordings/two-eyed-seeing-in-conservation-practice
Description:	This webinar explored instances where Two-Eyed Seeing is woven into various elements of establishing Indigenous Protected and Conserved Areas (IPCAs) and other Indigenous-led conservation initiatives, from relationship-building and negotiations, to monitoring and evaluation.
Indigenous-led?	Yes

Stories of Inuit-led Conservation

Report:	Indigenous Resilience
Section:	https://www.youtube.com/watch?v=gl2KTeL_ouM
Description:	In this webinar, experts shared their experiences with caribou conservation and Inuit-led co-management boards, the establishment of Qikiqtait Indigenous-led protected area and the Hunters Nautsituqtiit Pilot Program in Nunavut. They also introduced SIKU: The Indigenous Knowledge Social Network, a mobile app and web platform by and for Inuit that provides tools and services for sharing hunting stories, ice safety, weather, and language preservation programs.
Indigenous-led?	Yes

Red River Métis IPCAs

Report:	Indigenous Resilience
Section:	https://www.youtube.com/watch?v=IpoAxRNyR_0
Description:	This dialogue explored Métis culture and identity and how it is woven into the vision for the creation of two IPCAs established by the Manitoba Métis Federation in the Red River region; The Kettle Hills Blueberry Patch IPCA and Thompson Region Protected Area.
Indigenous-led?	Yes

Métis Nation of Ontario Water Guardians

Report:	Indigenous Resilience
Section:	https://www.youtube.com/watch?v=fqS1GTWB388
Description:	In this segment of MNC's Metis Guardians video series, we join the Metis Nation of Ontario to hear more about how their Guardians are monitoring waterways in the Ainslie Wood Conservation Area.
Indigenous-led?	Yes

Métis National Council Wildfire Workshop

Report:	Indigenous Resilience
Section:	https://www.youtube.com/watch?v=fe45DiYvgd4
Description:	This workshop welcomed perspectives from wildfire experts and practitioners from as far as Australia and as near as Edmonton to share stories, perspectives, ideas and plans for renewing our connection to wildfire, while developing resiliency to the impacts of wildfire.
Indigenous-led?	Yes

Miscellaneous

Figure: Map of the 11 Indigenous nations in Quebec

Report:	Regional Perspectives
Section:	Chapter 2 – Section 2.3 – Figure 2.3 https://changingclimate.ca/regional-perspectives/chapter/2-0/2-3/2-3-1/qc_2-3/
Description:	Map of the 11 Indigenous nations in Quebec by Indigenous Services Canada, 2020.
Indigenous-led?	–

Section: Access to the land, mobility and safety

Report:	Regional Perspectives
Section:	Chapter 2 – Section 2.3.2 https://changingclimate.ca/regional-perspectives/chapter/2-0/2-3/2-3-2/
Description:	The Eenou community of Mistissini outline several measures in its <i>Climate Change Adaptation Action Plan</i> to reduce the risk that changing winter conditions pose to the safety of the community.
Indigenous-led?	Yes

Section: Permafrost thaw and land use planning

Report:	Regional Perspectives
Section:	Chapter 2 – Section 2.3.3 https://changingclimate.ca/regional-perspectives/chapter/2-0/2-3/2-3-3/
Description:	Nunavik communities are particularly sensitive to thawing permafrost. The ARQULUK northern engineering research program develops solutions for permafrost infrastructure design and management to improve climate change adaptation capabilities.
Indigenous-led?	Yes

Table: Adaptation work commissioned by the Mi'kmaq Confederacy of Prince Edward Island

Report:	Regional Perspectives
Section:	Chapter 1 – Section 1.4 – Case Story 1.8 – Table 1.4 https://changingclimate.ca/regional-perspectives/box/case-story-1-8/
Description:	Five examples of adaptation work commissioned by the Mi'kmaq Confederacy of Prince Edward Island.
Indigenous-led?	Yes

