

The Naalak Gathering: A regional dialogue on Indigenous research governance

SUMMARY REPORT

March 20 & 21, 2019
Happy Valley-Goose Bay, NL



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Executive Summary

The *Naalak* Gathering is the first meeting of its kind to specifically target REBs and research governing bodies. It was co-developed by the NunatuKavut Community Council (NCC), and the NCC Research Advisory Committee (RAC), with representatives from eight institutional Research Ethics Boards (REBs) in Atlantic Canada. *Naalak* is an Inuttut word meaning 'to listen and to pay close attention'. The *Naalak* Gathering was a knowledge-sharing, knowledge-mobilizing, and knowledge-in-action event, hosted on traditional Innu and Inuit territory (Happy Valley-Goose Bay, NL), March 20-21, 2019. The purpose was to convene a conversation between REBs and Indigenous communities in Atlantic Canada to address the principle-to-policy-to-practice gap that has been identified by researchers, Indigenous communities, and REBs themselves.

The specific outcomes from *Naalak* include:

- 1) Atlantic Canadian network of institutional and Indigenous REBS/research review bodies with an updated Atlantic region REB directory. The directory can be viewed [online here](#);
- 2) a set of policy and practice calls-to-action on institutional and Indigenous ethics bodies co-existence (included later in this report); and
- 3) a position paper on wise and emerging practices in research ethics review for research with Indigenous Peoples (available upon request or at www.nunatukavut.ca).

An key message from the *Naalak* gathering was the urgent need to re-conceptualize the existing system of research oversight and ethical review to respect the rights of Indigenous Peoples and communities including the existing decision-making apparatuses that exist regarding research that is permitted (or not) on Indigenous lands and within communities.



The *Naalak* Gathering: Background and Context

The *Naalak* Gathering was a knowledge sharing and mobilization event led by NunatuKavut to build relationships and capacities throughout Atlantic Canada regarding the ethics review and approval of research with Indigenous Peoples. For Inuit in NunatuKavut, like many Indigenous Nations globally, *ethics is a conversation*. To address the principle-to-policy-to-practice gap, the *Naalak* Gathering provided space for open dialogue between institutional ethics boards (REBs), researchers, and Indigenous research advisory committees (RACs) by acknowledging past and current research practices from Indigenous Peoples' perspectives.

Naalak sought to re-imagine the research ethics review process as one led by Indigenous values and governance systems and included invited partnerships and collaborations with institutional REBs. The NunatuKavut Community Council (NCC) recognizes the substantial role that institutional REBs play in the review and approval of research that happens on Indigenous lands and NunatuKavut Inuit are taking the lead on building regional relationships between Indigenous Nations and institutions. In this model, universities were asked to participate in a community-driven event examining an issue that affects how universities run their research; this is Indigenous research (though for the academically trained, it may appear to be Community-Based Participatory Action in reverse).

There are a number of reasons that *Naalak* was timely and necessary: the Tri-Council Policy Statement (TCPS) Chapter 9 is almost 10 years old; OCAP® is 20 years old; the NCC Research Advisory Committee (RAC) is nearly a decade old, with research protocol in place since 2004; many other Indigenous Nations have ethics protocols; and REBs are grappling with how to apply TCPS Chapter 9 in practice and are unaware of jurisdictional considerations required in Indigenous research; Inuit Tapiriit Kanatami (ITK) National Strategy on Research with Inuit was released in 2018; and REBs have themselves identified that they need to do a 'listening tour' to learn from Indigenous Peoples.



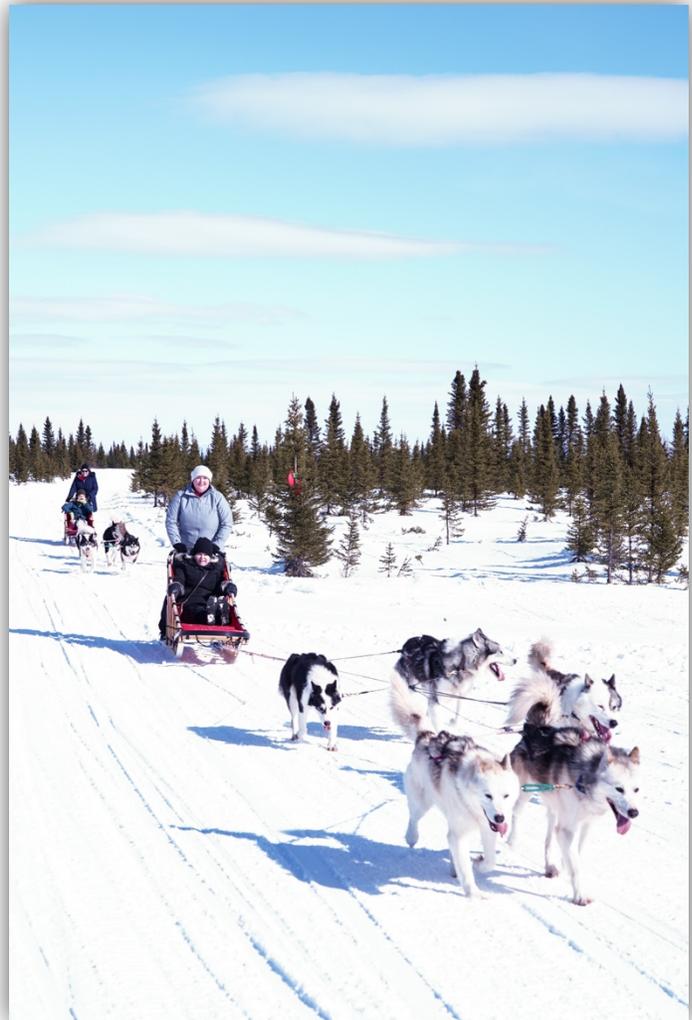
The approach for this event was based on research relationships that span more than a dozen years, led by NunatuKavut Inuit, researchers, and the NCC Research Advisory Committee. Their self-determined leadership favours community-based participatory methods, informed by Inuit values and ethics. The wholistic approach that research team uses integrates multiple ways of knowing in a co-learning model with shared benefits. This act of reciprocity seeks to enhance the capacity of institutional REBs in Atlantic Canada as a step toward ensuring an adequate and ethical review and approval of research with Indigenous Peoples.



The *Naalak* Gathering: Summary

The *Naalak* Gathering hosted 50 individuals from 20 organizations (appendix 1.0) across two days, March 20-21, 2019. It opened and closed with ceremony to honour the people, place, and process, and entailed a mix of cultural activities, discussion circles (with invited presentations and open dialogues), table/tent talks, and a closing sharing circle (appendix 2.0). The dialogue was rich and nuanced, and important considerations and ideas for moving forward emerged. Important insights materialized within each Discussion Circle, from Indigenous, REB, and researcher perspectives, and emerging and promising practices. Key themes and concepts became evident that cross or transcend the discussion circle topics, including fundamental principles and truths related to broad systemic and structural contexts in which Indigenous research governance exists or occurs. These themes are reflected in the key questions, challenges and opportunities in this report. Outcomes around moving forward together include identification of wise and promising practices, policy and practice calls-to-action, and next steps. Each of these components are summarized below.

Conversations revolved around supporting and encouraging community-led research; articulating and exemplifying Indigenous ownership and control of data (including existing options for data sharing and research agreements); promoting and practicing ethical and responsible research with Indigenous Peoples; and supporting and emphasizing rights-based approaches within the current research regulatory system. Though described as an 'event', the *Naalak* Gathering is conceived as a moment in time within a continuing conversation, and ideally the beginning of strengthened relations and shared understandings in walking together towards Indigenous research governance, in a 'good' way.



Discussion Circle 1: Indigenous Perspectives

The 'Indigenous perspectives' discussion circle was proposed as addressing, though not restricted to, key issues of:

- Historical and contemporary practices;
- Research governance and data sovereignty;
- Ownership and control; and,
- Rights-based approaches to research.

There was robust discussion during this session. Importantly, it was acknowledged that unethical research – racist, discriminatory, male-dominated, imposed – has had (and continues to have) significant negative impacts on Indigenous individuals and communities. Communities also identified issues with 'helicopter' researchers, research fatigue, data sovereignty, being able to conduct research on their own terms, and the failure of many researchers to bring research results back to Indigenous communities. Some key takeaways that emerged include: Indigenous peoples are rights holders, not stakeholders; and, Indigenous communities have the right to say "no" to research that does not benefit the community or challenge colonial ideals. Indigenous communities should be the initiators research and have ownership of the research data; research should be authentic and reflect the truth of the community; there should be consequences for researchers who do unethical research; and, there is a need for a birds-eye view of research being conducted with Indigenous communities. Calls to action include the adoption of the Mi'kmaq Ethics Watch 2010 Elder Recommendations, and for the Naalak Gathering participants to collaborate on shared priorities across their respective and partner institutions.



