

# **Standard of Conduct for Research in Northern Barkley and Clayoquot Sound Communities**

**Version 1.1  
(updated December 2005)**

Developed through the *Protocols Project* of the  
*Clayoquot Alliance for Research, Education and Training*



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*Clayoquot Alliance for Research, Education and Training*

## **Contacts:**

Kelly Bannister (Victoria)      Ph: 250-472-5016 Fax: 250-472-5060 Email: [kel@uvic.ca](mailto:kel@uvic.ca)  
Rebecca Vines (Ucluelet)      Ph: 250-726-2086 Fax: 250-725-2384 Email: [rebecca.vines@clayoquotbiosphere.org](mailto:rebecca.vines@clayoquotbiosphere.org)  
Nadine Crookes (Long Beach)      Ph: 250-726-4709 Fax: 250-726-4620 Email: [nadine.crookes@pc.gc.ca](mailto:nadine.crookes@pc.gc.ca)  
Gerry Schreiber (Ucluelet)      Ph: 250-726-8665 Fax: 250-726-7269 Email: [gerry@island.net](mailto:gerry@island.net)

***Constructive comments for revising this document are encouraged and welcomed.***

***Please contact one of the above individuals to give feedback.***

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## 1. BACKGROUND

This document outlines community-university research guidelines developed through the **Protocols Project**<sup>1</sup> of the **Clayoquot Alliance for Research, Education and Training**<sup>2</sup>. The format and content are based on:

- (a) Discussions and suggestions from three sets of public workshops held in both Ucluelet and Tofino (Nov 2001, Feb 2002 and Oct 2002)<sup>3</sup>;
- (b) Several meetings and workshops with designated First Nations representatives from the five Central Region Nuu-chah-nulth Nations and the First Nation Program Manager for Parks Canada (Pacific Rim National Park Reserve of Canada);
- (c) Three meetings with the Central Region Chiefs (April 2002<sup>4</sup>, July 2002 and November 2002);
- (d) Existing research and ethics policies at the University of Victoria<sup>5</sup>;
- (e) National ethics guidelines in Canada (i.e., the Tri-Council Policy Statement<sup>6</sup>); and
- (f) Review and comments by the Protocols Working Group of the Clayoquot Alliance for Research, Education and Training (*Note: Working Group participation is open to all interested residents of Northern Barkley and Clayoquot Sound*)<sup>7</sup>.

The first version (1.0) was completed in June 2003. A revised version (1.1) with minor updates to websites, references, and contact information was completed in December 2005. A new version (2.0) that incorporates comments from users of the document, development of the sections on research involving Nuu-chah-nulth communities, and further updates is anticipated in late 2006.

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<sup>1</sup> The Protocols Project was facilitated on a voluntary basis by Dr. Kelly Bannister through the Community-University Connections initiative, University of Victoria <<http://web.uvic.ca/~scishops>>. Mr. Gerry Shreiber was part-time Community Liaison for the Protocols Project, hired through the Clayoquot Alliance for Research, Education and Training <<http://web.uvic.ca/caret/>>. Significant in-kind assistance has been provided by Ms. Nadine Crookes, Pacific Rim National Park Reserve, and Ms. Anne Morgan, Toquaht First Nation, as well as several other community members.

<sup>2</sup> The Clayoquot Alliance for Research, Education and Training is a partnership between the University of Victoria and the communities of the Clayoquot Sound Biosphere region (Clayoquot and northern Barkley Sound) through the Clayoquot Biosphere Trust. It received funding from the Community-University Research Alliance program (CURA) of the Social Sciences and Humanities Research Council of Canada (SSHRC) from 2001-2004 <[http://www.sshrc.ca/web/apply/program\\_descriptions/cura\\_e.asp](http://www.sshrc.ca/web/apply/program_descriptions/cura_e.asp)>.

<sup>3</sup> Summary notes from the first two workshops are available at <<http://web.uvic.ca/~scishops/protocols.htm>>.

<sup>4</sup> Approval in principle for the Protocols Project was received by the Central Region Chiefs on April 23, 2002.

<sup>5</sup> University of Victoria ethics policies are available at <<http://www.research.uvic.ca/Policies/Default.htm>> (see especially "1250 Policy and Procedures for Research or Other Studies Involving Human Subjects", and the "Office of the Vice-President, Research Policies and Procedures for Conducting Human Research at the University of Victoria").

<sup>6</sup> The *Tri-Council Policy Statement: Ethical Conduct for Research Involving Humans* sets out the research ethics standards for all Canadian universities. It is undergoing a major assessment and revision. The current policy is available at <<http://www.pre.ethics.gc.ca/english/policystatement/policystatement.cfm>>.

<sup>7</sup> A complete list of participants is included in **Appendix H**.

## 2. INTRODUCTION

“Research” is a part of life for people living in the Clayoquot Sound Biosphere reserve region, an area that extends beyond the reserve itself to include Ucluelet and the northern portion of Barkley Sound as well as Clayoquot Sound<sup>8</sup>. In this heavily-researched region, it is important to recognize that there is local community interest in promoting research as well concern about some kinds of research practices. This document has been developed as a direct response to local community issues about research and to establish an agreed standard of research conduct in the region.

The general purpose of this document is to encourage mutually-beneficial research collaborations between local communities and researchers in ways that maximise benefits, share burdens fairly, minimise risks, support local participation, and make research results more locally-meaningful. Following these guidelines will benefit research by adding to the credibility and validity of research findings, facilitating participation, enhancing local cooperation between outside researchers and community members, and making the research process more efficient and meaningful for all involved.

The information and guidelines in this document have been co-developed over many months by interested community members and researchers at the University of Victoria as part of the commitment of the **Clayoquot Alliance for Research, Education and Training**. To the greatest extent possible, this document attempts to reflect the interests of all First Nations and non-First Nations communities in this region and a representative spectrum of all interests in the research community.

While this document has been developed specifically for projects and studies conducted through the University of Victoria, wider use by other academic and non-academic researchers is strongly encouraged.

The cornerstone of this collective effort is **respect for the well-being and interconnectedness of individuals, communities and ecosystems**. This concept is consistent with the Nuuchahnulth principles of *lisaak* (Living respect) and *Hishuk ish ts’awalk* (Everything is one or everything is connected), which are described more fully in **Appendix E** (Nuuchahnulth Heritage: An Orientation to the Nuuchahnulth Nations of Pacific Rim National Park Reserve of Canada)

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<sup>8</sup> In this document, communities of the Clayoquot Sound Biosphere reserve region include the villages of Tofino and Ucluelet, Alberni Area C, and the Central Region Nuuchahnulth First Nations of Hesquiaht, Ahousaht, Tla-o-qui-aht, Toquaht and Ucluelet (see map in **Appendix B**).

### 3. GOALS

The specific goal of this document is to provide an **agreed standard of research conduct** that:

- clarifies (in advance) expectations of the research process and outcomes for everyone involved;
- fosters mutual exchange of information, ideas, skills and appreciation; and
- builds a foundation for effective research relationships.

