Urban Aboriginal Research Charter Template:

A Guide to Building Research Relationships

March 2016

From the team: Developing Urban Aboriginal Protocols

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About the Research Charter Template

We would like to thank the following people for their collaboration and consultation in developing these guiding principles:

- Murry Krause and team from Central Interior Native Health Society
- Barb Ward Burkitt and team from Prince George Native Friendship Centre
- Vanessa West and team from Positive Living North
- Sarah de Leeuw: University of Northern British Columbia
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Urban Aboriginal Research Charter Template

Introduction

This template is designed to aid in the development of research protocols that facilitate meaningful dialogue and partnerships between urban Aboriginal organizations and researchers. It is specifically designed for those who wish to foster collaborations to make a significant contribution to the well-being of urban Aboriginal people, and to the broader social good of our communities.

Objectives

1. To explain key urban Aboriginal ethical principles related to research
2. To support urban Aboriginal people and organizations to engage in research
3. To support urban Aboriginal people to make decisions about research
4. To support academic researchers and institutions that wish to develop research relationships with urban Aboriginal organizations.

Four Part Template

Part One: **Research Charter Template**

This 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. Once adapted to reflect an organization's unique context and mission, it can be adopted by the organization as a guide that can be shared with researchers who may inquire about research, as well as interested staff and funding bodies. It contains examples of passages currently used by urban Aboriginal organizations in Northern BC – including the *Prince George Native Friendship Centre*, the *Central Interior Native Health Society* and *Positive Living North*.

The Research Charter Template also contains the Urban Aboriginal Principles of Ethical Research. These are common themes that emerged from work done by the Prince George Native Friendship Centre, the Central Interior Native Health Society and Positive Living North, in part through the UAKN funded Prince George Urban Aboriginal Research Protocol project. These principles form the foundation for research partnerships as they set the tone for establishing protocol agreements related to research.

Part Two: **A Step-by-Step Guide for Doing Research with Us**

This section is designed to orient potential researchers to the protocols and mechanics of proposing research with urban Aboriginal organizations.

Part Three: Research Inquiry Proposal Template

Researchers who wish to explore a research idea, form a research partnership, or are thinking of doing research that impacts urban Aboriginal people, are asked to submit a short proposal. 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.

Part Four: **Community Research Agreement**

The purpose of a Community Research Agreement (CRA) is to formalize understandings between researchers and academic institutions and the community. They are important to clarify roles and responsibilities as well as to protect communities and individuals from harm. This section contains a CRA template and a sample CRA.

PART ONE: Research Charter Template

Executive Summary

Example

For researchers who are interested in engaging with us we invite you to read through these pages. It is our intent that you will gain insight into our agency and be better informed about how we approach research.

We recognize the inherent value of meaningful relationships based on honesty and mutual trust. At the heart of our practices are relationships, and honour for our cultural and traditional knowledge. In this document, we describe our values and discuss research principles and processes that are important to us to help ensure research relationships and collaborations happen in a good way.

This is a living document: it is aligned with our service delivery philosophy, along with our vision, mission and value statements. It describes our protocols for engaging in research partnerships and our expectations of those relationships and the protocols of engagement. We acknowledge that relationships shift and change, and within this, we always maintain the right to sever a connection that, for any number of reasons, is deemed problematic for our agency, community and clients. We ask that potential projects and proposals thoughtfully address and reflect on the nature of the research partnerships.

We value our allies. We also value research that ensures the voices of participants are heard and reflected in all aspects of planning, implementation and dissemination.

Who we are

This section is designed to introduce basic information about your organization. This is a good place to include program information, and important and or unique qualities about your community.

Our Vision:

Our Mission:

Our Values:

Acknowledging Traditional Territories:

Example

> As our organization is primarily situated in Prince George, we acknowledge the territories of the Lheidli T'enneh First Nation. Thank you to the Carrier peoples for having us as guests in their traditional territory.

Our Programs and Services:

Describe:

Example

Culturally Engaged Practices in a Low Threshold Environment

Our principles and philosophy are grounded in culturally-based, community-development activities and understanding within a low-threshold environment. We also believe strongly in the provision of client-centered, holistic and respectful programming to individuals and families accessing our services.

Our guiding values and beliefs are embedded in culturally engaged practices as directed by Elders and other leaders versed in traditional ceremonies. Although we invite people from all cultural backgrounds to our programs and services, we base our ways of being and doing on our cultural values and knowledge that promote dignity, respect and relationships.

Research at Our Organization

Purpose of the Research Charter and Protocols

The purpose of this Research Charter and Protocol is to ensure that research conducted at *Organization* contributes to a broader social good and to the well-being of urban, rural and remote populations in (*designate region*).

Researchers interested in engaging with us should familiarize themselves with our organization and with the social, cultural and historical factors shaping peoples' lives and well-being in our community. All research expressions of interest must take into account our research values and principles to ensure that a good fit is possible. The information found in this document is a starting place and does not meant to replace direct learning about, and building relationships with, our community.

