Cultural Transmission among First Peoples as a Dynamic of Well-Being and Empowerment

Methodological Approaches for Working Together Better

Prepared for the Canadian Commission for UNESCO
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For further reading, see:

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[Towards a UNESCO Recommendation on Open Science](#)

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[An introduction to UNESCO's Updated Recommendation on Science and Scientific Researchers](#) (2018)

[Is Science a Human Right? Implementing the Principle of Participatory, Equitable, and Universally Accessible Science](#) (2019)

[The Status of Science. The UNESCO Recommendation on Science and Scientific Researchers: Issues, Challenges and Opportunities](#) (2019)

[Toward a UNESCO Recommendation on Open Science: Canadian Perspectives](#) (2020)

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Foreword

*Marcel Mauss's The Gift and Alain Caillé's **Anthropologie du don** [Anthropology of giving] helped me realize that the concept of giving is a complex one. It is, in fact, a series of obligations including the obligation to reciprocate. What force is there in the item you give that makes the recipient give it back? The threefold obligation of giving, receiving and giving back. The circulation of the spirit of the gift must be understood as a set of intertwined relationships and dependencies. And it is precisely this set of interrelationships that we must rebuild and restore together.*

Denis Bellemare, Scientific Committee

It's hard to come to the realization that I still need to fight. After 300 years of cohabitation, we still have to prove that what we want to do has value – that I have value.

Marie Raphaël, Elders' Committee

Summary

Achieving and maintaining excellence in Indigenous research requires that researchers and their teams adopt a collaborative approach with First Peoples. This approach draws on Indigenous philosophies of consensus, alliances and horizontal relationships. True cooperation requires consensus among stakeholders, whereas consultation is no guarantee that the resulting recommendations will be adopted.

The UNESCO Chair in Cultural Transmission among First Peoples as a Dynamic of Well-Being and Empowerment[i] recommends that:

Academic researchers accept and demonstrate that First Nations experts and academic experts are equals and that their respective knowledge is key to understanding the complexity of the Indigenous cultural universe;

Researchers establish a culture of listening and honesty within intercultural teams, based on respect and trust, by developing codes of conduct and ensuring that these are strictly followed. Researchers must be aware of the many traumas that have undermined First Peoples' trust in institutions as well as the need to restore this trust through irreproachable attitudes and behaviour;

Researchers facilitate the participation of First Nations partners in all stages of research from project definition to project completion. This willingness to be inclusive often implies that appropriate training programs be developed by researchers;

Researchers and funding agencies think about long-term collaboration with extended timeframes being the cornerstone of productive meetings and relationships;

Indigenous research programs include the development of work methodologies in order to truly "work together" as intercultural, multisectoral and multidisciplinary teams both within communities of the same nation and among different nations. The purpose here is to counter isolation among Indigenous communities and between Indigenous and non-Indigenous peoples;

Indigenous research be measured in terms of researchers' ability to work not on but **with**, **by** and **for** First Peoples. This approach produces both short-term[ii] and longer-term[iii] benefits for the partner community;

Satisfactory Indigenous research projects evaluate their results in not only quantitative terms, but qualitative and holistic terms as well: Did the project mobilize all its stakeholders around a clear-cut, common mission? Did it fairly acknowledge everyone's role? Did it contribute to genuine sustainable development for the Indigenous partners? Did it include a collaborative decision-making process? In the context of the Truth and Reconciliation Commission of Canada's Calls to Action, these criteria of excellence for collaborative research with First Peoples should be supplemented by the following yardstick: Did the project pave the way for reconciliation by offering true participation in research governance to its Indigenous partners?

All these aspects should be seriously considered by the agencies that fund Indigenous research in order to ensure that application processes, forms, and requirements as well as grant-awarding bodies are compatible with Indigenous cultures and inherently respect and uphold the cultural security of First Peoples. This could, for example, involve recognizing the researcher status of Indigenous experts on the

ground and ensuring that they are stakeholders in the grant-awarding process as well as the funded research.

1. Introduction: Background to Preparation of the Position Paper

Since 1991, the Design and Material Culture (DCM) research group, led by Élisabeth Kaine, one of only a few Indigenous researchers in Quebec, has been conducting research with Indigenous peoples with a view to concretely addressing the traumatic conditions that prevail in many communities. Through numerous projects, the group has developed a wide network of Indigenous partners. It has also developed cultural mediation/transmission tools and innovative collaborative research/creation methodologies.

DCM operates on the basis of an egalitarian relationship among researchers, Indigenous partners, and Indigenous experts on the ground in communities. The theoretical model of its research practices is based on particular features of Indigenous cultural practices in order to foster intercultural rapprochement through dialogue. Its holistic research methods draw on the interplay and interaction between the dual knowledge of academic researchers and their Indigenous counterparts in the field. Over the past 20 years, DCM has worked with 11 Indigenous nations in Quebec by linking their representatives through various projects that have received recognition from the communities. This is a sustainable commitment conducive to the co-creation of knowledge, products, and collaborative methodologies.

