COMMUNITY CHARTER

**for meaningful engagement with Asian Canadian communities**

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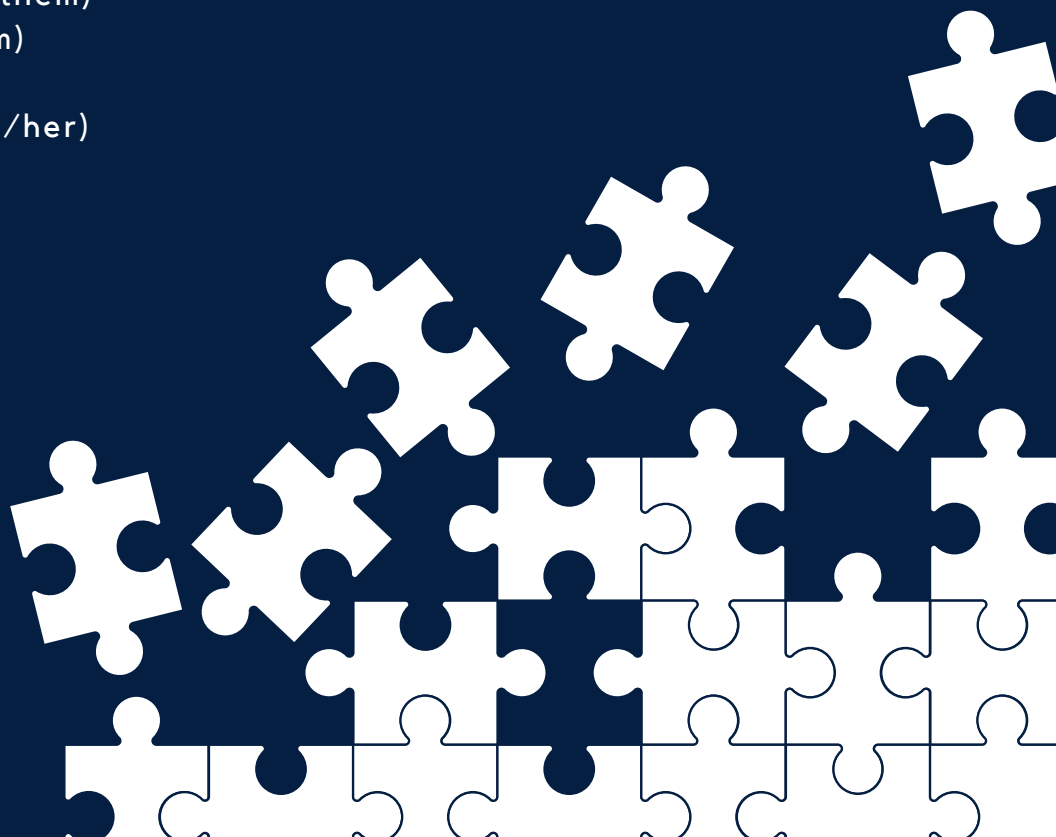
The writers of this community charter, Fall 2023 of ACAM 320J: Asian Canadian Community Engaged Research Course, gather and learn on the ancestral, stolen, and unceded territories of the xʷməθkʷəy̓əm (Musqueam) peoples. As UBC scholars, we aim to amplify Indigenous voices and values in our scholarship. We wholeheartedly believe that our work is intertwined with Indigenous resistance.

As we learn about Asian Canadian studies on Turtle Island, it is imperative that we perpetually acknowledge and reflect on the fact that we live and are complicit in the settler-colonisation of so-called Canada. How we proceed with our studies must always be informed by the land, its Indigenous peoples, and their efforts towards decolonization and Land Back.

Land acknowledgments are important because they contribute to an ongoing recognition and commitment to Indigenous history and sovereignty. It is necessary to recognize this work does not end with the land acknowledgment itself as a simple statement. We should also use it to reflect on our roles as settlers and the ways in which we can uplift Indigenous voices in the fight for decolonization. A personal land acknowledgment can be a useful tool to help further these conversations in our own communities.

Here are some prompting questions to help you reflect on what a meaningful, personal land acknowledgment may be:

- **Whose land are you currently on?**
    - A good resource for finding out which groups are Indigenous to the land you occupy is Native-Land.ca.
    - It is equally important to pronounce Indigenous names correctly. This document created by the government of BC contains a pronunciation list guide for all First Nations groups in present-day British Columbia.

- **What is your relation to this land?**
    - How, when, and why did your family arrive in this nation?
    - What is your relationship to white supremacy and settler colonialism?
    - What does it mean to be a racialized settler? How might our relationship to the land differ from white settlers?
    - How do you and your family benefit from historical and ongoing settler colonialism? How do you suffer?

- **What obligations and responsibilities might you have as a settler to your Indigenous hosts?**
    - As we move forward in this course and our research, it is necessary to keep our land acknowledgments in mind as work doesn't exist in a vacuum and we must take care to not perpetuate further harm.

Additional Resources

Chelsea Vowel. (2016) Beyond Territorial Land Acknowledgements
Métis scholar Chelsea Vowel provides an explanation for land acknowledgements, their practice in institutions, and what going beyond simple rote repetitions of "we acknowledge that…" means and looks like. This resource is included in UBC Library's guide to creating land acknowledgments.

