Opportunities in Aboriginal Research

Results of SSHRC's Dialogue on Research and Aboriginal Peoples

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Social Sciences and Humanities Research Council of Canada (SSHRC)

Contents

Overview

1. Purpose of the paper

In March 2002, as part of an overhaul of its strategic research programming, the Board of Directors of the Social Sciences and Humanities Research Council (SSHRC) requested staff to develop Aboriginal research as a priority area.

Working with advice from a number of key Aboriginal organizations and individuals, a decision was made to launch a thorough, multi-stage public dialogue with all stakeholders interested in research on, for, by and with Aboriginal peoples. Over 500 individuals from a wide variety of Aboriginal, academic, government and non-governmental organizations participated in SSHRC's Dialogue on Research and Aboriginal Peoples.

This paper presents the results of the Dialogue in the form of both potential program initiatives and policy considerations (Appendix A).

2. Structure of the paper

The paper is divided into two main sections:

➢ Section A offers a brief history of Council's Dialogue process – how the Dialogue was organized; who participated; and how, over time, the understanding of Aboriginal research has begun to shift;

➢ Section B proposes seven possible initiatives and outlines a process of ongoing assessment and evaluation designed to enhance program results.

A number of appendices support these two sections.

3. Essential argument in the paper

SSHRC's dialogue process has served to develop two complementary approaches to Aboriginal research – one focused on joint promotion of knowledge opportunities; the other on issues of equity.[1]

The first approach envisions a set of measures focused on SSHRC's primary mandate – promotion of the *knowledge opportunities* available through collaborative initiatives such as:

1. creation of strong research partnerships with Aboriginal communities (via community organizations);
2. supporting research on Aboriginal systems of knowledge; and
3. strategic investment in the research capacity of Aboriginal and non-Aboriginal researchers interested in careers in Aboriginal research.[2]

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[1] This latter concept is discussed in section 7 of Appendix A.

[2] The terms "Aboriginal" and "non-Aboriginal" are used provisionally in this paper, with a clear understanding that they do not accurately reflect the degree of actual diversity among the individuals and communities they are used to represent. There is no one "Aboriginal" identity, just as there is no one "non-Aboriginal" identity.

The second approach envisions a set of measures designed to correct situations in which positive and full development of the research potential represented by Aboriginal researchers and their respective knowledge traditions is impeded:

- ❖ lack of career opportunities for Aboriginal scholars;
- ❖ lack of respect for Aboriginal peoples and their knowledge traditions;
- ❖ lack of research benefits to Aboriginal communities; and
- ❖ lack of Aboriginal control over intellectual and cultural property.

A. SSHRC's Dialogue process

1. Aboriginal research

The Dialogue on Research and Aboriginal Peoples reflects a clear shift away from the ways in which research has been understood and organized in relation to Aboriginal peoples. Once understood more as intriguing or pertinent research objects, Aboriginal peoples are increasingly seen as researchers and research partners conducting research within Aboriginal knowledge traditions, using Aboriginal methodologies as well as methodologies drawn from interaction with non-Aboriginal intellectual traditions.

At the same time, non-Aboriginal researchers are seen less as the conventional "external experts" and increasingly as equal partners involved in developing new understandings of Aboriginal knowledge and ensuring that research and research training directly benefit Aboriginal nations and communities.

In this context Aboriginal research is more a *method* of study than an *area* of study. In its emerging conception, "Aboriginal research" is research that derives its dynamic from traditions of thought and experience developed among and in partnership with Aboriginal nations in Canada and other parts of the world.

2. Council's starting point on Aboriginal research

In March 2002, SSHRC's Board of Directors identified four strategic priorities based on earlier consultations with the research community: culture, citizenship and identities; environment and sustainability; image, text, sound and technology; and, Aboriginal peoples.

"Aboriginal development" (the term used at the time to designate Aboriginal research issues) was understood as "an issue that is growing among several federal departments [, an area that has] been identified by the federal government as one of its priority issues…." Drawing on consultations with the academic community in 2001, it was recognized that a very wide range of Aboriginal research themes [was] possible: "cultural heritage (art, language, traditions); Aboriginal governance; health care; community development and healthy living; erosion of Aboriginal cultures; the role of Aboriginal women in traditional culture and modern society; Aboriginal identities vis-à-vis the 1995 Indian Act; best practices in developing strong aboriginal communities…."[3]

Indeed, the existence of a multitude of Aboriginal research themes was confirmed by the submissions received from both Aboriginal and non-Aboriginal researchers in September 2002 following the Dialogue's national call for briefs (see appendices B & C).[4]

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[3] Background information given to SSHRC Council, March 2, 2002.

[4] These two appendices are also found in the synthesis paper and the summary paper on the Aboriginal Research Yahoo! site under "Files" (http://ca.groups.yahoo.com/group/Aboriginal_research/). See notes 7 & 10 below.

3. An emerging paradigm shift

SSHRC's Dialogue on Research and Aboriginal Peoples began in earnest with the arrival of an unsolicited brief from the Saskatchewan Indian Federated College (SIFC) in May 2002.[5] That brief introduced a theme that was to be confirmed again and again over the course of the Dialogue: the need to recognize a paradigm shift in Aboriginal research.

The SIFC brief opened with the observation that the Royal Commission on Aboriginal Peoples (RCAP) and other studies "agree that a significant element of the solution [to the costs of social problems facing Indigenous peoples] is the need to shift the research paradigm from one in which outsiders seek solutions to 'the Indian problem' to one in which Indigenous people conduct research and facilitate solutions themselves."[6]

The SIFC brief then went on to highlight a number of the characteristics of this new research paradigm:

- ❖ ensuring that Aboriginal communities benefit from research findings;
- ❖ moving away from what was characterized in the Dialogue as a persistent "epidemiological emphasis on the negative" in Aboriginal research;[7]
- ❖ placing research on Aboriginal people primarily in the care and custody of Aboriginal people;
- ❖ working to build up a substantial cadre of Aboriginal scholars to take on this research work;
- ❖ inculcating respect for collective rights in relation to legal provisions that tend to work best in supporting individual researchers;
- ❖ respecting Indigenous knowledge traditions and the knowledge held by Aboriginal Elders.

SIFC's advice was supplemented by input from members of the Canadian Indigenous and Native Studies Association (CINSA) at the 2002 Congress of the Humanities and Social Sciences and advice from an ad hoc guiding group assembled during the summer of 2002.[8]

These early interventions and meetings helped to shape the content of the national call for briefs that went out in August 2002 to a wide cross-section of individuals working in Aboriginal, academic and government organizations. A copy of the call, including the questions asked, can be found in Appendix C.

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[5] SIFC was renamed the First Nations University of Canada on June 22, 2003.

[6] SIFC, "A Brief to Propose a National Indigenous Research Agenda," (May 8, 2002), p. 1.

[7] October 2002 submission from Cree and Métis scholars at Brandon University, working in consultation with Dakota, Ojibwa, Métis and Cree community members. See synthesis paper ("Synthesis of Briefs Received from the Fall, 2002 Consultation on Policy Directions related to Aboriginal Peoples; A discussion paper for the roundtable consultation, November 29, 2002," prepared by Lynne Davis, Bonnie Jane Maracle, John Phillips and Tessa Reed), p. 16.

[8] Members of the guiding group included Marlene Brant Castellano and Lynne Davis from Trent University; Jo-Ann Episkenew and Winona Wheeler from SIFC; Jo-ann Archibald of the First Nations House of Learning at UBC; and Eleanor Bernard, Executive Director of Mi'kmaw Kina'matnewey in Nova Scotia.

4. Securing the wider community's view

Over fifty briefs were received in response to the national call from a good cross-section of individuals and organizations (see Appendix D). This work reflected the input of at least 100 individuals, many working in discussion groups. These responses were synthesized in a 50-page synthesis paper.[9]

This synthesis paper served as the focal point for Council's first-ever national Round Table on Research and Aboriginal Peoples held on November 29, 2002, in Ottawa. The round table drew together 65 individuals from across the country – from the three major Aboriginal traditions (First Nation, Métis, Inuit); from a cross-section of post-secondary institutions and disciplines; from federal, provincial and territorial governments; and, from community organizations.

The round table generated over 100 recommendations that were presented in a summary paper circulated in February 2003.[10] An invitation to review the summary paper recommendations was extended to the round table participants, those who had submitted the original briefs, and to a wide range of potential stakeholders in Aboriginal, academic and policy communities. The vice-presidents (research and academic) and scholars at Canadian universities and colleges were invited to review the recommendations, as were the presidents and memberships of all Canadian academic societies. The 600 participants in the federal Aboriginal Policy Research Conference (November 26-28, 2002) were also invited to provide their comments.

Four electronic discussion groups were organized around the major themes used to group recommendations in the summary paper:

1. Building a Strategic Partnership with Canada's Aboriginal Peoples
2. Organizing Research with Aboriginal Communities
3. Developing Research that Meets Aboriginal Priorities
4. Facilitating Aboriginal Research Careers

By May 2003, some 350 people had joined the online discussions, including individuals from various Aboriginal nations (Inuit, Métis, Salish, Anishinaabe, Haudenosaunee, Lenape/Delaware, Cree, among others); from most regions of the country; from a wide range of academic disciplines and institutions; from Aboriginal community, professional and business organizations; from government agencies; etc.

In summary, this was not a cursory conversation among a few dozen scholars. Over 500 individuals from a wide range of backgrounds and occupations spent substantial time and energy advising SSHRC. While there are many individual points requiring continued discussion, there is agreement that a shift in approach is both emerging and needed.

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[9] See n. 7 above.

[10] A copy of the summary paper ("SSHRC's dialogue on research and Aboriginal peoples: What have we heard on what should be done?" February 18, 2003) can be found on the Aboriginal Research Yahoo! site (http://ca.groups.yahoo.com/group/Aboriginal_research/).