It is this body of experience and knowledge that was used to create the UNESCO Chair in Cultural Transmission among First Peoples as a Dynamic of Well-Being and Empowerment,[iv] with Élisabeth Kaine as a Co-Chairholder. Our involvement in this gathering of forces is intended to meet the wishes of our Indigenous partners to pursue our work with them in order to make decision-makers aware of the importance of instituting cultural security, transmission policies, and heritage protection measures.

We believe that Indigenous research from here on must be based more than ever on the resources of the partner communities by drawing on their initiatives and giving them a genuine decision-making role on how research is carried out.

This partnership between equals must be established at the very outset of research projects. This position paper was drafted following three major meetings organized as part of the activities of the UNESCO Chair on Cultural Transmission among First Peoples as a Dynamic of Well-Being and Empowerment. The first major meeting – involving 40 Indigenous cultural experts from different Indigenous nations of Quebec – took place in May 2018. Its goals were to mobilize community actors and draw on their expertise in relation to their reality by jointly reflecting about what actions to take in the short and medium terms. One focus of the gathering was on what the participants considered to be exemplary research practices. It was then decided that the crosscutting goal of the research would be to explore the parameters of cultural security as a prerequisite of cultural transmission in the fields of education, healthcare/well-being, Indigenous/non-Indigenous relations, and cultural mediation. As participants pointed out, "cultural transmission is impossible without the prerequisite of cultural security."

The second major meeting, held in June 2018, brought together academic co-researchers and three representatives from the Indigenous partners' meeting. This resulted in a joint approach in a number of pre-identified research projects involving intercultural and multidisciplinary teams. The feasibility of the projects with respect to the Chair's resources and the expertise on hand was discussed. This step is important because it avoids subsequent disappointments for people whose past experience with research has often been negative.

The third meeting was used to co-design the reference framework for the UNESCO Chair and three strategic committees: the Elders' Committee, the Scientific Committee, and the Management Committee. For the UNESCO Chair, "working together better" implies creating a favourable environment for developing the leadership potential of Indigenous experts in an academic research context. This will be achieved by recognizing their skills, credibility, and knowledge systems in relation to their philosophical, scientific, and methodological learning and their research management abilities.

The creation of a research environment in which Indigenous experts and academic researchers mobilize, and share knowledge and governance on an equal footing, must be a priority for every organization that cares about repairing relationships as a precondition of reconciliation. The UNESCO Chair's leadership is partly based on the relationships it has developed over the past 20 years, which have been based on trust, credibility, and collaboration.

Accordingly, the Chair cannot discharge its mission without meeting several essential requirements: impeccable ethical principles,[v] a transparent governance framework, and solid relationships and partnerships based on dialogue and respect.

This position paper outlines the most significant themes and statements emerging from the fourth meeting (in Wendake in January 2019). They reflect the substantial changes that Indigenous communities would like to see in Indigenous research.

We have tried to create the best conditions to facilitate expression of their proposals concerning Indigenous research in a way that reflects their culture, knowledge, and way of thinking and acting. True to our commitment not to interpret what was said to us, most of this paper consists of verbatim quotations.

Could this model of working with Indigenous peoples, developed by the Chair, serve as a source of inspiration for other organizations?

2. New Premises for Indigenous Research

2.1 The qualities the Chair's Indigenous partners expect in Indigenous research projects

Exemplary research practices were discussed at the grand assembly of Indigenous cultural experts from various Quebec nations in May 2018. Some 40 characteristics of these practices were identified. Below is a summary of what was recommended.

- That the initiative for the project originate in the community, at the grassroots level; that the project be Indigenous so that it meets genuine community needs and aspirations;

- That Indigenous partners be involved from the outset in defining the project, so that Indigenous partners and researchers share a common vision – one that is essential to success;

- That actions be consistent with the stated intentions. Ensure genuine inclusion and recognize the expertise and input of every Indigenous stakeholder, as a means of combating systemic exclusion. Such recognition implies that the protection of knowledge and respect for intellectual property are agreed upon at the outset, and the mandate is well defined when the project begins, so that the same understanding of concepts and mission is developed together by all concerned;

- Work for the longevity of projects. Recurring, long-term funding for the implementation of sustainable actions that achieve genuine change is important. Avoid multiple short-term projects, which discourage field experts because they feel they are constantly starting over, and never see results in situations that demand urgent action;

- Adopt a multisectoral approach involving decision-makers from various sectors in order to change attitudes and maximize research outcomes;

- That Indigenous partners be involved from the outset in defining the project, so that Indigenous partners and researchers share a common vision – one that is essential to success.

