First Nations of Quebec and Labrador Research Protocol

June 2005

Assembly of the First Nations of Quebec and Labrador

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- First Nations of Quebec and Labrador Health and Social Services Commission (FNQLHSSC);
- First Nations of Quebec and Labrador Sustainable Development Institute (FNQLSDI);
- First Nations of Quebec Human Resources Development Commission (FNQHRDC).

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Foreword of the Chief of the Assembly of First Nations

In order to express its position regarding research carried out among First Nations, the Assembly of First Nations of Quebec and Labrador (AFNQL) undertook the development of a research protocol so as to offer their communities a reference guide that would enable them to better monitor the various activities and numerous demands related to the research carried out in their territories.

As subject of numerous research projects throughout the years, First Nations of Quebec and Labrador were put under the microscope of a wide variety of academic disciplines such as anthropology, archaeology, biology, sociology, history, linguistics, medicine, and other fields of studies that produce an impressive quantity of data, research results and specialized books on several problematics.

A variety of historical reasons contribute to explain the dissatisfaction and legitimate fear numerous First Nations have developed towards research. If several experiences were beneficial, others proved to be harmful and contributed to create a climate of apprehension and suspicion towards research.

The development of this protocol is certainly not aimed at hindering sensitive research work or any form of investigative work likely to lead to undesirable conclusions, but rather to promote a precise and well-informed ethical form of research, whose whole process respects the will of the First Nations involved. The requirements expressed in this document will inform First Nations on research procedure and help them better identify their needs, limits and involvement, define research policies and establish means through which communities will manage said policies. The development of proper research principles and practices aims at guarantying good research processes in First Nation communities.

The AFNQL thus maintains its commitment towards the progress of science and fosters the development of tools supporting the communities in their progression towards autonomy.

The partnership research implies must be built on the improvement of relations between communities, scientists and researchers as well as on their cooperation in a work context focussed on trust, respect, cooperation and mutual understanding. In order to ensure an equitable partnership, First Nations need to develop their own research protocol with a full understanding of the preferred method as well as of the positive and negative possible consequences that the process and results of the research could entail.

We want to thank all the people who contributed to the development of this research protocol.

Ghislain Picard
Chief of the Assembly of First Nations

Introduction

I.1 Research protocol goals and objectives

This protocol must routinely be applied to research, surveys, questionnaires and discussion groups carried out among First Nation individuals, communities or nations. Whether it is applied or not remains the right and decision of the community involved, which always has final say.

Goals:

- Establish a framework of reflection, guidelines and procedures to guide the First Nations willing to develop or perfect their own code of ethics and good practices with regard to research.
- Ensure respect of the culture, language, values, knowledge and standards of each First Nation.
- Contribute to the on-going improvement of communication between developers and First Nations who are research components.
- Contribute to a better understanding of research and the issues it holds for First Nations.

Objectives:

- Through a summary of existing publications, learn from the positive and negative experiences of the First Nations, institutions and people carrying out research in an Aboriginal environment.
- Develop a guide that can meet the expectations and issues of concern of the communities with respect to research.
- Propose tools that can actualize and bring into realization the content of the protocol: research permit, consent form, etc.

I.2 Context of the community-research relationship

The Community

A community is a gathering of a specific group of people who generally live in the same geographical area, share a common culture, are governed by a common social structure and share an awareness of their collective identity[1]. The members of our societies belong simultaneously to several communities on the basis of their culture, job, social networks, interests, hobbies, etc.

Other definitions qualify these remarks, describing a community as a group of individuals gathered around a common interest, whether it is cultural, social, political, health related or other, but without necessarily sharing a particular geographical association.

[1] Nutbeam, D., 1986, ' Health Promotion Glossary ', *Health Promotion Journal*, Oxford, Vol. 1, No 1, p. 116.

The Akwesasne community defines itself as a "community embracing the Mohawk, individuals, families, clans, governments and other people residing in the Mohawk Nation community". The Hopi from the Southwest of the United States identify themselves almost word for word in the same way.

The Research

Research is used to promote a cause or an issue, to inform, to plan, to target programs, to validate or invalidate a hypothesis and to assess it. It takes on different forms, from a measured description of reality to exerting control over the researcher's process and the participants. Research includes, but is not limited to, behaviour, psychology, biogenetics, neurology, botany, ecology, agriculture, the environment, ethnobotany, toxicology, ethnology, politics, economy and other scientific studies.

There is no single, consensual definition of research. For the purposes of this document, research is viewed as a planned and organized activity aiming at producing knowledge related to facts or processes. It proceeds through systems approaches aiming at obtaining new facts, new applications or existing knowledge[2].

As early as the 70s, people became aware of the importance of rethinking the relation between the Aboriginal community and research.

> *"Relationships between scientists and northern residents are a problem of considerable and growing importance as pressures increase for northern development"*[3].

It is increasingly recognized that researchers called upon to intervene in an Aboriginal environment must recognize the communities' right of control over the various aspects and spin-offs of the research conducted about them or on their territory[4]. On the other hand, First Nations' role has increased a great deal with regard to their direct or indirect involvement in research. While before communities used to limit their involvement to providing knowledge as study subject matter, they now can get directly involved in all levels of the research process, from the very beginning of the project right up to the publication of the results. An Aboriginal community thus can and should:

- Establish a research partnership;
- Define its research interests and needs;
- Participate actively in the development of its goals and objectives;
- Jointly develop the methodology;
- Claim the status of main client of the research;
- Be the first user of the results;
- Endorse the role of funding party;

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[2] See " Negotiating Research Relationships: A Guide for Communities ". Nunavut Research Institute and Aurora Research Institute, 1998.
[3] MAB Canadian Communiqué, No 6, March/mars 1977.
[4] In this text, the words "must" or "should" are used in the moral sense, not a legal sense.

- Assume the granting of research licenses;
- Co-realize and co-manage the research projects on one's territory.

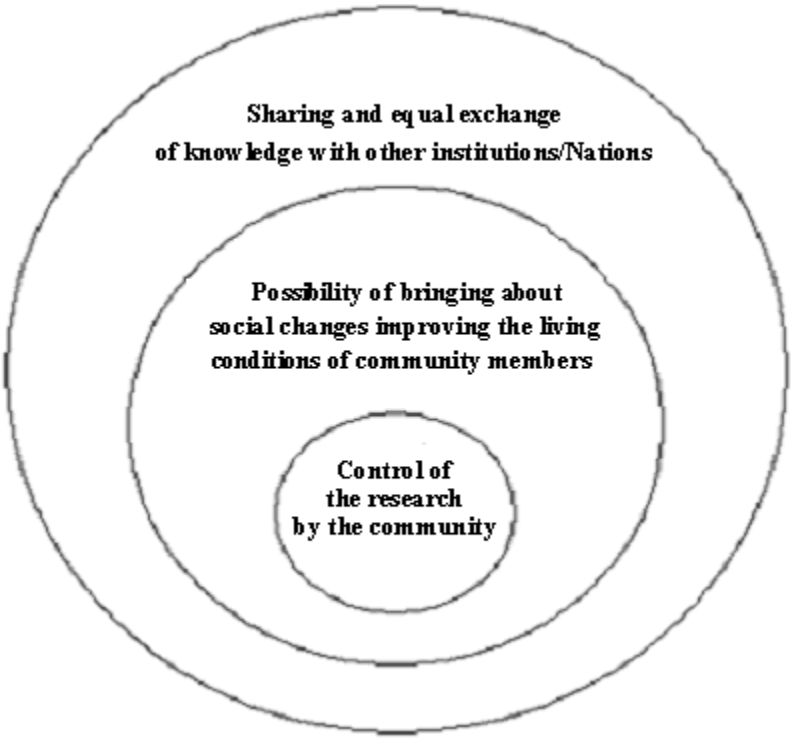
I.3 Community-based research and participatory research

Community-based research frameworks differ from other types of research due to the degree of knowledge exchange between participants, the level of influence of the latter in the research process, and the importance they give to action compared to research and progress of theoretical knowledge. Community-based research thus proposes novel and practical problem solving methods while reflecting the cultural, social and spiritual values of the community.

The type of research that interests us, the participatory research, is an approach intimately linked to community-based research. It enables individuals to question themselves on their own life experience and apply their conclusions on an individual or collective scale.

Participatory research: knowledge production process through a joint systematic investigation. With the co-operation of the individuals specifically affected by the focus content under study, it allows for the mutual education of the collaborators, the initiation of actions or measures or provokes social changes.

- This collaboration aims at establishing an association between equals whose knowledge and expertise complement each other;
- This association consists of a relationship of mutual respect based on the sharing of responsibilities, costs and benefits leading to satisfying results for all partners.



First Nations and their constituent communities are progressively adopting research protocols tailored to meet their specific needs, priorities and concerns[5]. Certain research institutions are also becoming aware of the need to redefine their mode of operation in Aboriginal environments. These advances establish a first response to the needs and concerns expressed by the communities.

The context of research is thus constantly undergoing change and with it so does the relationship with the environment it depends upon. It is desirable that this new relationship between researchers, First Nations and Inuit continue to grow and that research themes, which most often correspond to the interests and needs of researchers and the will of governments or of the private sector, be defined in agreement with the communities involved.

Several First Nations came to the same conclusions while looking for solutions to research related problems. On one hand, a pressing need to develop bonds of mutual trust with the world of research and the researchers themselves; this change can only come about if a greater familiarity between research actors and beneficiaries, between researchers and host communities, with their lifestyle, their traditions, their particular problems and their expectations is developed. On the other hand, it seems more and more obvious that high quality research depends as much on an understanding of the needs and concerns of the researchers as on the understanding the researchers will have regarding the needs and concerns of the communities.

[5] 2002, *Consultation on Policy Directions related to Aboriginal Peoples. A Discussion Paper for the Roundtable Consultation*, Social Sciences and Humanities Research Council (SSHRC).

I.4 Purpose of research results

Community-based research provides trustworthy empirical data that can modify or guide economic, social, education public health and other policies. Participatory research thus ensures a greater influence of the collectivity on the definition of policies and, in fact, improves their form, content and the quality of their regulation[6].

- Does the research aim at improving social or education policies?
- Can the research lead to policy changes?
- How could the results of the research be applied to programs or policies?
- What effect can the political climate or context have on the results of the project?

Research can also support social action, sustain it, and thus foster change. Continued, sustainable and stable social action must maintain its pressure and claim dynamics until the desired social change or the improvement of individual and collective conditions is reached.

- Do we think of research as a social action tool?
- What will be the effects of the research on the community?
- Is the research designed to culminate in action?

« Face au monde qui change, il vaut mieux penser les changements que changer les pansements »
(Francis Blanche, French actor, humorist, composer and interpreter, 1921-1974)
("When facing the changing world, it is better to think about dressing up the changes than changing the dressings")

- Concrete examples
  - FNQLHSSC:
    - Data update on First Nations of Quebec and Labrador Health and Social Services through the lens of the 1997 National Population Health Survey.
    - The launching of prevention, HIV/Aids information and treatment, diabetes, tobacco use, suicide and other programs;
    - Assessment pilot project of the Aboriginal Diabetes Initiative (ADI) 2002-2003; at the community level, assessment of the degree of satisfaction of the members who participated in the activities of the program;
    - Pilot project on the West Nile virus (WNV); community-based survey on WNV-related knowledge and the means used against mosquito bites; information used to assess the need of an eclectic survey specific to First Nations; WNV awareness campaign among First Nations.

[6] The following box, as well as all the others throughout the text, constitute reminders and key questions referring to the essential elements that should not be forgotten or neglected before, during or after the research activity.

- FNQLSDI: Problematics of conservation, development of energy, mining, forest resources;
    - Development of a First Nations consultations protocol (2003) and of a second edition (2005);
    - Development of a First Nations environmental assessment process;
    - Development of documents on harmonization measures and on existing co-management models in forestry;
    - Development of energy profiles of First Nation communities (in progress).

- FNQHRDC: Development of employment and training measures in order to contribute to the wellness of First Nations members residing inside as well as outside the communities as well as the wellness of Aboriginal people living in urban environments;
    - Survey aiming at drawing the picture of the offer regarding adult education in Quebec Aboriginal communities who do not have agreements in order to assess the evenness of services offered and the level of demand in each community.

- Environmental assessments;

- Research on education;

- Research on wildlife.

Chapter 1: Research context in an Aboriginal environment

1.1 Who conducts research?

A wide-ranging market including practically all spheres of intervention on the human and physical environment. The following bodies are among the ones who most frequently conduct research:

- Universities;
- Research institutions;
- National and international development agencies;
- Governments (local, regional, national);
- Financial institutions;
- Private sector;
- Non governmental organizations;
- Independent researchers;
- Community-based groups and institutions (First Nation ones among others).

1.2 Research context in an Aboriginal environment

Since their contacts with Europeans, Aboriginal Peoples have been the subject of research. As soon as they established relationships with burgeoning and governing States, First Nations appeared in narratives, accounts, surveys and reports of exploratory missions, missionaries, colonization agents, first historians, censuses, etc. Research work then extended into the academic and institutional sphere with the arrival of modern government and formally constituted disciplines such as anthropology, archaeology, health sciences, etc.