Eve Tuck and K. Wayne Yang (2012) "Decolonization is Not a Metaphor."
Unangax̂ scholar Eve Tuck and settler scholar K. Wayne Yang argue that decolonization is fundamentally the return of land. Decolonization is, unfortunately, taken to mean a myriad of things that are nice to have, but not accurate to the ultimate goals of land back and Indigenous self-determination and sovereignty.

Ashleigh-Rae Thomas (2019). "Who Is a Settler, According to Indigenous and Black Scholars"
This article overviews varying debates of who is a settler from the perspectives of Indigenous and Black scholars.

Malissa Phung (2015) "Asian-Indigenous Relationalities in Literary Gestures of Respect and Gratitude" in Can Lit Winter Edition 227
Malissa Phung describes instances of Asian literature that portray Asian-Indigenous relationships. She notes that Asian communities often approach these relationalities through the lens of gratitude. Phung uses the notion of "settlers of colour" to describe the ways Asians are caught up in gratitude to the state while historical relationships point towards indebtedness with Indigenous communities that are overshadowed by complicity to settler-colonialism.

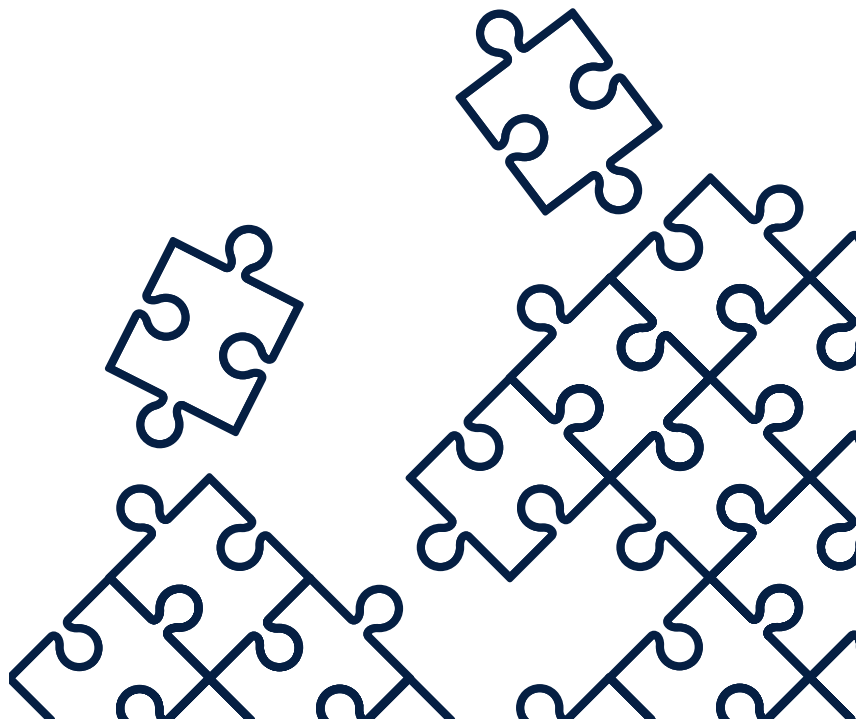**Powell Street Society. (2021) "The Paueru Gai Dialogues #6: Reconsidering Land, History and Belonging"**
Mahlikah Awe:ri Enml'ga't Saqama'sgw (Haudenosaunee Kanien'kéhà:ka & Mi'kmaw L'sitkuk) Nicole Yakashiro (settler Japanese, German and Russian), and Paulette Moreno (Tkl Un' Yeik) discuss land, storytelling, and fighting back against dominant capitalist narratives.

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Notes:
Text with underlines are live links. Click on them to find resources and more.

Preamble

This community charter is a living document meant to foster reciprocal and ongoing conversations about conducting research with Asian Canadian communities.

It is initiated by ACAM 320J students, who are situated in a number of different yet overlapping communities. When reading this Community Charter, you will encounter the terms "we," "our," and "us." While these terms refer to us ACAM 320J students, we do not aim to speak for other members of the communities we belong to. We hope that this will be a starting point for you to join in the conversation.

In fact, the ideas in this document are also informed by conversations we've had with community members, and academic conversations we've read about as part of the course. We express our gratitude to Stephanie Lim, Jennifer Lu, Sharanjit Sandhra, and Nicole Yakashiro.

As students and researchers at the University of British Columbia, we want to acknowledge the harms that academic institutions have caused marginalised communities. Our hope with this Charter is to help build better reciprocal relations between academia and Asian Canadian communities. As well, we acknowledge that the university doesn't exist in isolation. It is influenced by and also influencing that which may be interpreted as outside the scope of academia.

The majority of the class identifies with the Asian and/or Asian Canadian labels. This positions us as members of both academia and community. We want to bring to light the multiple identities and intersections within and across the communities we belong to.

Our interest in engaging with Asian Canadian communities is rooted in our position as academics in the field of Asian Canadian studies (ACS). The creation of ACS was informed by the Third World Liberation Front, a multiracial coalition of students from UC Berkeley which included African Americans, Asian Americans, Chicanos/Chicanas, and Native Americans. This movement led to the establishment of Ethnic Studies as an interdisciplinary field in the United States and set precedents for similar programs across the world. We carry that legacy to this day by remaining critical about the intersections of race and academia.

