



OCEAN FRONTIER INSTITUTE

Indigenous Engagement Guide

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Disclaimer

The Ocean Frontier Institute Indigenous Engagement Guide was developed in collaboration with our Indigenous Engagement Steering Committee and from feedback generously provided by Indigenous groups and the OFI research community. The Guide is intended to be evergreen and will grow and adapt as we move forward with our Indigenous engagement efforts and continue to receive feedback from Indigenous groups and our research community. It is important to understand that this guide is intended for information purposes only and offers perspectives and guidance for working toward meaningful and respectful engagement with Indigenous communities, organizations, and groups. The Guide was developed as a guiding document to better inform our OFI research community regarding Indigenous engagement in Atlantic Canada and should not be considered final or authoritative in nature.

Any questions or concerns about this Guide can be directed to Indigenous.ofi@dal.ca

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1.0 Acknowledgements

The Ocean Frontier Institute (OFI) has embarked on a journey to develop an Indigenous Engagement Strategy with a focus on facilitating respectful and meaningful engagement with Indigenous groups. The Ocean Frontier Institute acknowledges the many groups and individuals who have contributed to the development of this Indigenous Engagement Guide, including:

- The OFI Indigenous Engagement Steering Committee members for their feedback, critique, comments, corrections, and guidance in the development of the Guide, and their continued support of OFI's Indigenous Engagement Initiatives.
- The many Indigenous organizations, groups, and individuals who provided their time, feedback and perspectives.
- The Kwilmu'kw Maw-klusuaqn Negotiation Office and Atlantic Policy Congress of First Nations Chiefs Secretariat for providing detailed feedback and perspectives.
- To the OFI research community for providing their time, feedback, and openness to this important initiative.
- Dillon Consulting Ltd. for their work to assist us in our Indigenous Engagement Initiatives and the development of this Guide.

1.1 Territorial Acknowledgement

The Ocean Frontier Institute recognizes that our staff and research community are located on diverse ancestral and traditional territories of diverse Indigenous groups. Our Dalhousie University and University of Prince Edward Island partners are located on the ancestral and unceded traditional territory of the Mi'kmaq people of Mi'kma'ki (Nova Scotia and PEI). Our Memorial University partners are located within the traditional territories of the Beothuk, Mi'kmaq, Innu, and Inuit (Newfoundland and Labrador).

We acknowledge and recognize that the ocean research we undertake and support takes place across Canada and the Atlantic Region and engages a variety of Indigenous communities and cultures. We recognize and offer our respect to these Inuit, First Nation, and Metis people and their communities. We strive for respectful and meaningful partnerships with all the peoples of this country as we honour this land and, together, search for true healing and reconciliation. We are all treaty people and acknowledge the original Peoples of this land.

2.0 Introduction

The Ocean Frontier Institute (OFI) has developed an Indigenous (Inuit, Métis, and First Nation) Engagement Guide (The Guide or Guide) to facilitate efforts toward respectful and meaningful engagement with Indigenous governments, communities, and organizations (Indigenous groups). This initiative recognizes and seeks to respond to the Truth and Reconciliation Commission: Calls to Action, Education for Reconciliation, calls 62: ii (TRC 2015), The Tri-Council Policy Statement: Ethical Conduct of Research Involving Humans, 2nd Edition: Chapter 9 (TCPS 2 2018) and aspires to align with the United Nations Declaration of the Rights of Indigenous People (UNDRIP 2008). It also links to OFI's Strategic Framework 2018-2022, which affirms OFI is committed to engaging stakeholders and Indigenous peoples in ocean management solutions and building support for ocean research and its applications. It informs OFI's researchers to provide considerate recommendations to reflect stakeholder and Indigenous priorities, values and knowledge. This guide provides an important first step in the active incorporation of Indigenous interests and rights into OFI's ongoing vision for North Atlantic research and environmental stewardship. Research Programs funded through OFI will be required to meet the expectations set out in this Guide and as they arise through our Indigenous Engagement Initiatives.

The regional focus of OFI's Indigenous Engagement Guide is currently on the Canadian Atlantic Provinces: Newfoundland and Labrador, Nova Scotia, Prince Edward Island, New Brunswick, and the Gaspé. From an academic perspective, the North Atlantic and Arctic Gateway are of particular interest because of the region's unique physical, chemical, and biological processes that make it a predictor for key attributes of the global ocean (OFI 2019). It is anticipated that further diminished sea ice cover will increase shipping traffic, population and resource extraction in the Canadian Arctic, which will lead to potential challenges for Canada and for Indigenous communities relating to sovereignty, security, social and environmental issues (OFI 2019). The North Atlantic and Arctic Gateway encompass diverse Indigenous perspectives. For Indigenous communities, these areas represent traditional territory and ancestral homelands, a connection to ancestors, culture, and traditions, and they can form part of communally held Aboriginal and treaty Rights. In addition, Indigenous communities may have negative perceptions of research and academia that relate to historical and ongoing exclusion, either explicitly or implicitly, and unethical research practices. Only through respectful engagement and working to create meaningful research partnerships with Indigenous communities, can these negative perceptions and those with the perspective of unethical research practices be acknowledged and prevented from reoccurring.

The purpose of this guide is to support OFI staff and its research community as they strive for respectful engagement and meaningful partnerships with Indigenous groups in the course of conducting their research activities. It outlines the vision for this initiative and includes policies and guidelines for engagement with Indigenous groups, outlines training requirements and opportunities, and provides links to information and additional resources. Practically, the Guide will assist the OFI community in identifying how research programs may impact Indigenous groups and will provide guidance in

conducting respectful engagement and developing meaningful research relationships with Indigenous groups. As part of broader guidance, the OFI will also seek to provide researchers and staff with culturally appropriate training opportunities to foster Indigenous cultural awareness and learning opportunities.

3.0 Vision & Mission

3.1 Vision

The OFI Indigenous Engagement Initiatives seek to foster respectful engagement and the creation of meaningful research partnerships between our research community and Indigenous groups.

3.2 Mission

OFI will accomplish this vision by:

- Engaging with the OFI research community and stakeholders, as well as Indigenous rights-holders and groups, to communicate OFI's strategic vision for oceans research programs;
- Developing ethical guidelines to support Indigenous community engagement in research;
- Respecting the Indigenous right to deny participation in research;
- Creating a platform to identify, document, and discuss Indigenous issues and concerns regarding ocean research and its impacts on rights-holders;
- Providing enhanced learning, training, and professional development opportunities for researchers about Indigenous cultures and cultural humility; and,
- Building and supporting research collaboration and partnerships with Indigenous communities where appropriate.

4.0 OFI's Indigenous Engagement Initiative

What We Heard

Through discussions held in the process of the development of this Guide, OFI has heard from Indigenous groups and the OFI research community. Indigenous groups have emphasized their interest in research taking place within their territories and a strong desire to be active partners in research that aligns with their strategic interests. Indigenous groups also expressed their concerns that, with the OFI requirement for Indigenous engagement as part of research programs, in addition to other requests for engagement and consultation, they could become overwhelmed by requests for engagement. The Indigenous groups that we heard from requested that OFI take on a leadership role in rethinking Indigenous engagement, whereby OFI and OFI researchers would provide Indigenous groups with

sufficient information on OFI-supported research programs to fully inform their potential engagement, followed by active facilitation of Indigenous groups' subsequent engagement with OFI research programs. Indigenous groups also highlighted the importance for researchers to respect their right to decline or deny participation in, or engage in research, and to recognize important regional and local differences among Indigenous communities. They highlighted specific Indigenous protocols and applications for research that researchers should seek out and follow, and emphasized that these processes vary across the Atlantic region. This diversity of perspectives and processes will require flexible research programs with engagement plans that recognize that what works for one Indigenous community or group may not work for others. There are also implications for the types of Indigenous cultural awareness or other training opportunities OFI researchers seek out for their research program.

OFI heard from our research community that they generally support this initiative, however they expressed concern about its long-term sustainability. They highlighted that OFI should take a leadership role and that this initiative should provide guidance on engagement, as well as opportunities for training and learning that support the broader research communities at partner universities and beyond. Researchers indicated that many of them rely on academic “champions” with extensive experience working with, or establishing, research partnerships with Indigenous communities. They stressed the importance of providing guidance for those researchers only beginning to undertake Indigenous engagement or those who would like to begin to develop working relationships with Indigenous communities. Researchers also noted a need for institutional-specific guidance on this topic.