Social, Cultural, and Geographic Context

Describe:

Example

> ### HIV Context
> Historically, HIV has had an enormous impact on the communities and the people it has touched since the beginning of the epidemic. The global research effort to treat, prevent and ultimately cure HIV has been broad and ambitious, and thirty years into the epidemic we still have no cure or vaccine. As there was very little known of HIV from when it first emerged, the research community has focused on all aspects of the disease. Technologies, treatments, medications, and social services have been developed, honed and put to the test during the HIV epidemic. Investing in HIV research has had, and will continue to have, a broad impact on other disciplines.
>
> It has become apparent as the HIV epidemic progressed that a complex myriad of social, behavioural and cultural factors contribute to its spread and maintenance in the population. AIDS service organizations, researchers, health staff and public health programs have contributed greatly to the understanding of these factors. Stigma associated with HIV status, gender non-conformity, urban life and historical trauma, among others, has all been shown to contribute to HIV risk. We also know these factors play a role in many other areas of public health. Our understanding of these factors and

ability to act to improve overall health has increased significantly due to investments in HIV research.

HIV research is unique in that it often involves the communities and people whom research results will ultimately affect. Methodologies developed to ethically involve Aboriginal communities, and people living with or affected by HIV have been developed and applied to HIV research since the mid 1990s. Community-based HIV research is founded on the 'Greater/Meaningful Involvement of People with AIDS' and similar principles that ultimately ensure both ethical methods and truly relevant results. Researchers are applying these kinds of methodologies to cancer clinical trials, urban health research and research with marginalized individuals. Investments in community-based HIV research have helped to refine research processes and enhance the relevancy and effectiveness of research results.[1]
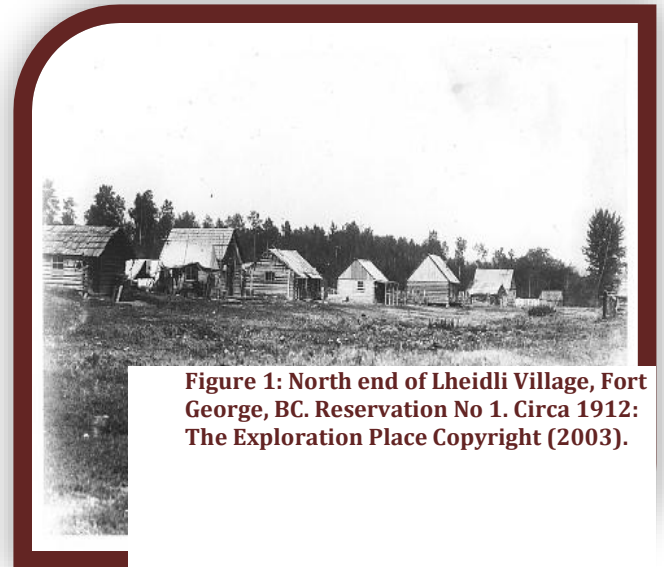

Figure 1: North end of Lheidli Village, Fort George, BC. Reservation No 1. Circa 1912: The Exploration Place Copyright (2003).

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[1] The Value in Investing in HIV Research. Retrieved: http://www.cahr-acrv.ca/wp-content/uploads/2012/12/Value-of-HIV-Research-English.pdf

Urban Aboriginal People

Our organization is located in the traditional territory of the Lheidli T'enneh First Nation. With approximately 85% of our members being of Aboriginal ancestry, we strive to provide our services in a culturally-appropriate manner to both Aboriginal and non-Aboriginal people. As a non-profit society, we are a part of a network of organizations providing services to urban Aboriginal people in Prince George. Urban Aboriginal people are diverse, and may or may not identify as First Nations, Inuit or Métis; some members have First Nations' status, while others do not. Some have strong connections to their home communities, and some are disconnected by choice or circumstance.

At our organization, we serve Aboriginal people who live in Prince George and surrounding area and do not base our services on the shifting and sometimes political landscape of Aboriginal identity. Regardless of our "status", we recognize that Aboriginal people living in urban centres have unique perspectives and concerns. We, along with other urban Aboriginal organizations, seek to support and use our voice to address our unique urban context and the challenges faced by our community members.

Prince George

Prince George is the largest city in Northern British Columbia and is also known as "BC's Northern Capital". Situated at the confluence of the Fraser and Nechako Rivers, and the crossroads of Highway 16 and Highway 97, the city plays an important role in the province's economy and culture.

Prince George has many programs and services that provide social supports to the off-reserve Aboriginal population; however, poor socio-economic conditions continue to exist in all key sectors (health, education, housing, employment and justice). Colonization, systemic discrimination, structural violence and the degrading experience of residential schools have led to adverse multi-generational effects on individuals and families. As a result, many Aboriginal families are currently living in multi-generational cycles of poverty, which has created several barriers including limited participation in the labour market.

As the second largest urban Aboriginal community in British Columbia, there is increasing research interest in Prince George, particularly as it relates to the biting health and social inequities experienced by a large number of community members. Issues such as poverty, addictions, homelessness, and institutional violence have enormous impacts on Aboriginal's peoples' health and wellbeing. In addition, there's growing recognition of the need for research that is reflective of urban Aboriginal communities, culture and knowledge.

