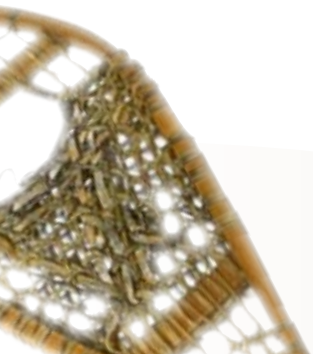


FIRST NATIONS OF QUEBEC AND LABRADOR SUSTAINABLE DEVELOPMENT STRATEGY



First Nations of Quebec and Labrador
Sustainable Development Institute

JUNE 2006



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Writing of the publication: Catherine Johnson and Suzy Basile

Editing and English translation: Vivian Côté

Design and layout: Christiane Vincent

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WORKING GROUP ON THE SECOND EDITION OF THE FIRST NATIONS OF QUEBEC AND LABRADOR SUSTAINABLE DEVELOPMENT

This second edition of the First Nations of Quebec and Labrador Sustainable Development Strategy was developed with the collaboration of the members of existing committees who currently work with the First Nations of Quebec and Labrador Sustainable Development Institute (FNQLSDI), which was created in 1997 following the adoption of the first edition of the *Sustainable Development Strategy for the First Nations of Quebec and Labrador, 1997*. The members of the Technical Committee of the FNQLSDI, the First Nations Forestry Committee, as well as the Working Group on Energy have greatly contributed to the wording of this second edition of the Strategy during various working sessions that were held between the months of November 2004 and September 2005. The discussions held during FNQLSDI visits to many First Nations communities and many texts of various origins were also taken into account during the rewriting of this Strategy. Catherine Johnson and Suzy Basile pulled together all the most pertinent elements in order to make available this second edition of the *First Nations of Quebec and Labrador Sustainable Development Strategy (2006)*.



PRESENTATION OF THE DOCUMENT

By modifying the *Bill on the Auditor General*, the Government of Canada required each of its departments to fulfill their legal obligations of developing a sustainable development strategy before December 31, 1997.

Consequently, at the end of 1996, the Department of Indian Affairs and Northern Development (DIAND) began a national consultation process on sustainable development among the First Nations and the Inuit of Canada. In Quebec, the Assembly of First Nations of Quebec and Labrador (AFNQL) decided at a meeting held on January 16th and 17th 1997, to take over the process of *DIAND's Sustainable Development Strategy* in order to define its own Sustainable Development Strategy. This action was ratified by the Chiefs' Assembly in a Resolution dated the 20th of February 1997.

This document thus constitutes the second version of the *Sustainable Development Strategy for the First Nations of Quebec and Labrador* that was originally adopted by the AFNQL Chiefs' Assembly during its meeting of November 11th – 13th 1997. It is imperative that the Governments of Quebec and Canada apply the principles set forth in this document when administering and formulating laws, policies and programs intended for the First Nations of Quebec and Labrador. Based on mutual consent of the First Nations of Quebec and Labrador and DIAND, the parties agree to define together the mechanisms for decision-making, as well as their respective powers and responsibilities in order to implement this second version of the First Nations of Quebec and Labrador Sustainable Development Strategy.

This second version of the Sustainable Development Strategy is without prejudice to the fundamental and treaty rights of the First Nations of Quebec and Labrador such as those recognized in the *James Bay and Northern Quebec Agreement* and the *Paix des Braves*. It is also without prejudice to the fundamental rights of the First Nations of Quebec and Labrador and of their Tribal Councils engaged in a process of territorial and comprehensive negotiations.



FOREWORD BY REGIONAL CHIEF GHISLAIN PICARD

The development of a sustainable development strategy by the First Nations of Quebec and Labrador confirms our political will to actively participate in a process where the autonomy of our First Nations, together with the respect and affirmation of our Aboriginal and territorial rights, remain under our sole authority.

This second version of our Sustainable Development Strategy confirms once more the First Nations of Quebec and Labrador's commitment to take control of their own development. In order to fulfill these commitments, the First Nations of Quebec and Labrador Sustainable Development Institute (FNQLSDI) was established to provide technical support to First Nations communities and organizations, as well as to the Secretariat of the Assembly of First Nations of Quebec and Labrador (AFNQL).

First Nations have practiced for thousands of years, and still practice, what is referred to today as "sustainable development". The maintained practice of ways of life, the diversity of cultures and of languages are proof of First Nations' strength and durability as well as of the close ties that they still maintain with Mother Earth.

The principles and the issues expressed by the First Nations of Quebec and Labrador in the present document are the results of many sessions of thought and reflection held over the past decade. Those principles, issues and goals represent First Nations' holistic vision. They also show First Nations' willingness to share the land and its resources, as taught by their ancestors.

Let me remind you of the federal government's fiduciary responsibility towards First Nations lies with the federal government, who is also responsible for the application of the Indian Act and it must support First Nations' efforts in matters concerning sustainable development. In order to permit the strengthening of the latter on the cultural, social, economic and political levels, the federal government must adhere to the principles of sustainable development that have been adopted by the First Nations of Quebec and Labrador. They must also respect the initiatives undertaken by First Nations such as the development of tools (Sustainable Development Institute, Consultations Protocol and Research Protocol, Inventory of Co-Management Models, etc.) and the setting up of their own institutions.

Full recognition of First Nations' rights and territories will inevitably lead to a viable autonomous government. Access to natural resources through this autonomous government is essential for an adequate economic development that can fulfill First Nations' actual needs.

First Nations' primary mission is to ensure the preservation of the quality of Mother Earth and the sustainability of her resources for the needs of present and future generations. We can reach this goal through the use of First Nations' traditional knowledge pertaining to the management of ecosystems and of the quality of the environment.

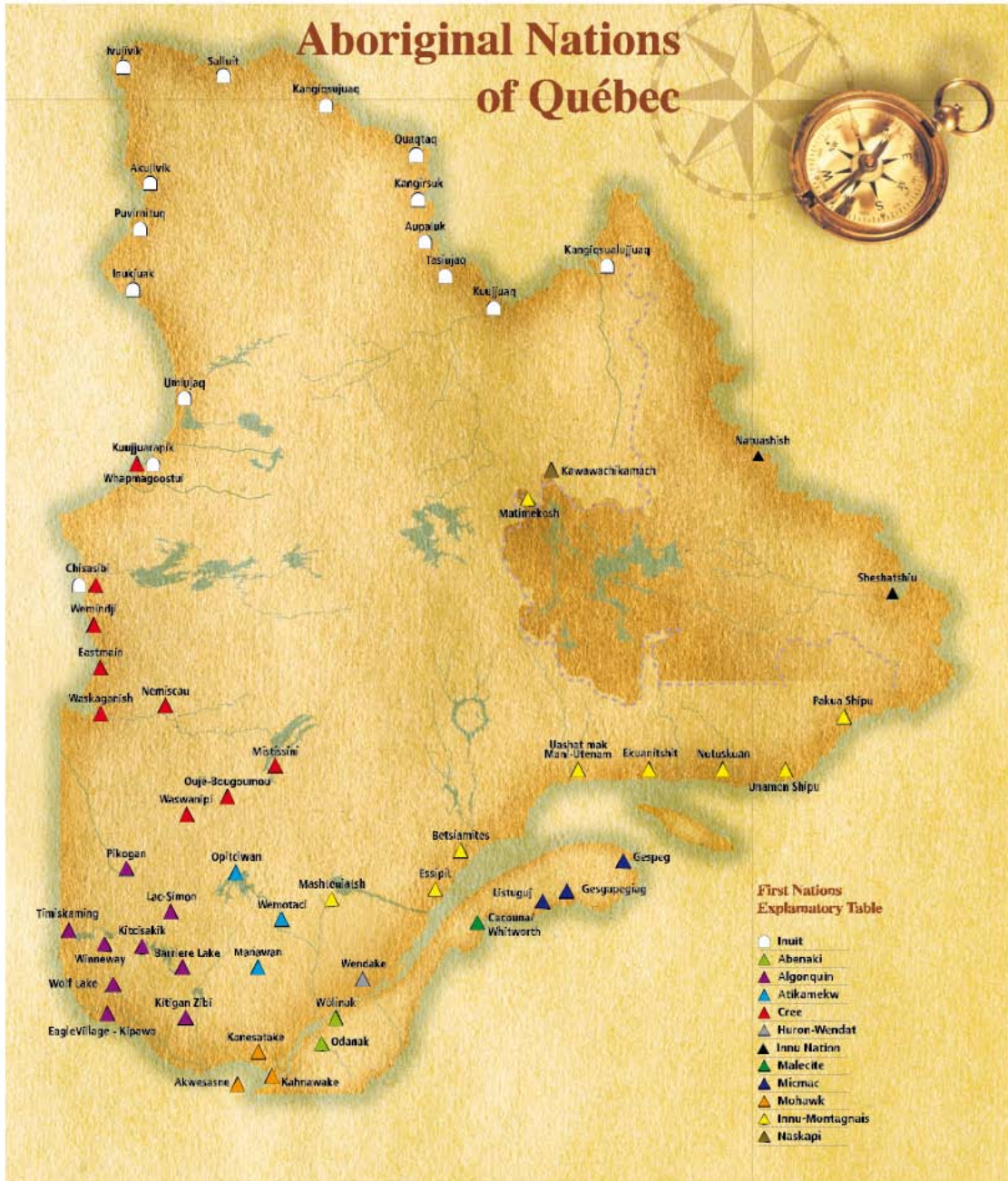
First Nations have always had a strong link to the territory as well as to their traditional values and this is why a healthy management of the environment, achieved through partnerships with all other stakeholders, becomes the very basis of true sustainable development.

