Gina'masuti Mi'gmewei

A guidebook for the successful collection, development and implementation
of an Aboriginal Traditional Knowledge Study.

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Foreword

Miawpukek elders' stories of eeling at places like Little River and Muddy Hole present vividly a time when subsistence was a fulfilling way of life. Their stories are alive with names of peoples and places, with practices and beliefs that fade as time goes by.

This booklet was developed to serve as an aboriginal traditional knowledge collection guide book. Consideration is given to posing and answering questions about aboriginal traditional knowledge; approaches for data collection; and possible uses and end users.

Miawpukek First Nation, like most aboriginal communities, holds both elders and the wealth of traditional knowledge of which they are the guardians in the highest regard. But we also recognize that our material progress may endanger our traditions. This is ironic on many levels, particularly in that "mainstream" (or Eurocentric) science has come around to acknowledge and depend upon aboriginal knowledge for the purpose of discovery, exploration, medical science, etc. Holistic natural aboriginal knowledge has been broken into meaningless pieces to fit mainstream modeling. The inevitable passing of elders, and a generation raised in the "global village" of mass communications, is a potential threat to the persistence of the "human library" of traditional knowledge, and thus to the overall cultural integrity of the aboriginal community.

Aboriginal groups from across the country acknowledge the need for the collection and preservation of traditional knowledge and are working to develop guidelines but in many instances these are intended for a specific group or purpose. With the financial support of the Government of Canada's "*Aboriginal Funds for Species at Risk (AFSAR) and its Aboriginal Capacity Building Fund (ACBF)*" we have developed this guide book. It is broad-based to assist Miawpukek and other aboriginal groups in developing a methodology for the effective and efficient collection of traditional knowledge with applications to meet community, regional and national (such as Species At Risk Act project needs) or any initiative that may have an impact on aboriginal communities.

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1.0 Introduction

The aboriginal peoples of North American occupied this land long before European colonization. The traditional territory of the Mi'kmaq spanned the Atlantic coast and hinterlands from Boston through to Quebec and Newfoundland. *Gina'masuti Mi'gmewei* or Mi'kmaq Aboriginal Traditional Knowledge (hereinafter ATK) governed survival and was/is as much about spirituality as it is about the ecology of natural resources and use of the land. In essence it is what defines the Mi'kmaq as a people.

It is was through exploiting the Mi'kmaq belief in sharing and friendship that the first non-aboriginal explorers of this territory were able to survive, map and exploit the bountiful natural resources of the region. Sadly, the gift that was bestowed upon these explorers served not for the greater good of the aboriginal community, but rather contributed to its near downfall. Mi'kmaq and other aboriginal groups were pushed into an isolated existence and, once marginalized, faced near extinction through eradication, isolation and the acculturation efforts of European colonialists.

Today there is an increasing interest from the non-aboriginal community – including government, academic institutions and private sector interests – in understanding the benefits to be gained from learning and/or profiting from the accumulated knowledge and wisdom of aboriginal communities. Increasingly, others are drawing on this knowledge for development, tourism, conservation, park management and a range of other purposes. Integrating different knowledge systems – local, indigenous, and scientific – is attracting attention in many global arenas, especially with regard to biodiversity, ecosystem and environmental assessment, conservation and management.

2.0 About ATK

*2.1 TUS, TEK and ATK – What's with all the acronyms?*

TUS, TEK, and ATK are acronyms[1] that have been used in many MFN processes and projects that call upon knowledge gained by members through use of the land and its resources. While these terms are related, there are some differences, so it is beneficial to review their meaning.

A Traditional Use Study (TUS) is the identification and documentation of a community's traditional land and resource use practices. It usually involves mapping areas within a traditional territory where individuals' land and/or resource use takes place along with relevant information such as time of the year, for what purpose, who else was present, etc. Individual map biographies are typically developed into a set or series of maps while one overall map depicts the coverage of traditional land and resource use activity. A TUS will have several objectives but a predominant objective is usually to document and map the extent and boundaries of a community's traditional use area (i.e. land claims area).

An example is this 1998 map of Miawpukek First Nation's Land and Resource Use area. This project resulted in a series of maps that outlined areas in which members hunted various animals, collected plants, built shelters, etc.

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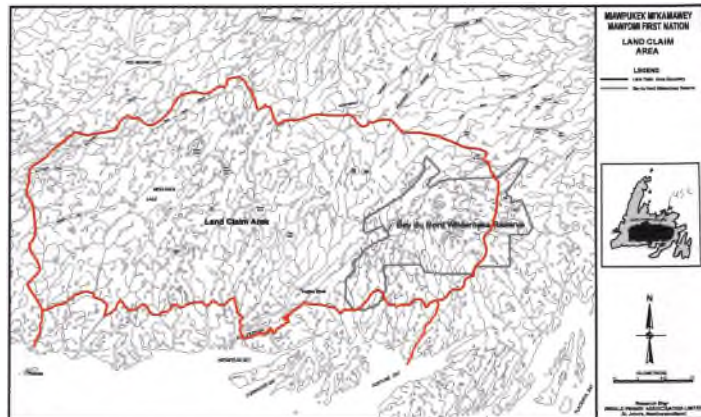
[1] Abbreviations that are formed using the initial components in a phrase or name.
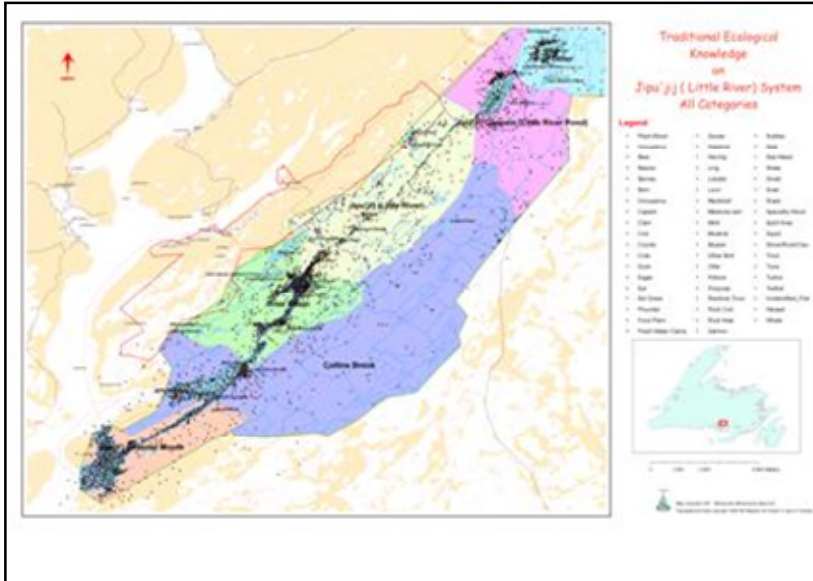
Miawpukek First Nation

Traditional Ecological Knowledge (TEK) is place-based knowledge possessed individually and collectively as gained through interactions, observations and experiences with their ecological environment. This is established through years of living in an ecosystem, and is passed down from generation to generation. One example of TEK at Miawpukek is the knowledge regarding the return of salmon to the Conne River. Through years of living our elders know the timing of the salmon run, what places and what pools were best for fishing, etc.