The information and guidelines provided here seek to ensure that:

- high quality and meaningful research is conducted in the region;
- the interests of local individuals and communities are represented in the design, implementation, evaluation, and dissemination of research;
- the customary ownership and local control of cultural, ecological and intellectual properties are acknowledged, respected, and protected to the full extent possible;
- local employment and the local economy are supported whenever possible; and
- results of research are returned to participating individuals and communities in a timely fashion and in mutually-agreed forms that are relevant to local needs or interests, especially local cultural and educational uses.

The concepts of “local standards of research conduct” and First Nations “protocols” have permanence in this region, and this document represents an acceptable “standard of the day”. However, the details of this document are expected to evolve with changing research needs, expectations and opportunities in the future. Therefore, this document will be reviewed annually by community and university partners<sup>9</sup>.

**Feedback, particularly by users of this document, is encouraged and appreciated at any time (see contacts on page 2).**

### 4. MINIMUM ETHICAL STANDARDS FOR RESEARCHERS

As this document was developed in the context of community-university research collaborations, it assumes that standard ethical requirements for research involving humans (outlined below) will be clearly addressed by university researchers as part of their institutional ethical review process **in advance** of initiating any research. Part of the ethical review process will involve developing a “Letter of

Consent” to be signed by the participants<sup>10</sup>. For researchers without university affiliations, it is recommended that the requirements listed below be incorporated into a written agreement with the community research partner(s) prior to research:

- Indicate that participation is being sought for a research project.
- Include a clear statement of the purpose of the research.
- Include the names, affiliations and contact information of researchers involved.
- Indicate the expected type of participation, length of time required and remuneration (if any).
- Describe the research methods in easy to understand language.
- Describe all reasonably foreseeable harms and benefits from participation in research, as well as the likely consequences of not participating (Note: these should be described in terms of impact on the cultural, social, ecological, economic and/or political well-being of the community and the individuals who are part of the community).
- Clearly state that potential participants are free to not participate, have the right to withdraw their participation at any time and will be given continuing opportunities to stop participating.
- Identify all possible uses of the research findings for commercial purposes, and any existing or potential conflicts of interest on the part of the researchers, institutions or sponsors.
- Describe if and how participants will remain anonymous and who will have access to information collected on the identity of the participants.
- Describe if and how confidentiality of data will be protected.
- Describe if and how the data will be stored and/or if, how and when data will be destroyed (Note: destroying data may be appropriate for some audio or video recordings with sensitive information).
- Describe possible uses of the data, including how the results will be shared and how the participants will be informed of the results of research.

For research with commercial potential, it is recommended that a written agreement be drawn up in advance of the research to also:

- Address any restrictions on data use, ownership of data and research products, and commercial rights to material and intellectual properties<sup>11</sup>; or

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<sup>9</sup> Beyond the funding period of the Clayoquot Alliance for Research, Education and Training (2001-2004) the Community-University Connections initiative (University of Victoria) and the Clayoquot Biosphere Trust commit to facilitating a regular review and update of this document in the same spirit of inclusiveness and consensus as it was originally developed.

<sup>10</sup> Minimum ethical standards for universities in Canada are set by the *Tri-Council Policy Statement: Ethical Conduct for Research Involving Humans* (available at <http://www.pre.ethics.gc.ca/english/policystatement/policystatement.cfm>).

<sup>11</sup> Most universities in Canada have a technology transfer office that will provide specific information and advice related to intellectual property ownership. At the University of Victoria, free consultations for researchers and community members can be arranged through Dr. Douglas Tolson, Vice President, Innovation Development Corporation. Phone: 250-721-6398 Email: [dtolson@uvic.ca](mailto:dtolson@uvic.ca).

- Set up an agreed process for subsequent negotiation, should these become future issues. Note that university policies on data ownership and commercialisation can vary from one university to another (i.e., some universities require they are given first rights to any intellectual property resulting from the work of their affiliated researchers while other universities allow the person(s) who created the intellectual property to retain ownership). The sponsoring university's policies should be clear to all research partners **prior** to making any such agreement<sup>12</sup>. Formal negotiation between community representatives and the university itself may be required to establish intellectual property ownership. Note that the University of Victoria Innovation and Development Corporation is willing to discuss questions from community research partners at any stage of the research on sharing of intellectual property that may arise from collaborative research<sup>13</sup>.

In some cases, particularly for large, long term or multi-collaborator projects, it is not possible or optimal to work out all details of a research project in advance of initiating the research. In such cases, it may be more appropriate to establish a Memorandum of Understanding (MOU) that represents mutual agreement on principles and project governance. A MOU then provides a shared foundation for developing project-specific agreements that contain more explicit details<sup>14</sup>.

## 5. ADDITIONAL EXPECTATIONS OF RESEARCHERS

Researchers should seek to understand and include any additional requirements of the local community partner(s), in ways that are consistent with the requirements of Section 4. These could include specific permits, permissions, or protocols (such as those indicated below). These could also include signing a Letter of Consent developed by a community organisation or First Nation, **in addition** to a Letter of Consent required by a university.

Specific attention should be given to the following information:

- All research within BC Provincial Parks and Canada Parks requires a permit (see **Appendices C and D**, respectively).
- Pacific Rim National Park Reserve of Canada has developed an Orientation to the Nuuchah-nulth Nations. Among other things, the document includes important background information on the relationship between the Park and Nuuchah-nulth Nations, cultural information on the Nuuchah-

<sup>12</sup> University policies can be accessed on the internet. For example, University of Victoria Intellectual Property Policies are available at <<http://www.research.uvic.ca/Policies/Default.htm>> (see "1180 Policy on Intellectual Property", and "Procedures" and "1210 Research Contracts and Agreements Policy").

<sup>13</sup> Refer to contact information in Footnote 11.

<sup>14</sup> Two current examples of MOUs between universities and First Nations include the "Tl'azt'en Nation-UNBC CURA Memorandum of Understanding" between the Tl'azt'en Nation and the University of Northern British Columbia (Available at: <<http://cura.unbc.ca/governance/CURAprinciples.pdf>> and the "Memorandum of Understanding between Hul'qumi'num Treaty Group and the University of Victoria" (2004), available from the Hul'qumi'num Treaty Group, Ladysmith, B.C.

nulth First Nations, and a set of processes and tips for conducting research within Nuuchah-nulth territory (portions of this document as included in **Appendix E**).

- The Central Region Nuuchah-nulth First Nations have developed their own “Template Letter of Consent” for research involving local First Nations land, knowledge or resources (see **Appendix F**).
- If the Central Region Nuuchah-nulth First Nations develop their own set of research principles or protocols for research conducted with local First Nations, it is anticipated that that document will be included as an appendix when it is completed and ratified by the Central Region Nuuchah-nulth First Nations. At present, individual First Nations have their own individual processes and authorities over research that involves their people, land or resources within their territory.
- In 2004, the Nuuchah-nulth Tribal Council established an Ethics Committee and developed a process for research approval. A set of standards was created called “Protocols and Principles for Research in a Nuuchah-nulth Context”. This document is available from the Nuuchah-nulth Tribal Council Research Ethics Committee Coordinator (see contact information in **Appendix H**). The application for research approval applies to all individuals wanting to conduct human research in the Nuuchah-nulth area, including members of the Nuuchah-nulth nations. In general, the application states that permission to conduct research in an individual nation will be forwarded to that nation for consideration, while permission to conduct research with more than one Nuuchah-nulth nation will be considered for approval by the Nuuchah-nulth Research Ethics Committee. Note that the Nuuchah-nulth Tribal Council is evoking specific restrictions about data ownership, storage and permission for access to all data collected in the Nuuchah-nulth communities.

