



CONTRIBUER À VOTRE **ESSOR**  
PAR L'INNOVATION

**Information and reflections to develop a respectful and supportive collaboration with First Nations, Inuit and Métis peoples of Canada**

***"By the community, for the community and with the community!"***

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# 1 Introduction

The college centers for the transfer of technology in Québec's CEGEPs and colleges, Synchronex Network, established a working committee, wishes to develop a document that aims to encourage reflection on the elements that can promote respectful and productive collaboration with First Nations, Inuit, and Métis.

The committee members have worked to develop this guide with a great deal of humbleness, respect, and openness to others. First of all, it is intended to provide you with thoughts and help you build your best practices when working with First Nations, Inuit and Métis peoples in Canada.

This document is also intended to evolve to better present promising collaborations.

At this point in the document, we find it appropriate to recall the principles of Equity, Diversity and Inclusion by defining their terminology.

**Equity:** Equity means fairness, meaning that people, regardless of their identity, are treated fairly. Equity means ensuring that resource allocation and decision-making mechanisms are fair to all and do not discriminate based on identity.

**Diversity:** Diversity refers to the conditions, modes of expression, and experiences of different groups defined by age, education level, sexual orientation, parenting status, immigration status, Indigenous status, religion, disability status, language, race, place of origin, ethnicity, culture, socioeconomic status, and other attributes.

**Inclusion:** Inclusion refers to creating an environment where all people are respected equally and have access to the same opportunities, an environment that welcomes, respects and values diversity so that all staff members feel they belong, can contribute, and can earn recognition for that contribution.

\*\* Note that this document is developed based on the presentation given by Mr. Dave Harvey, Director of Écofaune Boréale, entitled "The Ethics of Research Involving Indigenous Peoples" in March 2021.

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## 2 Background

In early 2020, the three granting agencies - the Natural Sciences and Engineering Research Council of Canada (NSERC), the Social Sciences and Humanities Research Council of Canada (SSHRC), and the Canadian Institutes of Health Research (CIHR) - released a strategic plan to implement the "Strengthening Indigenous Research Capacity" initiative. This plan, entitled Setting New Directions to Support Indigenous Research and Research Training in Canada 2019-2022 (Canada Research Coordinating Committee, 2019), responds to the executive summary of the Truth and Reconciliation Commission of Canada (TRC) report entitled Honouring Truth, Reconciling for the Future (TRC, 2015) and its calls to action that relate to Indigenous research and training of Indigenous researchers.

### 2.1 [TCPS 2 \(2018\) – Chapter 9: Research Involving the First Nations, Inuit and Métis Peoples of Canada](#)

Chapter 9 of the TCPS 2 (2018) recognizes the unique status of Indigenous peoples in Canada. There is recognition of the unique culture and traditions of First Nations, Inuit and Métis communities.

***"First Nations, Inuit and Métis communities have unique histories, cultures and traditions. They also share some core values such as reciprocity – the obligation to give something back in return for gifts received – which they advance as the necessary basis for relationships that can benefit both Indigenous and research communities."***<sup>1</sup>

Non-Indigenous researchers mainly carry out research with Indigenous people, so it is crucial to building a trusting relationship based on reciprocity, openness, and communication. The participation of the Indigenous community or communities is an integral part of the research, and they are real partners. It is important to note that the notion of "building trust" can take months or years. It takes time to build relationships, to establish a network based on mutual respect and understanding.

Thus, we do not plan any project with First Nations, Inuit and Métis in the same way as we do with our other partners. It's a necessary paradigm shift; it's a different challenge in a research ecosystem with defined standards and timelines.

***" The desire to conserve, reclaim and develop knowledge specific to First Nations, Inuit and Métis communities, and to benefit from contemporary applications of traditional knowledge, is a motivating force in community initiatives to assume a decisive role in research. The guidance [in Chapter 9] is based on the premise that engagement with community is an integral part of ethical research involving Indigenous peoples."***<sup>2</sup>

Finally, when the research project may affect the welfare of one or more Indigenous communities to which the participants belong, the researcher must convey the community's participation in the research project (Article 9.1). Therefore, it is essential to consult, validate, and inform oneself when in doubt.

### 2.2 Key concepts

We believe that it is appropriate here to name some key concepts as defined in the TCPS 2 and add some clarifications regarding the role of CCTTs.

**Indigenous Peoples:** A term used in international and scientific discourse. In the Canadian context, the term "Indigenous peoples" refers to First Nations, Inuit and Métis peoples, regardless of where they reside or whether they are officially registered.

They are clustered in communities across Quebec and not from Quebec. Our borders are not necessarily theirs. They are very much linked to the federal government, whereas the activities of the CCTTs are mainly in the provincial context.

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<sup>1</sup> [https://ethics.gc.ca/fra/tcps2-epc2\\_2018\\_chapter9-chapitre9.html](https://ethics.gc.ca/fra/tcps2-epc2_2018_chapter9-chapitre9.html)

<sup>2</sup> [https://ethics.gc.ca/fra/tcps2-epc2\\_2018\\_chapter9-chapitre9.html](https://ethics.gc.ca/fra/tcps2-epc2_2018_chapter9-chapitre9.html)

Traditional knowledge:

- Knowledge is held by First Nations, Inuit and Métis peoples, who constitute the Indigenous peoples of Canada.
- Are related to a specific place, are usually transmitted orally and are based on the experience of several generations.
- Are determined by the lands, environment, region, culture and language of an Indigenous community.
- Are generally presented as being holistic and involving the body, mind, feelings and spirit at the same time.
- They can be expressed in symbols, arts, ceremonial rites and customary practices, stories and especially relationships.
- The word "tradition" does not necessarily mean "ancient."
- Members of a community hold traditional knowledge, and some members may have a particular responsibility for its transmission.
- They include knowledge from past generations, as well as innovations and new knowledge to be transmitted to future generations.

