



PROJECT FINAL REPORT March 31, 2020

Tan Telolti'k:

HOW WE ARE DOING NOW

Using a Mi'kmaw Lens to Initiate Management Planning
for the Kluskap Wilderness Area and to Inform Creation of
a Decision-Making Framework for Indigenous Protected
and Conserved Areas in Unama'ki

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CONTRIBUTORS

Project Development & Management: Lisa Young, Patricia Nash

Editors & Research Consultants: Dr. Meagan Hamilton, Larry McDermott, Albert Marshall

Design & Production: Catherine Marshall

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Environment and
Climate Change Canada

Preface



Participants at the Unama'ki Institute for Natural Resources (UINR) Indigenous Protected and Conserved Areas Workshop.

This report was commissioned to describe the initiation of an exploratory study gathering Mi'kmaw views from all **FIVE COMMUNITIES** in Unama'ki – Eskasoni, Membertou, Potlotek, Wagmatcook, and We'koqma'q – regarding what they think is important to include in a management plan for Mi'kmaq led Indigenous Protected and Conserved Areas (IPCAs). The study used the Kluskap Wilderness area as a case study to eventually develop what could be used as a template for management frameworks for other IPCAs in Unama'ki.

This project draws attention to the fact that the IPCA designation is new across Turtle Island and that if the movement is to be truly Indigenous led it will take time. A multitude of community consultation gatherings will need to occur in order to evolve a framework adequate enough to capture Mi'kmaw hopes and visions for what IPCAs can become in Unama'ki. It also must be noted that Mi'kmaw oral tradition should continue to supersede anything contained in a static document or management plan.

MI'KMAW ORAL TRADITION IS A LIVING, BREATHING ENTITY UNTO ITSELF WHICH HAS ALWAYS ALLOWED FOR MI'KMAW VALUES TO FLOURISH INTO THE PRESENT & WILL CONTINUE TO DO SO INTO THE FUTURE.

Further investigations of the work completed over the course of this project has revealed important first steps in forming a potential outline for a management framework for Kluskap Wilderness Area and other IPCAs in Unama'ki. In the least, this report provides a starting point to critique and build upon.

RECOMMENDATIONS

Recommendations generated from this study and outlined in this report are that:

Develop a governance structure and community engagement process to **CREATE A MI'KMAQ LED PLAN** for Kluskap's Cave & wilderness area.

Continue to engage and seek advice from the **5 Mi'kmaw communities in Unama'ki** be undertaken by UINR; on all aspects of IPCA establishment and conservation.

That **NON-INDIGENOUS ORGANIZATIONS** partnering with Mi'kmaw IPCAs **SUPPORT AND RESPECT MI'KMAW RIGHTS, RESPONSIBILITIES AND TIMEFRAME** required to develop a Mi'kmaw led IPCA and understand some of the challenges involved;

Options be explored for developing more support mechanisms for IPCAs in Unama'ki, such as academic research, gifting of lands, and forming a Mi'kmaw land trust.

A MI'KMAW GUIDE FOR KLUSKAP CAVE AND WILDERNESS AREA BE DEVELOPED to provide information on some of the themes identified in this report, the legend of Kluskap, important species and habitat in the area, safety considerations and who to contact for more information.



Vision Statement

In consideration of any further efforts to advance IPCA decision-making for Kluskap Wilderness Area, may the words given by our dearest visionary, Elder Albert Marshall, at the beginning of our first gathering to discuss IPCAs among the five communities, guide our future work:

We are talking about something that is alive! We are talking about something that has been here for as long as we have been here. It is a place which has been used by our ancestors for whatever reason that they had. It has always served as a reminder of how we are part and parcel of Creation and that in fact we are all physical and spiritual beings. I strongly believe we have to somehow come to some understanding that whatever kind of a protection and plan we need for this area, that we cannot extract that from the Eurocentric languages or perspectives. The plan that we have to map out together must be in the spirit of who we are as Mi'kmaw people.

If we seriously believe that this place is sacred then we should do everything in our power to ensure that it will not be compromised in any shape or form.

It should be maintained according to the criteria or ways that our ancestors have taken care of it - honouring it, respecting it, and protecting it - if we don't take those tasks upon ourselves the spirits that have been housed in those caves might just leave and go somewhere else. So first of all, I believe we have to somehow agree that **Kukmij'jnewa'ki** meets that criteria or expectation in our understandings and it is sacred. That should be our number one objective, to agree and to see that this place is unique, this place is special, and that the kind of protection that it will need must include the spiritual domain which is inherent in our thinking. In our beliefs sacred places were there for a purpose and were put there for a purpose, for us! To remind us and to help us maintain that mindset that every living thing is both physical and spiritual. This is a place in which we can only imagine what it brought forth for our ancestor and I believe that if we restore the legacy of honour and respect that they left for us then that sacred place will always be there for the next seven generations and beyond. ~We'lalin~



Foreward

Since 1999, the Unama'ki Institute of Natural Resources (UINR) has been Cape Breton's Mi'kmaw voice on natural resources and environmental concerns. UINR has been instrumental in the effort to establish Indigenous Protected and Conserved Areas (IPCA) in Unama'ki. UINR has partnered with the Province of Nova Scotia to develop the Kluskap Wilderness Area representing the five Mi'kmaw communities of Unama'ki. UINR was formed to address concerns regarding natural resources and their sustainability in Unama'ki. Officially registered as a society in 1999, UINR had its foundation in Eskasoni Fish and Wildlife Commission. UINR's Board of Directors are the five Unama'ki Chiefs and UINR works closely with government and other First Nations organizations to meet its objectives.

UINR'S MANDATE IS TO MEET THESE

3 GOALS:

- To provide resources for Mi'kmaw equal participation in natural resource management in Unama'ki and its traditional territory.
- To strengthen Mi'kmaw research & natural resource management while maintaining our traditions and world views.
- To partner with other groups sharing the same desire to protect and preserve our resources for future generations.



PAINTING OF UINR'S LOGO:
Dozay Christmas
UINR TEAM (top image)



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Mi'kmaw Guiding Principles

First and foremost, it must be acknowledged that the Mi'kmaq or L'nu (original name used by Mi'kmaq) language provides the ultimate instructions for how L'nu are to live on Wsitqamu (Earth). The following guiding principles provide an overview of some L'nu/Mi'kmaw concepts, philosophies, and actions that are essential to informing the process of developing a Mi'kmaq led IPCA management framework:

Mi'kmaw Guiding Principles (cont.)



Sespite'tmnej

~Sespite'tmnej means “Let’s take care”~

Sespite'tmnej is about consciously taking responsibility for our communities, for Unama'ki, and for Mother Earth. For thousands of years, we as Mi'kmaq lived sustainably and used resources in a respectful way. With the advent of colonialism, many of us have lost that relationship with the land and environmental degradation of our land has become a major concern. The health of our forests and our waters has been compromised. We must use all of our collective efforts as Mi'kmaw to relearn our ways of taking care of the land and each other. Sespite'tmnej!



Netukulimk

~At the soul of everything we do at Unama'ki Institute of Natural Resources is Netukulimk~

Netukulimk (ned-oo-gu-limnk) is a culturally-rooted concept which refers to the use of the natural bounty provided by the Creator for the self-support and well-being of the individual and the community. Netukulimk is achieving adequate standards of community nutrition and economic well-being without jeopardizing the integrity, diversity, or productivity of our environment.

As Mi'kmaw we have an inherent right to access and use our resources and we have a responsibility to use those resources in a sustainable way. The Mi'kmaw way of resource management includes a spiritual element that ties together people, plants, animals, and the environment. UINR's strength is in our ability to integrate scientific research with Mi'kmaw knowledge acquisition, utilization, and storage.



Kepmej

~To take action towards Mi'kmaw ways of life~

According to one of our most respected knowledge holders, Albert Marshall, Kepmej (gepp-mayj) is an action oriented concept that puts forth Mi'kmaw guiding principles. We must remind ourselves that all of our values and thoughts are of no use unless we use Kepmej to carry them out. Our words have very little impact unless they are followed by Kepmej. We expect others in our homelands to also use the concept of Kepmej when working together with our people.

Mi'kmaw Guiding Principles (cont.)



Wetaqnewsu'ti'k msit kisitaqn **~We are all connected to Creation~**

Barbara Sylliboy, Elder and lifelong teacher of the Mi'kmaw language in Unama'ki, tells us that the concept of Wetaqnewsu'ti'k msit kisitaqn means that we are all connected to Creation. As Mi'kmaw we believe that we are relatives with all parts of creation and that relationship is a sacred one. Therefore we must always consider the consequences of our actions and that we have a responsibility to act in life sustaining ways towards all of Creation so that it will continue.



Etuaptmumk

~Two-eyed Seeing~

Our Elder, Albert Marshall and his late wife, Murdena Marshall, brought this term forward to our people to help describe how both science and Indigenous Knowledge can work together harmoniously as a way to encourage co-learning between settlers and Indigenous peoples. It encourages the realization that beneficial outcomes are much more likely in any given situation when we are willing to bring two or more perspectives into play. Etuaptmumk (Eh-doo-ap-duh-mumk) or Two-eyed Seeing can be understood as the gift of multiple perspectives, which is treasured by the Mi'kmaq.

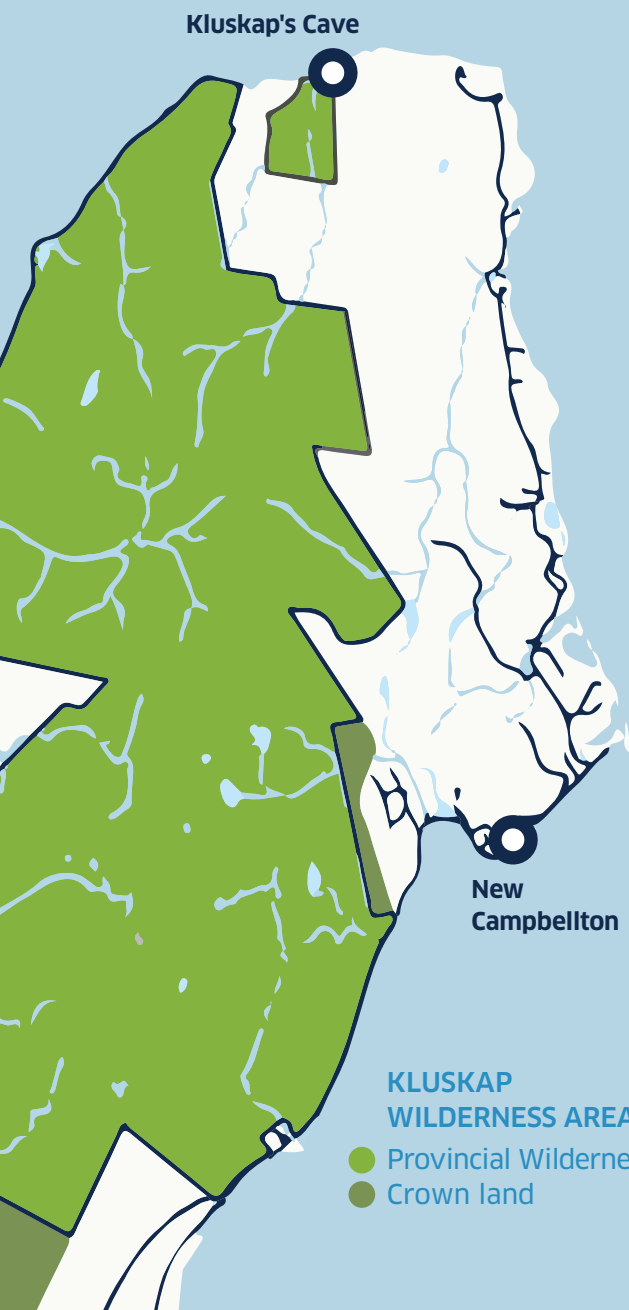


Muk Malisuwalok mijjuwajij **~Don't underestimate our children~**

"By honouring our place and our culture, by sharing stories again and again, we are honouring our children, we are ensuring they have a place here, both for themselves and for generations to come. They know this place too. By listening to our stories, we will see our way forward" (Albert Marshall).

Introduction

In 2007, the Mi'kmaw of Nova Scotia, through consultation and partnership, worked with the Nova Scotia Department of Environment to identify, preserve & protect lands of significance in the Protected Areas 13% Project. As a result of this Project, specific areas were identified by the Mi'kmaq and the Province as intrinsically Mi'kmaw and that they should be protected and managed by the Mi'kmaq.



In 2018, a group of Indigenous leaders and non-Indigenous environmental professionals from across Turtle Island came together to form the Indigenous Circle of Experts (ICE) developed to address Canada's Pathway to Target 1 and the instrumental role Indigenous Peoples play in meeting that target (ICE, 2018). One of these leaders was the Executive Director of the Unama'ki Institute of Natural Resources (UINR). Following research and community engagements across Turtle Island, ICE defined IPCAs as sharing **THREE ESSENTIAL ELEMENTS: they are indigenous-led; represent a long-term commitment to conservation; and elevate Indigenous rights & responsibilities** (ICE, 2018). In 2018, ICE published – We Rise Together, which recognised that Indigenous Peoples need to protect places within their territories and secure and manage places where they can actively practice their spirituality and culture (ICE, 2018).

