



Working With Indigenous Knowledge Holders to Advance Equitable and Inclusive Nature and Climate Initiatives



WORKING WITH INDIGENOUS KNOWLEDGE HOLDERS TO ADVANCE EQUITABLE AND INCLUSIVE NATURE AND CLIMATE INITIATIVES

About

This publication was jointly developed by Métis National Council, Assembly of First Nations, Global Affairs Canada, and the International Institute for Sustainable Development as part of the Nature for Climate Adaptation Initiative. It builds on successive discussions around engagement with Indigenous Knowledge Holders carried out by the Nature and Climate Community of Practice.

Nature for Climate Adaptation Initiative

The Nature for Climate Adaptation Initiative (NCAI) seeks to increase the knowledge and capacity of civil society to design and deliver nature-based solutions that are socially inclusive, gender responsive, and that enhance biodiversity and ecosystem resilience to change.

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INTRODUCTION

Climate change and biodiversity loss are being experienced worldwide at unprecedented levels. There is a growing policy impetus for aligning actions on climate adaptation and enhancing biodiversity, including through the conservation, restoration, and sustainable use of biodiversity and ecosystems. In recent years, these strategies have been referred to as nature-based solutions (NbS) or ecosystem-based adaptation (EbA). Many of the actions that can make up an NbS or EbA approach are familiar to most practitioners and policy-makers and can include ecosystem restoration, agroforestry, integrated water resource management, community-based adaptation, and others. These practices are often rooted in Indigenous Knowledge systems that have evolved over millennia, extending into the present.

Non-governmental organizations, Indigenous Peoples, and governments seek inclusive, holistic approaches to address the myriad environmental challenges they face, including climate change, biodiversity loss, and ecosystem degradation. To do so, it is imperative to engage ethically with Indigenous Knowledge, ensuring Free, Prior, and Informed Consent (FPIC), to enhance the success and sustainability of the projects we implement. While governments and civil society actors strive to meet standards for the engagement, inclusion, and participation of rightsholders and stakeholders, as well as safeguards for Indigenous rights, there is often a gap between principle and practice. The missing piece is working with Indigenous Knowledge Holders fairly, ethically, transparently, and with reciprocity in mind.



This brief explores principles and actions for working with Indigenous Knowledge Holders to advance climate and nature initiatives using Indigenous science in collaborative and equitable ways. These considerations are framed by providing a high-level summary of global commitments to valorize Indigenous Knowledge systems and ethically apply them to advance progress on key environmental challenges, such as climate change, biodiversity loss, and land degradation.

Who We Are

This brief was produced as part of an ongoing collaboration and discussions around engagement with Indigenous Knowledge Holders among the Métis National Council, Assembly of First Nations, Global Affairs Canada, and the International Institute for Sustainable Development. Together, we are pleased to bring these conversations—and the guidance that has come out of them—to a wider audience.

The guidance provided here has been shaped through successive events and discussions held within the framework of a Nature and Climate Community of Practice, supported by Global Affairs Canada. This includes a joint workshop and dialogue held at the margins of the United Nations Biodiversity Conference in Cali, Colombia (CBD COP16, 2024), which enabled an Indigenous Knowledge exchange and discussion on sharing knowledge in equitable, reciprocal, and fair ways. We are grateful to all of our partners, collaborators, and friends for the time, insights, and wisdom that they have brought to this process, and we look forward to continuing this crucial work. By encouraging a better understanding of the values and worldviews that underpin Indigenous Peoples' knowledge, the weight of their knowledge can be more fully appreciated and leveraged. In doing so, we can also confront, explore, and challenge our own ways of understanding the world.



Box 1. What is Indigenous Knowledge?

Broad terms are outlined here from various sources, bearing in mind that there are no universal definitions of Indigenous Knowledge, knowledge holders or keepers, and related terms. Different Indigenous Peoples describe their values, knowledge, worldviews, and cultures in different ways. According to the Indigenous Protected and Conserved Areas (IPCA) Basket (n.d.), “readers should verify how the government, organization, or community they are working with defines or describes Indigenous Knowledge, in their own terms and in their language of choice, prior to seeking, requesting, accessing, considering, and applying it.”

