

The Secwépemc Nation Research Ethics Guidelines



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Me7 Pelkwilc-kt

We will come together

Why the Secwépemc Nation Research Ethics Guidelines matter

E élkstwecw-et , me7 clecélltse-kt, me7 teknémete xweyxwéyt te stem, le7 en tsutcwíye, ta7e me7s xenestém, tústep, e yews késtwílwcste re stem me7 le7es re s-w7ecs re tellqelmúcw.

When we work together, we have a good mind and we are kind hearted, to protect everything, and we must behave properly, to do no harm, damage or cause destruction for those yet to be born.

What I want to say is this: We can never forget about those yet to be born. The Secwépemc term we use for 'those yet to be born' is tellqelmúcw. The importance of the Secwépemc Nation Research Ethics Guidelines centres around that.

When I think about tellqelmúcw, those of us that are alive right now are the experts to map that way for those yet to be born.

Having said that, there is a sense of urgency because the ones that I consider to be Doctors, and the PhDs in my Nation are the Knowledge Keepers and the Elders, and they are quickly passing. That creates the sense of urgency in itself.

I also think about all of the s-xwixwéytemc who have fought long and hard for Indigenous education - people like the spokesman George Manuel who coined the term 'Indian control of Indian education'. The s-xwixwéytemc really believed that education and the protection of education was our fundamental right. Today we witness this through the *Truth and Reconciliation Commission Calls to Action* and the *United Nations Declaration of the Rights of Indigenous Peoples*. In past years our witnessing about obligations included guidance by Indigenous leaders to Sir Wilfrid Laurier in 1910. The struggle for Indian control of Indian education is an age-old struggle. Essentially this document of research guidelines fulfils the vision of the Secwépemc Nation to govern our own Nation, and the global movement to advance Indigenous peoples' rights. Research governed by Indigenous peoples is how we learn about our world, and how we educate ourselves to prepare the world for those yet to be born.

S-tcúcmenstem is when we look inside of ourselves, to search for meaning. This is how we understand research. To be a researcher is to seek truth. That truth must benefit someone else, so it must be accurate, honest, and come from a good place of values and practices. We learn through research.

When TRU and all other universities honour this document, then it is a statement of acknowledgement that Secwépemc knowledge is valid and equal in all aspects to Western ways of knowing and educational philosophies. This is respectful acknowledgement and honour to the Secwépemc Nation, the ancestral peoples who have lived here for thousands of years. By endorsing this document, we are looking at the respect for our Elders, Knowledge Keepers and the Secwépemc Nation. It brings in a relationship, a partnership, so that all people are together in a clear understanding that we are all called to map the way for those yet to be born.

~ Garry Gottfriedson



Purpose

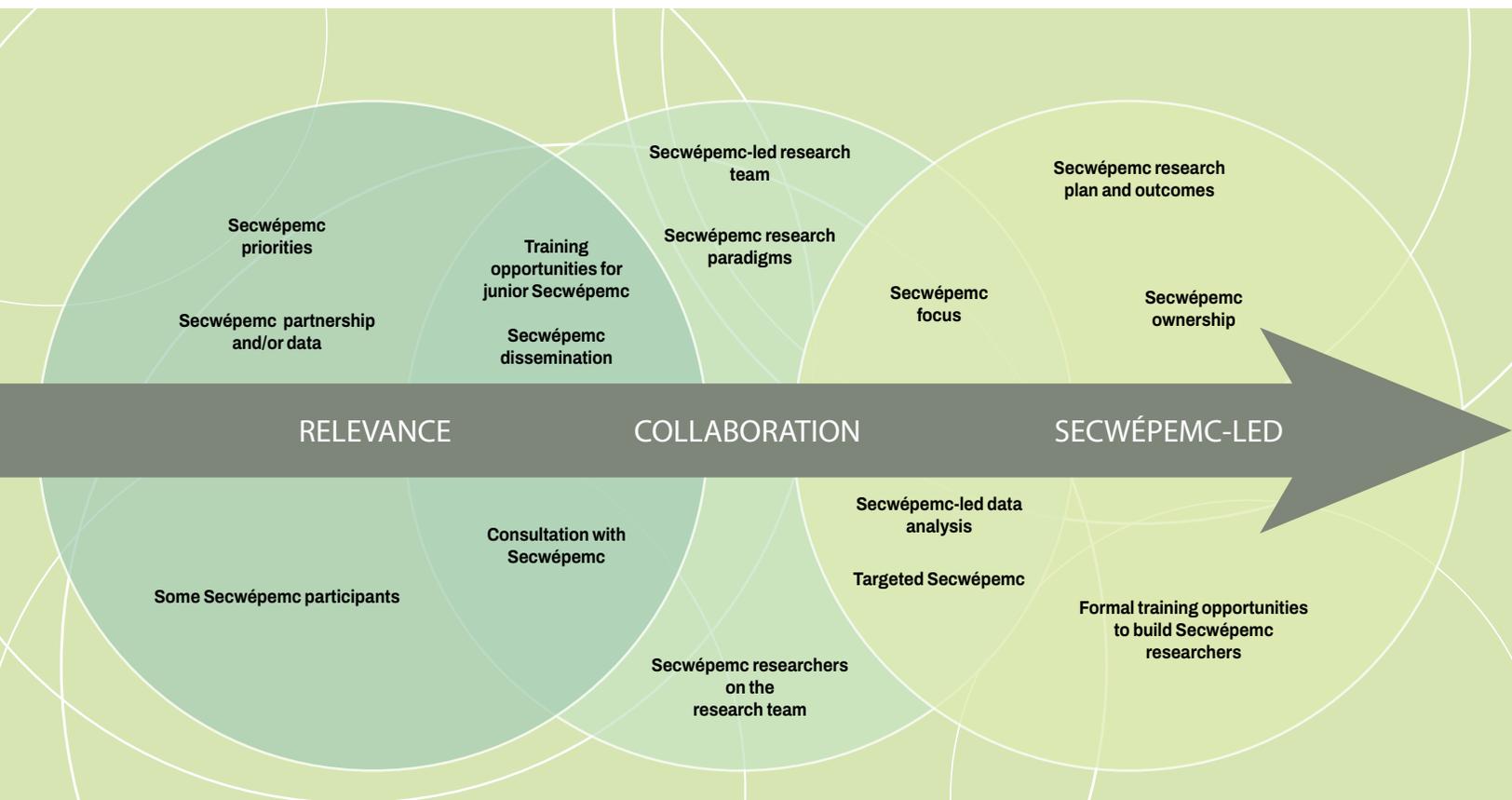
The Secwépemc Nation has been knowledge making and researching for millenia. These Guidelines serve as a research declaration by the Secwépemc Nation: that all intellectual property developed within the Secwépemc Nation belongs to the people of the Secwépemc Nation, and that research undertaken within the Secwépemc Nation must be with approval of the Nation.

The main purpose of Secwépemc Nation Research Ethics Guidelines is to provide a guide for research that involves the peoples, land and resources of the Secwépemc Nation. Ours is a Nation of thirty-two traditional Secwépemc campfires, and seventeen existing Bands, with three distinct Secwépemc dialects: northern, eastern, western.

The Secwépemc Nation remains the guardians of any and all research pertaining to the Nation – across its diversity, geographical boundaries, language, history, culture, worldview, and sciences.

The guidelines aim to:

- » Provide an ethical and operational guide for research in the Secwépemc Nation to ensure that research is conducted in an appropriate and effective manner, and contributes to the attainment of the highest level of wellbeing for the Secwépemc Nation. The Secwépemc Nation's position is that these principles for research remain salient in all forms of research.
- » Ensure that research is beneficial by informing and empowering the Secwépemc Nation's peoples about research within their own communities and landbase, further growing researchers in the Secwépemc Nation, and confirming rights if research participants.
- » Provide a shared vision for Secwépemc Nation research for the stakeholders, researchers, research participants, and the communities of the Secwépemc Nation.
- » Provide an approval structure and operational materials for seeking approval to undertake research in the Secwépemc Nation.
- » Promote respectful collaboration between researchers and the Secwépemc Nation. Respect is about recognising research leadership resides with the Secwépemc Nation (see Figure 1, below).