A Living Document

OFI intends for the Indigenous Engagement Initiative and Guide to be a living document. OFI will continue to promote and seek guidance and feedback on the Guide from Indigenous groups and the research community, and provide regular updates to the Guide. In addition, the OFI Advisory Committee on Indigenous Engagement in Ocean Research will review this Guide annually and make recommendations for changes, amendments, or revisions. If you have any questions about this Guide or about OFI's Indigenous Engagement Initiatives please contact Indigenous.ofi@dal.ca

5.0 Principles of Indigenous Engagement

The OFI Indigenous Engagement Guide sets out seven principles of engagement to help guide the OFI research community in developing respectful and meaningful engagement. These principles are guided and informed by information and resources, published best practices, principles for engaging Indigenous communities, guidance from the OFI Indigenous Engagement Steering Committee, and discussions with the OFI research community and Indigenous groups. The following sub-sections outline and describe these seven principles:

1. ***Recognizing and Respecting Indigenous Territory and Rights***: Recognize the connections your research has to Indigenous communities and their territories and how the history of colonization

and past relationships frame those connections. Expand your understanding of the Aboriginal title, Aboriginal Rights and treaty rights of the Indigenous communities you are engaging with.

2. **Indigenous Engagement is a Spectrum:** Engagement with Indigenous communities can take many forms, and it is important to engage early and continuously to create opportunities to build meaningful research relationships and partnerships.
3. **Ethical Principles for Research:** Respect and abide by the principle of “free prior and informed” consent as outlined in the United Nations Declaration of the Rights of Indigenous People (UNDRIP) and other best practices and ethical standards and guidelines in your engagement or research with Indigenous groups.
4. **Indigenous Protocols for Research:** Seek out, review, and respect Indigenous protocols for conducting research, managing data, and engaging communities and organizations in research programs.
5. **Relationships and Collaboration:** Collaborate with Indigenous groups to build meaningful research relationships that integrate Indigenous groups and active research partners, whenever possible.
6. **Communication and Feedback:** Communicate with Indigenous communities and organizations early and often and maintain flexibility with your engagement plans in response to their guidance, feedback, and concerns.
7. **Training Opportunities and Resources:** Expand your individual and research team’s knowledge of Indigenous world views, perspectives, and knowledge through self-directed learning, professional development, and training.

5.1 Recognizing Indigenous Territory

This section provides a high-level overview of Indigenous cultural groups within the Atlantic Provinces, and highlights important terminology to help researchers understand the complexity of Indigenous territory.

One of the first steps for Indigenous engagement is acknowledging when research programs occur on Indigenous territories and explore how such research may affect Indigenous communities. Start by completing background research to understand in which Indigenous communities and territory your research project takes place. It is important that researchers do their best to understand the history, culture, traditions, Aboriginal title, Aboriginal rights and treaty rights of these communities. It is also important for researchers to learn whether Indigenous research interests align with your research program or project.

Section 35 of the *Constitution Act, 1982* provides that the “existing aboriginal and treaty rights of the Aboriginal peoples of Canada are hereby recognized and affirmed.” Aboriginal rights can include rights to self-govern, occupy and use lands, title to land and water, as well as other things (Kwilmu’kw Maw-

Klusuaqn 2020b; CIRNAC 2018). Treaty rights are based on treaties signed by the Crown and First Nations or Inuit.

In 2016, the Canadian government fully endorsed the *United Nations Declaration on the Rights of Indigenous People* (UNDRIP). Through Article 32, UNDRIP recognizes, among other rights, that “Indigenous peoples have the right to determine and develop priorities and strategies for the development or use of their lands and territories.” (UNDRIP 2008). This means that researchers and research programs must seek to understand and respect these Indigenous priorities or strategies where they exist or are in development.

In addition, researchers must recognize and respect the established and asserted rights of First Nations and Inuit in Atlantic Canada. In Labrador, Inuit signed the Labrador Inuit Land Claim Agreement in 2005. This Agreement established the Nunatsiavut Government in Labrador. Also in Labrador, there are outstanding Aboriginal title claims covering southern Labrador by the Innu First Nations and Inuit. The Inuit of the NunatuKavut Community Council (NCC), are currently in negotiations with Canada on the Recognition of Indigenous Rights and Self Determination (RIRS) which is a new and evolving process (NCC 2020a). There are outstanding Aboriginal title claims in all of PEI, Nova Scotia (Mi’kmaw), New Brunswick (Mi’kmaw and Wolastoqey), and in the Gaspé (Mi’kmaw). In Newfoundland, the Miawpukek First Nation has signed a Self-Government Agreement-in-Principle with the province and Canada. In New Brunswick, the Peskotomuhkati Nation is seeking recognition from the Government of Canada. The Government of Canada has created an online geographic information system (GIS), called Aboriginal and Treaty Rights Information System (ATRIS), which provides information on Indigenous community locations and potential or established Aboriginal and Treaty Rights (CIRNAC 2019).

Taking the time to understand Indigenous treaty and land claims can inform researchers, early on, whether a research program may require more in-depth engagement. A more in-depth approach to engagement may arise from, or be required when, completing Indigenous research or permitting applications, negotiating data management and ownership protocols, or when creating formal research partnerships and collaborations.

5.1.1 Indigenous in Canada

In Canada, the term Indigenous (also Aboriginal) is an inclusive term that refers to the original inhabitants of North America and their descendants (CIRNAC 2020a). The term Indigenous can refer to nations, cultures, communities, and individual identities and ancestries. The Canadian Constitution recognizes three Indigenous groups: Inuit, First Nations (“Indians”), and Métis. The term “Indian” is generally not used unless in a legal context relating to the *Indian Act* (Government of Canada 2019b). Each of the three Indigenous groups have their own unique languages, cultures, and traditions that can vary regionally and locally. **Appendix A** summarizes regional Indigenous communities and organizations in Atlantic Canada, the Gaspé Peninsula, and the Gulf of St. Lawrence.

Inuit

Inuit are the people of the Arctic coastal regions in Canada. The word “Inuit” means “the people” and their language is Inuktitut (CIRNAC 2020b). The Inuit call the 53 Inuit communities across northern Canada Inuit Nunangat, “the place where Inuit live” (<https://www.aadnc-aandc.gc.ca/Map/irs/mp/index-en.html>). Inuit Nunangat is currently divided into regions, each having its own variation on Inuktitut:

- The **Inuvialuit Settlement Region** refers to northern portions of the Northwest and Yukon Territories, with local Inuvialuktun dialects;
- **Nunavut** refers to the northeast portion of the former Northwest Territories, with local dialects of Inuinnaqtun (to the west) and Inuktitut (remaining portions);
- **Nunavik** refers to the northern portions of Quebec, including portions of the Hudson Bay, with local dialects of Inuktitut; and,
- **Nunatsiavut** refers to portions of northern Labrador where local dialects of Inuktitut are spoken (CIRNAC 2020b; Piruvik Centre 2018).

In addition, the Inuit of the NunatuKavut Community Council live in Labrador (NCC 2020b). Note that all Inuit regions, except for NunatuKavut, lacked historical treaty relations with Canada (except for a small portion of Treaty 11 in Nunavut) and have now settled comprehensive land claims agreements. Finally, the Inuit Circumpolar Council holds that the term “Eskimo” is not an Inuit term, and not one that Inuit have themselves adopted. They call on researchers, scientists, and other communities to use the term “Inuit” instead of “Eskimo,” and “paleo-Inuit” instead of “paleo-Eskimo,” in publications of research findings and other documents.

First Nations

In Canada, there are many First Nations south of Inuit Nunangat with a wide variety of cultures, and histories. Across Atlantic Canada there are four First Nations: The Innu Nation of the St. Lawrence coast and Labrador; the Mi’kmaq Nation of Newfoundland, Nova Scotia, PEI, the east coast of New Brunswick, and the Gaspé; the Wolastoqey Nation of the Saint John River watershed, which includes New Brunswick and Quebec; and the Peskotomuhkati Nation of the St. Croix River watershed in southwestern New Brunswick.

Through the *Indian Act*, political units known as “Bands” were created. Today, there are more than 630 Bands across Canada. The First Nation communities were forced from their traditional territories and forced onto reserves, which were generally small parcels of land owned by the Crown, and forced to organize as bands. Consequently, these small reserve parcels do not reflect the full extent of the First Nations’ ancestral or traditional territories, which were significantly larger.

Today, many First Nation people also live off reserve, and some bands have no reserves and are considered “landless bands”. These include the Qalipu Band of Newfoundland and La Nation Micmac de

Gaspeg in the Gaspé. While the Peskotomuhkati have a reserve in the United States (Maine), they have not yet been recognized by the Canadian federal government as a First Nation band. They also do not have a reserve parcel on the Canadian portion of the St. Croix River watershed.