Supplementary information and resources that are relevant to the region and may be useful to researchers are listed in **Appendix G**. A contact list for local community organisations and First Nations is included in **Appendix H**.

## **6. COMMUNITY RESEARCH GUIDELINES**

The following guidelines and practical tips apply to three general phases of research in Clayoquot and Northern Barkley Sound: (i) prior to research, (ii) during research, and (iii) after research.

### **6.1 Prior to Initiating Research**

**6.1.1.** If you are not familiar with the region, consider an informal visit to see it first-hand, make informal contacts, and introduce yourself and your ideas before attempting to initiate your research.

**6.1.2.** If you already have community contacts or potential community partners, contact them for information on local organisations, resources, research needs, and past or ongoing research in the



region. Key organisations include the Clayoquot Biosphere Trust, the Central Region Board, the Raincoast Interpretative Centre, and the Central Region Chiefs (through their Executive Director<sup>15</sup>). These organisations can provide you with the following:

- A directory of local not-for-profit organisations and their general areas of interest (e.g., social service organisations, tourism associations, forestry companies, environmental groups, First Nations Band Councils, schools, resource management bodies)<sup>16</sup>.
- Advice on which individuals or groups may be most appropriate to contact initially.
- Assistance on accessing information on past and present research in the region so you can ensure you have maximum background information and that your study complements rather than repeats work already done. A database and list of these materials has been developed by the Clayoquot Alliance for Research, Education and Training and is available in electronic form at <<http://clayoquotalliance.uvic.ca/Database/index.html>>.

**6.1.3.** Depending on the location and nature of the research, one or more permissions may be required before research can begin (as outlined below). Note that some locations may be under more than one jurisdiction (e.g., Parks authorities and First Nations). Plan to inquire well in advance since no research can be initiated or collections made (e.g., flora, fauna, artifacts, cultural information) until permission from the appropriate authorities is received. The responsibility to find out who has jurisdictional authority rests with the researcher.

**6.1.4.** For research that involves one or more **First Nations** communities or territories, researchers should first contact the appropriate First Nation authorities for advice. This may include one or more of the following: the First Nation Band office(s) involved, the Central Region Chiefs, the First Nations program Manager of the Pacific Rim National Park Reserve of Canada, and/or the Nuu-chah-nulth Tribal Council<sup>17</sup>. It is hoped that further clarification on who to contact for what can be made available in a future version of this document.

**6.1.5.** For research that involves working within one of the **BC Parks** in this region, researchers should first contact the Clayoquot Area Supervisor, Environmental Stewardship Division<sup>18</sup>.

**6.1.6.** For research that involves working within the **Pacific Rim National Park Reserve**, researchers should first contact the Ecosystem Scientist, Pacific Rim National Park Reserve of Canada<sup>19</sup>.

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<sup>15</sup> Contact information for these organisations or individuals are listed in **Appendix H**.

<sup>16</sup> The non-profit directory is also available at <<http://clayoquotalliance.uvic.ca/Database/index.html>>.

<sup>17</sup> Contact information for local First Nations Band offices and the First Nations Parks Program Manager are listed in **Appendix H**.

<sup>18</sup> Contact information for Provincial Parks-related research inquiries in the Clayoquot Sound region is in **Appendix C**.

**6.1.7.** Enable the public to become aware of the proposed research by considering the following:

- Create a one-page summary of your proposal to distribute upon request (e.g., background and contact information on yourself, the sponsor(s) and the funder(s) of your research; how you expect the research and outcomes to affect the communities and the region; and opportunities for local volunteers or paid employment).
- Contact local organisations and First Nations who may have an interest in the subject, even if they are not directly involved in the research.
- Contact the Tofino and Ucluelet Mayor and Council offices<sup>20</sup>.
- Advertise in or send a press release to the local newspapers: “Westerly News” and “Ha-shilth-sa”<sup>21</sup>.
- Post information on notice boards at popular locations such as the Co-op stores, Post offices, Libraries, and Laundromats in Tofino and Ucluelet, and at First Nation Band offices.

**6.1.8.** Consider ways of enabling public input on the proposed research, such as giving a public presentation (using easy-to-understand language) on your research proposal and expected outcomes at a community venue.

- Work through your own community contacts, or organisations such as the Raincoast Interpretative Centre, the Central Region Board or the Clayoquot Biosphere Trust.
- Be open to comments, suggestions, and concerns, and indicate a reasonable timeframe for feedback.
- Use the community feedback to revise and improve your proposal where possible.
- Be receptive to meeting with interested and willing organisations, councils, and individuals to address any concerns, understand better how to minimise undesirable effects and maximise benefits of research, and foster any interest they might have in collaborating with you.

**6.1.9.** If your university or sponsoring institution requires a “Letter of Consent” or other type of research agreement, develop this with guidance from your community partners. Think of this step as an opportunity to enhance understanding and communication about your project. Your letter or agreement should be consistent with the information in Sections 4 and 5. It should also be in agreement with your community partner(s) on:

- Language and terminology that is understandable to those who will be signing to it (e.g., consider whether English is the first language of any persons whom you want to interview).

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<sup>19</sup> Contact information for Pacific Rim National Reserve of Canada research inquiries is in **Appendix D**.

<sup>20</sup> Contact information for the District of Tofino and Ucluelet Council offices are in **Appendix H**.

<sup>21</sup> Contact information for the Westerly News and the Ha-shilth-sa are in **Appendix H**. Note also that the Westerly News currently runs a column featuring researchers who are studying the region called “Under the Microscope”.

- A process that can be used to address potential problems that may arise as a result of changing research focus or design, unexpected results, or future disagreement about public dissemination of results.
- The types of information and data that may be considered sensitive, and clarification on terms for confidentiality and data storage or disposal. Of course, particular attention should be given to First Nations cultural knowledge and heritage, including traditional songs, stories, prayers, ceremonies, religious practices, rituals, plant or animal uses, techniques, designs, associated images, philosophies, and beliefs. Be aware that documentation and use of any aspect of First Nations cultural heritage in research makes it particularly susceptible to appropriation, exploitation and commodification, whether or not this is the intent of the researcher. Permission and guidance of the First Nation involved must be sought.
- How participants will be acknowledged and given credit for their research contributions, whether tangible (e.g., sharing family photos and traditional stories) or intangible (e.g., sharing knowledge). Note that First Nations' customs for acknowledgement may differ from those typical of the university (e.g., see section 6.3.1).
- How any non-confidential information will be made available locally.

## **6.2. During the Research**

**6.2.1.** At the beginning of public meetings and events, it is considered respectful to acknowledge the First Nations territory on which the gathering takes place. A local elder or chief is often invited to open the gathering with words of welcome or a prayer, and it is usually appropriate to give an honorarium or gift for this welcome to the territory. Your community partner(s) can likely assist you with arrangements.

