



Chippewas of RAMA
First Nation

Research Ethics Protocol 2020



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Purpose

The purpose of Rama First Nation's (RFN) Research Ethics Protocol is to ensure that research projects are developed with respect for RFN's traditions, history and knowledge. The RFN Research Ethics Protocol supports RFN's self-determination and sovereignty and ensures that, where possible, research done about RFN is done by, and/or in collaboration with, the community.

The *United Nations Declaration on the Rights of Indigenous Peoples* (UNDRIP)¹ details the principles that underpin Indigenous sovereignty and the right that Indigenous people have to control their own knowledge and culture. Article 31 states:

1. *Indigenous peoples have the right to maintain, control, protect and develop their cultural heritage, traditional knowledge and traditional cultural expressions, as well as the manifestations of their sciences, technologies and cultures, including human and genetic resources, seeds, medicines, knowledge of the properties of fauna and flora, oral traditions, literatures, designs, sports and traditional games and visual and performing arts. They also have the right to maintain, control, protect and develop their intellectual property over such cultural heritage, traditional knowledge, and traditional cultural expressions.*²

The principles of UNDRIP, together with RFN's inherent jurisdiction over RFN lands, laws and governance, provide support for RFN's assertion of "knowledge sovereignty" through this Research Ethics Protocol. Knowledge sovereignty is RFN's right to decide why, when, and how knowledge is sought from the RFN community and the methods used to seek it. It also encompasses the concept that RFN community members are valued experts and requires Indigenous standards be used to judge the truth of information gathered.³

Applicability

RFN's Research Ethics Protocol applies to all research projects, the purpose of which is to study and/or collect information, knowledge, or any other data related to the members, lands, culture, or traditional territory of the Chippewas of Rama First Nation community.

Values

¹ *United Nations Declaration on the Rights of Indigenous Peoples*, A/RES/61/295, UNPFIIOR, 61st Sess, (2007) [UNDRIP].

² *Ibid*, art 31.

³ Deborah McGregor, et al., ed *Indigenous Research: Theories, Practices, and Relationships*, (Toronto: Canadian Scholars, 2018) at 8.



The Seven Grandfather Teachings provide instructions for all beings to live in a good way. These teachings can and should be used as foundational principles for any research project in Rama First Nation. The Seven Grandfather/Grandmother teachings are as follows:



Zaagiwewin (Love) is to find peace and joy in our connection to all of Creation.

Mnaadendmowin (Respect) is to understand that all life is sacred and part of Creation.

Zoongde'ewin (Bravery) is to listen to your heart and have the strength and courage to do what is honourable.

Gwekwaadziwin (Honesty) is to be straight forward in a kind and caring way.

Dbasendmowin (Humility) is to be thankful, grateful and acknowledge that we all belong to Creation, recognizing each of us has something to give.

Nbwaakaawin (Wisdom) is to embrace knowledge and share our Life Teachings.

Debwe (Truth) is to know who we are and live these Grandfather Teachings.



It is essential that researchers approach any research project using the **4 R's: Respect, Relevance, Reciprocity and Responsibility**.⁴ This wholistic approach should guide researchers through the research life cycle, providing opportunities to create trust with members of the community and respect for traditions.

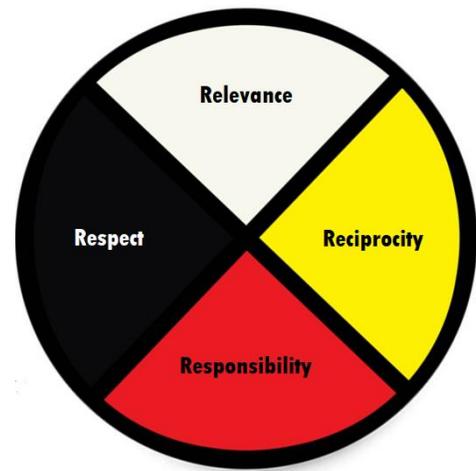
Respect encompasses showing respect for cultural knowledge, traditions, values and practices that individuals bring with them as they engage with the researcher. Researchers must not only conduct themselves responsibly and with respect for their own institutions, they must treat the community members, the community, the land on which they are conducting the research, and the knowledge itself with respect.

Relevance occurs when respect is embedded in the research and policies and cultural knowledge, traditions, values and practices are viewed as essential components of the research.

Reciprocity refers to the relationship between the Researcher and the participant. It is premised on the Anishinaabe worldview in which all things are interdependent. This interdependence requires give and take relationships. Applying this to research, this means that the Researcher must ensure that there are two-way benefits to participation. Further, upholding this principle of reciprocity is another way of demonstrating respect and showing the relevance of Anishinaabe worldviews and culture.