The *British North America Act* (1867), which became the *Constitution Act, 1867*, allocated sole responsibility to the federal government for “Indians and Lands reserved for the Indians” (s.91(24)). In 1876, the Canadian government created and passed the *Indian Act* which gave the federal Crown broad powers to control almost every aspect of First Nation life (Kwilmu’kw Maw-Klusuaqn 2020b). These broad powers included control over: who is considered an “Indian” and therefore a registered or “status” Indian in the eyes of the federal Crown, lands and resources, education, family and children services, wills, and band administration on reserve. Since this time, there have been numerous court challenges regarding the complex rules for determining who is entitled to be registered as an Indian. Non-status Indians are people who are members of a First Nation but, are not entitled to be registered or have “status” under the *Indian Act*. Separate from the *Indian Act* and its rules regarding status or non-status, membership in a First Nation and entitlement of that person to be part of Nation’s collectively held Aboriginal title, Aboriginal rights and treaty rights can be determined differently. For example, in Nova Scotia, the Mi’kmaq have established the Wula na Kinu (This is Who We Are) process to establish who is and who is not Mi’kmaq for the purposes of Mi’kmaq title and rights (<https://www.mikmawns.ca/>; Kwilmu’kw Maw-Klusuaqn 2020b).

Métis

The Métis people are a unique nation which emerged after colonization and during the fur trade (The Métis Nation, 2019). The Métis Nation has its own citizenship criteria, culture, traditions, language (Michif), and way of life that was and remains distinct from First Nations and Europeans (The Métis Nation, 2019). The Métis National Council defines Métis as “a person who self-identifies as Métis, is distinct from other Aboriginal peoples, is of historic Métis Nation Ancestry and who is accepted by the Métis Nation.”. The Métis Aboriginal right to hunt for food was recognized and affirmed under section 35 of the Constitution Act, 1982, by the *Powley* Decision, 2003 (CIRNAC 2016). While the *Powley* Decision was primarily focused on Métis communities near Sault St. Marie, Ontario, it did establish a legal test to determine the rights of other Métis communities. The *Daniels* decision, 2016 affirmed that Métis (and non-Status Indians) fall within the responsibility of the federal Crown. A number of court decisions have determined that there are no Métis communities originating from Atlantic Canada (Kwilmu’kw Maw-Klusuaqn 2020b), however, there may be Métis citizens from other provinces who live in Atlantic Canada.

5.2 Indigenous Engagement is a Spectrum

From the perspective of OFI, *Indigenous engagement* refers to the ethical process by which researchers connect with, communicate with, and if there is alignment, include Indigenous communities in their proposed research activities and programs. This engagement should create dialogue, promote inclusion, and discover shared interests to foster meaningful research initiatives and partnerships with Indigenous

communities (**Figure 1**). Indigenous engagement does not replace the need to obtain appropriate permits, clearances, and permissions through established Indigenous or academic research ethics or other review processes.

Only the Crown, federal, provincial, and, in some instances, municipal governments, have the *Duty to Consult*. It is unlikely that researchers will ever be responsible for carrying out any procedural aspects of this process, and it is up to the Crown to delegate this authority in writing (Kwilmu'kw Maw-Klusuaqn 2020b). The Crown holds the *Duty to Consult* and, if appropriate, must accommodate Indigenous communities (rights holders) when it considers conduct that might adversely impact Aboriginal title, Aboriginal rights and treaty rights, and interests (Government of Canada 2020a). The *Duty to Consult* can be triggered when the Crown considers activities, such as regulatory project approvals, licensing and permitting, policy development, negotiations, and more.

Overall, OFI encourages and recommends that researchers engage with Indigenous communities early and continuously to build meaningful research relationships and partnerships. Maintain records of that engagement to assist you and your research team to keep track of who you have contacted, the discussions you have had, the questions, concerns, and feedback you have received, and how you have follow-up with Indigenous communities.

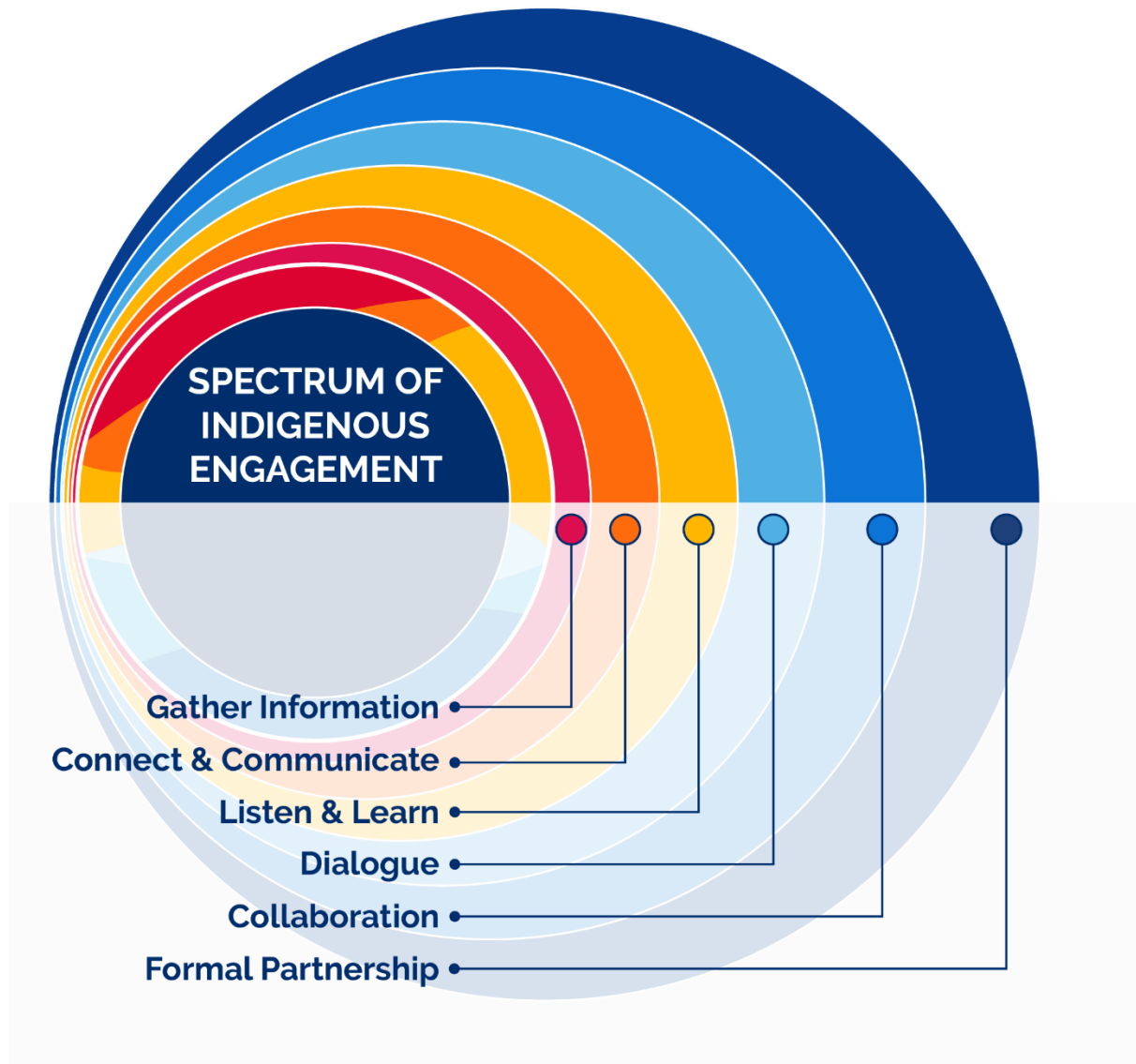


Figure 1. Spectrum of Indigenous engagement for OFI research community.

The Spectrum of Indigenous Engagement (**Figure 1**) highlights the important initial steps for engagement. It stresses the need to listen and learn. It also highlights the need to create dialogue with Indigenous communities and groups in order to achieve collaboration or, potentially, a formal research partnership. It is important to note that not all Indigenous engagement will result in formal collaboration or formal partnerships.

5.3 Ethical Principles for Research

The OFI Indigenous Engagement Guide aspires to, and respects, the principle of “free, prior and informed consent” as outlined in the United Nations Declaration of the Rights of Indigenous People (UNDRIP 2008), and other best practices, principles, and ethical standards for research with Indigenous groups. Engagement with Indigenous groups about a research project or program should be designed to provide Indigenous groups with sufficient information to make an informed decision to decline, support, participate, or partner with that research program. The design should also provide enough information to Indigenous groups for them to evaluate whether additional ethical approvals or other processes must be completed.