**6.2.2.** Assume that all research is of potential interest to the local communities (including research on private lands) and make an effort to answer questions about your activities if asked by interested or concerned individuals who see you 'at work' in their community.

**6.2.3.** Provide community partners with regular written or verbal updates on your research progress, your current contact information, and opportunities for feedback.

**6.2.4.** Provide as many opportunities as possible for local employment and volunteer work experience so your work can benefit the community as well as benefit from community involvement. You can advertise opportunities locally through newspapers, notice boards, First Nations Councils, the West Coast Career Centre, North Island College, community organisations and their email lists (see **Appendix G**).

### **6.3. When the Research is Complete (or close to completion)**

**6.3.1.** Acknowledge and give due credit to those who have contributed to the research. Consider differences that may exist between academic and First Nations cultures. For example, while in the university system it is typical for the person who contributed the most to a project to be listed first, in Nuu-chah-nulth society, it is the Elders who are given first acknowledgement. A discussion with community collaborators about who should be acknowledged and how this should be done appropriately is recommended.

**6.3.2.** Plan to make a public presentation of your research results, conclusions and recommendations at a local venue (e.g., the Rainforest Interpretive Centre) for community feedback. Allow a reasonable timeframe for feedback and consider any suggestions in your final report or thesis.

**6.3.3.** Research involving First Nations should be discussed with the appropriate First Nation(s) before wider public presentation. Please refer also to information in **Appendices E and F**.

**6.3.4.** Submit a copy of your final report or thesis to your community partners and request that it be added to the local research archives so it can be more easily accessed by future researchers and others who are interested. Note that a general database and listing of materials exists for local research, as well one specifically for theses<sup>22</sup>.

**6.3.5.** Indicate the location(s) that any related publicly-accessible data will be stored over the long term (e.g., herbarium specimens, live collections, databases)

**6.3.6.** Identify other locally-meaningful forms to leave your results in the region (e.g., a summary poster, a school display, a newsletter or newspaper write-up)

Remember that wherever you are conducting your research, you are in someone's community or a First Nations territory. If you show patience, respect and appreciation for the people, creatures and places in whose communities you are a guest, your experience will be fulfilling and you and future researchers will continue to be welcomed back.

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<sup>22</sup> The local research archives are continuously being updated. Please see <<http://clayoquotalliance.uvic.ca/Database/index.html>> for current listings and contact information to have your contributions added.

## **7 APPENDICES**

- A. Acknowledgements
- B. Map of Communities of Northern Barkley and Clayoquot Sound
- C. Research Conducted in BC Parks
- D. Research Conducted in National Parks
- E. An Orientation to the Central Region Nuuchahnulth Nations
- F. Central Region Nuuchahnulth Nations Template Letter of Informed Consent
- G. Resources Relevant to Research in Northern Barkley and Clayoquot Sound
- H. Local Contact Information

## **Appendix A:**

### **Acknowledgements**

The development of this document would not have been possible without the time, effort and ideas generously shared by the following individuals and organisations (note that affiliations are those indicated at the time of the workshops but may have changed since):

#### **Workshop participants:**

Jacquie Adams (Ahousaht First Nation)  
Denise Ambrose (Ha-Shilth-Sa, Central Region)  
Kelly Bannister (University of Victoria, Law and Environmental Studies)  
Barb Beasley (Long Beach Model Forest Society)  
Nadine Crookes (Pacific Rim National Park Reserve)  
Tammy Davidson and Jocelyn Davidson (Parks Canada)  
Len Dziama (Central Westcoast Forest Society)  
Rod Dobell (University of Victoria, Public Administration)  
Sylvia Harron (Local Consultant)  
Roberta Jensen (West Coast Career Centre)  
Brenda Kuecks (Ecotrust Canada)  
Laura Loucks (Simon Fraser University/resident)  
Matthew Lucas (Hesquiaht First Nation)  
Anne Morgan (Toquaht First Nation)  
Victoria Morgan (Toquaht First Nation/Clayoquot Biosphere Trust)  
Caron Olive (Ecotrust Canada),  
Josie Osborne (Nuu-chah-nulth Tribal Council Fisheries)  
Craig Paskin (Long Beach Model Forest Society/Central Region Board)  
George Patterson (Tofino Botanical Gardens)  
David Pitt-Brooke (Resident)  
Jennifer Pukonen (Raincoast Interpretive Centre)  
Dan Rubin (University of Victoria Public Administration/Clayoquot Biosphere Trust)  
Gerry Schreiber (Resident, formerly of Skills Centre)  
Derek Shaw (Long Beach Model Forest Society/consultant)  
Gary Shaw (Clayoquot Alliance for Research, Education and Training, Steering Committee)  
Arlene Suski (Regional Aquatic Management Society)  
Michael Tilitzki (Raincoast Interpretive Centre/Raincoast Education Society)  
Archie Thompson (Toquaht First Nation)  
Barbara Touchie (Ucluelet First Nation)  
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Leagh Walberg (Friends of Clayoquot Sound)  
Trevor Wickham (Resident)

**Others (non-workshop participants):**

Richard Atleo (Malaspina University College)  
Larry Baird (Ucluelet First Nation)  
Lynnette Barbosa (Hesquiaht First Nation)  
Jur Bekker (BC Parks)  
Stan Boychuk (Clayoquot Biosphere Trust)  
Howard Brunt ((University of Victoria, Office of Vice-President Research)  
Darcie Dobell (Raincoast Interpretive Centre)  
Tom Esakin (formerly Clayoquot Biosphere Trust)  
Jackie Godfrey (Central Region Chiefs)  
Nelson Keitlah (Central Region Chiefs)  
Jack Little (Ahousaht First Nation)  
John McIntosh (Pacific Rim National Park Reserve)  
Sharmalene Mendis (University of Saskatoon, Geography)  
Michael M'Gonigle (University of Victoria, Law and Environmental Studies)  
Bill Morrison (North Island College)  
Lorraine Pickett (Long Beach Model Forest Society)  
James Swan (Ahousaht First Nation)  
Martin Taylor (University of Victoria, Office of Vice-President Research)  
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Any errors or omissions in the above list are unintentional and it would be appreciated if these could be made known to the contact people listed on page 2 so they can be corrected.

Thank you. Choo.

## **Appendix B:**

### **Map of communities of Northern Barkley and Clayoquot Sound**





## **Appendix C:**

### **Research Conducted in BC Parks**

All research activities (including inventorying, monitoring and collections) conducted in BC Parks requires a valid research permit. Requests for permit application forms can be made at <http://wlapwww.gov.bc.ca/bcparks/info/permitform.htm> (this is a short online form that requires your name, contact information, location of proposed research, and a brief project description). After submitting the online form, you will be sent the permit application form.

The application itself consists of:

- Completion of the application form
- Detailed description of proposed research (objective, methodology, procedure)
- Relevance to the park or ecological reserve system
- Benefits to the BC Parks
- Outline of similar research
- Financial/resource information and project sponsor
- Researchers' academic qualifications, previous relevant projects, past projects in BC Parks.

