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Research Guidelines with Indigenous Peoples

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Research Guidelines with Indigenous Peoples



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Introduction

> *"Research is important to reconciliation in the creation of a national memory"*
>
> (Senator Murray Sinclair, National Dialogue, 2019).

This document is designed to provide Sheridan faculty, staff and students with suggested practices to guide their research when working with Indigenous Peoples and to establish a set of standards to ensure that all research activities are undertaken with care and respect.

When it comes to research, colonialism and cultural genocide have created a history of mistrust for Indigenous Peoples in relation to the intentions of non-Indigenous Peoples. These factors have led us to develop guidelines, applications and processes in order to ensure that research projects involving Indigenous Peoples will be conducted in a safe, collaborative and positive manner.

For the purposes of these guidelines, the term "Indigenous Peoples" will be used to represent any person who self-identifies as being First Nation, Inuit, or Métis. These guidelines are to be followed when research includes Indigenous Peoples in any way, regardless of the overall focus of the research. Indigenous research is research that includes a major Indigenous component such as:

- Research conducted on First Nations, Inuit, or Métis lands;
- Projects where Indigenous identity is a criterion for research participation;
- Research that seeks input from participants regarding Indigenous culture, heritage, artifacts, traditional knowledge or unique characteristics of Indigenous Peoples;
- Research in which Indigenous identity or membership in an Indigenous community is used as a variable for the purpose of data analysis;
- Projects where interpretation of data results refers directly to Indigenous communities, peoples, language, history or culture; and,
- Research that is likely to affect the welfare of Indigenous Peoples. (TCPS 2; Canadian Institutes of Health Research, Natural Sciences and Engineering Research Council of Canada, and Social Sciences and Humanities Research Council of Canada, 2018).

These Guidelines have been compiled based on a review of the literature, the Tri-Council policy on ethical research practices with human participants, and existing protocols and best practices for ethical and appropriate research practice when working with Indigenous Peoples from other organizations and post-secondary institutions. While cultural traditions, languages, customs, laws and their meanings are unique and specific to each individual nation, we are basing these guidelines more broadly on the common traditions and values of Ontario First Nations communities. However, it is imperative that researchers ensure they familiarize themselves with the culture, values and traditions of whichever community with whom they are working.

Sheridan's Centre for Indigenous Learning and Support provides a host of different resources that may be useful for those interested in research with Indigenous Peoples, in combination with these Guidelines (sheridancollege.libguides.com/Indigenous).

In addition, there are other resources which can also provide a comprehensive overview of information to support better understanding and education about Indigenous cultures (www.anishinaabemdaa.com/#/).

History and Culture

History of Research with Indigenous Peoples

For many years, research in an Indigenous context was carried out primarily by non-Indigenous researchers, who independently set the conditions for the research activities. Historically, research involving Indigenous Peoples was conducted in ways that did not respect the self-determination and wellbeing of Indigenous communities and was conducted in what is generally accepted in a "colonial manner", without collaboration with the people or community, and without any validation or feedback on the results once the studies were complete. This explains why, in recent decades, Indigenous Peoples have criticized these methods, noting the lack of benefit for them (University of Laval, 2017) and feelings of disrespect at the conclusion of their research participation (Imagine Native, 2019).

Globally, Indigenous Peoples have a long-standing history as research subjects. Their involvement dates back to the time of imperialism when early European travelers, pioneers, and missionaries began observing and recording Indigenous Peoples under doctrines of discovery and conquest (Goodman, Morgan, Kuehlke, Kastor, Fleming, Boyd, & Aboriginal Harm Reduction Strategy, 2018).

Today, many researchers are more aware of the historical impacts of the research they may be undertaking and are taking extra consideration to protect the best interest of the Indigenous communities with whom they work. Calls for action such as that of the Truth and Reconciliation Commission (2015; www.trc.ca) have led to innovation in research methodologies, such as participatory and collaborative research frameworks, culturally appropriate methods and ethical considerations specific to research with and by Indigenous Peoples (Goodman, et al., 2018). Many Colleges and Universities have taken initiative by developing guidelines and a specific process, often connected to their Research Ethics Boards, for working with Indigenous Peoples to help guide and support their students, staff and faculty researchers.

The following section outlines some common and fundamental principles that need to be considered when working with or undertaking research with Indigenous communities.

Principles of Ethical Research Practice With Indigenous Peoples and Communities

Tri-Council Policy Statement

Any research at Sheridan that involves the participation of humans as part of the methodology (including the use of human specimens) must adhere to the ***Tri-Council Policy Statement: Ethical Conduct for Research Involving Humans*** (TCPS 2; Canadian Institutes of Health Research, Natural Sciences and Engineering Research Council of Canada, and Social Sciences and Humanities Research Council of Canada, 2018).