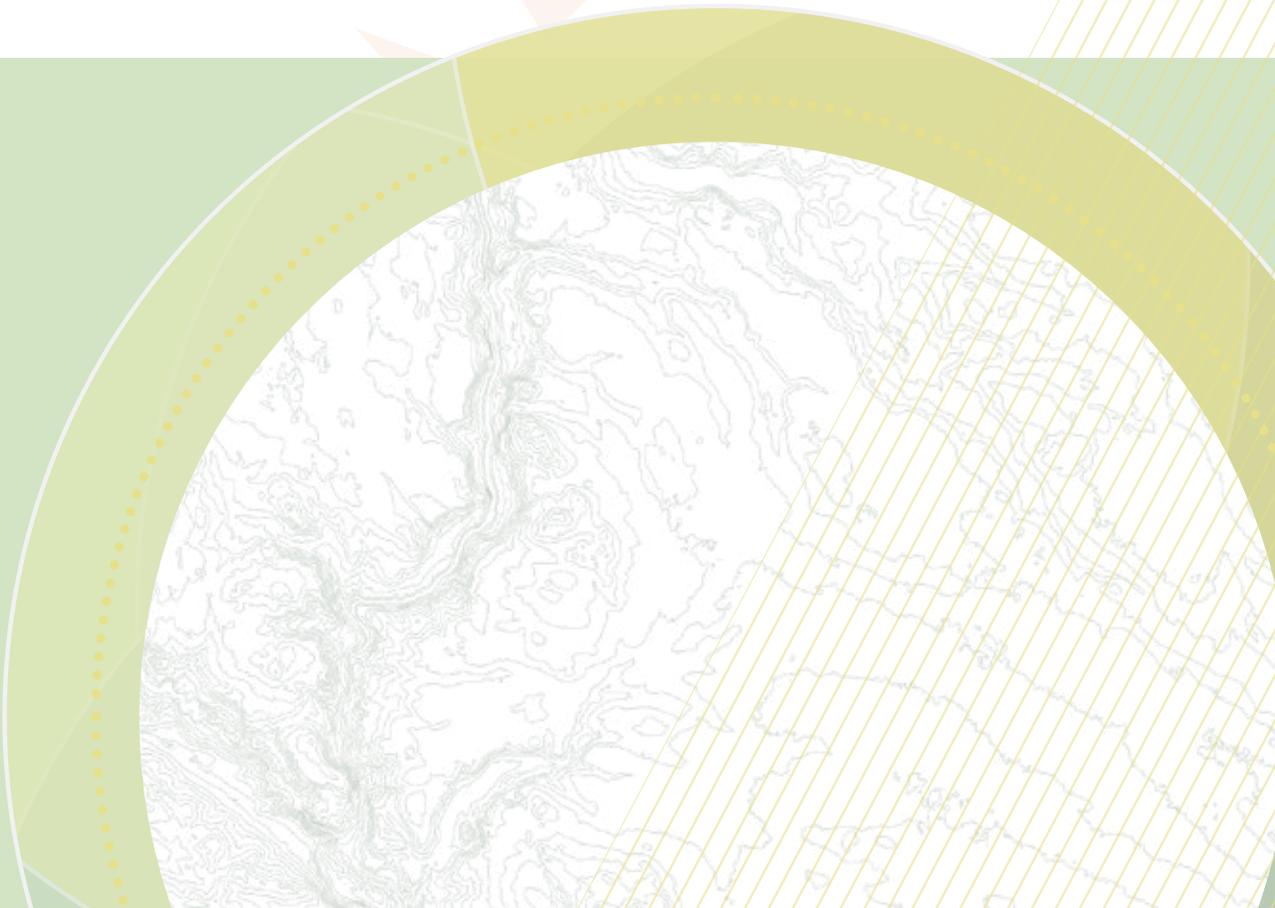
Process

The development of these Guidelines is the culmination of generations of learning, coupled with focused gatherings over a three-year period. The Guidelines have come from a unique combination of knowledge sharing by Elders and Knowledge Keepers, sharings in Secwepemctsin, and the input of Secwépemc academic leaders and researchers. The process has been creative, principled, dynamic, and respectful. We believe the Guidelines will remain so, and welcome future efforts to further develop them.

We have been working within unique ways of building trustworthiness – ones that are respectful of Secwépemc culture, language, and responsibilities. We have developed the principles through processes that were principled themselves, and Secwepemctsin based. In this way, there has been the confirmation and approval of the Secwépemc Nation research ethics principles. We now see this process as one that honors the teaching of stemelqín: the tip of the arrowhead. Secwepemctsin has been the beginning for the principles and confidence that research can be useful, practical and what is needed in our Nation.

In 2019 we began identifying all Secwépemc academic scholars within Secwépemc Nation and from across the country, including the United States - holders of Masters and PhD degrees. We learned from our Elders, Knowledge Keepers that ‘Scholar’ means both those carrying academic credentials, and those trained over a lifetime to be Knowledge Keepers within the Nation. We were reminded that principled research is only ever possible if we respect our ancestors, our Elders and our Knowledge Keepers.

The inaugural gathering of Secwépemc Scholars was held in October 2019 in Tk’emlúps te Secwépemc, hosted by Thompson Rivers University. Leadership from Tk’emlúps te Secwépemc and TRU met on the first evening, with Elders, Knowledge Keepers, scholars and family, to show support for this work together. During the Secwépemc Scholars’ gathering we heard from Elders (some of whom spoke solely in Secwepemctsin), from established Secwépemc academic scholars, university and community leaders, and newer scholars. We learned through data, theory, case studies, stories; and we learned from each other. We were grateful for those who travelled from across Secwepemcúlecw to join us – from the North, West, and South. In addition, Indigenous scholars from beyond Canada came to share and be of service.



Our focus was to develop guidelines for how researchers are to conduct themselves in Secwepemcúlecw. This was the first time this work had been undertaken. After the two-day gathering, the transcripts, workshopped materials, and presentations were collated and reviewed. A core working group continued to refine the materials to create an initial set of sixteen principles. These were refined to eleven principles which were confirmed with Elders and Knowledge Keepers. Secwepemcstín was also corrected through further discussions with Elders and transcribers.

In this process we came to understand the need to provide further guidance to researchers:

- » Principles
- » Guiding words from Elders and Knowledge Keepers about the principles
- » Guiding words from the Secwépemc Scholars gathering about the principles
- » Practices that reflect the principles
- » Progressive competencies as a researcher
- » What Elders and Knowledge Keepers, and community would see and expect from competent researchers
- » Recommendations for research leadership, by Secwépemc scholars, Elders, and Knowledge Keepers over research within Secwepemcúlecw
- » Example template for research approval by Secwépemc scholars, Elders, and Knowledge Keepers for research within Secwepemcúlecw
- » Example MoU for research approval by Secwépemc scholars, Elders, and Knowledge Keepers for research within Secwepemcúlecw.

The unifying theme throughout the process is clear: we must hold fast to our culture and language forever, so all be good for tellqelmúcw: for those yet to born.

Principles and Practices for Research in the Secwépemc Nation

It is critical that TRU and all universities respect and adhere to the ethical principles and research practices outlined in the following. The goal is simply to respect the territory in which TRU exists, and in which other universities wish to conduct research. It is also for TRU and other universities to understand that the Secwépemc have pre-existing knowledge and expert knowledge keepers that, in most cases, surpass that of university researchers. The following principles were ratified by the Secwépemc Nation Scholars at the gathering in October 2019.

Me7 cétstém re c'kultn ell xqweltén-kt wel me7 yews, me7 le7 es re tellqelmúcw-kt.

We will hold on to our culture and language forever, so it will be good for the people yet to come.

- 1. Me7 eyéstem re Secwépemc re s-tselxméms** We will respect Secwépemc knowledge
- 2. Ye7éne re stsqéy. Ta7ús k s–tyénmenc-kuc. Me7 xyemstwécw re s-tsqéy** This is our law and the law remains. No one can go around this law. We will follow Secwépemc laws.
- 3. Me7 secwentwécw** We will honour each other.
- 4. Wel me7 yews re tselxméms-kuc, ta7e me7 s-kwécéls t'ri7-k swet** We will respect equality in knowledge.
- 5. Me7 élkstwecw-kt ell c7ú7sten-kt** We will work in partnership.
- 6. Me7 yeri7 re s-xexé7s re s-tselxmém-kt** We will honour that knowledge is sacred.
- 7. Me7 texwtéxwt e s-kúlenc re cptíñestn** We will be courageous with thoughts and thinking.
- 8. Me7 wenécwtsin re s-tsexlméms re Secwépemc** We will speak the truth regarding Secwépemc knowledge.
- 9. Me7 nekelcwílc** We will be active in transformation with Secwépemc Nation.
- 10. Stetex7ém** We will recognise Elders and Knowledge Keepers.
- 11. Me7 tselxemwílcstem re Secwepemcstín** We will uphold knowledge through Secwepemcstín.

PRINCIPLE 1:
**Me7 eyéstem re Secwépemc
re s-tselxméms**



We will respect Secwépemc knowledge.



In Secwépemc dialogue, words create specific meaning and intent. For example, when we speak of 'respect', the Elders have said we need to be clear in what we are referencing. Thus, the following term is in reference to "Respect for Secwépemc Knowledge": Eyéstem re Secwépemc re s-tselxméms

Respect for Secwépemc Knowledge includes everything from Secwepemcúlecw and Secwépemc knowing. This includes everything from the physical world, natural law, spiritual law, traditional governance, customs, land, water, people, language and any/all things that are inseparable from the Secwépemc knowing and land.

There is the highest regard for everything in the Secwépemc world. It drives our natural law, our spiritual world, all of which drives our way of being. You can't disrespect/ you should respect. To respect means you treat everything with reverence. In our very first stage it is all about good heartedness – in the natural lore and way of being.

Guidance from the Elders

In the words of Secwépemc Elders and Knowledge Keepers:

"Sing your songs. Speak your languages. Connect to your culture, and your strong legacy of living." ~ TRU Chancellor Nathan Matthews.

"If I look back at my customs, we had a welcome song and dance. This is to show good-heartedness. We continue that good-heartedness until there is disregard or harm that is being committed." ~ Garry Gottfriedson

From our Secwépemc Scholars Gathering speakers:

"The intention of research is to bring people back to an understanding of what is truly Secwépemc."

"It is about Indigenous-led research, particularly here in the Secwépemc Nation."

Putting the principle into practice

- » Learn – to have really high regard for Secwépemc knowing. Anticipate this may take at least a year, and perhaps decades; and that this learning is entrusted as you show readiness to respect what has been shared before, and readiness for the next learning. Research that matters to Secwépemc is knowledge making that shows understanding and high regard for Secwépemc knowing.
- » Expand ways of showing Eyéstem re Secwépemc re s-tselxméms – land-based learning, participating in community gatherings - putting the protocols at the forefront of everything you do.
- » Teach the knowledge gained, with respect for high regard for Secwépemc knowing, and in ways for which the community asks.
- » Grow relationships with and genuine understand of the Secwépemc community with whom you want to work.
- » Understand from the beginning that any information that is shared belongs to the person who shared it, their family, or community.
- » Ensure through your learning and preparation for research in Secwepemcúlecw that there will be no harm to people or the environment; there will be Eyéstem re Secwépemc re s-tselxméms.