In congruence with efforts to establish IPCAs across Canada, the Nova Scotia Mi'kmaw Chiefs negotiated a trilateral agreement, out of which strategic discussions have begun to explore options for co-management and co-governance of IPCAs. The vision of the IPCA Project is to identify, designate and manage IPCA Lands. The project is guided by the IPCA Project Advisory Committee, of which UINR is a member. UINR is also a partner in the Conservation through Reconciliation Partnership. The focus of this research is to advance Indigenous-led conservation, and support the establishment of IPCAs consistent with Indigenous governance systems and laws. Kluskap Wilderness Area is an opportunity for UINR to ensure rights are respected and realized, policies and legislation reformed, equitable benefits realized, and conservation commitments are met.



KLUSKAP

On his way to is Kluskap's cave

Kluskap Wilderness Area

Kluskap Wilderness Area is located between St. Anns Bay and the Great Bras d'Or Channel and protects much of the northern part of Kluskap Mountain (also known as "Kelly's" Mountain). The area encompasses a striking landscape where steep forested slopes rise sharply out of the sea to a narrow plateau of roughly 300 metres elevation. Cobble beaches, coastal cliffs, caves, and barachois ponds extend for almost 6 km along St. Anns Bay, interrupted only by the occasional stream flowing into the bay from ravines. These ravines provide a refuge for tall white pine and hemlock, while the more exposed coastal slopes support black spruce, balsam fir and hardwood forest. The windswept plateau includes small ponds and wetlands surrounded by stunted forests. Nesting bald eagles can be seen overhead, and pilot whales and dolphins swim in the adjacent waters of St. Anns Bay (Government of Nova Scotia, 2017).

Kluskapewiktut or Kluskap's Cave is a sacred, integral Mi'kmaw site. Many Mi'kmaq refer to this area as the centre of the earth. The cave is also known as the "Fairy Hole" and attracts many visitors who access the area both by land and sea. In 2012, the site was nominated to the Historic Sites and Monuments Board of Canada to designate the cultural landscape of Kluskap's Cave as a National Historic Site. In 2015, the cave and surrounding 2,777 hectares became the Kluskap Wilderness Area under the Nova Scotia Wilderness

Areas Protection Act and is part of the provincial protected areas network. In 2017, the Mining Association of Nova Scotia resurrected a 30 year old quarry proposal at Kelly's Mountain to demonstrate the economic impact of protected areas, and proposed a land swap mechanism to allow access to mine Kelly's Mountain. Protests and rallies were held by Mi'kmaw communities and environmental organizations to demonstrate their opposition.

The Kluskap Wilderness Area presents an important cultural, spiritual, educational, and land stewardship opportunity for Mi'kmaw, as Kluskap Mountain is known as a culturally significant and sacred place. Mi'kmaw Elders tell us that the great Mi'kmaw hero Kluskap (or "Glooscap") is said to have once dwelled in the ocean-side cave at the northern tip of the wilderness area near Cape Dauphin. It is also said that one day Kluskap will return there. The continuation of learning and sharing the many teachings within the life and legends of Kluskap is vital to the Mi'kmaw of Unama'ki's identity and culture.

The Province of Nova Scotia and UINR are working cooperatively to initiate management of this area as an IPCA. Establishment of an IPCA at Kluskap's Cave could provide opportunities for revitalization and preservation of Mi'kmaw culture, as well as assertion of Mi'kmaw rights and governance over Mi'kmaw traditional territory.

Study Overview

In January 2020, a request for proposals (RFP) was developed & advertised by UINR. The purpose was to develop the initial phase of management planning for the Kluskap's Cave area, and to create a framework for identifying and implementing IPCAs. The purpose of the project was to engage Elders and Knowledge Holders by conducting key informant interviews and a 2 day engagement workshop. Tasks were completed by 31 March 2020 and included the following:

1. A review of academic and grey literature related to IPCA establishment and implementation in Canada and internationally, and preparation of an annotated bibliography highlighting best practices and tools useful for establishing and managing IPCAs in Unama'ki;
2. Key informant interviews to identify key priorities for the IPCA program in Unama'ki;
3. Use information gathered from the literature review & key informant interviews to develop a list of questions and an agenda for the engagement workshop;
4. Facilitate a two day Elder / Knowledge Holder workshop to initiate Indigenous management planning for Kluskap's Cave, identify Guardian roles in IPCA management, and to inform the design of an IPCA framework;
5. Prepare and conduct a presentation for UINR staff to report on project findings and propose an IPCA framework; and
6. Prepare a final report that integrates project findings and recommends an IPCA decision-making framework for Unama'ki.

The activities under the RFP were proposed to develop the initial Mi'kmaq-led component of a caretaker or conservation plan for the, Kluskap's Cave coastal area, and the two offshore islands that are important to the Kluskap story.



RESEARCH APPROACH

As a preliminary approach to this research a review of academic and grey literature related to IPCA establishment and implementation in Canada and internationally was conducted to inform the study. An annotated bibliography was created from the scan of the literature highlighting best practices and tools useful for establishing & managing IPCAs in Unama'ki (see the Annotated Bibliography in Appendix 1).

The approach taken for the main phase of this research entailed conducting interviews with seven individuals that were identified by UINR as key informants. Key informants were comprised of UINR Staff and local Mi'kmaw community members, who have worked extensively on land management initiatives. The following questions were used for the interviews:

1. What is your understanding of the IPCA designation and do you think it will serve the interests of Mi'kmaq or do you have concerns on how that might work?
2. What do you think are important factors to include in the creation of a Mi'kmaq-led management plan for the protection of Kluskap's Cave?
3. Do you foresee any issues or potential threats to Kluskap's Cave that must be considered in its protection?
4. What elements do you think are important to include in the development of a Mi'kmaq led management plan for future IPCAs in Unama'ki?
5. What roles do you see Guardians having in IPCA management in Unama'ki?
6. Which areas in Unama'ki, besides Kluskap's Cave, do you think should get IPCA status?
(OPTIONAL QUESTION)

WE'KOQMA'Q ISLAND

We'koqma'q means "Head of the Waters"

The final phase of the research involved holding a two-day community engagement workshop. In February 2020, **UINR held the workshop with Elders/Knowledge Holders that included 35 attendees comprised of members of the five Mi'kmaw communities in Unama'ki, or those who work closely with them** (see the Study Participants section below for a list of attendees). Results from the literature review and key informant interviews were used to develop the workshop agenda and questions. The following questions were used to guide discussions during the two days of the workshop:

Q1. How would you define an IPCA?

Q2. How would you know if an IPCA is Mi'kmaw-led?

Q3. What role could land guardians play in an IPCA?

Q4. Why is Kluskap Wilderness Area important to you?

Q5. How can Kluskap Wilderness Area be used to revitalize language?

Q6. Are there any threats you foresee to the Kluskap Wilderness Area? If so, how can they be addressed?

A detailed agenda used by workshop facilitators can be found in Appendix 2.

Interview Participants

INTERVIEW KEY INFORMANTS:

Community / Organization	Participant
UINR	Keith Christmas Nadine Lefort Patricia Nash Clifford Paul Lisa Young
EFWC	Tom Johnson
CMM	Allie Rivers

CMM Confederacy of Mainland Mi'kmaq

EFWC Eskasoni Fish and Wildlife Commission

UINR Unama'ki Institute of Natural Resources



PARTICIPANTS IN THE IPCA TWO-DAY WORKSHOP:

Community / Organization	Participant	
CEPI/UINR	Garret Bagnell	
CMM	Allie Rivers	
Dalhousie University	Anastasia Papadopoulos	
EFWC	Dean Denny John T Johnson Tom Johnson	Allison McIsaac Dean Simon
Eskasoni	Ernest Johnson Ethel Johnson Kieran Johnson	Stan Johnson Jr. Albert Mars Barbara Sylliboy
Indigeteach	Meagan Hamilton	
Membertou	Darrell Bernard	Daniel Paul
Plenty Canada	Larry McDermott	
Potlotek	Charles Doucette Tracy Marshall	Nelson Paul Lawrence Wells
UINR	Keith Christmas Charlotte Denny Nadine Lefort Patricia Nash Shayla Nickerson	Clifford Paul Evan Simon Tristan Simon Lisa Young
UNSM	Buddy Young	
Wagmatcook	Judy Googoo	
We'koqma'q	Steven Googoo	George Sask



Research Findings

Annotated Bibliography Results

The findings of the literature scan revealed that presently **there are very few IPCAs in Canada and that there is only beginning to be a body of work written about them.** Much of the literature listed in the annotated bibliography (see the Annotated Bibliography in Appendix 1) includes current legislation that supports or could be used to support IPCAs, the benefits and challenges of IPCA establishment, and the development of Indigenous organizations that have formed to support the establishment of IPCAs, such as the Indigenous Circle of Experts (ICE). There were a few case examples of newly established IPCAs in Canada and internationally. It was challenging to find specific management frameworks for IPCAs in Canada that could be used as a template for new IPCA development.

Key Informant Interview Results

The results of the key informant interviews revealed that because the IPCA designation is new in Canada, Mi'kmaw communities of Unama'ki do not yet fully trust the designation and its process as an effective way to protect Mi'kmaw land rights and interests. The continued legacy of colonization creates uncertainty as to how inclusive the process will be and whether it will truly be a co-management arrangement. **While the designation is viewed overall as a positive opportunity for both Indigenous and non-Indigenous peoples to participate in land-based learning about Mi'kmaw language and culture, it will be important to ensure that there are direct benefits from the designation to Mi'kmaq and their communities.**

Another important finding revealed in the key informant interview was that Kluskap's Cave and the Kluskap Wilderness Area are challenging places to visit. **It may take time or may not be possible for people to visit the Kluskap Wilderness Area without drastically preparing and upgrading safety precautions for the area.** It was also recognized that **it may not even be appropriate for people to visit Kluskap's Cave given its sacredness.** All of the aforementioned factors will need to be considered and accounted for prior to establishing the area for tourism.



Research Findings (cont.)

Lastly, **the role of Guardians was identified as crucial** to the successful development and management of a Mi'kmaq led IPCA at Kluskap Wilderness Area. In the context of IPCAs, a Guardian program was mentioned as a key component of ensuring the IPCA is Mi'kmaq led and that Mi'kmaq interests are respected. It was also mentioned that guardians involved in the IPCA should be well-versed in Mi'kmaq language and culture and could play the most important role in guiding visitors through the area and teaching them about it.

A complete list of Key Informant Interview Results can be found in Appendix 3.

Engagement Workshop Results

The narratives from the two-day engagement workshop that UINR held with Elders/Knowledge Holders from the five Mi'kmaq communities in Unama'ki were rich, informative, and diverse. A complete list of the responses gathered at the engagement workshop can be found in Appendix 4.

In order to analyze and organize the multitude of responses and dialogue collected across the two days of the workshop, they were grouped according to similarity, and themes were identified. Each theme was then analyzed to determine further subthemes. From the six questions asked at the workshop four thematic categories emerged: 1. Values; 2. Governance; 3. Economics; and 4. Education. It is important to note that **conservation and protection were not identified as themes in the research findings because they were woven throughout all of the thematic groupings, which is indicative of a Mi'kmaq worldview.**

In the following sections of this report, each of these themes will be discussed by elaborating on subthemes identified within each category. Examples of participant responses for each subtheme will also be included.