Responsibility requires the researcher ensure their conduct and actions, including content of any research and knowledge mobilization (ie. Publications, reports, presentations, papers, etc.) be thoughtful and reasonable and to bear the burden of ensuring adherence to RFN's wishes and rights regarding research data, materials and other information.

All research must be conducted with the understanding that all things are interconnected. Knowledge can be found in many sources. It is important that researchers consider Indigenous sources of knowledge within their research. This can include stories, and teachings from animals, plants, the moon, the stars, water, wind, the spirit world as well as knowledge gained through visions, ceremonies, prayers, intuitions, dreams, and personal experience. The acknowledgement of, and respect for, Anishinaabe sources of knowledge is essential. Researchers must have the wisdom to listen and observe with an open mind. This means developing research projects in ways that



⁴ Verna J. Krikness and Ray Barnhardt, "First Nations Higher Education: The Four R's—Respect, Relevance, Reciprocity, Responsibility", (2001) Online: <https://www.afn.ca/uploads/files/education2/the4rs.pdf> at 1.



emphasize respect for knowledge gathered, using a variety of research tools, and including Anishinaabe or Indigenous-centered methods.

For Researchers seeking truth, it is essential to immerse oneself in the community. This requires the development of ongoing connections with the community and the lands on which they live.

This process of seeking truth is much more than recording and reporting data. Researchers must understand the importance of the knowledge they gather.

Pursuing a research project in Rama First Nation is not solely an academic exercise but an important step in sharing the vast collection of knowledge that exists within this community. It is a tremendous responsibility, one that takes bravery on the part of the researchers and great integrity to ensure its honest and trustworthy portrayal to the world on behalf of RFN. However, a research project developed with guidance from the Seven Grandfather teachings, will guide the process toward a mutually beneficial and rewarding outcome.

RFN Protocol to Take Precedence

This protocol shall take precedence over TCPS 2 protocols.⁵ Compliance with TCPS2 is not sufficient to obtain compliance with Rama First Nation's Research Ethics Protocol. RFN recommends obtaining approval under RFN Research Ethics Protocol before TCPS2.

Statement of Principles

- a) RFN members are the guardians and interpreters of our culture and knowledge system – past, present, and future.
- b) Knowledge, culture, and arts, are inextricably connected with our traditional lands, districts, and territories.
- c) RFN members have the right and obligation to exercise control to protect their cultural and intellectual properties and knowledge.
- d) RFN knowledge is collectively owned, discovered, used, and taught within the community and so also must be collectively guarded by appropriate delegated or appointed collective(s) who will oversee these guidelines and process research proposals.

⁵ For more information, see https://ethics.gc.ca/eng/policy-politique_tcps2-eptc2_2018.html.



- e) Knowledge may have traditional “owners” involving individuals, families, clans, associations, and societies which must be determined in accordance with our First Nation’s customs, laws, and procedures
- f) All research, study, or inquiry into knowledge, culture, and traditions involving any research partners belongs to the community and must be returned to that community.
- g) All research is to be approached as a partnership, taking into account the interests of those who live in our community. Participants shall be recognized and treated as equals in the research rather than as “informants” or “subjects”.
- h) All researchers shall assume responsibility to learn the protocols and traditions RFN and be knowledgeable and sensitive to cultural practices.
- i) All Researchers shall provide each participant involved in the research with information regarding anticipated, and any anticipated benefits.
- j) All research partners must be duly informed of each research step and be provided with information about the research process and the distribution of results and information.
- k) All researchers should consider a variety of research processes, including qualitative, participatory and Anishinaabe- or Indigenous-centered research methods and empower indigenous voices and skills.
- l) Rama First Nation has protocols that must be respected. In addition, traditional keepers such as families or groups of individuals have their own customs regarding the transmission of knowledge and they must also be respected.
- m) The results of all research, studies or surveys about Rama First Nation members, lands or traditional territories must respect the principles of OCAP and co-authorship rights of RFN contributors must be recognized, where appropriate.

Control of Research

OCAP is a “set of standards that establish how First Nations data should be collected, used, or shared... OCAP asserts that First Nations have control over data collection processes in their communities and that they own and control how this information can be used.”⁶

⁶ First Nations Information Governance Center, “OCAP” last visited 25/09/2020, online: <https://fnigc.ca/ocap>.



OCAP stands for Ownership, Control, Access and Possession.

- a) *Ownership: Ownership refers to the relationship of First Nations to their cultural knowledge, data, and information. This principle states that a community or group owns information collectively in the same way that an individual owns his or her personal information.*⁷

Ownership is distinct from stewardship. The stewardship or custodianship of data or information by an institution that is accountable to the group is a mechanism through which ownership may be maintained.

