

Co-production of knowledge in the Arctic

Laine chanteloup

Workshop – Polar Access Fund

January 25, 2022

Goals

- To think differently about his/her research project
- To think about ethic issues linked to research projects even for research outside of social sciences
- To have access to some references and toolbox to build research project in the Arctic
- To share experiences

Outline

1. Why co-production is important ?
2. Definitions and issues linked to co-production
3. Negotiating the researcher's place

1. Why co-production is important?



Qallunaat! Why White People Are Funny (Mark sandiford, Zebedee Nungak, 2007)

<https://www.youtube.com/watch?v=lazUV7PEw7w>

(28 min --> 33:45)

Figure 5: Increase in volume of Inuit Nunangat research.

INCREASE IN VOLUME OF INUIT NUNANGAT RESEARCH



The number of peer-reviewed publications and dissertations that focus on Inuit and Inuit Nunangat has increased at a rate higher than the increasing population of Inuit. Between 1996 and 2011, the population of Inuit in Canada increased 48% from 41,080 to 59,440. For the same period, the number of Inuit Nunangat-related publications increased by approximately 200%. In other words, in 1996, for every 7 Inuit, there was one publication or dissertation. Research on Inuit increased with time so that in 2011, for every 3 Inuit, there was one publication or dissertation.

The number of Inuit Nunangat-related publications and dissertations is an estimate derived by extracting records from a number of databases accessible to Carleton University. Some irrelevant records may have inadvertently been included while some of relevance may not have been captured or may have been removed in error.

Figure 2: Social and economic inequity in Inuit Nunangat

SOCIAL AND ECONOMIC INEQUITY IN INUIT NUNANGAT

Many Inuit face social and economic inequities that impact our health and wellbeing

Inuit Nunangat

52% of Inuit in Inuit Nunangat live in crowded homes*¹



34% of Inuit aged 25 to 64 in Inuit Nunangat have earned a high school diploma¹



70% of Inuit households in Nunavut are food insecure²



\$23,485 The median before tax individual income for Inuit in Inuit Nunangat¹



30 The number of physicians per 100,000 population in Nunavut⁴



47.5% of Inuit in Inuit Nunangat are employed¹



72.4 years The projected life expectancy for Inuit in Canada[†]⁵



12.3 The infant mortality rate per 1,000 for Inuit infants in Canada.⁶



All Canadians

9% of all Canadians live in crowded homes*¹

86% of all Canadians aged 25 to 64 have earned a high school diploma¹

8% of all households in Canada are food insecure³

\$92,011 The median before tax individual income for non-Indigenous people in Inuit Nunangat¹

119 The number of physicians per 100,000 population in Urban Health Authorities⁴

60.2% of all Canadians are employed¹

82.9 years The projected life expectancy for non-Indigenous people in Canada⁵

4.4 The non-indigenous infant mortality rate per 1,000 for Canada.⁶

* Should not be compared with crowding data for previous years. Based on the suitability definition (whether the dwelling has enough bedrooms for the size and composition of the household). The previous figure was based on the number of persons per room definition.

† Should not be compared with previous life expectancy data. The figure is a national 2017 projection of life expectancy for Inuit. Previous figures were for 2004-2008 for all residents of Inuit Nunangat, including non-Inuit.

¹ Statistics Canada, 2016 Census. [crowded homes: 98-400-X2016163; high school diploma 98-400-X2016265; income: unpublished custom table provided to ITK; employment: 98-400-X2016266]

² Grace M. Egeland, *Inuit Health Survey 2007-2008: Nunavut (St-Anne-de-Bellevue, QC: Centre for Indigenous Peoples' Nutrition and Environment, May 2010)*, 12.

³ Shirin Roshanfar and Emma Hawkins, *Health at a Glance: Food Insecurity in Canada* [Ottawa, ON: Statistics Canada, March 25, 2015].

⁴ Canadian Institute for Health Information, *Supply, Distribution and Migration of Physicians in Canada, 2014* (Ottawa, ON: Canadian Institute for Health Information, September 2015).

⁵ Custom table based on Statistics Canada's *Projections of the Aboriginal Population and Households in Canada, 2011 to 2036*.

⁶ Sheppard et al. 2017, "Birth outcomes among First Nations, Inuit and Metis populations." *Health Reports* Vol. 28, No. 11.