Values

Kin-centric/Relationship Focused

- The land is not sacred, it is the relationship to the land that is sacred
- IPCAs represent a respectful relationship between people and the land
- It is an agreement or an accord on how to live together in a balanced and harmonious way
- Respect is the key in IPCAs = respect for animals, land, water, culture
- Re-establishes cultural values in a reciprocal relationship with the land

Representative of Mi'kmaw Language

- Our language is the key to the whole process of describing how we are to behave in the world
- Our language also describes completely the message we are trying to get across
- We need a Mi'kmaw term for this IPCA development such as “our road”
- Need to determine which Mi'kmaw words or phrases would capture “conservation”
- Recognition of Mi'kmaw language as verb based describing the actions we must take

Revitalizes Mi'kmaw Culture

- IPCAs can be a place where traditional roles can be rediscovered
- Our culture is going to be the main objective of how we do this
- Create a space where it is safe to practice Mi'kmaw culture
- Need to rediscover traditional concepts of respectful use of the land
- A place where culture and ceremony must be respected
- Sacred places remind us that everything is both spiritual and physical
- A place where Indigenous People can go to connect to the land physically and spiritually

Sharing Knowledge at the Forefront

- Intertwine Indigenous and western knowledge (**Etuaptmumk**/Two-Eyed Seeing)
- We have to educate and teach our responsibilities to our own people
- There is a desire to re-learn our culture and subsistence skills (hunting, trapping, fishing)
- These IPCA sites can be a place where we bring young students to learn Mi'kmaw ways
- IPCAs should not be just economically focused but should also be for educational purposes

GOVERNANCE



Mi'kmaq Led

- Mechanisms for regular input from Mi'kmaq communities and organizations
- Mi'kmaq meeting formats and protocols must be respected
- A grassroots approach should be taken
- Recognizes Indigenous rights protected by domestic and international law (UNDRIP, ICE report, Canada's Conservation Vision)
- Need a Mi'kmaq management plan to be documented with outlined actions

Challenges to the Process

- Negative history of working with colonial governments challenging to overcome
- Colonial governments often fail to recognize problems in a timely manner
- Colonial governments separate parts of the environment into jurisdictions
- Ownership of land is a conflict between colonial government and Indigenous governments
- Provincial designation of wilderness area has restricted Mi'kmaq access
- We need to be careful with some of the IPCA terms and agreements
- Access to the site on trail is currently privately owned. Need to investigate alternatives

Respects Natural Law / Mi'kmaq Law

- Mi'kmaq law (= natural law) must govern & protect IPCA sites
- Recognizes a sacred view of the natural world and all Creation
- Considers IPCAs as entities that have a spirit and to respect that spirit
- We must only take what we need to survive & no more
- We must allow the land and animals time to regenerate after harvesting
- Includes a holistic ecosystem view of combined land and water protection
- Considers how actions will affect the next seven generations

Threats to a Site

- There is a possibility for the land to be exploited if too many visitors
- Graffiti and garbage
- Conflict with other sectors i.e. mining, forestry, aquaculture
- Need to enforce fines for vandalism/restorative justice
- Storm events may compromise the site i.e. structural integrity of the cave. Need information on geology of the site.
- Kluska's Cave needs more protection than currently exists
- Need to make all adjacent landowners in the Kluska's Cave area aware of its sacredness

Humans Involvement Integral to IPCAs

- People have to be involved in IPCAs
- IPCAs may have different purposes or different activities
- Need to develop concise protocols for going into the area and its sacred sites
- Ceremony may be required before being able to enter a site
- IPCAs need to be different from "parks" where human activity is limited
- Different zones could be established for access & use

Site Safety Concerns

- Liability must be clearly outlined
- Presence of land guardians needed to discourage damage
- Signage indicating "Go at your own risk" and listing the dangers of the area required
- Possibly develop different access to make it safer and avoid conflict with neighbours
- Elders would like to see a remediation program to help clean our sacred Kluska's Cave
- Alcohol and drugs must be prohibited in the area
- Geological studies are needed on the safety of the cave and liability



Green Economy

Ecologically Centred

- Reflecting ecological concepts of interconnectedness
- IPCA Outcomes cannot be measured by money
- Western values are often driven by the economy
- By only considering economic values then you are only looking at controlling the land
- Must shift from ego-centric to eco-centric
- Proactive rather than reactive

Sustainable

- IPCAs could help prevent unsustainable practices
- There needs to be biodiversity in an IPCA
- Sustainable tree harvesting
- Need for wildlife reporting
- Industry needs to be sustainable to be accepted
- Construction, progress, and industry have caused imbalance in the natural world
- Providing habitat needs to be prioritized over extraction/resource use

Supports Mi'kmaw Modes of Production

- A Mi'kmaw Harvesting Plan for IPCAs needs to be created
- Use Mi'kmaw traditional best practices regarding development
- Defined Mi'kmaw goals with realistic outcomes
- Programs for land-based education must be financially supported within IPCAs
- Mi'kmaq were nomadic, harvested an area and then moved on to let the system recover
- Both the land and Mi'kmaw culture are changing and adapting to the western way of life

EDUCATION

Language Revitalization

- There is a need for mentorship regarding learning the language and traditional activities
- 40 years ago Indigenous leaders met to discuss language loss and it is still happening
- The IPCA could help us to reclaim our culture and language
- IPCAs could be a place where youth can learn the language from Elders
- Mi'kmaw language needs to be strengthened to transfer information
- Outdoor classroom providing opportunities to work with immersion schools

Sharing between Elders and Youth

- **Muk Malisuwalok mijijuwajij** = Don't underestimate our children (Albert Marshall)
- MELC is a sister organization of UINR that can be used for this purpose
- Youth want to learn and Elders want to share but not enough opportunities
- Important to connect Mi'kma youth to Kluskap's Cave
- There is a gap in at least 2 generations (grandparents or parents) with teaching Kluskap stories
- This area can help schools to connect students with their Elders
- We need to empower our Elders who are still here to teach

Mi'kmaw Centric/Develops Mi'kmaw Way of Life & Culture

- Emphasis on activities that support learning Mi'kmaw ways of life
- There needs to be a whole curriculum teaching about the legends and our ways
- Important to have an area where we can freely practice our culture
- How to harvest birch bark, trapping, sweat lodge, ceremony, how to build a wikwam, etc...
- Mi'kmaw teachers can add information about Kluskap's wilderness area into their curriculum

Practices Mi'kmaw Land Stewardship

- Ecological surveys and monitoring needed to ensure sustainability
- Need to revitalize Mi'kmaw land ethics and morals to survive
- Listicouche has a wonderful curriculum which we need to learn from
- It is a place to learn our responsibilities
- Mi'kmaw learned from the animals
- Need to incorporate Mi'kmaw Ecological Knowledge (MEK) and strengthen processes to protect Mi'kmaw interests

New Technology Used Wisely

- Could create animated Kluskap and 360 views (similar to Pokemon Go)
- Need to understand how youth are learning today by interacting through technology
- Creation of virtual tours of our sacred sites for those who are not physically able to visit
- Use modern technology as resource to help identify important areas e.g. with drones
- We can use technology to teach about Kluskap / legends / etiquette of the cave
- Geocaches could be created with materials to help learn the language
- Visitors could scan QR codes posted along a trail or throughout the IPCA

Potential Management Plan Framework

The following model of a potential management framework for IPCA development in Unama'ki was derived from the outcomes of the 2 day engagement session:



Role of Guardians

The roles of guardians to the functioning of an IPCA was discussed at length at the two day community engagement session. The list provides some of the highlights from workshop dialogue about which individuals would make ideal candidates to be guardians, the roles that people see them having, and some of the training that would be required to develop the guardian program in Unama'ki. Challenges to the current Aboriginal Fishery Guardian program funded by the Department of Fisheries and Oceans in Unama'ki were also discussed.

- Knowledge Sharers/Facilitators/ Interpreters – on and off site
- Cultural Knowledge Holders
- Ideally a Mi'kmaw Language Speaker
- Protectors/Ensure Compliance with Mi'kmaw traditional laws
- Cultural and Ecological Monitors & Evaluators
- Ensure Visitor Safety
- Conveyors of knowledge through the generations “Eyes and Ears” on the Ground
- Need to be respected by Mi'kmaq and non-Indigenous

RECOMMENDATIONS

The following recommendations or important next steps in developing a management plan for Kluskap's Cave & IPCAs in Unama'ki were identified from the findings of this project:

1

Explore Options for Long-Term Support & Capacity-Building

A great deal of any government contributions towards IPCA establishment may be used up in the initial consultation and planning phases. It is crucial that long-term funding support or revenue options be identified to help maintain an IPCA and a Guardian Program for it. Options for other means of in-kind support could also be explored for IPCAs in Unama'ki. Possibilities such as involving university programs that would also create opportunities for Mi'kmaw students, gifting of adjacent lands by private land owners, and the formation of a land trust for donations of land and funds to be acquired could all be useful options to explore.

2

Develop a Mi'kmaw Guide for Kluskap Cave & Wilderness Area

Mi'kmaw play a large role in the conservation of Kluskap's Cave and Mountain. The important Mi'kmaw themes identified in this reports of values, governance, economy, and education could provide the basis for a Kluskap Cave guide. The guide could provide information on the legend and teachings of Kluskap, important species and habitats in the area, safety considerations, and who to contact for more information. It could be used as a tool for engagement, education, and sustainable tourism.

3

Realistic Timeframe for Completion

Across the global spectrum of IPCA development, some Indigenous communities have taken at least 5 years to develop a management plan that is well rounded and accepted widely by their community. Organizations partnering with Mi'kmaw IPCAs must support and respect timeframes required to develop a Mi'kmaw led IPCA and make efforts to understand challenges to the process that have come with the legacy of colonialism.



RECOMMENDATIONS

(cont.)

RECOMMENDATION #4:

Explore Options for Long-Term Support and Capacity-Building

A great deal of any government contributions towards IPCA establishment may be used up in the initial consultation and planning phases. It is crucial that long-term funding support or revenue options be identified to help maintain an IPCA and a Guardian Program for it. Options for other means of in-kind support could also be explored for IPCAs in Unama'ki. Possibilities such as involving university programs that would also create opportunities for Mi'kmaw students, gifting of adjacent lands by private land owners, and the formation of a land trust for donations of land and funds to be acquired could all be useful options to explore.

RECOMMENDATION #5:

Develop a Mi'kmaw Guide for Kluskap Cave and Wilderness Area

Mi'kmaw play a large role in the conservation of Kluskap's Cave and Mountain. The important Mi'kmaw themes identified in this reports of values, governance, economy, and education could provide the basis for a Kluskap Cave guide. The guide could provide information on the legend and teachings of Kluskap, important species and habitats in the area, safety considerations, and who to contact for more information. It could be used as a tool for engagement, education, and sustainable tourism.

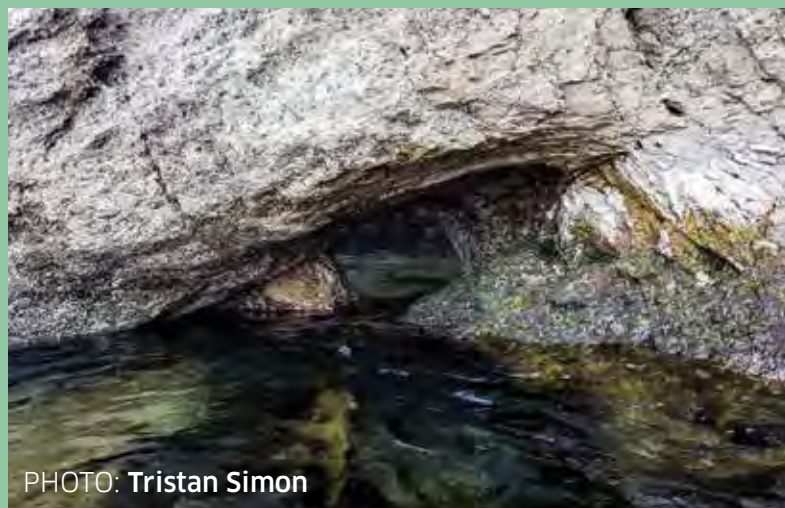
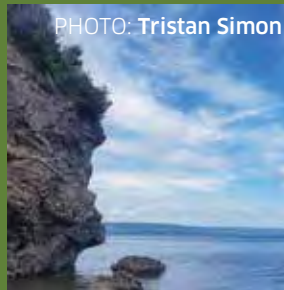


PHOTO: Tristan Simon

Conclusion

The following report outlines important findings and recommendations from both interviews with individuals working towards establishing IPCAs in Unama'ki and from gatherings of Mi'kmaw community members to hear their thoughts on the future of the process of creating an IPCA for Kluskap Wilderness Area, for Kluskap's Cave and the Bird Islands. It is hoped that the recommendations of this report can be used to advise next steps towards the further development of Kluskap Wilderness Area as an IPCA that is truly Mi'kmaw-led and reflects the desires of the Mi'kmaw community in Unama'ki.



Appendix 1

Annotated Bibliography

Beltran J. (ed.). (2000). Indigenous and Traditional Peoples and Protected Areas: Principles, Guidelines and Case Studies. IUCN, Gland, Switzerland and Cambridge, UK.

The writing of these guidelines was a collaborative effort of the Environmental Planning and Research Unit at Cardiff University, UK. The guidelines were created in response to the seven resolution regarding Indigenous People and conservation that were adopted at the World Conservation Congress in Montreal, October, 1996. The paper synthesizes guidelines and principles for applying the seven resolutions along with providing 11 case studies of protected areas and their relevance to Indigenous People, including one Canadian example of Wood Buffalo National Park. The paper is relevant to how protected areas, such as, the national park system are presently managed and how there is a need for greater Indigenous co-management. This paper is also relevant to Indigenous-led IPCA establishment and management in that it recognizes some of the challenges that presently exist for Indigenous efforts towards dismantling colonial protection and conservation frameworks in Canada.