- b) *Control: Control affirms that First Nations, their communities, and representative bodies are within their rights in seeking to control over all aspects of research and information management processes that impact them. First Nations control of research can include all stages of a particular research project-from start to finish. The principle extends to the control of resources and review processes, the planning process, management of the information and so on.*⁸

The aspirations and inherent rights of First Nations to maintain and regain control of all aspects of their lives and institutions extend to information and data. The principle of 'control' asserts that First Nations people, their communities and representative bodies must control how information about them is collected, used and disclosed. The element of control extends to all aspects of information management, from collection of data to the use, disclosure and ultimate destruction of data.

- c) *Access: Access refers to the fact that First Nations must have access to information and data about themselves and their communities regardless of where it is held. The principle of access also refers to the right of First Nations communities and organizations to manage and make decisions regarding access to their collective information. This may be achieved, in practice, through standardized, formal protocols.*⁹
- d) *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 can be asserted and protected.*

Based upon the principles in OCAP, RFN is committed to upholding the principles of control in accordance with its values and principles. Likewise, RFN expects the same commitment from its

⁷ *Ibid.*

⁸ *Ibid.*

⁹ OCAP, *supra* note 24.



Research partners to foster trust, relationship building, and respect for the values and principles of the RFN community.

In RFN, knowledge is not owned by any one individual within the community, or by any researcher. Community knowledge is owned collectively by the community, meaning that the RFN membership has the right to control, access to and possess any knowledge or information. Since this has not always been the reality, RFN insists upon a commitment to OCAP principles to provide a basis for trust and understanding between the community, researchers, government and other institutions.

Confidentiality

All researchers have a responsibility and a duty to treat community members' participation in the project with respect, including through protecting the confidentiality of participants' information. Further, as part of a research ethics review under this protocol, Researchers must submit for approval, guidelines and safeguards to protect the confidentiality of participants throughout the research process.

Protecting confidentiality also means that researchers understand the nature of Indigenous knowledge. Indigenous knowledge can pass from community member to community member, from generation to generation. Knowledge includes information or understandings that belong to an individual and/or belong to the community. As such, proper protocols for recording and reporting knowledge, including establishing an understanding of who the knowledge keepers/owners are and the protocols surrounding when and how knowledge can be transmitted must be understood prior to commencing research.

Intellectual Property

Data Ownership and Control

A written agreement between RFN and the institution shall be made in which data ownership, co-authorship, dissemination of findings and future use are formally agreed upon. This written agreement will be developed through discussions between the researchers, members of the REB and members of the community.

Conducting research within RFN requires a research model and process that is community directed and respects and protects RFN's culture and traditional knowledge. When engaging in research with RFN it is essential to work in collaboration with political leaders, elders, and other community knowledge holders. RFN shall retain ownership over our knowledge and language, control over the research process and access to the research data and findings.



RFN will be permitted to review the research findings before its being submitted for publication to ensure that confidential cultural information (including knowledge, customs, laws, etc) is not divulged to the public and that errors are corrected prior to wider dissemination. RFN will also ensure that any/all terms and conditions of the research certificate are complied with. The Researcher should promote the dissemination of research results, and of other knowledge that may be revealed by the research, to other interested First Nations communities. Where possible, the Researcher should also advise the community and related communities regarding what can be done to address any problems or issues brought to light by, or as a result of, the research.