Ne s-xetéqs: *Beginning*

- » We need to know who you are. This happens by the person telling their story wherever it is that they land in the community. When we introduce ourselves we share who our ancestors are and where we come from. This serves the purpose of identifying yourself, as well as your story. Remember that universities come into Secwépemc territory without introduction or telling their story. And then harm has happened.
- » A community member announces a researcher and project to the community first. This happens without the researcher. The community decides to support or not. If open to this, then the researcher is invited to meet with the community and to tell her/his story – who she/he is, who her/his people are, and why she/he as the researcher has arrived in Secwépemc territory - the research intentions and how the research will treat everything with reverence within Secwepemcúlcw.
- » The community decides to support or not.
- » The community might invite a researcher. Then the research meets with community and says who they are, where they come from.

Pyin: *During*

- » Be a good and respectful listener. Make sure there is time for listening.
- » Show integrity and dignity for who your people are.
- » Show humility.
- » Learn – language, customs (whatever is willingly shared by the community).

Nenéhs: *After*

- » Be a good and respectful listener. Make sure there is time for listening.
- » Share the research and seek community understanding and advice as to what the research means, how they would like the research shared, and next projects if any.
- » Ensure the intellectual property, rights, copy rights or any/all values, beliefs, systems, structures remain with the Secwépemc Nation.
- » Share resources in thanks – food, gifts, time.
- » Honor community requests for assistance.
- » Understand you are in Secwepemcúlcw.



PRINCIPLE 2:
Ye7éne re stsqéy. Ta7ús k
s-tyénmenc-kuc. Me7
xyemstwécw re s-tsqéy



**This is our law and the law remains. No one can go around
this law. We will follow Secwépemc laws.**



In the Secwépmc Nation, all people must live and take action by the standards, expectations, protocols and laws within Secwepemcúlecw. Everybody within Secwepemcúlecw must follow our ways and rules. It is critical that researchers learn, abide by, and model the protocols and laws of the Secwépmc Nation.

Guidance from the Elders

In the words of Secwépmc Elders and Knowledge Keepers:

“We must have a Secwépmc knowledgeable member assist to monitor all activities for research.” ~ Elder Lawrence Michel.

“As Secwépmc we have to be the body that establishes the purposes of any kind of research.” ~ Chancellor Nathan Matthews.

From our Secwépmc Scholars Gathering speakers:

“It is about jurisdiction and resource management in all aspects – people, land, animals, living conditions, leadership and ownership.”

Putting the principle into practice

Learning the ways and rules

- » Interact with the communities within Secwepemcúlecw
- » Show humility and patience
- » Show genuine respect for relationships within Secwepemcúlecw
- » Show good-heartedness – being kind and generous
- » Know who to talk to – those commissioned by the community to be true leaders, Elders, and knowledge keepers.
- » Learn about ethics research approval process within Secwepemcúlecw

Following the ways and rules

- » With respect, seek advisors from Secwepemcúlecw to provide guidance during the research. Care for your advisors.
- » Respect and follow the ethics research approval process within Secwepemcúlecw before, during and after the research happens.



PRINCIPLE 3:
Me7 secwentwécw



We will honour each other.



The knowledge of Secwépemc will be honoured, as will the knowledge the university has. 'To honour' means in all aspects – existence, knowledge, contributions, where you come from. It is also to honour what we will create together and that together we work towards.

Guidance from the Elders

In the words of Secwépemc Elders and Knowledge Keepers:

"We as Secwépemc need to be in charge of our research – in charge of the funds, research scope, and direction." ~ Dr. Janice Dick Billy

"The land is our university, home-schooling myself. Thus, our Knowledge Keepers are our Professors." ~ Dr. Dorothy Christian.

From our Secwépemc Scholars Gathering speakers:

"This means understanding our pre-colonial governance model."

"The principles of an ethical research relationship should include building and maintaining ethical relationships. We were writing for the non-Indigenous researchers but if I could go back, I would go back and write it for my grandchildren." ~ Dr. Karlo Mila, Pacific researcher.

Putting the principle into practice

- » Ethics applications and research reports must reflect an understanding of what is truly Secwépemc.
- » The research must use Secwepemtsín and English
- » The research must use Indigenous-led research and research methods, and Secwépemc researchers.
- » Recognition of Secwépemc jurisdiction must be included in the research.
- » The research must recognise Secwépemc resource management.



PRINCIPLE 4:

**Wel me7 yews re tselxméms-kuc,
ta7e me7 s-kwéctels t'ri7-k swet**



We will respect equality in knowledge.



What we have always known our knowledge, nobody can take it away from us. The power sits with the Secwépemc Nation. There is an **essence of equality** – The contributions that the Secwépemc Nation makes must be recognised. Clearly, the Secwépemc Nation considers Knowledge Keepers, fluent speakers, and Elders as Professors within this world and should be considered equal in the world of universities. Thus equally, as an endorsement from the Secwépemc Nation perspective is essential for research to go ahead, accepting that Secwépemc Nation knowledge is equal in all aspects of life, including research from the university perspective. Nothing can move forward unless there is endorsement from the Secwépemc Nation's scholars, Elders, and Knowledge Keepers.

Guidance from the Elders

In the words of Secwépemc Elders and Knowledge Keepers:

“We are a Nation. So, who in our Secwépemc Nation can give permission to do research, within Secwepemcúlecw but our Elders, Knowledge Keepers, and Nation members recognized by the Nation?” ~ Dr. Janice Dick Billy

“The inclusion of our natural law is the inclusion of our intellectual property.” ~ Garry Gottfriedson.

From our Secwépemc Scholars Gathering speakers:

“Land, story, language and protocols is our law.”

“We have lived in our homelands, Secwepemcúlecw, for so long that the time of occupation extends beyond memory.”

“We acknowledge our respective responsibilities to protect and exercise our inherent title and rights within those shared.”

Putting the principle into practice

- » The research must recognise the Secwépemc Nation.
- » The researcher must show understanding that Secwépemc laws and protocols are in place, and must be learned and followed.
- » The research supports Secwépemc priorities. The researcher will refer to Secwépemc strategic plans including research priorities.
- » The research explicitly benefits Secwépemc by providing clear outcomes that align with Secwépemc priorities and needs.



PRINCIPLE 5:
Me7 élkstwecw-kt ell c7ú7sten-kt



We will work in partnership.



We will work together for a common purpose, and we will consent or agree with one another's understanding. This is a true partnership of working together and coming to mutual agreement. The desire is to work respectfully together and build a strong, meaningful relationship based on keeping one's word throughout the process.

Guidance from the Elders

In the words of Secwépemc Elders and Knowledge Keepers:

"Re m-qwel7eyéntwécwet, tlrí7 wes me7 tscetstémes re xwqweltén-kt. Communication is how we instil much of what we have learned." ~ Elder Mona Jules

"There have been so many thieves that have come into our Nation and they have stolen our knowledge. And our people have never given permission, never been recognised, and never sourced in many occasions. All these people have come in and made a name for themselves and used our experts' knowledge, and got away with it." ~ Garry Gottfriedson

From our Secwépemc Scholars Gathering speakers:

The Secwépemc role as custodians and guardians is to determine access."

"The researchers come in and take our Elders' stories. They promise they will not copyright them or claim them. And they do. They go against their own word."

"How we approve and do research has to protect Secwépemc knowledge."

Putting the principle into practice

Research approval

- » The research is approved by the Secwépemc scholars, Elders, and Knowledge Keepers, prior to commencing.
- » Where the researcher is from a university (or equivalent), their own research ethics governance is expected to provide their institution's ethics approval.
- » Universities working in Secwepemcúlecw are expected to include Secwépemc expertise in their research ethics committee membership.
- » All universities with researchers planning research in Secwepemcúlecw must seek approval from the Secwépemc scholars, Elders, and Knowledge Keepers.

Research process

- » The research will prioritise Secwépemc expertise in research design and data analysis. This means that where there are different interpretations of the data, these each would be noted, and primacy given to the Secwépemc analysis.
- » Secwépemc researchers and contributors will be recognised in research publications and presentations as co-authors and lead authors.
- » Elders and Knowledge Keepers are recognised as equal to the researchers and therefore are co-authors and/or lead authors.
- » Secwépemc involvement in research will be reasonably recognised in the distribution of research grants.



PRINCIPLE 6:
**Me7 yeri7 re s-xexé7s
re s-tselxmém-kt**



We will honour that knowledge is sacred.



Elder Laurence Michel said, “Knowledge is instinctive, always in a sacred place...” and Elder Flora Sampson spoke about knowledge in this way, “What we know is sacred, it is our guardian.” Knowledge cannot be misused, abused or taken lightly. It is to be placed, and held in high regard.

Knowledge is sacred and stored in a sacred place and used when it is needed. In other words, research cannot be random or wasted, and must be good for the people. Like the prayer pipes we have a separate place for storing them. They are sacred and deserve their own safety place - a designated area. Everyone knows you cannot go near the knowledge without the training and permission.

Guidance from the Elders

In the words of Secwépemc Elders and Knowledge Keepers:

“Knowledge is instinctive, always in a sacred place...” ~ Elder Laurence Michel

“What we know is sacred, it is our guardian.” ~ Elder Flora Sampson

From our Secwépemc Scholars Gathering speakers:

“This land is our university, and it is sacred to us.”

“The bases of who we are is in our language and in our stories.”

“Cultural knowledge is sacred teachings.”

“Secwépemc knowing has been passed down from person to person for generations, it is trusted and sacred, so what you take out of it, is meant for you.”

Putting the principle into practice

Researchers will complete training in Secwépemc Nation understandings of knowledge.

- » Secwépemc Nation retains Intellectual property rights over research completed within Secwepemcúlecw.
- » Research will ensure informed and full consent.
- » Full disclosure is required so our people understand.
- » There must be formal agreement between Secwépemc Nation and the researcher to the use of the knowledge shared. This agreement would be obtained through the Secwépemc scholars, Elders, and Knowledge Keepers.



PRINCIPLE 7:
**Me7 texwtéxwt e s-kúlenc
re cptíñestn**



We will be courageous with thoughts and thinking.