In addition, your institution may also have additional policy requirements that relating to your research with Indigenous groups. For example, Memorial Universities Policy on Research Impacting Indigenous Groups states: “The process for obtaining Agreement in Principle (CDP) must occur as a research proposal is being considered and developed. Research grants, applications, and contracts may be approved or awarded by Memorial only after evidence of Agreement in Principle (CDP) has been presented.” (Memorial University 2020).

Other best practices and ethical standards are outlined in:

- The United Nations Declaration of the Rights of Indigenous People (UNDRIP 2008).
- The Tri-Council Policy Statement: Ethical Conduct of Research Involving Humans, 2nd Edition (TCPS 2). Chapter 9: Research Involving First Nations, Inuit, and Métis Peoples of Canada.
- Memorial University’s Proposed Policy on Research Impacting Indigenous Groups - Principles for Engagement (https://www.mun.ca/research/Indigenous/RIIG_Policy-2020.pdf).

These principles may also overlap with Indigenous protocols or processes for conducting research (Section 5.4).

5.4 Indigenous Protocols for Research

Many, but not all, Indigenous communities and organizations may have specific research engagement and application protocols that researchers must respect and follow. These protocols can be formal or informal and can include detailed community engagement requirements, research application processes, ethical reviews, permits, and guidelines for data management. For situations lacking specific guidance, or that create uncertainty, researchers need to connect with Indigenous communities, tribal councils, and other Indigenous organizations for guidance or information on research application processes.

5.4.1 Indigenous Research Protocols and Ethics

It is important to understand that not all Indigenous communities have developed their own formal research protocols or ethics approvals. It is a best practice for all researchers to seek out and engage Indigenous groups as early as possible to discuss Indigenous research approval processes, protocols, and

ethics approvals. This is especially important in situations where research protocols may need to be developed that will require more time for dialog and discussion with Indigenous groups about the proposed research program. In addition, those communities who developed their own research approvals processes or protocols will still require time to review and provide feedback on your research proposal. For example, the Nunatsiavut Government has a formal research proposal and ethics approval process that requires submission at least two months before the beginning of any research activity.

Using the first three steps of the Spectrum of Indigenous Engagement (**Figure 1**) as a guide, consider the following process for seeking out and respecting Indigenous research protocols and ethics approval processes:

1. **Gather Information:** Gather available information to help inform your Indigenous engagement plans and to identify whether there are existing research protocols.
2. **Connect and Communicate:** Using the information you have gathered, begin the process of making contact with Indigenous groups to provide enough information about your proposed research program so they can direct you in the most appropriate way. In absence of a formal protocol you may need to provide the community with more information on your project or meet with community representatives to inform them about your research program.
3. **Listen and Learn:** Respectfully seek out feedback about your research application (if applicable) or the information you have provided about your research program. Keep track of your engagement efforts and, importantly, any issues, concerns, or questions Indigenous groups may have about your research and follow up on them.

These initial engagement steps can lay the foundation for developing strong research collaborations or future research partnerships. **Appendix A** provides a regional overview of Indigenous communities, tribal councils, and Indigenous organizations and highlights known or existing research applications and ethics approval processes and contacts. Please note, with ongoing land claim negotiations, this list should not be considered exhaustive.

In addition, there are some helpful resources available on this topic:

- Inuit Tapiriit Kanatami (www.itk.ca)
 - National Inuit Strategy on Research
 - Negotiating Research Relationships with Inuit Communities, A guide for researchers
- Memorial University
 - Indigenous Research at Memorial (<https://www.mun.ca/research/Indigenous/>)

5.4.2 Data Management

Importantly, development of any research partnership should discuss and build a mutual understanding of data ownership and control. This need is especially important for research partnerships and collaborations with Indigenous groups. For example, OFI has worked with partner institutions to

develop its own OFI Data Management Policy related to research data and information generated through OFI-supported research programs. In general, the principles of F.A.I.R. guide these policies: Findable; Accessible; Interoperable; Reusable. These policies seek to ensure public availability and accessibility of data obtained by OFI research programs and are consistent with OFI's values and vision for research in the North Atlantic. However, Indigenous groups highlighted important concerns and considerations about data management. These can relate to Indigenous knowledge and land use data that researchers need to respect and protect, and should not make open and publicly available, without consent. Indigenous groups also highlighted that, in addition to F.A.I.R. principles, researchers should be aware of Indigenous C.A.R.E principles: Collective benefit; Authority to control; Responsibility; Ethics.

In situations of uncertainty about data management, researchers must build data considerations into any research engagement strategy and address the availability of information at the forefront. Researchers should also understand that knowledge holders may approach the confidentiality of their information differently than the leadership they originally negotiated with. Knowledge holders may include Elders, storytellers, artists, community leaders, and other community members with specific cultural, spiritual or other community knowledge. Best practice would treat all data as confidential in nature unless explicitly stated otherwise.

Many Indigenous groups have developed or are developing their own data management protocols. A research application process or ethics review process may include these protocols, or they may need to be developed as part of the research program. For many Indigenous communities, concerns about research data ownership, control, and interpretation arise from past and ongoing exclusion, extraction, and colonial paternalism (Government of Canada 1996). It is critically important that researchers become aware of the existence of any data management protocol or concerns. For example, a Dalhousie University glider research project was initiated to collect critical weather data in the region governed by the Nunatsiavut government. The Nunatsiavut Government and the researchers came together for a frank, detailed discussion on the issue of data access and ownership. The two parties agreed to provide text within the metadata acknowledgment section that identified the Nunatsiavut government and its use within the Labrador Inuit Settlement Area. This example highlights the importance of identifying potential data management issues early and connecting with Indigenous groups early to discuss them.

Resources exist that can help guide thinking when considering data management with an Indigenous group or community. Resources for information on OFI's and Indigenous data management policies and perspectives are:

- Ocean Frontier Institute Data Management Policy – Draft
 - Please contact Mike Smit, Associate Dean, School of Information Management, Dalhousie University (mike.smit@dal.ca)
- First Nations Information Governance Centre (www.fnigc.ca)
 - The First Nations Principles of OCAP® - Ownership, Control, Access, and Possession
- Global Indigenous Data Alliance (GIDA: www.gida-global.org)
 - CARE Principles for Indigenous Data Governance.

Importantly, we include these examples for information purposes only and individual Indigenous communities or groups may offer their own perspectives on and requirements for data management. The key is to have discussions about data management early on with Indigenous groups to provide time and opportunity for learning and co-development of these important data management protocols.

5.5 Relationship and Collaboration

As a key component of OFI's vision for this Indigenous Engagement Guide, OFI seeks to foster better relationships among our research community and Indigenous groups. Through OFI engagement, many Indigenous groups have already expressed interest in becoming active partners in research programs that align with their own research goals and objectives. It is important to recognize that creating meaningful research relationships with Indigenous groups will take time, and may happen independently of, and simultaneously with, a formal approach following Indigenous protocols for research outlined above. OFI understands that, from an Indigenous community perspective, the level of engagement and interest will vary with each research project or program because of time and resource constraints or alignment with Indigenous research interests or priorities.

5.6 Communication and Feedback

OFI researchers should plan to engage with Indigenous groups early and throughout their research project. Ideally, this engagement should begin with a discussion of the initial research idea or at proposal stage as early engagement can help create dialogue with Indigenous groups about their research interests and priorities, identify proper ethical or research protocols, and assess the need for potential training or learning opportunities and their availability. Early engagement can also create opportunities for Indigenous groups to provide feedback, ask questions, enrich research design, and identify concerns or issues with a research proposal or idea. Effective engagement can strengthen a research proposal, and engagement efforts can result in better research outcomes for a proposed project. The feedback received may also identify whether a given initiative may require the development of formal data management protocols.

5.7 Indigenous Cultural Awareness Training Resources

As part of the OFI Indigenous Engagement Initiative, OFI will provide introductory Indigenous cultural awareness training for all members of the OFI research community and provide links to additional resources and learning opportunities, whenever possible, for those researchers engaging directly with communities or groups. By providing Indigenous awareness training, OFI seeks to support and encourage greater awareness and respectfulness in the OFI research community for Indigenous culture and perspectives. **Appendix B** provides a list of Indigenous engagement, training, and other reference information that will continue to be refined and build upon.

