Ethical Practices with First Nations Youth Involved in Participatory Action Research

by

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B.A., University of Victoria, 2001

A Thesis Submitted in the Partial Fulfillment of the
Requirements for the Degree of

MASTER OF ARTS

In the Department of Educational Psychology and Leadership Studies

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Abstract

This thesis sought to expand on existing data concerning the Aboriginal experience of ethical issues in psychoeducational research. The research question focused on exploring the experiences and perceptions of Aboriginal youth who participate in research conducted in their communities.

Through a qualitative approach, employing a lens of phenomenology, the study examined the experiences of five Aboriginal youth from an urban Vancouver Island setting who had participated in a recent participatory action research project. The purpose was to identify both appropriate and damaging research practices employed by researchers working in an Aboriginal youth context. Three major themes emerged from the data, Research Design and Methodology, Benefit to Participants, and Benefit to Community, all with several categories and sub-themes also identified. Major findings regarding ethics include implications for participatory action research, cross-cultural sensitivity by researchers, Aboriginal control over research, and directions for future ethical research design.

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ACKNOWLEDGEMENTS

Thank you to the Coast Salish people who have allowed me to visit their beautiful territory and meet with their youth. Elder Skip Dick (Songhees) gives me courage to go on.

I would like to thank my partner Darren Bennett, for many hours of typing and moral support, which allowed this thesis to be born.

My wonderful son Cohen inspires me to be a good human being and an even better mother.

I would also like to thank those teachers whom I have encountered in Educational Psychology at UVic and whose impressions on me, each for unique and special reasons, will be profound and long lasting: Dr. Nora Trace, Dr. John Walsh, Dr. Brian Harvey, and Dr. Wanda Boyer. Without the express support of these mentors, the road would have been much more difficult to negotiate.

Also, Dr, Nancy Turner in the School of Environmental Studies has shown great support and interest in my work. Thank you.

Warmth and thanks to Dr. Blythe Shepard, who has already paved the way for many of us. Thank you for your hard work and inspiration.

Lastly, sincere thanks to my supervisor, Dr. Anne Marshall, who has afforded me great opportunity and has supported me in many ways. Thank you for allowing me to be myself.

TABLE OF CONTENTS

LIST OF FIGURES

CHAPTER ONE

Introduction

As First Nations woman and academic researcher, I am discerning a new sense of urgency to intervene in ethics of psychological research in Aboriginal communities both theoretically and in practice as a contemporary concern. The thrust of this research is based on the politics of difference, in which voices from the margins (i.e., Aboriginal communities) are challenging the hitherto accepted dominance of western universal theorizing (Piquemal, 2001). Limited data currently exists about the ethics of psychological research with Aboriginals (Choney, Berryhill-Paapke, & Robbins, 1995), and what does exist is in the form of literature reviews, or as a handful of small qualitative studies. Presently it is difficult to even know all of the implications that arise when non-Natives do research in Native communities because of the long history of domination and oppression that has been exerted over First Nations by the majority culture's rules and practice (Darou, Kurtness, & Hum, 1993; McCormick, 1996).

The issues involved in psychological research with Aboriginals have had profound effects on the functioning and well being of Native Indian communities that are both positive and negative (Hudson & Taylor-Henley, 2001). In comparison to the dominant culture's existence, Natives have a distinct culture, social structure, and way of life (Royal Commission on Aboriginal Peoples, 1993; McCormick, 1997). Similarly, the academic perspective, despite certain theoretical grounding in diversity, remains an

extension of the dominant culture's base of western values, ethics, and norms. For example, traditional psychoeducational process and goals can often exist oppositionally to culturally diverse individuals' collectivist value orientations (Leong, 1993).

Previous studies have identified culturally inappropriate approaches to doing research with First Nations (Choney, Berryhill-Paapke, & Robbins, 1995). Many researchers have suggested ways to adapt research procedures by incorporating some Native cultural practices into the research relationship (Darou, 2001; McCormick, 1997; Medicine-Eagle,1989). This study, however, employed a design that sought to address already recognized problems with researching First Nations, through a qualitative phenomenological approach. The intent of this research was to address some of the wider relating themes and problems of marginalization in the cross-cultural research relationship and greater society.

Choney, Berryhill-Paapke, and Robbins (1995), Green (1997), McCormick (1996), Malone (2000), and Thomason (1999) give suggestions regarding culturally appropriate psychoeducational interventions with Aboriginal peoples, such as respecting different cultural norms, building trust, and honoring the reality of historical impacts. In current literature about educational research with Aboriginal peoples, the following issues are identified as potential problems or dilemmas in research design and implementation: trust, community control, informed consent, power, benefit to the

community, and culturally sensitive instrumentation and research design (Herring, 1999; Darou, Kurtness & Hum, 1993; Piquemal, 2001; Hudson & Taylor-Henley, 2001).

The specific approach used in this study was phenomenology. The lived experience of the participants is what was important to the research question. Thus, phenomenology was appropriate because it is concerned with how people "see" things as they present themselves in their experiences and how those young people "describe" their experiences from their own worldview (Anderson & Aresenault, 1999).

Research Questions

The central research question was: what are the perceptions of Aboriginal youth regarding their experiences as participants in a research project?

The study focussed on a number of issues regarding Aboriginal psychological research ethics. Primarily, the study was concerned with the perceptions of Aboriginal youth of their experiences as research participants in psychological or educational research. In order to explore these perceptions, the following research questions were posed to participants, who were purposively selected due to their involvement in one research project undertaken by other Faculty of Education, University of Victoria researchers:

1. What have your experiences of working with academic researchers been like?
2. What were the most positive/most difficult parts of the experience?
3. Describe the relationship between yourself and the researcher(s).

Aboriginal participants in order to assist and inform other psychological or educational researchers to be sensitive to Aboriginal communities in future research projects and to generate further research into ethical issues in Aboriginal psychological research. These participants were selected on the basis of being Native youth and all having participated in one previous academic research project. A specific purpose of this study is to provide information to empower Aboriginal communities to exercise control in psychological and/or educational academic research conducted with their peoples. Finally, this study is important to the Aboriginal community because it addresses the possibility of an equitable relationship with non-Native psychoeducational researchers based on a newly defined structure that could benefit community rebuilding and healing for First Nations. Because many researchers have employed the same time-worn methodologies and perspectives that have historically oppressed and disempowered Aboriginal peoples (Piquemal, 2001; Hudson & Taylor-Henley, 2001; Herring, 1999; Darou, Kurtness, & Hum, 1993), another goal of this project is to offer suggestions that researchers can employ to effectively design and implement an ethical psychoeducational research approach with Native research participants.

One reason that healing is required in Native communities is that generations of domination have caused shame and unworthy feelings for many Aboriginals about themselves and their culture (Hodgson, 1990). The long-term effects of disempowerment and acculturation can be seen in epidemic proportions of low self-esteem within Native

communities (Green, 1997; Weenie, 2000). Renewal of self-esteem and other forms of emotional healing can occur through a return to traditional ways achieved by renewing the legitimate authority, power and knowledge of Elder and community leaders, and individual participants in a research context, whose strength and support in raising self-esteem is a necessity in restoring community health (Martin & Fares, 1994).

At a future point, I will endeavor to implement larger psychological research projects with Native peoples, but this would preliminarily require a clear and articulate identification of the issues and intersections of current ethical conflict in contemporary research practices, as this study has revealed.

Definition of Terms

Aboriginal

The term "Aboriginal" describes all First Peoples of Canada and the United States, including Métis, status Indians, non-status Indians, and any self-identified Indigenous person (Herring, 1999). All such terms are appropriate and well used by Native people themselves (Alfred, 1999).

Colonization

Colonization refers to the deliberate attempt by Canadian and American governments to destroy Native institutions of family, religious belief systems, tribal affiliation, customs, and traditional ways of life (Garret & Herring, 2001). Colonization is marked by cultural assimilation and destruction tactics in the form of residential schools,

removal of Natives from ancestral lands, outlawing of traditional ceremonial and political institutions, and genocide (Green, 1997).

Culture

Generally, the term "culture" is used in reference to differences which may include but are not limited to ethnic or racial differences in values, language, attitudes, or behaviour (Duncan, 1995). Pedersen (1991) offers an alternative to a broad definition of culture with a narrower description that distinguishes between cultural, demographic, and personal constructs as the important facets in differentiating minority from dominant culture. Pedersen's definition is most relevant to the psychoeducational research process discussed because it is related to the key concept of culture as denoting socially constructed difference that is more than just individual difference.

Cross-cultural Research

The concept of cross-cultural research is not limited to research with Aboriginal communities but to all marginalized groups, and for the purpose of this study the concept refers to an emphasis on differences in the nature of the relationship between the majority cultural group and ethnic groups (Axelson, 1993).

Informed Consent

Informed consent means that prospective participants in the research are informed about the research and that their formal consent to participate is obtained (Tuckman, 1999). However, the source of consent for Aboriginal people must be more clearly and

operationally defined than with other groups, and this must be done on a case by case basis because each Nation has a strong and self-created identity that is each unique and different from the dominant culture's notions of self identity (Darou, Kurtness, & Hum, 1993).

Phenomenology

Phenomenological research, according to Cresswell (1998) describes the essence of the "lived experience" for several individuals about a concept or the phenomena (p. 51). Phenomenology aims to derive general or universal meanings from individual descriptions that are understood through the researcher's own personal experiences (Cresswell, 1998). The main assumption of phenomenology is that to understand human phenomena there exists a necessity to bracket, or put aside, our established views and assumptions and try to understand things as they are presented in our experiences and to then try to describe them in their own terms. Phenomenology is also typified by the view that we live in a world made up of multiple realities (Cohen, Manion, & Morrison, 2000). It is a type of research that strives to illuminate and explain phenomena instead of classifying and categorizing, as do other types of qualitative research and all forms of quantitative research.

First Nations Research Ethics

Ethics, in terms of Aboriginal research and interaction, requires a special definition, according to Piquemal (2001); ethics, in a First Nations context, is a fluid

concept that requires constant re-examination and redefinition, within informed consent viewed and implemented as an ongoing process. First Nations research ethics cannot be singly defined because each nation has its own conception of ethics, based on its culture, which must be understood by researchers on a case by case basis (Hudson & Taylor-Henley, 2001).

Self-determination

Self-determination is the political and social self-identification process of who is a Native person (Garrett & Herring, 2001). The self-determination process, in the context of First Nations people, relies heavily upon cultural self-identity construction that is independent of identity determined by colonial (federal) governments.

Delimitations

It is critical to be aware that all sources of data derived from research in Aboriginal communities are ethically questionable if their methodology does not include appropriate attention to a cultural and social approach to contemporary research.

Information, knowledge, and philosophies revealed in research relationship contexts are not universally generalizable to all North American Aboriginal populations. This study does not aim to be a "how-to" manual of doing research with Aboriginal communities because each community is unique in its cultural identity and practices. There are great within and between group cultural differences amongst Aboriginal Nations (McCormick, 1997). Rather, the issues and implications of this study were

designed to enhance academic knowledge about cultural differences and to guide researchers to be sensitive to the needs of Native youth as research participants. The intent is to provide academic researchers with direction for cross-cultural sensitivities that are respectful, synergetic, and aimed to benefit the Aboriginal community at various levels.

The study concluded with no suggestion of any definitive answers to specific research problems, but the belief and intent of the researcher was to offer alternative methods of researching and writing about Natives within the field of psychoeducational research.

Lastly, the qualitative approach, which employed a phenomenological lens, was not designed to be generalized beyond the population studied. Because of the exploratory nature of this research, a small sample size ($n = 5$) was intended to afford an opportunity to gain a deeper, rather than broader, understanding of the participants' experiences.

Assumptions

The following assumptions underpinned the study: Psychoeducational research should reflect the needs and benefits of the subjects (the Aboriginal community) as well as academic and applied interests. Most Western thinking typifies individual and universal conceptualizations, which run antithetical to many Aboriginal worldviews (McCormick, 1997; Thomason, 1999),

It is the researcher's view that contemporary non-Native academic researchers undoubtedly intend, in their ethics, that research practices should be constantly evolving, and that despite theoretical limitations, all seek breaks with traditional-colonial theorizing about Aboriginals. The research relationship is one of a co-constructed nature (Peavy, 1995), but this nature often goes unrecognized because it is confined by the edges of current ethical research and design practices (Piquemal, 2001). Alternatives and critiques of the current ethical system of psychoeducational research must, in the researcher's opinion, come from First Nation's conceptualizations and philosophies.

Lastly, an important assumption is that the participants would be willing to engage in honest and meaningful conversation with the researcher about their experiences in previous research projects.

Summary

Historical oppression at the hands of colonial government has marginalized and disempowered Aboriginal peoples in Canada since first contact (Green, 1997). Research with Aboriginal participants often reflects this power imbalance (Piquemal, 2001). This qualitative, phenomenological study seeks to identify the salient issues in the research relationship between non-Native researchers and Native participants by clearly articulating the ethical issues that arise when academics enter Native communities. The sample consisted of 5 Aboriginal youth, male or female, ages 16 to 25, who have participated in a recent academic research project. Youth were used in sampling because

it was the researcher's view that Aboriginal youth today face different and unique futures, more so than any generation past. Youth today are situated in radically different contexts and face different challenges than previous Native youth generations due to the burgeoning global economy, drastic increase in technology, and the post-colonial rebuilding and healing currently underway in Native communities.

CHAPTER TWO

Literature Review

This chapter will review literature in areas relating to historical context of Aboriginal populations in psychoeducational research, cross-cultural research designs, and Native psychology in the psychoeducational research process/relationship. Ethical issues related to research design and implementation with First Nations are also included.

Historical Context

Cultural life in North America has changed drastically since 1492. The arrival of Columbus heralded a change not only in the resident populations' ways of knowing and thinking but in an entire way of life for North America's Indigenous population. Being knowledgeable about this historical information is necessary to a successful research relationship with any Aboriginal group (Herring, 1999, Garret & Herring, 2001). Aboriginals in Canada today live shrouded by a long history of genocide, oppression, and control at the hands of colonial governments (Choney, Berryhill-Paapke, & Robbins, 1995; Green, 1997). This history has resulted in mistrust and suspicion by Natives of many non-Native researchers and practitioners (Darou, Kurtness, & Hum, 1993). Today, Aboriginal communities, in every action and decision, work toward autonomy, self-determination, and healing the social and economic ills that have resulted from historical and continued colonization and assimilation (France, 1997; McCormick, 1997).

Colonization and assimilation practices as employed by Canadian and North American federal governments, such as residential schools, the creation of reserves, and denial of land claims, have had far reaching implications for Native life in Canada (Alfred, 1999). Essentially, the explicit agenda of the North American dominant culture to systematically breakdown traditional ways of life and knowing, cultural norms, and beliefs and values has had a devastating impact on Native communities over the last 500 years. Colonization effects continue to perpetuate many of the barriers to Indigenous knowledge, health and healing (Herring, 1999). Through governmental cultural elimination tactics, many First Nations people have lost their connections to cultural roots, knowledge, spirituality, their families, and communities (Hodgson, 1990).

Residential school experiences marked by physical and sexual abuse continue to negatively impact multiple generations (Green, 1997). Loss of cultural identity, shame, and guilt of the self have eroded self-esteem in the generations that were forced into residential schools, while generations of parents were left with the repercussions of having no control in protecting their children. Residential school children's connection with their land was severed; they were away from ancestral homes for great lengths of time and not permitted to engage in cultural practices such as language, song, and rituals; ties to family, elders, and communities were lost, as was the transmission of cultural learning (Daily, 1988). Aboriginals today live with this history of lost identity and can

experience confusion over conflicting values of dominant culture and traditional culture (Herring, 1992).

While these overt assimilation projects have ceased, oppression has gone 'underground' in the form of land treaty negotiations, and the creation of educational and employment quotas for those with Aboriginal ancestry and other forms of institutional racism (Juntunen, et al., 2001). These more subtle yet very powerful forms of oppression continue to challenge any sense of power First Nations attempt to reclaim (Garrett & Herring, 2001). External barriers such as finances, health, and access to land and resources, hamper Aboriginals in rebuilding their communities, this, in turn, creates additional barriers, mostly internal such as loss of identity for individuals and fosters low-self esteem for First Nations communities and members (Green, 1997).

Historical discrimination policies and practices have devastated the Native population's standard of living and have created major cultural conflicts (Herring, 1999). The plight of First Nations today is characterized by (1) high death rate from alcoholism; (2) high suicide rates; (3) significantly lower average income; (4) extremely high unemployment rates. (5) high secondary school drop out rates and low educational attainment; (6) high infant mortality; (7) and high rates of delinquency and mental illness (Atkinson, Morten, & Sue, 1998, p.133).

It should be noted however, that although First Nations peoples have historically experienced great economic, social, and health problems, since first contact, Herring (1999) cautions against viewing Natives as victims who are incapable of improving

their lives and states that "In reality, thousands of Native American Indians have overcome their personal plights" (p.10).

In the history of research practice with Natives, researchers have tended to generalize Native culture when concentrating on specific Native problems (Smith & Morrissette, 2001; Darou, Kurtness, & Hum, 1993), general research results or "truths" are culturally inaccurate (Herring, 1999; Smith & Morrissette, 2001) because each Nation is unique and different.

