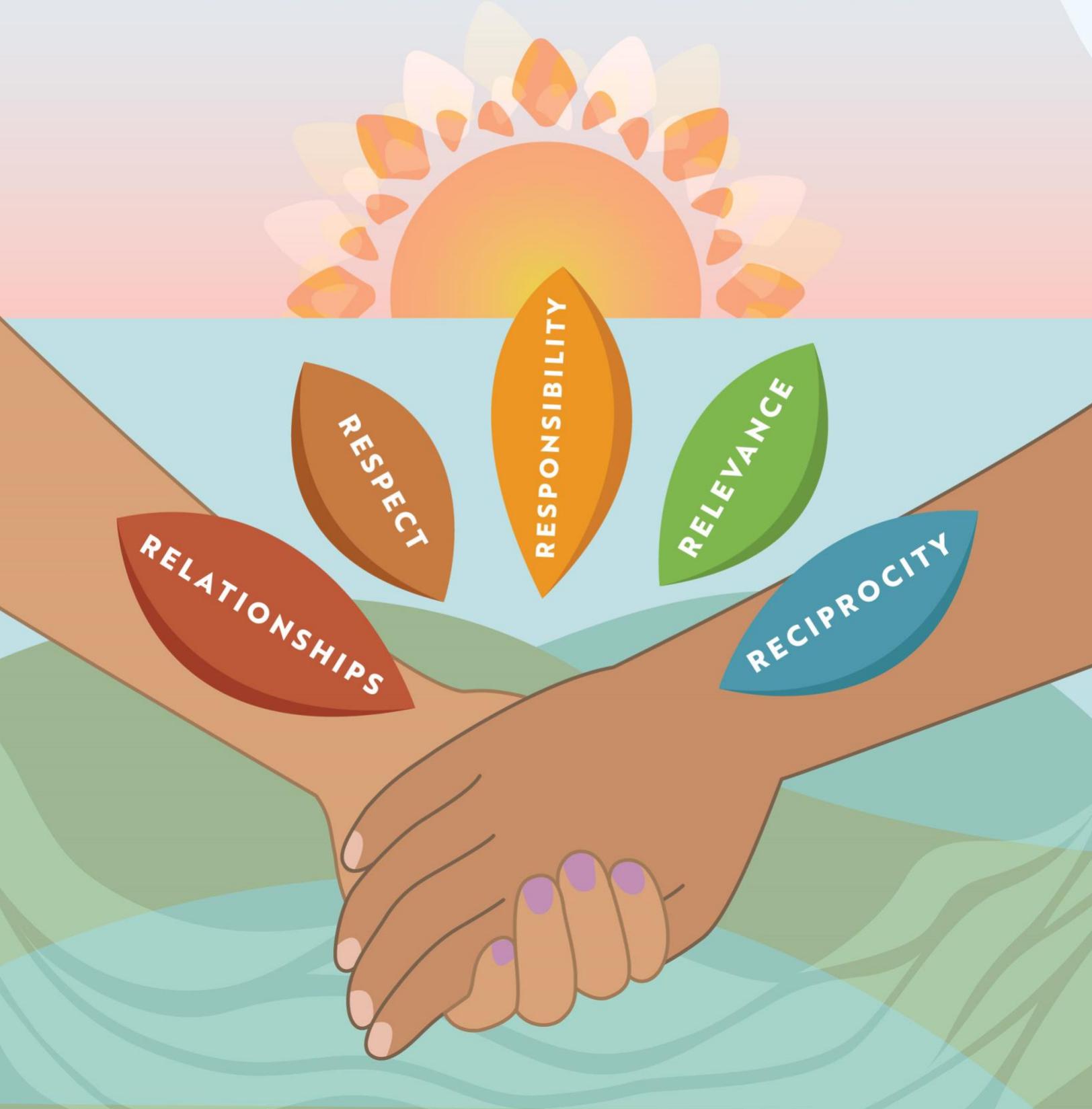


Native Women's Association of Canada Research Toolkit



ABOUT THE NATIVE WOMEN'S ASSOCIATION OF CANADA'S HEALTH TEAM

The Native Women's Association of Canada's (NWAC) Health Team envisions nations and communities where Indigenous women and 2SLGBTQIA+ people benefit from relevant, self-determined, health research and programs, while also having access to equitable and respectful health care. Through connecting people, ideas, and resources, our mission is to conduct and promote transformative, self-determined, culturally safe, gender-based, Indigenous-led research that responds to community priorities through relationship-building and advocacy.