OFI has adapted guidance from the "The Tri-Council Policy Statement: Ethical Conduct of Research Involving Humans, 2nd Edition (TCPS 2) - Chapter 9: Research Involving First Nations, Inuit, and Métis

Peoples of Canada” (TCPS 2, 2018), to develop a tiered approach to describe the various levels of Indigenous cultural awareness, as described below.

1. **Tier 1:** Introductory Indigenous cultural awareness and competency;
2. **Tier 2:** Intermediate Indigenous cultural awareness demonstrated through some Indigenous engagement or through additional Indigenous cultural awareness training; and,
3. **Tier 3:** Advanced Indigenous cultural awareness demonstrated through extensive Indigenous community engagement that required Indigenous permitting or ethics permitting approvals or through other TCPS 2 (2018) compliant ethics approvals.

For more information on Introductory Indigenous Cultural Awareness Training please contact Indigenous.ofi@dal.ca

6.0 Review and Amendments

OFI will review and amend its Indigenous Engagement Guide in two phases. The first phase, the implementation phase, the Guide will be reviewed and amended each year for the first two years (2021 and 2022). This short review and amendment period will ensure that The Guide adapts and evolves rapidly during early implementation phase. During the second phase, the operational phase, the Guide will undergo a formal review and amendment process every five years, or shorter as the Advisory Committee on Indigenous Engagement in Ocean Research deems necessary.

Indigenous Engagement Guide Review and Amendment Schedule:

- 2019-2021 – Development
- Year 1 (2021 Version) – Initial Review and Amendment
- Year 2 (2022 Version) – Implementation Review and Amendment
- Year 7 (2027 Version) – Formal five year review and Amendment

6.1 Review and Amendment History

Development of the OFI Indigenous Engagement Guide has been an ongoing process. The initial draft was developed in January 2020 and through review and revisions by the Indigenous Engagement Steering Committee was further refined. The third draft was shared with Indigenous groups and the OFI research community throughout the summer and into the fall of 2020. The Guide was further refined and finalized and shared publicly. This finalized draft will further be refined over the next year (2021/22) as the implementation process begins.

- January 2020 – First Draft Developed
- February - April 2020 – Review Period

- May 2020 – Second Draft Developed
- June 2020 – Third Draft Developed
- June - October 2020 – Review Period
- November- December 2020 – Updated Draft
- March 2021 – Finalized Draft Version 2021

7.0 Approvals

Each year, beginning in May 2022, the OFI Advisory Committee on Indigenous Engagement in Ocean Research (Advisory Committee) will review and recommend their acceptance of the OFI Indigenous Engagement Guide. As part of this review and recommendation, the Advisory Committee may also propose changes, amendments, and other revision to the OFI Indigenous Engagement Guide.

Appendix A

Regional Overview of Indigenous Groups in Atlantic Canada

Regional Overview of Indigenous Groups in Atlantic Canada

Purpose of this Appendix

The purpose of this appendix is to provide a high-level overview of the variety and diversity of Indigenous communities, organizations, and other groups within Atlantic Canada, the Gaspé Peninsula, and the Gulf of St. Lawrence. Please note that information is accurate as of November 2020 and is presented here for information only and is subject to change at any time. The best practice for researchers and research programs is to connect with crown agencies (federal and provincial agencies) and Indigenous groups to confirm resources and contacts before developing your engagement plans.

Newfoundland and Labrador

Labrador

In Labrador, three primary Indigenous organizations represent the Inuit and First Nation communities. These include:

- The Nunatsiavut Government (Inuit, Labrador);
- The NunatuKavut Community Council (Inuit, Labrador); and
- The Innu Nation (First Nation, communities of Mushuau (Natuashish) and Sheshatshiu).

For research in Labrador, it is best to contact all three Indigenous organizations about your research program as early as possible to help ensure the proper applications and protocols are understood and followed before beginning your research program or project.

The Nunatsiavut Government (NG; www.nunatsiavut.com/) and the Nunatsiavut Research Centre (www.nunatsiavutresearchcentre.com) are the primary contacts for researchers whose work will be conducted in Nunatsiavut. The Nunatsiavut Research Centre requires that researchers complete an application form submitted to the NG Research Advisory Council before conducting research within their territory. This application form and application guide can be found at www.nunatsiavutresearchcentre.com/ngrac/. Applicants are encouraged to contact the Nunatsiavut Inuit Research Advisor, Carla Pamak, before completing your application. It is suggested that this application be completed at least three months before the proposed start of any research.

Generally, for research in research in much of Labrador, The NunatuKavut Community Council's Research, Education and Culture and Environment and Natural Resource departments should be contacted. The applicants are encouraged to contact the NunatuKavut Research, Education and Culture Department when seeking application to conduct research in their territory. Their websites include:

- www.nunatukavut.ca/departments/research-education-culture/ ; and,
- www.nunatukavut.ca/departments/natural-resources-environment/

The Innu Nation should also be contacted in addition to the Nunatsiavut Government and the NunatuKavut Community Council for research for research in Labrador. Researchers are encouraged to contact the Innu Nation Offices (www.innu.ca/) located in Sheshatshiu First Nation and their environmental programs department should be contacted to seek engagement or to seek proper guidance in obtaining appropriate formal approvals for your research program.

Additionally, Indigenous friendship centres are non-profit and charity organizations that deliver culturally appropriate services to Indigenous peoples in urban communities. Labrador is home to the Labrador Friendship Centre which provides services to Indigenous peoples through social, cultural, health, educational, employment, and developmental initiatives (<http://www.lfchvgb.ca/home/>). Researchers can connect with these organizations to enquire about cultural training, employment or student opportunities, and to get information on the programs and services they offer their communities.

Newfoundland

On the island of Newfoundland, the Indigenous communities and Indigenous organizations are primarily Mi'kmaq. These include:

- Qalipu First Nation (www.qalipu.ca/) near Corner Brook, Newfoundland;
- Miawpukek First Nation (www.mfngov.ca/) in Conne River, Newfoundland; and
- Several smaller local Indigenous communities in Newfoundland.

Qalipu and Miawpukek First Nations are also part of the Mi'kmaq Alsumk Mowimsikik Kogoe Association (MAMKA, www.mamka.ca/), which was created through Fisheries and Oceans Canada's (DFO) Aboriginal Aquatic Resource and Oceans Management (AAROM groups) program. AAROM groups are spread throughout the Atlantic Provinces and work to respond to the needs of the Indigenous communities they represent by providing research and technical expertise and capacity development. AAROM groups can also be involved in other aquatic, marine and environmental services and programs in partnership with the communities they represent.

Please note that this AAROM group has requested not to be contacted by individual researchers but rather to be engaged directly by OFI staff. The information provided here is for information purposes so that our research community is aware that these organizations exist in Newfoundland and Labrador.

There are many small Mi'kmaw communities in western Newfoundland. Some are part of Qalipu First Nation but many are not. These groups self-asserted rights to their territories and most have informal processes for granting research permissions.

There are two Friendship Centres in Newfoundland: People of the Dawn Indigenous Friendship Centre (<http://pdifc.com/>) and St. John's First Light Native Friendship Centre (<https://firstlightnl.ca/>). These Friendship Centres provide services to Indigenous people through the provision and implementation of social, cultural, health, educational, employment, and developmental initiatives. Researchers can connect with these organizations to enquire about cultural training, employment or student opportunities, and to get information on the programs and services they offer their communities.

Table 1. An overview of current Inuit, Innu, and Mi'kmaq communities, which includes information on their Indigenous culture or nation and general location or region, located in Newfoundland and Labrador, Canada.

