Balanced Supply of Housing

Academic / Community Partnership

Creating Safer Spaces for Research & Collaboration

Understanding and Upholding Ethical Research Principles for Respectful Collaboration with Indigenous Peoples and Partners in Major Urban Areas of British Columbia, Ontario, and Quebec

Working Draft V.1 circulated May 6, 2021
Working Draft V.2 circulated May 26, 2021
Working Draft V.3 circulated June 22, 2021

UBC

UBC is situated upon the beautiful, traditional, ancestral, and unceded lands of the xʷməθkʷəy̓əm (Musqueam) Nation

Table of Contents

Summary

In 2017, the University of British Columbia's (UBC) Housing Research Collaborative (HRC) was established to address the housing crisis facing Canadian urban centres. The HRC is a community of housing researchers, providers, and policymakers focused on understanding systemic obstacles in the housing system to address housing unaffordability. Through the HRC, the Balanced Supply of Housing Node (BSH) supports policy decision-making at all levels of government to bridge gaps between research findings and housing outcomes.

As the BSH continues to generate research that informs policy decision-making in Canadian cities, a need has been identified to create a guide that supports researchers on a path of greater clarity and ethical responsibility when engaging in research collaborations with urban Indigenous Peoples, Nations, and organizations. In 2021, the BSH created space for this living document to promote a collective understanding and application of Indigenous research ethics as they relate to research collaboration with urban Indigenous Peoples and partners in the major cities of British Columbia, Ontario, and Quebec. It is intended to be a catalyst for (un)learning and discussion among researchers seeking to enhance their practice. The document will remain in evergreen form, allowing contributors to share additions and updates on advancements in Indigenous research standards and processes.

Fostering respectful research relationships with urban Indigenous partners requires a strong ethical foundation based on relevant principals and protocols to the community, Nation, and/or organization. There will also be institutional, federal, and international protocols and declarations regarding Indigenous Peoples and research, which also need to be acknowledged and upheld. Navigating this seemingly overlapping ethical boundary may appear challenging but can be understood and embraced through reflective practice and intentional development of research proposals and methodologies. A greater awareness for the contextual environment and employing, at times, multiple Indigenous research principles and ethical considerations, will create more equitable research processes and mutually beneficial research collaborations, while also advancing Indigenous self-determination[1] in research and reconciliation efforts in Canada.

The document contains seven (7) main sections:

1. Understanding Indigenous Ethical Responsibility
2. Creating Safer Spaces for Collaboration
3. Appreciating & Upholding Indigenous Research Ethics in Canada
4. Indigenous Research Ethics in an Urban Context
5. Provincial & Regional Indigenous Ethics Guidelines & Resources
6. Moving Forward: Reflections & Recommendations
7. Appendices

---

[1] Indigenous self-determination should be considered above all else when defining what ethical principles will guide research engagement and methodology. First Nations, Métis and Inuit communities are incredibly diverse, and each community/Nation/ organization may have their own research protocols, practices and ethics boards, which will supersede and/or operate in tandem with those outlined in the university-community identified Community Learning Agreement or Research Ethics Protocol Agreement.

The discussion begins with a reflection on the meaning of ethical responsibility and grounds the conversation in acknowledgement of the good work that has been accomplished and continues to be done at local, national, and international arenas advancing Indigenous ethical principles and practices. The proceeding chapters provide an overlay of Indigenous research ethics across Canada; offering a better footing to grasp, appreciate and uphold Indigenous ethical responsibilities as researchers and institutional partners collaborating with urban Indigenous Peoples.

This document recommends learning through a process of self-reflection, moving outward to a greater recognition and appreciation of Indigenous protocols and research guidelines locally, in First Nations communities, as well as provincially and federally. The exploration closes with recommendations to inform future research plans in upholding the highest ethical standards when engaging in research collaboration with urban Indigenous Peoples. Throughout the document there are embedded links and resources to aid in self-directed learning, which can be opened by clicking on the corresponding *blue italicized links* (example).

Glossary

ACUNS: Association for Canadian Universities for Northern Studies

AHMA: Aboriginal Housing Managers Association

BIPOC: Black, Indigenous, and People of Color

BSH: Balanced Supply of Housing

CRA: Community Research Agreement

DRIPA: Declaration on the Rights of Indigenous Peoples Act

FNIGC: First Nations Indigenous Governance Council

FNHA: First Nations Health Authority

FPIC: Free, Prior, and Informed Consent

HRC: Housing Research Collaborative

IRSI: Indigenous Research Support Initiative

ISP: Indigenous Strategic Plan

ITK: Inuit Tapiriit Kanatami

OCAP: Ownership, Control, Access, and Possession

MOU: Memorandum of Understanding

NAHO: National Aboriginal Health Organization

NISR: National Inuit Strategy on Research

REB: Research Ethics Board

SFU: Simon Fraser University

SSHRCC: Social Sciences and Humanities Research Council of Canada

TCPS2: Tri-Council Policy Statements 2

TRC: Truth and Reconciliation Commission of Canada

UAKN: Urban Aboriginal Knowledge Network

UBC: University of British Columbia

UNDRIP: United Nations Declaration on the Rights of Indigenous Peoples

USAI Research Framework: The USAI (Utility, Self-voicing, Access, and Inter-relationality) Research Framework is used by the Ontario Federation of Friendship Centres.

Further Exploration of Terms

Allyship can be thought of as "an active, consistent, and arduous practice of unlearning and re-evaluating, in which a person in a position of privilege and power seeks to operate in solidarity with a marginalized group.[2] *To learn more, view Dakota Swiftwolfe's Indigenous Ally Toolkit.*

(Settler) Colonialism is the practice of acquiring full or partial political control over another country, occupying it with settlers, and exploiting it economically. In a Canadian context, settler colonialism has disrupted the Indigenous way of life through conquest, imperial capitalism, failed Treaty obligations, and a myriad of inhumane and discriminatory policies that perpetuate prejudice and inequities. Understanding the history of settler colonialism in Canada is a needed to critically reflect on the implications of (colonial) worldview and how we relate to the world. To better understand this concept, view Davis et al.'s *Complicated Pathways: settler Canadians learning to re/frame themselves and their relationships with Indigenous Peoples.*

Cultural Safety was first introduced as a concept in 1990 by Irihapeti Ramsden, a Maori nurse who envisioned it as the ultimate goal of the (un)learning process. Ramsden sought to redefine cultural safety from a transformative point of view of the Aboriginal person receiving care with success determined by the recipient, who defines the care received as culturally safe or not. To learn more about Indigenous Cultural Safety watch the video: *Cultural Safety in the Face of a Pandemic: history and contemporary realities through a trauma-informed lens*, with Harvey Eagle.

"Respectful relationships can be established when the research environment is socially, spiritually, emotionally and physically safe. Cultural safety is a participant-centered approach that encourages self-reflexivity among health researchers and practitioners. It requires an examination of how systemic and personal biases, authority, privilege, and territorial history can influence these relationships. Cultural safety requires building trust with Indigenous Peoples and communities in the conduct of research". [3]

Decolonization is "the process of deconstructing colonial ideologies of the superiority and privilege of Western thought and approaches. On the one hand, decolonization involves dismantling structures that perpetuate the status quo and addressing unbalanced power dynamics. On the other hand, decolonization involves valuing and revitalizing Indigenous knowledge and approaches and weeding out settler biases or assumptions that have impacted Indigenous ways of being. For non-Indigenous Peoples, decolonization is the process of examining your beliefs about Indigenous (and all BIPOC) people and culture by learning about yourself in relationship to the communities where you live and the people with whom you interact."[4] To learn more about decolonization, read *Pulling Together: A guide for Indigenization of Post-Secondary Institutions of higher learning.*

"Decolonize (a verb) and decolonization (a noun) cannot easily be grated onto pre-existing discourses/frameworks, even if they are critical even if they are anti-racist, even if they are justice frameworks. The easy absorption, adoption, and transposing of decolonization is yet another form of settler appropriation. When we write about decolonization we are not offering it as a metaphor; it is not an approximation of other experiences of oppression. Decolonization is not a swappable term for other things we want to do to improve our societies and schools. Decolonization does not have a synonym."