Discussion Circle 2: REB Perspectives

The 'REB perspectives' discussion circle was proposed as addressing:

- REB questions and queries;
- Common challenges and considerations; and,
- Emerging and promising practices.

A key issue identified through this discussion is the lack of communication between Indigenous communities and REBs. This has left REBs with several questions regarding the effective evaluation of research with Indigenous communities. How to ensure that non-human (e.g., land, animal, ecological) research affecting Indigenous peoples is vetted by Indigenous communities? Whether or not Indigenous peoples should be considered 'vulnerable' or 'special' populations? How to identify or know that the appropriate Indigenous governing authority has (pre-)approved the research (e.g., is it up to the researcher to provide the evidence)? How to identify or recruit Indigenous researchers and community members to serve on REBs, and who makes the choice of which Indigenous researchers and community members would be appropriate or acceptable to the communities? Is it appropriate to financially compensate Indigenous REB members? What is considered adequate 'evidence' of engagement with Indigenous communities, and how to know whether it is the appropriate 'community'? How to deal with structural challenges to meaningful community engagement (i.e., time and budget constraints)? How to build capacity among REBs to review research involving Indigenous communities? How (or whether) to support or collaborate in the building of capacity within Indigenous communities for their (pre-)approval of research with/in their communities. A key challenge identified by REBs is that protocols may stand in the way of proper research, because some researchers have indicated that obtaining approvals to conduct research with Indigenous populations has become too onerous and as a result may exclude Indigenous Peoples from their sample. However, feedback from Indigenous participants at the Naalak Gathering suggests that there is currently enough good research taking place, and so rigorous processes may help weed out researchers who are not committed to doing this critical work.



Discussion Circle 3: Researcher Perspectives

The 'Researcher perspectives' discussion circle was proposed as addressing:

- Relational research approaches;
- Supporting and encouraging community-led research; and,
- Responsible conduct of research.

Through this discussion, the importance of community-led research and the use of relational research approaches were acknowledged. It was identified that respectful research practices require researchers to build relationships with Indigenous communities while recognizing that they are guests in their communities. This includes taking the lead from communities on appropriate and relevant research projects. This also requires that researchers be open, honest and willing to admit when they make mistakes, demonstrating humility. Finally, the researchers pointed out that making structural changes to the current system requires a willingness and ability to engage in tough and difficult discussions (i.e. to 'argue'), without harming one other. Researchers acknowledged the time required to build and maintain relationships and trust and that a long-term commitment is required (i.e. the relationships doesn't start and stop with the funding cycles).



Discussion Circle 4: Emerging & Promising Practices

The 'Emerging & Promising Practices' discussion circle was premised around addressing:

- Ethics and engagement;
- Collective and community consent;
- Relationships and Partnership models; and,
- REB directory.



Several emerging and promising practices were generated from the discussion. An Atlantic REB Directory is being created to identify and list more Indigenous RACs so that researchers know who to contact for ethics approval as well as what is required as part of this process. This information is also important to institutional REBs, so that they can ensure the appropriate governing authority has been engaged by the researcher. Nunatsiavut Government has established a number of long-term partnerships and is positioning themselves as leads or principle investigators (PIs) on projects, allowing greater access to data and the opportunity to bring more knowledge and data

together. In addition, Nunatsiavut Government is pushing to have data analysis done in partnership with Indigenous communities, and consequently they are now working to train people in the region. They have also ensured more equitable research practices that benefit the community, such as dollar-for-dollar funding arrangements, in which every dollar spent on a research assistant at MUN, for example, is matched by a dollar spent on a beneficiary in the community.

Other partnership models discussed include: to have graduate students at Grenfell (MUN) do their placement with the Mekap'sk Mi'kmaq Band to help provide necessary resources within a limited budget; to identify connections between existing projects; to host community fairs to disseminate the results of multiple research projects; and, to capitalize on alternative funding arrangements to cover the cost of travel while establishing relationships with Indigenous Communities (e.g., Northern Student Fund, funding collaborations, etc.).

Key questions

The conversations within the discussion circles were engaging and generated many angles and perspectives, not all of which could be addressed within the time frame of the gathering. As such, participants were invited to write their outstanding questions down on a sticky note and place it on a flip-chart board, to be addressed later in the gathering. Many of these 'sticky questions' were subsequently discussed throughout the event. Key questions that were raised for additional examination include the following:

- Should there be a way to streamline the review processes where multiple communities are involved? If so, how can this be done in a way that ensures that each community has control over what happens in their own community?
- How can we ensure that the benefits and burdens of research are distributed fairly across communities?
- How can we be sure that non-human research projects that affect Indigenous peoples (i.e. salmon studies) are vetted by Indigenous communities (and should they also be vetted by institutional REBs)?
- What are some strategies for funding to include money for communities?
- What are some strategies for funding to be held by communities, rather than universities, or as well as universities?



Gathering Themes: challenges and opportunities

Over the two days of the Gathering, several challenges and opportunities surfaced. These fall into overarching themes around researcher (mis)conduct, dissemination principles and practices, conflict resolution, relationships between institutional REBs and community RACs, the role of RACs or community partners, relationship between researchers and community in terms of ethics approvals, authority over funds and funding, and community oversight and governance of research. Questions, challenges, and opportunities that arose around each of these themes are summarized below.

Researcher misconduct

Several questions emerged around how to handle issues of researcher misconduct, particularly around the use of data and other breaches of agreements or trust.

- How can communities handle researchers who have created difficult situations (e.g., disclosing findings before dissemination); and, what are appropriate steps to follow up?
- What is the community's recourse when the researcher does not do the research in the way the community wanted it done?
- How can REBs respond to reports of breaches of researcher-community agreement?
- How can REBs and RACs ensure that they have effectively shared information about breaches of research integrity? Can a process can be developed for a working relationship between communities, RACs and REBs to report and deal with researcher misconduct?
- How can communities respond when what gets published is not reflective of the results presented to and approved by the community?
- How can communities ensure that their data won't be used for additional purposes without consent?
- Should there be a registry of researchers who have breached their responsibilities?
- One approach to might be to collect stories and develop case studies of recent, poorly conducted research as examples, to show that such instances are not a thing of the past, and to use as learning tools.



Clarity over appropriate dissemination of findings, in terms of academic dissemination and community reports/action plan

To prevent or minimize misuse of data, several ideas were put forward to increase clarity and understanding between communities and researchers around dissemination of findings.

- RACs and researchers should ensure that the plan for what is shared, when it is shared, and why it is shared (what does it inform) is negotiated and agreed upon prior to approving the research. Researchers should ensure that this data sharing agreement is appended to their research ethics applications to REBs.
- RACs and researchers should agree on a plan for addressing differences of interpretation or opinion (e.g., Should the community's wishes trump the researcher's intellectual freedom? Should there be a footnote in the publication explaining the difference of opinion?).
- Dissemination to the community (e.g., community presentations and reports) must be tailored to the target audience; clarity of communication does not mean 'dumbing down', yet appropriate venues (not just peer-reviewed journal publications and theses) and appropriate language (no 'jargon') should be used.
- Publication or any other form of dissemination (e.g., conference presentation; informal presentation such as works in progress within one's academic setting) requires community consent, and this must be built into all researcher community agreements as the default. Some communities, however, might choose to opt out of such consents or agreements. If so, the question was raised as to whether researchers and REBs should receive written confirmation from the community that they choose to opt out.
- Best practices in research ethics (and law in NL for health research under HREA) is that the dissemination plan for handing back to the community must be outlined at the beginning, and any changes must be approved by the community before being submitted to the REB as an amendment.
- Questions were raised of how the community should respond when researchers publish results that are not reflective of those presented to and approved by the community. What avenues of recourse are available?
- There is need for a paradigm shift away from the idea of data being the 'intellectual property' of the researcher.
- For dissemination, to avoid the burden on communities from attending several such meetings, the presentation of findings from various research projects should be combined into one town hall, wherein all can be discussed during one event.

Conflict resolution within the research team and community

Several suggestions were provided for smoothing the water and dealing with conflicts (especially adversarial differences of opinion) within the research team and community, and for avoiding and minimizing the likelihood of conflicts from the outset by clarifying roles and responsibilities.