We hope this document will encourage First Nations to reflect upon their role and responsibilities in terms of sustainable development. It is with this perspective in mind that we have produced a second version of the First Nations of Quebec and Labrador Sustainable Development Strategy that must be respected by the governments of Quebec and Canada.

Ghislain Picard, Regional Chief
Assembly of First Nations of Quebec and Labrador



MAP OF FIRST NATIONS OF QUEBEC AND LABRADOR



Source: Quebec Aboriginal Tourism Corporation



1. INTRODUCTION

1.1 BRIEF HISTORICAL BACKGROUND

First Nations have lived in harmony with Mother Earth and her resources since time immemorial. Traditional hunting, fishing, wild plant and berry harvesting and agricultural practices as well as the preparation of medicines, the development of numerous transport and housing, technologies and First Nations' social and political systems, greatly contributed to the settling and survival of the Europeans.

European settlements disturbed First Nations' social and environmental systems by imposing religious, economic and political models incompatible to this day with First Nations' traditional values and practices. Regardless of these major upheavals First Nations were able to protect and preserve the traditional values and practices related to their occupation of the territory. Mother Earth is still the very core of First Nations' identity and this is why it is imperative to continue to protect her by ensuring, among other things, the implementation of what everyone agrees to refer to today as true sustainable development.

First Nations have faced many other upheavals over the course of the past centuries. Besides the Canadian government's take over, by imposing the Indian Act, of fields where First Nations had their own knowledge and expertise. Such as education, health, politics, economy and environment, they were forced to somehow adapt to many upheavals, such as drastic wood harvesting practices, intensive hunting and fishing, rapid industrialization and urbanization, the development of huge hydroelectric projects, and the ever increasing transportation means that thus gave access to traditional territories to other users to traditional territories and many others. Certain events, such as the creation of "Indian reserves" by the Canadian government and the obligation it imposed, with the complicity of the religious orders, to send First Nation children to residential schools, explain in large part the difficulties First Nations people experience nowadays.

However we can find traces of First Nations' influence in the territories in question in the form of important archaeological sites and a toponymy that confirms First Nations' indelible presence. Numerous examples of First Nations' occupation of certain territories can be proven through the continued use of the following names: Piekuakami, Chicoutimi, Ashuapmushuan, Tadoussac, Chibougamau, Gaspé, Cascapedia, Matapedia, Quebec, Ottawa, Maniwaki, Abitibi, Shawinigan, Maskinongé, Yamachiche, Pohénégamook, Rimouski, Cacouna, Wendake, Kanata, Ahuntsic, Kuujjuak, Toronto, and Canada. Today, many First Nation communities have reverted to using their original traditional names.

Regardless of the unintentional upheavals First Nations have experienced with their traditional territories, and the imposition of laws and regulations the provincial and federal governments have imposed on said territories, First Nations believe that it is of the utmost importance to preserve and protect the sacred link with Mother Earth. Respect of ecosystems and biodiversity, of which First Nations are an integral part, is essential for the very survival of cultural and economical practices.

Within a short period of time, First Nations have gone from, being the administrators and guardians of these territories and their resources, to being submitted to the guardianship of the federal government's Indian Act. Since then, the territories and their resources have been exploited by third parties without the consent of First Nations, which they are willing to share.

First Nations remain confident they can maintain a relationship with Canada's various communities built on mutual respect. First Nations play an essential role in ensuring that concrete sustainable development methods are implemented on all First Nations territories.



1.2 SOCIAL AND POLITICAL CONCERNS

First Nations face unique social, economic and political realities that are very different from those of other societies within Canada. One only needs to look at the statistics that are available in order to note the enormous gap that separates First Nations' lifestyle and those of other North American societies. Various specific and urgent measures must be planned in order to substantially improve First Nations' quality of life and well being. One of the first solutions set forth in this document is without a doubt the promotion of a true sustainable development. To do this, certain political actions must be taken as soon as possible.

As long time socially and politically sovereign and structured Nations, First Nations are open to sharing the territories and their resources as well as sharing the wealth they generate in a more equitable way. In order to achieve this, the signing of specific agreements, regulations and/or just and equitable treaties developed jointly between the Governments of the First Nations, Quebec and Canada must be ensured and respected by all.

The Assembly of First Nations of Quebec and Labrador (AFNQL) adopted in 1998 and reaffirmed in 2001, the **26 principles of the First Nations**, which summarize well First Nations' political will. Moreover, the AFNQL developed and adopted, in October 2005, a **Consultations Protocol**, which defines the consultations methods the First Nations of Quebec and Labrador find acceptable. These tools must be given serious consideration by all parties involved.

Furthermore, the principles stated in the report of the *Royal Commission on Aboriginal Peoples (1996)*, which are: mutual respect, recognition and responsibility, as well as sharing, are still topical. These are principles drawn from First Nations' values stated during the hearings of the Royal Commission and that are at the center of current concerns with regard to sustainable development.

To this effect, this Sustainable Development Strategy contains the most important elements that constitute the foundations of the establishment of a sustained relationship between First Nations and the governments.

1.3 SUSTAINABLE DEVELOPMENT PILLARS

Many recent publications lead to the identification of sustainable development pillars. These pillars cannot be dissociated from one another. Sustainable development aims at being coherent by considering its various components as equal and interrelated. First Nations' vision of the world and of development is necessarily holistic. The pillars identified here are intimately related and require special attention.

The **environmental** pillar is embodied by the maintenance of the integrity of ecosystems and of the protection of natural environments in order to ensure the future. The **social** pillar refers to the maintenance and development of the social background, of a healthy society that fights for its culture and way of life. The **economic** pillar must be a motor that generates economic activity and growth, and the means to achieve such growth and activity must be carefully analyzed so they do not generate more degradation in the environment. Finally, the **First Nations rights** pillar must be given its proper place and must play an umbrella role to all other activities in the territories, for the respect of these rights is essential to the development of First Nations and the implementation of the three other pillars.



