



QUÉBEC UNIVERSITIES' ACTION FOR, BY AND WITH FIRST PEOPLES 2019 PORTRAIT

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FOREWORD

Inspiring one another to go farther together

Reconciliation is a long and difficult path. As emphasized by numerous reports and commissions examining the scope of the damage done to Indigenous populations by Canada's colonial policies, we have much work to do. Recent tragic events also illustrate the major challenges we face to eliminate discrimination and systemic racism, and to address the injustices experienced by members of the First Peoples. Yet committing to this path as individuals and as institutions seems essential to bringing the Peoples closer together.

Reconciliation must be more than just a buzzword. This notion comes with a duty to engage in an essential, demanding and sometimes confrontational dialogue with members of the First Nations and the Inuit, in order to build lasting bridges. It requires us to take bold action, together, to produce deep transformations in our society and our institutions.

We have the privilege of working in education, a field widely seen as a source of hope due to its role as a vector of social change and a source of innovation. Our universities are a crucible where future generations of citizens and leaders are forged. We therefore bear great responsibility with regard to these high yet well-founded expectations.

This report marks a milestone in our commitment to taking this path together. As an overview of the practices identified at Quebec's 19 universities in 2019, this work shows the steps that each university community is taking, and how some communities are deploying initiatives that may inspire others. It is important to understand that this is merely a starting point.

We must continue the work initiated at our universities and in our communities in order to encourage all of the stakeholders involved, so that, collectively, we can do more and do better — for, by and with the First Peoples.

On behalf of the BCI Board of Directors,

Johanne Jean

President of Université du Québec



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SUMMARY

The leaders of Quebec's universities—all members of the Bureau de coopération interuniversitaire (BCI)—wanted an overview of their actions for, by and with First Peoples.

To that end, a vast amount of data was gathered to characterize the practices and measures implemented in each of Quebec's 19 universities. The exercise produced an individual portrait of each university and 13 information sheets describing inspiring or innovative means (available online: www.bci-qc.ca/en/first-peoples). The contents of these portraits and information sheets were then synthesized. The synthesis is the subject of this report.

The exercise revealed that all the universities have a willingness to do more and better for First Peoples. The 19 universities are working to review the way they carry out their mission with Indigenous peoples and many have stepped up their actions in the past few years.

The synthesized portrait, *Québec Universities' Action for, by and with First Peoples – 2019 Portrait*, is therefore a snapshot of the actions taken by universities in 2019 and excludes more recent initiatives and measures.

Readers will find in this report:

- An overall portrait of the actions undertaken in Quebec universities in 2019 for, by and with First Peoples, in five spheres: organization (including governance), teaching, student experience, research-creation, and community service;
- Courses of action likely to promote the access and integration of First Peoples into the university community, among other things, through “inspiring means.”

ORGANIZATION

First Peoples sit on governing boards and advisory committees in half of the academic institutions, and, to a lesser extent, on administrative management and research ethics boards.

Two-thirds of universities consider Indigenous issues in their strategic planning. They include measures in their strategic planning, including both strategic directions and specific actions. In several cases the execution of this plan has led to the creation of ad hoc committees, supported by Indigenous representatives. These committees are responsible for creating action plans to respond to the Truth and Reconciliation Commission of Canada's calls to action. We also noted that tools are being implemented to integrate Indigenous realities into the university mission.

Special administrative structures exist in more than two-thirds of universities to support Indigenization and decolonization. Indigenous peoples hold key positions. However, there is no direct link between Indigenous presence and internal policies or regulations.

EDUCATION

The programs and courses offered in 13 Quebec universities attempt to take into account the visions, values, needs and interests of Indigenous communities. Their range of programs and courses contains, among other things:

- Interdisciplinary courses or programs related to Indigenous studies (history, arts, cultures and languages) and that address various issues of Indigenous peoples;
- Courses or programs focused on learning Indigenous languages;
- Programs related to the socioeconomic needs of Indigenous communities;
- Intensive education-exchange activities in the form of summer schools.

At the same time, some programs and courses in 15 universities contain content on Indigenous themes through targeted initiatives or through a systematic approach to modifying courses or programs. However, the survey could not establish whether this content is always presented from an Indigenization or decolonization perspective.

It is estimated that more than 2,000 Indigenous students are enrolled in Quebec universities. This number is difficult to determine accurately since the information is provided on a voluntary basis.

Culturally safe pedagogy is best developed by working together with Indigenous communities on university projects, in program management or in implementing a structured approach to decolonization. In addition, universities rely on:

- The involvement of First Peoples stakeholders;
- Awareness activities offered on campus or online;
- Personalized advice, workshops, tools and educational approaches.

While most of the programs and courses mentioned above are delivered on campus, four universities offer courses in Indigenous communities in the form of in-person classes and occasionally in hybrid mode. Three universities offer asynchronous distance education on their digital learning platforms.

All the universities teach in the language used by the institution (French or English) and two teach in the community's Indigenous language.

STUDENT EXPERIENCE

The information gathered shows that more than half of universities are investing in developing a culturally safe learning environment for their Indigenous students. They are also committed to building dialogue between Indigenous and non-Indigenous peoples on campuses with a view to recognition and reconciliation. Among other things, openness to such dialogue is demonstrated by:

- Adopting and making land acknowledgement statements during official ceremonies;
- Showcasing Indigenous heritage on campuses;
- Holding sharing activities on Indigenous realities with the university community;
- Having the university community participate in activities celebrating Indigenous cultures.

Cultural safety is generally based on the following elements:

- Orientation and integration aimed at familiarizing students with their academic environment, equipping them to embark on their education path and helping them connect with peers;

- Support services provided by Indigenous or non-Indigenous staff with the skills and mastery of culturally relevant approaches. These services cover academic success, psychosocial and financial needs and in some cases off-campus services;
- A living environment that includes access to specific physical spaces, social activities to forge ties with peers, opportunities to talk about Indigenous realities, animation to promote Indigenous cultures and, in some cases, access to support from Elders;
- Activities to celebrate the academic success of Indigenous students and meetings with Indigenous leaders who are models of success;
- Awareness measures and activities to develop the cultural skills of the institution's staff.

Some universities centralize their services to Indigenous students in administrative structures, sometimes in specific buildings. Several projects are underway that will increase the infrastructure to meet the needs of Indigenous students in the years ahead.

RESEARCH- CREATION

Almost all the universities have researchers whose fields of interest align or intersect with Indigenous realities in many spheres. However, the survey was unable to determine areas of expertise by university or clearly define the researcher population devoting the majority of their activities to Indigenous studies.

Research-creation activities concerning the issues and realities of First Peoples university students fall directly or indirectly within the ambit of:

- Nearly 70 research chairs, laboratories and groups;
- Six generally interuniversity research networks with partnerships in Canada and abroad;
- A range of regular programs (with or without courses on Indigenous themes) allowing Indigenous and non-Indigenous students to carry out their research projects.

It bears mentioning that few graduate programs have a concentration or targeted content on Indigenous realities. Some universities use individualized or custom programs.

Indigenous staff are involved in the research-creation activities of 14 institutions. In addition, five universities state that they have implemented initiatives to develop the research skills of First Peoples.

Eleven universities take Indigenous knowledge into account in research-creation in various ways, including the nature of the research objects and active participation (i.e., structure, mechanisms, conditions, tools) of Indigenous partners or collaborators throughout the project management process.

COMMUNITY SERVICE

In 15 universities, faculty and staff are involved in the development of First People communities by:

- Contributing to government actions at the federal, provincial and municipal levels;
- Supporting the development of Indigenous organizations or working in Indigenous communities;
- Holding thematic camps in the communities to further the personal and professional development of Indigenous youth.

Five universities offer training for Indigenous and non-Indigenous professionals working in government and paragonovernmental bodies, companies and Indigenous organizations. The goal of this training is to raise participants' awareness and develop their cultural skills while drawing on a better understanding of Indigenous culture and realities.

Twelve universities are involved in making the non-Indigenous population aware of First Peoples realities by, among other means, organizing discussion forums, hosting thematic events and posting information on the Web.

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LIST OF ACRONYMS AND INITIALISMS

ASRC: Aboriginal Student Resource Centre

Bishop's: Bishop's University

BCI: Bureau de coopération interuniversitaire

CAPRES: Consortium d'animation sur la persévérance et la réussite en enseignement supérieur

CCPP: Comité consultatif Premiers Peuples

CÉR: Comité d'éthique de la recherche

CIERA: Centre interuniversitaire d'études et de recherches autochtones

Concordia: Concordia University

CPNN: Centre des Premières Nations Nikanite

ÉTS: École de technologie supérieure

ENAP: École nationale d'administration publique

HEC: École des hautes études commerciales de Montréal

IDLC: Indigenous Directions Leadership Council

INRS: Institut national de la recherche scientifique

Laval: Université Laval

McGill: McGill University

Polytechnique: Polytechnique Montréal

TÉLUQ: Université TÉLUQ

UdeM: Université de Montréal

UdeS: Université de Sherbrooke

UQ: Université du Québec

UQAC: Université du Québec à Chicoutimi

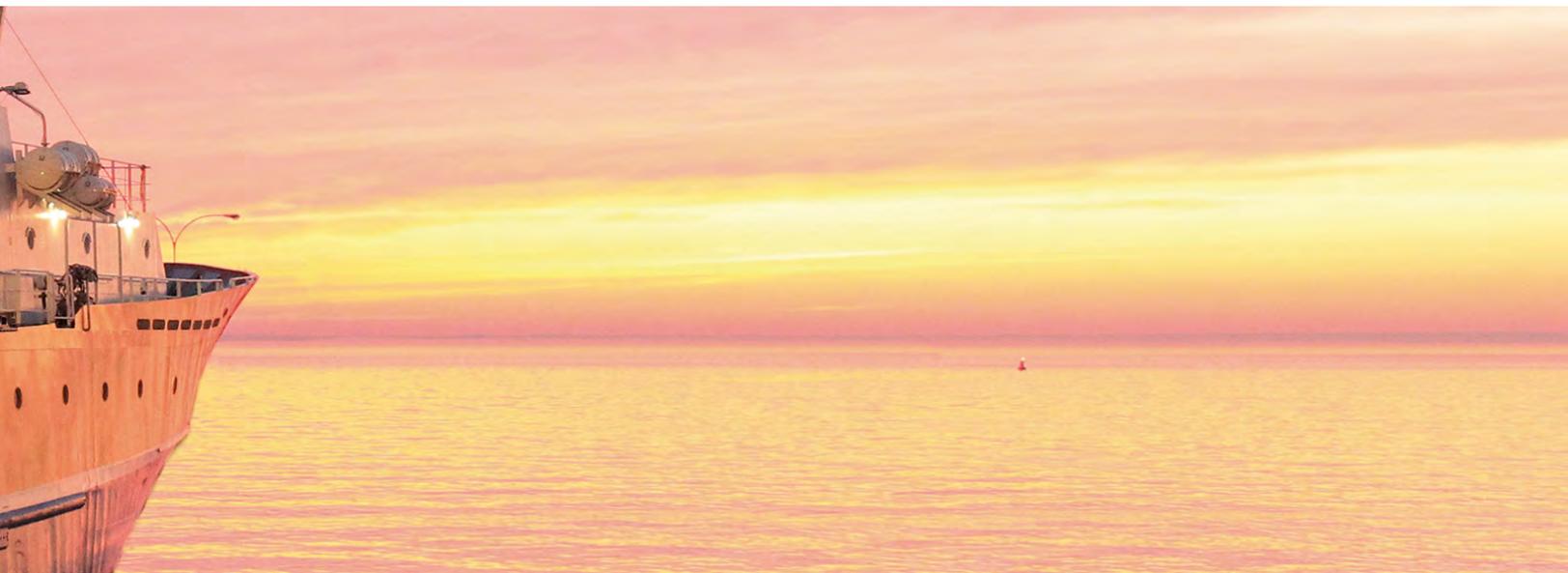
UQAM: Université du Québec à Montréal

UQAR: Université du Québec à Rimouski

UQAT: Université du Québec en Abitibi-Témiscamingue

UQO: Université du Québec en Outaouais

UQTR: Université du Québec à Trois-Rivières



INTRODUCTION

Education can promote reconciliation and a renewed relationship between Indigenous and non-Indigenous peoples. This is one of the takeaways in the 2015 report published by the Truth and Reconciliation Commission. Universities are therefore stakeholders in this vast project of national interest that requires major transformations in society and its institutions.

However, this project is not without some major challenges. Although the Indigenous population in Canada is growing five times faster than its non-Indigenous counterpart, the proportion of Indigenous peoples with a university degree is significantly lower than that of the population as a whole.¹

The situation concerns universities directly. Many have already signed the “Universities Canada Principles for Indigenous Education.” But beyond these principles, what concrete steps have Quebec universities taken in response to the calls for action formulated by the Truth and Reconciliation Commission (2015), the National Inquiry into Missing and Murdered Indigenous Women and Girls (2019) and the Public Inquiry Commission on relations between Indigenous Peoples and certain public services in Quebec (2019)?

To answer this question, the heads of Quebec’s 19 universities, all members of the Bureau de coopération interuniversitaire (BCI), chose to participate in a large-scale survey aimed at identifying their actions for, by and with First Peoples. The survey was conducted as part of a mandate defined by a working group made up of BCI members and approved by the BCI board of directors on February 16, 2018. This mandate had two main objectives:

- Determine the development state of higher education among Indigenous peoples and research relating to Indigenous realities in Quebec universities;
- Highlight inspiring or innovative measures that Quebec universities are implementing to respond to the visions, values, needs, aspirations and specific interests of Indigenous peoples using an approach based on egalitarian, equitable and culturally relevant relations between Indigenous and non-Indigenous peoples.

This report presents the results of more than two years of work under the direction of the chair of the BCI working group, Johanne Jean, president of Université du Québec. It also benefited from the input of an Indigenous advisory committee. We will first quickly review the approach used for the report titled *Québec Universities' Action for, by and with First Peoples – 2019 Portrait*.

Process and methodology

The first step was to produce individual portraits in order to determine the development state in each university and to identify inspiring means. First, a large amount of data was collected in each of the 19 universities. The data collection was based on shared goals and a common information gathering template that also provided leeway to establish the desired level of detail when sharing information.

The portrait of each university was prepared in seven stages:

1. Development of a template by the project lead for the information to be collected from each university (see Table 1) along with a prototype of an inspiring or innovative means² information sheet, both of which were then validated by the Indigenous advisory committee and the BCI working group.
2. Project kickoff with a telephone meeting between the project lead and each university respondent summarizing the project to frame and guide the discussion.
3. Collection of information useful for compiling a portrait of each university, from the Internet (e.g., websites, press reviews), internal institutional documents and meetings with relevant staff (e.g., executives, administrative services, researchers) (began in September 2018).

4. Selection of inspiring or innovative means and search for information on the topic by the university.
5. Drafting of a preliminary individual portrait and preliminary information sheets on inspiring means by the project lead and university respondents.
6. Validation by respondents, fine-tuning of individual portraits and drafting of intermediate versions (three to four versions) (until January 31, 2020).
7. Approval and improvement if necessary of the final individual portrait by a representative of the hierarchical level chosen by each university (no later than January 31, 2020).
8. Editing and publication of the individual portrait at www.bci-qc.ca/en/first-peoples.

A synthesis was then produced based on the individual portraits, resulting in this report. The synthesis is structured according to the parameters defined for the data collection (Table 1). The information gathered was consolidated, making sure to present both the common and diverging points of the universities' actions. The overall portrait thus produced shows where Quebec's universities stood in 2019.

➔ *Inspiring or innovative means selected by each university are summarized in boxes inserted in the most relevant section of the report. The complete information sheets of the inspiring means are available online: www.bci-qc.ca/en/first-peoples.*

Limitations

The individual portraits and this synthesis report present a snapshot of university action in 2019. The data were collected between September 4, 2018 and February 28, 2020, depending on the availability of the respondent, relevant staff and access to information at each university. The individual portraits were approved between October 23, 2018 and January 31, 2020.

This limitation is important since universities are actively working on integrating Indigenous realities into their mission. More recent initiatives and measures are therefore not taken into account in this 2019 portrait. If the universities regularly update the individual information sheets, we will be able to obtain a more accurate picture of the development state of higher education for Indigenous peoples and research relating to Indigenous realities in Quebec universities.

The information collected is largely qualitative. In addition, some counts (e.g., number of students and First Peoples staff) are based on estimates since the universities' information systems did not provide precise quantitative information. This represents a significant limitation in documenting fundamental issues and will require particular attention in the years to come.

The percentage at the beginning of each section indicates the proportion of universities that have carried out one or more initiatives concerning the parameter. However, this figure does not allow for an interpretation of the transformative scope of these actions or their impact. At most, it shows in which areas Quebec universities were more generally engaged in 2019 and where some are pioneering initiatives that can inspire other institutions.

1 [Translation] "Academically, Indigenous peoples lag far behind in university participation compared to non-Indigenous people. The fact is that in 2011, only 13.3% of Indigenous peoples in Canada aged 25 to 64 had a university diploma, including 9.8% who had a degree, compared to 31.4% of non-Indigenous people, including 26.5% who held a degree (Statistics Canada, 2013)," excerpt from the report *Parce que le Québec a besoin de tous ses talents*, produced by Université du Québec (2013: 36).

2 In this context, the term "means" refers to the tools, capacities, approaches, practices or initiatives that universities use to achieve their mission with Indigenous and non-Indigenous students (in connection with Indigenous realities) as well as with Indigenous communities and Quebec society (i.e., in connection with community service). These could inspire other universities because of their efficiency, effectiveness or manner in which they help the university fulfill its mission. They could also be innovative insofar as they have never been used before in Quebec or are substantially different from the means typically used.



TABLE 1
PARAMETERS DOCUMENTED

<p>1 ORGANIZATION</p>	<ul style="list-style-type: none"> ● Governance (e.g., presence of Indigenous peoples on decision-making and advisory committees). ● Administrative structure (e.g., management position assigned to implementing a specific strategy for Indigenous matters). ● Strategic planning (e.g., Indigenous realities in organizational issues, institutional strategy for decolonization). ● Institutional policy and regulations (e.g., presence of Indigenous peoples in the program review process, policy on hiring Indigenous staff). ● Indigenous staff (management, faculty, professional and support staff).
<p>2 EDUCATION</p>	<ul style="list-style-type: none"> ● First Peoples student population. ● Availability of programs that respond to the visions, values, needs and interests of Indigenous communities. ● Insertion of Indigenous content (e.g., historical, cultural, knowledge) into courses or parts of courses offered to Indigenous and non-Indigenous students in regular programs. ● Involvement of Indigenous peoples in courses (e.g., lecturers, instructors, speakers, teaching assistants). ● University education tools and services offered to teaching staff. ● Academic path and administrative rules (admission conditions, places reserved in a program, inter-level gateways, preparatory programs, program splitting). ● Where the teaching takes place (on campus, in the community, remotely). ● Languages of instruction (French, English, Indigenous languages in Quebec).
<p>3 STUDENT EXPERIENCE</p>	<ul style="list-style-type: none"> ● Orientation and integration (e.g., student association, mentoring program). ● Student support services: academic, psychosocial, financial (e.g., reserved grants) and logistical (family housing, services). ● Cultural and social activities for Indigenous students and mixed activities with the university community. ● Activities to celebrate the success of Indigenous students. ● Specific infrastructures (e.g., spaces, pavilions, visibility of Indigenous cultures). ● Access to support from Elders. ● Cultural competencies of university staff (e.g., training on Indigenous history and realities, cultural awareness, cultural safety) in the various departments (e.g., registrar, student services, library).