Conservation 2020 Canada. (2018). One with nature: A renewed approach to land and freshwater conservation in Canada. Retrieved from

<https://static1.squarespace.com/static/57e007452e69cf9a7af0a033/t/5c9cd18671c10bc304619547/1553781159734/Pathway-Report-Final-EN.pdf>

This report outlines Canada's commitment to Pathway to Target 1 which states Canada will conserve 17% of inland waters and terrestrial areas by 2020. This report also recognizes Canada's priority actions for achieving Target 1, the most important of those being Priority Two, which states: "The promotion of greater recognition and support for existing Indigenous rights, responsibilities, and priorities in conservation." This report is essential documentation towards holding Canada responsible to reaching their commitment to Target 1, which was developed from Aichi Target 11 which commands taking urgent action to halt biodiversity loss. Some of the legislation cited in the paper may be too restrictive for Indigenous Peoples to establish Indigenous-led IPCAs. The report also refers to "Pan-Canadian-ism" which could be problematic if the government assumes they can use a one-fits-all approach to engaging Indigenous communities.

David Suzuki Foundation. (2018). Tribal parks and Indigenous and conserved areas: Lessons learned from BC examples. Retrieved from

<https://davidsuzuki.org/wp-content/uploads/2018/08/tribal-parks-indigenous-protected-conserved-areas-lessons-b-c-examples.pdf>

This David Suzuki Foundation report explores six key themes that emerged from a literature review and interviews regarding IPCAs. The report also reviewed lessons learned from BC examples of establishing IPCAs/Tribal Parks. The lessons learned provide an excellent overview of where Indigenous Peoples establishing new IPCAs can focus their efforts. The report also provides a checklist of tools that is very useful for Indigenous Peoples working on establishing an IPCA. The report also makes important reference to all supporting constitutional rights and laws that uphold IPCAs in Canada and some of the challenges to those, such as the failure of external actors to gather Free Prior Informed Consent (FPIC).

Dehcho Land Use Planning Committee. (2006). Respect for the land: The Dehcho land use plan background report. Retrieved from

http://www.dehcholands.org/docs/dehcho_final_draft_june_02_06/Final%20Draft%20Dehcho%20Land%20Use%20Plan_June%202-06.pdf

This report provides a 346 page outline of the Dehcho process to create a land management plan for Dehcho lands, including the Edézhí protected area and the described outcomes of that planning. Chapter 1.3 and 1.4 regarding what is land use planning and the Dehcho process of achieving it are extremely useful in describing the process of developing an Indigenous-led land management plan. Most importantly, Dehcho cultural values, laws, and protocols are defined in the plan and discussed, along with expectations for conservation and threshold limits for resource use. This report is an invaluable resource for any Indigenous Peoples to use as a template for mapping out a present-day management plan for their ancestral lands.

Annotated Bibliography (cont.)

Dene Kayeh Institute. (2019). Kaska Dena conservation analysis for an Indigenous and protected conserved area in British Columbia. Retrieved from

<https://kaskadenacouncil.com/download/kaska-dena-conservation-analysis-for-an-indigenous-protected-and-conserved-area-in-british-columbia-dena-kayeh-institute-on-behalf-of-kaska-dena-council-2019/?wpdmdl=5088&masterkey=5d01a14ba20d6>

This report was written by the Dene Kayeh Institute on behalf of the Kaska Dene Council in April 2019. The report provides a detailed description of traditional knowledge and science-based conservation analysis for a 40,000 km² area of Kaska Dene ancestral territory in British Columbia as a justification for the creation of the Kaska Indigenous Protected and Conserved Area (KIPCA). The report is not identified as a management plan, although it identifies and describes a Kaska Dene vision for protection and management of the area with a particular focus on the protection of Woodland Caribou habitat. It also identifies that the Kaska Dene prefer to enter into a co-management agreement with the Government of British Columbia in the creation and management of the proposed IPCA. The report could be used as a template for other Indigenous Nations to outline a justification for the creation of an IPCA and could be viewed as the precursor to building an Indigenous-led management framework for one. It is expected that an official co-management plan will follow this report in the near future. This article is useful to informing the creation of an Indigenous-led IPCA management plan in that it identifies, in detail, many factors that are important to include.

Government of Canada. (2019). Canada's Conservation Vision : A report of the national advisory panel. Retrieved from

https://static1.squarespace.com/static/57e007452e69cf9a7af0a033/t/5b23dce1562fa7bac7ea095a/1529076973600/NAP_REPORT_EN_June+5_ACC.pdf

This report is an important document in defining Canada's vision for protecting habitat and biodiversity. The report outlines federal and provincial governments responsibility and commitment to achieving Target 11. The paper also provides a list of 38 recommendations or steps towards Canada achieving Target 1 by 2020. It would be useful for the federal government to assess how Canada is performing in regards to reaching Target 1, given that this report does not outline how Canada is doing in reaching those conservation targets.

Government of Nova Scotia. (2017). Kluscap Wilderness Area. Retrieved from

https://novascotia.ca/nse/protectedareas/wa_kluscap.asp

This Government of Nova Scotia website on Kluscap Wilderness Area provides a brief description, from a settler context of the area that is being protected. It is important to note that the spellings used differ from what is the standard for the Mi'kmaq community in Unama'ki. The site does recognize the importance of the place to Mi'kmaq and its sacredness. The website may receive a large amount of traffic from tourists planning trips and this could be an important point of connection for including more Mi'kmaq created content that accurately reflects the area and gives an introduction to its establishment as an IPCA.

Groenewoud, T. (2015). Informing Indigenous marine protection in Gitga'at territory (Master's thesis, McGill University, Montreal, Canada). Retrieved from

<https://summit.sfu.ca/item/18589>

This is a master's thesis written by a student in the Faculty of Environment at McGill University. Although this thesis is not peer reviewed and focuses mostly on marine protected areas, there are chapters within it that are directly relevant to developing an Indigenous-led IPCA management plan. There are sections that refer to legislation supporting IPCA implementation, co-management, drafting a management plan, and concerns within IPCA management. It identifies IPCA management strategies by organizing them into four categories, including: cultural use, recreational use, non-recreational/commercial use, and environmental protection. This thesis also provides case study research involving the gathering of opinions for developing a management plan for the Gitga'at protected area in British Columbia and provides useful charts of comments and concerns gathered through interviews with community people.

Annotated Bibliography (cont.)

Indigenous Circle of Experts (ICE). (2018). We rise together: Achieving pathway to Canada target 1 through the creation of Indigenous protected and conserved areas in the spirit of practice of reconciliation. The Indigenous Circle of Experts' Report and Recommendations. Retrieved from
<http://www.conservation2020canada.ca/>

This report was the culmination of multiple regional gatherings in 2017 of Indigenous and non-Indigenous experts working in the field of conservation, who collectively comprise the Indigenous Circle of Experts (ICE). The report is the guiding resource for articulating an Indigenous-led vision for Indigenous Protected and Conserved Areas (IPCAs). An important part of the report is acknowledging Indigenous Peoples' contribution to conservation and the vital role they play in Canada meeting its Target 1 of protecting 17% of terrestrial areas and inland waters by 2020. The report includes 28 recommendations to support the establishment of IPCAs and recognizes that they provide an opportunity for reconciliation between Indigenous and settler populations. The reference to and description of "ethical space" in this report, as a means to hold Canada accountable for its commitment to IPCA establishment, is essential to the process of Indigenous Nations developing IPCA management plans.

Tran, T.C., Ban, N.C., and Bhattacharyya, J. (2020). A review of successes, challenges, and lessons, from Indigenous protected and conserved areas. Biological Conservation. 241(1), 1-19.

This article was written by a group of academics in the School of Environment at the University of Victoria, British Columbia. The paper provides a review of academic literature regarding Indigenous-led protected and conserved areas, globally. A total of 58 peer-reviewed articles were analyzed citing 86 initiatives involving 68 Indigenous Peoples across 25 different countries. The findings of this literature scan were that Indigenous-led protected and conserved areas improve Indigenous livelihoods, increase Indigenous governance and management capacities, and improve species populations and habitat protection. Findings within the literature also acknowledge that some of the challenges to the success of Indigenous-led protected areas include sufficient long-term funding, burdensome partnerships, and restrictive legislation. Recommendations of this paper are that state and other external actors create legislation that allow for Indigenous protected areas to be defined created and managed by Indigenous Peoples while also providing more long-term funding for these efforts. The paper does not provide specific examples of IPCA management plans or best practices for Indigenous Peoples to use in creating IPCAs. This paper is very useful in identifying the body of academic literature that presently exists in support of Indigenous-driven efforts to protect and conserve areas of ancestral lands, globally.

Trant, A.J., Jacobs, J.D., and Sable, T. (2012). Teaching and learning about climate change with Innu environmental guardians, Polar Geography, 35(3-4), 229-244.

This article was written by a group of researchers from Memorial University in St. John's, Newfoundland and Labrador in collaboration with the Gorsebrook Research Institute Office of Aboriginal and Northern Research at Saint Mary's University in Halifax. The article begins in a colonial context and unconfounded manner stating that "the Labrador Innu have a multi-millennial history in the area" (p. 229) rather than recognizing that the Innu have been there since time immemorial. Statements like these illustrate that the outside or non-Indigenous researchers involved in the study may not be adequately versed in Innu culture, history, and research protocols. The article discusses the value of the Innu Environmental Guardian Training Program in helping contribute to a greater understanding of climate change impacts. The article discusses the approach of using Boreal Forest monitoring plots, which became established as Innu Permanent Sample Plots (IPSP) and the benefits to using these as a method for training Guardians in monitoring climate change effects. The authors of this article state that through facilitation of monitor training for the plots, much was learned about culturally appropriate place and module content. The article provides an important understanding of some of the dynamics between establishing an Indigenous Environmental Guardians Program and utilizing outside researchers, with a lack of cultural knowledge, to help implement training.

United Nations. (1992). Convention on Biological Diversity. Retrieved from
<https://www.cbd.int/doc/legal/cbd-en.pdf>

This is the official United Nations Declaration of the Rights of Indigenous Peoples (UNDRIP) signed in 2007 and published by the United Nations in 2008. Canada was a signatory to this agreement but did not ratify it. The document outlines 46 articles that define the inherent rights of Indigenous Peoples that the signatories agreed to, however without ratification Canada abstained from being legally bound to its contents. In November 2017 the government of Canada announced it would support the adoption of Bill C-262, a law that aims to launch the process of harmonizing Canadian laws with UNDRIP. This declaration, combined with Bill C-262, are vital to holding Canada accountable to establishing IPCAs and recognizing Indigenous jurisdiction over lands in Canada.

Annotated Bibliography (cont.)

United Nations. (2008). United Nations Declaration of the Rights of Indigenous Peoples. Retrieved from

https://www.un.org/esa/socdev/unpfii/documents/DRIPS_en.pdf

This is the official United Nations Declaration of the Rights of Indigenous Peoples (UNDRIP) signed in 2007 and published by the United Nations in 2008. Canada was a signatory to this agreement but did not ratify it. The document outlines 46 articles that define the inherent rights of Indigenous Peoples that the signatories agreed to, however without ratification Canada abstained from being legally bound to its contents. In November 2017 the government of Canada announced it would support the adoption of Bill C-262, a law that aims to launch the process of harmonizing Canadian laws with UNDRIP. This declaration, combined with Bill C-262 are vital to holding Canada accountable to establishing IPCAs and recognizing Indigenous jurisdiction over lands in Canada.

United Nature. (2020). The Indigenous guardians toolkit.

<https://www.indigenousguardianstoolkit.ca>

This resource is a website created by the organization called "United Nature" in support of Indigenous Guardian programs across Canada and provides a wealth of resources for those applying to and starting a Guardians program. The website includes multiple resources on planning, budget, governance structure, descriptions of resources required, and provides a map of current guardian programs across Canada.

Zurba, M., Beazley, K. F., English, E., & Buchmann-Duck, J. (2019). Indigenous protected and conserved areas (IPCAs), Aichi target 11 and Canada's pathway to target 1: Focusing conservation on reconciliation. Land, 8(1), 10.

This article was written by a group of researchers (two professors and two graduate students) in the School for Resource and Environmental Studies at Dalhousie University, Nova Scotia. It provides an overview of the issues and challenges related to the implementation of Indigenous-led conservation efforts in response to Canada's Pathways to Target 1. The article also reviews international declarations and initiatives that apply to the formation of IPCAs. Some of the most poignant challenges identified in the article were the confrontation of colonial conservation structures such as the "wilderness paradigm" separating people from nature, the separation of marine and terrestrial environments, divesting power to Indigenous-led management, and tensions between scientific and traditional knowledge. The article recognized only two benefits of IPCAs which were Nation-to-Nation relationship building and restoring relationships to land. This article failed to acknowledge additional benefits of IPCAs operating as Indigenous-led. The article was useful in reviewing legislation that supports Indigenous-led conservation efforts and the challenges connected to the implementation of Indigenous-led IPCAs.