Researchers wanting to work with us are encouraged to be familiar with the dynamic, interconnecting, and myriad Aboriginal-focused organizations in Prince George, surrounding communities, and northern British Columbia more broadly. Like all communities, these relationships are complicated by political and resource realities which texture the intra-community relations in ways not always seen or understood by people outside of the community, including new researchers wishing to do community-based research in Prince George.

> Key: Researchers are encouraged to learn about the cultural, social and political aspects of the community

Researchers are encouraged to understand that there exist multiple, sometimes challenging but often times harmonious, relationships between agencies, communities, individuals, nations, and ways of knowing and being. A positive and successful relationship with *ONE* aspect of service provision focused on Aboriginal peoples does not, inherently, guarantee positive or harmonious engagements with *ALL* members of the broad and heterogeneous collection of peoples and organizations that serve Indigenous peoples in Northern BC.

There are complex social and historical underpinnings to the 'service provision landscape' in Prince George and beyond and researchers who are interested in making meaningful and longstanding relationships are encouraged to understand as many protocols, politics, personalities, and realities as possible. Additional information about the history of Aboriginal peoples in the Prince George area can be found in the following report: *Prince George: Socio-historical, geographical, political and economic context profile*[2].

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[2] *Prince George: Socio-historical, geographical, political and economic context profile (2014)*. See Appendix 1.

Guiding Ethics and Protocols

We are committed to an open-ended, dynamic, and evolving orientation to research ethics that is consistently reflective, adaptive and updated based on community input and needs. We recognize that policies are different from principles, and we support the 'research principle' that research must always be conducted in ways that are consistent with Indigenous ways of knowing and being. It's important to us that researchers understand that there is a long history – a history that is linked with colonialism and oppression[3] - of research conducted "on" Aboriginal people.

Indigenous researchers and scholars continue to address historical and current research issues and we align ourselves with this work of decolonizing knowledge. Decolonizing knowledge means that Aboriginal people have voice in research that involves us. It means that power relations are made visible and appropriately attended to. Therefore, we prefer frameworks that validate Indigenous science, worldviews, and knowledge; we encourage two-eyed seeing[4], and frameworks that embrace the contributions of both Indigenous and western "ways of knowing."

It is incumbent on prospective researchers to be familiar with the dialogue concerning ethical research with Aboriginal people. In particular, the *Tri-council Policy Statement: Ethical Conduct for Research Involving Humans*, the *OCAP Principles,* the *4 R's of Ethical Research,* and the *Urban Aboriginal Research Ethics Model* – provide a context for our Research Principles.

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[3] See, for example: Smith, L.T. (1999). *Decolonizing methodologies: Research and Indigenous peoples.* Zed Books; Kovach, M.E. (2009) Indigenous methodologies: Characteristics, conversations, and context. Toronto, Canada: University of Toronto Press.

[5] Two-eyed seeing is a phrase coined by Mi'kmaw Nation Elder Albert Marshall to describe seeing from one eye with the strengths of Indigenous knowledges and ways of knowing, and from the other eye with the strengths of Western knowledges and ways of knowing … and learning to use both these eyes together, for the benefit of all. See: http://www.integrativescience.ca/Principles/TwoEyedSeeing/

Academic Ethics: The Tri-Council Policy Statement: Ethical Conduct for Research Involving Humans[5]

A good deal of funded research involving Aboriginal people in Canada is governed by *Chapter 9 of the Tri-Council Policy Statement - Research involving the First Nations, Inuit and Métis peoples of Canada*.

While this framework provides a foundation for research involving Aboriginal people, Tri-Council and other CIHR policies should not be considered as definitive or all encompassing. These frameworks are important in that they set out principles from an "academic" point of view and provide a foundation of understanding for research projects to achieve ethics approval at academic institutions. All research proposals involving human beings must be approved by a research ethics board. And while each university in Canada has a standing research ethics committee following the same guidelines, each committee has its own scope of knowledge around community-based research and research involving Aboriginal people.

The Tri-Council Policy asserts that research involving Aboriginal people in Canada involves their active consent. Researchers are encouraged to formalize research partnerships with Aboriginal people with a Community Research Agreement (see Part Four).

In order to ensure that First Nations, Inuit, Métis, and urban Aboriginal people have voice in the kinds of research that gets approved, many have established their own research ethics boards – and insist that research proposals are screened through a community lens.

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[5] See: http://www.pre.ethics.gc.ca/eng/policy-politique/initiatives/tcps2-eptc2/chapter9-chapitre9/

Indigenous Principles of Ethical Research:

OCAP Principles[6]

The OCAP principles were developed in 1998 and are one aspect of First Nations aspirations toward self-determination and self-governance.