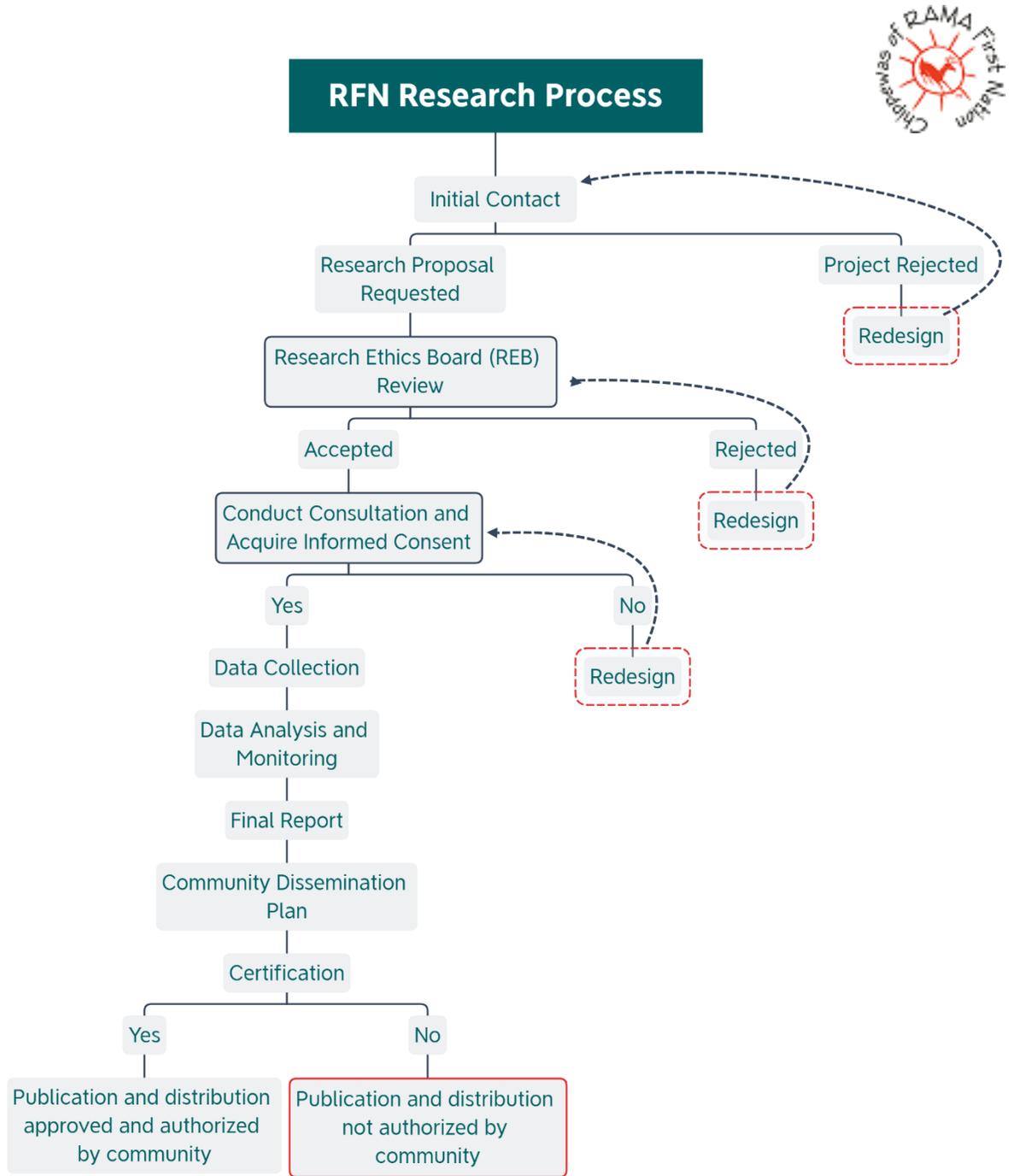
Acknowledgements

RFN will, at its discretion, decide how its contributions to the research project will be acknowledged. Community members are entitled to due credit and to participate in the dissemination of the results. Publications should recognize the contribution of the community and its members as appropriate, and in conformity with confidentiality agreements. Expectations regarding co-authorship and copyright should be set out in the research agreement. Rama First Nation reserves the right to be considered for co-authorship for projects in which members have contributed to the research process. In cases where RFN does not co-author, RFN reserves the right to veto publication of the findings at their discretion.

In the event of co-authorship, RFN will have at least one author who is a member of the community. This author will be invited to review the drafts and approve the final version. The primary responsibility of this co-author, to the best of her or his ability, is to ensure that the publication accurately reflects their perspectives as a community member. This community member will likely be a member of the Elders Council, and/or Chief and Council.



The Process





Research Ethics Board (REB)

RFN's REB is made up of seven (7) members. The REB will function impartially, provide a fair review to those involved and provide reasoned and appropriately documented opinions and decisions. Approvals and refusals will be communicated in writing to researchers. Members of the REB will have the relevant knowledge and expertise to understand the content area and methodology of the proposed or ongoing research, and to assess the risks and potential benefits that may be associated with the research.

The REB will be made up of:

- REB Chair
- An individual knowledgeable in ethics
- An individual knowledgeable in law to alert REBs to legal issues and their implications (e.g., privacy issues).
- Representation of the Elders Council
- Representation of Chief and Council
- Community members to provide accountability to the community and perspective on the role of the community and participants.
- Ad hoc knowledge keepers that can provide insight and expertise on relevant First Nations principles relevant to the research area.
- Ad hoc advisors based upon the research area should the REB be reviewing a project that requires particular community or participant representation or specific disciplinary or methodological expertise not available from its members.

Substitute members will also be available to ensure the REB can continue to function when regular members are unable to attend due to illness or other unforeseen eventualities

Type of Research That Requires Review

Rama First Nation's REB review process applies to any research, participation in which requires the gathering of data through written questions, observations, interviews, and/or group discussions and among other methods. For clarity, the REB review process also applies to any research seeking medical or health related data from community members, government documents, reports and other documents.

The term "Participants" in relation to a research project is not restricted to human participants. As all things are interconnected, Rama First Nation's REB review process will apply to all participants, including humans, animals, plants, etc. in accordance with Anishinaabe understandings of animacy, relationships, and personhood.



Approval

Approval by Rama First Nation REB must be obtained before or as part of the institution approval process. Failure to do so will result in automatic rejection.