Being Asian Canadians on Turtle Island, we acknowledge that we are guests on this land. Even though we gather on unceded xʷməθkʷəy̓əm (Musqueam) land, we acknowledge that members of our class have grown up in different parts of Turtle Island as well as the world. Therefore, we bring varied, nuanced relationships with Indigenous communities and space. It is important that we recognize our duality of being oppressed by, as well as complicit in, the ongoing settler-colonial project that oppresses Indigenous communities. This requires a perpetual process of learning and listening to the ancestral caretakers of this land, and implementing those values into our work.

Note: We have chosen to not hyphenate "Asian Canadians," as the hyphen makes statements about who belongs and who does not (Jiwani, 2011). Many news organisations and style guides have also dropped the hyphen.

In addition, we keep "white" lowercase to delegitimize and decenter whiteness as the norm and standard. See the Associated Press' announcement on "Why we will lowercase white" by John Daniszewski (2020).
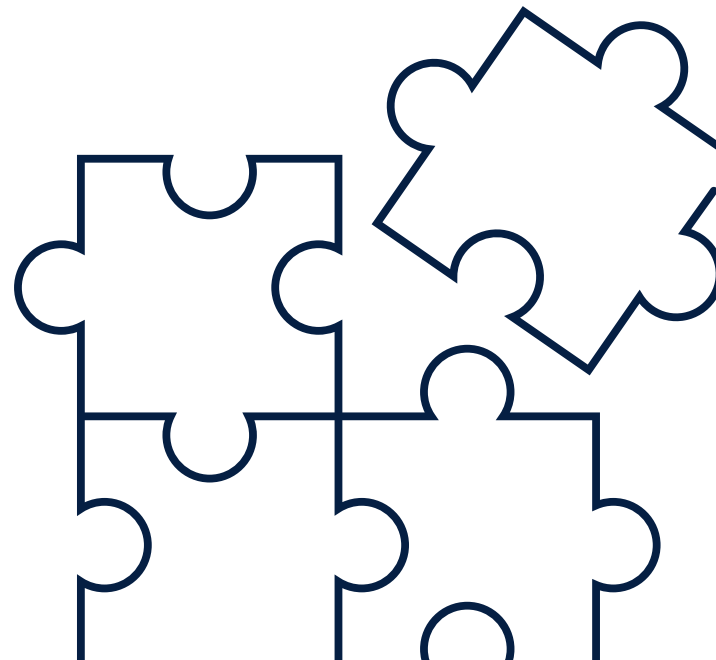
Additional Resources

Yasmin Jiwani (2011) "Walking the Hyphen: Discourses of Immigration and Gendered Racism"
Yasmin Jiwani's chapter in an introductory social justice textbook offers insight into media-controlled narratives of immigration, as well as the experience of "walking the hyphen," which is the feeling of having to exist between two (or more) identities.

Rob Ho and Christopher Lee (2017) "Asian Canadian Studies as an Emancipatory Project"
Rob Ho and Christopher Lee chart Asian Canadian studies across many universities with a particular focus on ACAM at UBC. They view ACS as a necessity and as a path forward in the face of growing concerns of xenophobia, anti-Asian racism, and marginalisation.

"A Social History of South Asians in Canada"
A primer on South Asian history in Canada from the University of the Fraser Valley.

Suggested articles:
Farid Asey "Formidable: The Story of an Afghan Refugee's Struggles with Racism and Ableism in Canada" Chapter 14
This chapter tells the story of Afghan refugee, Sobhan, and his navigation of ableism, xenophobia, and racism within the Canadian ecosystem. It highlights his pain and suffering but also his resistance and impact on Canadian society, which deserves admiration, attention, and respect from all Canadians.

Anita Lal and Sasha Sabherwal "Dalit Diversity: Contours of Caste in the Lower Mainland, British Columbia" Chapter 15
Anita Lal and Sasha Sabherwal discuss the diversity of caste experiences within diasporic Punjabi Sikh communities situated in the Lower Mainland of British Columbia among Dalits who have settled in Canada since the early twentieth century. The authors explore caste and casteism both external to the community and internal discrimination.

Inderjeet Singh Mann "Multiculturalism and Political Participation: A Study of British Columbia's South Asian Community" Chapter 19
Inderjeet Singh Mann introduces multiculturalism and its marginalising effects with a specific focus on Sikh immigrants' pathways within Canadian politics. A member of the community charter team was also interviewed in this article.

Sharanjit Kaur Sandhra "South Asian Histories in British Columbia, 1897-1947" Chapter 1
Sharanjit Kaur Sandhra discusses South Asian migration, particularly Sikh migration, and settlement history in Canada against the backdrop of white supremacy and anti-immigrant settlement. Including histories of resistance and resourcefulness.

Principles, Values, and Guiding Questions

1. A community is not a monolith. There are a variety of experiences, identities, political views, and degrees of connection to the community. It is important to recognize research is inherently political, which is why holding space for diversity of experience within communities, and contextualising it within the goals of the work is crucial.