Communities	Nation	Location
Rigolet	Nunatsiavut Inuit	Labrador, NL
Makkovik	Nunatsiavut Inuit	Labrador, NL
Postville	Nunatsiavut Inuit	Labrador, NL
Hopedale	Nunatsiavut Inuit	Labrador, NL
Nain	Nunatsiavut Inuit	Labrador, NL
L'anse au Loup	NunatuKavut Inuit (Area 1)	Labrador, NL
L'anse au Clair	NunatuKavut Inuit (Area 1)	Labrador, NL
Forteau	NunatuKavut Inuit (Area 1)	Labrador, NL
Red Bay	NunatuKavut Inuit (Area 1)	Labrador, NL
West St. Modeste	NunatuKavut Inuit (Area 1)	Labrador, NL
Capstan Island	NunatuKavut Inuit (Area 1)	Labrador, NL
Pinware	NunatuKavut Inuit (Area 1)	Labrador, NL
L'Anse Amour	NunatuKavut Inuit (Area 1)	Labrador, NL
Lodge Bay	NunatuKavut Inuit (Area 2)	Labrador, NL
Mary's Harbour	NunatuKavut Inuit (Area 2)	Labrador, NL
St. Lewis	NunatuKavut Inuit (Area 2)	Labrador, NL
Port Hope Simpson	NunatuKavut Inuit (Area 3)	Labrador, NL
Charlottetown	NunatuKavut Inuit (Area 3)	Labrador, NL
Norman Bay	NunatuKavut Inuit (Area 3)	Labrador, NL
Pinsent's Arm	NunatuKavut Inuit (Area 3)	Labrador, NL
William's Harbour	NunatuKavut Inuit (Area 3)	Labrador, NL
Cartwright	NunatuKavut Inuit (Area 4)	Labrador, NL
Paradise River	NunatuKavut Inuit (Area 4)	Labrador, NL
Black Tickle/Domino	NunatuKavut Inuit (Area 4)	Labrador, NL
Happy Valley-Goose Bay	NunatuKavut Inuit (Area 5)	Labrador, NL
Northwest River	NunatuKavut Inuit (Area 5)	Labrador, NL
Mud Lake	NunatuKavut Inuit (Area 5)	Labrador, NL
Labrador City	NunatuKavut Inuit (Area 6)	Labrador, NL

Wabush	NunatuKavut Inuit (Area 6)	Labrador, NL
Churchill Falls	NunatuKavut Inuit (Area 6)	Labrador, NL
Mushuau (Natuashish) First Nation	Innu	Labrador, NL
Sheshatshiu First Nation	Innu	Labrador, NL
Qalipu First Nation	Mi'kmaq	Newfoundland, NL
Benoit First Nation†	Mi'kmaq	Newfoundland, NL
St. George's Band†	Mi'kmaq	Newfoundland, NL
Burgeo Mi'kmaq Band of Indians†	Mi'kmaq	Newfoundland, NL
Northern Peninsula (Mekap'sk) Mi'kmaq Band†	Mi'kmaq	Newfoundland, NL
Miawpukek First Nation	Mi'kmaq	Newfoundland, NL

†Memorial University: Indigenous Research/Indigenous Group Contacts

(<https://www.mun.ca/research/Indigenous/researchcontacts.php> Accessed April 2020)

Table 2. An overview of current Inuit, Innu, Mi'kmaq tribal councils and organizations, including comments and notes, located in Newfoundland and Labrador, Canada.

Tribal Councils & Organizations	Comments and Notes
Nunatsiavut Government	Inuit government organization for Nunatsiavut Inuit communities in central and northern Labrador.
Nunatsiavut Research Centre	An Inuit organization that works to support a range of research programs and support local research capacity.
NunatuKavut Community Council (NCC)	Indigenous community council that represents Inuit communities of southern and central Labrador. Please contact their Research, Education and Culture and Environment and Natural Resource Departments.
Innu Nation	Tribal council representing the two Innu First Nations in Labrador, NL.
Mi'kmaq Alsumk Mowimsikik Kogoeey Association (AAROM)	ARROM Group for Qalipu and Miawpukek Mi'kamawey Mawi'omi First Nations <i>*Please Note: ARROM groups have asked not to be contacted by individual OFI supported research programs. OFI will engage with AAROM groups directly.</i>
People of the Dawn Indigenous Friendship Centre	A non-profit service provider and gathering place.
St. John's First Light Native Friendship Centre	A non-profit organization that serves urban Indigenous and non-Indigenous community members.
Labrador Friendship Centre	A non-profit organization that assists Aboriginal people of Labrador adapt to an urban environment.

Nova Scotia

In Nova Scotia there are eight Mi'kmaq First Nations located on mainland Nova Scotia and five located on Cape Breton Island. There are three Indigenous organizations which provide services and programs for member communities. The Confederacy of Mainland Mi'kmaq (CMM; www.cmmns.com/) represents eight Mi'kmaq First Nations on the mainland of Nova Scotia and the Union of Nova Scotia Mi'kmaq (www.unsm.org/) represents the five Mi'kmaq First Nations in Cape Breton. In addition, the Native Council of Nova Scotia (www.ncns.ca/) represents Indigenous peoples who live off-reserve in Nova Scotia and is also a member of the Maritime Aboriginal Peoples Council (www.mapcorg.ca/). The Atlantic Policy Congress (www.apcfn.ca/) is an Indigenous organization, which includes representatives of many of the First Nation communities in Nova Scotia. In addition, the Assembly of First Nations, which is an Indigenous federal advocacy organization, has a Regional Chief for Nova Scotia and Newfoundland and Labrador.

There are also three AAROM groups in Nova Scotia. The Mi'kmaw Conservation Group (www.mikmawconservation.ca/) is an AAROM group that is associated with mainland Nova Scotia First Nations and the CMM. The Unama'ki Institute of Natural Resources (www.uinr.ca/) is an AAROM group that is associated with the Cape Breton First Nations and the Union of Nova Scotia Mi'kmaq. The Maritime Aboriginal Aquatic Resource Secretariate (MAARS; www.mapcmaars.ca/) is associated with the Native Council of Nova Scotia and the Maritime Aboriginal Peoples Council.

The Maw-lukutijik Saqmaq (Assembly of Nova Scotia Mi'kmaw Chiefs), directs the work of the Kwilmu'kw Maw-klusuaqn Negotiation Office, also known as the Mi'kmaw Rights Initiative, (www.mikmaqrights.com/contact-us) can assist in directing researchers to appropriate contacts.

All research involving collective Mi'kmaw knowledge, culture, arts, spirituality, or traditions, or having the potential to impact treaty or Aboriginal rights must be reviewed by Mi'kmaw Ethics Watch (<https://www.cbu.ca/indigenous-affairs/mikmaw-ethics-watch>). The MEW website provides details on the application process and provides a list of research topics and studies that are exempt from MEW purview. MEW is hosted by Cape Breton University's Unama'ki College, but MEW is an autonomous organization and separate from the University.

Please note that these AAROM groups have requested not to be contacted by individual researchers but rather to be engaged directly by OFI staff. The information provided here is for information purposes so that our research community is aware that these organizations exist in Nova Scotia.

Additionally, Nova Scotia is home to the Mi'kmaw Native Friendship Centre (<http://mymnfc.com/>). This Friendship Centre works to improve the lives of Indigenous peoples living in an urban environment through social and cultural programming. Researchers can connect with these organizations to enquire about cultural training, employment or student opportunities, and to get information on the programs and services they offer their communities.

Table 3. An overview of Mi'kmaw communities and their general location in Nova Scotia, Canada.

Mi'kmaw Communities	Nation	Region
Acadia First Nation	Mi'kmaq	Mainland Nova Scotia
Annapolis Valley First Nation	Mi'kmaq	Mainland Nova Scotia
Bear River First Nation	Mi'kmaq	Mainland Nova Scotia
Glooscap First Nation	Mi'kmaq	Mainland Nova Scotia
Millbrook First Nation	Mi'kmaq	Mainland Nova Scotia
Paqtnkek Mi'kmaw Nation	Mi'kmaq	Mainland Nova Scotia
Pictou Landing First Nation	Mi'kmaq	Mainland Nova Scotia
Sipekne'katik First Nation	Mi'kmaq	Mainland Nova Scotia
Eskasoni First Nation	Mi'kmaq	Cape Breton Island Nova Scotia
Membertou First Nation	Mi'kmaq	Cape Breton Island Nova Scotia
Potlotek First Nation	Mi'kmaq	Cape Breton Island Nova Scotia
Wagmatcook First Nation	Mi'kmaq	Cape Breton Island Nova Scotia
We'koqma'q First Nation	Mi'kmaq	Cape Breton Island Nova Scotia

Table 4. An overview of current Mi'kmaw tribal councils and organizations, including comments and notes, located in Nova Scotia, Canada.

Tribal Councils & Organizations	Comments and Notes
Confederacy of Mainland Mi'kmaq (CMM)	Tribal Council representing Mi'kmaq First Nations on the mainland of Nova Scotia.
Mi'kmaw Conservation Group (AAROM)	ARROM Group for Mi'kmaq communities on the mainland of Nova Scotia. <i>*Please Note: ARROM groups have asked not to be contacted by individual OFI supported research programs. OFI staff will engage with AAROM groups directly.</i>
Union of Nova Scotia Mi'kmaq	Tribal council representing Mi'kmaq First Nations in Cape Breton Nova Scotia.
Unama'ki Institute of Natural Resources (AAROM)	ARROM Group for Mi'kmaq communities of Cape Breton, NS. <i>*Please Note: ARROM groups have asked not to be contacted by individual OFI supported research programs. OFI staff will engage with AAROM groups directly.</i>
The Maw-lukutijik Saqmaq & Kwilmu'kw Maw-klusuaqn Negotiation Office (Mi'kmaq Rights Initiative)	<u>The Maw-lukutijik Saqmaq</u> (Assembly of Nova Scotia Mi'kmaw Chiefs), is the highest level of decision-making in the in the Aboriginal title, Aboriginal rights and treaty rights negotiation process for the Mi'kmaq and directs the work of the <u>Kwilmu'kw Maw-klusuaqn Negotiation Office</u> , also known as the Mi'kmaw Rights Initiative (www.mikmaqrights.com/contact-us). Mi'kmaw Rights Initiative can assist in directing researchers to appropriate contacts.