Appendix 2

Workshop Name: UINR Community Engagement Session on IPCAs
Date: Feb. 20 & 21, 2020

Purpose:	Deliverables:	Materials:
To facilitate dialogue on the development a Mi'kmaq-led IPCA Management Framework and Management Plan for Kluskap's Cave	Community Engagement Summaries	Screen, information handouts, writing materials (notebooks, pens)



Session Plan: DAY 1

Time	Agenda Item/Background Question	Process Notes/Output	Materials
10:00	Greeting Guests	Purpose: To give guests time to greet each other.	None
10:15 10:30	Opening Prayer (Albert Marshall)	Purpose: To set our minds and hearts.	None
10:30 10:45	Opening Remarks/ Introduction to Co-Facilitators (Lisa Young)	Purpose: To describe the hopes for the outcome of the workshop and to introduce the co-facilitators to the workshop guests.	None
10:45 11:30	The Sacred & Cultural Importance of Kluskap's Cave (Albert Marshall)	Purpose: To bring to the forefront of people's minds the cultural importance and sacredness of Kluskap's Cave.	None
11:30 12:00	Overview of IPCA Designation (Larry McDermott)	Purpose: To provide the workshop guests with an in-depth understanding of the IPCA designation, how it came into existence, what is the vision for it, and future directions. Show video of the Eastern IPCA Gathering	Screen, Laptop
12:00 1:00		LUNCH	
1:00 2:00	Group Brainstorming on IPCA Management Framework (Meagan Hamilton)	Purpose: To gather information from workshop guests (in groups at each table) regarding their thoughts and opinions on what should be included in a Mi'kmaq-led IPCA Management Framework. QUESTIONS TO BE ASKED TO THE GROUP: 1. How would you define an IPCA? 2. How would you know if an IPCA is Mi'kmaq led? 3. What role could Guardians play in an IPCA?	Writing Materials for Each Table
2:00 2:30	Sharing of Each Groups Remarks to the Entire Workshop (Meagan Hamilton)	Purpose: To share important highlights of each group's brainstorming session on a Mi'kmaq led IPCA Management Framework. Ask for highlights of each table's discussion, perhaps 2 to 3 comments that have not already been mentioned by other groups.	None
2:30 2:45	Closing Remarks (Lisa Young or Meagan Hamilton)	Purpose: Closing remarks and introduction to the second day of the workshop.	Possibly a flipchart?
2:45 3:00	Closing Prayer (Albert Marshall)	Purpose: To wish everyone safe travels home and give thanks for the day together.	None

Session Plan: DAY 2

Time	Agenda Item/Background Question	Process Notes/Output	Materials
10:00	Greeting Guests	Purpose: To give guests time to greet each other.	None
10:15 10:30	Opening Prayer (Albert Marshall)	Purpose: To set our minds and hearts.	None
10:30 10:45	Review of Previous Day's Outcomes (Meagan Hamilton)	Purpose: To review the outcomes of the first day of the workshop and highlights of what was discussed.	Flipchart or Screen (PPT Presentation)
10:45 11:00	Present the Goals for Day 2 of the Workshop (Meagan Hamilton or Lisa Young)	Purpose: To introduce the group to the intended focus of the second day of the workshop.	None
11:00 12:00	Group Brainstorming on Kluskap's Cave (Meagan Hamilton)	<p>Purpose: To gather information from workshop guests (in groups at each table) regarding their thoughts and opinions on a Mi'kmaq led Management Plan for Kluskap's Cave.</p> <p>QUESTIONS TO BE ASKED TO THE GROUP:</p> <ol style="list-style-type: none"> 1. Why is Kluskap's Wilderness Area important to you? 2. How can Kluskap's Wilderness Area be used to revitalize language and culture? 	Screen for ppt presentation
12:00 1:00		LUNCH	
1:00 2:00	Continued Group Brainstorming on Kluskap's Cave (Meagan Hamilton)	<p>Purpose: To gather information from workshop guests (in groups at each table) regarding their thoughts and opinions on a Mi'kmaq led Management Plan for Kluskap's Cave.</p> <p>QUESTIONS TO BE ASKED TO THE GROUP:</p> <ol style="list-style-type: none"> 3. Are there any threats you foresee to the Kluskap's Cave area? 4. If so, how can we address those threats? 	Writing Materials for Each Table
2:00 2:30	Sharing of Each Groups Remarks to the Entire Workshop (Meagan Hamilton)	Purpose: To share important highlights of each groups brainstorming session on a Mi'kmaq led Management Plan for Kluskap's Cave. Take time to make a detailed list of all items discussed in each group (without repetition).	Flipchart / Screen
2:30 2:45	Closing Remarks for the Entire Workshop (Lisa Young)	Purpose: To review what happened today, discuss future plans, and thank guests for attending the workshop.	None
2:45 3:00	Closing Prayer (Albert Marshall)	Purpose: To wish everyone safe travels home and give thanks for gathering together for the two days.	None

Appendix 3

UINR Key Informant Interview #1

1. What is your understanding of the IPCA designation and do you think it will serve the interests of Mi'kmaw or do you have concerns on how that might work?

- New to IPCAs
- Understands as a non-legally binding designation
- IPCAs could protect and conserve an area for cultural, spiritual, and biodiversity reasons
- IPCAs could include anything Indigenous Nations want included
- They are going to be different for each Indigenous Nation
- IPCAs could help regain a connection with land, healing, Indigenous languages.
- IPCAs could help Indigenous people regain control over how their land and resources are managed.
- IPCAs could protect culturally significant places
- I believe IPCAs will serve the interests of Mi'kmaw
- Weary of the worst possible outcomes that could happen
- I'm hesitant of new concepts like this and look for possible loop holes.
- I'm worried about the legal side of things.
- We need to be weary that there is no legally binding legislation in Nova Scotia that encompasses IPCA designation.
- IPCAs should not be put into provincial legislation
- The province isn't actually doing enough to protect these areas and their species.
- The Province is not taking into consideration protecting areas of cultural significance.
- IPCAs need to be treated similarly but separate from province legislation to ensure that they are protecting what Mi'kmaw want conserved in the way they want.
- There is a need to take action now to establish IPCAs and not 50 years from now
- Creating new legislation for IPCAs may take a very long time
- The IPCA process could take a very long time
- Concerned about co-management agreements with the province
- The process has been positive so far
- The province should not be able to have the final say whether resource extraction or development will take place on Crown Land.
- Could be difficult for IPCAs to be Indigenous led if they are constantly at the mercy of the provincial government
- We need to be concerned about mineral rights and other provincial and federal loopholes.
- Need to be concerned about private land ownership and what activities will be allowed to happen there.

UINR Key Informant Interview #1 (cont.)

2. What do you think are important factors to include in the creation of a Mi'kmaw led management plan for the protection of Kluskap's Cave?

- I don't know too much about Kluskap's Cave
- We are looking at 5 different sites for future IPCAs
- Should consider why the site important
- Should consider how the site benefits from being protected and how community benefits from it.
- Should consider what the governance structure of planning, development and management of the site is going to be.
- Should consider what are the specific targets of what you want to protect and conserve and how to do that.
- Should consider how to manage IPCAs if guardians are not established yet & who will do this.
- Should consider what government departments will be involved in the process
- Transboundary IPCAs like Kluskap's Cave could cause issues with jurisdiction
- Unsure if Kluskap's Cave is Crown Land?
- There is a need to define what the co-management structure actually will be
- What level of access will there be to this site given it is sacred and how will that be enforced?
- The most important element to consider in protecting Kluskap's Cave is the cultural and ecological knowledge of the elders and communities involved and how they would like it to be managed.
- Natural Law must be respected
- Management of the land by Guardians is also vital to include
- Important to know the time-scale that the management plan will be applicable for to continue to assess its effectiveness into the future.

3. Do you foresee any issues or potential threats to Kluskap's Cave that must be considered in its protection?

- Public access could be a potential threat.
- IPCAs are getting media attention and people want to be involved.
- The public should only be allowed to visit if they respect the sacredness of the site.
- Ease of access should be considered if more people are going to visit.
- Who would enforce the rules of being at the site to the public.
- Would warnings or signs be used?
- Would the guardians enforce regulations regarding the site or would the RCMP need to be involved?
- Could be dealing with multiple jurisdictions and departments for regulation enforcement.

UINR Key Informant Interview #1 (cont.)

4. What elements do you think are important to include in the development of a Mi'kmaw led management plan for future IPCAs in Unama'ki?

Cultural and ecological knowledge that the elders and community should be managed.

To ensure nature is preserved. And management of the land.

And see how applicable it is.

Is there any other co-management entities involved?

5. What roles do you see Guardian's having in IPCA management in Unama'ki?

- I see Guardians being the main stewards of IPCA lands
- Guardians are inherently linked to IPCAs
- There is a need to create for guardian positions to be full-time employment
- Archeological training for any staff involved with IPCAs is useful

6. Which areas in Unama'ki, besides Kluska's Cave, do you think should get IPCA status? (OPTIONAL QUESTION)

- Do not have any particular sites in mind for future IPCAs
- UINR has been looking at the possibility of the Eskasoni Watershed becoming an IPCA.
- It's not my place to recommend sites for IPCA designation since I'm not Indigenous.

UINR Key Informant Interview #2

1. What is your understanding of the IPCA designation and do you think it will serve the interests of Mi'kmaw or do you have concerns on how that might work?

- Hopefully IPCAs represent all the different Indigenous communities' values and needs.
- I see how IPCAs could benefit Mi'kmaw
- There's a lot of effort being put towards working on IPCAs together especially between the 5 Mi'kmaw communities
- The chiefs seem quite supportive of one another and really committed to working together on IPCAs
- Mi'kmaw politics are very different when discussing lands off-reserve and on-reserve.
- The chief(s) in the community where the IPCA is going to be established really needs to take the lead over those from other communities.
- Community members need to know how they can benefit from IPCAs

UINR Key Informant Interview #2 (cont.)

- IPCAs could be a good way to inform and engage non-Indigenous people in understanding Mi'kmaw relationships with land and cultural values and traditions.
- I see it as a potential benefit to everyone and a place that Indigenous people could take pride in
- Elders have always said we need to be on the land but when land-based programs are developed some Mi'kmaw communities don't participate if it's not happening in their community.
- If it's a piece of land off reserve then everyone can come and learn from and with the land in a way that they feel is beneficial
- It's a great opportunity and it's just so exciting
- There is a concern that some people may be left out but hopefully elders and knowledge holders who will be involved will prevent that from happening.
- As a non-indigenous person I would never want to appoint who should be involved, that is not my role.

2. What do you think are important factors to include in the creation of a Mi'kmaw led management plan for the protection of Kluskap's Cave?

- It needs to be inclusive and it needs to come across as inclusive.
- Something has to happen out of the process.
- It will have to transition from a protected wilderness area to an IPCA
- It's important to let people know that they can continue to contribute and influence the IPCA even after it has been established.
- It needs to be consistently inclusive.
- All five communities need to be involved.

3. Do you foresee any issues or potential threats to Kluskap's Cave that must be considered in its protection?

- It is off the beaten path but it is accessible.
- You have to hike 40 minutes and scale down a cliff to get to Kluskap's Cave
- A handful of elders and knowledge holders presently do guided hikes there.
- It's a challenge hike
- Youth camps and youth groups visit it with elders and knowledge holders to hear the tell legends and stories along the walk.
- Trail access to the cave is on private property so that's an issue just in terms of liability.
- Some communities might want to develop that trail or make it an interpretive trail.
- If it were to become an official trail the landowner might not allow for liability reasons
- The land around the wilderness area is all industrial zoned so that's an issue
- Is it active industrial or old industrial land?
- There is a gravel pit nearby and a logging area
- If they're still exploiting the land around it then it might be perceived a token land designation and then continue on as with business as usual all around it.

UINR Key Informant Interview #2

(cont.)

- Some people believe that once it becomes as IPCA it might be easier to acquire the land around it and make that designated area larger.
- Apparently the cave is the last place where Kluskap set foot on land before he entered into the spirit world.
- The legend says that when Kluskap returns to the earth he will return in that same place and if that area is not protected or kept sacred then he won't return.
- Some people don't want it to become a big tourist area because that does pull the essence of the sacred needs to remain there.
- The sacredness of the area needs to be at the heart of the IPCA
- How can graffiti and drinking be prevented on the site?
- The sacredness of the area needs to be at the heart of the IPCA
- How can graffiti and drinking be prevented on the site?

4. What elements do you think are important to include in the development of a Mi'kmaw led management plan for future IPCAs in Unama'ki?

- Understanding what's on the site and what lives there.
- Important to understand what communities would like to do on or in an IPCA.
- IPCAs can look so different based on their intended use
- Accessibility is an important consideration
- Determining who is responsible for what and if people don't abide by the ground rules then how is that managed?
- The cultural component of an IPCA is key.
- The values being highlighted in the IPCA needs to be determined by the local Mi'kmaw communities.