In international or scientific discourse, the terms "traditional knowledge" and "indigenous knowledge" are sometimes used interchangeably.

Ethical obligations necessarily include respectful relationships with plants, animals, and aquatic life, including ethical protections, emphasizing collective responsibilities, rights, and interests.

## 3 Research context

### 3.1 Research characteristics

The research must be conducted in consultation with all participants: involvement and collaboration at each stage of the study (project definition, data collection and analysis).

Research should provide reciprocal benefits by:

- Being relevant and appropriate to the communities' needs and priorities, and
- Contributing to the participating community.

The research must strengthen community research capacity by improving the community staff's skills (research methodology, project management, ethics review, and supervision).

### 3.2 Ethics in Indigenous contexts

Three main principles express the fundamental ethical value of respect for human dignity:

1. Respect for people
2. Attention to well-being
3. Justice

#### 3.2.1 Respect for people

Respect for people means obtaining free, informed and ongoing consent. First Nations, Inuit and Métis people are committed to their continuity as peoples with distinctive identities and cultures, which has led them to develop codes of research practice that reflect their vision. They hold authentic leadership in this regard.

Respect for people goes beyond simply protecting the ethics of individual participants; it must also include the obligation to preserve and hand the knowledge inherited from ancestors and the innovations of the current generation to future generations.

#### 3.2.2 Attention to well-being

Concern for well-being translates into researchers' obligation to consider participants in their physical, social, economic, and cultural environments and consider the community to which participants belong.

Indigenous peoples would particularly like to see research amplify their capacity to maintain their culture, language, and identity as First Nations, Inuit, or Métis peoples and facilitate their full participation and contribution to Canadian society. It is not surprising, then, that the interpretation of well-being in the context of First Nations, Inuit and Métis peoples emphasizes collective well-being as a complement to individual well-being.

Attention to well-being must also facilitate full participation and contribution to Canadian society. Finally, collective well-being must be complementary to individual well-being.

#### 3.2.3 Justice

Justice is translated as the balance of power between researchers and participants. Some vigilance must be maintained to avoid abuses arising from the research, for example:

- The inappropriate acquisition of sacred songs, stories and artifacts;
- The devaluation of the indigenous peoples' knowledge as primitive or superstitious;
- Violation of community standards on the use of human anatomical tissue and body parts;
- Failure to share data and benefits of research;
- The dissemination of information that stigmatizes or misrepresents entire communities.

Given the great social, cultural or linguistic gap between the community and the researchers, it is essential :

- **Emphasize the** importance of dialogue between the community and the researchers, as early as the recruitment of participants and throughout the research process;
- Take the time to establish a relationship that promotes communication, mutual trust and the definition of mutually beneficial research objectives;
- Establish respectful and supportive **collaboration and partnership mechanisms**.

### 3.3 The researcher's responsibilities

In the context of research conducted with First Nations, Inuit and Métis peoples, each researcher has the following responsibilities

- Jointly establish the nature and extent of every party's involvement;
- Obtain the approval of the First Nations' leaders, in addition to the individual consent of the participants;
- Recognize Indigenous organizations;
- Learn about and respect community customs and codes of practice to identify and eliminate discrepancies between traditions and codes versus institutional policies. Besides, to identify special considerations related to the release of knowledge and to respect [the First Nations principles of OCAP®](#) (ownership, control, access and possession);
- Consider the participation of the Elders (commonly called Elders in some nations or among the Inuit) for all steps, knowing that:
  - ✓ Traditional knowledge is acquired throughout life.
  - ✓ They are highly respected among First Nations.
  - ✓ They are equivalent in culture, customs, etc., to our Ph.D. students.
- Involve the community in data analysis, interpretation of results, and the dissemination of findings to ensure the project is culturally appropriate and findings transfer to the community (e.g., include fees for the community members' participation as consultants, interpreters, and students, for instance). Therefore, plan for and indicate these amounts when writing the funding application for your project.

### 3.4 Research Ethics Review and Research Agreement

A few things are important to mention at this point in the document.

Research ethics review by the communities' research ethics board (REB) or other bodies involved does not replace ethics review by the REB of the institution to which the research belongs.

Various forms of community involvement may contribute to a research project. However, if the project does not directly involve human welfare or human biological data, REB review is not required.

When submitting a project involving First Nations, Inuit and Métis peoples, the researcher must indicate to the REB how they have engaged or plans to engage the relevant community (when it comes to a specific community or large Indigenous organizations, as is appropriate).

Any research project involving First Nations and/or Inuit and/or Métis should have a research agreement. The research agreement constitutes means of specifying and confirming the expectations, the terms of the collaboration and the respective commitments of the researcher(s) and the community. This agreement must precede the recruitment of participants, if applicable, and the collection and/or consultation of research data.

The researcher must obtain consent from community leaders and individual participants.

#### 3.4.1 First Nations of Quebec and Labrador Research Protocol

Anyone wishing to carry out a research project with the First Nations or on their territory in Quebec should read the [Guide to the First Nations of Quebec and Labrador Research Protocol](#) (2019). This Guide synthesizes the research protocol issued by the Assembly of First Nations of Quebec and Labrador (AFNQL).

The AFNQL's [First Nations of Quebec and Labrador Research Protocol](#) (2014) is a tool that serves as a guide for research activities with First Nations or on First Nations territory in Quebec. More specifically, it deals with before, during and after a research project in the Indigenous context. In addition, it proposes a model collaborative research agreement.

In particular, the research agreement should at least contain the following information:

- "- Information about the principal investigators and the research project (including a summary of the proposed methodology);
- Sources of funding;
- The roles, rights, expectations and responsibilities of each party;
- The OCAP® First Nations principles." <sup>3</sup>

The establishment of a research agreement with the research partners involved ensures not only a commitment to a true partnership, but also a collaboration based on values of respect, equity and reciprocity.

