



## **PATHWAY TO CANADA TARGET 1**

### **FREQUENTLY ASKED QUESTIONS: INDIGENOUS PROTECTED AND CONSERVED AREAS**

## Table of Contents

Introduction .....	4
Describing Indigenous Protected and Conserved Areas.....	4
Q1: How was the concept of Indigenous Protected and Conserved Areas developed? .....	4
Q2: What are Indigenous Protected and Conserved Areas? .....	5
Q3: What does “Indigenous-led” mean in the context of Indigenous Protected and Conserved Areas? .....	6
Q4: What are some examples of existing Indigenous Protected and Conserved Areas? .....	6
Benefits of Indigenous Protected and Conserved Areas .....	7
Q5: What are the ecological and environmental benefits of Indigenous Protected and Conserved Areas? .....	7
Q6: How do Indigenous Protected and Conserved Areas support reconciliation? .....	7
Q7: What are the cultural, health, well-being and socio-economic benefits of Indigenous Protected and Conserved Areas? .....	8
Q8: What is the social return on investment of supporting Indigenous leadership in conservation? .....	9
Contributions of Indigenous Protected and Conserved Areas to international and national conservation targets .....	10
Q9: Can Indigenous Protected and Conserved Areas count toward Canada’s terrestrial and inland water area-based conservation target?.....	10
Q10: Does the main purpose of an Indigenous Protected and Conserved Area need to be conservation in order for it to be countable toward Canada’s terrestrial and inland water area-based conservation target?.....	11
Jurisdiction, protection mechanisms and governance .....	11
Q11: What kinds of protection mechanisms can be used to support Indigenous Protected and Conserved Areas? .....	11
Q12: What legislation currently exists to support Indigenous Protected and Conserved Areas? .....	12
Q13: When can an area be described as an Indigenous Protected and Conserved Area?.....	13
Q14: What happens if an Indigenous government, organization or community declares an Indigenous Protected and Conserved Area without the agreement or support of the federal, provincial or territorial government? .....	13
Q15: What type of land can an Indigenous Protected and Conserved Area be established on?.....	14
Q16: How are Indigenous Protected and Conserved Areas governed? .....	15
Q17: How can land trusts and conservation easements be used to support the establishment of Indigenous Protected and Conserved Areas? .....	15

Q18: What are some examples of ways that Indigenous governments, organizations and communities and their partners have resolved existing resource interests in the land to establish Indigenous Protected and Conserved Areas?.....	16
Q19: How are Indigenous harvesting and other economic or cultural activities managed in an Indigenous Protected and Conserved Area? .....	16
Q20: What are Indigenous laws? .....	17
Q21: What is Ethical Space?.....	17
Capacity Development and Financial Solutions.....	18
Q22: In the long term, how will financial sustainability for the stewardship of Indigenous Protected and Conserved Areas be ensured? .....	18
Q23: What are Indigenous Guardians and how do they relate to Indigenous Protected and Conserved Areas? .....	19
Q24: What work is being done on Key Biodiversity Areas in Canada? How does this work connect to Indigenous Protected and Conserved Areas? .....	19
Q25: What work is being done on connectivity in Canada and how does this affect Indigenous Protected and Conserved Areas?.....	20
Q26: What is the difference between the Pathway to Canada Target 1 and the Target 1 Challenge program?.....	20
Q27: What work is Pathway to Canada Target 1 currently doing to support Indigenous Protected and Conserved Areas? .....	21
Q28: How can I connect with Indigenous governments, organizations or communities working on Indigenous Protected and Conserved Areas? .....	21
Q29: What resources exist? Where can I go for more information?.....	22
Q30: Who can I contact if I have more questions about establishing Indigenous Protected and Conserved areas or wish to connect with potential partners?.....	22
Questions and areas currently being explored .....	24

## Introduction

The Indigenous Protected and Conserved Areas (IPCA) Working Group, under the Pathway to Canada Target 1 National Steering Committee, has compiled these frequently asked questions (FAQs) about IPCAs, particularly in the context of Pathway to Canada Target 1. The FAQs do not constitute the policy or official position of any one jurisdiction, but provide some general information on the concepts and present options of IPCAs compiled from various sources. While these FAQs have been made available to anyone who may be interested, the main intended audience is Pathway members, including federal, provincial and territorial officials.

The questions and answers have been gathered from various discussions in the IPCA Working Group and from conversations members have had with partners. This Pathway to Canada Target 1 document gives some examples and clarification in order to show what might be possible, not to limit or prescribe approaches, processes or outcomes. The IPCA Working Group recognizes that these questions and answers on IPCAs are not comprehensive or authoritative. The answers to many questions on IPCAs are still being explored. The answers will evolve as IPCAs and other forms of Indigenous leadership in conservation are put into practice by more Indigenous governments, organizations and communities, and allies across Canada. The IPCA Working Group will continue to explore many of these complex questions, with Indigenous, academic and non-governmental organization partners as parts of the answers are in their hands and hearts.

In this document, the phrase “Indigenous governments, organizations and communities” describes the diversity of Indigenous Peoples and collectives that may be involved in IPCAs. The word “Indigenous” includes First Nations, Inuit, Métis Nation and other Métis Peoples. It is important to conduct work related to IPCAs in a distinctions-based manner that takes into consideration the diverse realities of all Indigenous governments, organizations and communities.

These FAQs will be updated as information changes or new questions arise. If you want to suggest additions or changes, please contact the IPCA Working Group Secretariat at [ec.apcaipca.ec@canada.ca](mailto:ec.apcaipca.ec@canada.ca).

## Describing Indigenous Protected and Conserved Areas

### Q1: How was the concept of Indigenous Protected and Conserved Areas developed?

The [Indigenous Circle of Experts](#) (ICE) developed and adopted the term Indigenous Protected and Conserved Area (IPCA) to describe various land protection initiatives with Indigenous leadership in the Canadian context. ICE was formed to make recommendations and offer guidance on how IPCAs could be realized in Canada, as well as to help achieve Canada’s conservation goals in the spirit and practice of reconciliation. The work of ICE began in March 2017, and commenced more formally in June 2017 through a pipe ceremony. In addition to its regular meetings, ICE hosted a series of four regional gatherings across Canada to get more input into its recommendations and [report](#). This work was

supported by the [National Advisory Panel](#), which also made recommendations related to IPCAs. Both of these processes included the concept and principles of Ethical Space to help guide how partners work together to support IPCAs. For more context on Ethical Space, go to Q21.

The concept of IPCAs was informed by the work of [the ICCA Consortium](#) to recognize territories and areas conserved by Indigenous Peoples and local communities, or “territories of life,” around the world. One successful international example comes from the [Australian Indigenous Protected Areas](#) model. Australia currently has 78 dedicated Indigenous Protected Areas, managed by Indigenous groups for biodiversity conservation through voluntary agreements with the Australian government. The IPCA concept also builds on the vision for Indigenous protected areas described in the 2017 report [A New Shared Arctic Leadership Model](#) by the Minister’s Special Representative Mary Simon. Although the IPCA concept builds on this vision, the term IPCA is not commonly used among Inuit and in national discussions in reference to Inuit-led conservation areas.