2.2 The four pillars of Indigenous research

According to the UNESCO Chair, the following four pillars are essential guides to working with First Peoples:

1) Viable and sustainable development through coordination. Ensuring a collaborative overall approach at every step in a research project requires a new philosophy that rests on three pillars (environment, society, and economy), to which Gendron and Revéret (2000) add governance as the fourth pillar, since it allows for the participation of all actors in the decision-making process and the expression of a forward-looking ethic (Jonas, 1979). Thus, with respect to coordination, actions within Indigenous communities require an overall systemic approach to be achieved through and with the members of Indigenous communities with a view to their development, and in a close relationship with all stakeholders. Coordination should therefore be emphasized in all phases of any project. Every political, creative or scientific action should begin with this question: How do we ensure that our Indigenous partners have access to the fourth pillar of coordination, namely, the actual governance of research?

2) Empowerment based on the validation of individuals through their cultural heritage by granting them autonomy and the ability to participate in all research activities in an enlightened way. Empowerment, or the power to act (Le Bossé, 2003), is a way of interacting with individuals and communities which, unlike more traditionally directive and paternalistic approaches, is designed to support the use and exercise of the authority they need (Ninacs, 2008). In Le Bossé's view (1996), approaches based on the principle of individual empowerment are supported by recognition of two complementary forms of expertise in any kind of interaction: professional expertise and experiential expertise. The resulting combination of knowledge contributes not only to research, but also to skills development for those possessing the expertise involved (Brouillette, 2011). Actions based on empowerment rely on collaboration between participants and on their respective abilities, strengths and resources. It is especially useful in the context of approaches involving individuals and groups who are currently oppressed or have been oppressed in the past, since it rejects paternalistic approaches (Ninacs, 2003).

3) Cultural security, as a prerequisite for cultural transmission, is characterized by a partnership between equals, the active participation of individuals, and the protection of cultural identity and well-being. It requires sincere engagement by all concerned at the cognitive, affective and behavioural levels at every step leading to a policy or organizational choice based on a concern

for social justice. The goal is to apply critical thinking about the ethical basis for relationships in order to reduce the potential for exploitation or other risks resulting from a stereotypical or colonizing approach to research. Actions must reflect this awareness at all levels, both individual and organizational (Blanchet Garneau & Pépin, 2012).

4) Networking and interconnectivity are the hallmark of strong and lively partnerships that influence research results in terms of sustainable development. One nation's project can serve as a model for another nation, prompting them to come together and exchange expertise.

The disciplines involved in the research program are made up of different perspectives in terms of observation, analysis, and contribution. The partnerships favoured in this proposal will provide opportunities for the pooling and sharing of viewpoints, issues, questions and outcomes with respect to those disciplines, since it is felt that "[…]best practices […] result from intersections and overlaps […] if we wish to maximize the impact and consequences of development[…]". Interdisciplinary and intersectoral connections are not always obvious. The social and economic sectors, for example, are considered separately and seen as competing priorities.

From the Canadian Executive Service Organization (CESO)'s point of view, "this link is perhaps most visible and obvious in our work with Canadian Indigenous communities. In many of these communities, simply addressing 'Economic Development Activity A' or 'Social Development Activity B' isn't sufficient – oftentimes a more holistic approach to address multiple issues simultaneously is required" (CESO, 2017).

2.3 Using Indigenous research projects to build and to be built: the inclusive Innu "we"

Doing research with rather than on involves a different vision. This vision too often remains a pious wish on paper, little embodied in the conduct of research. A project-based approach can be a sound methodological model for bringing about change in the way research activities are viewed, including in their assessment.

Project management methodology (Boutinet 1990-2010), essentially an operational control tool that involves working together to build your project, requires a comprehensive approach that seeks original answers to singular situations related to their contexts. A project is characterized by persistence; in many cases, what signals its conclusion is the conviction that a certain objective was achieved, and that the participants persevered until what was expected occurred, in many cases without being able to identify the expected result before it was achieved. It involves a creative intuition that manages choices and decisions within a self-generating dynamic. The conduct of projects thus defined requires flexibility, acceptance of changes throughout execution, and relinquishing absolute control of research parameters, which will continue to shift until the project ends. It involves knowing how to manage complexity and uncertainty, and how to exploit opportunities as they arise, an anti-deterministic position that is in some ways similar to the Indigenous way of interacting with the world.

Researchers have to be there; we have to grab the opportunity to recover what we have lost. Not all of us are well-educated – we don't have papers, but we do have what is needed to be able to say what should be put into research. In the end, collaboration means walking side-by-side, not having to tag along behind the researcher.

Jean St-Onge, Advisory Committee

As historical arguments, research findings can be very important in specific contexts, and these contexts should be envisaged in the research even if it is difficult to think of them in the short term. Researchers should look outside the particular parameters of their research and consider the specific contexts in which Indigenous communities live.