Cross-Cultural Research Design

Cross-cultural knowledge becomes invaluable when considering communication with Natives because research has historically been wrought with general problems of cross-cultural communication (Darou, Kurtness, & Hum, 1993). In sharing language, particularly English, with First Nations in a research context, it is recommended that the importance of the social values of the Native worldview be the foundation. Interaction must also not contain anything that could be construed as a threat to composure, as this goes against indigenous conceptions of respect and non-interference. Further, Darou et. al. (1993) discovered in their research that the Cree greatly value a personal approach taken by researchers. In addition to being a preference for communication style, this reflects the Native value of relationship (process) over content. Communication with First Nations also means identifying ways of respecting differences for the express purpose of minimizing cultural biases. Hudson & Taylor-Henley (2001) write that respectfully

discussing and consulting with Elders and local Natives is a key and initial step to creating partnerships agreements of research with communities.

The notion of community control in cross-cultural research demands that research and counselling processes empower the community by respecting cultural values and belief systems, which traces back to a basis of ensuring informed consent. (Hudson & Taylor-Henley, 2001, Piquemal, 2001). Integral to a Nation's control over research is authority over a project's agenda (its purpose and methodology), budget, and participant selection (Piquemal, 2001). Also, the Nation and not the researchers should themselves select First Nations leaders and elders, who are to act as consultants throughout the research process (Choney, Berryhill-Paapke, & Robbins, 1995). However, Hudson & Taylor-Henley (2001) caution that control is something that must be measured by degrees and that it is unrealistic to believe that a community can have complete control over a research project implemented by outsiders; instead, the relationship should be viewed as a partnership agreement, but with major decisions ultimately made by the First Nation. A deeper look at the theme of control suggests that if there is social or political dissent or problems within a band, deciding which members should be legitimate spokespersons might be difficult: Piquemal (2001) writes of possible problems with identifying the legitimate authorities within Nations to give informed consent. In some cases, tribal councils are distanced and mistrusted by the community itself. Thus, bearing in mind

each community's unique social and political landscape is also important (Hudson & Taylor-Henley, 2000).

Examining the experiences of Native participants in research projects has not been the focus of data collection on cross-cultural research to date (Juntunen, et al., 2001) Herring (1999) writes that, generally, there is an underdevelopment of research on Native peoples in the context of counselling and research practices, and that the majority of research on Native populations is written from a male perspective that portrays Natives in a derogatory manner. Youth in particular have been identified by some researchers as requiring voice in data concerning research practices (Choney at al., 1995) because youth today possess more opportunities in terms of education and advancement due to decolonization and community rebuilding/healing efforts (Peavy, 1998).

Presently, empirical data concerning Aboriginal youth in counselling research is sparse (Lee, 1995). While there has been some attention to the input of Elders and Chiefs in the context of community-based research (Choney et al, 1995), other members of the Native community, such as youth, have not been widely addressed in the literature.

Native Psychology

Cultural and personal identity is a salient psychological issue for Native youth (Peavy, 1998). Aboriginal identity is closely tied to the land and a sense of spirituality (McCormick, 1996). Aboriginals today often possess a bicultural identify in which they

identify with both traditional beliefs and self-awareness as well as contemporary or more mainstream accounts of self; this bicultural sense of self is usually linked to level of acculturation (Herring, 1999; Wetsit, 1999). Group or cultural identity, according to Trimble and Fleming (1989), is based on each community's history, and knowledge of this history is essential for researchers to be effective with Native participants. Aboriginal psychology and healing is inseparable from Aboriginal spiritual beliefs (Hultkrantz, 1992, Axelson, 1993). For Native healers (shamans), spirituality is an integral component of treatment; treatment can consist of medicinal or religious/spiritual remedies (LaFromboise, Trimble & Mohatt, 1990).

Lastly, Native psychology has been largely misunderstood by the dominant culture, which has ineffectively measured Native psychology against western-European paradigms (Juntunen, et al., 2001; Thomason, 1999). Additionally, the dismissal of within-group differences among Native Nations and the focus on acculturation issues has further distorted an accurate representation of what Native psychology might look like (Herring, 1999; Choney, Berryhill-Paapke, & Robbins, 1995).

Summary

Historical, cultural, and psychological perspectives demonstrate that the dominant culture's approach to research relationship and experimentation has not typically met the needs or expectations of self-identities of Native peoples. While many research projects undertaken with First Nations have not been cross-culturally appropriate, constant

evolving trend. Literature examined here used the content analysis method to identify the current place of research ethics with Aboriginal communities. It was revealed that historically there has been an issue with researchers' lack of knowledge of Indigenous histories, thinking, ways of life, and identity. Literature revealed several major themes in cross-cultural research practices such as issues of informed consent, respect, trust, and differences in communication style. Cultural biases also emerged as a concern in terms of communication and trust. Native psychology is an area underrepresented in the literature and poorly understood in the field of psychology, where much emphasis has rested on identity and acculturation issues.

In the context of the literature, this study will fill a gap that exists regarding Aboriginal people's perspectives on research in general and youth's perspective specifically. What are the perceptions of Aboriginal youth regarding their experiences in a research project? This is a research question that, according to the literature, has yet to be answered. The literature identified youth as an important source of information regarding future research practices because they possess more opportunity for learning and future advancement in terms of community rebuilding and healing due to decolonization efforts.

The methodology used to implement this study will follow in the next chapter.

CHAPTER THREE

Methodology

This chapter will describe the qualitative approach of phenomenological inquiry used in the present study. There will be descriptions of: the phenomenological approach, sampling, interviews, data analysis, and a summary.

Phenomenological Approach

The general approach to this study was qualitative, in which a phenomenological design was employed. The nature of the qualitative paradigm was effective in uncovering personal and subjective experiences of youth in the present research context. Because the study's intent was to uncover the current issues associated with cross-cultural research in a Native community, it was important to comprehend the personal/contextual experiences of each participant because this was how the researcher gained access to deeper insights into how Aboriginal youths' needs in research may be met. A fundamental assumption of the qualitative research paradigm is that meaningful comprehension of the world comes only through events in naturalistic settings rather than through artificial experimental conditions (Anderson & Arsenault, 1998). Cresswell (1998) states that qualitative researchers interact with participants and cannot function independently of context or participants. This fits well with the contextual nature of the phenomenon of cross-cultural research ethics that was the focus of this study.

A phenomenological approach was thus appropriate to review and explore the experiences of Native youth because they live and speak from a specific context (cultural) on which this study was based (Anderson & Aresenault, 1998). Phenomenology places importance on an understanding of consciousness as active, as meaning-bestowing, and on a claim that there are certain essential structures to consciousness in which we gain direct knowledge by specific reflection (Cohen, Manion, & Morrison, 2000). Phenomenological research, according to Cresswell (1998) describes the essence of the "lived experience" for several individuals about a concept or a phenomenon (p. 51). In other words, phenomenology investigates the composition or structures of consciousness in our experiences. Language is considered one of the key components in this philosophical framework, along with the notions of multiple realities and intentionality of consciousness. In a psychological approach, phenomenology aims to derive general or universal meanings from individual descriptions that are understood through the researcher's own personal experiences (Cresswell, 1998). In phenomenological research, there is some interest in grasping a greater understanding of how things occur rather than merely identifying outcomes (Padula & Miller, 1999). Accordingly, the phenomenological inquiry of this study sought to ask "how," not only "what" events or phenomena occurred. Phenomenology also emphasizes the importance of setting or context (Bogdan & Biklen, 1992), and this study was based on contextual factors such as being a Native youth and participating in research. Additionally, the

research project in which the participants had previously been involved in was a participatory action research project; it is important to make the distinction that this thesis project does not employ a participatory action framework and instead uses only the phenomenological approach detailed in this section.

Sampling

Participant selection relied on purposive qualitative sampling. Participants were five Aboriginal youth, two female and three male, who resided in the Songhees and Esquimalt First Nations Territories (the Victoria area) but were not necessarily members of either Nation. Both male and female participants were selected as equally as possible for balanced gender representation. Four of the participants were students at a Victoria secondary school and were between the ages of 16 and 19. The fifth participant was a 25 year old youth who was an employee in a First Nations community service agency.

The participants all met the criterion of having previous knowledge of and/or participation in psychoeducational research. The four student participants had direct research experience as participant-co-researchers in a recent psycheducational participatory action research project. The older youth had been interviewed by one of the student-co-researchers. Additionally, the older youth possessed knowledge about research in the local Aboriginal community due to his position as community youth worker in the

Victoria area. The older youth did not provide data that was significantly different in content or meaning from the younger youth; he had similar comments and views to the other youth. The greatest difference was his ability to more clearly and confidently articulate his views, which did not vary in content from those of the other youth.

All of the participants in this study had been involved in the same previous research project, over the course of about one year. I preferred the homogenous nature of the participants in terms of their previous research experience because it created a strong and common experience regarding their research experiences. The narrow, shared experiences of these participants reflected my choice of purposive sampling that is in keeping with the narrow, phenomenological approach of this study. I sought to examine lived and shared experiences of a sample of youth who had all participated in the same action research project.

Recruitment was accomplished through posters (see Appendix A) placed at various locations in the community where young Native people were known to be, as well as by word of mouth at the University of Victoria and throughout the Native community. Ultimately, the five participants selected were accessed by word of mouth when the researcher approached the principal investigator of the project in which the youth had been involved, and asked if she could be introduced to former participants for the purpose of inviting them to participate in this thesis research project. For the purpose

of recruiting participants for this study, the researcher was then invited to a dissemination session presented by those who had participated in the participatory action research project. Possible participants were thus met in their community (i.e., their classroom), and were given the recruitment posters. Those interested in participating contacted the researcher directly via telephone or in person. In this preliminary contact, the researcher explained the research to possible participants and provided a consent letter if the contact was in person, for their information. When an individual agreed to meet for participation, the first interview was set to take place at a convenient location within their communities. Four interviews were conducted in the classroom or counselling room of the youths' school, and one interview took place in a First Nations community service agency.

Interviews

Once the researcher received formal approval from the University Human Ethics Committee, and from the Songhees and Esquimalt band councils and Chiefs had given written and/or oral permission (see Appendix C) the five participants were selected. After obtaining oral and written informed consent from each selected participant (see Appendix B), the researcher conducted tape-recorded interviews with each participant, following the list of research questions (see Appendix D).

Semi-structured interviews were the main source of data. Each participant completed two interviews, taking about 1-1/2 hours total time. The first

interview was audio-taped, and at the second one, field notes were recorded. The research project was exploratory in nature, therefore open-ended and unstructured interviews were appropriate (Van Manen, 1990). Research questions posed to participants were:

1. What have your experiences of working with academic researchers been like?
2. What were the most positive/most difficult parts of the experience?
3. Describe the relationship between yourself and the researcher(s).
4. What issues arise with researchers?
5. What are the particular issues associated with research involving Aboriginal youth?
6. What are your feelings and thoughts about psychoeducational research in your community?
7. What research procedures and practices should be used?

Open-ended probes were used for detailed explication, such as, "Please tell me more about that", "Can you explain that in more detail?", or "What was your response to that?" Further related issues and questions arose in the interviews, as the research design operated through a process of reflexivity.

Informed consent was revisited, orally, throughout the interviewing and research process. Interviews were conducted within 35 to 50 minutes. Interviews were then transcribed and analyzed by the researcher. These transcriptions and analyses of the interviews were then shared with the participants in a second interviews for confirmation of identified themes. This interview was recorded by field notes taken by the researcher.

Participants were informed that their confidentiality within the research project was and would be protected by storing interview audio-tapes, the transcribed data, field notes, and other information relating to the data, in a locked filing cabinet. They were also informed that only the researcher would have access to the raw data, and that the audio-tapes from the interviews, the transcribed data, and any notes taken during the interview would be destroyed within five years.

To preserve participants' anonymity and further ensure confidentiality, their names were not recorded on the transcribed data; a number was assigned and used in place of the name. The key to the identification numbers was kept separately from the interview data. Signed consent letters were also stored separately from any data. Further to this, participants' verbatim quotations that were used in the presentation of results in this study do not reveal the number assigned to each participant nor any names of people or places as an added measure to protect anonymity and confidentiality of disclosures made during the interviews. In the place of names of people or places, the researcher has substituted a blank space. Participants were informed orally and in writing of each of these terms of anonymity and confidentiality.

Data Analysis

Interviews were transcribed by myself and analyzed for thematic content and relevant issues, according to an analysis framework designed by Bogdan and Biklen (1992). Firstly, the data (including transcriptions, field notes and field journal) was

reduced into content reduction form, then organized into coding categories, which were developed by searching the data for patterns or regularities that represent specific concepts or ideas; these coding categories were then grouped together to form categories, which were further brackets to form themes that overarch all or most of the data (Bogdan & Biklen, 1992). Preliminary themes were reviewed by the participants, with their comments and feedback recorded in field notes. These field notes were added to the data collection. The researcher also kept a detailed and consistent journal throughout the research process that, along with the transcribed interviews and filed notes, completed a triangulation process necessary for internal validity (Anderson & Arsenault, 1998) relating to accurate data analysis.

The analysis was inductive by nature and followed the steps below, described by Bogdan and Biklen (1992). This qualitative analysis seeks to uncover deep meanings and insights from participant statements.

Line by line content analysis did not contain any interpretation, only reflection of the content "meaning" of the statement. Codes were assigned to the content reflections that provided a meaningful description of the content of the statement. These codes were called sub-categories once the themes had emerged.

Categories were formed of codes grouped together by related meanings. Categories listed were not necessarily in all transcripts but were in at least one. Themes were formed by groupings of categories that were found in all transcripts.

Prior to the final writing of the study's results, the findings were taken to the Songhees and Esquimalt band offices, where Elders and band members reviewed the findings and gave validation to results. Participants were informed in the consent letter (see Appendix B) of this community council review of the study's results. At the Chiefs' and councils' requests, these results will be used by the researcher to create a research protocol for the Songhees and Esquimalt Nations to use for future researchers entering their territory and requesting permission to do research with their peoples.

Summary

The qualitative nature of this study manifested in phenomenologically based interviews with Aboriginal male and female youth who had previously participated in psychoeducational research. They were invited, in unstructured interviews, to talk about those lived and shared experiences. Specific questions were asked, in order to flesh out the deeper meaning and implications of participants' experiences (Van Manen, 1990), in relation to ethical psychoeducational research design and implementation. A process of triangulation included the transcribed interview input from the participants, and field notes from local Elders and band office members regarding the identified themes from the transcriptions, field notes from the two sets of interviews with each participant, and the researcher's research journal. The next chapter will present the data results according to qualitative, phenomenological procedures outlined by Bogdan and Biklen (1995) in a way that addresses the research questions and purposes of the study.

CHAPTER FOUR

Results

The following sections of this chapter convey results from participants' research interviews. The major areas to be discussed include a description of the previous research project in which the youth were involved and three major themes that summarize the data results. Verbatim quotations from the field interviews are used to illuminate and exemplify the essence of the experience in the participants' own words. Reflections from field journal entries were also used to frame some of the participants' experiences as closely as possible to the spirit in which they were intended.

The three overarching themes were: 1) Research Design and Methodology, 2) Benefits to Participants, and 3) Benefits to Community (Figure 1). Fourteen different categories comprise the three themes, with overlap of three categories of Support, Change, and Learning occurring across Themes Two and Three, presented with the Themes in Figure 1.

Participants' Experience in Previous Research

In 1999, a community partnership was established between University of Victoria researchers and local high schools in the city of Victoria, BC, on the southern tip of Vancouver Island, to investigate health issues of Aboriginal youth as identified by the Aboriginal youth. The project aimed to contribute to knowledge at the community level by providing youth with video cameras, computer programmes, and the skills necessary

Figure 1.