## Q2: What are Indigenous Protected and Conserved Areas?

IPCAs are lands and waters where the purpose, development, establishment and ongoing management reflect and enable Indigenous culture, interests and leadership. The characteristics of IPCAs vary by place, jurisdictional landscape and partners involved. This evolving concept is inclusive and dynamic and is now being put into action. Since ‘IPCA’ is a concept, there is no IPCA-specific policy or legislation used to establish them. Various different mechanisms can be used to support the protection of IPCAs (see Q11), but an area is not described as an IPCA until the Indigenous governments, organizations or communities involved decide this to be the case (see Q13). IPCAs can contribute towards Canada’s terrestrial and inland water area-based conservation targets if they meet the criteria for a Protected Area or Other Effective Area-Based Conservation Measure (OECM) (see Q9).

The Indigenous Circle of Experts provided the following definition of IPCAs in *We Rise Together*: “IPCAs are lands and waters where Indigenous governments have the primary role in protecting and conserving ecosystems through Indigenous laws, governance and knowledge systems. Culture and language are the heart and soul of an IPCA . . . IPCAs vary in terms of their governance and management objectives. However, they generally share three essential elements: They are Indigenous-led; they represent a long-term commitment to conservation; and they elevate Indigenous rights and responsibilities.” ([We Rise Together](#), 2018, pp. 35-36).

Based on the advice of the Indigenous Circle of Experts, this definition and the three essential elements were adopted in the [One With Nature report](#), 2018 (Appendix 4). This report was prepared by Canada’s federal, provincial and territorial departments responsible for parks, protected areas, conservation, wildlife and biodiversity. Both *We Rise Together* and *One With Nature* describe how IPCAs can include a wide spectrum of management models. Some IPCAs may use a co-management or cooperative management model where Indigenous Peoples, federal, provincial, territorial or municipal governments and others adopt shared decision-making, joint management or advisory mechanisms. In other cases, the desired approach may be areas governed entirely by Indigenous Peoples. IPCAs are meant to embody an Indigenous government’s, organization’s or community’s vision for their territory. This can

take many forms. For example, in territories heavily affected by industry, a vision for a world that reflects reciprocal relationships with land and waters could result in an ambitious approach to restoration. The term IPCA has the same umbrella meaning as protected and conserved areas. Many types of tools can be used to create these areas, and they often have long planning horizons (e.g. 7 generations; 500 years).

The term IPCA does not need to be used to explain what is important to all Indigenous governments, organizations and communities in Canada in relation to protected and conserved areas. Regardless of the terminology used, the hope is that current discussions and examples of IPCAs will inform and enable all forms of conservation, whatever that may look like or be called in each case.

### Q3: What does “Indigenous-led” mean in the context of Indigenous Protected and Conserved Areas?

One of the essential elements of IPCAs, as described in both *We Rise Together* and *One With Nature*, is that they are “Indigenous-led.” This means that Indigenous Peoples have the option to take on responsibility and have “the primary role in determining objectives, boundaries, management plans and governance structures for IPCAs as part of their exercise of self-determination” (*One With Nature*, pp. 45). The options include a spectrum of governance models (see Q16), depending on various factors such as what the Indigenous government, organization or community and implicated jurisdiction want. Indigenous governments, organizations and communities can choose the path and governance model they wish to pursue in an informed and collaborative way. Every Indigenous government, organization or community will have its own understanding of what Indigenous-led means for them in the context of the IPCA and their conservation partners.

### Q4: What are some examples of existing Indigenous Protected and Conserved Areas?

There are many examples of existing IPCAs across Canada. The Appendices of *We Rise Together* (pp. 80-93) give ten examples of existing conservation and protected-area initiatives involving Indigenous governments, Nations and Peoples in Canada. These examples include Tribal Parks such as the [Dasiqox Tribal Park](#), led by a Steering Committee of Xeni Gwet’in and Yunesit’in leadership; and the Tla-o-qui-aht Tribal Parks, which began with the Meares Island Tribal Park declaration in 1984. Another example given in *We Rise Together*, which also has sole Indigenous governance, is the Wehexlaxodiale land use exclusion zone in the Tłıchǫ land use plan for Tłıchǫ Lands. The 2005 Tłıcho Agreement gave the Tłıcho government the power to enact laws in relation to the use, management, administration and protection of Tłıchǫ lands, including enacting land use plans.

Some recently announced examples of IPCAs that involve partnerships with federal, provincial or territorial governments are [Edézhíé](#), [Thaidene Nënë](#) and Ts’udé Niljné Tuyeta. Edézhíé is a partnership between the Dehcho First Nation and Environment and Climate Change Canada. It will be protected concurrently as a National Wildlife Area under the *Canada Wildlife Act* and as a Dehcho Protected Area. Thaidene Nënë is a partnership between Lutsël K’édé Dene First Nation (LKDFN) and other

Indigenous governments, Parks Canada and the Government of the Northwest Territories. Part of Thaidene Nëné is protected as a National Park Reserve under the *Canada National Parks Act*, another part is protected as a Territorial Protected Area under the Northwest Territories *Protected Areas Act*, and the final part has been established as a Wildlife Conservation Area under the Northwest Territories *Wildlife Act*. The entirety of Thaidene Nëné has also been designated as an Indigenous Protected Area by LKDFN. Ts'udé Niljné Tuyeta Territorial Protected Area was identified by the K'asho Got'ine of Fort Good Hope and proposed for protection following the steps outlined in the Northwest Territories Protected Areas Strategy. To date, an [establishment agreement](#) has been signed. Formal establishment under the Northwest Territories *Protected Areas Act* is pending development of regulations. Once formally established, Ts'udé Niljné Tuyeta will be protected by the Government of the Northwest Territories as a Territorial Protected Area, and by the K'asho Got'ine as an IPCA.

## Benefits of Indigenous Protected and Conserved Areas

### Q5: What are the ecological and environmental benefits of Indigenous Protected and Conserved Areas?

Direct involvement and leadership of Indigenous governments, organizations and communities in conservation is needed to reach Canada's conservation goals. Enabling Indigenous governance systems through IPCAs can support more effective and expansive conservation outcomes ([Artelle et al., 2019](#)). It can also support successful conservation initiatives that would have failed without the involvement and full support of Indigenous governments, organizations and communities. For example, the proposed East Arm National Park failed in the 1960s because it did not have the support of Łutsël K'e Dene. Now this area has been successfully protected by applying the principles of IPCAs to create Thaidene Nëné.

Indigenous-managed lands already contribute significantly to biodiversity and maintaining ecosystems. The international conservation community is increasingly recognizing that every landscape has been shaped by people, and Indigenous and local communities need to continue to play an important role in stewarding these lands ([International Union for Conservation of Nature, 2005, pp. 2-5](#)). Indigenous governments, organizations and communities are well-placed to be the boots on the ground in remote areas and have in-depth knowledge of their lands and waters to support stewardship. One [study](#) comparing biodiversity between Indigenous-managed or co-managed lands (including protected areas) and settler-managed protected areas found that Indigenous-managed lands have slightly more vertebrate species and support more threatened vertebrate species than their counterparts. In South America, [research has shown](#) that Indigenous-tenured lands see two to three times less deforestation. IPCAs can also address climate change by protecting forests, wetlands and grasslands where carbon is stored. Enabling Indigenous governments, organizations and communities to be able to fulfill their responsibilities to their lands and waters through IPCAs benefits everyone.