- Understand and appreciate multiple roles in relation to power (e.g., community members may or may not be academic researchers; academic researchers may be community members, settlers, or members of other (non-local) Indigenous community); these multiple and overlapping roles and power relations must be understood as part of the plan for resolving conflicts;
- One idea for managing the relationships between the research team and the community is to take an approach that is explicit that the community is in collaboration with the PI, not with each and every member of the research team. As such, the negotiation of conflicts should be managed between the PI and the community lead;
- In terms of clarifying the process at the initiation of the research, the partnership must be based on direction from community, which will help to ensure that the relationship of trust is strong at inception; and
- Further, in terms of clarifying the process at the initiation of the research, the conditions around how to work together (e.g., how meetings will be run, who takes the leads, etc.) should be negotiated and documented as part of the research plan/agreement.



Relationship between REB and community partner or RAC

The lack of communication between Indigenous communities and REBs was raised as a major concern. Participants wondered how these communications could be fostered and enhanced. Many acknowledged that the *Naalak* Gathering was an important one for fostering this dialogue, and several suggestions emerged from the conversations.

- A process is needed for outlining how Indigenous communities and REBs can work together to report and manage researcher misconduct;
- Processes are needed for ensuring that research ethics amendments, closures, and annual renewals are communicated between Indigenous communities and REBs;
- Processes should be developed to ensure that RACs aren't doing the work of REBs, and that REBs aren't doing the work of RACs;
- REBs and RACs should encourage and enable communities to say 'no' to research, and researchers should be prepared to take 'no' for an answer;
- A question was raised about what happens when an REB says 'no', and a community ethics board says 'yes'. One response was that REBs normally don't just say 'no'; they request revisions and clarifications. Something can be desired by community and still not ethical or methodologically correct. REBs need to have the knowledge of and respect alternative methodologies. At the same time, communities need to know that researchers may be approaching the project unethically, and this would need to be addressed before the research that the community desires can go ahead;
- Communities are the authorities to decide what counts as community relationship/approval. It is up to the community (sometimes through the researcher, via submission of the research agreement or contract) to let the REB know; and
- Where there is tension between what RAC and REB want in terms of ethical practices and processes, this should be evaluated on a case-by-case basis; however, the default should be to respect what the community feels is most appropriate in terms of harms and benefits from their own perspective, as long as individual harms adhered to TCPS and other international norms of research ethics (note that individual consent would still be required).

Role of RAC or community partner

Participants identified several roles and responsibilities of the RAC or community partner in their interactions with REBs and researchers, stressing the importance of clear communications. RAC or community partner roles and responsibilities were identified as:

- Reviewing applications;
- Providing oversight in terms of what research is needed, where the priorities lie;
- Educating REBs about the research application, about whether the research meets the community's approval and why;
- Ensuring a community-researcher agreement has been negotiated (for overworked or under-resourced communities, it is the job of the researcher to do this work and document it);
- Educating REBs about what counts as community approval;
- Explaining to the REB, for a particular project or particular community, when and why engagement of an individual partner from a community may constitute community approval, and when and why formal review by a community-based body (e.g., RAC) is required; and,
- Finding ways (e.g., registry) to let researchers and REBs know what is the proper mechanism or authority for approval within a given community, while avoiding a one-size-fits-all approach, given how different communities may be.



Relationships between researchers and communities in terms of steps in the ethics process

Many of the steps in ethical research practice are born out of relationships between researchers and communities. Together, they have a collective responsibility to develop several processes:

- Processes for researchers to know what types of research are of interest to the communities;
- Processes for researchers to know who to initially consult within the community around potential research collaborations;
- Processes for researchers to know the difference between community 'engagement' in research design and community 'approval' by the appropriate Indigenous governing authority;
- Processes for ensuring that the research agreement and ethics application submitted by the researcher accurately describes and reflects what the communities were told;
- Processes of which board should review and approve the application, first (RAC or REB). In general, REBs should give only conditional approval to research that has not yet been approved/reviewed by the community. In some cases, it might work best for community (RAC) review to be conducted, first, followed by REB review, with research agreement and approval in place. In other cases, especially where community procedures are not yet in place, it might be best that the application go first to the REB for conditional approval, such that the research will have been vetted to some degree by an REB before going to the community for review which can reduce administrative burden on the community;
- Processes for community PIs, in community-driven research, to reach out to academic institutions to find academic co-PIs; and,
- Processes for ensuring that a community partner is the lead PI or co-PI on academic-driven research. This requires consideration of the roles of co-PIs who are not academics and working relationships that do not result in the community PI's status being seen as 'token', with academic researcher still taking the lead.

Authority over funds: Who controls the purse strings?

- Researchers, community RACs, and REBs all need to ensure that, as much as possible, there are tangible benefits to the community (e.g., paid community researchers, iPads, ice chainsaws, food, honoraria, etc.), and that the community researchers/PI are engaged in decision-making about fund expenditures.



Community oversight and governance of research

Discussions arose around the purview, structures, and processes of community oversight and governance of research, including questions of who represents 'community' in various contexts, and when and how researchers should engage with communities.

- It is the purview of community RACs to keep track of what research is being done, what has already been done (e.g., stats and other records), and priorities for future research, and to communicate those priorities to researchers;
- Questions arise for researchers and REBs around which community counts as 'the' community; for example, would it be the individual community in which research is being done, or an overarching body (in concentric circles of belonging) whose consent counts? Or, are approvals required at both/all levels of community (e.g., both local and regional governing authorities)?;
- Questions also arise around how to effectively support and provide resources to communities to build their capacity to provide oversight over research. Part of reconciliation is to have infrastructure funding in place, so this may be an opportunity. An important point was raised, however, that developing research or oversight capacity may not be a priority for some communities, and they should not be pressured into doing so;
- Part of community oversight is to follow-up on researchers, to monitor research, and to liaise with REBs to ensure that amendments or adverse events are known about, approved and/or addressed;
- Procedures are needed for addressing projects that don't get completed, or where no dissemination back to the community is evident. This phase of oversight is complicated by the fact that, after the data collection phase is complete, the file may be closed in the REB office; and, the REB may have no purview over enforcement/policing beyond responding to reported breaches;
- A challenge around enabling capacity is how to ensure there is space, staff, and other resources to support it;
- A key caution is to avoid attempts to develop a one-size-fits-all model of oversight and spread it across communities; and
- Systems are needed for communicating community research initiatives, priorities and research review practices to other communities, to REBs and to researchers.

Wise and Promising Practices

Particular gems of wise and promising practices emerged from conversations throughout the two days. Some apply to researchers, and others to REBs.

For Researchers

- The only people who have the authority or license to tell Indigenous stories are people from the community;
- Researchers need to know the history of oppression in research: there have been racist and discriminatory works done because the researchers didn't understand the historical context
- Researchers need to ask themselves and learn:
 - What are the basic principles of effective partnerships?
 - What does trust mean?
 - How do you build and maintain trust?
 - What does responsible research look like?
 - How can researchers know when they are failing or breaching trust?
 - What can researchers do to immediately deal with what seems to be a failing relationship with a community (how do you recognize a mistake and how do you apologize?);
- For student research: ensure timelines are realistic (don't do community-based research if there is not adequate time to truly engage with a community and complete a project; it is the supervisor's responsibility to teach students these practices for community research;
- Advocate for ensuring that promotion and tenure practices support community-based research (different timelines for completion, different outputs, etc.);
- Advocate for funding for pre-research visits to the community;
- Advocate for networking amongst researchers and between researchers and communities
- When a community researcher leads research, the research is genuinely community-owned; don't assume if you are an outsider researcher that you are 'just like' a community researcher – acknowledge your positionality;
- The researcher is a 'guest' in a community, and both researchers and community are members of a collaborative effort wherein every individual involved has important knowledge and experience to offer;
- Dissemination and 'action' are very important—knowledge is irrelevant unless it's useful to whom it applies;
- It is important, as a researcher, to allow the community to lead the way; be flexible and, at times, put aside your agenda;

- As a researcher, it is important to be transparent and honest if (when) a mistake is made—it takes a long time to build a relationship, but very little time to break one;
- Think about appropriate dissemination: institutions support and reward publications as valid 'products' of research, but publications are a monologue—they do not encourage dialogue and often do not represent the best way to express knowledge gained through research with Indigenous peoples;
- Be conscious of needing to overcome mistrust and build relationships, given the long history of misrepresentation and abuse of Indigenous peoples through research;
- Researchers often struggle to know how to engage with Indigenous communities and fail to recognize cues that a community is not interested in participating in their research; learn to watch for cues: no response may be all the response you need to hear that the community is not interested;
- Ensure that amendments from either RAC or REB are done and communicated to the other;
- The lack of money to travel to build relationships is not an excuse for 'parachuting' in to do research: virtual meeting spaces can be used to build relationships until funding is available, and sometimes you can piggy back on other meetings; and,
- For dissemination, to avoid the community burden of attending so many meetings, combine different research projects into one town hall, where all can be discussed during one event.