The TCPS 2 is founded on the basic premise of respect for human dignity and requires that research involving humans be conducted "in a manner that is sensitive to the inherent worth of all human beings and the respect and consideration that they are due. In the TCPS 2, respect for human dignity is expressed through three core principles – Respect for Persons, Concern for Welfare, and Justice (p.6). These core principles transcend disciplinary boundaries and are relevant to the full range of research covered within the policy.

Within the TCPS 2, there is a chapter dedicated to the specific considerations for responsible, respectful and ethical conduct when working with Indigenous populations and communities (TCPS 2- Chapter 9: Research Involving the First Nations, Inuit and Métis Peoples of Canada).

All researchers should be familiar with the various requirements for ethical conduct within the TCPS 2 generally and with the specific information within Chapter 9. All researchers at Sheridan are also required to complete the TCPS 2 training prior to being granted Research Ethics Approval for any projects involving human participants.

TCPS 2 Policy:
www.pre.ethics.gc.ca

TCPS 2 Training Modules:
tcps2core.ca/welcome

The 4 R's:

Certain fundamental values rooted in Indigenous cultures must be taken into consideration in the research process (National Health and Medical Research Council, 2013). Within Indigenous culture, the literature has identified the "4 R's" that are fundamental to ethical practice when working with Indigenous communities. These 4 R's are relevant not only for researchers but also for interacting and working with Indigenous Peoples, in general (Peters, 2013). These include Respect, Reciprocity, Relevance and Responsibility (Native Council of PEI, 2019).

1. **Respect:** Respect between the communities and the researcher must continue throughout the research process, from the initial stages of contact to build the relationship, through to the dissemination of results. Respecting Indigenous Peoples entails, among other things, respecting their unique history and culture, their forms of knowledge, and their structures of governance (Ryerson University, 2017). It is important to be respectful to the community with whom you will be working by familiarizing yourself with their traditions and customs early on as part of your work to building and establishing trust.

2. **Reciprocity:** Reciprocity refers to the mutual relationship between the research team and the Indigenous community, one in which each party gives as much as they receive (National Health and Medical Research Council, 2013). Where there is reciprocity, there is equality between the different individuals involved in the research process.

   Reciprocity is a highly recognized value of Indigenous Peoples and it is believed that all goods, services, skills, ideas and knowledge should be shared for all to benefit. Reciprocity is a cornerstone in the creation of partnerships. Reciprocal relationships include aspects such as fair compensation, the sharing of benefits, informed consent, and community empowerment. It also recognizes that Indigenous and Western knowledge is equivalent and complementary. Researchers should remember that the community is assisting the researcher and it is important to reciprocate, through building a relationship with the community, actively engaging with the community and even volunteering their time to work within the community.

3. **Relevance:** Research should be relevant and meaningful to the community in a way that allows the community to determine how the research might or should affect them. The notion of relevance is directly related to the right to self-determination for Indigenous Peoples to decide what is best for them and their community. This means that Indigenous people and the community should be active participants in understanding and shaping the research question and methodology to ensure that the research is of meaning to and addresses the issues that are of particular importance to the community (University of Victoria, 2003).

4. **Responsibility:** Responsibility refers to the level of accountability and responsibility that a researcher must assume to ensure their study is accessible and conducted in a safe and inclusive way. This means that there is an obligation, as with all research with human participants, to ensure participants feel safe and free from harm, and that any concerns raised are not minimized. This is of particular importance when working with Indigenous Peoples who might have suffered traumatic experiences (e.g., former residential school students; history of sexual or physical

violence; etc.) so that the research experience does not pose a risk of re-traumatizing participants. Researchers should anticipate such risks in the research design and adhere to cultural protocols for determining participant needs and access to trauma counselling. Responsible conduct of research with Indigenous communities also refers to the expectation that the researcher will maintain open communication with the community and be available when needed.



Ownership, Control, Access, and Possession (OCAP):

As a result of the historically negative experiences with non-Indigenous research activities, Indigenous Peoples have developed their own set of principles called Ownership, Control, Access and Possession (OCAP), to protect their wellbeing while participating in research projects (First Nation Information Governance Centre (FNIGC), 2017). The principles of OCAP must be considered the very basis of research with Indigenous Peoples (Canadian Institute of Health Research, et al, 2018; FNIGC, 2017).

Indigenous communities throughout Canada rely on OCAP guidelines to assist in the understanding of undertaking ethical research involving their communities. OCAP seeks to protect Indigenous intellectual property, ownership, and jurisdiction (Urban Aboriginal Knowledge Network (UAKN), 2015)..