### Q6: How do Indigenous Protected and Conserved Areas support reconciliation?

IPCas are an important part of advancing reconciliation. They support the implementation of the Truth and Reconciliation Calls to Action and the United Nations Declaration on the Rights of Indigenous

Peoples. There is a need to reconcile the history of harmful, exclusionary and colonial land use approaches that have been used in Canada and replace them with new, more inclusive approaches that support Indigenous leadership, rights and responsibilities. This is reflected in the Pathway to Canada Target 1 federal, provincial and territorial *One With Nature* report, which includes a priority to “promote greater recognition and support for existing Indigenous rights, responsibilities, and priorities in conservation” ([One With Nature](#), 2018, p. 6).

IPCAs can be areas that enable the rebuilding and strengthening of Indigenous organizations, nations, communities, families and individuals. From a cultural standpoint, this does not come without challenges. There remains a history of language loss, knowledge loss and disconnections from lands resulting in distrust within many communities ([We Rise Together](#), 2018, p. 48). IPCAs contribute to the reconciliation process by recognizing Indigenous Peoples’ sacred connection to their land, language and culture, and protecting the land for many generations to come.

### Q7: What are the cultural, health, well-being and socio-economic benefits of Indigenous Protected and Conserved Areas?

IPCAs provide many benefits to Indigenous governments, organizations and communities in terms of the revitalization of language, interconnectedness, culture and connections to the land. Indigenous Peoples in Canada are incredibly diverse. Therefore, the benefits they experience from IPCAs will be diverse and intimate.

From Indigenous perspectives, humans are wholly a part of nature, and any benefits that arise from protecting and conserving the land will benefit humans as well. IPCAs can provide benefits now, but they can also provide benefits for future generations of Indigenous Peoples, as well as the protection of cultural and historical sites.

For many Indigenous Peoples, the land is a space for reciprocal knowledge-sharing. By being on the land, a person can gain tangible knowledge to provide sustenance, such as hunting, building canoes or building shelters. These skills also connect learners with ancestors and with one another, and strengthen cultural resilience. For example, Inuit in Nunatsiavut noted that, when they hunted caribou, they felt a connection with their ancestors and community while participating in traditional activities ([Cunsolo, et al. 2020](#)). The Inuit in this region have seen a decrease in the population of caribou and have had to ban hunting of the species, resulting in a form of grief for many community members known as “Ecological Grief” ([Cunsolo, et al. 2020](#)). Caribou hunting was an important part of Nunatsiavut life and culture. When this activity was lost, it greatly affected the traditional knowledge associated with it, highlighting the connection between land and culture as well as the importance of protecting land and those who live on it. IPCAs can be a powerful way of reconciling this.

Indigenous Peoples’ deep interconnection to the land also means that the health of the land is linked to the health of the Indigenous Peoples who live on the land. Remote communities that rely on hunting, fishing and other land-based activities are more likely to be affected by changes in the land ([United Nations University](#), 2012). For example, a remote community that relies on fishing as a main source of



sustenance would be greatly affected if the water were polluted. When the land and the waters are healthy, Indigenous communities are able to nurture themselves and live healthy lives.

Land also affects other aspects of well-being, such as mental health. The land provides many medicines that support Indigenous well-being. Protecting areas where these medicines grow ensures that Indigenous Peoples can access these essential medicines to support their mental, physical, spiritual and emotional health.

Land can also hold intangible teachings such as language, natural law, histories, ethics and values. Indigenous languages in particular hold spiritual connections and relationships to the land. According to Dahti Testso, former Dehcho K'édodi Stewardship and Guardian Program Coordinator, the best place to learn language is on the land because language is derived from the land ([We Rise Together](#), 2018, p. 40). This also holds true for Indigenous and natural law, since much of it is derived from the land. With IPCAs, Indigenous communities are able to live out the natural laws and pass on these laws to future generations to keep the land healthy.

IPCAs can hold cultural immersion programs and create more opportunities for Indigenous Peoples to practise traditional lifestyles on the land, thus supporting cultural connections ([We Rise Together](#), 2018, p. 47). IPCAs can also be understood through the community's Indigenous languages and knowledge systems, further supporting language revitalization.

For example, the IPCA known as Edézhzié in the Northwest Territories holds cultural and ecological significance for the surrounding communities. This area is a spiritual and cultural gathering place for the Dehcho and Tłı̨chǫ Peoples, and this IPCA has a [Dehcho K'édodi](#) Stewardship and Guardian Program. This program is informed by Dene law and traditional knowledge of the area, and strives to mentor youth as land stewards while strengthening the Dene language.

Revitalization of culture, connection to the land and involvement in managing the lands and waters can support many concrete and measurable socio-economic benefits, as described in Q8 on return on investment.

### Q8: What is the social return on investment of supporting Indigenous leadership in conservation?

Social Venture Australia conducted an [analysis](#) of emerging Indigenous Guardians initiatives in the Northwest Territories. The analysis found that every \$1 invested in the conservation project generated \$2.50 in social, economic, cultural and environmental results. The researchers projected that this value could increase to \$3.70 with support from a national network.

The [business case analysis of Coastal Guardian Watchmen programs](#) prepared by Ecoplan International Ltd. in 2016 also captured the return on investment of Indigenous guardian programs. The First Nations that have these types of programs are located on the central and north coast of British Columbia and Haida Gwaii. The business case found a 10-to-1 annual return on investment for the First Nations that

have Guardian Watchmen programs. On the high end, some First Nations show a 20-to-1 return on investment every year.

Among Coastal First Nations communities, cultural well-being is intrinsically connected to territory stewardship. Accordingly, [Coastal Guardian Watchmen](#) play a major role in improving cultural well-being in many of these communities. By safeguarding cultural resources (culturally significant sites, traditional food sources, medicinal plants, traditional use areas, etc.), the Coastal Guardian Watchmen help ensure that members have access to these resources and can continue to engage in associated cultural practices.

These returns are demonstrated around the world. Australia's Indigenous Protected Areas program [publishes regular reports](#) on the social returns on investment of Indigenous conservation. These social returns include providing opportunities to practice language and culture, addressing socio-economic disparities between Indigenous and non-Indigenous Australians, and creating meaningful employment opportunities. IPCAs can support conservation economies by offering employment and economic opportunities that are compatible with long-term conservation of ecosystems and cultures.

## Contributions of Indigenous Protected and Conserved Areas to international and national conservation targets

### Q9: Can Indigenous Protected and Conserved Areas count toward Canada's terrestrial and inland water area-based conservation target?