There is no fee for the application. Applications are accepted at any time and evaluated by BC Parks staff. Researchers will be advised of the outcome as soon as applications have been reviewed. It is recommended that applications be submitted at least 30 days in advance of the start of the fieldwork

Close communication is expected between the researcher and protected area staff during the research. It is expected that results will be made available to protected area staff in a timely manner. Note that information on extremely fragile and sensitive features should not be included in publicly-available reports or maps. Research conduct must respect the protected area environment and the species and habitats with the protected area. More detailed information is found in the BC Parks Research Guidelines for Protected Areas at: [http://wlapwww.gov.bc.ca/bcparks/conserv/research\\_guide.pdf](http://wlapwww.gov.bc.ca/bcparks/conserv/research_guide.pdf)

Below is a list of BC Parks and Ecological Reserves in the Clayoquot Sound Biosphere reserve region:

- Clayoquot Arm Provincial Park
- Clayoquot Plateau Provincial Park
- Dawley Passage Provincial Park
- Epper Passage Provincial Park
- Flores Island Provincial Park
- Gibsons Marine Provincial Park
- Hesquiaht Lake Provincial Park
- Hesquiaht Peninsula Provincial Park
- Kennedy River Bog Provincial Park
- Kennedy Lake Provincial Park
- Maquinna Marine Provincial Park
- Strathcona Park (Megin/Talbot addition)
- Sulphur Passage Provincial Park
- Sydney Inlet Provincial Park
- Tranquil Creek Provincial Park
- Vargas Island Provincial Park

- Cleland Island Ecological Reserve
- Megin River Ecological Reserve

The Provincial Parks in Clayoquot Sound lie in the traditional territories of the Hesquiaht, Ahousaht and Tla-o-qui-aht First Nations. Access to designated Indian Reserves is prohibited unless prior permission has been granted.

**Contact Information for Clayoquot Sound-related inquiries:**

Carl Wilson  
Clayoquot Area Supervisor  
Environmental Stewardship Division  
Ministry of Water, Land and Air Protection  
Box 495, Ucluelet, BC, V0R 3A0

Phone: 250-726-2168

Fax: 250-726-2196

Email: [Carl.Wilson@gov.bc.ca](mailto:Carl.Wilson@gov.bc.ca)

For general information about BC Parks, see:  
<http://wlapwww.gov.bc.ca/bcparks>

## Appendix D:

### Research Conducted in National Parks

Pacific Rim National Park Reserve of Canada is the only national park in the Clayoquot Sound Biosphere reserve region. It is composed of three geographically distinct units:

- Long Beach Unit (including an enclave on Kennedy Lake)
- Broken Group Islands Unit
- West Coast Trail Unit (including an enclave on Port San Juan)

All research (including public surveys of any kind) conducted in National Parks requires a permit under law. All provisions of the Canadian National Act apply to all of the lands and waters of the Pacific Rim National Park Reserve of Canada. Destructive sampling is not permitted.

A minimum of one month must be given to review applications and receive approval by the Superintendent. All researchers are expected to have a valid park use permit.

Applications for research permits for research and/or collection within the lands or waters of the Pacific Rim National Reserve may be obtained in electronic form from the Ecosystem Scientist (see contact information below). Completed forms may be submitted by email, fax or post. Applications should be addressed to:

John McIntosh  
Ecosystem Scientist, Pacific Rim National Park Reserve of Canada  
Box 280, 2040 Pacific Rim Highway  
Ucluelet, BC, V0R 3A0

Phone: 250-726-7165 ext 236  
Fax: 250-726-4691  
Email: john.mcintosh@pc.gc.ca

For more information on National Parks in Canada see: [www.parkscanada.gc.ca](http://www.parkscanada.gc.ca)

For more information on Pacific Rim National Park Reserve of Canada see:  
<http://parkscan.harbour.com/pacrim>

For research involving Nuuchah-nulth First Nations, please refer to the orientation document in **Appendix E** and/or contact the First Nations Program Manager, Pacific Rim National Park Reserve of Canada:

Nadine Crookes  
First Nations Program Manager, Pacific Rim National Park Reserve of Canada

Phone: 250-726-4709  
Fax: 250-726-4720  
Email: nadine.crookes@pc.gc.ca

## Appendix E:

### An Orientation to the Central Region Nuu-chah-nulth Nations

*Please note: Information for this appendix was kindly provided by Nadine Crookes, First Nation Program Manager, Pacific Rim National Park Reserve of Canada. The content has been excerpted and re-formatted from Chapters 2-4 of the original 2003 document “**Nuu-chah-nulth Heritage: An Orientation to the Nuu-chah-nulth Nations of Pacific Rim National Park Reserve**”.*

*The original document was developed for the Park Reserve but applies to all Central Region Nuu-chah-nulth First Nations (i.e., not just those whose territory is located within the Park Reserve). The original document is more inclusive than the material included here and an updated version of the original document may be available from the First Nation Program Manager (contact information is on page 2 and in **Appendix H**).*

#### E.1 NUU-CHAH-NULTH FIRST NATIONS

##### E.1.1 The Nuu-chah-nulth People

The Nuu-chah-nulth people reside along the western coast of Vancouver Island, British Columbia, Canada. The territory they call home stretches from Kyuquot to Port Renfrew, and they share language, culture and family connections with the Makah Nations along the west coast of Washington State. The resources of the ocean and the temperate rain forests that is sustained by it have supported the social, cultural and economic well-being of the Nuu-chah-nulth people for centuries. The oral traditions of the Nuu-chah-nulth maintain that they have always been here, that they as people sprang up from this land. Each nation has their own birthplace and creation mythology. First Nations culture remains firmly rooted in the land and the coastal waters of their homeplace. Whaling, fishing, canoes, infinite uses for the cedar tree, artistry in carving, are the dominant cultural elements which have penetrated the consciousness of the modern western mind. Family, tradition, songs, dances, spiritual practices, unbreakable bonds to the land, the Indian Act, abuse and alcoholism, are elements that are less understood outside of First Nations communities.

##### E.1.2 The Long Beach Unit

The Central Region Nuu-chah-nulth Nations, stretching from Hesquiaht peninsula to northern Barkley Sound, which both encompasses and surrounds the Long Beach Unit of the park, collectively consist of; Ahousaht, Hesquiaht, Tla-o-qui-aht, Toquaht and Ucluelet First Nations. The Long Beach Unit of the park is entirely within the traditional territories of the Ucluelet and Tla-o-qui-aht First Nations.

##### E.1.3 The Broken Group Islands

The Tseshah First Nation's traditional territory encompasses most of the Broken Group Island Unit of Pacific Rim National Park Reserve. There is one reserve on Nettle Island that belongs to the Hupacasath First Nation. Both Ucluelet and Toquaht First Nation utilized resources within the Broken

Group Islands, with the permission of the reigning Tseshah Chief or at times, attempted to war against the Tseshah to gain territory within the islands.

#### **E.1.4 The West Coast Trail Unit**

From North to South, the Huu-ay-aht, Ditidaht and Pacheedaht First Nations traditional territory envelops the West Coast Trail Unit of the park.