For REBs

- Understand that it is ethical to *not* approve research that is not being done with community relationship, engagement or approval;
- Ensure researchers have demonstrated through their application that they have already engaged with the Indigenous community;
- Have an intentional plan for the review of research involving Indigenous communities, in a way that respects and supports community-based RACs to have authority, rather than having the REB or university as a gatekeeper. Ensure that Indigenous perspectives prevail when reviewing an Indigenous perspective – in terms of rights holders, not stakeholders;
- Understand that communities can say 'no' to research even when an REB has approved it;
- REBs should be sure that a community has been genuinely engaged and has genuinely said that the agreement is solid;
- Ensure that the design, collection, and dissemination are all being done by/with communities, and don't approve until proof is there;
- Ensure that tangible benefits to the community are in place and that the community has planned or negotiated what they need (rather than researcher inventing it);
- Understand OCAP® and ensure principles are applied where appropriate;
- Ensure that REBs are not doing the work of RACs: it is NOT an REBs responsibility to determine whether a community is overburdened; it is NOT an REBs responsibility to be paternalistic;
- Move away from paternalism and toward ensuring that the community partners are there and/or that a strong RAC process for community approval is in place (rather than having the REB do the oversight alone);
- Have a list of (directory) community contacts to inquire about legitimacy in a case where a researcher is suspected of not doing things with the correct permission;
- Ensure a community-researcher agreement is in place: this is the researcher's responsibility, as not all communities have the capacity to do this;
- Attend to community perspectives on whether the methodology is appropriate; have sufficient methods expertise on the REB to ensure that 'fringe' qualitative action-oriented community-driven research methods don't get 'censored' by REBs as 'unethical';
- The consideration of Indigenous peoples as 'vulnerable' or a 'special population' such that all REB applications for research involving Indigenous communities go for full committee review is problematic, but the notion of special assurance for a population that has been exploited in the name of research may be appropriately onerous for REBs; and,
- Develop tools for communication and sharing 'good' practice, such as online/outlook group/list service; forums; 'good' practice guidelines for ethics applications and reviews for researchers and RAC/REB members; process/flow guidelines for Indigenous research ethics review processes; and, co-mentorship within and between communities to build capacity for oversight of research.

Next Steps

When asked what the next steps could be after the *Naalak* gathering, participants offered many suggestions and the key actions are noted in this section. To see the full list of suggested next steps from participants, see Appendix 4.o.

“Cement the network that we have begun to form by following up on projects initiated at the conference.” Comments demonstrated a desire to reinforce the relationships built and to continue sharing information with one another (and more broadly). Some suggested follow-up workshops, online and/or in-person, and ongoing opportunities for further education and training.

“Keep the momentum going” The evaluation responses enthusiastically indicated a want and need to ‘keep the momentum going’. Many comments proposed organizing more ways to spend time together at regional/national meetings, annual conferences, online and so on. There is a shared interest in continuing to build the network and ongoing discussion in some capacity. One pragmatic comment suggested: “mobilizing at least one or two key suggestions for moving forward”. Collectively, we have decided that those key suggestions are:

1. Participate in organizing a future gathering that is National in scope; and,
2. Work with and support communities to improve knowledge on what ‘good’ Indigenous research ethics looks like.

Decolonize academia! Awareness that Indigenous people are rights holders, not stakeholders.

There was a collective desire to share learnings with(in) academic institutions. Some indicated they would prepare documents and deliver presentations as part of building capacity within their spheres of influence, as well as “talk to people in power about research ethics as research governance” to influence the work of REBs in a variety of settings. Preparation of guidance documents on a variety of topics for REBs and researchers was suggested, such as recommendations for supervising students who are working with Indigenous communities with respect to research ethics processes and research ownership and jurisdictions. At the individual level, some noted how they would take up what they learned into their studies/research and ethical reviews for integration and in professional contexts.

Support the development of tools to ensure that Indigenous research as identified by Indigenous communities becomes a research standard rather than a research style.

Finally, some were focused on Indigenous communities’ needs arising from the conversations including more communication from REBs, academic institutions, and communities/RACs (in all directions), building institutional capacity to work with communities in better ways, and more financial resources to support community review processes. One person indicated that they would expect researchers to find funds to travel to (Indigenous) communities and *do* community engagement before considering research proposals. Another noted that it was time to bring Indigenous communities and research ethics bodies together for more conversations. Many acknowledged the need to provide meaningful support to community members (e.g., pay RAC members) who ensure community ethics review; this could be accomplished in a variety of ways, including building more funds to be directly transferred to communities (at least) or arrange for community agencies to hold and administer the funds.

Policy and Practice Calls-to-action

Recognizing that Indigenous RACs, researchers, and REBs operate within broader institutional contexts, a set of policy and practice calls-to-action emerged from the dialogues, targeted towards research funders and universities. These calls-to-action are aimed at first steps towards reconciling systemic and structural arrangements and norms to better support Indigenous rights, research, and research ethics.

For funders

- Build in a process for ensuring that funding proposals reflect communities' research needs;
- Build in budget items for administrative and research support to the community;
- Include an accountability process to identify projects that don't get completed, or those wherein no dissemination back to the community is evident;
- In the grants review process, ensure that researcher has the skills and experience to conduct Indigenous research in the Indigenous community;
- Launch small, accessible, "relationship building" grants, to allow researcher travel to communities to build partnerships (e.g., Northern Scientific Training Program funds small student travel grants for relationship building); and
- Build in additional funds to support university research offices and REBs to conduct better grant application and ethics reviews for Indigenous research ethics (including support to increase Indigenous capacity/collaboration in these processes and roles).



For universities

- Build in a process for students and academics to have multifaceted research relationships, to support researchers and students to interact with community leads; support infrastructure such as registries of community research needs;
- Communicate to researchers the processes for building new community partnerships, for negotiating research projects, collaboratively preparing data sharing/dissemination and research agreements or contracts with communities, and for approval of research grant applications and Indigenous ethics review;
- Decolonize the academy: develop and implement an intentional plan, with ties to Indigenous research development and grant application stages, and to REB processes for Indigenous research ethics (e.g., respect and support community-based RACs to have authority rather than having the university as a gatekeeper); ensure that Indigenous perspective prevails when reviewing an Indigenous perspective; treat and view Indigenous Peoples as rights holders, not stakeholders;
- Assign budget lines to support Indigenous capacity for Indigenous research and ethics, and for moving forward with collectively-defined responsibilities in an equitable way;
- Implement mechanisms to deal with researcher misconduct: develop a process with REBs and communities. Prioritize a process for identifying and resolving issues around projects that don't get completed, or wherein there is no evidence of dissemination back to the community. At present, REBs have no enforcement mandate, no means of detecting breaches beyond those that are reported, a purview that ends after data collection, such that files are closed before the project is complete;
- Provide increased orientation and mentoring of researchers and REB members as part of decolonizing the academy;
- Explore means by which Indigenous participatory action research may be better supported, such as by finding ways to accommodate the longer timelines required for such research; inform course instructors, students and students' supervisors that short-term windows are not appropriate for engaging in such research, such as in single-semester courses and internships, and in many cases as undergraduate theses and 1-2 year masters theses;
- University financial service offices need to support means of getting funds to the communities without additional barriers; and
- Build capacity for researchers to travel for relationship building, such as by providing travel grants to graduate students and faculty members, not just to attend conferences, but also for relationship building meetings.

Appendices

- 1.0 List of Participating Agencies
- 2.0 Event Agenda
- 3.0 Evaluation Questions
- 4.0 Evaluation Summary of Responses
- 5.0 Social Media Engagement



1.0 List of Participating Agencies

Nunatsiavut Government	NunatuKavut Community Council
Qualipu First Nation	Memorial University of Newfoundland – St. John’s Campus
Mi’kmaq Ethics Watch	Memorial University of Newfoundland – Grenfell Campus
Mekap’sk Mi’kmaq Band	Memorial University of Newfoundland – Labrador Institute
Centre for Addiction and Mental Health	Newfoundland and Labrador Health Research Ethics Authority
College of the North Atlantic	Urban Aboriginal Knowledge Network – Atlantic
Dalhousie University	Atlantic Policy Congress of First Nations Chiefs
Cape Breton University	University of Prince Edward Island
St. Thomas University	Nova Scotia Community College
Mount Saint Vincent University	