4

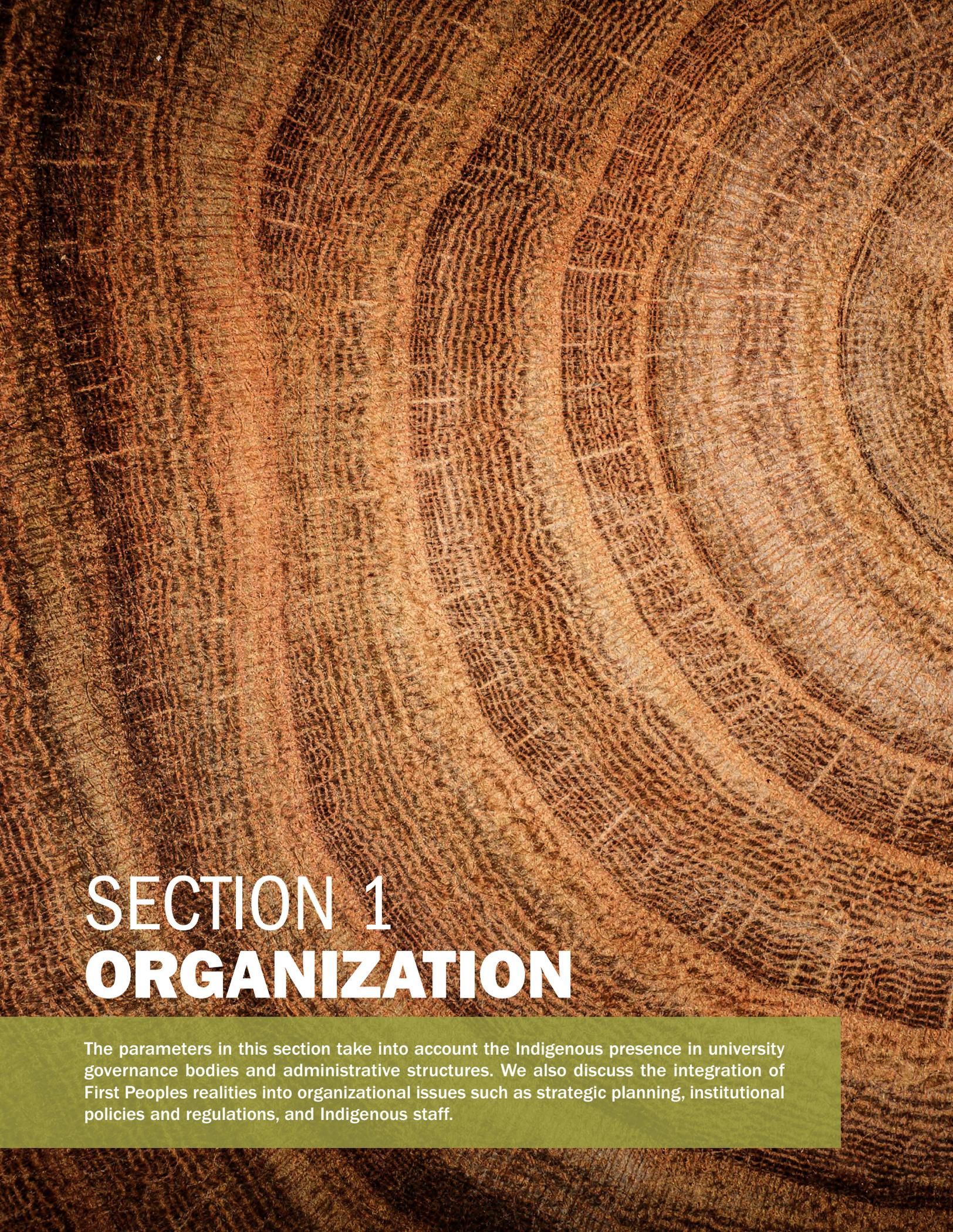
RESEARCH- CREATION

- Indigenous research staff.
- Research skills development objectives for Indigenous peoples.
- Taking traditional Indigenous knowledge into account in research-creation.
- Graduate programs.
- Graduate scholarships.
- Researchers and their research-creation topics.
- Research-creation ethics and approaches (e.g., participatory research, ethics committee).
- Research-creation infrastructure: research-creation groups, alliances, laboratories and chairs.
- Strategic partnerships and networks.
- Methods for dissemination of research-creation results.

5

COMMUNITY SERVICE

- University expertise participating in community development dynamics (e.g., Indigenous and non-Indigenous organizations).
- Availability of continuing education on Indigenous knowledge and cultures (awareness and cultural safety).
- Awareness-raising and training activities for the non-Indigenous population.



SECTION 1 **ORGANIZATION**

The parameters in this section take into account the Indigenous presence in university governance bodies and administrative structures. We also discuss the integration of First Peoples realities into organizational issues such as strategic planning, institutional policies and regulations, and Indigenous staff.

1.1

53%

GOVERNANCE

According to the survey, 10 universities said that Indigenous peoples were part of their governance or administrative bodies. Their presence is found mainly in the following five structures:

1. Board of governors
2. Scientific committee
3. Indigenous advisory committee
4. Research ethics board
5. Administrative management committees

Board of governors

Five boards of governors (Bishop's, Laval, UQ, UQAC, UQO, UQAT) have a First Peoples representative among their members. The position held by an Indigenous representative is more often a co-opted position (e.g., socioeconomic member with complementary expertise and in order to respect a male-female ratio) than a codified position. Consequently, there may not always be an Indigenous member on the board.

Scientific committee (INRS)

The scientific committee is an INRS body tasked with identifying the strengths, weaknesses, opportunities, and risks associated with the institutional scientific program. Made up of eight external members known for their skills and leadership in various fields of interest for the development of Quebec society, the committee currently includes one Indigenous representative.

Indigenous advisory committee

The information collected shows that the Indigenous advisory committees (Bishop's, Concordia, INRS, Laval, UQAM, UQAT and UQO) differ in terms of their status in the institution, the composition of their members, their mandate and the financial resources allocated to them.

Status

Depending on the institution, the advisory committee is either permanent (e.g., Concordia's Indigenous Directions Leadership Council (IDLC) and UQAT's Comité consultatif Premiers Peuples – CCPP [First Peoples advisory committee] and Comité de réconciliation [Reconciliation committee]) or ad hoc (e.g., UQO's Comité pour la reconnaissance des territoires non cédés [Committee for the recognition of unceded land], Bishop's Indigenous advisory committee, and UQAM's Groupe de travail sur la réconciliation avec les peuples autochtones [Working group on reconciliation with Indigenous people]).

Composition

Some advisory committees have equal representation, with or without co-chairship, including the INRS Comité d'orientation stratégique des affaires autochtones (Indigenous affairs strategic orientation committee) or Laval's Comité de réflexion sur la réconciliation

(Reconciliation reflection committee). Others are made up of only Indigenous representatives, such as the DIALOG network's Comité consultatif des sages autochtones (Indigenous Wisdom Keepers Advisory Committee) at the INRS, or include non-Indigenous representatives who work for Indigenous organizations (UQAT's CCPP).

Mandate

An advisory committee's mandate can be directly linked to the design, review and management of an action plan covering aspects³ of the university mission relating to First Peoples, with a view to reconciliation. This is the case for the following committees:

- Indigenous Directions Leadership Council – IDLC (Concordia)
- Indigenous Affairs Working Group (McGill)
- Indigenous Advisory Committee (Bishop's)
- Groupe de travail sur la réconciliation avec les peuples autochtones (UQAM)
- Place aux Premiers Peuples (First Peoples in the community) (UdeM)
- Comité de réflexion sur la réconciliation (Laval)
- Comité d'orientation stratégique des affaires autochtones (INRS)



INSPIRING MEANS

Indigenous Directions Leadership Council – IDLC (Concordia)

On April 4, 2019, Concordia University launched the Indigenous Directions Action Plan: Concordia's Path Towards Decolonizing and Indigenizing the University, which called for setting up a permanent internal council, the Indigenous Directions Leadership Council (IDLC). Composed entirely of faculty, staff and Indigenous students and represented in the institution's governance structure, the IDLC is tasked with ensuring the integrated management of the Indigenous Directions Action Plan and supporting projects and initiatives that increase the capacity and development of partnerships with Indigenous communities.

The presence of First Peoples who maintain close ties with their communities of origin, who are immersed in their culture and who are committed to improving living conditions, as well as close cooperation with senior university management and

access to the financial resources necessary for decolonization and Indigenization activities, contribute to the successful implementation of the IDLC mandate.

In addition, the IDLC can count on the support of the Office of Decolonizing Curriculum and Pedagogy, which develops intercultural competencies and increases awareness of Indigenous issues in education, on the support of the Office of Community Engagement, which liaises with Indigenous communities and establishes various cultural safety protocols (e.g., interactions with Elders and knowledge holders).

➔ *The detailed information sheet on this inspiring means is available online: www.bci-qc.ca/en/first-peoples.*



The mandate of the advisory committees of other universities is to advise on the institution's directions and planned actions (e.g., UQAT's CCPP) or to address a specific matter (e.g., UQO's Comité pour la reconnaissance des territoires non cédés).

Research ethics board

Four universities set aside seats for Indigenous representatives on their research ethics boards (Concordia⁴, Laval, UQAC, UQAT). These representatives express their opinions on research projects involving Indigenous communities.

Administrative management committees

Indigenous representatives sit on five committees with operational mandates, more specifically:

- To manage education programs, for example: the Comité interétablissement de gestion des programmes (ENAP) (Inter-institution program management committee), the Indigenous Affairs Working Group (McGill), the Conseils de module (Module councils) (UQAT), and the Conseil pédagogique du Centre des Premières Nations Nikanite (CPNN) (Nikanite First Nations centre's educational council) (UQAC⁵);
- To seek Indigenous perspectives on issues of interest for Indigenous communities, such as the Comité institution contre le harcèlement sexuel (Institutional committee against sexual harassment) (UQAC).

³ For example, the actions proposed by Concordia's IDLC can target management structures, recruitment and retention of Indigenous students and staff, integration of Indigenous knowledge, cultural safety on campus and research.

⁴ Due to a lack of Indigenous faculty, Concordia created a subcommittee in 2015 composed of two faculty members, one of whom must be Indigenous, to review research proposals involving research in Indigenous communities.

⁵ At UQAC, educational activities related to Indigenous realities are developed with input from an expert committee made up of members of the CPNN and the Centre d'études universitaire de Sept-Îles (Sept-Îles university studies centre), from UQAC faculty, from representatives of Indigenous councils and organizations, and from Indigenous students at UQAC.

INSPIRING MEANS

UQAT's model for integrating Indigenous peoples

UQAT has been building strong ties with the Inuit, Algonquin and Cree communities since the 1970s. Thanks to a shared desire to work together, UQAT has been able to develop a model to integrate Indigenous peoples at different levels of the institution: university and foundation board of governors, advisory committee, research ethics board, some module boards and highly qualified Indigenous staff in different positions.

Based on personalized orientation, authentic relationships, the selection of promising projects for Indigenous peoples and a proliferation of sharing opportunities, the UQAT model impacts governance, the student experience, education programs, research-creation, and community service.

However, the implementation of this model requires a leadership that is sensitive to Indigenous issues and capable of mobilizing the organization in this direction. Thus, when the entire university community is involved and in frequent contact with Indigenous peoples, changes are faster and smoother. In addition, the success of this model hinges on listening to and respecting Indigenous partners.

The organization will benefit from having dedicated staff that buy into the relevance of this model, developing intercultural expertise, including Indigenous issues in its strategic planning and increasing the number of non-Indigenous-Indigenous discussion forums on which this model's application is based.

➔ *The detailed information sheet on this inspiring means is available online: www.bci-qc.ca/en/first-peoples.*





1.2

68%

STRATEGIC PLANNING

Thirteen universities said that their strategic plan contains elements to support the achievement of their mission concerning First Peoples. These elements appear under different headings: mission, issues, strategic directions and specific actions. In addition, the majority of universities said that their next strategic plan will include specific references to Indigenous realities.

For several universities, implementation of the strategic plan led to the creation of ad hoc committees whose mandate is to design an action plan to directly support the issues in their strategic plan and in response to the calls to action from the Truth and Reconciliation Commission, for example:

- Ad Hoc Committee on Reconciliation and Decolonization (Bishop's)
- Comité de réflexion sur la réconciliation (Laval);
- Chantier peuples autochtones (Indigenous Peoples initiatives) (UQAT)
- Provost's Task Force on Indigenous Studies and Indigenous Education (McGill)
- Place aux Premiers Peuples (UdeM)
- Groupe de travail sur la réconciliation avec les peuples autochtones (UQAM)

The strategic and action plans were developed and validated based on input from Indigenous representatives (Concordia, Laval, McGill, UdeM, UQAT), advisory committees (UQAT) and Indigenous community members (UdeM). In addition, the reflection, discussion and decision process at Concordia benefited from a networking activity and experiential training for directors and principals in the academic sector.⁶

⁶ Attended by 32 directors, program and service directors, faculty and graduate students, the two-day training included an awareness workshop led by an Elder, a visit to historic sites retracing the Indigenous presence in Montreal and meetings with cultural and economic actors from the Kahnawake community.

1.3



ADMINISTRATIVE STRUCTURE

According to the survey, 13 universities reported changes in their administrative structure in order to achieve their mission with Indigenous peoples and implement their specific action plans. In addition to the various committees presented in the previous section (advisory committees), which are responsible for choosing strategic directions and actions, the information collected shows different scenarios depending on the institution. The following are examples of strategic choices made regarding the administrative structure:

- Creation of management and advisory positions related to the development of services for and partnerships with Indigenous peoples (e.g., head of relationships with First Nations at UQAC, assistant vice-rector for development of services and partnerships at UQAT);
 - Creation of an expert team to support the institution's Indigenous initiatives (e.g., McGill's Indigenous Initiatives team);
 - Grouping student support expertise under specific services (e.g., ASRC at Concordia, First Peoples' House at McGill, SPP at UQAT, CPNN at UQAC, and the Bureau de liaison autochtone (Indigenous liaison office) at UQO);
 - Creation of academic structures that meet the needs of Indigenous students (e.g., UQAC's CPNN, UQAT's School of Indigenous Studies);
 - Creation of positions assigned to Indigenous issues associated with the activities of a faculty or department (e.g., coordinator for Indigenous recruitment and affairs at the UdeS Faculty of Law) or in existing administrative entities, such as:
 - Indigenous Student Support and Community Liaison at Student Services (Bishop's);
 - Indigenous Student Orientation and Integration Advisor at Student Life Services (UQAM);
 - Special Equity, Diversity and Inclusion Advisor to the Rector (UdeM);
 - Indigenous Affairs Coordinator (Laval);
 - Coordinator of Public Management Programs in an Indigenous Context (ENAP);
 - Indigenous Community Engagement Coordinator at the Office of Community Engagement, and Indigenous Curriculum and Pedagogy Advisor at the Centre for Teaching and Learning (Concordia) or associated with faculty activities (e.g., Indigenous Recruitment and Affairs Coordinator of the UdeS Faculty of Law);
 - Indigenous Project Coordinator, Office of the President (UQ).
- In several universities, strategic choices in terms of administrative structure involve the hiring of Indigenous staff in key positions such as:
- Head of Relations with First Nations (UQAC);
 - Indigenous Initiatives team (McGill);
 - Assistant to the Vice-Rector of Studies and Student Affairs and Senior Reconciliation and Indigenous Education Advisor (Laval);
 - Indigenous Student Orientation and Integration of Student Life Services (UQAM);
 - Indigenous Curriculum and Pedagogy Advisor at the Centre for Teaching and Learning (Concordia).

With the implementation of the action plans mentioned in section 1.2, several universities (Bishop's, Concordia, Laval, UdeM, UQAM, UQAT) will make changes to their administrative structure in the near future. The establishment of institutional committees dealing with issues of equity, diversity and inclusion (INRS) will, in time, remedy the absence of a position assigned to implementing specific actions related to the Indigenous presence in the university community (UQTR).

In addition, the universities benefit from faculty and student initiatives (e.g., setting up of the Indigenous sharing circle) at UQTR) and the involvement of graduates in academic and administrative governance (e.g., Dr. Stanley Vollant's involvement in the creation of the Quebec First Nations and Inuit Faculties of Medicine Program at UdeM).

1.4

16%

INSTITUTIONAL POLICIES AND REGULATIONS

Based on the information collected, universities do not have policies or regulations governing the participation of First Peoples apart from the presence of representatives on certain bodies (e.g., board of governors, research ethics board) and the application of an employment equity program in accordance with provincial and federal laws.

While all students and programs are subject to the same policies or administrative rules that apply within each institution, we did find that:

- Places are reserved for Indigenous students in certain study programs (see section on graduate education);
- Indigenous representation is mandatory when reviewing certain programs (e.g., First People Studies at Concordia);
- UQAT's Politique d'éthique de la recherche sur les êtres humains (Ethics policy for research involving humans) requires the participation of two First Peoples on the research ethics board.

Several Quebec universities have also developed a land acknowledgement statement (Bishop's, Concordia, Laval, McGill, UdeM) that can be read at the beginning of any event, gathering or meeting on the university's territory, especially official ceremonies (e.g., graduation ceremonies). In addition, Concordia has developed guidelines for interacting with Elders and Indigenous communities (Indigenous Elder and Community Protocols).



Photo: UQAC

1.5

INDIGENOUS STAFF

The presence of Indigenous individuals amongst university staff is a key factor in advancing actions in favour of First Peoples. At this time, however, it is difficult to acquire a full portrait in this regard.

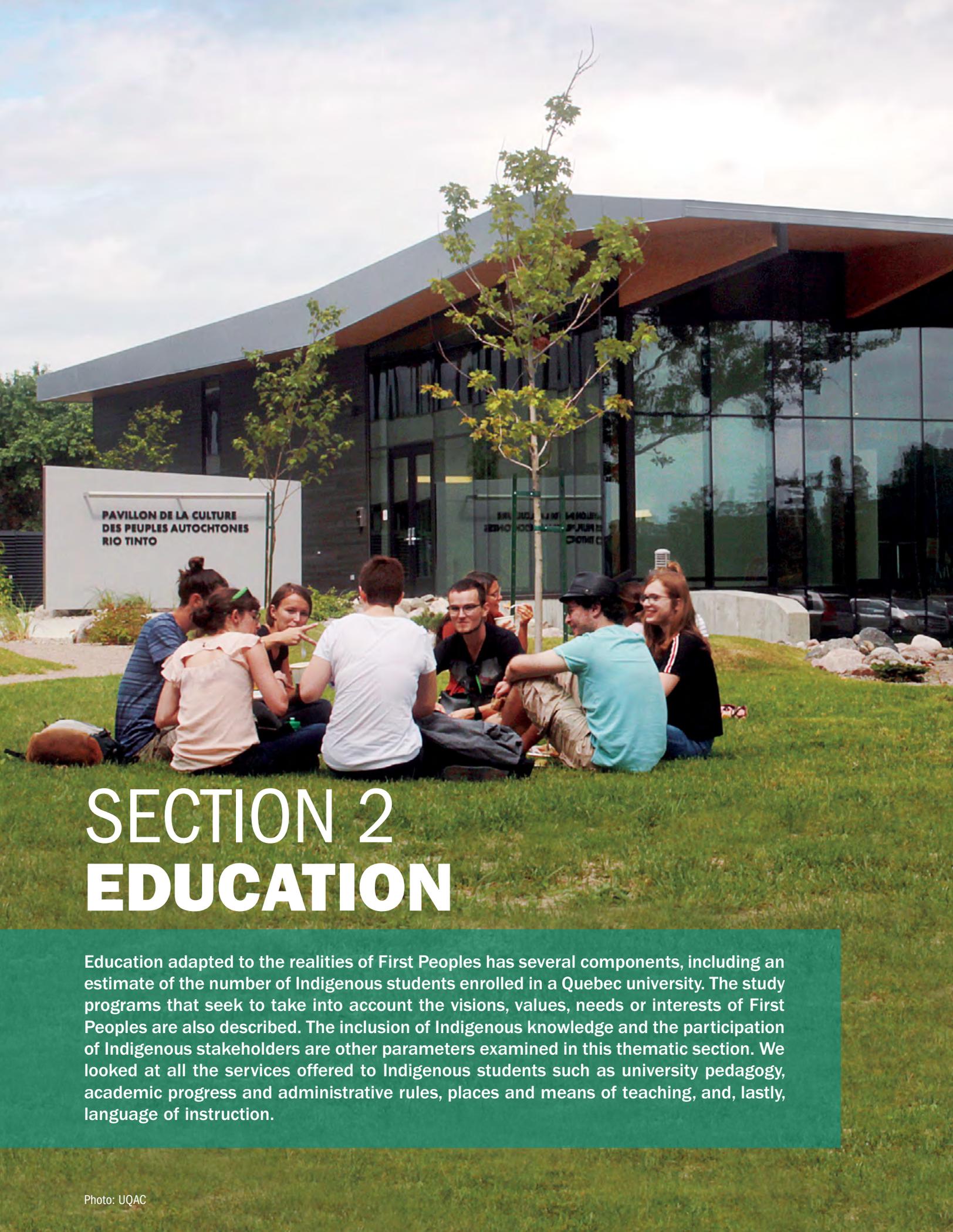
According to the data obtained from 13 universities, over 135 staff members have identified themselves as Indigenous.⁷ These staff members are more numerous at Concordia (32), McGill (25-30), UdeM (18), UdeS (15), Laval (14) and UQAT (9). They hold various positions: executives, professors, lecturers, research assistants, and professional or support staff.

This available data is based primarily on voluntary self-identification collected under Quebec's equal employment access program. Considering that some Indigenous individuals do not wish to self-identify, and since some universities did not provide any numbers, it is quite possible that the actual number is higher. In any case, this level of representation is very modest in light of the 30,000 or so people working at Quebec universities.



Photo: University Communications Services, Université Concordia

⁷ The actual number should be higher since some universities were unable to answer this question and some Indigenous employees do not wish to self-identify.



SECTION 2 EDUCATION

Education adapted to the realities of First Peoples has several components, including an estimate of the number of Indigenous students enrolled in a Quebec university. The study programs that seek to take into account the visions, values, needs or interests of First Peoples are also described. The inclusion of Indigenous knowledge and the participation of Indigenous stakeholders are other parameters examined in this thematic section. We looked at all the services offered to Indigenous students such as university pedagogy, academic progress and administrative rules, places and means of teaching, and, lastly, language of instruction.

2.1

FIRST PEOPLES STUDENT POPULATION

It is difficult to accurately estimate the number of First Peoples students in Quebec universities since the information in this report was provided on a voluntary basis.⁸ Although the information management systems of several universities allow Indigenous students to self-identify during admission or during the semester, it is generally acknowledged that some students do not fill out the form provided for this purpose.⁹ As a result, their number in universities is typically underestimated.

In this survey, 17 universities¹⁰ were able to estimate¹¹ the number of Indigenous students in their institution. Based on the collected data, we estimate that there are over 2,000 Indigenous students at Quebec universities. Their numbers are greatest at Concordia, Laval, McGill, UQAC and UQAT.

Indigenous students are enrolled in a wide variety of undergraduate and graduate programs. Natives of Quebec and elsewhere, they come from different nations and encounter accessibility challenges, as shown by the following factual data gathered:

- 64% of First Peoples students enrolled at McGill are from Quebec, 31% from the rest of Canada and 5% from the United States;
- 70% of First Peoples students enrolled at McGill come from First Nations communities, 25% from Métis communities and 5% from Inuit communities;
- UQAT estimates that since 2004, more than 500 students have not completed their university studies at the Val-d'Or campus due to the unavailability of housing.