Tribal Councils & Organizations	Comments and Notes
Mi'kmaw Ethics Watch	<p>This organization works to ensure the ethics of research and data collected on Mi'kmaq people, culture, and communities within Mi'kmaw territory.</p> <p><i>*Please Note: All research involving collective Mi'kmaw knowledge, culture, arts, spirituality, or traditions, or having the potential to impact treaty or Aboriginal rights must be reviewed by Mi'kmaw Ethics Watch.</i></p>
Native Council of Nova Scotia	<p>Organization representing all off-reserve Mi'kmaq and other Indigenous people resident in Nova Scotia.</p>
Maritime Aboriginal Peoples Council	<p>An organization which includes the Native Council of PEI, Native Council of Nova Scotia, and New Brunswick Aboriginal Peoples Council and their affiliated AAROM group the Maritime Aboriginal Aquatic Resource Secretariate.</p>
Maritime Aboriginal Aquatic Resource Secretariate	<p>ARROM Group for the Native Council of PEI, Native Council of Nova Scotia, and New Brunswick Aboriginal Peoples Council and affiliated with Maritime Aboriginal Peoples Council.</p> <p><i>*Please Note: ARROM groups have asked not to be contacted by individual OFI supported research programs. OFI staff will engage with AAROM groups directly.</i></p>
Mi'kmaw Native Friendship Centre	<p>A community organization that works to improve the lives of Indigenous People living in the Halifax Regional Municipality.</p>

Prince Edward Island

The Indigenous communities, tribal councils, and other Indigenous organizations in Prince Edward Island (PEI) are provided in this section. This information is provided in two summary tables: **Table 5**, which provides an overview of the Indigenous communities, and **Table 6**, which provides an overview of Indigenous tribal councils and other Indigenous organizations in PEI.

In PEI there are two Mi'kmaq communities: Abegweit First Nation (www.abegweit.ca/) and Lennox Island First Nation (www.lennoxisland.com/). There are two Indigenous organisations: The Mi'kmaq Confederacy of PEI (www.mcpei.ca/), which also administers an AAROM group in their Integrated Resource Management Division. The Mi'kmaq Confederacy of PEI also has their own research ethics committee and protocol that requires researchers to complete an application form (www.mcpei.ca/resources/). In addition, the Mi'kmaq confederacy of PEI also has an organization that deals with the Mi'kmaq rights called L'nuey (www.lnuey.ca).

The Native Council of PEI (www.ncpei.com/), represents all off-reserve Indigenous people in PEI. The Native Council of PEI is also part of the Maritime Aboriginal Peoples Council (www.mapcorg.ca/) and their affiliated AAROM Group, the Maritime Aboriginal Aquatic Resource Secretariate (www.mapcmaars.ca/). AAROM groups are spread throughout the Atlantic Provinces and work to respond to the needs of the Indigenous communities they represent by providing research and technical expertise and capacity development. AAROM groups can also be involved in other aquatic, marine and environmental services and programs in partnership with the communities they represent. The Atlantic Policy Congress includes representatives from both PEI First Nations and Assembly of First Nations and has a Regional Chief for PEI and New Brunswick.

For initial engagement, researchers should connect with both the Mi'kmaq Confederacy of PEI and the Native Council of PEI.

Please note that these AAROM groups have requested not to be contacted by individual researchers but rather to be engaged directly by OFI staff. The information provided here is for information purposes so that our research community is aware that these organizations exist in PEI.

Table 5. An overview of Mi'kmaq communities located in Prince Edward Island, Canada.

Communities	Nation
Abegweit First Nation	Mi'kmaq
Lennox Island First Nation	Mi'kmaq

Table 6. An overview of current Mi'kmaq tribal councils and organizations, including comments and notes, located in Prince Edward Island, Canada.

Tribal Councils & Organizations	Comments and Notes
Mi'kmaq Confederacy of PEI	Tribal council representing the two Mi'kmaq First Nations on PEI.
L'nuey	An initiative focused on protecting, preserving and implementing PEI Mi'kmaq Rights and Interests.
Integrated Resource Management Division (AAROM)	<p>ARROM Group for the Mi'kmaq Confederacy of PEI.</p> <p><i>*Please Note: ARROM groups have asked not to be contacted by individual OFI supported research programs. OFI staff will engage with AAROM groups directly.</i></p>
The Native Council of PEI	Organization representing all off-reserve Mi'kmaq and other Indigenous people residing in PEI.
Maritime Aboriginal Peoples Council	An organization which includes the Native Council of PEI, Native Council of Nova Scotia, and New Brunswick Aboriginal Peoples Council and their affiliated AAROM group the Maritime Aboriginal Aquatic Resource Secretariate.
Maritime Aboriginal Aquatic Resource Secretariate (AAROM)	<p>ARROM Group for the Native Council of PEI, Native Council of Nova Scotia, and New Brunswick Aboriginal Peoples Council.</p> <p><i>*Please Note: ARROM groups have asked not to be contacted by individual OFI supported research programs. OFI staff will engage with AAROM groups directly.</i></p>

New Brunswick

In New Brunswick, there are 16 First Nation communities: nine Mi'kmaq communities, six Wolastoqey (previously known as Maliseet, which is no longer in use) communities, and one Peskotomuhkati community. In general, the Mi'kmaq communities are located in the eastern and coastal areas of the province, the Wolastoqey are located inland and to the west of the province along the Wolastoq (Saint John River). At present, the Peskotomuhkati Nation (www.qonaskamkuk.com/) is a unique case, and should be contacted directly because the nation has no formal recognition in Canada. The Peskotomuhkati Nation are in the process of negotiating with Canada for this recognition. The Peskotomuhkati Nation traditional territory is generally located in the southwest corner of New Brunswick and into the United States (Maine). There are a number of Indigenous organizations that support these communities.

For Mi'kmaw communities, The North Shore Micmac District Council (www.nsmdc.ca), and Mi'gmawel' Tplu'taqnn (www.migmawel.org) represent the majority of Mi'kmaw communities with exception of Elsipogtog First Nation (www.elsipogtog.ca/) and Esgenoôpetitj First Nations (no website listed), which are not part of these Indigenous organizations. The Anqotum Resource Management is a New Brunswick Mi'kmaw AAROM group which represents seven (7) Mi'kmaq First Nations, which includes Elsipogtog First Nation but not Esgenoôpetitj First Nation. Additionally, the Gespe'gewaq Mi'gmaq Resource Council (www.gmrc.ca), another AAROM group, is based out of Listuguj First Nation in Quebec Esgenoôpetitj First Nation and should be contacted directly for inquiries relating to research engagement and their rights. For Elsipogtog First Nation, Kopit Lodge (www.kopitlodge.org/) is the Mi'kmaq rights department and should be contacted directly for guidance on engagement protocols and rights issues.

For off-reserve Indigenous community connections in New Brunswick, the New Brunswick Aboriginal Peoples Council (www.nbapc.org/) should be contacted. This group represents off-reserve First Nations and other Indigenous people who are living in the province. This Council is also part of the Maritime Aboriginal Peoples Council (www.mapcorg.ca/) and their affiliated AAROM Group the Maritime Aboriginal Aquatic Resource Secretariate (www.mapcmaars.ca/).

For Wolastoqey communities, The Wolastoqey Nation in New Brunswick (WNNB)(<http://wtc.wolastoqey.ca/> and <http://wnnb.wolastoqey.ca/>) represents the six Wolastoqey First Nations in New Brunswick. In addition, the Maliseet Nation Conservation Council (MNCC, www.maliseetnationconservation.ca/) is an AAROM group for the Wolastoqey First Nations in New Brunswick. For engagement please connect with the WNNB and anticipate that you may have to connect with communities individually as well.

Please note that these AAROM groups have requested not to be contacted by individual researchers but rather to be engaged directly by OFI staff. The information provided here is for information purposes so that our research community is aware that these organizations exist in New Brunswick.