B. Program initiatives in Aboriginal research

Dialogue participants provided Council with two connected but distinct "strategic directions" that reflect relatively high levels of consensus and that appear to have a reasonable chance of success (see discussion in Appendix A):

1. Joint exploration of knowledge opportunities; and
2. Equitable treatment of Aboriginal researchers.

Participants also identified seven possible program initiatives for Council's consideration. These seven proposed initiatives reflect virtually all of the recommendations emerging from last fall's synthesis paper, the round table and the ongoing electronic discussion.

1. Aboriginal Community Research (ACR) Program

Proposed program:

This program would facilitate research initiated by Aboriginal community organizations with research mandates, in partnership with university and college researchers, as well as governments and other policy research organizations, on projects addressing key political, social, economic and cultural opportunities and challenges identified by urban and non-urban Aboriginal communities in Canada.

Context:

There is a very wide range of research interests and concerns that could be pursued through this initiative including: language preservation, cultural survival, poverty, health, healing, violence, self-governance, economic development, education, etc.

However, the firm recommendation from members of the Dialogue is that Aboriginal communities (i.e., various community organizations) be given the opportunity to decide on what the research priorities should be for their communities (each community's needs and capacities being different), with government policy people and academics making themselves available as allies working to support these community-based research initiatives.

The proposed program could draw fairly heavily on SSHRC's experience with the Community-University Research Alliances (CURA) program.[11]

Prospective partners and funding:

Working with input from Aboriginal organizations (e.g., Inuit Tapiriit Kanatami, Métis National Council, Assembly of First Nations, Congress of Aboriginal Peoples, National Association of Friendship Centres, regional associations), as well as members of the Dialogue group, SSHRC staff could approach federal and provincial agencies (e.g., Indian and Northern Affairs, Privy Council Office, Canadian Heritage, Statistics Canada, Justice Canada, Health Canada, the Canadian Institutes of Health Research, etc.) to identify which research areas of interest to Aboriginal communities these agencies might be interested in funding through Joint Initiatives.

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[11] See http://www.sshrc.ca/web/apply/program_descriptions/cura_e.asp.

Adjudication:

It was proposed that all members of the adjudication committee be either accomplished researchers or highly respected knowledge-keepers within Aboriginal traditions and be respectful of Aboriginal peoples and Aboriginal knowledge.

A majority of the committee would be Aboriginal researchers drawn from First Nation, Métis and Inuit traditions. The committee would include at least one Aboriginal Elder, drawn in rotation from the First Nation, Métis and Inuit communities.

The adjudication committee would advise Council regularly on needs met and unmet by the program.

Training:

The ACR program would include supplementary provisions for training and mentoring of both Aboriginal and non-Aboriginal students interested in developing their research skills within both Aboriginal and non-Aboriginal knowledge traditions.

Knowledge mobilization strategies:

Emphasis will be placed on knowledge mobilization strategies that primarily serve the interests of Aboriginal communities, and secondarily wider public interests.

Program option:

Some of the objectives of this initiative potentially could be realized within SSHRC's existing CURA program. One could envisage a concerted effort to encourage and accommodate proposals from Aboriginal community organizations.

2. Aboriginal Knowledge Systems (AKS) Program

Proposed strategic initiative:

This strategic initiative would support research on Aboriginal knowledge systems both in their own right and in the context of their interaction with non-Aboriginal systems of thought.

Context:

Modeled to some extent on SSHRC's revised Research Development Initiative (RDI) program,[12] the objective of this program is to mobilize Aboriginal knowledge, first, for the benefit of Aboriginal nations and communities in Canada, and then, for the benefit of Aboriginal and non-Aboriginal communities around the world.

The proposed AKS program gives special attention to research proposals geared to knowledge held by Aboriginal Elders. This knowledge is crucial for an understanding, development and application of Aboriginal knowledge – as well as for the well-being of Aboriginal communities and intellectuals. The program will be open to all researchers.

The AKS program adjudication committee would be tasked to assign importance to the proposals received in relation to two needs: (1) building-up, retrieving and restoring Aboriginal knowledge; and, (2) exploring the application of Aboriginal knowledge in relation to other knowledge traditions.

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[12] See http://www.sshrc.ca/web/apply/program_descriptions/rdi_e.asp.

Training:

The AKS program may be designed to include supplementary provisions for training and mentoring of both Aboriginal and non-Aboriginal students interested in developing their research skills within and in relation to Aboriginal knowledge traditions.

Knowledge mobilization strategies:

The program must be flexible with regard to knowledge mobilization: ultimately, all Canadians will benefit by preservation and restoration of Indigenous knowledge, but there are many ways in which Aboriginal nations and communities first need to situate themselves in relation to this knowledge – and then bring that knowledge to fora that involve interaction with other knowledge traditions. The researchers themselves will have the task of deciding which knowledge mobilization strategies are most appropriate.

Adjudication:

It was proposed that all members of the adjudication committee be either accomplished researchers or highly respected knowledge-keepers within Aboriginal traditions and respectful of Aboriginal peoples and Aboriginal knowledge.

A majority of the committee would be Aboriginal researchers drawn from First Nation, Métis and Inuit traditions. The committee would include at least one Aboriginal Elder, drawn in rotation from the First Nation, Métis and Inuit communities.

Program development:

Research within the proposed AKS program could form the "cornerstone" for SSHRC's engagement of Aboriginal research: non-Aboriginal people especially need to have an opportunity to understand the ways in which Aboriginal knowledge traditions are distinctive, yet complement non-Aboriginal traditions. Other more-specific research programs could flow from this work.

The adjudication committee will advise Council annually on needs met and unmet by the program.

Program option:

Some of the objectives of this initiative potentially could be realized within SSHRC's recently revised Research Development Initiatives (RDI) program. Special emphasis may be required on the value of investigating Aboriginal knowledge traditions

3. Aboriginal Research Careers (ARC) Program

Proposed training initiative:

The proposed Aboriginal Research Careers program could be designed to advance the capacity of Aboriginal and non-Aboriginal researchers in Aboriginal research.

Context:

The ARC program will respond to the Dialogue recommendation that SSHRC develop a "multi-faceted approach to strengthening [the capacity of] Aboriginal researchers" – by providing

"undergraduate development, fellowships, scholarships, mentorship, practicums and support to ongoing networking through summer institutes, conferences and workshops."[13]

The main focus of the program is development of research capacity in and through Aboriginal scholars. The ARC program would reflect and acknowledge that individuals with Aboriginal ancestry are, on average, facing an array of particular challenges within the Academy – and that these individuals are needed to facilitate the effective development of Aboriginal research.

However, the program will be open to non-Aboriginal scholars as well. It falls to the adjudication committee to assess relative needs and opportunities.

Funding methods could be modeled to some extent on the basis of the Fellowship, conferencing and other programs that already exist at SSHRC, though the proposal is that applications for career-building programs be received from Aboriginal community organizations and Canadian post-secondary institutions working in partnership.

The ARC program may, for example, include consideration of innovative measures –

   ❖ to allow Aboriginal faculty members with MAs to obtain their doctorates (e.g., via summer institutes);
   ❖ to allow non-academic Aboriginal researchers to augment research credentials; and,
   ❖ to increase the interest of young Aboriginal people in social science and humanities research careers.

Adjudication:

It was proposed that all members of the adjudication committee be either accomplished researchers or highly respected knowledge-keepers within Aboriginal traditions and respectful of Aboriginal peoples and Aboriginal knowledge.

A majority of the committee would be Aboriginal researchers drawn from First Nation, Métis and Inuit traditions. The committee would include at least one Aboriginal Elder, drawn in rotation from the First Nation, Métis and Inuit communities.

Future program development:

As future needs are identified, separate programs may be proposed and created. The ARC program could in many ways be fact-finding in orientation, charged with assessing demand and identifying unrealized opportunities. The adjudication committee would advise Council regularly on needs met and unmet by the program.

Program options:

   ➢ Some of the objectives of this initiative may potentially be realized within SSHRC's existing fellowship and conference programs. Special emphasis may be needed on the value of developing research talent in Aboriginal research;
   ➢ The program could be directed solely at Aboriginal researchers and students;

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[13] See section E of the summary paper, p. 2. See n. 10 above.

- ➤ The range of program options could be narrowed (Council may wish to focus only on Aboriginal doctoral students as a start[14]);
- ➤ Applications could be received from individuals instead of sponsoring organizations.

4. Aboriginal Participation in Peer Committees and External Assessments

Proposed initiative:

This initiative proposes to involve Council in ensuring that Aboriginal researchers and experts are involved, as appropriate, in *all* SSHRC peer adjudication committees, and employed for external peer assessments for those committees.

Context:

Aboriginal researchers are active in all academic fields. Aboriginal research does not involve only the study of Aboriginal topics.

Broad agreement to involve qualified Aboriginal researchers in committees and external evaluations can be expected. The challenge is in developing effective ways of identifying (e.g., in the SSHRC data bases) which scholars are Aboriginal.

5. Community Protocols Information (CPI)

Proposed initiative:

This initiative proposes to involve SSHRC in ensuring, in the context of ongoing efforts to revise Section 6 of the Tri-Council Policy Statement on Ethical Conduct for Research Involving Humans,[15] that a national effort is made to identify, analyze and promote research protocols being established by various Aboriginal communities and organizations.

Context:

The Dialogue brought attention to efforts by Aboriginal communities to develop research protocols and ethics review procedures. Such efforts include:

- ❖ the "Indigenous Community Research Protocol" developed by the First Nations Aboriginal Counselling Program at Brandon University;
- ❖ the research protocols at Akwesasne;
- ❖ the "Protocols & Principles For Conducting Research in an Indigenous Context" developed (and currently being revised) by the University of Victoria's Indigenous Governance Programs;
- ❖ "Respectful Treatment of Indigenous Knowledge" developed for the Ontario government's Aboriginal Healing and Wellness Strategy;[16]

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[14] The synthesis paper prepared by Lynne Davis records this intervention: "In 1998, the Native Studies Department at Trent University initiated a Ph.D. program in Native Studies, the only one of its kind in Canada and one of only two in North America. This program is intended to help prepare a new generation of academics who are grounded in Indigenous scholarship….. As the program enters its fourth year, we have sixteen active Ph.D. students, ten of whom are of Indigenous ancestry…. Despite the immense potential of these scholars, not one of them is supported by SSHRC. Several have applied for SSHRC doctoral fellowships but have not been successful in these competitions. SSHRC Doctoral scholarships are the most competitive awards at this elite level of study, and we are not sure that the promise and originality of our students is recognized in current structures of financial support" (p. 20). See n. 7 above.

