

Linguists should do everything in their power to ensure that their research poses no threat to the well-being of research participants.

- Research participants have the right to control whether their actions are recorded in such a way that they can be connected with their personal identity. They also have the right to control who will have access to the resulting data, with full knowledge of the potential consequences.
- Linguists are responsible for obtaining the informed consent of those who provide them with data (regardless of whether and how that consent is documented), for maintaining any expected confidentiality in storing data and reporting findings, and for ensuring that any individual's participation in their research is completely voluntary at every stage.
- Linguists should carefully consider whether compensation of some kind is appropriate, be it remuneration for time and effort, or use of their knowledge and expertise to benefit participants or their communities.

While acknowledging that what constitutes the relevant community is a complex issue, we urge linguists to consider how their research affects not only individual research participants, but also the wider community. In general, linguists should strive to determine what will be constructive for all those involved in a research encounter, taking into account the community's cultural norms and values.

Ideal frameworks for interaction with outside researchers vary depending on a community's particular culture and history. In many communities, responsibility for linguistic and cultural knowledge is viewed as corporate, so that individual community members are not in a position to consent to share materials with outsiders, and linguists must try to determine whether there are individuals who can legitimately represent the community in working out the terms of research. Some communities regard language, oral literature, and other forms of cultural knowledge as valuable intellectual property whose ownership should be respected by outsiders; in such cases linguists should comply with community wishes regarding access, archiving, and distribution of results. Other communities are eager to share such knowledge in the context of a long-term relationship of reciprocity and exchange. In all cases where the community has an investment in language research, the aims of an investigation should be clearly discussed with the community and community involvement sought from the earliest stages of project planning.

Turning from the codes developed by academic associations to those written by groups that have often been the targets of research, generally without directing the research, we find similar principles to those outlined above and some additional principles as well, and I focus here on the latter. The Canadian Institutes of Health Research ethics guidelines for researchers working in Aboriginal health begin by saying that a researcher should understand and respect Aboriginal world views, including responsibilities towards traditional and sacred knowledge. The guidelines address the need to understand and respect the community's jurisdiction over the conduct of research, and the need to provide for an option for participatory research. The guidelines speak to the importance of working with community leaders as well as individuals in gaining free, prior, and informed consent to carry out research involving traditional and sacred knowledge. Other articles address the need to seek guidance from community knowledge holders; the inherent rights of Aboriginal peoples and their communities to cultural knowledge, sacred knowledge, and cultural practices and traditions which are shared with the researcher; intellectual property; the importance that research benefit a community as well as a researcher; the need for a researcher to support education and training; the importance of ongoing communication with the community; and the role of the community in interpretation of data as well as in acknowledgement of community members. Thus this code