Themes & Categories

Themes:	**Theme One: Research Design & Methodology**	**Theme Two: Benefits to Participants**	**Theme Three: Benefits to Community**
Categories:	Control		
	Community		
	Participatory Action Research		
	Instrumentation		
	Collaboration		
	Respect		
	Permission		
		Support	Support
		Change	Change
		Learning	Learning
		Negative Research Experiences	
		Positive Research Experiences	
			Teaching
			Cohesion

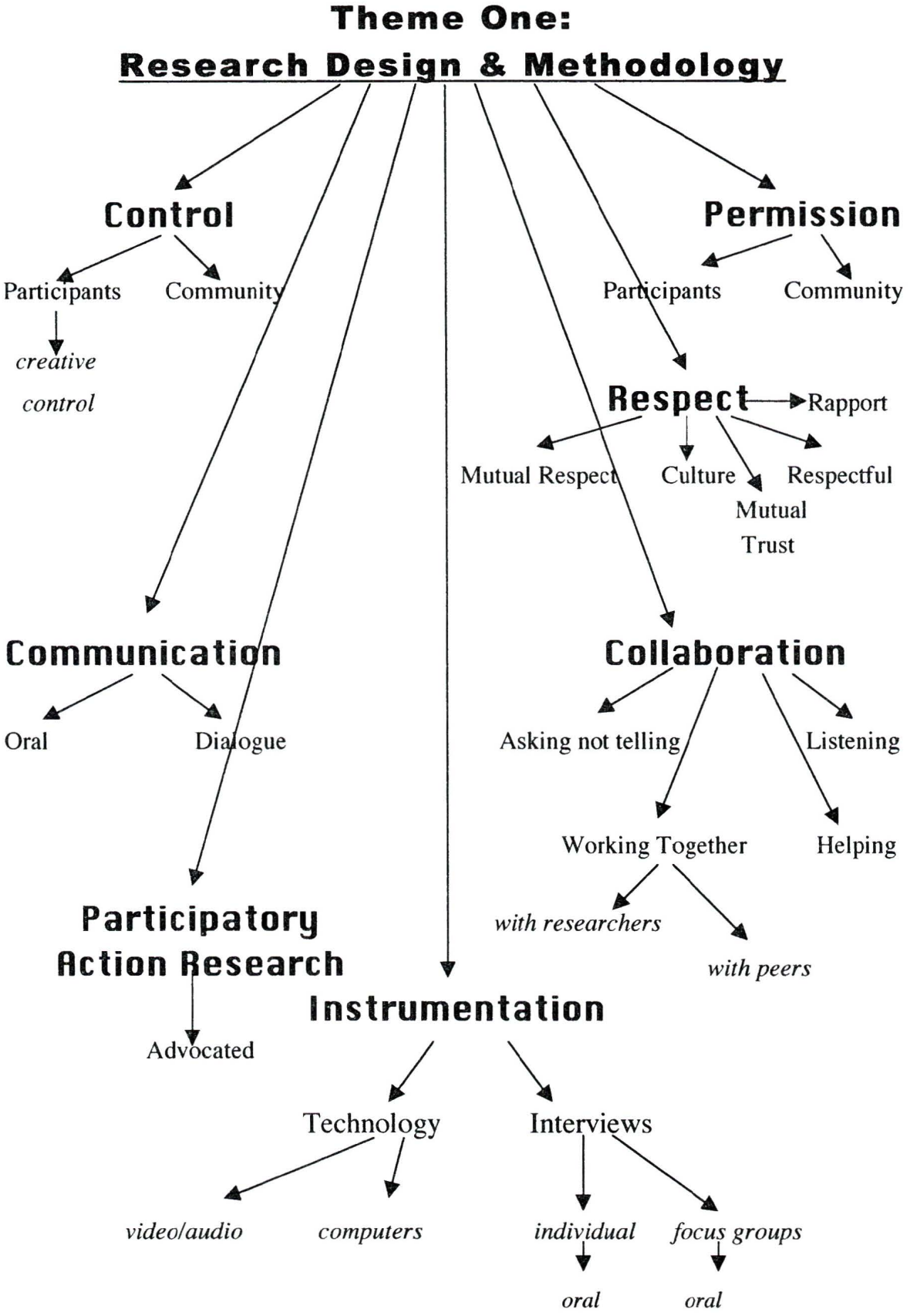
to operate them, to document investigation of health-related topics through the youths' creation of videos. Videos aimed to document the interaction of the youth, Elders, and other community members. Individual participants in the project were expected to develop skills related to information gathering, organizing, and presenting their findings. The project employed the theoretical framework of participatory action research.

Participatory action research (PAR) is a form of social science and health research in which researchers engage in research and practice using theory as a framework while remaining aware of the "discrete" nature of each case (Sommer, 1999). Participatory action research (PAR) is also known as action research (AR), action science (Argyris, Putnam, & Smith, 1985), and praxis research (Honadle, 1996). In many cases, PAR is mostly advocated as an effective research methodology for working with marginalized populations, including the poor, women, immigrants, and in North America, First Nations peoples (Choney, Berryhill-Paapke, & Robbins, 1995).

Theme One: Research Design and Methodology

As an overarching theme within and across all transcripts, content categories related to research design and methodology arose. The issues within and about research were grouped into seven categories, and into additional sub-categories that further specify the dimensions of the categories. The seven categories that comprised the theme of research design and methodology are: Control, Communication, Participatory Action Research, Instrumentation, Collaboration, Respect, and, Permission.

Figure 2.


Theme One:
Research Design & Methodology
Control
Participants
Community
creative
control
Permission
Participants
Community
Respect
Rapport
Mutual Respect
Culture
Respectful
Mutual
Trust
Communication
Oral
Dialogue
Collaboration
Asking not telling
Listening
Working Together
Helping
with researchers
with peers
Participatory
Action Research
Advocated
Instrumentation
Technology
Interviews
video/audio
computers
individual
focus groups
oral
oral

Control

The concept of Control as a category was referred to by participants in two sub-categories: control by participants and control by the community. In this context control refers to control over research processes, results, outcomes, and with whom the research is conducted within a given group or community.

Participants

The sub-category of control over research by participants was a salient feature of the data. Specifically, the youth seemed to find their research experience to have been enhanced by their ability to have control over research processes. All participants expressed a belief that they as participants in the research project preferred to be in control as the decision-makers of how the research was designed and implemented.

One youth talked about reasons why participants ought to be in control of how research is implemented, stating that differences in worldview create differences in preference regarding research design and methodology.

"It is pretty much up to the person doing their film, because you don't know what they like and how they want their film and everything. And, yeah, it is pretty much entirely up to the participants or the facilitators on how the research should be done because everyone lives by different rules, and just any way you prefer to do your research is how it should be done."

All the youth interviewed felt that they as participant/ co-researchers ought to have creative control over how the research that they were conducting was implemented.

Relationships with researchers were discussed by one participant in reference to participant creative control over the research. What creative control meant to these youth was that they had major or ultimate decision making power over artistic and design aspects to the research, such as setting the scene for the interviews, designing interviews, choosing text for the video, organizing the scenes within the videos, and choosing music or other audio to use in their videos.

One participant explained that the relationship with researchers was enhanced because the researchers gave the participant creative control over specific steps in the research process. The participant thus felt able to "get along" with and enjoy the company of the researchers.

*"I can get along with them [*the researchers*] so good because they always ask me before they did anything because they didn't know what I didn't want on there and what I did want, and stuff like that. Like the colors I used and how I framed my interviews. They knew it was up to me to decide how to do the research, so I could enjoy being with them while we were working on it cause they weren't telling me every little way to do it."*

Community

Community control was labeled as the other sub-category within the category of Control. Community control entails that community members and leaders have a say in

terms of which research projects are implemented in their territory, and how these projects are carried out.

Two participants spoke about the band councils and Elders requiring control over research done in their community. Specifically, one participant was vocal about community leaders requiring the final say in how research is implemented with their peoples.

"*How I think it [*the research*] should be done is entirely up to the community leaders. They need to decide, finally.*"

The other participant stated that prior to commencing a research project in an Aboriginal community, researchers from outside needed to inform Elders and allow them make decisions regarding design, implementation, and participant selection.

"Before you start [researching], *you need to tell the Elders what's going on and let them say its okay and how it* [the research] *should be done, who's involved."*

Communication

Participants talked about communication within the research context. Two sub-categories describe communication within the research context by the participants: oral and dialogue.

Oral

Oral communication refers to a verbal or non-text-based mode of communication, such as the use of language. Participants unanimously stated that an oral form of

transmitting information, such as talking, by the researchers was preferential to being given information written on paper. A succinct example of this preference by one participant was: *"They* [the researchers] *just talked to us and I think that they only gave us two pages [*of text*] at the most, which was good"*.

Another participant explained that the class enjoyed it when the researchers talked to them about the research. She enjoyed because it was easier to understand verbal instructions that written ones. This participant also expressed relief that the researchers orally explained specific steps in the research project rather than giving them a lot of written instructions.

*"I was happy when they [*the researchers*] talked to us about how to do the interviews, instead of giving it us all on paper. It's easier to understand how to do something when some tells you instead of giving you written instructions. They talked to us a lot, and that was a relief because we get so much stuff on paper already."*

Dialogue

All participants cited dialogue as an important sub-category of communication with researchers. What they meant by dialogue in this context was an on-going conversation that existed between participants and researchers. Participants referred to this as "conversation", "dialogue," and "talking back and forth". All felt that an on-going dialogue was necessary to a successful research relationship. Field notes reflect that

participants seemed to have enjoyed having a dialogue with the researchers and often spoke fondly of their conversations with the researchers in our interviews. All participants indicated this fondness by smiling when they spoke of dialogue or even laughing a little.

One participant used the context of the research relationship with the researchers to describe how having a dialogue with the researchers had impacted. The dialogue had allowed her to view the researchers positively and to feel compelled to engage more freely in talks. The reason for this sense of freedom to talk and positive view of the researchers was because the researchers were open with the youth and gave them space to talk and share their voice in a non-judgmental atmosphere.

"The relationship was good because I could talk with them and ask questions about anything and they would show me, tell me without judging me or making me feel dumb. I could talk about or ask anything. They were very open and willing to talk back and forth with me, and I liked that. I liked that about them ."

Another participant linked the previous category of Control with this sub-category of dialogue. He stated that because the researchers had sat down and discussed, in an on-going manner, how he preferred to carry out the research, he felt good about being in a partnership with them and about himself as a capable potential researcher.

"The researchers sat down over and over again and discussed with me how I wanted to do it [the research]. *It felt good that they wanted to talk to me about it and it made me feel good so that I could do it."*

Participatory Action Research

All participants directly or indirectly discussed a preference for the use of participatory research design for research implemented in their community.

The older youth participant was aware of the existence and structures of forms of participatory action research that involved the community being studied, and this participant directly advocated participatory action research by name (calling it community-based research) as a preferential way to do research in the local Native community. The four student participants spoke of participatory action research in more indirect ways, such as by its defining features, including references to collaboration, participant/community control, a focus on health as the area of research interest, and research to benefit the community. All of these references to PAR comprise the categories of Theme One: Research Design and Methodology, and also reflect Themes Two and Three, which deal with benefits to participants and community respectively.

Advocated

This participant expressed direct ways and means that community-based research fits with the Aboriginal youth population with which he had worked. This participant, who was the older youth, explained that participatory action research was a good fit for

the local Native youth population because by design it addressed issues such as knowledge of culture and respect for the community's culture by researchers, the need for community input in the research process, and research to benefit the community.

*"I guess community research is good because it looks at health issues that are a problem in the community from the people's own perspective...It's giving back to the people what they need. You know that with community-based research why these people [*the researchers*] are here, what are they really trying to find out, together with the youth, so I think giving information* [back to the community about the research results*], in terms of using culturally appropriate knowledge, is needed."*

The four participants who were secondary school student talked about PAR in more indirect ways. They all cited collaboration with the researchers as a very important part of what made their research experiences positive. Collaboration is a basic tenant to PAR, where participants become co-researchers in every aspect of the research project's design, methodology, and implementation. Students also mentioned benefits to community and respect as aspects of the researchers' approach that enhanced their experience in the research project. Cultural respect and benefit to the community are also known as cornerstones to participatory research methods.

One participant explained that the research he had experienced had been positive because they (the youth) saw that the research was benefiting the community in terms of informing and educating people about relevant health issues.

"This research makes some difference, gives those research programs back [to the community*], you know whatever they [*the researchers and co-researchers*] find out, they don't just spread the word, they do something about it just by educating people about what the health issues are."*

Another participant made reference to participatory research by talking about how the researchers had invited the youth to participate as collaborators in a heath-based research project. This participant enjoyed the collaborative aspect of the research method and felt that her input was important to the project and to a result of community benefit through awareness of the health issues.

*"They[*the researchers*] just introduced themselves and asked us if any of us were interested [in collaborating on research], and if we weren't then it was ok... they were just talking about that they were from UVic and what they were talking about asking us to make movies, us making movies on health and wellness and what it means to us...I felt important because I was learning about health issues and giving to the community by making the video and showing it to everyone at the end. It might do some good by letting everyone know about health stuff."*

Instrumentation

Instrumentation was well addressed by all participants in terms of two sub-categories of Technology and Interviews.

Technology

All participants cited enjoyment of the use of technology in their research experience. All liked using video/audio equipment to carry out their project, which was designing, filming, and editing an 8-10 minute video on a health topic of their choice, because it was a method that was visual, oral, and rendered their research results easily accessible to different audiences. Computers and video/audio cameras were cited as being especially good to use to document the research they were conducting because the technology met the youths' interests in computers and video and allowed them to learn more skills in the area.

One participant spoke about his preference for the video method of recording his research interviews by looking to future research video possibilities. He expressed a desire to continue using video in research because the camera was "cool" and the final video that he created and edited could be seen and appreciated by friends and family.

"I wouldn't mind seeing more research on video, kind of like a documentary or biography, that would be something to see. Because the cameras are real cool, and after I shot my video and showed it everyone [in the class] *and my family, they really got in to what I was doing."*

Interviews

All participants perceived interviews as the most favoured tool for researchers to use in their community mainly because talking was held as the preferred way to

communicate with others. That is, talking was preferred over written interview instrumentation such as questionnaires, checklists, or rating scales. Thus, the oral nature of such interviews is what participants deemed most important about choosing interviews as a way for them to conduct community research. Also, it was expressed that those in their families/community understood the value of oral communication in their culture, as this tradition was handed down through generations. For example, one participant explained that his grandparent had informed him that taking with others was the best way to gather information. This youth used this knowledge that he had gained from his family to guide him through the interviewing aspect of the research project

*"A cultural way [*of doing research*], I would say, is just sitting down and talking. Because what I have heard from my Great Grandma, is the best way to get to know somebody and learn from them is to sit down and actually talk to them and listen to what they have to say. And that's pretty much what I did when I did my research."*

Focus group interviews were mentioned specifically as preferable by the some participants because they felt there was value in asking questions and listening to what community members and Elders had to say as a way to gain and share knowledge with groups of youth.

"*And that* [focus groups] *is really good cause everyone can talk and everyone has an opinion, and everyone can learn from one another, I think that is one of the best ways,*

focus based. You can let the Elders talk to all the youth at once, and that's best for learning and getting the word out there. Doing that in research would be great!".

Collaboration

All of the participants talked about collaboration as an important component to their experience with the researchers. Collaboration was described by participants through five sub-categories: "Asking not telling", Working together, Helping, and Listening.

Asking not Telling

"Asking-not-telling" was a specific way that three participants described their own collaboration with the researchers in the project. What participants meant by this was that they had an awareness, when asked by the researcher what their relationship had been like with the researchers in the participatory action project, that those researchers had "asked-not-told" them to do certain things throughout the research process. These participants highlighted the importance of being asked and not told to do something by the researchers. Participants seemed to use the words "Asking-not-telling" in reference to a specific type of respect that was employed by the PAR researchers.

For example, one participant stated that when she was editing her video for the final cut of the film, she noticed that researchers asked but didn't tell her how she should carry out the task.

"*They* [the researchers] *asked me to change how I was setting up my scenes, they didn't tell me to do it. I liked that they asked, so I thought about what they said, and after a while I thought, 'hey, maybe they are right?', so I did what they asked and it turned out better than ever!*"

Working Together

"Working Together" as opposed to having researchers as authority over the youth was frequently cited as important to the participants. These youth seemed to have a keen sense of confidence and independence in terms of their abilities to conduct research, and this was reflected in field notes that recorded the confidence of their verbal tones when we spoke about their collaboration with the researchers. The participants greatly valued collaborating with the researchers on how the research was designed, what instrumentation was used and how it was used, topics to be investigated in the research project, and research dissemination. They valued working together on these tasks because they felt that they played a valuable role in each of these aspects of the research.

One participant explained that working together with researchers and peers was one of the most positive parts to her research experience because working together was a way that she had learned to work within her family, thus she felt she could be herself and accomplish something in a way that was compatible with her identity as a team-player.

"*Working together, the most positive part* [of the research experience*] was working as a team, I find that I believe that saying 'there's no I in team'. So I believe in*

that. I thought of all of us in the classroom as a team because we always work together. In my family we have always worked together, a team, and I like to be able to do that here at school too, get stuff done that way, you know."

Similarly, another participant expressed the idea of working with the researchers as a family, and that this was a positive ("cool") experience. She cited this as important because "working together" was always the way she had done things as she was growing up.

"We [the researchers and the youth] *work as one, we work as a family because we are a family. That's how I was taught to be since I was little and that's how I am now. It's cool to do research this way."*

Helping

Helping was mentioned by all of the participants as a dimension to collaboration within the research project. All participants were enthusiastic about receiving a great deal of help from researchers throughout the research project, and they viewed this sort of helping as a collaborative effort on part of the researchers. The participants conveyed this view of helping by explicating stating in the interviews that they appreciated and valued the help that researchers gave them, particularly when the helping was done in ways that incorporated the other aspects collaboration, such as Listening, "Asking-not-telling", and Working Together. All participants spoke in a way that was very grateful for the help

researchers gave them, especially when they collaborated on a specific part of the research project, such as video editing, camera work, or formulating research questions.

One participant talked about receiving help from the researchers on specific aspects of the research process, which was meaningful to him because it showed him that the researchers cared.

"It was, like, good because they helped us out with our questions, and our camera work, and everything. They were a lot of help, they did a lot with everything. It showed that they cared."

Another participant explained that the researchers were generous with their help in terms of large and small problems that he had brought to them. This participant felt that the help he received was necessary to the success of the research project and that his success mattered to the researchers who were helping him.