### **E.2 APPLYING NUU-CHAH-NULTH UNDERSTANDING**

#### **E.2.1 Nuu-chah-nulth Principles**

##### ***lisaak***

One of the founding principles of the Nuu-chah-nulth culture is *lisaak*, “living respect.” *lisaak* has been described by Nuu-chah-nulth hereditary Hawiith (Chiefs) and Ahiiapit (Elders) as; respect for yourself, respect for your family, respect for your community, respect for the environment, it is not something you talk about, it is something you do. You might call it “ethical behaviour.”

##### ***Hishuk ish ts’awalk***

Another underlying principle of the Nuu-chah-nulth culture is *hishuk ish ts’awalk*, “everything is one” or “everything is interconnected.” This principle relates to many things, including the recognition that human’s are closely intertwined in the “web of life” and must make decisions that are accountable to more than just our species.

##### ***Hahulthi***

This is the Hawiith’s (Chief’s) ownership and direct responsibility for lands, resources, ocean and people. The *Hahulthi* of a Chief is often described as natural watershed boundaries. “When you look down from the mountain, my Chief’s *hahulthi* goes out as far as the eye can see,” Archie Thompson, Toquaht Speaker for the Chief (Hahulthi interviews, 2001).

\* **TIP** - Often the Band Councils or the governing body of a tribe recognized by the government, works in conjunction/consultation with hereditary Chiefs in managing/governing tribal affairs.

##### ***Nuumak***

To break Nuu-chah-nulth traditional protocols, especially related to spirituality is often termed *Nuumak*, meaning a lack of respect for cultural practices. For example, relating songs or stories without the expressed consent of the owner (often Chiefs) is *Nuumak*. There is a strong belief that the result of breaking protocol will be serious to the person and/or family of the person. Elders often describe it as “making something serious, solemn and sacred into a plaything....this is *Nuumak*” Bert Mack, Hereditary Chief of the Toquaht First Nation (Hahulthi interviews, 2001).

##### ***Elders/Ahiiapit***

In the Nuu-chah-nulth community Elders (*Ahiiapit*) are regarded as “doctors,” “historians,” and “professors.” Elders are highly regarded individuals who are accorded an elevated stature and the greatest respect.

##### **\* TIP - Nuu-chah-nulth language**

A very important consideration when conducting interviews with Nuu-chah-nulth Elders is realising that for many of the Elders, English is their second language. Using language that is easy to understand is of the utmost importance.

## E.2.2 Spoken Language: Terms and Definitions

Addressing First Nations with the appropriate modifier is an essential beginning to the development of a mutually respectful relationship. It is important for a writer/speaker to be consistent about the way they choose to use modifiers. The following are a list of definitions describing the most commonly used terms in this region:

### **Aboriginal people**

When you are referring to 'Aboriginal people,' you are referring to all the Aboriginal people in Canada collectively, without regard to their separate origins and identities. Or, you are simply referring to more than one Aboriginal person.

### **Aboriginal peoples**

By adding the 's' to people, you are emphasizing that there is a diversity of people within the group known as Aboriginal people.

### **Band**

A band is a community of Indians for whom lands have been set apart, and for whom money is held by the Crown. It is a body of Indians declared by the Governor-in-Council to be a band for the purposes of the Indian Act. Many bands today prefer to be called 'First Nations' and have changed their names to incorporate 'First Nation'; e.g., the Batchewana Band is now called the Batchewana First Nation. Another example is Tla-o-qui-aht First Nation or Tseshah First Nation.

### **Band council**

This is the governing body for a band. It usually consists of a chief and councillors, who are elected for two- or three-year terms (under the Indian Act or band custom) to govern band services (e.g. education; water, sewer and fire services) and facilities (e.g. community buildings, schools, roads).

### **Indian**

The term 'Indian' collectively describes all the Indigenous people in Canada who are not Inuit or Métis. Indian peoples are one of three peoples recognized as Aboriginal in the 1982 Constitution Act. It specifies that Aboriginal people in Canada consist of the Indian, Inuit, and Métis peoples.

In addition, three categories apply to Indians in Canada: Status Indians, Non-Status Indians and Treaty Indians.

### **Status Indians**

Status Indians are people who are entitled to have their names included on the Indian Register, an official list maintained by the federal government. Certain criteria determine who can be registered as a Status Indian. Only Status Indians are recognized as Indians under the Indian Act, which defines an Indian as "a person who, pursuant to this Act, is registered as an Indian or is entitled to be registered as an Indian." Status Indians are entitled to certain rights and benefits under the law.

### **Non-Status Indians**

Non-Status Indians are people who consider themselves Indians or members of a First Nation but whom the Government of Canada does not recognize as Indians under the Indian Act, either because they are unable to prove their status or have lost their status rights. Many Indian people in Canada, especially women, lost their Indian status through discriminatory practices in the past. Non-Status Indians are not entitled to the same rights and benefits available to Status Indians.

## **Treaty Indians**

Treaty Indians are descendants of Indians who signed treaties with Canada and who have a contemporary connection with a treaty band.

The term 'Indian' is considered outdated by many people, and there is much debate over whether to continue using this term. Following popular usage, typically uses the term 'First Nation' instead of 'Indian,' except in the following cases:

- in direct quotations
- when citing titles of books, works of art, etc.
- in discussions of history where necessary for clarity and accuracy
- in discussions of some legal/constitutional matters requiring precision in terminology
- in discussions of rights and benefits provided on the basis of 'Indian' status
- in statistical information collected using these categories (e.g., the Census).

## **First Nation(s)**

The term 'First Nations' came into common usage in the 1970s to replace 'band' or 'Indian,' which some people found offensive (see **Indian** for an explanation). Despite its widespread use, there is no legal definition for this term in Canada. The term itself has two main uses, as shown below:

### **First Nations people**

Many people today prefer to be called 'First Nations' or 'First Nations people' instead of 'Indians.' Generally, 'First Nations people' is used to describe both Status and Non-Status Indians. The term is rarely used as a synonym for 'Aboriginal peoples' (i.e., it usually doesn't include Inuit or Métis people).

Because the term 'First Nations people' generally applies to both Status and Non-Status Indians, writers should take care in using this term. If they are describing a departmental program that is for only Status Indian youth, for example, they should avoid using 'First Nations youth,' which could cause misunderstanding.

### **First Nation**

'First Nation' has been adopted by some Indian communities to replace the term 'Indian band.' (See 2.3 for definition of band) Many Indian bands started to replace the word 'band' in their name with 'First Nation' in the 1980s. It is a matter of preference, and writers should follow the choice expressed by individual First Nations/bands.

## **Traditional Nuu-chah-nulth Government**

"Prior to European settlement, Nuu-chah-nulth First Nations sustained the natural environment through a resource management system known as "Hahulthi". Hahulthi describes the Nuu-chah-nulth system of hereditary ownership and control of traditional territories. Hahulthi places responsibility on Chiefs to not only care for the people, but to care for the land, the sea and the resources within their traditional territories. Encompassed within the hahulthi system is a wealth of traditional ecological knowledge that is based on the teaching of "hishuk ish ts'awalk", which means "everything is one". The practice of hahulthi contributes to environmental sustainability and ensures the continued wellbeing of the Nuu-chah-nulth First Nations." (Hahulthi/Hahupa CD-ROM, 2001).