[15] See http://www.pre.ethics.gc.ca.

[16] See www.cfcs.gov.on.ca/CFCS/en/programs/SCS/AboriginalHealingandWellness/default.htm.

- ❖ the "Mi'kmaq Ethics Watch - Principles and Guidelines for Researchers Conducting Research With and/or Among Mi'kmaq People";
- ❖ Kahnawake Schools Diabetes Prevention Project Code of Research Ethics;[17]
- ❖ the Ownership, Control, Access and Possession (OCAP) principles;[18] and
- ❖ research rules developed by the Alaska Federation of Natives.[19]

Community research protocols appear to be helpful in empowering Aboriginal communities as well as in providing greater certainty for researchers around questions of ownership of information, dissemination, access to various kinds of knowledge, privacy, etc.[20]

The CPI initiative may also provide a useful way of developing practical understandings among researchers and ethics boards on various ethical questions, including those focused on intellectual/cultural property.

Partners:

SSHRC would collaborate with the Interagency Advisory Panel on Research Ethics and other appropriate partners in this effort, perhaps leading off with a joint workshop or small conference on community protocols in areas of research covered by the three federal granting councils. Canadian Heritage and the Canadian Biodiversity Office (Environment Canada) could also be involved given their interest in Aboriginal intellectual property issues.

6. Web-based Network for Aboriginal Research

Proposed initiative:

This initiative proposes to involve SSHRC in ensuring continuation of the electronic network created through the Dialogue, adding in features that promote research, knowledge mobilization and assessment of research impacts.

Context:

The Dialogue has served to identify the need for a supportive Aboriginal research network – a place to exchange information on research ideas, research resources, training opportunities, employment opportunities, etc.

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[17] See www.ksdpp.org.

[18] See http://www.naho.ca/NAHOwebsite.nsf/rhsFrames.

[19] Work has also been done by academic communities – e.g., the Canadian Archaeological Association's "Statement of Principles for Ethical Conduct Pertaining to Aboriginal Peoples." See Appendix 9 of the synthesis paper. See also: Association of Canadian Universities for Northern Studies: "Ethical Principles for the Conduct of Research in the North"; Aboriginal Healing Foundation: "Ethics Guidelines for Aboriginal Communities Doing Healing Work" (2002); and First Nation and Inuit Regional Longitudinal Health Survey: Code of Research Ethics (1999).

[20] Within the Dialogue there has been some ambivalence around the need for national ethics guidelines. There has been some sense that the solution may lie in creating effective research protocols at the local level, because such protocols reflect and respect individual differences in protocol among various Aboriginal peoples. For example, the Blackfoot emphasize approval by responsible individuals, not community political representatives; in other Aboriginal communities approvals are given by families who are responsible for various kinds of knowledge. See "Comments on protocol," posting by Ryan Heavy Head to SSHRC's Partnership Listserv on April 16, 2003 – copy available under "Files" on Yahoo! Group site, http://ca.groups.yahoo.com/group/Aboriginal_research/.

A Web-based network can also be used to disseminate research results, especially unpublished research or research available only in "gray literature."[21] As well, such a network can be used as a source of ongoing advice for SSHRC on its Aboriginal research initiatives.

Partners:

SSHRC may wish to partner on this initiative with such organizations as the Canadian Indigenous and Native Studies Association (CINSA) and/or various Aboriginal universities/colleges or other interested organizations. Moderating the Network could fall to SSHRC's partner, working in close collaboration with SSHRC staff.

7. Representation of Aboriginal peoples within SSHRC

Proposed initiative:

This initiative proposes to involve SSHRC in reviewing options for augmenting participation of Aboriginal peoples at all levels of its organization (Board, committees, staff).

Context:

SSHRC may wish to examine the Aboriginal Council established by Queen's University[22] and the Aboriginal Peoples Secretariat established by the Canada Council[23] to determine whether and how Aboriginal representation within SSHRC may be organized. Questions that may be asked include: Should a special or formal advisory relationship be established (e.g., an Aboriginal Circle or a special committee on Aboriginal research)? Or should Council simply ensure that Aboriginal individuals are included at all levels of the organization? Moreover, if a SSHRC transformation exercise moves forward, is it be appropriate to explore the idea of establishing an Aboriginal Research Institute similar to CIHR's Institute for Aboriginal Peoples Health (IAPH)?

C. Program management measures

1. Monitoring, assessment and evaluation

Because the above programs are exploratory, they need active monitoring, assessment and evaluation with a view to strategic program re-design and active "harvesting" of the benefits to Aboriginal peoples, researchers and the general public. SSHRC staff may be assigned to interact with the ongoing Web-based network, the adjudication committees, and interested stakeholders to assess in an organized manner how these initiatives are faring.

In the context of ongoing work on monitoring, assessment and evaluation, key anticipated program outcomes can be identified as follows:

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[21] See recommendation 2.3 in Section E of the summary paper. See n. 10 above.

[22] The 2002 Action Plan of the Queen's Aboriginal Council can be found at http://www.queensu.ca/secretariat/senate/policies/AborCoun.html. The 1999-2000 Annual Report for the Council is at http://www.queensu.ca/secretariat/senate/0009Appl_Abo.html.

[23] See http://www.canadacouncil.ca/grants/aboriginalarts/.

Aboriginal Community Research (ACR) Program:

- The research sponsored by this program, in the view of the applicant communities or community organizations, will have made a demonstrably positive impact in meeting the challenges or realizing the opportunities identified by those communities.

Aboriginal Knowledge Systems (AKS) Program:

- Evidence of the value of Aboriginal knowledge systems in their own right and in relation to other knowledge systems will have been generated.

Aboriginal Research Careers (ARC) Program:

- The set of funding mechanisms established will have, in both quantitative and qualitative terms, advanced the capacity of Canadian researchers in Aboriginal research.

Aboriginal Participation in Peer Committees and External Assessments:

- The number of Aboriginal members involved in SSHRC adjudication and planning committees will have climbed dramatically.

Community Protocols Information (CPI):

- The information generated will have been found useful by researchers and Aboriginal communities in establishing effective agreements on intellectual and cultural property, mobilization of research information, etc.

Web-based Network for Aboriginal Research:

- The proposed Network will have generated a sizeable number of productive research connections.

Representation of Aboriginal peoples within SSHRC:

- Council will have adopted the set of representation measures which in its view obtains the maximum possible engagement of researchers and organizations active in the rapidly evolving area of Aboriginal research.

2. Special program requirements

There may be a need, in the context of the proposed ACR, AKS and ARC programs, to provide simultaneous interpretation in French, English and certain Aboriginal languages. Funds for this can be sought from within the federal government.

Alternatively, more committee time may be needed to allow members to express themselves in their strongest language and to then allow other members or assistants who know the language used to provide summary interpretations.

Appendix A: Policy discussions within the Dialogue

The Dialogue on Research and Aboriginal Peoples consistently confirmed that a paradigm shift is well underway in the way Aboriginal research is understood. However, the exact nature of that shift remains a matter of ongoing discussion among members of the Dialogue. This appendix summarizes very briefly the major points of view. A more detailed sense of the discussion can be obtained by subscribing to the Yahoo! Group site, Aboriginal Research.[24]

1. Decolonizing research

The synthesis paper prepared by Lynne Davis in October 2002 expressed the shift in terms of a concerted move away from Canada's colonial legacy. The paper's primary call is for "Funding for decolonizing research that is situated within an emerging Aboriginal paradigm":

> "SSHRC has a unique opportunity to support the development of research that uses and further develops an Aboriginal paradigm, emphasizing the theme of decolonizing research and connected directly to Indigenous knowledge and community needs. Some key features of this approach are:
>
> ❖ Research conceptualized within Indigenous knowledge traditions, beliefs, and values and based on Aboriginal cognitive and spiritual maps;
> ❖ Research that adheres to Aboriginal protocols at all stages of its enactment;
> ❖ The involvement of Elders and Knowledge-Holders as recognized "national treasurers" and as decision-makers;
> ❖ Aboriginal researchers as the investigators;
> ❖ Partnership and collaborative research designs; and
> ❖ The use of Aboriginal methodologies, as appropriate to local traditions and the subject matter being addressed…."[25]

2. Equity as the common denominator

As much as there is considerable support and sympathy for the "decolonizing" perspective among Dialogue participants, the colonial/post-colonial/decolonizing discussion has at turns proven awkward. Many Canadians, while concerned about Aboriginal issues, really do not see themselves as being "colonial" in their approach.[26] But even among those who have reservations about whether the colonial critique is the best, most accurate, or fairest possible representation, certainly of what is going on now among academic researchers, there is broad consensus that we must ensure an equitable and respectful approach to research and research funding.

Naturally, there is some question as to whether these situations of inequality are widespread (there appear to be no firm statistics available to document various problems); about whether these are really problems for SSHRC to solve, or for universities and individual scholars to solve; and, about what exactly constitutes "equitable" or "fair access." Still, it is quite clear that there is a general consensus among Dialogue members around the values of equity and a desire to ensure fair treatment of all Aboriginal and non-Aboriginal researchers.

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[24] http://ca.groups.yahoo.com/group/Aboriginal_research/.
[25] Synthesis paper, pp. 7-9. See n. 7 above.
[26] As Linda Tuhiwai Smith writes in *Decolonizing Methodologies: Research and Indigenous Peoples* (1999), "For many people, European imperialism is a thing of the past. Many would argue further that the lessons of the past have been learned and that the world is now a different place, one which is much more sympathetic to indigenous peoples and to other cultures" (p. 95).