2.0 Event Agenda

Day 1: March 20, 2019

Time	Activity	People
8:30am	Registration	
9:00am	Opening and welcome to the territory + set up Labrador Tent and lighting the Kullik +introductions from all participants	Todd Russell, NCC President Julie Bull Amy Hudson
<i>10:45-11:00am Nutrition Break</i>		
11:00am- 12:30pm	Discussion Circle 1: Indigenous Perspectives <ul style="list-style-type: none"> ▪ Historical and contemporary practices ▪ Research governance and data sovereignty ▪ Ownership and control ▪ Rights-based approaches to research 	Nunatsiavut Government NunatuKavut Community Council Mekap'sk Mi'kmaq Band Mi'kmaq Ethics Watch Qalipu First Nation
<i>12:30-1:15pm Lunch Break</i>		
1:15pm- 2:15pm	Discussion Circle 2: REB Perspectives <ul style="list-style-type: none"> ▪ REB questions and queries ▪ Common challenges and considerations ▪ Emerging and promising practices 	Dana Mount Brenda Gagne Karen Beazley Chandra Kavanagh
2:15pm- 3:00pm	Discussion Circle 3: Researcher Perspectives <ul style="list-style-type: none"> ▪ Relational research approaches ▪ Supporting and encouraging community-led research ▪ Responsible conduct of research 	Melita Paul Colleen MacQuarrie Jennifer Shea Andrea Procter Ashlee Cunsolo
<i>3:00-3:30pm Nutrition and Networking Break</i>		
3:30pm- 4:30pm	Table/Tent Talks Determine key questions, considerations, challenges	Everyone
4:30pm- 5:00pm	Putting it in context: Day 1 wrap up	Julie Bull Amy Hudson
6:00pm- 8:00pm	Feast (Kinsmen Centre, 41 Grenfell Street)	Everyone

Day 2: March 21, 2019

Time	Activity	People
9:00am	Opening and recap of day 1	Julie Bull Amy Hudson
9:30am-10:45am	Discussion Circle 4: Emerging & Promising Practices <ul style="list-style-type: none"> ▪ Ethics and engagement ▪ Collective and community consent ▪ Relationships and Partnership models ▪ REB directory 	Fern Brunger Nunatsiavut NunatuKavut Mekap'sk Mi'kmaq Band Mi'kmaq Ethics Watch Qalipu First Nation Danielle Connell Josh Leslie
<i>10:45-11:15am Nutrition and Networking Break</i>		
11:15am-12:00pm	Table Talks Describe key solutions and wise, emerging and promising practices, focusing on policy and practice recommendations	Everyone
12:00pm-1:00pm	Closing Sharing Circle	Everyone
<i>1:00pm-1:45pm Lunch Break</i>		
2:00pm-6:00pm	Big Land Adventure Boil-up and Dog sledding	Everyone
6:00pm	Northern Games (Labrador Winter Games) E.J. Broomfield Memorial Arena	Limited tickets available

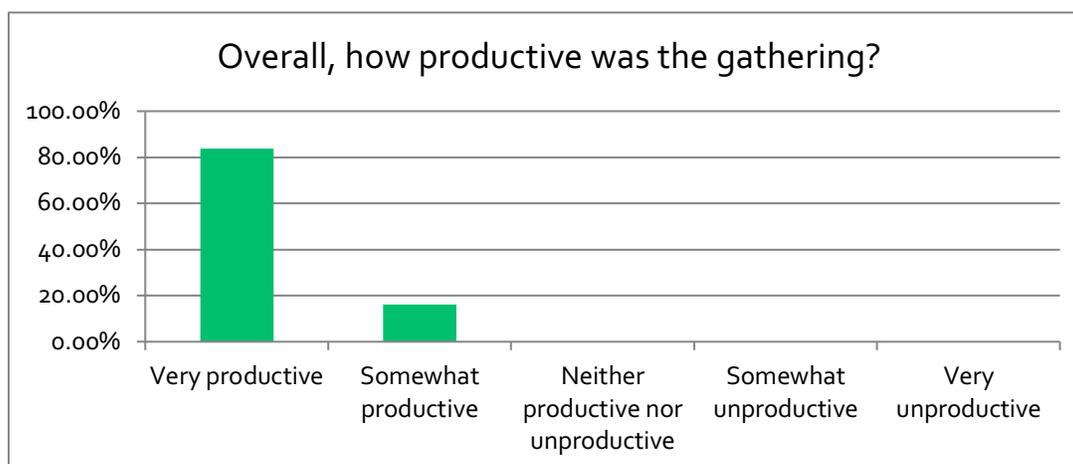
3.0 Event Evaluation Questions

1. **Overall, how productive was the gathering?**
 - a. Very productive
 - b. Somewhat productive
 - c. Neither productive nor unproductive
 - d. Somewhat unproductive
 - e. Very unproductive
2. **Why did you choose to attend this gathering and what did you hope to take away from this experience?**
3. **Did the gathering meet your expectations?**
 - a. Exceeded expectations
 - b. Met expectations
 - c. Below expectations
4. **How would you rate the organization of the gathering?**
 - a. Extremely organized
 - b. Very organized
 - c. Somewhat organized
 - d. Not so organized
 - e. Not at all organized
5. **Prior to the gathering, how much of the information that you needed did you get?**
 - a. All of the information
 - b. Most of the information
 - c. Some of the information
 - d. A little of the information
 - e. None of the information
6. **How would you rate the discussion circles for sharing knowledge and promoting dialogue?**
 - a. Extremely valuable
 - b. Very valuable
 - c. Somewhat valuable
 - d. Not so valuable
 - e. Not at all valuable
7. **How comfortable did you feel sharing your opinions at the gathering?**
 - a. Very comfortable
 - b. Somewhat comfortable
 - c. Neither comfortable nor uncomfortable
 - d. Somewhat uncomfortable
 - e. Very uncomfortable
8. **Please share with us why you feel that way about sharing your views during the gathering.**
9. **How useful is the information you learned at the gathering in relation to your work?**
 - a. Not at all useful
 - b. Slightly useful
 - c. Moderately useful
 - d. Very useful
 - e. Extremely useful
10. **What did you like MOST about the gathering?**
11. **Do you have any suggestions on how the gathering could be improved?**
12. **What do you think are the top three next steps from this gathering?**
13. **What action(s) will you take from this gathering?**
14. **Do you have any additional feedback for the organizers of the gathering?**

4.0 Event Evaluation Response Summary

The evaluation for the gathering was delivered through Survey Monkey. It included 14 questions (see 3.0). The evaluation was live (beginning on the last day) for a period of one week and was completed by 31 participants (response rate 62%). Participants were asked categorical and open-ended questions. Below is a summary of the evaluation results. For closed questions, percentages have been provided. For open-ended questions, information is categorized in themes.

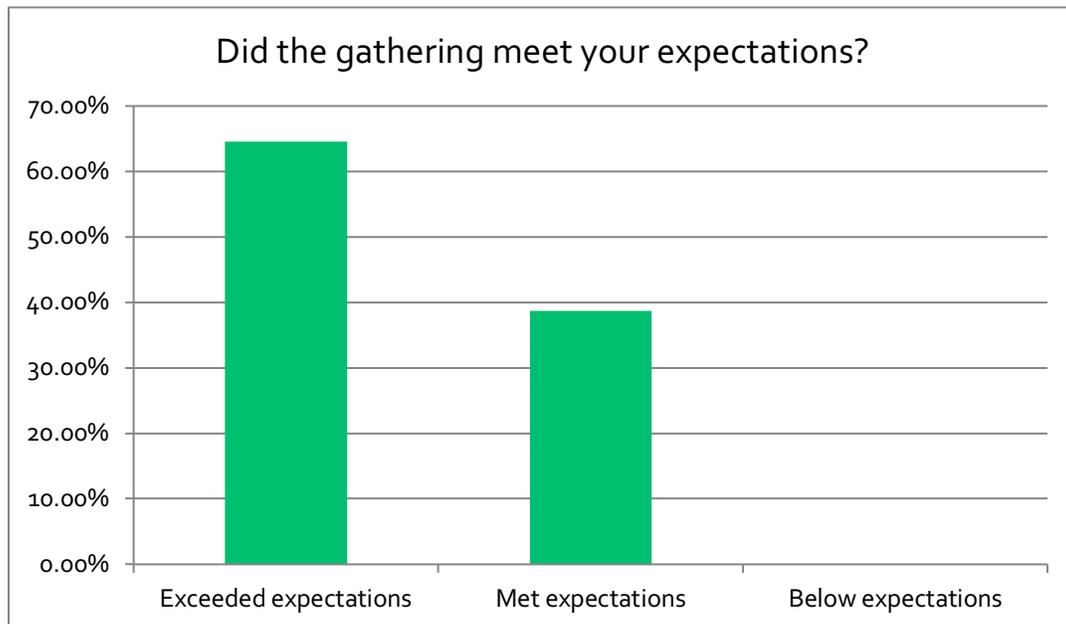
1. Participants were asked to indicate how productive the meeting was. In total 31 participants answered this question: 84% (n=26) rated the gathering as extremely productive; and 16% (n=5) indicated the gathering was somewhat productive.