Make up your mind to do something with courage in research. Take the time for the deep thought and reflection needed.

Guidance from the Elders

Research must come from a place of deep thought. Thus, the researcher must take time for critical thinking. Once the decision to research is made then courage is necessary. We cannot then doubt ourselves.

The standards for the research and researcher must match the Secwépemc Nation standards. From a Secwépemc Nation perspective, this means that research work is bigger than the obvious, and it is not one-sided. It also involves ensuring that values systems and methodologies uphold principles from all sides. More importantly, it means that the researcher must always put their best self forward, since this is a principle of bravery from a Secwépemc Nation perspective.

In the words of Secwépemc Elders and Knowledge Keepers:

“S-tcućmemsten re s-penmímen. I am searching to think about things.” ~ Elder Bill Pete

“Ta7uś k llepentsuť. Don't forget about yourself.” ~ Elder Daniel Calhoun

From our Secwépemc Scholars Gathering speakers:

“Knowledge is resisting the script.”

“Being brave as a Secwépemc woman, means that my ancestors are behind me, thus, I am fearless. We are born with ancestral power.”

“You must listen to your inner being, sometimes you must be a listener, sometimes you must be speaker because your intuition means you are walking with your ancestors, so you must be brave.”

Putting the principle into practice

- » Set aside time and examine what is intended through the research.
- » Ask: Am I (are we) being brave with the research subject matter?
- » Seek the advice of an advisory group who can ensure the intended research matches the Secwépemc Nation standards.
- » Commit, take action, complete the research.
- » Through the research process, note how you are evolving towards your best self.
- » Be brave, while also humble, in speaking about the research, once you know it has met Secwépemc standards. Be cautious about claiming expertise. Remember that the approval to do research within Secwepemcúlecw is in effect a commissioning to serve the Secwépemc Nation. This is both responsibility and accountability as a researcher.



PRINCIPLE 8:

Me7 wenécwtsin re s-tsexlméms re Secwépemc



We will speak the truth regarding Secwépemc knowledge.



Speak the truth about Secwépemc Nation knowledge. What you say must be the truth about what you know. This is specific to, from, with, and for Secwépemc s-tsexlméms ell c̓kultns.

Guidance from the Elders

What is Secwépemc is Secwépemc. Culture and language will reveal the truth. What is truly from the Secwépemc Nation's worldview cannot be turned into a 'pan-Indian' culture, made up nor interpreted into something other than Secwépemc. The Secwépemc Nation's knowledge requires that researchers will be ethical, accurate, and truthful when researching anything specific to the Secwépemc Nation.

In the words of Secwépemc Elders and Knowledge Keepers:

*"Tselltsille re xexe7téns re Secwépemc. All things Secwépemc are correct."
~ Elders Daniel and Leona Calhoun*

From our Secwépemc Scholars Gathering speakers:

"Language speakers are central to any significant discussions or processes."

"I sounded like an uptight white scholar, but my own voice has a holistic point of view, heart, mind, body and spirit."

"When we speak the truth about Secwépemc knowledge, we are being true to our ancestors."

"When we speak Secwepemctsín, we are speaking of Secwepemcúlecw, and the land and language doesn't lie."

"We have become so urbanized, so finding out what is really true about Secwépemc knowledge means that Secwepemctsín doesn't lie, so we need a deep understanding of the language."

Putting the principle into practice

- » Having been approved by the Secwépemc scholars, Elders, and Knowledge Keepers, the research must be explicit in being specific to Secwépemc s-tsexlméms ell c̓kultns.
- » Research approved by Secwépemc scholars, Elders, and Knowledge Keepers can only be interpreted as specific and accurate Secwépemc knowledge, and not 'pan-Indian'.
- » Researchers in publications and presentations must be ethical and truthful that the research is specifically Secwépemc Nation.



PRINCIPLE 9:
Me7 nekelcwílč



We will be active in transformation with Secwépemc Nation.



This principle refers to transforming something or someone for the good of the person, people or thing.

Guidance from the Elders

We can transform anything. Through research, we have the tools to transform in good ways. This principle must apply for the good of the people or things in the Secwépemc Nation worldview.

In the words of Secwépemc Nation Elders and Knowledge Keepers:

“We aren’t spinning in a circle. We are growing.” ~ Unnamed Elder from the Tsexmíñ: Secwépemc Nation Identity Research Project.

From our Secwépemc Scholars Gathering speakers:

“Understanding one’s power to transform is the power to transform.”

“Transformation is understanding we are adaptable.”

“The teaching we heard today has reminded us to come together. How should we organize to come together to help the Secwépemc Nation as researchers?”

“We need a living document, adapting to the situation of now, learning from the past, looking to the future: a document that is relational, accountable and meaningful.”

“Decolonising needs structural change.”

“Being your authentic self, transforms relationships while walking in two worlds.”

“The evolution of how we evolved has always transformed our families to becoming richer with knowledge. For example, marrying into another tribe adds knowledge to what I have learned from my Secwépemc knowing.”

Putting the principle into practice

- » Ensure research within Secwepemcúlecw is constant and evolving, building on previous research, and contributing to the further advancement of the Secwépemc Nation.
- » The research design must have the potential to benefit those yet to be born.
- » The research will increase Secwépemc involvement and leadership in research, growing researchers at all levels of experience.
- » With approval, the research will be available to inform transformation beyond the Secwépemc Nation.



PRINCIPLE 10:
Stetex7ém



We will recognise Elders and Knowledge Keepers.



Elders or knowledge keepers are recognized and chosen by the community or Nation for their true knowledge. They uphold integrity and always have honest intentions. Dr. Janice Dick Billie said that the Elders and Knowledge Keepers are the ones who hold the true authentic knowledge and they are the ones we should refer to.

Guidance from the Elders

In the words of Secwépemc Elders and Knowledge Keepers:

“Restore our c̓kultn, ‘our way of being’, our social structures, tribal customs and tribal economics.”

~ Dr. Janice Dick-Billy

“When we return to who we are as real Secwépemc, then we begin to know something.”

~ Elder Percy Rossette

“Genuine authentic knowledge – the Elders hold it. Those are the ones we need to refer to.”

~ Dr. Janice Dick-Billy

From our Secwépemc Scholars Gathering speakers:

“Elders are fully acknowledged Knowledge Holders.”

“Our Elders and Knowledge Keepers are the ones who hold PhDs, and that is why researchers run to them. Funny, they can’t recognize that.”

“Our Elders or Knowledge Keepers have always acknowledged where their teachings have come from. They are credible, and not everyone is.”

Putting the principle into practice

- » Find out who Elders are, within the Secwépemc communities.
- » Create relationships and time to meet with the Elders. Relationship building might take months or more.
- » Be respectful of their time and their words. Remember that it is an honour to have time with an Elder.
- » Bring gifts to honour the Elder, and their time and words. Ensure payment for their time, after the meeting. Seldom does a Secwépemc Elder or Knowledge Keeper accept tobacco as a gift; food or other items are acceptable.
- » Go to the Elder. We do not expect the Elder to come to us.
- » Researchers must listen to Elders. Do not expect to engage in research on your first meeting. It might take a while, so that thinking can happen, a decision as to whether to get involved or not, and a relationship of trust and respect can be built. Be patient.
- » Acknowledge the total contributions of Elders and Knowledge Keepers in the research.
- » Before finishing the research, return to the Elders to seek their advice: are the draft findings the true ones; how and where might the research be of most help for Secwépemc communities, and shared?



PRINCIPLE 11:
**Me7 tselxemwílcstem
re Secwepemcstín**



We will uphold knowledge through Secwepemcstín.



Through this principle we recognise that we learn everything through Secwepemctsin. Dr. Janice Dick Billie has explained how language communicates the truest possible authenticity and accuracy of knowledge. Research undertaken within Secwepemcúlecw should draw on the language of the Nation. Secwepemctsin is explicit in meaning. Many expressions cannot be translated accurately into English or other languages. In most cases, researchers are coming from an English or different language than Secwepemctsin, so thought patterns or expressions may differ. It is important that researchers keep this in mind.

Guidance from the Elders

In the words of Secwépemc Nation Elders and Knowledge Keepers:

“Cwi7t ey le ta7 k s-xpqenwen’-tp, t̓silem te s-txepxép re xwquelteñ-kt ell re ck’ultn-kt te westém te elkstemeñtem m-quqwlutet. There is still much to be learned, we seem to uncover layers of details of our language and cultural teachings as we work to instil basic information along the way”. ~ Mona Jules

From our Secwépemc Scholars Gathering speakers:

“When I think of the language, I think of the land.”

“When I hear language speakers, it awakens my soul.”

“I think of my connection with my ancestors and the land, and they are the rootedness to who we are through Secwepemctsin.”

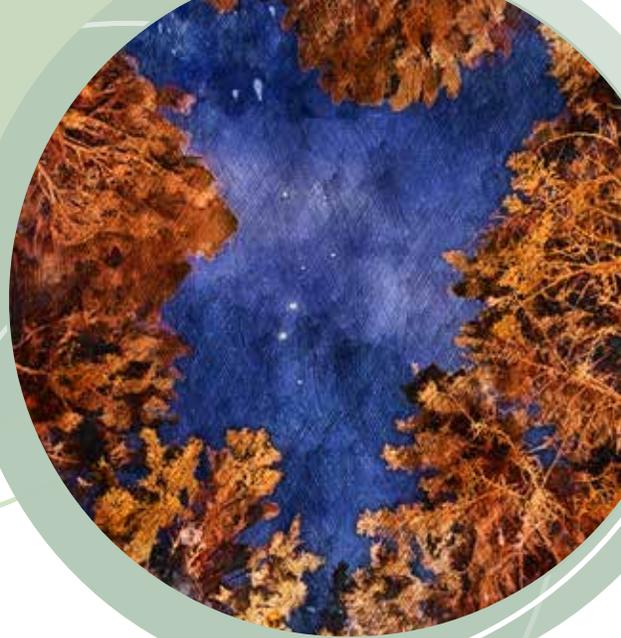
“As a young person, I feel good when I use Secwepemctsin.”