1.4 SUSTAINABLE DEVELOPMENT CHALLENGES

Ensuring the conservation of the quality of the territories and of resource sustainability to meet the needs of future generations represents a huge challenge. For thousands of years, First Nations have lived in harmony with Nature while practicing viable and respectful hunting, fishing and gathering practices which ensured that future generations would benefit from the same resources and opportunities as their ancestors. First Nations' traditional and ecological knowledge must be seriously acknowledged, accepted, and respected by other resource users. First Nations have proven, over many generations that theirs is a true applicable model of sustainable development.

Respect of the balance between environment social and economic needs must be the basis of all development projects. The following principles must be taken into consideration:

Human beings are an integral part of the ecosystem and share them with the other species;

First Nations perceive the relationships between nature's elements (humans, spiritual, cosmic, animal, plant, mineral worlds, etc.) in a holistic and egalitarian fashion;

The territory (Mother Earth) is there for the well-being of all living beings;

Nature is a fundamental source of harmony and healing for all living beings;

First Nations belong to the territory and have the responsibility to manage and safe keep it;

First Nations' activities in the territory are dictated by Nature (seasons, migration cycles, sunrise and sunset, lunar cycle, tides, etc.);

Respect, sharing and mutual aid are the foundation of solidarity and social harmony;

Traditional knowledge is transmitted from generation to generation (technologies, observations, stories, legends, customs, etc.) and shared by all family and community members;

Each person is essential to the well-being and perpetuation of the Nation and its culture;

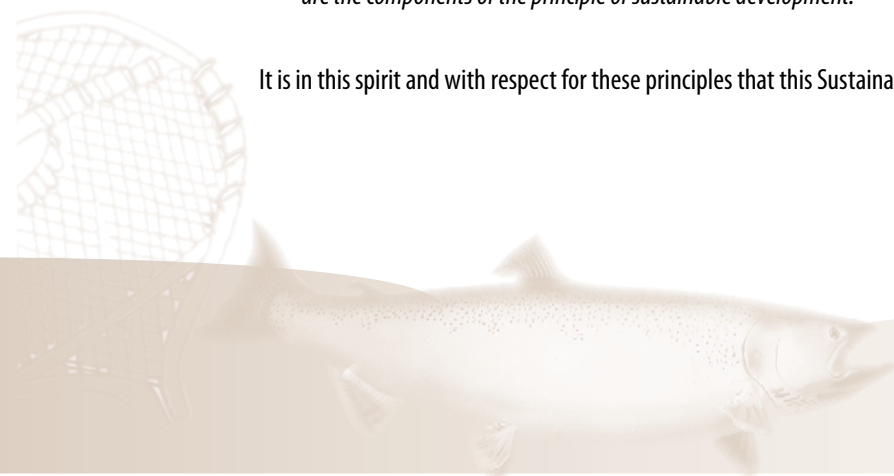
The cultures, languages, histories, contemporary and ancestral occupation of the territories enable First Nations to assert their distinct status;

Cultures and traditional practices include principles and values that can be transposed into the modern notion of sustainable development;

Any form of exploitation of natural resources on First Nations territories should be done in partnership with the First Nations communities concerned and generate economic spin-offs that will improve their quality of life. This must be done in a way that respects their culture and without limiting their rights to carry on their traditional activities on their territories;

The indivisible links between sustainable development issues are as follows: the preservation and promotion of First Nation cultures and languages; the preservation of the quality of the territories; resource sustainability; social development, economic development; the need for partnerships; and participation in decision-making processes. These are the components of the principle of sustainable development.

It is in this spirit and with respect for these principles that this Sustainable Development Strategy has been written.



1.5 DEFINING THE NOTION OF SUSTAINABLE DEVELOPMENT

The future of First Nations depends upon the sacred and spiritual ties that have always been maintained with the land. First Nations are as open to sharing the land as their ancestors were, with relations based on the principles of equality, recognition and mutual respect, as well as on a sharing principle.

However, ecological, economic, social and cultural conditions have changed and First Nations are no longer the only ones occupying the territory and managing its resources. Nowadays, sustainable development can only be a perpetual adaptation of the economic system to the limits set by environmental demands.

It is often said that First Nations have always practiced sustainable development, that the manner First Nations succeeded in living off nature was unequivocally “sustainable”. The difficulty in agreeing upon a sole and same definition for First Nations as a whole arises from the fact that the latter are culturally and politically different even if they all share a common denominator: a privileged bond with Earth Mother.

First Nations have had the opportunity to reflect on sustainable development at various activities organized by the FNQLSDI. They agree that it is not the definition of sustainable development that is important but its implementation. Several practices and behaviors can be qualified as sustainable had have been cited as examples such as: giving bear grease to another person when one does not use it or hunting only enough venison to feed the people to be fed in order to ensure the sustainability of the resource.

It can be said that First Nations’ vision regarding what has been called sustainable development up to now rests on the notions of **balance**, **respect** and **accountability** in order to protect future generations. The holistic vision that goes with these privileged notions must also deal with the preservation of cultural diversity, the maintenance of territory related practices as well as the transmission of knowledge, values and principles that are specific to First Nations.

Even if the most popular definition of sustainable development follows the definition of the Brundtland Commission (1987) that reads as follows, “A form of development that responds to the needs of the present generation while allowing future generations to respond to theirs”, it is suggested that each First Nation present its definition of **balanced sustainable development** that would respect its distinctiveness, territorial realities and culture.

First Nations suggest we talk about balanced sustainable development, which would represent more adequately the will to address the current needs of a consumer society while best preserving the environment and its resources. The following general definition rose from prior discussions, “Balanced sustainable development meets current needs without compromising the development activities of future generations”, (Working Group of the FNQLSDI, February 2005).



2. INTERNATIONAL TOOLS IN THE MATTER OF SUSTAINABLE DEVELOPMENT

Since the beginning of the 80s, the notion of sustainable development will have often been at the core of several discussions and debates, as much in First Nation community as in the political arena of several countries. Aboriginal peoples of the world have also contributed to this reflection through their active but arduous participation due, among other things, to lack of funding and to the fact that the official delegations of the United States participating in international meetings have rarely been made up of members of First Nations peoples. Even if this trend seems to be changing, First Nations' discourse often remains dead issue and has little real influence on the final outcome of international meetings on environment related issues.

The wave of change towards "green" led to the signing of several international conventions and treaties and the holding of forums and meetings by countries that recommend better protection of the environment. Some of these conventions and treaties could have direct repercussions on First Nations' rights regarding access to the territory, use of natural resources, social and economic development, access to monetary royalties and protection of intellectual property of traditional knowledge.

Here are a few international tools, signed by the Government of Canada that should support First Nations' sustainable development.

As mentioned above, the *Brundtland Commission Report (1987)* defines sustainable development as follows: "A form of development that responds to the needs of the present generation while allowing future generations to respond to theirs". Many governments have used this definition to develop their policies on sustainable development. Even if its actual implementation is debatable, it remains that it establishes the basic propositions of a real will to change the way of thinking about development in order to ensure the sustainability and quality of the territory and its resources

The Rio Earth Summit, in 1992, which marked the 5th anniversary of the United Nations' Conference on the Environment and Development (UNCED), emphasized environmental issues and the need for international collaboration for the support of sustainable development. The international support given to *Action 21* constitutes without any doubt one of the most important actions of UNCED. *Action 21* (for the XXIst century) is an action program on environmental issues and development, which totals 40 Chapters and 800 pages of documentation. It represents the global action plan in this field.

Chapter 26 of *Action 21* entitled: "Recognition and Strengthening of the Role of the Native Populations and of their Communities", encourages governments to make an effort towards sustainable development that recognizes, integrates, promotes and strengthens the role of said populations and of their communities.

