

Research Collaboration with Indigenous Communities: Negotiating Ownership and Control in Collaborative Research with Indigenous Communities

Friday, November 9, 2018
Queen's University

Introduction

The following document outlines the themes, issues, and recommendations identified by participants of the 2018 workshop, *Research Collaboration with Indigenous Communities: Negotiating Ownership and Control in Collaborative Research with Indigenous Communities*. The workshop was an initiative of the School of Graduate Studies (SGS) in collaboration with the Aboriginal Council of Queen's University. The morning schedule was composed of a keynote address by Dr. Ovide Mercredi (former National Chief of the Assembly of First Nations) and a panel discussion by community members and researchers moderated by Dr. Heather Castleden (Queen's University). For more details, the workshop program can be found in Appendix 1.

The afternoon was devoted to breakout discussion groups of approximately eight to twelve people per group (with a total of eight groups). Given the theme of the workshop, each group focused on a specific topic within chapter 9 of the Tri-Council Policy Statement (TCPS 2), entitled "Research Involving First Nations, Inuit and Métis Peoples of Canada." The topics, selected by the planning committee, were: building respectful relationships, privacy and confidentiality, research agreements, and strengthening research capacity. As there were eight groups, each topic was discussed by two separate groups. Each group had a designated notetaker who was responsible for recording important comments, general thoughts, and recommendations. After the breakout discussions, all groups came together to share their findings under the guidance of Kanonhsyonne (Janice Hill), Queen's Associate Vice-Principal (Indigenous Initiatives and Reconciliation). The following report has been compiled on the basis of the notes submitted by the individual discussion groups to the SGS. A transcription of these notes can be found in Appendix 2.

Institutional Barriers within the University

Ethics Process

The process of obtaining ethics approval to carry out research in collaboration with Indigenous communities appeared throughout the discussion groups. It was continually discussed as a barrier to research and the process of relationship building. The current model does not seem to be, or is not communicated to be, conducive to the nature of such work. At the same time, one group noted that there is a stigma around ethics boards as "a barrier to research," but that "it really is more of part of having a conversation about the research. Reevaluating as you go,"¹ suggesting the need for greater, and perhaps earlier, communication between academics and ethics boards. Findings, comments, and recommendations included:

- Increased flexibility in the ethics process
- Western definitions associated with the process, i.e. "community," are frustrating
- "Ethics procedures actually prevent you from making relationships;"² this group also noted that ethics processes/paperwork can shift priorities

¹ Breakout Group 7, "Strengthening Research Capacity."

² Breakout Group 2, "Building Respectful Relationships."

- Revisit the ethics process from an Indigenous lens
- The TCPS 2 is aimed at non-Indigenous researchers conducting research within Indigenous communities, but does not consider situations in which an Indigenous researcher is conducting research within an Indigenous community
- The university needs to mandate ethics training in chapter 9 of the TCPS 2
- Create ethics guidelines that are co-designed with Indigenous people/communities
- Consult Indigenous communities on ethics guidelines
- Consider ethics training with Indigenous methodologies
- Indigenous representation on ethics boards

Timelines

The timelines associated with academic programs of study (MA and PhD) are not compatible with the time it takes to establish a trusting relationship with a community, carry out research, and ultimately communicate findings and ensure some legacy for the work within the community. Associated pressures, such as funding and publication, were also mentioned. Findings, comments, and recommendations included:

- “The University process can be tone deaf to realities of this work”³
- It “takes time to build a relationship – key do doing meaningful work,” “How do students do it? Even a PhD is only 4-6 years,” and “Institutions are pushing students through; research should be a commitment”⁴
- Ethics approval takes time

Funding

Money was also cited as a concern, as something that pushed attention in the wrong direction or limited academics (especially graduate students) in their ability to conduct research. Implicit was the fact that funding for graduate students is limited to strict institutional timeframes (ending after two or four years, for example), which are not conducive to the time it takes to establish and build relationships, conduct research, and ethically communicate results. Findings, comments, and recommendations included:

- Student funding is limited, and therefore their ability to hire community members to assist with research (which would be ideal) is limited or non-existent
- Funding is directed towards the university and not the community
- “University measures research capacity by money”⁵
- “If you want to develop relationships – need to offer funding to people to travel to communities. It involves having meetings, food, resources. You need to bring something to the community. To get that type of funding, it can be difficult in the current system... Our research brings in employment opportunities, researchers need to think about that too – hiring within communities ... This comes back to funding”⁶

Building Relationships – Challenges and Recommendations

There was implicit and explicit reference to the challenges and knowledge around how to build relationships. Concerns and discussions focused on the length of time it can take to build a relationship and how, on a practical level, to go about community engagement (i.e. contacting a Band office, talking

³ Breakout Group 7, “Strengthening Research Capacity.”

⁴ Breakout Group 2, “Building Respectful Relationships.”

⁵ Breakout Group 7, “Strengthening Research Capacity.”