*"They [*the researchers*] were a lot of help. All I can say is that they were a big help. They were a huge help. We just asked them one small question, it was the easiest thing like if I was stuck on something and I asked them to come over and help, it was simple and they got it just like that. I couldn't have done it without their help. They helped cause they wanted me to finish it and finish it really good."*

Listening

Listening was another way that collaboration was identified. Four participants liked that researchers listened to what they had to say. Listening was also deemed

important for the participants to do themselves when engaged in dialogue with the researchers. Listening was generally considered a cornerstone of a good research relationship for the youth. One youth stated that for Natives in particular, there are important cultural differences with non-Native persons that non-Native researchers must listen for through the subtleties of what a Native person has to say.

*"I think it is really important for[*non-Native*] researchers to be aware of what is going to work for an Aboriginal person and you know, by listening to the subtle differences that other people might think aren't important sometimes are really important to Natives."*

Respect

Respect is a recurrent category in the transcripts in terms of interactions with researchers and how research is implemented. The participants mentioned respect in four different sub-categories. These sub-categories of respect are: Mutual Respect, Respect for Culture, Mutual Trust, Respectful, and Rapport.

Mutual Respect

Mutual respect was identified by all of the participants as a very important aspect to their experiences with the Participatory Action Research researchers. Mutual respect was cited as important because the youth expressed their definition of relationship as being based in respect, particularly mutual respect. What seemed important about mutual

respect was that it was reciprocal and gave the youth a sense of validation regarding their positions as co-researchers in the project.

For example, one youth talked about how the reciprocal nature of the respect she had shared with researchers had allowed her to feel confident in her becoming a co-researcher and following through on her tasks as a co-researcher, such as organizing interviews, editing the video takes, and asking the researchers for feedback at various steps in the processes. Also, her ability to respect the researchers' identity was important in the research process and relationship because it enhanced the researchers' ability to in turn respect and help her on the project.

"*I guess when you talk about respect it really comes down to mutual respect. Me for them and them for me, cause I felt we could work together. I mean, without them respecting me I couldn't have got my interviews done or anything, I probably couldn't have even gotten started because they wouldn't have accepted me for my place* [role as co-researcher] *in the research. And without me respecting them, who they were and where they came from, they couldn't have helped me either when I asked them to.*"

Another participant spoke in less detail about the value of mutual respect for him in the research relationship. He stated that he had learned respect from his grandmother, and that he knew that in other relationships, such as the research one, mutual respect had to be the foundation prior to moving forward with the project.

"Yeah, I once asked my grandmother about getting along with people. She said that mutual respect was the first thing. After you have that, you can go on to other things, she said. And that's how it worked with the researchers. We got the respect thing going between us when they first got here, and then we got on the research...."

Culture

Respect for culture, specifically First Nations culture, was cited by three participants as an important issue in how this research was conducted. The youth felt that respect for culture was a necessary dimension to respect because it made them feel accepted for who they were as Native people. In other words, respect for culture meant accepting their identity as Native, and this made them feel proud of themselves for who they were. Also, respect for culture was stated as being especially important for them because of historical negative experiences when non-community members had entered their community to do research and had blatantly disrespected both their cultural practices and identities by inaccurately representing their experiences and their words.

One youth stated that respect for culture meant asking Natives how they do things and acting accordingly. For her, it was important for non-Natives to follow local Native customs when doing research with their people because she had experienced outsiders who were not culturally respectful to Native ways. Cultural disrespect had been experienced as offensive ("not cool") by this youth,and she pointed out that the researchers had not acted in that way.

"They [the researchers] *were so respectful towards us we didn't really notice that they were* [culturally] *different. Like, normally, a non-Native would disrespect our culture and stuff like that, and say, well, 'that's your culture and not ours and we don't have to follow that' and stuff like that, and they* [the researchers] *didn't do that, they asked us how we do things before they did anything. Others have come in and disrespected us and that was not cool to feel that."*

Another participant discussed the need for respect by researchers as connected to researchers having knowledge about the culture of people being researched. This was important to the participant because he believed that a key component to effective research was understanding participants' history and background and showing respect for this by taking the time to learn about it.

"Well I think if someone coming in wants to be respectful they can just not take for granted that they know it all or they are going to do it their way. It is important to know some of the cultural aspects, like the background, the history, of the people, to understand, and show respect."

Mutual Trust

Mutual trust was another dimension of respect that three participants spoke about as important in their relationships with the University researchers. Similar to Mutual

Respect, mutual trust was talked about as a tenant to any relationship, including the research relationship. Again. Learning about relationships for these youth seemed to occur through examples set in family relationships and stories told the youth by older family members.

One youth explained that one of the big things that mattered to her in the relationship with the researchers was mutual trust. This was important to her because she valued it in relationships with friends/family that existed in other aspects of her life.

"*The trust thing is pretty big for me. Just the trust I had for them* [the researchers] *and the trust they had with me. Trust is important with my friends and with my family, I learned in my family that you gotta have two way trust to make it work...and I'd say that we did with the researchers for sure.*"

Respectful

Participants made basic and simple statements that the researchers with whom they worked were respectful. What was underneath these simple statements was discerned by my observations of warmth and genuine like for the researchers that participants exuded when they made the statements. For example, field journal entries recount that when all participants spoke of the respectfulness of the researchers, they smiled, their expressions softened slightly, and their eyes were wide with seriousness that was somewhat (paradoxically) playful. What I took from these statements and

accompanying non-verbal messages was that participants genuinely experienced respect demonstrated to them by the researchers.

Two participants cited how respect was demonstrated, and what this meant to them in terms of the research relationship. The first participant explained that the researchers were "very respectful" because they acted in an unobtrusive manner that allowed this participant to come forward and participate collaboratively in the project.

"Researchers were respectful...well, respect is one of the big things...and I am just going to have to say respect because they didn't get all pushy or demanding, so I eventually felt it was okay to talk with them and start my video."

The other participant said that the researchers had shown respect by entering their classroom with an air of respect for the students that was apparent because they came in asking to do the research, and asking the students for their help in conducting and presenting the project.

*"Yes, I got the intention that they came into the building to be respectful, and I took that as an example [*of who the researcher were*]...They were nice people and it showed because they came in asked us to help them to do the research, to make videos and present them to everyone. They asked us first."*

One participant linked respectfulness shown by researchers with the researchers' desire to collaborate with the youth.

"They were respectful, and it showed because they worked along side us."

Rapport

Rapport was also identified as a very important aspect of demonstrating respect to participants by the researchers in their experiences. All of the participants underscored the importance that the researchers had spend time in their community (i.e., the classroom), got to know the participants by talking and building a relationship prior to beginning the research.

One participant said that "hanging out" in the community meant spending prolonged periods of time in the classroom, and that this was one way the researchers had made an effort to build rapport with the participants and thus demonstrate a dimension of respect. Interestingly, field notes reflect that this participant spoke generally of all aspects of the research experience in terms of relationship between self and the researcher.

"We're pretty close because they were in and out of here once a week and after awhile they started hanging out here for a bit, and we all started knowing them and all started talking to them, so they showed respect by being here."

Another participant talked about rapport with the researchers in terms of the repeated visits the researchers made to their classroom, and the researchers' interest in talking to them and getting to know the youth personally at the beginning of the research process. This participant smiled a lot when he spoke of how the researchers "came around more", according to a field journal entry, indicating that he felt good about the events he was describing.

"They came around more, they came around more often and they talked to us and they weren't afraid to talk to us... and we just got to know them from there. Then we were able to start researching."

Another participant discussed rapport with the researchers in terms of the friendship she felt had been forged between herself and them. To this participant, the friendship with researchers was important because it conveyed the researchers effort to be respectful by investing time and effort into a personal relationship as part of the research process.

"I guess you could say our relationship is pretty good, a good friendship going there. I am pretty close to them because they took the effort and the time to make friends with me at first and that's what respect is all about."

Permission

Four participants discussed permission as a research design issue. Mostly, the focus was not so much on permission from community leaders prior to recruiting participants from the territory, but more on permission from participants themselves throughout every step of the research process.

Participants

Participants enjoyed being asked permission to become involved in the research project. They also valued being asked to give permission to be helped at various points throguhout the research process. Similar to the category of Respect in Theme One, youth

like being asked to do certain things within the research process rather than being told that they had to carry out a certain action or step within the research project.

For example, one participant highlighted the positive experience of being asked if he wanted to join the research project. It was positive because he noticed that when the researchers first came to the classroom, they asked students if they wanted to participate, and explained that it was not mandatory for them to do the research. Thus, obtaining the youths' permission for them to participate as co-researchers was important to this youth in terms of being respected as an autonomous individual.

"Like, they came in an asked us if we wanted to make videos with them on health, you know, do the research. If not, they said ok. They asked me to do one but didn't pressure me. I felt okay saying no because they saw that we are all our own people [autonomous] and didn't try to get us do something without asking our permission first."

Another youth talked about how researchers had asked for permission at various steps throughout the research process, specifically when he was editing his video. He noticed that they asked his permission before deleting his files on the computer and appreciated being asked for permission in terms of the process of research and of when and to whom the video was presented to once it was finished.

"They didn't delete anything [from the computer] *without asking me first: 'Well do you want to try it this way and maybe we will figure out something after that?' they'd*

say. And afterwards, when it was done, they asked me if it was okay to show the video to other people, and I said yes, because they asked me first."

Community

Two participants mentioned the need to consult with community leaders and obtain their permission prior to engaging in community research.

One of the participants felt that it was important to request and receive permission from First Nations community leaders prior to commencing research in that community, This youth went into great detail regarding how one should go about obtaining community permission. She suggested organizing a community gathering in which many members and leaders could gather in a social setting to get information about the proposed research project. In this setting, permission could be obtained once all the members had talked about the proposed research and had an opportunity to ask questions of the researchers who were organizing the event.

"The best way to do it is probably to put up a big barbecue or something, for the community and get everybody together and then just go around asking questions and see how they feel about it [the research]. Yeah, I think the best way to get it done is to throw a big barbecue or big occasion, just having a gathering, and get all the families together and ask to do the research..."

The other participant simply stated that before entering a community to do research, it was necessary to consult with local leaders. Reasons for this were cited as

respect for traditional Native ways, which entailed "checking in" with Elders and leaders, and the need for guidance that only these Elders and leaders had authority to give.

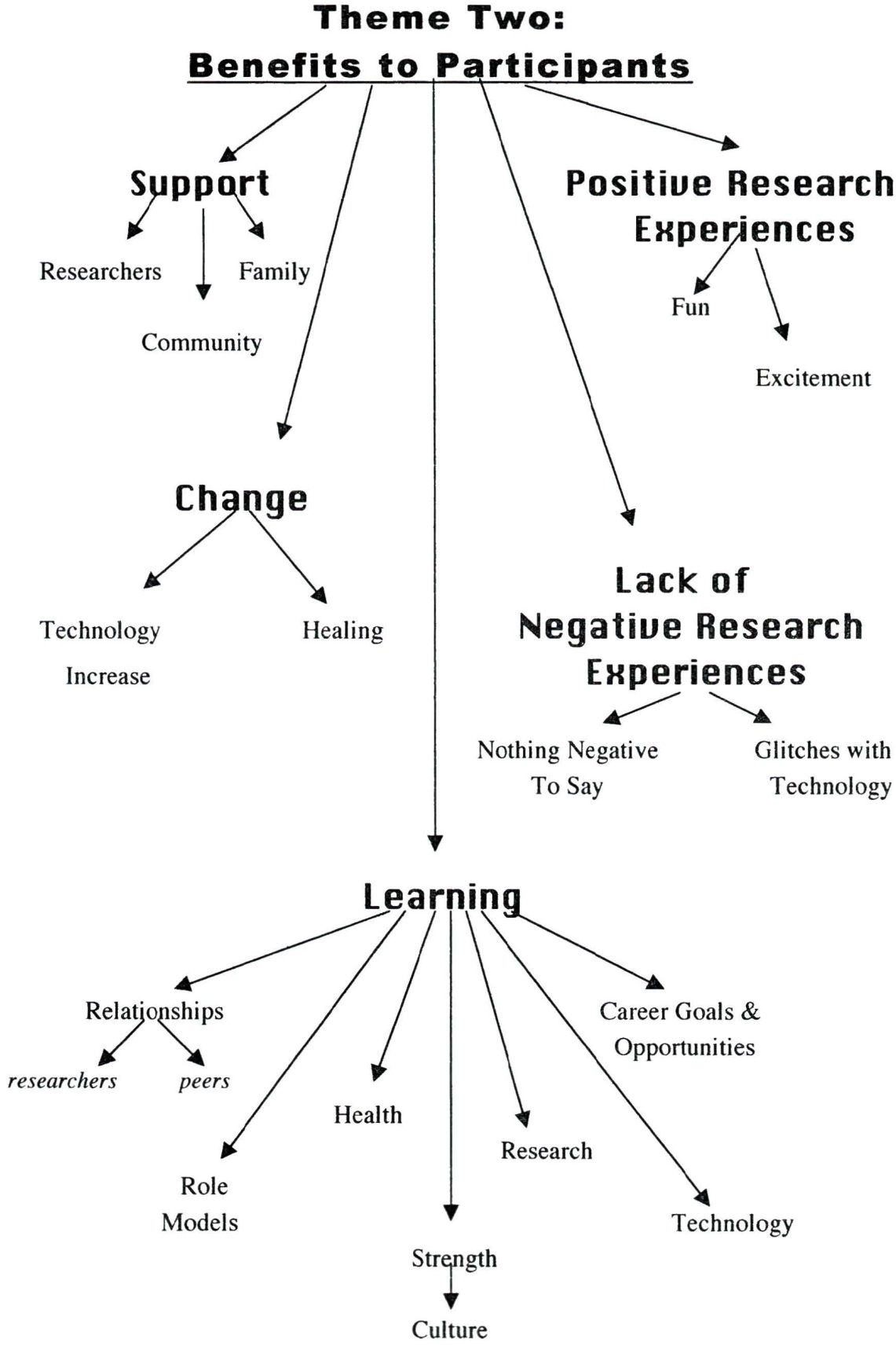
"*What it is is that you just gotta check in with Elders and the like before you start anything* [research] *in an Aboriginal community because that's the way we do it and it deserves respect. Also, those Elders know things about the community that we don't, and we need to listen to them for guidance in what we do.*"

Theme Two: Benefits to Participants

Research benefits to participants were widely discussed across all transcripts, and are noteworthy as parallel to three of the categories (Support, Change, and Learning) in Theme Three. It is necessary to mention that themes two and three both deal with the issue of benefits of research, with each theme delineating the difference of benefit in terms of who, specifically, is the recipient of such benefit.

Five categories emerged in this theme. These categories are: Support, Change, Learning, Lack of Negative Research Experiences , and Positive Research Experiences, and, and are presented in Figure 3. Sub-categories exist below categories and describe more specific dimensions of a category. Below two of the sub-categories are more specific elements identified by some participants. That is, culture is specified as one way that the sub-category of Strength is related to the category of Learning, and the sub-category of Relationships in the category of Learning is further grouped into dimensions of "researchers' and "peers".

Figure 3.


Theme Two:
Benefits to Participants
Support
Researchers
Family
Community
Positive Research Experiences
Fun
Excitement
Change
Technology Increase
Healing
Lack of Negative Research Experiences
Nothing Negative To Say
Glitches with Technology
Learning
Relationships
researchers
peers
Role Models
Health
Strength
Culture
Research
Career Goals & Opportunities
Technology

Generally, when participants spoke about benefits they had personally gained through their research experiences, it was in answer to why the experience was positive or beneficial to them. The categories presented can thus be thought of as reasons that explain how participants benefited individually or personally from their research experiences.

Support

All participants felt very supported, as illustrated by subcategories of support by: researchers, their own families, and their communities, throughout their experiences with research.

Researchers

All participants emphasized the benefit of feeling supported by the researchers as manifesting in a sense of self-efficacy and as a positive research experience. Participants were quite enthusiastic, according to field notes, when they spoke about the support given them by researchers throughout the project. As was discussed in several categories within Theme One, participants held their relationships with researchers in this project as very personal and close, not merely as a traditional "research relationship" that a subject would have a traditional researcher. This closeness of relationship was reflected in how they talked about the support given to them individually as they learned, and sometimes struggled, with different aspects of research protocol and procedures.

For example, one participant discussed being supported by the researchers who helped her with some problems she had with the computer when putting together her video. For her, the researchers gave technical support and personal encouragement that allowed her to work through the computer problems and her own insecurity about getting the movie finished.

"*I didn't really know what I was doing on the computer at first, cause I was new at computer and they [the researchers] really showed support by helping me work out the computer stuff and believing in me that I could do it. I finally did get it done, whew!*"

Community

Community in this context refers to classroom, social/peer group, or Aboriginal band/urban affiliation. Two participants mentioned that they had felt supported by the community throughout their participation in a research project, and that this was important in terms of succeeding in implementing a community-based research project.

One participant explained that because people in the community of his band and family were supporting him in what he had already accomplished in research, he wanted to pursue more research in the community. For him, having the community support was important because it made him feel more confident about both his abilities and the beneficial outcomes of the research.

"*I am still looking in to it* [doing more research*] and have many people* [in the band community] *supporting me…I like knowing that everyone's behind me because I*

know I can do it, won't let them down. Also, if I got everyone's support, then I figure they must feel I am doing something good for the community with the research."

The other participant talked about personal support form the community in terms of willingness of community members to be interviewed and share knowledge. For this participant, having Elders and other community members agreeing to interviews for his research meant that those people believed in him, and this fostered a sense of self-efficacy about his abilities in conducting research.