Aboriginal Traditional Knowledge (ATK) is similar to TEK, but is not place- and ecological-based. It may include knowledge regarding spiritual, cultural, and social aspects of a community and its geography. As well ATK, although incorporating aspects of TEK, is *holistic* in that it mixes tangible information or knowledge regarding the land with spiritual
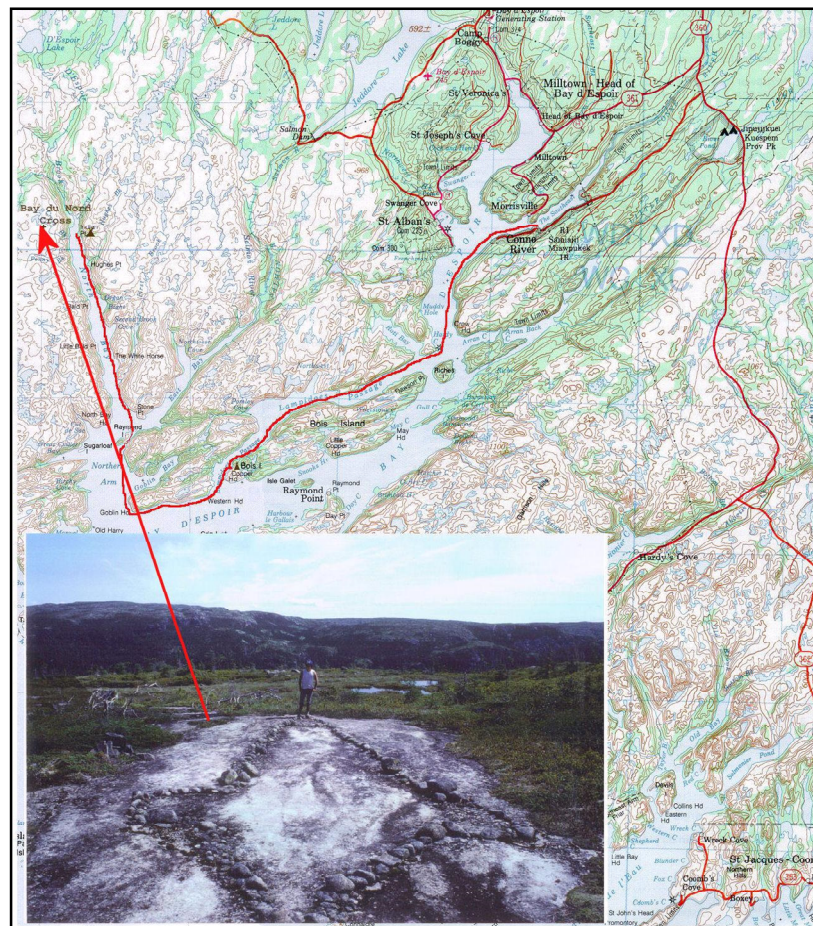
concepts. Two examples of projects that have entailed the collection and application of ATK include MFN's ongoing efforts to gather information on, and open up access to, the

Bay Du Nord Cross, a spiritual and traditional worship site. Mi'kmaq from across the island would travel to the site on special occasions or in times of need to pray, give thanks or ask for assistance from the Creator. As well MFN has utilized ATK in the development and implementation of its ongoing Little River Eel Grass surveys. The ATK gathered has been used to identify eel grass beds and the best times to exercise the study. This information was derived from another project undertaken with MFN functioning as a facilitator – the "Miawpukek Traditional Ecological Knowledge Study of the Little River Estuary." The study was labeled "Traditional Ecological Knowledge…" as the proponent Department of Fisheries and Oceans (DFO) required TEK, however MFN extended the study parameters to gather incidental information linking the project to both TUS and ATK. This project gathered much relevant information regarding traditional land use and occupancy, ecological information and spiritual and cultural activity. Collectively, the information forms the basis of MFN's ongoing work on the Little River watershed.

2.2 Defining ATK

While aboriginal communities are quite familiar with the concepts embodied in ATK, it is useful to establish a working definition:

> A cumulative body of knowledge, practice and belief, evolving by
> adaptive processes and handed down through generations by cultural
> transmission, about the relationship of living beings with one another and
> with their environment (Berkes, 1993).

Of course, ATK is an academic- or government-constructed term and, as such elders should not be presumed to be familiar with it. But most in Miawpukek can easily relate to the idea of knowledge of the country – "the country" representing the whole ecosystem including water, animals, plants, air, etc.

In a broader community sense "the country" encompasses the spirituality and existence of the aboriginal community. Thus, ATK is knowledge accumulated within the aboriginal community membership and passed down through generations through spirituality and oral tradition that ensures the natural presence, restoration, preservation and interpretation of aboriginal values of the natural surroundings. The Mi'kmaq did not view themselves as the masters of nature, but rather as components of the natural order. We coexist with the natural environment to ensure the continuation of the community for future generations. This world-view, and thus ATK, is primarily held by elders. It can only be acquired through a lifetime of experiences and communication within the community and it is collective property.

2.3 Why is ATK important?

Frankly, ATK is merely a popular "buzzword." However, it has come to stand for an initiative across a number of forums, including a wide variety of federal government departments. In meeting its duty to consult with aboriginal communities, federal departments and agencies consider ATK in their decision making. As well, the Species at Risk Act (SARA) and the resulting listing of species as threatened or endangered bring its importance into play.

ATK is a short, handy reference for a sometimes-complicated concept: no less than the collective knowledge accumulated over generations originating from the individual and community life experiences of those in close contact with nature over time. Any project that is within the traditional territory of an aboriginal community, to be well served, should consult ATK at the early planning and scoping stage to:
- Gather baseline data and assessment of environmental impacts;
- Consult with the aboriginal community to avoid conflict by open communication;

- Gather pertinent and important information that may facilitate project development in a manner that is not intrusive on aboriginal interests;

- Inform/improve project design and implementation;

- Save time and financial resources in ongoing project development; and

- Develop mitigation measures.

Further, ATK can facilitate project development and conduct, by providing:

- Geographical, biological, geophysical and historical information;

- Environmental change and use patterns over time;

- Potential root sources to current problems; and

- Informed and better decisions regarding project development and/or resource management initiatives.

2.4 Miawpukek Experiences

Without employing this actual term, MFN has been utilizing ATK for well over 15 years. A few recent examples include: the supporting documentation for its land claims case; forest resource inventory; Marine Resource Inventory; eel grass survey at Little River; eel elver study, etc. In the eel grass survey a dismal start was occasioned when our technicians looked for eel grass early in the summer, before it actually sprouted. Elder knowledge helped in determining the time of the year in which eel grass actually grows and at what places. Another example is the eel harvest sites mapping project where elder knowledge helped identify traditional areas in which summer and winter eels were harvested. ATK is helping not only to map the areas where eel harvesting once took place, but is key to projected MFN participation in future recovery plans for the American eel.

As well, from a community tradition and history point of view, capturing ATK helps preserve the practices, traditions, and history of a community that otherwise may be lost

or eroded with the passage of time. At Miawpukek, elders John N. Jeddore and Aloysius Benoit's stories and knowledge of summer and winter eeling at places like Little River and Muddy Hole are vivid in presenting a time when subsistence living was the main economy and way of life. Their stories are alive with names of peoples, places, practices and beliefs that may otherwise fade as time goes by. This, above all other things, places ATK as being extremely important to aboriginal peoples.

With the changing philosophy within government's approach to natural resource management ATK is now being looked upon as a valid source of information that mainstream science has ignored. For instance DFO's New Ocean Management Strategy requires the consideration of aboriginal interests and ATK in most future management decisions and/or resource allocations. To support this initiative, DFO established the

Aboriginal Aquatic Resource and Ocean Management program (ARROM) to bring aboriginal groups together to work with them in addressing future marine resource management issues. MFN is a program member through Mi'kmaq Alsumk Mowimsikik Koqoey Association (MAMKA). Further ATK has become a very important aspect in the creation of Large Ocean Management areas within DFO's overall mandate.

In terms of industry development ATK remains a critical source of new discovery within the fields of medicine, natural resource exploration and development as well as in project planning in areas adjacent to aboriginal communities. Hence the need for a definitive guide that can be used by not only the aboriginal community but by external project proponents as well.

2.5 Intellectual Property Rights, Information Ownership and Cultural Sensitivity

Past abuse, exploitation and misunderstanding of the aboriginal community led to a general reluctance in the sharing of such information. If a project seeks to collect ATK managers must first approach the community governance structure to establish a partnership and approval to do so. As well it is absolutely essential that the information gathered remain the collective property right of the community and any incidental use or benefit must be funneled through the governing body of the community to ensure the ethical use and safe keeping of ATK for its greater benefit.

Intellectual Property Rights are a means of protecting individual and industrial inventions over a set period of time and are most reflective of a product or process with the intention of preventing use or reproduction without consent. In an industrial setting, royalties are assigned as compensation for use of intellectual property and the holder of the property has a right to deny use of such.

In terms of ATK intellectual property rights take on a new dynamic as we are dealing with a body of knowledge that evolved over centuries and is unique to a specific aboriginal group, tribe or clan. As such the information comes from a host of individuals and as collective knowledge cannot be "owned" by an individual. Many corporations, and recently governments, have come to realize that ATK has value and can lead to new product developments, cost-effective processes in production, and increased understanding of natural environments and resources that can positively impact management practices.

It is a common aboriginal belief that tradition, culture and knowledge are community assets that cannot be assigned individual ownership, even though they have significant value. ATK developed from centuries of life experiences and are a form of natural information that has become second nature to the aboriginal community. It is meant to be shared. Therein is a dilemma, as in the past ATK was gathered for the purpose of documentaries, medical discovery, exploration, etc. with little or no regard to individual and community rights, accreditation, financial reward or socio-economic impact to better

the aboriginal community. While industry and governments profited, aboriginal communities remained poor. This contributed to a sense of mistrust amongst aboriginals, hampering future sharing of culturally sensitive information that could otherwise be of great use in environmental and natural resource management issues.