⁶ Ibid.

circles, observing, tea, listening then talking, etc.). Groups noted the importance of building a research question and subsequently designing a study with the community from the beginning rather than going into a community with a project already formed. Findings, comments, and recommendations included:

- You “can’t presume to know what the community needs, or if they even want you there; need to learn their priorities”⁷
- “Have an Elder advisory committee – on payroll at school – available to assist and respect – indigenize”⁸
- “Fallacy of impartiality,”⁹ do not pretend there exists an impartiality of research as an academic given that a relationship is necessary and therefore research cannot be purely objective
- Relationships must be built in sustainable ways
- There is no set process to building a relationship, it is contextual and will vary
- Regardless of your field of research, know your history (colonial histories, etc.)
- “Difficult negotiating institutional structure/academic requirements with being flexible to reflect community needs/wants and building relationships”¹⁰
- “Develop the research question in collaboration with the community.”¹¹
- Develop an engagement strategy
- Consider the different dimensions of communication that need to be negotiated across languages, cultures, and knowledge systems

Conducting Research and Sustaining the Relationship

While discussions around how to build a relationship were central, how to responsibly and collaboratively conduct a research project after a relationship is established was also considered. Findings, comments, and recommendations included:

- Research agreements should be fluid documents that are able to change over time
- “The process is more important than the project”¹²
- “We need to think about benefits for community rather than benefits for us,” [the academics]¹³
- Don’t expect the research process to conform to your schedule, it takes the time it takes
- There needs to be reciprocity in the relationship, “academia is not the sole source of knowledge. Knowledge exchange is bidirectional”¹⁴
- There is a need to understand how to cite and use sources (traditional knowledge); consider how it will be meaningful in research; consider how a community relates to that knowledge
- Consider opportunities to train and hire Indigenous community members to assist with data gathering (samples, interviews), analysis, and maintaining a strong relationship with the community
- Ensure that your methodologies and techniques are understood by the community
- “Follow community-developed protocols... approval processes in the community”¹⁵
- Privacy/confidentiality is an on-going process (it may need to be revisited)

⁷ Breakout Group 1, “Building Respectful Relationships.”

⁸ Breakout Group 2, “Building Respectful Relationships.”

⁹ Ibid.

¹⁰ Breakout Group 3, “Privacy and Confidentiality.”

¹¹ Breakout Group ?, “Research Agreements.”

¹² Breakout Group 1, “Building Respectful Relationships.”

¹³ Breakout Group 7, “Strengthening Research Capacity.”

¹⁴ Breakout Group 8, “Strengthening Research Capacity,” photo of notes. Available in SGS image files from the event.

¹⁵ Breakout Group 7, “Strengthening Research Capacity.”

- “Can we discuss privacy given colonial policies – paternalism”?¹⁶
- Consider the implications of working within small communities in terms of confidentiality (possibility of identifying subjects because of identifying details in research data)

Responsibilities after Project Completion

Once the research project is complete, it does not mean that an academic’s relationship with the community is over. There are important considerations that the researcher must take into account when embarking on research regarding their responsibilities once the project is complete, especially in terms of the legacy of the project within a community.

- When building the research project, keep in mind the need to meet with communities after completion
- Research should have some form of legacy within the community
- “Make the community an author. . . co-creators are co-owners of not just data, but meaning”¹⁷
- Consider what will happen with biological samples once the project is complete
- “There is a duty to tell the results of the research back to participants – transparency. Informed consent for the full life cycle of the data. Strengthening capacity for community”¹⁸
- Understand Indigenous worldview, there are obligations to the land, people, and future generations

Recommendations and Action Items

Each group was asked to make recommendations and suggestions for action items. These centered on fostering relationship building and streamlining processes at the institutional level. For example:

- Compiling models or case studies from which students can learn about successful and failed research projects
- Creating a re-enactment, similar to the KAIROS blanket exercise, for potential student-researchers to get a sense of what they may do when establishing a relationship
- A platform to pair community needs with researchers in possession of related skill-sets
- Consult and verify traditional knowledge/cultural data with the community before using it in research (traditional knowledge belongs to the community)
- Ensure that consent is on-going while conducting research
- When planning research, consider opportunities to create progressive, community-focused education; build capacity within the community through skills training and amplifying existing knowledge and skills
- Research agreements should be co-created to foster relationship building and open lines of communication
- Research agreements should be living documents, with opportunities to withdraw and for continued discussions
- Revise or revisit ethics process at the university (elder advisory committee, Indigenous representation on the board, revisit from an Indigenous lens)
- Make it possible to use correct text/letters in the application process for ethics so as to acknowledge Indigenous languages
- Develop an engagement strategy (how and who to develop the relationship)

¹⁶ Breakout Group 4, “Privacy and Confidentiality,” photo of notes. Available in SGS image files from the event.

¹⁷ Breakout Group 1, “Building Respectful Relationships.”

¹⁸ Breakout Group 7, “Strengthening Research Capacity.”

Conclusions

Implicit within the breakout groups' notes was the troubling nature of the idea of "ownership" and "control" in relation to conducting collaborative research with Indigenous communities. In contrast, this was explicit in conversations held in the morning portion of the workshop. If opportunities for productive and meaningful collaboration are to be realized, there is a need for researchers and Indigenous communities to create shared understanding of one another and for the university to provide better frameworks within which researchers, especially graduate students, might undertake their work. Overwhelmingly, the discussion groups centered on a few key themes: communication, the need to indigenize the ethics process, and access to and translation of knowledge.

The importance of communication permeated discussions regardless of subject. Communication needs to be reciprocal, on-going, consensual, and culturally sensitive (whether in building a relationship, research agreements, issues of confidentiality, or conveying research methods and results). Academics have a responsibility to conduct research that is useful to and has a legacy within Indigenous communities. To achieve this, it is vital that an academic listen first and act second. In fact, it should be that the formulation of a research question and plan is done in consultation with or in co-creation with the community, which may mean that ultimately, the community or community representative is a co-author. Such collaboration should extend into the mechanisms behind research within the university. There is a need, most importantly, to indigenize the research ethics process.