> **Ownership**: Refers to the relationship of a First Nations community to its cultural knowledge/data/information. The principle states that a community or group owns information collectively in the same way that an individual owns their personal information. It is distinct from stewardship [or possession].
>
> **Control**: The aspirations and rights of First Nations to maintain and regain control of all aspects of their lives and institutions include research, information and data. The principle of control asserts that First Nations Peoples, their communities and representative bodies are within their rights in seeking to control all aspects of research and information management processes which impact them. First Nations control of research can include all stages of a particular research project – from conception to completion. The principle extends to the control of resources and review processes, the formulation of conceptual frameworks, data management and so on.
>
> **Access:** First Nations people must have access to information and data about themselves and their communities, regardless of where it is currently held. The principle 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**: While ownership identifies the relationship between a people and their data in principle, possession or stewardship is more literal. Although not a condition of ownership per se, possession (of data) is a mechanism by which ownership can be asserted and protected. When data owned by one party is in the possession of another, there is a risk of breach or misuse. This is particularly important when trust is lacking

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

between the owner and possessor.

The 4 R's of Research[7]

The 4 R's of Research – **Respect, Reciprocity, Relevance, and Responsibility** *– originally described by Kirkness and Bernhardt, provides another basic framework for understanding and engaging in Aboriginal research ethics.*

> **Respect** is demonstrated toward Aboriginal Peoples' cultures, communities and wellness by valuing diverse indigenous knowledge of health matters and by inclusion of appropriate contributing health science.
>
> **Relevance** is demonstrated by health training and research that is meaningful to Indigenous peoples rather than the researcher(s) and academic research process.
>
> **Reciprocity** is accomplished through a two-way process of learning and research exchange. Both community and university benefit from effective training and research relationships.
>
> **Responsibility** is accomplished by active and rigorous self-reflection, engagement and consultation with community and an ongoing emphasis on roles and research ethics.

Other Indigenous Ethics

In addition to *OCAP* and the *4 R's of Research*, a variety of other research ethics guidelines have been developed by First Nations, Métis, Inuit and Urban Aboriginal bodies. The following list is not meant to be exhaustive, but rather to demonstrate that research ethics are a high priority for Aboriginal people in Canada.

Many First Nations communities, tribal councils, and political groups, including the Okanagan Nation[8], Six Nations Council[9], Ktunaxa Nation[10], First Nations in Quebec and Labrador[11], and

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[7] 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.

[8] Comprehensive Okanagan Research. Retrieved http://www.syilx.org/operations/natural-resourcesland-use/comprehensive-research/

[9] Six Nations Council Ethics Committee Protocol. Retrieved: http://www.sixnations.ca/admEthicsProtocolandGuidelines.pdf

[10] Ktunaxa Nation's Code of Research Ethics. (1998). Retrieved: http://cahr.uvic.ca/nearbc/documents/2009/KKTC-Code-of-Ethics.pdf

[11] First Nations in Quebec and Labrador. (2014). Retrieved: https://www.cssspnql.com/docs/default-source/centre-de-documentation/anglais_web.pdf?sfvrsn=2

the Mi'kmaw Nation[12], to name a few, have developed guidelines and protocols for research. Some groups, such as the Mi'kmaw, have also formed their own Research Ethic's Board (REB) and insist that all research involving Nation members, must be approved by their REB in addition to receiving approval from the associated academic institution. The Assembly of First Nations[13], the National Aboriginal Health Organization[14], and the Inter Tribal Health Authority[15] have developed research ethics and guidelines meant to assist a broader First Nations involvement in research.

The Inuit have also been very involved in shaping how research is conducted in or near Inuit communities across Canada. In 1998, they developed *Negotiating Research Relationships: A Guide for* Communities [16] to help Inuit community members understand their rights and responsibilities in negotiating research relationships. In 2007, this was followed up with Negotiating Research Relationships with Inuit Communities: A guide for Researchers[17].

The Métis acknowledge that they have different experiences than the First Nations and Inuit and are engaged in developing Métis specific research frameworks. In 2010, the Métis Centre at NAHO developed the Principles of Ethical Métis Research.[18]

Urban Aboriginal Principles of Ethical Research

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[12] Mi'kmaw Ethics Watch, Research Principles and Protocols. Retrieved: http://www.cbu.ca/unamaki/research

[13] Assembly of First Nations Environmental Stewardship Unit. (2009). Ethics in First Nations Research. Retrieved: http://www.afn.ca/uploads/files/rp-research_ethics_final.pdf

[14] First Nations Centre at NAHO. (2007). Consideration and Templates for Ethical Research Practices. Ottawa. National Health Organization.

[15] Van Bibber, M. and George, A. (2005). Inter Tribal Health Authority Research Protocol. Retrieved: http://www.turtleisland.org/healing/itharesearch.pdf

[16] Inuit Tapirisat of Canada. (1998). Negotiating Research Relationships: A Guide for Communities. Retrieved: https://www.itk.ca/publication/negotiating-research-relationships-guide-communities

[17] Inuit Tapirisat of Canada and Nunavut Research Institute. (2007). Negotiating Research Relationships with Inuit Communities: A guide for Researchers. Retrieved: https://www.itk.ca/publication/negotiating-research-relationships-inuit-communities-guide-researchers

[18] Métis Centre at NAHO. (2010). Principles of Ethical Métis Research. Retrieved: http://www.naho.ca/documents/metiscentre/english/PrinciplesofEthicalMetisResearch-descriptive_001.pdf

Urban Aboriginal communities are culturally diverse, highly mobile, and often economically and socially marginalized from other Aboriginal and non-Aboriginal communities alike. With continued attachment to non-urban communities, family and informal networks play an important role in meaningful social and emotional connections. Urban Aboriginal organizations play an important role in anchoring a community and providing space for urban Aboriginal identity and culture to flourish (Anderson, 2013; Environics Research Group, 2010) .