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<sup>3</sup> AFNQL. 2014. First Nations of Quebec and Labrador Research Protocol, p.35.



## 4 Embodying the notion of respect

For this section of the paper, the input is from the Indigenous Research Roundtable (hosted by the Federal Research Councils) held on October 14 2018.

### 4.1 To better understand each other

#### 4.1.1 About the research and the researchers

First Nations, Inuit and Métis want to be autonomous and responsible for research involving them. They have a vision of research that contributes to self-determination (and not only for reconciliation), which offers a very long-term perspective (over a horizon of more than five years). Research must be focused on the how, not the why, as Indigenous people want to find concrete and practical solutions.

As researchers, we ought to accompany and support First Nations, Inuit and Métis to obtain research funding to do THEIR research. We must recognize their skills, knowledge, history, and heritage. When referring to research, it is best to use the following language: related research to Indigenous practices.

Each research project must not be considered strictly at the level of knowledge; it is crucial, even primordial, to add the heart (respect for traditions and orientation towards community values) and the hands (know-how). Moreover, these projects must be for the whole community (elders).

Projects with First Nations, Inuit and Métis need to be considered long-term; we need to think beyond a single award or grant. However, the duration of research projects is often too short to attract community members to participate (for example: leaving a regular job for a few months contract). Therefore, the time required for the research process is a critical element to consider.

Besides, it is noteworthy to know that First Nations, Inuit and Métis doctoral students who graduate from a conventional program must often adapt or relearn terminology and terms acceptable in their communities. Otherwise, the scientific language and jargon may not be understood by other community members, specifically the community elders. Some doctoral programs exist for Indigenous communities, but the methodologies are distinct.

It is essential to know that it is currently impossible to submit an application in an Indigenous language; only French and English are accepted.

#### 4.1.2 About knowledge and learning

The value of the indigenous knowledge is crucial to consider. Indigenous Peoples possess decades of accumulated knowledge. Knowledge and languages are collective rights, belonging to the people.

The Indigenous communities expect Elders participating in research to be treated equally to Ph.D. researchers to acknowledge traditional knowledge and respect indigenous experts involved.

#### 4.1.3 About collaboration - Every Nation is distinct!

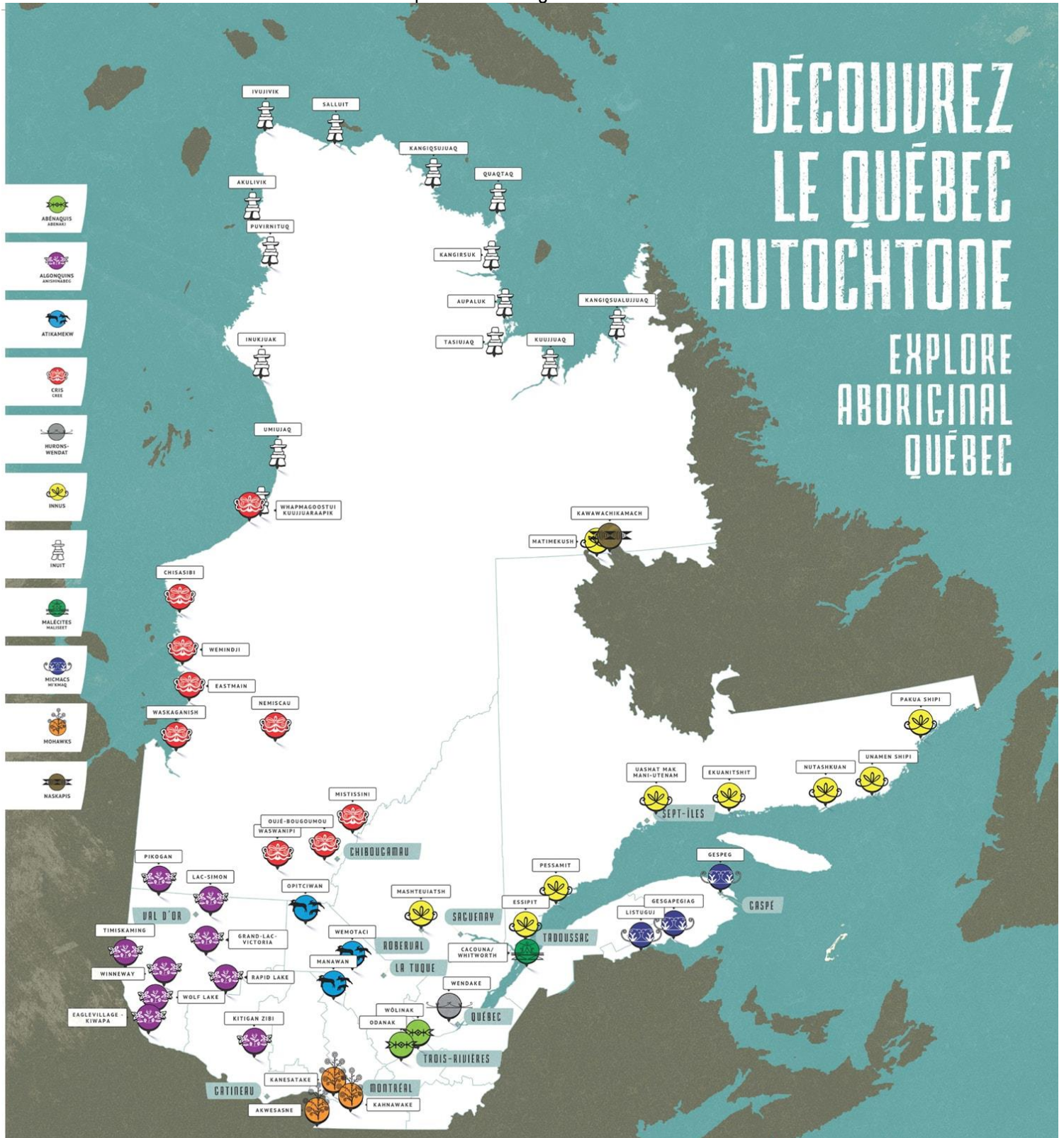
It is necessary to collaborate with the First Nations, Inuit, and Métis for their needs and what identifies them. Therefore, we must give them the means to accomplish so by themselves; this is, above all, what Reconciliation is about!