This is particularly true when it comes to dealing with areas such as the Species at Risk Act, which could have a significant impact on an aboriginal community or industrial development on their traditional lands. However, recently many organizations and governments have sought to work closely with aboriginal communities in a mutually beneficial manner. Proponents are now actively working to find a means to ensure that ATK remains proprietary. They have undertaken efforts to develop protocols for its collection and use that seeks to involve the aboriginal community in every step of a project's process.

Information Ownership. Simply involving the aboriginal community is not enough to protect its rights and traditional knowledge. The ownership of proprietary information must reside with the community, who in turn must safeguard its use for the greater good. This requires communication and education of both the project proponent and the aboriginal community, and a clearly defined ATK ownership and usage policy that governs what information can be collected, the interpretation of such, its reproduction and distribution, and its safekeeping from project-start to finish and beyond. As well, specific agreements must be put into place to ensure that such information will not be used in any negative or derogatory fashion. The collection of ATK takes into consideration all proprietary and intellectual rights, considerations and sensitivities surrounding the aboriginal community.

Cultural and Sensitivity Training. All too often good-intentioned projects relating to the aboriginal community fail due to lack of understanding. First Nations cultural and sensitivity training is an essential component of any partnership or joint venture such as an ATK project which deals specifically with aboriginal traditions, culture and knowledge. It equips facilitators, project managers, field workers, interviewers, etc. with

the necessary tact and diplomacy to open up inclusive dialog aimed at building trust and the supportive sharing of ones personal experiences and cultural sensitivities. As such, ATK projects need to establish a fundamental understanding of collaborative relationships between its front line staff and the aboriginal community. The overall benefit of cultural and sensitivity training includes, but is not limited to:

- Gaining an understanding of the history of aboriginal people and the issues they face;
- Developing sensitivity to cultural differences to better organize meetings and engage discussion with key aboriginal decision-makers/leaders and community members;
- Appreciating the cultural diversity of aboriginal communities;
- Enhancing the knowledge and skills necessary for effective communication and effective service delivery; and
- Learning from the experiences of others to avoid costly mistakes.

There are a number of available aboriginal sensitivity training models to follow, but for the purpose of ATK project planning and development the target audience should be considered before adopting a specific model. This will ensure that the specifics (regional, geographical, socio-cultural) of the target audience are covered in the training initiative for greater success of training and the project itself. Topics that should be covered include:

- Aboriginal history of Canada;
- Colonization;
- Aboriginal complexity and world views;
- Gender differences;
- Traditional and existing governance;
- Cultural diversity;
- Spirituality; and
- Inclusion and equality.

To develop and undertake a project-specific sensitivity training secession is costly, hence MFN strongly suggest that ATK project participants find an existing model or training program that is regionally tailored to meet project needs. The Millbrook First Nation of Nova Scotia, in partnership with the Assembly of First Nations, have developed and implemented a cultural awareness website and training program that targets government employees and other interested parties in cultural and sensitivity training. The program and website have national and regional applications and are a great resource for any ATK project and/or participant; it can be found at www.aboriginalawareness.ca.

3.0   ATK Project Set-Up and Conduct

According to Terry Tobias (2000:10) there are five elements in a Traditional Use Study which can be further divided into 13 required tasks for successful completion. These same tasks apply to the collection and processing of ATK as TUS forms part of ATK and visa versa.
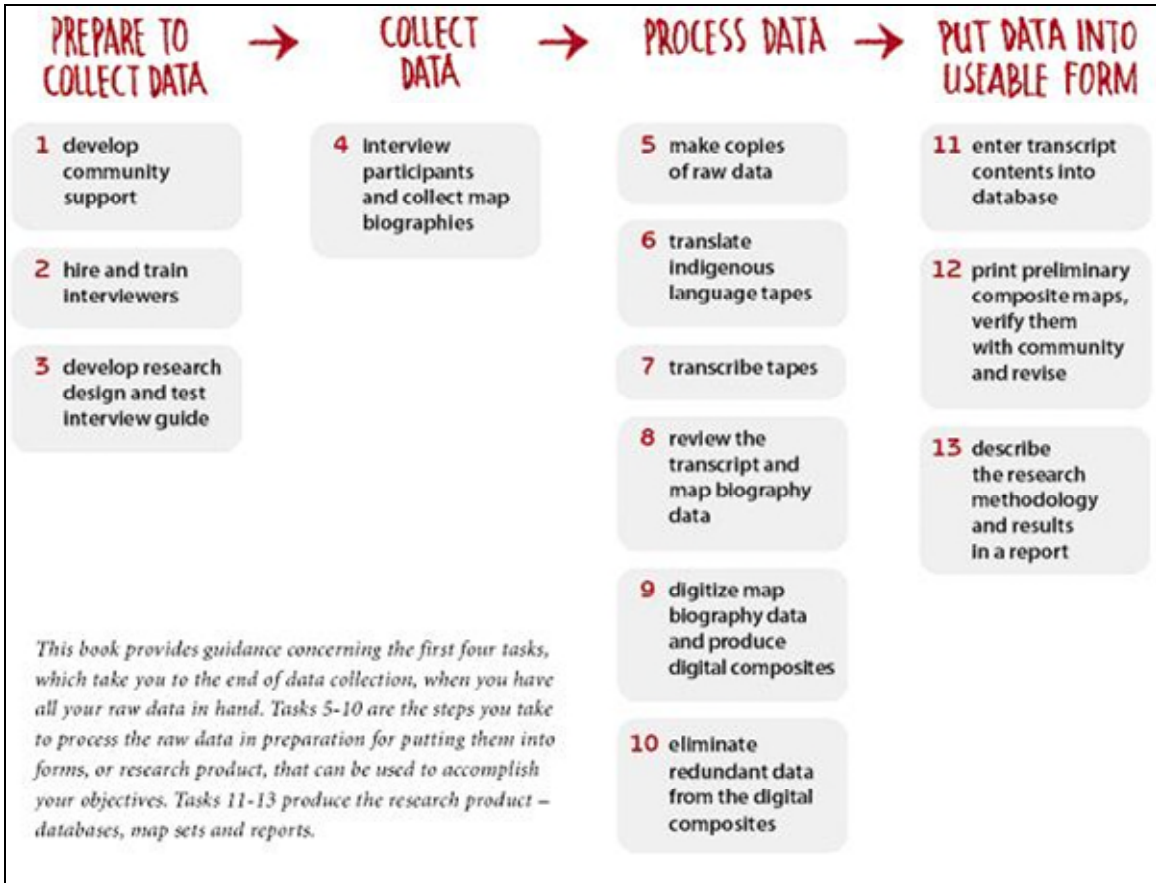
This guide book encompasses the above noted philosophy but in a more detailed and logical approach with the exception of final data processing. The processing of data is largely project-dependant and will vary according to use. As well it is important to reiterate that information remains the intellectual property right of the community and requires its final verification and approval.

Any project that is to be conducted in current and traditional territories of an aboriginal community, or that may have any impact on it, should be developed in consideration of the aboriginal community and employ ATK as an integral part of the project development and implementation process. It requires facilitation and an effective communications

strategy so as to build a trusting relationship between both and to ensure stakeholder buy-in. Under taking a project to collect ATK within the protocols suggested herein will go a long way in ensuring that a properly-planned collection effort takes place with the support and participation of the aboriginal community.

3.1 ATK Project Protocol

Any ATK project proponent should first develop a protocol in consultation with the aboriginal community or group so as to avoid conflict, misrepresentation or misinformation. This protocol could then serve as a template for the proponent in developing future ATK projects. A great template to follow is the protocol developed between Parks Canada and MAMKA which represents the collective interest of both MFN and the Federation of Newfoundland Indians (FNI). It will serve any proponent or ATK project development wisely.

3.1.1 Aboriginal ATK Project Facilitation. In terms of proponent-related development ATK projects, the aboriginal community or group's governance structure or designate should serve as the facilitator. Further, the actions of the proponent or facilitator must not impact or supersede any self-government, land claim or treaty rights initiative of the aboriginal community or group. The facilitator must maintain the authority to approve or reject ATK projects as requested by non-aboriginal organizations (the proponent). Further, the facilitator is charged with ensuring that aboriginal ethics are placed at the forefront. Finally, the facilitator will be the main contact with respect to engaging the aboriginal community and the conduit through which proponent will develop and conduct related projects.