IPCAs can make an important contribution towards Canada's terrestrial and inland water area-based conservation target, but not all IPCAs will be or need to be counted toward this target. IPCAs can be counted toward this target if they meet the definition of a Protected Area or Other Effective Area-Based Conservation Measure (OECM). These definitions have been broken down into a set of criteria, as outlined in Appendices 1 and 2 of the [One With Nature](#) report, 2018. A Decision Support Tool, case studies and additional materials have been developed to help assess an area against the criteria. For more information, consult the [Accounting Tools page](#) on the Conservation 2020 website.

Provinces and territories are responsible for reviewing and reporting Protected Areas and OECMs to the Canadian Protected and Conserved Areas Database (CPCAD), except in the case of federal Crown land, which is reported through federal departments. Inclusion in CPCAD is a recognition of the permanent conservation value of a site. If an IPCA meets the criteria, it can be reported as a Protected Area or OECM with the agreement of the Indigenous governments, organizations or communities that govern the site. To date, there is no ability to identify a site as an IPCA within CPCAD. Work is underway to address this gap.

For help evaluating whether their IPCA can be counted toward Canada's area-based conservation target for terrestrial areas and inland water, Indigenous governments, organizations or communities can reach

out to Pathway to Canada Target 1 screening support ([ec.ERCataloguePW.ec@canada.ca](mailto:ec.ERCataloguePW.ec@canada.ca)) or the relevant federal, provincial or territorial contact identified on the [Accounting Tools page](#). The Pathway screening support can also help identify which jurisdiction is responsible for reporting and bring together all players needed to screen and report an area.

#### Q10: Does the main purpose of an Indigenous Protected and Conserved Area need to be conservation in order for it to be countable toward Canada's terrestrial and inland water area-based conservation target?

An IPCA's main purpose does not need to be conservation for it to be countable toward Canada's terrestrial and inland water area-based conservation target. A Protected Area must have a primary conservation objective, whereas an Other Effective Area-Based Conservation Measure (OECM) must effectively conserve biodiversity, regardless of its objectives. For example, the primary purpose of an IPCA could be sustainable fur harvesting, and that IPCA could still meet the criteria to be an OECM as long as all activities are managed in a way that also protects lands, waters and species for future generations.

## Jurisdiction, protection mechanisms and governance

#### Q11: What kinds of protection mechanisms can be used to support Indigenous Protected and Conserved Areas?

The processes and options for IPCAs need to be flexible to account for the diverse needs, goals and jurisdictional realities of all the implicated governments, communities and people with an interest in the area. For Indigenous Peoples, the specific laws, governance, culture, language, history and protocols of each Indigenous government, organization and community play an important role in the make up of the IPCA.

IPCA's might be created and supported through a variety of mechanisms, few of which have been tested to date. Any legal mechanism that can be used to establish other protected and conserved areas can also be used as a protection mechanism for an IPCA, so long as the mechanism allows for Indigenous leadership and the types of governance arrangements and uses that are the basis of IPCAs. Jurisdictions and Indigenous governments, organizations and communities are working to find creative ways to work within existing legislation to better complement and enhance the objectives of IPCAs. In many cases, existing mechanisms may need to be applied in new ways, or multiple mechanisms may need to be used together to strengthen the level of protection and enable Indigenous governance.

Many of the protection mechanism that can be used to support IPCAs cannot lead to the creation of an IPCA on their own. The main intention of these mechanism may be to establish a Protected Area or Other Effective Area-Based Conservation Measure (OECM), which then can also be described as an IPCA

by the Indigenous governments, organizations or communities involved. Some examples of mechanisms that can be used on their own or in combination to support the creation of IPCAs include:

- Memoranda of understanding and agreements
- Agreements under existing federal legislation (e.g. *Canada National Parks Act*, *Canada Wildlife Act*) or under existing provincial and territorial legislation (e.g. *Northwest Territories Protected Areas Act*, *Conservancies under the British Columbia Park Act*) that support the creation of Protected Areas
- Indigenous Natural laws
- Self-declaration (e.g. Tribal Parks)
- Land trusts
- Other

Planning exercises, be they Indigenous or provincial/territorial, can also play an important role in creating and supporting an IPCA.

Regardless of the mechanism(s) used to support an IPCA, working with partners and local jurisdictions while developing an IPCA will always be important to ensure collaboration, endorsement and resilience for the IPCA. This can mean working with federal, provincial, territorial and municipal governments, as well as industry, private landowners and other partners.

## Q12: What legislation currently exists to support Indigenous Protected and Conserved Areas?

There is currently no IPCA legislation. However, in some instances federal, provincial and territorial laws have been used to establish Protected Areas which are also considered to be IPCAs in tandem. Work is underway in some jurisdictions to better understand how to work with or modify existing legal mechanisms to better recognize and support IPCAs.

Some provinces and territories are working on a case by case basis to update policies and legislation to better support IPCAs and Indigenous leadership in conservation. For example, the Government of the Northwest Territories worked with Indigenous governments and organizations to develop a new *NWT Protected Areas Act*, which explicitly recognizes and affirms Aboriginal and treaty rights and allows for collaborative and cooperative establishment, management and governance arrangements with Indigenous governments and organizations. Another example is the Quebec law titled “[Loi modifiant la Loi sur la conservation du patrimoine naturel et d’autres dispositions](#)”.

In other cases, jurisdictions are working to find creative ways to work within existing legislation to complement and enhance the objectives of IPCAs. There are current examples of IPCAs that have been strengthened with available federal, provincial and territorial legal mechanisms (e.g. [Edéhzhíe](#) future National Wildlife Area under the *Canada Wildlife Act* and the National Park Reserve portion of [Thaidene Nëné](#) under the *Canada National Parks Act*). Environment and Climate Change Canada is currently

exploring the use of certain provisions under the *Canada Wildlife Act* to support the management of IPCAs through conservation agreements.

### Q13: When can an area be described as an Indigenous Protected and Conserved Area?

A protected and conserved area can be called an IPCA only with the full agreement of the Indigenous governments, organizations or communities involved. If other partners want to use the term IPCA to apply to a particular area, they should first engage and seek the approval of the Indigenous governments, organizations or communities involved in the area. A number of areas across Canada have many or all of the characteristics of IPCAs but are not called IPCAs by the partners involved. These areas still contribute to conservation and Indigenous leadership in conservation the same ways IPCAs do. Any disagreement about the use of the term IPCA or another term will be used to describe an area will be resolved with the relevant Indigenous governments, organizations or communities. This process will be unique to each area.

Since IPCA is a concept, describing an area as an IPCA does not necessarily mean that any formal mechanism has been put in place to establish the site (see Q11), that the area counts toward Canada's conservation goals (see Q9), or that the federal, provincial or territorial government formally recognizes the area as an IPCA (see Q14). These are all separate elements of an IPCA, and although they may be desired in some cases, they are not needed for an Indigenous government, organization or community to describe an initiative as an IPCA.

An Indigenous government, organization or community declaring an area to be an IPCA does not impose any formal governance requirements or commitments onto the relevant provincial, territorial or federal governments. Rather, it sets the stage for future collaboration and discussions into how each partner will be involved in the governance and management of that particular IPCA.

### Q14: What happens if an Indigenous government, organization or community declares an Indigenous Protected and Conserved Area without the agreement or support of the federal, provincial or territorial government?