Relations between the Aboriginal and governments eventually led to the making of rules and laws (*Indian Act*) or recommendations (*Report of the Royal Commission on Aboriginal Peoples*) enacted on the basis of survey data. To this day, First Nation government programs are still designed on the basis of research results gathered over several decades. Research continues documenting First Nations' social, economic and cultural realities in order to better identify their needs, issues and problems. Universities and their researchers, stakeholders of the permanent reflection on Aboriginal issues, have been providing for far too long the main, if not the only, theoretical and methodological framework of the numerous research projects conducted in the Aboriginal environment.

Of the vast number of research projects carried out in the past, very few can boast having consulted First Nations peoples on their priorities and needs for the purpose of their research. In fact, most of the studies that were done consisted in satisfying other needs than those of the target communities. Nowadays, First Nations peoples expose this situation: "We have been the object of endless research"[7]. In order to better understand the circumstances related to research in the past,

[7] Schnarch, B., January 2004, "Ownership, Control, Access, and Possession (OCAP) or self-determination applied to research ", *Journal of Aboriginal Health*, National Aboriginal Health Organization, vol.1, no 1, p. 82.

let us listen to a few complaints and comments expressed by community members with regard to research and researchers:

- Far too many research projects have been conducted on First Nations;
- Researchers have chosen contents representing a personal or theoretical interest, or of interest to society in general, without showing concern for the priorities of Aboriginal people;
- Governments and researchers analyze and interpret data on First Nations and produce reports without the consent, authorization, review or comments of First Nations representatives;
- Researchers have obviously considered First Nations simply as a source of data;
- The Aboriginal were led to believe that their participation in a research project was necessary to upheld their rights and the services offered at the community-based level;
- Researchers' explanations regarding their surveys lacked detail and precision and by no means guaranteed an informed consent;
- After good relations had been established, the members of a research team were often replaced by people the members of the community did not know or did not trust;
- Some researchers have not respected the principle guarantying confidentiality to individuals and communities;
- Research has not respected the basic human dignity of the participants or their religious, spiritual and cultural beliefs;
- Researchers did not take the taboos and secret prescribed by culture into consideration and published sensitive cultural information. They presented information out of context and drew erroneous conclusions;
- Human remains and cultural property were expropriated to be stored or exhibited in museums or sold;
- The biased information made available by researchers was taken over and treated as merchandize;
- Some researchers dramatized irresponsibly problems they found within First Nations communities regardless of the impact this could have on them or on their social and economic interests;
- Communities do not receive the results of the research projects or else they are inaccessible or written in a language they do not understand[8].

One of the reasons that could explain why so many First Nation members understand and share these statements stems from the fact that these research projects are generally conducted in small communities; these projects and their results thus affect more easily and more quickly the whole population of a community.

Since research often spreads over the framework of multidisciplinary partnerships, researchers participating in it come from very different disciplines, each having its own vision of science and its practice, it naturally complexifies the context of the research. These sometimes-incompatible visions clash and the intervention of multiple research interests and perspectives within the same host community become difficult to manage.

[8] Ibid., p. 82-83.

1.3 Risks and advantages of community-based research

Risks…

- A community-based project brings together, by its very nature, a heterogeneous group of researchers and individuals;
- The roles of the participants may lack precision and therefore be misunderstood by the members of the community;
- The interpretation of the results and their application to individuals or communities can be curtailed, located and limited to the context of the project;
- In certain circumstance, collective and individual rights may come up against each other; communities must then weigh the pros and cons of the benefits related to personal autonomy and the benefits the community can enjoy;
- Governmental funding bodies must produce results, scholars must publish, community-based groups constantly long for greater power; each thus tries to use the results of the study to better fulfill its duties, while trying to keep control over the projects inspired by their conclusions.

…And benefits of community-based research

- Integrated process combining social survey of the rank and file, education, ongoing capacity building and action to encourage individuals, groups and communities to exert control over their environment;
- Community-based research represents an ideology that can be adapted to all contexts, and thus result in a simple permission to initiate a research project up to an absolute commitment;
- Abolition of the hierarchization of human relations;
- Setting up of a community-based research team and local leaders/organizers;
- Realizing self-determination by increasing collectivity awareness towards its capacity to contribute to research protocols, to skill building and problem solving;
- Increase of the autonomy and control linked to the self-determination process as a whole;
- Gathering, compilation, analysis and ratification of the data by the community improve the internal and cultural validity of the results, and thus strengthen and increase their scientific value;
- Participation leads to measuring how new programs or ideas are accepted; to obtaining the support of a large number of citizens or volunteers; to integrating the views of individual on the performance of the programs; to enabling the community to acquire the skills needed for their future development; to solving conflicts between political and interest groups; and to handing the project and its results over to the community;
- Community-based research provides trustworthy empirical data for community education projects. It can offer updated information for personnel training in community-based organizations; be used as an argument in favour of the performance of health and social services adapted to Aboriginal cultural realities; show funding parties what are the needs of the community; influence policy thrusts; assess program efficiency; and project the evolution of the community over time.

1.4 Scientific knowledge vs. Aboriginal knowledge[9]

Historically tributary of a western– or eurocentric – vision of the world that differs from the one prevailing in the Aboriginal environment, research still remains today outside said environment and is mostly initiated and conducted by non-Aboriginal. Western science gives special weight to the written form to record and communicate the results of its work, while for First Nations oral tradition and empirical experience remain the preferred tools for handing down knowledge. The development of a research ethics respectful of First Nations will then consist, among other things, in taking a critical distance towards the eurocentric bias, which has characterized the world of research up to now, and in defining new propositions enhancing the diversity of world visions (what researchers call "paradigms")[10].

The problematics of Aboriginal knowledge and how research addresses it is finally on the forefront. Indeed, for several years now, First Nations have been expressing on numerous platforms their concerns and claims regarding this issue, particularly within the framework of resource development projects. Even if the value of Aboriginal knowledge now seems to be recognized, the means of getting it considered in an effective and equitable way in research do not seem to have been clearly established yet. The issue remains complex and while waiting for compromises that respect the holders of said knowledge, we must hold on to certain principles:

- In the world of research, knowledge stemming from western science is generally in conflict with Aboriginal knowledge. The latter is often victim of an ethnocentric judgment that characterizes what some call the superiority complex of the West, especially in the field of development. Researchers must not only accept the objective value of Aboriginal knowledge, but also understand and document them in order to enable a harmonious and complementary cohabitation of both knowledge systems.

- First Nations have their own ways of generating and handing down knowledge and these are quite different from western scientific methods. They deserve respect and recognition of their value for research in Aboriginal communities (in all likelihood useful in approaching potential subjects, during data gathering, result analysis and dissemination; in short, in all phases of the research).

- Any research drawing on Aboriginal knowledge can potentially compromise this knowledge and its holders, thus succeeding in linking them very closely to the issue of intellectual property rights. Several research and Aboriginal advocacy groups have given prominence to the impacts of the fast-paced social change on the First Nations and the importance of protecting their knowledge, their languages and their knowledge of the environment[11]. This is a complex and present-time issue, which is increasingly discussed within the First Nations and the world of research, and in a future that could be said to be very present, communities will have to define the parameters enabling them to protect

[9] The expression « Aboriginal knowledge » includes as much traditional knowledge as innovations and cultural practices.
[10] See Battiste, M., 2000, *Protecting Indigenous Knowledge and Heritage*, chap. 8.
[11] Ibid., p. 12.

their knowledge while ensuring the recognition of their contribution to the progress of knowledge.

"Information gathering and its subsequent use are intrinsically political"[12]. Knowledge, its acquisition and, very often, their manipulation or partial disclosure, represent the main sources of power and control. Community-based research can contribute to improve research skills of individuals, build capacity and lead to practical experience.

- Who knows and applies research techniques and methods?
- Will the research lead to the self-empowerment of community members?
- Does the research process grant the researcher knowledge exclusivity?
- Does the research contribute to the strengthening of the knowledge of the community?
- Will the research generate relevant knowledge?
- Does the research promote interactivity and flexibility with regard to knowledge exchange?
- Does the project include knowledge progress and dissemination strategies?

It is of the utmost importance to promote the acquisition of research know-how within the communities while ensuring the handing down of knowledge. People deeply committed towards their community seem to be the best bases for these dictates. The training of community members is often essential to make their participation efficient. In community-based research, the learning progress stretches out the whole duration of the study, each step allowing for an exchange of ideas, opinions, techniques, strategies and knowledge; we thus find ourselves dealing with a research cycle associated to or coupled up with a learning cycle.

- Is the research process considered a learning process in itself?
- Is education part of all the steps of the research cycle?
- Does the project include the training of local leaders or organizers?
- Will community-based participation allow for the training of the representatives of the community studied?

A component aiming at building Aboriginal capacity must be integrated into the project.

- Has the community developed the necessary tools?
- Does the project demystify the research process?

1.5 Role of sciences

In community-based research, the roles and goals of science become more flexible and fit in a knowledge acquisition and exchange dynamics by trying to break up the monopoly of a certain form of knowledge held by researchers and by replacing it by cultural realities, a language and policies stemming from research.

Most community-based research projects are not limited to the gathering of new data or the creation of new knowledge; in fact, they rather aim the resolution or assessment of a situation,

[12] 1997, *Royal Commission on Aboriginal Peoples* ,volume 5, chapter 4, Ottawa : Libraxus.

problematics, program or other. They want to be concrete, practical and active. The drafting of social theories and other academic concerns depend upon a separate field of competence and interest; the results of these intellectual reflections will nevertheless feed the documentation and stimulate the development of working hypotheses in the course of subsequent research or ulterior follow up studies:

- Is the research focussed on the progress of scientific knowledge?
- Can the conclusions be integrated into a general social theory?
- Does the research address simultaneously scientific goals and intervention objectives?
- Does the main objective limit itself to obtaining new data?
- Does the main objective limit itself to creating new knowledge?
- Is the methodology exacting enough to meet validity standards?
- Can the project contribute to create links in view of future collaborations?

The scientific community seems to be opening up little by little to other forms of knowledge. Thus, during the World Conference on Science held in Budapest in 1999, the participants proposed, among other recommendations and wishes, that:

"85. Countries should foster better understanding and use of traditional knowledge instead of limiting themselves to drawing what they deem useful for modern science and technology from it. Knowledge should flow both ways simultaneously, to and from rural communities.

86. Governmental and non-governmental organizations should ensure the sustainability of traditional knowledge by actively supporting the societies who are their guardians and that gave birth to them, as well as their lifestyle, their language, their social organization and the environment they live in, and fully recognize women's contribution for they are the custodians of a great portion of traditional knowledge.

[…] 33. Today, more than ever, science and its applications are indispensable for development. […] The objective should be a move towards sustainable development strategies through the integration of economic, social, cultural and environmental dimensions".

1.6 Participation of scientists and academics

Considering the larger number of highly competent people working in community-based and public organizations who create their own research service to support the planning and assessment of their programs, universities no longer have the monopoly in research. Specialization in research and assessment, especially in the fields of social work, nursing and education, in perspective with governmental decentralization and the partnerships weaving research networks between community-based organizations and university departments, requires knowledge at the local level to ensure proper and relevant direction of studies and actions.

- What role will the university assume?
- Are the choices of research hypotheses made according to the interests of an academic institution?
- What constraints and limits does a university environment generate?
- How can the project benefit from scientific recognition?

1.7 Participation of researchers

The head-of-project role of a researcher will sometimes become a role of advisor or facilitator thus creating an environment favourable to community-based commitment and ownership. His main duties will thus aim at gathering relevant and meaningful information, helping the community to make informed decisions, writing up the social story of the study, becoming an agent of change, an educator, a rights proponent and advocate, etc.

- Will the researchers train individuals?
- What are the researcher's personal interests? His or her motivations?
- Is there a bond between the community and the researcher?
- Will the research team include community members?
- Are the researchers concerned by community-based issues?
- Do the researchers adhere to the OCAP principles?
- Does the community have good memories of past collaborations with researchers?

1.8 Participation of funding parties

Even if the modalities of their participation vary, the power of funding parties is such that there is a risk they end up controlling the research process and consequently of claiming ownership of the results. The community can nevertheless control the access to other resources, such as limiting the access to data or participants, downsizing the scope of the analysis and exercising a right of control over certain aspects of the publication of the research reports.

- Does the project include a third party or a funding party?
- What interest does the project hold for the sponsor?
- Does the question of the research rest exclusively on the interests of the funding party?
- Is the main funding party sensitive to the needs of the community?
- Will the third party carry out mainly administrative or evaluative duties?

1.9 Participation of the community

Community-based research fosters various forms of commitment and allows individuals to participate in all the phases of the research, from its design to the dissemination of the conclusions and the final report. In a context of social and education-oriented work, participants will contribute to the formulation of the research questions, the gathering and analysis of the data and the control of the research process and progress thus fostering real commitment on the part of the community rather than mere participation in the project. However, only community members intervening fully in all phases of the research will be able to guide and pilot the operations, monitor the progress, empower themselves and their communities.

As for community-based organization, it becomes the mechanism that enables groups operating within it to determine its problematics or its goals, mobilize resources in order to implement strategies aiming at reaching specific objectives it has given itself, and finally promote, disseminate, impress and maintain the results or solutions developed. Indeed, community leaders insist more and more on the importance of the active participation of the communities involved, not only in the phase of data gathering but also in the planning of research projects.

