

Community-based Indigenous knowledge

James J. Germida^a, Jules M. Blais^{b*}, Suzanne Kettley^c, and Judy Busnarda^c

^aDepartment of Soil Science, University of Saskatchewan, 51 Campus Drive, Saskatoon, SK S7N 5A8, Canada; ^bDepartment of Biology, University of Ottawa, 30 Marie Curie, Ottawa, ON K1N 6N5, Canada; ^cCanadian Science Publishing, 1840 Woodward Drive, Suite 1, Ottawa, ON K2C 0P7, Canada

*facets@cdnsiencepub.com

At *FACETS*, our vision is to advance science by publishing high-quality, open access research that represents a multifaceted global community of researchers and offers choice to our authors. So, when the authors of a perspective article for the special collection on “Conservation in Canada: Identifying and Overcoming Barriers” asked to have *M’sit No’kmaq*—Mi’kmaw for “all my relations”—as the lead author, we were open to hearing and respecting their rationale:

Consistent with Indigenous worldviews, all people, language, and knowledge come from the land and are inseparable from the land. In storytelling and story listening, people are just the conduit. We would similarly like to acknowledge and honour the “collective” source of knowledge. It also helps to break down the hierarchies, dichotomies, and privilege that are encountered in lead and co-author listings. It helps with the decolonization process. It is also entirely consistent with the main messages of our paper, the title of which is “Awakening the sleeping giant: ‘re-Indigenization’ principles for transforming biodiversity conservation and Indigenous resurgence in Canada” (Karen Beazley, personal communication, 2021).

Over the last two decades there has been a growing call for participatory research that includes Indigenous ways of knowing for research that affects Indigenous Peoples (e.g., [Cochran et al. 2008](#); [Government of Canada 2020](#); [Wong et al. 2020](#)). Once that research is ready to be published, the question of authorship—and how to respectfully recognize Indigenous ways of knowing—comes in to play, and precedents are being set (e.g., [Bawaka Country et al. 2016](#); [RiverofLife 2020](#)). The idea of community collectives and more-than-human actors (such as the land) being the authoritative source of knowledge is an Indigenous concept that differs from Western science approaches to authorship and contributorship.

In Canada, there are well-established principles on the rights of First Nations to own, control, access, and possess their data and information. These principles, known as OCAP^{®1} (Ownership, Control, Access, and Possession) assert that First Nations have the right to control all aspects of their cultural knowledge, data, and information, including how it is collected and how it can be used ([The First Nations Information Governance Centre 2014](#)). It only makes sense that determining how to attribute authorship of Indigenous knowledge should flow from their rights to own and control their cultural knowledge, data, and information.

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M'sit No'kmaq as lead author.² We invite you to read the perspective by *M'sit No'kmaq et al. (2021)* as well as the special collection that it is part of on the *FACETS* website.

We welcome your input and comments on this special collection and on the authorship of community-based Indigenous cultural knowledge, data, and information. Please send your feedback to us at facets@cdnsiencepub.com.

Competing interests

JJG is Executive Editor-in-Chief at Canadian Science Publishing; JMB is Editor-in-Chief of *FACETS*; SK is Publisher and CEO at Canadian Science Publishing; JB is Director, Publishing Operations, at Canadian Science Publishing.

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²The corresponding author assumes responsibility for the article's content as is the case for all Canadian Science Publishing journals.