3.1.2 Roles and Responsibilities. The proponent must:
1. Be responsible for the conceptualization of the ATK project, unless specific requests are made for development of an ATK project by the aboriginal community. This is to be presented to the facilitator as an "Expression of Interest."

2. Contact the facilitator to establish a primary point of contact or individual to review and discuss options regarding a particular project. Once done the proponent communicates the details of the project to the facilitator for further dissemination to the relevant stakeholders within the governance structure or aboriginal community.

3. Engage the facilitator in discussions surrounding the project and collect any, and all, recommendations for further consideration and/or inclusion.

If the general concept of the project is seen as acceptable, the proponent will then proceed with the development of the potential project.

4. Project Development

   a) Concept

      Once the concept for a potential project is accepted by the facilitator, the proponent will proceed to develop a draft project outline for further review and approval.

   b) Contact Information

      The project proposal will contain all relevant contact information for both the proponent and facilitator (name, title, address, phone, fax, email, etc.)

   c) Project submission

      The project document will contain all the information listed in the ATK with a Protocols/Guidelines section to follow.

   d) Financial Information

      A budget must be developed highlighting project costs and financial contributions to be made to the facilitator, or aboriginal community or group in the conduct/support of the project (if any).

   e) Critical Timeline and Restrictions

      Project timelines must be clearly stated with associated action items and organizational/individual responsibilities outlined (preferably in grid format). As well, potential delays/risks and mitigation measures to the final project completion should be identified to ensure all parties are aware of the need for timely action. Project timelines must be established is cooperation with the

facilitator and must take into consideration any issues that may impact the aboriginal community's participation.

f) Potential/required facilitation and delivery

The proponent will identify areas where the facilitator can/will be engaged in the conduct/delivery of the project. This maybe accomplished in the above noted critical timeline and/or by a specific section within the text of the Expression of Interest.

g) Proponent Revision/Project Appeal

The proponent may appeal any decision made by the facilitator, however they must provide additional information highlighting the importance of the project to the aboriginal community and/or to proponent. The appeal may be made by way of a letter written to the facilitator as primary contact.

The Facilitator:

1. Takes requests from the proponent (as per the following protocols); reviews the information and distributes to the respective aboriginal group, government, department, or individual as deemed necessary so as to ensure that no one is left out of the loop in terms of project development and progress.

2. Makes recommendations to the proponent for necessary changes, participants, community participation, etc.

3. Assists in ATK collection and processing where applicable.

4. Reviews any, and all, findings/reports to ensure confidentiality is maintained and that the information meets the ethical standards of the aboriginal community, governance or group.

5. Review, Commentary, Tentative Approval/Rejection

Once the proponent submits the ATK Expression of Interest or project to the facilitator, all relevant parties must review and provide feedback. These comments will be forwarded to the proponent for further consideration. The facilitator will not grant final approval or rejection of the project until the proponent responds to the comments/concerns. Once the proponent responds

accordingly, the facilitator will make a final review of the project for approval/disapproval.

a) Project Approval

The facilitator will immediately notify the proponent of the decision to approve/endorse. The proponent must then initiate discussions to begin the actual ATK project.

b) Project Rejection

If the proponent does not suitably take into consideration the comments or concerns of the facilitator or aboriginal community, the facilitator will immediately notify the proponent that the project is rejected.

c) Proponent Revision/Project Appeal

The proponent may appeal any decision made by the facilitator, however they may provide additional information highlighting the importance of the project to the aboriginal community and/or to proponent. The appeal may be made by way of a letter written to the facilitator as primary contact. At this point, the facilitator may approve the project or take the additional information directly to the respective governing body (Chief and Council) for further consideration or approval. The results of which will be immediately forwarded to the proponent.

d) Final Project Approval/Initiation

Once the project has been approved by the facilitator, both organizations will sign a Memorandum of Understanding (MOU).

e) Memorandum of Understanding

A formal MOU approved and signed by both proponent and MAMKA will delineate the roles and responsibilities of each organization during the project, its timelines, and financial commitments as described. This document will be revised from time to time to reflect the latest requirements of MAMKA or the self-government initiatives of FNI or MFN.

The implementation of the above noted protocol depends on a number of factors from the availability the facilitator, Chiefs and Councils, aboriginal groups and/or relevant staff. Therefore time requirements should be estimated at three months for each project.

3.1.3 Protocol Components. The protocol must entail:

1. Initial discussion of the project with the facilitator so that the facilitator can inform the respective aboriginal group of the potential project.

2. The proponent must provide a written submission with a description of the project including:
   a) Project goals and objectives
   b) Methods to collect ATK
   c) Period and duration of work
   d) Project and work locations
   e) Rational as to why ATK is required
   f) A list of the names, experience and contact information for the proponent's representatives
   g) How does the proponent wish to undertake the collection and processing of ATK
   h) What proponent research and/or ethics policies apply to the work
   i) Will the work be published? If so, by who, when, where, why and how
   j) How will individual confidentiality and information security be maintained
   k) Measures to ensure that the information remains the intellectual property of the First Nation.

3. The Facilitator will then:
   a) Process the information to ensure that the project meets the ethical requirements of the aboriginal community
   b) Make recommendation for, and disseminate information to, the respective community(s) and/or Chief and/or Chief and Council(s) and/or elders committees and/or other respective aboriginal groups
   c) Collect any comments or concerns and send to proponent for clarification

d) Communicate the proponent clarification(s) to the respective bodies and make final recommendation for the acceptance and recommendation for participation of the Mi'kmaq community.

4. To ensure the protection and ethical consideration of Intellectual Property Rights, the facilitator will require that the proponent set forth strategies and legal recourse to ensure that the ATK collected remains within the control of the community and/or interviewed individuals. In any event, it is understood and agreed by all parties to the Protocol that the ATK is, and shall remain, the sole and exclusive property of the aboriginal community as represented by a Chief and Council and/or other governing body representing the community or group.

5. The proponent will be required to work with the facilitator to develop a more in-dept plan regarding the collection or interview process by which ATK can, and will be, gathered. The plan must show:
    a. Target/recommended membership for interview (i.e. elders, hunter's, gathers, etc.)
    b. An effective communication strategy that ensures community awareness of the project and its importance to the proponent and the aboriginal community
    c. The method to approach identified membership for collection of ATK
    d. The method to collect and request for individual consent to be interviewed with a focus on confidentiality
    e. Clear identification of the project, staff conducting the interview and individual experiences of the proponent representatives
    f. How individual confidentiality will be maintained
    g. How information will be made secure
    h. Who owns the information, who can use it and for what

6. Both the proponent and the facilitator will make efforts to enhance and engage aboriginal capacity where possible for the greater education and preservation of

the aboriginal community with respect to ATK and its applicable use.
Specifically, the proponent must make efforts to transfer skills associated with the
collection and processing to the facilitator and/or designated individuals.

7. The facilitator may recommend that the proponent undergo a cultural sensitivity
    debriefing prior to the initiation of any ATK driven project whereby the
    proponent's staff will be actively engaged in an arm chair discussion with key
    administrators and community membership (elders) to facilitate the effective
    conduct of the project in a sensitive manner.

8. The facilitator may make specific recommendations on how interviews are to be
    conducted, who are to be interviewed, and/or may request that the facilitator be
    the proponent's mechanism for the collection, processing and storage of ATK in
    areas where information is deemed sensitive for external collection and/or
    position and where the facilitator capacity permits such.

9. The facilitator will require that the proponent's project manager work
    cooperatively with the facilitator in the area of communication between the
    proponent and the aboriginal community or group in question.

10. The proponent must provide weekly/monthly project progress reports to the
    facilitator.

11. The proponent may be asked to prepare presentations for the facilitator's
    respective community(s). These presentations will inform participants and
    community members of project goals prior to commencement and report on
    project outcomes after its completion. As well, the facilitator should always be an
    active participant in the presentations whether that is through an open public
    forum or through a newsletter or the mail out of information packages.

12. Upon completion of the project the proponent and facilitator will collectively assess the effectiveness of the guidelines and make adjustments where necessary for the final completion of the project and/or the conduct of future projects based on the sensitivity of the information and/or end use of the final product.

13. The proponent will submit a project completion report to the facilitator and a disclosure agreement must be signed regarding the ownership of the information and its intended use.