3. Strategic Direction 1: Equitable treatment of Aboriginal researchers

Given broad consensus on equity, and allowing for some divergence on the theme of decolonization, it was suggested Council may choose to implement a number of measures designed to ensure equitable treatment for Aboriginal scholars.[27] These include:

1. representation on adjudication committees;
2. consideration of the merit of non-academic contributions;
3. data base enhancements to identify Aboriginal researchers.

Council already relies on a number of administrative equity measures designed to protect the interests of new and established scholars, women and men, French- and English-speaking scholars, even small and large universities. Similar efforts could be undertaken to ensure effective Aboriginal/non-Aboriginal representation on committees.

SSHRC encourages its peer committees to consider the merit of non-academic contributions (e.g., dissemination to non-academic audiences, efforts to develop research partnerships with civil society organizations and government departments, social and cultural significance of proposed research). These instructions could be focused specifically on situations experienced by Aboriginal scholars who in many respects must meet heavy demands in both academic and community contexts.

SSHRC keeps records on who speaks French and English, but there is no record kept on who is Aboriginal (much less on the specific Aboriginal nation or nations to which a person belongs). However, procedures for identifying and involving Aboriginal scholars could be developed.

Note: It would be important for non-Aboriginal researchers to understand that equity measures adopted to ensure fair treatment of Aboriginal researchers and communities would in no way be designed to compromise fair treatment for them. The essential focus for everyone would remain on *research excellence*.

4. From obligation to opportunity

At the root of the colonial/post-colonial or "decolonizing" theme that emerged in the Dialogue, as well as at the root of the related concern about equitable treatment, there appears to be a strong sense of obligation. Whether the issues are framed historically or administratively, much of the Dialogue discussion seems to revolve around what Aboriginal peoples feel they are owed by non-Aboriginal people – and around what non-Aboriginal people feel they owe (or do not owe) Aboriginal peoples. There is a strong, tightly intertwined, and at turns contested sense of "you owe us" and "we owe you."

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[27] It is worth noting that New Zealand's Foundation for Research, Science and Technology (FRST) has launched a major research initiative situated within this strategic approach. The Foundation's *Strategic Portfolio Outline for Maori Development and Advancement* is designed to ensure (1) "that Maori have equitable access to the wider Aotearoa/New Zealand society and economy and reducing Maori/non-Maori disparities"; and (2) "the positive development of Maori lives, resources and knowledge … Maori wealth creation, human capital development, resource and environmental development, the development of Maori societal and political organization and the enhancement of Maori culture." See http://www.frst.govt.nz/Maori/resstrat-nm.cfm.

Dr David Newhouse, Chair of Trent University's Department of Native Studies, captured this perception in a June 3 listserv message in which he pointed out: "How we go beyond [the] post-colonial critique becomes a central question for all of us."[28]

In other comments as well, a perception has emerged in the Dialogue that suggests our collective sense of obligation is, in subtle ways, debilitating – and that partnerships created on this footing will stumble. There is an oscillation in the conversation between what is owed (or ought to be given) and what can be secured by new means – between recognition of rights and mutual acknowledgement of self-worth. There is an emerging sense of partnership based on much more than the recognition and correction of wrongs. The objective could become mutual dedication to shared research objectives, to patterns of innovation we have never really tried, and to collaborative approaches which by their very energy and creativity would move powerfully, yet in quiet ways, against any residual colonial or inequitable relations.

5. An arm's-length partnership with Aboriginal peoples

One of the efforts within the Dialogue to move to a more positive sense of partnership centres on a proposal from Peter Cole to set up a special advisory/adjudicating body within SSHRC to manage Aboriginal research. In his February 2001 letter, Dr Cole proposed "that SSHRC consider partnering with us and other Aboriginal educators and community members from across Canada to set up a SSHRC National Aboriginal Council (NAC), which would review all Aboriginal-related research funding proposals submitted by Aboriginal and non-Aboriginal people."[29]

The essential idea here is to give Aboriginal scholars and other Aboriginal knowledge-keepers full responsibility for management of research and researchers focused on Aboriginal traditions. This can be seen as an application or extension of the idea of peer review: the idea is to let those closest to the action (Aboriginal peoples in this case) have substantive input in the development of research in which they are the experts.

In such a partnership, Council could specify overall standards around access, excellence, peer review, relevance, etc., but it could essentially choose to let those closest to, and most familiar with, the business at hand do the work.

But there are also concerns with this approach:

1. There is a need for greater awareness and detailed knowledge about Aboriginal knowledge systems – and of how those systems require changes in management approach;
2. There is a need to address concerns that ethnically oriented structures would somehow be out of step with current approaches to the funding of public research; and,
3. There is a need to clarify the role of non-Aboriginal scholars who are accomplished and who are engaged respectfully and ethically in Aboriginal research.

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[28] See June 4, 2003, posting by Craig McNaughton on Aboriginal Research Yahoo! site called "Comments on protocol (Gus-wen-tah & question of theory)."

[29] Letter from Dr Peter Cole to Dr Marc Renaud. A copy of this letter can be found on the Aboriginal Research Yahoo! Group site (http://ca.groups.yahoo.com/group/Aboriginal_research/), in a May 20, 2003, posting by Peter Cole.

6. *Gus-wen-tah* and a partnership of joint exploration

In June 2003, the Dialogue engaged a rather lively debate around "gus-wen-tah" or the Two Row Wampum.[30] The debate was around whether the Two Row Wampum, a treaty developed to express the rightful relationship between the Haudenosaunee and European nations, could properly be thought of as "theory." But the value of the exchange was in opening up a clearer sense of a locus for Aboriginal research strategy: joint exploration of knowledge opportunities, with each participant working from within his or her own tradition. David Newhouse put it this way:

> "As theory, [gus-wen-tah] sets out the principles for ethical relationships between peoples (peace and friendship). In this sense, then, it is a theory of international relationships, setting out the basis of relationships between peoples. It is also an ethical theory when it talks of respect, honesty and kindness as the principles for relationships…. We ought to remember that the space between the two rows is a place of conversation, discussion, debate…." [31]

The challenge with this partnership strategy is to ensure that enough time, money and energy is provided to allow Aboriginal systems of knowledge to retrieve a stronger footing in their own right.[32]

7. Strategic Direction 2: Joint exploration of knowledge opportunities

Joint exploration of knowledge opportunities, framed by the Two Row Wampum, may have some promise as a strategic option for Council.

This option provides a way of working out an interim set of arrangements and demonstrating awareness that equity measures, while essential, should not be used to shape the full content of what the Council and its Aboriginal and non-Aboriginal partners might undertake together.

Council's mandate is to promote knowledge in the humanities and social sciences. Its involvement in wider Aboriginal issues (e.g., self-governance, improvement of social conditions, economic development) is circumscribed by a specific knowledge mandate.

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[30] In 1983, before the House of Commons Committee on Indian Self-Government, the Haudenosaunee Confederacy described the meaning of the Two Row Wampum Treaty in these terms: "When the Haudenosaunee first came into contact with the European nations, treaties of peace and friendship were made. Each was symbolized by the Gus-Wen-Teh or Two Row Wampum. There is a bed of white wampum [strings of shell-beads] which symbolizes the purity of the agreement. There are two rows of purple, and those two rows have the spirit of your ancestors and mine. There are three beads of wampum separating the two rows and they symbolize peace, friendship and respect. These two rows will symbolize two paths or two vessels, travelling down the same rivers together. One, a birch bark canoe, will be for the Indian people, their laws, their customs and their ways. The other, a ship, will be for the white people and their laws, their customs and their ways. We shall each travel the river together, side by side, but in our own boat. Neither of us will try to steer the other's vessel." See Alan Dixon, "Barricades at Akwesasne," http://www.perc.ca/PEN/1990-05/dixon.html.

[31] See June 2, 2003, posting by Craig McNaughton on Aboriginal Research Yahoo! site called "Comments on protocol."
[32] See Smith, *Decolonizing Methodologies*, pp. 42-57, for a discussion of some of the differences between Aboriginal and Western systems of thought in relation to concepts of time, space, the individual and society, and race and gender. See above n. 26.

Yet there is a very good chance that Council could end up generating relationships, discoveries and perspectives that will prove extremely useful to Aboriginal communities, the federal government, universities and colleges, and the general public as they work to sort out the wider issues.

Given its investment in the Dialogue on Research and Aboriginal Peoples, SSHRC may elect to take a strong leadership position in a relatively unexplored area of knowledge discovery. Such leadership has the potential to change not only the position of Aboriginal peoples within the research enterprise, but also the position of indigenous and interdisciplinary (e.g., indigenous/non-indigenous) knowledge in Canada and around the world.[33]

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[33] A key element of the 2020 "vision" for the Maori research strategy being developed by the Foundation for Research, Science and Technology (see n. 27 above) focuses on goals around joint exploration of knowledge opportunities: "Research on Maori issues will, to a large extent, be initiated, implemented, monitored, and assessed by Maori, and will be done from a Maori perspective. Maori methodologies and Maori philosophies (matauranga Maori) will, as appropriate, be included in the research approaches. Maori also utilize collaborative relationships with other researchers and all available methodologies and technologies to carry out research to meet their needs. There will be a greater degree of exchange of ideas and methodologies. Non-Maori will be much better informed about the Maori paradigm in which all this is happening…."   See http://www.frst.govt.nz/Maori/resstrat-nm.cfm.

Appendix B: Identification of Aboriginal research themes

This appendix lists the wide range of research themes identified by those responding to SSHRC's August 2002 call for briefs (see Appendix C). The first part lists those themes identified by Aboriginal individuals and organizations; the second part lists themes submitted by non-Aboriginal individuals and organizations. The letters and numbers in parentheses (A1, A2, etc.) refer to the various briefs and were adopted originally to preserve anonymity.