David Bernard, Scientific Committee

The residential schools were the biggest living laboratories. We no longer wish to be regarded as subjects to be used. When they took the children away, the only sounds heard in the village were the dogs. We want to take part in projects in which our voices can be heard once again.

Jacques Kurtness, Scientific Committee

I don't want my partner to take over my project by saying, "We are going to do such and such." It is the "we" that bothers me. In the Innu language, there are two kinds of "we:" there are the times when I am included, and the times when I am not. It is always the "we" that excludes that is used in research, a "we" that takes over. It is as if they, rather than we, became the project initiators.

Anne-Marie André, Advisory Committee

First Peoples want co-executed research projects that are aligned with community realities and produce short-term outcomes. Such projects are consistent with the action-research paradigm that is based on the principle that it is through action that we can generate the scientific knowledge that helps us understand and change the social reality of individuals and social systems (Robson 2011); they are also consistent with the participatory action research that makes dialogue a central activity designed to bring about positive change in the field (Lazard 2015).

This is not a question of observing or analyzing Indigenous peoples, but rather of becoming involved in a project with them, prompting "a mutual attraction of sensibilities that can generate new forms of solidarity" (Maffesoli 1996).

2.4 Redefining the meaning of research and the respective roles of the researcher, academic, and Indigenous expert on the ground

- The researcher should be a nuitshema (Innu): a fellow traveller, a companion in action, someone who provides support.

How can research help to heal us? Research should be for our well-being; it must be for us. I would replace the word research *with* support*, and the verb* to research *with the verb* to support*.*

Caroline Vollant, Advisory Committee

Caroline and I suffered terribly with the loss of our son. What I understood from this tragic event was that I should never ask the Creator for more strength to overcome ordeals but rather ask for insights to help me deal with them. Could research also help give us insights?

Lucien St-Onge, Elders' Committee

- In terms of reconciliation, research should play a supporting role in reparation. How can researchers' attitudes shift from detachment to engagement?

Research must support our words, our values, and our ways of being, and remember that we have lived and grown up with all this baggage. In a context of cultural genocide, research provides proof of our existence, not only to others but also to ourselves. Research needs to do more than simply document – it must support our goal of valuing the DNA that is our culture, our identity. Research gives us the power to discover things, including ourselves. Research must enable us to receive knowledge about ourselves because we need to reconstruct our knowledge that has been ignored and erased. How can research drive our search? We need to enrich the land from which we come and work on discovering the best ways to transmit ourselves.

Members of the Elders' Committee

What's urgent is to look at our current living conditions – research and describe what already exists in order to improve our lot. Everything that has left its mark on my life and my search for identity is linked to the land. How can we transmit who we are? What characterizes our identity? Food and our land can help us, and academic research can help us as well. We have the knowledge, and you have the methodologies.

Manuel Kurtness, Management Committee

Young people need to be integrated into Indigenous research much earlier than at the Master's level – they should enter at the Bachelor level and even before that. By engaging young people in research in the field, research projects motivate them for further studies and have a structuring effect. Young Indigenous research workers should receive internship certificates and training that is not for a diploma and not necessarily in a university program. Recognition of this kind of training can take different forms.

David Bernard, Scientific Committee

In terms of what we transmit to our young people and how we repair broken intergenerational connections, we need to think about artistic creation as a methodology. Young people are not interested in traditional knowledge if they can't use it to create. They are eager to learn and discover but, especially, to create. Their knowledge should be useful – for example, by leading to initiatives such as film and social media projects. Learning is not the primary objective. Their culture has never been a separate specialty. They want to learn through a vehicle that connects with them. Researchers should think about projects that bring youth and Elders together to work and create.

David Bernard, Scientific Committee

As historical arguments, research findings can be very important in specific contexts, and these contexts should be envisaged in the research even if it is difficult to think of them in the short term. Researchers should look outside the particular parameters of their research and consider the specific contexts in which Indigenous communities live.

David Bernard, Scientific Committee

- Academic experts and their Indigenous counterparts on the ground must start off as equals

Indigenous research means learning every day. It means observing with fresh eyes every day: learning, innovating, doing things differently – as much for researchers as for their Indigenous partners.

Marie-Ève Vollant, Elders' Committee

Work and research teams involving First Nations and Inuit members should initiate a cultural mediation program involving both Indigenous and non-Indigenous participants. We need to reverse how researchers often understand their roles of supervising, teaching, and training. Researchers should also put themselves in the position of learners about a culture that they misapprehend or know little or nothing about. Instead of their customary mentoring of students and civil society, researchers also need to reverse the direction of transmission: from Indigenous students and partners and their communities towards researchers and their institutions.

Members of the Elders' Committee

2.5 Regaining broken trust through a new approach to research

When we filled out questionnaires, we felt like we were being put through the wringer. When the researchers arrived, we fled for the woods. They knew they wouldn't be allowed to eat the fish.