Urban Aboriginal organizations also play an important role in mediating research in urban environments. Given that Urban Aboriginal people and communities are unique, it makes sense that our research ethics and protocols should be developed from our perspective. The Urban Aboriginal Knowledge Network drafted six Guiding Ethical Principles [19] to acknowledge community ethics concerning research and to help ensure that research proposed to the network would not rely solely on ethics developed in other contexts. In addition, the Ontario Federation of Indian Friendship Centres developed the USAI Research Framework[20] to guide all research projects in which the federation is involved. This framework utilises the four principles of Utility, Self-Voicing, Access and Interrelationality to express the ethical values and principles.

In our work, we did not rely on an existing framework, since the group was very diverse in terms of their mandates, services and roles in the community. However, as we repeatedly came together to talk about research protocols, and to work on research protocols for each organization, some key commonalities emerged. These common themes form the foundation for the following Research Ethics Framework.

The Medicine Wheel

The framework uses the Medicine Wheel to reflect a holistic understanding of urban Aboriginal research ethics. The Medicine wheel is both a symbol and a metaphor for cultural teachings about how to be in relation with ourselves and the earth that sustains us. While the teachings about balance and interconnection are consistent with Indigenous teachings, not at Nations, communities or individuals use the Medicine Wheel as a symbol of their traditional knowledge. Moreover, there is much variation in how the Medicine wheel is represented in terms of the colours used and location of the quadrants.

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[19] Urban Aboriginal Knowledge Network. Guiding Ethical Principles. Retrieved: http://uakn.org/wp-content/uploads/2014/10/PRC-Call-for-Proposals-Winter-2015.pdf

[20] Ontario Federation of Indian Friendship Centres. (2012). USAI Research Framework. Retrieved: http://ofifc.org/sites/default/files/docs/USAI%20Research%20Framework%20Booklet%202012.pdf

These ethics are informed by the community's cultural knowledge and values. The framework also considers that the research design, along with the cultural and social context of the researcher, will likely influence the outcomes of any research project (Hudson, Milne, Reynolds, Russell, & Smith, 2010).

- Each quadrant, Mental, Spiritual, Physical and Emotional corresponds to an aspect of the research process (red circle).
- Each quadrant also identifies the focus for research protocol development (blue circle).
- Ethical standards are represented in 3 stages: minimum standard, good practices and the target or goal (dark green, light green and centre circles, respectively).
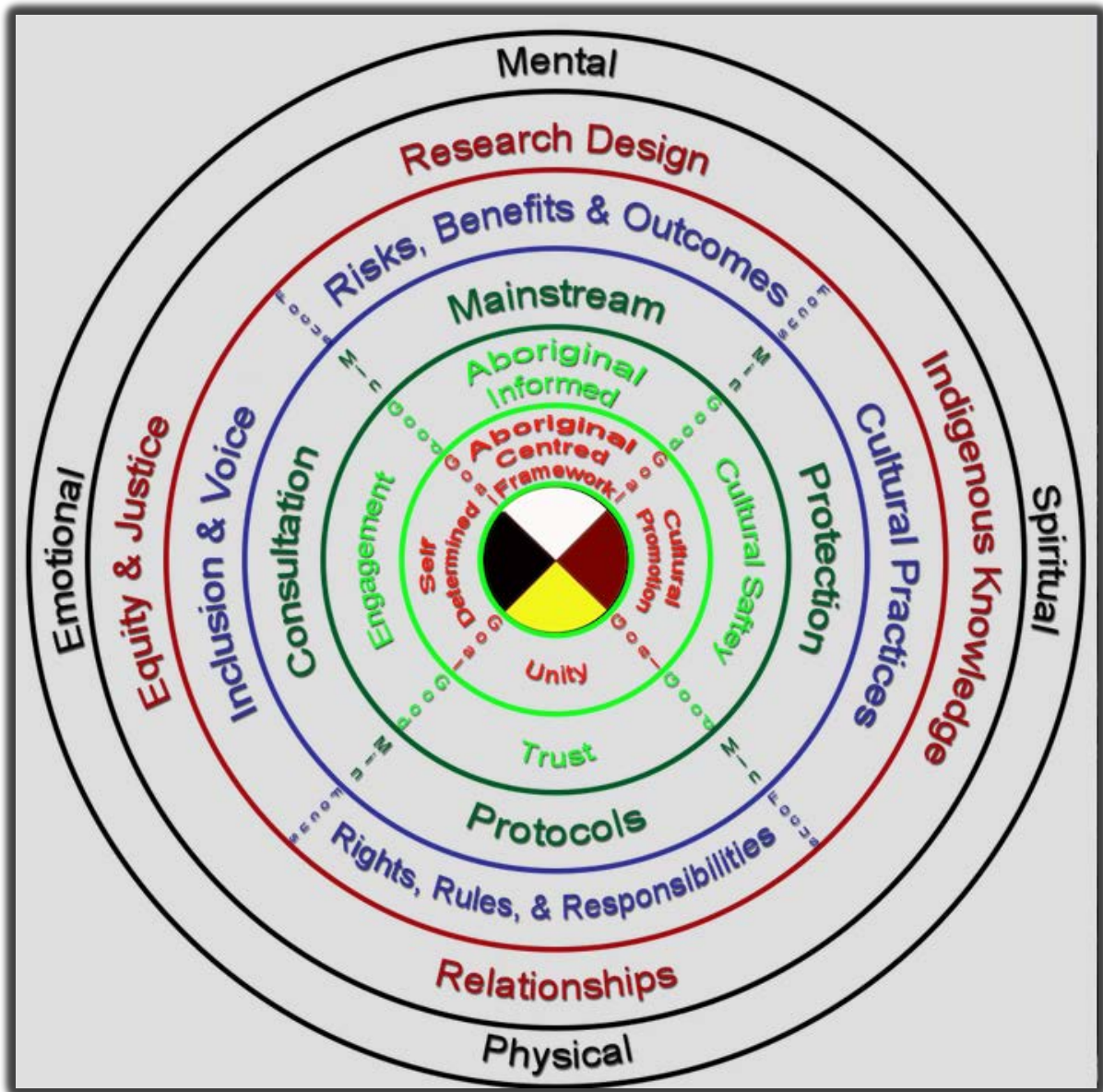
Figure 2: Urban Aboriginal Principles of Ethical Research