In some cases, the federal, provincial or territorial government may not be prepared to appropriately recognize areas declared as IPCAs, or discussions or disagreements may be ongoing about the roles of federal, provincial, territorial and Indigenous governments in managing the area. Even if the federal, provincial or territorial government is not prepared to recognize an area declared as an IPCA, some longstanding and successful Tribal Parks function without agreement, acknowledgment, or support from the Crown government.

An Indigenous government, organization or community declaring an area to be an IPCA does not impose any formal governance requirements or commitments on the relevant provincial, territorial or federal governments. Rather, it sets the stage for future collaboration and discussions on how each partner will be involved in governing and managing that particular IPCA. It is important for Crown governments and

Indigenous governments, organizations and communities to meaningfully work together to explore options for protection, governance, and formal acknowledgment

This is in line with recommendation 8 of the *We Rise Together* report, which states the following: “For IPCAs or other protected areas already declared by Indigenous governments, such as Tribal Parks, ICE calls upon federal, provincial and territorial governments to formally respond to and engage in good faith dialogue with Indigenous governments to explore appropriate recognition<sup>1</sup>, level of protection and governance sought by the Indigenous government” ([We Rise Together](#), p. 60). Work is being done across the country to collaboratively move these discussions forward, what IPCAs mean for particular jurisdictions, and how mechanisms, including both Crown and Indigenous laws, can be used to appropriately recognize and protect them.

In many cases, collaboration is needed to work through barriers, challenges and opportunities before Crown governments can recognize an IPCA. Often, there are existing encumbrances on the land, such as land tenures, that cannot be overridden without taking certain steps like compensating affected resource tenure holders. There are also ongoing costs to maintain protected areas, such as monitoring, facilities for recreation, management planning, monitors and Indigenous guardian programs. All these expenses and pre-existing obligations may mean that many years of negotiation and substantial funding are needed before the federal, provincial or territorial government can support an IPCA declaration. Collaboration, partnership and work to achieve common goals are important in moving these dialogues forward in the spirit of reconciliation and conservation.

### Q15: What type of land can an Indigenous Protected and Conserved Area be established on?

IPCAs can be established on various types of land, including but not limited to:

- Land that is and remains provincial/territorial or federal Crown land (e.g. Thaidene Nënë)
- Municipal land
- Treaty settlement land (e.g. Wehexlaxodiale)
- Land that is privately owned (e.g. by a land trust or an Indigenous land trust)

Depending on the type of land, there may be a need for different types of partnerships, management and governance structures and arrangements. In all cases, early discussion and collaboration with all partners involved will be critical. The land type may or may not change as part of establishing the IPCA.

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<sup>1</sup> *We Rise Together* includes the following definition of appropriate recognition: “Recognition or acknowledgement that is validated by each Indigenous government and its peoples in a manner of their choosing. Appropriate recognition is not a token process. Appropriate recognition can only be achieved through a due diligence process that is grounded in respect for human rights and the implementation of United Nations Declaration on the Rights of Indigenous Peoples.” (pg. 102)

## Q16: How are Indigenous Protected and Conserved Areas governed?

IPCAs include a spectrum of protected and conserved area approaches, partnerships and management models. Examples include sole Indigenous governance, or shared governance with federal, provincial, territorial or municipal governments or non-government agencies. Cooperative management could take the form of various types of shared decision-making, joint management or advisory mechanisms, defined by constructive arrangements between the parties. It is up to Indigenous government(s) and, if applicable, other partner jurisdictions to identify and agree on which governance and management approach is most appropriate for them.

Potential IPCA partnerships models outlined in [We Rise Together](#) include:

- **Indigenous government–Crown government partnerships:** This model emphasizes Indigenous and Crown governments (including federal, provincial, territorial or municipal) working in partnership, cooperation and agreement to recognize, establish and/or manage a protected area.
- **Indigenous government–non-governmental partnerships:** This model is based on partnerships between Indigenous governments and non-government partners. Such partners could include industry, land trusts or conservation organizations. Often, this model is conducive to the acquisition of private properties for conservation purposes.
- **Hybrid partnerships:** In this model, multiple parties (government and non-government) work collaboratively to resource and manage protected or conserved areas. The model requires all parties to play a clear role in building a successful collaborative approach.
- **Sole Indigenous governance:** In this model, Indigenous governments make unilateral decisions and manage lands (e.g. Treaty lands, reserves, Aboriginal title, etc.) for protection or conservation purposes.

(Quoted from *We Rise Together*, p. 45)

## Q17: How can land trusts and conservation easements be used to support the establishment of Indigenous Protected and Conserved Areas?

Land trusts (also called land conservancies) are private non-profit organizations that acquire land or an interest in land, either through purchase or donation. Land trusts manage the land, sometimes through partnerships, to contribute to conservation efforts. Land trusts also frequently use conservation easements, which are agreements registered on the land title to protect the land's conservation values by permanently placing terms and conditions that are determined and agreed upon by the land trust and landowner. Under the terms of the agreement, the title remains with the landowner. Several organizations in Canada do this work, often operating at the regional or local level (directories of local land trusts can be found on the [Land Trust Alliance of British Columbia](#), [Ontario Land Trust Alliance](#) and [Réseau des milieux naturels protégés](#) websites) websites). The [Canadian Land Trust Standards and Practices](#) set out the ethical and technical guidelines for the responsible operation of a land trust.

While there are not many examples of Indigenous land trust models in Canada to date, these types of private land models may offer opportunities for IPCAs. For example, the Nature Conservancy of Canada has worked with a number of Indigenous partners on [conservation partnerships](#) in the past, including on initiatives to facilitate the establishment of IPCAs.



Land trusts and conservation easements are one type of tool of many that can help establish IPCAs. The tool that works best will depend on the circumstances and goals of the Indigenous governments, organizations and communities involved.

### Q18: What are some examples of ways that Indigenous governments, organizations and communities and their partners have resolved existing resource interests in the land to establish Indigenous Protected and Conserved Areas?

One important aspect of establishing a protected or conserved area is to resolve existing resource and development interests and uses of the land (e.g. forestry or mining licences). How this is done will differ based on the circumstances and context of a given situation. Depending on the existing third-party interests that may need to be resolved, Indigenous governments, organizations or communities may consider different partners to support them in acquiring land and resolving interests in land. Such partners could include federal, provincial, territorial and municipal governments, Environmental Non-Governmental Organizations (ENGOS), foundations and land trusts. For example, the Nature Conservancy of Canada and the Government of British Columbia worked with the Ktunaxa Nation to secure [the termination of development rights in the Jumbo Valley](#), in British Columbia's Central Purcell Mountains. This work was funded by the [Canada Nature Fund](#) as well as a number of foundations.

### Q19: How are Indigenous harvesting and other economic or cultural activities managed in an Indigenous Protected and Conserved Area?

In Canada, Indigenous peoples (First Nation, Inuit, Métis Nation and other Métis peoples) have Aboriginal rights, and may also have Treaty rights, to harvest, collect, and practice cultural activities, protocols and ceremonies, etc., including in IPCAs. These existing Aboriginal and Treaty rights are affirmed in section 35 of the Constitution Act (1982) and in treaties, respectively.