Caroline Vollant, Advisory Committee

I want people to listen to us, I don't want to be studied, I don't want what I say to be extrapolated, I want validation for what should be transmitted.

Marie Raphaël, Elders' Committee

When I hear the word 'research,' I get the impression that I've lost something. If we have to research, it means that something is missing, and that's stressful. It's also responsibility, as if we were responsible for having lost a lot when a lot was taken from us. Many things have been taken from me, but certain actions and means could give us more courage. Effective research is research that establishes a relationship with the population.

Évelyne St-Onge, Elders' Committee

When I was young, it was normal for me to be observed, but today I say to myself that there must be many photos of us and many things of ours that circulate without us having given our approval.

Caroline Vollant, Advisory Committee

My daughter Michelle was a small baby and was continually being measured. Her grandmother, my mother, got angry and said, "Stop measuring her and look at me instead!" (My grandmother was very small as well.) As for me, I always lived with research because my parents used to lodge researchers in our house, and I used to feel that I was being observed. We didn't see what they wrote about us and didn't know what they would do. I never saw the result; some of them studied how we behaved. They described my mother as a submissive woman who served tea. They judged what they observed without understanding the cultural context in which men and women play complementary roles. It was like that – the men brought home the food and the women prepared it. It was an exchange of services.

Évelyne St-Onge, Elders' Committee

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Members of the Elders' Committee

The Innu word UTEPI, which means ROOT, could correspond to our conception of what Indigenous research should be like today. Our parents and grandparents dug the soil, looking for roots. This basic material was used to make containers made of bark or to attach or tie various things together. I believe that research should help bind together things that have been torn and shattered.

Marie Raphaël, Elders' Committee

We are of an age when we would like to transmit a legacy, but I know very little about our culture. I feel a tremendous lack of confidence when I transmit because something is lost in transmission. I only retain snatches of my culture. Research can help support my role as a transmitter. I would like to not have to fight to do so: our ideas about transmission programs must be approved more readily. I don't want to fight anymore; I just want to transmit.

Évelyne St-Onge, Elders' Committee

Trust in research and researchers needs to be re-established because the connection has been broken. To do so, we need to make political and research circles more aware of the importance of cultural context. To rebuild trust, we need projects that have results in the short-term or near future and which are based on action. These results need to have repercussions and political impact outside the research community by impacting the entire system that affects us. Research must produce collective commitments and stimulate us to take steps in our own communities rather than just give us negative findings. Research must use Indigenous ways of learning such as observing, experimenting by trial and error, and understanding the world: through stories, narration (storytellers), signs, and symbols.

Members of the Elders' Committee

2.6 Research must incorporate an Indigenous perspective

As various ethnologists have previously pointed out, but almost always in passing, many New World peoples (probably all) share a concept that the world is composed of multiple viewpoints, all of which are centres of intentionality and, in this regard, understand other viewpoints according to their respective characteristics and powers... Each perspective is equally valid and true. There is no such thing as only one true and correct representation of the world.

Viveiros de Castro, Brazilian anthropologist, 2009: 09/37

"Researchers need to become Indigenous to some extent and up to a certain point."

We can draw on the meetings in La Baie and Wendake to produce an Indigenous and intercultural framework that could certainly satisfy our nations, and possibly also the funding agencies and other parties interested in Indigenous research. The cornerstone of this framework is characterized by many research contexts by, with, and for our nations: the geographical context (North, Mid-North and South); the political context (subject to treaties or the Indian Act); the economic context, and so on.

These different contexts determine the type of culture concerned (maritime, circumpolar, hunter-gatherer, nomadic/sedentary, agricultural, desert, mixed, urban/industrial, and even horizontal or vertical/hierarchical). In return, these different contexts offer accessible learning and the behaviour systems and potential skills of the various cultures. The here-and-now situational context (e.g. colonial) determines performance (e.g. on the nation's own land or in an urban context, abundance or poverty, etc.).

The overall assessment of the research framework is expressed in results (grades, scores, and research successes or failures). It is important to realize that the validity of the research, especially its ecological validity, is inherent in each context and each response to these contexts. We now need to analyze the involvement and engagement of both Indigenous and non-Indigenous participants at all these levels and determine whether the methodology employed takes these factors into account. This is the litmus test of the research and its results are valid in terms of these conditions, regardless of their sources (health-related, educational, legal, historical, etc.).These contexts constitute the soil, roots, and trees of developing Indigenous research.

Jacques Kurtness, Scientific Committee

Research projects must also accommodate opportunities that present themselves along the way. However, knowledge is needed to recognize such opportunities and know how to seize them. When a nomad settles somewhere and sees a moose pass by, he needs to seize the opportunity to feed himself. In so doing, he needs to know that the moose is edible and how to hunt it, cut it up, prepare the meat and perform hunting rituals.