It is important for researchers to understand these principles and how the community with which the research is being undertaken is applying OCAP. Many communities have gone further and have designed their own application process for those interested in conducting research within their community. Clear agreement of these principles as they are understood and applied by the community should be documented in a Research Commitment template prior to beginning the research.

1. **Ownership:** First Nations, Inuit and Metis Peoples (FNIM) own their cultural knowledge and data, collectively. Ownership refers to the relationship of a First Nations community to its cultural knowledge, data, and information. The principle states that a community or group owns information collectively the same way an individual owns their personal information (FNIGC, 2017).

2. **Control:** FNIM Peoples have the right to control all aspects of research and information that would impact them, including the information and data that was collected as part of the research and the disclosure of that information and data (FNIGC, 2017). Indigenous Peoples have the right to self-determination and must be included in the development of the research topic to ensure that it is appropriate and relevant to their community as well as in the overall research methodology, participant recruitment and results dissemination.

3. **Access:** FNIM Peoples have the right to access, and control the access, to their own information. The principle also refers to the right of FNIM communities and organizations to manage and make decisions regarding who can access their collective information (FNIGC, 2017).

4. **Possession:** While ownership identifies the relationship between a people and their information in principle, possession or stewardship is more concrete: it refers to the physical control of data. Possession is the mechanism by which ownership is implemented and protected (FNIGC, 2017). This concept should be discussed with the community with whom you are working to ensure clarity on the degree and type of possession that is expected.

> Ownership, Control, Access, Possession (OCAP):
> *fnigc.ca/sites/default/files/docs/ocap_path_to_fn_information_governance_en_final.pdf*

How To Apply These Guidelines To Your Research

The following provides a summary of ways to apply these Guidelines to your research work. It is broken down by the three distinct points of any research project – before a researcher begins their project; during the actual research/data collection process; and when the research is completed.

Before Your Research Begins: Research Before You Research

- **Familiarize yourself with these Guidelines** as well as any additional readings that have been identified within these Guidelines. Also, ensure the process that has been identified for Sheridan researchers (outlined below) is understood and followed. Consider attending workshops, seminars, community events and the Centre for Indigenous Learning and Support at Trafalgar Campus for a more holistic understanding of Indigenous Peoples in Canada.

- **Deciding on a research topic:** Again, Indigenous Peoples have the right to self-determination and therefore should be included in all aspects of the research project from conception to dissemination. This will take time but will be achieved after strong relationships of trust and respect have been established between the researcher and the community. In order to work collaboratively, extra effort will need to be taken to ensure that the researcher and Indigenous community/participants collectively decide on a research topic. This means you need to connect with the community before beginning. This will allow time to discuss options based on the needs of the community and together and formulate a research question that will prove beneficial to Indigenous Peoples and their community.

- **Educate yourself about the Indigenous Peoples with whom you wish to work:** Indigenous People have a diverse and rich cultural history, including ceremonial practices, intricate and detailed regalia, spirituality, language and more. Traditions are passed down from one generation to the next, offering knowledge of historical meanings and where these traditions originated. Although anyone undertaking research with Indigenous Peoples will not be expected to know everything about First Nations, Métis and Inuit communities, one should know some general information pertaining to the community before approaching them for research participation.

    ◊ A common misconception by non-Indigenous people includes the assumption that all Indigenous Peoples and their communities are the same and therefore assuming a pan-Indigenous approach to their research work. Cultural traditions and laws practiced in one community may not be applicable to another. The best way to find out which traditions apply to a particular community is through education about that community. Many communities have their own website where you can access information such as location, contact information, councils, available services and community events.

    ◊ Consider enrolling in the Indigenous Education Series - Looking Forward, Looking Back: Moving Towards a Renewed Relationship is a series of modules on Indigenous history, culture, traditions, laws, and contemporary experiences. This is offered by the Centre for Teaching and Learning and the Centre for Indigenous Learning and Support.

- **Know, understand and practice policies, procedures, protocols, rules and laws of the community in which you plan to work alongside:** A researcher will need to familiarize themselves with specific practices and beliefs unique to the community they will work with. You should know, understand and practice community laws, regulations and protocols as well as understand specific community worldviews, cultural practices, and traditional ceremonies. Respectfully, you should attempt to retrieve additional information about the community such as; who is the Chief, do they have a council, are there community specific traditions or ceremonies, what nation are they part of, what treaty does their reserve lay upon and any additional information that is relevant about that community in order to build your knowledge.