Researchers must work within the existing structure of the community to protect the community's traditional references and practices.

Finally, there is an essential difference between the concepts of partners and stakeholders. Indigenous Peoples want and need to be seen as partners, and the leadership of projects must be theirs.

## 5 The 11 Indigenous nations in Québec

Map of the 11 Indigenous Nations<sup>4</sup>



<sup>4</sup> <https://www.parcoursCanada.com/wp-content/uploads/2018/05/carte-11-nations-QC.jpg>

## 5.1 The uniqueness of each nation <sup>5</sup>

The 10 First Nations and the Inuit Nation represent approximately 1% of the population of Quebec. They are distributed in 55 Indigenous communities. The Inuit reside in 14 northern villages, each led by a mayor and council, with responsibilities similar to those of elected officials in other Quebec municipalities. First Nations people generally live in communities that are usually governed by a Band Council consisting of a Chief and Councillors.

Indigenous nations are different from one another. In fact, within a nation or even a community, lifestyles, language use, and socio-economic status can vary greatly. The socio-economic status of a nation or community also changes depending on many different factors.

### 5.1.1 Abenaki or Abenaki – “*The People of the rising sun*”

Members of the large Algonquian linguistic and cultural family, the Abenaki of Quebec, are originally from the present-day states of Maine, New Hampshire, and Vermont. In 1700, they settled permanently in Odanak and Wôlinak, on the south shore of the St. Lawrence River, near Trois-Rivières.

Today, more than 2,700 Wabanaki live in Quebec, including nearly 400 in Odanak and Wôlinak, in the Centre-du-Québec region. French is the language used by the majority of them, English being the language of only a few.

Many organizations, such as the Odanak Historical Society, the Abenaki Museum, or the Mikwobait dance group, are dedicated to protecting and disseminating Abenaki culture. Moreover, Odanak is home to the Kiuna institution, the first First Nations college in Quebec.

The Abenaki are represented by the Grand Council of the Waban-Aki Nation.

### 5.1.2 Algonquins – “*The People of the Land*”

More than 6,300 Algonquins live in nine communities in the Outaouais and Abitibi-Témiscamingue regions, and about 5,000 live elsewhere in Quebec. Six communities use the English language the other three speak mainly. However, Algonquin is still a living language spoken by many people.

Until the beginning of the 20th century, most Algonquins maintained their traditional religious practices and a nomadic lifestyle that revolved around hunting, fishing, trapping, and gathering. Subsequently, their sedentarization became more pronounced, especially after the opening of the Abitibi to colonization. Today, economic activity revolves around forestry, tourism, handicrafts, and government services, which the Algonquins generally administer themselves.

A band council, chosen by the members, governs each community. Since 1992, two organizations have been defending the common interests of the Algonquins: The Tribal Council of the Algonquin Anishinabeg Nation and the Algonquin Nation Secretariat.

### 5.1.3 Attikamek or Atikamekw – “*The People of the bark*”

Approximately 7,600 Atikamekw live in Quebec. A majority (80%) live in Manawan, Wemotaci and Obedjiwan. The entire population speaks Atikamekw and uses French as a second language.

The Atikamekw Nation Council leads negotiations to obtain the recognition of ancestral and territorial rights and the right to self-government. Its mission is to act as the official representative of all Atikamekw at the regional, national, and international levels and promote their rights and interests on the social, economic, and cultural levels. It also offers services to the Nation members: social services, technical services, education, language and culture, economic development, document management, etc. The Atikamekw have also created

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<sup>5</sup> <https://www.quebec.ca/gouv/portrait-quebec/premieres-nations-lnuits/profil-des-nations/a-propos-nations>

various organizations, such as the Atikamekw Aski and Mamo Ateskewin Forestry Services, which bring together the men and women of the territory who hunt, fish, trap and gather.

#### 5.1.4 Cries – *"The People of hunting"*

In Quebec, the Cree population is over 20,000 people in nine communities located on the shores of James Bay and Hudson Bay and inland. The Cree Nation belongs to the large Algonquian linguistic and cultural family. The vast majority of the population speaks Cree, while English is the second language of the majority.

Originally from the plains of Western Canada, the Crees traditionally lived in small nomadic groups and made their living by hunting and fishing. In Quebec, they lived in the James Bay area. As early as 1670, the fur trade was a significant economic activity for them.

Along with the Inuit, they are the only ones to benefit from the James Bay Agreement, the Peace of the Braves (la Paix des Braves, in French) and more recently, the Great Alliance, which makes them one of the most powerful and wealthy First Nations in Quebec and even in Canada. Moreover, there are organizations working with all the communities. For example, the Inuit have a school board that serves all their communities' schools.

#### 5.1.5 Huron-Wendat – *"The People of commerce"*

The Huron-Wendat Nation has approximately 4,000 members. They are one of the most urbanized Aboriginal nations in the province, established in 1697 and integrated into the urban fabric of Quebec City.