Further, within the university increased avenues for knowledge sharing and knowledge translation about conducting community-engaged research would be of value. Central to achieving this are university faculty and staff. However, demands on faculty time are already high. Freeing up time or creating more flexibility in commitments – whether lessening of administrative responsibilities or teaching loads – holds the potential to facilitate such efforts, which might include knowledge sharing forums (i.e. formal or informal workshops), the development of courses (for example, with the General Research Ethics Board (GREB) at Queen's), and/or other knowledge translation mechanisms, such as an inventory of community-engaged research. These efforts would increase the knowledge accessible to students, whose access to other key resources – time and money – is more difficult to address at this stage. Such programming would also foster connections among students and faculty in diverse disciplines, and potentially Indigenous communities, building networks that reach beyond the confines of the university.

All of these processes – whether building a relationship or implementing institutional change – take time. Yet time is not something that is necessarily on the side of the researcher, especially the graduate student researcher; and so, moving forward there is a need to reconcile or reevaluate the nature and processes of the work with the confines of the institution.

Appendix 1

Research Collaboration with Indigenous Communities 2018 Program



Research Collaboration with Indigenous Communities

**NEGOTIATING OWNERSHIP AND CONTROL
IN COLLABORATIVE RESEARCH WITH
INDIGENOUS COMMUNITIES**

Friday, November 9, 2018
Robert Sutherland Hall, Queen's University



Workshop Program

- 9:00 - 9:05** **Ceremonial Opening**
Allen Doxtator, Cultural Advisor, Office of
Indigenous Initiatives, Queen's University
- 9:05 - 9:15** **Welcome and Introduction to the
Workshop**
Dr. Marta Straznicky, Associate Dean, School of
Graduate Studies, Queen's University
- 9:15 - 10:15** **Keynote Address**
Dr. Ovide Mercredi, former National Chief of the
Assembly of First Nations

Introduction by Dan Brant, Daniel J. Brant &
Associates, Tyendinaga Mohawk Territory

Q&A Moderator: Brittany McBeath, MSc candidate,
School of Kinesiology and Health Studies, Queen's
University
- 10:15 - 10:45** **Morning Break**
- 10:45 - 12:15** **Panel Presentation**
Moderator: Dr. Heather Castleden, Canada
Research Chair and Associate Professor, Queen's
University

Pamela Glode-Desrochers, Executive Director,
Mi'kmaw Native Friendship Centre, Halifax, NS

Dr. Aaron Franks, Senior Manager, OCAP* &
Information Governance, First Nations Information
Governance Centre, Ottawa, ON

λicitatḥ (Edward R. Johnson), Huu-ay-aht First
Nations
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	<p>Simon Hodgson (Māori), Aotearoa/New Zealand Melissa Quesnelle, Kainai Nation, Blackfoot Confederacy</p>
12:15 - 1:30	Lunch
1:30 - 3:00	<p>Breakout Group Discussions Discussion topics: Building Respectful Relationships Privacy and Confidentiality Research Agreements Strengthening Research Capacity</p>
3:00 - 3:30	Afternoon Break
3:30 - 4:15	<p>Group Discussion Moderator: Kanonhsyonne (Janice Hill), Associate Vice-Principal (Indigenous Initiatives and Reconciliation), Queen's University</p>
4:15 - 4:30	<p>Wrap-up and Closing Dr. Marta Straznicki, Associate Dean, School of Graduate Studies, Queen's University</p> <p>Allen Doxtator, Cultural Advisor, Office of Indigenous Initiatives, Queen's University</p>
4:30 - 5:30	Networking Reception



Guest Speaker Biographies

Dr. Ovide Mercredi

Former National Chief of the Assembly of First Nations

Dr. Ovide Mercredi is a Cree born in Grand Rapids in northern Manitoba. He grew up in a family of ten children and learned his values of justice, honesty and kindness from his parents George and Louise Mercredi. He attended the University of Manitoba, graduating with a Law degree and later specializing in constitutional law as an advisor to the Manitoba Chiefs. In 1989, he was elected Regional Chief of the Assembly of First Nations for Manitoba. He became a key strategist for the Assembly during the time of the Meech Lake Accord constitutional reform discussions.

Dr. Mercredi was elected as National Chief for the Assembly of First Nations in 1991. During his first term he led the negotiations for the First Nations in the Charlottetown Accord. He was re-elected in 1994 and served as National Chief until 1997. From 2005 to 2011 he was chief of his home community of Misipawistik Cree Nation. He was the National Spokesperson for Treaties 1 to 11, from 2006 to 2014, having been chosen in a traditional and customary manner.

Dr. Mercredi has co-authored *In the Rapids: Navigating the Future of First Nations*, with Mary Ellen Turpel-Lafond (1993), and is author of a book of poetry, *My Silent Drum* (2015). He has been nominated for the Gandhi Peace Prize and received honorary degrees from Bishop's University, St. Mary's University, The University of Lethbridge and Athabasca University. In 2005 he was awarded the Order of Manitoba by the province of Manitoba.

In 2007 he was appointed Chancellor of The University College of the North in Manitoba. In 2013 he was awarded the Distinguished Alumni award from the University of Manitoba. He is a member of the Indigenous Leadership Initiative that supports Indigenous communities in taking control of their lands and resources and promoting nationhood. In 2017 he was appointed as an Independent Reviewer by the Law Society of Ontario to examine how the society could serve its First Nations clients in a more culturally competent manner.