Toolkit Development

This Research Toolkit builds on the extensive work already conducted by NWAC under the Partners for Engagement and Knowledge Exchange (PEKE) funding opportunity. That opportunity was launched by the Canadian Institute of Health Research (CIHR) to support Indigenous organizations as partners in research projects. PEKE facilitates learning across funded research teams and supports the translation of research findings into policies and decision-making.

In 2021, the NWAC health team developed a Health Research Strategic Plan: *Faces to the Sun: NWAC Health Research Strategy 2021-2026*. Those findings examined how the research can empower, uphold, and honour Indigenous ways of knowing and being, while also contributing to social, economic, cultural, and political well-being of Indigenous women and 2SLGBTQIA+ people. This Research Toolkit was developed in response to NWAC's priorities, embracing our four pathways: Building relationships and enhancing collaboration, promoting Indigenous epistemologies, responding to Indigenous women and 2SLGBTQIA+ people, and developing capacity and accessibility.

It was important to us that this toolkit honored and mobilized the complexities of NWAC's unique research environment as a national Indigenous organization, while also putting the needs of policy staff at the forefront; particularly as so many research tools and training opportunities are developed with academic audiences in mind. The content of this toolkit was created from December 2020 to July 2021, following a series of conversations and formal meetings with staff regarding what tools would best support our capacity needs and political priorities. Once drafts of our content were developed, we conducted a series of individual and group reviews to ensure the tools in this toolkit were contextually relevant and meaningful to NWAC policy staff—particularly members of the NWAC health team. Each toolkit item was reviewed by two to four separate staff members; feedback was incorporated and validated within two weeks. We want to extend our deepest gratitude for the invaluable insights and expertise provided by staff who contributed to the strength of this collective vision.

We also wish to acknowledge, and extend our deepest thanks, for Grandmother Roberta Oshkawbewisens who took time to provide valuable insight for the toolkit's logo and intention driving the toolkit. Grandmother Roberta reminds us to continually reflect on doing things in a good way, including our research. NWAC is encouraged to continually hold respect for, and protect, stories. We continue to work toward transformative change by thinking differently and drawing on intergenerational Traditional Knowledge wherever possible.

The graphic design for the toolkit was made possible through Health Capacity Funding from the First Nations and Inuit Health Branch of Health Canada.

About the Logo

The intention behind the design of the logo was meant to represent the five guiding principles of Indigenous research: Relationships, respect, responsibility, relevance, and reciprocity¹. It is designed in a holistic, balanced, and equitable way: symbolizing how each principle builds upon and informs the others. Each guiding principle works in collaboration with the others—acting to form a whole: a whole project, a whole being; a whole community.

The logo is comprised of an image of two overlapping hands holding up five leaves—the five guiding principles—in front of mountains, greenery, sand, and water. A deep red sun is in the background, partially hidden behind a body of water, which sits in front of an orange, pink, and blue sky. The sun can be interpreted as either setting or rising. Personal interpretations of the sun guides and influences day to day and overall beings, including the land around us, which also rises and sets in cycles.

Water and land are represented within the image highlighting the Knowledge and the lifegiving power that water and land hold. The representation of the mountains show survival over thousands of years. Mountains grew from the bottom of the oceans and have risen over time to establish, foster, and protect our communities and ecosystems, watching over the land's beings. Mountains hold us accountable for maintaining positive relationships with each other and the land, and in turn demonstrate reciprocity by teaching respect and humility. The water and the mountains symbolize landscapes and communities that cannot be conquered—these elements choose who can access their wisdom and will always find ways to hold those whose intentions are misaligned and out of balance accountable.