*Tuck and Yang 2012 (click **here** for article)*

---

[2] Retrieved from https://theantioppressionnetwork.com/allyship/
[3] Canadian Institute of Health Research (2021) https://cihr-irsc.gc.ca/e/50340.html
[4] *Pulling Together: A Guide for Front-Line Staff, Student Services, and Advisors* by Ian Cull, Robert L. A. Hancock, Stephanie McKeown, Michelle Pidgeon, and Adrienne Vedan is used under a CC BY-NC 4.0 license.

Extractive Research practices have led to the dispossession and appropriation of knowledge from Indigenous Peoples and have contributed significantly to the discontinuity of cultural knowledge and wellbeing of First Nations, Métis and Inuit communities across Canada. Furthermore, extractive resource practices have produced an extremely inequitable balance of knowledge and power in historically Indigenous (and BIPOC) communities. *To better understand this concept, click* **here** *to listen to Chief Richard Sydney of Teslin Tlingit Council explain why a new research partnership and paradigm are needed.*

Indigenization can be seen as "a collaborative process of naturalizing Indigenous intent, interactions, and processes and making them evident to transform spaces, places, and hearts. In the context of post-secondary education, this involves including Indigenous perspectives and approaches. Indigenization benefits not only Indigenous students but all students, teachers, staff members, and community members involved or impacted." [5] *To learn more about Indigenization, click here.*

Intersectionality is described by Professor *Kimberlé Crenshaw* as "a lens through which you can see where power comes and collides, where it interlocks and intersects. It's not simply that there's a race problem here, a gender problem here, and a class or LBGTQ problem there. Many times, that framework erases what happens to people who are subject to all of these things." *To learn more about intersectionality in research, read Doing justice to intersectionality in research, by Harrison and Friedman (2019).*

"Intersectionality involves the study of the ways that race, gender, disability, sexuality, class, age, and other social categories are mutually shaped and interrelated through forces such as colonialism, neoliberalism, geopolitics, and cultural configurations to produce shifting relations of power and oppression." [6]

Privilege "refers to certain social advantages, benefits or degrees of prestige and respect that an individual has by virtue of belonging to certain social identity groups. Among Western societies, these privileged social identities – of people who have historically occupied positions of dominance over others – include whites, males, heterosexuals, Christians, and the wealthy among others."[7]

Reciprocity is the act of giving and being involved in synergistic and interconnected relationships with living and non-living relatives and is a reoccurring element found in many Indigenous philosophies. It relates to the expressions of gratitude and mutual accountability for the natural world and systems that humans have been reliant upon for sustenance since time immemorial, through sustainability and stewardship. Reciprocity, as an ethical principle in research for example, may be expressed through an acknowledgement of the individual and community time and knowledge contribution to the research. To learn more about the concept of reciprocity in research, read *Honouring the 3 R's of Indigenous Research Methodologies* by Virginie Magnat.

Reconciliation is "about establishing and maintaining a mutually respectful relationship between Aboriginal and non-Aboriginal peoples in this country. For that to happen, there must be awareness of the past, an acknowledgement of the harm that has been inflicted, atonement for the causes, and action to change behaviour."[8] Reconciliation is a complicated term that has come to take on many different meanings to the people living in Canada. While the true intention behind reconciliation is critical and profound, it has been appropriated, commodified, and made into meaningless metaphor by media, government, and institutions of higher learning, through inaction and a continuation of marginalization. Click **here** to listen to the Honourable

---

[5] Canadian Institute of Health Research (2021) https://cihr-irsc.gc.ca/e/50340.html

[6] Rice C, Harrison E, Friedman M. Doing Justice to Intersectionality in Research. *Cultural Studies ↔ Critical Methodologies*. 2019;19(6):409-420. doi:10.1177/1532708619829779

[7] García, Justin D. 2018. "Privilege (Social Inequality)." Salem Press Encyclopedia.

[8] Honouring the Truth, Reconciling for the Future Summary of the Final Report of the Truth and Reconciliation Commission of Canada, The Truth and Reconciliation Commission of Canada, 2015, p. 6

Murray Sinclair, chairman of the *Indian Residential Schools Truth and Reconciliation Commission (TRC)*, discuss the intent behind reconciliation. *To learn more, view the Summary of the Truth and Reconciliation Commission: Honouring the Truth, Reconciling for the Future*.

Trauma-informed Practice is "a strengths-based framework grounded in an understanding of and responsiveness to the impact of (intergenerational) trauma. It emphasizes physical, psychological, and emotional safety for everyone, and creates opportunities for survivors to rebuild a sense of control and empowerment."[9] To learn more, read *Healing Families, Healing Systems: A Trauma-Informed Practice Guide for Working with Children, Youth and Families* developed by the province of BC.

(Un)learning is (appropriately) defined by the Oxford English Dictionary as "discarding something learned, especially a bad habit or outdated information, from one's memory". Unlearning, much like self-reflection, is an iterative process that cultivates a greater awareness of self-identity, privilege, power imbalance, and greater acknowledgement of inclusion, diversity, equity, and accessibility. This process lays the foundation for human flourishing and is a catalyst for transformational collaboration.

As we initiate this conversation, it is crucial that non-Indigenous researchers engage in intentional self-reflection to recognize the socio-political, cultural, and historical context of their personal, professional, and institutional relationships with Indigenous (and all BIPOC) peoples. This understanding transcends the realm of research. Unlearning our biases and decolonizing our methodologies and approaches to create safer and more equitable research practices takes time and commitment.

While this document was created to include a compendium of embedded links and accompanying resources to support the (un)learning process, there may be terminology, concepts, and (world)views that are new to you. If this is your first time engaging with Indigenous research practices, protocols, or Peoples in general, it is highly recommended to begin with the *Onboarding Resources*, found in *Appendix 7.1.* This onboarding package was created to enhance readers' Indigenous cultural competency and familiarity with the responsibilities of non-Indigenous researchers.

---

[9] BC Ministry of Children and Family Development (2017). Trauma-informed Practice Guide for Working with Children, Youth and Families. Government of BC. Retrieved from: https://www2.gov.bc.ca/assets/gov/health/child-teen-mental-health/trauma-informed_practice_guide.pdf

Intention

This living document is intended to:

1. Offer an ethical approach to engaging in research collaborations with urban Indigenous Peoples and partners in BC, Ontario, and Quebec.

2. Advance and uphold culturally safe, ethical, and decolonial research practices.

3. Promote ethical accountability among researchers and institutional partners.

4. Cultivate meaningful, equitable relationships among institutional and Indigenous research partners.

1. Understanding Indigenous Ethical Responsibility

Understanding and upholding ethical responsibility as a non-Indigenous researcher working with First Nations, Métis, and Inuit peoples, requires an understanding of colonial practices in Canada. This includes discriminatory, extractive, and often reprehensible research practices and policies that were employed by the provincial and federal governments, many of which continue to this day. Indigenous Peoples may feel skeptical and distrustful towards researchers,[10] not only due to colonial-area research policy and prejudice, but ongoing systematic inequities and power imbalances that pervade research partnerships with government, institutions of higher learning, health serving organizations and resource extraction industries.

Without grasping the magnitude of damage that has been caused to Indigenous communities by outside researchers, well-intentioned investigators may continue to inadvertently perpetuate stereotypes, culturally inappropriate conclusions, and pathologizing, deficit-based research models and methodologies. Researchers must understand and reflect upon the consequences of their research; from data gathering, community engagement and fieldwork, to the interpretation and dissemination of the results.