"I asked people in my community to do interviews, it was a bit tough to go out there and do that, but once I did I saw that people were willing to talk to me and tell me what they knew. That's when I knew I could do this, go out and interview Elders and others and really do this research thing."

Family

Three participants mentioned that their families were supportive of their participation in research and that this further enforced and enhanced the positive nature of their research experiences. Family was not a huge category across the data, but it did occur significantly in the context of support experienced by participants in their research efforts.

One participant spoke of family support for her research in terms of accomplishment. Her family had told her that it was "good" that she was accomplishing

something with the research that benefited her in terms of learning a new skill (research) and the community in terms of learning about a health issue.

"My family thought the video was a good idea, yeah, they thought it was a very good idea. Because I was learning to do research and teaching the community health stuff."

Change

Change was effected for individual participants within two sub-categories: Technology Increase and Healing.

Technology Increase

All participants described change as having occurred for them through research that brought an increase of technology in their lives. This change of technology in their lives overlaps somewhat with the learning of technology that was expressed by participants in the sub-category of Learning within this theme. The major difference here is that participants discussed an increase of technology items per se, such as computers and video cameras, which were placed at their disposal as a result of the research experience, and not the acquisition of skills related to such technology. All participants mentioned that such equipment was not previously available to them.

One participant explained that he liked doing the research because it gave him previously unavailable access to technological equipment in which he had previously held

an interest. For him, research brought with it not only an opportunity to learn about health issues but to use video cameras and video editing software.

"[I like research] *because it gives me a chance to work with the camera that I didn't have…I've always been intertested in digital media, so this gave me a chance to try out the stuff while learning about the health issues they* [the researchers] *talked about us choosing to research.*"

Healing

Healing occurred for participants through leaning about themselves in a way that provided a catalyst for change in a previously held belief or behaviour. For example, participants spoke about learning about issues that related to their lives personally, and through this learning about an issue, they altered their actions and belief in accordance with the knowledge acquired.

One participant talked about learning to have healthy relationships with peers. More specifically, she talked about learning that bullying was unjust and wrong. Her experience in making a video on bullying demonstrated to her in concrete terms that it was "stupid" to bully others. For her, bullying now became something that was unjustifiable.

"… I didn't really think about being a bully and trying to get in it, so it [the video research project*] made me realize more how stupid it was to bully someone for stupid little reasons and stuff."*

Change in the form of healing of emotional/spiritual issues associated with loss of control was described by all participants. Participants described that as they learned about certain community health issues, they were able to change or heal unhealthy behaviours or beliefs. More specifically, participants explained that by educating themselves about community health issues, they were able to effect personal healing and empowerment through learning and implementing research processes in their community.

One participant felt that he had benefited from the research experience by changing his views on racism. He also felt that if he could change his views as a result of producing or viewing a video, so, too, could others. For him, a key aspect to change was understanding and receiving knowledge that could empower a person to change their mind or have a "change of heart".

"Well, you can benefit, you can benefit just by doing your thing [research*], and it's just a benefit of learning and empowering yourself with that learning so you can make healthier choices. And it's just a good experience to learn and change, like learning about racism so we can make changes, change peoples minds about it, and give them the power to have a change of heart about race and stuff."*

Learning

When the researcher probed as to why a youth's particular research experience has been good, often the answer was "because I learned something." Learning seemed to be a very important aspect to these participants' research experiences and lives in general.

All participants spoke strongly and highly of the rich and multi-dimensions of learning that had occurred for them through their research experiences. There were nine sub-categories of learning: Relationships (including further specifications of with researchers or peers), Role Models, Health, Strength (particularly of their culture), Research, technology, and Career Goals and Opportunities.

Relationships

Through research experiences, participants were given opportunities to interact with people they would not have otherwise met (i.e., researchers) and forge and strengthen connections with such people. Participants saw this as valuable because they all seemed to find relationships integral to success both in the context of the research project in which they were involved and in life in general.

One participant said that she had learned how to make a relationship with researchers, who posed a different type of relationship than she had previously made with anyone. There was a difference in this relationship because it was one that was marked both by authority (as instructors of the research) and collaborators (as co-researchers with the students). Thus the relationship posed new challenges for this participant, who said that it took time to get used to the researchers in these roles, but that eventually, a common ground for relationship was found with them simply by a process of rapport building. The rapport building allowed the researchers to "fit in" with the students and

their teacher, that is, become part of the classroom setting in a way that entailed belonging and a sense of place for everyone.

*"Well, it took a while to get used to them [the researchers], because they were kinda different, not exactly teachers but still kinda. Like the first two weeks that they were here, like, we [*the students] *all played shy with them because we didn't know who they were as teachers or researchers, and it took a while for us to get used to them. So, they fitted in here with us and _____ [*the classroom teacher*] after we learned to get to know them and learned what they were about, they fitted in right with us and we got along great."*

Participants also spoke frequently about how relationships with peers were impacted by the research project. Relationships with peers were cited as strengthened, improved, and made closer by the research experience. In essence, participants felt that they learned about their relationships with friends and learned to improve these relationships through their research experiences that had them work together with peers and rely on each other for help, support, and cohesion.

One participant explained that as a result of working together on a serious health issue in the research project, she and her friends became closer. The gravity and consequences of the health issue investigated seemed underscored to them in a group context as they had worked together on the project. As a result, their liaisons with each

other were strengthened because together they had learned something meaningful to them as both individuals and as a group of friends.

"My friends and me got closer because when I first started doing it [the research], *it got me and my friends closer. Well, we were always close, but after we did the videos we just got closer. I guess because we learned about some serious stuff that kinda mattered to us, to all of our lives. It meant more doing it with them rather than on my own because it was a group effort, a kinda group learning that would not have been as good on my own."*

Role Models

Three participants reported that they learned what characteristics constitute a role model for them and who those role models in their communities were. Two participants also stated that through their experience in a research project, they themselves become role models or helpers to others in their communities, which fostered a sense of self-efficacy and self-confidence in these participants.

"Um, I wasn't involved [in the research] *at first, but that is how I first got into the project because I knew how to work the computers and everything, and my teacher _____ didn't know much about it* [computer operation], *so he put me on as a peer tutor and I would help out to those who were doing their movie. I was kinda like a role model to others there, and it felt good to be that. Felt like I was important or something."*

Another participant talked about how his experience of making a video made him realize that he was a role model in his community. He realized that because he didn't use drugs or alcohol, he was a role model to others to abstain from substance abuse. This realization seemed to make him feel good about himself and about the experiences and changes he had gone through to become a role model.

"*I used to drink often and after seeing my mom go through that I'm, like, I will stop, and I stopped I got into a leadership class, doing research, and I guess that is when it came to me...[*about being a role model*]. Cause I don't drink no more and when I am doing research and telling other kids what I do and don't do, they notice.*"

Health

Four participants stated that one way that they benefited from their research experiences was by learning about health-related matters. Learning about health for the participants meant learning about issues such as addictions, bullying, teen pregnancy, involvement in sports, peer pressure, and racism. All participants were concerned about health issues and conveyed an interest in learning about them in the context of research to benefit them individually and the greater Native community.

One participant talked about the research affording him an opportunity to learn about racism. Racism was a salient issues in this person's life, in terms of his own experiences and the experiences of his friends. For him, it was important to the health of himself and his peers to explore understandings of racism in order to work toward

ending it.

"There was also research that, um, we had certain topics to discuss, and my topic was racism, and I took advantage of the chance to learn. Me, my friends, we've all been through it and now I want to learn about it so we can all change what's gone on in the past [about racism] *and maybe even stop it."*

Another participant spoke of the choice of a certain health topic and its relevance to youth. She wanted to learn about bullying because it been a issue in her life and she now held regret for past experiences as a bully. She also wanted, though the video project and her choice of topic, to show the community that she had wanted to learn why it was not just to bully others and to teach others about it.

"I chose that topic because it is out there in the schools and stuff, and people get bullied all the time. I actually was a bully in elementary [school] *and I really regret doing that now and I see the people that I did that to and I just feel bad that I did that to them. Cause it's not really fair to them. I want to show everyone that I have learned why it's not good, so I want to get it out there so to I can learn more about it and hopefully teach others."*

Strength

Three participants discussed having learned about strengths in their culture that they gained access to through their experiences in the research project. Specifically, the

participants talked about learning the strength of their Native culture to aid them as Native individuals through times of crisis, stress, or weakness.

One participant cited learning about the strength of his Native culture as one of the most powerful and positive things that he learned through his research experience. It was a powerful learning experience for him because it hit home in terms of his issues with addictions. He talked about how, in his research, he learned that many Native people sought help for addictions through their culture, in the form of a return to traditional spirituality, or guidance from Elders and family members, rather than checking in to a mainstream support group (Alcoholics Anonymous) or a detox clinic. For him, strength of culture meant strength of self to get through a crisis, such as addiction, and this was important to survival and success in his personal life experiences.

"I actually learned that a lot of people that I had interviewed about their addictions...most of them went to their culture instead of going to AA meetings and stuff like that and detox centres. And, um, I asked a bunch of them some questions, like: You ever go to a detox centre to stop your addiction and your substance use? And they said 'no', and I'm, like, 'How did you stop your substance abuse?' And they said, 'Well, I went straight to my culture." I learned over fifty-percent of the Aboriginals actually went to their culture, and that actually taught me a lot because I know that I don't have to go somewhere far and out of who I am to stop addictions, and stuff like that. I thought that

was pretty cool. That was one of the most valuable things that I have learned on this project. My culture is behind me, helping me get through it and succeed."

Research

Participants felt that learning about research and how to do it in their communities was a salient and valuable aspect to their experience in the participatory action study. Filed notes and journal entries reflect that research seemed to satisfy participants' curiosity and hunger for knowledge, especially knowledge related to health issues that affected them directly through personal and group life experience.

One participant talked about research as a outlet for his curiosity, likening himself, playfully, to Curious George, a children's book character known for being extremely curious. For this participant, curiosity entailed enthusiasm for life and for trying new things, both of which were important in terms of his research experience because research was new to him and he expressed a liking for it that used words such as "exciting", "thrilling" and "cool".

"*Well, I like everything about it* [the research], *I want to learn more, I am a Curious George. I think learning can be exciting if you have a good thing going, like the research we did here. It was exciting to try something new, especially something that I am curious about. I got a kinda thrill from it."*

Another participant spoke of learning about research as a valuable aspect to her research experience. This participant felt herself to be a "real expert' in the field of

research due to her relationship with the researchers who came to her class. For her, there was a sense of gratification in term of self-confidence that evolved through learning from the researchers, whom she felt were "the best' at what they did, how to do research, and this showed in her demeanor as she spoke in the interview (recorded in field notes).

"*I am kind of an expert about research like them* [the University researchers*] now, so I learned from the best, that is all I can say about them now, learned from the best. I know how to do it and can be a researcher now if I want to.*"

Technology

Youth expressed a benefit from learning about technology through their research experiences. Technology was a great area of interest and the youth all expressed a hunger for knowledge and skills with computers and video equipment that was satisfied by their involved in the previous research project. It was noticed and mentioned by all participants that they would not have the opportunity to gain information and skills with such technology without the their participation in the project.

One participant simply stated that without participation in the research project, he would not have learned how to use video cameras and related equipment. Learning how to use these items were important to this participant because he had a career goal to become a communications expert, though up to this point in his life, he'd had little real experience using equipment. Thus the project afforded him a chance to work toward a goal.

"Umm, yeah, I learned how to use different types of cameras...I learned some skills that I never had before, that I think that I never would have had, that I couldn't have had.... and it's important to me because I want to go into communications, so I have to become real familiar with computer equipment and the like. So it was good to get this chance through the research."

Another participant explained that she had not been previously capable in computer operation, but due to the research project, she had learned how to use both video cameras and computers, and that it felt good to learn something that she had previously thought she could not learn.

"I didn't understand none of that stuff at first [about the technology*] ... because I wasn't used to computers at the time, and cameras. I wasn't good with cameras because I am a camera shy person, so I wasn't good with cameras but I learned. It was cool to find that I could finally learn how to use them."*

Career Goals & Opportunities

Learning about new career goals and opportunities was a salient point of learning for all participants interviewed. Each participants stated specific ways that being involved in a research project (that was a participatory project) allowed them to discover new horizons such as designing and implementing research projects, conducting field interviews, doing camera work (filming), doing video editing on computers, working with communications equipment that sparked an interest for future occupational

possibilities. Three of the participants stated that doing research had become one of their career goals due to their experience as co-researchers in a previous project.

"There's been a lot of doors opening up for me....I have been through some bads and I have been through some goods, but overall I think that doing research, interviewing people, and playing with computers and video cameras, I think that I like that the most. I think I might like to keep doing research as a job or something when I am done school because now I have the skills for it."

One participant said that the experience of being interviewed for this study, along with his own experiences as a co-researcher, gave him motivation and ideas to implement further audio and or video taped interviews as part of future research projects. He was enthusiastic about research in terms of future career possibility and saw no reason why he should not go on to do more research in the long term.

"Yeah I liked it [research], I want to keep going. Doing it like I was on video, or like you are here with audio tapes. I can keep doing it and become a professional, even do it for a living. Yeah, a career for the future. That'd be great!"

Lack of Negative Research Experiences

A lack of negative research experiences was continuous throughout all interviews. Again, this must be viewed as contextual and relevant to their experience in the PAR study, in which they were involved in every aspect of the research project, including formulating research questions, implementing the research, and disseminating results to

the community. Also, the researchers in the PAR project demonstrated culturally sensitive modes of communication and behaviour with the Aboriginal youth, according to the youths' own reports on interactions and relationships with the researchers.

Nothing Negative To Say

There was an obvious lack of negative things said by the participants about the research experience. Field journal entries suggest that participants took a very dismissive stance when they were asked about their negative experiences with research. Basically, their responses to that question succinctly stated that there was nothing negative to say about their research experiences.

One participant said that because researchers had been respectful, there had been no negative aspects to the experience for her. This participant had spoken previously about the value of a close relationship with researchers, and that a central aspect to this relationship was respect.

"No they [the researchers] were respectful, nothing really negative happened."

Another participant made a short and poignant comment that nothing negative had occurred with the researchers, and that there was nothing else to say in term of negative experiences.

"*No nothing negative with them* [the researchers]. *Short and sweet. Nothing bad to say about them, period."*

Another participant said that the experience had held nothing negative because he had enjoyed all the time the researchers had spent in their classroom. He had enjoyed time with them because he learned some new things from them, such as video making and interviewing, and had also enjoyed the researchers' company.

*"No there was nothing that I didn't like about it. I loved every minute of it that they were here. I got to learn new stuff and they [*the researchers*] were cool to hang around with."*

Glitches with Technology

Technical difficulties with the video equipment, the computer software, and computer hardware were the only negative experiences that participants related concerning the project. Students complained abut losing files on the computer related to their video projects, and of having audio/video difficulties related to the camera they were using.

One participant talked about problems with the computer software that inhibited his peer group from completing a part of their movie. He explained that the computer problem was a serious one, and that he and some of the other youth had experienced some frustration with that aspect of the research project.

"We had this one problem where a friend of mine did his video, and we don't have the right software but we did it anyways...we wanted to put a small clip of a song in the beginning of the tape. He would get it, he had it on there but when the quick pictures

are over and the song is over the song would just stop right where it was instead of fading out. So that was a big problem for us, because we all kind of got frustrated [with the software*]."*

Another participant referenced having had some problems with the audio on the final video as one exception to an otherwise "easy" research project. It was recognized and accepted by the youth that this had been a problem within the project. However, the youth spoke about it as though it had been a learning experience and that in future it would be an aspect of a video-research project that would receive more attention.

"So it [the research project] was kind of easy, but I have to do more work on my clarity of the sound of the video for my interviewers, that was kind of a struggle. My sound didn't turn out too good, but that's okay cause I know what to watch for next time."

Positive Research Experiences

All participants spoke strongly about the positive aspects of their research experiences. It must be noted that because all participants were involved in a PAR study, their favourable view of research must be viewed in the context of the project in which they participated, and cannot be generalized to all research conducted with Aboriginal youth or peoples. The researcher was somewhat overwhelmed by the veritable plethora of positive sentiments that the youth had for their research experiences, as is evidenced by field journal entries of the researcher's reflections, and by field notes that recorded

participants' attitudes as "overwhelmingly positive" toward their research experiences and prospects for future research.

Fun

All participants described their participation in the project as "fun", thus fun became a sub-category because of its numerous occurrences throughout all transcripts. Research as fun seemed to have great appeal to the youth, whose level of enthusiasm and animation in the conversation with the interviewer appeared to increase significantly, according to the researcher's filed notes and field journal, when they were asked directly about their research experiences.

One participant linked fun to exploring and learning about health issues in her community. For this participant, an awesome experience meant getting something positive out of it that was meaningful to her and her community.

"Yes, my experience is awesome. I like what research has to do is about finding something and learning about it. Especially in your own community. It was totally fun."

Another participant linked the research as fun to the experience of learning and meeting and getting to know university researchers. This participant seemed to enjoy the research process because it appealed to her sense of value for relationships with others and a marked desire to learn new things, as reflected in field notes about this participant's interview.

"My experience was positive. It was real and it was fun to learn about research stuff and get to hang out with the people from UVic. I like to meet new people and I try to learn something from everyone...."