Indigenous Knowledge*:

Systematic way of thinking applied to phenomena across biological, physical, cultural, and spiritual systems. According to the **Arctic Council**, Indigenous Knowledge

includes insights based on evidence acquired through direct and long-term experiences and extensive and multigenerational observations, lessons and skills. It has developed over millennia and is still developing in a living process, including knowledge acquired today and in the future, and it is passed on from generation to generation [often orally]. Under this definition, Indigenous Knowledge goes beyond observations and ecological knowledge, offering a unique ‘way of knowing’ to identify and apply to research needs which will ultimately inform decision makers. (Inuit Circumpolar Council, 2025)

**also referred to as Traditional Knowledge, Traditional Ecological Knowledge, Ancestral Knowledge, Indigenous Science*

Indigenous Knowledge Systems:

According to the *For Our Future: Indigenous Resilience Report* (Reed et al., 2024),

First Nations, Inuit and Métis have always relied on our own knowledge systems to understand the world around us. This includes our own reasons for inquiry, modes of inquiry, languages of inquiry, ways of knowing, ways of analyzing, and ways of sharing and mobilizing knowledge. The use of the term “systems,” rather than simply “knowledge”, acknowledges the educational, historical, governance and legal structures that exist in Indigenous societies, gives rise to knowledge, and ensures its functionality and continuity. Indigenous Knowledge is not merely a body of information, but rather encompasses all of the systems that generate, govern, manage, analyze, maintain, apply and transmit knowledge. (p. 42)

Indigenous Knowledge Holder/Keeper:

A broad term referring to the Indigenous Peoples, including Elders, women, and youth, holding, practising or keeping Indigenous knowledge, culture, values, and worldviews. (IPCA Knowledge Basket, n.d.).

Reconciliation:

An ongoing process of repairing, (re)establishing, and maintaining respectful relationships (IPCA Knowledge Basket, n.d.).





Who Is This Guidance For?

Policy-makers and practitioners are increasingly recognizing the need to turn to broader knowledge systems, including those of Indigenous Peoples, with the understanding that dominant paradigms and current approaches to addressing climate change and biodiversity loss are failing. This guide offers a path for engaging ethically with Indigenous Knowledge Holders and is for anyone who has an interest in protecting and restoring ecosystems, landscapes, and seascapes while respecting the rights of Indigenous Peoples.

This guidance is not a comprehensive checklist of considerations and tasks for accessing Indigenous Knowledge across all Indigenous communities. Instead, it is shared in the spirit of promoting reflexive thinking and raising awareness of the values, principles, and worldviews that are important to the Indigenous Knowledge Holders who engaged in the Community of Practice discussions. Readers are encouraged to consult with relevant and complementary frameworks such as OCAP® (Ownership, Control, Access, Possession), Métis Co-Creation Principles, and others listed in this guide (Appendix A) and to ensure they are always learning from and applying available place-based guidance on Indigenous Knowledge and world views.

What Do Nature and Climate Initiatives Mean?

The term “nature and climate initiatives” centres on nature protection, restoration, and conservation activities designed to support climate change adaptation or mitigation. This approach to addressing the societal challenges of climate change and biodiversity loss can also be framed as NbS or EbA.

Despite global uptake and a definition of NbS being adopted by the United Nations Environment Assembly,¹ different values, worldviews, and ontologies prevent a universal acceptance of the term. In the context of this guidance, “nature and climate initiatives” is an inclusive way to capture diverse framings of NbS, EbA, and related terms.



¹“Nature-based solutions are actions to protect, conserve, restore, sustainably use and manage natural or modified terrestrial, freshwater, coastal and marine ecosystems which address social, economic and environmental challenges effectively and adaptively, while simultaneously providing human well-being, ecosystem services, resilience and biodiversity benefits” (United Nations Environment Assembly of the United Nations Environment Programme, 2022, p. 2).