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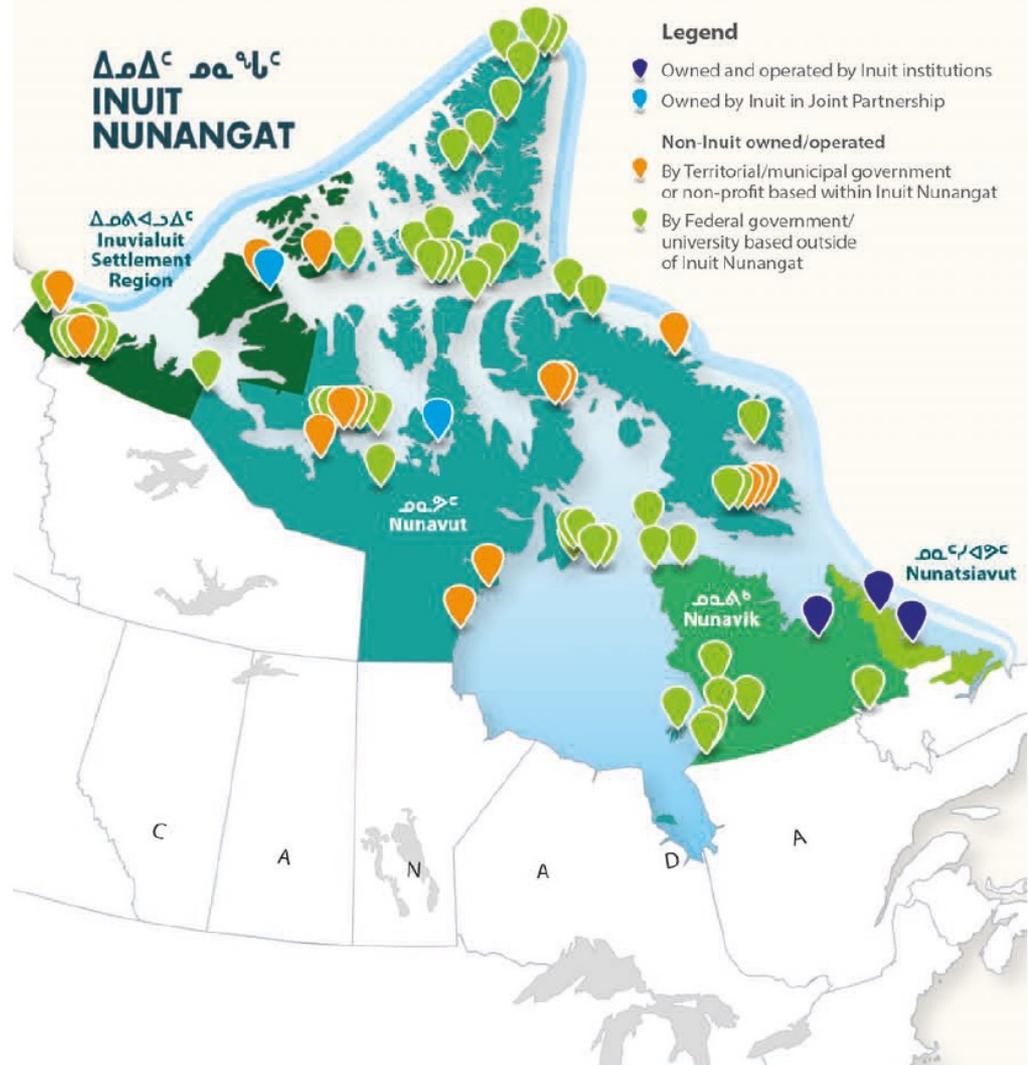
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Trust issues

Figure 4: Distribution of research stations in Inuit Nunangat

DISTRIBUTION OF RESEARCH STATIONS IN INUIT NUNANGAT



Research and colonisation

See Appendix A for full list of research stations, which was adapted from publicly available information on the Canadian Network of Northern Research Operators (CNNRO) website and Isaafik website.

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“Research” is probably one of the dirtiest words in the indigenous world’s vocabulary. (Smith, 2012 :1)

« In the past, the vulnerability of aboriginal communities made them easy targets for exploitation by researchers who wished to advance their own interests. (...) Participation show(ed) how aboriginal communities in North America are being empowered by research policies and guidelines that recognize the value of aboriginal peoples as **equal partners** in research with the authority to self determine the way in which research is carried out. »
(*Annual report on the state of Inuit culture and society 2011-2013*)

Research Principles

IASSA Principles and Guidelines for Conducting Ethical Research in the Arctic

Preface

This statement of principles has been formulated in accordance with the Bylaws of the International Arctic Social Sciences Association (IASSA) adopted by the IASSA General Assembly on 29 October 1992 and amended by the IASSA Council on 16 March 2020. These Principles provide guidelines for all researchers working in the North in the social, natural and health sciences, and in the humanities. These principles are intended to promote mutual respect, communication and partnerships between researchers and northern residents. This statement is not intended to replace other international, national, professional, Indigenous or local guidelines. It is understood that there must be regular review of the principles.

Principles

All scientific investigations in the North must be assessed in terms of their potential human impact and interest. Social science research, particularly research involving human subjects, requires special consideration, as do studies of land, water, air, and other natural resources, and their economic, cultural, social and spiritual value.

<https://iassa.org/>

Várdduo - Centre for Sámi Research

Várdduo - Centre for Sámi Research is a unit at Umeå University, engaged in coordinating and initiating new Sámi and Indigenous research.

The centre facilitates a transdisciplinary environment for researchers and doctoral students involved in Sámi related issues, to meet, share knowledge, and develop further research initiatives, and activities of relevance within the field. In addition (and relation) to research, collaboration is at the core of Várdduo's agenda. Collaborative efforts involve not only the local, national and international research community, but also extend to actors, organisations and institutions of particular relevance to Sámi and Indigenous societies.



Research



Collaboration



About Várdduo

<https://www.umu.se/en/vardduo-centre-for-sami-research/>

NEGOTIATING RESEARCH RELATIONSHIPS WITH INUIT COMMUNITIES



A GUIDE FOR RESEARCHERS

Why we wrote this guide

Northern researchers are ever-aware of the growing expectations on them to ensure that northern communities are involved in, and benefit from, research. But what are researchers really being asked to do? How can community members participate in research? What level of community involvement is appropriate in a given project? What are the best ways to communicate with local people? How can researchers initiate and maintain a meaningful relationship with community members? **This guide is an attempt to address these questions, and provide practical advice to assist researchers who plan to work with, or in the vicinity of, Canadian Inuit communities in the regions of Nunatsiavut (Labrador), Nunavik (northern Québec), Nunavut, and the Inuvialuit Settlement Region of the Northwest Territories (NWT) (Map 1).** This guide presents some core "universal" themes in communication and relationship-building that apply to natural, physical, biological, and social scientists working in the Canadian North. A range of information is provided in order for researchers to tailor ideas to their specific project objectives, whether they are just beginning or they wish to improve ongoing community-researcher relationships.

<https://www.nri.nu.ca/>

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Research



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NEGOTIATING RESEARCH RELATIONSHIPS WITH INUIT COMMUNITIES



participatory research based community engagement

collaboration
propriety
decolonization
control
access

Who wrote this guide

Further research is needed to address the growing expectations on them to provide the northern communities with the benefits from research. But what are researchers actually expected to do? How can community members participate in research? What level of community consent is appropriate for a given project? What are the best ways to communicate with local people? How do researchers initiate and maintain a beneficial relationship with community members? **This guide is an attempt to address these questions, and provide practical advice to assist researchers who plan to work with, or in the vicinity of, Canadian Inuit communities in the regions of Nunatsiavut (Labrador), Nunavik (northern Québec), Nunavut, and the Inuvialuit Settlement Region of the Northwest Territories (Map 1).** This guide presents some core "universal" themes in communication and relationship-building that apply to natural, physical, biological, and social scientists working in the Canadian North. A range of information is provided in order for researchers to tailor ideas to their specific project objectives, whether they are just beginning or they wish to improve ongoing community-researcher relationships.