Excitement

Excitement also emerged as a second sub-category of Positive Research Experiences. That all participants found their experience in research to be exciting in one way or another led directly to their statements of having a positive experience. Two of the participants tied the categories of fun and excitement together, while the three other participants spoke of the excitement of research as tied to other categories such as Learning, Change, and Teaching. For example, one participant said that research was exciting because it afforded the opportunity to learn about something. Again, a desire to learn appears as a thread that ties together many aspects of the participants' comments about their research experiences throughout the data sets.

"My feelings and what I thought: I was really excited when I first did my first one [research project], *and really happy and stuff because I learned something...."*

Another participant felt that the research project was exciting because he had gone through many steps and procedures and had concluded with an accomplishment in term of a finished video that was shown to the class. For this participant, a sense of accomplishment was key to his positive research experience, and to his identity as a student.

*"There was just the excitement of putting it [*the research project*] all together and accomplishing it...in school you can't always follow through, but with this video, even though it was a class project, I really did it. I finished the project and that was exciting."*

Theme Three: Benefits to Community

All participants provided ample data to substantiate the benefits of the participatory action research (PAR) on the community. Participants identified five categories of benefits of research to community: Support, Learning, Change, Teaching, and Cohesion. Each category possesses sub-categories which the youth identified as specific aspects to each category. Several dimensions have been added to some of the sub-categories and exist as further specifications of the sub-categories by the participants.

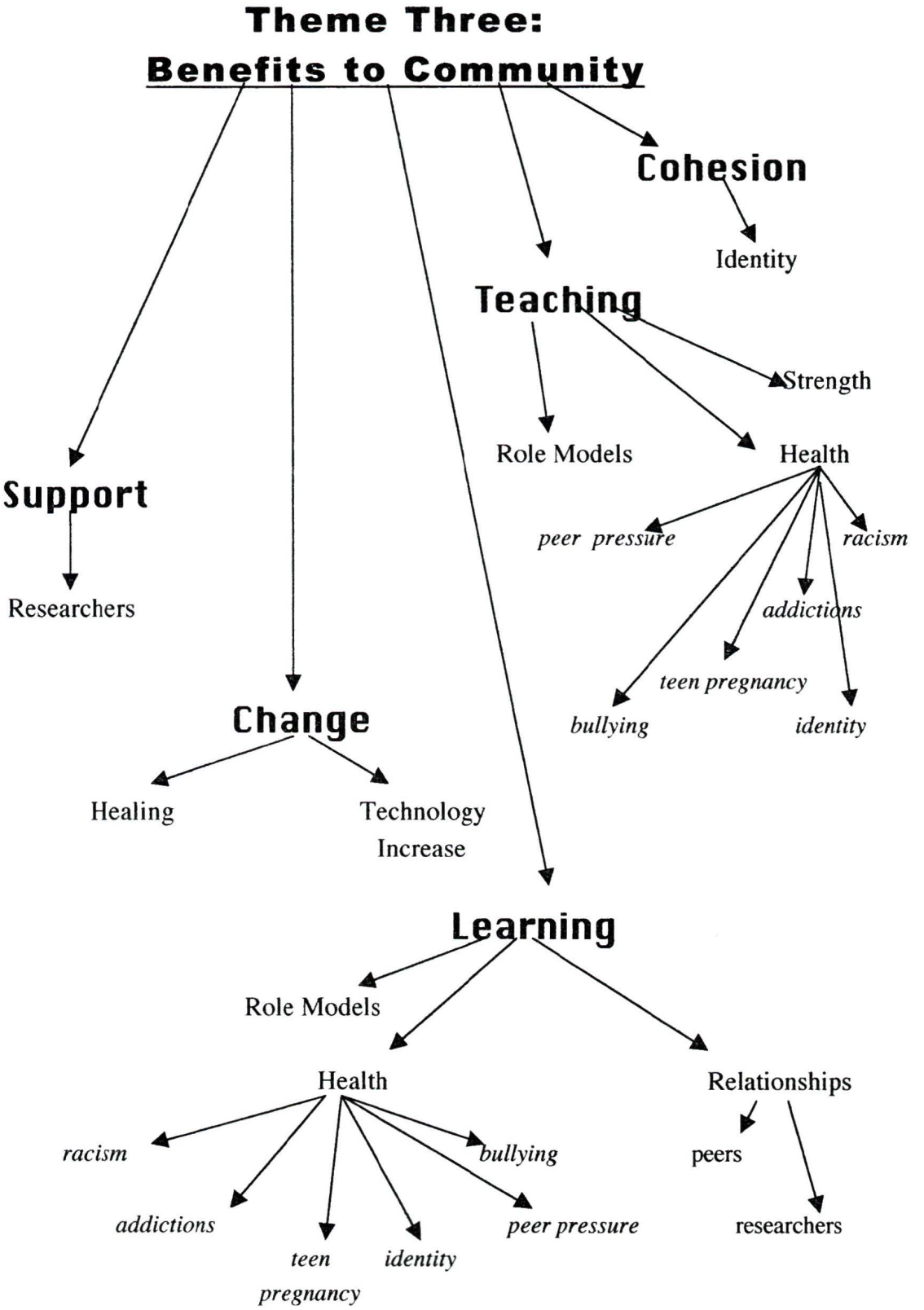
Support

Participants noticed and valued support given them as a group by the researchers. All expressed feeling supported as a group.

Researchers

The researchers made statements conveying interest in them as youth in particular. Participants felt that the researchers supported youth by examining health issues related specifically to youth. In the context of being high school students in one class, the youth experienced support from researchers who made themselves known and readily available, without being intrusive, to the participants throughout the research project for practical

Figure 4.


Theme Three:
Benefits to Community
Cohesion
Identity
Teaching
Strength
Role Models
Health
peer pressure
racism
addictions
teen pregnancy
bullying
identity
Support
Researchers
Change
Healing
Technology
Increase
Learning
Role Models
Health
Relationships
racism
bullying
peers
addictions
peer pressure
researchers
teen
pregnancy
identity

help (such as with interview designs, video and computer equipment operation) and encouragement. Also, researchers were cited as being supportive of the outcome and findings of all participants' video projects.

One participant described the support given the class by the researchers as meeting needs. For this participant, researchers met the needs of the students by listening to what they said they wanted and attempting to follow through on requests made by the students.

"*And they* [the researchers*] helped out....Yes, they were supportive, supportive of our class' needs in the project. When we'd ask for soemthing, like help with the camera or the editing, they'd try and give us what we needed.*"

The older youth talked about his experience with local youth, and suggested that in a research context, it was important for youth to be supported in their capacity as co-researchers. This was important because youth are in place of negotiating autonomy yet still requiring reassurance and guidance by adults with whom they work.

"*What's important is for the youth to be supported* [by researchers*]....Youth are still figuring out who they are and what they want around here, and some of them have it really tough, they need the guidance from the researchers to keep on track with the project. And I saw that I this video project, I knew they had a lot of independence in their video, but still they had that guidance from the adults.*"

Change

Youth underwent change as a part of their research experience through two sub-categories: Healing and Technology increases. This category parallels the Change category in Theme Two (See Figure 1.)

Healing

The sub-category of Healing was formed by the researcher to describe meaningful personal positive change that was described by all participants. Healing in this context meant changing negative feelings/views/beliefs/perceptions about an issue that were previously held by a participant. All participants discussed one form or another of this sort of change as occurring at group/class level. The opportunity participation in the research project gave the students as group occurred in terms of healing issues such as racism and identity by the gaining of knowledge and understanding of these issues through the research process and the presentation of research findings.

One participant talked about how the class was able to change its views on addictions as part of the Native identity by viewing one of the videos. For her, gaining a more positive sense of self a s belonging to a First Nations group was an important effect of viewing some of the videos because these video dealt with health issues that had previously cast a negative light on Natives as a group. These videos allowed a more positive perspective on Native health issues, such as addictions.

"I didn't want First Nations people to look bad because there is a lot of non-Natives that talk about First Nations that we're poor and that we drink a lot, and all First Nations are alcoholics and stuff like that and I just wanted to change how you change that about the community. Everyone's views [on identity} were really affected by seeing the video, change to more better, kinda more positive. Seeing these videos can help us see that it's not always true that we're like that. We can be different and healthy."

Technology Increase

Another change experienced by youth due to their research experience was an increase of technology availability and use in their classroom and their lives. Video equipment was brought into the classroom for them to use, along with computer software and knowledge about how to use such technology. Thus youth as a group experienced greater education through their acquisition of skills and knowledge of video-making and editing, and designing and conducting community-based research.

One participant explained about the need for technology increase in their classroom. He felt that youth lived in a context that required them to have more technological skills in order to gain meaningful employment and succeed in terms of educational and career goals.

"Um, sometimes, I can spot out some of our needs, such as for computers and such. Because the youth are growing up in more of a New World and they got more technology and everything around them, and some older people I know don't know much

about it and don't know how to work anything. I think that is one of the special needs that the youth have, that they need to know more about technology. Especially if we want to go to college or university where we gotta know how to run computers, or to get hired to work anywhere in any type of career. You need to know about technology, just like we learned about in the research here with the cameras and the programmes and such."

Learning

Learning at the community level was one of the largest categories discussed by participants. All participants reported that, in one form or another, they had learned about themselves and about youth in general. Learning at the community level was characterized by the participants who identified and explicated three sub-categories: Role Models, Health, and Relationships that exist in their communities. Health was further broken down into dimensions of racism, addictions, teen pregnancy, identity, peer pressure, and bullying. The sub-category of relationships was further specified as learning about relationships with peers, and learning about relationships with researchers for participants, similar to learning at the individual-participant level.

Role Models

Youth learned about research in the context of the Participatory Action Project in which they were involved. For them, one dimension to learning was learning about community role models and exposing the community to these role models by capturing them on film and showing the film to the community. Youth came into contact with

Elders, professionals such as counsellors, various program coordinators and directors, and teachers, to name a few role models that the youth interviewed for the research project.

One participant explained that filming one person who worked in the community at a successful art gallery gave people who were watching his video an opportunity not only to learn about the health topic he was investigating, but to see a successful Aboriginal person in the greater work force.

"*Yeah, it was cool because he talked about racism, but seeing him on the video really showed up that Natives can work out there and get good jobs and do good things.*"

Another participant described that the video she completed and presented showed people in the community that youth could make healthy choices and become role models. She felt that her film conveyed to the community that there did exist role models locally, and that it was just matter of finding out who these role models were and giving them a chance to share their success.

"*I guess that in doing my video I found out there are role models here [in the class], and all around us. All I had to do was go out in the community and find people and ask them to talk to me. Putting them on video can help us all learn who these people are and see that they are right here in Victoria.*"

Health

All participants explained that they as a group discussed and learned about health

issues in their community. Also, three participants discussed learning about health issues in the context of community. Learning about health at the community level was described by participants as relating to issues such as racism, addictions, teen pregnancy, identity, peer pressure, and bullying.

For example, one participant explained that the research experience had allowed the community to learn about current youth issues such as addictions, teen pregnancy, and identity. Learning about these community health issues as a class was important for this participant because it allowed the knowledge to have more impact on him because he learned in a group context, where there is more sharing and exploration ("bounce things off each other") of feeling and reactions to such knowledge.

"*Yes, well...um, we* [the class] *did a lot of research with Native people, the problems, alcoholism, youth for sure, teen girls pregnancy, that environment in the culture, if you did a lot of research on all those topics, I am pretty sure you are going to get a lot of learning out of it. It made more an impact on me because we learned about it together, me and the other kids at school. We would talk about the health issues and bounce things off each other as we learned. It was way cooler to learn that stuff together than alone in some class.*"

Another participant simply mentioned that when other people in the class saw his video, he could tell that they learned something from it. He observed their attention to the video and appreciated the questions that were asked of him after it was shown. The

interest that the class and audience showed about his research made him feel that he had succeeded in helping the class learn about a health issue, and this felt good for this participant.

"I have showed my video to my class as a project and it did very good in terms of teaching everyone something about racism. I have music in my video and that really caught their attention and sucked them in, the guests and teachers [who were part of the audience]. *And, um, the outcome of all of it, everyone enjoyed it and learned something about what I researched. And that felt good to give that to everyone."*

Relationships

The youth also learned different ways to strengthen or create new relationships with peers by collaborating with classmates to do joint video projects. This is similar to the sub-category of learning about relationships with peers in Theme Two, where learning was described at the individual/participant level. A difference with learning about relationship at the group level was that it occurred together in a way that seemed very powerful and fostered a sense of collectivity among the students.

One participant talked about a group discussion that occurred in the context of his research project. For the group in the class, there was sharing which led to learning about the issue of racism. This learning was meaningful to the class as a group because the learning came as a result of their own opinions, views, and experiences that they talked about and reflected upon together as a group.

"All of my friends, we all have discussions on racism. And that's what my research is about and my project is about. So, I figure if I am going to do that we might be able to learn about all of our opinions and experiences so we can understand what we are all about. We learned about it together because it was about us, and that means a lot to us."

Individual participants as a group of youth learned how to forge and maintain relationships with adult researchers. The youth worked literally alongside University researchers as they chose topics of investigation for the study, formulated interview questions, recruited participants, and negotiated camera work and video editing to create an 8 – 10 minute video production. Interaction through these processes allowed youth to build relationships with researchers and with one another.

One youth related that as a class, the participants learned how to adapt to the researchers as who they were in terms of being in the class not to just teach about research but to work with the students on the research project. For this youth, it was beneficial to learn how to get along with researchers, who were different than teachers or other adults who came into the classroom because their agendas were different. That is, the researchers were there to work with the students and not tell them how to do something as a teacher might. Another difference mentioned was that the researchers were goal-oriented in their relationship with the youth, that is, they were there to "make

friends" and get the research done, and this participant liked that about the research relationship.

"*We learned a lot, we learned about how to adapt and hangout and get to know new people[the researchers]...and them coming into the class taught us how to get along with them as researchers, cause it was weird at first. They weren't teachers and definitely not students, but they were here to make friends and get our video projects done. It was cool to work together...and we had to learn to get on with them to do it.*"

Teaching

Youth were able to teach each other and their communities about three sub-categories: Role models, Health, and Strength. The category of Health was further specified by participants along dimensions of peer pressure, bullying, teen pregnancy, addictions, identity, and racism. Through their involvement in the project, youth were able to teach other youth about timely and relevant issues facing their community. Each video that was created by the youth taught other youth in their classroom, and community members who attended screenings, about a particular health issue documented.

Role Models

The making of videos through interactions with community members and Elders exposed the youth as a group to role models in the community. Youth had an opportunity to come directly into contact with role models in areas such as addictions, bullying, racism, etc. The video recordings of these role models by the youth and the presentation

of such role models to the community allowed the participants to teach the community about its role models. Additionally, interaction with community members who were role models allowed the youths to teach the community, through video presentations, about the unique strengths the community possessed both in reflection of the role model's influence and through the youths' own sense of accomplishment in conducting the research and completing and presenting the video project to other youth.

One student made a simple and concise statement that explained why role models were needed for youth. He said that role models provide "real-life" education for youth, and that having role models in the videos made the research a valuable experience for the class and for youth in general.

"Yes, they [youth] *need role models to get their education...kind a like a real life learning tool. That's one thing that really made this*[the research] *worthwhile, the use of role models to educate."*

Another student talked about the value of acquiring knowledge from role models that made this type of learning seem very real to youth. Also, he acknowledged the importance in accessing many role models because he felt that each role model had something different and valuable to impart to youth. For him, research was about sharing and teaching different forms of knowledge from different types of people in order to improve the lives of youth in the community.

"I think it is good, it is different but it is good, it's good to find knowledge from the person that you are asking questions and how they feel because I bet all the other people that you interview say something different, if not they said the same but in a different way, so it's good to get different opinions out to the community cause that's what research is all about. We need to improve ourselves by learning from others."

Health

Teaching the community about health issues was important to the participants in terms of creating an awareness and education regarding the issue. Participants felt that they had taught the community about health issues by researching and presenting their videos on topics such as peer pressure, bullying, teen pregnancy, addictions, identity, and racism.

One participant explained that is the community could be educated in terms of knowing that youth had opportunities to succeed in sports or education. And that they could improve the lives of all community members by destroying racism and stereotypes about Natives as people who maintained addictions and could not succeed.

" [As a result of being taught by the research] *They [*Native youth*] could be motivated to get involved in sports or going on in school ,becoming a lawyer or something, getting acknowledged. If they realized that they could do just from seeing a video, then they could get famous and be known all over the world, or in Victoria. And maybe their name would come in the newspaper and they could be getting into good*

sports like basketball, and soccer, and lacrosse and all that, and get into shape and get away from drugs and alcohol because I knew that was bad for us. It makes us all look bad when we drink and to everyone else it looks like we don't succeed."

Field notes suggest that participants generally expressed a desire to educate the community through recognition and awareness that came through the creation, production, and presentation of their PAR video projects. Another participant also talked about his need to teach the community, through his research and video presentation about the perils of addictions. He wanted to choose a topic that was meaningful to the community and could enact some sort of positive health change in terms of youth addictions and possibilities for a substance-free future. For him, addictions had been a salient issue in his community and he felt that he could change by getting "the message across to the youth".