Part I: Aboriginal briefs: Research priorities, themes and specific questions (Appendix 3 in synthesis paper)

These themes have been grouped and arranged in alphabetical order. The arrangement in no way suggests any order of priority. However, the importance of an Aboriginal Research Paradigm, or a decolonizing approach to research and scholarship, was mentioned in the majority of the submissions as a priority. That is, how the research is done is foremost. Specific theme areas can be studied using this approach to scholarship.

Aboriginal Research Paradigm – Decolonizing research (A1, A2, A6, A9, A10, A12, A13, A17, A18, A20, A21, A22) – See discussion in Discussion Paper

Applied research that is solutions-focused (A2, A3, A8, A15, A16, A17, A18) – See discussion in Discussion Paper

Aboriginal justice systems
. Aboriginal justice systems including traditional systems of dispute resolution (A15)

Aboriginal knowledge systems as the basis of investigation
. Political and civil society involvement (A1)
. Adoption and creation of parallel justice, education and legal systems (A1)
. Youth (A1)
. Protecting Indigenous heritage (A1)
. Justice (A1)
. Integration of Traditional Ecological Knowledge (TEK) with contemporary science and the implementation into Aboriginal resource management (A4)
. Research of Indigenous systems of knowledge by Indigenous scholars and researchers (A9)
. Transmission of Indigenous knowledge by Indigenous knowledge holders to Aboriginal scholars, academics, researchers, leaders, youth and community members (A9)
. Development of educational and information materials that share Indigenous Knowledge and reflect the strength and integrity of Aboriginal cultures, traditions, principles, practices, values and beliefs (A9)
. How might new research on Aboriginal themes reconfigure Western epistemologies and education strategies such that they engage with and take into account Indigenous epistemologies and worldviews? (A11)
. Health: Indigenous knowledge understanding of social, cultural and health issues; knowledge translation with respect to Aboriginal and Western or mainstream perspectives; research methodologies based on Indigenous knowledge; and Indigenous policies approaches related to prevention and intervention that reflect Indigenous knowledge. (A13)
. Characterization, documentation and understanding of Aboriginal "science" (A15)
. Relation of traditional Indigenous knowledge (TK) to revitalization of culture and language, self-governance, dietary and health issues, treaty rights and resource/land entitlements, learning styles, curriculum development and educational success. (A15)

. Urgent need to document the knowledge of the last generation of Aboriginal Elders who lived their lives on the land in the Northwest Territories and the Yukon, including culture, history, language, and values. (A19)
. Elders' life histories, stories, songs, dances and music. (A19)
. Traditional use of plants for food, medicine and shelter and how this knowledge can be used today in conjunction with western medicine. (A19)
. Genealogical and kinship research, both orally with Elders and using written records to build family trees and understand social relationships. (A19)
. Traditional material culture studies. (A19)
. IQ (Inuit Qaujimajatuqaugit) and its use as a policy in research, government and education

Aboriginal languages
. Language – building comprehensive dictionaries and grammars, and research on how to effectively learn and teach Aboriginal languages. (A19)
. Research funds are needed to support the task of identifying the most effective strategies of transmitting the language, documenting languages, preparing materials that will ensure inter-generational learning and survival (A21)
. The preservation and development of Aboriginal languages (A23)
. Evolution of Inuktitut and Innuinaqtun, language loss, school curricula (A25)

Aboriginal methodologies (A1, A2, A9, A11, A20, A23, A25)
. Aboriginal methodologies developed from Aboriginal languages (A1)
. Development of Indigenous research methodologies by Indigenous scholars and researchers (A2)
. How might "experience" as a category of knowledge inform the development of new methodologies and research categories within the institution? (A11)
. Participatory Action Research, adequate and appropriate dissemination of research results, training of Inuit researchers (A25)

Aboriginal/Non-Aboriginal relations
. Why negotiations with government, industry and other groups are so often adversarial? (A3)
. Why research is not a key factor for successful negotiations and litigation? (A3)
. Studies of Aboriginal/Non-Aboriginal relationships from various perspectives e.g. representations of Aboriginal peoples in high school history and social studies textbooks, and understandings of Aboriginal identity and 'Aboriginality". (A15)

Aboriginal research infrastructure
. Aboriginal research chairs (A2)
. Build strong relationships with SSHRC (various)

Aboriginal rights
. Recognition and acknowledgement of constitutional and Aboriginal rights; educating government institutions, organizations and the general population about constitutional Aboriginal rights and the federal government's fiduciary responsibility to all Aboriginal peoples; Development of plain language educational and information materials that communicate constitutional and Aboriginal rights to both Aboriginal people and the mainstream. (A9)
. Research on the impact of implementation of Aboriginal Peoples' inherent rights and relationship of cultural continuity to self-government and combined impact on Aboriginal health (A9)

Economies

. How can economic self-sufficiency on reserves be increased? (A4)
. Understanding and reconciliation of the "adjacency" issue within/between First Nations communities as well as between First Nations and non-Native communities respecting access to, use and sharing of natural resources. (A15)
. Barriers to education, job market and management/administration that Aboriginal individuals encounter, particularly women by their own Nations; solutions/strategies to overcome the barriers (A24)
. Tokenism and low requirements for positions/jobs requiring Aboriginal people, primarily education jobs that impact the growth and development of our potential leaders (A24)
. Tools for entrepreneurial success (A24)
. Wealth generation and the traditional economy in Nunavut (A25)

Education and capacity building

. Why do students that graduate from high school with a social Grade 12 rather than an academic grade 12 have a higher representation from the Aboriginal community? (A8)
. How might new research on Aboriginal themes enable future educational opportunities for Aboriginal peoples as an important objective? (A11)
. What role can research play in recruiting and upgrading programs for Aboriginal students, and how might Aboriginal students at the undergraduate and especially at the graduate level participate in these processes? (A11)
. Native literacy (A12)
. Working with teachers to understand what is needed from a cultural literacy perspective, that is what do they need to know to enter or return to communities? (A12)

Ethics

. A critical examination of ethics for different forms of professional practice with First Nations communities (A23)

Governance and sovereignty

. Self government (A4)
. Globalization and the conceptual and geographic reterritorialization of boundaries (e.g. Aboriginal sovereignty issues) (A4)
. Traditional decision-making processes and traditional political systems (in light of pending Federal Government legislation) (A7)
. Impact of the imposed electoral system and how this has failed First Nations people. (A7)
. Impact of "citizenship" on First Nations people, as 50th anniversary approaches. (A7)
. Research on implementation of comprehensive land claim agreements, to see how well they are being implemented. (A19)
. How can traditional forms of governance inform contemporary governance? (A21)
. New models of governance and political systems in the multitude of contexts in which Aboriginal people live (A21)
. How practices and sensibilities, common to the colonizing culture, have been internalized by Aboriginal institutions, with what implications and how should these be addressed (A23)
. Accountability; issues relating to the new Nunavut government (A25)

Health and social dimensions

. How can epidemic disease, both on-reserve (e.g. tuberculosis) and off-reserve (e.g. AIDS) be addressed and decreased? (A4)
. What are effective ways to help healing from the residential school experience? (A8)

- Teaching and learning about Aboriginal health and wellness from Indigenous knowledge perspective. (A9)
- Impact of equitable and representative participation by Aboriginal people in decision-making processes and related impact on Aboriginal health.
- Indigenous definitions and indicators of health, wellness and well-being in Aboriginal communities, including approaches to understanding and measuring mental health and resilience. (A13)
- Factors that identify or promote healthy Aboriginal individuals or communities. (A13)
- What contributes to resilience in Aboriginal individuals and communities that have experienced trauma, alcohol and drug abuse, suicide, economic deprivation? (A13)
- Social cohesion research on the construction of "home" and "family" in Aboriginal communities in relation to residential school experience, incarceration, and adoption, foster care and other features of the child welfare system. (A13)
- There is a need to understand the construction of "community", particularly in relation to 1) Aboriginal people who may have been disenfranchised through institutionalization or exclusion; and 2) the "churn" effect typified by high mobility within urban areas and between urban areas and reserves, northern hamlets or Métis communities. (A13)
- Models and metaphors of community and individual "healing"; traditional Aboriginal methods of healing and combinations of traditional and Western or mainstream healing approaches. (A13)
- The definition, meaning and intergenerational impact of historical and institutional trauma experienced by Aboriginal communities and individuals, particularly Aboriginal experiences in sanatorium, residential schools, prisons, foster homes and other institutions. (A13)
- Impact of colonization and the reservation system on culture and community, particularly respecting consequences of and responses to colonization and "deculturing". (A14)
- How have official programs and policies in Canada damaged the spiritual, mental, physical and emotional wholeness of Aboriginal individuals and communities? What, in the opinion of Aboriginal Canadians, is necessary for restitution? (A20)
- The need for culture-based indicators in healing (A21)
- Holistic approach needed in health research (A21)
- Alternative approaches and practices to address the health of Aboriginal people (A23)
- Innovative approaches to studying, conceptualizing and addressing the mental health of Aboriginal populations (A23)
- The integration of traditional and western approaches for the design of health services and for dealing with health and environmental issues (A23)
- Better documentation of how communities are addressing the provision of services (health, education, and welfare) at a historical moment characterized by a high level of technological innovation (telemedicine) and an emphasis on private and individual initiative (A23)
- Issues confronting Aboriginal youth in rural and urban settings and their behavioural implications, particularly violence directed at self and others (A23)
- Residential school experiences and parenting skills (A24)
- Diabetes, childhood diseases, mental health, cultural differences in health care (A25)
- Social issues (i.e. parenting, modernization, Elders, suicide) (A25)

History
- History of Indigenous politics (A2)
- What historical/political/sociological role have First Nations people played in the development of this country? (A4)

. Development of curriculum and curriculum materials that communicate history inclusive of Aboriginal peoples and that re-interprets historical events inclusive of an Aboriginal perspective (A9)
. Research into the impact of colonization on Indigenous Peoples' cultures and histories and relationship therein to contemporary socio-political economic conditions of today (A9)
. Indigenous history from an Indigenous perspective (A21)
. Research into the relationship between public administration in Canada (the history thereof) and the impacts upon and implications for Aboriginal people (A23)
. Cultural heritage and education (A25)