Mental: Research Design

Common values and principles:

1. Urban Aboriginal Informed
   - Nothing about us without us
2. Participatory & Action-Oriented Approaches
   - Preferred community-based designs
3. Indigenous Methodologies
   - Ways of seeing and doing things
4. Accountability
   - To community

Research designs are assessed on how they are structurally designed to include community-based approaches to research that are participatory and action-oriented. How are Indigenous methodologies included? How will the findings be used? How will they be shared?

Protocol Focus: Risks, Benefits and Outcomes

When developing protocols and research agreements, the risks, benefits and outcomes should be clearly developed.

Ethical Standards:

1. Minimum: Mainstream Configured
2. Good Practices: Aboriginal-Informed
3. Goal: Aboriginal –Centred Framework

Spiritual: Cultural and Traditional Knowledge

Common values and principles:

1. Recognition of Indigenous knowledge
2. Inclusion of cultural knowledge and practices
3. Voices of Elders and youth
4. Researcher experience in community and with population
5. Practice of cultural diversity
6. Vision is aligned with and relevant to community

This quadrant focuses on the importance of culturally-informed knowledge and practices.

Focus: Cultural Practices

Research processes must include the space for cultural practices, including how meetings are conducted, how participants are recruited, and how data is collected, etc. At a minimum, researchers should be prepared to create the climate for "two-eyed seeing". All research agreements should include details about how traditional and sacred knowledge will be protected. Ensuring the cultural safety of everyone involved in research projects is good practice.

Ethical Standards:

1. Minimum: Protection of Indigenous, traditional and cultural knowledge
2. Good: Cultural Safety
3. Goal: Cultural Promotion

Physical: Relationships

The Physical quadrant is focused on the importance of relationships and partnerships within the research process, and the qualities necessary to build them.

Common values and principles:

1. Respect
2. Collaboration /negotiation
3. Reciprocity
4. Communication and outreach
5. Healing and reconciliation
6. Breaking down barriers

Protocol Focus: Rights, Roles and Responsibilities

Clearly articulate the rights, roles and responsibilities of all parties involved in the research project. At a minimum, research partnerships should be formally articulated in a research community agreement or research protocol agreement.

Ethical Standards:

1. Minimum: Protocols
2. Good Practices: Trust
3. Goal: Friendship/Unity

Emotional: Equity and Justice

Common values and principles:

1. Autonomy
2. Power analysis
3. Confidential
4. Capacity building / education
5. Accessible
6. Compassion, empathy and understanding
7. Compensation

Organizational autonomy to form research partnerships is important. As well, research proposals should address how issues of power and control will be identified and addressed to ensure equity and justice. Research proposals should also consider how research equity can be facilitated through capacity building and education of the research team. This is particularly important when engaging peer researchers. There is strong consensus that research participants should be compensated for their time and knowledge.

Protocol Focus: Inclusion and Voice

Ethical Standards:

1. Minimum: Consultation
2. Good Practices: Engagement
3. Goal: Self-Determination

PART TWO: A Step-by-Step Guide for Doing Research with US

Introduction

Now that you have oriented yourself to both our context and our expectations about working with researchers, you're likely wondering how to actually go about approaching us with your research idea. You might also be wondering about what you will experience once you have made contact with us, or "knocked on our door".

This section is designed to orient you to *the mechanics* of proposing research with our organization. Please remember that we always view this section as a work in progress. It is *always* our prerogative to say we are not comfortable taking on a particular research project or working with a particular project. Furthermore, it is *always* our prerogative to shift our expectations and visions about working with researchers – remember, we are a very busy agency, and research is not our primary focus, which means we might not always have the time or resources to support your proposal. You will want to account for this when approaching us.