   Questions for researchers:
   - What do we do when we encounter different views?
   - Where do we draw the line between disagreements and active harm?
   - How can we facilitate meaningful dialogue without perpetuating further harm?

2. "Inclusion" of community members is the bare minimum. We should focus on community members having a leadership role in the project as much as their capacity allows.

   Questions for researchers:
   - To what extent would community partners like to be involved? What do they have interest and capacity for?
   - What roles will community partners have in the project?
   - To what degree will they be involved in the process of gathering and documenting info? For example, editing, structuring, etc?
   - Will they be compensated in any way? (see the Community section for more details)
   - What is the feedback process for the project?
   - In what ways might they be involved in the dissemination of the research findings/final project?

3. Failure and mistakes are a part of the process. Practice generosity, have realistic expectations of community partners and researchers, and focus on strategizing ways to move forward.

   Questions for researchers:
   - What are reasonable expectations to have regarding the participation of community partners?
   - How can we ensure we check in about capacity, limits, and schedules before the project commences?

4. Our presence as researchers is inseparable from the work. It is important to be aware of our positionalities and uphold the agency of data and stories, which may not always fit with the knowledge/experiences that we bring into this space. However, we might see ourselves on both sides — as researchers and community members. It is important to recognize the capacity of both.

   Questions for researchers:
   - How do we work to minimise the barriers and power differences between the institutions we belong to, and the communities we work with?
   - What are our own positionalities and how might that influence our work?
   - How can our positionalities function as resources we bring to the table?

5. The goals and values of community partners must be prioritised in every step of the research. Prioritising the community partners' knowledge, capacity, experiences, and expertise is at the forefront of our work. As such, establishing nurturing relationships with community partners and involving them in every stage of the research process, from project design to dissemination of findings is paramount. By doing so, we will ensure that the voices and perspectives of community members are accurately represented in research and decision-making processes.

   Questions for researchers:
   - What are the goals for community partners? How might the project benefit them as well?

6. Harmony between goals and designs emphasises the importance of executing the principles. This requires ongoing critical reflexivity and capacity of everyone involved. In the context of community-engaged research, prioritizing the accessible nature of the research by focusing on the community partners' goals and their design preferences. Additionally, community partners and community practitioners are responsible for communicating transparently, accessibly, and compassionately throughout each process.

   Questions for researchers:
   - How do we communicate with the community partner and share our ongoing work during the research process?

7. Historically, research has caused harm and continues to perpetuate harm to an extent. In order to reconcile and rectify, it is important to build responsive research environments that facilitate autonomy, agency, and free, informed, ongoing consent. As researchers, we must give community partners and community participants as much information as possible in order to facilitate these processes.

Questions for researchers:
- Do people understand what they are consenting to?
- Do they understand that they can take back their consent?

8. At the heart of our work as community-engaged researchers is a commitment to cultivating reciprocal and strong relationships with our community partners. By doing so, we create a foundation of trust, respect, and a shared vision in our collaborative efforts. We aim to prioritise our capacity to build reciprocal relationships with our community partners. In turn, we hope that we build long-lasting, non-hierarchical, and nurturing partnerships with the communities we work alongside.

Questions for researchers:
- Through what means and channels will we keep in contact with community partners?
- What does reciprocity mean in the context of these specific groups/community partners?
- How can we ensure the research addresses the needs and goals of the community members/participants?

9. We are responsible for the ways that we communicate our findings. Researchers should ensure that their findings are communicated accessibly to community partners and community members, in order to relay the information that is impacting these communities. In doing so, researchers must be flexible and explore a variety of different outlets to communicate their findings.

Questions for researchers:
- How do we ensure the dissemination of the research findings is accessible to those who stand to benefit from it most?
- What channels are most accessible for the community members?

Additional Resources

Boilevin, L., Chapman, J., Deane, L., Doerksen, C., Fresz, G. Joe, D., Leech-Crier, N., Marsh, S., McLeod, J., Neufeld, S.D., Pham, S., Shaver, L., Smith, P., Steward, M., Wilson, D., and Winter, P. (2018). Research 101: A Manifesto for Ethical Research in the Downtown Eastside. Report available online at http://bit.ly/R101Manifesto.
Created in collaboration with DTES community leaders from VANDU, PACE Society, and Culture Saves Lives, Research 101 is a manifesto for community-engaged researchers. Calling to attention the ways community-engaged research can and has been harmful, Research 101 provides a framework that is built on reciprocity, preventing violence and harm, and radical ethical practices. It complicates researchers' and institutions' power and asserts that community partners should be just as valued and important in the research process.

SFU CER principles https://www.sfu.ca/ceri/ethics/cer-ethical-principles.html
The CER principles of SFU's Community Engaged Research Initiative (CERi) are based on the research initiative's beliefs in social transformation, reciprocal and respectful relationships, Indigenous-led research, equal partnerships, and equity, diversity, and inclusion. The principles span several areas of importance in participatory action research that acknowledge that communities' priorities and goals must be put first by researchers.

Researcher

To achieve ethical community-engaged research, each researcher must implement all the principles outlined above. But how can researchers effectively translate these principles into action? How can you practise the principles as intended? This section, which includes expected actions, questions, and checklists, aims to assist researchers in envisioning how to integrate these principles into the research process.