It is imperative that a research project is designed in accordance with the values of RFN. This ensures that the project will fulfill the objectives RFN and be consistent with RFN's research principles.

A project will be approved where, at the sole discretion of the REB, it is determined to be designed in accordance with this protocol and it aligns with RFN's research needs and priorities.

Indigenous-Centered Methods

A key component to approval is the engagement of Indigenous-centered methods. Community-Based Participatory Research (CBPR) is a group of research methodologies in which collaboration and participation are used to prioritize the needs of the community. Some of these methodologies include participatory action research, community-based research, participatory evaluation, collaborative inquiry, and participatory research.¹⁰ Altogether, the key components of these methodologies have been summarized as:

1. Recognizing community as a collective identity
2. Builds on the strengths and resources of the community
3. Collaborative partnerships throughout the research
4. Knowledge and action integration for the benefit of all parties
5. Co-learning and empowerment used to acknowledge social inequities
6. Cyclical and iterative processes
7. Health addressed from a positive and ecological perspective; and
8. Dissemination of findings and knowledge to all partners.

CBPR is the framework within which other indigenous research methods are embedded. This framework forms the basis for this protocol. Researchers are encouraged to include Anishinaabe or Indigenous research methods in their proposed project to supplement this framework. Using Indigenous-centered methods means among other things that community protocols are followed, proper respect for knowledge is given and research participants have control in their relationship with the researcher.

Below is a list of Indigenous-centered methods researchers may consider:¹¹

¹⁰ McGregor, *Supra* note 4, at 6.

¹¹ *Ibid.*



- a) *Photovoice*
Photovoice is a process in which people use video and/or photo images to capture aspects of their environment and experiences and share them with others. The pictures can then be used, usually with captions composed by the photographers, to bring the realities of the photographers' lives home to the public and policy makers and to spur change.
- b) *Autoethnography*
Autoethnography is a research method that uses personal experience ("auto") to describe and interpret ("graphy") cultural texts, experiences, beliefs, and practices ("ethno"). It is a type of autobiographical storytelling.
- c) *Mixed methods*
"In Western research, the term "mixed methods" typically refers to combining quantitative and qualitative data collection in a single project. Botha (2012) has proposed that, within Indigenous research, the term reflects a synthesis of the qualitative approaches that typify research with Indigenous Peoples and also unique Indigenous methods or ways of knowing."¹²
- d) *Self-location*
"Self-location begins with understanding who we are and from where we come, admitting what we do and do not know, and committing to an ongoing relational learning process."¹³ This method acknowledges the intermingled nature of a Researcher's professional and private life.¹⁴
- e) *Emic-etic approach*
Using this method, researchers look at what has been described as the "universal"¹⁵ understanding of the issue in question. Separately, they also look at what the indigenous factors are that shape the issue. These two perspectives come together to shape the overall understanding, ensuring that both perspectives are represented.¹⁶
- f) *Testimonials*

¹² Alexandra S. Dawson, Elaine Toombs, and Christopher J. Mushquash, "Indigenous Research Methods: A Systematic Review" (2017) 8:2 The Intl Indigenous Pol'y J, art 5 at 5.

¹³ Carmen Gillies, et al. "Walking in Circles: Self-Location in Indigenous Youth Violence Prevention Research" (2014) 6:1 First Nation Perspectives 5, Online: <http://www.mfnerc.org/wp-content/uploads/2014/10/Walking-in-Circles.pdf> at 20.

¹⁴ *Ibid.*, at 6.

¹⁵ *Ibid.*

¹⁶ *Ibid.*



Testimonials are a formal process through which a “witness” can provide a monologue or public performance in a protected space. Testimonials are often used as a way to talk about painful events and the speaker has the power and control to silence questions from a listener or formalize them through response.¹⁷

g) *Storytelling*

Storytelling is a qualitative research method which can be a means to represent the ‘diversities of truth’ found in Indigenous cultures. Further, it is a way to highlight humour, gossip and creativity that are ever present in Indigenous communities. The themes of stories highlight cultural teachings and “can be used to invoke a set of shared understandings and histories.”¹⁸

h) *Remembering*

Remembering is often focus on the pain of the past, experienced by the community in the face of racism, genocide and colonization rather than an idealization of the past. It is best paired with a goal of healing and transformation.¹⁹

i) *Intervening*

“Intervention-based projects are usually designed around making structural and cultural changes. The indigenous intervening project carries with it some working principles. For example, the community itself invites the project in and sets out its parameters. The various departments and agencies involved in such a project are also expected to be willing to change themselves in some way, redirect policy, design new programmes or train staff differently. Intervening is directed then at changing institutions which deal with indigenous peoples and not at changing indigenous peoples to fit the structures.”²⁰

j) *Networking*

“Networking has become an efficient medium for stimulating information flows, educating people quickly about issues and creating talking circles. Building networks is about building knowledge and data bases which are based on the principles of relationships and connections.”²¹

¹⁷ Linda Tuhiwai Smith, *Decolonizing Methodologies: Research and Indigenous Peoples* (London, UK: Zed Books Ltd., 1999) at 144.