Additionally, New Brunswick is home to the Under One Sky Friendship Centre (<https://www.uosfc.ca/>). This Friendship Centre provides programs and services, educating, advocating for, and empowering a healthy and proud Indigenous community. This Friendship Centre is also a licensed provider of Aboriginal Head Start early childhood education. Researchers can connect with these organizations to enquire about cultural training, employment or student opportunities, and to get information on the programs and services they offer their communities.

Table 7. An overview of the Mi'kmaw, Wolastoqey, and Peskotomuhkati communities in New Brunswick, Canada.

Communities	Indigenous Culture or Nation
Buctouche First Nation	Mi'kmaq
Eel Ground First Nation	Mi'kmaq
Eel River Bar First Nation	Mi'kmaq
Fort Folly First Nation	Mi'kmaq
Indian Island First Nation	Mi'kmaq
Metepenagiag Mi'kmaq Nation	Mi'kmaq
Pabineau First Nation	Mi'kmaq
Elsipogtog First Nation*	Mi'kmaq
Esgenoôpetitj First Nation†	Mi'kmaq
Peskotomuhkati Nation at Skutik	Peskotomuhkati
Kingsclear First Nation	Wolastoqey
Madawaska Maliseet First Nation	Wolastoqey
Oromocto First Nation	Wolastoqey
Saint Mary's First Nation	Wolastoqey
Tobique First Nation	Wolastoqey
Woodstock First Nation‡	Wolastoqey

* Esgenoôpetitj First Nations should be contacted directly to inquire about interest in your research program.

†Elsipogtog First Nation and their Kopit Lodge should be contacted directly to inquire about interest in your research program.

‡Woodstock First Nation should be contacted directly to inquire about interest in your research program.

Table 8. An overview of current Mi'kmaw, Wolastoqey, and Peskotomuhkati tribal councils and organizations, including comments and notes, located in New Brunswick, Canada.

Tribal Councils & Organizations	Comments and Notes
North Shore Micmac District Council	Tribal Council representing Mi'kmaq First Nations in New Brunswick.
Mi'gmawé'l Tplu'taqnn	Mi'kmaq organization in New Brunswick.
Anqotum Resource Management (AAROM)	<p>AROM Group with member communities: Elsipogtog, Buctouche, Eel Ground, Eel River Bar, Fort Folly, Indian Island, Metepenagiag and Pabineau First Nations.</p> <p><i>*Please Note: AROM groups have asked not to be contacted by individual OFI supported research programs. OFI staff will engage with AAROM groups directly.</i></p>
Kopit Lodge	Mi'kmaq Rights Department for Elsipogtog First Nation and should be contacted directly when seeking engagement with this First Nation.
Gespe'gewaq Mi'gmaq Resource Council (AAROM)	<p>AROM Group with member communities: Eel River Bar, Pabineau, and Listuguj (QC) First Nations.</p> <p><i>*Please Note: AROM groups have asked not to be contacted by individual OFI supported research programs. OFI staff will engage with AAROM groups directly.</i></p>
Wolastoqey Nation in New Brunswick (WNNB)	Wolastoqey Tribal Council representing the six Wolastoqey communities in New Brunswick.
Maliseet Nation Conservation Council (AAROM)	<p>AROM Group with member communities: Kingsclear, Madawaska, Oromocto, Saint Mary's, Tobique, and Woodstock First Nations.</p> <p><i>*Please Note: AROM groups have asked not to be contacted by individual OFI supported research programs. OFI staff will engage with AAROM groups directly.</i></p>
New Brunswick Aboriginal Peoples Council	Organization representing all off-reserve Mi'kmaq and other Indigenous people resident in New Brunswick.
Maritime Aboriginal Peoples Council	An organization which includes the Native Council of PEI, Native Council of Nova Scotia, and New Brunswick Aboriginal Peoples Council and their affiliated AAROM group the Maritime Aboriginal Aquatic Resource Secretariate.

Tribal Councils & Organizations	Comments and Notes
Maritime Aboriginal Aquatic Resource Secretariate (AAROM)	AAROM Group for the Native Council of PEI, Native Council of Nova Scotia, and New Brunswick Aboriginal Peoples Council. <i>*Please Note: AAROM groups have asked not to be contacted by individual OFI supported research programs. OFI staff will engage with AAROM groups directly.</i>
Union of New Brunswick Indians (UNBI)	Includes: Kingsclear, Oromocto, and St. Mary's First Nations.
Under One Sky Friendship Centre	Non-profit organization that offers programs and services to the Aboriginal community in Fredericton.

Gaspé Peninsula and Gulf of St. Lawrence (Quebec)

In this Gaspé and Gulf of St. Lawrence area of Quebec, there are 12 First Nation communities: three Mi'kmaq communities, one Wolastoqey community, and eight Innu communities.

The Conseil Tribal Mamuitun (<http://mamuitun.com/>) represents five communities of the Innu Nation including Essipit, Pessamit, Maashteuiahtsh, Matimekush – Lac John and Uashat Mak Mani – Utenam. Additionally, the Mamit Innuat Conseil Tribal (<http://www.mamit-innuat.com/>) represents four Innu communities including Ekuanitshit, Nutashkuan, Unamen Shipu, and Pakua Shipu.

The Mi'gmawei Mawioimi Secretariat (MMS) (<https://www.migmawei.ca/>) represents three Mi'gmaq communities including Gesgapegiag, Gespeg, and Listuguj. The Première Nation Wolastoqiyik (Malécite) Wahsipekuk (<https://malecites.ca/fr/>) is the only Wolastoqey community in Quebec. These Mi'gmaq and Wolastoqey communities are associated with the Association de Gestion Halieutique Autochtone Mi'gmaq et Malécite (AGHAMM) AAROM group (<https://aghamm.ca/fr/>). Quebec is home to the Centre d'amitié autochtone du Saguenay (<https://www.caasaguenay.ca/>). This Friendship Centre provides essential services to their members. Researchers can connect with these organizations to enquire about cultural training, employment or student opportunities, and to get information on the programs and services they offer their communities.

Table 9. An overview of Innu, Mi'gmaq, and Wolastoqey communities located on the Gaspé Peninsula and along the Gulf of St. Lawrence (Quebec), Canada.

Communities	Indigenous Culture or Nation
Première Nation Wolastoqiyik (Malécite) Wahsipekuk	Wolastoqey
Listuguj Mi'gmaq Government	Mi'gmaq
Micmacs of Gesgapegiag	Mi'gmaq
La Nation Micmac de Gespeg	Mi'gmaq
Bande des Innus de Pessamit	Innu
Innue Takuaikan Uashat Mak Mani-Utenam	Innu
Les Innus de Ekuanitshit	Innu
Première Nation des Innus de Nutashkuan	Innu
Montagnais de Unamen Shipu	Innu
Montagnais de Pakua Shipi	Innu
La Nation Innu Matimekush-Lac John	Innu
Innue Essipit	Innu

Table 10. An overview of current Innu, Mi'gmaq, and Wolastoqey tribal councils and organizations, including comments and notes, located on the Gaspé Peninsula and Gulf of St. Lawrence (Quebec), Canada.

Tribal Councils & Organizations	Comments and Notes
Gespe'gewaq Mi'gmaq Resource Council (GMRC)	Governed by a Board of Directors and 5 full-time staff, the GMRC is a non-profit organization focused on aquatic research.
Association de Gestion Halieutique Autochtone Mi'gmaq et Malécite (AGHAMM) or The Mi'gmaq Maliseet Aboriginal Fisheries Management Association (MMAFMA)	AAROM group with member communities: Mi'gmaqs of Gesgapegiag, Mi'gmaqs of Gespeg, and Maliseets of Viger. <i>*Please Note: AAROM groups have asked not to be contacted by individual OFI supported research programs. OFI staff will engage with AAROM groups directly.</i>
Centre d'amitié autochtone du Saguenay	A non-profit organization that supports Indigenous citizens living in the Saguenay territory.
Conseil Tribal Mamuitun	Tribal Council representing 5 bands in Quebec. Head office is in Pessamit on the North Shore of the St. Lawrence River.
Regroupement Mamit Innuat	Tribal Council representing 4 "Montagnais" Innu communities located in the far east of the Gulf of St. Lawrence.

Mi'gmawei Mawiomi Secretariat	Administrative body that carries out work set out by the Assembly of the Mi'gmawei Mawiomi.
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Appendix B

Indigenous Engagement, Training, and Other Reference Information

Indigenous Engagement, Training, and Other Reference Information

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