Application Process

Step 1: Orient yourself to this manual
Please do read the entire manual. Do some research about our organization (we have a great website) and learn a little about where we work and the services we provide.

Step 2: Complete proposal description
We ask that you complete a simple description of your research project that makes clear to us what you would like to do, and how you would like to work with us Part Three. Remember, we are NOT interested in academic jargon. It is important that your proposal is easily understood by those who may not have any research training and experience. We ARE interested in how your research is going to be of benefit to the community and to our clients. Try to actively reference things like our goals and objectives to ensure that we and your project are a good fit.

In drafting your proposal, please consider the **Urban Aboriginal Principles of Ethical Research**. We ask that your proposal address our interests in Research Design, Indigenous Knowledge, Relationships and in Equity and Justice.

Step 3: Contact us

Name:

| Address: |
| Phone: |
| Fax: |
| Email: |

Please note: We ONLY accept proposals about research via email. We aim to be as responsive as we can, but research is not our primary work. So please do not expect a prompt reply if you've sent us an inquiry – It can take us some time to review proposals. While we encourage potential research partners to get to know us in meaningful ways outside "electronic space", when it comes to proposing research with us, or requesting research support, you will need to email us.

Please clearly note "***Research Proposal for Review***" in the subject line.

Step 4: Letters of support, community research agreements and ethics
If we agree that your research is of interest to us, and if we all agree to work together, we will then be in a position to offer a *Letter of Support*. (Note: Should the project go ahead, we expect that our partnership and collaboration be fully described in a *Community Research Agreement* between our agency and you before the research actually starts).

We also ask that all *Proposals for Ethics Review* be shared with us, so that we can provide feedback prior to submission. We may choose to submit the proposal to other ethics boards at our discretion.

Step 5: Staying in touch with us

Throughout the entire term of our research partnership and beyond, it is imperative to us that we get regular updates from you. We ask that researchers be prepared to present an update to us at least quarterly. We expect you to tell us what stage you are at in your research project, where your research might have been presented (if relevant), and where you are hoping your research will be going in the next year. We want to hear from you if you think the research relationship is working out and we will check in with you about our thoughts on the partnership.

Step 6: Being active with us and actively promoting partnerships

As a not-for profit organization we rely on community engagement and often have to prove, in our application for funding, community support and relevance. Consequently, we ask that researchers be prepared and open to writing us letters of support for the work we do (reciprocity), and that researchers acknowledge partnership with us either through shared authorship on presentations or publications and/or prominently acknowledging the role of our organization in your research work that links with us. In other words, we will not partner on research projects in which we are silent or passive.

Step 7: Informing us of Changes in Research

Sometime the directions of a research project might change. Or sometimes the people involved in the research might shift. We need to be kept up-to-date on these shifts. If we perceive a research project to have departed radically from what we understood in the original proposal, we have the prerogative to end the partnership.

Step 8: Closing the Circle

We want to be kept informed of the works that result from your research. Please involve us in reviewing/contributing to all materials developed and associated with the project. When your research wraps up with us, we expect a "package" of deliverables representing all the outcomes of your research partnership with us – including presentations, reports, posters, etc.

When to Contact us about Research

You have got a great idea for a project and you think that we would be a good site to partner with. You write up your research proposal and submit it to ethics. Once you receive ethics approval you decide to contact us for a partnership/ support letter and to negotiate a community research agreement.

NO

Involve us before project reaches this stage

YES

It is advantageous to everyone [including you] to explore and design a potential project in collaboration

You've got a great idea for a project and you think that we would be a good site to partner with. You orient yourself to our agency and to our research principles and develop a research proposal. You complete the Research Proposal form and submit it.

You are working on a research project that utilizes peer researchers. You would like to involve some clients of ours as peer researchers and are wondering if you should contact us before contacting clients?

YES

Our guidelines and procedures are designed to provide ethical protection for our clients and community members

Summary of Research Goals and Objectives

Goals and Objectives	In Practice and Process
1) Research conducted with us will be RELEVANT to the communities that we serve and will be conducted in accordance with our guiding principles of research	Researchers will ensure, in consultation with us, that the research results links directly to the organization's capacity and delivery of services. For instance: if you have an idea about documenting stories of people we work with, you will need to explain why this might add to the health and well-being of a participant as opposed to just taking up their time, and ours.
2) Outcomes of research conducted with us will be communicated RESPONSIBLY and RESPECTFULLY, effectively, and in a regular and timely manner, to the communities we serve.	You will need to present your work to us at least once per year and we expect to have discussions about authorship and acknowledgement, and how Aboriginal people are represented in any presentations and written materials related to the research.
3) It is the RESPONSIBILITY of researchers working with us to ensure the outcomes of the research are appropriately catalogued and made accessible to communities we serve.	Do we have research in one place, easily accessed? Should finished studies be on the website (as much as can be put there)?
4) There will be a relationship based on RECIPROCITY established between us and the researcher – where our clients will actively benefit from the research project.	This will vary, but we will be actively looking to have the greatest range of benefits for our community possible.

PART THREE: Research Proposal

 Please complete the following questions and submit via email to us.