## **E.3 PROCESS AND TIPS FOR INCLUDING NUU-CHAH-NULTH TRADITIONAL KNOWLEDGE IN RESEARCH**

### **E.3.1 Seeking Support**

Introduce proposed project to the appropriate authority *i.e. Band Councils or Central Region Chiefs (CRC)*

- Send an official letter briefly outlining the project, include request to make an oral presentation at an upcoming Council meeting or CRC meeting.
- Follow-up with a phone call to ensure receipt of letter and to inquire about response, approximately two to three weeks after letter was sent.

### **E.3.2 Presentation**

Present an outline of your project to the Band Council or the CRC

- Include details of requested First Nations involvement.

**\*TIP** - this is the body that will direct you to individuals who will participate in the project or provide a contact(s) within the community to assist with the project.

### **E.3.3 Preparation for interviews**

Letter of informed consent

- A letter of informed consent should be drafted, that details the recording methods proposed for the interview, whether or not the interviewee would like to be identified as a participant or not and the planned products resulting from the interviews.

**\*TIP** – a template letter of informed consent is included in **Appendix F**.

### **E.3.4 Interview process**

There are three recommended stages for conducting interviews with *Hawiih* (Chiefs) and *Ahiiahpit* (Elders):

#### Pre-Visit

- A pre-visit should be arranged with the Chief/Elder in order to inform the participant of the exact nature of their involvement.
- The letter of informed consent should be discussed in detail and agreed to prior to the interview stage. It is also useful to express any desired feedback requested from the Chief/Elder at this time (*i.e.* comments or editing on draft paper) and identify that a paper will be sent back to participant, followed by a post-visit.

**\*TIP** - It is encouraged to bring an offering of *chumus* (fruit/dessert) to the Chief/Elder as a sign of respect and a willingness to share and cooperate.

**\*TIP** - Set a time frame from when the paper is returned for comment and when the researcher will contact the Elder for a post-visit (*i.e.*, in one month from when the paper is returned for edit, I [the researcher] will contact you to schedule a post-visit.)

#### Interview

- It is important to understand timelines of Chiefs/Elders. They will explain information at their own pace, as will they relate to the topic from a Nuuchahnulth worldview.

**\*TIP** - In the Nuuchahnulth worldview, there is no separation from “ecology,” “religion,” “economy,” or “social well-being.” Everything is interconnected or related, *hishuk ish ts’awalk*.

#### Post-Visit

- It is important to clarify the accurateness of the researchers recordings/accounts.

**\*TIP** - First, send a letter with draft paper for comments. In the letter, the researcher should state their intent to contact the participant in a certain timeframe.

#### **E.3.5 Concluding Research**

**\*TIP** - NEVER ASSUME NO RESPONSE IS A POSITIVE RESPONSE!

#### **E.4 REFERENCES CITED**

Hahulthi - Hahupa CD-ROM, 2001. Long Beach Model Forest Society, Ucluelet.

Hahulthi Interviews, 2001. Long Beach Model Forest Society, Ucluelet.

## **Appendix F:**

### **Central Region Nuu-chah-nulth First Nations [DRAFT\*] Template Letter of Informed Consent**

\*Draft version developed by the First Nations working group of the Protocols Project. Subject to formal approval by individual band councils.

#### **Formal approval received (as of June 2003):**

Toquaht First Nation

Ucluelet First Nation

#### **Formal approval pending:**

Ahousaht First Nation

Tla-o-qui-aht First Nation

Hesquiaht First Nation

## CENTRAL REGION NUU-CHAH-NULTH FIRST NATIONS

### LETTER OF INFORMED CONSENT

(Two copies to be signed)

Name of Project: \_\_\_\_\_

Name of Principal Investigators: \_\_\_\_\_

Name of Organization: \_\_\_\_\_

Name of Participant: \_\_\_\_\_

First Nation: \_\_\_\_\_

Date: \_\_\_\_\_

I give permission to \_\_\_\_\_ of \_\_\_\_\_ to interview me about: (please provide specific research goals)

- \_\_\_\_\_
- \_\_\_\_\_
- \_\_\_\_\_

I agree to receive an honorarium of \_\_\_\_\_ per half day and \_\_\_\_\_ per full day, for the time I commit in assisting with the research.

#### I UNDERSTAND THAT:

1. My participation is completely voluntary;
  2. The interview will be audio and/or video recorded and field notes will be taken;
  3. The research material will be transcribed;
  4. Any information I provide will be returned to me in written form, audio tape form, and/or video form, and re-checked by myself with a researcher to make sure the information is accurate at the completion of the research;
  5. I will receive copies of any photographs taken of me;
  6. Photos will be used only with my consent;
- The research material will be kept secure until the completion of the project, please detail how this will be done);
- \_\_\_\_\_
- \_\_\_\_\_
- \_\_\_\_\_

7. The ownership and control of the information I provide is mine;
8. \_\_\_\_\_ will return all original research material to me \_\_\_\_\_ and my band \_\_\_\_\_ upon the completion of the project;
9. Also, once the research material is returned, my family and my band will have complete control over its security and its distribution from that time on;
10. I will have an opportunity to deny publication or public distribution of any of the information I provide;
11. I may withdraw from the interview at any time without consequence;

12. I agree that the material will be returned to me in full if I decide to withdraw from the interview.

**BENEFITS FROM MY PARTICIPATION IN THE RESEARCH:**

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**THE FOLLOWING ARE POSSIBLE RISKS OF MY PARTICIPATING IN THE RESEARCH:**

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**HAVING READ THE ABOVE:**

☐ I agree to be identified as a participant of the aforementioned project.

**OR**

☐ I do not agree to be identified as a participant of the aforementioned project.

Following review of the research material, the researcher and I will discuss specifically what information I provided will be used in conferences, lectures, publication and presentations.

**SIGNED:** \_\_\_\_\_

**DATE:** \_\_\_\_\_

Interviewee

**SIGNED:** \_\_\_\_\_

**DATE:** \_\_\_\_\_

Interviewer

## Appendix G:

### Resources Relevant to Research in Northern Barkley and Clayoquot Sound

*(Note: additional suggestions to include in this appendix are appreciated)*

**A Political Space: Reading the Global through Clayoquot Sound (2002)** by Warren Magnusson and Karena Shaw (eds). University of Minnesota Press, Minneapolis/McGill-Queen's University Press, Montreal. Available at <<http://web.uvic.ca/clayoquot/home.html>>.

**A Rich Forest: Traditional Knowledge, Inventory and Restoration of Culturally Important Plants and Habitats in the Atleo Watershed. Ahousaht Ethnobotany Project (1997).** Final Report. Prepared for Ahousaht Band Council and Long Beach Model Forest by Juliet Craig and Robin Smith. (Hard copy available to view from the Clayoquot Biosphere Trust or the Rainforest Education Society)

**A Wilderness Almanac: Chasing Clayoquot (2004)** by David Pitt-Brooke. Raincoast Books, Vancouver.

#### **Clayoquot Archives**

Available at <<http://web.uvic.ca/clayoquot/clayoquotDocuments.html>>.