Figure: Map illustrating the Canadian cities with the largest Indigenous populations

Report:	National Issues
Section:	Chapter 2 – Figure 2.14 https://changingclimate.ca/national-issues/chapter/2-0/introduction/ct_14/
Description:	Map of Canadian cities with the largest Indigenous populations.
Indigenous-led?	–

Figure: eNuk app

Report:	National Issues
Section:	Chapter 3 – Section 3.3 – Figure 3.3 https://changingclimate.ca/national-issues/chapter/3-0/introduction/3-1-1/rr_3/
Description:	The eNuk app is a tool for ongoing and near-real-time monitoring of observations, patterns and trends in climate and environmental conditions and associated health implications.
Indigenous-led?	Yes

Figure: Map of Canada and Indigenous Protected and Conserved Areas

Report:	National Issues
Section:	Chapter 5 – Section 5.4 – Figure 5.14 https://changingclimate.ca/national-issues/box/case-story-5-4/es_5-14_v2/
Description:	Map of Canada outlining locations of existing and proposed Indigenous Protected and Conserved Areas.
Indigenous-led?	Yes

Table: Examples of First Nations, Inuit and Métis climate action

Report:	Synthesis Report
Section:	Section 2.8 – Table 6 https://changingclimate.ca/synthesis/chapter/report/#article-2-8-block-4-table
Description:	Eight examples of First Nations, Inuit and Métis climate action from previous National Knowledge Assessment Reports.
Indigenous-led?	Yes

Figure: The seven priority areas outlined in the Assembly of First Nations Climate Strategy

Report:	Indigenous Resilience
Section:	Section 5.3 – Figure 1 https://changingclimate.ca/indigenous-resilience/chapter/5-0/5-3/irr_1_v3/
Description:	Examples of First Nations, Inuit and Métis-led initiatives responding to climate impacts that focus on engaging in land-based activities aim to decolonize climate change approaches and centre our own traditions and knowledge systems.
Indigenous-led?	Yes

Figure: SmartICE technology

Report:	Indigenous Resilience
Section:	Section 5.3 – Figure 2 https://changingclimate.ca/indigenous-resilience/chapter/5-0/5-3/irr_figure_2/
Description:	SmartICE technology and services are used in 24 communities across Inuit Nunangat.
Indigenous-led?	Yes



Figure: Adapting to Climate Change and Keeping our Traditions: Community monitoring project in Selkirk First Nation. Source: Selkirk First Nation

Report: Indigenous Resilience
Section: Section 7.5 – Figure 6
https://changingclimate.ca/indigenous-resilience/chapter/7-0/7-5/irr_figure_8/
<https://www.aicbr.ca/selkirk-project>
Description: In a partnership between Selkirk First Nation and the Arctic Institute of Community-Based Research (AICBR), to develop strategies built upon the priorities of the First Nation to revitalize their connection to the land and traditions for the benefit of the community and youth.
Indigenous-led? Yes

Table: Indigenous environmental governance

Report: Indigenous Resilience
Section: Section 9.2– Table 2
<https://changingclimate.ca/indigenous-resilience/chapter/9-0/#article-9-2-block-2>
Description: Types of Indigenous environmental governance initiatives with examples and references.
Indigenous-led? Yes



C. Summary of the Key Messages and Principles of the Indigenous Resilience Report

KEY MESSAGES

(see Reed et al., 2024a, p. 6-7 for full text)

Indigenous Peoples have unique strengths for responding to environmental and climate changes

Climate change is one of many crises that First Nations, Inuit and Métis face

Indigenous Knowledge Systems and lived experiences are essential components of climate action

The food, water and energy nexus is central to First Nation, Inuit and Métis climate leadership

Self-determination is critical to Indigenous-led climate action

KEY PRINCIPLES

(see Reed et al., 2024a, p. 12-13 for full text)