Box 2. Examples of Indigenous concepts and worldviews

Indigenous worldviews are diverse, but are often based on reciprocal, respectful, and responsible relationships with the natural world (Simpson, 2000; Whyte, 2018). Here are some specific examples:

Ethical Space

“A metaphorical ‘space between the Indigenous and Western spheres of culture and knowledge.’ New possibilities exist because of our differences; thus ethical space is co-created together as we retain our autonomy and respect our differences” (Ermine, 2007).

Two-Eyed Seeing

Refers to “learning to see from one eye with the strengths of Indigenous knowledges and ways of knowing and from the other eye with the strengths of Western knowledges and ways of knowing... and learning to use both these eyes together, for the benefit of all” (Bartlett et al., 2012).

Braiding Knowledges

“Weaving together of Indigenous knowledge and Western knowledge to strengthen them both by using them together, as a braid does not get its strength from one single fibre running through, rather it gets its strength from many fibres woven together” (Kimmerer, 2013).

Source: Braiding Knowledges Canada, n.d.



INDIGENOUS KNOWLEDGE IN THE RIO CONVENTIONS

There is now global recognition of the invaluable role of Indigenous Peoples in stewarding nature and the need to promote Indigenous Knowledge and ways of being as critical for transforming global responses to biodiversity loss. Several multilateral environmental agreements and frameworks reinforce this, including the Kunming-Montreal Global Biodiversity Framework (KMGBF), the Paris Agreement, and the Indigenous Peoples Caucus under the UN Convention to Combat Desertification (UNCCD). Below is a high-level (non-exhaustive) summary of references to Indigenous Knowledge across the Rio Conventions: the UN Framework Convention on Climate Change (UNFCCC), the Convention on Biological Diversity (CBD), and the UN Convention to Combat Desertification.

Framework	Reference to Indigenous Knowledge
<p>CBD and the KMGBF</p>	<p>Article 8j of the CBD’s text requests parties to</p> <p>“respect, preserve and maintain knowledge, innovations and practices of Indigenous and local communities embodying traditional lifestyles relevant for the conservation and sustainable use of biological diversity and promote their wider application with the approval and involvement of the holders of such knowledge, innovations and practices and encourage the equitable sharing of the benefits arising from the utilization of such knowledge, innovations and practices.”</p> <p>The KMGBF acknowledges the contribution and rights of Indigenous Peoples and local communities in Section C, <i>Considerations for the Implementation of the KMGBF</i>:</p> <ul style="list-style-type: none"> • “The Framework’s implementation must ensure that the rights, knowledge, including traditional knowledge associated with biodiversity, innovations, worldviews, values and practices of Indigenous Peoples and local communities are respected, and documented and preserved with their free, prior and informed consent...” <p>The KMGBF targets include:</p> <ul style="list-style-type: none"> • “Recognition of the need to access Traditional Knowledge only with the Free, Prior and Informed Consent of Indigenous Peoples and local communities” (Target 21)

Framework	Reference to Indigenous Knowledge
	<p>At CBD COP16, headline indicators were adopted for the monitoring framework of the KMGBF, including target 22, <i>Ensure Participation in Decision-Making and Access to Justice and Information Related to Biodiversity for All</i>:</p> <ul style="list-style-type: none"> • “Number of countries taking action towards the full, equitable, inclusive, effective and gender-responsive representation and participation in decision-making and access to justice and information related to biodiversity by Indigenous Peoples and local communities, respecting their cultures and their rights over lands, territories, resources and traditional knowledge” (Indicator 22.b).
<p>UNFCCC and the Paris Agreement (2015)</p>	<p>The Paris Agreement acknowledges that climate change is a common concern of humankind: “Parties should, when taking action to address climate change, respect, promote and consider their respective obligations on human rights, the right to health, the rights of Indigenous Peoples...” (preamble).</p> <ul style="list-style-type: none"> • “Parties acknowledge that adaptation action should follow a country-driven, gender-responsive, participatory and fully transparent approach, taking into consideration vulnerable groups, communities and ecosystems, and should be based on and guided by the best available science and, as appropriate, traditional knowledge, knowledge of Indigenous Peoples and local knowledge systems, with a view to integrating adaptation into relevant socioeconomic and environmental policies and actions, where appropriate.” (Article 7, para. 5) <p>The Local Communities and Indigenous Peoples Platform “aims to strengthen the knowledge, technologies, practices, and efforts of local communities and Indigenous Peoples related to climate change, and facilitate the exchange of lessons learned, taking into account the Free, Prior, and Informed Consent of the holders of such knowledge” (UN Climate Change, 2025).</p> <p>At the 29th UN Climate Change Conference (COP 29), parties recognized that “the knowledge systems of Indigenous Peoples are diverse and an integral part of their identities, values, spiritualities and worldviews, and that local knowledge and value systems are also diverse and dependent on the contexts of local communities” (UNFCCC, 2025).</p>