It is the management responsibility of the Indigenous governments, organizations or communities, in partnership with other relevant governing authorities, to determine how cultural and local Indigenous economic activities such as hunting, harvesting and tourism will be managed within each IPCA. In general, these types of activities are encouraged in IPCAs and many (if not all) IPCAs explicitly aim to support harvesting and sustainable economies for Indigenous peoples. All activities in IPCAs must follow applicable federal, provincial, and territorial law, including those related to conservation and use of firearms. Indigenous harvesting and other economic or cultural activities could be managed by taking steps such as monitoring and assessment, having guardians on the land, or developing a management plan that outlines how biodiversity and cultural values are to be protected. What this looks like will vary depending on the type of governance model and mechanism used to establish the IPCA. For example, IPCAs that involve partnership with Crown governments may use Crown legislation as a protection mechanism. In these cases, management of certain activities may be prescribed within that legislation (although in many, if not all cases these Acts include language to clarify that the Acts do not abrogate or derogate from any Section 35 Aboriginal or Treaty rights). This would create a starting point for collaborative conversations about what management could look like.



## Q20: What are Indigenous laws?

The [We Rise Together](#) report describes Indigenous laws (also known as Indigenous natural laws) as “[p]rinciples, rules of conduct and beliefs that have been informed by a given generation and transmitted from one generation to the next, and are recognized and practised by Indigenous Peoples. Such laws dictate the spiritual, political and social customs and conventions that guide the relationships between Indigenous Peoples and their lands and territories as well as between themselves. These ancient laws are unique to each community, and identify principles related to rights and standards of environmental governance. Indigenous laws are imprinted (transmitted orally) and distinct from Canadian laws (written and enforced laws).” ([We Rise Together](#), p. 102)

Indigenous law comes from many sources including custom, songs, stories, language, natural law and ceremonies. In some cases, Indigenous communities may choose to write down or modernize their laws. One example is the [Métis Laws of the Harvest](#), instituted in Manitoba by the Manitoba Metis Federation. These laws drew upon the Métis Nation traditional Laws of the Hunt, which were used by the Métis Nation during the buffalo hunting era (for more information, consult [We Rise Together](#), pp. 24 and 26).

The description of IPCAs in both [We Rise Together](#) (2018, pp. 35-36) and [One with Nature](#) (2018, p. 45) highlights the role of Indigenous laws in protecting and conserving ecosystems. The governance structure that determines how this takes place will be unique to each IPCA depending on the needs and goals of all partners. Research and work continue in a number of venues to better understand what this can look like in different contexts. For example, the Conservation through Reconciliation Partnership and West Coast Environmental Law co-hosted a series of [webinars on legal innovations](#) in fall 2020. These webinars showcase how Indigenous Peoples are revitalizing Indigenous legal systems while protecting and caring for their territories.

## Q21: What is Ethical Space?

The principles of Ethical Space are meant to foster meaningful, respectful and cross-cultural discussions in which Indigenous and non-Indigenous knowledge systems are equal and can interact with mutual respect. Ethical Space draws on different worldviews to co-create a new space where all ideologies can co-exist and move forward together, where lived experiences, perspectives, language and dialogue can be carried out in a respectful, conscientious and deliberate manner. This respectful approach is encouraged in the development, establishment and ongoing management of IPCAs. The concept of Ethical Space was introduced to the Pathway to Canada Target 1 initiative by Dr. Reg Crowshoe (Piikani Nation), a member of the [National Advisory Panel](#), and Danika Littlechild (Ermineskin Cree Nation), Co-Chair of the [Indigenous Circle of Experts](#).

The Pathway to Canada Target 1 initiative and the [One with Nature](#) report have adopted the principles of Ethical Space outlined in [We Rise Together](#) and recommend its principles be considered in collaboration between Indigenous Peoples and their partners. An element of creating Ethical Space that was adopted during the Pathway process was to begin with a Pipe Ceremony in June 2017, which committed members of the Pathway Initiative to a process of interwoven written and oral systems

where Indigenous and non-Indigenous knowledge systems are equal and valid (for more information, consult pages 14-15 of the [One with Nature](#) report).

Closely connected to Ethical Space, *Etuaptmumk* or “Two-Eyed Seeing” is a concept that conservation partners in Canada have found useful in supporting collaboration, sharing knowledge and achieving conservation objectives. Elder Albert Marshall described the concept at the Central Regional Gathering of the Indigenous Circle of Experts: “Etuaptmumk: 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 of these eyes together for the benefit of all.” (Elder Albert Marshall of the Mi’kmaw Nation, quoted in [We Rise Together](#), 2018, p. 57)

## Capacity Development and Financial Solutions

### Q22: In the long term, how will financial sustainability for the stewardship of Indigenous Protected and Conserved Areas be ensured?

This is an ongoing question and one of the challenges identified in the [We Rise Together](#) report of the Indigenous Circle of Experts. In this report, the term “financial solutions” is identified as one of the four “elephants in the room” [which later became the “four moose”] that need to be addressed. The Pathway to Canada Target 1 National Steering Committee identified the exploration of innovative methods for conservation financing as one of its three new priority areas for 2020 and beyond. IPCAs have the potential to create a conservation economy. IPCAs can provide well-paid, stable Guardian positions in remote communities, honouring and continuing Indigenous culture and traditions.

Current IPCAs are exploring ways to generate revenue through mechanisms such as tourism and sustainable hydro projects. Another option is ecosystem fees. For example, the Tla-o-qui-aht [Tribal Parks Allies](#) are businesses in the Tofino area that provide a portion of their revenue to support the Tla-o-qui-aht Tribal Parks and the benefits these parks offer to all area residents and guests. Endowment trust funds can also fund partnerships. [Coast Funds](#) in the Great Bear Rainforest and Haida Gwaii, British Columbia, is an example of a long-term funding arrangement for management and stewardship activities. Coast Funds is a \$120 million conservation fund created by federal and provincial governments, First Nations, non-governmental organizations, and foundations.

Another trust fund is the \$30 million [Thaidene Nënë Fund](#), raised and established by the Łutsël K’é Dene First Nation in the Northwest Territories to support its management and operational responsibilities in Thaidene Nënë Territorial Protected Area and Thaidene Nënë National Park Reserve. In other countries, such as Australia, long-term government funding of IPCAs and Guardians is the largest, most stable source of revenue for IPCAs.

## Q23: What are Indigenous Guardians and how do they relate to Indigenous Protected and Conserved Areas?

Indigenous Guardians act as the eyes and ears on the land, waters and ice. Guardians initiatives can be established in traditional territories regardless of whether there is also an established IPCA. Guardians initiatives and IPCAs can, and frequently do, work together as they provide a multifaceted approach to Indigenous-led conservation. Many IPCAs are managed by Indigenous Guardians, who play an important role by fulfilling numerous responsibilities in the protected or conserved area. These can include tracking environmental, conservation and well-being measures and goals; monitoring and interacting with visitors to an IPCA; conducting ecological and cultural restoration; running educational programs for visitors and community members; building relationships with the land through on-the-ground activities; and much more.