⁸ Several universities have taken steps to make it easier for Indigenous students to self-identify on admission and during their academic studies (e.g., Bishop's, UdeM).

⁹ Various hypotheses have been advanced to explain why this form is underused, such as the belief that this self-identification will not change their situation at school or the fear of being stigmatized.

¹⁰ UQ does not have study programs; UQO says it does not have statistics in this regard.

¹¹ The evaluation method varies from one university to the next. The statistics for Laval (1% of the student body), UQTR, Polytechnique Montreal, TÉLUQ and UdeM are estimates. The statistics for Bishop's, Concordia, ENAP, ÉTS, HEC, McGill, UdeS, UQAC, UQAM, UQAR and UQAT are based on internal figures. In addition, it bears mentioning that the data collected do not always correspond to the same period, i.e., 2017, 2018 or winter 2019. Identified students can be full- or part-time in on-campus or distance learning.

2.2

72%

PROGRAMS AND COURSES

According to the survey, 13 universities identify, within their curricula, programs and courses aimed at meeting the visions, values, needs or interests of First Peoples. These programs are open to Indigenous and non-Indigenous students. The diversity of the curricula is demonstrated below:

Programs and courses related to Indigenous studies

Ten of the responding universities have developed a range of programs related to Indigenous studies (Bishop's, Concordia, McGill, Laval, INRS, UdeM, UQAC, UQAM, UQAT, UQO). These frequently interdisciplinary programs deal with, among other things, Indigenous history, art, culture and languages. They address health, social, environmental, legal and political issues concerning First Peoples.

The following programs are currently available:

- Undergraduate microprogram in Indigenous Studies (Laval, UdeM, UQAT);
- Short undergraduate program in Indigenous Studies (UQAM);
- Certificate in Indigenous Studies (UQAT, Laval);
- Minor in Indigenous Studies (Bishop's, McGill, Concordia, UdeM) and major in Indigenous Studies (Concordia);
- Major in Indigenous Studies with a bachelor's degree (Laval, UQAM) or a master's degree (UQO);
- Short undergraduate program for First Nations cultural carriers (UQAC);
- Short undergraduate program in archeology for First Nations (UQAC);
- Short program in the history and culture of the First Nations of northeast North America (UQAC);
- Microprogram or graduate certificate on "Truth, Justice and Reconciliation" (in development at Bishop's);
- Course titled "La gouvernance autochtone au féminin au Québec" (Women in Indigenous governance in Quebec) (UQAM);
- Graduate diploma (DESS) in Indigenous media and storytelling (UdeM);
- Specialized courses and seminars in a master's degree (Research practices and public action in an Indigenous context, Urban logic and dynamics of First Peoples from the INRS);
- Post-doctoral internship in Indigenous Studies (UQAT).

Depending on the university, Indigenous Studies programs may be associated with a department (anthropology at Laval and UdeM, Indigenous studies at UQAT, literature and world languages at UdeM, social sciences at UQO, at the School of Community & Public Affairs at Concordia), a university centre (McGill Institute for the Study of Canada, Centre Nikanite at UQAC) or faculty expertise (INRS).

Programs and courses on learning Indigenous languages

Six universities (Concordia, McGill, UQAC, UQAT, UdeM, UQTR) have developed programs (microprograms, certificates) or offer courses related to the preservation and learning of Indigenous languages. The following are currently available:

- Short undergraduate program in teaching Indigenous languages (UQAC);
- Undergraduate microprogram in teaching an Algonquian language (UQTR);
- Certificate in Indigenous Language and Literacy Education (McGill);
- Certificate in Indigenous Technolinguistics (UQAC);
- Certificate of Proficiency in Indigenous Language Transmission (UQAC);
- Mohawk, Algonquin, Cree, Inuktituk, Mi'gmaq, Naskapi language courses (McGill);
- Inuktitut, Kanien'kehaka, Cree and Anishinaabemowin language courses (Concordia);
- Algonquian Cree and Anicinape language courses (UQAT);
- Innu and Atikamekw language workshops (UQAC);
- Innu language course (UdeM);
- Introductory course on the study of the Innu language (UQAC).



INSPIRING MEANS

The short undergraduate program in preschool education in an Indigenous context (UQAC)

For various reasons (e.g., socioeconomic, difficulty in accessing post-secondary studies, distance from communities, etc.), some Indigenous teachers did not have access to a preschool education program. As a result, certain gaps are observed in the pedagogical approaches offered to children.

It is in this context that the Institut Tshakapesh asked UQAC to create and deliver a program that would allow practicing teachers to learn practices that meet the needs of Indigenous children by promoting their culture and language through different pedagogical approaches and by promoting play as a way of understanding the world and building knowledge.

The program includes five required courses tailored to the target student population in order to integrate language and culture into the curriculum while respecting their learning content. In addition, the pedagogical approaches used in university courses can meet certain principles of Indigenous pedagogy. Education is offered partly on campus and partly through distance learning to meet the needs of Indigenous communities far removed from urban centres.

Alongside the program's delivery in schools in the Innu and Atikamekw communities, UQAC faculty are carrying out a research project to document the developing practices of teachers and analyze the Indigenous knowledge used in activities proposed by the teacher or initiated by kindergarten children in order to constitute a corpus that will make it possible to better explore the question of cultural practices developed by teachers as part of the program. The preliminary results of this research show that students who participate in the program develop and adjust their practices according to the theoretical notions learned in the courses.

The professors and lecturers involved in the program are sensitive to the reality of Indigenous communities. Not being experts in Indigenous cultures, they leave ample room for students (practicing or student teachers) to express themselves about their culture. The collaboration between professors and lecturers, the Centre des Premières Nations Nikanite and the Institut Tshakapesh plays an important role in promoting student success.

➔ *The detailed information sheet on this inspiring means is available online: www.bci-qc.ca/en/first-peoples.*



Programs that meet the needs of Indigenous communities

Six universities (ENAP, McGill, UdeS, UQAC, UQAM, UQAT) have developed study programs for professional staff in order to meet specific needs expressed by Indigenous communities in the fields of administrative sciences, education sciences, social services and creation. Upstream of these programs, some universities have developed programs for personal development and preparation for university studies (Table 2).

These programs take into account Indigenous contexts, both in the course content (reference to history, culture, spirituality) and in the teaching methods (participation of Indigenous speakers, use of Indigenous case studies, experiential approach or place-based learning).

In some universities, the program design and delivery is based on a culturally safe pedagogy and student experience (see point 2.5 – university pedagogical services and section 3 on the student experience).

TABLE 2
SUMMARY OF THE NUMBER OF AVAILABLE PROGRAMS RELATING TO NEEDS OF INDIGENOUS COMMUNITIES

ADMINISTRATIVE SCIENCES AND ECONOMIC DEVELOPMENT
Short undergraduate programs including management, business administration, accounting, human resources, project management, regional development and tourism and outdoor education.
UQAC: 3 UQAT: 16 McGill: 3
Short graduate programs in public administration in an Indigenous context.
ENAP-UQAC-UQAT: 3
EDUCATION SCIENCES
Undergraduate programs (microprograms, certificates, bachelor's degree) including preschool, elementary and secondary education, substitute teaching, non-Indigenous teaching assistants and educators, guidance counsellors and pedagogy, and second-language instruction.
UQAC: 7 UQAT: 6 McGill: 7 UQAM: 1
Graduate program in education management.
UdeS: 1
SOCIAL SERVICES
Undergraduate programs (microprograms, certificates, bachelor's degree) including the helping relationship, child-family and youth intervention, addiction prevention and social work.
UQAC: 4 UQAT: 3
CREATION
Short undergraduate program (certificate) in audiovisual production, visual arts and digital creation.
UQAC: 1 UQAT: 2
PERSONAL DEVELOPMENT
Undergraduate programs (microprograms, certificates, bachelor's degree) covering employability, general education and preparation for university studies.
UQAC: 1 UQAT: 4
Graduate program on research in an Indigenous context.
UQAC: 1

Summer school

Universities (Concordia, INRS, UdeM, UQAM) periodically hold intensive study-exchange activities on Indigenous themes. These activities bring together students and faculty from different universities, and Indigenous speakers and intellectuals.

Concordia University hosts the StartUP Nations event, an initiative designed for young Indigenous entrepreneurs developing projects with social and community impacts.

The DIALOG network's Université Nomade (INRS) offers a 5-day interactive and participatory study program (35 hours of lessons and 10 hours of practical exercises) in which academia and Indigenous communities share their knowledge and skills. Among the credited graduate university programs, Université Nomade is organized around a promising theme (e.g., public policies, governance, Northern development territory, conditions of women). Between 2007 and 2019, 16 editions were organized in Quebec, France and Mexico. The description sheet on this inspiring means is available online: www.bci-qc.ca/en/first-peoples.

The thematic summer school¹² offered by CÉRIUM¹³ is geared to graduate students of UdeM, member universities of the CIÉRA network¹⁴ (Laval, UQAC, UQAM, UQAT, UQO, UQTR), and professionals. The summer school offered a six-day program in 2019.

UQAM offers a summer school on Women in Indigenous governance.

2.3

83%

2.3 INSERTION OF CONTENT ON FIRST PEOPLES CULTURES, PERSPECTIVES AND REALITIES

During the survey, 15 universities said that a selection of their programs included content on the cultures, perspectives and realities of First Peoples, through targeted initiatives or through a systematic approach to course or program modifications.

Many programs contain content that deals with the realities of First Peoples, including anthropology, criminology, geography, history, linguistics, philosophy, religion, political science and law (INRS, McGill, UdeS, UdeM, UQAM, UQAR, UQTR). However, the survey could not establish whether this content is always presented from an Indigenous or decolonization perspective.

There are also individual or departmental initiatives to expand the content concerning First Peoples cultures, perspectives and realities found in a part of a course, a full course or a program. Table 3 shows some examples of targeted initiatives. For a detailed presentation, the reader is invited to consult the portraits of each university online: www.bci-qc.ca/en/first-peoples.



Photo: University Communications Services, Université Concordia

12 In 2018 the theme was "Résurgence et relationalité: corps, récits et épistémologies autochtones" (Resurgence and relationality: Indigenous bodies, narratives and epistemologies). In 2019 it was "Les espaces de la création autochtone en milieu urbain - patrimoines, innovations, affirmations" (Spaces of Indigenous creation in urban areas - heritage, innovations, affirmations).

13 Centre d'études et de recherches internationales de l'Université de Montréal (International studies and research centre of Université de Montréal).

14 CIÉRA: Centre interuniversitaire d'études et de recherches autochtones (Interuniversity Centre for Aboriginal Studies and Research).

TABLE 3 EXAMPLES OF INITIATIVES INTRODUCING INDIGENOUS CONTENT IN A COURSE OR PROGRAM

BISHOP'S

- Addition of two elective courses to the education program: EDU205 “Colonization, Decolonization and Education” and EDU204 “Indigenous Education.”
- Student internships in Indigenous communities whose objectives comply with the Accord on Indigenous Education of the Association of the Canadian Deans of Education (ACDE, 2010).

ENAP

- Introduction of case studies and exercises highlighting management situations that occur in an Indigenous context.

LAVAL

- Seminar titled “Santé des Autochtones – questions d'histoire et de pouvoir” (Indigenous health – questions of history and power) offered as part of the public health graduate program and graduate level microprogram in public health – world health.
- Contributory course “Territoire et ressources: enjeux et perspectives autochtones” (Territory and resources: Indigenous issues and perspectives) in the engineering, forestry, education, sociology, geography and theology programs.
- “Introduction à la foresterie autochtone” (Introduction to Indigenous forestry) is a contributory course in forestry programs.
- Contributory course “Politiques autochtones au Canada” (Indigenous policies in Canada) in the anthropology, criminology, political science, public affairs and international relations, economics and policy, philosophy and political science programs, and for the political science certificate.
- Contributory internship in an Indigenous community in the bachelor's in geography program.
- Internship in a First Nations community as part of the PhD in medicine.

MCGILL

- Intensive interdisciplinary course IDFC 500 “Indigenous Field Studies Course” offered to students in the School of Social Work, Faculty of Medicine and Department of Anthropology.
- Offered by the Faculty Law: course LAWG 102 “Criminal Justice/Justice pénal” and LAWG 220 “PropertyLaw/Droit des biens,” both of which teach Indigenous legal traditions.
- Introduction of legal clinics in the Faculty of Law (e.g., legal clinic course at the Mohawk Council of Akwasasne or at the Native Friendship Centre of Montreal) and internships (e.g., Native Law Centre in Saskatchewan) with organizations offering services to or working on issues affecting Indigenous communities.
- Introduction of a new undergraduate medicine program at the Faculty of Medicine in which Indigenous health has become one of the longitudinal themes in the curriculum which is overseen by the Indigenous Health Curriculum Committee.
- The School of Social Work offers courses that address social work with Indigenous families and communities.
- The Indigenous Studies and Community Engagement Initiative, which will be used for academic development related to the Minor in Indigenous Studies, as well as law, medicine, education and music. The University plans to deliver about half of the Initiative's courses off-campus, in Indigenous communities, and will prioritize in-community pedagogies and partnerships with teachers, administrators and knowledge holders by having students participate in place-based education and in Elder-in-residence, Writer-in-residence and Artist-in-residence programs.

POLYTECHNIQUE MONTRÉAL

- Online MOOC¹⁵ courses with three case studies where Cree and Inuit Indigenous communities are project partners and where it is clearly expressed that their values and concerns have been taken into account. Fifteen hundred people from various countries, including 70% from Canada, registered for this first edition.
- Integrative and multidisciplinary projects on Northern housing by students in collaboration with Northern organizations and communities.

UQAM

- Course AUT-300A titled “Réalités autochtones” (Indigenous realities), offered in the community of Manawan.
- Course titled “Femmes autochtones du Québec: débat et enjeux” (Indigenous women of Quebec: debate and issues) developed in partnership with Quebec Indigenous women.
- Summer school on women in Indigenous governance.

UQAT

- Undergraduate students in secondary education (7950) – “social universe” profile take the course HIS2132 “Histoire et cultures autochtones du Québec et du Canada” (Indigenous history and cultures of Quebec and Canada).
- Social work students can take the elective courses SOC2311 “Environnement social autochtone” (Indigenous social environment) and SCH1214 “Interventions en contexte interculturel” (Interventions in an intercultural context).
- Course PSE3206 “Intervention en milieu interculturel” (Intervention in an intercultural context) is compulsory in the undergraduate psychoeducation program.

UQO

- The Department of Social Work holds a summer school in Indigenous territories that aims to develop a deep understanding of the sociohistorical and contemporary realities of Indigenous societies and to make students aware of the history, culture and traditions of the community concerned.

UQTR

- Course ERG6007 addresses the practice of occupational therapy in an Indigenous context.
- Undergraduate course SPU1012 “Perspectives sociales et culturelles de la santé” (Social and cultural perspectives on health) devotes three hours to diabetes and identity building among Indigenous peoples.
- Course ERG6007 addresses the practice of occupational therapy in an Indigenous context. In the master’s program in occupational therapy, an integration project on an Indigenous theme was carried out on the concept of occupation among the Abenaki.

15 A MOOC is a massive open online course that is free and available to everyone.



Introducing content on First Peoples cultures, perspectives and realities

This section includes the implementation of a work approach aimed at introducing content on First Peoples cultures, perspectives and realities and the deployment of resources (experts, budget) as part of the mandate to Indigenize and decolonize the institution. Table 4 presents some examples of approaches to introducing content into programs. For a detailed presentation, the reader is invited to consult the portraits of each university online: www.bci-qc.ca/en/first-peoples.

TABLE 4
EXAMPLES OF APPROACHES INTRODUCING CONTENT ON FIRST PEOPLES CULTURES, PERSPECTIVES AND REALITIES INTO COURSES OR PROGRAMS

CONCORDIA

- The Centre for Teaching and Learning makes a specialized resource available to departments and faculty wishing to incorporate Indigenous knowledge into their courses and teaching practices. The Indigenous Curriculum and Pedagogical Advisor invites faculty and program administrators to reflect and act on the following themes: Aboriginal cosmologies, the consequences of colonization, institutional racism and micro-aggressions in academia, Indigenous philosophies, and cultural ethics and protocols.
- The institution also offers financial support to faculty who want to include Indigenous content in their courses, bring in speakers (e.g., elders, knowledge holders) or step outside the regular campus setting (e.g., meet with the community).
- Appointment of an Indigenous journalist in residence. The holder of this position first gave a pilot course in Kanien'kéha, the Mohawk language. This educational activity then led to a multimedia project in collaboration with journalism students, entitled "Living a Language: the Mohawk Renaissance". Following the success of this pilot project, the Department of Journalism created a final-year course dedicated to Indigenous journalism.

UQAC

- Establishment of an Indigenization process¹⁶ in the education, health and social work departments by including a compulsory course on Indigenous perspectives (e.g., culture, teaching methods).
- Development of an elective course on the history of Indigenous peoples accessible to students in various UQAC programs.

UQAT

- The Educational Sciences Teaching and Research Unit uses a "co-design," "co-review" and "co-management" approach for its programs, developed through its partnership with the Inuit communities of Puvirnituq and Ivujivik (see inspiring means next page).

UQO

- Establishment of a process to integrate ways of knowing and being into social science and education courses at both the bachelor's and master's levels. The objective is to raise students' awareness of Indigenous knowledge, but also of discrimination and of the specific needs of Indigenous people.

¹⁶ Indigenization is "the process by which Indigenous ways of knowing, being, doing and relating are incorporated into educational, organizational, cultural and social structures..." (Camosun College).



INSPIRING MEANS

Office of Decolonizing Curriculum and Pedagogy (Concordia)

In December 2019, following the implementation of its Indigenous directions action plan, Concordia University set up the Office of Decolonizing Curriculum and Pedagogy.

Led by a director and supported by an educational advisor, this office is engaged in the development of intercultural competencies and increasing awareness of Indigenous issues in education across the university.

Its operating budget allows it to organize workshops, make presentations and participate in special events related to decolonization, which prompts the faculty to reflect on colonial practices and perspectives and helps build a climate of trust in the classroom that allows students to learn about Indigenous knowledge and acquire a multifaceted understanding of Indigenous issues.

By acting as expert advisers and champions to the many stakeholders, the staff of the Indigenous Directions Leadership Council (IDLC) and the Office of Indigenous Directions support the efforts of the Office of Decolonization and actively participate in the decolonization of the curriculum and pedagogy.

➔ *The detailed information sheet on this inspiring means is available online: www.bci-qc.ca/en/first-peoples.*



INSPIRING MEANS

Program co-management model (UQAT)

In 1984, professors in UQAT's Educational Sciences Teaching and Research Unit developed, with education leaders from the Inuit communities of Ivujivik and Puvirnituk in Nunavik, a partnership model for developing and implementing an educational offer in these Northern communities. As part of a process to have the Inuit take charge of education, this partnership led to co-management work in a joint committee whose meetings are aimed at "co-designing," "co-reviewing" and "co-managing" the programs,¹⁷ as well as advancing training-related development and research projects.

The work of the partners, both for training activities (in Ivujivik and Puvirnituk) and for management activities, takes place in a bicultural and trilingual context (English, French and Inuktitut). In 35 years, it has turned out more than 40 graduates, who are models for the development of their community.

The success of this partnership and its co-management model is based on a relationship of trust and on the adoption of the following principles: recognition of people's right to self-determination, the equal status of cultures and the interdependence of the two groups involved in the process: the Inuit and the university educators.

The application of this model also depends on individuals who are fully aware of the educational context and who are informed of the needs and realities related to the Inuit culture and context.

➔ *The detailed information sheet on this inspiring means is available online: www.bci-qc.ca/en/first-peoples.*



¹⁷ The certificate of development of teaching practice in a northern environment, certificate in preschool and primary school teaching in a northern environment II and certificate in preschool and primary school teaching in a northern environment are offered in the communities part-time to practicing teachers.

2.4

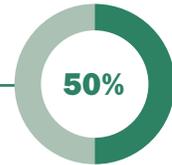


PARTICIPATION OF INDIGENOUS STAKEHOLDERS

Twelve universities mentioned the participation of Indigenous stakeholders in their classrooms. Indigenous stakeholders are most often Indigenous leaders, professionals from Indigenous organizations (e.g., Native Friendship Centre), artists, and elders or knowledge holders from the communities. In addition to the presence of regular professors and Indigenous lecturers, the following initiatives are noteworthy:

- Participation of an Indigenous expert as a speaker in a course (Bishop's, Concordia, INRS, McGill, UdeM, UdeS, UQAC, UQAM, UQAT, UQO, UQTR) or to deliver a training session (ENAP, INRS);
- Participation in courses by professors in-residence or assignment of course loads to them (Concordia, McGill);
- Establishment of experiential learning activities (e.g., attending a performance by an Indigenous artist) or place-based¹⁸ education in collaboration with an Indigenous community or organization (e.g., Native Montreal at Concordia, McGill);
- Inviting Indigenous speakers to recurring activities (e.g., monthly lunches and learn at UQAT) or to talk about subjects related to Indigenous realities (Bishop's, UQAC).

2.5



UNIVERSITY TEACHING TOOLS AND SERVICES

Nine universities (Bishop's, Concordia, ENAP, INRS, McGill, UQ, UQAC, UQAM, UQAT) make awareness activities, personalized support and tools related to the development of culturally safe or relevant pedagogy for Indigenous students available to professors and lecturers.