<https://www.nri.nu.ca/>

2. Definitions and issues linked to co-production

Traditional aboriginal values and orientations

Western Values and Orientations

Cooperation	Competition
Holistic view of nature	Homocentric view of nature
Partnership with nature	Exploitation of nature
Focus on the present	Focus on the future
Practical, intuitive thinking	Theoretical thinking, prone to abstraction
High group esteem, lower self-esteem	High self-esteem, lower group esteem
Patience : problems will be resolved in time	Impatience : problems resolved quickly

Taken from the table of the different worldviews in which indigenous knowledge and Western scientific knowledge are produced, Stevenson, 1998

Futures 41 (2009) 6–12

Contents lists available at ScienceDirect

Futures

journal homepage: www.elsevier.com/locate/futures

Ecological complexity, fuzzy logic, and holism in indigenous knowledge

Fikret Berkes*, Mina Kislalioglu Berkes

Natural Resources Institute, University of Manitoba, 70 Dysart Road, Winnipeg, Manitoba, R3T 2N2, Canada

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Available online 19 July 2008

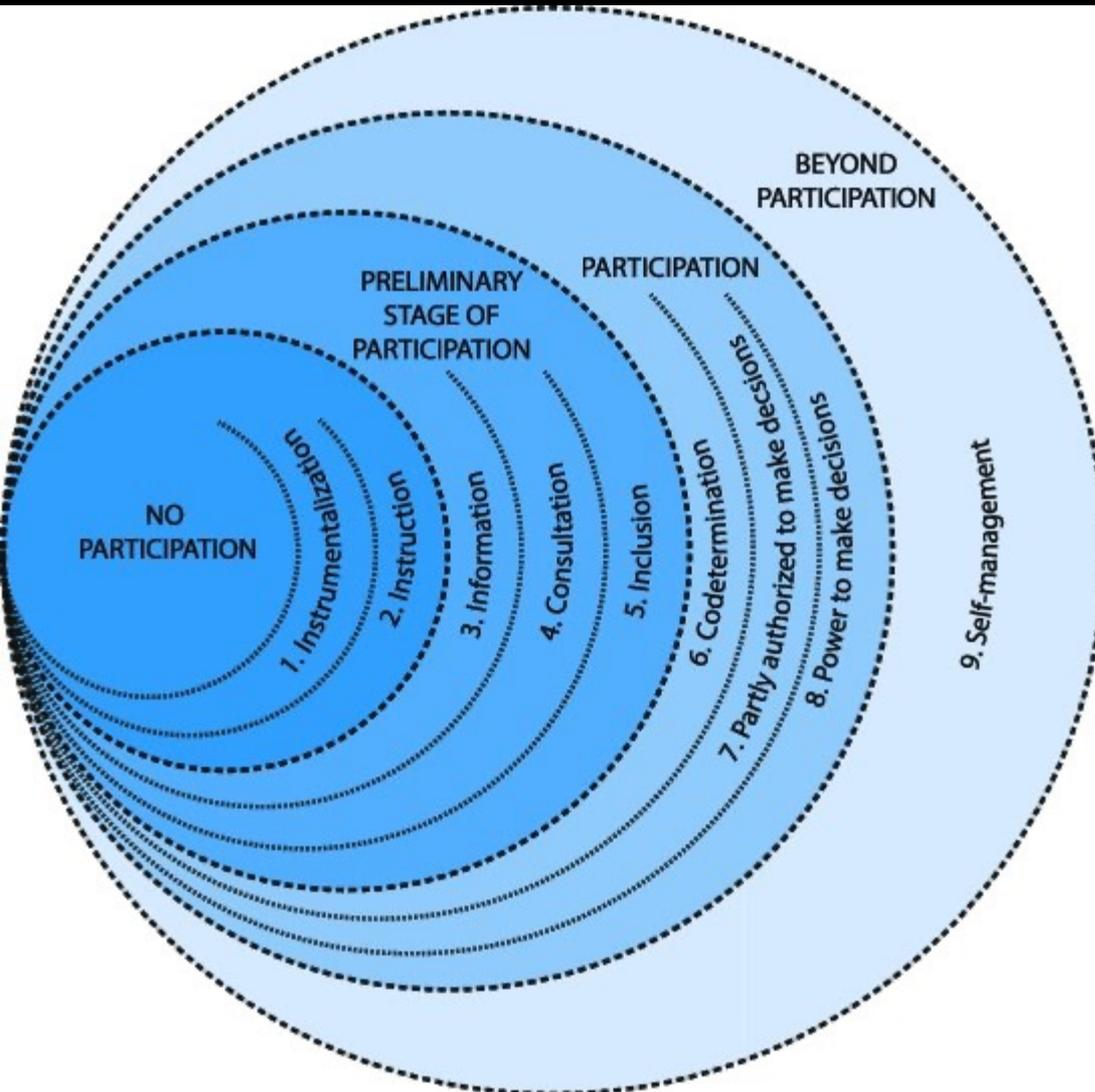
ABSTRACT

Some indigenous knowledge is said to be holistic in the way it deals with the environment. Given the difficulties of Western science with complex environmental problems, any insights from the holism of indigenous knowledge are of major interest. Based on examples from Inuit and other northern peoples, it appears that indigenous knowledge approaches complex systems by using simple prescriptions consistent with fuzzy logic. Specifically, indigenous knowledge pursues holism through the continued reading of the environment, collection of large amounts of information, and the construction of collective mental models that can adjust to new information. Such an approach serves the assessment of a large number of variables qualitatively, as opposed to focusing on a small number of variables quantitatively.