"Research involving Aboriginal peoples in Canada has been defined and carried out primarily by non-Aboriginal researchers. The approaches used have not generally reflected Aboriginal worldviews, and the research has not necessarily benefited Aboriginal peoples or communities."

Bettina Shneider & Bob Kayseas [11]

---

[10] Smith, L. T. (1999). Decolonizing methodologies: Research and Indigenous Peoples: London: Zed Books.
[11] Chapter 10: Indigenous Qualitative Research. Schneider, B. & Kayseas, B. (2018). Indigenous qualitative research. In *The sage handbook of qualitative business and management research methods* (pp. 154-172). SAGE Publications Ltd, https://www.doi.org/10.4135/9781526430212

We are now beginning to perceive new pathways of partnership that provide opportunities for mutual learning and knowledge exchange, grounded in principles of respect, reciprocity, responsibility, and relevance.

◊ **Respect** is demonstrated toward Indigenous Peoples' cultures, communities, and wellness by valuing Indigenous knowledge systems, ways of knowing and being, cultural healing and wellness practices, and by the inclusion of research contributions.

◊ **Reciprocity** is accomplished through a two-way process of learning and knowledge exchange. Both individual/Nation/organization and university benefit from effective training and mutually beneficial research design.

◊ **Responsibility** is accomplished by active and rigorous self-reflection on behalf of the researcher and engagement and consultation with community and an ongoing emphasis on roles and research ethics.

◊ **Relevance** is demonstrated by training and research that is meaningful to Indigenous Peoples rather than the researcher(s) and academic research process. [12]

When approaching ethical responsibility as a non-Indigenous researcher, the *Four R's* by Kirkness and Barnhardt (2001) convey a humble yet powerful mantra that can be used as a guiding lodestar. These four principles are mobilized through embodied action by the researcher(s), using not only their minds but also their hearts when engaging in research with Indigenous Peoples.

Guiding Research Principles

The following *Indigenous Research Statement of Principles* were developed by the Social Sciences and Humanities Research Council of Canada (SSHRCC) to promote respectful and reciprocal research practices.

- **Apply** (at minimum) the standards set out in the second edition of the *Tri-Council Policy Statement: Ethical Conduct for Research Involving Humans, Chapter 9: Research involving the First Nations, Inuit, and Métis Peoples of Canada.*
- **Respect** Indigenous knowledge systems, including ontologies, epistemologies and methodologies, as important avenues for exploring the contours of Indigenous knowledge, contributing to interdisciplinary collaboration, and extending the boundaries of knowledge in Western disciplines.
- **Affirm** the important, holistic, and interdisciplinary contributions to human knowledge that are made by Indigenous knowledge systems.
- **Support** the talent of Indigenous researchers and students, including through direct and indirect financial support for Indigenous students.
- **Promote and facilitate** fair and equitable merit review processes and procedures by including on adjudication committees review Indigenous research proposals, Indigenous researchers and/or experts in Indigenous research.

---

[12] Adapted from Kirkness, V.J. & Barnhardt, R. (1991). First Nations and Higher Education: The Four R's-Respect, Relevance, Reciprocity, Responsibility. Journal of American Indian Education, 30(3):1-15. Retrieved from: https://www.afn.ca/uploads/files/education2/the4rs.pdf

- **Value** collaborative and diverse relationships with First Nations, Inuit and Métis Peoples in Canada, and with Indigenous Peoples in other parts of the world.
- **Recognize and respect** the diverse protocols and processes appropriate to conducting research in Indigenous communities with Indigenous Peoples.
- **Accommodate the diversity** of Indigenous Peoples and identities, each with their particular aspirations and occupying distinct cultural, historical, political, and socio-economic spaces.
- **Encourage** the participation of Elders and Knowledge Keepers through recognition of their research contributions and the observance of knowledge-specific protocols.

Guiding Principles of Engagement

Strengthening research partnerships and promoting safe, synergistic research collaboration with Indigenous Peoples also requires a culturally informed engagement strategy. IRSI has developed the following *Principles of Engagement* to establish an ethical space for research to take place.

◊ **Early Engagement, Community-led**

◊ **Meaningful and Reciprocal Relationships**

◊ **Cultural Awareness, Humility, and Respect**

◊ **Adaptability and Fluidity**

◊ **Unlearning and Relearning**

◊ **Accountability**

◊ **Reconciliation**

If you are unfamiliar with using **principles of engagement**, it is highly recommended to view the beautifully created IRSI summary report for *Indigenous Community-based Research* which can be found *here*.

Grounding the Conversation

Advancing this work together, it is important to ground the conversation in place and space. Grounding in place and space is an intentional reflection on where and how we approach this work both professionally and personally. Land acknowledgements contribute to the grounding of the conversation in place and space, as well as honour Indigenous ancestral territories and relations.

> This living document was created on the traditional, ancestral, and unceded territories of xʷməθkʷəy̓əm (Musqueam), Sḵwx̱wú7mesh (Squamish), and səlílwətaɬ (Tsleil-Waututh) Nations in what is now known as Vancouver, British Columbia.

Grounding the work is done for several reasons:

- To acknowledge and reflect on the relationships (past/present/future) that we, and our ancestors have with the traditional territories we live, work, and play upon;

- To honour and raise up the good work being advanced by First Nations as well as Indigenous Peoples and allies in institutions and governments conducting research; and,

- To create a space for learning how to be in better relationship with Indigenous Peoples, associations, and the land itself.

To further reflect on your relationship with place and space, view an interactive map of Indigenous Peoples in North America and across the world here. This map was developed by the Indigenous-led not-for-profit Native Land Digital.

Appendix 7.5 explores the commitments of UBC, the City of Vancouver, and the province of BC towards advancing reconciliatory efforts and being in better relations with First Nations, Métis, and Inuit peoples. This is included to postmark progress on this collective journey, as non-Indigenous academics working towards respectful and reciprocal relationships and partnerships with Indigenous Peoples. There is still an incredible amount of work to be done, and it begins here, with understanding how to work together in a good, ethical, and responsible way.

2. Creating Safer Spaces for Collaboration

To recap, when engaging with Indigenous Peoples / communities / organizations regarding research partnerships and collaborations, researchers and institutional partners have a responsibility to:

◊ **Meaningfully reflect on positions of power and privilege of the researcher/institution;**

◊ **Remain mindful of the historic and contemporary context of the research partnership;**

◊ **Understand the implications of extractive and culturally unsafe research practices; and**

◊ **Uphold the highest ethical standards as outlined in their respective Research Agreement.[13]**

The next chapter builds on the foundation established in Section 1, focussing on strengthening ethical practices among researchers and cultivating an ethos of reciprocity, respect, relevance, and relationality.

A Note on Creating *Safer* & *Braver* Spaces

An important distinction should be made in regard to using the term *safer* spaces for collaboration, rather than simply *safe*. Researchers strive to create environments that are more respectful and inclusive, an admirable goal that often overlooks the reality that no space can be entirely safe for everyone. Instead of attempting to create engagements that are considered completely safe, approach participants with an understanding that we are coming together with good intentions and relations in the hope of expanding our understanding, fostering knowledge exchange and (un)learning. Some difficult conversations require us to be brave and remain mindful of our own actions and positions of power and privilege; each of us acting in mutual accountability. To learn more about this concept, read Brian Arao and Krisi Clemens (2013) *From Safe Spaces to Brave Spaces: a new way to frame dialogue around diversity and social justice.*

---

[13] The Research Agreement refers to the document which contains the specific research protocols that are to be formally followed during the research project and determined in collaboration with and under the guidance of Indigenous partners. To see examples of Nation-based research ethics protocols, see Appendix 7.2

Cultural Safety & Awareness

Cultural Safety was first introduced as a concept in 1990 by Irihapeti Ramsden, a Maori nurse who envisioned it as the ultimate goal of the (un)learning process. Ramsden sought to redefine cultural safety from a transformative point of view of the Aboriginal person receiving care with success determined by the recipient, who defines the care received as culturally safe or not.