¹⁸ *Ibid.*, at 145.

¹⁹ *Ibid.*, at 146.

²⁰ Tuhiwai Smith, *supra* note 37 at 147.

²¹ *Ibid.*, at 156.



Conducting Research

The process of conducting research will be guided by the Research Proposal and any recommendations or accommodations determined to be necessary in the approval process. Further, a consultation process will be undertaken to ensure community contributions to methodologies, scope and process are gathered and considered. In addition, the process of obtaining informed consent of participants will be a key initial step for Researchers to undertake. The information provided below will be essential to ensure comprehensive research.

Consultation

Consultation with potential participants and the community can result in recommendations for altering methods, modifications to data analysis, or otherwise adding terms or provisions to enhance respect for participants, the community and knowledge. Demonstrating flexibility and accepting recommendations is essential to relationship building and demonstrating respect for RFN.

Informed Consent

Informed consent is more than obtaining signatures from members of the community. Informed consent is a framework of principles in which to apply to a research project to build relationships within the community.

The Anishanaabe word for forgiveness is *Aabawaawendam*, which comes from the word *Aabaawa*, which means “warm and mild”. More specifically, it describes the time in spring when “winter starts to loosen her grip on the land. The snows melt and waters start to flow. Sap can begin running through the trees as nature prepares to nurture new life.”²² This process of becoming warmer and milder and allowing things in a relationship to flow more freely can similarly describe the process of relationship and trust building. It is also this process that is essential to achieving informed consent—participants must have the opportunity to let down barriers, to become warmer and milder, and let things flow to ensure there is open communication, in the interest of ensuring *debwewin*. Researchers should plan for and articulate the steps by which consent is initially obtained and the steps by which it is reviewed throughout the study. They must be able to answer the question: how will you build relationships?

As a part of relationships, Participants must be made aware of the intent of the research, what their participation entails, any potential risks to themselves and the community in general, how their information will be used, and how the results will be reported.

²² John Borrows, *Law's Indigenous Ethics*, (Toronto: University of Toronto Press, 2019) at 162.



Recordings of knowledge, practices and traditions in any form (written notes, audio, video or otherwise) should only be taken with explicit consent, under mutually-agreed terms that are set out in advance of the research and with the guidance of the appropriate Elders and knowledge holders. All uses and wider dissemination of cultural knowledge, practices and traditions must also be by consent and explicitly acknowledge that the RFN community who shared such knowledge, practices and traditions retain their inherent rights and ownership over them. Community level data or statistics are not to be released without the explicit permission of community authorities. The same applies to regional-level statistics. The researcher and RFN will jointly sign an acknowledgement form providing permission for the release of specific data, knowledge, or other information.

Should the Researcher engage in recording/dissemination/release of data without the permission/consent of the RFN community and/or research participants, RFN reserves the right to terminate the research project at their discretion. Consent is defined by the terms in the United Nations Declaration on the Rights of Indigenous Peoples as Free, Prior and Informed Consent. This means that all participants and community members are informed and understand the processes prior to the project and are free to decide whether they will participate and/or allow the use and dissemination of knowledge.

Reporting

A final report of findings must be submitted to the RFN REB at the completion of the research project. This report should describe the research undertaken, the data collected, the conclusions made and any possible recommendations based on the findings. In addition, the final report should outline any plans or ideas the Research may have for the distribution or publication of the research. The final report will be one of the criteria that will be analyzed in the certification decision.

In addition to providing the full report to the REB, researchers must communicate findings to the community. This will require that researchers develop a communication plan that outlines the strategies for effective communication to the community and the Chief and Council. This can include talking circles, community meetings, non-academic reports, presentations, and newsletters, among others.

Researchers must ensure that any reports regarding findings are guided by the principles in the Seven Grandfather teachings, including respect for the knowledge gathered, the participants involved, and the conclusions made based on the findings. This includes complying with relevant confidentiality agreements and protocols.

A final, yet imminently important aspect of reporting is the need to demonstrate respect and be cognizant of the potential for trauma. Indigenous communities in this country have been abused, neglected and deprived of information. The history of Indigenous peoples in Canada and the ongoing impacts of colonialism result in the potential for research data to be a traumatic revelation for Research Participants and communities. As a result, communications plans must respect this



reality and provide adequate supports if, at the sole discretion of the REB, they are determined to be necessary.