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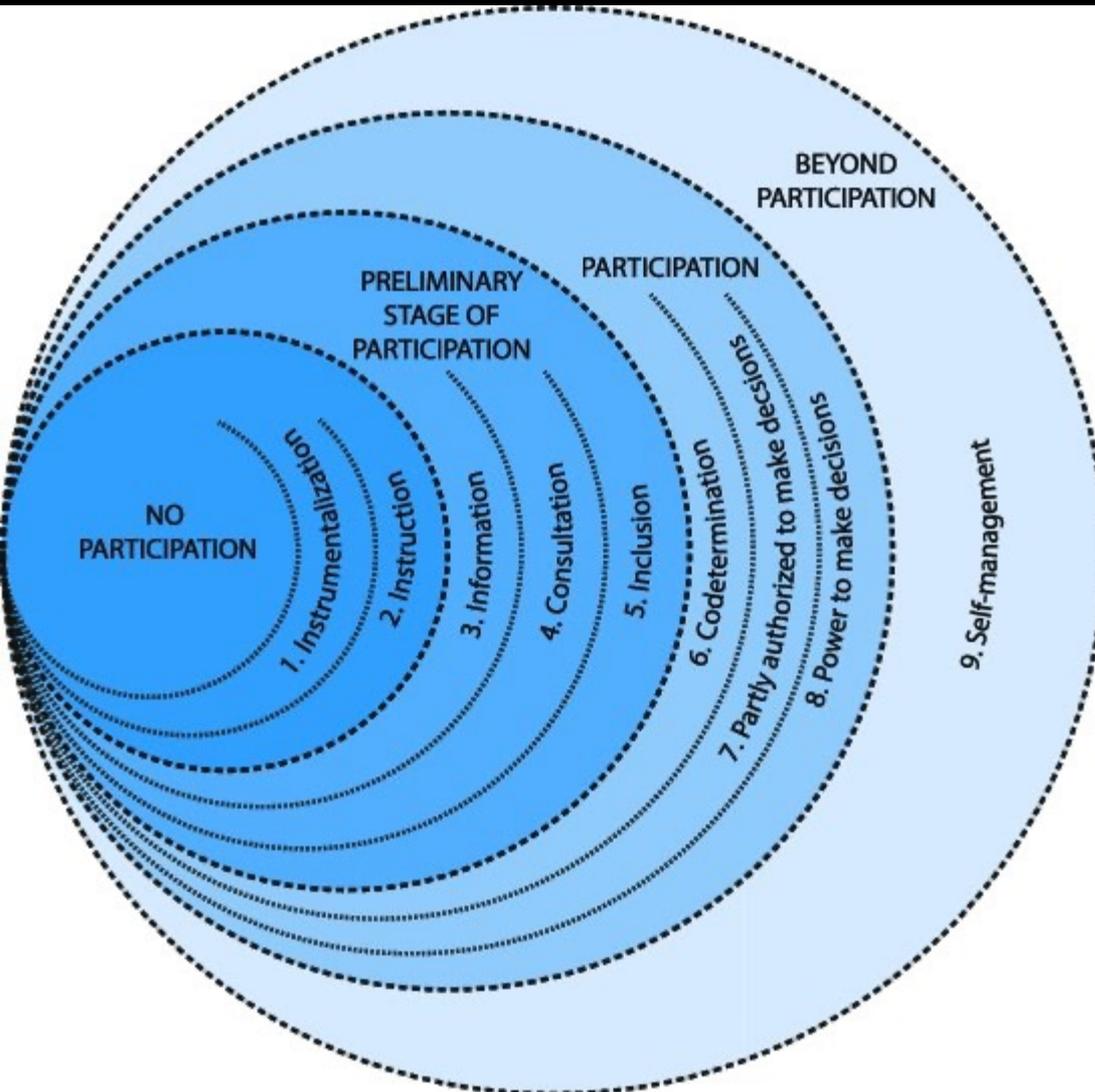
Integration of TEK and western knowledge ?

Participation



Stage model of participation based on Wright et al.
(Duarte et al., 2018)