Awareness activities

The following are some of the awareness initiatives reported:

- A half-day workshop on "Truth and Reconciliation" offered to the university community (Bishop's);
- Annual training offered to faculty by the university education committee presenting the services of the Centre des Premières Nations Nikanite on the themes of orientation, integration and culturally safe places (UQAC);
- Information session on the reality of Indigenous students studying at university, the tools available and networking with the resources of First Peoples Services when welcoming new professors and lecturers who will teach Indigenous students (UQAT);
- Posting on the online learning platform of video clips on cultural differences (UQAT) or on different fundamental themes (Quebec laws, judgements, treaties and institutions) in public administration in an Indigenous context (ENAP);
- Dissemination by the Consortium d'animation sur la persévérance et la réussite en enseignement supérieur (CAPRES) (Consortium to facilitate perseverance and success in higher education) of an information booklet with inspiring practices already used by higher education institutions in Quebec (UQ).

¹⁸ Place-based education.

Personalized support, training and educational tools

The following are some of the initiatives reported:

- Access to personalized advice on dealing with cultural differences and developing culturally relevant learning strategies (UQAT);
- Workshops on culturally relevant pedagogical approaches (UQAT university pedagogy department);
- Mentoring of new teachers integrating programs for Inuit students from the communities of Puvirnituq and Ivujivik (URFDEMIA¹⁹ at UQAT);
- Faculty access to personalized advice and workshops on Indigenous pedagogy (Indigenous Curriculum and Pedagogical Advisor at Concordia's Centre for Teaching and Learning);
- Building Respectful Relationships with Indigenous Peoples training for faculty, consisting of two workshops: Integrating Indigenous Knowledges and methodologies, and Indigenous pedagogies and ways of learning workshops (Concordia);
- Online posting of a collection of bibliographic references dealing with decolonization and Indigenization (Concordia's Indigenous research librarian);
- Seminar series on Decolonizing and Indigenizing the Academy, offered to faculty, which discusses the impact of colonization on education, cultural and linguistic revitalization as an educational model, community-based learning from a Kanien'keháka perspective and place-based education (Concordia);
- Access to advice in preparing training workshops on Indigenous knowledge and protocols, in developing a database for the addition of Indigenous content to courses, and in updating library resources (McGill's Indigenous education advisor);
- Experiential training or land-based education, an Indigenous pedagogical approach that places the land at the heart of learning through observation, listening, experience and valuing what the land offers (McGill);
- Use of interactive teaching formulas combining scientific and Indigenous knowledge and based on the presence of versatile educational teams made up of Indigenous and non-Indigenous researchers and intellectuals and on case studies put into perspective through the most recent questions in the field of Indigenous studies and scientific literature (INRS)²⁰;
- Adaptation of courses (under the supervision of an educational advisor) to an Indigenous perspective on public administration by rebalancing the themes, modifying the readings, introducing the practical experience of Indigenous partners and using case studies and exercises designed by managers working in an Indigenous context (ENAP);
- Encouraging discussions between Indigenous students in their mother tongue to promote understanding of the concepts presented in class (UQAT).

¹⁹ Unité de recherche, de formation et de développement en milieux inuit et amérindien (Unit for research, training and development in education in Indigenous context).

²⁰ See *Inspiring mean*, p. 55.

INSPIRING MEANS

UQAC's Petapan project

The Petapan project is carried out in a neighbourhood school that welcomes Innu and Atikamekw students who live in different areas of Saguenay. The project was the brainchild of Indigenous parents from Saguenay in search of a school project whose educational practices would be innovative and respectful of parents' concerns and their culture in order to support the success of Indigenous students in urban areas. To help develop these practices and their documentation, researchers from UQAC, in collaboration with the Centre des Premières Nations Nikanite, joined the project in a collaborative research process to analyze examples of practices developed in an urban school context.

Interviews conducted in 2019 with 41 respondents (administrators, teachers, language and cultural facilitators, teaching support professionals, school staff, parents of students) allowed us to identify the pillars of this project as well as examples of practices. We noted positive impacts in terms of cultural safety (e.g., affirmation of cultural identity, bridge between cultures) and student development (e.g., trust, cultural identity, openness to others, feeling of belonging to the school). Although partial, these results attest to the significant impact of a cultural safety approach in establishing the foundations for student success.

As part of the project, Indigenous education students from UQAC also developed a directory of educational resources and interdisciplinary projects in science, technology and the social studies that will be published in a research report. A phonemic awareness teaching kit is also available.

The realization of a project like Petapan is based on the commitment of a school team and dedicated partners who work day in and day out to make a difference in the educational experience of Indigenous and other students.

➔ *The detailed information sheet on this inspiring means is available online: www.bci-qc.ca/en/first-peoples.*

2.6

44%

ACADEMIC PATH AND ADMINISTRATIVE RULES

According to the survey, some universities have created initiatives to facilitate the academic path (admission, program management, graduation) of Indigenous students. The following are some examples of these initiatives:

- The use of a multitrack system to organize²¹ public administration programs in an Indigenous context at ENAP (in collaboration with UQAC and UQAT);
- The use of an admissions protocol for Indigenous students that allows admissions officials to take into account the experiences of members of Indigenous communities that are not part of the institution's standard assessment practices (McGill, UQAT, UQAC);
- The creation of an inter-level gateway with short courses leading to qualifications and the use of a skills portfolio approach (UQAT-Cégep de Abitibi-Témiscamingue-Centre régional d'éducation des adultes Kitci Amik);
- The use of a program co-management approach with indigenous communities (UQAT);
- The use of places reserved for Indigenous students, under certain conditions, in limited programs: medicine, law, social work, criminology, occupational therapy, physiotherapy, kinesiology (Laval, McGill, UdeM, UdeS, UQAM).

In addition, the following initiatives are being planned:

- Evaluation of the creation of a special pathway in the Faculty of Education (Bishop's);
- The development of a distance learning program offered to Indigenous students to prepare them for university (TÉLUQ, UQAC, UQAT collaboration).

²¹ Bishop's is studying the possibility of creating a special education sciences program.

2.7

TEACHING LOCATIONS AND METHODS

Four universities offer courses in the community (Concordia, McGill, UQAM, UQAT). These courses are mainly delivered in the classroom or on occasion in combination with distance learning using Zoom (UQAT).

Some universities use their digital learning platform (e.g., Moodle) to offer asynchronous distance learning (several of the programs offered by the Centre des Premières Nations Nikanite at UQAC, MOOC and certificate in Indigenous studies at Laval and tailored certificates at McGill) or a semi-intensive synchronous formula from videoconferencing sites (Gestion publique en contexte autochtone – Public administration in an Indigenous context – at ENAP, UQAC and UQAT).

The use of internships (Bishop's), field trips (INRS) or an experiential and place-based learning approach (Concordia, McGill, the DIALOG networks' Wisdom Keepers Class) are learning methods in Indigenous environments that complement the methods used on campus.

2.8

LANGUAGES OF INSTRUCTION

All the universities teach primarily in the language used by the institution, either French or English. However, McGill holds a number of activities in French, Concordia and McGill students can submit their work in English or French, courses at UQAT are delivered in French or English, depending on the needs of Indigenous communities, and at UQAC, essential information about the Centre des Premières Nations Nikanite and its programs are translated into Innu and Atikamekw on its website.

The documented cases of teaching in an indigenous language are:

- McGill's Bachelor of Education (B.Ed.) – Kindergarten and Elementary Education program in the community of Listuguj (Gaspésie) is delivered by Mi'gmaq teachers, in the Mi'gmaq language with Mi'gmaq knowledge and pedagogy;
- The education sciences program offered by UQAT in the communities of Puvirnituk and Ivujivik is based on methods and means to facilitate teaching in Inuktitut, i.e., the presence of an Inuk co-teacher, simultaneous translation and the creation of a lexicon on Inuktitut education.

As presented in section 2.2, five universities (Concordia, McGill, UdeM, UQAC, UQTR) have developed a range of programs (microprograms, certificates) or courses related to the preservation and learning of Indigenous languages.

In May 2018, McGill, in collaboration with the Kahnawake community, held a symposium²² on the role of universities in preserving Indigenous languages. Following consultations, meetings, observations and reviews of existing educational programs, a list of recommendations was drawn up to help universities maintain, revitalize and strengthen Indigenous languages.

22 This symposium brought together 11 experts (teachers, researchers, activists) representing the Inuktitut, Eastern Cree, Swampy Cree, Kanien'kéha, Mi'gmaq and Wendat languages, and three linguists active in Central and Western Canada, where the SENĆOŦEN, Dene, and Híłzaqv languages are used.



SECTION 3 STUDENT EXPERIENCE

The information gathered on the student experience is divided into broad categories such as orientation and integration, support for success and cultural and social activities intended for Indigenous students or for the general student population. On a broader level, the survey takes a look at the infrastructure reflecting the realities of First Peoples and intended for Indigenous students and the cultural competencies of non-Indigenous university staff.

3.1

61%

ORIENTATION AND INTEGRATION OF FIRST PEOPLES STUDENTS

Some universities employ a cultural diversity management approach in their student orientation activities.

Eleven institutions said their orientation activities have a specific component for First Peoples students. One reported that it also has orientation activities for new professors and lecturers who will teach students from these communities. For some, participation in open houses, the “Student for a Day” format and close collaboration with enrolment services (McGill) help to forge ties with potential First Peoples students long before they are enrolled in university.

Student orientation and integration

Sometimes organized in collaboration with Indigenous student groups (e.g., UQO’s Amicale autochtone [Indigenous Friendship], Laval’s Association des étudiants autochtones [Indigenous students’ association], UQAM’s First Nations Circle, Bishop’s Indigenous Cultural Alliance), the activities take place over a day or a week and are designed to familiarize students with their new surroundings and introduce them to the means and tools available to them to ensure their success. Orientation and integration activities are also an opportunity for students to get to know their peers, the staff and faculty in an atmosphere of community and cultural safety (Concordia, McGill).

Where the institution has an administrative entity dedicated to Indigenous student services or has added positions assigned to Indigenous issues, these resources play a key role in welcoming and integrating Indigenous students. The one-day or week-long orientation and integration may include the following:

- A welcome and land acknowledgment ceremony (McGill, UQO), traditional social and cultural activities (e.g., smudging, fire ceremony, lunch-time drums, meals) (Concordia, UdeS Law School, UQO);
- A campus tour, including spaces that meet the needs of Indigenous students (e.g., First Peoples' House at McGill, Centre des Premières Nations Nikanite at UQAC, First Peoples Pavilion at UQAT);
- Presentation of the institution's services (e.g., support for academic success, psychosocial support, library, social activities) and a look at the different computer platforms (ENAP, UdeM);
- Thematic workshops at the beginning and during the semester: back to school, self-esteem, stress management, time management, learning styles, computer skills, note-taking, reading and writing strategies, library research (McGill, UQAM, UQAT);
- Introduction to Indigenous staff (Concordia);
- Targeted meetings with professors (UQAC);
- Initiatives to pair new students with experienced Indigenous or non-Indigenous students (UdeM, UdeS, UQAT);
- Distribution of practical information (e.g., insurance, email, tuition, UdeM; Concordia's Student Success Kit).

Depending on the institution, the integration of Indigenous students continues beyond the orientation period through personalized communication (phone, email), the use of media (newsletter, Facebook), access to workshops during the semester as well as through pairing-mentoring. In addition, Indigenous students are invited to participate in the orientation and integration activities organized for the institution's general student population.

Faculty orientation and integration

This support includes organizing sessions to:

- Present tools to better understand the reality of Indigenous students and the toolbox available on the Moodle platform, such as written documents and audiovisual clips (UQAT);
- Networking with the institution's specialized resources, such as the First Peoples Service (UQAT).



3.2

SUPPORT SERVICES

72%

According to the survey, 13 universities offer support services designed for Indigenous students. This support is sometimes centralized in a university service identified as such (Aboriginal Resource Centre at Concordia, First Peoples' House at McGill, Centre des Premières Nations Nikanite at UQAC, First Peoples Service at UQAT) or is part of a department that serves the entire student body (Student Services at Bishop's, Services à la vie étudiante at UQAM, Services aux étudiants (Student services) at UdeM).

Services are offered by staff who are Indigenous (Concordia, McGill, UQAM) or non-Indigenous (Bishop's, UQAT) and who have the skills to ensure the cultural safety of Indigenous students.

Support for academic success

Offered at nine universities, this support comes in different forms, for example:

- Individual counselling (face to face or online with Via, Zoom or Skype) or group counselling on campus or in the community on such issues as learning, personal motivation and cultural mediation (Bishop's, UdeM, UdeS, UQAC, UQAT);
- Training and information workshops on topics such as student work, stress management, library assistance, oral presentations, team and individual work, how to read effectively, plagiarism prevention, mental health and well-being (offered on campus by McGill, UQAC and UQAT, while ENAP, UQAC and UQAT use podcasts on a Web platform (Moodle, Athenap));
- Access to linguistic,²³ library use and orientation services (Concordia, McGill, UQAC, UQAM, UQAT);
- A student matching program that pairs new students with upper class students (McGill,²⁴ UQAM, UQAT) that in some cases takes the form of peer tutoring in targeted areas (e.g., social work, nursing, medicine and law at McGill and UdeS law);
- The presence of assistants, speakers or Elders in certain courses (UQAC);
- Online posting of written work templates (ENAP).

Support for academic success also relies on the work of program leaders, the staff of the departments concerned and the support of local community actors (UQAT).



Photo: UQAT/Mathieu Dupuis

²³ In particular, to meet admission or program requirements (e.g. TECFÉE [Certification test in written French]).

²⁴ At McGill, there are four mentoring-tutoring programs: the Cousins Indigenous Mentorship Program, the Indigenous Access McGill program, mentorship programs within the Faculty of Medicine, and the Faculty of Law's peer mentorship program.

INSPIRING MEANS

The First Peoples Service (UQAT)

Convinced that providing quality support and a culturally safe academic environment can impact the educational success of First Peoples students, UQAT created the First Peoples Service (FPS) to bring together interrelated services and expertise in a single administrative structure to meet the needs of Indigenous students and communities.

While maintaining a personalized “student-university” interface, the FPS integrated service covers support for academic success, psychosocial assistance, the organization of student activities, referrals to external services (e.g., health care, daycare, housing, transportation) as well as the maintenance of lasting relationships with several Indigenous communities.

The five FPS stakeholders use a holistic approach that makes students the ones primarily responsible for their academic success. Taking an overall view of individuals with the aim of ensuring their well-being and striking a balance between their physical, mental, intellectual and emotional health, this approach seeks to foster academic success.

Using this pool of expertise has had a significant impact on the approach and capacities of Student Services members and faculty, as well as on the academic success of students and relations with Indigenous communities.

The success of the FPS with Indigenous students is due to the team members' extensive experience in Indigenous culture, communities and issues (e.g., life and work in communities, education). This expertise is fundamental in sharing cultural and educational knowledge with faculty and in raising awareness among the university community in order to put into practice a “for, by and with” First Peoples approach.

➔ *The detailed information sheet on this inspiring means is available online: www.bci-qc.ca/en/first-peoples.*

Psychosocial support

The mainly personalized psychosocial support offered in nine universities is based on developing and maintaining a bond of trust. It is delivered face to face or online by trained professionals (psychologist, social worker) or by Elders (Concordia, McGill, UQAC). Sharing circles led by Elders or Indigenous leaders recognized in their community for their psychosocial support skills make it possible to tackle certain problems in groups (UQAC). Access to an Elder makes it possible to combine spiritual support with psychosocial support (Concordia).

Psychosocial support is based on a holistic approach specific to the institution (UQAT), on the use of sharing circles (UQAC) and on various strategies such as women's groups and cultural activities at UQAT, monthly

meetings of the student services team at Bishop's and the beading workshops at McGill, allowing the early detection of students in difficulty. Psychosocial support can cover needs related to personal development, family relationships, crisis situations (e.g., addiction) and funding. Several institutions provide referrals to a network of internal services (Concordia, McGill, UdeM,) and external services (Bishop's, Concordia, UQAC).

The psychosocial support staff may have a mandate to raise cultural awareness among the institution's staff (UQAM). In addition, the institution can organize awareness activities on Indigenous cultures for the university community in order to create a safe cultural environment for Indigenous students (UQAC).



Photo: UQAT/
Mathieu Dupuis

Financial support

In addition to earmarked scholarships and bursaries, the financial support specifically offered to Indigenous students may include, depending on the institution:

- Developing a portfolio of funding sources in the form of scholarships (entrance, academic merit), internships or reimbursement of expenses (see Table 5) over and above the scholarship programs available to all students;
- Search tools to find bursaries outside the university, such as Indspire (Concordia, UQAT, UQO);
- Providing advice on how to apply for bursaries (student tutors at Concordia);
- Food assistance (McGill, student tutors at Concordia);

- An emergency monetary fund (student tutors at Concordia);
- Student employment²⁵ in offices, laboratories, technical departments, libraries, or affiliated hospitals (McGill).

Table 5 presents an overview of bursaries and scholarships reserved for Indigenous students in the respondent institutions (bursaries, scholarships, internships, reimbursement of expenses). The funds are donations from corporations (Bishop's, Laval, UdeM), individuals (Concordia, HEC Montréal, McGill, UdeM), the institution (Laval, McGill, UdeM, UdeS), public funds (INRS) and in one case, a partnership with an Indigenous nation (Laval).

²⁵ In addition to financial aid for which a demonstrated need is required, students can acquire skills and experience relevant to their careers.

TABLE 5
BURSARIES AND SCHOLARSHIPS FOR INDIGENOUS STUDENTS BY INSTITUTION

BISHOP'S

- Dickson Scholarship in Education: \$2,650/year.
- Turtle Island Internship: \$1,000/year, internship funding.
- Indigenous Support and Initiatives Fund: \$2,650/year, reimbursement of expenses.
- Canadian National Scholarship: one-time amount of \$50,000.

CONCORDIA

- First Nations, Métis and Inuit bursaries: two undergraduate bursaries per year.
- Graduate Awards and Postdoctoral Studies scholarships: 20 scholarships of \$10,000 each for Indigenous graduate students and 10 \$40,000 scholarships (\$10,000/year for four years) for Indigenous PhD students.
- Susan Pigott Fellowship: \$30,000 (\$10,000/year over three years) for undergraduate or graduate students enrolled in the Mel Hoppenheim School of Cinema.

HEC MONTRÉAL

- Managers of Indigenous origin in Canada enrolled in the McGill-HEC Executive MBA program: two \$50,000 scholarships/year.

INRS

- Scholarships from the DIALOG network: \$5,000/year, doctoral merit scholarship, \$2,500/year, master's merit scholarship.
- Financial awards to allow Indigenous and non-Indigenous students to disseminate their research results in Indigenous communities as well as nationally and internationally.
- Financial awards for group knowledge mobilization initiatives.
- Travel awards for gathering data from Indigenous bodies or communities.
- Partner research and knowledge mobilization internships.

LAVAL

- Entrance scholarships offered by various organizations: Indspire, Association of Canada Lands Surveyors, GE Foundation, RBC Royal Bank and the Fondation de l'Université Laval.
- Yehentes of the Huron-Wendat Nation: two \$3,500 entrance scholarships /year.

MCGILL

- Jake Eberts: an entrance bursary of \$3,000/year.
- New Sun Joy Harvie Maclaren Undergraduate Graduate Entrance Scholarship: \$10,000/year.
- New Sun Joy Harvie Maclaren Undergraduate Scholarship in Environment: \$4,500/year.
- The Provost's Indigenous Achievement Award: Two \$5,000 awards/year since 2018-2019 with an objective of 8 \$5,000 awards/year in 2022.
- McGill's Indigenous First-Year Award: an entrance scholarship of \$2,000/year.
- McGill's Indigenous Bursary: \$1,000-\$10,000/year.
- Managers of Indigenous origin in Canada enrolled in the McGill-HEC Executive MBA program: two \$50,000 scholarships/year.

UdeM

- Faculty of Arts and Sciences: \$2,500 scholarship/year.
- Mary Two-Axe Earley: Two \$3,000 scholarships/year.
- Ricci family: \$1,000 scholarship/year.
- UdeM: \$2,000 scholarship/year.
- Kistabish Award: \$1,000 scholarship/year.

UdeS

- UdeS: \$1,500 bursary/year awarded based on demonstrated financial need.

UQ

- Bourses Ténacité: Ten perseverance scholarships of \$1,000 each awarded to an Indigenous student at each institution in the UQ network.

UQAC

- Emmanuel Colomb scholarship: \$500.
- RBA scholarships: Two \$850 scholarships for graduate students.

UQAM

- Bursary offered by the Vice-Rector of Information Systems to Indigenous students.
- Achaan and Pishish bursary for Indigenous students.

UQAT

- UQAT Foundation's Gala des bourses (scholarship gala).
- One scholarship to a student enrolled full-time in an undergraduate program.
- One scholarship to a student enrolled part-time in an undergraduate program.
- A perseverance scholarship for an Indigenous student (in collaboration with the UQ network).
- Coup de cœur en éducation (For the love of education) - First Nations scholarship.
- Persévérance conciliation famille-études-travail - étudiant autochtone (Perseverance family-studies-work balance scholarship - Indigenous student).
- Scholarship gala of the Corporation de développement de l'enseignement supérieur de la Vallée-de-l'Or.
- Indigenous merit scholarship.



INSPIRING MEANS

DIALOG network's financial assistance programs (INRS)

The DIALOG network offers a financial assistance program to increase the opportunities for interaction and reciprocity between Indigenous researchers, students and representatives and intellectuals. The network also promotes the pooling and sharing of knowledge, experiences and expertise across various disciplines.

With the exception of the individual master's and doctoral merit scholarships, all other types of awards and financial assistance apply only to group projects involving members of the DIALOG network.