Identities
. Who is a Métis? (A7)
. What future is envisioned by research on Aboriginal themes, and how might this research provide a better understanding of the relationship between the individual and society, Aboriginal./Indigenous rights versus community rights, the formation of individual and collective identities and their arrangement in specific contexts, and the constitution of Aboriginal/Indigenous subjectivities in relation to nation-state ideologies of difference? (A11)
. How can cultural identity and integrity best be preserved? How is this done while at the same time, maintaining (of necessity) social discourse with the colonizing culture? (A23)

Indigenous humanities and fine arts (A1, A4, A11, A14, A15, A21)
. The development of literary studies by supporting archival research that seeks to disseminate texts by Aboriginal/Indigenous authors, especially texts written during the 18th and 19th centuries in the form of diaries, letters, speeches and autobiographies. (A11)
. The development of the literary/critical field of Aboriginal/Indigenous writing. (A11)
. Representation of First Nations peoples in Canadian television, film and radio by the dominant culture. (A14)
. Importance in relation to cultural revitalization (A15)
. Research is needed that explores the intersection of the arts, identity, creativity and healing. (A21)

International level research and analysis
. Transcultural identities and intercultural relations among Aboriginal peoples e.g. dialogues among Aboriginal peoples and Indigenous peoples around the globe (A1)
. International human rights instruments, conventions, and action plans (A1)
. Biopiracy and intellectual property rights (A4)
. Traditional Ecological Knowledge and how it relates to issues such as biodiversity and climate change. (A21)

Lands and environment (A2, A3, A4, A19, A21)
. Research related to resolving land disputes and claims (A3, A4)
. Aboriginal use, knowledge and relationship with lands traditionally inhabited including travel routes and place names, and the stories, significance and history related to these places. Research is also needed in the area of how to best preserve, present and promote this knowledge so that present and future generations will benefit from this knowledge. (A19)
. Severe and immediate environment issues within Traditional territories, sustaining health environments and communities (A21)

Methodologies and ethics
.   Why not more qualitative research? (A3)
.   The importance of high quality data that will stand up on court and in claims processes (A3)

Women and gender issues
.   Include gender analysis in research (A16).
.   Research funding is needed to support issues of importance to Aboriginal women – identity, health and healing issues, education, mid-wifery and birthing, nursing, traditional values and forms of child-reading, resistance and leadership, and the restoration of balance between men and women in our societies. (A21)
.   What are the barriers to Aboriginal women participating in and shaping policies and practices in their communities and among their people? How are these to be overcome? (A23)

Urban issues
.   There is very little contemporary scholarship in this area. (A21)
.   Aboriginal identity in the urban environment and the personal and social implications thereof (A23)

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Part II: Non-Aboriginal briefs: Research priorities, themes and specific questions (Appendix 5 in synthesis paper)

These themes have been grouped and arranged in alphabetical order. The arrangement in no way suggests any order of priority. Note: The letters and numbers in parentheses (O1, O2, etc.) refer to the various briefs and were adopted originally to preserve anonymity.

Aboriginal/Non-Aboriginal relations
.   The future of First Nations in Canadian Society (O7)
.   In what ways does racism continue to impede the participation of Aboriginal peoples in Canadian society? (O10)

Aboriginal knowledge
.   Oral history (several Elders die each year, and in the meanwhile there are not the financial resources to put in place an oral history project to interview Elders on particular subjects or to tell their life stories) (O11)
.   Community histories involving Elders, language experts, and community members in research and review teams (O13)
.   Documentation of language structures (all aspects of grammar) and oral culture (stories, histories, and other aspects of oral culture such as place names, personal names, songs, humour etc.) (O17)
.   Étude et documentation des perspectives et de la mémoire historiques des Autochtones (O20)
.   Recording and contextual documentation of oral history, travel narratives, songs, dance, cosmology, material culture studies (including both knowledge repatriation and educational demonstration projects) in the North (O20)
.   Aboriginal philosophies, ethics, cosmologies, ethnosciences, arts and literature, social thought etc. (O25)

Archaeology
.   Archaeology (projet d'ethnoarchéologie incluant les aînés et projets de fouilles archéologiques incluant la participation de jeunes autochtones qui seraient ainsi formés à la fouille) (O11)
.   Archaeological research in the North, particularly in Dene areas (O20)

Corrections and justice
.   Needs/Programs with respect to corrections. (O4)
.   Are Aboriginal needs being met with programs? (O4)
.   Which programs are most effective for Aboriginal offenders – how can they be improved? (O4)
.   To what extent do the needs of First Nations, Métis and Inuit offenders differ?
.   How should these needs be addressed by programs, operations, etc? (O4)
.   How effective are the current assessment instruments for Aboriginal offenders? (O4)
.   What processes can be put in place to make healing lodges more effective? Do certain types of healing lodges better for certain types of offenders? (O4)
.   What contributes to successful integration? (O4)
.   What needs to be put in place to make the interface between institution and community more effective? (O4)
.   How can Aboriginal communities be better prepared to work with Aboriginal offenders upon release? (O4)
.   To what extent does Aboriginal culture influence reintegration? (O4)
.   What influence do Elders have on integration? (O4)
.   What are the reasons for fewer applications for parole and high failure rates among Aboriginal offenders? (O4)

.   How can we best accommodate Inuit offenders, given their small numbers and varied needs? (O4)
.   How do we address the extreme over-representation of Aboriginal women offenders? (O4)
.   How do the needs of Aboriginal women differ from Aboriginal men? How can these needs best be met? (O4)
.   What is the effect of FAS/FAE on Aboriginal offenders? (O4)
.   What are the health issues facing Aboriginal offenders and how do we best deal with these issues? (O4)

Economies and labour force
.   What are the barriers to employment and employability, including structural barriers such as discrimination, racism, colonization etc. (O1)
.   How can economic self-sufficiency be promoted? (O2)
.   employment – the question of how to create it (O11)
.   Durabilité et viabilité des pratiques économiques (O20)

Education
.   Développement de curricula d'enseignement intégrant les connaissances traditionnelles et les langues autochtones (O19)
.   Creative approaches that combine education, Traditional knowledge and employment skills e.g. GIS project with youth in the NWT to map Traditional territories, record oral traditions and history while teaching computer skills (O23)

Fine arts and culture
.   How can the gap between Aboriginal artists and mainstream audiences be addressed? In particular, how can the gap between northern Indigenous artists and southern audiences be bridged? What similarities and/or differences exist in the experiences of Aboriginal and visible minority artists and mainstream audiences?
.   To what extent is cultural appropriation a problem for Aboriginal people?
.   What contemporary forms of cultural express are Aboriginal people using to express themselves? Are there access barriers to these forms of expression? If so, what are they? What is the nature and extent of Aboriginal participation and representation in cultural industries?
.   Mise à profit des nouvelles technologies pour la transmission et la sauvegarde des traditions autochtones (banques de données multimedia, productions cinématographiques, etc.).

Governance and community capacity (O7, O18, O19)
.   How do Aboriginal community capacity needs differ by sector, region, setting etc.? (O18)
.   Aboriginal governance models, including the role of Indigenous knowledge in the development of Aboriginal governance models (O18)
.   the potential contribution of Indigenous knowledge to various facets of policy analysis and development (O18, O19)
.   The nature of the relationship between between self-government implementation and economic and social outcomes (O18)
.   Do current federal capacity development initiatives adequately reflect the current state of Aboriginal community capacity? (O18)
.   Is there a salient public policy argument in favor of accelerating the implementation of Aboriginal self-government? (O18)
.   How do Aboriginal peoples see it? (O18)

. Étude des phénomènes entourant les revendications territoriales et la gouvernance (développement d'une classe de leaders et de politiciens autochtones, création de mécanismes et d'institutions relevant de ce nouveau contexte, conditions juridiques et politiques, etc.) (O20)
. Intégration des traditions, des connaissances des aînés et de la langue dans les institutions en place (écoles, gouvernements, etc.)
. Processes of change: There are lots of ideas out there about what changes should be made, but little work on the most effective ways to get there. (O26)

Health and social issues
. How can health be improved, using a population health frameworks that gets beyond the current colonizing approaches? (O1)
. Issues pertaining to disabilities and families of children with disabilities, including FAS and FAE (O8)
. suicide (epidemic in some communities) (O11)
. Base-line data on Aboriginal peoples' health (O13)
. Mental health issues, using the conceptual framework of post-traumatic stress disorder, rather than frameworks that focus on individual psychological weakness. (O15)
. Health and housing, studied in multidisciplinary teams (O23)
. See Urban Issues section
. Clarify SSHRC's funding role in health and social justice research. "It is arguable whether, over the long term, CIHR will support broad, community-based qualitative research projects which are critical of biomedical or epidemiological approaches, for example research into Aboriginal medical knowledge, traditional health practices and practice models for integrating traditional medicine within biomedical systems (O27)

Heritage and culture
. What opportunities and challenges are emerging in Aboriginal cultural communities as a result of new communication technologies?
. How are Eurocentric notions of intellectual property a threat to the sustainability of Aboriginal cultural expression and Traditional knowledge? Do alternative concepts of intellectual property exist and can they be applied?