Certification

On the completion of research project, the Researcher will submit its final report to RFN's REB to obtain official certification. Certification is based on the life cycle of the project. This includes analysis of all steps in the research process. The REB look at whether the Researcher has conducted the research project using the principles and values of Rama First Nation, with respect given to the community, its members, their knowledge and the land.

Certification provides that the research project has been conducted in accordance with the RFN's principles and guided by the Seven Grandfather teachings. It establishes that RFN's values and principles have had a meaningful contribution to the knowledge gathering, analysis and communication processes and that RFN has authorized the distribution, communications, and publishing plans outlined in the final report.



Research Project Life Cycle

Steps	Details
Initial Contact	<p>Initial contact will be made in the form of a letter of intent. This letter of intent should include a general overview of the project goals and objectives and request a meeting with Rama First Nation authorities to discuss the project further.</p> <p>Based on the outline provided, RFN may choose not to pursue the project any further.</p>
Research Proposal	<p>Research proposal should include specific goals and objectives as well as sources of funding, planning for consent and confidentiality and a description of methods including considerations for Indigenous methodology.</p>
Sources of Funding	<p>Sources of funding should be represented in the research proposal as accurately as possible. It is essential that researchers consider that donors should not dictate or control research being carried out in the community. Further, Researchers should ensure that funding is sufficient to meet the needs of the project.</p>
Research Ethics Board (REB) – Accept or Reject	<p>Researchers must submit their Research proposal (appendix 1) and Project Summary (Appendix 2) to the REB for consideration. This committee has the necessary authority to approve or reject a research project.</p> <p>All Proposals which have been accepted will be conditional upon the completion of the RFN Research Ethics Protocol learning modules and test. This can be found at ***LINK***. Once completed the researcher will receive a certificate to be submitted upon completion, and prior to the commencement of the project, to the REB.</p> <p>Regardless of whether the project has obtained approval from the home institution, rejection by RFN's REB means that the research project will not go ahead.</p>
Informed Consent/Consultation	<p>Before the research begins, researchers must build relationships with research participants and the community at large. While the REB may approve a research project, failure to obtain informed consent from community members can seriously impact the efficacy</p>



	<p>of the project. Community consultation and outreach are essential to developing trust.</p> <p>Participants must be informed of the project goals and objectives, including the risks associated with participation. Should participants or the community at large refuse their consent, the project may need to be modified or cease operations. Researchers must obtain and retain signed Informed Consent Forms (see Appendix 3 for a template).</p>
Collection	<p>In collecting information, researchers must be respectful and considerate to Rama First Nation protocols regarding the collection and recording of knowledge.</p> <p>As outlined in the sections above, clear plans for respectful collection must be in place and approved methods within the Researcher’s Research Proposal must be adhered to.</p>
Data Analysis/Monitoring	<p>Following the analysis of collected data, it is essential that the knowledge is communicated effectively to the community. This includes reporting findings to the community in Indigenous centered methods, such as talking circles, community meetings, etc.</p> <p>Failure to do so may result in the REB withholding certification.</p>
Certification/Final Report	<p>Certification is obtained at the completion of the monitoring and reporting step. Certification will be granted if the research project fulfills the proposed objectives and goals, including the respectful collection and reporting of knowledge.</p> <p>As a condition for certification, a final report must be submitted to RFN’s REB.</p> <p>Failure to meet the standards of the REB at any point within the research life cycle can result in not obtaining official certification.</p>



Appendix 1: Templates

Participant Consent Form

You are invited to participate in a study entitled [TITLE] that is being conducted by [Name(s)], herein the "Investigator(s)".

Intent of Research

The purpose of this research project is [STATE THE PURPOSE AND OBJECTIVES OF THE RESEARCH IN NO MORE THAN 150 WORDS USING JARGON-FREE LANGUAGE].

Research of this type is important because [STATE WHY THE RESEARCH IS IMPORTANT AND THE CONTRIBUTION IT WILL MAKE].

Investigator(s) is/are a [RELATIONSHIP WITH THE UNIVERSITY...E.G., FACULTY MEMBER GRADUATE STUDENT] in the department of [DEPARTMENT NAME] at [UNIVERSITY] and you may contact [HIM/HER/THEM] if you have further questions by [INCLUDE CONTACT INFORMATION].

FOR STUDENTS, INCLUDE THE FOLLOWING:

As a [GRADUATE OR UNDERGRADUATE] student, I am required to conduct research as part of the requirements for a degree in [DEGREE NAME]. It is being conducted under the supervision of [NAME OF SUPERVISOR]. You may contact my supervisor at [CONTACT INFO].

IF APPLICABLE INCLUDE THE FOLLOWING:

This study is also being conducted for:

[client's name, title/position at the organization, the name of the organization]

IF APPLICABLE INCLUDE THE FOLLOWING:

This research is being funded by [NAMES OF FUNDING AGENCIES].