The program includes a component for students and a component for Indigenous researchers and collaborators. Depending on the measure, it covers research design and work, activities to disseminate and mobilize knowledge, researchers' travel and the network's outreach.

➔ *The detailed information sheet on this inspiring means is available online: www.bci-qc.ca/en/first-peoples.*

Support through external services

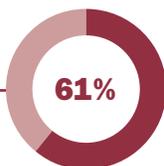
Three institutions are involved in implementing external services for students (housing, daycare, health). This involvement can take the form of participating in round tables, creating local partnerships to offer services off campus (UQAC, UQAT, UQTR) or integrating services on campus, such as the drop-in daycare at UQAC's Pavillon de la culture des peuples autochtones Rio Tinto.

Some universities are evaluating their involvement in this type of support in relation to the needs of student parents (Laval, McGill).



3.3

3.3 CULTURAL AND SOCIAL ACTIVITIES



According to the survey, 11 of the respondent universities organize cultural and social activities for Indigenous students and/or the university community. These frequently involve collaboration with the institution's Indigenous students' association.

The activities take the following forms:

- The organization of traditional cultural events during the academic year (Bishop's, Concordia, McGill, UdeM, UdeS, UQAC, UQAM, UQAT): meals, conferences, film²⁶ screenings and discussions on Indigenous realities, sharing of knowledge with Elders, the presence of Indigenous artists, craft workshops²⁷ and cultural outings²⁸;
- The annual organization²⁹ of an Indigenous cultural festival, open to the university community and the public, where Indigenous music, dance and cuisine are in the spotlight and that can include activities to build bridges between Indigenous and non-Indigenous peoples such as:
 - McGill's Pow Wow and Indigenous Awareness Week, in which Bishop's students participate;
 - Concordia's First Voices Week;
 - UdeM's Mitig Indigenous week;
 - UQAM's Fête culturelle autochtone (Indigenous cultural festival);
 - UQO's Indigenous culture week;
 - The *Sous le Shaputan* activity held in 2014 by UdeS;
- The commemoration of National Indigenous Peoples Day (McGill, UQAC, UQO);
- Access to internal groups of socially or professionally engaged students:
 - McGill's Indigenous Law Association and Indigenous Health Interest Group;
 - UdeS's Comité étudiant Droit autochtone (Indigenous student law committee);
 - Bishop's Indigenous Cultural Alliance;
 - UdeM's Cercle autochtone Ok8API (Ok8API Indigenous circle);
 - UQAM's Cercle des Premières Nations (First Nations circle);
 - UQAT's Student Life Committee;
- The creation of sharing circles open to all, on Indigenous realities, involving discussions, documentaries, presentations or readings (Concordia, UQAC, UQTR);
- The creation of spaces for sharing between Indigenous students and Elders about their experiences, obstacles and challenges in a warm and relaxed atmosphere (UQAT's Women's Group);
- The promotion of Indigenous cultures by hosting artists (filmmakers, musicians, photographers) and holding Indigenous art exhibitions (UdeM);
- Establishment of a "buddy" or mentoring program that allows students to connect with a graduate of the institution. The mentor's role is to support and encourage students to succeed in their program and continue on to graduate studies. The process is flexible and applied based on needs and availability using agreed upon methods of communication (in person, by phone, email, social media). The buddy or mentor becomes a point of reference and agrees to provide a certain number of hours of availability per semester (ENAP: 10 hours). This program does not replace support for academic success or psychosocial support (ENAP, UQAT, UdeS);
- Summer schools where, with guidance from faculty, students from different backgrounds can discuss Indigenous issues in a context of cultural immersion interspersed with traditional activities and archeology and history presentations (UQAT);
- Themed outings (e.g., Mohawk Medicine Walk in Kahnawake, UdeM's Station de biologie des Laurentides [Laurentian biology station]);
- An interactive connection maintained with Indigenous students through social media such as the Facebook group of the Salon Uatik (Uatik cultural centre) and that of the Cercle Ok8API (Ok8API Circle) at UdeM, or the Facebook page hosted for Indigenous students by the Services à la vie étudiante (Student life services) at UQAM.

²⁶ For example, Ciné-Nikanite at UQAC.

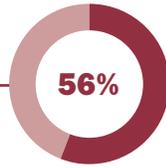
²⁷ For example, the creation of dream catchers, beading and blanket exercise.

²⁸ For example, visit to the Abenaki Museum in Odanak or participation in the Mohawk Medicine Walk in Kahnawake.

²⁹ An activity that can coincide with the start of the school year.

3.4

CELEBRATING SUCCESS



The survey reveals that 10 universities organize events or publicize inspiring stories to celebrate the success of Indigenous students. These activities take the following forms:

- A graduation ceremony highlighting the academic success of Indigenous students (UQAT), which may include a land acknowledgement statement (UdeM) or mentioning the recipients of scholarships reserved for Indigenous students (HEC Montreal);
- Galas for Indigenous students, attended by the institution's administration, program directors and families, and sometimes including the presentation of a graduation scarf designed³⁰ for these students (Concordia, McGill, UQAC, UQAT);
- The institution's participation in events organized by the councils of Indigenous communities to celebrate academic success (UQAC, UQAT);
- A ceremony to celebrate the success of Indigenous students on a biannual basis, with the participation of Elders and students' "buddies" (ENAP in collaboration with UQAC and UQAT);
- Presentation of the Community Engagement Award to recognize a dedicated and passionate undergraduate Indigenous student at McGill who has shown distinguished leadership and involvement in an Indigenous community and/or community-based initiative.
- Alumni reunion evenings to highlight the success of graduates and Indigenous personalities who can serve as role models (McGill, UQAC);
- The inclusion of former Indigenous students (e.g., doctors, dentists, lawyers, professional athletes, university professors) in various activities during the academic year (McGill);
- The creation and broadcast of video clips giving a voice to Indigenous students and professionals who talk about their academic, professional and personal development (UQAC, UQAT);
- The holding of Midis des finissants autochtone (Indigenous graduate luncheons) to highlight academic perseverance (UdeM);
- The awarding of honorary doctorates or medals of honour to Indigenous personalities for their exceptional contributions (Bishop's, INRS, UdeM, UdeS, UQAC, UQAT);

The development, with local and corporate partners, of a scholarship program for Indigenous students and the holding of an annual graduation gala (UQAT).

³⁰ For example, at McGill, the graduation scarf was designed by Tammy Beauvais and symbolizes the diversity of Indigenous origins and honours the traditional Mohawk territory.



Photo: Christian Leduc

3.5

56 %

INFRASTRUCTURE FOR INDIGENOUS STUDENTS

According to the survey, culturally safe university spaces are available to Indigenous students at 10 universities.

Depending on the institution's size and direction, the premises are used for the following purposes:

- For student support resources and services, such as:
 - Staff offices (e.g., secretariat, support services for success, Elders);
 - consultation rooms (e.g., linguistic, academic or psychosocial, for Elders at UdeM's Salon Uatik (Uatik cultural centre));

- Classrooms, work rooms for students;
- Communal spaces (e.g., Indigenous Student Resource Centre at Concordia, First Peoples' House at McGill, Salon Uatik at UdeM, the Niska room at UQAM, Salon des Premiers Peuples (First Peoples cultural centre) at UQAT);
- Documentation service (e.g., Centre de documentation et d'archives (Documentation and archives centre) at UQAC, a library with a collection of books on Indigenous realities at UQAT);
- Computer labs (e.g., the Nitilnu-aitun room at UQAC's Centre des Premières Nations Nikanite);
- Conference and videoconferencing rooms;
- As a gathering place for Indigenous students and their associations to foster interactions and contribute to their sense of belonging (e.g., Law faculty at UdeS, Association des études autochtones at Université de Laval, Amicale autochtone at UQO). The premises are sometimes equipped³¹ and decorated³² (several premises at McGill, notably the Indigenous Peoples' House, Salon Uatik at UdeM, the Niska room at UQAM);
- To host partners (e.g., La Boîte Rouge VIF (The bright red box) at UQAC);
- To house communal services (e.g., drop-in daycare for Indigenous and non-Indigenous students at UQAC);
- To bring a department's faculty closer to their students (e.g., School of Indigenous Studies at UQAT and its Participatory Mapping Laboratory in the First Peoples Pavilion);
- Social and cultural activities, as well as opportunities for exchanges between Indigenous and non-Indigenous students;
- Showcasing Indigenous heritage on campuses through:
 - Architectural elements (First Peoples Pavillon at UQAT, Pavillon de la culture des peuples autochtones Rio Tinto at UQAC);
 - Off-campus locations (presence of UdeM in the City of Montréal's Parc Tiohtià: ke Otsira'kéhne);
 - Design requirements (master plan for the development of the UdeM mountain campus).

³¹ For example, computer equipment, telephone, Internet access, armchairs, appliances (refrigerator, microwave).

³² For example, Indigenous art.



Several ongoing projects will increase infrastructure supporting the needs of Indigenous student and their pathways:

- The upcoming renovation of the Divinity House building,³³ which will allow Bishop's University to provide a meeting space and create a Resource Centre for Indigenous students;
- Construction of the Institut nordique du Québec pavillon on the Université Laval campus;
- Implementation of a pilot project³⁴ for housing and culturally relevant services for post-secondary Indigenous students in Trois-Rivières.

3.6

ACCESS TO SUPPORT FROM ELDERS

44%

The survey shows that eight universities involve Elders on an ongoing basis (e.g., part-time position) or as needed. Elders provide Indigenous students with spiritual and psychosocial support, support for Indigenous employees, and cultural awareness training to students, faculty and staff (Concordia). Indigenous Elders also play a key role as knowledge holders and masters of ceremonies for events scheduled during the academic year (McGill).

Acting as a traditional master of ceremonies during events (e.g., Initiative kickoff), speaking at cultural exchange activities, serving as a guest course lecturer or participating in research activities are examples of Elder ad hoc participation (Bishop's, ENAP, UdeM, UQAC, UQAM, UQAT, UQO). At this time, there is no structured Elder-in-residence program on campuses.

³³ The Quebec government awarded a \$5.9 million grant to the Plan quinquennal des investissements universitaires (PQI) (Five-year plan university investment plan) in October 2019.

³⁴ Supported by the Ministère de l'Éducation et de l'Enseignement supérieur (Ministry of Education and Higher Education), the Regroupement des centres d'amitié autochtones du Québec (Quebec Indigenous friendship centres) and local partners, including UQTR.

INSPIRING MEANS

Pavillon de la culture des Peuples autochtones Rio Tinto at UQAC

The Pavillon de la culture des peuples autochtones Rio Tinto is a gathering place that celebrates the rich history of Indigenous culture. Spread over two floors, this 900-square-metre educational space houses the Centre des Premières Nations Nikanite (CPNN), the Nitilnu-aitun room for Indigenous students, the Boîte Rouge VIF dedicated to promoting Indigenous culture, and a drop-in daycare for Indigenous and non-Indigenous students.

It is a meeting place for UQAC's Indigenous students but also a place to bring people and cultures together as the former chief of the Pekuakamiulnuatsh Takuhikan, Gilbert Dominique, said during the pavilion's inauguration in the fall of 2016.

The Pavillon de la culture des peuples autochtones Rio Tinto embodies the ideals of accessibility to university education and recognition of the value of Indigenous culture at UQAC, CPNN and the Boîte Rouge VIF within the educational, research and cultural milieus.



Photo: UQAC

3.7

STAFF'S CULTURAL COMPETENCIES



Eleven universities have implemented measures to raise awareness and develop staff competencies concerning the cultural safety of Indigenous students. These measures take, among others, the following forms:

- Awareness workshops (history, culture, Indigenous realities, culturally relevant protocols for events and partnerships), sharing of educational tools and literature relevant to both support for academic success and management issues in an Indigenous context offered to faculty, student-mentors and staff³⁵ called upon to work with Indigenous students (Bishop's, Concordia, ENAP, McGill, UQAM, UQO, soon at TÉLUQ in collaboration with UQAC);
- The dissemination of information on the Web in the form of texts supported by video clips and aimed at improving the university community's understanding of the realities of Indigenous students: Indigenous and non-Indigenous students, teachers and professionals (e.g., Regards croisés [Converging views] at UQAC³⁶);

- Posting guides and protocols online on how to interact with Indigenous authorities and their representatives (Concordia);
- Meetings with professors, individually or in discussion groups, including opportunities for exchanging views with Indigenous community leaders (ENAP);
- The dissemination of interest group activities to the university community, such as the “Cercles de partage autochtone,” which are held on campus and are open to everyone (UQTR);
- Staff access to targeted training such as Piwaseha and Wedokodadowiin from the Continuing Education Department (UQAT).

Distribution of publications of the CAPRES (UQ) (Consortium to facilitate perseverance and success in higher education) raises awareness among staff of the Université du Québec network and other institutions, including CEGEPS, as in the case of the of the “First Peoples Students in Higher Education” report.

It should be noted that some universities (HEC Montréal, INRS) offer general intercultural management as part of their employee training.



³⁵ Registrar, student services, library.

³⁶ Currently, the topics covered are as follows: Indigenous students, the university as a living environment, learning, motivation, academic success, transitioning from CEGEP to university.



SECTION 4 RESEARCH-CREATION

Whether through Indigenous research staff or the development objectives of Indigenous research skills, Quebec universities show the importance of First Peoples' contribution to the research-creation component of the university mission. The survey addresses other parameters such as the consideration of Indigenous knowledge in research-creation, graduate programs, research themes that take into account the visions, values, needs and interests of Indigenous communities, as well as ethical approaches in research, dissemination of results and strategic partnerships. Lastly, the summary lists the various infrastructures and research chairs dedicated to the realities of First Peoples.

4.1

78%

INDIGENOUS RESEARCH STAFF

Fourteen universities said that Indigenous peoples participate in their research-creation activities, namely:

- Researchers³⁷ (Concordia, McGill, UdeM, UQTR);
- Research coordinators or assistants, in particular students involved in a specific research project (Concordia, ENAP, McGill, UdeS, UQAC, UQAM, UQAR, UQAT, UQO);
- External collaborators or partners (Bishop's, Laval, UQAC), particularly in the co-construction of research projects (INRS).

Research funds are used to hire Indigenous research assistants. In addition to providing a source of income for students, it gives them an opportunity to consider an academic career, introduces them to research, encourages them to pursue graduate studies, contribute to the development of community capacities and conduct research from Indigenous perspectives (Concordia).

³⁷ The identification of Indigenous researchers or research assistants is based on voluntary disclosure, which may limit the institution's ability to specify the number.

4.2

28%

OBJECTIVES OF DEVELOPING THE RESEARCH SKILLS OF FIRST PEOPLES

Five universities have initiatives in place to develop the research skills of Indigenous people. Table 6 presents the initiatives currently in place. Laval and UQAM are awaiting recommendations from an advisory committee whose mandate includes the development of research skills.

TABLE 6
INITIATIVES TO DEVELOP THE RESEARCH SKILLS OF FIRST PEOPLES

CONCORDIA

Designed and launched the Indigenous Methodologies and Pedagogies course in 2019 aimed at developing the research skills of Indigenous peoples. Open to all graduate students, but Indigenous students are given priority.

Developing the next generation of Indigenous peoples is part of the mandate of the Special Advisor to the Provost on Advancing Indigenous Knowledges.

INRS

Conditions in the DIALOG network are conducive to developing the research skills of Indigenous peoples by:

- Having Indigenous partners and collaborators actively involved at each step of the programming, orientation and project process;
- Ensuring an important role for Indigenous and non-Indigenous students and interns in each project.

McGILL

McGill does not have an institutional action plan in this regard, but several professors take it into account in their research projects. McGill is in the process of recruiting Indigenous professors and will offer support at the start of their careers through policies to ensure equitable access to research funds and the ability to transfer research results.

UdeM

Developing the research skills of Indigenous peoples is achieved by implementing partnership programs³⁸ and carrying out research projects³⁹ that include Indigenous staff or Elders, in particular, through the use of a participatory action research approach.

UQAC

Introduced the Diplôme d'études supérieures spécialisées multidisciplinaires de recherche en contexte autochtone (Multidisciplinary specialized graduate diploma in Indigenous research) in 2019 with the following general objectives:

- Have students master the professional skills and basic theoretical knowledge required by practitioners-researchers to conduct research in an Indigenous environment while respecting the ethics specific to First Peoples;
- Take Indigenous knowledge into account when analyzing, conducting or creating new knowledge in the area of research conducted in an Indigenous context.

³⁸ Quebec IMNP, an Indigenous mentorship network and SEUR project to raise awareness of university studies and research.

³⁹ Internal funding program: Travel support for the development of research projects with Indigenous communities.

INSPIRING MEANS

DIALOG's Wisdom Keepers Class (INRS)

In a spirit of reciprocity, equity and reconciliation, the DIALOG network created the Wisdom Keepers class in 2016. This initiative for transferring, mobilizing and sharing knowledge creates improved conditions for learning, so that researchers and students can begin co-producing knowledge. At the same time, these people become familiar with the ethical, methodological and epistemological principles of an approach to research that is conceived, constructed and carried out in close cooperation with Indigenous people.

A Wisdom Keepers Class is held in an Indigenous community and is organized with host community officials. It takes place in five half-day sessions (21 hours) spread out over three days, in a space selected and set up by the community so as to facilitate discussion and communication.

The topics covered are selected on site by the participants with emphasis on:

- The acquisition and transmission of Indigenous and scientific knowledge;
- The essential coordination between research questioning and societal challenges;
- Academic and social responsibility with regard to knowledge and its benefits.

The Wisdom Keepers class familiarizes students with the history, traditions and contemporary realities of the different Indigenous Nations.

To date, the three Wisdom Keepers Classes held have attracted more than 200 participants, led to the production of written, photographic, iconographic and video documents reflecting the discussions and learning, as well as student publications in the *Cahiers DIALOG*.

➔ *The detailed information sheet on this inspiring means is available online: www.bci-qc.ca/en/first-peoples.*



4.3

61%

CONSIDERING INDIGENOUS KNOWLEDGE IN RESEARCH-CREATION

Eleven universities have adopted methods intended to ensure greater consideration of Indigenous knowledge in research and creation. These methods relate to the institution's practices⁴⁰ or those of the researchers. More specifically, we find the following:

- The presence of the Comité d'orientation stratégique des affaires autochtones (Indigenous affairs strategic orientation committee), which ensures that research and teaching on Indigenous realities respect the organization's values and principles of reconciliation (INRS), cf. the inspiring means;
- The type of research considered⁴¹ (Bishop's, UdeM, UQO, UQTR);
- The presence of Indigenous co-researchers (UdeM);
- The creation of an advisor position⁴² whose mandate is to advance the recognition and inclusion of Indigenous knowledge and communities in teaching and research (Concordia);
- Active involvement of Indigenous partners and collaborators at the project design stage and in the validation committee in order to promote the merging of scientific and Indigenous knowledge (INRS,⁴³ UdeM,⁴⁴ UQAC, UQAR, TÉLUQ⁴⁵);
- The dissemination of a project design guide, such as the Lignes directrices pour la recherche du Groupe de travail des Premiers Peuples de l'Institut nordique du Québec (Laval).

McGill also encourages its Hiring Committees and Promotion and Tenure Review Committees to recognize alternative ways of sharing and transmitting knowledge that differ from the dissemination practices and places typically employed by the scientific community.

Laval and UQAM are awaiting recommendations from an advisory committee whose mandate is to consider traditional Indigenous knowledge in research-creation.



Photo: Sophie Dufour-Beauséjour

40 Practices can be affirmed and promoted through the use of a reference document such as the Lignes directrices pour la recherche du Groupe de travail des Premiers Peuples de l'Institut nordique du Québec (Institut nordique du Québec guidelines for research by the First Peoples work group).

41 For example medicinal plants.

42 Special Advisor to the Provost on Advancing Indigenous Knowledges.

43 In the DIALOG network, it is at each stage: definition of research topic and aims; ethical responsibility; choice of methodology; collection, processing and analysis of documentary, qualitative or quantitative data; deliberation and validation of results; summary and dissemination of results.

44 The participatory research approach at UdeM.

45 TÉLUQ's research advisors encourage researchers to collaborate with First Nations research advisors.

INSPIRING MEANS

The DIALOG network's research approach (INRS)

In the DIALOG network, research projects are essentially the result of a collaboration between Indigenous partners and collaborators using an interactive participatory approach based on the following conditions:

- Adherence to the values on which the vision of research with and by Indigenous peoples is based;
- Putting into practice the guiding principles of knowledge co-production in an Indigenous context;
- An ethical approach based on the provisions of the Tri-Council Policy Statement;
- Programming and direction defined jointly⁴⁶ by all research stakeholders (INRS);
- Active involvement of Indigenous partners and collaborators at each stage of the process: definition of the research topic and aims; ethical responsibility; choice of methodology; collection, processing and analysis of qualitative or quantitative documentary data; discussion and validation of the results; synthesis and dissemination of results;
- Ensuring an important role for Indigenous and non-Indigenous students and interns in each project;
- Mechanisms and conditions conducive to the expression of Indigenous knowledge and to giving them a voice (INRS);
- Joint arrangements aimed at protecting intellectual property and recognizing the contribution of participants in the presentation and dissemination of research results;
- A strategy for mobilizing and transferring knowledge, deployed both nationally and internationally, integrating activities associated with developing and enhancing the research skills⁴⁷ of Indigenous staff and institutional actors.

⁴⁶ In some cases, the project is initiated by university teams or researchers, while in others, Indigenous partners, collaborators and intellectuals put forward their own research projects.