Participation



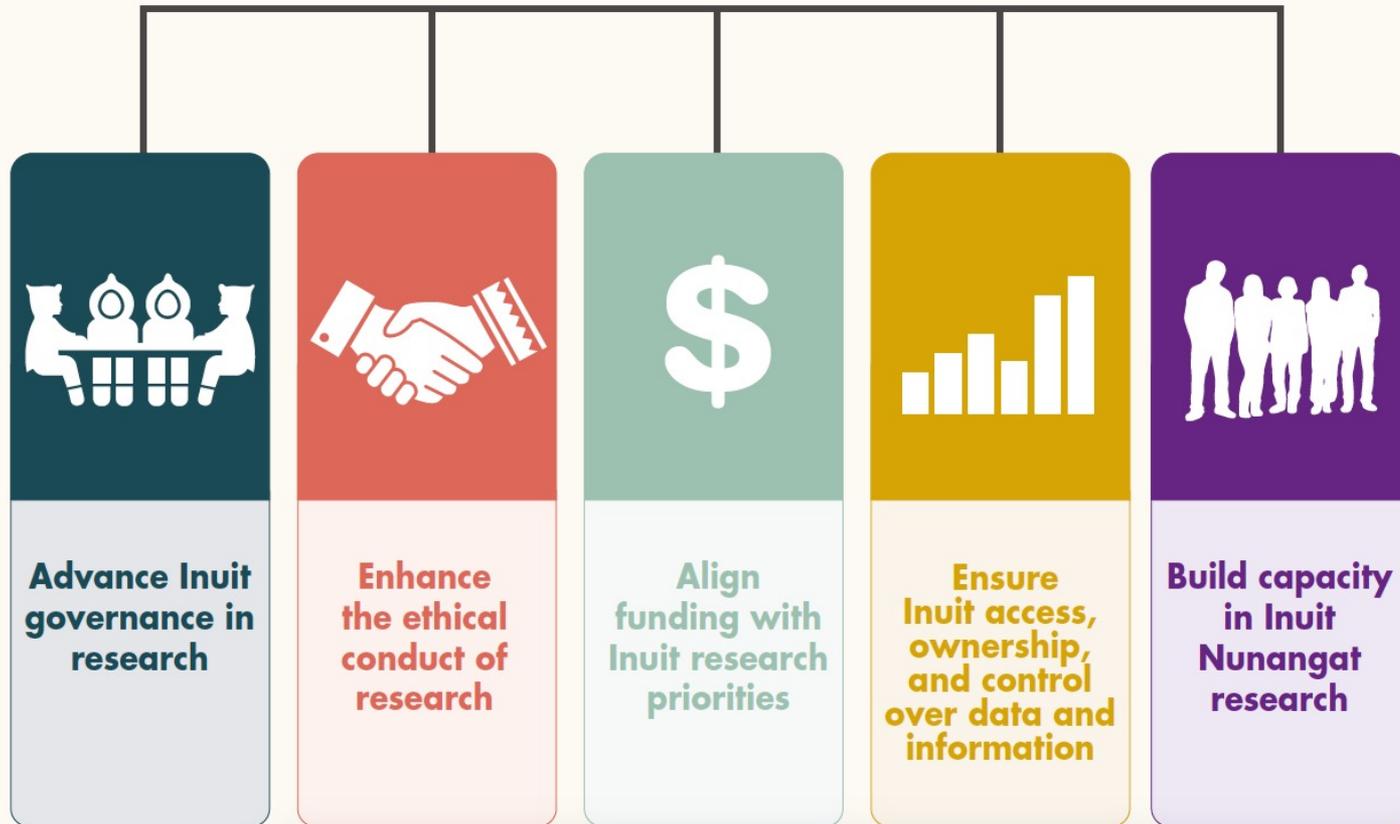
« For some professional scientists, “participatory research” implies that “we” allow “them” (rural people) to participate in “our” research. For community organizers or rural communities it may mean that “they” allow outsiders (us) to take part in local land use experiments and their interpretation. (Smith, 2012 : 5)

Stage model of participation based on Wright et al.
(Duarte et al., 2018)

Figure 1: Respectful and beneficial research for all Inuit

RESPECTFUL AND BENEFICIAL RESEARCH FOR ALL INUIT

5 Priority Areas of National Inuit Strategy on Research

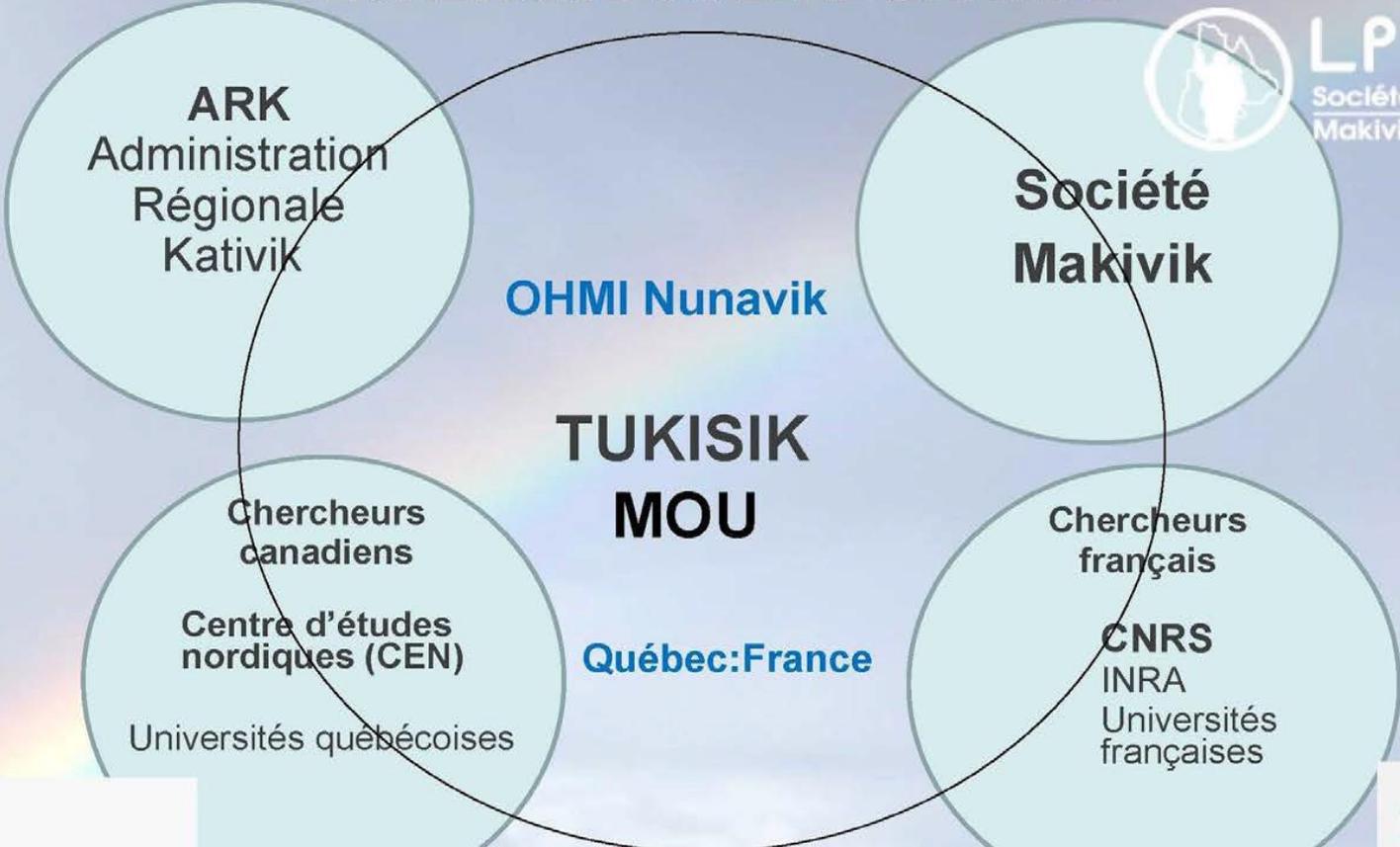


OCAP principles



Exemple : The Human-Environment Observatory of Nunavik (North of Québec)