GROUNDING

Community partners are equal participants in your project. Prepare a working environment where researchers and community partners can behave as equal participants.
- Questions:
  - How are you ensuring that your approach is non-hierarchical?
  - Who has leadership in the group?
  - Are any of the researchers speaking too often?
  - What should researchers do to arrange a collaborative environment? (ex. seating arrangement)

Be mindful of the communities' backgrounds which include the socio-political histories and current contexts, and recognize the heterogeneity of the communities you are working alongside. Additionally, you must think about intersectionalities that both community partners and researchers experience. The hope is that doing so will minimise harm.
- Questions:
  - How will you be mindful of the social and power dynamics at play in the community?
  - What social categorizations might create intersectionalities for both researchers and community members? (race, gender, sexuality, class, religion, experiences, etc)

Be aware of your position as a researcher who could be "tokenizing, stigmatising, or downright disrespectful." (source: Research 101) Discuss with community partners what they will expect from researchers, and discuss the following questions.
- Questions:
  - How do researchers' positionalities impact the collaboration with community partners?
  - What risks can be brought to communities by researchers? How can you minimise those risks?

Researchers should have realistic expectations of what community partners' participation can look like, recognizing the complexity of their lives and experiences outside of the project. This may lead to the project not being carried out as planned. Mistakes and failures are normal, but rather than thinking of them as the end, think of how you can learn from them and move forward.

- Questions:
    - What kind of participation are researchers expecting from community partners?
    - How can missteps be turned into avenues for learning and growth?

PLANNING

The goals and values of the community partners' must be prioritised at every step of the research process. Researchers must be actively listening to the concerns, needs, and priorities of their community partners. This involves transparent and respectful communication at all stages of the research process. Researchers should centre the community partners' experiences, expertise, and knowledge while being mindful of their capacity.

- Questions:
    - How can researchers ensure that active listening is incorporated into the research collaborations with community partners?
    - How can community partners and researchers collaboratively plan the research process to ensure that it aligns with both of their goals and values?
    - What methods can be used to continuously evaluate and adapt the research process based on feedback from community partners?

In community-engaged research, achieving harmony between goals and design is imperative for the implementation, design, and execution of the research project. This is achieved by addressing the community partners' experiences, needs, and concerns.

- Questions:
    - How can researchers ensure alignment between goals and design?
    - Does the design make sense for the context of this research project? Is it realistic and achievable?

PRACTICE

You are responsible for co-curating and facilitating responsive research environments. In action, this may look like considering the accessibility needs of community partners and community members. Some examples are:

Accessible meeting locations

Flexible meeting times

Sensory considerations

Culturally inclusive & safe food

Financial accessibility

Visual and auditory accessibility

- Questions:
    - How can you ensure that the research environment is a welcoming and responsive space?
    - How can you prepare to respond to unprecedented circumstances that may arise in your space through an <u>equity lens?</u>

Building and maintaining reciprocal relationships with community partners is crucial to community-engaged research. Community partners hold valuable knowledge, expertise, and experiences. Researchers must engage in ways that focus on relationship-building, rather than carrying out exploitative practices of community partners. Researchers can work towards this by connecting with community partners during the research phase; building capacity and relationships (ex. volunteering for an event that the organisation is hosting) and expressing gratitude through reciprocity (ex. buying snacks for meetings).

Questions:
- What could capacity and relationship-building look like?
- What are some ways to ensure that you do not perpetuate exploitative practices

OUTPUTS

As researchers, you are responsible for the ways that you communicate findings. The clarity, accessibility, and transparency of communication can impact relationships with community partners. It also impacts the understanding and application of research results, making it essential to approach communication with care and responsibility.
- Questions:
    - How can researchers effectively embody accessible communication throughout the research processes? Think about:
    - Internal communications (ex. Discord, Slack, email, Zoom)
    - Dissemination of findings (ex. multilingual materials, braille and tactile materials, audio descriptions, closed captioning, plain language, etc.)
    - What strategies can researchers employ to ensure clarity and understanding in their communication of research findings?
    - What techniques can researchers use to create engaging and accessible research materials for a diverse audience, keeping in mind different intersecting factors (ex. demographics, medium, location, time, and accessibility needs)?

Additional Resources

Kai Cheng Thom (2016) "Indispensability vs disposability culture"
Activist Kai Cheng Thom suggests turning away from viewing activism culture as disposable——full of "consumption, fear, and destruction"——to creating a culture of change, growth, and forgiveness/understanding. With ten lessons, she emphatically explains the pitfalls and strengths of viewing people in their entirety, and creating spaces that nurture trust rather than canceling one another.

hua foundation "Reorienting our Trauma" Google Doc
Based in Vancouver and founded by Asian Canadian youth, hua foundation has put together a source called "Reorienting our Trauma" that suggests resources for turning personal experience into activism. Starting with resources to help contextualise traumas — from intergenerational, to racial, and much more — the resource ends with sections on Disability Justice and community-based forms of care.

Eve Tuck "Suspending Damage" available on Eve Tuck's website
"Suspending damage" is a letter to communities and researchers working in language revitalization efforts to move away from damage-centric narratives to "suspend damage" so that the positive changes, transformations, and hope can be acknowledged. Communities are made up of contradictory, confusing, and sometimes harmful beliefs or practices. No community is entirely good or bad. Tuck's letter asks researchers to view things in their entirety: to understand that there are/could be positive things at the same time as there are negative things.