The overlapping hands signify reciprocity. They are holding each other up and looking out for one another's whole being fostering balance and harmony. The leaves, representing the five principles, are held up by the hands demonstrating that true balance also requires holding up and fostering balance and harmony in the land that surrounds us.

¹ Based on Kirkness VJ & Barnhardt R. (1991). First Nations and Higher Education: The Four R's--Respect, Relevance, Reciprocity, Responsibility. *Journal of American Indian Education*, 30(3): 1-15.

The colour of the sun was inspired by the colour it takes on when hindered by smoke—in this case, the smoke of the wildfires. At the time of this writing, wildfires were raging across the western coasts and mountain ranges of Turtle Island and Inuit Nunangat, which is a direct result of irresponsible, unethical, and extractive relationships with the land. The colour of the sun, as it forces its way through the smoke, is a salient reminder of how imperative it is that we, too, force our way through the smoke—working collaboratively and in good relations to end the impacts of colonial violence on the land and the people.

The rising and setting sun also references the NWAC health team's Strategic Plan: *Faces to the Sun*. This phrase was introduced by Mindy Smith, director of the NWAC health team, who emphasized the importance of moving forward in a good way.

CONTENTS

About the Native Women’s Association of Canada’s Health Team.....	2
Toolkit Development.....	2
About the Logo.....	3
Contents.....	5
NWAC Research Toolkit Summary.....	10
Objectives.....	10
What’s Included.....	10
Grounding Principles.....	11
Section 1 – Before You Begin.....	13
Information Sheet: The (Ongoing) Role of Research in Colonization.....	14
Examples of Colonial Research:.....	14
Decolonizing Research:.....	15
Activity: Locating Your Positionality - The Social Identity Map.....	17
What is Positionality?.....	17
Activity: Before You Begin - Positioning Yourself as the Researcher.....	20
Locate Your Positionality:.....	20
Relationship Building:.....	20
Knowledge Creation and Sharing:.....	20
Information Sheet: Land Acknowledgement Resource Round-Up:.....	21
Questions for Self-Reflection:.....	21
Native Land:.....	22
Why Acknowledge Territory?.....	23
Whose Land.....	23
The Native Governance Center: A Guide to Indigenous Land Acknowledgements:.....	25
Smith, J. Puckett, C. & Simon, W. (2016). Indigenous Allyship: An Overview. Office of Aboriginal Initiatives, Wilfred Laurier University:.....	25
âpihtawikosisân: Beyond Territorial Acknowledgements:.....	26

Section 2 – Introduction to Community Based Research at NWAC.....	27
Indigenous and Anti-Colonial Theory – Background Readings:.....	28
Guidelines: NWAC Specific OCAP™ and Copyright Considerations	31
Specific Considerations for Data Sharing Agreements:	33
Case Study: Sacred Teachings.....	34
History of NWAC Policy Projects.....	35
Health Unit:.....	35
Social Development Unit (Previously Gender Diversity & Social Inclusion):	35
International Unit:.....	38
MMIWG and Violence Prevention Unit:	39
Environmental Policy and Special Projects:	39
NWAC Health Policy Research Funding History:.....	40
Section 3 – Designing Community Based Research Projects.....	43
Information Sheet: Community-Based Research Methodologies Roadmap.....	44
Activity: Designing an Indigenous Evaluation Framework.....	47
Activity: Developing Community-Based Participatory Research Evaluation Indicators	48
Activity: Collaborative Research Design Worksheet:.....	49
Guidelines: Community-Based Research Agreements:	51
Activity: Indicators for Promoting Equitable Collaboration.....	52
Guidelines: Approaching Conflict Resolution with a Research Partner.....	53
Template: CRGBA Informed Budget	55
Budget Template: Virtual Participatory Research Project.....	55
Activity: CRGBA Informed Work Plan Template and Guidelines	58
Guidelines: Inclusive and Transformative Language in Research Design	61
Guidelines: Designing CRGBA-Informed Surveys, Interviews, and Focus Group Questions	64
Key Considerations.....	64
Guidelines: Demographic Survey Questions—Wise Practices	69
Determining what demographic questions to include or exclude	69
Sample Demographic Questions.....	70
Guidelines: Internet and Connectivity Barriers for Virtual Engagement in Rural, Remote, and Northern Communities	73
Cost of Participation:.....	73
Activity: A Guide to Research Debriefing.....	75