"Respectful relationships can be established when the research environment is socially, spiritually, emotionally and physically safe. Cultural safety is a participant-centered approach that encourages self-reflexivity among health researchers and practitioners. It requires an examination of how systemic and personal biases, authority, privilege, and territorial history can influence these relationships. Cultural safety requires building trust with Indigenous Peoples and communities in the conduct of research". [14]

Scholars *Jessica Ball*[15] and *Brascoupé*[16] describe five principles that are necessary for cultural safety:

1. **Protocols** – respect for cultural forms of engagement.
2. **Personal Knowledge** – understanding one's own cultural identity and sharing information about oneself to create a sense of equity and trust.
3. **Process** – engaging in mutual learning, checking on cultural safety of the service recipient.
4. **Positive Purpose** – ensuring the process yields the right outcome for the service recipient according to that recipient's values, preferences, and lifestyle.
5. **Partnerships** – promoting collaborative practice and equitable client-practitioner relationships.

A journal article by Killian et al. *Exploring the approaches of non-Indigenous researchers to Indigenous research* highlights four useful insights shared among non-Indigenous researchers in their unlearning journey:[17]

Relationships with Indigenous communities are foundational to the conduct of Indigenous research
◊ Partnership with Indigenous leadership
◊ Mutual respect
◊ Reciprocal exchange

Non-Indigenous researchers experience a personal journey related to reconciliation, allyship & privilege
◊ Allyship and privilege
◊ Reconciliation
◊ Resilience and burnout

---

[14] Canadian Institute of Health Research (2021) https://cihr-irsc.gc.ca/e/50340.html

[15] Ball, J. (2007a). Creating Cultural Safety in Speech-language and Audiology Services. PowerPoint Presentation: Presented at the Annual Conference of the BC Association of Speech-Language Pathologists and Audiologists, Whistler, BC, October 25, 2007.

[16] Brascoupé, S., & Waters, C. (2009). Cultural Safety Exploring the Applicability of the Concept of Cultural Safety to Aboriginal Health and Community Wellness. International Journal of Indigenous Health, 5, 6-41.

[17] Kilian, A., Fellows, T. K., Giroux, R., Pennington, J., Kuper, A., Whitehead, C. R., & Richardson, L. (2019). Exploring the approaches of non-Indigenous researchers to Indigenous research: a qualitative study. *CMAJ open*, *7*(3), E504–E509. https://doi.org/10.9778/cmajo.20180204

Accepted knowledge frameworks in Indigenous research are familiar to most researchers but are inconsistently applied
◊   Historical and current context
◊   Indigenous knowledge

Institutional structures can act as both barriers to and facilitators of the ethical conduct of Indigenous research
◊   Institutional identity
◊   Institutional barriers

3. Appreciating & Upholding Indigenous Research Ethics in Canada

In Canada, the landscape of Indigenous research ethics is evolving and emerging at multiple levels: within Nations and regions, through Indigenous serving agencies, tribal councils and research institutions of higher learning, as well as across provincial, federal and international jurisdictions. As Section 2 recognizes the responsibility of researchers/institutions of higher learning engaging in research collaboration with Indigenous Peoples, this subsequent chapter seeks to develop awareness of Indigenous research ethical guidelines being recognized nationally and in a global context.

3.1. Tri-Council Policy Statement: Research Involving the First Nations, Inuit, and Métis Peoples of Canada (TCPS2)

In Canada, research involving humans must be in accordance with the TCPS2 guidelines in order to receive approval by research ethics boards or funding from Canadian federal research agencies. *Chapter 9 of the Tri-Council Policy Statement* offers guidance when creating of an ethical and collaborative space for engaging in research involving First Nations, Inuit, and Métis Peoples in Canada. It acknowledges the importance of reciprocity, which is foundational to all healthy relationships and advancing respectful, reciprocal, and responsible relationships among researchers, Indigenous organizations, and Indigenous Peoples living in relevant contemporary contexts (urban, rural, on-and off-reserve, non-Status).

It has been highlighted that the recent revisions made to the TCPS2 have, in some cases, led to greater collaboration and active involvement in the research process by Indigenous partners.[18] *To view a webinar on the TCPS2 by Dr. John M.H. Kelly, Co-Director of the Centre for Indigenous Research, Culture, Language and Education (CIRCLE) at Carleton University, and Laura-Lee Balkwill, Policy Analyst, Secretariat on Responsible Conduct of Research, click here.*

3.2. Free, Prior, and Informed Consent (FPIC)

Free, prior, and informed consent (FPIC) is an inherent and internationally protected right of Indigenous Peoples when engaged in decision-making on issues such as self-determination, consultation, and good

---

[18] Moore, C. , Castleden, H. E. , Tirone, S. , Martin, D. (2017). Implementing the Tri-Council Policy on Ethical Research Involving Indigenous Peoples in Canada: So, How's That Going in Mi'kma'ki?. The International Indigenous Policy Journal,8(2).DOI:10.18584/iipj.2017.8.2.4

relations. Essentially, in order for any research to take place, all parties must willingly provide their express authorization/consent before proceeding.

Free: The consent is free, given voluntarily and without coercion, intimidation or manipulation. A process that is self-directed by the community from whom consent is being sought unencumbered by coercion expectations or timelines that are externally imposed.

Prior: The consent is sought sufficiently in advance of any authorization or commencement of activities.

Informed: The engagement and type of information that should be provided prior to seeking consent and also as part of the ongoing consent process.

Consent: A collective decision made by the right holders and reached through customary decision-making processes of the communities

FPIC is a specific right of Indigenous Peoples and that is recognized within UNDRIP. Furthermore, the Truth and Reconciliation Commission's (TRC) Call 92 was a call to "commit to meaningful consultation, building respectful relationships, and obtaining the free, prior, and informed consent of Indigenous Peoples before proceeding with economic development projects". *To learn more, read the Free, Prior and Informed Consent Manual developed by the United Nations Food and Agriculture Organization. IRSI also issued a statement on FPIC that can be found here.*

3.3. Ownership, Control, Access and Possession (OCAP®)

The First Nations principles of ownership, control, access, and possession were established by the *First Nations Information Governance Centre (FNIGC)* in 1998, to assert First Nations control over how data is collected, protected, and used. It is a widely recognized tool to support strong First Nations information governance and data sovereignty. The following definitions provide a closer look at OCAP's intention:

Ownership refers to the relationships of First Nations to their cultural knowledge, data, and information. This principle states that a community or group owns information collectively in the same way that an individual owns their personal information

Control affirms that First Nations, their communities, and representative bodies are within their rights in seeking to control over all aspects of research and information management processes that impact them. First Nations control of research can include all stages of a particular research project from start to finish. The principle extends to the control of resources and review processes, the planning process, management of the information and so on.

Access refers to the fact that First Nations must have access to information and data about themselves and their communities regardless of where it is held. The principle of access also refers to the right of First Nations' communities and organizations to manage and make decisions regarding access to their collective information. This may be achieved, in practice, through standardized, formal protocols.