Summary of Chapter 26 of Agenda 21

- a) *To recognize, integrate, promote and reinforce the role of Aboriginal populations and their communities;*
- b) *To encourage the active participation of Aboriginal peoples and their communities in the formulation of national policies, laws and programs related to resource management and other related processes that may affect them and provide them with the means to carry out their objectives;*
- c) *Ensure participation of the Aboriginal peoples:*
 - *in resource management and conservation strategies;*
 - *in the monitoring of such sustainable development strategies.*



The second Earth Summit held in Johannesburg, held in South Africa, in 2002, underlines the 10 years of Action 21 and puts in question the steps taken to date. During this summit, the maintenance of *cultural diversity* was adopted as another pillar of sustainable development. This notion affects particularly First Nations and Aboriginal peoples of the world for it is often related to the territorial issue.

The Convention on Biological Diversity, adopted in 1992, also refers directly to First Nations' rights to the protection of knowledge and conservation of biological diversity, without, however, integrating access to the territory and its resources that is required for its implementation. Article 8 (j) stipulates that:

Article 8 (j) of the Convention on Biological Diversity

“Each contracting party, where reasonable, practicable and appropriate:

(j) Subject to its national legislation, (States that have ratified the Convention must) respect, preserve and maintain knowledge, innovations and practices of indigenous and local communities embodying traditional lifestyles relevant for the conservation and sustainable use of biological diversity and promote their wider application with the approval and involvement of the holders of such knowledge, innovations and practices and encourage the equitable sharing of the benefits arising from the utilization of such knowledge, innovations and practices.

The Convention covers all ecosystems, species and genetic resources, stating the policy of fair and equitable sharing of the benefits arising from resource exploitation. The sharing of these advantages and benefits forms the subject of numerous heated debates. In international law, it is the first time that biodiversity conservation is an integral part of the development process. The countries who have signed the Convention, which is legally binding, have the duty to enforce its provisions.

The Kyoto Protocol on Climate Change, signed in 1995 by Canada with the support of a 2001 Quebec resolution, presents the objective of a reduction of greenhouse gas emissions (produced, among others, by automobiles and industries). A lot of pressure was brought to bear on the States throughout the world in order to get as many of them as possible to ratify the protocol. To this day, the United States has refused to ratify the Kyoto Protocol even if it is the country that produces the most greenhouse emissions in the world. Closer to home, the Department of Indian Affairs and Northern Development's (DIAND) Aboriginal and Northern Community Action Program (ANCAP) grants funding to First Nations who initiate various projects to reduce greenhouse emissions.

Since 1998, the United Nations Permanent Forum on Indigenous Issues made up of 16 members of whom 8 are Aboriginal, was given the mandate of concentrating on the following sectors: health, education, environment, culture, development and human rights. A specific theme is the subject of the regular sessions of the forum.

In December 2002, the United Nations General Assembly adopted resolution 57/254 declaring 2005-2014 the *United Nations Decade of Education for Sustainable Development*. UNESCO was designated as lead agency for the promotion of the Decade. The goal of the International Implementation Scheme it must develop is to improve the quality of education and retarget it so that sustainable development becomes one of the first priorities of UNESCO and of the whole world.

Finally, after over 20 years of discussions, the text of the *Declaration on the Rights of Indigenous Peoples* was adopted by the United Nations Human Rights Council on June 29, 2006. The draft must now be validated by the vote of the members of the United Nations General Assembly before the end of 2006. If it is approved, the Declaration will notably enable to assess the States' attitude towards Indigenous Peoples for it recognizes the rights of Indigenous Peoples over their lands and way of life. Even if Canada has played an important role in the development process of the Declaration, it voted against its adoption alongside Russia. According to Canada's representative, further discussions on several key issues are still necessary.



In September 2003, the Indigenous Peoples' Forest Forum, held in Quebec in the framework of the World Forestry Congress, gave birth to the Wendake Action Plan, which reaffirms First Nations' rights with regard to forestry and sustainable development. The Assembly of First Nations of Quebec and Labrador and its Sustainable Development Institute have used this tool in the production of several documents, position papers and reports.

In February 2005, the James Bay Environment Advisory Committee (CCEBJ) tabled a preliminary opinion before the Quebec ministère de l'Environnement et du Développement durable reminding them that "...Certain sustainable development principles can be found in the Convention de la Baie James et du Nord québécois (CNJNQ) environment and social environment protection regime signed in 1975: the regime makes provisions for the right to carry out development projects as long as special attention is paid to the protection of the Aborigines, their society and their economy." (Letter to the CCEBJ, February 2005:1)

Finally, the Governments of Canada and Quebec have also developed their own sustainable development action plan and strategy. The first one has required that all its federal departments develop a sustainable development strategy. For this purpose, the DIAND is preparing its third strategy that should come into force in 2007. The Quebec Government has prepared a sustainable development plan and draft legislation that, after a period of consultations aimed at the whole Quebec population, was adopted in 2006. It is important to keep in mind that these strategies and action plans are largely meant for the operation of the department concerned and not for the citizens.

There are many other international tools, whether ratified or not by Canada, such as the 169 Convention of the International Labour Organisation (ILO) that sets out important provisions regarding Aboriginal rights, access to lands, resources and self-government and the National Councils for Sustainable Development, formed following the Rio Summit in 1992 which are composed of citizens organizations and which play a role in overseeing the work of governments in the area of sustainable development, it remains to see if these tools will be utilized. These tools can be useful to First Nations that wish to exert pressures in order to settle disputes or all sorts of claim processes.

The Indian Act stipulates that the Government of Canada is responsible for the registered *Indians*. For the First Nations, this means that the Government of Canada has the fiduciary obligation to provide the human, financial, technical and material resources required to meet First Nations communities' obvious needs for sustainable development.

We are talking here about the philosophy and spirit on which is the basis for the following statement of principle, "We, First Nations, live and rely on the ecosystems of the territories for our subsistence and our spiritual and material well-being. We have managed this territory from time immemorial. Our ancestors adapted to the conditions of the environment and adapted their traditional activities to the cycles of the seasons and the availability of natural resources." (First Nations of Quebec and Labrador Sustainable Development Strategy, 1997)

There is a very close link between the quality of the territory, its sustainable development and First Nations' health, cultural, social and economic well-being. Therefore, a sustainable development strategy must recognize, integrate and reinforce First Nations' role in management and conservation plans of the territory and its resources.



3. SUSTAINABLE DEVELOPMENT ISSUES

First Nations are facing important social and environmental challenges. The will to assert their rights on the territory and achieve real self-government is at the heart of numerous steps First Nations have undertaken. In order to succeed in defining properly the issues facing First Nations, an assessment of the situation is set out through five topics explained in this section: cultures and languages, quality of the territory and resource sustainability, need for partnership and participation in the decision-making processes.

3.1 CULTURES AND LANGUAGES

In Quebec and in Labrador, there are ten distinct First Nations in addition to the Inuit people (see map on page 7). These ten First Nations are as different linguistically as they are culturally. They have maintained among them privileged bonds for thousands of years. Several among them are part of the same linguistic family and share common cultural traits. Cultures and languages are the very core of First Nations' identity.

First Nations' values pertaining to sustainable development enhance the individual's responsibility and contribution to the protection and promotion of culture and language, which are the basic elements of the link with the other components of the universe.

How First Nations see the universe, illustrated symbolically by the Sacred Circle of Life (human, spiritual, cosmic, animal, plant and mineral worlds) expresses the inter-relationship between First Nations and all other beings or elements that constitute it.

Preservation of traditional knowledge and beliefs is essential to the protection of First Nations' cultures and languages in today's world so that future generations may maintain their cultural identity.

Measures must be taken in order to promote, express, affirm, protect, and conserve First Nations' cultures in all their richness and diversity. Protection and promotion measures must be applied, among others, to medicinal plants, legends, works of art, craft work, sacred objects, historical and archaeological sites as well as present occupation sites.

Let us recall that Article 8 (j) of the Convention on Biodiversity stipulates that Indigenous Peoples' intellectual property rights involve benefits when access to natural resources, including genetic resources, is authorized by the groups concerned. The First Nations of Quebec and Labrador Sustainable Development Institute will follow the work of *the Working Group on Access to Genetic Resources and Benefit Sharing* of the Convention on Biodiversity.