Identity
. What changes (if any) in identities of Aboriginal people have occurred as a result of the greater numbers of Aboriginal people living and working in urban areas? (O10)
. In what ways are the identities of urban Aboriginal youth changes? (O10)
. What is the process by which Aboriginal individuals form and maintain their identity? (O10)
. Are there gender differences in the identities of Aboriginal people? (O10)
. What roles are globalization and information/communication technologies playing in any found changes to the identities of urban Aboriginal people? (O10)
. What are the similarities between Aboriginal and Non-Aboriginal identities and concepts of citizenship? How can these be used to nurture the relationship between these communities? (O10)
. How is the identity of Métis and the concept of Métissage being constructed and understood, given the changing demographics and political organization within Métis communities? (O10)
. How can policies, programs and services be developed (or modified) in order to respond to the needs of diversified urban Aboriginal populations – both women and men? How can this process move forward particularly in western Canada cities, where Aboriginal peoples are an increasing youthful presence? (O10)

. What significant socio-economic and cultural difference exist between the populations who report only Aboriginal origins, those who self-identify as Aboriginal, and those who report both origins and identity? What are the implications of these differences on the development of policies, program and services for these distinct populations? (O10)
. What are the factors which promote or stem the sense of community and nation belonging among Aboriginal people? (O10)
. What approaches can be used to identify and sustain Aboriginal heritage, both tangible and intangible? In what contexts do Non-Aboriginal interests remain privileged above those of Aboriginal peoples in determining heritage preservation, commemoration and promotion of values? (O10)
. Études des questions identitaires chez les peuples autochtones (O20)

International issues
. Intellectual property rights (O6)

Lands and resources
. Resource sharing: what has worked over time? (O1)
. Status of reserve lands, access rights, expropriation (O6)
. Understanding traditional ways of land and natural resources stewardship. (O1)
. Traditional fisheries (O6)
. Élaboration de modèles de développement misant sur l'exploitation durable des ressources naturelles tout en minimisant les impacts sur l'écosystème (pollution, surexploitation), la société, les travailleurs, la santé des populations, les activités coutumières, etc. (O20)
. Traditional land use documentation focusing on understanding principles of ethnogeography and defining cultural landscapes in the North (O20)

Language and traditions
. To what extent has loss or erosion of Aboriginal languages affected Aboriginal cultural expression? (O11)
. Smaller dialects of Inuktitut which are threatened by both English and more powerful dialects of the Inuktitut language. (O16)
. Training of language specialists in Aboriginal communities (O17)
. Sociolinguistic research to understand the role of the Aboriginal languages and English and French in their communities (O17)
. Research on language learning and language teaching for Aboriginal languages. (O17)
. Documentation of language structures (all aspects of grammar) and oral culture (stories, histories, and other aspects of oral culture such as placenames, personal names, songs, humour etc.) (O17)
. The development of a strong, practical and theoretical basis for Aboriginal language training, and linguistic research and training (O25)

Research priorities and approaches
. Should be determined by communities and researchers, not through an external research agenda (O2, O7)
. How the research is done is key: participatory, collaboration (O5,O7)
. "Ce ne sont pas les thèmes qui sont important mais l'approche à utiliser." (O11)
. It is not the themes that are important, but the approach that is used.
. Community-driven priorities; collaborative research ; solutions-focussed (O12)
. Research priorities should be defined by communities (O14)
. Ethics of research, collaborative, Indigenous methodologies, how one does the research is fundamental, regardless of topic (O22)
. Community driven priorities, incorporating local and Traditional knowledge (O23)

- Multi-disciplinary, collaborative research approaches (O23)
- Action, applied research that informs policy (O27)
- Centres of excellence model, built on what research strengths already exist in different regions across the country (O27)

Socio-economic conditions

- How can post-colonial patterns and programs improve social and economic conditions of Aboriginal peoples? (O1)
- Root causes of social problems suffered by Aboriginal people (O2)

Urban issues

- There has been a huge inbalance in research to date. Urban issues have been neglected. (O3)
- Urban identities, political voice, and realities of economic integration (O3)
- What is the state of social capital within Aboriginal urban communities (e.g. what kinds of social networks, associations, sports teams, etc. exist?) (O10)
- What are the levels of trust and cooperative behavior both within urban Aboriginal communities and between urban Non-Aboriginal and Aboriginal communities?
- What are the voting and civic participation rates within urban Aboriginal communities? (O10)
- Lack of research Aboriginal peoples in urban areas (O24)
- What roles do legislative status and political jurisdiction play in shaping urban Aboriginal health and access to health and social services? (O24)
- Given the increasing urbanization of Aboriginal peoples and their diversity, how can the existing health and social services system cope with increasing demand and address adequately differences between and across groups? What would an urban Aboriginal health and social services system look like? What are the health and social priorities for urban Aboriginal populations? Do these priorities differ between geographical locations, political jurisdictions, legislative status, tribal origins and between men and women? (O24)
- What is the framework of Aboriginal self-determination within urban settings? What are the possibilities of urban Aboriginal self-determination? (O24)
- What are the pathways between individual, community and area level inequalities and health/social conditions? How do individual and community-level characteristics, social and cultural heterogeneities, and structural factors shape the social conditions of urban Aboriginal populations? (O24)
- What are the main challenges to accessing the health and social service system within urban areas? (O24)
- What about non-reserve, Non-Status or urban Indigenous populations? (O25)
- Without specific funding envelopes for urban research, researchers will continue to be reserve-focused…this research would help inform the public about "culture in the city" and so contest notions of "assimilation" that associate "culture loss" and urbanization in the public mind. (O27)
- Research which establishes the ongoing relationship between reserve and city populations. (O27)

Appendix C: National call for briefs (August 2002)

Dear Sir or Madam:

The Social Sciences and Humanities Research Council (SSHRC) invites your participation in shaping a proposed Aboriginal research agenda.

As you may be aware, SSHRC is an agency of the federal government that operates at arm's length to fund research and doctoral and post-doctoral fellowships in the social sciences and humanities (e.g. social work, business, history, literature, anthropology, and psychology). In the spring of 2002 the Board of SSHRC established Aboriginal peoples as a priority research area. SSHRC is seeking the advice of people who have considerable knowledge, experience and sensitivity in Aboriginal research. Guidance is being sought on how to develop an agenda that will be of value to Aboriginal people across Canada.

Jo-ann Archibald (UBC), Eleanor Bernard (Mi'kmaw Kina'mateneway or Mi'kmaq Education Authority), Marlene Brant Castellano (Professor Emeritus), Lynne Davis (Trent University), Winona Wheeler and Joanne Episkenew. (Saskatchewan Indian Federated College) have agreed to serve on a Steering Committee and work with SSHRC on this project.

The Steering Committee has drafted the attached set of questions to help frame your response, but feel free to address other topics as well. We suggest that briefs be limited to 5 to 8 pages. To feed into the discussion paper briefs must be received by September 30th.

The Steering Committee will review the briefs and prepare a discussion paper. You will have a second opportunity to comment on emerging guidelines when a draft document is circulated in January 2003. The objective is to recommend directions to the SSHRC Board in March 2003.

We wish to have input from individuals, organisations, community researchers, funded projects, college and university programs and others. We are particularly interested in hearing from Aboriginal individuals and organisations. In addition to your own response, we request your help in circulating this letter and the attached questions to others you think appropriate.

 If you have any questions, please contact any member of the Steering Committee at the addresses attached, or Jacques Critchley at SSHRC.

Thank you for your assistance in this important undertaking.

Yours sincerely,

Daryl Rock   Marlene Brant Castellano
Director, Strategic Programs   Professor Emeritus of Trent University
SSHRC   /for the Steering Committee

FRAMEWORK FOR BRIEFS TO SSHRC ON AN ABORIGINAL RESEARCH AGENDA

AN INVITATION:

Individuals, organizations, community researchers, funded projects, college and university departments and programs and others are invited to submit briefs addressing the following questions. Your responses will assist in shaping priorities and guidelines for SSHRC funding of an Aboriginal research agenda. Additional comments and suggestions related to shaping priorities and guidelines are welcome. However, briefs should be limited to 5 to 8 pages and be received by SSHRC not later than September 30, 2002 .

PRELIMINARY FRAMEWORK:

1. Program Priorities

Given the wealth of research already in existence:
- Overall, what do you see as the priority issues for new research on Aboriginal themes?
- More specifically, what are the questions that should be pursued through new research?
  - Who are the people and organizations making significant contributions to exploring these issues?

2. Ethical Guidelines

The development of ethical and relevant guidelines for funding Aboriginal research is an ongoing task that extends beyond the specific objectives of the present initiative. However, your contribution now will feed into the ongoing discussion with granting agencies, government departments and community researchers, as documents are circulated.

- What are the strengths and limitations of current ethical guidelines?
- What structures and processes would ensure that Indigenous ethics are applied to research proposals, project implementation, and review of outcomes at the following levels:
  > the research project;
  > the community or group;
  > the academic institution;
  > the granting bodies (e.g., SSHRC, Canada Council, NSERC CIHR)
- Who are the people and organizations making significant contributions to the development of ethical guidelines and research protocols respectful of Aboriginal knowledge and culture? Please share any guidelines or research protocols that you are aware of.
- How do these guidelines and protocols contribute to effective research relationships among aboriginal communities, universities, or governments at any level?

N.B. Until guidelines specific to Aboriginal research are developed, ethical guidelines currently in effect with respect to research sponsored by SSHRC will apply.
Please see http://www.sshrc.ca/english/programinfo/policies/ethics.htm for the current guidelines

3. Methodologies

Aboriginal critiques of past research say that it fails to respect Indigenous knowledge and methods of inquiry.

- What distinctive Aboriginal research methods and methodologies could be recognized in the evaluation of SSHRC grant proposals, and how?
- What distinctive criteria of assessment could be recognized in the evaluation of SSHRC grant proposals?

4. Decision-making

- How can research results be made available to communities and government decision-makers in a timely and effective manner?

5. Building Capacity – Nurturing Indigenous Scholarship

An emerging paradigm of research draws on longstanding traditions of Aboriginal research and Indigenous knowledge. A new generation of Indigenous scholars is providing leadership in this movement. Their numbers are still small.

- How do we increase the pool of Indigenous scholars in an effective and proactive manner?
- What means, activities and objectives could add momentum to Indigenous scholarship?