- What role will the community play? Will it participate actively?
- What are the measures planned to integrate community-based perspectives?
- Who are the community members who are hired?
- Will the community participate in the planning of the project?
- Will the community contribute to the gathering of the data?
- Will the community collaborate and accept being the subject of the research as well as co-researcher?
- Does the project involve the whole community?
- Do criteria enabling the community to claim ownership of the solutions rule the project?
- Is the language informal and does the community understand it?
- What measures will ensure the participation, maintenance and moral of the community?
- Have control procedure to avoid errors and subjectivity been established?
- Are the values of the project clearly established?
- Can the research remain objective?

Researchers must work with the members of the community as soon as they start planning their research propositions. Depending on the nature of the project, they must also allocate enough time to the members of the community so they can review and understand perfectly all aspects of the study, ask questions and resolve conflicts.

As for the training of the members of the community, it should deal with the way of tackling the problems that have been pinpointed, on the acquisition of the skills required for leadership, teamwork and negotiation, as well as the strengthening of their professional autonomy

1.10 Partnerships and strategic alliances

There can be no real collaboration without distribution of power between the participants. Conflicts between ideologies and values risk happening, especially during negotiations. A dynamic process, partnership consists in an informed, flexible and negotiated distribution of power between all partners, which requires constant and on-going collaboration and consultation; it allows individuals to push back the frontiers of knowledge and of the resources thus reinforcing the research. To be efficient, this interaction requires the elaboration of a common model of reality, involving at once a certain merger between scientific and Aboriginal knowledge.

- Do all stakeholders respect each other?
- What measures have been planned to create an atmosphere of trust between community and researcher?
- Are the values of the researchers and the values of the community compatible?
- How will the project be beneficial to the individuals and organizations involved?
- Does a joint steering committee direct the project (community-researcher)?
- How will the partners collaborate towards the identification of the problems and needs of the community?

A strategic alliance could be developed by :

- The local appointment of a community representative on an advisory committee;
- In the framework of workshops, symposiums and lectures;
- Between stakeholders of non-governmental and para-governmental organizations, private structures health-care institutions, international organizations or community-based groups of various countries and regions throughout the world in order to share, among other things, survey techniques, analysis methods, intervention processes or demonstrated solutions.

Strategic alliances were deployed, for example, for the prevention of HIV, uniting communities, the world of research and funding parties, thus renewing the cycle of traditional research.

- Establish the conditions of the community-researcher partnership so that the collectivity, the researchers and the community-based researchers are full equal partners in all aspects of the research process.
- Make sure that each partner contributes ideas and resources stemming from his or her experience, knowledge and capacities.
- Clearly determine what you expect from the research and what you do not want: set your priorities.
- Negotiate the ultimate conservation of the raw data: interview note, audio/video recordings, etc.

1.11 Taking control over ethics issues and research practice

Universities and research institutes all have their own code of ethics regarding research, and these evolve constantly. Generally speaking, the regulation of research follows a growing curve and the field of ethics complexifies itself in consequence thereof. Thus, the proliferation of research protocols, as much among institutions as among First Nations can generate management and compatibility problems, especially when different groups collaborate within the same project. There is a pressing need to establish the common points and differences of opinion between the visions and ethics involved in the report between research and First Nations. All stakeholders will have to discuss these issues and reach a consensus.

Communities must define their own ethics and code of practice adapted to their specific realities. To ensure a better control and maintain balance in their relationship with research, they will also have to progressively get involved in the participation and follow-up processes. The election of resource person within a participation committee for the duration of the project, or else an entity appointed for this purpose, will allow the development of the process for the progress of the research in the community. Ideally, in the long run, each community should establish locally a body responsible for research, able to centralize all information pertaining to past and present projects carried out in the community.

It is important to point out that the agreement or acceptance process can take on various forms depending on the actors involved. Not only does the community-based consent to a research project remain free, but it is also flexible depending on the situation. Thus, a request to participate in a survey stemming from an Aboriginal organization should, in all likelihood, be accepted much more easily and quickly than a second one that would be proposed by a government department; the first could even limit itself to a mere oral agreement made on the phone, while a

project of an independent or university researcher usually requires an official and officious treatment. It is within the jurisdiction of the community to determine the level of trust to be granted to a research body as well as the degree of details and precisions required regarding the project. Ultimately, you are the only judges and arbitrators of the criteria required from the proponents.

Appendix 1 presents an example of an approval or research permit form. You are free to adopt it as it is or modify it and draw up your own approval and community-based consent form with regard to a research project.

Chapter 2: First Nations' research guidelines

Due to the growing number of research projects proposed by scientists, governments and universities, it has become necessary to establish guidelines in order to protect the communities, future generations as well as environmental, cultural and human resources. In order to ensure that researchers will respect a community-based entity, without taking advantage of internal disputes, they must have the opportunity to negotiate with the community and, as a matter of fact, this preliminary step should be a compulsory requirement for any kind of initiative leading to research in an Aboriginal environment. Moreover, it is important that scientists recognize the need to vest the community with authority as well as with control over the research process and ownership of data and information.

A good research agreement develops between a community and researchers when it promotes collaboration within a framework that fosters mutual trust and cooperation. Such an agreement will result in resource sharing, mutual understanding and will ensure that the studies will be carried out with cultural and relevant sensitivity that will benefit the various participants and the community in general. Research operation as a useful tool for the community must reach a certain balance with regard to the needs of good science for the researchers.

2.1 Basic guidelines: Power, Equity and Respect;

-***Power***: the transfer of power, its sharing within the good research agreement developed by the community and the researcher. Each participant must feel that his needs are being heard, that he and his ideas are respected, fostering at once his credibility, his importance and building up his self-esteem. The association and power-related responsibility increases at the same pace as respect and equity merge into the agreement. This delegation of powers also requires the sharing of authority between community and researcher. Even if sometimes difficult to achieve, strengthening of power and credibility seems very beneficial to a good research agreement.

- ***Equity***: resource sharing. Researchers and the community must include equity in the agreement and assess it in relation to the research project. The financial aspect or the money only represent one facet of equity; a community's knowledge, networks, personal, political and social powers constitute other forms of equity beneficial to projects. Each of these elements is important and must be shared between researchers and the community in order to achieve a good agreement. It is also important to review the terms of this equity all along the duration of the agreement and according to the progress of the research process.

- ***Respect***: in order to develop a good research agreement, researchers and the community must generate and maintain respect for each other, especially with regard to privacy and dignity. Such respect will result in an understanding of the social, political and cultural structures of the other. Researchers and the community cannot assume they believe in the same things or that they share the same goals and expectations. Communication must work both ways in order to achieve this so desirable research agreement. Cultural awareness training financed by the researchers, for the latter and all investigators, graduate students and other individuals involved (including historical information, an overview of the traditions and ways of doing things of the First Nation involved), coupled with wake-up or awareness presentations towards the community, will facilitate the development of a mutual understanding of the research process. Definitions, postulates and other

speculations must be clarified and questioned by both parties. The community and the researchers must listen to each other with ears clean of any prejudice and free of any interference.

Customs, traditions, rules and regulations of the community must be respected; the culture, language, jurisdictions, as well as the informal and formal standards of the collectivity must also be respected and used as much as possible. Respect of protocols in force in the community or stemming from the First Nation are obviously fundamental, especially protocols regarding communications; it is important to point out that a protocol can be limited to a verbal form, but nonetheless remains as legitimate as another that is written explicitly.

The code of ethics of each First Nation must also be taken into consideration when research agreements and contracts are drawn up. The integration of local and traditional knowledge into research proves to be essential, once more in order to ensure the relevance of the survey process and its harmonization with the reality and context of the community affected. Finally, researchers must obviously respect the ethical and professional rules of their respective disciplines[13].

- How is the research environment organized?
- Is community-based planning based on research data (if need be)?
- Does the research adapt itself to the cultural, social and spiritual values of the communities?
- What is the community's degree of geographical isolation?
- What is the complexity of the economic activity within the community?
- What is the quality of the leadership in the community?
- What is the nature or scope of the social problems of the community?
- What influence can the research project have on the social environment?
- What are the characteristics of the community?

2.2 OCAP principles and intellectual property[14]

The principles of **O**wnership, **C**ontrol, **A**ccess and **P**ossession crystallize themes First Nations of Canada have been advocating for a very long time. Coined in 1998 by the Steering Committee of the First Nations and Inuit Longitudinal Survey, the principles are considered an expression of self-determination in the field of research. The main notions conveyed concern the collective ownership of group information, First Nations' control over research and information, First Nations' management of access to their data and physical possession of said data.

Following a critical analysis of colonial research methods and recent institutional efforts to improve ethics in Aboriginal research, policies and strategies adopted by First Nations organizations offer a way out to the confusion generated by contemporary Aboriginal research and the ethical dilemmas that characterize it. The benefits of OCAP principles include, among other things, the rebuilding of trust, the improvement of research quality and relevance, decreased bias, significant capacity building and community empowerment to get things rolling. They do not constitute a doctrine or a prescription; they are rather a set of principles in evolution.

[13] See *Royal Commission on Aboriginal Peoples*.

[14] Schnarch, B., janvier 2004, « Ownership, Control, Access, and Possession (OCAP) pr Self-Determination Applied to Research», *Journal of Aboriginal Health*, National Aboriginal Health Organization, vol.1, no 1, p. 80-95.

OCAP principles promote self-determination applied to research; it is a political response to persistent colonial approaches to research and information management. They can be applied to research, monitoring and surveillance, surveys, statistics, cultural knowledge and so on. Generally speaking, these principles concern all aspects of information, including its creation and management.

- ***Ownership:*** The notion of ownership refers to the relationship of a First Nation community with its cultural knowledge, data and information. According to this principle, a community or a group owns information in the same way individuals own their personal information. It is distinct from stewardship. The stewardship or care taking of data or information by an institution that is accountable to the group is a mechanism through which ownership may be asserted.

- ***Control:*** The aspirations and rights of First Nations members to maintain and regain control of all aspects of their lives and institutions extend to research, information and data. The principle of control asserts that First Nations members, their communities and representative bodies are within their rights in seeking to control all aspects of research and management processes that affect them. First Nations' control of research can include all stages of a specific research project, from its conception to its 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 members must have access to information and data about themselves and their communities, regardless of where they are 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. In practice, this may be achieved through standardized, formal protocols.

- ***Possession:*** In principle, ownership identifies the relationship between a people and its data while possession and stewardship are more literal. Even if possession (of data) is not a condition of ownership per se, it constitutes a mechanism by which ownership can be asserted and protected. When a party owns data belonging to another party, there is a risk of breech or mistrust. Such a situation requires unending vigilance, particularly when there is lack of trust between the owner and the possessor.

Forward-looking and proactive concepts, OCAP principles open up new avenues for the expression of self-determination and self-governance in the areas of research and information and provide a measure of hope for positive change. It is entirely up to us, First Nation Peoples, to try to reform research and set forth new guidelines in order to ensure that communities will not be studied passively anymore but will, on the contrary, involved themselves actively and wholeheartedly in research projects that will contribute to the collective well-being of its members.

2.3 First contacts with host community

Initial contact should take the form of a letter of intent describing the ideas and targets of the proposed research, letter the authorities in charge of the First Nation concerned will receive. The meeting that will follow between the community representatives and those responsible for the research will give the opportunity to deal with certain fundamental aspects:

- Presentation of the project, the objectives of the research, the methodology proposed and results expected;
- Presentation of research expectations for the host community;
- Setting of participation modalities of the community.

The following elements, among other things, will be discussed right from the very first meetings:

- Modalities regarding data gathering;
- Commitment and training of co-researchers;
- Information mechanisms throughout the project;
- Research follow-up mechanisms;
- Intellectual property, confidentiality and access to research products.

The people responsible for the research project must clearly state the way they intend to ensure confidentiality of the data gathered from individuals or groups of the community and provide documents as supporting proof (approach and method, consent forms).

From the very first steps of the consultation, who will own the results must be clearly stated; if the sharing of such ownership is intended, modalities of said sharing must seem equitable to all partners and must be clearly established before the gathering of data.

Normally, the research project pays for the production of specific reports for the community. If this is not the case, it will be important to clearly establish by mutual agreement who will be responsible for said costs.

2.4 Consultations

It is of the utmost importance to hold appropriate consultations of the First Nation involved, while taking the type of research at stake into consideration. It is recommended, among other things, to adopt a participatory approach and to incorporate local needs into the research project. The consultations proponent must have very good knowledge of the cultural, economic, political and social diversity of the communities as a whole and/or of First Nations, especially of the community or communities affected by the issues of the research project. The researchers should be presented with a profile of the communities concerned before the consultations process. It is thus very important to seek the community's participation from the very beginning

The First Nations of Quebec and Labrador Sustainable Development Institute has developed the *First Nations of Quebec and Labrador Consultations Protocol*[15]. The protocol requires that consultations held within communities be appropriate, efficient, meaningful, constructive and transparent, that Aboriginal people fully participate, from the very start, in establishing the consultations criteria and methodology to be adopted and in each stage of the consultative process. It remains imperative to get involved because governments consider that First Nations

[15] FNQLSDI, June 2003, *First Nations of Quebec and Labrador Consultations Protocol*, Assembly of First Nations of Quebec and Labrador, Quebec.
The protocol identifies the essential steps of the consultations process.

who do not respond to a request for consultations waive their rights; they even sometimes boldly start a project notwithstanding the objection of the community to its initiation.