Before the arrival of Europeans, the Huron-Wendat led a semi-sedentary life around Georgian Bay in Ontario. They grew corn and tobacco in abundance and used the surplus to trade on a large scale with other Amerindian nations, from the Great Lakes to Hudson Bay, among others. Today, Wendake includes a recently developed historic sector, a residential area, and an industrial zone. The Wendake Economic Development Corporation supports sixty local businesses that provide employment for Huron-Wendat women and men and many non-native people. Furthermore, tourism is a significant economic contribution to this community. In this regard, the First Nations Hotel-Museum, inaugurated in 2008, has proven to be a success in terms of its architecture and the quality of the services offered.

#### 5.1.6 Innu (Montagnais) – *"The immensity of a territory"*

The Innu Nation has nearly 20,000 members. It is one of the most populous First Nations in Quebec. Seven of the nine Innu villages are located on the North Shore. The other two are situated in the Saguenay-Lac-Saint-Jean region and near Schefferville.

The Innu communities are very different from one another, both in terms of their geographic location and size and their socio-economic development. The main economic activities include businesses and outfitters and hunting, traditional fishing, and commercial fishing (salmon rivers). Several organizations, such as the Tshakapesh Institute, the Shaputuan Museum, and the Amerindian Museum of Mashteuiatsh, work towards boosting and communicating Innu culture.

#### 5.1.7 Inuit - *"The People of the North"*

In Quebec, the Inuit population exceeds 13,000 people, almost all of whom live in the 14 villages of Nunavik, north of the 55th parallel north latitude. The first language of the vast majority is Inuktitut, while English is the second language of most.

During the 1950s, the Inuit moved very quickly from semi-nomadism to sedentary life. Then, in a few decades, they had to adapt to centuries of technological evolution, which profoundly changed their way of life. Today, they want to preserve their values, their language and culture.

#### 5.1.8 Maliseet – *"The People of the Beautiful River"*

Until the 16th century, the Maliseet inhabited the territory of present-day New Brunswick along the Saint John River. They were semi-nomadic and earned their living mainly from hunting, fishing, and cultivating corn.

Culturally, the Maliseet are related to the Abenaki and Mi'kmaq; all were part of the Wabanaki Confederacy. In 1987, 130 members met in Rivière-du-Loup to elect a chief and a national council. The council then sent a request for official recognition to the Quebec government. Someday, in 1989, the National Assembly officially recognized the Maliseet as the eleventh First Nation in Quebec. The Wolastoqiyik (Maliseet) Wahsipekuk Nation now has 1,100 members.

#### 5.1.9 Micmacs – *“The People of the Sea”*

There are three Mi'kmaq communities in the Gaspé Peninsula: Listuguj, Gesgapegiag and Gaspé. The Mi'kmaq language is taught in school and is still spoken in the communities of Listuguj and Gesgapegiag. Most of the Micmacs of Gaspé speak French, but many have English as a second language.

One of the distinctive qualities of the Mi'kmaq culture lies in its adaptation to the activities related to deep-sea fishing. The Mi'kmaq would have acquired the art of making boats for this type of fishing. At the end of the 18th century, following profound socio-economic changes that marked Gaspesian society, many Mi'kmaq became lumberjacks, labourers and construction workers. However, fishing is still part of their social and economic life.

In 2001, the three communities joined together to form a political and administrative body, the Mi'gmawei Mawiomi Secretariat, to provide shared services and establish links with non-indigenous partners, particularly in the fisheries and forestry sectors, and to prepare for the negotiation of a comprehensive land claim. The Mi'kmaq and Mi'kmaq have also established various services to improve the living conditions of their different communities. The Nation has approximately 5,000 members.

#### 5.1.10 Mohawks – *“The People of the Stone”*

The Mohawk Nation has over 16,200 members. Approximately 2,700 Mohawks live off-reserve, while 13,500 live in three communities: Kahnawake (7,923), Akwesasne (5,600, in the Québec portion of the reserve) and Kanesatake (1,388). The Mohawk People speak mainly English; some speak their native language, and a few speak French.

Located near Montreal, the Mohawks of Kahnawake took control of most community activity areas several years ago. Having agreed with the Province of Québec in 1984, they now have complete responsibility for constructing and operating a hospital: the Kateri Centre. The community also has its police force. The community's schools, including the Kahnawake Survival School, offer an education that incorporates various aspects of Mohawk culture. The Akwesasne reserve crosses the territories of New York State, Québec, and Ontario. The governments of Quebec, Ontario, and Canada are helping to provide the Canadian Mohawk community with essential infrastructures for health, social services, recreation, education, training, and justice administration.

#### 5.1.11 Naskapi – *“In the heart of the caribou country”*

There are more than 1,300 Naskapis People. There is only one Naskapi village in Québec, Kawawachikamach, located about 15 km north of Schefferville. The majority of the population speaks Naskapi and uses English as a second language.

When the Europeans arrived, the Naskapi subsisted on caribou hunting, from which they obtained their food, clothing, and tools. Because they lived as nomads and had to move with the migration of the caribou, and because of the self-reliance that the caribou provided them, they were reluctant to participate in the fur trade for a long time.

Starting in 1893, several famines decimated the Naskapi. The Naskapi settled in Fort Mckenzie from 1916 to 1948, then in Fort Chimo (now Kuujuaq) around 1952. In 1956, they moved to live with the Innu of Matimekossh, near Schefferville, in the hope of improving their living conditions.

In 1978, the Naskapi signed the Northeastern Québec Agreement with the governments of Québec and Canada, which recognizes their treaty rights and benefits based on their interests in a determined territory.

The Agreement provides, among other things, the allocation of 326 km<sup>2</sup> of land for the exclusive use and benefit of the Naskapi and exclusive hunting, fishing and trapping rights over an area of 4,144 km<sup>2</sup>. It also provides for the integration of the Naskapi into the Québec health, social services and education networks and the assumption of administrative responsibilities, particularly in public safety, with the assistance of associated funding, while granting them specific compensation. In addition, since part of their territory lies north of the 55th parallel latitude in Nunavik, the Naskapi have a seat on the Board of the Kativik Regional Government.