RECHERCHE COLLABORATIVE

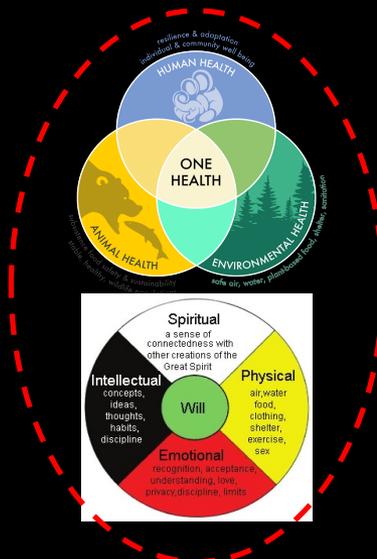


Community Based Participatory Research

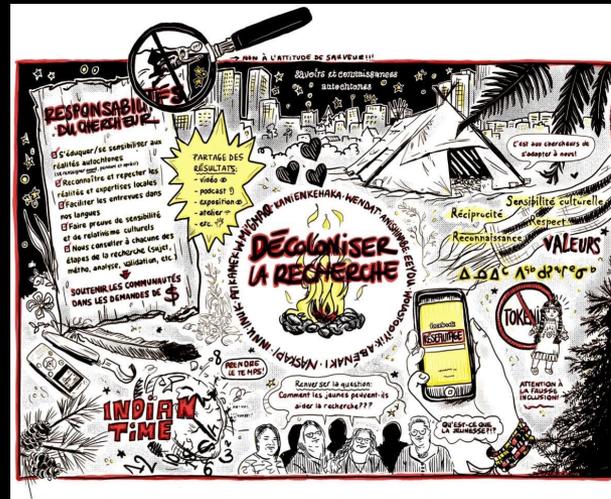
(Fletcher, 2003; Constable et al. 2013; de Leeuw & Hunt, 2017)

- “Collaborative approach to research, [CBPR] equitably involves all partners in the research process and recognizes the unique strengths that each brings. CBPR begins with a research topic of importance to the community with the aim of combining knowledge and action for social change to improve community health (Minkler & Wallerstein, 2003, p. 4).

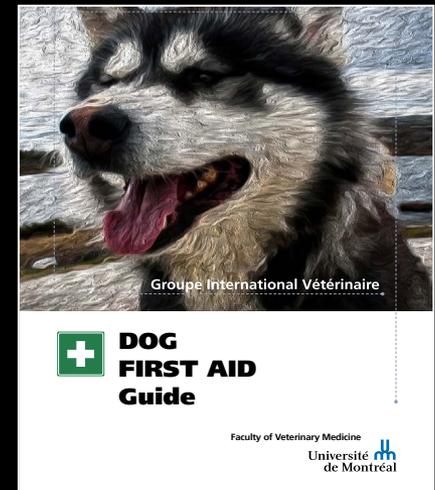
Community research



Participatory



Action research



3. Negotiating the researcher's place in practice



	Researchers	Community members
Time	PhD, research program	Daily life
Space	Research field	Home
Expectation	Peer review articles	Improvement in daily life
...		

Communication

1. Before research :

- Ethic certificate

- Approval of the project by community leaders (municipal council)

- To let people know that you are coming

To visit communities before the beginning of the research program

To get ambassadors

...

Figure 3: Where we need to go: Supporting Inuit self-determination in research

WHERE WE NEED TO GO: SUPPORTING INUIT SELF-DETERMINATION IN RESEARCH



Communication

1. Before research :

Ethic certificate

Approval of the project by community leaders (municipal council)

To let people know that you are coming

2. During fieldwork

To communicate inside communities : Local radio, Facebook page/ social media, go to school....

--> Let the people know who is new in the community and why there is helicopters....