Framework	Reference to Indigenous Knowledge
UNCCD and the Sacred Lands Indigenous Peoples Declaration (FSC Indigenous Foundation, 2024)	<p>The Sacred Lands Indigenous Peoples' Declaration was presented at the People's Day High-Level Event, Indigenous Peoples for Land, at UNCCD COP16. It calls for the creation of an Indigenous Peoples Caucus as rightsholders, distinct from civil society organizations and for parties to embrace human rights and Indigenous Peoples' rights in all policies and actions related to land restoration and resilience-building. On Indigenous Knowledge, it calls for the recognition of Indigenous Peoples' knowledge systems and positive contributions to land restoration, stewardship and traditional livelihoods:</p> <ul style="list-style-type: none"> • “We call for the equitable and ethical inclusion of Indigenous Peoples' knowledge, science and technologies, values, practices, and innovations in the decisions of the UNCCD COP16. We urge Parties to provide a permanent seat for Indigenous Peoples on the Committee on Science and Technology” (Sacred Lands Indigenous Peoples Declaration, 2024).

In parallel, science-policy platforms have reinforced the importance of diverse knowledge systems in combating global crises. The assessment reports of the Intergovernmental Panel on Climate Change have highlighted the key role of Indigenous Knowledge systems in adapting to climate change, particularly when integrated with existing practices. The Intergovernmental Panel on Biodiversity and Ecosystem Services (IPBES) has published several thematic assessments, each with a summary of key messages relevant to Indigenous Peoples and local communities (IPBES, n.d.). *The 2024 Transformative Change Assessment Report's* key messages include:

Weaving together insights from diverse approaches and knowledge systems, including Indigenous and local knowledge, enhances strategies and actions for transformative change. Indigenous and local knowledge contributes to all approaches, offering philosophies, ethics of care and reciprocity, values and practices to shape transformative change, including through the recognition, by some, of the rights of nature and rights of Mother Earth (KM5). (IPBES 2024)



PRINCIPLES TO CONSIDER FOR ENGAGING INDIGENOUS PEOPLES IN A GOOD WAY

On the margins of the UN Biodiversity Conference in Cali, Colombia (CBD COP 16, October 2024), a workshop entitled *Working With Knowledge Holders to Advance Inclusive and Equitable Nature and Climate Initiatives* was convened by Global Affairs Canada, the Assembly of First Nations, the Métis National Council, and the International Institute for Sustainable Development. Participants included representatives from Indigenous communities and organizations from around the world (Appendix B).

Our objectives for the workshop were to 1) support an exchange between Indigenous Peoples in Canada, Latin America, Africa, and Asia to share experiences on braiding knowledge systems and discuss effective ways for building trust and relationships to advance equitable and effective nature and climate initiatives; and 2) advance Global Affairs Canada's reconciliation efforts by learning from the experiences of and best practices identified by Indigenous Peoples.

"From womb to tomb, we need to take care of Mother Earth, otherwise she gives us distress signals in the form of atmospheric rivers, flooding, fires and other devastation."

British Columbia Assembly of First Nations (BCAFN) Elder

The following questions guided the workshop discussions:

- What is an example of engagement/consultation with Knowledge Holders that provided benefits to Indigenous communities?
- How can Knowledge Holder participation, partnership, and leadership be supported?
- How can funders, civil society organizations, and non-Indigenous people develop relationships and trust with Indigenous communities?