In 1984, the Cree-Naskapi Act (now the Cree-Naskapi Commission Act) removed the Naskapi from the Indian Act and gave them greater administrative autonomy at the local level.

In 2009, the Government of Québec, the Naskapi Nation of Kawawachikamach and the Naskapi Development Corporation reached the Naskapi - Québec Partnership Agreement on economic and community development based on a new relationship.

## 6 Success stories

We believe it is appropriate to present a few examples of success stories that will allow you to understand the issues and best practices better to learn from each other.

Relationship: Attikamek and ÉcoFaune Boréale
<p><b>BEFORE THE PROJECT</b> - <i>the most important element, the one that allowed the project to start.</i></p> <p>The presence of the CCTT in the Aboriginal territory has allowed better connections with the Inue community and facilitated rapprochement with the Attikamek delegation.</p>
<p><b>DURING THE PROJECT</b> - <i>the most important element to realize and finalize the project.</i></p> <p>The project is in the process of being confirmed. Creating a relationship of trust and the patience that we have shown have been vital elements. Moreover, the project corresponds to the community's needs, and we aim to collaborate with the community in all stages of the project closely.</p>

Relationship: Inuit and Boreal EcoWildlife
<p><b>BEFORE THE PROJECT</b> - <i>the most important element, the one that allowed the project to start.</i></p> <p>A long-time partner referred the CCTT, and the urgency to act to prevent the closure of the Kuujua tannery made it easy to establish the relationship. Eager to obtain solutions and the expertise of the CCTT corresponded exactly to the needs of the community. This first project was an excellent opportunity to build a long-term relationship with them. Always according to the community's priorities, other research projects were carried out directly in Kuujuaq.</p>
<p><b>DURING THE PROJECT</b> - <i>the most important element to realize and finalize the project.</i></p> <p>The most critical element was to obtain funding to locate research equipment directly in Kuujuaq.</p>
<p><b>AFTER THE PROJECT</b></p> <p><b><i>Lessons learned or good practices</i></b> The fact of keeping hope despite the slowness of the process, the absence of follow-up (and the obligation of constant reminder), the pandemic (which brought additional obstacles) and especially despite the questioning raised by certain actors in Nunavik on the relevance of the project and its follow-ups (for the latter, it was necessary to regularly demonstrate the mandate of the CCTT and believe in its mission)</p> <p><b><i>Not to repeat or things to avoid</i></b> It is necessary to plan more time than for regular projects. In addition, tasks sometimes must be done on a volunteer basis due to poor scheduling. This is not a sustainable situation for a CCTT in the long run.</p>

Relationship: Table de concertation (accompanying communities in education in Quebec) and ÉCOBES
<p><b>BEFORE THE PROJECT</b> - <i>the most important element, the one that allowed the project to start.</i></p> <p>The source of the "Table de concertation" mandate as well as the financial support of the MEES which allowed the implementation of the project</p>
<p><b>DURING THE PROJECT</b> - <i>the most important element to realize and finalize the project.</i></p> <p>The origin of the mandate was the central element; the project could not have been carried out without the support of organizations that accompany the communities in education. Unfortunately, however, because of the confinement (the year 2020 - COVID19) and their high workload, and despite their interest, some organizations could not contribute (especially not the schools' actors).</p>
<p><b>AFTER THE PROJECT</b></p> <p><b><i>Lessons learned or good practice</i></b>                      First, it is necessary to accept that the timeframe is longer, and it takes time to reach the concerned and impacted people. Secondly, we must take the time to establish contacts with the various actors in the community and build trust.</p> <p><b><i>Not to repeat or things to avoid</i></b>                      We should have taken the time to understand the communication network and the "hierarchy" in the various organizations we had to collaborate with.</p>

Relationship: Attikamek, Wemotaci community and ÉCOBES
<p><b>BEFORE THE PROJECT</b> - <i>the most important element, the one that allowed the project to start.</i></p> <p>The educational services of the Seskitin and Nikanik schools in Wemotaci had to conduct a five-year evaluation of their services. The mandate was carried out in collaboration with the Service de la formation continue du Cégep de Jonquière MASTERA. The competence of one of the professionals in School Adaptation made it possible to obtain the mandate.</p>
<p><b>DURING THE PROJECT</b> - <i>the most important element to realize and finalize the project.</i></p> <p>The support of the Educational Services Department was decisive. They "opened the doors" of the schools to us, which greatly facilitated the realization of the project.</p>
<p><b>AFTER THE PROJECT</b></p> <p><b><i>Lessons learned or good practice</i></b>                      Take the time to contact the parties involved in the schools to explain the mandate to be carried out and to obtain their collaboration.</p> <p><b><i>Not to repeat or things to avoid</i></b>                      We should not take for granted that everything is like what we have in our schools and organizations. Communication with the students was difficult to establish. The meetings with the teachers should have been prepared in advance.</p>



### Relationship: Mohawk Community of Kanesatake and Centre RISC

**BEFORE THE PROJECT** - *the most important element, the one that allowed the project to start.*

CCTT partnered with another researcher who had already established an excellent relationship with this community. This trust facilitated the launch of the project.

The key elements of success were: relying on previous successful collaborations; listening without bias; being transparent about the research process, intentions and participants; and including community members in the research from the beginning of the project (participatory research).

**DURING THE PROJECT** - *the most important element to realize and finalize the project.*

It is crucial to demonstrate that you care about the well-being of the community and not just your research results.

Another key to success is to listen to their narratives of historical events, even though they may be quite different from the written historical record. It is a good idea to let them know that you understand that wisdom and knowledge are passed on from one generation to the next through oral communication in Indigenous communities. Therefore, researchers need to validate the knowledge that is orally communicated by Indigenous Peoples. And distinguish the difference between these narratives and the written historical events often told by white European authors. However, although this is difficult, the researcher must remain neutral and analyze the different narratives using the scientific tools.