“Our words and meanings are deeply rooted and must be embraced. Our authentic knowledge comes through our language, so we must understand where it comes from, keeping in mind, we live in a modern world.”

Putting the principle into practice

- » Secwepemctsin should be used in the research, whenever possible. This includes written and spoken language. Take care to spell and pronounce Secwepemctsin correctly.
- » Show understanding that the sharing of Secwepemctsin with a researcher is an honour and Secwepemctsin is a treasure belonging to the Secwépemc Nation.
- » When using Secwepemctsin, it is this language that comes first. From Secwepemctsin there is the translation to English, where needed.
- » The correct language use is to be confirmed with Secwepemctsin Knowledge Keepers.
- » Create relationships and time to meet with Secwepemctsin Knowledge Keepers. Relationship building and language confirmation might take months or more.
- » When seeking Secwepemctsin expertise, be respectful of the time of the Knowledge Keeper and their words. Remember that it is an honour to have time with a Secwepemctsin Knowledge Keeper.
- » Bring gifts to honour the Secwepemctsin Knowledge Keeper, and their time and words. Ensure payment for their time, after the meeting.
- » Go to the Secwepemctsin Knowledge Keeper.
- » Acknowledge the total contributions of Secwepemctsin Knowledge Keeper in the research.
- » Before finishing the research, return to the Secwepemctsin Knowledge Keeper to seek their advice: is the language use correct; how and where might the research be of most help for Secwépemc communities, and shared?





Tskwensteméy

The knowledge remains within us

This section of the Guidelines describes researcher competencies for respectful, meaningful research in the Secwépemc Nation. Authentic, productive relationships among the Secwépemc Nation and researchers, universities, and university research ethics boards are vital foundations for respectful and relevant research. This is the focus of the Secwépemc Nation cultural competencies for researchers. Through these competencies each researcher develops the knowledge needed to be principled researchers within Secwepemcúlecw.

How much do the researchers know of Secwépemc Nation history, protocols and worldview – and how is this reflected in research ethics approval and processes? What aspirations does the Secwépemc Nation have for their people and resources – and how will research contribute to this vision? How visible and involved are researchers in Secwépemc Nation communities and culture? With whose approval will research be developed and undertaken within Secwepemcúlecw?

These are the kinds of questions that researchers are challenged to answer. We strongly endorse the Secwépemc Nation cultural competencies for all researchers involved in research within Secwepemcúlecw.

Tskwensteméy is about researchers' relationships and engagement with Secwépemc scholars, Elders, and Knowledge Keepers, communities, and resources. Designed for those seeking to research within Secwepemcúlecw, Tskwensteméy is about your growth in principled research with and for the Secwépemc Nation, and as a form of service to the Secwépemc Nation.

THE COMPETENCIES¹

The competencies describe related behaviours for researchers at different stages in their growth as culturally competent for research within Secwepemcúlecw, and what the practices could look like for Elders. Researchers will need to make sure they have all the competencies up to their current level. There are competencies beyond those identified here, which will include expectations relevant to the local context for the research.

¹ We respectfully thank the developers of *Tataiako: Cultural competencies for teachers of Maori learners*, for the original model for our work towards cultural competencies in research. We thank the Education Council, Matatu Aotearoa and Te Tahuu o te Matauranga, Ministry of Education, New Zealand.



The competencies are behaviours associated with each of the principles for research within Secwepemcúlecw and when dealing with the Secwépemc:

- » **Me7 eyéstem re Secwépemc re s-tselxméms:** We will respect Secwépemc knowledge
- » **Ye7éne re stsqey'. Ta7ús k s-tyénmenc-kuc. Me7 xyemstwécw re s-tsqey':** This is our law and the law remains. No one can go around this law. We will follow Secwépemc laws.
- » **Me7 secwentwécw:** We will honour each other.
- » **Wel me7 yews re tselxméms-kuc, ta7e me7 s-kwéctels t'ri7-k swet:** We will respect equality in knowledge.
- » **Me7 élkstwecw-kt ell c7ú7sten-kt:** We will work in partnership.
- » **Me7 yeri7 re s-xexé7s re s-tselxmém-kt:** We will honour that knowledge is sacred.
- » **Me7 texwtéxwt e s-kúlenc re cptíñestn:** We will be courageous with thoughts and thinking.
- » **Me7 wenécwtsin re s-tsexlméms re Secwépemc:** We will speak the truth regarding Secwépemc knowledge.
- » **Me7 nekelcwílc:** We will be active in transformation with the Secwépemc Nation.
- » **Stetex7ém:** We will recognise Elders and Knowledge Keepers.
- » **Me7 tselxewwílcstem re Secwepemcstín:** We will uphold knowledge through Secwepemcstín.

CULTURAL LOCATEDNESS

At different stages in a researcher's engagement with the Secwépemc Nation, the competencies will reflect the extent of cultural locatedness and readiness for principled research within Secwepemcúlecw.

For researchers early in their relationship with the Secwépemc Nation, the focus is on understanding one's own identity, language, culture and worldview, developing an understanding for the relevance of culture for research within Secwepemcúlecw, and developing an understanding of the history of the Secwépemc Nation knowledge and expertise.

For researchers with experience undertaking respectful research within Secwepemcúlecw, and trusted by the Nation, the focus is on knowing how to validate and affirm the leadership by Secwépemc scholars, Elders, and Knowledge Keepers over research within Secwepemcúlecw, and applying that knowledge; and being able to model and engage others in validating and affirming the leadership by Secwépemc scholars, Elders, and Knowledge Keepers over research within Secwepemcúlecw.

USING THE COMPETENCIES

The competencies are an important resource for researchers, universities, research ethics boards, research centres, and agencies seeking to engage in research within Secwepemcúlecw. This resource is relevant for professional learning development for researchers, research methods courses with students, and training of research ethics board members.



Tskwensteméy

RESPECTFUL BEHAVIOURS

Tselxewílce <i>Coming to an understanding</i>	Tselxéstén <i>I know where I understand</i>	T7etsxemíns <i>Trained for a specific purpose</i>
<ul style="list-style-type: none"> » Shows an understanding of where one comes from. » Demonstrates an open mind to explore differing views and reflecting on own beliefs and values. » Shows an appreciation that knowledge which differs from their own has validity. » Understands and can describe the purposes and processes of Secwépemc Elders and Secwépemc Knowledge Keepers. » Developing an understanding for the relevance of Secwépemc knowledge for research within Secwepemcúl'ecw. » Developing an understanding of the history of the Secwépemc Nation, knowledge and expertise 	<ul style="list-style-type: none"> » Knows how to support effective research interactions, co-construction of research, knowledge sharing, and associated responsibilities as a researcher within Secwepemcúlecw. » Respectfully goes to Secwépemc Elders and Knowledge Keepers within Secwepemcúlecw. » Understands and follows the processes of the Secwepemc Nation Research Ethics Board in governing knowledge making within the Secwépemc Nation. 	<ul style="list-style-type: none"> » Actively encourages, supports, and leads research colleagues to engage effectively and appropriately with Secwépemc knowledge and the Secwépemc Nation Research Ethics Guidelines. » Actively leads and supports researchers to build a respectful and caring research environment for Secwépemc Elders and Knowledge Keepers within Secwepemcúlecw. » Actively encourages, and supports researchers to engage effectively and appropriately with the processes and approval needed by the Secwepemc Nation Research Ethics Board for research within Secwepemcúlecw.
<p>Develops a rapport of respect with members of the Secwépemc Nation.</p>	<p>Understands the meaning of working together in partnership, between the Secwépemc Nation and researcher.</p>	<p>Ensures a genuine partnership when working together, between the Secwépemc Nation and researcher.</p>
<ul style="list-style-type: none"> » Learning beginner Secwepemcstín for greetings and opening remarks for meetings. » Shows an understanding of intellectual property rights of the Secwépemc Nation. 	<ul style="list-style-type: none"> » Using basic Secwepemcstín in meetings and research materials, with supervision. » Acknowledges that the intellectual property rights remain with the Secwépemc Nation. 	<ul style="list-style-type: none"> » Uses Secwepemcstín proficiently in meetings and research materials. » Provides leadership within their organization to ensure that intellectual property rights remain with the Secwépemc Nation.
<ul style="list-style-type: none"> » Is prepared to be challenged to be show courage in thoughts and thinking. 	<ul style="list-style-type: none"> » Shows courage in thoughts and thinking. 	<ul style="list-style-type: none"> » Actively supports courage in thoughts and thinking that respects Secwépemc knowledge.
<ul style="list-style-type: none"> » Developing an understanding of priorities for research within the Secwépemc Nation. 	<ul style="list-style-type: none"> » Demonstrates understanding of priorities for research within the Secwépemc Nation. 	<ul style="list-style-type: none"> » Actively applies understanding of priorities for research within the Secwépemc Nation, and supports other researchers towards this understanding.



Demonstrating principled research within Secwepemcúlecw.

OUTCOMES

Things Elders might ask:

The researcher:

- » Did they ask first, if they could research?
- » Did they bring a gift?
- » If they really want to learn and keep learning, were they going to share what they learn with our people?
- » Did they honour our culture and not try to change things that are true to us?
- » Why do they want to know about the research anyway?
- » “Did they really want to be a part of us, and do we want to be a part of them?” Nekúsem: to become one together as a family or partnership.

Things Elders might say:

The researcher:

- » Is a good listener and makes time to listen.
- » Came with a good heart and good intentions. They came in friendly, and without a long face.
- » Comes to visit, rather than asking me to travel.
- » Seeks permission before sharing knowledge and the stories from our time talking together.
- » Shows respect for the knowledge of my Secwépemc Nation.
- » Tried to speak to me in my language.
- » Likes to laugh with me.
- » Is willing to be patient for the answers, over many times of sitting and waiting, sometimes over many years.
- » Is worthy or not worthy.
- » Tries their best.