Workshop participants discussed several themes, including the importance of building relationships and trust before embarking on nature and climate initiatives, the need to ensure respectful use of Traditional Knowledge, the need for dedicated financial support for Indigenous women and youth and for funding across interconnected landscapes and seascapes, and the experiences of Indigenous Peoples relative to extractive sector activities.

Below, we provide recommended principles and actions for individuals and organizations seeking Indigenous Knowledge for nature and climate initiatives, followed by a summary of the discussions covered in the workshop. The principles and actions can be easily accessed through the summary infographic that is a companion to this brief.

WORKING WITH INDIGENOUS KNOWLEDGE HOLDERS TO ADVANCE EQUITABLE & INCLUSIVE NATURE & CLIMATE INITIATIVES

Themes from the Nature and Climate Community of Practice Dialogues in Cali, Colombia and in Ottawa, Canada



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Build Meaningful Relationships and Respect Human Rights

- Respect Indigenous rights and uphold the **United Nations Declaration on the Rights of Indigenous Peoples (UNDRIP)**,² including FPIC.³
- Co-develop projects to foster ownership and participation and ensure relevance to Indigenous Peoples.
- Build meaningful partnerships based on trust and accountability.
- Recognize and respect the sovereignty of Indigenous Peoples over their knowledge and data.
- Prioritize Indigenous climate leadership and recognize Indigenous Knowledge Holders as experts.
- Learn the history of Indigenous Peoples in their territories and lands.

When seeking to engage with Knowledge Holders, respect the UNDRIP principles, including Article 31, and the FPIC principles. Ensure other relevant principles are applied, such as Ownership, Control, Access and Possession (OCAP®) principles for First Nations Indigenous Knowledge, and equivalent frameworks for Métis, Inuit, and other Indigenous Peoples. A human rights-based approach should be followed, which promotes and protects human rights recognized in UNDRIP; is guided by the principles of universality, indivisibility, equality and non-discrimination, and accountability; and supports the capacities of duty-bearers to meet their obligations and of rightsholders to claim their rights (United Nations Development Group, 2003).

To do things right, non-Indigenous allies, partners, and individuals must invest the required time and engage Indigenous Peoples from the beginning, and often, to ensure that any knowledge shared is used “in a good way.” This means the knowledge is being used in a manner that is authentic and meaningful, with the development of reciprocal and respectful relationships, and commitment to continual learning about Indigenous Peoples (IPCA Knowledge Basket, n.d.; Office of Indigenous Engagement, n.d.).

² The UNDRIP is a legally non-binding United Nations resolution passed in 2007 that delineates and defines collective rights of Indigenous Peoples, including their ownership rights, cultural and ceremonial expression, identity, language, employment, health, education, and other issues (UN, 2022).

³ Free, prior and informed consent is a manifestation of Indigenous Peoples’ right to self-determine their political, social, economic and cultural priorities. It constitutes three interrelated and cumulative rights of indigenous peoples: the right to be consulted; the right to participate, and the right to their lands, territories and resources. Pursuant to UNDRIP, free, prior and informed consent cannot be achieved if one of these components is missing” (Human Rights Council, 2018).

Engagement with Knowledge Holders is more successful when led by Indigenous Peoples, rather than a non-Indigenous consultant or entity, since the engagement will draw upon established protocols and trust, as well as a feeling of being in a safe space.

Relationships are best made between people, not institutions. Trust takes time to build, and relationships often need to be maintained over the long term, beyond a typical project lifetime.

Respect for Indigenous Knowledge and Culture

- Since time immemorial, Indigenous Peoples have served as the stewards of the land.
- Respect the time required to braid Indigenous Knowledge with other knowledge systems.
- As Knowledge Keepers and rights holders, Indigenous Peoples should decide if and how their knowledge, culture, and values are used.

Indigenous Peoples want to recuperate their ancestral knowledge to adapt to climate change and biodiversity loss. There is a risk of Indigenous spirituality being commercialized and a need to move away from the colonial extraction of knowledge systems. Instead, Indigenous Knowledge Holders should be supported and be confident that the knowledge they share will not be misused. They need to know and agree that the goals of non-Indigenous entities seeking their knowledge are aligned with the goals and aspirations of Indigenous communities, with equitable sharing of benefits and monitoring to ensure that knowledge shared is used in a good way over time.