Possession refers to the physical control of data and is the mechanism by which ownership can be asserted and protected. Ownership is different, in that it identifies that relationship between a people and in information in principle, while possession is more concrete.[19]

It should be noted that OCAP is designed specifically for First Nations living on reserve. This doesn't preclude the principles of OCAP from being used in an urban setting, but researchers should be mindful of how they will be put into action. *The FNIGC recommends anyone conducting researcher with First Nations should become familiar with OCAP. For more information on courses, visit the FNIGC OCAP website.*

3.4. United Nations Declaration on the Rights of Indigenous Peoples (UNDRIP)

In 2016, the Government of Canada endorsed *UNDRIP* and committed to its full and effective implementation. In December 2020, the Government of Canada introduced legislation to implement UNDRIP, providing a way forward to reconciling Canada's relationship with Indigenous Peoples. UNDRIP is a comprehensive international human rights instrument that affirms the collective and individual rights of Indigenous Peoples by laying out minimum standards for their survival, dignity, and well-being. These rights include:

- **Self-determination and self-government**
- **Equality and non-discrimination**
- **Culture and language**
- **Identity**
- **Religion and spirituality**
- **Lands, resources, and territories**
- **Environment**
- **Indigenous institutions of higher learning and legal systems**
- **Health**
- **Education**
- **Community** [20]

4. Indigenous Research Ethics in an Urban Context

Around 1,670,000 individuals in Canada self-identify as Aboriginal, corresponding to approximately 5% of the total population. Among the three groups, First Nations are the largest (at 60% out of total), followed by Métis (36%) and Inuit (4%). The Aboriginal population is growing much faster than the non-Aboriginal population, especially in Canadian cities. While this trend is of interest, especially for research being conducted in urban areas, roughly 60% of Indigenous Peoples still live in predominately rural areas.[21]

---

[19] National Aboriginal Health Organization (2007). OCAP: Ownership, Control, Access and Possession: Sanctioned by the First Nations Information Governance Committee Retrieved from: http://cahr.uvic.ca/nearbc/documents/2009/FNC-OCAP .pdf

[20] Government of Canada (2021) What is the United Nations Declaration on the Rights of Indigenous Peoples? https://www.justice.gc.ca/eng/declaration/what-quoi.html

[21] Statistics Canada. (2017) Aboriginal peoples in Canada: Key results from the 2016 Census. https://www150.statcan.gc.ca/n1/daily-quotidien/171025/dq171025a-eng.htm

To learn more about the First Nations, Inuit, and Métis in an urban context, view NAHO's *The Health of Aboriginal People Residing in Urban Areas 2012* and the BSH's *Urban Indigenous Housing in BC: Municipal response through housing policies and plans 2020.*

Section 4 explores Indigenous research ethical principles and resources developed by urban Indigenous organizations and governance bodies. ***Each of the proceeding sub-section titles contains a link to the appropriate resource that can be accessed by clicking on it.***

4.1. Urban Aboriginal Knowledge Network Guiding Ethical Principles

The Urban Aboriginal Knowledge Network's (UAKN) Guiding Ethical Principles were created to complement the TCPS2 guidelines in conjunction with the requirements for any UAKN grant recipient's University and/or Indigenous research ethics board. The following principles are meant to be representative of the broad ethical considerations when conducting research with Aboriginal peoples.

1. **Community Driven Research**
2. **Protection**
3. **Ongoing Consent**
4. **Ownership and Intellectual Property Rights**
5. **Fairness**
6. **Respect**
7. **Honesty**
8. **Community Relevance and Practicality**

4.2. Urban Aboriginal Research Charter Template

The Urban Aboriginal Research Charter Template was funded by the UAKN and is an invaluable guide for researcher to aid in the development of research protocols that facilitate meaningful dialogue and partnerships between urban Aboriginal organizations and researchers. The four-part template contains:

Research Charter Template: The Research Charter Template can be modified and adapted to a variety of organizations that wish to engage in research. It contains descriptions of concepts and processes that are helpful to consider when engaging in research partnerships.

Step-by-Step Guide for Doing Research with Aboriginal peoples: This section is designed to orient potential researchers to the protocols and mechanics of proposing research with urban Aboriginal organizations.

Research Inquiry Proposal Template: The proposal template includes detailed questions that can help an organization determine if the potential research project is a good fit. It also includes a table of proposal evaluation indicators.

Community Research Agreement: This section contains a Community Research Agreement template, which formalizes understandings between research and academic institutions of higher learning and the

community. They are important to clarify roles and responsibilities as well as to protect communities from harm.

4.3. *Assembly of First Nations Ethics in First Nations Research*

The Assembly of First Nations Ethics in First Nations Research was developed in 2009 and discusses key principles and approaches in conducting ethical research, highlights challenges and opportunities, and provides insight into the roles that researchers and First Nations communities play in supporting ethical research. The document contains two parts, Part 1: Challenges in Conducting Ethical Research and Part 2: Tools for Enabling Ethical Research.

4.4. *Considerations and Templates for Ethical Research Practices*

The *National Aboriginal Health Organization (NAHO)* Considerations and Templates for Ethical Research Practices was created in 2007 to explore the following questions:

- **What is Participatory Research?**
- **What is a Code of Research Ethics?**
- **What is a Collaborative Research Agreement?**
- **What is a Data-Sharing Protocol?**

The document also includes templates for developing Code of Research Ethics, Collaborative Research Agreements, and Data-Sharing Protocols.

4.5. *Principles of Ethical Métis Research*

In 2010, the Principles of Métis Research were developed by NAHO and provide six central components of research ethics for researchers, students, and organizations.

1. **Reciprocal relationships -** Building relationships between researchers and communities, while sharing responsibility and benefits, and learning from each other.
2. **"Respect for"** individual and collective autonomy, identity, personal values, gender, confidentiality, practice and protocols.
3. **Safe and inclusive environments -** Research should be safe for all – youth and Elders; gender and sexual identity; aboriginality; and balance individual and collective.
4. **Recognize diversity** within and between Métis communities; in worldviews; in values and beliefs, in geographic orientation, and in politics.
5. **"Research should"** be relevant, benefit all accurate, accountable, responsible, acknowledge contribution, protect Métis cultural knowledge.
6. **Métis context -** Understanding history, values, and knowledge; advance Métis methodology and include Métis experts; straddle worldviews; and insider-outsider perspectives.

4.6. *National Inuit Strategy on Research*

The National Inuit Strategy on Research (NISR) was developed by Inuit *Tapiriit Kanatami (ITK)*, the national representational organization for all 65,000 Inuit in Canada. The majority of Inuit live in Inuit Nunangat, specifically, the Inuvialuit Settlement region (Northwest Territories), Nunavut, Nunavik (Northern Quebec), and Nunatsiavut (Northern Labrador). The NISR outlines five priority areas which are:

1. **Advance Inuit governance in research**
2. **Enhance ethical conduct in research**
3. **Align funding with Inuit research priorities**
4. **Ensure Inuit access, ownership, and control over data and information**
5. **Build capacity in Inuit Nunangat research**

It is also important to note that researchers planning to work in Nunavut are responsible for identifying and applying for all of the authorizations necessary to conduct their projects. *The Nunavut Scientists Act* requires that anyone conducting research in Nunavut in the social sciences, health, or natural sciences (land and water based) disciplines must first obtain a licence from the *Nunavut Research Institution*.

Other resources for researchers working with Inuit in the North

- *Association for Canadian Universities for Northern Studies (ACUNS). 2003 Ethical Principles for Conduct of Research in the North. Ottawa*
- *Aurora Research Institute. (2009). Guide for Research in the Northwest Territories.*
- *Nunavut Research Institute. (2006). Licensing Process. Iqaluit.*

4.7. *Ganono'se'n e yo'gwilode' One Who is Full of Our Traditional Knowledge*

Ethical Guidelines for Aboriginal Research – Elders and Healers Roundtable, is a response to the call for research ethics guidelines in Aboriginal research by the Canadian Institute of Health Research, Institute of Aboriginal Peoples' Health. This report is a compilation of voices representing Aboriginal and non-Aboriginal academics, Elders, Chiefs, Knowledge Keepers, Healers, students and youth. A two-step process was used to gather a variety of perspectives about Aboriginal research ethics. First, a roundtable created dialogue on current practices and policies in place for Aboriginal research and developed a list of concerns regarding these practices. Second, a group was convened to validate these invaluable results.

The document includes a preliminary discussion, traditional protocols for guiding research, recommendations, and shares deep wisdom from Elders and Traditional Healers on Indigenous Knowledge subject areas.