Dr. Mercredi is a strong believer in a positive future for all First Nations communities and recognizes the inherent strength and talents of First Nations people. "I say that I am an optimist about our future because I know that when we come together as men and women, as Elders and children, for the collective good of our people and the advancement of our communities and our societies, not only will we benefit, but Canada as a whole will benefit."



Pamela Glode-Desrochers

Executive Director, Mi'kmaw Native Friendship Centre, Halifax, NS

Pamela Glode-Desrochers is the Executive Director of the Mi'kmaw Native Friendship Centre. Previously, she was the Centre's Associate Executive Director and the Finance Controller. Pamela is a Mi'kmaw woman with a deep understanding of Aboriginal perspectives and is passionate about helping urban Aboriginal people access support in areas such as social, health, justice, and education that will contribute to a safer, healthier and more vibrant urban Aboriginal community.

Pamela's mandate as the Executive Director is to provide social-based programming to Urban Aboriginal people with a focus on reducing poverty and crime, and the promotion of personal and community health and well-being. She has increased the number of programs and services offered at the Centre from 9 to 26, including an employment and training program, housing program, literacy programs, and a youth program.

Pamela is an Executive Member of Atlantic Urban Aboriginal Knowledge Network and a member of the Aboriginal Circle that guides the UAKN. Currently, she sits on the Board of Directors of the National Association of Friendship Centers. In June 2017 Pamela received the Governor General's Award: Sovereign's Medal for Volunteers in Ottawa for Outstanding Indigenous Leadership.

Dr. Aaron Franks

Senior Manager, OCAP* & Information Governance,
First Nations Information Governance Centre, Ottawa, ON

Dr. Franks, originally from Edmonton in Treaty Six territory, is of mixed European, Cree, and Métis descent and recently joined the First Nations Information Governance Centre, where he is Senior Manager for OCAP* & Information Governance. He holds a PhD in Human Geography from the University of Glasgow and has worked as a researcher with the Centre for Environmental Health and Equity (CEHE) at the University of Manitoba and Queen's University, and the Centre for Indigenous Research Creation at Queen's. In 2016-2017, Dr. Franks was an inaugural Mitacs Canadian Science Policy Fellow, and worked at the Social Sciences and Humanities Research Council (SSHRC) helping the development of an ongoing program of research to "advance understanding of reconciliation," as part of SSHRC's response to the TRC Call to Action 65. In 2017-2018 he worked at Universities Canada as Senior Policy Analyst in Indigenous post-secondary education.

łicitath (Edward R. Johnson)

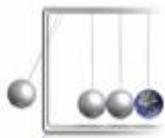
Huu-ay-aht First Nations

łicitath (Edward R. Johnson) is a Huu-ay-aht citizen who works as the Culture and Wellness Coordinator for the Huu-ya-aht First Nations, a treaty nation on Vancouver Island. As one of the holders of the Nation's knowledge of songs, history, and culture, his role at Huu-ay-aht allows him to share his knowledge with Huu-ay-aht citizens and the general public to ensure Huu-ay-aht's Ancient Spirit is preserved for generations to come while the Nation builds on its Modern Mind.





Four Directions
Indigenous Student Centre



School of Graduate Studies
Queen's University



Aboriginal Council of
Queen's University

Appendix 2

Transcription of Breakout Group Discussion Notes

The following is a transcription of the notes taken by the breakout discussion groups on which the above report is based. All eight groups were asked to submit notes taken by a designated notetaker to the SGS for the purpose of a final report and to direct the program of possible future workshops. Notes were not submitted by group four (who discussed privacy and confidentiality) as well as either group five or six (it is unclear which of the two groups assigned the topic of research agreements did not submit notes). Thus only one set of notes represent these topics, whereas the other topics (building respectful relationships and strengthening research capacity) are represented by two sets of notes each.

Group 1: Building Respectful Relationships

1.
 - Can't presume to know what the community needs, or if they even want you there; need to learn their priorities
 - Because the researcher wants to help, and they are the people you're working for, treat them as individuals with rights and needs – real people
 - NW5 – who's asking the questions, why, where, what? Why is the most important
 - “Duh!” Important to educate yourself about the colonial history, the betrayals, the mistrust, before even considering the research. Before you even get to the community there's a lot of personal work to be done. There shouldn't be only a focus on social relations. The lakes, the grass are community too.
 - This questions is inherently condescending, because it puts the researcher on a pedestal
 - Asking questions about who owns the data
 - Shut up and listen, and maybe you'll learn something
 - The research process in this institution doesn't allow this to happen

(We are diverting from the scripted questions)

What does building respectful relationships mean to you?

- Finding common ground and respect for our differences
- Hearing everyone's story and understanding where they're coming from
- Honesty and Trust
- Valuing everyone's expertise – everyone is an expert in their own experience
- What it's not: a transaction to get a research agreement and check a box
 - Sustainable and ongoing → this is our discomfort with the first question
- A friendship. Mutual understanding of strengths and flows, working alongside each other for common benefit. No hidden motives
- “In the end I have to write something” for the academy – this creates a tension in the researcher. Balancing two worlds.
- Start something sustainable that can go on afterwards, owned by the community. Being honest and transparent, can make the community an author. Reciprocity
- Need to commit to meet with communities after the research is over. Not just making information – community is a resource to extract things from
- The process is more important than the project
- OCAP of the Two Row Wampum → respect and cohabitation of this land
- Nurturing each other and sharing knowledge to build community
- Decisions are made by consensus, it's a mutual understanding
- Need to be physically in the presence of the people you're working with – spiritual, person-to-person connection