5. What roles do you see Guardian's having in IPCA management in Unama'ki?

- The new land guardian program that's going to be established is key to IPCAs
- Guardians are the eyes and ears of the land
- The roles of Guardians have to be very clear too.
- How will respect for the area be enforced? Guardians? Police? And how?
- What kinds of education programs go along with the Guardians work so they don't have to be exclusive educators.
- I see guardians playing a big role
- Guardians will need a lot of support from the community and from UNIR, and especially Chiefs and Councils.

UINR Key Informant Interview #2 (cont.)

6. Which areas in Unama'ki, besides Kluskap's Cave, do you think should get IPCA status? (OPTIONAL QUESTION)

- I think we should focus on Kluskap's Cave for now
- One potential site for a future IPCA that has been mentioned is a wilderness area next to the Fortress of Louisbourg National Historic Site.
- There's a lot of work being done at the Fortress of Louisbourg on Mi'kmaw interaction at in that area.
- There's has been a lot of data collected at the Fortress of Louisbourg already that might be of interest in terms of the natural history

UINR Key Informant Interview #3

1. What is your understanding of the IPCA designation and do you think it will serve the interests of Mi'kmaw or do you have concerns on how that might work?

- Interviewee already has a thorough understanding of IPCAs

2. What do you think are important factors to include in the creation of a Mi'kmaw led management plan for the protection of Kluskap's Cave?

- Kluscap's Cave is an ideal area for an IPCA
- The site was first designated as a wilderness area
- The site is an ecological significant area.
- The IPCA designation of Kluskap's Cave is a great opportunity for the community to use the area and for learning about culture and language.
- People have spoken of cultural and spiritual connection to the cave.
- People have been going there for a long time

3. Do you foresee any issues or potential threats to Kluskap's Cave that must be considered in its protection?

- Currently the cave has graffiti on it and litter is often left in and around it.
- Best approach to prevent misuse is to educate people about the cultural and spiritual significance of the cave.
- There is some mining interest in the area and surrounding area.
- There is private land adjacent to the Kluskap's Cave area that is for sale

UINR Key Informant Interview #3 (cont.)

4. What elements do you think are important to include in the development of a Mi'kmaw led management plan for future IPCAs in Unama'ki?

- It is important to protect the ecological integrity of the area
- Research and monitoring of the area is important
- The rich cultural and spiritual connections the place holds for the Mi'kmaw needs to be maintained
- Need to protect and promote the sacredness of the are, so people know what they are coming into.

5. What roles do you see Guardian's having in IPCA management in Unama'ki?

- Guardians could be key to community outreach and awareness programs.
- Guardians could do some research on the area.
- They could facilitate educational programs on the land.
- Guardians could be responsible for some enforcement.
- Guardians could facilitate gathering of medicines.
- Guardians could facilitate education and discussion with community engagement.

6. Which areas in Unama'ki, besides Kluskap's Cave, do you think should get IPCA status? (OPTIONAL QUESTION)

- The government is open to protect other areas.
- There is money set aside for new projects and acquiring new land.
- There is talk about future sites but will hold off on that discussion

UINR Key Informant Interview #4

1. What is your understanding of the IPCA designation and do you think it will serve the interests of Mi'kmaw or do you have concerns on how that might work?

- There is a sense of urgency to protect the land
- There is a sense of urgency to build awareness of the land

UINR Key Informant Interview #4 (cont.)

2. What do you think are important factors to include in the creation of a Mi'kmaw led management plan for the protection of Kluskap's Cave?

- Need to look at right of access
- Need to consider trail maintenance
- Need to prevent vandalism
- There is a lack of patrolling of the area
- There needs to be more education about the place.
- Need to educate about the ecological importance of the area

3. Do you foresee any issues or potential threats to Kluskap's Cave that must be considered in its protection?

- There should be guided tours of the place
- There are dangers of falling rocks and high tides in accessing the area.
- There are safety issues involved in accessing the area.
- People need to be trained in order to become guides.
- There is the threat of mining companies coming in.

4. What elements do you think are important to include in the development of a Mi'kmaw led management plan for future IPCAs in Unama'ki?

- There is a need to work with urgency and at capacity.
- Mi'kmaw Need to lead the initiative
- There is a need to involve the best people and government in the process.
- To include provincial government, and other government to possibly co-manage.
- There needs to be shared stewardship and responsibility for the area.

5. What roles do you see Guardian's having in IPCA management in Unama'ki?

- Guardians should have a presence in the area.
- There should an office for Guardians near the area to notify others that they are the caretakers of the place.
- Guardians should be in the area to inform and enforce rules, such as confiscating spray paint cans and alcohol.
- Guardians could educate visitors to the area.

6. Which areas in Unama'ki, besides Kluskap's Cave, do you think should get IPCA status? (OPTIONAL QUESTION)

- The Biosphere Reserve

UINR Key Informant Interview #5

1. What is your understanding of the IPCA designation and do you think it will serve the interests of Mi'kmaw or do you have concerns on how that might work?

- IPCA designation was created to exercise cultural activities in an area
- IPCAs can protect land for gathering and hunting etc...
- They can be created out of a concern for unwanted activity

2. What do you think are important factors to include in the creation of a Mi'kmaw led management plan for the protection of Kluskap's Cave?

- Education for the general public about the area is key
- Identification of waterways
- Are there dangers in the area
- Educate the general public about traditions and how to approach the cave.
- Will land guardians be there or not?
- What about safety issues? It is rough terrain
- The cave is a link to many other areas connected to Kluskap
- The many different

3. Do you foresee any issues or potential threats to Kluskap's Cave that must be considered in its protection?

- What about safety issues? It is rough terrain

4. What elements do you think are important to include in the development of a Mi'kmaw led management plan for future IPCAs in Unama'ki?

- I don't feel there has been enough Indigenous involvement or say in the development of IPCA presently
- The terms of reference for IPCAs do not have enough Indigenous content
- The province needs to refer more to UNDRIP, the ICE Report or the TRC if they are going to bring in more what Mi'kmaw want
- Our people need to be assertive in this co-management relationship and ensure we voice what we want

5. What roles do you see Guardian's having in IPCA management in Unama'ki?

- We applied for some land guardian funding but didn't get it because we already have DFO Guardian funding but it is not sufficient.
- There is a need for funding for Guardians
- Guardians are vital to the success of an IPCA

UINR Key Informant Interview #5

(cont.)

6. Which areas in Unama'ki, besides Kluskap's Cave, do you think should get IPCA status? (OPTIONAL QUESTION)

- The government is open to protect other areas.
- There is money set aside for new projects and acquiring new land.
- There is talk about future sites but will hold off on that discussion

UINR Key Informant Interview #6

1. What is your understanding of the IPCA designation and do you think it will serve the interests of Mi'kmaw or do you have concerns on how that might work?

- IPCAs provide an opportunity to protect sacred land at a much higher level
- They will enable us to utilize and learn from the land in a very unique way and in a way would respected by all, including the government and private landowners
- Hopefully we'll create some sort of ethical space on how we use and utilize our land and be able to teach people who may not have that understanding who are not as close to the land as we are
- I think it is a very important step
- I think it would be very beneficial for Indigenous people because this is an opportunity for us to practice our culture on the land which is extremely important
- It will give the opportunity to show first-hand what we're all about and be able to show case that to anyone.
- Concerned that there could be a misunderstanding of what we're trying to do with IPCAs
- There is a fear of the unknown with IPCAs

2. What do you think are important factors to include in the creation of a Mi'kmaw led management plan for the protection of Kluskap's Cave?

- The area is very ecologically rich and unique so that will need to be top priority
- We may not have other areas as special as Kluskap's Cave
- There is an opportunity to elders to further use the area as a teaching tool for youth
- It already has some protection in some respects.
- This could be one of those areas that is ecologically rich and we don't have a lot of details so this could be an opportunity to showcase it
- It's an opportunity to create a tool for you and whoever wants to learn about our culture and the story of Kluskap.
- I think it's very important to take this much further.
- We need to make it attractive to get local people and tourists to come there

UINR Key Informant Interview #6 (cont.)

3. Do you foresee any issues or potential threats to Kluskap's Cave that must be considered in its protection?

- Concerned over how to acquire private land to support the area surrounding Kluskap's Cave
- Degradation of the area.
- We're seeing graffiti.
- There needs to be a clean-up of the area
- We have to be very diligent on what we do and understand which areas have to be protected the most.
- We need to both protect the land and the water, they are connected
- There are some commercial areas nearby and on water, mainly agriculture that currently damage the area

4. What elements do you think are important to include in the development of a Mi'kmaw led management plan for future IPCAs in Unama'ki?

- There may be some anxiety created when it comes to partnering with non-Indigenous people or land owners in the IPCA process
- We have to try to move forward on this
- We must educate our own people about IPCAs.
- The current SEPI governance structure could be used as a model for governance

5. What roles do you see Guardian's having in IPCA management in Unama'ki?

- Guardians will play a very important role.
- Guardians are the people on the ground.
- We need Guardians who have a wealth of information.
- Guardians could be there see what is happening on the land and report that to communities and to raise concerns.
- Guardians should be familiar with the area
- Long locals, our own people.
- Our Guardians should be there being able to give first-hand information and be respectful of what an IPCA is all about.
- A Guardian would be a very important part of educating people about the area.
- Guardians could be there to pass on their knowledge
- They could also be involved in the enforcement part.
- There are regulations that should be enforced on the land or the water.
- Guardians should be able to have the capability to enforce some regulations to protect the area.
- Guardianship is a very valuable asset to the development of IPCAs.
- There will be a need to hire more Guardians.
- It's unrealistic to have some Guardians travel from area to area.

UINR Key Informant Interview #6 (cont.)

- It would be ideal to have many guardians.
- Some Guardians could be there all year round and some of them could be seasonal maybe in a much greater number.
- It will be important to keep Guardians in mind and know that they will be very important in being on the land.
- The Guardians will be the first people we contact who will give first-hand information to people interested in IPCAs or people who just happen to be in the area that have no idea it is an IPCA.
- Official Guardians who have been here for a long time and are funded and employed by DFO.
- There have been a number of training courses for local Guardians over the years.
- The training DFO provides is the training we are currently looking to see if we can get more in depth for long term training with them.
- Currently we have an initiative to create training for Indigenous Land Guardians.
- There is a national initiative underway to train people to be Guardians where we have funding to be available across Canada for communities or territories that want to have guardians
- Some Guardian programs allow for expanded operations, have more trainings, and hire more guardians.
- We have three years to take this initiative and demonstrate that there is a great need for guardians and more funding is needed for them.
- There are regional programs now that have Guardians and we now have a somewhat newer initiative that is taking more of a national approach to being a Guardian.
- We have engaged to some elders in different communities.
- There is a need for community engagement sessions on IPCAs.
- There is a need for more feedback on IPCAs.
- A very important aspect of IPCAs could be on the land learning to help heal those who struggle in life.

6. Which areas in Unama'ki, besides Kluska's Cave, do you think should get IPCA status? (OPTIONAL QUESTION)

- We were a nomadic people.
- We traveled from season to season.
- In spring and summer months we would be near waterways.
- When it comes to harsher weather we would sometimes go inland.
- I'm thinking maybe the Margery area since it is an area where we still have a healthy salmon population.
- The Bras D'or Lakes would be a good area for an IPCA, especially their watersheds that are not part of the Biosphere Reserves.
- IPCAs could be developed in public areas that are in big trouble ecologically.

UINR Key Informant Interview #7

1. What is your understanding of the IPCA designation and do you think it will serve the interests of Mi'kmaw or do you have concerns on how that might work?

- I'm not Mi'kmaw
- IPCAs mean different things to different people and vary from region to region.
- Mi'kmaw have to establishment management of the IPCA to properly represent their views and values of what they want.
- IPCAs would also be a good model of reconciliation.
- IPCAs in Unama'ki need to defined by Mi'kmaw.
- This should be more than Canada's international agreement.
- IPCAs have to mean more to the Federal government than just fulfilling the world requirement protecting 17% of the land.
- Thoughts that change won't happen overnight, but the good intention is there.
- Hope that this IPCA will be a model for others.
- Don't want to take a cookie cutter approach.
- Will take time to build relationships and have meaningful commitments from Provincial and Federal governments.
- It will take time to shift away from the Feds and province's way of doing things.

2. What do you think are important factors to include in the creation of a Mi'kmaw led management plan for the protection of Kluskap's Cave?

- Currently designated as wilderness property which is a western colonial term.
- Will need to be changed by Indigenous led change.
- Will not meet needs for Mi'kmaw as it currently stands
- Will need to remap the boundaries for the protected zone
- Western management views the need to protect the land from people, but this is different than the Mi'kmaw view
- Mi'kmaw need to lead the boundaries of protection

3. Do you foresee any issues or potential threats to Kluskap's Cave that must be considered in its protection?

- Conflicting views of what activities should be allowed access to the site.
- Some say it should be for tourist, some say it should be a scared site and access to the site limited.
- Access may need to be restricted due to vandalism to the site, there has been some spray painting.
- Currently access to the site is over private land, this will be an issue of concern.
- The Private land is American owned.
- There is a possibility of purchasing private owned land to access the cave better.