First Nations have experienced a rupture with these sacred sites and their components. Numerous artifacts ended up in museums or private collections, without respect or recognition of where they came from and what they meant specifically to their owners. Even if there is still a lot to do to repair past mistakes, several First Nations are currently in the process of repatriating artifacts, sacred objects and human bones back to their place of origin. Moreover, multidisciplinary researches conducted among First Nations were not always carried out adequately and First Nations must establish policies in order to better control researchers' activities within communities and traditional territories.

For this purpose and in order to meet a need expressed by several First Nations, the *First Nations of Quebec and Labrador Research Protocol* was adopted by the Chiefs' Table of the Assembly of First Nations of Quebec and Labrador (AFNQL) on May 19, 2005 (see Reference documents section).



Protection of First Nations' languages is essential for they represent a particular way of seeing the world, ancestral wisdom, traditional ecological knowledge and ways of life. They are fundamental to cultural, social, economic and political development. Indeed, the continued use of First Nations' languages is fundamental in the passing down of values from one generation to the other.

For this purpose, the First Nations Education Council, in its report on the second Conference on Aboriginal Languages held in St. Sauveur, in October 2004, states that there is an inter-relationship between language, culture and ancestral knowledge. Protecting and revitalizing these elements is essential in spite of the many difficulties experienced by First Nations. It is recommended that proactive and efficient strategies be developed to bring the Government of Canada to recognize officially Aboriginal languages and get it to commit to provide the resources required in order to ensure the revitalization, safekeeping and promotion of Aboriginal languages. It is also recommended that First Nations set up mechanisms or a regional structure to defend, support and promote Aboriginal languages.

Since this is related to one of the principles of sustainable development, that is the quality of the territory and its sustainable uses, it is of the utmost importance to ensure the maintenance and promotion of First Nations' cultures and languages through the many cultural activities they organize.

In this spirit, First Nations must have the legislative and political capacity to protect and promote their cultures and languages. The federal and provincial governments must thus fully recognize First Nations' cultural identities through laws that do so.

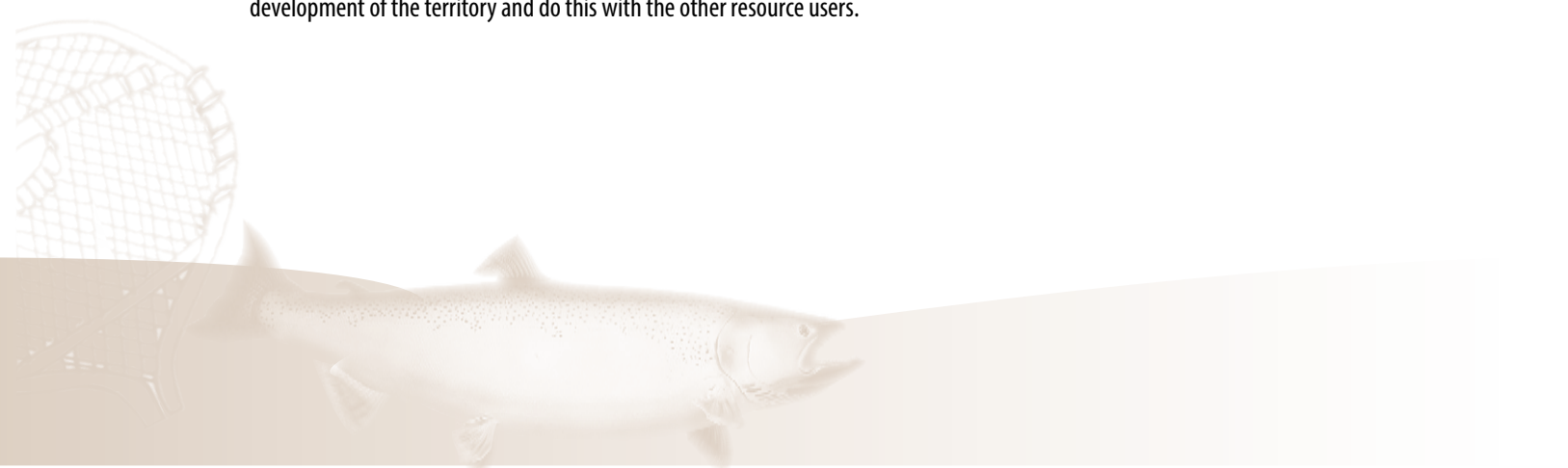
3.2 QUALITY OF TERRITORY AND SUSTAINABILITY OF RESOURCES

The most important issue related to sustainable development and First Nations is the traditional bond First Nations maintain with the Earth. This bond affects sustainable development aspects that are very important to First Nations such as the revitalizing of cultural, social, economic and spiritual aspects, which stem directly from this bond with the earth.

Preservation of the quality of the territory and the sustainability of its resources is essential to the maintenance of First Nations' ways of life and thus becomes one of the main components of sustainable development. It is of the utmost importance that the territory may enable the practice of subsistence and food gathering activities. Moreover, the exercise of ancestral, territorial and treaty rights and the way aboriginal knowledge is passed on are intimately linked to the preservation of the quality of the territory and the sustainability of its resources. Thus, the role of "manager" and "guardian" of the territory attributed to First Nations become undeniable.

First Nations must thus manage a double duty in the implementation of sustainable development. The first duty consists in ensuring the respect of ecosystems and balanced modes of territory use. The second duty aims at working in partnership with other territory users to improve planning and development methods and fostering sustainable development while respecting First Nations' rights and needs.

We will have to promote the training of experts from First Nations in fields related to the environment, water management, and the management of the territory and its resources so that they may become leaders with regard to the sustainable development of the territory and do this with the other resource users.



All territory users must consider, regarding the preservation and the management of the territory and its resources, the following elements:

- Multiple use resource models (optimize versus maximize);
- Versatility of the territory (assessment, inventory and hierarchy of the needs);
- Integrated management of the territory and its resources (co-management activities);
- Integrated water and watershed management;
- Integrated planning of resources and improvement and/or maintenance of habitat productivity;
- Needs of First Nations and other users in all territory planning and resource development processes;
- Maintenance of components that characterize the territory including biodiversity, integrity of ecosystems and wildlife habitats during the planning and carrying out of development activities;
- First Nations' role in the future development of the territory and its resources.
- Potential risks and threats of the introduction of genetically modified bio-engineered organisms. Introduction of a genetically modified plant, tree or animal species in the territory of a First Nation could result in negative impacts on the local ecosystem as a whole.

First Nations' real and meaningful participation in the developments realized in partnership with the other users of the territory and in all prior decision-making processes is a must in order to reach the identified objectives of sustainable development.

First Nations' inherent rights to access to resources, as recognized to the Supreme Court of Canada, must take precedence over the harvesting or removal of renewable and non-renewable natural resources. In this perspective, First Nations must be considered as equal associates and participants in the drafting of laws, policies and programs as well as in the elaboration of strategies of conservation and management of the territory and its resources. This perspective forms the basis for the First Nations of Quebec and Labrador Consultation Protocol. In the same spirit, First Nations' territory management practices and must be recognized by the scientific community.

Finally, as an example, the management of climate change consequences, energy, forestry and mining issues and water management strategies are fields where First Nations have a prevailing role to play. Development projects related to these issues require First Nations' active participation in all stages.

3.3 SOCIAL AND ECONOMIC DEVELOPMENT

First Nations communities face very difficult situations and big challenges where health, housing, education and economic instability are concerned. Maintaining a quality of life becomes a huge challenge for families who must deal with many obstacles such as the lack of job diversity and opportunities as well as a high unemployment rate and recurrent recourse to welfare. The practice of traditional activities has become increasingly difficult due to, among other things, lack of access to quality resources as well as social and economic barriers (increase in social standing, lack of equipment and means of transport, etc.). These are all conditions that jeopardize the future of young people and generations to come.