Manuel Kurtness, Management Committee

Researchers need to develop methodologies that encourage genuine listening at every step of the research project. To do so, they must constantly validate their process with their Indigenous partners: Did I hear you well? Did I see you clearly? Researchers also need to memorize and record raw speech, not interpret us, and include us in analyzing their findings. Researchers must be seriously concerned about helping us transmit our knowledge and the research findings to our communities. In order to help us, they should do more than just communicate their research findings, they should do so by including our words: this means transmitting our knowledge through our ways of transmission (our languages, our aesthetics, our ways of learning).

Élisabeth Kaine, Management Committee

2.7 Research Governance: Non-political and shared with First Peoples

Given that we are wards of the state, where can we really change things? Or how can we truly grow and spread our wings?

Marie Raphaël, Elders' Committee

The community should be at the top of the organization chart and the researcher at the bottom. Just like the Chief is there to meet his community's needs.

<p align="right">**Jacques Kurtness,** Scientific Committee</p>

In our community, there was a lot of government-funded research on occupation of the land. But when the government learned that the results would help us up uphold our rights in court, they cut us off. We're currently funded by the Council but we're continually wondering whether we're going to have to shut down. This is the danger that stalks politically sensitive research.

<p align="right">**Gloria Vollant,** Scientific Committee</p>

We want to participate; we want to take part in the research. We don't appreciate that researchers turn up with everything already decided – with a plan in which all the decisions have already been made without us. We want to start with a blank page and develop projects together, be an integral part of the research, be listened to, and ensure that what we say is important and respected. Research projects should generate a collective commitment and provide simple means for people to change things.

<p align="right">**Jean St-Onge,** Advisory Committee</p>

Go continually back to the grassroots. And to return to the grassroots, you have to start from the grassroots. When we consult, we come with nothing in our hands. The question is simply this: What do you think? It is they who define the content. Once the data has been collected, we sit down with the specialists; they come along in second place. What's the message? We do a summary. If a chart were made of all the data, that wouldn't wash. So, you have to go back to the users, the people who live on the land. At each step, you have to return to the people.

<p align="right">**Gloria Vollant,** Scientific Committee</p>

- **Governance of the UNESCO Chair in Cultural Transmission as a Dynamic of Well-Being and Empowerment: An example of Indigenous governance of research**

In terms of Indigenous research, SSHRC, just like the Chair, should support better integration of Indigenous partners in its governance and also create Indigenous juries to select projects for funding.

Creating a totally Indigenous and independent Elders' Committee would be a first step. This committee would be mandated to give its opinion on the annual directions of a Canadian Indigenous research committee. The Elders' Committee would be informed about each Indigenous research project because these projects would have long-term impacts on Indigenous communities. The Elders' Committee would formulate opinions and recommendations in relation to its mandate. Its members would need to have solid cultural expertise, be impartial, wise, open-minded, look at the big picture, and share a collective understanding.

The role of this committee would be to guide the Indigenous research program's steering committee by determining its major directions and by formulating opinions or recommendations on questions submitted to it. It would ensure that the foundations of Indigenous research within SSHRC are respected.

This committee should be representative of the various Indigenous nations in the territory affected by the research concerned. What procedure should be followed to ensure that all the Indigenous nations concerned are represented – for example, in the case of Quebec, might this involve having a representative for each of the three main cultural groupings (Algonquin, Iroquois, and Inuit)? Or

inviting a few representatives from different nations to each meeting? The Elders' Committee could invite people to assist with its deliberations and, depending on the projects, these invitees could represent nations other than those represented on the committee.

There should also be intergenerational parity on this committee. The concept of Elder does not only imply older people, but rather anyone recognized by the community as possessing the above-mentioned qualities and capacities. Today, both young and old should have input into the meaning of Indigenous research. These two age groups, in synergy, would prioritize the main lines of research. Gender parity is also desired.

Once a year, a large gathering would be held with partners and the members of the three committees (Elders' Committee, Scientific Committee, and Programs Management Committee) as a kind of annual general meeting of Canada's Indigenous research committee. This gathering should be open to all Indigenous communities (at their own expense) and should be live-streamed over the Internet. This committee should have codes of conduct, including opening protocols that reflect First Peoples' values. Whenever a committee activity takes place on recognized or claimed Indigenous territory, it would be essential to invite the Chief of the local community to it and arrange for the presence of an Elder to share teachings about Indigenous values, knowledge, and expertise.

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ANNEX I: Collaboration plan and validation plan

- Desired levels of collaboration in a cultural development project

The chart below presents the main levels of collaboration that could be established among project stakeholders. It can be viewed as a ladder, with each successive step integrating the values of the preceding ones. In this way, one can progress from one level to the next, while always aiming ultimately for the highest level.

Many different configurations are possible, ranging from the first level, where there is no communication between the project promoter and the community, to the last level, where the project is literally led by the community. These configurations could remain constant throughout the project or they could fluctuate (see the examples of collaboration on the following page). However, if it is accepted that the ideal level in a cultural development process should be collective action, that does not mean that the other levels are irrelevant.