Non-Indigenous entities should not expect straightforward answers to their questions, particularly within the time frames they are seeking, given differing values and worldviews underpinning knowledge systems and the time required for building relationships, engaging with appropriate protocols and collaborative decision making.

Recognize Indigenous Women as Partners and Equals

- Build Indigenous women's capacity and leadership and prioritize early involvement in proposal design to meet the needs of women and girls.
- Consider the consequences of colonial racism on gender-based violence in project design.

Project proposals need to meet the needs of women and respond to their realities and heightened vulnerability to climate change compared to non-Indigenous people and men, given their spiritual connection to the land and natural resources, role in managing households, and that they can face poverty and financial challenges (Native Women's Association of Canada, 2021). Project partners and donors should strengthen the capacity of Indigenous women and girls, such as by supporting women's advisory councils that will address women's priorities through dedicated budget lines. It is important to remember that the racism and gender-based violence still experienced in and by Indigenous communities around the world remain closely linked to the lasting legacy of colonialism.

Relationships Are Key to Equitable Governance

- Engage early and often with Indigenous Peoples to build relationships and trust.
- Invest sufficient time and resources for consultation and engagement processes to enable fulsome, informed participation and consensus.
- Follow relevant laws and protocols and use mechanisms for Nation-to-Nation dialogues.
- Support exchanges and partnerships between Indigenous Peoples globally.

Indigenous Peoples need mechanisms for government-to-government dialogue with equal legal standing to ensure that the law is respected when prior consultation is required. Actors also need to be wary of acting with an expectation that consent will be provided and should avoid conflating consultations with obtaining consent.

Consultation timelines need to be long enough to facilitate full engagement and consensus-building, as well as to ensure there is sufficient time for translation to Indigenous languages and transportation to consultation locations.



Throughout dialogues and consultations, it is important to articulate who speaks for whom and ensure that Indigenous Peoples are in the spotlight, rather than non-governmental organizations or allies. In partnerships with non-Indigenous entities, Memoranda of Understanding are necessary for understanding parameters of engagement and communication and avoiding public statements being made on behalf of Indigenous Peoples without their knowledge.

Resources are needed to help Indigenous organizations connect with each other across borders to contribute to building trust and partnerships. Collective efforts to defend land must also be recognized and strengthened.

Direct Access to Funding Opportunities

- Promote direct engagement between donors and Indigenous Peoples to strengthen relationships and advance Indigenous priorities.
- Provide long-term, sustainable capacity-bridging support for youth and create space for intergenerational transfer of Indigenous science.
- Encourage the development of long-term, sustainable, and direct finance mechanisms that integrate landscape–seascape approaches to advance Indigenous-led initiatives.

Donors and partners should engage in dialogues with Indigenous organizations to directly strengthen them, including support for keeping youth in communities, thus enabling the intergenerational passage of Indigenous science and knowledge. The existing administrative and operational capacities within Indigenous communities are often underestimated by donors and partners, and Indigenous organizations could be supported to help build the capacity of other Indigenous organizations.

Funds should protect nature as an integrated system—for example, it is not just the Amazon forests that need to be protected, but the surrounding watersheds, rivers, and mountain landscapes. A relevant framing is the Cree worldview *wâhkôhtowin* (“*all my relations*”), referring to kinship and interconnectedness within and across natural systems.



SUMMARY

Braiding Indigenous Knowledge together with other forms of knowledge and bridging capacities will be critical to addressing climate adaptation and biodiversity loss. Global climate, biodiversity, and land agreements, including under the Rio Conventions, call for the valorization and incorporation of Indigenous perspectives, leadership, and solutions. But to bolster Indigenous leadership, the UNDRIP and other rights-based frameworks need to be upheld, at a minimum, while engaging with Knowledge Holders. The Community of Practice dialogues reinforce the need for rights-based approaches, respecting Indigenous Knowledge and culture, recognizing Indigenous women as leaders, and promoting direct access to funders while building and reinforcing long-term, respectful relationships.