Also, the community needs to know how the research results will benefit them in the short and long term. They therefore need to be actively involved in all stages of the research, knowing that the members of the research team will respect their confidentiality.

**AFTER THE PROJECT**

*Lessons learned or good practice*

In this project, the research results helped explain the existing barriers to climate change adaptation in the Mohawk community of Kanesatake. Specifically, the results explain that unhealed wounds in inter-nation relations generate political and institutional barriers, which ultimately orchestrate the co-occurrence of multiple barriers: the lack of land ownership rights, insurance, and social institutions such as police and firefighters, to name a few.

### Relationship: Cree Nation of Northern Quebec and Biopterre

**BEFORE THE PROJECT** - *the most important element, the one that allowed the project to start.*

The non-timber forest products inventory project was facilitated by the linkage established with the help of third parties who were very well known to this Nation. This was our gateway to this Nation.

**DURING THE PROJECT** - *the most important element to realize and finalize the project.*

The real added value of the project is the key element. Since the inventory of wood forest products was not part of their practice, the realization of the project allowed them to understand its importance. The project also allowed them to achieve autonomy in this process.

The model used also ensured its success. The project was structured under a student exchange model, with indigenous young people having the opportunity to leave their communities and be trained in basic skills at the college affiliated with the CCTT. Experts from the center also had the opportunity to learn about the community's customs and practices and work directly with them in the field.

**AFTER THE PROJECT**

*Learning achieved or good practice*

The importance of maintaining the relationship established with the community, maintaining the links, discussions and visiting them as often as possible.

Please do not pretend to know everything about them. Instead, we should do some anthropological and sociological research for each nation we want to work with to have as much information about their traditions, customs, and habits as possible.

We must not presume to know which is good for them (in terms of projects or subjects that appeal to them). Some of our ideas seem good to us but do not correspond or only slightly match the needs of the First Nations.

**Relationship: Inuit Nation – Kangiqsualujjuaq and Biopierre**

**BEFORE THE PROJECT** - *the most important element, the one that allowed the project to start.*

The project was carried out in collaboration with Université Laval, whose researcher, Mélanie Lemire, has developed a long relationship of trust with this Nation, as well as in collaboration with public health. The goal of the project is to use and transform local berries for healthy meals in the schools of the community.

**DURING THE PROJECT** - *the most important element to realize and finalize the project.*

Ms. Lemire's knowledge of the community and her previous collaborations allowed easy access to the school system's network and all community members.

At every stage, collaboration was omnipresent; the project was intended to be community-based. For example, the elders explained the benefits of berries (ancestral knowledge).

**AFTER THE PROJECT**

*Learning achieved or good practice*

It is crucial to involve the community at every stage of the project to facilitate acceptance and appropriation of the project. Transferring knowledge from the elders to the younger generation was a rewarding and promising element.

The lack of funding did not allow for implementing the next phase of the project. It is, therefore, necessary to identify a strong advocate from the community who will be able to defend the project to funding agencies and political decision-makers.

## 7 Initiatives

Huron-Wendat Training and Manpower Development Centre ([access to the site](#))

Ahunstic College

- [Indigenization process \(Démarche d'autochtonisation\)](#)

Collèges et instituts Canada

- [Indigenous Education \(Éducation autochtone\)](#)

École des dirigeants des Premières Nations (HEC Montréal) ([access to the site](#))

- [Newspaper article](#) from November 25, 2021: *The First Nations Leadership School is born (L'École des dirigeants des Premières Nations voit le jour)*

Quebec City Indigenous Science Expo 2022 (*Expo-sciences autochtone Québec 2022*) ([access to the website](#))

Kiuna Institute, the first college center dedicated to Indigenous education in Quebec ([access to the site](#))

- [Article from Devoir](#) November 23, 2021: *Kiuna, the only Indigenous CEGEP, has the wind in its sails (Kiuna, le seul cégep autochtone, a le vent dans les voiles.)*

## 8 Ressources

### 8.1 Organizations, agencies and tools

**Assembly of First Nations (AFN)** ([access to site](#))

**Assembly of First Nations Quebec-Labrador (AFNQL)** ([access to the site](#))

**The First Nations Information Governance Centre** ([access to the site](#))

- The [First Nations Principles of CAPS](#)

**First Nations of Quebec and Labrador Economic Development Commission (FNQLEDC)** ([access to the site](#))

**First Nations of Quebec and Labrador Health and Social Services Commission (FNQLHSSC)** ([access to the site](#))

- [Toolkit of Principles for Research in an Indigenous Context](#)
- [Companion Guide to the First Nations of Quebec and Labrador Research Protocol](#)
- [First Nations of Quebec and Labrador Research Protocol](#)

**Social Sciences and Humanities Research Council (SSHRC)**

- [Indigenous Research Statement of Principles](#);
- Indigenous Resource

**First Nations of Quebec and Labrador Sustainable Development Institute (FNQLSDI)** ([access to the site](#))

**MIKANA** (non-profit organization whose mission is to work for social change by raising awareness among different audiences) ([access to the site](#))

## 8.2 Readings and educational capsules

Reports of the Truth and Reconciliation Commission of Canada ([access to site](#))  
Indigenous Relations ([site access](#))

## 9 Glossary<sup>6</sup>

**Elder:** A person who is considered wise and knowledgeable in cultural and spiritual insights; elders are skilled at discerning actions that promote the common good and welfare. The community looks to the Elders for guidance.

**Animism:** A dominant worldview in many indigenous cultures, where all beings are seen as living and having a spirit. This may include plants and animals and natural beings such as rocks, rivers, mountains, the sun, the moon, etc. (However, objects made by humans are not alive).