Indigenous Peoples have demonstrated a responsibility to the lands, waters and ice since time immemorial, and Guardians have been in operation for decades across Canada. Since 2018, the federal government has supported this work through the [Indigenous Guardians Pilot](#). This Pilot provides funding to Indigenous governments, organizations and communities across the country to advance new or existing Guardians initiatives in their traditional territories. This funding is co-delivered using a distinctions-based approach, in partnership with Inuit, First Nations and Métis Nation and other Métis Peoples.

Here are some resources on Guardians initiatives:

- A [map](#) of Guardians initiatives across the country (Nature United)
- A [map](#) of the Guardians initiatives funded through the Indigenous Guardians Pilot to date
- A [toolkit](#) containing in-depth information (Nature United)
- The [Indigenous Leadership Initiative](#), an organization that supports Indigenous nationhood and cultural responsibility to their lands
- The [Land Needs Guardians](#), an organization that helps generate long-term support for Indigenous Guardians programs and Indigenous stewardship

## Q24: What work is being done on Key Biodiversity Areas in Canada? How does this work connect to Indigenous Protected and Conserved Areas?

Key Biodiversity Areas (KBAs) are defined internationally as sites contributing significantly to the global persistence of biodiversity. They are identified using a global standard based on meeting quantitative thresholds related to five criteria through quantitative analysis. The five criteria are threatened biodiversity, geographically restricted biodiversity, ecological integrity, biological processes and irreplaceability. KBAs are delineated by drawing a boundary around one or more key biodiversity elements. The KBA can be very small or very large, but must capture a specified proportion of a species' population or ecosystem extent within the boundaries.

Identifying a KBA does not entail any additional protection or changes to management. However, knowledge of the existence of a KBA can be helpful in building a case for protection, management and funding or partnerships. Therefore, there is potential for KBAs to support IPCA proposals, as KBAs can provide further evidence of the importance of establishing an IPCA. All forms of knowledge (including Indigenous knowledge) are appropriate to use in a KBA assessment.

[KBA Canada](#) has begun the task of applying the global KBA Standard in Canada for terrestrial and freshwater areas. As part of this work, KBA Canada is working with researchers to explore how biocultural values can be reflected in the KBA tool as a way to make KBAs more supportive of IPCAs and other types of Indigenous conservation.

## Q25: What work is being done on connectivity in Canada and how does this affect Indigenous Protected and Conserved Areas?

Ecological connectivity refers to the “unimpeded movement of species and the flow of natural processes that sustain life on Earth” ([Convention on the Conservation of Migratory Species of Wild Animals, Resolution 12.26, 2020](#)). Wildlife, for example, move to access food and water, establish new territories, avoid predators and find breeding partners. When ecological connectivity is disrupted by human activities (e.g. the loss and fragmentation of habitats due to land conversion and road construction), it negatively alters the critical life processes that maintain biodiversity.

Maintaining, enhancing and restoring ecological connectivity across Canada’s networks of protected and conserved areas will help limit the negative effects of habitat fragmentation, thereby safeguarding biodiversity and helping species adapt to climate change as local conditions change. Other benefits to maintaining ecological connectivity among protected and conserved areas include maintaining genetic diversity, migration routes and stop-over sites; and providing access for wildlife to a greater number and variety of habitats.

Connectivity can be measured by multiple indicators. Currently, Pathway to Canada Target 1 has a [Connectivity Working Group](#) dedicated to creating tools and identifying strategies that can help overcome barriers to connectivity and measure Canada’s progress toward achieving its connectivity goals. As part of this work, the Connectivity Working Group is working with researchers to explore how ecological connectivity can be expanded to incorporate biocultural indicators that are more reflective of and useful to Indigenous Peoples. This is useful for IPCAs in that, like Key Biodiversity Areas, connectivity indicators can help build a case for the importance of an IPCA or other conservation models. These indicators can also help measure the effectiveness of an IPCA in contributing to connectivity.

## Q26: What is the difference between the Pathway to Canada Target 1 and the Target 1 Challenge program?

The Pathway to Canada Target 1 is a multi-interest group that is working to establish more networks of protected and conserved areas in order to advance the conservation of Canada’s nature. It includes the federal government, provincial and territorial governments, the Assembly of First Nations and the Métis National Council, as well as other interested parties and stakeholders. The Pathway has completed

research and made recommendations, as well as formed a variety of working groups to study issues relating to this goal, including IPCAs. This document is part of that work.

The Target 1 Challenge program (Challenge program) helps fund the creation of new protected and conserved areas, including IPCAs. It is one part of the federal response towards protecting 17% of Canada's land and freshwater. Because of this, it is the goal for all projects supported through this program to contribute to Canada's conservation targets (see Q9). The Challenge program is not an IPCA-specific funding program, but rather supports the establishment of Protected Areas and Other Effective Area-Based Conservation Measure (OECM). Since many of these projects are being led by Indigenous government, organizations and communities, they are likely to end up being IPCAs in addition to Protected Areas or OECMs. The Challenge program is administered by Environment and Climate Change Canada and sunsets March 31, 2023. It is not accepting new proposals at this time.

### Q27: What work is Pathway to Canada Target 1 currently doing to support Indigenous Protected and Conserved Areas?

The jointly developed federal, provincial and territorial *One With Nature* report identifies promoting “greater recognition and support for existing Indigenous rights, responsibilities, and priorities in conservation” as one of the key priorities to support collaborative progress to establish coordinated, connected, representative and effective networks of protected and conserved areas throughout Canada (*One With Nature*, pp. 29-31). This report was developed under the Pathway initiative and continues to guide the Pathway's work. The National Steering Committee's [IPCAs Working Group](#) was created through the Pathway to Canada Target 1. Using a collaborative approach rooted in Ethical Space, the working group is exploring opportunities, tools and challenges associated with implementing IPCAs in Canada. It aims to provide guidance to federal, provincial and territorial government officials to help them support IPCAs in their jurisdictions. The working group comprises representatives from the Assembly of First Nations and Métis National Council, and federal, provincial, territorial and municipal governments.

### Q28: How can I connect with Indigenous governments, organizations or communities working on Indigenous Protected and Conserved Areas?

There is no comprehensive list of all the Indigenous governments, organizations and communities across Canada that are currently working to establish IPCAs. The Indigenous governments, organizations and communities that received funding from the Target 1 Challenge program to help establish IPCAs or plan future conservation goals can be found on the [map of Challenge projects](#). The map contains no contact information but it can give an idea of which Indigenous governments, organizations and communities to reach out to. There are many other Indigenous governments, organizations and communities across Canada that are doing important conservation work, including establishing IPCAs, and are not currently funded through the Target 1 Challenge program.

There are a number of regional and national environmental non-governmental organizations (ENGOS) and networks across Canada that can help Indigenous governments, organizations or communities

connect with others that either have established IPCAs or are currently working to establish IPCAs. For example, one of the objectives of [Conservation through Reconciliation Partnership](#) (CRP) is to create a network across Canada for conservation through acts of reconciliation.