Indeed, varying the degree of collaboration somewhat during the project is not inherently problematic insofar as any change in level of collaboration is collectively accepted by all stakeholders. On the other hand, this could be problematic if any decision were made unilaterally and without negotiation, thereby placing the other stakeholders in a situation of fait accompli and running the risk of irreparably shattering the climate of trust.
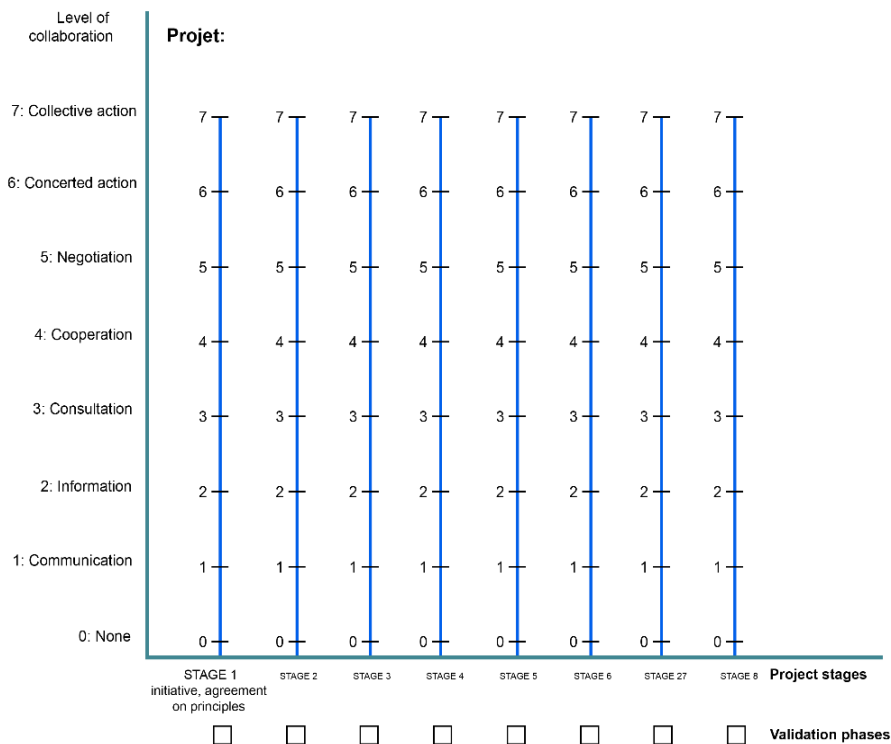
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Level	Description of relationship between researcher and community	Types of collaboration	Collaborative work dynamics	Resulting power for the population/community
7	The project promoter turns over authority to make decisions and action entirely to the community, which thereby becomes the project leader.	**Collective action**	All decisions and actions are taken **by** the community.	**Real power – the community is in a position of authority,** holds all powers to take decisions and actions, and is totally autonomous.
6	The promoter facilitates dialogue and associates him/herself with the community so that decisions and an action plan are made on an equal footing.	**Concerted action**	The promoter and the community genuinely connect. The promoter makes decisions **with** the community.	**Real power – the community shares power equally with the project promoter.** Their relationship is a partnership.
5	The promoter always tries to use dialogue and discussion with the community in order to make consensus-based decisions and actions; the promoter is also open to compromise.	**Negotiation**	The promoter establishes a dialogue **with** the community, which is involved in making decisions and taking actions.	**Relative power – the community enjoys a degree of power, but power is not shared equally with the promoter.** There is thus a power imbalance.
4	The promoter wishes to consult the community and commits to taking into account its opinions when making decisions and preparing action plans.	**Cooperation**	The promoter reaches out **to** the community and aims to **reflect** its ideas, concerns and aspirations in any decisions made.	**Relative power – dialogue is established and the community begins to have a degree of influence and persuasion,** but without any real control over decisions.
3	The promoter wishes to consult the community about project-related decisions and actions, but does not commit to taking the community's views into account. If the promoter does not commit	**Consultation/ Co-option**	The promoter reaches out **to** the community and considers its views. However, the promoter makes decisions **in the**	**Illusion of power – the community has a power of expression,** but without any genuine scope to this expression, it is ultimately *manipulated.* Co-option is detrimental to the trust