⁴⁷ Analysis, synthesis and writing skills; reflective thinking about knowledge issues; arrangements for collecting, organizing and processing information; familiarity with ethical principles of research and intellectual property.

4.4



50%

GRADUATE STUDY PROGRAMS

According to the survey, nine universities in Quebec are trying to meet the higher education needs of First Peoples students and communities by offering:

- A range of regular programs, with or without courses on Indigenous topics, allowing Indigenous and non-Indigenous students to carry out their research projects on Indigenous realities (ENAP, Laval, McGill, UdeM, UQAC, UQTR);
- A program with a major or targeted content (UQO's Master in Developmental Social Sciences – major in Indigenous Studies; the specialized graduate diploma (DESS) in educational management at UdeS);
- An individualized program that meets students' research interests (Concordia).

Bishop's is in the process of designing a graduate microprogram related to truth, justice and reconciliation. For its part, UQAM has a working group on reconciliation with Indigenous Peoples tasked with studying ways to meet the graduate education needs of Indigenous communities.

Scholarships for Indigenous graduate students are another way mentioned by eight universities to help build research capacity for First Peoples (Table 7).

TABLE 7 GRADUATE SCHOLARSHIPS

CONCORDIA

The Susan Pigott Fellowship of \$30,000 (\$10,000 per year over three years) is offered to undergraduate, graduate or postgraduate students enrolled in the Mel Hoppenheim School of Cinema.

The Graduate Awards and Postdoctoral Studies program offers 20 scholarships of \$10,000 each for Indigenous graduate students and 10 scholarships of \$40,000 (\$10,000 per year for four years) for Indigenous PhD students.

HEC MONTRÉAL-McGILL

HEC Montréal offers two scholarships (\$50,000) for Indigenous managers in Canada as part of the McGill-HEC Montréal Executive MBA program.

INRS

The DIALOG network offers two merit scholarships: \$2,500 for master's students and \$5,000 for PhD students. The network also offers other types of awards for group projects connecting other members (refer to the inspiring means "DIALOG network's financial assistance programs").

LAVAL

The Éric Dewailly scholarship is a \$5,000 non-renewable scholarship for students working in the field of Indigenous health.

McGILL

The McGill Institute for the Study of Canada offers the \$25,000 Rathlyn Doctoral Fellowship to an Indigenous student enrolled in a master's or a PhD program.

The New Sun Joy Harvie Maclaren Graduate Entrance Scholarship is open to Indigenous students at the Macdonald Campus studying nutrition, dietetics or environmental sciences. This \$10,000 scholarship is renewable for one year at the master's level and for two years at the PhD level.

The McGill-Indspire partnership offers bursaries of \$1,000 to \$10,000 based on financial need.

UdeM

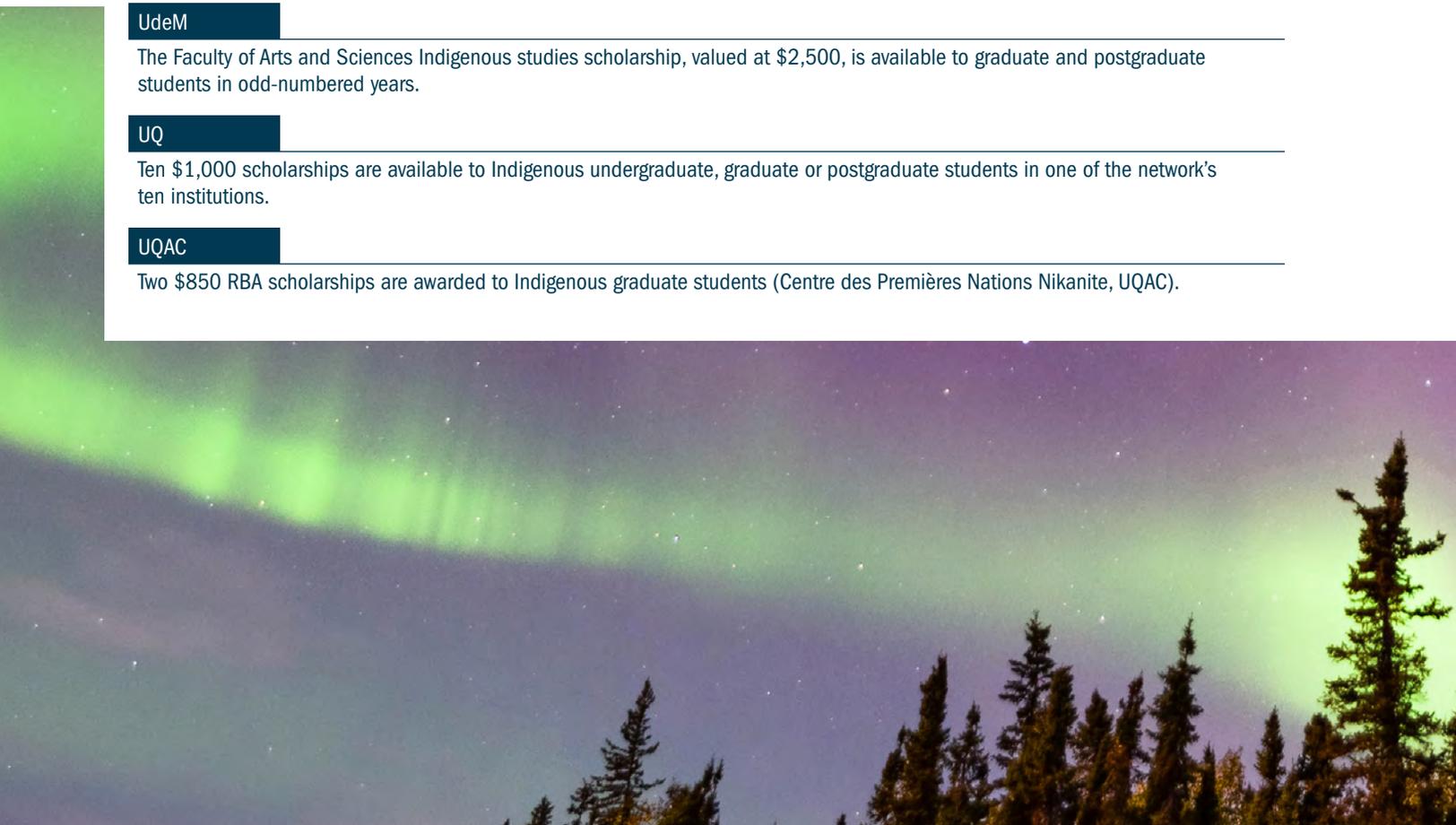
The Faculty of Arts and Sciences Indigenous studies scholarship, valued at \$2,500, is available to graduate and postgraduate students in odd-numbered years.

UQ

Ten \$1,000 scholarships are available to Indigenous undergraduate, graduate or postgraduate students in one of the network's ten institutions.

UQAC

Two \$850 RBA scholarships are awarded to Indigenous graduate students (Centre des Premières Nations Nikanite, UQAC).



4.5

RESEARCHERS AND RESEARCH-CREATION TOPICS

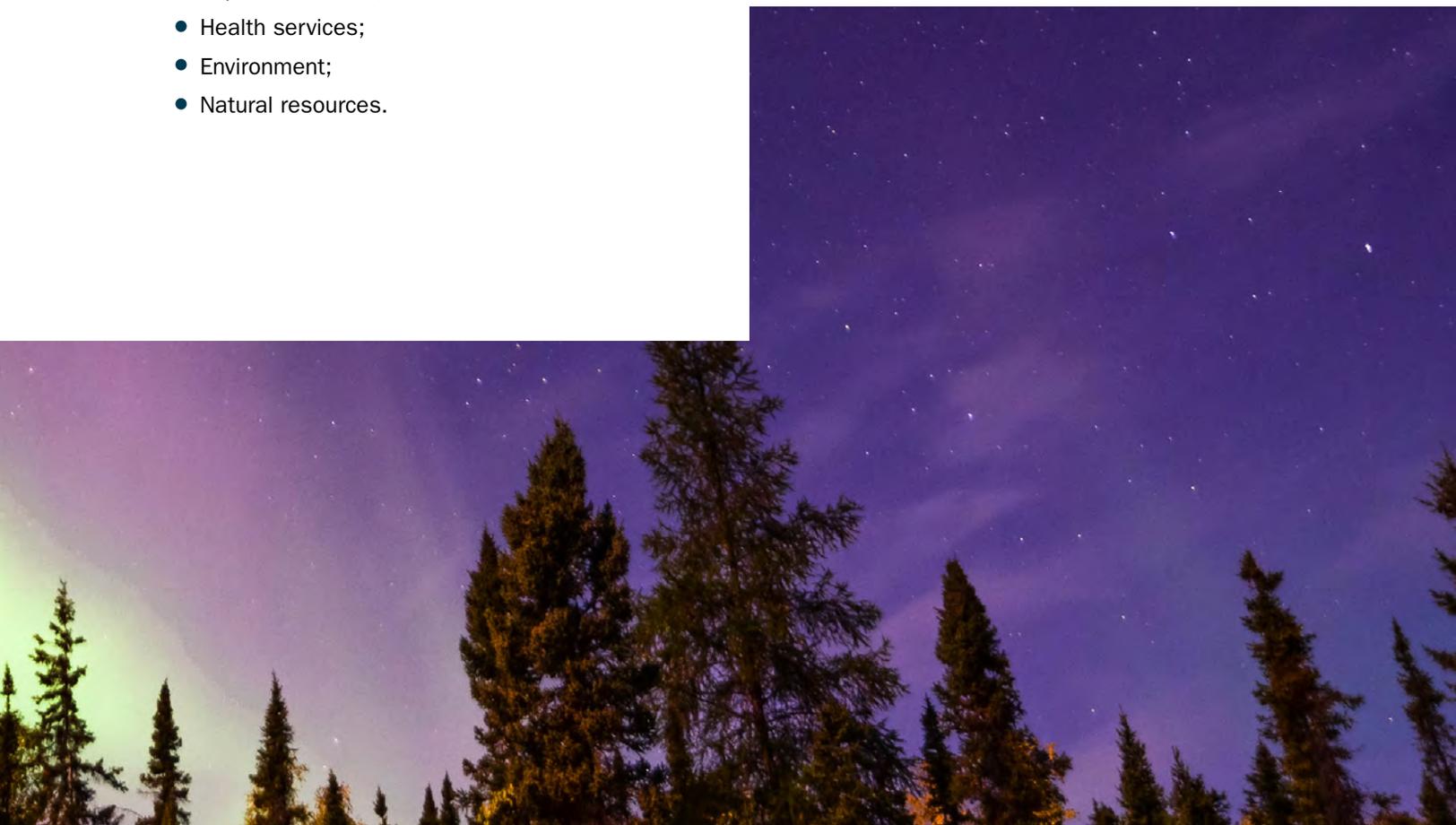
Most universities have researchers whose research interests are directly related to or intersect with First Peoples' realities across a wide variety of research areas⁴⁸ such as:

- Arts, literature and society;
- Artistic and literary creation;
- Cultures, religions and civilizations;
- Development of individuals, communities and social life;
- Education, knowledge and competencies;
- Languages and language;
- Living environment, planning, and appropriation of human space;
- Neuroscience, mental health and addiction;
- Nutrition and metabolism;
- Population health;
- Health services;
- Environment;
- Natural resources.

By looking at the individual portraits, we were able to establish a non-exhaustive list of researchers for each university along with recent research topics linked to the realities of First Peoples. Examples of research projects carried out in recent years are also presented.

However, certain factors limit the survey in this regard. On the one hand, the field of Indigenous studies tends to lead to new topics and questions, attracting new researchers. On the other, considering that research activities can change considerably over the course of a career, researchers can tackle a variety of topics, alone or with colleagues. Those concerning the realities of First Peoples are not necessarily always part of their work. For these reasons, a specific survey would be required to obtain an accurate portrait of research commitments and to determine the number of researchers who devote most of their activities to the field of Indigenous studies.

⁴⁸ Refers to the research areas used by the Fonds de recherche du Québec – Société et culture (FRSC), the Fonds de recherche du Québec – Nature et technologies (FRQNT) and the Fonds de recherche du Québec – Santé (FRQS).



4.6

RESEARCH-CREATION APPROACHES AND ETHICS

As institutions receiving funds from the granting councils of the Government of Canada, Quebec universities subscribe to the principles of the Tri-Council Policy Statement: Ethical Conduct for Research Involving Humans (TCPS 2), including Chapter 9 – Research involving the First Nations, Inuit and Métis Peoples of Canada.

Commitment to the implementation of TCPS 2 is reflected in universities by:

- The adoption of internal policies consistent with these principles (e.g., Bishop's University Research Ethics Policy, UQAT's Politique d'éthique de la recherche avec des êtres humains (Ethics policy for research involving humans), UdeS's Policy 2500-028 and Directive 2600-057 – chapter 5: Recherche visant les Premières Nations, les Inuit ou les Métis du Canada (Research involving First Nations, Inuit or Métis of Canada), UQAM's Policy 54, UQAR's Politique d'éthique de la recherche avec des êtres humains (Ethics policy for research involving humans), UQAT's Revue de l'ensemble des politiques et protocoles sous l'angle de l'équité, de la diversité et de l'inclusion (Policy and protocol review from the perspective of equity, diversity and inclusion);
- Forming research ethics boards (REBs) to examine and sign off on projects that comply with current policies (Laval,⁴⁹ UdeM,⁵⁰ UQAM,⁵¹ UQAT, UQAR, UQO) and, potentially, with research protocols developed by Indigenous organizations (Concordia, INRS, UQAT);
- Reserving a position for an Indigenous representative on certain REBs (Concordia, UQAC, UQAT) to review and approve the ethics component of projects, and possibly to recommend initiatives to help researchers and student researchers adhere to best practices in Indigenous research (UQAC).

Research in an Indigenous context in some universities is also based on the OCAP⁵² principles of the First Nations Information Governance Centre (McGill), the use of the First Nations in Quebec and Labrador's Research Protocol (Concordia, INRS, UdeM, UQAT, UQO's Social Sciences and Social Work), Lignes directrices en matière de recherche avec les femmes autochtones (Guidelines for research with Indigenous women) (UdeM, UQAT) and the Toolbox of Research Principles in an Aboriginal Context: Ethics, Respect, Fairness, Reciprocity, Collaboration and Culture (Concordia, INRS, UQAT,⁵³ UQO's Social Sciences and Social Work).

These protocols may be required by an institution (Concordia), recommended by a research ethics board (UdeM) or made available to REBs (e.g., UQAR REB) and researchers (e.g., the website of UQTR's dean of research-creation, the websites of the UQAM and ENAP research ethics boards).

For member universities of the Institut nordique du Québec (INQ), the design of research projects is governed by the Research Guidelines prepared by the INQ's First Peoples Working Group.

At UdeM, the ethics training offered to students and researchers addresses, where relevant, research with Indigenous peoples.

49 Depending on the project, the compliance analysis may include the measures set out in the Plan d'action ministériel en éthique de la recherche et en intégrité scientifique of the Ministère de la Santé et des Services sociaux du Québec (Quebec Ministry of Health and Social Services Ministerial action plan for research ethics and scientific integrity), and the operating conditions of ethics committees designated or formed by the Minister of Health and Social Services under article 21 of the *Civil Code of Québec*. For projects funded by U.S. organizations, research must be conducted according to the policies, criteria and procedures in the Federal Policy for the Protection of Human Subjects.

50 At UdeM, five sectoral research ethics boards review and approve research projects requiring the participation of human beings, but none is specifically dedicated to research in an Indigenous context.

51 UQAM has three research ethics boards: the ethics boards for research on human beings for faculty research projects (CIEREH) and two research ethics boards for graduate and postgraduate students (CERPE): a CERPE for the Faculty of Humanities and a multifaculty CERPE.

52 OCAP (ownership, control, access, possession) sets out the principles for the ownership and management of data on Indigenous communities. OCAP is protected by a registered trademark held by the First Nations Information Governance Centre (<http://fnigc.ca/en/pcapr.html>).

53 The ethics of research with Indigenous peoples is an important research theme at UQAT, which has held four seminars on this topic. Professor Suzy Basile helped develop and draft the First Nations in Quebec and Labrador's Research Protocol, the Lignes directrices en matière de recherche avec les femmes autochtones (Guidelines for research with Indigenous women) and the Toolbox of Research Principles in an Aboriginal Context.

INSPIRING MEANS

The Toolbox of Research Principles in an Aboriginal Context: Ethics, Respect, Fairness, Reciprocity, Collaboration and Culture (UQO, UQAT, INRS, FNQLHSSC)

The Toolbox of Research Principles in an Aboriginal Context aggregates and makes available existing tools that have proven useful in the development of collaborative research that is ethical, respectful, equitable and reciprocal. The tools include evaluation questionnaires, consent forms, reflections on ethics and collaboration, and explanatory videos from various countries.

The result of a partnership between the Université du Québec en Abitibi-Témiscamingue (UQAT), Université du Québec en Outaouais (UQO), the First Nations of Quebec and Labrador Health and Social Services Commission (FNQLHSSC) and the DIALOG network based at INRS, this document was first published in 2015 and updated in 2018 (see snapshot below).

The Toolbox is aimed at decision-makers in First Nations and Inuit communities and researchers and students who wish to learn more or deepen their knowledge in the field of research in an Indigenous context.

Its dissemination is supported by training workshops for those involved in research in an Indigenous context, in particular researchers and university students, as well as administrators of Indigenous communities and organizations.

➔ *The document is posted on the website of the First Nations of Quebec and Labrador Health and Social Services Commission (FNQLHSSC), in French and English, www.cssspnql.com.*



Photo: Laurie Chabot



4.7

66%

RESEARCH-CREATION GROUPS, ALLIANCES, LABORATORIES AND CHAIRS

Twelve universities call upon a large number of groups, alliances, laboratories and research chairs to help them achieve their mission with First Peoples. Close to 70 are listed in Table 8. A brief description of each research group is available in the individual university portraits. It should be noted that 14 of the 28 research chairs are Canada Research Chairs (CRC).

TABLE 8
RESEARCH-CREATION GROUPS, ALLIANCES, LABORATORIES, AND CHAIRS RELATING TO INDIGENOUS ISSUES

BISHOP'S

- Crossing Borders.

CONCORDIA

- OBX Laboratory;
- Indigenous Futures Cluster at Milieux;
- The Geomedia Laboratory;
- Post Image Cluster;
- Canada Research Chair (Tier 2) Indigenous Oral Tradition and Oral History;
- Canada Research Chair (Tier 2) Indigenous Material Practice;
- Chaire-réseau jeunesse: Les parcours vers l'autonomie et l'épanouissement des jeunes dans une société en transformation (Youth network chair: pathways toward youth autonomy and fulfilment in a transforming society);
- Research Chair in Computational Media and Indigenous Future Imaginary;
- Concordia University Research Chair in Indigenous Art History and Community Engagement.

ENAP

- Chaire de recherche du Canada sur l'évaluation des actions publiques à l'égard des jeunes et des populations vulnérables (CRÉVAJ) (Canada Research Chair in evaluating public actions related to vulnerable youth).

INRS

- Réseau de recherche et de connaissances relatives aux Peuples autochtones (Indigenous Peoples research and knowledge network) (DIALOG);
- Alliance de recherche ODENA: les Autochtones et la ville au Québec (ODENA research alliance: Quebec's Indigenous People and the city);
- Major international partnership: le monde autochtone et les défis du vivre-ensemble (The Indigenous world and the challenges of living together);
- Alliance Kapakan: Transmission, réussite éducative et formes d'apprentissage en contexte autochtone (Knowledge transfer, educational success and forms of learning in Indigenous contexts);
- CAIMAN network: Cameras at Marine Infrastructures in Nunavik;
- Open Geothermal Laboratory;
- Chaire-réseau de recherche sur la jeunesse du Québec (Research chair-network on Quebec youth).

LAVAL

- Centre interuniversitaire d'études et de recherches autochtones (Interuniversity Centre for Aboriginal Studies and Research) (CIERA);
- Interdisciplinary Research Centre on Family Violence and Violence against Women (CRI-VIFF);
- Centre of Research and Intervention for Student and School Success (CRIRES);
- Interuniversity Centre for Research on Teacher Training and the Teaching Profession (CRIFPE);
- Centre for Northern Studies (CEN);
- Research and intervention centre on education and working life (CRIEVAT);
- Centre de recherche Cultures – Arts – Sociétés (Research centre for cultures, arts and societies) (CELAT);
- Leadership Chair in Aboriginal Forestry Education (CLE);
- Northern Sustainable Development Research Chair;
- Canada Research Chair on Comparative Aboriginal Conditions;
- Nasivvik Research Chair in Ecosystem Approaches to Northern Health.

McGILL

- Centre for Indigenous Conservation and Development Alternatives (CICADA);
- Centre for Indigenous Peoples Nutrition and Environment (CINE);
- Centre for Human Rights and Legal Pluralism;
- Centre for Research on Children and Families (CREF);
- Intergroup Relations and Aboriginal Peoples research group (IRAP);
- Centre for Society, Technology and Development (STANDD);
- Chair in Northern Research – Wildlife conservation and Traditional Food Security;
- Canada Research Chair (Tier 2) in Indigenous Constitutionalism and Philosophy;
- Canada Research Chair (Tier 2) in Arctic Ecology;
- Canada Research Chair in Syntax and Indigenous Languages;
- Canada Research Chair in Colonial North America;
- Canada Research Chair in the Anthropology of Law;
- Canada Research Chair in Housing, Community and Health;
- Chair in Environmental Health Sciences.