At least two participants must share power and control: often the scientist and a member of the community. This type of (community-based) research allows the Aboriginal partner to limit the researcher's access to information sources, or at least control or filter their sensitive elements.

- Is the research based on an ethical framework agreed upon by all stakeholders?
- Is the process a democratic one?
- What is the ultimate goal of the research?
- Which mechanisms will enable the community to control the research process?
- Does the community control the resources?
- What inequalities and power relationships exist between the participants?
- How much leeway will the community have regarding the orientation of the research?

2.4.1 ***Avoiding the impacts of dual consultations****:* The consultations process aims, among other things, at avoiding the inconveniences caused by researchers' lack of knowledge of the research context in the target community. They must be brought up to date on the historical background of research in the host community for it may have already been subjected to repeated requests of several various research bodies or groups with regard to the same type of project or problematics. This can easily lead to a certain amount of "fatigue" or sensitiveness on the part of the community if it has been repeatedly confronted to the same research questions, particularly in the absence of a single follow up on past projects carried out within it; a preliminary update preceding the approval of the project is therefore necessary. The people in charge of the research must make sure that their questions take previous results, approaches and methodologies used to reach them as well as their respective strengths and weaknesses into account.

2.4.2 ***Preventive management of potential obstacles****:* Consultations will also enable the identification of potential problems that could occur during the research and risk harming the community. It is as important for the First Nation as for the researcher to anticipate difficulties as well as obstacles generated by the particular context of the community or research program (ad hoc or permanent).

2.5 Informed consent and confidentiality

No research activity involving individuals or their environment should be initiated before obtaining the informed consent of those who participate in it and those who could have to put up with unreasonable inconveniences.

In the process of obtaining this consent, researchers must clearly identify the objectives of the research, the methodology chosen, the funding sources available as well as possible negative and positive effects the research could have on the people, community and environment involved. They must obtain authorization to record on audio-video tape, to take photos, physiological measurements, blood, skin or hair samples. Researchers must also inform participants of the use they intend to make of the information gathered and what kind of format they will use to disseminate it.

When participants must be identified, their informed consent is **imperative**. If confidentiality of their contribution cannot be guaranteed, participants must be informed of the possible outcomes of this fact before they participate in the research. Breach of confidentiality must be defined in order to cover cases of possible harmful consequences. Confidentiality guarantees respondents that the information they provide will remain secret and that it cannot be suppressed from the published results (see item 9 of the following 2.5 section). Prior *imperative* to the starting up of the project, the authorities of the community must also give their authorization so that the research may be initiated in the community. In certain circumstances individual and collective rights will clash and communities will then have to ponder and debate the advantages related to the autonomy of persons and the advantages that the group as a whole can profit from. Consent of the persons incapable of giving it will also have to be obtained by power of attorney.

The objective of informed consent is to ensure that all participants in the research project fully understand the implications of their commitment, that they can refuse to participate in the research or terminate their participation at any time. A written document (following item) that is brief, detailed, clear and easy to read will provide contextual information on the problem raised and the intervention proposed, document in which will also be set out the measures taken to ensure the safety of the participants and where the sponsors and head of the research will be identified. An oral complementary explanation given by the researcher will facilitate and ensure the understanding of the various facets of the project.

2.6 Right to all information pertaining to the research

Generally speaking, an information letter regarding the research project should be sent with the consent form. In this letter, the researcher will express once more the idea that the individual who wishes to participate in the research do so in a voluntary and informed way and can refuse to adhere to it or withdraw at any time.

Written in simple, direct and understandable language, in the Aboriginal language if need be, the information letter will include the following elements:

1. The identity of the researchers and of the financial partners;
2. A brief and simple description of the objectives of the research project and the procedures used in the framework of the latter. It must also indicate clearly what will be required from the participants as well as the goal of the procedures;
3. A realistic assessment of the time devoted to each of the procedures, their frequency and their total duration, including the time invested in any study carried out during the follow-up;
4. A clear description of physical, psychological, social, cultural, human, property-related, financial or legal risks, discomforts, stress or inconveniences participating in the research can generate;
5. A standing instruction stipulating that the people contribute to the research voluntarily and that they can put an end to their collaboration at any time. If need be, a clause that clearly indicates that the participants can withdraw from the project without suffering any consequences will be added;

6. Advise participants that they do not have to answer questions they find offensive or that make them feel uncomfortable;
7. If need be, provide a detailed description of recording devices;
8. A precise description of any basic information that must be gathered and a list of the persons who will have access to these data;
9. An oral presentation describing the methods implemented to ensure confidentiality of all information received, including the dispositions taken to ensure confidentiality in the publications, the way raw data concerning each participant will be used, and finally a description of any situation where confidentiality and anonymity cannot be guaranteed or respected;
10. A lecture on how the research results will be disseminated along with all future secondary uses of the data if need be;
11. If need be, a detailed description of the remuneration and, when it is a long-term project, how the compensation will be paid if a participant withdraws from the project before it ends;
12. Instructions concerning people with which the participants can communicate if questions, worries or complaints arise regarding procedures used in the framework of the research.

The community must be informed of the advantages and disadvantages the research will generate. When the need arises, researchers should provide ongoing information on the objectives, methods, results and conclusions in addition to additional information concerning the research.

2.7 Consent form

Consent form, written in a style as direct and as understandable as all the other documents and in the language the participants speak at home will include the following elements:

1. The title of the research project;
2. The name of the participant;
3. A statement indicating that the participant has read the information letter he received and that all his questions were answered;
4. A statement indicating that the participant is aware that he will take part in [title of the study], that he knows that his participation will consist in [procedures] whose data will be recorded by [recording tool], and that he understands that the goal of the [study] is [the goal];
5. A statement indicating that the participant is aware of the fact that he can communicate with [the researcher] when he wants answers to his questions, when he has worries or if he wishes to make a complaint;
6. A statement indicating that the participant knows that his participation is voluntary and that he can put an end to it at any time;
7. A statement indicating that the participant was reassured regarding [precautions taken to ensure confidentiality].

Parents must authorize and approve, signature as supporting evidence, participation of their children in a study. The community should also establish the level of sensitivity of the themes broached, of the form and content of the questions as well as the subjects interviewed.

Let us point out that an individual can refuse to sign a document and only give his consent orally. Even if the latter is more difficult to prove or to verify than a written consent, it is quite valid since it is legal and recognized by law.

2.8 Right of refusal

Any person or First Nation has the right to refuse a request to participate in a research project, whatever its subject, or to withdraw at any time.

Individuals must not be subjected to pressure, constraint, harassment, manipulation or undue influence when someone seeks their participation in or consent to a research project. If the person in charge of recruiting subjects also cumulates the duties of teacher, professor, supervisor or if he happens to be a parent, a tutor or an employer of the people contacted, there is a risk he may influence the choice of an individual to adhere or not to the project. So the person in charge of recruitment should aim at becoming and remaining impartial.

2.9 Right of control over research questions and material

First Nations' inherent right to autonomy implies that they have authority on the management of their business, their territories and resources, and consequently, supervisory and decision power over each and every step of the proposed research. The force of collective decisions resides in exchanges of useful information and relevant ideas of each stakeholder, thus allowing putting more than one viewpoint in perspective, which automatically leads to the improvement of the quality and scope of the decisions made.

- Are the subjects excluded from making important decisions?
- Did the community make the decision of initiating the project on its own?
- Are the individuals actively involved in the decision-making process?
- Will the community have the opportunity of influencing the choice of research questions?

Individuals or Aboriginal authorities taking part in the research have supervisory power over the methodology and materials used when the latter can generate a consequence considered negative for the community. In the same way, interview grids and the questions considered for gathering data must be presented before the interviews are conducted, in accordance with the participation framework established.

2.10 Primacy of Aboriginal knowledge

The research project must take into account the participants' knowledge and experiences throughout the process. It is recommended that relevant Aboriginal knowledge be given priority throughout the research, for it is knowledge as valid as scientific or modern approaches.

The treatment and use of Aboriginal knowledge will have to be carried out adequately and in accordance with the principles stated by the community with regard to intellectual property and confidentiality, particularly when sensitive themes are broached. It will be important to remember

to include women and their particular knowledge into the research (they are too often neglected) or community sub-groups holders of specific knowledge.

The community should also establish Aboriginal knowledge acquisition protocols as well as the procedures regarding the knowledge and intellectual property of these data, while ensuring that all parties involved accept them.

2.11 Reciprocity, benefit sharing and conflict management

Even if research projects frequently include elements corresponding to problematics of interest to the communities, these elements are not necessarily defined right off the bat or before the production of concrete results. However, these issues should be addressed right from the first steps of the research so as to be able to review or discuss them throughout said research.

The research may be beneficial for the host community. Local, regional, national or international spin-offs should be identified before the very beginning of the project in order to maximize their dividends for the groups concerned. The spin-offs can take several forms: data or partial results that can prove useful or beneficial for the community or certain of its members; a project inciting research capacity building (training of co-researchers and assistants); or fostering the decision-making of the community with regard to its own issues and priorities.

The importance of possible research spin-offs should sort of take precedence over its potential contribution to science. The obligation to be accountable represents one of the means not only to reach these objectives, but also to reduce the sources of conflict or the unbalance of the power relationships between the various actors of the research. It leads to the clarification of the role of all the partners and collaborators and fosters frank communication and honest exchanges. Communication rests on the understanding of all stakeholders and on mutual respect; it holds great power that it passes on to the individuals, in addition to catalyzing changes, revealing voices remained silent, consolidate communities, etc.

- What possible conflicts can arise between the priorities of the researchers and those of the community?
- Are there any conflicts concerning the goals of the project research as a whole?
- To what extent is the research based on a generalized understanding and mutual respect?
- Is community-based participation only a means to manipulate the participants?
- To what extent does participation appear to be a symbolic gesture or a means to exploit the community?
- What are the elements that could prove to be particularly problematic?

Communication and dialogue are prerequisite conditions to collaboration between the community and researchers. A mediation mechanism between community and researchers would allow for the creation of bonds between community-based structure and the world of research, also facilitating task sharing between both parties. Frank and ongoing communication and dialogue throughout the project will in all likelihood help ensure research continuity, prevent conflicts and balance power relationships.

- Have mechanisms been planned to solve value related conflicts?
- Have mediation mechanisms been set up?
- Who will play the role of mediator?
- Have conflict resolution mechanisms been set?
- Which communication techniques will be used?
- How will communication be fostered throughout the research process?
- How will unforeseen interruptions be dealt with?

2.12 Accountability

Researchers involved in a research project or program in an Aboriginal environment must be accountable towards the community, particularly towards direct participants and its official authority. All research-related decisions, including the decisions made by the co-researchers, render the people in charge accountable and must be discussed with the First Nation involved.

The project directors or managers remain the first people responsible for the research and are thus accountable to the community. On the other hand, it is important to clearly define the degree of accountability of subordinate researchers working in the environment; the entities that guarantee the research and community representatives must understand and assume the role of each of the actors.

2.13 Data processing and analysis

In community-based research, analysis often boils down to a crossing of variables, thus allowing to highlight links between, for example, health situation and physical activity, the level of education and the age of the respondents, etc. The comparison is then inserted into the analytical process, evaluating the results between the genders, between the communities, over the years, establishing proportions, relations, rates and percentages.

According to the type of data gathered, the degree of involvement of the community will have to be determined in their processing and analysis. In most cases, it will be essential to proceed to a validation exercise, especially when the data has been gathered through meetings or interviews. Beyond a question of respect and equity, this exercise can prove essential to guarantee the validity of the results, as much for the participants as for the researchers.

- What measures have been established for the processing, organization and analysis of the data?
- Who will analyse the results of the research?

The compilation and classification of data should respect the categorisation proposed by the First Nation, thus respecting its mental and cultural organization scheme, its representation of the world, its concepts and values, thus strengthening the validity of the study.

First to receive the results of the research and to judge their accuracy, the collectivity will also be the first to provide suggestions and reactions, thus avoiding mistakes and misunderstandings. Participation of the community in the interpretation and analysis of the data will provide rich contextual information and more meaningful conclusions, improving in fact the cultural and internal validity of the results.

- How are the results likely to be interpreted?
- Who will interpret and summarize the results?

The participants should pay special attention to the words they use, highlighting the statements they find incoherent, prejudicial or revealing half-truths.

2.14 Validation

Participants (community and individuals directly involved) have first right to know what will happen to the data gathered among them and, whenever practical, of their application and use. Stemming from this established fact, researchers then become responsible of the implementation of a validation process for the data gathered, assent prior to their publication or formatting of the research report.

The validation of the results should be done once the data is compiled or transposed on a specific support (e.g.: compilation maps or tables for the analysis). It thus involves that the researchers and the community come back to the results obtained and, where appropriate, adjust the interpretations, analysis and conclusions. The consensus over observations, comments or conclusions by several individuals also legitimizes these elements. Community-based participation and commitment adapt and simultaneously validate theories and methods, which are based on very specific realities that closely depend on a particular context.