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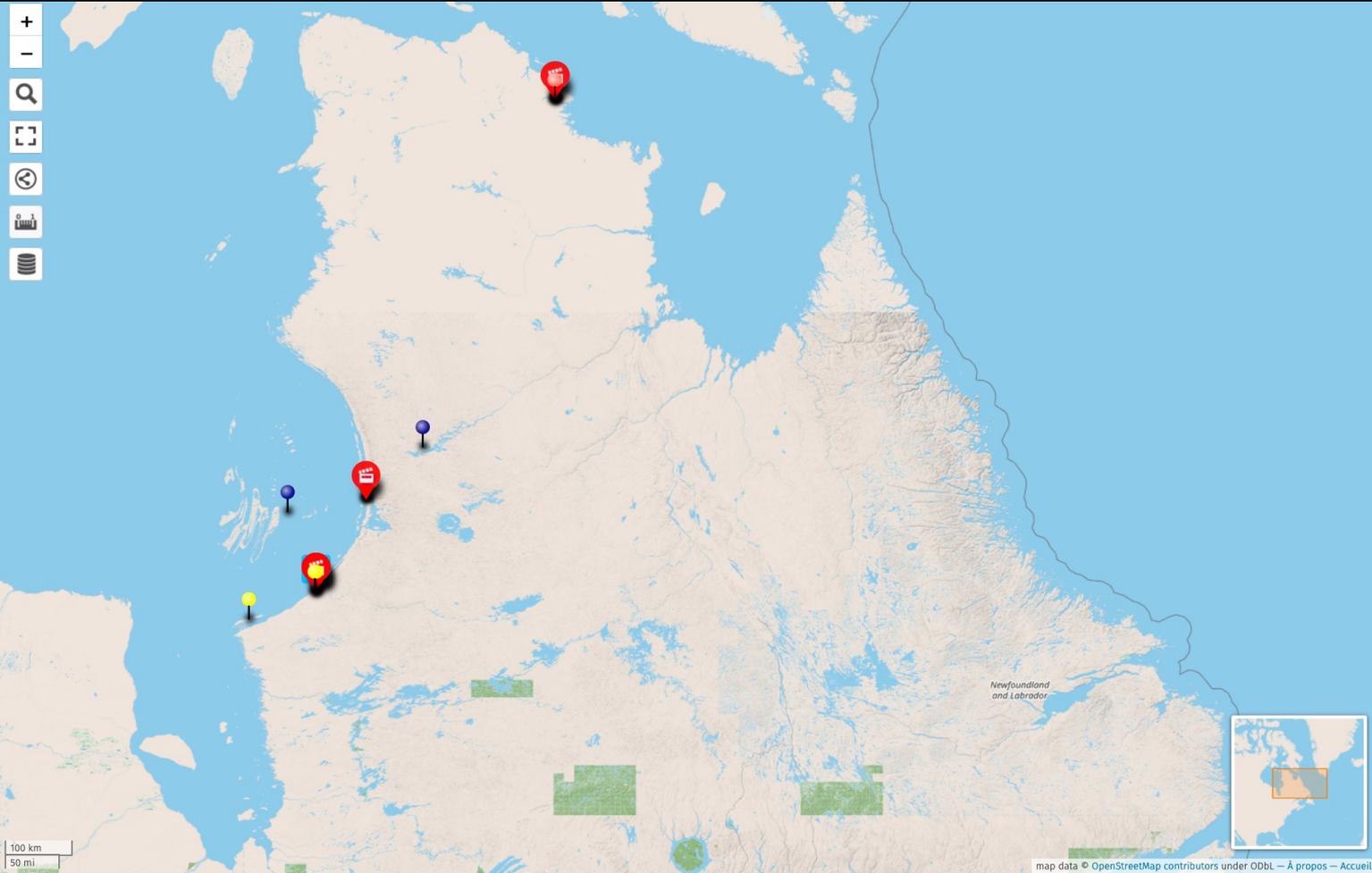
3. After fieldwork

To share the results

Keep in mind that scientific articles and posters are often not what local communities are expecting.

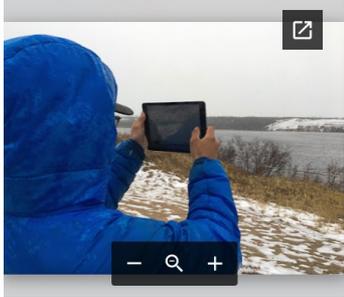
Design research results and some deliverables that will directly benefit members of the communities

Exemple : interactive map



NUNA (2016-)

par OhmiNuna



FILMER SOI-MÊME SON ENVIRONNEMENT : REGARD DES JEUNES AUTOCHTONES - FILMING YOUR OWN ENVIRONMENT : THE VIEW OF INDIGENOUS YOUTH

Bienvenue sur la carte interactive du projet de vidéos participatives effectué dans des communautés du Nunavik depuis 2016 - Welcome to the interactive map of the participatory video project carried out with Nunavik communities since 2016.

Voyagez sur le territoire et découvrez les films réalisés par les jeunes cinéastes, et leur processus créatif - *Navigate through the different points in order to discover all the films realised by the young people and the creative process behind it.*

Apprenez-en plus sur le projet NUNA - *Learn more about the NUNA project.*

Trailer du projet



Exemple : Calendar
Indigenous dog and
Wellness project



September 2020

“

Glen and Lizzie
Calvin's male
dog **Rosco.**”

- Glen Calvin

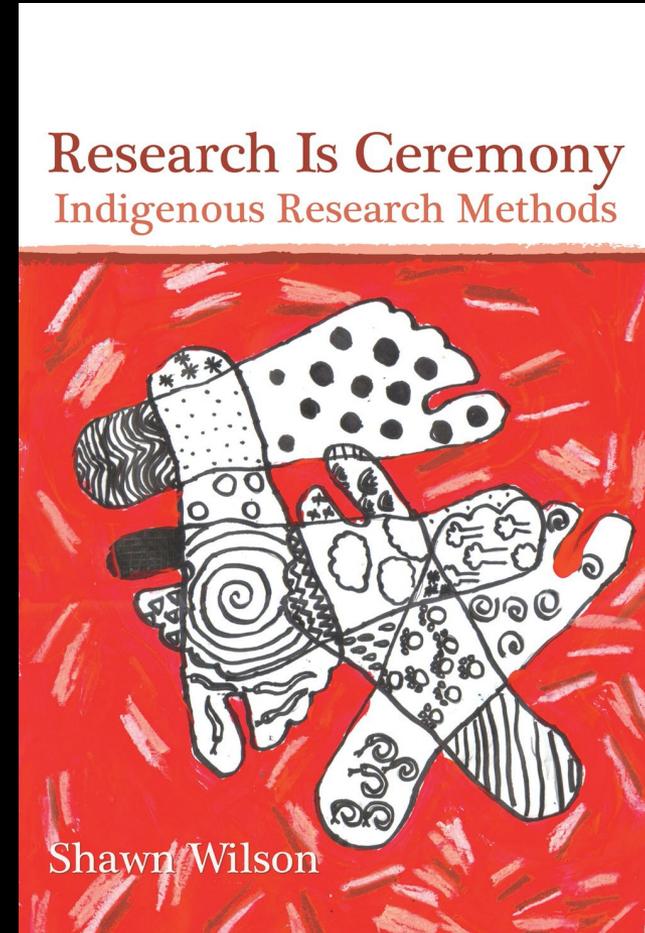
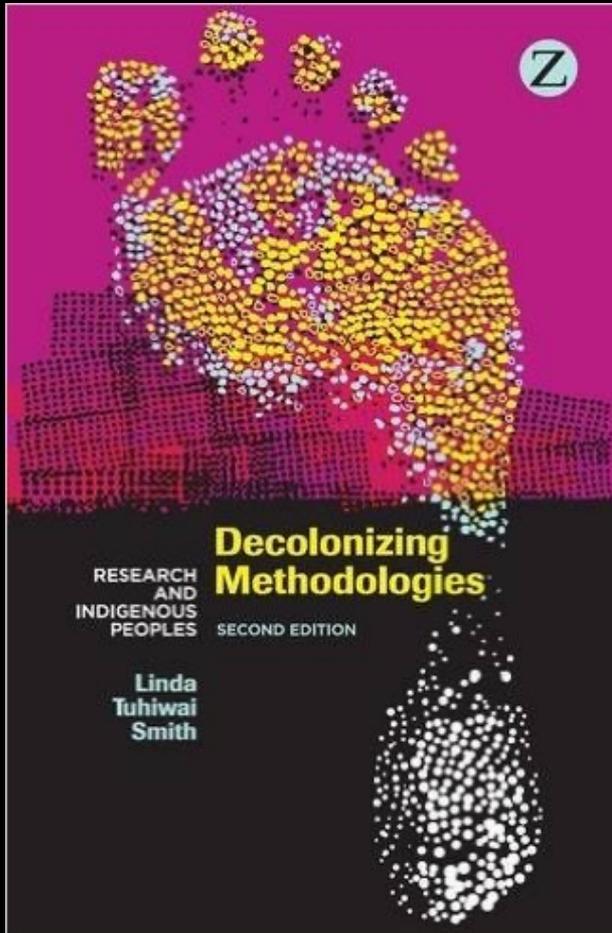
Sunday	Monday	Tuesday	Wednesday	Thursday	Friday	Saturday
30	31	1	2	3	4	5
6	7	8	9	10	11	12
13	14	15	16	17	18	19
20	21	22	23	24	25	26
27	28	29	30	1	2	3

