

## APPENDIX 10.9

Recommended Terms of Use for Undergraduate Projects, Graduate Thesis and / or Doctoral Dissertation.

# THE AETS UNDERGRADUATE PROJECTS, GRADUATE THESIS AND / OR DOCTORAL DISSERTATION POLICY

## BACKGROUND:

Anishinabek Employment & Training Services (*AETS*) is a research - informed employment training service provider working with Indigenous populations living in First Nation, rural and urban contexts. Research, and the evidence that emerges through inquiry, improves the services and programs that *AETS* are responsible for delivering.

To that end, *AETS* often partners with external researchers - university professors, undergraduate, graduate students, independent centres of inquiry and government departments / agencies - to address the research needs of the communities that we serve.

*AETS* takes a distinctly First Nation approach to research and recognizes that there has been a history of research abuse - some intended and some based on ignorance - that has not served Indigenous peoples.

## THE PURPOSE OF THE POLICY:

To that end, *AETS* believes in supporting the development of Indigenous and non-Indigenous scholars / researchers through research and / or evaluation of our training and related education programs. The purpose of the policy is to provide a detailed framework of how that work can proceed to the benefit of both parties.

## KNOWLEDGE COLLECTIVES:

As stated in the *AETS* Engagement & Research Ethics Policy, we believe that the “doing” of Indigenous research is extremely different from the approaches to mainstream research. The dominant society conceptualizes research in a way that privileges those cultural needs and norms.

Indigenous research and evaluation are conceptualized around very different cultural norms, our cultural norms that are both “culturally responsive and relational”. Therefore,

Indigenous research must be framed by the endless expressions of a Culturally Responsive Relational Research Method (*CRRRM*), (see Glossary of Terms for *CRRRM* discussion).

Because the values and beliefs of the mainstream society are replicated within and dominate much of the research environment, Indigenous approaches to research inquiry is often seen as superfluous, or not as rigorous.

Privileging Indigenous values and beliefs within the research enterprise can often result in learning that deconstruct institutional and personal bias that inhibits Indigenous research. For example, Indigenous research often takes more time to complete, because more time is required to build the “relationships” necessary to assure participation.

Certainly, the Tri-Council Policy Statement (2018) regarding the Ethical Conduct for Research Involving Humans has accomplished a great deal by providing an operational framework for researchers working in an Indigenous context (see chapter 9 at [https://ethics.gc.ca/eng/policy-politique\\_tcps2-eptc2\\_2018.html](https://ethics.gc.ca/eng/policy-politique_tcps2-eptc2_2018.html)).

For the most part that framework insists that respectful, transparent Indigenous community engagement is of primary concern to undo all forms of research inequity. *AETS* recognizes that the lack of cultural competency, or familiarity with cultural norms can have a derogatory impact on our clients, and perhaps the First Nation communities we serve.

**For additional guidance on Knowledge Collectives see Sections 5, 5.1, 5.2, 5.3, 5.4, 5.5, 5.6, 5.7, and 5.8.**

## INTELLECTUAL PROPERTY:

*AETS* takes the position that all material deemed as intellectual and / or cultural property is defined within the meaning of Article 31 of the United Nations Declaration on the Rights of Indigenous Peoples. The intellectual and cultural property rights of *AETS* and associated research participants shall be recognized and protected.

### Article 31

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 (p. 22).

(see, [https://www.un.org/development/desa/indigenouspeoples/wp-content/uploads/sites/19/2018/11/UNDRIP\\_E\\_web.pdf](https://www.un.org/development/desa/indigenouspeoples/wp-content/uploads/sites/19/2018/11/UNDRIP_E_web.pdf))

## Ownership of Intellectual Property:

Ownership of any Intellectual or Cultural property created, or owned by *AETS*, or research Participants prior to any research /evaluative project or study shall remain with *AETS*, and research Participants (i.e., any aggregate data from surveys, client evaluations, a transcription of the Talking Circle proceedings, scrubbed of participant identifiers, a copy of the final report and an electronic copy of same).

The Primary Investigator is granted the exclusive use of those materials.

## AETS Position on Cultural Heritage

The protection, maintenance, and promotion of Anishinabe cultural heritage is critical to the *AETS* mission. Cultural heritage may include, but is not limited to, the many dialects of *Anishinabe mowin*, the Anishinabe language, and / or interpretations of that language, *Sacred Knowledge* that may include, but is not limited to, Stories, Ceremonies, Music – Songs, Lyrics, Chants, Drumming, and / or Sacred Locations, and *Sacred Artifacts*, that may include, but is not limited to, Artwork – Paintings, Pictographs, Petroglyphs, Drums, Rattles, Regalia, the Eagle Staff, and / or Feathers, Lodges, and / or Pipes.

The inclusion of, and / or the interpretation of these elements of Anishinabe cultural heritage revealed in any study, and / or inclusion in a final written document are best left to those Indigenous members of the *RKC*, especially those *Elder(s)* involved.

## Implications for Sharing Knowledge

Ownership of any Intellectual Property created or owned by the Principal Investigator or *AETS*, associated *Elder(s)*, or related staff prior to any research / evaluation project shall remain with the Principal Investigator or *AETS*, *Elder(s)*, or staff as the case may be.

## Authorship (Co-Writing / Publishing & Co-Presenting at Conferences)

Authorship of final written documents will be determined prior to the publishing of said document (example, *project, thesis, dissertation*) or the publication of related articles (*conference paper, book chapter, book, press releases, and /or single authored journal publications*).

In Indigenous and non-Indigenous conference venues, or community presentations the inclusion of *AETS* personnel as co-presenters, is an important strategic consideration that builds legitimacy for the overall study, or evaluation. Inclusion of *AETS* personnel should be determined early in any study and those related expenses should be included in the associated research study, or evaluative budget.

## The Right to Edit & Acknowledgement

*AETS* expects a final draft that will be available for review, and will suggest edits and final approval, prior to the release for submission to the professor, or committee.

This expectation, includes all authored (example, project, thesis, dissertation, or related papers, press releases, book chapters, books and /or journal publications).

Acknowledging *AETS* Support in all Associated Research Publications (Recommended Text).

The authors of this *project, thesis, dissertation, report, conference paper, book chapter, book press releases, and /or single authored journal publications* gratefully acknowledge and thank the Board of Anishinabek Employment and Training Services, and the nine member communities for their support, guidance and assistance in the completion of this work.