First Nations' priority needs are housing, health and education. Particular and pressing measures must be taken in order to solve the many problems First Nations face and that jeopardize their quality of life.

Among First Nations, quality of life indicators in the social, economic, environmental, educational and sanitary fields are below those of the Canadian population. According to the UN Human Development Index, Canada is in 8th place while the Aboriginals of Canada are in 63rd place.



The conclusions of the report (March 2005) of the United Nations Special Reporter, Mr. Rodolfo Stavenhagen, states that the economic, social and human indicators of Aboriginal well-being are substantially lower than those of other Canadians. First Nations social conditions are not taken into consideration in the general calculations of Canada's performances.

These appalling living conditions cannot be tolerated anymore. They are mostly, if not completely, one of the consequences of the creation of "Indian reserves" by the Government of Canada right after the adoption of the Indian Act in 1876. In order to have a better understanding of both the historic and current situations, it is crucial to take into consideration the many upheavals First Nations have had to face since the adoption of this law, which was minimally modified in 1985 in order to repair one of the injustices affecting the members as a whole, that is amendment C-31 (reinstatement of status for Aboriginal women and their children).

In order to compensate for the lack of resources required to improve the social conditions of First Nations communities, it becomes necessary to repatriate the programs, take over control of decision-making powers in all jurisdictions and enable the setting up of proper social policies. After over a century of oppression and assimilation attempts, First Nations want to restore and allow everyone to better understand the holistic vision of the world. Any community-based development must contribute to a better balance on all levels: physical, emotional, intellectual and spiritual.

First Nations must establish their own justice and public security institutions. They must have a system of justice better adapted to the needs, concerns and socio-cultural identities of their members. Moreover, the networks of informal mutual aid (assistance to Elders, to young families, to the sick) must be recognized so as to ensure that communities become responsible of their members.

First Nations firmly believe that the negotiation of agreements and conventions (treaties, agreements and protocols) with other governments could solve prickly political, administrative and financial problems. To do this, the identification of the problems and the search for concrete solutions by First Nations must accompany said process.

Even if economic development is often perceived as the key solution to all the obstacles First Nations have to face, it seems it is not the easiest road to take. Several challenges must always be addressed and certain policies must quickly be modified so that First Nations may attain a decent living standard.

First Nations must have access to funding and opportunities in order to become autonomous. It is important that all development initiatives initiated by First Nations on traditional territories or elsewhere be consistent with sustainable development principles as well as with First Nations' fundamental values. In this respect, it is important that First Nations may exercise a pre-emptive right with regard to the development of the territory and its resources.

Economic development programs and projects earmarked for First Nations must be adapted to their ecological, social and cultural needs. The active participation and the taking into account of First Nations' fundamental values in the definition of said programs and projects are essential in order to better channel their development, planning, implementation and achieve conclusive results.

It goes without saying that meaningful First Nations participation also means that there must be an equitable sharing of the social and economic spin-offs of the development. This sharing notion remains an important social value for First Nations.

The implementation of a sustainable development strategy directed towards First Nations' increased participation and control over development activities being carried out on the territory raises the need to acquire technical skills in order to intervene on the basis of the preservation of our needs as well as development requirements. Training programs must thus allow access to the whole range of skills required to assume this responsibility.

As an example, the recognition of and control over First Nations' intellectual property (traditional ecological knowledge, arts, handicraft, processing of medicinal plants, tourism activities, etc.) are steps that cannot be circumvented. Training programs deal too little with these development aspects. This situation must be remedied.

There are constraints preventing First Nations from building a solid economic basis. They stem from the Indian Act and difficult access to credit, funding, capital to support investment, as well as to the territory and its resources.

Obviously, all these elements must be taken into consideration in the discussions leading to the establishment of a real partnership on the territory.

Finally, various tools have been developed in order to better pinpoint the problems and solutions facing First Nations. The development of a sustainable development analytical grid was realized by the Sustainable Development Institute in partnership with the Department of Indian Affairs and Northern Canada (DIAND). This grid enables communities to self-evaluate themselves and identify the strengths and weaknesses they will have to work with and on. Moreover, the First Nations Socio-Economic Forum, which is expected to be held in October 2006, will enable the communities to draw up a progress report on their development and identify the goals to reach in order that a just and equitable development become a reality.

3.4 NECESSARY PARTNERSHIP

Exploitation of the renewable and non-renewable natural resources in our territory by third parties without our participation is unacceptable in a country that is a signatory to international Charters dealing with the respect of rights and freedoms.

First Nations, true to their traditional values of respect, sharing and mutual aid, look for a harmonious and peaceful coexistence with all other citizens. Coexistence should necessarily take the form of a partnership based on the mutual consent of the parties and on a relationship of lasting trust. Thus, no development project located in or on First Nations territories should be allowed without the informed participation of the First Nations concerned. First Nations also have the right to refuse a development in their territories if they do not deem it pertinent.

The act of establishing a real partnership, in which the First Nations are involved from the very beginning in the design of projects, and decision-making concerning the proposed interventions in the territory, constitutes the real challenge for all those who want to realize sustainable development.

Partnership first implies mutual recognition, as in Government to Government, equal to equal. It is built on a relationship of lasting trust that develops between the partners.

Even if the First Nations respect the principle of harmonious coexistence, which calls upon traditional values and principles, bridges are sometimes difficult to build between peoples whose means of action in the territory are so unequal. The First Nations community-based approach requires consultations and consensus that sometimes require timetables not easily compatible with the imperatives of hurried development.

First Nations are forefront stakeholders in watershed management, territory management and resource development. Our fundamental values and territory management methods as well as our knowledge of the ecosystems and the way we have respected them have passed the test of time. The test of time being the fundamental objective of sustainable development, the taking into account of the First Nations' values and practices must be at the very heart of the discussions on development projects that address partnership.



3.5 PARTICIPATION IN DECISION-MAKING PROCESSES

First Nations must participate in all the steps of the decision-making process of any project that concerns them or that affects their rights, territories and communities. Decisions made with regard to development projects must be agreed upon by the First Nations concerned following adequate consultation of the latter.

The recognition of First Nations' powers and responsibilities requires that the governments no longer act unilaterally on their behalf. In spite of this, the Indian Act continues to be maintained and the federal government must go on assuming its fiduciary obligations towards the First Nations.

Particular measures must be taken when a development project is planned on any site and especially those identified as being sacred, patrimonial and historic sites. Several of these sites have been destroyed or not considered as sites of major importance or else have been recuperated by other groups. First Nations consider these practices unacceptable.

As for the territories that are the subject of treaties or agreements, the decision-making processes as well as the rules provided for in said treaties or agreements must be respected.

In order to confirm First Nations' rights regarding decision-making that affects them, several Supreme Court of Canada decisions have legislated accordingly. Here are a few passages of these decisions recalling these obligations.

Delgamuukw v. British Columbia, [1997] 3 S.C.R. 1010

«...the right to choose to what uses land can be put, subject to the ultimate limit that those uses cannot destroy the ability of the land to sustain future generations of aboriginal peoples, suggests that the fiduciary relationship between the Crown and aboriginal peoples may be satisfied by the involvement of aboriginal peoples in decisions taken with respect to their lands. There is always a duty of consultation and, in most cases, the duty will be significantly deeper than mere consultation».

Haida Nation v. British Columbia (Minister of Forests), [2004] 3 S.C.R. 511, 2004 SCC 73

«The government's duty to consult with Aboriginal peoples and accommodate their interests is grounded in the principle of the honour of the Crown, which must be understood generously... The duty to consult and accommodate is part of a process of fair dealing and reconciliation that begins with the assertion of sovereignty and continues beyond formal claims resolution... Consultation and accommodation before final claims resolution preserve the Aboriginal interest and are an essential corollary to the honourable process of reconciliation that s. 35 of the Constitution Act, 1982, demands».