Participation

You are being asked to participate in this study because [STATE WHY AND HOW PARTICIPANTS WERE SELECTED].



If you consent to voluntarily participate in this research, your participation will include **[DESCRIBE WHAT IS INVOLVED, INCLUDING PROCEDURES, METHODS, TIME COMMITMENTS, LOCATION, ETC.]**.

[Audio-tapes/and-written notes, observations/ will be taken.] [A transcription will be made.]
[Video tapes / photos / slides will be taken of you (your child) with your permission – SEE PERMISSION FOR VISUAL DATA BELOW].

IF USING A WEB BASED SURVEY THAT IS LOCATED IN THE UNITED STATES (E.G. SURVEY MONKEY, ZOOMERANG) YOU MUST INCLUDE THE FOLLOWING ABOUT THE U.S. FREEDOM ACT:

Please be advised that information about you that is gathered for this research study (STATE IF IT INCLUDES IDENTIFIABLE INFORMATION) uses an online program located in the U.S. or a program that can be accessed from the US (FluidSurveys). As such, there is a possibility that information about you may be accessed without your knowledge or consent by the US government in compliance with the US Freedom Act.

Inconvenience

Participation in this study may cause some inconvenience to you, including **[STATE POTENTIAL OR KNOWN INCONVENIENCES ASSOCIATED WITH PARTICIPATION]**.

Potential Risks

STATE ONE OF THE FOLLOWING:

There are no known or anticipated risks to you by participating in this research. [OR]
There are some potential risks to you by participating in this research and they include **[DESCRIBE RISKS, E.G., EMOTIONAL, SOCIAL, PSYCHOLOGICAL, PHYSICAL, ECONOMIC, ETC.]**. To prevent or assist with these risks, the following steps will be taken **[STATE HOW YOU WILL DEAL WITH RISKS]**.

Benefits

The potential benefits of your participation in this research include **[STATE THE BENEFITS OF THIS RESEARCH, AS APPLICABLE: TO PARTICIPANTS; TO SOCIETY; TO THE BEST OF YOUR KNOWLEDGE]**.

Voluntary Participation

Your participation in this research must be completely voluntary. If you do decide to participate, you may withdraw at any time without any consequences or any explanation. If you do



withdraw from the study your data will [DESCRIBE WHAT WILL HAPPEN TO THE DATA – E.G., IT WILL: NOT BE USED; IMPOSSIBLE TO REMOVE FROM DATA BASE; USED ONLY IF PARTICIPANT GIVES PERMISSION – SEE BELOW]. [ALSO DESCRIBE WHAT WILL HAPPEN TO ANY COMPENSATION IN CASE OF WITHDRAWAL]

On-going Consent

To make sure that you continue to consent to participate in this research, I will [EXPLAIN HOW YOU WILL HANDLE ONGOING CONSENT; THIS IS PRIMARILY AN ISSUE IN RESEARCH THAT OCCURS OVER MULTIPLE OCCASIONS OR AN EXTENDED PERIOD OF TIME, OR IF YOU INTEND TO USE THE DATA IN FUTURE RESEARCH].

Anonymity

In terms of protecting your anonymity [DESCRIBE HOW ANONYMITY WILL BE PROTECTED; OR EXPLAIN LIMITS TO ANONYMITY OR JUSTIFY WHY LOSS OF ANONYMITY IS REQUIRED]

Confidentiality

Your confidentiality and the confidentiality of the data will be protected by [EXPLAIN HOW CONFIDENTIALITY WILL BE PROTECTED (I.E., STORAGE AND ACCESS; OR JUSTIFY THE LACK OF CONFIDENTIALITY)].

Data Management

Data from this study will be disposed of [DESCRIBE WHEN AND HOW DATA WILL BE DESTROYED, E.G., ELECTRONIC DATA WILL BE ERASED; PAPER COPIES WILL BE SHREDDED; OR JUSTIFY IF DATA WILL NOT BE DESTROYED AND DESCRIBE WHERE AND HOW IT WILL BE STORED].

Dissemination of Results

It is anticipated that the results of this study will be shared with others in the following ways [DESCRIBE HOW YOU ANTICIPATE DISSEMINATING THE RESULTS, E.G.: WEB-SITE, DIRECTLY TO PARTICIPANTS; PUBLISHED ARTICLE; THESIS/DISSERTATION/CLASS PRESENTATION; PRESENTATIONS AT SCHOLARLY MEETINGS; OTHER – SPECIFY – See permission for visual data below)

Mechanisms for Sharing Feedback



Chippewas of RAMA
First Nation

I **do not** consent to the use of my data in future research: _____ (Participant to provide initials)

I consent to be contacted in the event my data is requested for future research:
_____ (Participant to provide initials)

A copy of this consent will be left with you, and a copy will be taken by the researcher.