	to taking the community's views into account, this is a form of "co-opting." This strategy is designed to appease the community by making it believe that it is involved, but this is only an illusion. Long-term co-opting probably means losing the community's confidence that it can truly have control over its own development. This can make community members disillusioned and passive.		**place of** community. Co-option is unacceptable because it is not consistent with the values of the Boîte rouge VIF (BRV), an Indigenous not-for-profit organization. If the BRV makes a commitment to a promoter, it only does so if the promoter wants genuine collaboration with First Nations and undertakes to consider their views.	established in the process of consultation and/or concerted action.
2	The promoter makes an effort to inform the community about their decisions and actions, is sensitive to the community's understanding of them, but does not ask for its opinion (or agreement). The information provided is, however, more objective than at the "communication" level, thereby helping the community to form its own opinions and eventually react by trying to dialogue with the promoter.	**Information**	The promoter reaches out **to** community by addressing a message the promoter hopes the community will understand. The promoter makes decisions **in the place of** the community.	**Absence of power – the goal of the promoter is "to emit."** No real dialogue is therefore established with the community.
1	The promoter makes an effort to inform the community about proposed decisions and actions, but does not ensure that the community clearly understands the message. The promoter ostensibly wishes to communicate *to*	**Communication**	The promoter reaches out **to** the community by addressing a message to it. The promoter makes decisions **in the**	**Absence of power – the community is subject to the decisions and actions imposed on it** – it only receives minimal information

	the community, but is not open to contact from the community in return. The promoter may also manipulate facts to get his/her point across. The promoter retains authority over decisions and actions.		**place of** the community.	
0	The promoter wishes to maintain their power and remain true to their work habits (vertical dynamic). The promoter acts on their own without communicating with the community affected by their project.	**No alignment or trust with the project promoter**	The promoter makes decisions and takes actions **in the place of** the community.	**Absence of power – the community is subject to the decisions and actions imposed on it** – as a kind of dependent.

Based on the work of Beuret (2006, p. 72) and Koning & Martin (1996)

ANNEX II: Governance of the UNESCO Chair

- Cultural transmission as a dynamic of well-being and empowerment: An example of Indigenous governance of research

Leadership of the UNESCO Chair derives partly from the relationships it has developed over the past 20 years, which have been based on concepts and ideas of trust, credibility, and collaboration. The Chair cannot accordingly discharge its mission without meeting several essential conditions: impeccable ethical principles, a transparent governance framework, and solid relationships and partnerships based on dialogue and respect.

The Chair's collaborative governance is embodied in shared decision-making by three main committees (Elders' Committee, Scientific Committee, and Management Committee).

The Chair's governance model is deliberately hybrid:

1) It involves a collaborative governance structure for strategic decision-making processes: cultural (Elders' Committee – philosophy, principles and values), scientific (research, training, and knowledge transfer), and operational (Management Committee – project administration and coordination). The Chair's collaborative governance is embodied in shared decision-making by these three main committees, which meet together at least once a year.

2) A second agile governance structure is linked to each of the Chair's research projects. This structure consists of an Indigenous advisory committee that supports the researchers throughout their projects. This project-by-project approach means that each project is controlled by – and accountable to – community and institutional partners.

3) In this context, each project is controlled by approval and validation procedures during five overall phases:

   1. Design and ideation
   2. Project launch (technical specifications)
   3. Planning (costs, timeline, content…)
   4. Production
   5. Evaluation

This model is "agile" since it needs to adapt to the context and nature of each project, and, if necessary, to each nation and each community.

Two essential tools are necessary in applying this governance approach.

The first is a project selection grid that helps make sound choices concerning the projects for development and the collaborators to be accepted. This grid consists of specific criteria that produce scores on a sliding scale.

The second tool consists of a matrix of project-specific technical specifications. For instance, this matrix includes a major section on integrating collaborators and collaborative work approaches in everything we do, which is an inextricable principle of all our activities.

This governance structure will include an annual general meeting of the Chair's members. Organizations, individuals (both Indigenous and non-Indigenous) and Indigenous communities will be invited to become members of the Chair.

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[i] É. Kaine, May 2018: drafted in response to a request from the Canadian Commission for UNESCO to prepare a document for SSHRC on Indigenous research.

[ii] Job creation, training programs, economic spinoffs in the community…!

[iii] Benefits for the community such as new knowledge, training of First Peoples researchers, other spinoffs such as patents, innovations…

[iv] The Chair's mission is to promote and participate in an integrated system of research, training, documentation, and knowledge transfer in the field of cultural transmission as a dynamic of well-being and empowerment. It aims to facilitate collaboration between First Peoples' cultural experts and knowledge-keepers and senior researchers in universities and other institutions of higher education in Quebec, Canada, the Americas, and the rest of the world. The Chair is an institutional Chair attached to UQAC.

[v] The research protocol of the First Nations of Quebec and Labrador, developed by the First Nations of Quebec and Labrador Health and Social Services Commission (FNQLHSSC 2014) to encourage research excellence, is based on the four OCAP principles: Ownership (a community or group collectively owns the data and information relative to its culture); Control (members of First Nations communities are entitled to exercise control over all stages of the process of managing the research and information that impact them); Access (First Nations must have physical access to the information and data that concern them); and Possession (the data concerning them are to be conserved and controlled by a First Nations entity).