**Clayoquot Sound Regional Web Atlas** <[http://www.clayoquotbiosphere.org/frames/web\\_atlas.htm](http://www.clayoquotbiosphere.org/frames/web_atlas.htm)>.

**Community Research Needs List** related to aquaculture, community health, marine resources, and tourism Available at <<http://www.clayoquotalliance.uvic.ca/Research/index.html>>.

**Cougar Annie's Garden (1999)** by Margaret Horsfield. Salal Books, Nanaimo.

**Draft Traditional Ecological Protocols for Researchers (1996).** LBMF Report. Compiled by the TEK (Traditional Ecological Knowledge) Working Group. Formerly available at <[http://lbmf.bc.ca/publications/draft\\_protocols.pdf](http://lbmf.bc.ca/publications/draft_protocols.pdf)> but link no longer active. Currently archived with the Clayoquot Biosphere Trust and available by request.

**First Nations' Perspectives on Wildlife Inventories (2000).** Long Beach Model Forest Society Report prepared by B. Beasley, R. Ogilvie, and C. Sutherland. Formerly available at <<http://www.lbmf.bc.ca/program%20areas/TEK.htm>> but link no longer active. Currently archived with the Clayoquot Biosphere Trust and available by request.

**(First) Hahulthi Project Conference (2001).** Long Beach Model Forest Society Conference Proceedings, January 31st – February 1st, 2001, Tofino, BC. Formerly available at <<http://www.lbmf.bc.ca/program%20areas/TEK.htm>> but link no longer active. Currently archived with the Clayoquot Biosphere Trust and available by request.

**(Second) Hahulthi Conference (2001).** Long Beach Model Forest Society Conference Proceedings, March 24th, 2001, Ahousaht, BC. Formerly available at <<http://www.lbmf.bc.ca/program%20areas/TEK.htm>> but link no longer active. Currently archived with the Clayoquot Biosphere Trust and available by request.

**Management for a Living Hesquiaht Harbour (1995).** Available from the Clayoquot Biosphere Trust.

**Scientific Panel for Sustainable Forest Practices in Clayoquot Sound Clayoquot Scientific Panel Reports.** Available at <<http://www.cortex.org/dow-cla.html>>.

Report 1 (January 31, 1994):

*Report of the Scientific Panel for Sustainable Forest Practices in Clayoquot Sound*

Report 2 (May 10, 1994):

*Review of Current Forest Practices Standards in Clayoquot Sound*

Report 3 (March 1995):

*First Nations Perspectives Relating to Forest Practices Standards in Clayoquot Sound*

Report 4 (March 1995):

*A Vision and Its Context*

Report 5 (April 1995):

*Sustainable Ecosystem Management in Clayoquot Sound: Planning and Practices*

**Sharing and Protecting Our Knowledge Workshop – A Nuu-chah-nulth Perspective (1999).** Long Beach Model Forest Society Workshop Proceedings, June 10, 1999, Tofino, BC. Formerly available at <<http://www.lbmf.bc.ca/program%20areas/TEK.htm>> but link no longer active. Currently archived with the Clayoquot Biosphere Trust and available by request.

**Sound Governance: The Emergence of Collaborative Networks and New Institutions in the Clayoquot Sound Region (2001)** by A. Rod Dobell, and Martin Bunton. Background paper for Clayoquot Sound Regional Workshop. Available at <[http://www.clayoquotalliance.uvic.ca/PDFs/SOUND\\_GOV\\_2.pdf](http://www.clayoquotalliance.uvic.ca/PDFs/SOUND_GOV_2.pdf)>.

**The Wild Edge: Clayoquot, Long Beach and Barclay Sound (2004)** by Jacqueline Windh. Harbour Publishing, Madeira Park, BC.

**Tsawalk: A Nuu-chah-nulth Worldview (2004).** Richard Atleo (UMEEK of Ahousaht). UBC Press, Vancouver.

See also the following resources on the Clayoquot Alliance website at <<http://www.clayoquotalliance.uvic.ca/Database/index.html>>.

- 2002 Clayoquot Database (Microsoft Excel)
- Non-profit contact information for the Clayoquot Biosphere Reserve Region (MS Word)
- Long Beach Model Forest Society, List of Holdings (Microsoft Excel)
- 2002 Clayoquot Theses (Microsoft Excel)

## Appendix H:

### Local Contact Information

<b><u>Organisation</u></b>	<b><u>Contact point or person</u></b>	<b><u>Phone</u></b>	<b><u>Fax</u></b>	<b><u>Email</u></b>
Ahousaht First Nation	Band Office	250-670-9531	250-670-9696	
Hesquiaht First Nation	Band Office	250-670-1100	250-670-1102	
Tla-o-qui-aht First Nation	Band Office	250-725-3233	250-725-4233	tfnooffice@seaviewcable.net
Toquaht First Nation	Band Office	250-726-4230	250-726-4403	
Ucluelet First Nation	Band Office	250-726-7342	250-726-7552	
Central Region Chiefs	Executive Director, Jackie Godfrey	250-726-2446	250-726-2488	jgodfrey@ukeecable.net
Nuu-chah-nulth Research Ethics Committee	Lynnette Barbosa, Supervisor for Post Secondary Education, NTC (Port Alberni)	250-724-5757	250-723-0463	lbarbosa@nuuchahnulth.org,
Pacific Rim National Park Reserve of Canada	First Nation Program Manager, Nadine Crookes	250-726-4709	250-726-4720	nadine.crookes@pc.gc.ca
	Conservation Biologist, John McIntosh	250-726-7165 ext 236	250-726-4691	john.mcintosh@pc.gc.ca
BC Parks (Clayoquot Sound region)	Carl Wilson	250-726-2168	250-726-2196	carl.wilson@gov.bc.ca
Tofino Council	District Office	250-725-3229	250-725-3775	office@dist.tofino.bc.ca
Ucluelet Council	District Office	250-726-7744	250-726 7335	info@ucluelet.ca
Westerly News	Main office (Ucluelet)	250-726-7029	250-726-4282	westnews@ukeecable.net
Ha-shilth-sa, Nuuchahnulth Tribal Council	Main office (Port Alberni)	250-724-5757	250-723-0463	hashilth@nuuchahnulth.org
	Central Region Correspondent (Ucluelet), Denise Ambrose	250-725-2120	250-725-2110	seasiren@nuuchahnulth.org
Clayoquot Biosphere Trust	Executive Director, Stan Boychuk	250-725-2219	250-725-2384	stan.boychuk@clayoquotbiosphere.org http://www.clayoquotbiosphere.org
	Rebecca Vines, CBT Library, Ucluelet Office	250-726-2086	250-726-2087	rebecca.vines@clayoquobiosphere.org
Central Region Board	Patricia McKim, Executive Director	250-726-2446	250-726-2488	crb@ukeecable.net http://www.island.net/~crb/
Raincoast Interpretive Centre	Marcia Moncur, Program Interpreter	250-725-2560	250-725-1252	res@island.net