Agency



Diversity



Hope and love



**Indigenous Knowledge
and lived experience**



**Indigenous-led
approaches**



**Legacy of colonization
and dispossession**



Natural Laws



Relationships



**Rights-holders and
Lands**



**Self-determination
and governance**



Urgency



Valuing Youth

D. Annotated List of Indigenous Climate Strategies in Canada

2019

National Inuit Climate Change Strategy (NICCS) and Implementation Plan

The NICCS is the collective Canadian Inuit plan for climate action and available in [Inuktitut Qaliujaaqpait](#), [Inuktitut Syllabics](#), [English](#), and [French](#). The NICCS is focused on the following priority areas:

1. Knowledge and capacity building,
2. Health, wellbeing and the environment, and
3. Food systems; infrastructure; and energy.

2021

Inuvialuit Settlement Region Climate Change Strategy

The ISR Strategy, was developed at the direction of the Inuvialuit beneficiaries of the Inuvialuit Settlement Region in the Northwest Territories. It summarizes the wide range of climate change impacts that the ISR is facing, provides policy direction for governments and organizations, and bridges Western science with Inuvialuit Traditional Knowledge for the development of climate change solutions. The Strategy presents goals and actions across eight thematic areas:

1. Food & Wellbeing,
2. Safety,
3. Housing & Infrastructure,
4. Education & Awareness,
5. Ecosystems health & diversity,
6. Energy,
7. Mental Health and Wellness, and
8. Inuvialuit Culture.





2022

BC First Nations Climate Strategy and Action Plan

The First Nations Leadership Council (FNLC) as mandated by and in collaboration with First Nations in BC, launched the BC First Nations Climate Change Strategy and Action Plan accompanied by [20 urgent calls for climate action](#).

The Strategy identifies four priority pathways:

1. Inherent Title and Rights,
2. Capacity and Leadership,
3. Land and Water Protection, and
4. Climate Response and Preparedness.

2023

Assembly of First Nations' National Climate Strategy

The AFN's National Climate Strategy is underpinned by the First Nations Climate Lens and highlights seven priority areas:

1. Prioritize First Nations Knowledge Systems, health, languages, cultures, and spiritualities,
2. Recognize, respect, and position First Nations Inherent jurisdiction and right to self-determination as central to climate decision-making at all levels,
3. Address capacity needs to support First Nations governance and their role as climate leaders,
4. Ensure First Nations self-sufficiency in food, water, and energy,
5. Close the natural and built infrastructure gap,
6. Ensure First Nations are equipped to mitigate, prevent, respond, and recover from all emergencies, and
7. Leverage the Climate Lens to reform federal, provincial and territorial legislation, regulation, policy, and programs.

2024

The Métis Nation Climate Change Strategy

The Strategy was developed by the Governing Members (GM) of the Métis National Council: the democratically elected leadership of the Métis Nation-Saskatchewan, the Otipemisiwak Métis Government of the Métis Nation within Alberta (also referred to as MNA), the Métis Nation British Columbia, and the Métis Nation of Ontario. Contributions also came from Les Femmes Michif Otipemisiwak/Women of the Métis Nation (LFMO) and the National Métis Youth Council.

The Strategy includes five interconnected priority areas for action:

1. Nature Stewardship,
2. Sustainable Energy and Infrastructure,
3. Emergency Management and Climate Resilience,
4. Health and Well-being, and
5. Economic Development and Prosperity.

2024

Nunavik Climate Change Adaptation Strategy

Five multi-organizational working groups focused on different sectors to develop this Strategy focused on Nunavimmiut (the people of Nunavik) priorities for adaptation actions in Nunavik, the land claim region of the Inuit of northern Québec. The Strategy identifies four pillars for strengthening the resilience of Nunavik to climate change:

1. Advance Nunavik Inuit Self-determination and Equity,
2. Protect Nunavimmiut Health, Well-being, and Culture,
3. Maintain and Protect Built Infrastructure in Communities, and
4. Improve Delivery of Essential Services.





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