- **Take time to build your relationships:** Be prepared to engage with the community, build your relationships and follow the community's protocol for undertaking research with them. When you contact the local or regional government, band council, municipality, or community or regional organization, you should demonstrate an openness and willingness to co-construct the most suitable research goals and methodology for the context, and that you have gathered knowledge during your preliminary research.

- **Ensure you have consent:** In addition to research participant consent, the community's Elder (Elder's circle, knowledge keeper, council, etc.) should be asked permission before any study takes place. While Research Ethics Boards are common in post-secondary settings, some Indigenous communities also have their own guidelines and/or ethics committee. It is therefore up to researchers to be mindful of the existing authorities, while complying with the regulatory requirements of the community (Regroupement Quebecois des Organismes pour le development de L'employabilite, 2016). The TCPS 2 also specifies that, "if a research project is carried out on the territory of an Indigenous nation, even if no human subjects are interviewed, the researchers should seek the support of the Indigenous communities, governments, or organizations present before beginning their project" (Canadian Institutes of Health Research, et al., 2018).

- **Determine an Appropriate Methodology:** Indigenous and Western methodologies differ immensely, in a number of key ways that should be considered when undertaking research with Indigenous communities. Western methodologies typically focus on the individual, whereas Indigenous methodologies tend to focus on the community as a whole (Thira, S., 2019).

    ◊ Researchers and Indigenous partners, together, should choose a research methodology that respects the conditions, values and knowledge of the Indigenous. While there are many existing Western research methodologies, the World Health Organization (2003) and the Canadian Institute for Health Research (CIHR, 2006) both recommend participatory action research (PAR), as the preferred methodology in Indigenous research due its collaborative approach.

    ◊ When considering a research project involving Indigenous Peoples, data collection methods that are more aligned with Indigenous values and involve active participation within the community are recommended as primary methods of collecting data. Participating in day-to-day activities will offer you a better understanding of the Indigenous culture. A mixed-methods approach that combines qualitative methods such as storytelling, interviews, focus groups, and surveys with more quantitative approaches should be utilized in order to work in a collaborative manner.

- **Privacy and Confidentiality:** As with any research involving human participants, research with Indigenous Peoples should be designed to include safeguards for participant privacy and measures to protect the confidentiality of any data collected. Small Indigenous communities are sometimes characterized by dense networks of relationships and often, typical Western research practices (e.g. coding individual data) is still not sufficient to protect anonymity, even when data are aggregated. Researchers should be aware that some Indigenous participants may be reluctant to speak to interviewers from their own community because of privacy concerns.

- **Develop a Research Commitment with the community:** A Research Commitment (RC; sometimes referred to as a Research Agreement) is a document that "serves as a primary means of clarifying and confirming mutual expectations, and where appropriate, commitments between researchers and communities" (Canadian Institute of Health Research, et al. 2014; p. 209), and should be constructed and shared with those involved with the study. While the exact content of a RC will vary based on the nature of the research project as well as the values and priorities of the community, RCs typically address the following questions:

    - What is the nature of community participation?
    - How will individual consent be obtained?
    - How will privacy and confidentiality be managed and what data will be disseminated at the end of the project?
    - What is the process by which amendments will be made to the agreement?
    - How will potential benefits be distributed?
    - Who is responsible for what part of the project design?
    - How will data be collected, managed, and stored?
    - What is the process for data analysis and data interpretation?
    - How will authorship and credit pertaining to the research project be assigned?
    - Who will have the intellectual property rights or how will these be shared?
    - How will possible benefits or royalties flowing from intellectual property be distributed?
    - How will the data be disseminated?
    - In the event that a dispute arises, what is the conflict resolution process?
    - How will secondary materials or any other anticipated secondary use be managed?

A good example of a Research Agreement template can be found in Appendix A, based on that suggested by Manitoba First Nations Education Resource Centre (2014).

Sheridan Researchers may wish to adapt this form for use as a Research Commitment template with the Indigenous community with whom they are working, ensuring appropriate community names and other details are included as appropriate. In some cases, a Sheridan Collaborative Research Agreement that is binding of the institution may also be required. Please consult the Sheridan Research Office.

During Your Research:

- **Time Required for Research:** When working with an Indigenous community, the researcher must be patient and allow time to build trust and establish relationships. Historical events and interactions with non-Indigenous people have led to lack of trust, and hesitation when participating in research projects. You will need to take this additional time into consideration when developing your research project timeline. In addition, you should accommodate and prepare for Indigenous ways of knowing including seasonally-related time restrictions such as hunting and fishing when the community may be otherwise occupied and unable to participate in the research.