UQAC

- Groupe de recherche et d'intervention régionales (Regional research and intervention group) (GRIR);
- Groupe de recherche sur l'histoire (Research group on history) (GRH);
- La Boîte Rouge VIF;
- Chaire de recherche sur la parole autochtone (Research chair on Indigenous speech);
- UNESCO Chair in Cultural Transmission among First Peoples as a Dynamic of Well-Being and Empowerment.

UQAM

- Groupe de recherche interdisciplinaire sur les affirmations autochtones contemporaines (Interdisciplinary research group on contemporary Indigenous affirmations) (GRIAAC);
- Canada Research Chair on the Aboriginal Land Question;
- Canada Research Chair (CRC) in Knowledge and Transmission of the Inuit Language;
- Interdisciplinary Centre for Research on Diversity (CRIDAQ).

UQAR

- Collectif de recherche sur la santé en région (Collaborative research on regional health) (CoRSer);
- BOREAS Research Group on Northern Environments;
- Centre de recherche sur le développement territorial (Territorial development research centre);
- Uapishka ecotourism and scientific research station;
- Canada Research Chair on Northern Biodiversity;
- Chaire de recherche en géoscience côtière (Research chair in coastal geoscience).

UQAT

- Participatory Mapping Laboratory;
- Research Laboratory on Indigenous Women's Issues – Mikwatsiw;
- Unit for Research, Training and Development in Education in Inuit and First Nation Contexts (URFDEMIA);
- Laboratoire de recherche pour le soutien des communautés (LARESCO) (Community support research laboratory);
- Research development and collaborative actions team in Aboriginal educative context (ÉDRACCÉA);
- Desjardins Chair in Small Community Development;
- NSERC-UQAT Industrial Chair on Biodiversity in Mining.

UQO

- Centre interuniversitaire d'études et de recherches autochtones (Interuniversity centre for Indigenous studies and research)
- CIÉRA – Outaouais campus;
- Canada Research Chair in Aboriginal Governance of Territory.

UQTR

- Groupe interdisciplinaire de recherche appliquée à la santé (Interdisciplinary research group on applied health) (GIRAS).

4.8

STRATEGIC PARTNERSHIPS AND NETWORKS

According to the information gathered, eight universities have developed partnerships and collaborations with First Peoples communities and organizations. Examples are provided in Table 9. Table 10 lists examples of interuniversity partnerships and collaborations.

TABLE 9
EXAMPLES OF UNIVERSITY COLLABORATIONS⁵⁴ OR PARTNERSHIPS⁵⁵ WITH INDIGENOUS COMMUNITIES AND ORGANIZATIONS

BISHOP'S

Bishop's has collaborated with Indigenous communities and organizations such as the Naskapi Nation of Kawawachikamach, the Odanak Abenakis community and the Cree School Board.

CONCORDIA

As part of the Initiative for Indigenous Futures (IIF), Concordia has developed a community partnership with the Dechinta Centre for Research and Learning, imagineNATIVE Film and Media Arts Festival, Kahnawake Education Center, Kanien'kehá:ka Onkwawén:na Raotitíohkwa Language and Cultural Center, Kontinóhstas Mohawk Language Custodians Association, MacKenzie Art Gallery, Western Arctic Moving Pictures, and Behaviour Interactive.

The IIF also includes an interuniversity partnership with the Centre for Indigenous Media Arts at the University of British Columbia's Okanagan campus.

ENAP

The development and delivery of public administration courses in an Indigenous context at ENAP is based on collaboration with the First Nations Education Council (CEPN).

INRS

- Kativik Regional Government;
- Nayumivik Landholding Corporation;
- OHMI – Nunavik;
- Assembly of First Nations of Quebec and Labrador (APNQL);
- Regroupement des centres d'amitié autochtones du Québec (Quebec native friendship centres) (RCAAQ)
- Quebec Native Women (QNW);
- Pauktuutit Inuit Women's Association of Canada;
- Chibougamau Eenu Friendship Centre (CEFC);
- The Native Friendship Centres of La Tuque (CAALT), Lanaudière (CAAL), Sept-Îles (CAASÎ), Senneterre (CEAAS) and Val-d'Or (CAAVD);
- Centro de estudios para el desarrollo rural (CESDER) (Centre for rural development studies);
- Manawan Atikamekw Council;
- Conseil tribal Mamuitun (Mamuitun tribal council);
- Cree Women Association of Eeyou Istchee;
- Tshakapesh Institute;
- Naskapi Development Corporation (NDC);
- National Association of Friendship Centres (NAFC);
- Native Montreal;
- Ontario Federation of Indian Friendship Centres (OFIFC);
- Pekuakamiulnuatsh Takuhikan;
- Te Whanau O Waipareira Trust (New Zealand).

⁵⁴ A collaborator is a person or a group who works with one or more people on a joint initiative. Collaboration is the action of working with people or groups to achieve common goals.

⁵⁵ A partner is a person, a group, a community, an organization or an entity with which one forms an association or alliance to perform a common task in a business, company, a negotiation or a project. A partnership establishes a formal relationship between the partners.

LAVAL

Université Laval has a partnership agreement with the Huron-Wendat Nation (Wendake) for the creation of scholarships and research chairs.

UQAC

The development and management of the First Nations Education Council (FNEC) involves several partnerships:

- with the Indigenous communities of Saguenay–Lac-Saint-Jean and Côte-Nord (e.g., Mashteuiatsh, Pessamit, Manawan);
- with Indigenous organizations, including the Council of the Atikamekw Nation, the First Nations Education Council (FNEC), the Uauitshitun School of Natashquan and the Tshakapesh Institute, the Saguenay Native Friendship Centre and the Rives-du-Saguenay School Board;
- with La Boîte Rouge Vif, whose premises are in UQAC's Pavillon de la culture des peuples autochtones Rio Tinto).

UQAM

UQAM has developed many partnerships with:

- Indigenous nations (Atikamekw, Innu, Mohawk, Algonquins, Inuit, Abenakis, Ojibwe, Cree);
- Indigenous organizations and associations such as the Montréal Indigenous Community Network, Native Montreal, Quebec Native Women, Indigenous Tourism, Tourism Manawan, Kinawit, Tshakapesh Institute, Ondinnok, Native Museum of Mashteuiatsh, Abenaki Museum, Hommes autochtones du Québec (Indigenous men of Quebec) and Kiuna College;
- Indigenous university student groups, i.e., UQAM's First Nations Circle.

UQAT

UQAT has developed many partnerships with:

- Inuit and First Nations communities in Abitibi-Témiscamingue, Nord-du-Québec and elsewhere in the province;
- Indigenous organizations and associations in Quebec, Canada and abroad.

UQO

- The university has collaborated with the Kitigan Zibi community.

TABLE 10

EXAMPLES OF INTERUNIVERSITY PARTNERSHIPS AND COLLABORATIONS

PUBLIC ADMINISTRATION TRAINING IN AN INDIGENOUS CONTEXT

- ENAP's development and delivery of public administration training in an Indigenous context is based on an interuniversity partnership framework agreement.
- Participating Quebec universities (members): ENAP, UQAC (Centre des Premières Nations Nikanite), UQAT (School of Indigenous Studies).

TEIONKWAENAWA:KON – QUEBEC INDIGENOUS MENTORSHIP NETWORK

- Teionkwaenawa:kon is a mentorship network that supports Indigenous students on their way to becoming Indigenous researchers and academics. It has partnered with the Kahnawake Schools Diabetes Prevention Project, which is supported by McGill University's Department of Family Medicine.
- Participating Quebec universities (members): Concordia, Laval, McGill, UdeM, UQAM, UQAT.

Table 11 presents the main research-creation networks on the realities of First Peoples based in Quebec universities. In addition to the fact that researchers are members of these networks, there are many individual collaborations in the projects of the various groups present in the universities.

Examples include the involvement of UQAR and UQTR researchers in projects on topics related to Indigenous realities at Laval's Centre for northern studies (CEN), UQAR researchers at the Quebec Centre for Biodiversity Science (QCBS) and a TÉLUQ researcher in Laval's Global Health Interest Group (GHIG).

TABLE 11 MAIN UNIVERSITY RESEARCH-CREATION NETWORKS IN QUEBEC RELATING TO REALITIES OF FIRST PEOPLES

ABORIGINAL TERRITORIES IN CYBERSPACE (ABTEC)

AbTeC is a Concordia-based Indigenous research-creation network dedicated to Indigenous presence in cyberspace (e.g., Web, video games, virtual world).

Quebec member university: Concordia.

INTERUNIVERSITY CENTRE FOR ABORIGINAL STUDIES AND RESEARCH (CIÉRA)

Located at Université Laval, CIÉRA is a multidisciplinary and interuniversity research centre dedicated to Indigenous studies in Canada and the world (see section 3.4.8 and the portrait of Laval). CIÉRA researchers (regular or associate members) are grouped in three sections: CIÉRA Université Laval, CIÉRA Montréal, CIÉRA Outaouais.

Quebec member universities: Laval, UdeM, UdeS, UQAM, UQAT, UQO, UQTR.

Member universities outside Quebec: U. of Moncton, U. of Ottawa, U. of St-Boniface, U. des Antilles, Dalhousie U., U. of Northern British Columbia, U. Federal du Pará (Brazil), CNRS (France) U. de Genève, U. of Maryland, U. Antilles-Guyane, U. Sao Paulo (Brazil), FNRS (Belgium), U. Catholique de Temuco (Chile), Université d'Antanarivo (Madagascar) U. Federal de Santa Catarina (Brazil), U. de Brasília, U. Yakoutsk (Russia), U. of Winnipeg.

CENTRE FOR INDIGENOUS CONSERVATION AND DEVELOPMENT ALTERNATIVES (CICADA)

Based at McGill University, CICADA is a multidisciplinary research centre that targets the conceptual and practical life of Indigenous peoples' collective life projects. It is intended to generate innovative regimes of environmental protection and alternative visions of development. The centre brings together 70 projects of academic co-investigators and collaborators.

Quebec member universities: Concordia, INRS, Laval, McGill, UdeM, UQAM, UQAT, UQO.

Member universities outside Quebec: U. of Aberdeen, U. of Charles Darwin, U. of Utrecht, Universidad Austral de Chile, Heritage U., Memorial U., U. of Victoria, U. Max Planck, U. of Michigan, Thompson Rivers U., Australian National University, U. of Manitoba, UBC, Laurier U., U. of Auckland, U. of Northern British Columbia, Griffith U., Dartmouth College, U. of East Anglia, U. of Saskatchewan, U. of Oslo, U. of Ottawa.

INSTITUT NORDIQUE DU QUÉBEC (INQ)

Based at Université Laval, the INQ is a group of experts in northern and arctic research dedicated to the ethical and harmonious development of northern Quebec and the Canadian Arctic (see section 3.4.8 and the portrait of Laval).

The INQ brings together Quebec university and college centres of northern excellence in natural, health, social and human sciences, and in the field of arts and culture.

The INQ mandate covers research and training of highly qualified staff. Its programming is intended to provide decision-makers in governments, northern and Indigenous communities and in the private sector with the requisite knowledge and skills to ensure the sustainable development of northern Quebec and the Canadian Arctic.

Quebec member universities: Concordia, ÉTS, INRS, Laval, McGill, Polytechnique Montréal, TÉLUQ, UdeM, UdeS, UQ, UQAC, UQAM, UQAR, UQAT, UQTR.



ARCTICNET NETWORK

ArcticNet is a Network of Centres of Excellence of Canada that brings together scientists, engineers and managers in the natural, human health and social sciences with their partners from Inuit organizations, northern communities, federal and provincial agencies and the private sector. ArcticNet seeks to study the impact of climate change and modernization on Canada's coastal Arctic. The administrative centre is located at Université Laval.

Quebec member universities: McGill, UdeM, UQAC, UQAM, UQAR, UQTR, Laval, UdeS.

Member universities, outside Quebec: Cape Breton University, Carleton U., Dalhousie U., Memorial U, Queen's U., Trent U., Moncton U., U. of Alberta, U. of British Columbia, U. of Calgary, Guelph U., Laurentian U., U. of Manitoba, U. of New Brunswick, U. of Ottawa, U. of Saskatchewan, U. of Toronto, U. of Victoria, U. of Waterloo, Laurier U., U of Windsor, U. of Winnipeg, Yukon College.

DIALOG NETWORK

The DIALOG network is an interinstitutional international group founded in 2001. It is based at the INRS (see section 3.4.8 and the portrait of the INRS). The DIALOG network is a space for discussion between First Peoples and academia; it is designed to enhance research and facilitate the co-production of knowledge and foster the development of just, egalitarian and equitable social relations.

Quebec member universities: Concordia, INRS, Laval, McGill, UdeM, UdeS, UQAM, UQAT.

Member universities outside Quebec: U. of Ottawa, Trent U., U. of Alberta, U. of Minnesota, U. Lyon, U. Fribourg, U. Brest, U. of North Texas, U. Estado.

MCGILL INTEGRATED UNIVERSITY HEALTH NETWORK (RUIS)

The RUIS is an organization whose role is to advance the integration of the university's health mission: patient care, teaching and research. To this end, it facilitates knowledge transfer, technology assessment and the development of telehealth services. The McGill RUIS territory covers 63% of Quebec, including several First Nations and Inuit communities (Nunavik, Cree Territory of James Bay, Nord-du-Québec, Abitibi-Témiscamingue, Outaouais). The McGill RUIS provides the link between the McGill University Health Centre, local hospitals and remote Indigenous communities.

There are four RUIS in Quebec: McGill University, Université de Montréal, Université de Sherbrooke and Université Laval.

Quebec member university: McGill.

RÉSEAU DE RECHERCHE EN SANTÉ MENTALE CHEZ LES AUTOCHTONES

The Network for Aboriginal Mental Health Research is the result of a partnership between Indigenous communities and university researchers. These researchers have expertise in a wide range of mental health issues relevant to Indigenous Peoples. This Canada-wide network funded by the Canadian government is headed by a McGill University professor.

Quebec member university: McGill (Division of Social and Transcultural Psychiatry).

Member universities outside Quebec: Simon Fraser U., U. of British Columbia, U. of Victoria, York U., U. of Saskatchewan.

INSPIRING MEANS



DIALOG's interactive atlases (INRS)

In the interest of democratized knowledge, the DIALOG network has developed three georeferenced interactive atlases that bring together statistical data on Indigenous Peoples.

1. The Atlas of Registered Aboriginal Population in Quebec;
2. The Atlas of Activities of the Cree Hunters and Trappers of Eeyou Istchee;
3. The Atlas of the First Nations and Inuit Population Living in Quebec Cities.

These series of maps and histograms with annual compilations for Quebec as a whole, for each of the First Nations or for cities with an Indigenous population. Through online interactive mapping features, this information is easily accessible to Indigenous Peoples, researchers, students, teachers, managers and the general public.

➔ *The detailed information sheet on this inspiring means is available online: www.bci-qc.ca/en/first-peoples.*



4.9

50%

DISSEMINATION OF RESEARCH-CREATION OUTCOMES

According to the survey, research-creation outcomes are disseminated in the following ways:

- The usual scientific research channels (e.g., articles in peer-reviewed journals, books published by university presses or other scientific publishers, presentations at national and international scientific events);
- Ways that allow for direct communication with First Peoples communities and organizations;
- Conventional means of communication (e.g., events, written publications) specific to Quebec universities;
- Web-based tools to facilitate access to research findings and socioeconomic data concerning Indigenous populations and communities.

Table 12 presents the dissemination methods for research-creation outcomes on Indigenous realities in Quebec.



TABLE 12

DISSEMINATION METHODS FOR RESEARCH-CREATION OUTCOMES ON REALITIES OF FIRST PEOPLES

PLAN FOR KNOWLEDGE DISSEMINATION IN INDIGENOUS COMMUNITIES

- Dissemination of research findings in Indigenous communities through various means including meetings with the community, community radio interviews, documents written in an Indigenous language, workshops with Indigenous staff, government events, books and video documents (Concordia, McGill, UQO).
- The Chemins du savoir (Paths to knowledge) series, which airs the training sessions organized by DIALOG to enrich and improve the research skills of Indigenous institutional actors (INRS).

PERIODIC ROUND TABLES

- Midis autochtones (Lunch-time lectures on Indigenous topics) hosted by the Linguistics Department (UQAM).
- Midis des nations (Lunch-time lectures on First Nations topics) (UQAM).
- Dîners-conférences autochtones (Lunch and learn on Indigenous topics) (UQAT).

EVENTS (TRAINING ACTIVITIES, SEMINARS, CONFERENCES OR WORKSHOPS)

- Conferences on Indigenous realities are held as part of the “Race and Indigeneity” component of the Crossing Borders annual symposium (Bishop’s).
- Conference on academic perseverance and success among First Peoples (UQAC).
- Conference on Indigenous languages as part of the Congrès de l’Acfas (UQAC).
- Annual DIALOG conference as part of the Congrès de l’Acfas (INRS).
- The multidisciplinary conference on Indigenous realities sponsored by the Interuniversity Centre for Aboriginal Studies and Research (Laval).
- Northern Research Day with the support of the Institut nordique du Québec (McGill).
- Editions of Université nomade (INRS).
- Editions of the Wisdom Keepers Class (INRS).
- Activities and workshops organized by research chairs.

PERIODICALS

- *Cahiers DIALOG* on the work of the DIALOG network (INRS).
- *Cahiers ODENA: au croisement des savoirs sur l’autochtonie urbaine* (INRS).
- DIALOG newsletter (INRS).

WEB TOOLS

- Autochtonia documentary databank (INRS).
- Interactive atlases (INRS).



INSPIRING MEANS

DIALOG’s Autochtonia documentary databank (INRS)

In the early 2000s, the DIALOG network created the Autochtonia document databank with the goal of providing an effective and operational response to the need for scientific information about Indigenous Peoples. With more than 16,000 titles classified by keywords, this databank now brings together all the scientific and specialized literature produced in Quebec in the last 200 years on this subject, as well as academic work carried out outside Quebec (Europe, United States, Asia, Oceania) on Quebec’s Indigenous populations, communities and organizations.

Public and bilingual, the databank is consulted hundreds of times a year by users in Quebec, Canada and elsewhere.

➔ *The detailed information sheet on this inspiring means is available online: www.bci-qc.ca/en/first-peoples.*





SECTION 5 COMMUNITY SERVICES

This last section describes the services offered to First Peoples communities. The parameters selected for this survey include the involvement of academics in community development, continuing education programs on Indigenous knowledge and cultures, and awareness and training activities for the non-Indigenous population.

5.1

83%

INVOLVEMENT OF ACADEMICS IN COMMUNITY DEVELOPMENT DYNAMICS

The survey reveals that 15 universities support the development dynamics of Indigenous communities in various ways. Their involvement aligns with government actions, provides support to Indigenous organizations or organizations working in Indigenous communities and supports the personal and professional development of Indigenous youth.

Government actions

Given the expertise developed on Indigenous realities in certain universities, faculty, and sometimes executives or professionals, are called upon to contribute to government actions at the municipal, provincial and federal levels.

The following are a few of the government actions reported in this survey:

- Public Inquiry Commission on relations between Indigenous Peoples and certain public services in Quebec: listening, reconciliation and progress (McGill, INRS, UQAT);
- Parliamentary committees: Education, living conditions of Indigenous women, the Quebec government's Politique nationale de lutte à l'itinérance (Fight against homelessness policy) (INRS);
- National Inquiry into Missing and Murdered Indigenous Women and Girls (McGill, UQO).

As part of these actions, academics can express their opinions, testify, direct or contribute to documentary research, participate in the creation of development guidelines or act as facilitators. Also, several professors are active, i.e., they comment on current affairs affecting Indigenous peoples or submit briefs to parliamentary committees on Indigenous topics at the provincial, national and international levels (INRS, ENAP).

Support for Indigenous organizations or organizations working in Indigenous communities

A number of academics—typically professors—actively support the development of Indigenous organizations and their management or organizations working in Indigenous communities. They act as consultants, sit on steering committees individually or as their institution's representatives. Table 13 shows a few examples of the academic involvement mentioned in this survey.

TABLE 13
EXAMPLES OF INVOLVEMENT IN INDIGENOUS ORGANIZATIONS OR ORGANIZATIONS WORKING IN INDIGENOUS COMMUNITIES

CONCORDIA
The Office of Community Engagement's involvement in the governance of Indigenous community organizations in Montréal.
INRS
<ul style="list-style-type: none"> • Kativik Regional Government; • Nayumivik Landholding Corporation; • OHMI – Nunavik; • Assembly of First Nations of Quebec and Labrador (APNQL); • Regroupement des centres d'amitié autochtones du Québec (RCAAQ) • Quebec Native Women (QNW); • Chibougamau Eenu Friendship Centre (CEFC); • La Tuque Native Friendship Centre (CAALT); • Lanaudière Native Friendship Centre (CAALT); • Sept-Îles Native Friendship Centre (CAALT); • Centre d'entraide et d'amitié autochtone de Senneterre (CEAAS) (Senneterre native friendship and assistance centre); • Val-d'Or Native Friendship Centre (CAAVD); • Centro de estudios para el desarrollo rural (CESDER) (Centre for rural development studies); • Manawan Atikamekw Council; • Conseil tribal Mamuitun (Mamuitun tribal council); • Cree Women Association of Eeyou Istchee; • Institut Tshakapesh; • Naskapi Development Corporation (NDC); • National Association of Friendship Centres (NAFC); • Native Montreal.
McGILL
<ul style="list-style-type: none"> • Community of First Nations in Ontario; • Pan American Health Organization, Review of Health Inequities and Inequalities in the Americas; • Hand to Hold campaign; • Réseau québécois sur le suicide, les troubles de l'humeur et les troubles associés (Quebec network on suicide, depression and related problems); • Council of Canadian Academies on Aboriginal Food Security in Northern Canada; • Advisory board on suicide prevention; • Hudson Bay Inuulitsivik Health Centre; • Ungava Tulattavik Health Centre; • Native Youth Sexual Health Network; • First Nations of Quebec and Labrador Health and Social Services Commission (Prof. David Rothwell); • Working group on Inuit children (Inuit Tapiriit Kanatami); • Technical Advisory Group for Statistics Canada's Aboriginal Children's Survey.