2. What is meant by “community” in collaborative research?
 - Everyone has unique skill/value to the discussion
 - Don't adjust participants to our system, build your understanding around them and their needs
 - “A legal document between partners” → establishes ownership legally
 - Community gets to define it, not the researcher. It is developed through consensus
 - Collection of people, land, non-humans, and 7 generations
 - Group with shared vision, values, goals → a “why” we're there in the first place
 - An ongoing journey
 - Relational – Indigenous methodologies are relational and stem from the community, ceremony, sharing circles, involving Elders
 - Co-creators are co-owners of not just data, but meaning
 - Everyone who's affected by the research; you might not know until after the research
 - Not just land/geography

3. What is the role of the community customs and codes of research practice?
 - To understand what those customs are → listening exercise
 - co-created through a consensus-building process
 - Ways of being and knowing have to form the agreement, must be consistent with knowledge systems to really benefit the community
 - Big problem with the lack of transparency
 - Building trust and communication
 - Makes it easier to work through bumps in the road by addressing them early on
 - No law governs the relationship; each Code of Conduct is an agreement with one nation, not “Indigenous people”
 - Bicultural, not force-fitting indigeneity into the Western institution. A proposal takes the time it takes, even if 2 years doesn't fit the institution's timeline
 - Ongoing feedback given to the researcher to re-check the research agreement. Ongoing dialogue. The researcher will make mistakes sometimes, need a trusting relationship to guide that
 - Customs are the starting point of the research
 - They tell you the priorities and needs
 - Power dynamic inherent in coming from the Western institution lead to hard questions
 - Recognition of other forms of knowledge → might not be a piece of paper formally outlining rules of engagement. There are other traditions, other ways to encode this process

4. How does the process of community engagement work?
 - starts with introductions (and potentially tea)
 - Observing
 - Listen first, then talk
 - Building relationships first
 - The universe is unfolding exactly as it should, when you do things right it will start to flow
 - Show up
 1. Contact Band office, introduce yourself and the project, ask if this would be beneficial and can we work together. If not, what would be beneficial?
 2. If you don't get an answer, it wasn't the right time: you need to wait
 3. Set up a talking circle of committee
 4. Respectful sample collection and returning samples to the land
 - There's no set process, how do you build a relationship? Will vary according to context. Approach with the right attitude and be respectful
 - Listen
 - Understand process, context, style
 - Context – urban/rural etc., what are the problems? Who are the leaders?

- Process starts before you even have a question, with understanding yourself and historical context
- You don't get to own/control everything

Our top Recommendations

- A set of examples of successful community research processes → no one way, but several
- A sample exercise where researchers participate in a workshop and practice this, get feedback from Indigenous people → like Kairos Blanket Exercise

Group 2: Building Relationships

- Takes time to build relationships – key to doing meaningful work
 - How do students do it? Even a PhD is only 4-6 years
- What is meant by “community” in collaborative research?
- The people, interactions (between people, environment, the ecosystem)
 - Interactions – scales up or down depending on question
 - Is it a formal entity? Or informal (large, small, temporal, more fluid)? – seems important to know which category – like-minded group or authoritative body?
 - Relationship building – when doing research, is important.
 - Who gets to define community
 - Urban community – who defines who is in and out?
 - Government imposition of definitions
 - People in and out (twins are status/not). A huge mess
 - Leaves out a lot of people
 - My community are my relations. Situational definition – back home. Contextual/situational
 - “my community” – Queen’s, Indigenous, longhouse (within Tyendinaga community)
 - Matrilineal lines complications
 - Community is about contributing to the community
 - How do you determine if a group has authority to speak on behalf of group?
 - You can't. There is no single voice
 - Important to contextualize
 - Get approval from community – could be a subset of a group for feedback, and that is fine as long as it is contextualized
 - Government role – sending documents to one group for feedback, but while feedback is good, some group are not acknowledged
 - Issue: don't want to make more work – don't want to be a burden – up to the community to say if a burden/to set research ethics protocols
 - REB – need to find out if communities have ethics board and that you meet standard – how do you approach?
 - Contact band; ask questions
 - Need to use own morality; how do you do research on Indigenous persons when you are indigenous? Catch-22 – go around the system
 - Sometimes hoops you have to jump through are restrictive and insulting. Mentioning relationships is important, explain that don't need ethics applications to have human relationships
 - Institutions are imposing barriers – piece of paper that tells you are not part of the community
 - Institution says we need to be ethical, but board is not actually permitting it – need more flexibility in ethics process

- Acknowledge that don't need a Western definition of community – checking the box is restrictive
- Researcher ← Idea → Community
 - Most important relationship: community chose her to research
 - Before you can start relation – free prior-informed consent is what you need first
 - Definition of community is incidental, tied to scope of project
 - Community-initiated – means you don't have to go through hoops of ethics board
- If own-directed research; not just producing data; needs to be results-based → own data, interpret it
- Academics need to accommodate the community's needs → change-directed research
- Look out as a researcher if a proposal impacts a community or just impacts yourself (ie get a degree)

Action Items/Ideas

- Source of elders – if you are presenting research on Indigenous Peoples, you should defend it in front of Indigenous People
- Ethics procedures actually prevent you from making relationships
 - Paperwork can shift you priorities
 - Consenting to learn in public
- Be careful [when? where?] disclosing personal information (but this is a common sense thing) – if you need ethics process to realize this, you are not equipped to be a researcher
- Elder advisory committee – on payroll at school – available to assist and respect – indigenize
- Revise whole process of ethics process?
 - Acknowledge poor sampling
 - Western influence
 - GREB – action item: makes it possible to use correct text/letters in application process
 - Need to acknowledge language
 - Timelines are restrictive
- Institutions are pushing students through; research should be a commitment
- Revisit ethics process from Indigenous lens
- Bring human aspect back to process
 - Self-explanation – self-identify as your relationship to the community
- Fallacy of impartiality – if relationships are necessary to research, then research cannot be impartial or purely objective.
 - Research as a commitment
- Who gets to speak for community? Pan-community perspective is never a reality