> *"We start when we're ready and finish when we're done"* -
>
> (unknown)

- **Be available.** Researchers should be readily available to participants (including responding to emails and phone calls in a timely manner) should issues arise. Regular meetings will offer the participants an opportunity to address concerns or answer questions throughout the duration of the project. It is not uncommon that changes are required over the course of a research project, and in those instances, the community must be informed immediately. Ideally, participants should learn of changes or developments from you, not from other members of the community.

- **Accessibility:** All aspects of the project must be accessible to all participants:

    - **Language:** You must provide translators to ensure all participants fully understand the research project, consent and are able to address concerns. Use plain language and refrain from using technical jargon or research related vocabulary.

    - **Meeting Areas:** Consider providing compensation for time and energy given, transportation to and from meetings, child care and meals. Be sure to make meeting places accessible to participants or prepare to go to them (Native Council of Prince Edward Island, 2014).

    - **Safety and Well-being:** All participants must have access to support services should the research project relate to historical or present traumatic events. The safety and well-being of the Indigenous Peoples must remain a top priority and you should be prepared to provide the necessary services during, as well as after, the project's completion.

When Your Research is Completed: Follow-up and Follow Through

In most traditional western research methodologies, researchers do not maintain ongoing relationships with their research participants. However, with Indigenous Peoples, when a relationship is formed with an Indigenous community, it is a lifelong relationship and does not end when the project is complete.

> A participant of a study recalled a research project in which he had previously participated.
>
> *"He was paying maybe 25 dollars an hour for my own language while he recorded it. Wrote it down. And when he was through with me, I was disappointed. I could not get a hold of him again. No email. No Facebook. No cellphone number anymore. After he got all the information from me, it was on, recorded on tape recorder. And I would say in my language then he would say it back to me then I'd define it for him. So to this day he's never to be found. Maybe he's got a book out somewhere* (Goodman, A. et al., 2018).

- **Share in data interpretation and writing:** Together, the researcher and participants should decide what information will be used, who it will be shared with, as well as where and how it will be used (as outlined in the OCAP principles). The Indigenous community should have the opportunity to review the research results before they are submitted for publication to ensure that confidential cultural information is not divulged to the public and that errors are corrected prior to wider dissemination. This is important because research involving Indigenous communities and people is susceptible to misinterpretation when data are analyzed without sufficient consideration of the cultural characteristics and context of the community.

- **Honorariums and Elder Fees:** Any participatory Research Commitment should clearly outline all Honoraria or stipends that will be given to participants in exchange for their time and expertise, while also clearly identifying the benefits of the research to the Indigenous community (see Appendix B for a guide to Honoraria for Indigenous communities).

    ◊ When working with Elders, be prepared to pay in cash for their services as they may not have Social Insurance Numbers or bank accounts. Additional costs incurred by the Elder, such as parking, mileage, meals and accommodations, must be reimbursed. Many Elders travel with a support person, who must also be paid for their services (Thira, 2019).

    ◊ Rates for interviews and primary research with Elders for traditional knowledge or oral history also vary, ranging from $30 for an interview to $400 per day. From this perspective, the function of these payments are more akin to consulting for expertise rather than an honorarium for research participation. An open discussion with the Community regarding rates will facilitate determining what is appropriate for the research in question.

- **Full disclosure-how data will be used:** The researcher is responsible for providing full disclosure of all areas pertaining to the project at hand. The community should maintain the right to know if the collected data will be used for anything beyond the initial agreement, including the production of literature that will be sold for profit. Should the researcher plan to produce items for monetary value, this must be outlined in the Research Commitment with the community and there must be written consent obtained by the community. In addition, the researcher and participants shall collectively agree upon the disbursement of the funds and ensure appropriate acknowledgement is provided.

- **Use your research to build the capacity of the community with whom you're working:** Capacity building is about more than training, it is also about building the economy of innovation and excellence through fostering talent, validating social and cultural values that support creativity and innovation, and development of structures and processes to support this innovation (Imagine Native, 2019. P. 19).

    ◊ Ensure the transfer of skills between researchers and Indigenous Peoples;
    ◊ Develop the employability of Indigenous Peoples by hiring and training local resources;
    ◊ Act as a role model for the communities' young people by sharing not only your knowledge, but also your career path as a researcher;
    ◊ Implement permanent tools that are of benefit to the communities;
    ◊ Purchase goods and services locally, where possible;

- **Disseminate the results of the research:** The results must be disseminated in an appropriate manner for a community, including considering the various methods of communication used by Indigenous communities.

    ◊ You should promote the dissemination of research results, and of other knowledge that may be revealed by the research, to other interested Indigenous communities, and should, where possible, advise the community as to what can be done to address any problems or issues brought to light by, or as a result of, the research (CIHR, 2006).