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APPENDIX A. FRAMEWORKS FOR INDIGENOUS ENGAGEMENT

To guide the workshop discussions, we reviewed principles for Indigenous engagement from a non-exhaustive review of Indigenous Knowledge frameworks, including First Nations, Métis Nation, and Inuit frameworks. These frameworks have contributed to the development of the recommended principles and actions outlined in this guide.

Framework	Reference to Indigenous Knowledge
<p><u>OCAP® (Ownership, Control, Access and Possession)</u> (First Nations Information Governance Centre, 2025)</p>	<p>The principles of OCAP® establish how First Nations' data and information will be collected, protected, used, or shared. OCAP® respects the rights of First Nations communities to own, control, access, and possess information about their peoples, which is fundamentally tied to self-determination and to the preservation and development of their culture.</p>
<p>Canada-Métis Nation Accord - Principles of Co-Development (Métis National Council, in press)</p>	<p>The Métis National Council developed their Co-Development Principles that should be followed to advance the Nation-to-Nation, Government-to-Government relationship based on respect and the recognition of rights. These principles provide clarity on the operational elements needed to ensure full and effective Métis Nation participation. An excellent example of co-development is the Métis Nation Climate Leadership Agenda.</p>
<p><u>Ottawa Indigenous Knowledge Principles</u> (Arctic Council, 2018)</p>	<p>These principles represent the foundation for the long-term vision and framework for incorporating Indigenous Knowledge into Arctic Council activities.</p>
<p><u>Circumpolar Inuit Protocols for Equitable and Ethical Engagement</u> (Inuit Circumpolar Council, 2022)</p>	<p><i>The Circumpolar Inuit Protocols</i> guide equitable and ethical engagement and the utilization of Indigenous Knowledge to inform research, assessments, monitoring programs, decision making, policy, and governance. The development of the protocols is based on a synthesis of Inuit rules, guidelines, protocols, and values for the engagement of Inuit communities and Indigenous knowledge from across Inuit Nunaat.</p>

Framework	Reference to Indigenous Knowledge
<p><u><i>First Nations Ethics Guide on Research and Aboriginal Traditional Knowledge</i></u> (Assembly of First Nations, 2018)</p>	<p>This guide offers views and perspectives on the appropriate use and better understanding of the role that Aboriginal Traditional Knowledge can play in policy development. The guiding principles provide general thoughts on First Nation perspectives (and not adopted by AFN or any First Nation) and are suggested as the basis of an Aboriginal Knowledge Protocol.</p>
<p><u><i>What We Heard Report</i></u> (Government of Canada, 2022)</p>	<p>This is a summary of feedback received during the Indigenous-only comment period on the <u><i>draft Indigenous Knowledge Policy Framework</i></u> for Project Reviews and Regulatory Decisions.</p>
<p><u><i>Local Biodiversity Outlooks 2</i></u> (Forest Peoples Programme, 2020)</p>	<p>This project outlines the perspectives and experiences of Indigenous Peoples and local communities, as well as their contributions to meeting the targets under the Convention on Biological Diversity.</p>



APPENDIX B. CALI, COLOMBIA WORKSHOP PARTICIPANTS (2024)

Assembly of First Nations

Autoridades Tradicionales Indígenas
de Colombia - Gobierno Mayor

British Columbia Assembly of
First Nations

ECMIA Sur - Continental Network of
Indigenous Women of the Americas

Les Femmes Michif Otipemisiwak
Women of the Métis Nation

Indigenous Peoples Rights International

Global Youth Biodiversity Network

International indigenous Forum
on Biodiversity

International Institute for
Sustainable Development

The Otipemisiwak Métis Government

Métis National Council

Métis Nations British Columbia

MIKIA (My Indigenous Knowledge in
Action – Kenya)

ONAMIAP - National Organization of
Indigenous Andean and Amazonian
Women of Peru

ONIC - National Indigenous
Organization of Colombia

OPIAC - Organization of Indigenous
Peoples of the Colombian Amazon

Save the Children International





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