Things Secwépemc Nation community members might say:

The research:

- » Is the research useful, practical and needed in our Nation?
- » Did the researcher know the protocols and how and when the knowledge will be used?
- » Is the research authentic?

The researcher:

- » Shows respect to our Elders, our Knowledge Keepers, and to our Secwépemc Nation.
- » Has intentions that are sincere, honest, good.
- » Does their homework. They make time to learn about us – the Secwépemc Nation.
- » Doesn't act like they're above anybody in our Secwépemc Nation.
- » Really shows that they want to work with us. It's not a one-sided thing.
- » Is trying to make things better for the Secwépemc Nation. Their research is going to give back to us.
- » Respects our protocols.



Recommendations

It is recommended that:

1. A taskforce be established to create the terms of reference for an inaugural Secwépemc Nation Research Ethics Board, responsible for the leadership by Secwépemc scholars, Elders, and Knowledge Keepers of research within the Nation.
2. The potential composition of the SNREB includes:
 - » One scholar from each of the 17 Secwépemc Nation bands holding a Masters degree or Doctorate (17)
 - » One Elder, fluent speaker and/or Knowledge Keeper from each dialect regions (Northern, Eastern and Western) (3)
 - » One Indigenous Faculty Member from TRU who is a senior researcher (1)
 - » One representative of the TRU Research Ethics Board (non-voting member)
 - » One Education Director representative from each dialect region (Northern, Eastern and Western) (non-voting members)
3. The SNREB meet with the Northern and Southern Secwépemc Nation Tribal Councils at least once a year to monitor and strengthen the implementation of the Secwépemc Nation Research Ethics Guidelines.
4. TRU and all universities/ research organisations seeking to do research in the Secwépemc Nation, develop a MoU with the Secwépemc Nation, that upholds the Secwépemc Nation Research Ethics Guidelines.
5. The Secwépemc scholars lead and manage the SNREB, and as such remains independent of political appointments.
6. The SNREB is community-led and as such is independent of university appointments.
7. an Executive Board of Directors be established: Tk'wem7i'ple7tn. This Executive Board would provide oversight for the SNREB, including operationalise the SNREB organisation, SNREB administration, meeting agendas and minutes, budget, policy development, data storage, and associated secretarial tasks.
8. The executive Board of Directors be chosen from the scholars of the seventeen Secwépemc Nation bands, and Band-appointed Knowledge Keeper or Elder. Roles would include:
 - » Chair
 - » Vice-Chair
 - » Secretary
 - » Treasurer
 - » Elder/Knowledge Keeper
9. The SNREB adopt research approval procedures. Draft procedures are included in the Appendix to these Guidelines.
10. Once established, the SNREB, should call the Secwépemc Scholars Gathering together an annual basis to monitor and strengthen the implementation of the Secwépemc Nation Research Ethics Guidelines.
11. Any/all research specific to the Secwépemc Nation, people or land conducted remains the intellectual property of the Secwépemc Nation.



Conclusion

This document is written to protect Secwépemc knowledge, for tellqelmúcw: those yet to be born. It is the responsibility of the Secwépemc Nation to take an active role in the preservation of our knowledge and culture. We hold that responsibility for tellqelmúcw. In addition to that, we have the responsibility to build concrete relationships – ones that are authentic, meaningful, and respectful.

Through this document the foundation for a framework for the Secwépemc people to follow is laid out, one that asserts research jurisdiction for the whole Nation – the North, the Western and the Eastern.

The acceptance of this document provides the opportunity for TRU and all universities to actively participate in respecting the Truth and Reconciliation Commission's Calls to Action, and the United Nations Declaration of the Rights of Indigenous Peoples, within the Secwépemc Nation. This means the transformation of research to align with the principles within this document.

The potential for principled research within the Secwépemc Nation has never been greater; and so too is the need for such research to be useful, practical and what is truly beneficial to our Nation. The need for authentic collaboration with the Secwépemc Nation in research has never been greater. Finally, the recognition of Secwépemc Nation academics to lead research within the Nation is a significant move to protect tellqelmúcw.

It is critical to endorse this document and support the initiatives associated with research controlled and led by Secwépemc scholars, Elders, and Knowledge Keepers.

It has taken a long time for us to awaken. We have always been strong. We were always knowledge makers. We were always Knowledge Keepers.

The struggle for the Secwépemc people to obtain an education so we could fight on the same level as the White Man, has been for the sole purpose of protecting tellqelmúcw. We understood that the rules had changed for us. The only way that we could progress as Secwépemc people was to seek out formal education, to fight for what George Manuel termed 'Indian control of Indian education'. And now, our control of research is how we control the ability to learn, to keep learning, and to share that learning.

We have never forgotten s-xwixwéytemc, those who are long-time dead, our ancestors. Their fight was also for tellqelmúcw, and that is the responsibility they left for the living.

We have learned that in the past, research has always been about us as specimens to study, and property to steal. We have worked hard to know that for research to be meaningful, it must be principled and centred around nekúsem: to become one together as a family or partnership.

We are awakened now. We are the determiners of research within our Nation. We govern research within the Secwépemc Nation. Research will build upon our strengths and will provide for tellqelmúcw.

Me7 cetstém re ckúln ell xqweltén-kt wel me7 yews, me7 le7 es re tellqelmúcw-kt. We will hold on to our culture and language forever, so it will be good for the people yet to come.



Acknowledgements

We offer our respectful thanks to all those who have contributed to the development of the Secwépemc Nation Research Ethics Guidelines.

Nation and Band Leadership

- » Shuswap Nation Tribal Council (SNTC) Tribal Chief Kukpi7 Wayne Christian, Splatsín
- » T'kemplúps te Secwépemc Chief & Council

Elders and Knowledge Keepers

- » Elder Lawrence Michel. Cstálen
- » Elder Doreen Kenoras. Cstálen
- » Elder Mike Arnouse. Cstálen
- » Elder Margaret Hyslop, Gitskan Nation

Secwépemc Scholars Gathering

- » Dr. Nathan Matthew, Simpcw. Chancellor Thompson Rivers University
- » Dr. Janice Dick Billy. Neskonlith
- » Dr. Dorothy Christian. Splatsin
- » Dr. Kathryn Michel. Cstálen
- » Secwépemc Scholars participants

Secwepemtsín Translations and Writing

- » Elder Flora Sampson, Cstálen
- » Elder Daniel Calhoun, Skítsestn
- » Elder Leona Calhoun, Skítsestn
- » Elder Garlene Dobson, Skítsestn
- » Elder Bill Pete, Simpcw
- » Elder Mona Jules, Simpcw
- » Elder Marie Antoine, Stuxwtéws
- » Elder Annie Michel, Cstálen
- » Elder Laurence Michel, Cstálen
- » Elder Clara Simon, Skítsestn
- » Dr. Janice Dick-Billy, Neskonlith
- » Ted Gottfriedson Jr., T'kemplúps te Secwépemc
- » Jessica Arnouse, Cstálen
- » Charlie Fortier, Simpcw



Thompson Rivers University

- » TRU leadership including President and Vice Chancellor Dr. B. Fairbairn, Provost and Vice President Academic and Research Dr. C. Bovis-Crossen, Assoc Vice President Research Dr. Will Garrett-Petts, and TRU Deans
- » Paul Michel, Special Advisor to the President. Cstálen
- » Dr. Lisa Bourque Bearskin, Canada Indigenous Research Chair in Nursing, Beaver Lake Cree
- » Dr. Shelly Johnson, Canada Research Chair: Indigenizing Higher Education. Saulteaux.
- » Roxane Letterlough. BEd Program Cohort Coordinator: Téxw-textwt-ken re lleqmélt: "I will be a strong teacher." St'at'imc
- » Dr. Courtney Mason, CRC Rural Livelihoods and Sustainable Communities. Mohawk.
- » Prof Rod McCormick, BC Innovation Research Chair: Indigenous Child and Maternal Health, Director All My Relations Research Centre. Mohawk.
- » Dr. Darlene Sanderson. Cree.
- » Leon Racicott TRU, Video Production

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- » Janna Wale, Gitskan Nation
- » Kate Wale, Gitskan Nation

Graphic Design and Layout

- » Thomas Sandhoff





Appendix

Research Approval Procedures: Draft
Research Application Form: Draft



Draft Secwépemc Nation Research Ethics Approval Procedures

In promoting research, the Secwépemc Nation places great emphasis on safeguarding the interests of the Secwépemc Nation's people and their unique resources. To do this the Secwépemc Nation has the responsibility to provide an environment that promotes integrity, while at the same time encouraging openness, sharing of skills and creativity among researchers as well as their research participants. To enable this to be achieved, the Secwépemc Nation recognizes that a robust research management framework must be put in place.

Research Application Requirements

Researchers must have a permit to undertake research in the Secwépemc Nation. All research must be registered with the Secwépemc Nation Research Ethics Board's Secretariat. Researchers must submit an electronic copy of their report to the Board.

Please read the following research policy and guidelines which will assist you in applying for a research permit;

Process to Obtain Approval to Conduct Research in Secwepemcúlecw:

The application process through the Secwépemc Nation Research Ethics Board's Secretariat results in a decision of either approval or decline of the research proposal. Declined applications can be appealed or the applicant may submit a new application.

Process to Obtain Approval:

Research proposal is submitted on official form to the Secwépemc Nation Research Ethics Board Secretariat within the Secwépemc Nation. A copy of the application form is provided in the Appendix.

Primary review conducted by Secwépemc Nation Research Ethics Board.