Group 3: Privacy and Confidentiality

- Questions around how privacy and confidentiality come in when working with biological samples
 - Privacy/confidentiality in healthcare
 - the who (person) gets to decide what happens with their information (and their healthcare more broadly)
 - In community
 - concerns around privacy/confidentiality in smaller communities when gathering data
 - Member checking after gathering data
 - Ask if participant wants to be named

- Talk [about] personal sensitive information and how to keep that private
- With non-Indigenous people
 - Concerns around working with non-Indigenous people working within an “unfriendly” system
 - Mindful that participants are in charge of their own privacy/confidentiality
- Are participants aware of the risks involved in their participation
- Physical geography
 - implications of not getting ethics for their research, yet they are on Indigenous land/using Indigenous resources
 - What is TCPS around this?
 - Concerns with not having institutional support
- Hesitation from non-Indigenous researchers
 - Not having “expertise” or institutional support
 - Misconception about doing “bad” job is worse than “not doing the job at all”
 - “too difficult,” sense of “no room for mistakes”
 - Important to:
 - Understand the intention behind the work
 - If this work is using science/samples/bio: ask the land; how do you dispose of those samples?
 - Start with study design with community from beginning
 - Be the person who brings that level of awareness and be the “squeaky wheel” (be an “advocate”)
- Question around working with children/youth in research and protecting their privacy and confidentiality
 - How to negotiate legal obligation around age and parents want to know more about their child?
 - Discuss with...
- Community privacy
 - Defining who/what is “community”?
 - Who to approach if you want to conduct research
 - Talk to community and ask about the consensus about how things run in each community
 - Difficult negotiating institutional structure/academic requirements with being flexible to reflect community needs/wants and building relationships (PROCESS)
- *** INTENTION FOR DOING RESEARCH***
- Non-Indigenous hesitation to build relationships
 - Social events- pow wow (etc.)
 - Volunteering to support events (eg dishes, food, etc.)
 - It’s through actions that you build trust
- Time lapse between data-gathering and results
 - Think about if you’re using child/youth data to adult
 - Consent of privacy/confidentiality is an on-going process
- Concerns with citing sources that discuss traditional knowledge
 - Check who wrote it?
 - Check in with the community you are working with to see how they relate to that knowledge
 - How are you using that traditional knowledge?
 - How will you make that meaningful in our research?
 - “Avoid checking that box”

Group ?: Research Agreements

1. Develop the research question in collaboration with the community
2. Clear timelines, expectations, extent (difficult with publication pressure, timelines, discourage negative results)
3. Keep research results → with community vs. academia to ensure results institute positive ____ (students come and go)
4. Use culturally appropriate language – developing the relationship
 - a. In-person key
 - b. Respect – trust via listening

Action Items

Develop an Engagement Strategy

“how to develop the relationship”

“who to develop the relationship”

Research Agreement

Community has formally engaged with researcher(s) through a designated representative

- Issue with designated representative

1. Need representation of Indigenous community on REBs
2. Unethical use of study data and duration of study
3. Conduct of study not reviewed by members of community → issue arises if no chief or council
4. Consent not appropriate language
5. Academic and pharma studies not appropriate to lead studies → need to switch to community driven studies → they lead vs academia and pharma lead

Question 1

1. When a community has formally engaged with a researcher/team through a designated representative
 - Issue → designated representative should be changed to the community(ies) → each representative within each community
2. To set out the terms and undertakings of both the researcher and the community
3. Scope
 - a. Address ethical protections that would apply to securing individual consent
 - b. Commitments between researchers and communities

Issues →

1. Hard to develop relationships on timelines
 2. Publication pressures → only positive results
 3. No-follow up on research – ownership from academia to community to continue[?]; research results to institute positive change
1. Research question → developed with the community → initially
 - Timelines tight, publication pressures
 - Following for ____
 - Continuity for ____ → ownership - community vs. academia
 2. Developing the relationship → TRUST vs respect
 - “How to develop the relationship”
 - “Who to develop the relationship”
 - “Engagement Strategy” – LISTENING

3. Agreement clear
 - Duration and extent of study
 - Expectations
 - Culturally appropriate language → based on community

Group 7: Strengthening Research Capacity

What is meant by research capacity and how is research capacity measured?