Kimberlé Crenshaw. "The Urgency of Intersectionality" Ted Talk
 Legal scholar Kimberlé Crenshaw coined intersectionality to describe the ways Black women faced discrimination based on sex as well as race. Intersectionality is used to articulate varying layers of oppression and the crossroads of multiple oppressions.

Community

As Boilevin et al. write in <u>Research 101: A Manifesto for Ethical Research in the Downtown Eastside</u>, research practices have long been carried out in ways that "exploit, exhaust, and extract" from marginalised communities. Research is important and can lead to impactful change, but it must be carried out in ways that respect the dignity of everyone involved.

If you are a member of a community that has been approached by researchers hoping to partner with you, this section is for you. It aims to empower you so that you have a better idea of what you can and should expect from researchers, and determine whether a project will be beneficial to you and their community.

We have included specific "red flags" and "green flags" for different principles in order to help you identify certain behaviours or experiences that could be beneficial or harmful. In a way, this section is about "knowing your rights" and what you can ask researchers for as a community partner, because research should always be a reciprocal process!

Remember: You have the right to refuse to participate in a research project!

1. You are the expert on issues that affect you, and as a community partner, your goals and values should be prioritised in every step of the research process. You bring valuable expertise and experience to the table. Researchers should go beyond "inclusion" as the bare minimum, and involve you in setting the agenda for the project.

🚩 **Red flag:** The research team consults you once or twice, but you're mostly in the dark about what's happening with the project and you don't feel like you have a voice in any of the decision-making processes.

➡️ **Action steps**: If you feel that you are just being used so the researchers can check off a box that they worked with community members, you have the right to call them out, or to refuse to participate in the project until they can meaningfully involve you.

🚩 **Green flag:** Right from the beginning, the researchers sit down with you to share their expectations for the project and ask you what your expectations are. You feel heard, and when suggest to include a certain group of people in your research, they adapt the project to include that group.

Note: You can ask questions about them and their research too! A researcher's identity is deeply connected to the work that they do, and will influence desired project outcomes.

2. You are allowed to *expect* reciprocity. Often, research benefits academic researchers more than it benefits the community members who are researched. This should not be the case. If you are going to commit time and energy to the project, you should also receive the benefits of that research. You can discuss the following questions, drawn from Research 101, with researchers.

> **Guiding questions:**
> - "How are you going to benefit from doing this research? How is the community going to benefit? Who is going to benefit more?"
> - "How can we move towards reciprocity in the benefits for community and for you from this research?"
> - "What are your plans for showing your thanks to the community in a meaningful way?"

🚩 **Red flag:** The researchers haven't described any meaningful ways their research will benefit your community in the near future, but act like you are obligated to help them simply because they are trying to help your community (even though you never asked them to help in that way).

➡️ **Action steps**: Have a discussion with the researchers to clarify whether your goals and interests align.

🚩 **Green flag**: The researchers acknowledge that research can be costly to communities, and ask how you want to participate. They ask you what type of research might be beneficial to your community, and you collaboratively lay out a plan for how your organisation will receive the data collected and how you and the researchers will co-present the project's results to your community.

3. Researchers should ensure that the research process is accessible: As a community partner, you have a right to ask for accessibility accommodations from the research team. Different people have different needs, and this shouldn't be viewed as a "burden" on those you are working with; if they want the involvement of yourself and/or your community, they should make it as easy as possible for you to participate. Such accommodations could include translators for interviews or translations of written materials such as consent forms, or holding meetings in locations accessible to participants with mobility issues.

Other elements that could be involved in "accessibility":

Compensation: Researchers should recognize that the time you dedicate to the project is valuable and could be spent in other ways. You are allowed to ask if researchers will cover the costs of your transportation/parking, whether you will be compensated for time spent being interviewed, etcetera — and make your decision to participate based on this..

🚩 **Red flag**: The research is focused on elderly citizens whose first language is Korean, yet the researchers plan to carry out interviews in English. Furthermore, you have to drive two hours to meetings and pay for parking downtown, and they never offer you reimbursement or any other form of compensation. You feel like your contributions are taken for granted.

➡️ **Action steps**: Don't be afraid to remind researchers that your time is valuable and you have other commitments. If you feel comfortable, it is okay to ask for compensation.

🚩 **Green flag:** Researchers respect your time and are willing to meet in an area closer to you. In cases when you do have to come to them, they quickly offer to cover transportation costs. They actively work with you to understand ways they can compensate you for your contributions

Capacity: Researchers should recognize that you don't have unlimited capacity. Besides engaging in this research project, it is likely that you have other important things going on in your life. This is likely similar for the researchers as well. There should be a clear standard of mutual respect and understanding between you and your teammates, where you feel comfortable sharing updates on your capacity and the researchers will engage with you based on your status.

🚩 **Red flag**: Red flag: Researchers do not consult with you when coming up with timelines and have no flexibility in altering deadlines or dates. You feel overwhelmed at times because your capacity was not considered in the planning stage

➡️ **Action steps**: Inform the researchers about your commitments and capacity, and ask that they be taken into consideration.