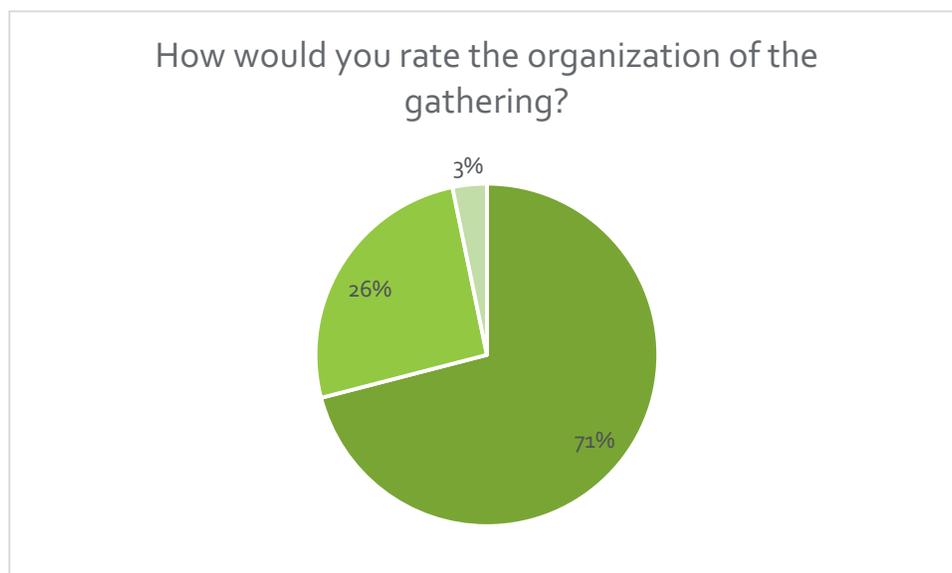
2. Responses (n=30) have been categorized into three themes: connection; learn and educate, and relevant to work. Multiple responses included more than one theme, and as such, the total number across all categories exceeds 30. The table below further summarizes and includes examples of open-ended responses.

THEME	#	EXAMPLES OF RESPONSES
Connection	N=8	Connect with people working on ethics from all perspectives, and across the 'lifespan' of the research ethics process
		I thought it was important for people involved in research in this region to get together and network and talk about approaches. It's key to be at table for these conversations.
		the most important part of any indigenous research is ensuring that the research is relational. It has to be touched, felt and very real for the people in the communities in the same way that everything involving an indigenous world view is touched, felt and real.
		I wanted to share my experiences and how it is in the field as a graduate student
Learn and Educate	N=23	I had hoped to gain a better understanding of the Aboriginal and Indigenous perspectives on research ethics, and research undertaken with their communities.
		I jumped at the chance to be part of this as I am just beginner
		Increased understanding of the community processes
		I'm an Indigenous researcher, wanting to learn more about Indigenous ethics
Relevant to work	N=7	Because of my interest in research ethics, Indigenous research and supporting Indigenous rights and sovereignty. I hoped to take away guidance and ideas on how to do and review research in a good way, in support of Indigenous rights/sovereignty.
		This gathering was directly relevant to the work I do and helped me to put some of my future actions in perspective.

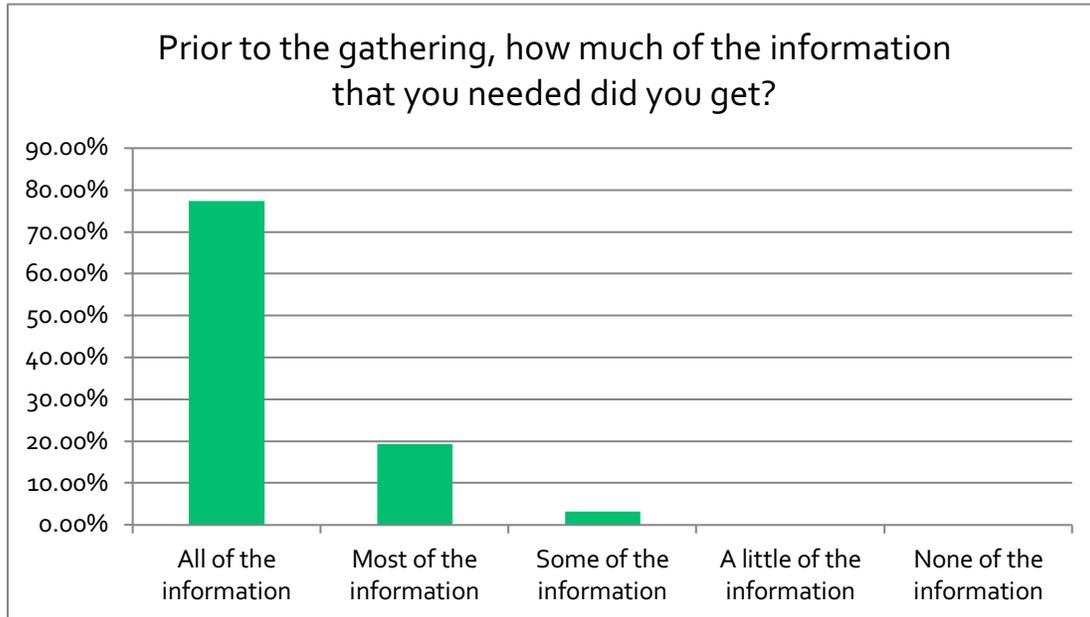
3. Participants were asked to comment on whether the gathering met their expectations. In total there was 31 responses to the question, 65% (n=20) noted the gathering exceeded expectations and 35% (n=11) indicated it met expectations.



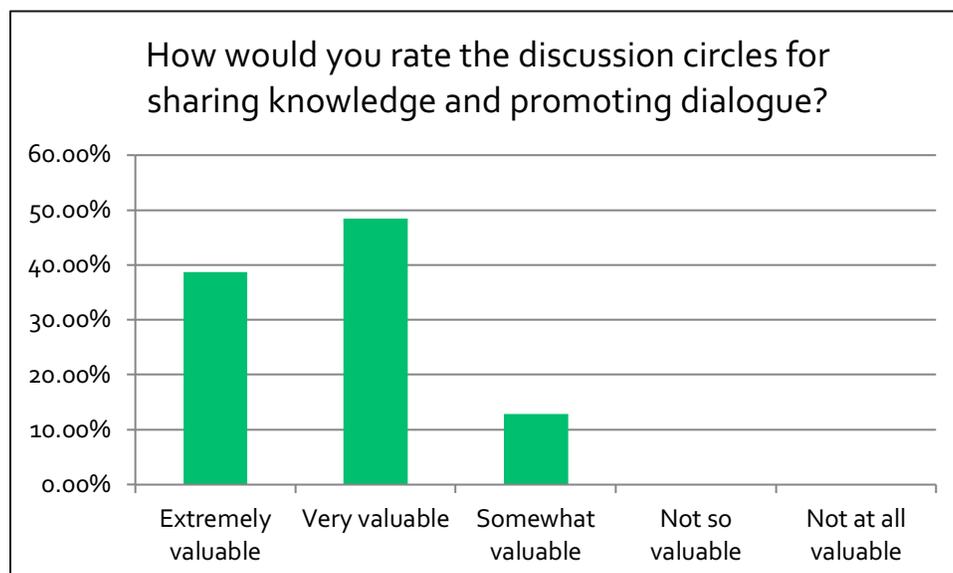
4 Attendees were asked to rate the organization of the gathering. This question received 31 responses. Overall 71% (n=22) rated the gathering as extremely organized; 26% (n=8) very organized and 3% (n=1) somewhat organized.