◊ The findings of the research should be presented in a format that is readily understandable and accessible to all stakeholders and participants. Where appropriate, the research findings should be presented in oral, written and visual forms in both Indigenous and non-Indigenous publications and forums (University of Victoria, 2003, p. 8). The Nunavut Research Institute (2006) set out a number of different methods, stressing the importance of developing a communication strategy to disseminate results, for example, by way of local or regional radio shows; the creation of posters, brochures, or newspaper inserts; the use of social media; the publication of project summaries in accessible language, etc. It is imperative that researchers set aside the funds and time needed to disseminate their research results to the communities that participated.



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Appendix A

Research Agreement Template (Manitoba First Nations Education Resource Centre, 2014)

This Sample Research Agreement is reproduced from the Manitoba First Nations Education Resource Centre Inc (2014) "Guidelines for Ethical Research in Manitoba First Nations", Appendix B.

Sheridan Researchers may wish to adapt this form for use as a Research Commitment template with the Indigenous community with whom they are working, ensuring appropriate community names and other details are included as appropriate. In some cases, a Sheridan Collaborative Research Agreement that is binding of the institution may also be required. Please consult the Sheridan Research Office.

1. **Purpose of the Research Project**
   The purpose of the research project identifies the general topic that is being researched, and also the purpose of doing the research. A statement of purpose is usually fairly brief (two to five sentences) and not too specific.

2. **Scope of the Project**
   The scope of the project provides a more specific and detailed description of the project. It should cover the following areas:

   ◊ Specific research objectives or question(s)
   ◊ Types of information that will be gathered (e.g., statistics, interviews, etc.)

3. **Methods and Procedures**
   The methods and procedures describe how research data will be gathered, recorded, analyzed, and reported. The following issues can be addressed:

   ◊ Research (or data-gathering) methods, depending on the nature of the project, may include collecting information and statistics from databases, collecting environmental samples, conducting surveys, conducting interviews, and forming focus groups.
   ◊ The extent or amount of data to be obtained should be specified (e.g., statistical variables, number of interviews and surveys, number of samples, etc.) and explained.
   ◊ The role of community members in the research (or data-gathering) phase (e.g., participants in interviews, paid researchers, fieldworkers, or guides).
   ◊ Procedures for obtaining consent (individual or collective) must be described in detail.
   ◊ Methods to be used for recording and storing data.
   ◊ Procedures for ensuring confidentiality and security of data.
   ◊ Methods of analysis or interpretation of data to generate findings and conclusions.
   ◊ Opportunity for community members or community researchers to participate in data analysis or to verify the results of the analysis.
   ◊ Preparation of the final report and if community members will have an opportunity to revise and approve it before it is finalized.
   ◊ Format for presenting findings to the general public and the community (e.g., article(s), final report, presentation(s)).

4. **Expected Outcomes, Benefits, and Risks**
   The expected outcomes, benefits, and risks should be clear. Benefits for the principal researchers may include financial gain (e.g., publication) or indirect financial benefit through enhancement of professional status (to an individual or research institution). Benefits to the community may include the generation of information that will support future funding applications or that will enhance community programs and services; education and/or training for community members; or direct financial compensation to community researchers and/or participants.

   Risks to the community as a result of the project should also be considered, as should any measure that could be taken to minimize those risks. These may include environmental effects, invasion of personal or collective privacy, portrayal of the community in a negative way, and disruption of other important community projects or issues.

5. **Obligations and Responsibilities**
   The general obligations and responsibilities are outlined for each partner (community, external researchers and community-based researchers) in a community-based research project through all phases including research design, implementation, data collection and analysis, and the dissemination of information.

6. **Funding**
   This section identifies funding sources and sets out the responsibilities of all partners with respect to funding requirements.

7. **Dissemination of Results**
   This section should identify all the stakeholders (e.g., communities, the academic sector, funding bodies, professional bodies, government departments, etc.), to which research results will be disseminated. The methods for dissemination should also be described.

   The degree of control that the community has over future publication or dissemination of research results should be considered.

8. **Data Ownership and Intellectual Property Rights**
   The data gathered or produced through the research project is distinct from the research results. The researcher and Indigenous community should discuss and agree to data ownership and research results rights, including appropriate storage, sharing and use after the completion of the research project. It is recommended that data should be kept at the local First Nation level for a period of time as specified in the research agreement.

9. **Communication**
   Guidelines for internal and external communication should be established in this section. Internal communication means communication between research partners in the agreement, while external communication refers to communication about the project to other interested parties such as the media.

10. **Dispute Resolution**
    This section sets out the process for addressing concerns or resolving disputes related to the implementation, interpretation, or release of research data and/or findings.