Please indicate whether your submission is on behalf of:

You personally:_____   Your Organization_____

Name:_____

Group/Organization/Institution
Affiliation:_____

Aboriginal Community or Nation
Affiliation:_____

Your Contact Address:

E_Mail:_____

Phone:_____

Street
Address:_____

Appendix D: Participants in SSHRC's Dialogue on Research and Aboriginal Peoples

Part I: List of those submitting briefs in response to national call in August 2002

Note: This chart was prepared by Lynne Davis.

SUBMITTER	INSTITUTION	INDIVIDUAL/INSTITUTION
Ames, Michael	University of British Columbia – Museum of Anthropology	Individual
Andrews, Tom	Territorial Archeologist	Individual
Baikie, Gail	Memorial University of Newfoundland – School of Social Work	Individual
Cameron, Brenda	University of Alberta - Faculty of Nursing	Institution/Collective: Dr. Brenda Cameron, Dr. Wendy Austin, Dr. Judith Mill, Dr. Katharine Kovacs Burns
Chataway, Cynthia	York U – Psychology	Individual
Chisan, Sherri	Blue Quills College	Institution/Collective: Participants not identified.
Durst, Douglas	University of Regina – Faculty of Social Work	Individual
Fee, Margaret	University of British Columbia – Associate Dean of Arts, Students	Individual
Fitznor, Laara	Indigenous Educators Network	Institution/Collective: Nancy Cooper, Moneca Sinclaire, Shiela Stewart, Cyndy Baskin, Jason Price, Natalie Zur Nedden, Eileen Antone, Laara Fitznor, Doug Dickman, Heather McRae, Renee Shilling, Kathy Absolon
Gibbens, Roger	Canada West Foundation	Individual
Gladstone, Shelley	Healing Our Spirit, Vancouver	Individual
Gudeon, Marie-Francoise	University of Ottawa	Individual
Haines, Shaun	Saybrook Graduate Institute (Alberta)	Individual
Halas, Joannie	University of Manitoba	Individual
Henderson, Sakej	University of Saskatchewan	Institution/Collective: Participants not identified
Henry, Wade	DIAND	Individual
Iwama, Marilyn		Individual

Jette, Danny	INAC	Institution/Collective: The Policy Research Initiative
Johns, Alana	University of Toronto	Individual
Knight, Dawn	Brandon U	Institution/Collective: Participants not identified
Kritsch, Ingrid	Gwich'in Social and Cultural Institute	Institution/Collective: Participants not identified
Lindsay, William	Institute of Indigenous Government	Individual
Maracle, Lisa	Tyendinaga Territory – Research Department	Institution/Collective: Participants not identified
Martel, Robert	ITK	Individual
Martin, Michael	NAHO	Institution/Collective: Participants not identified
Mawhinney, Anne-Marie	Laurentian University – School of Social Work	Individual
Miller, Mary Jane	Brock University	Individual
Mitchell, Terry	Ontario Breast Cancer Community Research Initiative	Individual
Morin, James	Institute of Indigenous Government	Institution/Collective: Mr. Sean Kocsis, Dr. R. Jalan, Dr. E. Ostrowidzki, Dr. J. Morin, Mr. Steve Courchene, Ms. Lee Muldow, Mr. William Lindsay
Morito, Bruce	Athabasca U	Individual
Nagy, Murielle	Laval University – Editor of *Études/Inuit/Studies* & research associate with GÉTIC (Inuit and Circumpolar Studies)	Independent researcher
Newhouse, David	Trent U	Institution/Collective: Participants not identified
Oetelaar, Gerald	U of Calgary	Individual
Pokotylo, David	University of British Columbia – Department of Anthropology & Sociology	Institution/Collective: Michael Ames, Michael Blake, Alexia Bloch, Millie Creighton, Bruce Miller, Patrick Moore, David Kokotylo, Susan Rowley
Prosper, Kerry	St. Francais Xavier University	Institution/Collective: Kerry Prosper, Mary Jane Paulette, Leslie Jane McMillan, John Wagner, Anthony Davis
Racette, Calvin	Gabriel Dumont Institute	Individual

Riches, Graham	UBC – School of Social Work	Institution/Collective: Graham Riches, Richard Vedan, Paule McNicholl, Frank Tester, Jan Hare, Barbara Harris
Rider, Blair	Red Crow Community College	Institution/Collective: Participant not identified
Saxon, Leslie	U of Victoria	Individual
Smith, Donald	U of Calgary – History	Individual
Suzack, Cheryl	University of Alberta	Individual
Tanner, Adrian	Memorial University of Labrador	Individual
Thomas, Robina	University of Victoria – Faculty of Social Work	Institution/Collective: Leslie Brown, Jacquie Green, Darin Keewatin, Robina Thomas
Trevethan, Shelley	Correctional Services – Research Branch	Individual
Trudel, Francois	Laval U – Inuit and Circumpolar Studies	Institution/Collective: Participants not identified
Valaskakis, Gail	Aboriginal Healing Foundation	Institution/Collective: Participants not identified
Warry, Wayne	McMaster U – Anthropology	Individual
Williams, Megan	Vuntut Gwitchin First Nation – Old Crow, Yukon	Institution/Collective: Participants not identified
Wilson, Kathi	McMaster U	Individual
Woodley, Susan	Nunavut Research Institute	Institution/Collective: Participants not identified
	Heritage Canada	Institution/Collective: Participants not identified

Part II: List of participants in SSHRC round table on research and Aboriginal peoples, Ottawa, November 29, 2002

Note: CURA = one of eight current SSHRC Community-University Research Alliances projects involving Aboriginal peoples.

1. Wendy Aasen, University of Northern British Columbia, First Nation Studies
2. Chris Andersen, Métis National Council & University of Alberta, Native Studies
3. Alan Anderson, University of Saskatchewan, Sociology, CURA
4. Jo-ann Archibald, University of British Columbia, First Nations House of Learning
5. Juliet Balfour, Privy Council Office
6. Kelly Bannister, University of Victoria, Law and Environmental Studies, CURA
7. Brenda Baptiste, Osoyoos Indian Band, CURA
8. Doug Bartlett, Manitoba Association of Friendship Centres
9. Dan Beavon, Department of Indian Affairs and Northern Development
10. Eleanor Bernard, Mi'kmaw Kina'matnewey
11. Be'sha Blondin, Nats'eju' Dahk'e (A Place of Healing), Elder
12. Louise Boileau, Canadian Heritage
13. Harold Cardinal, Athabasca University, Indigenous Education
14. Jennifer Carpenter, First Nations Confederacy of Cultural Education Centres

15. Marlene Brant Castellano, Trent University, Native Studies
16. Peter Cole, University of Victoria, Education
17. Laura Commanda, Canadian Institutes of Health Research
18. Anthony Davis, Saint Francis Xavier University, CURA
19. Lynne Davis, Trent University, Native Studies
20. Thérèse de Groote, Tri-Council Secretariat on Research Ethics
21. Olive Dickason, University of Ottawa, History, Elder
22. Patricia Dunne, SSHRC
23. Patricia Ekland, British Columbia Association of Aboriginal Friendship Centres
24. Ned Ellis, SSHRC
25. Jo-Ann Episkenew, Saskatchewan Indian Federated College
26. Wendy Fayant, Aboriginal Affairs and Northern Development, Government of Alberta
27. Whit Fraser, Inuit Tapiriit Kanatami
28. Kevin Freiheit, Aboriginal Business Canada
29. Mélanie Gagnon, Université Laval, Groupe d'études inuit et circumpolaires, CURA
30. Alfred J. Gay, National Association of Friendship Centres
31. Daniel Gendron, Université Laval, Archéologie, CURA
32. Camil Girard, Université du Québec à Chicoutimi, Histoire, CURA
33. John Godfrey, Member of Parliament
34. Janet Halliwell, SSHRC
35. Keith Hanson, University of Saskatchewan, CURA
36. Derek Jones, Tri-Council Secretariat on Research Ethics
37. Maaki Kakkik, Université Laval, CURA
38. Brenda La France, Akwesasne Health Centre, Elder
39. Denis Leclerc, Natural Sciences and Engineering Research Council
40. Carole Lévesque, Institut national de la recherche scientifique – Urbanisation, culture et société, CURA
41. Bonnie Jane Maracle, Trent University, Native Studies
42. Craig McNaughton, SSHRC
43. Jim Miller, University of Saskatchewan, History, SSHRC Board
44. Yves Mougeot, SSHRC
45. Alain Nepton, Université du Québec à Chicoutimi, CURA
46. David Newhouse, Canadian Indigenous and Native Studies Association (CINSA) & Trent University, Native Studies
47. Donna Paskemin, University of Alberta, Native Studies, CINSA
48. Evelyn Peters, University of Saskatchewan, Geography
49. Brock Pitawanakwat (intern with John Godfrey)
50. Kerry Prosper, Paqtnkek Fish and Wildlife Society, CURA
51. Tessa Reed, Trent University, Native Studies
52. Lorraine Rekmans, National Aboriginal Forestry Association
53. Keren Rice, University of Toronto, Linguistics, SSHRC Board
54. Daryl Rock, SSHRC
55. Mike Salomons, Aurora Research Institute
56. Andy Siggner, Statistics Canada
57. Frank Tough, University of Alberta, Native Studies
58. Gail Valaskakis, Aboriginal Healing Foundation
59. Andrea Walsh, University of Victoria, Anthropology, CURA
60. Winona Wheeler, Saskatchewan Indian Federated College
61. Jerry White, University of Western Ontario, Sociology
62. Fred Wien, Dalhousie University, Social Work
63. Pamela Wiggin, SSHRC
64. Lorna Williams, British Columbia Ministry of Education
65. Wanda Wuttunee, University of Manitoba, Native Studies

Regrets:

Susan Howard, Assembly of First Nations
Alexina Kublu, Nunavut Arctic College
Judith Moses, National Association of Friendship Centres
Shirley Williams, Trent University, Elder

Facilitators:

Sue Potter
Dal Brodhead
Rebecca Johnston

Additional SSHRC participants:

Marc Renaud (for lunch)
Nicole St-Jean
Jeannie Pednaud
Sonia De Marinis