- Apply control procedure to errors and subjectivity;
- Make sure that the values of the project are respected;
- Does the research always prove to be objective?

2.15 Research products and results

Subject to confidentiality requirements, copies of gathered data (aggregated and raw) along with the description of the methodology used to gather them and the indication related to storing locations should be available to the community and kept there. Participation modalities of the community will have to clearly establish the destination and ownership of the data gathered and results of the research. The consent form must inform the participants of these procedures.

When research data comes from interviews with individuals or community sub-groups, the analysis will have to reflect and respect the viewpoints expresses.

2.15.1 ***Right of opposition and inclusion of divergent views in the report*****:** A community can dissociate itself from the interpretation of the data or results of a research it is involved in. It can also refuse to participate in a research in progress if it thinks the terms of the research are not being respected or if the research will provoke unacceptable perturbations within the community.

As the research progresses, community participants will become familiar with the project, the approaches adopted and the results expected. At the end of the road, the conclusions of the research could contradict or hamper the viewpoint set forth by the community. If no agreement

can be reached, the community could wish that the divergent viewpoints be included in the report[16].

The right to disagree, simple and elegant solution to the possible incompatibility between the researchers' freedom and the OCAP principles, allows each party to set forth its own interpretation in any publication.

2.15.2 ***Access to research products:*** Research reports and results, their summaries, syntheses and potential articles, as well as data banks, must be made completely available to the First Nation in the language of its choice prior to any dissemination or communication to the scientific community, government authorities or the population in general.

2.15.3 ***Communication of research products*****: A**ll publications stemming from the research, subject to confidentiality requirements, will refer to the informed consent of participants and must also acknowledge the contribution of the people who participated in the activities of the research. Not only must the participants be asked for their consent *before* gathering information but they must also be asked if they still agree to their publication *after* said gathering of information; indeed, according to the nature of the information transmitted, they can and have the right to retract their consent, while others could require that their names appear after a quote reproducing their statements or that they appear on the list of informants.

Result dissemination through non conventional means is considered as an important element of community-based research, for they are easily translated into action plans, since these plans enable participants by giving them access to knowledge and allowing them to exercise control. Active participation of the community and respondents to the aspects of conclusion dissemination combined to community-based commitment will in all likelihood lead to a wider acceptance of these results and to more widespread use.

- What are the modalities planned for the research reports and result dissemination?
- What will be the finished product of the project?
- How can the comments of the community be gathered?
- Does community-based participation foster the dissemination of research conclusions?
- Will the conclusions be presented in a language adapted to the subjects?
- Who will present the reports to the administration and the medias?
- Will the results be presented in terms easy to understand?
- Will non-traditional means of dissemination be used?
- Who are the possible users of the results?
- Has the decision-making mechanism related to the use and dissemination of the conclusions been identified?

2.15.4 ***Reports prepared for the community*****:** During the first phase of the project, the modalities of the communication of the results to the participants and host community are agreed upon. It could be a synthesis of the main report written in an accessible language and in the language privileged by the community. In order to meet anonymity requirements,

[16] CRSNG/NSERC, 1998, « Énoncé de politique des trois Conseils », *Éthique de la recherche avec des êtres humains,* chap. 6.

results must be presented in grouped form thus avoiding the identification of an individual or of a group of individuals.

- Can the conclusions of the research apply to daily life?
- What will be the general consequences of the conclusions of the research?
- Will the results address related to the needs of the community or of the scientific world?
- How will the results be translated into action?
- Will the participants have the opportunity to discuss the conclusions in a formal context?
- How will the follow-up of the results be ensured?

Demand to examine, before its publication, any report on a research in which your community participated. The data must be shared with the community before it is presented outside of it if the occasion arises.

2.16 Establishing modalities of research follow-up

Participation of the communities in research calls for and understanding and recognition that the development and ongoing improvement of the participation process (including the relationship that grows between community and research) are as important as the results of an ad hoc research. Results should not be considered as an end in themselves, but rather as a link in the development of a mutually profitable relationship for both First Nations and the world of research.

At the conclusion of the project, the parties involved in the research will have to anticipate mechanisms for the maintenance of skills and knowledge acquired by the participants.

2.17 Language and communication

Language - written or spoken - used in the framework of research of an academic type is generally specialized and technical. It constitutes most often an obstacle to communication between the interested parties. Paradoxically, communication and information transfer problems become particularly obvious when research promoters (students, professional researchers, specialized stakeholders, etc.) make explicit efforts to inform and involve the members of the community, which illustrates well the principle according to which “good intentions are not always enough”. Popularization in this case proves necessary.

A community that cannot succeed in understanding the language in which the project is being realized will never be able to really appropriate the process and results of the research. A research project would therefore require the use of a popularized language all participants can understand. At the same time, communications intended for the community, research summaries and complete reports should be offered in the local language in order to improve its understanding and access.

2.18 Translation and interpretation

Projects must often farm out work to community members as interpreters or translators during interviews or when gathering data. As soon as the planning of the project begins, the selection of qualified resource persons who can carry out these duties must be discussed. It remains wise and prudent to have a list of substitutes or replacements. In the case of interviews, in order to ensure that the interpretation or translation of the questions are the same for each respondent concerned, a version of the questionnaire must be drafted in the language required; uniformity and homogeneity prove to be essential in research.

2.19 Direct and indirect research costs for the community

A research started in an Aboriginal community generates a whole set of constraints and requirements for part of its members through various activities in the framework of the project. These constraints should be identified and recognized as an integral component of the contribution of the host community to the research.

2.19.1 ***Participation related costs*****:** Communities do not all enjoy the means to invest in the setting up of a permanent control and participation mechanism. When the relationship between the community and research will become a truly reciprocal relationship (research then corresponding to the interests and priorities of the community), it will be the community's responsibility to decide of the merit of such permanent proceedings. It could be the duty of research to provide the (financial) means to develop these mechanisms of efficient participation, at least for the duration of the project. The hiring of co-researchers or research assistants in the community represents one of the mechanisms that can contribute to the strengthening of the research capacity of a community, above ad hoc contractual relations.

2.19.2 ***Equitable cost sharing*****:** Any research carried out within a community generates expenses for both parties and one of the conditions of a constructive relationship rests on the clear determination, right from the very start of the project, of the mutual benefits of the project. As an example, participants in a research give some of their time up by becoming available for the research, which can generate direct and indirect costs. In certain cases, a reciprocal exchange involving services and particular goods will prove more beneficial for all parties concerned than wages paid out in cash.

2.19.3 ***Taking control over researchers*** **:** When a research requires that researchers stay in a community, the parties involved must establish the modalities of their control. If the need arises, it will become important to determine if the presence and activities carried out by the researchers will generate time and resource inconveniences among community members or its authorities as well as the means to be implemented to minimize these inconveniences.

2.20 Funding sources

Governmental organizations subsidize the great majority of community-based research projects. Unfortunately, they do not necessarily restrict their activities to administrative or evaluative duties; the funding party can thus act as co-researcher or mediator. It is important to underline the fact that traditional funding criteria go against research based on participation, collaboration,

flexible exchange of information and expertise. The funding parties often have too much power and the risk that they may want to control the research process or appropriate the results is high. Even if it seems difficult to finance projects that integrate community-based action and commitment, practices and mentalities will change and evolve eventually.

The community can thus limit the access to data and to participants, restrict the range of the analysis and have last say over certain aspects of the publication of the reports.

- Do the resources of the community concerned limit the research?
- Can the community mobilize resources?
- What resources does the community control?
- Will community-based participation allow researchers to have access to resources that would not be available otherwise?
- Is the community ready to find funding sources on its own?

Here are a few sources of funding common to the different regions of the country: municipalities, federal and provincial governments [ministries of Health, Transports, Indian Affairs, etc.], Aboriginal Healing Foundation, the National Aboriginal Health Organization (NAHO), the Canadian Institutes of Health Research, non governmental organizations (Red Cross, Canadian Diabetes Association, Heart and Stroke Foundation, etc.]. Other funding sources can be found on the following website: www.naho.ca .

Chapter 3: Research steps, methods and approaches

Negotiating the agreement of the community for a research project does not constitute a static and unique event; it inserts itself into the complete cycle of the survey, where each step must be discussed, understood and realized jointly with all partners. In community-based research, the investigation cycle thus comprises a learning process, from beginning to end.

The methodology and research plan prove to be capital because most community-based projects are not limited to the gathering of new data or the creation of knew knowledge. Consequently, it is important to establish the credibility of the project right from the start, to determine key stakeholders and describe the forms of knowledge and expertise required at each step of the process.

- How is the research defined?
- Was the project carefully planned before being launched?
- Does the organization of the research seem sufficient?
- Is there a logical link between each step of the research?
- Will the research process be adapted to the cultural reality of the community?
- Who is responsible of the planning?
- How can the roles of the community and the researcher influence the orientation of the research?

If the collective, gathering together all the partners, succeeds in defining the problem it wants to study and the objectives of the project, it has enough information to direct the research.

The conventional research procedure consists in a series of successive steps that go from the design of the project and its problematics to the production of results. Generally, the four big steps are the following:

1) Design;
2) Data gathering;
3) Production of research reports;
4) Dissemination of results.

Each of these steps comprises a certain number of activities:

1. Project design

a) Content and problematics

b) Research questions

c) Approach and Methodology

d) Funding

↓

2. Data gathering in or outside the community

- Individual or group interviews
- Discussion workshops
- Drawing of samples from humans, animals and/or plants
- Biophysical inventories
- Other types of data

↓

3. Production of reports

a) Data processing and analysis

b) Validation of data gathered among participants and/or local or regional institutions

c) Drafting of main reports (first transmitted to the community)

↓

4. Dissemination of results

- Dissemination of the report (public or restricted)
- Publication of articles (scientific and popularized)
- Oral and written dissemination of results (lectures, workshops, training programs and others)

In the context of research in an Aboriginal environment, one must identify the relevant steps of the research process with regard to the participation of the community. According to the nature and scope of the project, this participation is desirable from the design of the project or later on in the research project.

The elements listed below prove to be principles to be retained throughout the research in an Aboriginal environment, whether the community is a partner in the project, a data source or an organization ensuring part or all the funding.

3.1 Research goals and objectives

A precise statement/formulation of the question to which the research will have to answer and a justification of the importance of the question, clearly defined from the start, will make subsequent step easier; they constitute the foundation on which the research process will be built. The interpretations and conclusions will aim at practical solutions, social improvements as well as the development and well-being of the communities as a whole. The research may promote a cause or an issue, inform, plan priorities, target or assess programs.

- Is the sample representative?
- What are the goals of the research? Are the objectives precise and measurable?
- Have the goals and objectives been defined?
- Do the objectives reflect the concerns of the community?
- Who will be responsible for the goals and objectives of the research?
- Will discussion groups be held to determine the concerns and expectations of the community?

The success of a community-based research project rests with the setting of adaptable, realistic and justifiable goals. The underlying hypothesis of community-based development stipulates that the only way for the members of a community to exercise control both on their life and on the factors affecting its quality resides in the identification, by the individuals themselves, of the problems and solution leads; it is thus a question of changing a situation, modifying a behaviour, reinstate values, propagate novel ways of doing things, etc. The ultimate goal of community-based development thus does not limit itself to understanding the world, but to try to change it, to orient it towards a healthy, respectful and harmonious course.

- Do the goals of the research appear to be more important than the objectives of community-based development?
- What are the advantages of the research for the community as a whole?
- Will the research create positive models within the community?
- How can the project contribute to solve the problems of the community?
- Does the research aim at solving the problems of the community?
- Will the research serve the interests of the community?
- Underline and discuss the intentions of the research and the benefits of the project, study or activity for the community.
- What are the results or consequences expected from the project?
- Which groups will be affected by the project and which ones will benefit from the project?
- In what ways will these groups benefit from the project?

3.2 Research problems and hypotheses

Traditionally, a research hypothesis consists in a formal statement predicting the relations expected between variables requiring the identification and definition of concepts, indicators and reference framework.

The conceptualization of community-based research work should be carried out, in partnership, by researchers and the First Nation(s).

- How did the choice of the research problem come about?
- Are there issues the project will not address?
- Does the project address the right issues?
- Will the research lead to confirming or invalidating the underlying hypothesis?

3.3 Theory and documentation

Documentary analysis, which consists in a review of existing literature, of prior files and files in progress and of a compilation of data already available on the same issue or similar, parallel or complementary files, allows for the exam of existing information on the research topic and thus orient efficiently the methodological and analytical steps.

- Was the theory clarified?
- Does the theoretical research deal with theoretical and practical works?

3.4 Research methods

It is important to define precisely and in advance the processes through which the main issue of the survey or research will be addressed. Public health researchers prefer quantitative measures where gathered data are converted into a numbered data bank that allows for mathematical and statistical manipulations while community-based researchers generally prefer a quantitative process where they specifically linger on the statements gathered and on how the people interviewed interpret their experience. A combination of both techniques fosters most certainly a better understanding of certain issues, the qualitative research enriching the data produced the quantitative one. Longitudinal surveys (observation and study of a prolematics through time), participation of targeted groups, assessment of programs, in short applied multdisciplinary approaches better suit community-based research than theoretical investigations.