11. **Term and Termination**
    This section notes the length of the project and sets out the course of action to follow if either party to the agreement wishes to terminate the research project.

Signature of the Indigenous Community Representative_____

Signature of the Principal Researcher_____

Date_____

Appendix B

Suggested Honorariums

Adapted from University of Regina, 2018

The following set of suggested honoraria is taken from the University of Regina's protocols on working with Elders and Indigenous communities. While these are simply recommendations, students, faculty and staff must be aware of the need to reimburse costs associated with Elder engagement, including honorariums, travel costs, mileage, meals and accommodations. These should be reimbursed according to the relevant travel expense policies of Sheridan:

Ceremony/ Activity	Request Details	Benefits	Recommended Honoraria
Prayer/Blessing	A prayer or blessing for an event or dinner that requires the Elder/ Knowledge Keeper/Old One to speak in a public forum.	Provides traditional blessing and instruction ensuring things start and/or end in a good way.	$200 (Those requesting prayers and blessings must provide tobacco and cloth, depending on the circumstances)
Pipe Ceremony	Preparation of a traditional ceremony and instruction. (Time needed depends on the amount attending. Less than 5 attendees usually require 30 minutes. More than 5 attending usually require 1 hour or more.)	Provides traditional direction, support, prayer and instruction.	$300 (Those requesting a pipe ceremony should have cloth and tobacco for the host)
Pipe/Feast Ceremony Helper	An oskāpēwis (Elder's helper) to assist the Elder/Knowledge Keeper with the Pipe Ceremony with various preparations.	The Elder is able to teach the oskāpēwis (Elder's helper) how to conduct a Pipe Ceremony/ Feast.	$50
LifeSpeaker/ Elder In Class Presentation	An Elder/Traditional Knowledge Keeper/Old One may be invited to speak to a class in regards to a specific topic that requires traditional information and/or knowledge, as well as traditional teachings.	Provides traditional information and/or knowledge, as well as traditional teachings that only the Elder/Knowledge Keeper/Old One has the rite of passage to speak to as they have earned this role in their life's learnings. Furthermore, it is authentic Indigenization in the classroom/ curriculum.	$200 (can be considered per-diem rate rather than Honorarium)

Ceremony/ Activity	Request Details	Benefits	Recommended Honoraria
Elder Support Person	Elders/Knowledge Keepers/Old Ones may request a support person to assist them to travel/events in order to ensure their health and well-being.	The Elder/Knowledge Keeper/ Old One feels safe travelling and can arrive without incident in order to provide services for the university.	$50 - $150 (depends on time commitment)
Traditional Knowledge Keeper In-Class Presentation	A Traditional Knowledge Keeper to speak to a class in regards to a specific topic that they have knowledge of, but is not yet recognized as an Elder. Some examples would be a professional person: a teacher, manager, social worker, etc.; or a person with lived experience like a parent, grandparent, and community leader.	Provides traditional information and/or knowledge. Furthermore, it is authentic Indigenization in the classroom/ curriculum.	$50 - $150 (depends on time commitment)
Indigenous Mentor	An Indigenous mentor may or may not define themselves as Elder, Knowledge Keeper, or Old One. They do, however, have expertise related to Indigenous knowledge systems and/ or ways of being. They may be involved in university activities such as (but not limited to): external examiner on defense committee; member of a hiring committee; cultural consultant or interpreter or, advisor on special projects.	Provides authentic Indigenous-centred direction, support, and instruction.	$200 per 3-hour commitment
Indigenous Faculty Presentation	When approaching faculty members to speak to your class, please ensure that your request for knowledge/ teachings is appropriate. Please discuss what protocols might be appropriate for the talk. This could include tobacco, a gift, mileage, meals, and/or parking.	Provides authentic Indigenous-centred knowledge, teachings, and instruction.	Gifting or Tobacco protocol
Cultural Instructor	Requesting cultural instructor to provide in depth instruction in songs, dance, regalia, and meaning and history of powwow.	Having a cultural instructor provide in-depth instruction in songs, dance, regalia and the meaning and history of powwow for a more meaningful awareness of these cultural activities.	$250
Hand Drum Singers	Requesting a hand drum singer(s) for events/ceremonies/instructions.	Provides traditional song(s) for events/ceremonies/ instructions	$150 per Singer
Powwow Dancers	Requesting a dancer or dancers to display their traditional dance and regalia.	To perform entertainment at gatherings and/or events; to display traditional dance and regalia with stories of the dance.	$150 per Dancer