5. Provincial & Regional Indigenous Ethics Guidelines & Resources

A Note on Upholding Nation-based Research Ethical Principles and Protocol

It is important to become familiar with ethical guidelines or codes of conduct that have already been established by Indigenous partners, as well as any specific protocol for the Nation / community / organization you will be collaborating with. Many First Nations have already created or are in the process of developing their own Nation-based Research Ethics Boards and ethical guidelines and principles for research, such as the Okanagan Nation and Ktunaxa Nation in BC, the Six Nations Council in Ontario, and the Kahnawá:ke of Quebec.[22] Each university will also have their own research protocols and ethics boards for institutionally affiliated researchers to follow.

The listing below provides links to Indigenous ethics resources from institutions of higher learning, organizations, and federations across BC, Ontario, and Quebec. The following resources can be accessed by clicking their title.

5.1. British Columbia

- Building Bridges Together – Social Planning and Research Council of BC
- Inter-Tribal Health Authority Research Protocol – Vancouver Island
- Protocols & Principles for Conducting Research in an Indigenous Context – University of Victoria
- Principle of Research Collaboration – Canadian Aboriginal AIDS Network
- Research Application – Heiltsuk Integrated Resource Management Department

University of British Columbia

- Indigenous Research Support Initiative (IRSI)
- UBC Indigenous Portal: Community-based Research
- UBC Faculty of Land and Food Systems: Indigenous Research Partnerships
- UBC Behavioural Research Ethics Board

Simon Fraser University

- Collaborative Projects and Memoranda of Agreement
- Intellectual Property Issues in Cultural Heritage: Indigenous Research Ethics
- Working Better Together: A Conference on Indigenous Research Ethics

---

[22] As discussed in: Dingwall, C., de Leeuw, S., Evans, M., Krause, M., Burkitt, W. B., & West, V. (2016) Urban Aboriginal Research Charter Template: A Guide to Building Research Relationship. UBCO Institute for Community Engaged Research. Retrieved from: https://uakn.org/wp-content/upbuildloads/2014/08/UA_Research_Charter_Template54352.pdf

5.2. Ontario

- Collaborative Research: an "indigenous lens" perspective
- Guidelines for Ethical Aboriginal Research: First Nations in the Manitoulin Area
- First Nations Centre Health Information and Research Planning
- First Nations Children's Action Research and Education Service Guidelines for Ethical Research
- Ontario Federation of Indian Friendship Centres USAI Research Framework

University of Toronto

- Indigenous Research & Ethics
- Indigenous Research Initiatives

University of Waterloo

- Resources and Guides for Indigenous Research

5.3. Quebec

- Intitut Nordique du Quebec First Peoples Working Group: Research Guidelines
- First Nations in Quebec and Labrador's Research Protocol
- Guidelines for Research with Aboriginal Women

6. Moving Forward

"I think personally why this research works is because it was done in the community, for the community and for a specific reason because we have been researched to death and we want it in a good way. We want change. We are sick and tired of not even being classified as human beings, especially with doctors and academics, that's how I feel."

(WAHRS, Community Researcher) [23]

The preceding chapters presented researchers and institutional partners with a broad lay of the land to navigate beyond harmful and disrespectful research practices, moving towards an ethic of both professional and personal responsibility. This involves understanding the implications of colonial research practices, applying Indigenous research ethics standards, following the four R's of **Respect, Reciprocity, Responsibility** and **Relevance,** and committing to a life-long journey of (un)learning.

---

[23] Goodman, A. , Morgan, R. , Kuehlke, R. , Kastor, S. , Fleming, K. , Boyd, J. , Aboriginal Harm Reduction Society, W. (2018). "We've Been Researched to Death": Exploring the Research Experiences of Urban Indigenous Peoples in Vancouver, Canada. The International Indigenous Policy Journal, 9(2) . Retrieved from: https://ir.lib.uwo.ca/iipj/vol9/iss2/3

This final chapter provides both practical and paradigm-shifting recommendations for researchers and institutional partners to weave into their practice and advocate for within their respective positions, mobilizing knowledge towards greater ethical responsibility.

Reflections

The following reflections have been structured to support decision-making in four phases of research: **Pre-Planning, Planning, Implementation,** and **Evaluation & Dissemination of Results**.

1. Pre-Planning[24]

- **Determine the appropriate research question(s)**
  - Who is this benefiting? Who is guiding the research?
- **Create keywords to target literature resources**
  - Google Scholar, National Collaborating Centre on Aboriginal Health, International Journal of Indigenous Health, Journal of Indigenous Health and Wellbeing, University of Manitoba Health Research Library Guide
- **Being critical of what you find**
  - Was the research conducted by an Indigenous person? If not, to what extend did the research engage with Indigenous Peoples?
- **Seek (and follow) advice from Elders, and other community / organization leaders**
  - Honour the wisdom and time that people are providing

2. Planning[25]

- **Work with communities to understand how they would like research principles to be expressed and implemented**
  - Collaboratively develop and verify research plans with Indigenous partners and participants, taking time to developed ways of working together respectfully
- **Be clear about your intentions/expectations**
  - Explicitly state the rationale for the research in an accessible manner to participants
  - Be mindful of community/organization capacity and what you are asking of participants and partners.
- **Determine priorities with communities / organizations**
  - Collaborate with Indigenous partners to design mutually beneficial interests and objectives
- **Incorporate capacity building and transfer of resources into the research process**
  - Always consider how knowledge and resources can be shared with partners, leveraging institutional capacities
- **Follow and respect cultural protocol, language, and communication preferences**
  - Respect individual/Nation/organization cultural protocols
  - Ensure that any engagements with the community/organizations follow appropriate cultural protocols (e.g., Elder prayer, territorial acknowledgement, language, ceremony)
  - Develop mutually agreed upon communication pathways

---

[24] *Adapted from PHESC Training Webinar:* [Decolonizing Data: Principles for Public Health Research Involving Indigenous Communities](#)
[25] *Adapted from PHESC Training Webinar:* [Decolonizing Data: Principles for Public Health Research Involving Indigenous Communities](#)

      ○ Include Indigenous authorship, voices, cultural representation, and language, as appropriate

3. Implementation

- **Be flexible open to compromise**
    - ○ Remain agile in research approach and design as it will inevitably benefit both investigators and participants
    - ○ Build capacity into the research plan to pivot and accommodate for the unexpected
- **Model good research practices by following stringent ethical guidelines**
    - ○ Be a role model in your classroom, department, and institution by not only applying rigorous ethical standards but advocating for greater ethical accountability and equity in research and the production and sharing of knowledge
- **Inclusion and protection of cultural knowledge in research**
    - ○ Considerations for Intellectual and Cultural property rights and uses
- **Data collection, storage, use, management, and ownership**
    - ○ Application of OCAP principles and appropriate data management processes

4. Evaluation & Dissemination of Results

- **Appropriate Evaluation Metrics**
    - ○ Develop metrics that are relevant to those involved and provide insights into enhancing research design and inclusion considerations
- **Accessibility Considerations**
    - ○ Share results with participants in accessible ways, offering multiple avenues to provide feedback and validation
    - ○ Develop ways to enhance accessibility, inclusion, diversity, and equity in research
- **Return of Data**
    - ○ Respect pre-determined pathways for returning data and information to Indigenous partners in a timely and appropriate manner (e.g., printed copies, hard drive, software compatibility, visuals, etc.)
    - ○ Prepare for length of institutional timelines for data repatriation and plan accordingly
- **Sustaining Relationships**
    - ○ Follow-up and confirm with Indigenous partners to ensure all data and information has been delivered
    - ○ Provide relevant updates to partners and attend to any outstanding queries

Recommendations

The following recommendations are offered to support the application of Indigenous ethical principles, strengthen relationships and capacity for collaboration with Indigenous partners, and further Indigenous self-determination and sovereignty in research.