3.2 ATK Project Planning

Once the protocol is established and accepted by all parties the ATK project may begin to enter the actual project-planning stage. It is during this stage that the materials list is compiled and secured, the target audience is identified, a detailed list of interviewees and contact information is assembled and interviewers are hired, trained and equipped and familiarized with the necessary tools for conducting the study.

3.2.1 Defining the Project. The project must be clearly defined in a few short sentences, ready to be communicated verbally at each interview.
 Example:

> "This project is an Aboriginal Traditional Knowledge Study (ATK) of the Little River Watershed and other areas of importance within the Greater Bay d'Espoir, Hermitage Bay area as it relates to the members of the Miawpukek First Nation (MFN) and the essential traditional knowledge that they hold regarding all traditionally harvested marine species."

3.2.2 Stating the Objective. The project objective is a simple statement of goals or objectives. This section should be clear and concise as it will be used as a part of the interviewer's conduct tool kit when in the field and communicated to all interviewee's. Example:

- To document the ATK of MFN members about Little River System.

- To identify other areas of importance to MFN within the greater Bay d'Espoir, Hermitage Bay area or the Coast of Bays Region.

3.2.3 Community Consultation. The proponent/facilitator should make every effort to circulate information to the target audience and potential interviewee's prior to beginning field work. This may be accomplished through a public forum/meeting and/or information mail out and/or posting of notices in the interviewing community or a target audience pertaining to the said project (i.e. MFN members of a specified age range regarding ATK relating to Little River System and Greater Bay d'Espoir Area).

3.2.4 Developing a Work Plan. The key to a successful ATK project application lies in planning. Once protocols have been developed and the proposed project presented to, and accepted by, the aboriginal community the project must move into the planning phase. In this phase the proponent and/or the proponent and facilitator develops the project work plan. This is a compressive document that details the project from start to finish. The following sections make specific reference to an ATK project undertaken by DFO (proponent) and MFN (facilitator) entitled "Marine Resource Inventory of the Little River and Greater Bay d'Espoir estuary."

The first step in the process is to develop a template which can be applied to future projects of either the proponent or facilitator. A simple activity grid is developed to ensure that the project follows a set schedule and to monitor progress throughout. The following table sets out the basic elements of the grid which includes activity, status and timelines which are in turn further divided to follow through from project start to finish. Interested parties who would like to use the following information to form the basis of their ATK guide line or project can substitute information where necessary to reflect the project subject matter and participants.

Activity	Status	Timeline
Develop scientific inventory methodology (consultant) • Draft Report Due to MFN/DFO • MFN/DFO Review and comment • Final Report Delivery to MFN/DFO	• Initiated	January 22 – March 31 • February 16 • February 20 – 24 • March 31

Prepare to collect Data
• Ensure community support
• Hire and train staff
   - Marine Tech
   - Field Tech
• Hire consultants
• Develop research design and test interview guide
	• Marine Tech
	• Field Tech hired
	• Consultant Hired
	• Near Completion
		• January 2
		
		• January 2
		
		• January 22
		• February 15

Collect Data • Public Notice through mail out and posting • Identify interviewees • Contact for time/place of interviews • Conduct interviews	• Drafted • List compiled • Initiated	• January 29 • To be Posted Mailed out on February 19 • February 15 • February 21 • February 21 to March 9
Conduct Interviews		• February 21 – March 9
Process Data • Compile interview information onto datasheets • GIS Work • Write Report		• March 12 to March 22 • March 12 to March 22 • March 19 to March 22
ATK Report • Draft Report including database and maps sent to DFO for review • Collect Comments • Final Report including database, maps and supporting documentation to DFO	• • •	• March 22 - 26 • March 26 • March 26 to 31

3.2.5 Identify Project Parameters – Why, Who, When, Where, What. The ultimate design of an ATK project will be basesd on the information sought and there are a host of examples readily available that may be adopted to model such a project. Fortunately, MFN has undergone a exspansive Traditional Use Study (TUS), several Traditional Ecological Knowledge (TEK) studies and several key ATK projects. During the past two decades MFN has worked with leading authorities, private consultants and various federal and provincial government departments to refine its approach which form the basis of this guide book.

Based on MFN findings the key decisions that have to be made to clarify each ATK project have to do with revisiting and rethinking five defining characteristics, or parameters which include the why, who, when, where and what of the research.

Why. The why parameter deals specifically with the need of ATK for both the aboriginal and non-aboriginal community and is covered by the following three statements as listed in order of priority.

1) Produce data that can be added to a project or activity to meet the requirements of the proponents (i.e. SARA initiative, non-aboriginal industrial developments, community based project activity, preservation of oral history, etc.).

2) Produce scientifically defensable data by way of documenting traditional knowledge in text, audio recording and/or maps, with attendant data, to serve as a baseline inventory for purposes of short, medium and long-term management of socio-economic development, resources management and/or governance.

3) Provide opportunities for First Nation personnel to acquire training, experience and capacity to design and conduct similar kinds of research to assist in overall socio-economic development and/or cultural preservation and/or inclusion of the aboriginal community in future external and internal management and development processes.

Who. The who parameter encompasses/identifies the proponent, facilitator, target community/audience or community and desired participants to the study (i.e. Miawpukek) and a definition of the eligible participants. Individuals who met all four of the criteria listed below make up the study population.

Miawpukek Example:

- Proponent: Department of Fisheries and Oceans
- Facilitator: Mi'kmaw Alsumk Mowimsikik Koqouey Association
- Target Community: Miawpukek
- Targeted Project participants: Band Members born after 1995

    1) Each eligible participant was a Miawpukek First Nation member as of DATE, and their name appears on the official band membership list.
    2) Each eligible participant had their principle residence in Conne River as of DATE.
    3) Each eligible participant was years of age or older as of DATE.
    4) Each eligible participant was physically and mentally capable of participating.

When. The when parameter deals with the specific project objectives and data required. It is most often collected for a recall period "within living memory," however if the data desired encompasses collective history, traditional practices or cultural stories then the recall period can be extended to include information gathered or passed down through generations (i.e. according to granddad, his father used to). There are limitations to non-experienced information, but it can be justified when more than one participant reference is supplied to show common practices or knowledge of the past.

Where. The where parameter entails the study area, which could be a geographical area, a specific watershed, or a traditional territory. For example, in conducting the Little River Traditional Ecological Knowledge study, MFN identified the Little River water shed and marine esturary as the study area. This area was clearly marked and printed on a 1:50,000 map and added to the interviewers' tool kit for field work.

What. There is a wide range of ATK data or themes that can be derived from a given interview or data collection process. The key to a successful study is to gather and record all information that is provided by the interviewee whether relevant to the specific project or not. This will ensure that the interviewee maintains a sense of individual connection and importance to the project. The relevant information can be seperated upon processing of the raw data and the incidental information can be passed onto the community for storage or further processing as a future information source. However, this process can lead to more labourous and time consuming data processing. Thus the inteview guide or interview questions should be designed in a specific fashion to minimize incidental data collection.

Never attempt to correct, or stop, a commentary from the interviewee so as to avoid alination and potential loss of relevant data. Questions should follow a non-biased theme (i.e. species, geographical, harvest practice, etc.) that reflects the desired data. A MFN example of themes utilized in the Little River TEK/ATK study include harvesting areas, habitation sites and travel routes as these pertain to plant and animal harvest sites/areas. The harvest site questions were intended to obtain mapped data for sites where resources were obtained by Conne River residents. Sites where resources have been harvested only for commercial sale or while guiding for tourists were excluded as they were irrelevant to that study.

4.0 Methodology

The ATK project/study methodology governs the approach from the selection of the field technician/researcher, sensitivity training, practice/procedural requirements in interviewing community members, documenting their words with respect to processing of information gathered.

4.1 Selection and Training of Interviewers

As per section 2.5 Intellectual Property Rights, Information Ownership and Cultural Sensitivity, inexperienced interviewers are to be given the requisite training prior to entering the aboriginal community. MFN recommends Millbrook First Nation's online training program available at www.aboriginalawareness.ca. This training source is readily available, well suited to the schedule of any project and can be tailored to meet specific needs. The protocol itself will contain much of the necessary information pertaining to the project and the information it seeks and must be incorporated in the interviewer training secession. As well, each interviewer must undertake a series of practice interviews to ensure consistency in application. This can be accomplished by working with and interviewing one another and/or the facilitator(s).

4.2 Materials

The materials list per interviewer includes: a copy of the protocol, information pamphlet (if developed), a guide book, log book, interviewee list and contact information, pencils, pens, erasable markers, permanent markers, assorted maps to be used for identifying study areas and for data recording, digital tape recorder and sufficient audio tapes, all necessary confidentiality and informed consent forms, and the ATK study questions.