"_____ asked me what topic do I want, and then it suddenly came to me, I will do Aboriginal addictions and see if I can get the message across to the youth, and sure enough it did. It's important for me do something about addictions because its been such a problem in our lives around here. I know I can influence people, or at least let them know about the addictions stuff, by making the video."

Another participant discussed the value of the research project in it's ability to influence or change stereotypes that exist in greater society about Aboriginal peoples. Specifically, he felt that educating both Native and non-Native peoples about Native

issues is needed because he had personally encountered many racist stereotypes that he felt were based in ignorance. Changing ignorance into education was one way he saw research as useful for the community.

"[Re research] *I think educating the Native, and mainstream, community too, on* [Aboriginal health issues] *is needed, cause, like, people are quick to say, 'Oh, they are just lazy and whatever,' and that is just not the case...people need to know about what's behind these health issues if they are going to understand them and stop making stereotypes about identities because of things like addictions, teen pregnancy, and things like that. I hear these steropetypes all the time, and people just say them because they don't know what's really going on. We can educate people with videos like these."*

Strength

Participants felt that there was some value in the videos in terms of teaching the community about some of the strengths its possessed. Community strength surfaced for the participants throughout interactions with role models and through their ability to accomplish the research project. Many of the participants stated that they had never really completed a project as a large as the video research project, and that this sense of accomplishment made them feel good about themselves as community members. The participants seemed to want to talk about their new-found strength in researching in terms of community success rather than individual success.

For example, one participant said that she felt stronger in term of her self-confidence for having followed through and completed the research and video editing aspects of the project. She said that for her it meant that this sense of accomplishment strengthened her membership in the community and allowed to feel like she was contributing to the well being of the community by making a video that emphasized the strengths or positive aspects of the community rather than focussing on the negative factors of community problems.

"What I mean is that I never really finished anything before, so it felt really good to get the video under my belt. I mean, I finished and that felt real real good. But that wasn't just it, I also did something that showed some good parts to the community, some good people who are doing good things, not just focussing on those who drink or do drugs or get into trouble. I showed people who were doing good in our community and I guess that means I am kinda doing good too."

Cohesion

Participants described cohesion as a sense of togetherness and family that exists within the Native community. Research was described as promoting cohesion within the community through the explication and presentation of Native identity in the videos.

Identity

Two participants expressed the power of research to assist and affirm their community identity as a collective that works together, to do research and to deal with

community health issues such as peer pressure, bullying, addictions, teen pregnancy, identity, involvement in sports, etc.

One participant talked about the health topic she chose to investigate. She'd wanted to research how to get Native youth more involved in sports and less interested in fighting amongst each other. She saw sports as a way to rally the youth together as team, working together rather against each other. This was an important topic for her because she had experienced in-group fighting in her community and strongly believed that this lack of cohesion was not good for community self-esteem, and that it reflected poorly on the community as a whole.

"My video was about how to get youth into more sports and to not fight against each other. I was noticing that some Natives were fighting against each other and not sticking together as a family or as a team. There were a lot of people fighting and not getting along. How can we feel good about ourselves if we're fighting against each other? It doesn't look good to non-Natives. We need to get along and feel good about each other. Getting youth more involved in sports could help with that."

Another participant felt that working together within the classroom dynamic had fostered a sense of shared identity and self-confidence about the videos produced and about themselves as a class. He explained that because everyone had worked hard together to make the videos, had learned new skills, they could all feel a sense of accomplishment as a group of student researchers.

"We [the students] all worked real hard on the videos, worked together. Now we really have something to show. Now we can say, hey, we're not just kids, we're researchers who can get the word out there. We all learned we can do something as class and succeed at it. The research was a success story for us as a class."

Summary

This section presented a description of the themes that are used to summarize the data results. The data was placed into themes of Research Design and Methodology, Benefits to Participants, and Benefits to Community. There was a description of the categories and sub-categories that describe the different dimensions of each theme, followed by quotations directly from the participants to illuminate the deeper meanings of the categories.

These youth spoke about issues of control, permission, respect, communication, non-interference, and instrumentation in the context of their experiences with research design and methodology. In terms of benefits, youth described the phenomenon as having occurred for them on an individual level and on a level of community, with issues of being supported, learning, change, teaching, positive research experiences, lack of negative research experiences, and community cohesion as the main findings. Generally, the youth expressed all information in a positive frame, and the researcher attributed this largely to the participatory nature of the project in which they were involved and the cultural sensitivity exercised by the researchers with whom they collaborated.

CHAPTER FIVE

Summary & Implications

This chapter will present a summary of the entire research project, limitations of the study, and short discussions of four implications.

The purpose of this research project was to explore the ethical dimensions of experiences of youth who had participated in a research project in their community. In an Aboriginal youth context, a specific type of research design has been identified as beneficial and ethical by the small group of Native youth interviewed in this phenomenological study. The type of research experienced discussed by the youth in this study is participatory action research (PAR), on which the youths' experience in a previous research project is predicated, and from which the following ethical implications ensue. Their overall views on research were positive in terms of their particular experiences, mainly because their roles were as co-researchers and not subjects. These youths' involvement in the PAR project was overwhelmingly positive and beneficial to them individually, as a group of youth, and to their community. Ethical cross-cultural research practices have been described in the literature as those that benefit participants and do not harm (i.e., bring about positive experience) (Stubben, 2001; Herring, 1999)

This study used a qualitative design in which information was identified from participants in semi-structured interviews that employed a phenomenological paradigm.

This methodology allowed for insight into the "lived and shared experiences" of the participants as co-researchers in a previous psychoeducational study. The understood meanings and insights from participants were gained by systematic analysis and the use of direct quotations in presentation of results. Multiple sources of evidence, such as the researcher's field journal and the researcher's field notes were used to verify the collected data and confirm the findings from the interviews with participants. Recordings of context, feelings, and thoughts by the researcher in the field journal and field notes were specifically used to frame and describe the results as closely as possible to how they were described by participants in the field.

Four meetings occurred in total with the Esquimalt and Songhees Band councils, two meetings with each Nation's office, to disseminate and confirm results with councilors and Elders to ensure respect, accuracy, and ethical action on the part of the researcher. Piquemal (2001) writes that providing the Aboriginal community with data throughout and upon completion of the research project is part of the researcher's ethical responsibility. As a result of this study, both the Esquimalt and the Songhees Chiefs and councilors have asked the researcher to create an ethical protocol for their bands for use with future researchers entering their territories. Presently, neither Nations have a research protocol in place. The researcher has agreed to draw up a draft research ethics protocol based on research results for this study, and to collaborate with the Elders,

Council members, and Chiefs on completing the protocol to become the property of their respective Nations.

The following research questions were answered:

1. What have youths' experiences of working with academic researchers been like?

Unanimously, all participants imparted positive research experiences and a zeal for future research in their personal lives and in their Aboriginal communities. All of the youth explained that their research experiences had afforded them rich and otherwise unavailable opportunities for learning. They were particularly enthusiastic about learning how to use technology such as computers, video equipment, and communications equipment. In empirical data, youth have expressed a desire to pursue the use of technology in educational and career-related pursuits (Herring, 1999). The youth also valued the respectful, oral, non-interfering approach taken by researchers with whom they had worked. Literature suggests that respect, non-interference, and oral communication are some of the fundamental tenets to Native ethics/worldviews and conceptions of relationships (Medicine, 1988; McCormick, 1997) All participants had been involved in the same previous PAR project, and their enthusiastic and overwhelmingly positive reports of the multiple benefits and virtues of research is largely owing to the participatory nature of the project they had experienced and to the cross-cultures skills and behaviours of the adult researchers. Aboriginal conceptions of ethical

conduct can differ from western conceptions, however research that includes the incorporation of Native ethics, such as the ethic of Non-Interference, allows for the development of a spiritual/cultural groundwork for ethical duties (Piquemal, 2001).

2. What were the most positive/negative parts of the youths' research experience?

The youth all expressed that learning new things, about themselves individually, and about the community was one of the most positive aspects of their research experience. Teaching youth and the community about relevant health issues, strengths, role models, and healing was a salient positive research experience for the youth. In addition, learning how to conduct research had a major positive impact on the youth in terms of learning a new skill that could open doors for them in career goals and opportunities.

The youth enjoyed the rapport building and the dialogue with the researchers, whose respectful approach and appropriate methodology (PAR) and instrumentation (oral) and communication style (oral) contributed to youth feeling supported, safe, and accepted throughout the research process.

Ibrahim (1985) and McCormick (1994) suggest that there is a need to understand the worldview and beliefs, including the ethics, of a culture prior to engaging in a meaningful exchange with its members. Therefore, lack of understanding Aboriginal culture, beliefs, and values/ethics could result in erroneous assumptions in research practices (Herring, 1999). Cross-cultural research in an Aboriginal context ought to begin

with an exploration of the natural communication and ethical styles of a culture before utilizing theories or approaches for members of that culture (Minor, 1999). It is an imperative to "mobilize" the philosophies (i.e., ethics) and healing resources of participants to help them in the healing process (McCormick, 1996); further, to ignore such worldviews or to impose a different one is to overlook important healing resources and undermine the research relationship (Choney, Berryhill-Paapke, & Robbins, 1995).

The only difficult parts of the research experience alluded to by the youth were problems with technology, such as glitches in operating systems, loss of data/files on the computers, technical difficulties with video equipment. These frustrations cited by participants are more a function of the processes of using technology rather than reflective of the research experience per se.

3. Participants were asked to describe their relationship with previous researchers.

Overall, the relationships with the researchers were described as good, mutually respectful and trusting, and collaborative. Community and participant control, as another dominant theme of the literature, is the emphasis of PAR in Native communities because it allows participation of community members to define and flesh out their social realities and to increase local skill capacity (Hudson & Taylor Henley, 2001). Since the participants' experiences came from the perspective of co-researchers in a PAR project, their relationship with researchers continually carried themes of collaboration, participant and community control over research processes, respect for

local cultural ways of being and doing (i.e. re: communication style as oral, interview instrumentation, non-interference, cross-cultural sensitivity, etc.), and a need for research regarding health and community education.

According to recent literature, two recurrent themes in the Aboriginal rights movement are health and education (Herring, 1999). Individual members and community leaders must be given a more active and participatory role in research projects implemented in their communities (Smith & Morissette, 2000). Participatory action research is documented as ethically appropriate for First Nations research because it respects cultural values/ethics and empowers the community through education (Hudson & Taylor-Henley, 2001).

4. Participants were asked to identify particular issues associated with research involving Aboriginal youth.

From participants' perspectives, the biggest issue for Aboriginal youth in research was opportunity for learning afforded by the research experience. Additionally, the participants felt it was very important to empower youth with knowledge and information that can be gained through research about issues relevant to youth needs, health, healing, education, career opportunities, identity, role models, and strengths. Hudson and Taylor-Henley (2001) write that ethical research with a Native community means empowering the community through education of health-related issues. The use of technology was also seen as a successful and meaningful way to implement research with youth,

especially in a PAR project. Youth can be given greater access to technology such as computers, and audio and visual equipment and the learning of relevant technical skills to operate such technology. Most of the participants stated that they had not used such equipment prior to their experience in the PAR project and saw the project as a unique opportunity to gain computer and video skills that they might not have otherwise been able to learn. Some literature corroborates these youths' experiences by suggesting that through education and research opportunities, youth may gain greater access to technology and relevant skills (Herring, 1999; Lee, 1995).

5. Participants were asked to describe their thoughts and feelings about psychoeducational research in their community/classroom.

Participants conveyed a sense of empowerment and accomplishment due to the PAR research in their classroom. Participants invariably said that they "felt good" about research and that it was a "positive experience" for which they often felt excited, happy, and enthusiastic about. Participants also felt that the research was "fun" and spoke of this in a way that implied a light-hearted side to the learning benefits of their participation in the research. . Darou et. al. (2000) discovered in their research that one Native group valued accomplishing tasks during a research project, having fun, and laughing during research processes, and that these elements reflected the Native value of relationship (process) over content. Other literature expresses a need for ethical research to include participants as active in the research relationship, specifically active in a way that creates

a positive experience, such as enjoyment and control within research processes (Hudson & Taylor Henley, 2001).

6. Participants were asked what research procedures and practices should be used in their community.

Participants expressed that by the close of their research experiences in the PAR project, they felt well informed and educated in terms of research procedures and practices. Thus, when they were asked how they thought research should be done in their community, ample and detailed answers were able to be provided. Therefore, it is understandable that participants felt that they as co-researchers in the PAR study ought to be the ones who decide what procedures and practices should be used, and that these must reflect community issues/needs and benefit the community as well as participants. Hoare, Levy, and Robinson (1993) write that ethical research in First Nations communities is marked by a participatory framework that considers ultimate payoff of research for the tribal community. Also, participants expressed a preference for instrumentation that utilized an oral rather than written approach, interviewing instead of using questionnaires, and talking with participants rather then giving them paperwork or forms to fill out. Literature suggests that if research undertaken in Native communities is to be ethical in implementation, it must employ the natural communication style of the participants (Choney, Berryhill-Paapke, & Robbins, 1995)).

Implicit in their preference for research procedures and practices was an advocacy for the participatory action research method in which they had previously participated. All of the participants' beneficial and positive experiences seemed directly related to the nature of the collaborative design of their research experience.

Participatory action research (PAR) is advocated in some pre-existing literature as a method of culturally and ethically appropriate research because this type of participation, in the context of a research project, serves to increase the Nation's autonomy through a process of praxis (Hudson & Taylor-Henley, 2001; Hoare, Levy, & Robinson, 1993).

Limitations of the Study

Generalizability of this qualitative study's results was not identified as a goal of the project, and the study results cannot apply to other contexts. The purpose of this research was to explore the perceptions of Aboriginal youth on the experience of being participants in a previous research study. However, there are some similarities between what they youth reported as their experiences in research and what exists in current literature regarding appropriate and ethical research practices with Native communities.

Another limitation could exist due to the researcher's identity as an Aboriginal person. As has been documented throughout this study, a researcher's experience and identity can impact the research relationship, and this remains true for the processes and results of this study. It is possible that the researcher's relationship with participants was

impacted by a shared identity as Native in Canada. How this shared identity may have affected the study's results is difficult to say because in the researcher's beliefs, there still existed a cross-cultural relationship to a large degree because the researcher comes from a different Nation and territory to those interviewed for the study.

Lastly, this study describes experiences of a small number of participants from only one successful participatory research project with Aboriginal youth. There may exist great variability among the ethical experiences of a larger sample of Aboriginal youth from other areas, including rural areas, who participated in research projects.

Implications

There are four implications embedded within the research results. These implications are: 1) Participatory Action Research, 2) Cross-Cultural Sensitivity by Researchers, 3) Aboriginal Control over Research, and 4) Directions for Future Research.

Implication 1.: Participatory Action Research

While not advocated or referred to directly by participants, the type of research about which these youth spoke was participatory action research. The fact that the youth had nothing negative to convey about their research experiences speaks volumes about PAR as a method of doing ethically-sound research with Aboriginal communities. PAR is a method that describes itself as doing research " with" rather than "on" individuals within a community (Whyte, 1991). "Community" is also a key concept within PAR

(Sommer, 1999) and this evidences itself in this investigation in the ways participants described research as benefiting the community. Participatory action research appeared in the literature as early as the 1940s, when Lewin (1946) conceived of action research as a method of research requiring the active involvement of the potential users of the information throughout the research process; this notion is not in agreement with traditional research practices (Sommer, 1999). In support of participatory research, Herring (1999) writes that educational research with minority individuals and groups must be conceived of and carried out through a process of praxis in order to be ethical. Meeting the needs of cross-cultural research participants is the rationale for an investigation into PAR as a possible effective and ethical methodology for implementing research with marginalized participants such as Aboriginal youth. In summary, PAR is usually value-driven (i.e., ethically-motivated) instead of value-neutral, and has several related objectives: to improve the lives of the participants; to advance knowledge about health; and to improve the practice of PAR through a critical examination of the collaborative process (Sanford, 1970; Whyte, 1991; Hart, 1995).

Implication 2.: Cross-Cultural Sensitivity by Researchers

A second implication for research design with Aboriginal youth rests on cross-cultural competency and sensitivity, regarding issues of respect, control, communication, non-interference, permission, and control demonstrated in the PAR study these youth experienced. There is a need for non-Native researchers working with

Aboriginal youth to understand and undertake Native ways, which vary across communities, of interacting both on personal and professional levels in order to meet ethical standard outlined by participants in this study. In terms of the ethics of personal interaction these youth have expressed desires to "have things done their way" by researchers in terms of asking and not telling them how or what to do, giving space and autonomy within research projects, communicating in oral, respectful, non-threatening and non-interfering manners. The students identified significant leanings and benefits from their experiences in a PAR project with researchers who were educated and capable in First Nations modes of communication, world view, and cultural ethical practices and thus able to undertake ethical cross-cultural research.

Implication 3.: Aboriginal Control over Research

The participatory action project in which the youth were involved and this project both followed consultation with community members throughout the research process. This form of giving control to the community over research implemented with its peoples was acknowledged by participants as critical to effective and ethical research design and methodology .

Ethical research practices with First Nations must require elder input, be marked by community control, and produce outcomes, such as transfer of technological skills, that benefit the community (Hudson & Taylor Henley, 2001; Piquemal, 2001; Stubben, 2001).

