

## What are the elements of an Indigenous Framework: Principles for Indigenous research (Hart, 2010):

The following principles for Indigenous research are important considerations for conducting research with indigenous populations that highlight important elements of Indigenous worldview. Along with these principles are some selected examples of how practitioners can utilize these in their own work with Indigenous communities.

1. Indigenous control over evaluation research includes elements of participatory action research. Indigenous people develop, approve, and implement the research. As an example, the Kaupapa Maori research focuses on creating research by Maori for Maori, utilizing Maori frameworks as the normative frame, and conducting research that is to the benefit of Maori to improve heart disease services in Aotearoa, New Zealand (Kerr, Penney, Barnes, & McCreanor, 2010).
2. A respect for individuals and community. Researchers can be partners by seeking and holding knowledge that is considerate of the community and the diversity and the role of each individual in the community. For example, the Tribal Evaluation Group (2013) promotes a strength-based focused to evaluating child welfare programs designed to promote positive development and family and community protective factors. This allows for potential baseline to build knowledge of programs on.
3. Reciprocity and responsibility is important when approaching research such that research is meant to improve the community. The researcher is not only gaining valuable insight but providing a reciprocal opportunity to build skills of participants.
4. Respect and safety, which ensures that participants feel safe and are safe. The Tribal Evaluation Group (2009) addresses ethical concerns should extend beyond individuals to include protection for communities, especially in these settings where cultural knowledge is shared by community members. Thus, ensuring how consent and data sharing is important conversation piece.
5. Non-intrusive observation is an important principle of indigenous research. As an observer, one must be quietly aware and watch without interfering with the individual and community processes. This is an important tool for building community engagement through understanding the relationships and the importance of belonging in a community.
6. Deep listening involves listening and hearing beyond traditional means. This expands hearing and listening to the heart and the spiritual and emotional connections. This is expressed as being a researcher that is open to accepting other ways of transmitting knowledge. For example, understanding cosmological frameworks (Apgar et al., 2009) can provide important tools for creating local, contextualized knowledge that embraces complexity, provides connections across time and space along with interactions with humans.
7. Reflective non-judgement is another important consideration where the observer does not immediately characterize right or wrong but considers the context under which the information is shared. Utilizing indigenous data collection tools is an important way that allows for observer to reflect on information in a way that attempts to take the context as a whole.

8. To honor what is shared. This relates to the understanding that relationship building is integral part of Indigenous research. It involves getting to know the community and its people, building trust, and mutual respect. This can be accomplished through community engagement.
9. Researchers are aware of the connection between the logic of the mind and the feelings of the heart and should always recognize that these two are incorporated into all actions. These are not considered separate elements. Apgar and colleagues highlight the importance of interactions that include learning through love and work as displayed in the Vilcanota Conceptual Framework.
10. Self-awareness is an important principle which entails listening and observing one's context, history, and interpretation of the situations. This is a critical part of many qualitative practices that requires researchers to recognize their own biases, their own worldviews and to be able to move beyond those to gain deeper understanding of the indigenous world views.
11. Subjectivity requires the researcher to share these insights with the community and openly discuss this throughout the research process.