- Were the concepts and methods clarified?
- How can the measures be taken on a community-based scale?
- Is quantifying possible and desirable?
- Do the researchers prefer quantitative methods to qualitative ones?
- Is more importance given to applied research than theoretical research?
- Can the participants understand the research methods?
- Does the project offer training to individuals?
- Who will be responsible for the preliminary research?
- Were the research tools validated?
- Will the community have the opportunity to review the research tools?
- Who will be responsible for the creation of research tools?

3.5 Data gathering and sampling

Data gathering, which consists at gathering facts that help to validate or invalidate work hypotheses, must harmonize itself with the values and needs of the community through healthy scientific methods. Phone surveys, radio open lines, written questionnaires, one-on-one or group interviews, round table, clinical studies, censuses, observations are all techniques that lead to amassing the raw material of a research. It can also take the form of sampling, measures or action taken in the natural environment of the territory of the First Nation, with or without the presence of the members of the community. In each case, participation modalities of the community to the data gathering process must be established prior to any action and by mutual agreement. Let us remember that community researchers must be able to have access not only to the reports but also to the data of the research, which should be found ideally within the community concerned. Let us note that in order to respect confidentiality towards the informants, only a restricted number of identified people, established when planning the research, will have access to the raw data.

Data gathering is thus carried out among individuals, target-groups or local and regional institutions. Researchers usually engage in sampling, which is a more economical and quicker way to obtain information, easier to control and watch. To get there in a simple and efficient way, one must establish a sampling plan, that is:

1. *Population:* All individuals to which the results of the research will be applied (gender, age groups, community, nation, etc.);
2. *Survey basis:* List grouping all potential candidates for the survey (phone books, residents of a community, member of an association, etc.); this list should provide enough information on the individuals so that adequate candidates can be chosen according to the objectives of the research considered;
3. *Survey unit:* Who will be targeted? According to what criteria? For example, women from 18 to 45 who are single parents could be targeted. What do we want to know? Their financial situation? The composition of their family?
4. *Size of the sampling*: The budget, time and available resources often determine the number of selected individuals in the community who will participate in the research. Choice of the size of the sampling aims at limiting sampling mistakes and we then proceed according to mathematical formulas[17].

- Who will plan the gathering of data?
- Who will do the gathering of data?
- Will the gathering of data enable to reach various segments of the population?
- Will the research be carried out in locations were the subjects will feel comfortable?
- Is a sizable sampling necessary to obtain statically meaningful results?
- Is it possible to obtain comments on first results?

The most important phase of the research, as much for the researchers as for the participants, even if for different reasons, is undoubtedly the gathering of data. It is also the phase where the community may suffer explicit and/or implicit inconveniences that will generate unacceptable

[17] Statistics Canada, 2003, « Sampling size calculation formulas », *Methods and Survey Practices,* Minister of Industry, Ottawa, p. 172-174.

repercussions as much for the community concerned as for the research in the short and middle run.

3.6 Adaptability and flexibility of proposed model

In the frame of a model focussed on action and participation, researchers rely on established criteria that enable to determine the questions, approaches and solutions of the research, then they rely on interactive measures evolving to the rhythm of the project according to the social responses, contexts, dynamics of the human environment. In the same train of thought, the training programs of the participants and work conditions will depend on the circumstances, allowing for the experimentation of various training methods, various form of administering questionnaires, etc.

- To what degree is the project flexible?
- How will the research adapt itself to the unforeseeable nature of the social dynamics?
- Are the research questions adaptable?
- Is the participants' training program flexible?

3.7 Assessment

The assessment of the research, the analysis of its process, the coming back on the obstacles encountered, on the good and successful moves, will all contribute to the planning and management policy of future projects, to the adjustment of research policies, to the assessment of the relevance of the creation/abolition of advisory committees, and to ensure participation in and control of the research, etc.

- How will the research be assessed?
- How will the participants assess the success of the project?
- Who will assess the project?
- Have feedback mechanisms been set?

3.8 Management of research-time

Even if the time constraints generated by full participation in research are recognized, they are not subjected to particular standards among the communities solicited because they too often operate in the crisis management mode and under pressure. Since the success of a participatory research mostly rests on good time management, researchers must allocate representatives of the community enough time to prepare the modalities of project management within the community.

Activities related to the launching of the project in the community itself (internal communication, participation modalities and selection of resource persons, informants, organisation of meetings or assemblies, etc.) may require more time than anticipated by the research team. Hurrying certain steps or exerting pressure on the representatives of the community to meet a schedule imposed from the outside must be avoided at all costs; indeed, research entities build a schedule and a time frame before even establishing contact with the community. From the very first sessions of joint planning, respecting the time constraints of the community by setting together a schedule and a rhythm for the research phases that respect the requirements, capacity and needs

of the parties involved is a must. Researchers may, among other things, wish to work among specific groups (elders, political representatives, local institutions, etc.) living with their own time and participation capacity constraints, without mentioning the setbacks that regularly occur during a research project and wreck havoc on any preset time frames (bereavements, accidents or illnesses, special meetings or assemblies, constraints generated by the harvesting cycle, by traditional activities, etc.).

Instead on counting on time frames when planning a project, it is sometimes preferable to resort to milestones related to the annual cycle, to the schedule of traditional activities of the community such as hunting and fishing seasons, community events and celebrations, etc.

Conclusion

Over the past few years, in answer to the concerns stemming from past experiences of research in an Aboriginal environment, several issues papers, training and guidance tools have been produced. It has become increasingly difficult to conduct an exhaustive scanning of all these important contributions to the file. One can nevertheless notice a certain amount of cross-reference in the works that formulated recommendations intended for the research milieu, probably reflecting the common elements of the history of relationships between Aboriginal communities and the world of research.

These recommendations can be summarized under a few essential items to be considered within the framework of the elaboration of a research protocol or a guidance manual for research in an Aboriginal environment:

- Participatory approach;
- Respect;
- Consultation;
- Informed consent;
- Protection and respect of Aboriginal knowledge;
- Reciprocity and sharing of costs and benefits;
- Accountability;
- Right to information;
- Access to results of the research.

This document is above all intended to be a reflection tool gathering the elements or criteria essential to the development of a research policy that can reflect the position of the Assembly of First Nations of Québec and Labrador while respecting and including the interests and concerns of its constituent First Nations.

Let us mention once more that this research protocol is a reference guide that will enable communities to better frame the various activities and numerous requests related to research being carried out in their territory. It aims at promoting a precise and well-informed ethical research whose running respects the will of First Nations involved. This document also insists on the importance of establishing partnerships that rest on the improvement of relations between the communities, research scientists and researchers. Cooperation in a work context focussed on mutual understanding is also essential.

These guidelines surrounding research should without saying and be an intrinsic part of any research activity carried out by researchers and academics… First Nations will now not only ensure that the latter respect these ethics principles but they will also be able to elaborate their own prescriptions in order to regulate research activities in their territory.

Recommendations

- Centralize existing resources.
    - Creation of a repertory of all past and present research on first Nations of Québec, grouped under topics and themes. Band councils of each community should also keep a repertory of the research projects carried out in their territory updated (health, education, wildlife resources, feasibility studies, etc.);
    - Creation of a repertory of the policies, protocols, decisions, rights and other documents pertaining to Aboriginal rights with regard to development, participation and research at the provincial, national and international levels.

- Create an Aboriginal research institution, recognized by its Aboriginal, Inuit and non-Aboriginal peers. The "Strategies and policies" department of the FNQLHSSC is developing this project and is progressing in this direction.

- Create an authority, a body or a task force who will rule the protocols elaborated by the different communities, will ensure their respect and application. Researchers and other individuals who wish to initiate a research project in an Aboriginal environment will thus know whom to contact.

- Legislation with regard to intellectual property of traditional knowledge seems deficient with regard to Aboriginal knowledge. Contrary to other countries, Canada is delaying in developing a specific legislation on the protection of the traditional knowledge of First Nations and Inuit. « In light of this, legal instruments developed by Aboriginal peoples themselves must fill the void concerning the protection of Indigenous knowledge. **Protocols adopted by Aboriginal peoples can be developed setting out general principles to be followed** in the case of communication of Indigenous knowledge to people outside the community »[18].

[18] Patterson, E., November 2004, *Filling the Void: Contractual Solutions for Protecting Indigenous Knowledge in Canada,* Hutchins Grant & Associates, Montreal, Canada, p. 26-27.

GLOSSARY

1. **Aboriginal knowledge**: Concerns the relationship between a people or a particular community and its ancestral territory; it includes its history, its knowledge and its experiences.
2. **Accountability**: Possibility of holding someone responsible for something.
3. **Anthropology**: Science of man, especially of the beginnings, development, customs and beliefs of mankind or of a given society.
4. **Approval request**: Document prepared by the researcher in order to obtain authorization to carry out a research project.
5. **Archaeology**: Science that studies ancient things, especially remains of ancient times in order to understand the activities of human beings, their behaviour and their environment.
6. **Biology**: Science that studies the form, functioning, reproduction and diversity of living beings, as well as the relations they establish between themselves and with their environment.
7. **Code of Ethics**: Refers to moral principles and values of an individual in the exercise of his/her profession; indicates the guidelines of a researcher's proper behaviour.
8. **Code of Professional Conduct:** Rules of conduct intended to members of a profession that sets out the duties, obligations and responsibilities they must follow.
9. **Collaborative research**: Is carried out in common, requires a minimum of two parties.
10. **Confidentiality:** What is said or done in confidence; that contains secret information that must not be exposed or made public. Guarantee given that the information provided will remain secret and will not be inferred by the results published.
11. **Consensual**: That rests on a consensus, agreement, and unanimity.
12. **Consent form**: Form that vouches for the assent, agreement of a person to participate in a research project.
13. **Consultation**: Action of consulting, of taking and considering the advice of someone; a management mechanism which rests on full participation of the members of a community as a whole and that inserts itself into the decision-making process; it is the taking into account and interrogation of opinions and aspirations of individuals on the issues raised by the consultation.
14. **Data**: Information, fundamental element which is the basis of a reasoning, a research (e.g.: number of residents per housing unit).
15. **DNA:** Support of the genetic information of an individual (Deoxyribonucleic Acid).
16. **Doctorate thesis**: Substantial written document that presents original results contributing to the advancement of knowledge in a field of research and that shows that the author has the required competence to obtain a Doctorate degree (that comes after a Maters' degree).
17. **Empirical**: Based on actual measurement, observation or experience rather than on theory.
18. **Entity**: Aboriginal or non-Aboriginal organization that conducts research.
19. **Ethics**: System of moral principles; reflection on the character, behaviour, conduct of a society, company, individual, while taking into consideration the possible and probable impacts on other people's life, on their feelings, opinions and integrity.

20. **Ethnocentrism**: Tendency to enhance the way of thinking, of doing and of acting of one's own social group, of its culture, its country and to extend it abusively to the understanding of other societies.
21. **Ethnography**: Descriptive study of all data and aspects of the life of a given human group.
22. **Ethnology**: Scientific and systematic study of societies in the whole of their linguistic, customary, political, religious and economic manifestations as in their particular history.
23. **Eurocentrism**: Analysis of all problems, cultures and society from an exclusively European point of view.
24. **Evaluative research**: Deals with the evaluation, the assessment, the judgement of the value, relevance of a subject, an object or a project.
25. **Findings:** Analysis, examination of a situation, a period, a social fact, etc.
26. **First Nation**: Term used in Canada to designate the first occupants of the territory who used to be called "Amerindian", which, however, does not include the Inuit and the Metis.
27. **Focus group/Discussion group/Collective interview:** Target group constituted in order to ensure their participation in a research project (e.g.: group of women or of trappers); allow participants to respond freely, to discuss, to express and exchange ideas, values and opinions.
28. **Forest engineering**: Knowledge and techniques regarding the design, implementation, and applications of processes, facilities and equipment specific to the field that deals with the forest; that comes from or is located there.
29. **Funding party**: Organisation or individual that funds research activities.
30. **History**: Scientific study of a specific past in time and in space; report on facts regarding the life, evolution and transformations of humanity, of a society, a person, etc.
31. **Human subject**: Individual targeted by the research, submitted to observation because detaining an experience, a value, an influence, an opinion or knowledge relevant to the realization of the study.
32. **Inalienable**: That cannot be subject to alienation; neither transferable nor subject to seizure.
33. **Informant**: Person who gives information or who helps the researcher to understand facts, gestures or actions. To differentiate from translator (who most of the time translate recorded interviews that he didn't even participated in) or interpreter (most of the time a research assistant who helps the researcher by summarizing what's being said during interviews, meetings, social or cultural events, etc.).
34. **Informed consent**: Agreement, assent, authorization given deliberately, regarding the issues, risks, advantages and disadvantages.
35. **Intellectual property**: Ideas, knowledge or creative manifestations of the human spirit that put on commercial value and receive or require the legal protection of a property right.
36. **Link**: Element of an organized system, of a hierarchy, of a structure, of a whole, of a chain of elements.
37. **Location of the study**: Location(s) where the study is carried out (e.g.: community).
38. **Longitudinal**: Is said about the observation of an individual, of certain aspects of his/her person or of a set number of subjects over several years.
39. **Master thesis**: A substantial written paper that presents original results contributing to the advancement of knowledge in a field of research and that shows that the author has

the required competence to obtain a Masters degree (after obtaining a Bachelor's degree.