1. **Develop regionally specific onboarding / unlearning packages for new researchers and institutional partners**
    - ○ Focus on urban research context and utilize place-based case studies and storytelling

- o Explicitly acknowledge colonial research practices and take appropriate actions to position BSH research collaborations as moving beyond the extractive model of research

2. **Decolonize research methodologies and processes**
   - o Critically examine and revise research methodology and established processes of engagement to reflect progress in research equity
   - o Include place-based, holistic, intersectional perspectives as well as Indigenous forms of storytelling and research modalities, as appropriate
   - o Utilize strengths-based approaches to research
   - o Develop and advocate for institutional/departmental Cultural Safety Framework(s)
   - o Integrate intersectional and anti-racist methodological considerations

3. **Promote Participatory Action Research**
   - o Utilize participatory and collaborative research frameworks, as appropriate

4. **Consider remuneration processes for participants, as appropriate**

5. **Mandate cultural safety training materials for BSH researchers**
   - o Consider trauma-informed training, as needed

6. **Uphold and advocate for adoption of UNDRIP across institutions of higher learning**
   - o Updates to Indigenous research sovereignty and data considerations under UNDRIP

7. **Create institutional mechanisms for knowledge sharing, transfer, and data ownership considerations with urban Indigenous partners**
   - o Develop and advocate for policy change at the institutional level

8. **Prioritize funding and collaboration with community-based peer researchers as well BIPOC researchers**

9. **Develop institutional Indigenous Research Protocols in collaboration with host Nation(s), Elders, Knowledge Keepers, and affiliated organizations**

UBC-specific recommendations

10. **Collaborate with IRSI, and apply IRSI's Indigenous research frameworks and guidelines, as appropriate**

11. **Find alignment with the ISP: Community engagement that took place for the 2020 UBC Indigenous Strategic Plan (ISP) revealed moving research forward as a priority goal among participants. Looking towards the future, the HRC can work towards aligning research with Goals 3 & 7 of the ISP**
    - o **Goal 3 Moving Research Forward:** Support research initiatives that are reciprocal, community-led, legitimize Indigenous ways of knowing and promote Indigenous Peoples' self-determination.
    - o **Action 10:** Create dedicated strategic programming to catalyze research that is co-developed with and led by Indigenous communities locally and globally.
    - o **Action 13:** Co-develop research protocols and community-specific ethical research guidelines with interested community partners to ensure students and Faculties are approaching research opportunities with communities in a respectful and formalized manner. This includes the imperative of free, prior, and informed consent and protocols on the ownership, control, access, and possession of Indigenous data.
    - o **Action 14:** Provide Indigenous people who are engaged in research with equitable and timely compensation that recognizes the significant value of their participants to the research process and outcomes.

7. Appendices

7.1. Onboarding Resources

Indigenous Cultural Competency Self-Assessment Checklist poses helpful questions for orienting and understanding where our gaps in learning may be.

San'yas Indigenous Cultural Safety Training offers programs for BC, Manitoba, and Ontario for those wishing to pursue further learning through paid programming.

Summary of the Final Report of the Truth and Reconciliation Commission of Canada presents the conclusions and recommendations of the TRC, which should be mandatory reading for all Canadians.

UBC Indigenous Peoples: Language Guidelines provides an introduction to using the appropriate language for Indigenous Peoples, including distinctions among First Nations, Métis, and Inuit.

Building Bridges Together is a workbook for planning an intercultural dialogue between Aboriginal and non-Aboriginal peoples and was developed by the Social Planning and Research Council of BC.

Interviewing Elders: Guidelines from the National Aboriginal Health Organization provides some simple protocols for approaching Elders in a respectful manner.

CIHR Guidelines for Health Research Involving Aboriginal Peoples (draft) is a useful reference guide when developing research proposals and agreements.

Indigenous Peoples and Responsible Data: An Introductory Reading List

Indigenous Research Methods and Ethics: Suggested Readings & Podcasts

7.2. Examples of Community Ethics Protocols

Guidelines for Ethical Aboriginal Research: A resource manual for the development of ethical and culturally appropriate community-based research within the First Nations communities in the Manitoulin area.

Protocols & Principles for conducting research in a Nuu-Chah-Nulth context

Research Principles and Protocols – Mi'kmaw Ethics Watch

Six Nations Council Ethics Committee Protocol

7.3. Example Protocol and Research Process

The following considerations for researchers involving Indigenous communities was developed by CIHR and provides a strong framework for addressing ethical concerns.

Protocol

Background
- Provides the context for the research project
  - Should explain any relevant work that has been completed, including finds or initiatives

Significance
- Explains the importance of the proposed work for Aboriginal populations
- Explains how this approach may be new or different
- Explains any potential benefits, risks, harms for Aboriginal populations

Methods
Provide information on
- How Aboriginal group approval will be obtained (if appropriate)
  - Band/Tribal/Community Council health director, health board, band/tribal community council, or Aboriginal organization
  - Resolution
- How funding agency approval(s) will be obtained
- How Research Ethics Board(s) approval will be obtained

Sampling
Explain
- Who will be included, for example,
  - Gender, and why
  - Adults and/or children, and why
  - Random or pre-selected, and why
- How long the involvement will last
- Technical assistance should be provided so that sampling methods are understood

Recruitment
Should explain how participants will be recruited to the study
- Advertisement in local health newsletter, Aboriginal organization newsletter, etc.
- Convenience sample, people convening at a certain location
- Personalized letters, e.g., Chief writing for assisting with recruitment should be clearly explained
- Inclusion of Aboriginal group members for recruitment is encouraged

Consent Process
- In understandable terms, describe the project so that people know what they are being asked to participate in
- The who, what, where, when, why how of the project needs to be explained at 8th grade level (normal for all study consent forms); translators should be made available as necessary for understanding of informed consent and protocol
- There are required components of consent (based on TCPS2)
- A clear statement that the study is "research"
- All the research purposes clearly stated
- How and why prospective volunteers are selected
- Expected duration of the volunteers' involvement
- Procedure(s) or treatment(s) to be done
- Reasonably expected benefits to volunteer and others
- Reasonably foreseeable discomfort and risks – including all in protocol
- Especially for experiments, a statement that the treatment(s) or procedure(s) "may involve risks that are currently unforeseeable" (most often used in clinical trials of drugs or procedures)

- Plans to inform volunteers of significant research findings during or after the study relevant to their continued participation or treatment
- Who will answer questions about the research?
- How will confidentiality or anonymity be maintained?
- Financial factors (extra costs, remuneration, etc.)
- Other elements a reasonable person would want to know
- Non-coercion disclaimer

Data Collection
- Explains what information is going to be collected (e.g., Aboriginal group name, participant name, age, height)
- Explains the way the information will be
    - Identified (e.g., numbered, coded)
    - Stored (e.g., software, locked, password protected)
    - Accessed (e.g., staff members only)
    - Link to any other data (e.g., medical records)
- Explains how long the information is going to be kept, where, and by whom
- Explains data ownership: to who does the data belong?
- Inclusion of Aboriginal group members for data collection purposes should be clearly stated
- Inclusion of Aboriginal group members is encouraged

Data Analysis
Explains
- How the data will be computed
- What tests will be done
- What software program will be used
- How small numbers will be handled
- What other information the results will be or might be compared to
- Technical assistance should be provided so that data analyses steps are clearly understood

Interpretation
- Explains what steps will be taken in relaying results, for example, tablets with labels will be included in some proposals
- Aboriginal leadership should be included in the interpretation steps

Reporting and Dissemination
- Explains how the reporting of results will unfold, for example, results will be shared with the health committee, band/tribal/community council, regional Aboriginal organization, participants in an open community forum, in a newsletter, etc.
- Report can be either oral or written or both
- Availability of translators, as necessary

Follow-up or Next Steps
- Based on results, the project should specify additional follow-up or next steps that will be pursued