4.3 Selection of Interviewees

Define the interviewees

Example:

"Interviewees are registered members of MFN who reside on the Miawpukek Reserve at the ages of X and above." A list of eligible interviewee's is to be obtained from the

membership clerk and divided equally amongst the interviewers. This list will be added to the field tool kit for continued reference.

4.4 Interview Approach - Assignment of Participant Identification Number (PIN).
Each participant will be assigned a PIN which must include the initial of the interviewer followed by the order of the interviewee. That is if John Smith is the interviewer and he is conducting his 15th interview then the PIN assigned to the interviewee will be JS-15. The PIN will be connected to the interviewee's name through the individuals participant contact information sheet which serves as the cover document for all information associated with an individual interview. The PIN will be assigned to all data, documents, audio tapes and maps associated with the individual in the event that there are questions with respect to the data, a need for a return interview, or for additional interpretation or information from the interviewer. As well, all PINs must be recorded on and maintained in the interviewers daily log book. This information will later form a master list of interviews to be maintained in the final project write-up.

The field technician/researcher(s) shall first approach all eligible MFN members identified on their individual list with the view of interviewing them with respect to the said ATK project/study. Interview questions must be established and all participants will be asked the same questions from the attached interview questions in the same format. All responses will be recorded either by audio or on specifically designed data recording sheets. As well, the same exact copy of 1:50,000 scaled maps of the area in question will be provided to all field technicians and presented to the interviewees. The interviewer shall first arrange for an interview of all band members who come forward indicating their desire to be interviewed, secondly make efforts to communicate and make appointments for additional interviews as required.

4.4.1 ATK Information Gathering. Where the interviewee has ATK information related to the project in question (i.e. Little River System and Greater Bay d'Espoir Area), this shall be documented:

1.   Directly onto 1:50,000 topographical maps and later transferred directly onto relevant shape files through the use of a computer and ArcView software.

2.   Recorded in the interviewees individual survey document and map set(s) to be directly converted to a usable format either or both Microsoft Word or Excel software.

3.   Recorded as written notes and answers to interviewer questions as per the specified project questions for each interview as part of the interviewee's collective file with accompanying personal identification information.

4.   Recorded on digital tape recording for verification and/or converted to a usable format for data mapping.

Such interviews shall be documented following the procedure set down in "Miawpukek Mi'kamawey Mawi'omi, 1997-98 Traditional Use Study Field Manual for Collection of Map Data."

4.4.2 Interview Process. The following instructions are meant to guide the interview so that it meets two basic objectives. First, virtually all data recorded during the interview that pertains to TUS, TEK, and ATK are to be captured on map overlays, and in digital audio recordings belonging to each participant. Second, the method of producing transcripts is designed to be cost-effective by adopting conventions that allow them to be done as quickly as possible, without compromising the first stated objective. In order to make effective use of the conventions, transcribers need to be familiar with the interview guide questions and symbols used for marking data on maps. However, this is external to the intention of this guide book and will be the primary consideration of the proponent when processing collected information.

4.4.3 What the Interviews Intended to Capture. The following sections use the Little River System as a reference example to highlight an ATK project application. The goal of the information collection is to link the Little River System to the aboriginal community as it relates to a place, a harvesting activity, traditional or cultural experience, observation, personal experience or to the significant experience of other aboriginals. It is

not necessary to make a written record of each specific location for the majority of activities. The intention is to identify ATK information and specific "concentrated areas" of interest or importance. As such the interviewers will capture key points of interest in his/her field note book, on maps and/or map overlays. If the interviewee specifically identifies sites on a map, the interviewer must record all points and relevant data on the map. Information offered orally will be recorded on the digital recorder.

Using an example of lodging it is important to capture, through questioning, the data that goes with each site identified. For a structure is it a cabin, tilt, wigwam, tent, side camp, etc., when it was built; who built it; who stayed in it; how long they stayed in it at a stretch; how many different years they used it; what it was used for (trapping, hunting, fishing, gathering); and so on. This is to be recorded on tape as well as digital recorded.

The interview guide and map are intended to capture information about the impacts (positive or negative) of outside policies and economic interventions on traditional activities. This is recorded as jot notes in a field note book and in detail through audio recordings. When the transcriptions are done, make sure the direct quotes are transcribed in full from audio. Again this is a function of the end processing of the data.

The interviewer/recorder will record all the observations of the interviewee, estimates of harvest, campsites usage, traditional use and practices, customs, etc. over a given period (trip, weekly, monthly annually over lifetime). Every time an aboriginal Mi'kmaq name (toponym) is given, record it on the map/overlay written phonetically where possible and in the field log book as well. That is, write it the way it sounds to your ear and have the interviewee verify the pronunciation or phonetically record. Be sure to capture through questioning, any information the respondent gives pertaining to the Mi'kmaq meaning, derivation, who he/she learned it from, and so on.

4.4.4 Transcripts - Conventions Used.
1)   All written data should be key-boarded as soon as possible after the interview by the interviewer in a format as is dictated by the proponent. This will allow for easier global

searches by subject area in future. A standard size 12, Times New Roman font should be used at all times. Typescripts should be double-spaced.

2) The top of the first page of each transcript starts as in the example below

> "Non-verbatim transcript of Keith Crowe's TUS interview of October 4/97;
> transcription done by _____, INTERVIEWER on _____,
> (Date) in Conne River."

These words are followed by the transcriber's signature and hand-written initials. The page number and total number of pages in the transcript (written and typeset) must appear in the top right corner of the page (e.g., page 1/6). The participant's PIN appears in the centre at the very top of the first page, in large numbers.

3)   Each subsequent page (from 2 on) has a header indicating the respondent's name in typeset, all maps and, the page number, and the total number of pages in the transcript. Example:

Type set: Misel Joe 2/6"

Data Collection maps: MJ 2/6

The transcriber initials each page, beside the page number in the top right corner.

4) The first material heard at the beginning of each mapping session should be the session's introduction as per the interview procedure. Capture this as succinctly as possible.

5)   Indicate the time that the interview starts and ends.

6)   Each time a new map sheet is being referred to, or a new data point is referred to, record on both the map and data collection template.

7) Record usual clarifications to the interviewee; those little definitions found in some of

the questions in Part I of the interview guide or otherwise stated by the interviewer.

8) Quotation marks indicate a direct quote or verbatim portion from the respondent. Do not worry about catching all the "ums" and "ahs" and other fillers. Generally, verbatim portions are recorded for statements concerning impacts of outside interventions on traditional activities, statements concerning the importance and meaning of traditional activities, or *something* of eloquence that you sense helps explain traditional systems and activities.

9) All transcript and data template recordings should be in English with the exception of aboriginal place names. Where possible have the respondent define a meaning.

The information from these interviews will remain the property of the individual as long as they live. After that it will become the property of the community.

4.4.5 Master List of Eligible Candidates. This list is based on the criteria identified in the project parameters section subcategory of the "why" parameter above.

4.4.6 Alphabetical List of Letter Symbols. Devise a list of symbols for common words, species or activity to keep data recoding on pace and to facilitate future processing. The following table is an example taken from MFN's TUS study (Tobias and Jeddore, 2006)

A	clam	GE	goose	S	salmon
B	bear	H	herring	SA	sacred area
BM	brim	HA	halibut	SL	seal
BR	berries	HD	haddock	SM	smelt
BS	beaver shot	L	lobster	SN	snail
BU	burial	LG	logs	SP	scallop
C	northern cod	LI	ling	SQ	squid
CA	caribou	M	moose	SR	spirit
CN	capelin	MA	medicine bird	ST	stone, rock
CR	rock cod	MC	mackerel	SW	specialty
wood					
DP	specialty (dye) plant	MP	medicine plant	T	trout
DU	duck	MS	muskrat shot	TB	trapped

beaver
E	eel	MU	mussel	TR	trapping
polgon					
EG	eggs	OB	other bird	TU	turbot
F	flounder	P	partridge	UF	unspecified
fish					
FP	food plant	P0	pollock	VL	village
G	grouse	R	rabbit	x	overnite site
Gc	group campground	RC	crab		

4.4.7 Community Terminology. Most communities have variations on place and animal names or scientific nomenclature for birds and mammals. The following is taken from A.W.F. Banfield's (1975) *The Mammals of Canada* and Earl Godfrey's (1979) *The Birds of Canada*. This list will enable a proponent to distinguish or clearly identify activities, names etc. when interpreting and plotting data.