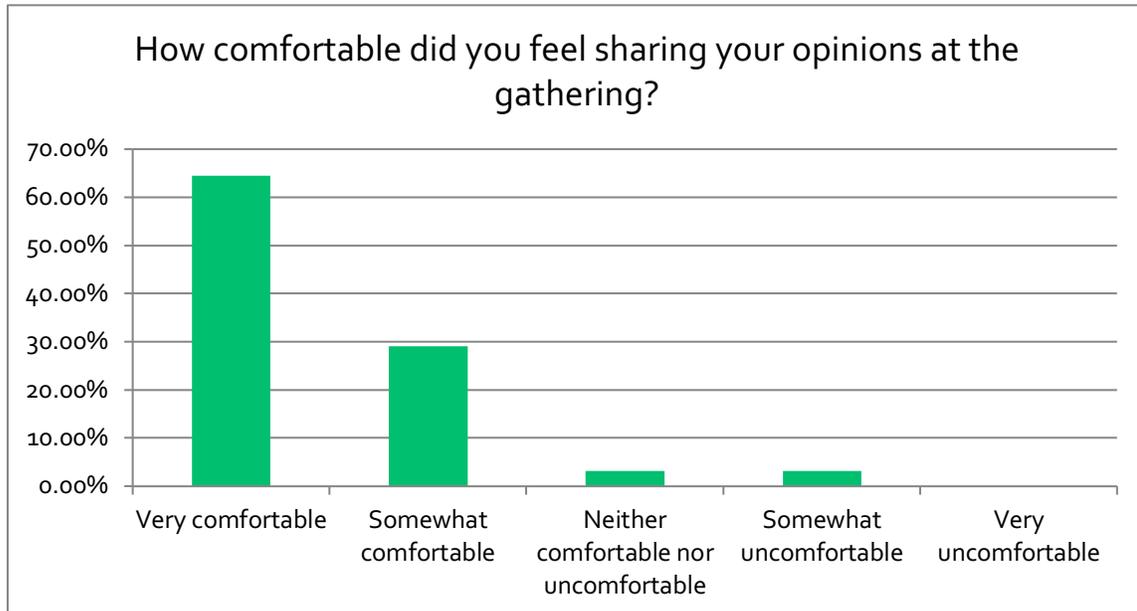
5. Participants were asked to comment on the amount of information they received prior to attending the gathering. In total there were 31 responses, 77% (n=24) stated they received all information, 19% (n=6) felt they received most of the information and 3% (n=1) noted they received some. Given that all the information was transmitted electronically, leading up to the event there may have been unforeseen access issues.



6. The planning committee was interested to hear from participants their perceptions on discussion circles for sharing knowledge and promoting dialogue. Again there 31 responses to the question; 39% (n=12) felt this approach was extremely valuable, 48% (n=15) felt it was very valuable and 13% (n=4) felt it was somewhat valuable.



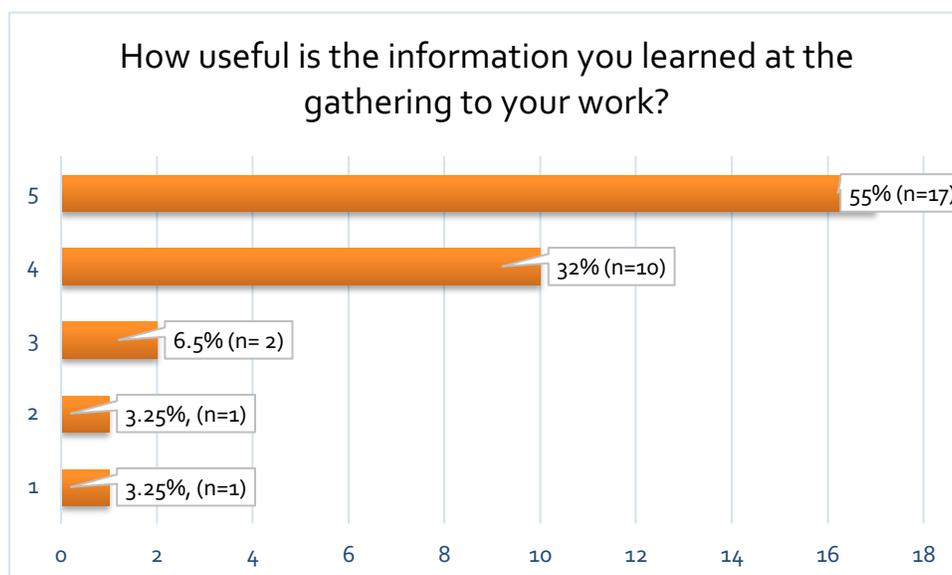
7. Given the variety of participants attending the gathering we wanted to gauge how comfortable individuals felt sharing their opinions and experiences. All 31 participants provided a response to this question. In total 65% (n=20) felt very comfortable, 29% (n=9) felt somewhat comfortable, 3% (n=1) were neither comfortable or uncomfortable and 3% (n=1) felt somewhat uncomfortable.



8. Participants were asked to provide further detail on their rating of comfort levels. Below there are examples of responses are linked to the comfort levels above.

CATEGORY	EXAMPLES OF RESPONSES
Very comfortable	The facilitators did a great job of ensuring each group had time to speak while also allowing time for questions and facilitating discussions...we created a strong atmosphere of openness
	Safe space, respectful; participants were able to disagree without tearing each other down. Hearing about lived experiences helped with context and understanding, allowing others to express desire to do better together.
	Actually, sometimes honesty is very hard; even to yourself! It is so easy to just slide into the 'academic speak' or the 'politico speak'. It is much harder to speak from the heart which is what 500 years of colonialism demands.
	First and foremost, the personalities of the participants made the space feel very safe for sharing views authentically. Additionally the organization of the sessions and associated activities and events gave a number of different kinds of opportunities to share views.
Somewhat comfortable	At times, the topics of discussion lead to emotional reactions, which need to be recognized to prevent misinterpretation. Emotional decision-making leads to poor outcomes, so it is important to make sure contributions are well thought out before sharing
	A better opportunity for me to listen than to share opinions my specialization is not research ethics, and my level of education is likely not as high as some others. Realizing that my experiences as an Indigenous person are valid, but choosing to listen more than speaking.
	The environment felt open and encouraged sharing. I think people should be encouraged to participate but not forced.
	I was there to take in all the information I could, I very much enjoyed hearing everyone's opinion on the different topics discussed.
Neither	Didn't feel I had a lot of information to add but was very interested in the views and opinions of others. Very interesting
Somewhat uncomfortable	Intimidated. Social anxiety.

9. Participants were asked to comment on the usefulness of information learned at the gathering in relation to their work. Of 31 responses, the majority were positive with 55% rating information as extremely useful, 32% as very useful. Additional responses included 6.5% as moderately useful and 3.25% and slightly useful and not at all useful. Upon reflection following the close of the survey, we realized a design error may have contributed to the variety of responses. In all other questions ranking categories went from positive to negative, and in this instance the choices were listed negative to positive. To ensure the impact of future events we propose a poll of attendees pre-event to gauge a sense of the types of topic/information they are hoping to learn.



10. Participants were asked to comment on what they liked most about the gathering. In total there were 30 responses to the question which can be categorized into four main themes: a) Organization and format; b) Educational; c) Connection; and d) Integration of culture. The table below provides a sample of comments received organized by theme.

THEME	#	EXAMPLES OF RESPONSES
Organization & format	n=20	It was incredibly helpful and informative to bring the three groups (researchers, community members and REBs) together so that we could all learn from each other.
		The wide variety of venues, activities and opportunities for authentic communication; the initiation of action, and have very different conversations on a komatik then at ppt
		The mostly relaxed pace was nice compared to similar events where emphasis is too heavy on time keeping.
		The care invested in the reflection of various perspectives including the depth and breadth of Indigenous perspectives
Educational	n=12	The openness that everyone displayed towards listening and learning.
		Learning balanced with fun
		Casual but very productive discussions
		Hearing from different institutions/organizations about the work already being done
Connection	n=9	The opportunity to come together across sectors and perspectives
		Conversations, dialogue between REB and RAC's.
		The opportunity to speak to and hear from indigenous communities.
Integration of culture	n=7	The interweaving of traditional Aboriginal activities/arts/etc. throughout the conference gathering. It was really wonderful to experience all of it
		The integration of local culture to our work sessions.

11. Respondents were asked to provide feedback on how a similar gathering could be improved. In total, there were 29 responses. Responses have been organized into four themes discussed in the table below.

THEME	#	EXAMPLES OF RESPONSES
None	n=12	Nope it was awesome!
		It was so well done I can't think of anything
		Not really. Perhaps it is a failure of my imagination but nothing comes to mind
		No – it was an exemplar. Julie's role in programming and then ensuring the program ran on schedule was instrumental to the success of the gathering.
Expand/time	n=9	I think the only improvement would be to see the project grow. I would love to see a nation-wide Naalak Gathering
		I would have liked time to present back to the
		Would have appreciated discussing the sticky questions and hearing what the other breakout groups discussed
		More time for some of the speakers to elaborate
Logistics	n=5	Name tags for the second day would have been really helpful; I have a hard time remembering names at the best of times, let alone in a group of 50!
		Give the presenters a better idea of what they should be discussing. The absence of Powerpoint was good but the presenters need something to frame their time around ¹
		There was a larger number of panelists in each session
Content	n=4	More directed focus on particular issues and practical solutions moving forward and improving research ethics
		Ensure that non-Indigenous peoples have opportunity to learn more about Indigenous research ethics, and learn from Indigenous peoples

¹all speakers were provided with a guidelines document prior to the gathering

12. Participants were asked to rank the top three next steps arising from the gathering. In total 29 participants completed this question. Responses have been organized in six themes indicated below.