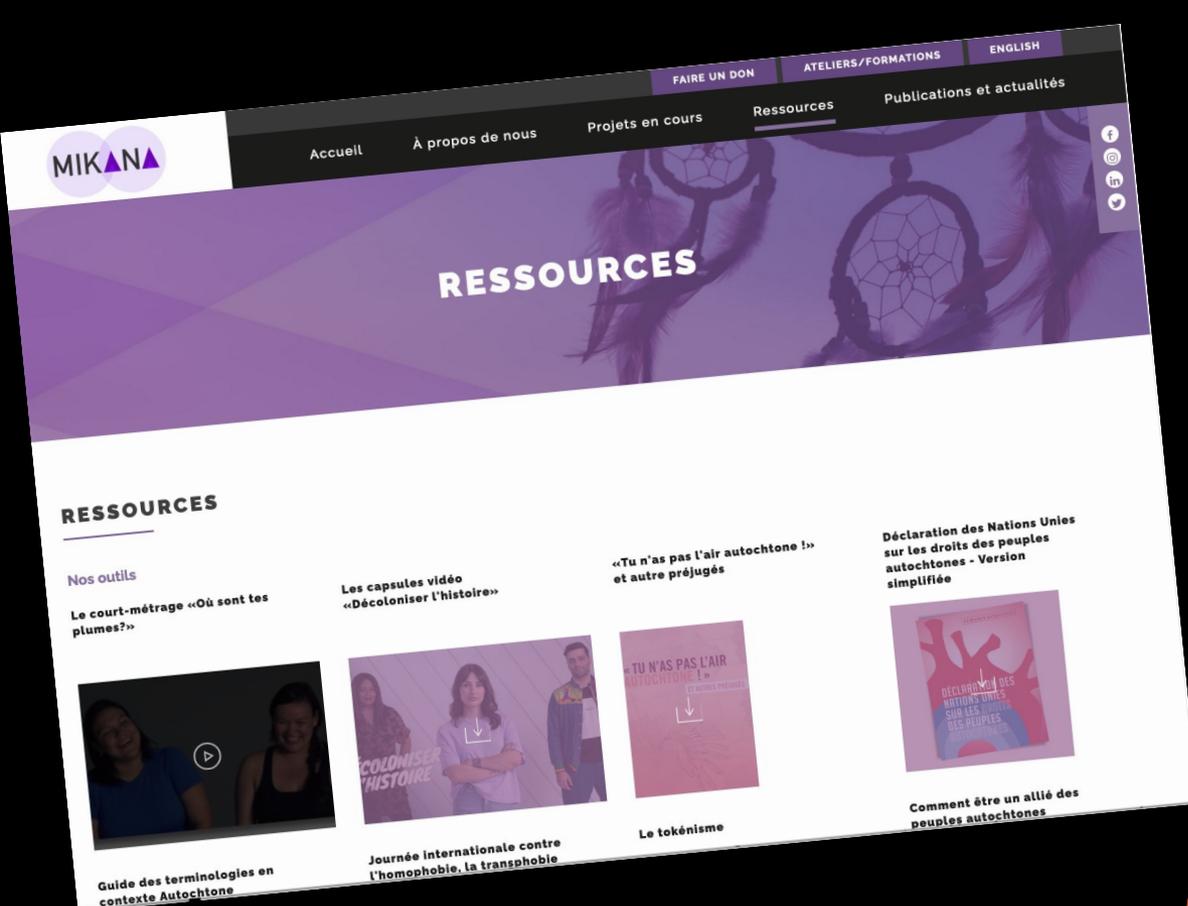
NOTES:

How to treat constipation

Constipation is quite rare in dogs. If really constipation, diet high in fiber and exercise. (eg fruits, green vegetables and potatoes, or cereals and pumpkin paste can)

Some references....





<https://www.mikana.ca/ressources/>



https://reseaudialog.ca/wp-content/uploads/2021/01/Toolbox_Research_Principles_Aboriginal_Context_eng.pdf

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- Mark Sandiford, 2017, Qaallunat. Why white people are funny ?, Online : <https://www.youtube.com/watch?v=lazUV7PEw7w>