Taku River Tlingit First Nation v. British Columbia (Project Assessment Director), [2004] 3 S.C.R. 550, 2004 SCC 74

«The Crown's honour cannot be interpreted narrowly or technically, but must be given full effect in order to promote the process of reconciliation mandated by s. 35(1) of the Constitution Act, 1982... This in turn may lead to a duty to accommodate Aboriginal concerns. Responsiveness is a key requirement of both consultation and accommodation».



4. SOLUTIONS AND RECOMMENDATIONS

In order to ensure the taking into consideration and implementation of the issues presented, a series of solutions and recommendations has been identified. Please note that said solutions and recommendations have not been placed in order of priorities. They are all of crucial importance for First Nations. As well, in order to identify solutions and recommendations that are acceptable to First Nation communities, the FNQLSDI has developed an analysis tool that provides an illustration of the state of sustainable development of a community. This analysis grid for sustainable development is available to First Nations who wish to use it.

4.1 CULTURES AND LANGUAGES

Recognize First Nations' political, legislative and executive powers for the administration and the formulation of laws, policies and programs in regards to cultures and languages.

Integrate First Nation values, concepts and knowledge in the development of laws, policies and cultural and linguistic programs in order to promote the value of cultural and linguistic expression as well as their identity and intellectual property.

Favor the participation of First Nations in national and provincial decision-making processes that concern culture and languages.

Promote, express, affirm, protect, preserve, and restore the cultures and languages of First Nations to ensure their transmission from generation to generation.

Respect each First Nation's autonomy, as well as their distinct visions, values and needs.

Protect and make an inventory of our sacred sites, cultural and heritage sites, as well as artifacts and ensure that access to them is given priority to First Nations.

Encourage the use of First Nations languages for our communications (working environment, communities, families, etc.).

Encourage the holistic and traditional approach for the preservation and promotion of First Nations cultures and languages.

Promote secondary and post-secondary education in fields related to cultures and languages.

Have political and educational institutions recognize the importance of First Nation cultures and languages, as well the importance of their preservation.

4.2 QUALITY OF TERRITORY AND SUSTAINABILITY OF RESOURCES

Endow First Nations with political, legislative and executive powers for the administration and the formulation of laws, policies and program pertaining to the management of the territory and its resources.

Integrate the First Nation values, concepts and knowledge in the development of management laws, policies and programs for the management of the territory in order to actively participate in the strategies pertaining to the management and conservation of resources.

Promote the expertise and historical experience of First Nations in matters of sustainable development, including the current and historic importance in the application and the definition of the concept of sustainable development, all being given the same recognition as knowledge deemed "scientific".

Assure the participation of First Nations in national and provincial decision-making processes in regards the management of the territory and its renewable and non-renewable resources while taking into account traditional uses of the ecosystems.

Ensure First Nations full participation in the decision-making process regarding federal and provincial integrated watershed management initiatives (St. Lawrence and the Great Lakes).



Reduce and manage efficiently any waste due to human and industrial activities in First Nation territories, all while reducing the risk of environmental contamination.

Encourage and support initiatives that use technologies that are more ecologically appropriate in order to reinforce the expertise of First Nations in matters of sustainable development, in fields such as wind energy for example.

Propose economic alternatives different from the usual projects (hydro-electric power-plan) and promote the establishment of healthy, ecological neighborhood in the communities (Kahnawake Kanata project).

Prepare models for the management of resources that integrate the principles of First Nations traditional economies (holistic approach) to the theories on the sustainable management of resources.

Encourage the return to First Nations traditional ecological knowledge, such as environmentally sound medicinal plants usage and wildlife specimen-collecting methods.

Promote secondary and post-secondary education in fields concerning the environment and the management of the water, territory and its resources with the assistance of an awareness campaign that promotes careers in the environmental fields.

Obtain funding on a recurring basis in order to allow First Nations to respect the obligations in regards to the management of the territory and its resources.

Strengthen the participation of Elders, women and youth in fields related to water management, the environment and the management of the territory and its resources.

Encourage inter-community exchanges for any question related to the preservation of the quality of the territory and its resources, the network of the FNQLSDI may serve as a communication channel for this purpose.

4.3 SOCIAL AND ECONOMIC DEVELOPMENT

Endow the First Nations with political, legislative and executive powers for the administration and the formulation of laws, policies and program in regards social and economic development.

Integrate First Nation values, concepts and knowledge to the development of laws, policies and programs in regards to social and economic development.

Participate in the national and provincial decision-making processes in regards to social and economic development.

Develop proper social indicators in order to measure the impacts of a development strategy on the way of life and living conditions of First Nations.

Restore equity between the First Nations communities and surrounding municipalities and towns in terms of socio-economic indicators especially in regards to health, education and a quality of life as well as family revenues, employment opportunities and economic development.

Recognize the necessary powers of the First Nations in order to assure a holistic control of social, cultural, and economic programs as well as those concerning employment and training.

Encourage a social economy based on the contribution from each member of the community, in order to favor social and community harmony.

Promote secondary and post-secondary education in fields concerning health and social services as well as in fields for the development of the economy.

Recognize the expertise of Elders, women and youth in fields concerning health and social services, as well as those pertaining to the development of the economy.

Improve existing program and develop new programs that permit First Nations to improve the quality of life.

Provide First Nations with their own institutions and jurisdictions in regards to justice and public security that correspond to current realities.

Provide First Nations with appropriate equipment and technologies and provide certified training of operators to ensure safe drinking water.

Ensure an equitable sharing of economic returns from the exploitation of natural resources, activities of cultural expression as well as all other forms of economic activities involving First Nations, all while respecting traditional values.

Favor access to risk capital, credit, and funding, in order to promote the diversification of economic activities.

4.4 NECESSARY PARTNERSHIP

First Nations encourage all activities realized in partnership with various stakeholders. The respectful, although complex, coexistence between the First Nations is based on mutual consent and the establishment of a trust relationship.

The foundation for partnerships remains to be the full participation of First Nations in the development of projects from their inception to their completion.

The First Nations, as well as their potential partners, must ensure that development projects respect the criteria and concepts for sustainable development.

The economic spin-offs from development projects must be equitably shared by the partners in order to assure the equality in their relationships.

The respect of agreements made between partners must be assured otherwise these agreements cannot be considered indicative of a true partnership.

First Nations have the right to refuse entering a partnership if they deem it does not comply with previously established principles.

4.5 PARTICIPATION IN DECISION-MAKING PROCESSES

The First Nations must be fully involved, from the start, in discussions that may bring about a process of decision-making.

This involvement must be continual and conclusive in order satisfy the parties in question.

The acknowledgement of values, concepts and expertise of First Nations must be assured in all decision-making processes.

First Nation leaders must adhere to the principle of accountability towards their members when participating in decision-making processes. Their full participation in the process must be continual, regardless of obstacles and set-backs that could occur.

Ensure the recognition of the right of veto of First Nations in all decision-making processes, and this for all development plans submitted to them. Agree in advance about appeal, mediation and arbitration mechanisms in the case of contentious cases as outlined in the AFNQL Consultation Protocol..

The financial and technical resources necessary for the First Nations' own decision-making process must be assured from the beginning and throughout their participation in process.



CONCLUSION

This new version of the First Nations of Quebec and Labrador Sustainable Development Strategy presents the principles and the guidelines of which has been referred to as a **balanced sustainable development**. This version does not pretend to cover all aspects of sustainable development, even though particular effort was given in order to take into consideration the overall comments submitted by First Nations who participated in the exercise. It is hoped that First Nations use this tool in order to promote the application of sustainable development.

The practice of a true sustainable development by First Nations serves to find a balance between the use of the territories and resources and the necessity of social and economic development. The respect and recognition of the rights and needs of First Nations are the cornerstones of the present Strategy which has instigated the process towards a political and economic autonomy.

In order to obtain more concrete results in the real of sustainable development and resource management by First Nations a three-year action plan (2006–2009) has been prepared by the FNQLSDI. Due to a recurrent lack of sufficient funding it was impossible to detail the suggested activities for the two last years of the action plan. This action plan can be modified at anytime to reflect the needs of the AFNQL and the First Nation communities as required.