Photo: UQAC

TÉLUQ

Huron-Wendat Nation Council.

UdeM

Native Montreal.

UQAC

- Table de concertation sur les services offerts au PN en milieu urbain à (Round table on services offered to urban First Nations in) Sept-Îles;
- Table de concertation des Premières Nations à (Round table on First Nations in) Saguenay;
- Table de concertation sur les réalités autochtones du réseau de l'UQAC (Round table on Indigenous realities in the UQAC network);
- Boîte Rouge VIF.

UQAT

- Comité de logement de Val-d'Or (Val-d'Or housing committee);
- Corporation de développement de l'enseignement supérieur de Val-d'Or (Val-d'Or higher education development corporation);
- Cree School Board;
- School perseverance team;
- Fondation d'aide (Assistance foundation) Lucien-Cliche de Val-d'Or.

UQTR

Board of directors of Société Recherches amérindiennes au Québec.

Academic expertise may also be called upon as needed:

- By the Indigenous institutional partners of an institution for scientific or methodology support, and to help develop the arguments of a position paper on various topics, particularly education, cultural safety, housing or family violence (INRS);
- For the implementation of collaborative “student-community, teacher-community or professor-community” projects (e.g., Start-up Nations at Concordia, Mémoire vivante Atikamekw (Atikamekw living memory) at Laval) with benefits in terms of dialogue with the public (e.g., University of the Streets Café at Concordia), student community involvement and development (e.g., StartUP Nations, Enable Montreal, Building 7 at Concordia).

Collaboration can develop on an individual basis or with the support of a liaison officer (e.g., Concordia’s Office of Community Engagement).

Personal and professional development of Indigenous youth

Several universities (Laval, McGill, Polytechnique Montréal, UdeM, UdeS, UQAC,) hold theme camps for Indigenous youth (e.g., 6 to 13 years of age for Polytechnique Montréal, secondary 4 and 5 for UQAC). These camps can combine activities related to different spheres of life (e.g., sports, education, career, personal development), introduce young people to different sciences, scientific careers and university studies while promoting healthy lifestyles and school perseverance.

Examples include:

- McGill’s high-performance Eagle Spirit Camp;
- McGill’s high-performance Eagle Spirit Academy;
- Folie Technique science camp at Polytechnique Montréal;
- NIKNAD summer camp at UQAC on digital arts;
- Mini medical school held in Indigenous communities by UdeM;
- Mini medical school held in Indigenous communities by Laval;
- Mini medical school held in Sherbrooke by UdeS;
- Mini medical school held in Saguenay, a collaboration between UQAC and UdeS.



Photo: facmedUL

INSPIRING MEANS

Mini medical school (Laval)

The mini medical school is a day of exchange between university students from different health sciences and social services programs and members of different Indigenous communities, young and old.

The mini medical school offers university students in health programs a rewarding experience allowing them to gain insight into the history and reality of First Peoples, acquire a cultural awareness that is essential for socially responsible professionals, and learn about the importance of multidisciplinary work within health teams in Indigenous communities. It is also an opportunity for Indigenous students and members of their community to learn more about the health professions and programs of study in this field while highlighting their culture (crafts, traditions, etc.) in a spirit of rapprochement between Indigenous and non-Indigenous peoples.

The presence of an organizing committee supported by faculty management that mobilizes its teams, the presence of an Indigenous guide, access to a network of contacts in the communities to facilitate activity planning and coordination, and preparatory training on history, culture and cultural sensitivity are success factors for running and maintaining a mini school.

➔ *The detailed information sheet on this inspiring means is available online: www.bci-qc.ca/en/first-peoples.*



Photo: Henri Cyr, Pessamit, octobre 2018

5.2

56%

AVAILABILITY OF CONTINUING EDUCATION ON INDIGENOUS KNOWLEDGES AND CULTURES

Ten universities offer continuing education in which some or all the content is related to Indigenous knowledges and cultures. This continuing education is subdivided into three categories.

Continuing education in cultural mediation (ÉTS, INRS, Laval, UQAC, UQAT)

This type of education is generally aimed at Indigenous and non-Indigenous professionals working in government and paragonovernmental organizations (schools, school boards, health centres, etc.), companies (mining, for example), and Indigenous organizations. Its goal is to raise awareness and develop their cultural skills while building on a better understanding of Indigenous culture and realities. Examples include:

- Piwaseha, Wedokodadowiin (see text box), cultural diversity in the mining industry, intercultural education in an Indigenous context, and Indigenous culture: a wealth of discovery, which is part of the programs and courses offered by UQAT, Sûreté du Québec, CISSS de Lanaudière (young people in difficulties program) and which are also offered by the continuing education department of ÉTS;
- Over 100 training and awareness sessions organized and delivered by the DIALOG network since 2000.

For its part, UQAC's Centre des Premières Nations Nikanite is in the process of creating video clips on Indigenous issues and realities aimed at organizations in the health, social services and education sectors. In addition, the development of continuing education on Indigenous knowledges and cultures is a component of Université Laval's Chaire de leadership en enseignement en foresterie autochtone (Education leadership chair in Indigenous forestry). This component has not yet been deployed.

INSPIRING MEANS

UQAT's continuing education in intercultural management

UQAT's continuing education department offers Indigenous and non-Indigenous peoples culturally relevant and recognized training that meets the needs of individuals, businesses and organizations.

This training fosters mutual understanding, both in the workplace and in everyday life, and helps build bridges between the Indigenous and Quebec communities. It also aims to develop cultural safety competencies, especially in many public services such as health care, education and civil security.

Available for several years already, these well-run and regularly updated courses are part of the response to the recommendations of the Truth and Reconciliation Commission of Canada and the Public Inquiry Commission on relations between Indigenous Peoples and certain public services in Quebec.

Although the continuing education department can rely on UQAT's resources and expertise to develop relevant content, all the training was developed with direct input from Indigenous peoples so as to be consistent with UQAT's approach of working "with, for, and by" Indigenous peoples.

➔ *For a more detailed description of the training offered by UQAT's continuing education department, see the university's portrait online: www.bci-qc.ca/en/first-peoples.*

Specialized continuing education for professionals working with First Peoples (Concordia, TÉLUQ, UdeM, UQAC, UQAR, UQTR)

Geared to Indigenous and non-Indigenous professionals working in Indigenous organizations, this type of training aims to develop technical skills while integrating cultural characteristics. Examples include:

- Concordia's Mamouwechitaa program (experiential training to help educators deliver youth protection services in a culturally congruent way), in collaboration with the non-profit Boscoville;

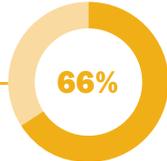
- UdeM's conferences titled "Système juridique Atikamekw" (Atikamekw legal system). and "Obligation de consulter les Premières Nations et processus d'évaluation des impacts" (Obligation to consult First Nations and impact assessment process);
- UQAC's course "Accompagnement et compréhension des méthodes et des principes holistiques de formation auprès des jeunes des Premières Nations" (Support and understanding of holistic training methods and principles for First Nations youth) and "Séminaire en gestion des risques et planification des mesures d'urgences pour les Premières Nations," (Seminar in risk management and emergency planning for First Nations), part of which was posted online by TÉLUQ;
- UQTR's training "Conditions pour favoriser les apprentissages dans une école inclusive: collaboration, évaluation des besoins et climat de classe" (Conditions to promote learning in an inclusive school: collaboration, needs assessment and classroom climate), "Favoriser les apprentissages dans un contexte de diversité culturelle et linguistique" (Promoting learning in a context of cultural and linguistic diversity) and "La gestion de classe pour tous les élèves" (Classroom management for all students);
- UQAR's continuing education programs on skill development for professionals in health care and healthy lifestyle habits.

Continuing education for the general public

Université Laval and UQAC offer continuing education programs for the general public, such as:

- Premières Nations - Comprendre une culture dont nous ne sommes pas issus (First Nations - understanding another culture) (UQAC);
- The courses "La construction du droit autochtone et la Cour suprême du Canada" (Structure of Indigenous law and the Supreme Court of Canada), "Aperçu du droit autochtone" (Overview of Indigenous law), and "Les Autochtones au Québec, des origines au présent" (History of Quebec's Indigenous Peoples) offered by Laval's Université du 3^e âge in Quebec City.

5.3


 66%

AWARENESS-RAISING AND TRAINING ACTIVITIES FOR THE NON-INDIGENOUS POPULATION

Twelve universities are engaged in educating the non-Indigenous population about the realities of First Peoples. This engagement takes the form of discussion forums, the organization of and participation in thematic events, and the posting of information online. Examples listed in this survey are presented in Table 14.

TABLE 14
EXAMPLES OF AWARENESS-RAISING AND TRAINING MEASURES FOR THE NON-INDIGENOUS POPULATION

DISCUSSION FORUMS

- Indigenous lunch-and-learn (UQAT);
- Sharing circles (UQTR);
- Participation in media forums (INRS).

THEMATIC EVENTS

- Racial discrimination awareness week (UQAT);
- Orange Shirt Day (Bishop's);
- "Proud of my culture" event (UQTR);
- How to draw inspiration from First Peoples to engage differently? (UQTR);
- Indigenous Science Expo (UQTR);
- Active presence in First Nations culture awareness days (UQAC);
- Annual cultural and sports activity program with the participation of the Inuit community of Uashat Mak Mani-Utenam (UQAC);
- Interactive conference titled "Créer des ponts entre Autochtones et allochtones" (Building bridges between Indigenous and non-Indigenous peoples) moderated by the cofounders of Mikana (UQAC);
- Indigenous cultural festival (UQAM);
- Study day on issues in education and involving First Nations. Education sciences (UQTR);
- "Blanket Exercise" - (Concordia, UdeS);
- Indigenous Awareness Week, open to the public (McGill);
- MITIG Indigenous week, open to the public (UdeM);
- Ancestral garden (UdeS);
- Activity "Under the Shaputuan" (UdeS).

ONLINE PUBLICATIONS

- Articles written by students on the theme of Truth and Reconciliation (Bishop's);
- The DIALOG network's Autochtonia documentary databank and interactive Atlas (INRS);
- Free courses: "Le Québec nordique - enjeux, espaces et cultures" (Northern Quebec - issues, spaces and cultures) and "Santé des populations autochtones: Déterminants sociaux et perspectives des communautés" (The health of Indigenous populations: social determinants and community perspectives) (Laval).

CONCLUSION

The leaders of Quebec's universities—members of the BCI—wanted to have an overview of their action for, by and with First Peoples.



To that end, a mandate was defined by a working group, composed of BCI members, and awarded by the BCI board of directors to collect substantial data and identify the practices and measures implemented in each of Quebec's 19 universities. After more than two years of work under the direction of Johanne Jean, the chair of the working group and president of Université du Québec, we were able to produce an individual portrait for each university, along with 13 information sheets describing the inspiring or innovative means. These portraits and information sheets were then summarized into an overall portrait, which is the subject of this report.

These portraits and information sheets were then summarized into an overall portrait, which is the subject of this report. The figure on the following page provides a summary view of the actions taken in the five major areas of activity: organization, teaching, student experience, research and creation, and community service. The percentage provides an indication of the parameters in which universities tended to focus their actions in 2019. However, this figure does not allow for an interpretation of the transformative scope of these actions or their impact. This perspective would require another type of analysis, which could be the subject of other work in the future.

Based on information provided mainly in 2019, this work allowed us to identify certain major findings concerning university actions in higher education and research relating to First Peoples and the place made for them.

On reading this report, we can see that the realities of First Peoples are taken into account in the university mission through a variety of initiatives and institutionalized means present in all the universities but more so in some. Clearly, the number and scope of these actions are dependent on multiple factors. Among others, these factors include the presence of smaller or larger numbers of Indigenous students at the university; the relationships maintained with Indigenous communities; mobilization of researchers; involvement of senior staff; and the strategic choices made by each institution. These factors explain why some universities have acted as pioneers and have been strongly engaged for decades, and why some have increased their actions in recent years. Leadership from all participants is a source of inspiration to keep moving forward together.

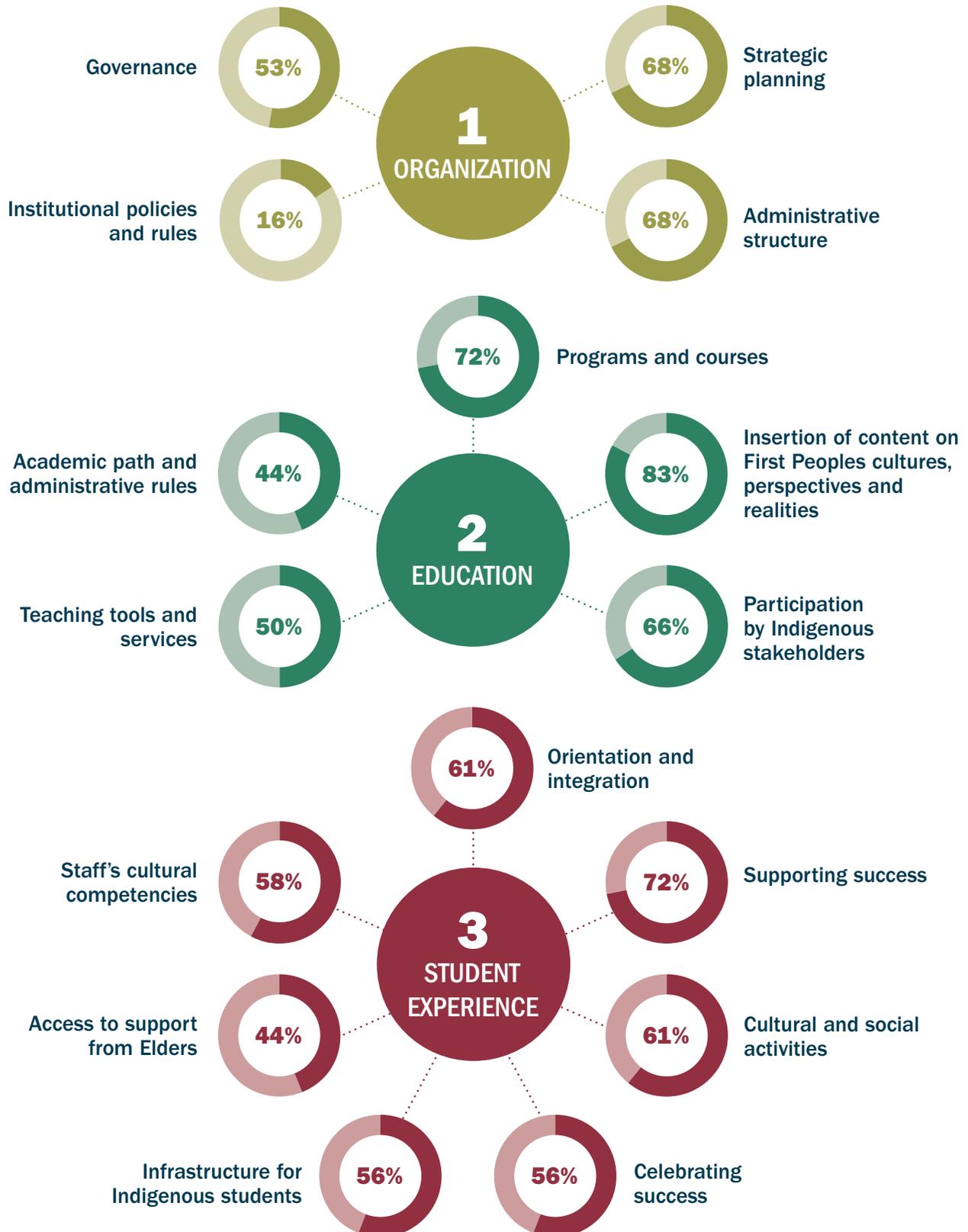
Another important finding is that all the institutions have shown their willingness to do more for First Peoples. The 19 Quebec institutions are reviewing their way of carrying out the university mission with Indigenous peoples, and several have stepped up their action in recent years.

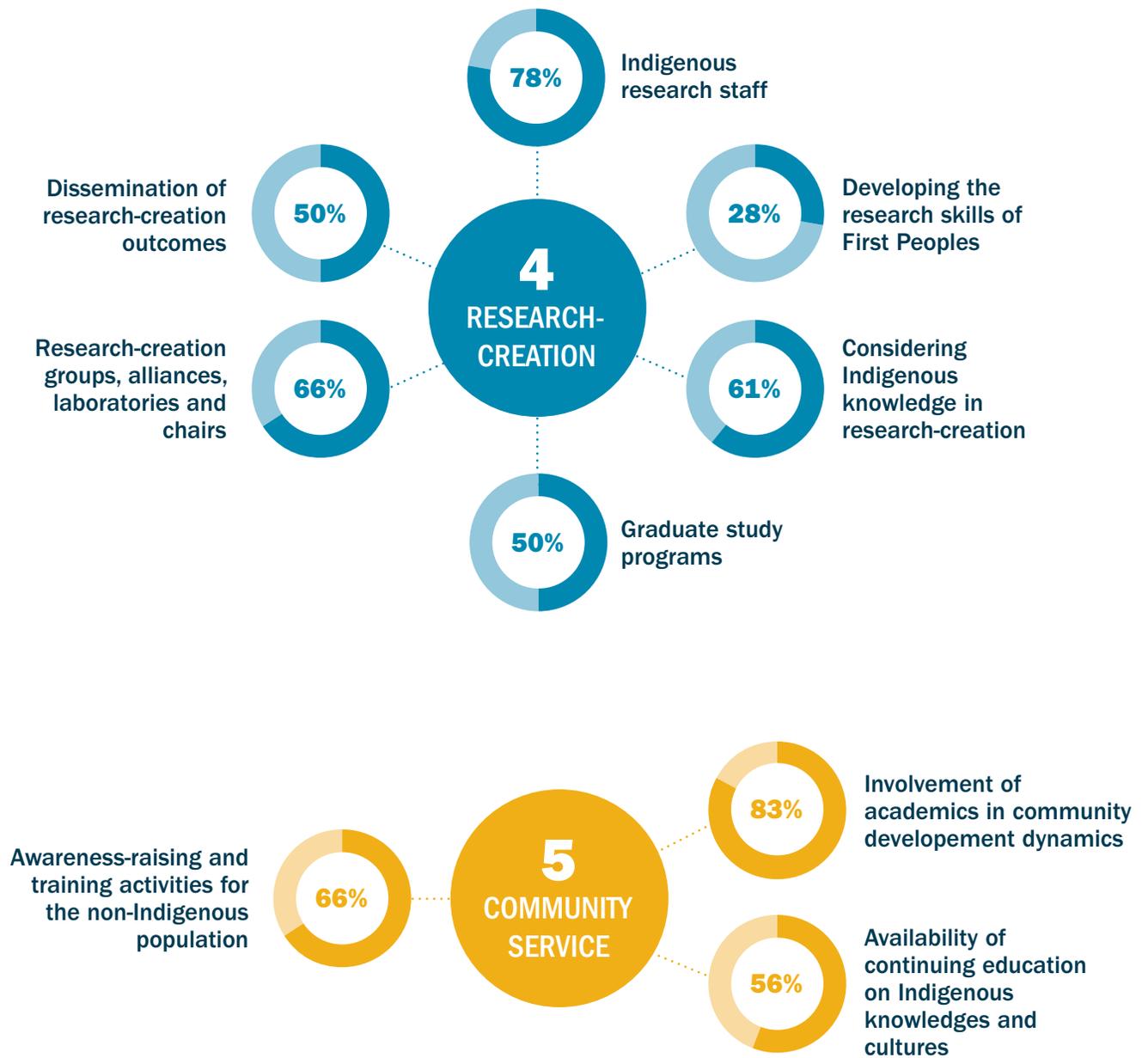
The snapshot taken in 2019 and presented in this report has therefore already changed. In the future, it could be useful to take another snapshot to evaluate our progress and ongoing challenges. Such a snapshot could provide an even clearer picture if it were able to rely on more robust data, e.g., with regard to the number of Indigenous people working in academia. Methods could be developed in collaboration with Indigenous leaders to identify them more effectively and thus to understand their presence and needs in the faculty and student population and among university staff as a whole.

It should also be noted that Quebec universities have expertise that could be inspiring. As part of this mandate, 5 universities agreed to share 13 initiatives and innovative means that relate to organization, teaching, student experience, research-creation or community service. This first survey could be expanded on to develop a more complete list. The dissemination and sharing of such original initiatives would contribute to the development of university know-how while potentially allowing Quebec universities to collectively position themselves in relation to those in the rest of Canada and elsewhere in the world.

This first portrait provides a basis for fueling discussions in universities and dialogue with their Indigenous collaborators with a view to enhancing their action, both individually and collectively. This exercise is therefore only one step in the long journey on which Quebec universities have embarked to have higher education contribute to reconciliation and the renewal of relations with First Peoples.

FIGURE 1
PROPORTION OF UNIVERSITIES THAT HAVE TAKEN ONE OR MORE ACTIONS IN EACH AREA OF ACTIVITY







Consult the detailed
information sheets from each
institution online:

➔ [**www.bci-qc.ca/en/first-peoples**](http://www.bci-qc.ca/en/first-peoples)



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