🚩 **Green flag:** The team holds regular check-ins, where you are regularly asked about your capacity to contribute. Your time and capacity have been considered in formulating the timeline for research, and you feel like you have enough time to carry out different elements of the project.

4. Transparency & communication in responsive research environments: It is important that researchers communicate openly to you, and that you do the same with researchers, whether it is about progress or barriers either of you are encountering. You are entitled to know how your contributions will be used in the research, and once you find out, you also have a right to contest and critique the project.

🚩 **Red flag:** Throughout the research process, you have not been told how your contributions or inputs will be used in the final output. You do not have regular communication with the researchers. When things go wrong, you feel like you are kept in the dark.

➡️ **Action steps**: You are entitled to ask for regular communication and updates. You could also propose regular check-in meetings if you feel like that would facilitate more transparent communication.

🚩 **Green flag**: Researchers have set up clear communication channels from the start, such as regular touchpoints (for example, on a weekly basis) or regular communication on a messaging platform. You are told about the specifics of the project and feel comfortable sharing your capacity, opinions, and other updates. When you don't agree with the way they are interpreting the data, they are responsive and engage in discussion to help understand your position better.

5. There can be different experiences within the same community: Communities are not monoliths, meaning that there are differences even within a group of people that identify as one community. Your lived experience is valid, even if it differs from others in the community. You don't have to feel like you are speaking for everyone.

🚩 **Red flag**: The researcher treats your experience as an overall representation of your community or a broader category without asking follow-up questions or conducting further research. For example, you speak about your experiences which are specific to being Chinese Canadian, and notice that the researcher uses a point you made to apply to "Asian Canadians" generally.

➡️ **Action steps**: You can remind the researchers that you don't speak for everyone, and recommend that they seek out other sources.

🟢 **Green flag**: The researchers ask you to review a draft of their research paper. You see yourself quoted and referred to as a "South Asian community member." You told the researchers that you self-identify as South Asian, but noted that the category encompasses a wide range of identities and other members of your community may prefer other terms. You see the researchers have added a footnote that clarifies their use of the terminology, reminding readers of the nuances of the term.

6. Project findings should be communicated in ways that are useful to your community: This builds off our earlier point about reciprocity. Discuss with your organization or other members of your community what you might want to ask for from researchers. There are many different ways to use the research for your community, and you know best what your community may need. Set the expectation with researchers that they will bring the research back to you in useful ways, with questions such as these from Research 101:

> "What is your plan for taking action with us to advocate for change on the basis of your research?"
> "Is this just an academic exercise creating more knowledge for privileged people to consume? If not, how are you going to include and empower us in your efforts to translate this research into action?"

🚩 **Red flag**: The researchers email you an academic article with the research findings, or come to your community to make a presentation. However, no effort has gone into making it accessible, so very few members of your community understand the complicated, academic language. The concepts are too abstract. As a result, it doesn't feel relevant to them.

➡️ **Action steps**: Communicate to the researchers that the language is inaccessible to your community. State what accessibility could look like (ex. the first language that many of your community members speak), and ask them to implement these.

Green flag: The researchers ask you and other community members to write an accessible community research report with them (taking into account your individual capacities). You have the freedom to choose topics that you know are relevant to your community. Later, when they publish their academic research, they also provide summaries in plain language, and deliver them to your community organization in booklets which include translations in the language your community primarily speaks (adapted from Research 101).