Criteria:

- » Research will contribute to the priorities of the Secwépemc Nation.
- » Study design and research methods are appropriate, and consistent with the Secwépemc Nation research principles and practices.
- » Research team has necessary expertise and qualifications.
- » Secwépemc Nation investigator is appropriate.
- » Study will strengthen research capacity in the Secwépemc Nation.
- » Intellectual Property issues have been addressed.
- » Technical review by national and/or international experts may be required.

Secwépemc Nation Research Ethics Board reviews proposal and recommendations of primary (and technical) review(s) and decides on the outcome.

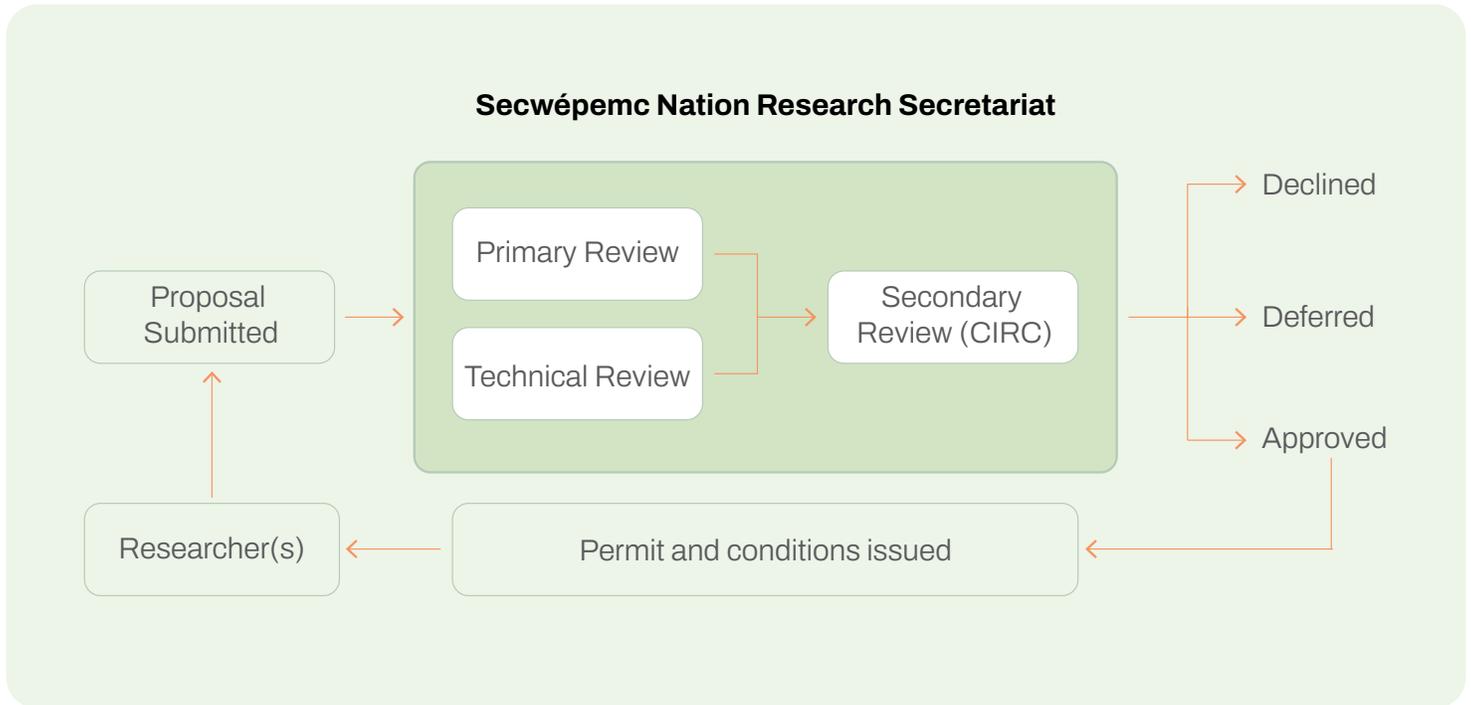
Criteria:

- » Research will benefit the Secwépemc Nation
- » Cultural issues have been adequately addressed.
- » Plans to disseminate results are appropriate.
- » Proposed research has received a primary review.
- » Research has an appropriate level of funding.
- » Proposed study has regulatory and ethical approvals.



If the proposal is approved, the Secwépemc Nation Research Ethics Board will negotiate any conditions with Researcher and/or Research Team and issue permit.

If proposal is deferred the Secwépemc Nation Research Ethics Board Secretariat may seek additional information from the Researcher and/or Research Team and/or decide to seek an additional review(s).



Research Administration Fees

An administration fee of CND\$500.00 (researchers from outside the Secwépemc Nation) is to accompany the application form. No fee will be charged to Secwépemc scholars' applications. Please request bank details with the Secwépemc Nation Research Ethics Board Secretariat.

Regulatory Framework

Approved application results in a Research Agreement being produced by the SNREB, which is a contract between the researcher and the Secwépemc Nation detailing the terms on conditions of doing the research. The Research Agreement will then be sent to the researcher who will need to sign it and have their institution to sign it, if appropriate. The researcher would then return the Research Agreement with the appropriate fee to the SNREB. The SNREB would process the Research Agreement and fee and send the researcher a **Research Permit and an authority to enter the Secwépemc Nation for the purposes of doing research**. No refund is possible for the application fee.

The research would then commence in the Secwépemc Nation.

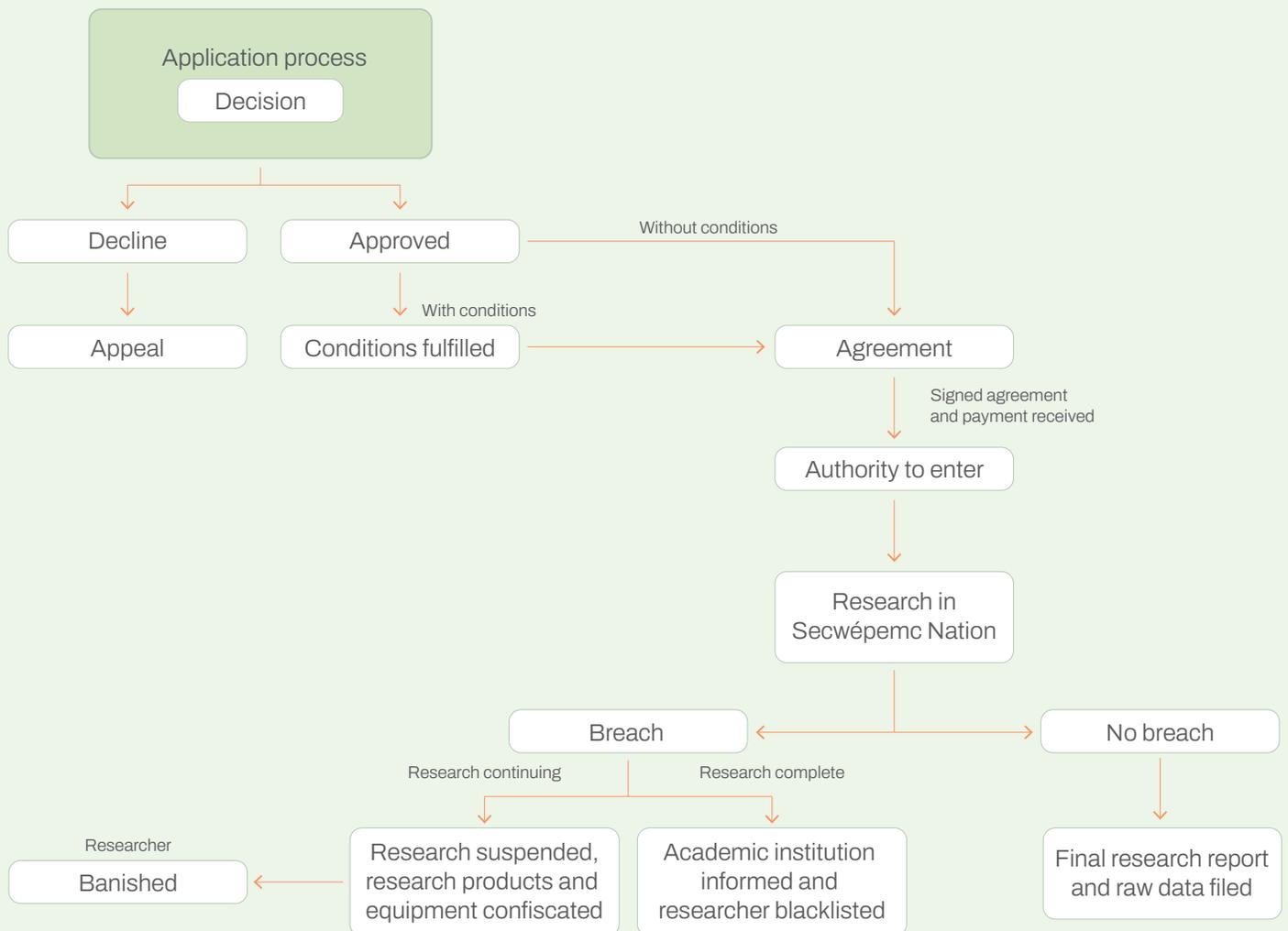
If there was any breach of the Research Agreement during the course of the research then it would be possible to suspend the research permit until the breach was corrected or to revoke the research permit. If the research permit was revoked this would also revoke the authority to enter and a non-Secwépemc researcher could then be banned. There would also be powers to cease research products and equipment, if appropriate.



If the breach occurs after the research is completed then the researcher's institution would be informed and the researcher would be banned from future research in the Secwépemc Nation.

Regulations for the Secwépemc Nation on intellectual property are under development. Until approved the mechanisms for dealing with intellectual property are left open and appropriate clauses will be written into the Research Agreement. However, it is envisaged that the Research agreement would take ownership of all intellectual property produced by the research. This is consistent with the United Nations Declaration on the Rights of Indigenous Peoples.