Conne River Term	Other Common Name	Scientific Name
cod	northern cod	
salmon	Atlantic salmon	
trout	includes land-locked salmon	
partridge	spruce grouse	Dendragapus canadensis
	willow ptarmigan	Lagopus lagopus
	rock ptarmigan	Lagopus mutus
grouse	ruffed grouse	Bonasa umbellus
twillick	greater yellowlegs	Tringamelanoleuca
rabbit	snowshoe hare	Lepusamericanus
	arctic hare	Lepus arcticus
birch	white birch	Betula papyrifera
witch hazel	yellow birch	Betulalutea
glouger	kind(s) of lichen	
sugar 'n cream	root of kind(s) of fern	
cabin	four walls and roof made of logs and/or lumber	
tilt	structure used for a number of different years; enclosed; fire pit is inside, but at one end; made of birch bark, etc.	
wigwam	enclosed; fire pit is inside, in the middle; made of birch bark, etc.	
side camp	lean-to; structure used only for one or a few nights	
tent	all walls and roof portions made of canvas, etc.	

5.0 Conducting the Interview

1. Assign the participant a Personal Identification number (PIN).

2. Briefly explain the reason for the interview by outlining the purpose of the research.

3. Explain the final ownership and archiving of the information collected.

4. Start the interview and recording process.

5. Introduce the interview session:

   I am with (Interviewee Name) in Community/Residence/Building to do an interview as to his/her knowledge of the traditional, cultural, ceremonial, ecological and biological knowledge of areas within the Coast of Bays region and more specifically the Little Rive System. Today's date is _____ . My name is (Interviewer). (Acknowledge the presence of any others in the interview area). I will be documenting information by marking all data in black ink directly on maps and/or plastic sheets overlaid on maps, numbered _____of the 1:50,000 scale and will be following the procedures outlined in "Miawpukek Mi'kamawey Mawi'omi, 1997-98 Traditional Use Study Field Manual for Collection of Map Data."

Administer the interview guide questions developed and record all data in the above prescribed methods.

6. Close the interview by repeating the information in Step 6 in the past tense, adding any other information about the interview process that may have arisen during the interview.

7. Sign and date map overlays.

8. Record in a master list of interviewees the date of the interview, interviewee name and length of interview.

9. Following the interview or as soon as possible thereafter, transfer the data collected to electronic format on a computer hard disk or some other data storage, in a folder titled "Aboriginal TEK of The Coast Of Bays Region and Little River System" and naming the file after the full name of the interviewee.

5.1 ATK Project Forms

The following are examples of the confidentiality and project release that are required for any ATK related project. It is meant to protect the interviewee and the aboriginal community. It uses the Little River System as a practical project example.

Project Interview Release Form. Aboriginal Traditional Ecological Knowledge Study of the Little River System and Identification Other Areas of Importance within the Greater Bay d'Espoir, Hermitage Bay Area (Little River TEK Study)

The Little River TEK Study project is an undertaking of MAMKA in partnership with MFN and DFO. The project is to document Mi'kmaq knowledge and use of the area known as the Little River System from a traditional, cultural and ceremonial prospective since the earliest documented data set within this study or the interviewee's lifetime. The purpose of which is to request the Government of Canada to recognize the Little River System as an area of importance requiring some level of special protection. The research may be used by either MAMKA, MFN and/or DFO to complement research used to help negotiate a land claim under the federal government's Comprehensive Claims Policy or for the establishment of protective measures that directly affect the Little River System or other marine and coastal areas in an effort to promote, preserve and protect aboriginal interests.

I, _____ agree to participate in the Traditional Ecological Knowledge Study, and I agree that the project may use the information for negotiating collective benefits for the aboriginal community as represented by both MAMKA and MFN.

Date:

Participant's Signature: _____

Fieldworker's Signature: _____

PIN: _____

"In Recognition of Aboriginal Title and Treaty Rights"

Participant Information Form

TEK Study Individual Participant Contact Information	
ID/PIN	
Date	
Last Name	
First Name	
Date/Place of Birth	
Community	
Address	
Postal Code	
Phone # RES	
Phone # Work	
Phone # Other	
E-mail address	
Education/Occupation	
Comments	
Additional Comments	

Source: Community Based Costal Resource Inventory, Fisheries and Oceans 1998

Map/Overlay Key

Aboriginal Traditional Knowledge Study Area Identification Within Little River System and Bay d'Espoir, Hermitage Bay area.			
Interviewer		Interviewee	
Interview Date		Interviewee ID/PIN #	
Field Map #			

5.2 Collection of ATK

The actual collection of ATK requires a series of questions intended to prompt conversation and narrow the information gathering process to the desired information. However, by providing the project description in introducing the project the interviewer should focus on the desired information but it is important to note that the interviewer should not stop or redirect the flow of information from the interviewee. The following is an example of a ATK project data collection process and is derived from both TUS and MAMKA's TEK studies. It provides a good question format that can be readily augmented to suit the needs of any ATK project.

Series 1

The first series of questions in the collection process are directly related to the interviewee and links the interviewee to the project thus setting the stage for the rest of the interview.

Section 1 Questions - Individual Personal Information:

1. What is your full name
2. When were you born
3. Where do you live
4. Where have you lived most of your life
5. Have you ever heard of the Little River System
6. How did you first hear of the Little River System
7. What is your understanding of the significance of the Little River System (Alternatively what does the Little River System mean to you)

8. What does the Little River System mean to the people of Conne River

9. Are you familiar with any part of the Little River System from Little River Pond to the Funks/Riches Island/Baraswey Surf (including Collins Brook)

10. How are you aware of the Little River System (i.e. traditional, cultural, ceremonial, employment, recreational use)

Series 2

A second series of questions is tailored to geographical, biological, ecological, traditional and cultural aspects of the ATK project and links them to both individual and community use or significance. Further, this section identifies the region/area of concern to the interviewee and proceeds to collect individual knowledge of the area. It is important to note that many questions in this section extend to sub questions that are intended to narrow the focus of information collected to get more specific and detailed information. As well, a key maybe required for several questions such as a species, plant or place name list (see question 32 below). This forms part of the interview guide tool kit.

Section 2. General Ecological and/or Biological Descriptions of the Little River System Area – Show Map dividing area in Pond, River, Inner Basin, Outer Basin, Ocean Mouth/Channel

11. Are you familiar with Mi'kmaq uses of the Little River System? Yes [ ]   No [ ]

If Yes Explain:

Traditional [ ]

Cultural [ ]

Ceremonial [ ]

Other [ ]

Other Comments:

12. Did/do you use the Little River System for traditional, cultural, ceremonial, recreational or commercial purposes?   Yes [ ]   No [ ]

If Yes:

How?

What?

Why?

Other Comments:

13. When did you last use the Little River System/area? Why?

14. How do you get to the Little River System/area? Answer with Map

- Boat - Automobile - Truck/Car - ATV - Snowmobile - Walk - Snowshoe - Ski - Other _____.
- Other Comments:

15. Do you own a cabin in the Little River System/area?   Answer with Map

Yes [ ]   No [ ]

If Yes

- Where?

16. Do you have a camp site in the Little River System/area? Answer with Map

Yes [ ]   No [ ]

If Yes

- Where?

  Other Comments:

17. Do you know of any traditional camp sites in the Little River System/area? Answer with Map

Yes [ ]   No [ ]

If Yes:

- What? - Wigwam - Tilt - Cabin - Open camp - Boat - Other:_____
- What areas?

- What were they used for? Winter Home – Hunting - Fishing - Trapping –

  Other:_____

- What time of year were they used?

- How long were they used for: Over Night – Week - Month - Longer

  Other Comments:

18. Do you know of any village or past permanent settlements in the Little River

    System where aboriginals use to live? Answer with Map

Yes [ ] No [ ]

If Yes:

- How did you learn of these areas?

- Where were they located?

- When did you see this/these places?

- Who told you about this place?

- Do you know who (names of) use to live in this/these places?

19. Do you know of any aboriginal burial sites in the Little River System or

    surrounding area? Answer with Map

Yes [ ] No [ ]

- How did you learn of this/these places?

- Where are they located?

- When did you see this/these places?

- Do you know the names of the deceased?

20. Do you know of any sacred areas within the Little River system? Answer with

    Map

Yes [ ] No [ ]

If Yes:

- How did you learn of these areas or about this/these place(s) (from whom)?

- What do you know about this/these site(s)?