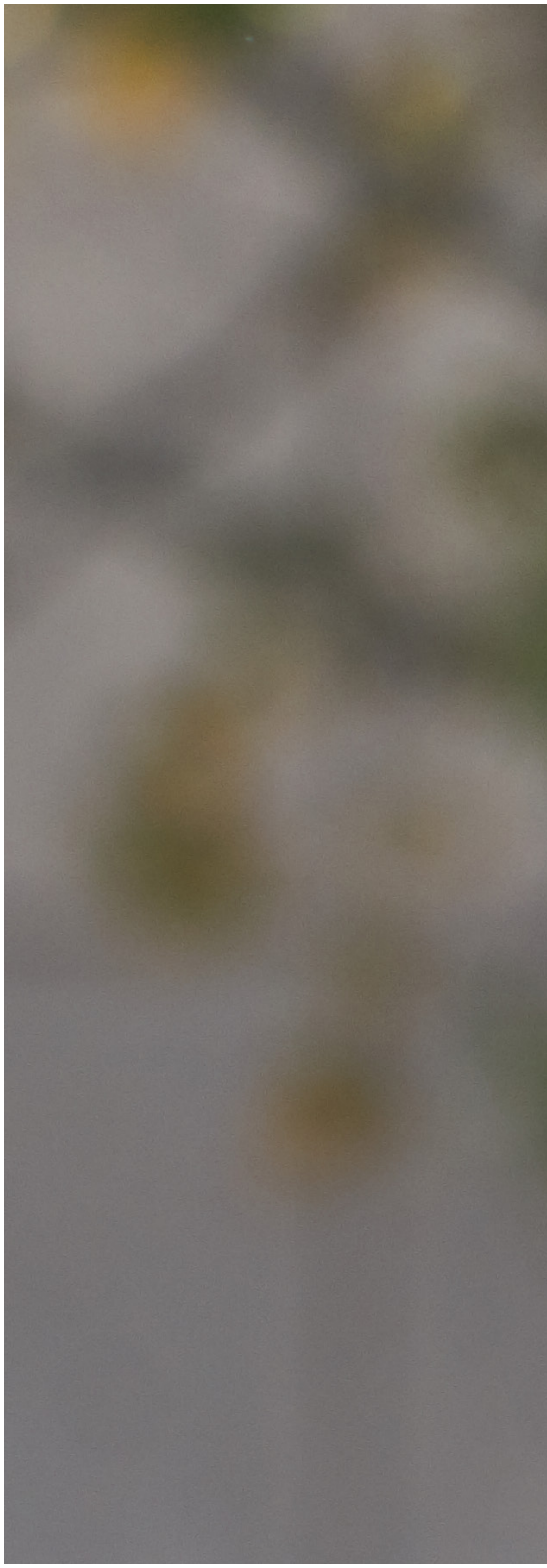
Ceremony/ Activity	Request Details	Benefits	Recommended Honoraria
Mileage	Elders/Knowledge Keepers /Old Ones have to travel to the Sheridan to perform these services. Mileage will be provided based on the Sheridan rates.	Providing mileage to the Elder/ Knowledge Keeper/Old One will acknowledge distance travelled to campus.	See Sheridan Expenses policy for mileage rates
Parking	Accommodation for Elder/Knowledge Keeper/Old One's parking should occur and can be arranged by contacting Parking and Transportation Services 7 days in advance.	Some of our Elders/Traditional Knowledge Keepers/Old Ones may have difficulty walking to designated areas; therefore providing parking demonstrates respect, understanding, and commitment to relationships.	See Sheridan Parking Services for rates
Per Diems	If Elders/Knowledge Keepers/Old Ones will have a long stay on campus (i.e. >3 hours), meals and/or per diems should be provided based on the Sheridan rates.	Providing food/per diems will support Elder/Knowledge Keeper/Old One's health and wellness during campus visits.	See Sheridan Expenses Policies
Hotel	When Elders/Knowledge Keepers/Old Ones travel long distances to Sheridan to perform these services, hotel accommodation should occur.	Providing hotel accommodations will support Elder/Knowledge Keeper/Old One's health and wellness during campus visits.	See Sheridan Expenses Policy
Convocation	Requesting a drum group/singers to attend convocation to sing honor song for students' convocation.	Graduates at convocation will feel a sense of pride and honour that their Indigenous ancestry is acknowledged.	$500 (dependent on # of singers, each singer should receive $100.00)

Another excellent set of Guidelines for appropriate honoraria and the practice of determining and giving honoraria can also be found through the Concordia University website: https://www.concordia.ca/content/dam/concordia/offices/oce/IDLG/Indigenous-Elder-and-Community-Protocols.pdf

If you have questions about the honoraria, please contact Sheridan's CILS at cils@sheridancollege.ca.

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Sheridan

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