- From a community and academic perspective - I don't want to be the expert when I go to my community, I'm not the only one who has come out of post-secondary school. There are a lot of people with strengths in the community. Strengthening that capacity is utilizing the community for what they can do and add to the research.
- Building capacity is co-creating research questions with the community, they are the voices that will be driving the research.
- From institutional perspective – the funds that go to the university for administering the research. The research at Queen's is all about money. It is up to researchers at this point to communicate why this is so important.
- From academic perspective – priorities can be different, want to finish thesis, vs. make impact in the community. We need to think about benefits for community, rather than benefits for us.
- From academic perspective – enabling community members to give the time towards research perspectives. One is finding out what is of interest in the community, and giving the resources for participation. In communities there are too many researchers vying for community's time.
- From community development perspective – the community holds the knowledge that needs to guide everything, but the institutional capacity of the community to protect themselves and their knowledge, and how it is being used, also needs to be considered. Researchers need to think about strengthening processes/protocols that allow communities to protect/hold onto their knowledge.
- From academic perspective – the research question should be coming from communities. E.g., in health sciences, starting to see this shift. In the university, they care about rankings, shapes what it considers important. Also need to give back to the community.
- From administration perspective – faculty are not mandated to take certain ethics training, because of the collective agreement. In health sciences they have mandated ethics training.
- CORE training does not include section 9 on work with Indigenous peoples.
- Working with Nations to build up their own infrastructure – but it's not something all researchers can do. It may look like passing on nuggets of knowledge to leadership.
- Research ethics boards can often be seen as a barrier. Even though they may be the only ones asking the questions, not just pushing things through.
- University measures research capacity by money.
- Maybe it means checking back with the community, having a longer-term relationship, checking to see if the research process has had an impact and if it was the one that was discussed.
- Differences between arts and sciences – may have implications on the research capacity.

What is the obligation of academic researchers to strengthen research capacity in the communities with which they collaborate?

- There is a duty, to tell the results of the research back to participants – transparency. Informed consent, for full lifecycle of the data. Strengthening capacity for community. Building trust.
- Obligation – thinking of how to leave the community in a better way. Don't want to leave them with questions about the research, e.g., if the research will help the community. Those questions should be thought about before we begin the process. We need to build up relationships. How are we going to ask people for their life stories, or physical beings. The people that we work with in

the research come with their own ancestors and their own stories. We think about our own obligations to ourselves. Not an us vs. them scenario, we do it together.

- Taking the time it takes, not conforming to your own schedule.
- Understanding through Indigenous worldview, it's not for me that I am doing this work, it's for the next seven generations. People that came before us and people who will come after us. Obligation to land, people, ourselves, future generations.
- Communities need to have results shared with them.
- Ability to offer mixed methods research tools in the project.
- Ethics board has a stigma of being a barrier to research. But it really is more of part of having a conversation about the research. Reevaluating as you go.
- System/institution of research needs to adapt to – if they want to develop relationships – need to offer funding to people to travel to communities. It involves having meetings, food, resources. You need to bring something to the community. To get that type of funding, it can be difficult in the current system.
- Funding issue is important, looking forward to change when expectations for this relationship building and the resources to do it, is par de course.
- Our research brings in employment opportunities, researchers need to think about that too – hiring within communities. E.g., helping with the analysis, maintaining community relationships. This comes back to funding.
- Students may not have much or any funding.
- Moving forward, what partnerships could look like – instead of negotiating ownership, building partnership. Looking at what communities can do, working together in the research process.
- Question of if communities might decide they don't like the findings after it is complete, what happens to the research then? Findings that are important, but are not published. So there is no growth. So something to think about in collaborative relationships, something to be build on there.
- Relationships and geographic proximity to the community. Organizations nearby where communities can form partnerships. This can be difficult with remote communities.

What skills can be built through community member's engagement in collaborative research

- Trust needs to be built.
- Shared learning, can build knowledge that empowers – as the experts. Help informed decisions.
- People can learn about themselves through work in communities.
- Team building.
- Learning – everyone can learn through how they interact through the process.
- Skills through jobs, if you work with people in the community. E.g., a lot of opportunities through natural sciences research. E.g., GIS.
- Communication, if you are learning as part of a collaborative team – communicating across cultures, languages, interpreting knowledge systems. Different dimensions to communication.
- Getting buy-in from people. Communicate the rationale, make sure everyone is on board. E.g., understand what skills they are building through different activities.
- Listening, also something that needs to be learned.
- In the techniques and methodologies used to undertake the research, helping people understand that aspect is also important. Try to find people in the community, work with them, and they gain knowledge on techniques/methodologies. Leaving things in the community is very important, leaving them with skills.
- Understanding why you are doing something.
- Consent form is supposed to provide with the basic why. There is a participant burden when not told the results. There should be a better way to communicate the results.
- Obligation to keep communicating to communities throughout the process.

- Follow community developed protocols – this is a place which might also communicate what is needed to be done. Approval processes in the community.
- People have to be aware of what informed consent is.

What training opportunities and provisions are needed to ensure these skills are developed?

- University, all students and staff required to take research ethics training but chapter 9 is not included in the online module. There is an external pdf. So university can't mandate or require this training of chapter 9.
- TCPS policies made for non-indigenous people to do research in indigenous communities. There are indigenous academics working in communities, this is not touched on at all.
- University process can be tone deaf to realities of this work.
- Need more indigenous representation on ethics boards, particularly for indigenous research.
- Researchers getting burned out trying to incorporate indigenous methodologies/perspectives in their work.
- Approval processes could be moved to outside of the university altogether.

1-2 top recommendations

- Strengthening research capacity is utilizing and amplifying the community for what they can already do and add to the research. There is a lot of knowledge and skills already there, intelligent and skilled people in communities. It can mean enhancing skills where there is interest – e.g., understanding of methodologies/tools, job opportunities that accompany research projects.
- System needs to be changed at multiple levels. A lot of work needs to be done on the university side to accommodate this work with communities. This includes ethics board and funding considerations to encourage and facilitate long term capacity building. Work needs to be done by researchers to meaningfully build and communicate the research at all stages – communication is really key, for example building understanding of what this research can offer, delivering on that, and maintaining an ongoing relationship to follow-up on whether the desired outcomes are happening. And work needs to be done by/with communities in developing protocols around research. This might mean internal rules of what they will allow, on protecting their own knowledge and capacity.
- Action item: university ethics training on chapter 9 and funding to allow the building of relationships and research capacity over time.