References
- A list of other studies that have been completed
- Provides additional information on other related wok pertinent to the current study
- Aboriginal leadership should feel free to request copies of cited materials

Supporting Documentation

- Information Sheets – a one-page explanation of the study specifics
- Informed Consent Form
- Data Collection Forms
- Aboriginal organization or Band/Tribal/Community Council Resolutions
- REB Approval Letter(s)
- Resource List – a list of resources specific to the topic under study

Research Process

Funding

All elements of the funding should be explained to Aboriginal leadership so that clear understanding exists between community and researchers on limitation, timeframes, requirements, and scope, i.e.,

- Requirements or eligibility
- Timeframe from announcement to submission
- Pre-determined focus of announcement
- Involvement of experienced grant writer
- Lead project person or project personnel
- Duration of the announcement
- Amount of money available
- Number of projects to be funded

Approvals

All necessary levels of approval should be sought and adequate time should be allocated for these processes. The levels of approval will range from local and university approval for single community projects to regional or national approvals and university approvals for multi-site projects. If the project will target a specific community, approval should be sought as the project develops. If the project will recruit communities, approval should be sought once the project receives funding. REB approval is required once a project receives funding. The levels of approval include:

- Regional Approval
- Aboriginal Approval
  - o Program Director
  - o Band/Tribal/Community/Organization Director
  - o Board or Committee
  - o Band/Tribal/Community Council
- Health Service Approval
  - o Service Unit Director
  - o Clinical Director
- Research Ethics Board Approval
  - o Aboriginal REBs, as applicable
  - o Area level
  - o National level
- University, if affiliated

Approval from each individual participating Aboriginal community is necessary and includes the following components:

- Schedule of meetings held by local health, health boards, and band/tribal/community councils should be obtained
- Getting on the agenda; requests should be made to request an audience with local health program, the health board, and band/tribal/community council
- Travel to the meetings; as much as possible an in-person presentation should be made to local health program, the health board, and the band/tribal/community council or Aboriginal group
- Prepare materials for the presentation and be prepared to provide technical assistance as necessary

- Project presentation
- Status updates to Aboriginal leadership, regular updates should be made throughout the duration of the project – at least once a year at minimum

Research Timeline and Budget
- A clear project timeline should be established for how and when project activities need to occur; sufficient time for necessary for Aboriginal consultation should be inherent
- Establishing a budget to pay for personnel and project activities, i.e., personnel time, travel, consultants, supplies, indirect
- The timeline and budget should be reviewed by the Aboriginal group/band/tribal/ community council to determine if they are realistic and practical
- Outline of how Aboriginal personnel and/or programs are to be involved
- Clear understanding of what the project proposes to accomplish

Conducting Project Activities
- Once approval and/or funding are received, the project is ready to begin; reassess the timeline for how and when project activities need to occur and reassess the budget to pay for personnel and project activities
- Regular status updates with Aboriginal leadership
- Regular and final reports should be made available to Aboriginal group, Band, Tribal or Community Council
- As the project progresses, the information accumulated will be analyzed and should be shared with the tribe
- Data bases will be established and statistical software programs used to analyze the information, capacity building including the training of Aboriginal personnel on data entry, data analyses, and interpretation should be considered and incorporated
- As part of capacity building, inclusion of Aboriginal group members in the project is advocated

Interpreting Results
- The information gathered in the study should be relayed to the Aboriginal group, band, tribal, or community council, research community, and the general public
- The numbers should be explained in understandable terms to the program director, band/tribal/community health director, health board, band/tribal/community council and
- Rates, numerator and denominator, should be explained in understandable terms to program directors, health directors, health board members, band, tribal and community council members and Aboriginal groups
- The information will usually be.
  o Stratified by age and sex
  o Compared with other data sources - elements should be explained to the Aboriginal group
- As the results are being written, the Aboriginal group should be consulted on findings and narration of Aboriginal identity
- Consider the Aboriginal group as a co-author

Publishing Results
- The information gathered in the study will be relayed to the Aboriginal, research community (and the general public if appropriate and depending on the understanding between the researcher and the community). Researchers need to take into account community comments and allow a place for dissenting views to be expressed in publications if not resolved earlier.
- The Aboriginal group needs to approve the final report, manuscript, and dissemination
- The REB needs to approve the final report and manuscript
- Share the results with participants in Aboriginal newsletters, mailing, public open forums

Intellectual Property and Commercialization
- Researchers must be explicit about any commercial applications of their research products and any intent to commercialize (if any).
- Researchers must work with their sponsoring institutions of higher learning and community partners to fully understand and communicate the commercial potential of their research products (if any) and agree on intellectual property ownership, any limitations on commercialization, distribution of benefits that may arise from commercialization, and any reasonably foreseeable negative consequences that may result.

7.4. Further Readings

Each of the following further readings can be accessed by clicking on the title.

Ethics of Aboriginal Research. Author Marlene Brant Castellano

Ethics in Indigenous Research: Past Experiences – Future Challenges

First Nations Data Sovereignty in Canada

Indigenous Methodologies: Characteristics, Conversations, and Contexts. Author: Margaret Kovach

Urban, Rural, & Northern Indigenous Housing: The Next Step

7.5. Commitment of UBC, the City of Vancouver, and British Columbia to First Nations

Musqueam Memorandum of Affiliation

The *Memorandum of Affiliation* between Musqueam and UBC was signed in 2006 and formalizes a new way of working together, forming relationships based on principles and recognition, and outlining responsibilities between partners.

UBC & 2020 Indigenous Strategic Plan (ISP)

The University of British Columbia is honoured to be the first university in North America to commit to implementing the United Nations Declaration on the Rights of Indigenous Peoples (UNDRIP). UBC has set out on the arduous path of decolonization, through recent acts of acknowledgement, reconciliation and unlearning, and by supporting (Indigenous-led) initiatives, including the *2020 Indigenous Strategic Plan (ISP). To view an interactive UBC Aboriginal Timeline click here.*

UBC Indigenous Research Support Initiative (IRSI)

The *Indigenous Research Support Initiative (IRSI)* advances research excellence and reconciliation with UBC's Indigenous community partners through two key areas:

1. Providing professional research support and services to Indigenous communities and university researchers to undertake collaborative projects base on community-led interests, reciprocal

relationships, and principles of mutual accountability. IRSI supports research collaborations through a number of ways, including:

- Providing pre-engagement support to project partners, such as being the first point of contract for Indigenous communities and researchers, matching research interests with community needs, providing training for effective collaborations and identifying funding sources and external partners;

- Working with research partners during engagement by helping develop research agreements and engagement protocols, providing guidance on ethics and data management considerations and offering relationship management and conflict resolution; and,

- Creating opportunities for mutual learning by gathering feedback from partners and developing and promoting best practices beast on their experiences.

2. Transforming research culture at UBC and other institutions of higher learning of higher learning by creating *Principles of Engagement* and best practices for working with Indigenous Peoples and organizations, including for *Indigenous Data Governance* and *Ethics for Indigenous Research*.

City of Vancouver Commitments

The City of Vancouver (COV) has demonstrated its commitment to advancing reconciliation[26] in a number of tangible and meaningful ways, which include:

- 2014 COV formally endorsement of UNDRIP
- 2014 COV acknowledges it is on the unceded territories of xwməθkwəyəm (Musqueam), Sḵwxwú7mesh (Squamish), and səlílwətaɬ (Tsleil-Waututh) Nations (MST Nations)
- 2014 COV commits to becoming City of Reconciliation
- 2021 COV Council Motion to implement UNDRIP

BC and the Declaration on the Rights of Indigenous Peoples Act (DRIPA)

British Columbia continues to be a leader in advancing UNDRIP, by passing Bill 41 in November 2019, the *Declaration on the Rights of Indigenous Peoples Act (DRIPA).*

---

[26] For more information on the meaning and intention behind reconciliation, please refer to The Truth and Reconciliation Commission's reports and findings here.