UINR Key Informant Interview #7

(cont.)

4. What elements do you think are important to include in the development of a Mi'kmaw led management plan for future IPCAs in Unama'ki?

- Need to conduct a background study on IPCA's, i.e. land usage, legislation, other restrictions.
- There is a lot of existing traditional knowledge that is applicable to the area that has been documented and could be included.
- Some elders knowledge and information is getting lost, i.e. past laws and traditions
- Need to identify species that are significant to the Mi'kmaw.
- There is a need to identify Mi'kmaw culturally important landscapes.
- Need to look into language revitalization in relation to the area.
- Need to determine Mi'kmaw harvests.
- Need to look for any threats to the area, i.e. land usage, ownership changes, and climate change
- Need to look for benefits, long term, past laws and regulations.
- Need to determine a proposed government structure for management and what it would look like.
- Need to include education and opportunities for Elders knowledge to be passed on to youth.

5. What roles do you see Guardian's having in IPCA management in Unama'ki?

- Guardians could monitoring land, conducts assessments, and compliance with laws current and traditional.
- Guardians could create and provide awareness of IPCAs
- Guardians could be educators
- Guardians could be Elders with knowledge to be passed on to youth.
- Guardians could ensure traditions and practices are maintained and reconnect people with the land through traditional events.

6. Which areas in Unama'ki, besides Kluskap's Cave, do you think should get IPCA status? (OPTIONAL QUESTION)

- Have heard discussion on a watershed near a band office

Appendix 4

Engagement Workshop Results



TABLE 1

- Tracy Marshall
- Daniel Paul
- Larry McDermott
- Albert Marshall
- Meagan Hamilton

TABLE 2

- John T Johnson
- Allison McIssac
- Dean Denny
- Tom Johnson
- Dean Simon

TABLE 3

- Barbara Sylliboy
- Charlotte Denny
- Ethel Johnson
- Kieren Johnson
- Lisa Young
- Allie Rivers

TABLE 4

- Clifford Paul
- Stan Johnson Jr.
- Lawrence Wells
- Ernest Johnson
- Nelson Paul
- Stephen Googoo
- Judy Googoo
- George Sask
- Darrell Bernard

TABLE 5

- Charles Doucette
- Keith Christmas
- Garret Bagnell
- Tristan Simon
- Shayla Nickerson
- Evan Simon
- Buddy Young

Appendix 4

Engagement Workshop Results

Question 1: How would you define an IPCA?

TABLE 1

Indigenous governed
Co-managed
Undetermined how much colonial government involvement is required
We must dream big
Negative history of working with colonial governments challenging to overcome
Colonial governments often fail to recognize problems in a timely manner
Ethical space of mutual respect must be created between Indigenous and colonial governments
IPCA's represent a respectful relationship between people and the land
Integration of the language into all facets of an IPCA concepts is a vital
Need to consider international law – ICE report, Canada's Conservation Vision, UNDRIP
Need to determine which articles of UNDRIP best protect our rights and interests?
Concept of land management is a foreign one that Indigenous Peoples must now adopt
Need to rediscover traditional concepts of respectful use of the land
Ownership of land is a conflict between colonial government and Indigenous governments
Western values are often driven by the economy
We must renew our connection with the land
People have to be involved in IPCA's
Re-establish cultural values in a reciprocal relationship with the land
Respect is the key in IPCA's = respect for animals, land, water, culture
IPCA's may have different purposes or different activities
IPCA represent conservation, culture, traditions, stewardship of the land
Consider IPCA's as entities that have a spirit and to respect that spirit
Need to bring spiritual appreciation into an IPCA
Proactive rather than reactive
Need to make a statement that there is no place for the Doctrine of Discovery in IPCA's
Mi'kmaw embraced Christianity (Chief Membertou) negating the Doctrine of Discovery
Indigenous values reflect ecological concepts of interconnectedness
Must shift from ego-centric to eco-centric
By only considering economic values then you are only looking at controlling the land
Should be a collaborative and realistic process with compromise
Common goals must be communicated to surrounding communities
A holistic view of land protection must be maintained

Question 1: How would you define an IPCA? (cont.)

TABLE 2

Need for wildlife reporting
 Ecological surveys and monitoring needed to ensure sustainability of nature
 Construction, progress, and Industry have caused imbalance in the natural world
 Youth think that industry needs to be sustainable to be accepted
 IPCAs could help prevent unsustainable practices
 Elders think education is needed because corporations have inconsiderate practices
 IPCAs should not be just economically focused but should also be for educational purposes
 There is a difference between an IPCA and a park where there is no human activity
 There needs to be biodiversity in an IPCA
 Trees varying in maturity and species should be present
 Sustainable tree harvesting
 A Mi'kmaw Harvesting Plan for IPCAs needs to be created
 We have to educate and teach our responsibility to our own people
 We need to replant trees in IPCAs
 IPCAs can be a place where traditional roles are rediscovered
 All our people have to participate and put effort into IPCAs
 Mi'kmaw law must govern and protecting these sites
 There is a desire to re-learn our culture and subsistence skills (hunting, trapping, fishing)
 There is a need for a culture camp also for adults
 There is a need for mentorship regarding learning the language and traditional activities
 Programs for land based education must be financially supported within IPCAs
 These IPCA sites can be a place where we bring young students to learn Mi'kmaw ways
 Need an advisory committee to get this all started then involve different organizations to help
 Need to develop a framework strategy of partnerships
 MELC – is a sister of UINR and can be used for this purpose
 Important theme of “Melkoni'yk” (Mell-Gin-Knee-eg) meaning “Holding Firm”

TABLE 3

They are significant cultural places
 A place where culture and ceremony must be respected
 A place where youth and Elders can bond with each other
 Mi'kmaw concepts of preserving the land are practiced
 An area of mutual respect (settler and Indigenous)
 A place where Indigenous People can go to connect to the land physically and spiritually
 The area could be available for other cultures to learn about Mi'kmaw culture
 Translation of the UN Declaration on the Rights of Indigenous Peoples (UNDRIP) to Mi'kmaw
 Need to choose parts of UNDRIP that are useful to this IPCA
 Could be a place where 2-eyed seeing is emphasized

TABLE 4

Sacred places remind us that everything is both spiritual and physical
 We need an IPCA roadmap/charter moving forward
 We have a responsibility to other Indigenous peoples across the world to make this work
 Intertwine Indigenous and western knowledge systems
 Protected areas are flexible but must be Indigenous-led
 Need to develop our own criteria for special place protection
 All animals, plants, people are all equal and suffer the same consequences
 You can't protect just one area, all areas are sacred having a different significance
 Indigenous peoples need to show the right way to treat Mother Earth and be leaders
 You can't cure sickness if you are diseased, and the same goes for conservation
 IPCA Outcomes cannot be measured by money

Question 1: How would you define an IPCA? (cont.)

TABLE 4

Need to work with a variety of partners to strengthen Mi'kmaw management
 Need a different type of collaboration instead of government agencies defining the agenda
 Need to look at ourselves as world citizens, part of a larger system, and the role we play IPCA Need
 to include the needs of all species to ensure that they are happy
 Need dialogue with children to develop conservation ethic
 If there is ego involved, then we are going in the wrong direction
 IPCAs can share the benefits of Indigenous culture with the world
 The IPCA could help us to reclaim our culture and language

TABLE 5

We need to be careful with some of the IPCA terms
 We need to be careful not to box ourselves in to the use of a template
 Something can be modified would be better
 How do we move forward for the next 7 generations
 We must coexist in harmony with nature
 We must only take what we need to survive and no more
 We need to ensure the language used in this plan is accurate
 We need to look at resources in a holistic way
 Providing habitat needs to be prioritized over extraction/resource use
 Nature needs to be looked at as life
 People need to ask permission before using resources
 Use the term ancestral ground instead of territory
 The area is to be used for educational purposes
 Create something to be used in other areas of Inuwekatik/Inuweknek
 Guiding principles could be better serving of Mi'kmaw interests
 Need a Mi'kmaw term for this IPCA development such as "our road"
 Sacred elements must be a part of an IPCA plan
 Our culture is going to be the main objective of how we do this
 Netukulumk = living concept of how to conduct ourselves in a balanced and harmonious way
 "We are writing a Tenancy Act" ~ Albert Marshall
 It is an agreement or an accord on how to live together in a balanced and harmonious way
 IPCAs must maintain the laws of nature
 "There's more to the trees than just trees" (Danny)
 We play a helping hand in ensuring other populations do not pose a threat to the area
 We will bring forward everyone's abilities and knowledge to create something beautiful
 It will mean co-learning
 If everyone can clearly understand IPCAs and what they mean they can enrich our lives

Question 2: How would you know if an IPCA is Mi'kmaw led?

T1

Defined Mi'kmaw goals with realistic outcomes
 Mi'kmaw language at the forefront of all IPCA activities
 Need to determine which Mi'kmaw words or phrases would capture "conservation"
 Mi'kmaw meeting formats and protocols respected
 All forms of Mi'kmaw leadership and communities are involved and informed
 Involvement of relevant Mi'kmaw organizations
 Recognition of Mi'kmaw language as verb based describing the actions we must take
 Works to define Mi'kmaw traditional practices of taking care of the land
 Recognizes the nomadic nature of Mi'kmaw people

Question 2: How would you know if an IPCA is Mi'kmaq led? (cont.)

T1

Mi'kmaq harvested an area and then moved on to let the system recover
Mechanisms for regular input from Mi'kmaq communities
A grassroots approach taken
Consultation within communities and between communities
Emphasizes Mi'kmaq values on land use instead of western concepts
"We sprouted from this land" ~ Bernie Francis
Earliest mapping of traditional hunting areas is a 1915 map designated by the Grand Council
Another document from the 1750's included the last interview with a Mi'kmaq Shaman

T2

Mi'kmaq a nomadic culture in past which prevented over harvesting of certain areas
Mi'kmaq sustainable prevention of resource overuse without exploitation
Both the land and Mi'kmaq are changing and adapting to the western way of life
Traditional Grand Council have a sustainable management plan
Mi'kmaq allowed the land and animals time to regenerate after harvesting
These days if Mi'kmaq also over harvest in areas
Mi'kmaq principles of giving the land time to heal and replenish need to be reinstated
Elders are concerned about the depletion of the Cod and why that happened
Youth know that "commercial fishing" depleted the Cod
Emphasis on activities that support learning Mi'kmaq ways of life
How to harvest birch bark, trapping, sweat lodge, ceremony, how to build a wigwam, etc...
What we want is to have our laws based on natural law
In order for us to take the lead we have to define our laws based on natural law

T3

If the area focuses on conserving nature from a Mi'kmaq perspective
If the initiative is guided by natural law

T4

It is Mi'kmaq that have the responsibility to protect the area
Mi'kmaq belong to the earth, understand our role, and the need for self-discipline
Mi'kmaq know the purpose of the land from experience
Conservation ethic is embedded in Mi'kmaq DNA and second nature
Mi'kmaq aware of the importance of the land because our rights and access were taken away
Colonial governments separate parts of the environment into jurisdictions
Mi'kmaq are responsible for all components of the natural world and are part it
Need a Mi'kmaq management plan to be documented with outlined actions
Use Mi'kmaq traditional best practices regarding development
One sign of Mi'kmaq welcome and acceptance is to be offered tea
Demonstrates Mi'kmaq teachings taking ownership and sharing them
Mi'kmaq involvement in the past has been conditional but this has to change
What Mi'kmaq do or don't do will determine the outcome
Grand Council ensured the best for the people but now controversy over every issue
Mi'kmaq ways defined by actions not just culture and language
A tree is not just for beauty but for sustenance which must be appreciated and reciprocated
Grand Council responsible for permission to areas for Mi'kmaq to feed their family in past
Important to have an area where we can freely practice our culture
Provincial designation of wilderness area restricted Mi'kmaq access to traditional places
Need old maps identify lands reserved for Indian hunting and fishing

Question 2: How would you know if an IPCA is Mi'kmaq led? (cont.)

- T5** Bedford Barrens could be used as a road map to guide a Mi'kmaq led IPCA
Our language is the key to whole process of describing how we are to behave in the world
Our language also describes completely the message we are trying to get across
Kepmej = An action oriented word that puts forward our guiding principles
Once we are sure what we take isn't going to cause a harmful effect
We need to give thanks before we take anything
Our objective will be much more holistic because we are no longer alone
We must accept Mi'kmaq responsibilities
Important to acknowledge Amkutamkuwey = treaties
Exercise your inherent responsibilities
If you want to be part of our home you need to hold on to these responsibilities
If you see Indigenous Guardians then you will know it is Indigenous led
Start in Mi'kmaq then translate to English, the language must supercede everything
Colonial models of conservation implemented when species at risk not abundant
Why do we have unnatural fish hatcheries? They are garbage fish
Mi'kmaq led means it will be inclusive
All welcome wherever they are from but expect everyone to bring something to the table
To lead means to have our own people on the front lines

Question 3: What role could LAND Guardians play in an IPCA?