**Indigenous:** A legal term used in Canada, including in the Constitution Act, 1982, that refers to First Nations, Inuit and Métis peoples, the original inhabitants of the country.

**Autochtonization:** A collaborative process by Indigenous peoples to revitalize their cultures, languages, ceremonies, knowledge, foods and practices related to the land to transform spaces, hearts, minds and actions.

**Self-determination:** The right (of indigenous peoples) to decide for themselves and live their lives according to their cultural values and traditions. Self-determination includes the right to live on one's own land, build a sustainable economy, and revive and preserve one's language and culture.

**Pipe (calumet) ceremony:** For many First Nations, the pipe - usually filled with blessed tobacco - is used in a sacred ceremony in which participants agree to be truthful, respect each other, and honour the agreements made. The pipe is part of a holy kit that is cared for by the pipe holder. Like many other First Nations ceremonies, the pipe ceremony was prohibited by the Indian Act from 1885 to 1951. Sacred pipes were often seized, collected, and sold by the colonizers.

**Colonization:** Colonization means the process of removing land from its original inhabitants, establishing colonial structures and systems to justify these actions and enforce control, and (often) settling people from elsewhere on the land.

**Truth and Reconciliation Commission (TRC):** A commission established under the Indian Residential Schools Settlement Agreement to gather testimony and stories from residential school survivors. The commission took testimony from more than 6,750 individuals. It produced its report in 2015 with 94 specific calls to action to address past and current injustices in areas such as child welfare, education, language and culture, health, and the justice system.

**Royal Commission on Indigenous Peoples (RCAP):** A commission established from 1991 to 1996 to propose solutions to problems affecting the relationship between Indigenous peoples (First Nations, Inuit, and Métis), the Canadian government and Canadian society. The Commission visited 96 First Nations communities and held 178 days of public hearings. The final report is 4,000 pages long and makes over 400 recommendations regarding treaties, self-government, housing, health, education, and economic development. Many of these recommendations were never implemented.

**Sun Dance:** A sacred ceremony performed by many First Nations on the Prairies to honour the sun in midsummer. The Sun Dance, like many Aboriginal ceremonies, was prohibited by the Indian Act from 1885 to 1951.

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<sup>6</sup> Extract from: À l'écoute des voix autochtones : guide de dialogue sur la justice et les relations équitables/sous la direction du Forum jésuite pour la foi sociale et la justice (2021), edited by Novalis.

**United Nations Declaration on the Rights of Indigenous Peoples (UNDRIP):** Declaration adopted by the UN General Assembly in 2007. A key provision of the UNDRIP is the right of indigenous peoples to give or withhold free, prior and informed consent to development projects affecting their traditional territories. Canada was one of four countries to vote against the UNDRIP in 2007. In 2016, Canada announced its full support for the UNDRIP, but this decision has yet to be implemented in Canadian federal legislation.

**National Inquiry into Missing and Murdered Indigenous Women and Girls (MMIWG):** Launched in 2016, MMIWG investigated the disappearance and murder of 4,000 Indigenous women and girls and concluded that Indigenous peoples in Canada have suffered genocide that has particularly affected women, girls, LGBTQ, and two-spirited people.

**Cultural genocide:** The Government commits cultural genocide by destroying the targeted group's cultures, practices, knowledge, and social institutions. The Truth and Reconciliation Commission concluded that the Canadian government pursued deliberate policies of cultural genocide against Indigenous Peoples.

**Turtle Island:** The term by which the indigenous Peoples of the eastern part of what is now called North America most often refer to this continent.

**Inuit:** The indigenous circumpolar peoples of Canada, Greenland, and Alaska, who speak Inuktitut. Inuit means "People". An Inuit is an individual who is Inuit. In Canada, Inuit live in Nunavut, the Northwest Territories, northern Quebec, Labrador and, more recently, southern Canada.

**Indian Act:** First passed in 1876, the Act created the legal category of "Indian" and defined status Indians while excluding Métis and Inuit. Through the Indian Act, First Nations were demoted to minors and wards of the state and restricted to reserves; many (through marriage, access to a profession, etc.) lost their official status as First Nations. In addition, the Indian Act introduced a treaty pass system (which prevented people from leaving the reserve), prohibited voting in Canadian elections, and prohibited many traditional spiritual practices. The Act allows the Crown-Indigenous Relations and Northern Affairs Canada (CIRNAC) to create laws and policies governing virtually all aspects of First Nations life, including reserve membership and governance.

**Métis:** Generally speaking, Métis are descendants of the interbreeding of First Nations and European ancestors. More specifically, members of the Métis Nation emerged in western Canada in the 19th century when First Nations met European (primarily French) settlers from the Red River colony of Manitoba. Métis society and culture emerged before European settlement. Like many indigenous languages, Michif, the language of the Métis, is under threat.

**First Nations:** Nations and their people - often referred to as "Indian" in the past - have lived on their traditional territories for thousands of years. In what is now Canada, there are more than 630 First Nations who speak more than 60 different languages. First Nations are one of three groups, along with Métis and Inuit, that make up the Indigenous Peoples of Canada.

**Reconciliation:** An ongoing process by which communities or individuals establish, restore, and maintain relationships based on mutual respect, understanding, trust and acceptance. As such, reconciliation requires more than an apology - reconciliation is about addressing the injustices of the past and striving to heal the harms concretely.

**Reserves:** The Indian Act initially defined reserves as *lands set apart by treaty or otherwise for the use or benefit of a Band of Indians, the legal title to which is held by the Crown, but which are not surrendered, and which include all trees, timber, soil, stone, minerals, metals, or other valuables*. Although the modern definition has changed slightly, the Crown - not the First Nation - still holds the title. As a result, the government created many reserves, particularly in British Columbia, Quebec, and the Atlantic provinces, without a treaty.