Implication 4.: Directions for Future Research

Future cross-cultural research into ethics with Aboriginal youth might include larger samples, and long-term follow-ups on the effects of benefits of research. Also, a comparative study that examined benefits from a PAR project and a non-PAR project would further add to the literature ways of doing research with Native participants. In addition, future researchers may want to examine what other factors enhance or negate ethical research experiences for Aboriginal youth participants, with a greater focus on how research contributes to decolonization and healing in Native communities. For example, the role and impacts of local Native researchers as compared to non-Native or non-local Native researchers in one Aboriginal community could be explored.

Summary

It must be acknowledged that this study is an initial step to understanding some current and future ethical needs or issues associated with conducting research with Aboriginal youth in one specific area. Further research into the area of cross-cultural ethics in research is needed to develop a broader scope of implications and implementation of academic research. This study was significant because if research, such as the participatory action research project as described through the experiences of five Aboriginal youth, is to be truly ethical and appropriate, it must be rooted in local cultural ways and norms and sensitive to individual and community needs. The results from this study described the importance of ethical dimensions such as research to benefit

the participants, youth, and community, as well as culturally appropriate research design and methodology as exemplified by the participatory action project in which the youth had been previously involved.

This study illuminated some of the ethical benefits of doing research in an Aboriginal community from a participatory action research framework. This study also conveyed the significant enthusiasm and zeal that these particular participants held for their experience in a PAR project and the necessity for researchers to be culturally sensitive to community ethics when working with Aboriginal youth. The PAR project incorporated the youth in the research process. It appeared to have created a catalyst for change in the participants in a variety of areas. These areas included: self-efficacy, career possibility, identity renewal, and a return of power and control to the community in the research context. In addition, research experiences for these youth allowed for personal change that could be viewed as turning marginalization into empowerment through healing, Ethical research with First Nations means meeting the needs of both researches and participants while benefiting the community through positive change.

This research could provide an opportunity to increase support for participatory action research projects as an ethical and effective research methodology in Native communities. In this study, participatory action research has been documented ethically appropriate because it enabled Native community members and leaders to take greater

control over research implemented in their territory, which can lead to further decolonization through knowledge, empowerment, and healing.

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APPENDIX A

RECRUITMENT POSTER

Are you young Native person interested in research?

WHY NOT PARTCIPATE IN A PROJECT AND LEARN SOMETHING ABOUT YOURSELF AND YOUR COMMUNITY'S NEEDS?

I am a First Nations Graduate Student in Counselling Psychology at the University of Victoria, supervised by Dr. Anne Marshall. I am interested in what happens for Native Youth when they participate in research done in their community.

To participate in my project you must: 1) be a First Nations youth age 16 to 30; and 2) have recently participated in a research project conducted in the community (e.g., by a university, college, tribal government or other government/health agency).

If you might be interested and you fit the bill, contact me by phone or email:

Suzanne Batten
Telephone: 250-885-5777
Email:

APPENDIX B

CONSENT LETTER

CONSENT FORM FOR PARTICIPATION IN THE STUDY ENTITLED
"Research Ethics with First Nations Youth."

Individual Interview (Youth)

You are being invited to participate in a study entitled "Research Ethics with First Nations Youth."

The research team for this project includes Dr. Anne Marshall, a faculty member in Counselling Psychology at the University of Victoria and Suzanne Batten, graduate student. If you have any questions or concerns about the project, you may contact Suzanne Batten at (250) 885-5777 or or Dr. Marshall at (250) 721-7815 or This research has been approved by the Songhees First Nation Chief and Council, The Esquimalt First Nation Chief and Council, and by the University of Victoria Human Research Ethics Committee. It is being funded by an Internal Research Grant from the Office of the Vice President, Research, University of Victoria, Victoria, BC.

The general purpose of this study is to identify and analyze both damaging and appropriate research practices with Aboriginal participants in order to help other researchers to be sensitive to Aboriginal community needs in future research projects. A specific purpose of this study is to provide information to empower Aboriginal communities to have more involvement in research conducted with their peoples, which can aid in community rebuilding and healing for First Nations. Another goal of this project is to offer possible suggestions that other researchers can use to design and implement ethical research with Native research participants. At the individual level, participants in this study will be given a opportunity be gain a better understanding of their own experiences in research projects.

You are being asked to participate in this study because you are a Native youth who has recently participated in a research project and have indicated that you are willing to discuss your experiences about being a participant in a research project.

If you agree to voluntarily participate in this research, your participation will include two audio-taped interviews with graduate student researcher Suzanne Batten (requiring about two hours of your time). You will be asked questions in several areas: benefits/challenges of being a research participant, feelings and thoughts about being a research participant, reasons for being a research participant, and what is good or ethical research for you and your community?

You as participants will review your transcribed interviews and may delete any part you wish. In addition, you as participants will be able to maintain contact with the research via email or telephone or in person if possible, and have input into the final report if you desire.

There are no known or anticipated risks to you through participating in this research. The potential benefits of your participation in this research include contributing to the knowledge and development of cross-cultural research ethics and empowering Native communities to gain some control over research implemented by non-Natives. Your participation will provide new information on the needs of the Native research participant in research conducted by non-Native academics, and add to the data/information on research with Natives. In addition, you may benefit from thinking about yourself in different roles you fulfil as a research participant in your particular social, family, and community contexts. As a way to compensate you for any inconvenience related to your participation and to show respect, you will be given a small gift bag containing self-care items per interview. It is important for you to know that it is unethical to provide undue compensation or inducements to research participants and, if you agree to be a participant in this study, this form of compensation to you must not be coercive. If you would not otherwise choose to participate if the compensation was not offered, then you should decline.

Your participation in this research must be completely voluntary. If you do decide to participate, you may withdraw at any time, or refuse to answer certain questions without any consequences or any explanation. In the event that you withdraw from the study, your tape will be erased and the transcript destroyed. Also, any photographs and negatives will be returned to you immediately.

To make sure that you continue to consent to participate in this research, I will remind you about the terms of participation (e.g., voluntary, ability to withdraw etc.) at the beginning of every interview.

Your confidentiality will be protected by storing interview audio-tapes, the transcribed data, field notes, and other information relating to the data, in a locked filing cabinet. Only the researchers will have access to the data. The audio-tapes from your interview, the transcribed data, photographs, negatives, and any notes taken during the interview will be destroyed within five years.

To preserve your anonymity, your name will not be recorded on the transcribed data, a code or pseudonym will be assigned and used in place of your name. The key to the

coded names will be kept separately from the interview data. Signed consent letters will also be stored separately from any data.

If you give permission for any photographs to be included in research publications, you can decide which of your photographs can be used. If you do give this permission, some of the photographs may identify you and/or your community. All photographs and negatives will be returned to you by August 2003. If you decide not to give permission for photographs to be used, then you will just discuss the display in the interview. At the end of the research analysis, your photo display and the negatives will be returned to you.

A copy of the research report and/or a newsletter to the community will be given to you at the end of the research project. The results of the study will comprise a Masters of Arts thesis, and findings will be published in a peer-reviewed journal, and will also be presented at professional and/or scholarly conferences.

In addition to being able to contact the researchers as above, you may verify the ethical approval of this study, or raise any concerns you might have, by contacting the Associate Vice President Research at the University of Victoria (250-721-7968).

Your signature below indicates that you understand the above conditions of participation in this study and that you have had the opportunity to have your questions answered by the researchers. If you are between the ages of 13 and 16, your parents will be given a copy of this letter for their information.

_____ _____

Participant Signature Date

_____

Participant Name (please print)

A COPY OF THIS CONSENT WILL BE LEFT WITH YOU, AND A COPY WILL BE TAKEN BY THE RESEARCHER

APPENDIX C

BAND LETTERS

Suzanne Batten
207-588 Pandora Ave
Victoria, BC V8W 1N7
Tel. 250-885-5777

09 January, 2003

Songhees First Nation/Esquimalt First Nation
Chief and Tribal Council

My name is Suzanne Batten. I would like to acknowledge myself as a visitor to your traditional territory and thank you for allowing me to be here and speak to you from my position as visitor.

I am a member of the Dene Nation (NWT) and am presently a graduate student in Counselling Psychology at the University of Victoria. My supervisor is Dr. Anne Marshall, a faculty member in the Department of Educational Psychology and Leadership Studies at UVic. I am conducting Masters thesis research about the experiences of First Nations youth in research projects. In order to obtain an understanding of the needs of the Native research participant in non-Native research projects, I would like to talk to Native youth who have been research participants about what their experiences were like. In general, academic researching and writing about First Nations in Canada is inevitably changing because of decolonization, and this change will have important implications for Native peoples. Influenced by social and global economics, the present and future will bring more changes in terms of life paths for First Nations youth, and how researchers address such issues, in the context of research, is very important. This research will help non-Native researchers gain some understanding of the Native experience of being a research participant, and make an attempt to identify some culturally appropriate and inappropriate approaches to doing research with First Nations.

This research has been approved by the University of Victoria Human Research Ethics Committee.

There are no potential or known inconveniences associated with participation in this research. There are potential benefits associated with participation directly for the participant, to society, and to state of knowledge. These benefits will be described to participants in several ways.

The participants will be told, verbally and in the consent letter, that "the potential benefits of your participation in this research include contributing to the knowledge and development of cross-cultural research ethics and empowering Native communities regarding their involvement in research implemented by non-Natives. Also, this research could add to our understanding about the needs of Native research participants in research conducted by non-Native academics, and add to the information about research with Natives. In addition, participants may benefit from thinking about themselves in different roles they fulfill in particular social, family, and community contexts.

I would like to ask your permission to visit your community (in the sense of on and off reserve, as I believe that all of the Victoria-area is traditional Native territory) and interview individual youth from the community, though I expect participants may not be

necessarily living on reserve but will be residents of the greater Victoria area. I do not necessarily see having to recruit participants on reserve or interview them there, as there are many Native youth in city high schools and colleges. However, these youth in the Victoria area may be members of your Nation, and I would not feel it to be appropriate to approach them or talk to them without gaining formal permission and approval from the Chief and Band Council. I am asking for similar permission from the Esquimalt Nation, whose youth may be attending local high schools or colleges and may enter as participants in this project. It is important for me to state that I have no intention of recruiting any Aboriginal youth from the greater Victoria area without first obtaining permission from both the Songhees and Esquimalt Nations.

Individual interviews with youth will require 1 to 2 hours of the youth's time, with a small gift bag of personal care items offered to each participant at the end of the interview as a token of my appreciate and respect for their time. There are no known risks to the interviews, and privacy and confidentiality will be ensured for each participant.

Below I have formulated some questions you might ask about this research project, and have provided detailed and non-technical answers:

What are the purposes and objectives of this research?

The general purposes of this study are to identify and explore both appropriate and potentially damaging research practices with Aboriginal participants. The results will assist and inform other psychological or educational researchers with respect to the needs of Aboriginal communities, and will strengthen the effectiveness and efficacy of such research practices. A specific purpose of this study is to provide information to empower Aboriginal communities regarding their involvement in academic research conducted with their peoples.

Why is this research important? What contributions will it make?

This project is important because its results can offer suggestions that future researchers can employ to effectively design and implement ethical research with Native participants. The results will also address the lack of data on psychological or education research practices with First Nations. Through an investigation into current cross-cultural research practices, it is expected that additional research questions will be generated from this study. Finally, this study is important to the Aboriginal community because it will articulate the possibility of an equal relationship with non-Native educational or psychological researchers based on a newly defined structure that could benefit community rebuilding and healing.

Who are the participants I seek and how will participants be recruited?

Participants will be 5 to 7 self-identified First Nations youth, female or male, aged 16 to 30, from the greater Victoria area. Posters will be placed at various locations in the community, such as Victoria high schools and/or the Victoria Native Friendship Centre, where young Native people are known to be. People who see the posters and are interested in participating in this project will respond to the posters and will contact me directly via telephone or email. In this preliminary contact, I will explain the research to

possible participants and provide a consent letter (by fax, email or Canada Post) for their information. If they agree to meet for participation, the first interview will be set.

What will the interviews with the youth be like?

Sample interview questions include: What have your experiences of working with academic researchers been like? What were the most positive/most difficult parts of the experience? Describe the relationship between yourself and the researcher(s). What issues arise with researchers? What are the particular issues associated with research involving Aboriginal youth? What are your feelings and thoughts about psychoeducational research in your community? What research procedures and practices should be used?

Open-ended probes will be used for detailed explication, such as, "Please tell me more about that", "Can you explain that in more detail?", or "What was your response to that?"

What other uses will be made of the data from this research?

Data will be shared with the academic community through the publication of research reports and papers in scholarly journals. Data and results will also be presented to the Songhees and Esquimalt First Nations communities, in the form of newsletters or reports that employ non-academic language.

How will I describe the dissemination of results to participants during the consent process?

Orally at the beginning of the research relationship, and in writing in the consent letter, participants will be informed that a copy of the research report and/or a newsletter to the community will be given to them at the end of the research project, that the results of the study will contribute to a Masters of Arts thesis, and that findings will be published in a peer-reviewed journal, and presented at professional and/or scholarly conferences.

I hope that these words have offered some explanation and understanding of the work I am seeking to undertake in your territory. If there are any further questions or concerns, please do not hesitate to contact me by telephone in Victoria at 885-5777.

Thank you very much for your time and willingness to consider my request for permission, and I offer my assurance and my word that you will remain informed of any developments changes, and results that occur within the context of this project, should you deem it acceptable for me to pursue.

In Spirit,

Suzanne Batten

APPENDIX D

RESEARCH QUESTIONS

INTERVIEW SCHEDULES

Each participant will be asked to do one or two audio-taped interviews, scheduled on two different occasions, each lasting 30 to 60 minutes. The research project is exploratory in nature, therefore open-ended and unstructured interviews are appropriate.

Sample interview questions include: What have your experiences of working with academic researchers been like? What were the most positive/most difficult parts of the experience? Describe the relationship between yourself and the researcher(s). What issues arise with researchers? What are the particular issues associated with research involving Aboriginal youth? What are your feelings and thoughts about psychoeducational research in your community? What research procedures and practices should be used?

Further related issues and questions will arise, as the research operates through a process of reflexivity.

Vita

Surname: Batten **Given Names**: Suzanne Lea

Place of Birth: Ft.Vermillion, Alberta

Educational Institutions Attended:

Grant MacEwan Community College	1997-1999
University of Alberta	1997-1999
Athabasca University	1998-1999
University of Victoria	1999-2003

Degrees Awarded:

B.A.	University of Victoria	2001

Honours and Awards:

University of Victoria Scholarship	2002
Stewart Book Prize for Counseling	2003

List of Contributions:

Batten, S., (2003). Hope and counselling Aboriginal clients. Paper accepted to be presented at *the Canadian Counselling Associations Annual Conference*, Halifax, NS, May, 2003.

Batten, S. (2002). Ethical issues in psychoeducational research with First Nations. Paper presented at the *University of Victoria Faculty of Education Research Conference*, Victoria, BC.

Batten, S. (2002a). Participatory action research: Power or control? With examples from

First Nations research. (Occasional Paper No. 1). Victoria, BC: University of Victoria, *Coasts Under Stress Research Project.* www.coastsunderstress.ca/arm5/marshall.html.

Batten, S. (2002b). First Nations health and wellness. (Occasional Paper No.2). Victoria, BC: University of Victoria, *Coasts Under Stress Research Project.* www.coastsunderstress.ca/arm5/marshall.html.

Batten, S. (2002c). Some ethical considerations for work with First Nations. (Occasional Paper No.3). Victoria, BC: University of Victoria, *Coasts Under Stress Research Project.* www.coastsunderstress.ca/arm5/marshall.html.

Batten, S. (2002d). Constructivist Counselling with First Nations Families. Paper presented at the *North American Personal Construct Network's Biannual Conference*, Vancouver, BC.

Batten, S. (2002e). First Nations research and politics of difference: First Nations Voices from the Margins. Paper presented at the *International Human Science Research Conference*, Victoria BC.

Batten, S. & Mortimore, L. (2002) Career counselling with Indians: From the inside looking out. *BC Counsellor*, 24(1), 69-80.

Batten, S. (2001). Constant Flux. *Atlantis: A Women's Studies Journal*, 25, 2, 84-86.

Batten, S. (200). Restorative justice and violence against women in Native communities. Paper presented at the *Aboriginal Students' Symposium*, University of Victoria, Victoria, BC.

Marshall, A., Shepard, B. & Batten, S. (2003). Voices from the Margins: Ethical Research Practices in Aboriginal Communities. Paper presented at *the Diversity Conference,* Honolulu, HW.

Marshall, A., Shepard, B. & Batten, S. (2002). First Nations and rural youth: career exploration narratives. Paper presented at *the National Consultation on Career Development Conference,* Ottawa, ON.

Marshall, A., Shepard, B. & Batten, S., (2002). Life and career development narratives: First Nations and rural youth. Paper presented at *the Canadian Counselling Associations Annual Conference*, Ottawa, ON.

Marshall, A , Shepard, B., Batten, S., Corrin, S., Rozek-Allen, T., , Waller, K., & Wolsak, V. (2002). Connecting the edges: Experience in interdisciplinary research. Panel presentation at the *International Human Science Research Conference*, Victoria BC.

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Title of Thesis:
Ethical Practices with First Nations Youth
Involved in Participatory Action Research

Author 

Suzanne Batten

23 April, 2003