Theme color	Theme	#
	Continued collaboration	n=23
	Follow up & action items	n=16
	Develop/adapt policies & protocols	n=15
	Share knowledge and resources	n=13
	Indigenous perspectives	n=5
	Assist and support	n=5

Participants indicated the importance of maintaining relationships and linkages made through Naalak. In general the gathering evaluations were strong and individuals noted the importance of actions both personal and institutional that need to be incorporated following the event, including changes to current practices and the importance of supporting others (particularly Indigenous communities) to ensure ethical research takes place. All individual responses are compiled in the following table and colored to indicate above themes.

#	Step 1	Step 2	Step 3
1	Bringing together key stakeholders to discuss next steps and identify critical incidents to help develop key principles	Developing policies and procedures for research with indigenous communities	Creating a practical assessment tool for preparing applications for indigenous research
2	Continued evolution of codes of ethics	Get more collaborative / learn from other boards/committee's	Get more resourceful, build more into proposals for communities
3	Indigenous RACs to be in touch more directly and meet again	Share specific resources (e.g. online, organizations development) between participants	Hear back from REBs about how they are operationalizing the information
4	Continue to work toward standardized processes	Follow up gathering to continue the conversation. History in the making!	Community capacity development and support
5	Help other IRACs build capacity, IRAC mentorship/sharing	Develop guidance for IRACs and REBs about processes	Ensure that momentum continues, group connects via online, list serve, shared knowledge
6	Dissemination of information	Continued communication	Help REBs develop processes
7	Share content and results in a way that is accessible to those who couldn't be there	Work towards implementing/continuing ways of bringing Indigenous communities and research ethics bodies together for more conversations	Develop guidance and tools, such as guidelines and principles for posting on Atlantic-wide REB websites, and Indigenous RAC websites, etc, as reference materials for Indigenous communities, researchers, REBs, etc
8	Complete Position Paper	Follow-up and send paper back to participants	Ensure participants know what will come out of the gathering, what are the grant holder's goals post-gathering for example
9	Awareness that Indigenous people are rights holders, not stakeholders	Awareness that researchers need to be better educated on how to approach potential research on Indigenous land or in an Indigenous community	Eventually, best practices in Indigenous research as identified by Indigenous communities must become a standard rather than a research style
10	Write out recommendations to inform REBs, researchers, RACs	Continue group think-tank discussions on a go-forward basis	Academic publication
11	Communicating about what we learned	Acting in our own jurisdictions to create change based on the knowledge emerging from this gathering	Planning networking opportunities in person and virtually
12	Everyone look for source funding for travel to indigenous communities and other involvement before any funding for research proposals are even considered	Somehow there is awareness spread of what this is all about	Recommendations should be made to academics with students contemplating work in indigenous communities around setting timelines and expectations around indigenous research. Most of the scholars I have met in my life time have considered themselves to be lone stars with ownership of what they do. That CANNOT happen with indigenous research. The step would be that this message is spread throughout academia
13	REB- membership - more community members	Researchers - More community interaction before research - building the relationship	Work with communities to improve knowledge on what good research looks like

14	Find resources to develop a network	NCC internally needs to develop their framework for research review	Plan the next event to foster further growth
15	Keep this conversation going	Build capacity at institutions	Find core funding for communities to do this important work
16	Build on the Network	Need a follow-up Workshop	-
17	Organize information gathered	Share with participants and receive feedback	Mobilizing at least one or two key suggestions for moving forward
18	Share the ideas	See how we can improve	-
19	Finalize our publication	Cement the network that we have begun to form by following up on projects initiated at the conference	Participate in organizing a future conference
20	Continue to keep the momentum moving with this group	Create concrete, actionable items for implementation	-
21	More communication between communities and organizations	To put paid community members on REBs	-
22	A place online where one can link to the RACs contact info and publications, research guidelines, etc	As a collective, come up with a strategy/policy for dealing with rogue researchers and institutions that support them	It would be enormously helpful to bring together keep participants from this gathering with Senior friendship centre staff from across Atlantic Canada. Were stronger when we work together
23	Where do we go from here	Priorities	-
24	Share the discussion and wise practices broadly	Follow up with participants to see if/how the gathering changed their practices/processes	Create a forum for open, ongoing discussion within the region
25	Share discussion paper	-	-
26	Continuing to write/talk to people in power about research ethics as research governance	Be better, more ethical researchers	Decolonize academia
27	Integrate what we learned in our respective contexts/niches/disciplines/fields	Set some accountability when we meet next and what we aim to have collectively accomplished by then	Make the kind of education and learning we are privy to at this gathering, more widely available to REBs across Canada to start better addressing the dearth of knowledge many of them have regarding research with Indigenous peoples, and the fact they are rights holders
28	Document and share learnings	Expand – National meeting	Continue the conversation
29	Indigenous RACs to be in touch more directly and meet again	Share specific resources (e.g., online, organizations development) between participants	Hear back from REBs about how they are operationalizing the information

13. Respondents were asked to indicate individual actions they will take from the gathering. In total there were 28 individual responses provided, which are organized into three main themes discussed in further detail below.

THEME	#	EXAMPLES OF RESPONSES
Individual actions (engagement and ethics)	n=17	I will absolutely keep in better contact with other Indigenous research committees now that I know they exist
		Ensure I continue to be teachable
		I will be certain that all the I's are dotted and t's crossed before doing primary research concerning Indigenous matters
		Listen to and take the lead from communities
Share knowledge with others	n=10	When our department receives possible research requests, slow down and ask the important questions
		Get people thinking about ethics, and used to the process of ethics review process
		I will report back to my colleagues, what I learned and ensure other researchers I work with are informed of how to ethically engage with Indigenous populations
		Write collaboratively with other team members about the knowledge, continue de-colonizing research training with students
Update & create policies/protocols	n=7	Work to identify what Indigenous RAC's or equivalent exist, and make REB's and researchers aware of them
		I would like to develop a protocol and/or assessment tool with guidelines for conducting Indigenous research in my institution
		Review ethics protocols and processes in light of the information shared
		Looking for funding to bring your network and the UAKN Atlantic Network together for guidance around setting up FC RACs. So impressed with the work that has been down in Labrador and how important it is to take promising practices and implement them more widely across Atlantic Canada.
		I will be taking the information learned from this gathering, both in terms of challenges and wise practices, and reviewing our practices and processes with a critical eye to see where we can improve

14. Finally, respondents were asked to provide any additional feedback for the organizers of the gathering. In total there were 27 responses, three of these indicated they had no additional feedback. Overwhelming additional comments feel under the theme of praise and gratitude (21), and there were five comments concerning next steps and logistics. Examples of responses received are included below.

THEME	#	EXAMPLES OF RESPONSES
Praise and gratitude	n=21	Amazing work! Thank you Julie, Amy, NCC you all gone above and beyond
		Thank you all for the substantial efforts, care, time and thought you put into organizing this gathering, and experience(s). It was enriching all around!
		Thank you! Attending the gathering was an incredible opportunity that will lead to improvement in our processes and procedures. This was the most informative and transformative event I have attended in my career.
		Wonderful organizational work and great leadership! Thank you – Nakummek.
		I would like to express my gratitude for this transformative experience
		A very big thank you for your hospitality and for creating such a welcoming environment that permitted valuable sharing.
Next steps & logistics	n=5	Look forward to receiving a workshop report of the deliberations
		I would encourage more gathering and sharing
		Lets gather again.
		Can you share an electronic version of the paper on our tables to provide feedback

5.0 Social Media Engagement

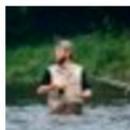
Participants at the Naalak Gathering used Twitter and Facebook as a means to promote the key findings in real-time during the two days. Some of the key hashtags and mentions are below.

#Hashtags

- #NaalakGathering
- #NCCresearch
- #Indigenous
- #IDsov
- #decolonizedata
- #datawarriors
- #TRC65CRCC
- #research
- #researchethics
- #INDIGENOUS
- #labrador
- #Reconciliation
- #ResearchCommunity

@ to mention

- @nunatukavut
- @SSHRC_CRSH
- @CBCLabrador
- @CBCNL
- @CBCIndigenous
- @LabradorWatch



Nick Mercer (@NickMercer2)

[2019-03-20, 2:42 PM](#)

"my job as a white settler researcher on this part of Turtle Island is to get out of the way and support and amplify reconciliation, whichever way the community asks of me"

[#NaalakGathering](#) [#NCCResearch](#)

[#Decolonizeddata](#)



NunatuKavut
our ancient land