We invite you to break new grounds in your use of the territory and its resources as well as in all your territory enhancement and protection practices so as to achieve a balanced sustainable development.



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2006-2009 SUSTAINABLE DEVELOPMENT ACTION PLAN

TIME PERIOD	ACTIVITY	ACTIONS	ORGANIZATION IN CHARGE
YEAR 2006- 2007	Look for three-year core funding (2006 to 2009) Diversification of funding sources	<ul style="list-style-type: none"> Budget and funding applications fore core FNQLSDI funding must be prepared and submitted to the DIAND; Funding applications must be sent to various funding parties. 	FNQLSDI
	Definition and introduction of a new FNQLSDI structure. (General assembly, executive board or another formula)	<ul style="list-style-type: none"> Analysis of the FNQLSDI's current structure; Analysis of other AFNQL organisations; Preparation of convocations and of terms of reference draft. 	FNQLSDI Technical Committee
	New sustainable development strategy	<ul style="list-style-type: none"> Following the review of the 1997 sustainable development strategy, a first distribution to the Technical Committee is carried out; Presentation of the strategy to the AFNQL Chiefs' Table for final adoption; Promotion of the new 2006 sustainable development strategy. 	FNQLSDI Technical Committee Forestry Committee Working Group on Energy
	Meetings of the members of the FNQLSDI Technical Committee	<ul style="list-style-type: none"> Organize a meeting of the Technical Committee members; Hold the first FNQLSDI general assembly; Redefine the role of the FNQLSDI Technical Committee. 	FNQLSDI Technical Committee
	First Nations Forestry Committee	<ul style="list-style-type: none"> Ensure the funding of the operations of the Forestry Committee; Review forest strategies, forestry tables as well as consultation modes proposed; Participate in the work of the FNFP Management Committee and other committees; Ensure follow-up of the various forest files. 	FNQLSDI Forestry Committee
	Working Group on Energy	<ul style="list-style-type: none"> Ensure funding of Working Group on Energy operations; Review energy strategies and ensure First Nations' place in energy developments; Promotion of wind energy (working committee and various projects); Drawing up of communities' energy profiles; Climate change countermeasures (UN Conference). 	FNQLSDI Working Group on Energy
	Sustainable Development Analytical Grid	<ul style="list-style-type: none"> Promotion of the tool among First Nations; Follow-up on pilot projects with the Manawan community and other communities; Update of the analytical grid on an ongoing basis. 	FNQLSDI

2006-2009 SUSTAINABLE DEVELOPMENT ACTION PLAN (Cont'd)

TIME PERIOD	ACTIVITY	ACTIONS	ORGANIZATION IN CHARGE
YEAR 2006- 2007 (Cont'd)	Species at risk	<ul style="list-style-type: none"> • Holding a workshop on species at risk (January 2006); • Follow-up of projects of First Nations concerned; • Promote the Aboriginal Fund for Species at Risk. 	FNQLSDI
	Promotion of the Consultations Protocol	<ul style="list-style-type: none"> • Pilot projects with First Nations in order to define desirable consultation models; • Development of criteria and indicators to measure if a consultation was carried out properly. 	FNQLSDI
	Promotion of the Research Protocol	<ul style="list-style-type: none"> • Presentation of the protocol as requested by First Nations and research institutions; • Translate consent form and other tools into First Nations languages; • Develop other research related tools. 	FNQLSDI Other AFNQL Commissions
	Profiles et inventories	<ul style="list-style-type: none"> • Realize the energy profile of First Nations communities (already 3 communities in pilot project); • Following the inventory of water treatment systems of Quebec communities, ensure follow-up of file; • Draw up profiles and inventories as requested by First Nations. 	FNQLSDI
YEAR 2007- 2008 and 2008- 2009	Campaign on environment trades	<ul style="list-style-type: none"> • Take stock of First Nations members who work in the environment field; • Draw up a list of the trades in the field and promote them; • Identify existing and expected training programs in the field. 	FNQLSDI
	Seminar on intellectual property (cont'd of December 2003)	<ul style="list-style-type: none"> • Sample the interest related to the holding of a second event (seminar) on intellectual property; • Identify potential partners and issues to be dealt with (copyright royalties for example); • Examine funding possibilities for the holding of such an event. 	FNQLSDI Other organizations
	Follow-up on the Indigenous Peoples' Forest Forum (September 2003)	<ul style="list-style-type: none"> • Follow-up activities of the Indigenous Peoples' Forest Forum; • Gather all relevant information required to participate in the next World Forestry Congress in 2009. 	FNQLSDI
	Environmental assessment	<ul style="list-style-type: none"> • Development of an environmental assessment model . 	FNQLSDI
	Participation in research projects	<ul style="list-style-type: none"> • Depending on the request the FNQLSDI will receive. 	FNQLSDI
	Any other activities requested	<ul style="list-style-type: none"> • Depending on the mandates the AFNQL will give the FNQLSDI. 	FNQLSDI





Secrétariat
de l'Assemblée des
Premières Nations
du Québec
et du Labrador

Secretariat of the
Assembly of the
First Nations
of Quebec
and Labrador

250, Place Chef Michel Laveau, bur. 201, Wendake, QC G0A 4V0
Tél. : (418) 842-5020 / 842-5274 Téléc. : (418) 842-2680

RESOLUTION NO. 06/2006

FIRST NATIONS OF QUEBEC AND LABRADOR
SUSTAINABLE DEVELOPMENT STRATEGY
2006-2009

- WHEREAS** the 1997 version of the First Nations of Quebec and Labrador Sustainable Development Strategy, was duly adopted by this Table on February 20, 1997 and
- WHEREAS** the First Nations of Quebec and Labrador Sustainable Development Institute (FNQLSDI) was set up following the adoption of said strategy; and
- WHEREAS** after nine years, it had become necessary to review the First Nations Sustainable Development Strategy, as mentioned at the meetings of the Technical Committee of the FNQLSDI, and
- WHEREAS** numerous meetings and working sessions have been held over the last two years (2004-2006) in order to review the principles and objectives expressed by First Nations, and
- WHEREAS** this new strategy can inspire First Nations who can use it as a tool to build their own vision in terms of sustainable development, and
- WHEREAS** each year the FNQLSDI presents an action plan as well as an assessment of the previous year that illustrate its activities and challenges and that these action plans are adopted by this Table through the means of resolutions, and
- WHEREAS** the different levels of government, provincial and federal, with which First Nations deal with, should respect the principles of the new sustainable development strategy, and

WHEREAS the funding of the activities of the FNQLSDI remains deficient in spite of numerous representations before potential funding parties,

BE IT RESOLVED THAT this First Nations of Quebec and Labrador Sustainable Development Strategy be disseminated among First Nations so they can use it as a tool, and

BE IT FURTHERMORE RESOLVED THAT the sustainable development strategy be sent to the different levels of government so it can be taken into account in the development of future policies concerning the First Nations of Quebec and Labrador, and

BE IT FURTHERMORE RESOLVED THAT the funding required for the implementation of the sustainable development strategy be granted to the First Nations who will request it, and

BE IT FURTHERMORE RESOLVED THAT the content of this sustainable development strategy be recognized as the First Nations' exclusive property, as stipulated in the section on copyright royalties of the strategy, version 2006-2009; and

BE IT FINALLY RESOLVED THAT if need be, this First Nations of Quebec and Labrador Sustainable Development Strategy be revised and updated over the next few years so as to accommodate First Nations adequately.

PROPOSED BY: Chief Jean-Charles Piétacho, Ekuanitshit

SECONDED BY: Chief Daniel Pien, Lac Simon

ADOPTED BY CONSENSUS IN MONTREAL ON JUNE 15, 2006


Ghislain Picard
Regional Chief



First Nations of Quebec and Labrador
Sustainable Development Institute