1. What is the title of your proposed research?

2. What idea or question is your research asking?

3. What is the proposed timeline of your work?

4. How will your research be carried out?

5. What will our role be in the project? What will we be expected to contribute to the project? (Please be specific – are we going to need dedicated space, will staff time be taken up, will our clients, members, or staff be asked questions, will we be expected to comment on results of the work)?

6. Have other sites, groups, or organizations been approached for this research? If so, who?

7. Explain clearly how your research aligns with the vision, mission, and values of our organization.

8. How do the Urban Aboriginal Principles of ethical research fit with your research? In particular:

    a. Describe the **Research Design** in relation to Indigenous methodologies.
    b. How will **Indigenous Knowledge** be approached?
    c. How does the research team intend to **Relationships**?
    d. How will the research project model principles of **Equity and Justice?**

9. What is the project's commitment to confidentiality?

10. What is your recruitment strategy?

11. What do the research tools (interview guide, focus group guide, surveys, etc.) look like?

12. What plan is in place for counselling/debriefing for participants once the interviews, focus groups, surveys, etc. have been completed?

13. What is the plan for communicating the results of the study to the participants?

14. What honoraria amount is offered to participants?

15. Is there an administrative fee or honorarium available for our organization to help offset some of the resources we provide?

16. Tell us about yourself – why are you a researcher who would 'fit' with us?

17. What are the credentials of the research team?

18. Is there any other relevant information about this study you think is relevant to share with us?

Evaluating Research Proposals

As previously mentioned, the main focus for our work is ensuring that optimum services are available to our clients and community members. This means that we do not have the capacity to engage in all the research opportunities that come our way. Even exceptional projects may not get approved due to our operating capacity. However, in reviewing proposals, we will consider the following:

Positive Attributes	Red Flags
▪ Clear benefits to our clients and community ▪ Acknowledges the community's history and its impact on proposed program of research ▪ Community-driven; community-based & community-paced, not researcher-driven (i.e. "Who has control?") ▪ Inclusive team approach supporting knowledge translation, good policy development and policy/practice implementation ▪ Builds the community's research capacity ▪ The research question was developed by the community ▪ Focus group follow up meetings to ensure accuracy of data and to foster community engagement ▪ Collaborative analysis of data ▪ Collaborative drafting of final report ▪ Impact – follow up work ▪ Engagement and practice are centred in cultural practices and understandings ▪ Care is taken to ensure Aboriginal people are presented in a positive light that highlights peoples' strengths	▪ Not community-driven; limited community engagement ▪ Issues that can be misconstrued ▪ Feeds into existing stereotypes ▪ System-centric not person/community/people-centric ▪ Culturally inappropriate ▪ Methodology: does not attend to: inclusion/exclusion or power/control ▪ People/persons not involved in a good way ▪ Outcomes: nothing planned for the results (i.e. knowledge translation problems) ▪ Colonial language

PART FOUR: Community Research Agreement

Included in this section is a sample Community Research Agreement between researchers at UBC Okanagan and the Okanagan Nation Alliance. We will expect an appropriately structured CRA to be completed before research actually commences.

Community Research Agreement

Project Title: Establishing Cultural Safety and Effecting Organizational Change for Aboriginal Healthcare in the Urban Centres of the Okanagan Valley

UBC a place of mind
THE UNIVERSITY OF BRITISH COLUMBIA

syilx
Okanagan Nation Alliance

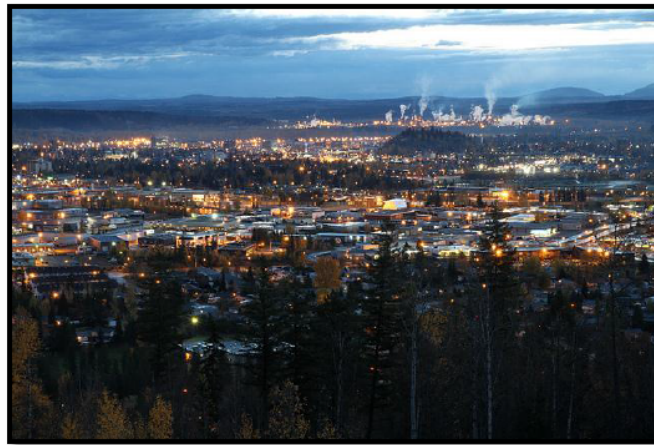Funded by: CIHR IRSC
Canadian Institutes of
Health Research

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Varcoe, C. M., Browne, A. J., & Einboden, R. (2014). Prince George: Socio-historical, geographical, political and economic context profile. EQUIP Healthcare: Research to equip primary healthcare for equity, in partnership with Central Interior Native Health Society. University of British Columbia, Vancouver & Prince George, BC.

Appendix 1:

EQUIP Healthcare
Research to Equip Primary Healthcare for Equity

CENTRAL INTERIOR
NATIVE HEALTH SOCIETY

Prince George:
Socio-historical, geographical, political,
and economic context profile[1]

Prince George at night (Prince George Métis Community Association, 2014)

Prepared by EQUIP Research staff on behalf of Central Interior Native Health Society

Please Feel Free to Distribute Widely

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