Secwépemc Nation Research Application Process



RESEARCH APPLICATION FORM: Draft (RAF-01)

OFFICE USE ONLY

Application No:

Date Application received:

A. PROPOSAL SUMMARY

1. Contact Details

A. FIRST NAMED INVESTIGATOR

Title

Surname

First Name(s)

Position at Host Institution

Host Institution

Department

Institution

Address

City

State

Country

Postal Code

Telephone Number

Email



B. OTHER NAMED INVESTIGATOR(S)

Title

Surname

First Name(s)

Host Institution

Department

Institution

Address

City

State

Country

Postal Code

Telephone Number

Email

C. SECWÉPEMC NATION INVESTIGATOR(S)

Title

Surname

First Name(s)

Contact details

Ministry/ Department/Organisation

Address

Telephone Number

Email

2. Project Details

- a. Title of Research Project (max 20 words)
- b. Summary of Research (max 80 words)

3. Research Sector(s)

Put a ✓ in all research sectors to which the research applies

- Agriculture
- Archaeology
- Culture – e.g. traditional names, story-telling, dance and song
- Economics
- Education
- Environment
- Genealogy
- Health
- Heritage sites
- Fisheries and freshwater
- Land claims
- Language
- Law
- Medicine
- Natural Heritage
- Social Development
- Social Work
- Spirituality
- Tourism
- Minerals and mining
- Other - Please specify _____

4. Duration of Research

- a. Start date of Research (dd/mm/yy)
- b. Project duration in months
- c. Number of visits to the Secwépemc Nation

B. DESCRIPTION OF THE PROJECT

1. Rationale for the Project (half page)

Please explain links to the priorities of the Secwépemc Nation and potential contribution to knowledge and economic, social, environment and health goals.

2. Description of the Project (1 page)

Please describe the proposed project including a description of methodologies to be used, alignment with the Secwépemc Nation research principles, and proposed research outputs.

3. Dissemination of Research Results (1 page)

- a. Please explain how it is proposed that the results of the research project will be disseminated.
- b. What plans will be put in place to ensure that the Secwépemc Nation will benefit from the research.

4. Description of Research Capacity Strengthening (half page)

Please describe how your research will contribute to research capacity building (e.g. postgraduate research training) for the Secwépemc Nation.



5. Collection of Samples (half page)

Describe what samples (e.g. mineral, water, fauna, flora, human) are to be taken; where and how will they be used and how will they be dispensed with at the end of the project.

6. Research Funds

- a. Source of Research Funds
- b. Estimated total cost of research CDN\$ _____
- c. Estimated % of expenditure in the Secwépemc Nation _____%

C. REGULATORY APPROVALS

1. Research Permit

Type of Research Permit sought (Please tick relevant box)

- A Secwépemc Nation researcher is First Named Investigator
- A non-Secwépemc Nation researcher is First Named Investigator

2. Type of Research

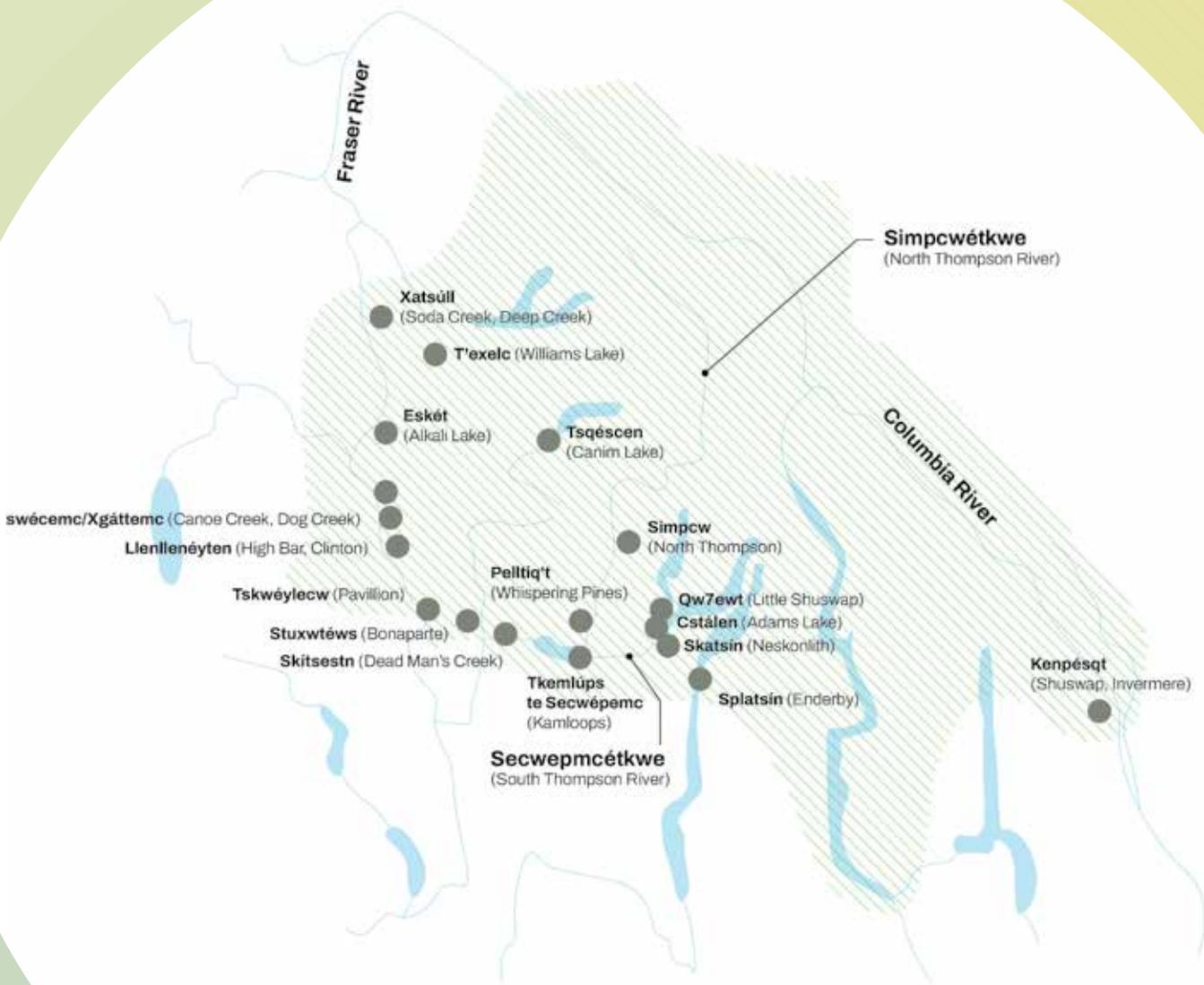
Type of Research (Please tick relevant box)

- Research commissioned by the Secwépemc Nation
- Research commissioned/sponsored by a government agency
- Research is investigator initiated
- Research is initiated by private sector

3. Location of Research (Please tick all relevant boxes):

- Eskét (Alkali Lake)
- Cstálen (Adams Lake)
- Tkemlúps te Secwépemc (Kamloops)
- Kenpésq̓t (Shuswap, Invermere)
- Qw7ewt (Little Shuswap)
- Skatsín (Neskonlith)
- Splatsín (Enderby)
- Stuxwtéws (Bonaparte)
- Skítsestn (Dead Man's Creek)
- Pelltiq̓'t (Whispering Pines)
- Llenllenéyten (High Bar, Clinton)
- Simpcw (North Thompson)
- Tsq̓éscen (Canim Lake)
- Xatśúll (Soda Creek, Deep Creek)
- Stswécer̓nc/Xgáttemc (Canoe Creek, Dog Creek)
- T'exelc (Williams Lake).
- Tskwéylecw (Pavillion)





Map of Secwépemc Territory

4. Ethics Approval

a. Proposed research involves use of animals:

Yes No

If yes – Animal Ethics Committee approval has been Obtained
Applied for

Please provide details of ethics Committee and date of approval.

Animal Ethics Committee

Contact details

Date of approval (dd/mm/yy)

b. Proposed research involves use of human subjects and/or human tissue

Yes No

If yes – Human Ethics Committee approval has been Obtained
Applied for

Please provide details of Ethics Committee and date of approval.

Human Ethics Committee

Contact details

Date of approval (dd/mm/yy)

5. Other Regulatory Approvals

Please specify any other regulatory approvals relevant to the proposed research (e.g. hazardous substances, bio-security, radioactivity and pharmaceuticals).

6. Intellectual Property (Please tick box, if relevant)

The research project has potential to develop intellectual property

Yes No

If yes – Please describe the steps to be put in place to protect the intellectual property of the Secwépemc Nation and sharing benefits with the Secwépemc Nation.

D. CURRICULUM VITAE

- Brief (2 page) CV of First Named Investigator is attached (Required)
- Brief (2 page) CV of Other Named Investigator(s) is attached



E. DECLARATIONS

1. Declaration by First Named Investigator

The information supplied in this application is, to the best of my knowledge and belief, accurate. I have considered the ethical issues involved in this research and believe that I have adequately addressed them in this application. I have considered the Secwépemc Nation principles for research and integrated these into the proposal and this application. I understand that if the protocol for this research changes in any way I must inform the Secwépemc Nation Research Ethics Board.

NAME OF FIRST NAMED INVESTIGATOR (PLEASE PRINT):

SIGNATURE OF FIRST NAMED INVESTIGATOR

DATE

2. Declaration by Institution

If First Named Investigator is an employee of an institution/organisation, the signature of an individual designated by the institution to approve research proposals and to provide on behalf of the institution and the First Named Investigator assurance that research will be conducted in accordance with the Research Permit requirements and conditions.

I have read the application and it is appropriate for this research to be conducted by the researcher of the named institution/organisation. The institution/organisation will take appropriate action to sanction the researcher if they fail to conduct the research proposed in this application in accordance with the Research Permit requirements and conditions.

NAME AND DESIGNATION (PLEASE PRINT):

SIGNATURE

DATE