40. **Medical research**: Deals with illnesses, their symptoms as well as the means to prevent, treat and cure them.
41. **Methodology**: Privileged research procedures (e.g.: questionnaire, interview, validation). Systematic study, through observation, of the scientific practice, the principles on which it is based and the research methods it uses.
42. **Milestones**: What is used to mark a determined course.
43. **Mutual respect**: Feeling that moves two people to treat each other with the utmost consideration.
44. **Obligation to consult**: Imperative duty, necessary requirement of asking for the advice, the opinion of others.
45. **Paradigm**: System of values, beliefs, hypotheses and theories in the interpretation, understanding and explaining of reality, of the world.
46. **Participatory research**: Participation of the researcher in daily life that will be transposed in the results of the research.
47. **Partnership**: System associating partners equitably.
48. **Pile up**: Gather in great quantity; accumulate.
49. **Pilot survey**: Small-scale survey conducted among respondents of the target population in order to verify the global smooth running of the various steps and tools of the proposed research. Thus, one can, for example, correct or modify a questionnaire before starting the official survey among given population. In other words, it is a test.
50. **Postulate**: Unproved assumption, which appear legitimate, beyond question, on which each and everyone agrees.
51. **Premise**: Fact, at the beginning of a situation, from which stems a consequence, a logic, a reasoning, and a conclusion.
52. **Private life**: All the physical and mental events, ideas, possessions, actions, feelings.
53. **Problematic**: State of a situation from which stems a questioning, a subject of research.
54. **Protocol**: Set of established rules, procedures or pre-established procedures.
55. **Public life**: Part of human activity that occurs for everyone to see and know (behaviours, words, actions, etc.).
56. **Raw data**: Data that has undergone no modification: questionnaires that have been filled out, audio-visual recordings, databases established from data.
57. **Research subject**: Individual who participates in a research project; first element of questioning, he is the central point, the focus around which the whole research process organizes itself, its reflection and its action.
58. **Research**: Set of activities, of scientific work researchers do.
59. **Research-action**: Work in psychology in which theoretical research and intervention on the environment are complementary and conducted simultaneously, in parallel.
60. **Respondent**: Person who is responsible for something, someone who guarantees something.
61. **Right of property**: The fullest right, which may exist in and over any subject, within the limits provided by statute.
62. **Sample**: Limited, representative group of persons that participates in a research project, on which research methods are sometimes tested; small quantity that gives a picture of the whole, of a population, that enables one to appreciate its quality.
63. **Sociology**: Scientific study of human societies and social facts.

64. **Sponsored research:** Financed in part or totally by a third party (funding party).
65. **Thematic**: Related to a theme; that organizes itself around themes.
66. **Traditional ecological knowledge**: Elements of ancestral knowledge related to the environment, the natural environment.
67. **Traditional knowledge**: Deep Aboriginal understanding of the complex interrelations of the elements of their environment –biophysical, economic, social, cultural and spiritual-, knowledge accumulated and handed down over the years. Please note that this knowledge is dynamic and progresses constantly, as does the environment.
68. **Tributary**: Dependent upon.
69. **University:** Institution for the promotion and dissemination of advanced learning, conferring degrees and engaging in academic research.

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APPENDIX 1 : Research Permit Model

Section 1: General information **1.1. Name of person responsible for research project / address:**	**Tel.:**
	Fax:
	E-mail:

1.2. Information on research supervisor (if different from above)

_____

_____

1.3. Members of the research team

Name **Position**

- _____
- _____
- _____

1.4. Title of the research project

_____

1.5. Names of institutions involved in the research proposed

_____
_____
_____

1.6. Enumerate the funding sources allocated to this research project

A)_____
B)_____
C)_____

Section 2: Data gathering

2.1. Problematics of the research

_____
_____
_____
_____

2.2. Duration of the project

Anticipated length of time for the realization of the research project:

_____to_____

Number of participants anticipated: _____

Number of interviews and frequency: _____per_____

2.3. Places where the data gathering will be held

Name of place	Community	Traditional territory	Region (optional)

2.4. Enumerate the documents the community will be asked to provide to support this research project

_____
_____
_____

2.5. What type of methodology do you propose

Manner / Choice	Community-based research	Collaborative research	Participatory research	Medical research
Questionnaire				
Confidential data collection				
One-on-one interview				
Directed or semi-directed interview				
Focus group				
Public assembly				
Others				

Note: Join to this permit a document explaining the chosen methodology and a copy of the interview material developed

2.6. Does this research project touch a traditional knowledge component and /or traditional ecological knowledge of the First Nation concerned? If yes, please explain how

_____
_____
_____

Note: If need be, give precisions on OPAC (ownership, control, access and property) and intellectual property rights

2.7. Describe possible research inconveniences for participants and the means used to prevent them

_____
_____
_____

Section 3: Community involved and description of benefits

3.1. If need be, enumerate community representatives you have contacted regarding the subject of the proposed project

Name	Organization	Community	Date	Telephone

3.2. Have you ever carried out a research project in this community and/or First Nation ?

Yes____ No____

If so, enumerate research projects realized:

1._____
2._____
3._____

3.3. Describe the level of participation community members will have to provide to the proposed research project. Elaborate on the modalities to be implemented such as job offers for informants, training programs for local co-researchers, etc.

_____
_____
_____
_____
_____
_____

Section 4: Confidentiality

4.1. Describe the measures proposed in order to ensure the confidentiality of the data gathered

_____
_____
_____

4.2. Have you considered having the participants in the research sign a consent form

Yes_____ No_____

Section 5: Compensation *(optional according to research, context)*

5.1. If need be, what types of compensation would you think most appropriate and who would receive them (monetary, cash, exchange of services)

_____
_____
_____

Section 6 : Aboriginal languages

6.1. What is the privileged work language

Oral interview ***Written material***

Aboriginal language **Aboriginal language**

_____ _____

French ___ and/or English ___ **French ___ and/or English ___**

The researcher promises to use the data gathered only for the purposes of this research project. In case of ulterior use, the researcher will have to obtain the necessary authorizations.

The above mentioned information is agreed upon between the parties.

_____ ,	_____ ,	_____
Signature of the community's authorized person	**Location**	**Date**
_____ ,	_____ ,	_____
Signature of the person responsible for the research project	**Location**	**Date**

APPENDIX 2 : Consent form
(*for a person of full age*)

Title and description of the research project

Team: The survey is a joint initiative of the following organizations:_____(if there are more than one), including the name of the funding sources of the research project, the name of the organization or the name of the person involved.

Objective of the study: In a few points, description of the "goal" of the study and why it should be carried out.

Duration of the study and method used: The participant will have to take part in (number of sessions) of (length of sessions) during which he /she will have to answer to the following material: questionnaire, directed or semi-directed interview, etc. The sessions anticipated (date and time of sessions).

Advantages/Disadvantages: Enumeration of the middle and long run advantages and disadvantages for the community as well as the complete explanation of the use of this study for the community.

Protection of personal information: The data obtained from the study will be strictly used for the purposes of said research. Mention how the information gathered will be used. The names of the participants will not appear in any report, except if they want it to. Moreover, confidentiality of the answers must be ensured according to the mandate of the research team; the answers will not be made public under any consideration.

Duration of the conservation of personal information: The data gathered will be kept for X days/weeks/months/years then destroyed (means of destruction).

Language used: The language used during the research proceedings must be left to the participant. If the occasion arises, translation services will be paid by the researcher.

Right to refuse or withdraw: The participant will be able to withdraw from the research project at any time, without having to give a reason and will not suffer any kind of prejudice.

Initials_____

All questions concerning the project can be addressed to researcher_____
(how and where to get in touch with the researcher and his/her director if need be).

I undersigned _____(*name in block letters)*_____freely consent to participate in the research project entitled: « title of the research project ».

I sign two copies of this form and keep one.

Signature of participant	Date
Signature of the researcher	Date

Note: For research made with an UNDERAGE person or a person of FULL AGE but UNFIT, a specific form must be filled.

APPENDIX 3: Consent form

(for a minor or an unfit adult)

Titre et description du projet de recherche

Team : The survey is a joint initiative of the following organizations: - _____ (if there are more than one), including the name of the funding sources of the research project, the name of the organization or the name of the person involved.

Objective of the study: In a few points, description of the « goal » of the study and why it should be carried out.

Duration of the study and method used: The participant will have to take part in (number of sessions) of (length of sessions) during which he/she will have to answer to the following material : questionnaire, directed or semi-directed interview, etc. The sessions anticipated (date and time of sessions).

Advantages/Disadvantages: Enumeration of the advantages and disadvantages in the middle and long run for the community as well as the complete explanation of the use of this study for the community.

Protection of personal information: The data obtained from the study will be strictly used for the purposes of said research. Mention how the information gathered will be used. The names of the participants will not appear in any report, except if they want it to. Moreover, confidentiality of the answers must be ensured according to the mandate of the research team; the answers will not be made public under any consideration.

Duration of the conservation of personal information: The data gathered will be kept for X days/weeks/months/years then destroyed (means of destruction).

Language used: The language used during the research proceedings must be left to the participant. If the occasion arises, translation services will be paid be the researcher.

Right to refuse or withdraw: The participant will be able to withdraw from the research project at any time, without having to give a reason and will not suffer any kind of prejudice.

Initials_____.

All questions concerning the project can be addressed to researcher _____ (how and where to get in touch with the researcher and his/her director if need be).

I undersigned _____(*name of minor in block letters)*_____ freely consent to participate in the research entitled:"Title of the research project"

I undersigned _____(*name of tutor in block letters)*____ authorize as the tutor of _____(*name of minor in block letters)* [or « as tutor, curator or legal representative of _____ (*name of unfit adult*)] to participate in this research.

I sign two copies of this form and keep one.

Signature of the participant	Date
Signature of the researcher	Date

APPENDIX 4 : NASKAMO MASINAHIKAN

(aniki otci aka moci ka tipi asitatisitcik kaie aka ka 18 tato piponesitcik kekotc ka tipi asitatisitc aka aric ka kokwatisitc kekotc aka kecketatcik kitci masinahotisotcik)

E icinikatek acitc kitciwe e witcikatek kekwan ka otamirotcikatek

Aniki ka mitatcik otamirowiniw : **Anihe ka wi nanto kiskeritcikatek, enko aniki : _____ (kecpin awocamec peikw e tacitcik), aniki ka pakitinakik coriariw, e icinikasotcik kekotc e icinikasotcik aniki ka mitatcik acitc ka atoskectakaniwitcik, ohweriw ka miwotakaniwonik nanto kiskeritcikesinahikaraniw.**

Wetci nanto kiskeritcikatek : **kata witcikatew acitc kekwan wetci wi nanto kiskeritcikatek nihe. Kaie anahwe ka atoskectowakaniwitc kata witcikateriw wetci nataweritak kitci ici otamironaniwonik.**

Irikik ke tacikatek e otamironaniwok acitc tan ke totcikatek icikwisk kitci otamirotakaniwok ohwe ka nanto kiskeritcikatek : **Aniki ke naskamotcik kitci witcihiwetcik patam aspinikotc kata icawok e nakickotatonaniwonik acitc kata naheritamok kitci naskamotcik kotc ke icinakonik ke ici kokwetcimakaniwitcik mitowi : kokwetcikemosinahikan acitc kotak masinahikan. Kitci taciketcik irikik e acterik kitci arimwaniwonik.**

Ke ici witcihiwemakak/ aka ke ici witcihiwemakak **: Kata witcikatew tan ke ici witcihiwemakak kaie aka ke ici witcihiwemakak kotenaminak otci, acitc tekaci kata tipatcimoctakaniwon misiwe tan ke irapatak nihe ka wi nta kiskeritcikatek.**

Nama kata pakitinikateriw awik e icinikasotc : **Kaskina ke ici tipatcimonaniwok nihe otci ka nta kiskeritcikatek ekoni tepirak ke irapatak nama kotak kekwan. Kata witcikatew tan ke irapatak kaskina ka ki ici pakitinikatek tipatcimowin. Tekaci nama wiec kata ici nokoniw awik e icinikasotc. Acitc kitci witamowakaniwitcik aniki ke naskamotcik aka tekaci kitci pakitinikaterik ka ki aitetcik, ekoni e itacterik kitci ici nosanetatcik aniki ka nanto kiskeritakik kekwariw : Nama wiec kata masinateriw awik e ki ici naskamotc.**

Irikik ke kanaweritcikaterik awik e icinikasotc : **kata kanaweritcikateriw kaskina ke ici tipatcimotc awik ni irikik ____ tato kickwa / ____ tato manactakana / ____ tato pisimwa / _____ tato pipona minawatc kata wepinikatewa kekotc kata matcictewehikatewa.**

Arimwewin **: Anahwe ka ki naheritak kitci naskamotc, wir kata witam kekw arimwewiniw ka wi apatcitatc e naskamotc. Kecpin nehirowimote, patam aniki ka nanto kiskeritakik kekwariw kata nantonewok ke itectamakotcik wirawaw tipirawe kata kicikwewok.**

Matci awik kata ki oreritam aka kitci witcihiwetc matci kaie kecpin e ki oreritak kitci witcihiwetc kata ki note ponitaw : **anahwe ka witcihiwetc matci nataweritake kitci note ponitatc e witcihiwetc, matci kata ki totam nama kaie soka kata witam kekwariw wetci note ponitatc. Acitc nama acteriw wiec kitci itakaniwitc, ni e ici oreritak.**

Kotc e wi ici kokwetcikemonaniwok anihe otci ka nta kiskeritcikatek matci ki ka masinahamowaw aniki ka mitatcik ohwe ka wi nta kiskeritcikatek. (e ici taciketcik kata masinateriw, kaskina aniki ka otamirotatcik ohweriw)

Nin, _____ ni naheriten kitci witcihiwean ohwe ka wi nta
(aka moci e tipi asitatisitc)
kiskeritcikatek : «e icinikatek nihe ka wi nta kiskeritcikatek».