Other potentially meaningful ways to translate knowledge for your community:
- Researchers ask you and other community members who were involved in the research process to present with them at conferences, and provide the resources for you to be able to do this.
- You let the researchers know which policymakers and politicians you are trying to advocate to, and they co-present the research with you.
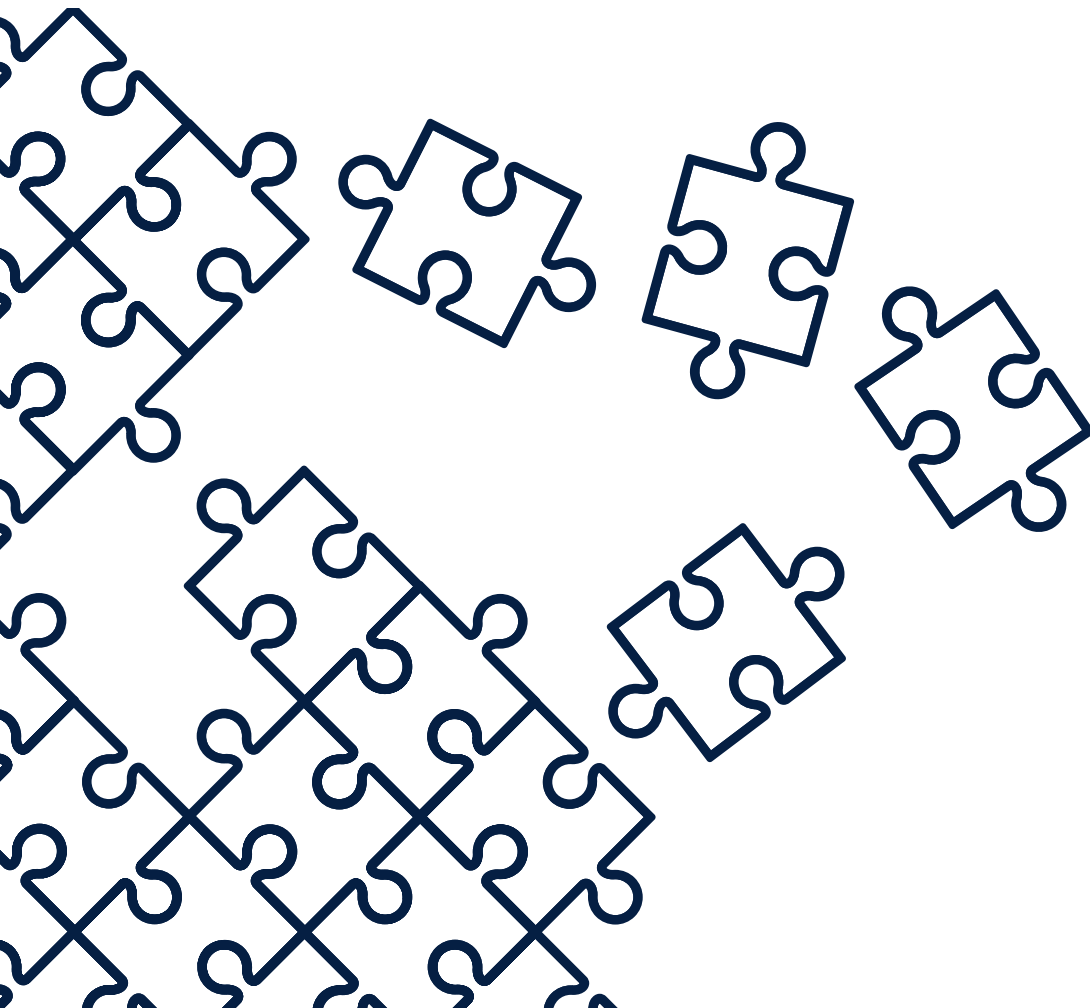
Additional Resources

Asmita Bhutani Vij and Ambika Tenneti (2020) "Searching for anti-racism agendas in South Asian Canadian communities"
Written from the perspective of South Asian immigrants, as well as Ph.D. students, Asmita Butani Vij and Ambika Tenneti "call-in" South Asian communities while examining racism against and within South Asian communities.

"Anita Lal: Why I Celebrate The Seattle Ordinance To Outlaw Caste Discrimination" (2023)
Anita Lal describes the importance of ending caste discrimination through her personal history of being a Sikh Canadian as well as descended from the first Dalit in North America.

See also Lal's interview with Global News

**Lila Abu-Lughod (2013) "Do Muslim women need saving"**
Lila Abu-Lughod, writing from the positions of outside and insider, calls attention to the ways stereotypes and western conceptions of liberty, freedom, and feminism obscure beliefs and positions taken within communities, who are ultimately experts of their own experience.

Tipsy Taho Podcast
Sliced Mango Collective, a Filipino/x youth organisation, discusses all things Filipino/x, from activism to culture. Tipsy Taho was created to counter stereotypes and educate listeners on the diversity found in the Filipino/x community.

Sakshi Venkatraman. (2021). "Brown, Desi, South Asian: Diaspora reflects on the terms that represent, erase them"
A primer on terms used in South Asian diaspora for representation that may also erase the complexity and diversity of identities present.
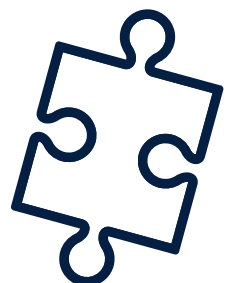
Further Resources

Many of these themes were covered by sections in the community charter. These are additional resources pertaining to aspects of Community Engaged Research that can be used as aids in designing research projects and working with community partners.

Building responsive research environments

Access Alliance (2012) Chapter 5
Chapter 5 of Access Alliance introduces some key points for a good research design.

Reciprocity & relations

Access Alliance (2012) Chapter 3
Chapter 3 of Access Alliance describes things to avoid in building and maintaining relations with community partners.

Communicating findings

Access Alliance (2012) Chapter 9
Chapter 9 of Access Alliance includes checklists for developing a dissemination plan.

Access Alliance (2012) Chapter 1
Chapter 1 of Access Alliance introduces possible benefits and challenges of community-engaged research.

Community member goals & values should be prioritised

Bảo Vệ Collective website
Bảo Vệ collective came about during the 2020 pandemic to translate vital documents pertaining to benefits, health, and COVID-19 information into Vietnamese. Ensuring that elders and community members were not left out, Bảo Vệ collective was able to create resources in culturally safe and familiar ways.

Cher Hill (2023) "Caring for Salmon like Family: Inviting Reciprocal and Respectful Encounters with the Land"
As a community-engaged research project, SFU combined Indigenous teachings in formats that were accessible to the young audience. Students learned about the importance of salmon as kin through storytelling, garbage removal, and tree planting.

Mia Mingus (2018) "Ep 5 Mia Mingus of the Bay Area Transformative Justice Collective"
Mia Mingus, Disability Justice advocate and creator of podmapping, describes a framework for preventing harm called transformative justice that seeks to move away from punitive methods.