When in-person gatherings are permitted, regional gatherings on Indigenous conservation can be a great way to connect with other Indigenous governments, organizations and communities that have established or are establishing IPCAs. Two regional gatherings that took place in fall 2019 include [Protected Areas and Climate Action in Ontario: A Cross-Cultural Dialogue](#) and the [IPCA Establishment Productive Retreat](#) at the Tla-o-qui-aht Tribal Parks in British Columbia.

## Q29: What resources exist? Where can I go for more information?

Conservation through Reconciliation Partnership (CRP) is currently coordinating work, with input from partners including the Pathway IPCAs Working Group, to design, develop and deliver a [Solutions Bundle](#). The Solutions Bundle is an online space that will bring Indigenous stories, governance protocols, knowledge and expertise, together with western conservation tools. The purpose of the Solutions Bundle is to collect, manage and make available documentation on impediments, lessons learned and best practices related to applying Indigenous leadership in conservation. The Solutions Bundle will not be owned by any organization, but maintained by a collective.

Existing resources that will eventually become part of the Solutions Bundle can be found currently through an online [search engine](#). The Solutions Bundle will be more streamlined and user-friendly, and will be an interactive version of the initial database. These resources will be available to anyone seeking guidance and support on IPCAs, but the value of the Solutions Bundle to other areas (such as relationship-building, Indigenous law and conservation tools) cannot be understated.

Until this work is completed, other useful places to look for resources and more information include the [Conservation 2020 website](#), [Conservation through Reconciliation Partnership website](#) and its host partners the [Iisaak Olaam Foundation](#) and the [Indigenous Leadership Initiative](#). More contacts are listed in Q30.

## Q30: Who can I contact if I have more questions about establishing Indigenous Protected and Conserved areas or wish to connect with potential partners?

Partner/ contact	Key types of support and collaboration they can offer	Types of question they can answer	Contact info
<b>Federal/provincial/territorial governments and National Indigenous Organizations involved in Pathway</b>			
<b>IPCAs Working Group</b>	Connection to IPCAs Working Group members from the federal, provincial and territorial governments	General questions about IPCAs, Pathway to Canada Target 1 and efforts across the country to support IPCAs.	Website: <a href="https://www.conservati on2020canada.ca/ipcas">https://www.conservati on2020canada.ca/ipcas</a>

	and National Indigenous Organizations.		Email: <a href="mailto:ec.apcaipca.ec@canada.ca">ec.apcaipca.ec@canada.ca</a>
<b>Assembly of First Nations (AFN)</b>	<p>The AFN is a national advocacy organization representing First Nations citizens in Canada.</p> <p>The AFN Environment Sector supports First Nations in exercising their Inherent and Treaty Rights, while facilitating and coordinating national First Nations perspectives on policy, program and legislative developments.</p>	Questions about supporting First Nations-led conservation including IPCA establishment, partnership and collaborative opportunities.	Email: <a href="mailto:environment@afn.ca">environment@afn.ca</a>
<b>Métis National Council (MNC)</b>	<p>Connection to each of the five Governing Members (MNBC, MNA, MN-S, MMF and MNO) through the National Environment Committee.</p>	General questions about Métis Protected and Conserved Areas, and how to partner with, support and collaborate with the Métis Nation.	<p>Métis National Council Environment Portal:</p> <p><a href="https://environment.metsportals.ca/Menu/">https://environment.metsportals.ca/Menu/</a></p> <p>Email: <a href="mailto:info@metisnation.ca">info@metisnation.ca</a></p>
<b>Environment and Climate Change Canada (ECCC) – IPCAs</b>	<p>Support for current Target 1 Challenge Program recipients.</p> <p>Knowledge sharing and connection to potential partners and networks (including the IPCAs Working Group, Federal Community of Practice on IPCAs, Conservation through Reconciliation Partnership, and others).</p>	<p>Questions about the Target 1 Challenge Program.</p> <p>General questions about IPCAs and the partners and resources that exist to support this work.</p>	<p>Website: <a href="https://www.canada.ca/en/environment-climate-change/services/nature-legacy/fund.html">https://www.canada.ca/en/environment-climate-change/services/nature-legacy/fund.html</a></p> <p>Email: <a href="mailto:ec.fdl-definf-challenge.ec@canada.ca">ec.fdl-definf-challenge.ec@canada.ca</a> and <a href="mailto:ec.apcaipca.ec@canada.ca">ec.apcaipca.ec@canada.ca</a></p>
<b>ECCC – Guardians</b>	Support for Indigenous Guardians Pilot current recipients and new	Questions about the Indigenous Guardians Pilot.	Website: <a href="https://www.canada.ca/en/environment-climate-change/services/environs">https://www.canada.ca/en/environment-climate-change/services/environs</a>



	applicants, and requests for general information.		<a href="https://www.ec.gc.ca/guardians/pilot-program/">mental-funding/indigenous-guardians-pilot-program.html</a>  Email: <a href="mailto:ec.gardiensautochtones-indigenousguardians.ec@canada.ca">ec.gardiensautochtones-indigenousguardians.ec@canada.ca</a>
<b>Accounting Working Group</b>	Help to determine if an IPCA counts toward Canada Target 1.	Any aspect of screening or reporting.	Website: <a href="https://www.conservation2020canada.ca/accounting">https://www.conservation2020canada.ca/accounting</a>  Email: <a href="mailto:ec.ERCataloguePW.ec@canada.ca">ec.ERCataloguePW.ec@canada.ca</a>
<b>Connectivity Working Group</b>	Help to measure, restore and conserve ecological connectivity.	How well connected are protected / conserved areas? Which regions require restoration to improve connectivity?	Website: <a href="https://www.conservation2020canada.ca/connectivity">https://www.conservation2020canada.ca/connectivity</a>  Email: <a href="mailto:ec.gtc-cwg.ec@canada.ca">ec.gtc-cwg.ec@canada.ca</a>
<b>Key Biodiversity Areas (KBAs)</b>	Provide support, data and analyses for scoping KBA potential in a particular area.	Questions about KBAs, their locations and relevant species and ecosystems across the country; more information about the KBA program in Canada; questions about data, tools and approaches to identify KBAs.	Website: <a href="http://www.kbacanada.org">www.kbacanada.org</a>  Email: <a href="mailto:craudsepp@wcs.org">craudsepp@wcs.org</a>
<b>ENGOS, foundations and national networks/initiatives</b>			
Please contact the IPCA Working Group at <a href="mailto:ec.apcaipca.ec@canada.ca">ec.apcaipca.ec@canada.ca</a> if you would like your organization's contact info added to this list			

## Questions and areas currently being explored

Work is ongoing to better understand these and other questions. This document is meant to be evergreen. For example, the IPCAs Working Group continues to explore the following:

- How to operationalize Ethical Space in IPCAs
- How Indigenous and federal/provincial/territorial laws can interact in IPCAs
- How land use planning can help establish IPCAs



- More examples of how some of these questions have been answered on the ground (e.g. how resource and development rights have been resolved, and IPCAs that reflect different governance models)
- Potential connections between IPCAs and treaty negotiations
- How IPCAs fit into a broader spectrum of Indigenous leadership in conservation;
- Local-level opportunities for IPCA Partnerships; and
- More options to support long-term financial sustainability of IPCAs