Nin,_____ ni naskamon anahwe otci icpimik ka masinasotc e ki
(onikihikonan kekotc kotak awik ka tipi asitatisitc.)
naskamotc kitci witcihiwetc _____ ohweriw ka wi nta
(e icinikasotc anahwe aka ka tipi asitatisitc)
kiskeritcikaterik. [Kekotc nin ni masinahotison anahwe otci aka ka kokwatisitc, nin e actek e kanawerimak kekotc nin e ki mirikoan tipaskonikewinik itekera kitci naskamoan wir otci. Matci kaie nin e ki mirikoan kitci mitawok kaskina omasinahikana aka kitci wecimakaniwitc anahwe aka ka kokwatisitc.]

Nicw naskamo masinahikan ni masinahotison, peikw ni ka kanaweriten.

_____ _____
Masinahotiso ka witcihiwetc e tatokonekisitc

_____ _____
Masinahotiso ka nta kiskeritak kekwariw e tatokonekisitc

APPENDIX 5 : Tapuetatishun – mashinaikan

(auassat eka tipenimitishuiht – eka ka tshi aitutatishut)

Tan eshinikatet e uauitakanit e natuapatshanut

Auenitshenat e taht

Niatuapatshanut auen anite e kashtaukut

_____ Kassinu auenitshenat uinakanuat
_____ Auenitshenat uauitshiaushit shuniat
_____ Tshek[u] mamuitun
_____ Tshekuenitshenat kiashtaukuht

Tshekuan ua uititaikanit ne nanituapatshanut

Mashinataimik[u]tshekuan ne uet ui tutakanit kie auennua e atusseshtuakanit

Tan tshe ishpish tashikakanit ne tshe nanituapatshanut
Tan tshe ishi atussanut

Ne auen tshe uauitshiaushit tshika ui mashinataim tatuau _____ natshishkuakanu.
Tatupeikana _____ ishpish natshishkuakanit tshe ui patshinak aimunnu eshi kukuetshimakanit e iapashtakanit kukuetshitshemuna e natshishkuakanit e nakatuenitakanit tshe ui nashakanit ne ua utitaikanit.

Eshpish natshishkatunanut _____
Eshpish tshishtuakanit _____
Eshpish tatupeikana _____

Menupaniuet / eka menupaniuet

Kassinu ute uauitamik tshekuan ne tshe ut minupanikut kie ma tshekuannu tshe ut eka minupanikut ume anutshish kie ma anite nikan ne innu-assit anite nanituapatshanut. Mashinataimik kassinu tshekuannu tshe ut minuapashtat ne nanituapatsheiek[u] ne innu-assi.

Tshishpeuatimun e uauitakanit auen uin uetshit utinniun

Kassinu ainuna ka pashtinikanit ka nanituapatshanut eukuan ne muk tshe itapashtakanit anite ne e nanituapatshanut. Tshika ui mashinataikanu tan tshe itapashtakanit aimuna tshe ishunuipanit. Apu auen tshikut mashinaikanit utishinikashun kassinu anite mashinaikanit pamitshishaikanitau, Uemut tshika ui kanuenitakanu ka katakanit aimun, ne kau mikuiek[u] aimun anite kukuetshitshemunit nenu peshtinikau anitshenat ka nanituapatshanut.

Tan ishpish kanauenitakanit ne aimun peshtinak auen anite utinniunit

Aimun peshtinikanit tshika kanaueniatkanu
Tatau tshishik[u] _____
Tatau minahtakan _____
Tataupun _____ tshika ui uepanikanua

Tshek[u] aimun tshe apahtakanit

Ne tshe ishpish nanituapatshanut muk auen ua ishi aimit tshika apashtau. Mishkut ne kananituapatshesh tshika ui tshishikueu nenua auennua uatshiatussemat e iashu-uitimatshenit.

Tipenitamun muk auen ua shauit kie mak ua shaputuepamit

Ui shauit kie mak ui shaputuepanit auen anite ka nanituapatshanunit nasht eka uitak tshekuannu uet punet kie tshetshi eka nasht nashuakanit.

Kassinu tshekuan ui tshissenitamek[u] neue nanituapatshanut tshika kukuetshimauau ne kananituapatshesht _____ (utishinikashun ne kanatuapatshesht kie etashteinit anite uitshit kie nenua utshimama e tanikueni).

Nimashinatautishun _____
Nitapeuten tshetshi uauitshiaushian anite e nanituapatshanut _____
_____ eshinikatet.

Nimashinatautishun _____
(uikanishimau, ne auen kuenuenimat nenua auassa)
Nitapueten e tipenimik ne auass _____
tshetshi uauitshiaushit anite e nanituapatshanunit.

Nish^{U} mashinaikanuiana nimashinatautishun mak peik^{U} nikanaueniten.

_____	_____
mashinatautishu ka uauitshiaushit	ishpish tshishtaukanit
_____	_____
mashinatautishu kananituapatshesht	ishpish tshishtuakanit

APPENDIX 6: Model of an agreement on rights to use photos

Name of the community or of the organization, date

Sir, Madam _____,

(Name of the community or organization) is currently working on a publication entitled " Title". This free publication will be illustrated with various photos and graphic editing realized by _____.

We are thus asking your permission to use your photo in order to better illustrate this publication that deals with First Nation sustainable development. To do so, we ask you to fill in and sign the agreement we are enclosing and send us back a copy in order to make your permission official. We will mail you a copy of this publication as soon as it will be available.

For any additional information regarding our request, please contact us at (phone) or by e-mail at _____.

Thank you for your co-operation.

Yours truly,

Name, position
Name of community or of the organization

Spécimen

(Example 2)

AGREEMENT

Between : First Nations of Quebec and Labrador Sustainable Development Institute (FNQLSDI)
250, Place Michel Laveau, bureau 201
Wendake (Québec) G0A 4V0

And: **Mr./Ms.**
_____
_____
_____
_____

Both parties agree that:

1. Mr./Ms. _____ gives the FNQLSDI permission to use a photo of him/her for the realization of a publication for non-business purposes.

2. The FNQLSD promises to use said photo advisedly and to the sole purposes of the publication entitled : *Community-based planning: towards the realization of our sustainable development – Symposium proceedings, March 24-25, 2003.*

3. Mr./Ms. _____ accepts that modifications such as format and colours can be made to the photograph in order to meet publication design parameters and graphic display requirements.

4. The FNQLSDI promises to send a copy of the publication as soon as it is available to Mr./ms. _____.

Mr./Ms. _____	FNQLSDI
Date	Date

APPENDIX 7: AFNQL Resolution – Consultations Protocol

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

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

250, Place Chef Michel Laveau, bur. 201, Wendake, QC G0A 4V0
Tél. : (418) 842-5020 / 842-5274 Telec. : (418) 842-2660

RESOLUTION NO. 1/2003

CONSULTATIONS PROTOCOL

WHEREAS the First Nations of Quebec and Labrador are constantly approached by various stakeholders to participate in consultations on various issues related to territories and natural resources;.

WHEREAS the Chiefs' Strategic Committee gave the First Nations of Quebec and Labrador Sustainable Development Institute the mandate to develop a consultations protocol at the meeting held on January 15, 2003;

WHEREAS the FNQLSDI has developed the consultations protocol and submitted it to the Quebec and Labrador Chiefs' table,

BE IT RESOLVED THAT the consultations protocol be distributed in Aboriginal communities and to Aboriginal organisations which will use it to establish consultations agreements;.

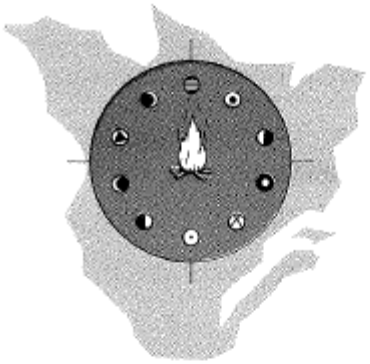
BE IT RESOLVED THAT the consultations protocol be reviewed and improved according to future implementation experiences;

BE IT ALSO RESOLVED THAT the consultations protocol be adopted by the Chiefs of Quebec and Labrador.

PROPOSED BY: Chief Anne Archambault, Maliseets of Viger
SECONDED BY: Lloyd Phillips, proxy, Kahnawake
ADOPTED UNANIMOUSLY IN SAINTE-FOY ON JUNE 18, 2003

Ghislain Picard
Regional Chief

APPENDIX 8 : AFNQL Resolution – Research Protocol



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

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

250, Place Chef Michel Laveau, bur. 201, Wendake, QC G0A 4V0
Tél. : (418) 842-5020 / 842-5274 Téléc. : (418) 842-2660

RESOLUTION NO. 14/2005

FIRST NATIONS RESEARCH PROTOCOL

WHEREAS First Nations of Quebec and Labrador are constantly investigated for study and research purposes;

WHEREAS the various AFNQL Commissions are regularly called upon to participate in various studies and research projects;

WHEREAS First Nations of Quebec and Labrador have noted important shortcomings on research processes as a whole regarding, for example:

- Consent
- Safeguarding of information
- Lack of information and participation
- Absence of principles of ownership, control, access and possession of data
- Etc.

WHEREAS the Chiefs' Assembly adopted a resolution (9/2001) recognising the First Nations Regional Health Inquiry on First Nations' health as the First Nations' vintage inquiry since it was carried out in compliance with the OCAP principles;

WHEREAS a First Nations consultations protocol was developed and adopted in June 2003;

WHEREAS the Chief's Table supported the drafting of a research protocol in compliance with OCAP principles in collaboration with AFNQL Commissions and organisations,

BE IT RESOLVED THAT the said research protocol will be used as a reference document by Commissions, organisations of the AFNQL and communities to assist them in their respective processus;

BE IT FINALLY RESOLVED THAT the said research protocol is adopted by the AFNQL Chiefs' Table of AFNQL.

PROPOSED BY: Chief Jean-Charles Piétacho, Ekuanitshit
SECONDED BY: Chief Marcel Lalo, Pakua Shipi
ADOPTED IN QUEBEC CITY ON MAY 19, 2005

Ghislain Picard
Regional Chief

APPENDIX 9: Innu Nation Research Principles

Conducting Research in Innu Territory

The number of researchers seeking to conduct studies in Innu territory has increased dramatically. Researchers include consultants and scientists working for governments and industries, faculty members and students working on projects in association with a university or other academic institution, and people engaged in documentary film, video or other media productions.

Innu people have a right to be consulted about the research priorities in their territory. Innu have a great deal of knowledge to share with researchers, but it can only be shared when Innu people are properly informed and agree with the objectives of the proposed research. To ensure that this is done, the Innu Nation requires that researchers obtain the permission of the Innu Nation prior to undertaking research in Innu territory.

Individuals seeking to do basic or applied scientific research in Innu territory must obtain a Research Authorization from the Innu Nation. For research involving Innu people, knowledge and/or intellectual or cultural property, applications for Research Authorizations must also undergo ethical review by the Innu Nation.

Research Authorization will be assessed on the basis of the following Principles. These Principles may also be elaborated in Innu Nation policies for research in specific areas, such as archaeology or Innu environmental knowledge.

PRINCIPLES FOR RESEARCH

DISCLOSURE — Researchers must reveal the purpose of the research, methodology, team member identity, sponsors and funding sources. Any potential risks or benefits to the community or individuals participating in the research must also be identified prior to the initiation of the research.

CONSENT	The informed consent of the Innu Nation and any individuals participating in the research must be obtained prior to the start of the research.
RESPECT	Researchers must recognize and respect the rights of the Innu to conduct their own lives with a minimum of interference from outside interests. Projects may be suspended or terminated at the discretion of the Innu Nation if the conduct of the research is deemed to be unacceptable.
COMMUNITY PARTICIPATION	Research must be designed in order to incorporate Innu perspectives and objectives into the design, data collection, interpretation and other phases of the project, and where possible, to involve and train Innu co-researchers.
CONFIDENTIALITY	Individuals participating in the study have the right of confidentiality with respect to all personal information and any other information for which confidentiality is requested.
COMMUNITY OWNERSHIP	Rights to all primary information collected from Innu informants during the conduct of a study are retained by the Innu Nation. Land use data, indigenous environmental knowledge and other forms of intellectual property may be used under specific licensing arrangements with the Innu Nation. Original documents or reproductions of all primary research records and materials will be retained by the Innu Nation following the completion of the research.
REPORTING	Researchers are required to report the results of the studies back to the communities and individuals involved in the project in a manner acceptable to the Innu Nation.