Group 8: Strengthening Research Capacity

[NB This group recorded their notes in the form of a conversation. Names have been replaced by numbers for the sake of anonymity.]

Group Member 1 – Listen to Indigenous communities rather than the academic as expert

Group Member 2 – Federal funding and guidelines = is that the problem?

Group Member 1 – not necessarily incompatible, but not universal across funding agencies; some funding agencies have a goal to create capacities

Group Member 3 – = a very institutional approach, but how do the comments respond to that?

Group Member 1 – problem: funding at the university institution and not the community

Group Member 4 – when people violate guidelines, no penalty; people continue on with their careers

Group Member 1 – ethical clearances → = consequences for acting outside of approval, for example, freezing of research account

Group Member 5 – best practices for strengthening Indigenous research capacity –
Had a group come to Western and train them in doing interviews, ethics, so that these youth went in to interview their own elders; the researchers were facilitators – Wisdom of the Elders, a film online

Group Member 1 – the community members will bring things learned beyond the research project

Group Member 5 – need to be committed to build long-term relationships

Group Member 4 – for example: hiring local people to collect samples, so people are able to identify areas, share local knowledge etc.

Group Member 3 – no proper consultation with the tri-council policy statement

Question 1

Group Member 1 – skills and knowledge
How do you collect information, answer a question
Statement → paternalistic, top-down; does not acknowledge that we have a lot to learn

Group Member 2 – the inability of the people who do not have the knowledge to do this right; the community giving us the lead to learning; giving us capacity to do it properly

Group Member 1 – go, listen, and learn, first; let them get to know you; relationship building

Group Member 3 – paternalistic approach; coming in with a mandate and a mission, no voice listened; practical approaches, have a dedicated research unit, properly trained; establishing relationships with communities; reciprocal

Group Member 1 – in UQuebec, graduate studies up north in Cree, if needed with translators

Group Member 3 – how do we create a model similar to that; asking the communities if appetite to do that

Group Member 5 – do not show up at the community with a plan; what do you need; build a relationship; co-design a project – more rigorous training with Indigenous methodologies

Group Member 1 – with online interactive models

Group Member 3 – preferably face-to-face with Indigenous communities

Group Member 5 – co-design, consult; the ethics trainings with Indigenous methodologies = important because otherwise I [Indigenous??] would have designed everything beforehand

Group Member 3 – in-person preliminary consultation with the community first

Group Member 4 – drinking tea, talking – time and complexity that are not acknowledged

Group Member 2 – time and process

Group Member 3 – Queen’s could create ethics guidelines that are co-designed; and that First Nations has a reciprocal relationship with the community; land, what land means, treaties and know your treaty rights

Group Member 5 – different faculty members with varying knowledge of Indigenous methodologies

Group Member 1 – develop a culturally informed online resource, with an Indigenous community; and after 2 years, the community refused to sign-up

Group Member 3 – total failure of communication; the communities need to be aware of what is happening; not for things that undermine our sovereignty

Group Member 1 – the communication has to be continuous, the sharing of information; capacity comes from people working together, sharing

Group Member 2 – difficult for me, as a settler, to listen to what people were sitting at that panel were saying; I didn’t do that

Group Member 3 – you are a benefactor of colonialism; sit and talk to equals, to be done

Group Member 1 – talking about the historical truth of what happened in this country; it’s not your fault, despite of all that’s happened, and now, up to us to put our hand

Group Member 3 – as long as the hand is not coming from the top down

Group Member 4 – work next to me, said Pam

Group Member 5 – there is also capacity to build within universities; ex train student in Indigenous Epistemologies; communities don’t always want to lead your research

Group Member 3 – worked with numerous communities, and they were all reactive; things coming in associated with intergenerational trauma, etc.; the capacity = people

Group Member 2 – enable people in that community to do things, get training

Group Member 5 – all lines about capacity → give the impression that there is not capacity within the community

Group Member 3 – people are becoming very well-educated, and using the master’s tools to generate things; to have things co-designed, like guidelines and principles

Group Member 5 – create community-based ethical guidelines, co-designed, with various communities, and make them accessible online for people to consult

Group Member 1 – capacity at Queen’s; nation-building, exercises; look at streamlining entry for promising students, people with experience that could be taken as a grad student; students with various backgrounds

Group Member 2 – what is required by the institution to be a good student (publish, awards)

Group Member 3 – what is the value of a PhD; for me, having influence, making change, and not leaning towards professorship; convey that to Indigenous students coming into an Indigenous program

Group Member 6 – great INDG courses; Indigenous Ways of Knowing

Group Member 2 – what do researchers need

Group Member 4 – bi-directional; we need to grow; and Indigenous communities too

Group Member 1 – we (academia) are not the sole holders of knowledge

Group Member 7 – introduction for me; to absorb information; we received a Mellon grant, working with communities to develop coursework for creating awareness in consultation professionals about developing a relationship with a community; more a practical degree

Group Member 1 – co-creating a process; a new narrative for ethics; indigenous-inspired methodologies

Group Member 4 – partnership, more lateral than other terms

Group Member 1 – training opportunities, within the university, and also young scholars coming to the university, and then going back; people with respect within the communities could be the target for the transfer of knowledge, be part of the team for collecting information, they are there everyday

Group Member 4 – like Pamela at the Friendship Centre in Halifax

Group Member 1 – having the people on the ground do the training, and then working with people

Group Member 3 – everything we talked about is associated with balance