- When did you see this place and what was it like?

- Is this a sacred place a family or community belief?

21. Do you know of any places in the Little River system where spirits have lived or have been seen? Answer with Map

Yes [ ] No [ ]

If Yes:

- How did you learn of these areas or about this/these places (from whom)?
- What do you know about this/these site(s)?
- When did you see this place and what was it like?
- Is this a spiritual place a family or community belief?
- Where are these places?

22. Do you know of any specific place(s) in the Little River System where aboriginal/native people have collected medicine plants or animals? Answer with Map

Yes [ ] No [ ]

If Yes:

- Do you know what kinds of plants or animals have been collected for medicine?
- What areas are the medicine collected from?
- Do you collect any medicine from the area?
- Do you know of others who collect such medicines and who?

23. Do you know of any places where aboriginals have collected special stones, rocks, clays, etc. for things such as pipes, tinder, fire pits, sweat lodges, etc? Answer with Map

Yes [ ] No [ ]

- Did/Do you collect any of these items?
- What area of the system do you find these items?

24. Do you know of any areas in the Little River System where bark, roots or wood was collected for the construction of boats or wigwams? Answer with Map

Yes [ ] No [ ]

- Did/Do you collect any of these items?
- What area of the system do you find these items?

25. Who did you first go to the Little River System/area with?

- When?
- Why?

Other Comments:

26. Who accompanies you to the Little River System/area now?

- Family - Friend - Community Member - Non-band member
- Why?
- How often? (in a year)

Other Comments:

27. Has you father or mother ever used the Little River System/area? Yes [ ]   No [ ]

- When
- Why?
- How often? (in a year)

Other Comments:

28. Does your extended family use the Little River System/area?   Yes [ ]   No [ ]

- When
- Why
- How Often (in a year)

Other Comments:

29. What percentage of your use of the Little River System/area involved the:

                                         %   Primary Activity?

- Pond?   _____   _____
- Little River?   _____   _____
- Inner Basin?   _____   _____
- Outer Basin?   _____   _____
- Ocean Mouth/Channel _____   _____

Other Comments:

30. What did you use the Little River System/area for and what
    (animal/plant/fish/bird, etc…)? See question 32 for list of species
    Fishing [ ]
    List Species

    Hunting [ ]
    List Species

    Berry picking [ ]
    List Species

    Recreation [ ]
    Camping [ ]
    Boating [ ]
    Other [ ]
    Other Comments:

31. Other than yourself who would you say knows a lot about the Little River
    System/area? Where are they from? How do you know the individuals
    mentioned?

Individual   Where From   Family/Friend/Community member

Other Comments:

Series 3

The third series of questions may be more focused on the specific area of interest for the collection of ATK. In this example it is areas of ecological interest that are the focus and more specific questions are asked. Fish Habitat/Ecology Please note that fish refers to all fish, ocean mammals and shellfish/mollusks)

32. What species of Fish/Birds/animals/mammals do you know of that use the Little River System/area? (Circle) Answer with Map

Please add this to this question from a fish perspective - what, when, where, why, and how

Do you know of any specific activity of the species that use the Little River System and when (i.e. salmon, spawning)? List species and activity

How do you know of these fish.

Fin Fish:

-   Atlantic Salmon - Trout - Smelt - Eel - Chaplin - Herring
-   Mackerel - Cod (northern) - Rock Cod - Brim - Haddock
-   Pollock - Turbot - Flounder - Skeet - Ling

Other:

Shellfish/Mollusk:

-   Fresh Water Clams - Clams - Mussels - Scallops - Lobster - Snails
-   Crab - Squid

Other:

Birds:

- Ducks - Geese - Loon - Twillick - Murr/Turr - Snipe - Grouse -
Partridge -

Animals:

- Moose - Caribou   - Bear - Beaver - Otter - Seal - Mink - Lynx -
Muskrat   - Fox - Coyote

Mammals:

- Porpoise – Whale

Terrestrial Plants:

- Bluberries - Rasberries - Bake Apple - Wild Strawberries - Gooseberries
- Tea berries - Beaver root - Wild Cherry - Other (list)

Aquatic Plants:

  - Eel grass - Sea weed - Rock kelp - Dulse - Irish Moss - Others(list):

33. Are you aware of these species in the Little River System? Can you list them?

    Have you ever harvested any of these species in the Little River System/area?

Yes [ ] No [ ]

Specifically list (i.e. salmon, trout, smelt, mussel, scallop, lobster etc.)

Species

Where?

Names of harvest areas

When?

Best times to harvest (time of day/month/year)

Why?

Traditional

Cultural

Ceremonial

Recreational

Commercial

Food

Trapping

Fin Fish

Atlantic Salmon, Trout, Smelt, Eel, Capelin, Herring, Mackerel, Cod (Atlantic), Rock Cod, Brim, Haddock, Pollock, Turbot, Flounder, Skeet, Ling, Other,

Shellfish/Mollusks

Scallop, Mussels, Snails, Lobster, Crab, Squid, Other,

Birds

   Ducks, Geese, Loon, Twillick, Murr/Turr, Snipe, Grouse, Partridge, Other,

Animals

Moose, Caribou, Bear, Beaver, Otter, Seal, Mink, Lynx, Muskrat, Fox, Coyote,

Mammals

Porpoise, Whale

Terrestrial

Plants, Blueberries, Raspberries, Bake Apple, Strawberries, Goose berries, Tea berries, Beaver Root, Wild Cherry, Other,

Aquatic

Eel grass, Sea weed, Rock kelp, Irish Moss, Dulse, Others,

34. What methods of harvest did/do you use?

Method

For the harvest of what kind of fish?

When is the best time to harvest, time of day/month/year after a specific event (i.e. full moon, storm etc)?

Why? Is this practice?

Traditional

Cultural

Ceremonial

Recreational

Commercial

Rifle

Spear (winter/summer)

Harpoon

Rod Reel

Hook line

Gillnet

Pot

Trap

Other

Other Comments:

35. Do any of the fish/birds/animals/mammals that use the Little River System/area need special protection from commercial fishery, aquaculture activity or any other form of activity? If Yes what/why?

Species/fish   Yes/No   From   What kind of protection? Or Why?

36. Does the habitat/environment in the area or specific area/part of the Little River System/area need special consideration or protection from commercial, aquaculture or any other form of activity?

    Yes [ ] No [ ]

    If Yes identify specific habitat(s) and/or habitat area(s) as defined below.

  Pond, River, Inner Basin, Outer Basin, What Type of protection?

Series 4

The final series of questions are not needed depending on the purpose of the ATK project, but maybe added to gather other incidental information. As these studies are on

the rise the audience may grow weary of repeat interview processes and become reluctant to participate in future studies. Hence, this is an opportunity to gather other information that may provide direction for or be of relevance to a future project of interest. As well, this section maybe an add-on by the facilitator or the community as a mean of gathering information to add to their collective data base. Lastly, this section must be brief so as to not over extend the interview and can be used to give interviewee an opportunity to express their opinions of what they see as important and needed adding to future project justifications and stakeholder/participant buy-in. The following example is brief extension of an ATK project data collection process that was undertaken by MAMKA. It was intended to collect other information for future project developments based on participant identification of needs and/or perceptions of what they see as important to the aboriginal community.

Section 4 Questions - Coast of Bays General Information:

1. Have you heard of the Coast of Bays Region?
2. How did you first hear of the Coast of Bays Region?
3. What is your understanding of the significance of the Coast of Bays Region? (Alternatively; "What does the Coast of Bays Region mean to you?)
4. What does the Coast of Bays Region mean to the people of Conne River?
5. Are there any other marine areas in the Coast of Bays Region that are important to MFN? Answer with 1:50,000 map   Yes [ ] No [ ]

    - What are they?
    - Where are they?
    - Why are they important?

    Other Comments

6. Are there any special concerns or threats to these and areas that need protection. If so, what type of protection?

6.0 Conclusion

This guide book sets the stage for any ongoing ATK study and/or project development by MFN and is made available to any party that may be interested in conducting same. It includes key sensitivities, addresses information on use and ownership issues, highlights the need for effective and efficient communication, establishes a protocol for project development and recommends key sensitivity training needs and availability and provides sample guide book questions for field interviews. Users should be able to take and augment this guide book to assemble an ATK study that is applicable to any aboriginal community or project. The scope of the projects and examples presented herein can by expanded or narrowed depending on the type of information sought. However, the key to the successful completion of any ATK project lies in the inclusion of, and effective communications with, the aboriginal community.

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