- T1** Speak the language, interact and relay information with and to the elders
Understand Mi'kmaq concepts that might not be easily translate into English
Help facilitate the connection between people and the earth
Patrolling for compliance/enforcement
Monitoring
Teaching, education, and outreach
Create a cultural space
- T2** Guardians would be the 1st line of defense
A guardian is someone who we need to do outreach and education
Guardians can help gather baseline data
Public education on the importance of the guardian's roles is needed
Guardians can teach about conservation and the importance of sustainability
Need for expansion of guardian jurisdiction to monitor all of ilnuwe'kati (Mi'kmaq territory)
- T3** Guardians can provide important information about the area
Providing safety information will be an important part of what guardians do
How and from where the guardians gather information and training will be key
Fish guardians are not taken seriously in some areas and sometimes treated disrespectfully
- T4** Introduce children to the responsibility of being a guardian
Guardians Represent the ones who can't speak for themselves
Identify what training is required, both Indigenous and western science
Protects important biodiversity in the area which could be impacted by development
- T5** The guardians need to be "watchdogs" also for people abusing the natural world
There needs to be repercussions on negative actions
We have people who are knowledgeable about these areas and our culture
Mi'kmaq must have the ability to constantly contribute to the project
Guardians must be the eyes, ears and voice of the principles of Mi'kmaq stewardship

Question 4: Why is Kluscap's wilderness area important to you?

T1

A Sioux visitor was taken to the cave and refused to enter feeling its sacredness
It's an ancient site
Sacred site
The cave has petroglyphs that tell stories and legends
Important to connect Mi'kmaq youth to Kluscap's Cave
The importance of the cave is not really taught
There is a gap in at least 2 generations (grandparents or parents) with teaching Kluscap stories
Going to the cave could promote a spiritual connection to the land
Kluscap's Cave was important to our ancestors
Also important to non-Natives
Kluscap's Cave is a fairy hole/home of the Little People
Part of a story told by 2 Chiefs told to Frank Speck and recorded
Kluscap's journey to the cave tells the story of creation
In 1850, six people went deep into the cave and on their way out noticed a rock had moved
Kluscap leaves the cave and his canoe breaks in half
Two girls made fun of Kluscap and he turned them to stone
Kluscap put moose skin canoe mat on shore and ate lunch at Table Rock (Table Head)

T2

Kluscap's Cave can be considered the womb of Mother Earth
The cave is sacred and not just anybody can go there
The cave is a place where you take food offerings to
Is the Kluscap wilderness area ilnuwekati or is it governed by the province?

T3

A place where the Little People are who are an important part of Mi'kmaq culture
Kluscap left a great gift to humanity in the stories of his life
It is therapeutic for all who go to the site
It is good medicine to go to the site and medicines should be both protected and shared
If the area is historically and culturally significant as told in legends and stories

T4

It is a place of reconciliation to bring together different cultures in mutual respect
The cave is just a place but it is the connection to Kluscap that is important
Need to know who Kluscap is, and why the cave was important to him
Is there just one cave? Another cave used by Kluscap in Pleasant Bay
Who is worthy enough to go to Kluscap's Cave?
Need to understand Kluscap before contact
What are the original Mi'kmaq names for Kluscap and the cave area?
Not many places exist like Kluscap's Cave where we can reconnect to our ancestors
Kluscap's Cave is a gateway to our ancestors
Petroglyphs in Kluscap's Cave could provide insight to Mi'kmaq language and culture
Elder (woman) has seen petroglyphs in Sydney River area on rocks.
Other petroglyphs seen by a surveyor in King's Row when Marion Bridge was constructed

T5

Kluscap's Cave area is a place where medicines are gathered
It is a sacred place
It is also a burial ground

Question 5: How can Kluscap's wilderness area be used to revitalize language?

T1

Kluscap comes to life when you talk about him
Could use technology to tell stories
Now graffiti and damage to the cave

Question 5: How can Kluscap's wilderness area be used to revitalize language? (cont.)

T1

Visitors could scan QR codes posted along a trail or throughout the IPCA
Interactively teach the language while immersed in the area
Could create animated Kluscap and 360 views (similar to Pokemon Go)
Names of plants and animals along trail in Mi'kmaq
Outdoor classroom providing opportunities to work with immersion schools
Taking kids and teaching kids about the area in the language
Provide easy, legal access to the area
Could be one stop on the larger Kluscap journey, integrating other locations
Geocaches could be created with materials to help learn the language

T2

Wetaqnewsuti'k maw wsitkamukewey = We are all connected to all the earth (Albert)
Wetaqnewsu'ti'k msi't kisitaqn = we are all connected to creation (Barbara)
Mi'kmaq teachers can add information about Kluscap's wilderness area into their curriculum
Many western concepts presently being taught in Mi'kmaq schools have little use for us
Listicouche has a wonderful curriculum which we need to learn from
This area can help schools to connect students with their elders
Mi'kmaq stories are tied to the Kluscap wilderness area land
Our knowledge is tied to legends about Kluscap
More focus on "Nugumi", Kluscap's grandmother, the grandmother of the Mi'kmaq Nation
There needs to be a whole curriculum teaching about the legends and our ways
Virtual tours of our sacred sites for those who are not physically able to visit
Emphasis on recovering our oral history instead of relying on textbooks
An L'nu village could be created in the IPCA for Mi'kmaq education
Opportunity to revitalize traditional foods and family recipes
Muk Malisuwalok mijijuwajij - Don't underestimate our children (Albert)
Need to utilize modern technology in relation to IPCA to teach our language
We can use technology to teach about Kluscap / legends / etiquette of the cave
We can video an elder that can teach important lessons throughout the IPCA
A virtual tour or game could be created
Need to determine strategies on how to teach the language and culture in an IPCA
There is a need to recognize which Mi'kmaq words we no longer use and have modernized
We need to gather all knowledge keepers together for this effort
MK has been doing this work at Kluscap's Cave for 25 years
We need to empower our elders who are still here to teach
Traditionally our classroom is on the land
Bring in science experts to share their knowledge
We could have Land Based education 101 and even become university accredited
The area can be used to create a time line of important events in Mi'kmaq history

T3

Recently over 100 visits to Kluscap's Cave of over 1000 youth with knowledge holders
Youth visits to experience the sacredness of the area and the physical challenge of getting there
Before youth visit must be prepared on how to conduct themselves there
Youth taught cultural protocols and told stories about the area
Each trip to the cave provides new stories and new information
Develop a virtual tour that brings some of the legends to life (Tyler and MK)
Wigwams were woven tight using spruce roots for the seams
Fires were important in the area and mushrooms were used to keep the fire

Question 5: How can Kluscap's wilderness area be used to revitalize language? (cont.)

T4

Mi'kmaq learned from the animals
Dignity and spirituality need to be taught
Opportunity to teach youth organically not by telling
Need to understand how youth learn today
Learn through conversations and observations
We learned how to find flagroot by watching muskrats
Awareness through silent education
Kluscap and the seven sacred teachings
Not for the sake of tradition, but for understanding and believing
Stories are good tools for education
Mi'kmaq language needs to be strengthened to transfer information
Need to revitalize Mi'kmaq ethics and morals to survive
Open the door with conversation then hands on experience
The gap between youth and Elders is widening
Need to conduct archaeological studies within the area of the cave
Need to develop a protocol for this.
Labrador Innu archeology and environmental monitors at all development sites
Need to incorporate MEK and strengthen processes to protect Mi'kmaq interests
We don't know what the significance of this area is, our knowledge is incomplete
Traditional healing programs exist that triggers past practices within through epigenetics
At Kluscap's Cave, youth walk in to the cave, but Elders access by boat
Elders and youth don't interact which impacts the success of this program
Bring Elders and youth together for transfer of knowledge, and to share a meal together
Youth want to learn and Elders want to share but not enough opportunities
Going by boat is not the same as being in the cave, feeling connected and belonging
Youth are experiencing culture shock
Need to understand how youth are learning today by interacting through technology
Get the attention of youth by showing care and by being spiritual
Look for teaching moments – adaptive and traditional
Need to define what tradition really is
Mi'kmaq need specific descriptors attached to the idea of conservation
Mi'kmaq will take the lead when they are spiritually educated
WE TIME – share knowledge with others
Consider the whole ecosystem holistically through relationships and uses
Mi'kmaq are resilient, need to show that we can survive anything
Use modern technology as resource to help identify important areas e.g. with drones
Could analyze teas used by Elders to identify original source
Innu in Labrador have spring on the land camps and schools are shut down for a month
There is a need for “outdoor classrooms” and immersion in Mi'kmaq culture
Use of the 7 sacred teachings
40 years ago Indigenous leaders met to discuss language loss and it is still happening
Trails educating about medicine plants in Mi'kmaq, English and scientific nomenclature

T5

If we are the educators teaching how to take sustainably from the land
Education of all is key to this initiative
When we have the disconnection we don't have the appreciation
We have to appreciation for the land and relearn the sacredness of that

Question 5: How can Kluscap's wilderness area be used to revitalize language? (cont.)

- T5** The land is not sacred, it is the relationship to the land that is sacred
- How do we get from Point A to Point B so that others can understand that concept?
- It is a place to learn our responsibilities
- It is a place for language learning and training grounds
- The language must be interwoven into all parts of the initiative
- Must include "Sespite'tmnej" and "Tetpaqo'tmnej" = how to treat the natural world right

Question 6: Are there any threats you foresee to the Kluscap's cave area? How can they be addressed?

- T1** Increase in visitors coming to the area
- Some people do not understand the importance of the cave
- It is a dangerous hike
- Lots of potential for wildlife interactions
- Vandalism/graffiti could increase
- Conflict with other uses i.e.) mining, industry
- Climate change possess a threat to the area
- Liability must be clearly outlined
- Signage indicating "Go at your own risk" and listing the dangers of the area required
- People may police other people visiting creating conflict
- Possibly develop different access to make it safer and avoid conflict with neighbors
- Could purchase the land at the entrance and use for a heritage center
- Presence of land guardians needed to discourage damage
- Need to define intention for the area so will have an idea of the need to increase patrolling
- Need to determine how much maintenance to the area will be required
- T2** Colonial government allowed spraying of many hectares of Mi'kmaq land to retrieve soft wood
- Elders think that colonial governments do not consider long-term consequences
- Brine being dumped into local rivers impacting Mi'kmaq natural medicines such as sweetgrass
- Our fish are filled with plastic and we have no choice but to eat the contaminated fish
- Pollution is dominant because it was due to a lack of education
- Elders comment that the trees were supposed to grow in 50 years
- Youth comment that some trees only produce seeds every 70 years
- The pulp industry practice unsustainable harvesting
- Cultural protocols and proper etiquette at sacred sites need to be taught
- Elders would like to see a remediation program to help clean our sacred Kluscap's Cave
- Find funding for archaeological research to verify the Legends of Kluscap and Mi'kmaq legends
- T3** There needs to be proper signage in the area
- The signage needs to have interpretive material on it
- Need to enforce fines for vandalism to the area somehow
- Some people are forbidden to go to the cave and they want to know why
- Public service announcement on not to spray paint the cave are required
- Need to work together with colonial governments to reduce damage to the area
- Alcohol and drugs must be prohibited in the area
- Need to address alcohol and drug use as this is the root of vandalism
- There isn't a fence around the area so it is easily accessed and not preventing damage
- The area needs to be accessible to animals that use it or migrate through it

Question 6: Are there any threats you foresee to the Kluscap's cave area? How can they be addressed? (cont.)

- T3**
 - There are presently too many people going to the site
 - Mining companies pose threats to the area
 - Litter, graffiti and broken bottles are a problem in the area
 - Insurance liability will be required if the area becomes an IPCA
 - Safety bulletins about the area need to be established
- T4**
 - Sometimes protecting means leaving it alone
 - Look to the past to know impacts of activities
 - Need to make all adjacent landowners in the Kluscap's Cave area aware of its sacredness
 - Need to develop BMPs and security agreements
 - It needs to become an automatic response for all involved to protect the area
 - Kluscap's Cave needs more protection than currently exists
 - Need to extend the protection to encompass both the land and the water
 - Industry fails to see impacts to Indigenous peoples
 - Many traditional trails off reserve are sacred and being lost and need protection
 - One storm event could compromise the structural integrity of the cave
 - Geological studies are needed on the safety of the cave and liability
 - On site vandalism and garbage
 - Impacts from increased visitation and access to the site
- T5**
 - Tours versus pilgrimages to the site
 - There is a possibility for the land to be exploited if too many visitors
 - Threats of graffiti, garbage, alcohol bottles, exploitation
 - A very clear and concise protocol for going into the area needs to be developed and shared
 - Need to call someone to do a ceremony before entering a site
 - How can this be Holy Land and the rest not? (Danny)
 - Must become intimately knowledgeable and connected with the land in order to protect it