Preparing for a Debrief:	75
Debriefing Questions:	75
Template: Monthly Research Journal	77
Section 4 – Ethics and Community Based Research	79
Guidelines: Establishing Free, Prior, and Informed Consent in Your Research Project.....	80
Template: NWAC Research Consent Letter	83
Template: Confidentiality Agreement	88
Activity: Do I Need a Research Ethics Board (REB) Review?.....	90
Guidelines: Research Ethics Board Answer Samples	92
Study Design.....	92
Risks & Benefits.....	93
Describe how you will manage (and minimize) risks and/or discomforts, as well as mitigate harm:	93
Data Collection.....	94
Data Storage.....	95
Checklist: NWAC Research Ethics	96
Study Objectives and Design.....	96
Risk and Benefits Assessment.....	96
Consultation	97
Recruitment	97
Informed Consent	97
Data Responsibilities.....	98
Anonymity and Confidentiality:	98
Research Methodology:.....	98
Reimbursements and Incentives:.....	99
Template: Research Advisory Committee Invitation Letter	100
NWAC Health Research Ethics Committee Description:.....	103
Summary:	103
Function:	103
Purpose: Voices from the NWAC Health Team.....	103
Reaching Decisions: Consensus Based Decision Making	104

Section 5 – Obtaining Funding..... 105

- Information Sheet: Overview of Funding Agencies on Turtle Island and Inuit Nunangat..... 106
- Information Sheet: Common Challenges with SSHRC/CIHR Application Processes 108
- NWAC Health Research CV (Tri-Agency Applicant Profile) 110
- Guidelines: Community-Based Researcher Biographies..... 113
 - Key Considerations..... 113
 - Examples: 114
- Information Sheet: Sex and Gender Champion Role History 116
- Guidelines: Addressing Sex and Gender Questions in Funding Applications 118
 - Additional Resources 119
- Guidelines: Canadian Institute of Health Research (CIHR) Sex and Gender Champion Mandatory Statement..... 120
 - Aggregate vs. Disaggregated Data: 122
 - Axiology: 122
 - Biomedical Model: 122
 - Epistemology: 123
 - Equity vs. Equality: 123
 - Ethical Framework: 123
 - Indigenous Self Determination: 123
 - Knowledge Translation: 124
 - Methods: 124
 - Methodology: 124
 - OCAP™: 124
 - Pathologizing: 125
 - Pedagogy: 125
 - Positionality: 125
 - Research Design: 125
 - Research Paradigm: 125
 - Social Determinants of Health: 126
 - Socioeconomic Status (SES): 126
 - Theories of Change: 126
 - Additional Definition Resources: 126

Appendix A: Environmental Policy and Special Projects Research History 127

Personal Statement:..... 128

Institutional Eligibility: 129

Environmental Policy Research History: 130

 Reports/Submissions: 130

 ECCCO Newsletters 2019-2021:..... 132

 Research Capacity, Key Expertise and Knowledge Translation (KT): 132

NWAC Policy Funding History: 133

 Transport Canada:..... 133

 Environment and Climate Change Canada: 134

 Indian Affairs and Northern Development: 135

 Department of Fisheries and Oceans: 135

 Agriculture and Agri-Food Canada..... 135

NWAC RESEARCH TOOLKIT SUMMARY

Objectives

This toolkit offers guiding information for NWAC health team members on where to start and what to expect when facilitating, or coordinating, community-based research. Included are critical roadmaps, support with common challenges, templates, frameworks, and definitions specific to our NWAC research environment. This toolkit is part of our health team's Strategic Plan to build research infrastructure, mentorship, and leadership. With these tools, we aim to lead more intentional, comprehensive, intersectional, and culturally-grounded research to advance health priorities of Indigenous women, two-spirit, and gender-diverse people. With the support of this toolkit, you will have a stronger foundation to:

- Confidently navigate research bureaucracy and administration, including government relations, funding proposal requirements and technologies, research institutions, and research ethics boards.
- Be more aware of how to prepare for, and respond to, common research challenges that our health team often encounters.
- Approach community partnerships with humility, respect, and reciprocity, as well as with better tools to begin, develop, and maintain research relationships.
- Understand ethical, theoretical, and methodological approaches, including how to better integrate social and political priorities into research activities.
- Feel more empowered to ask questions, uphold important research principles, make hard decisions, and handle errors accountably.

What's Included

This toolkit includes resources for the whole life cycle of the research project—from planning and funding, to making and maintaining partnerships, as well as evaluation, and knowledge sharing. In this toolkit, you will find four types of tools:

1. **Information Handouts:** These documents contain useful information with accessible-language about specific community-based processes, methodologies, or principles that can be copied and shared with your partners and peer researchers.
2. **Templates:** The toolkit contains several guidelines templates for letters of support, partnership agreements, consent forms, confidentiality agreements, evaluation forms, and more. These can be adapted to fit your project, as needed.
3. **Activities and Worksheets:** Included are hands-on exercises and worksheets that can be used for training purposes, or in collaboration at various stages of research. These activities will deepen your knowledge and awareness of the research process and ensure you are integrating community-based principles.
4. **Checklists:** Checklists can aid in preparing for stages or project components and can be adapted for your specific purposes

Grounding Principles

There are four principles that grounded and guided the development of this toolkit:

Anti-Colonial Praxis:

We know settler colonialism must be engaged as an ongoing structure² that continues to shape the lives of everyone who lives here. This toolkit is grounded in the call to actively reject and dismantle colonialism and its associated oppressive structures, including the ways in which research is used as a tool for ongoing colonial violence. Through this lens, we prioritize giving land back, fostering Indigenous self-determination, and establishing shared responsibilities and strong relationships with each other and the land. Research is an opportunity to learn from each other and the land—to acknowledge, preserve, and reconcile with our past—and to explore futures and possibilities that resist and dismantle colonial violence and oppression.

Transformative Accessibility:

It is important that our tools are accessible not just in terms of language, but to also provide transformative accessibility. This is done by deconstructing research as something done by a privileged few, to something that can be done by everyone for documenting and creating critical knowledge in catalyzing progressive change. In other words, the tools aim to bring research beyond academia and into the general public.

Culturally Relevant Gender-Based Analysis (CRGBA):

The CRGBA Framework is at the foundation of NWAC's work across policy projects, external advocacy, and research. It was developed in response to gaps in traditional Gender Based Analysis+ approaches, drawing attention to specific cultural, historical, and intersecting aspects of identity among Indigenous women, 2-Spirit, and gender-diverse people. As a result, CRGBA is an adaptive and intuitive framework recognizing approaches to knowledge production and dissemination shift according to different cultural contexts, community needs, and the emergence of wise practices'. The CRGBA Framework is comprised of the following four key concepts: intersectionality, gender diversity, Indigenous Knowledge, and distinctions-based approaches. Each concept works in tandem with the others to create a holistic framework that moves beyond a tool for analysis and toward fostering transformative change. For a more detailed explanation of the CRGBA Framework, refer to [NWAC's A Culturally Relevant Gender-Based Analysis \(CRGBA\) Starter Kit: Introduction, Incorporation, and Illustrations of Use.](#)

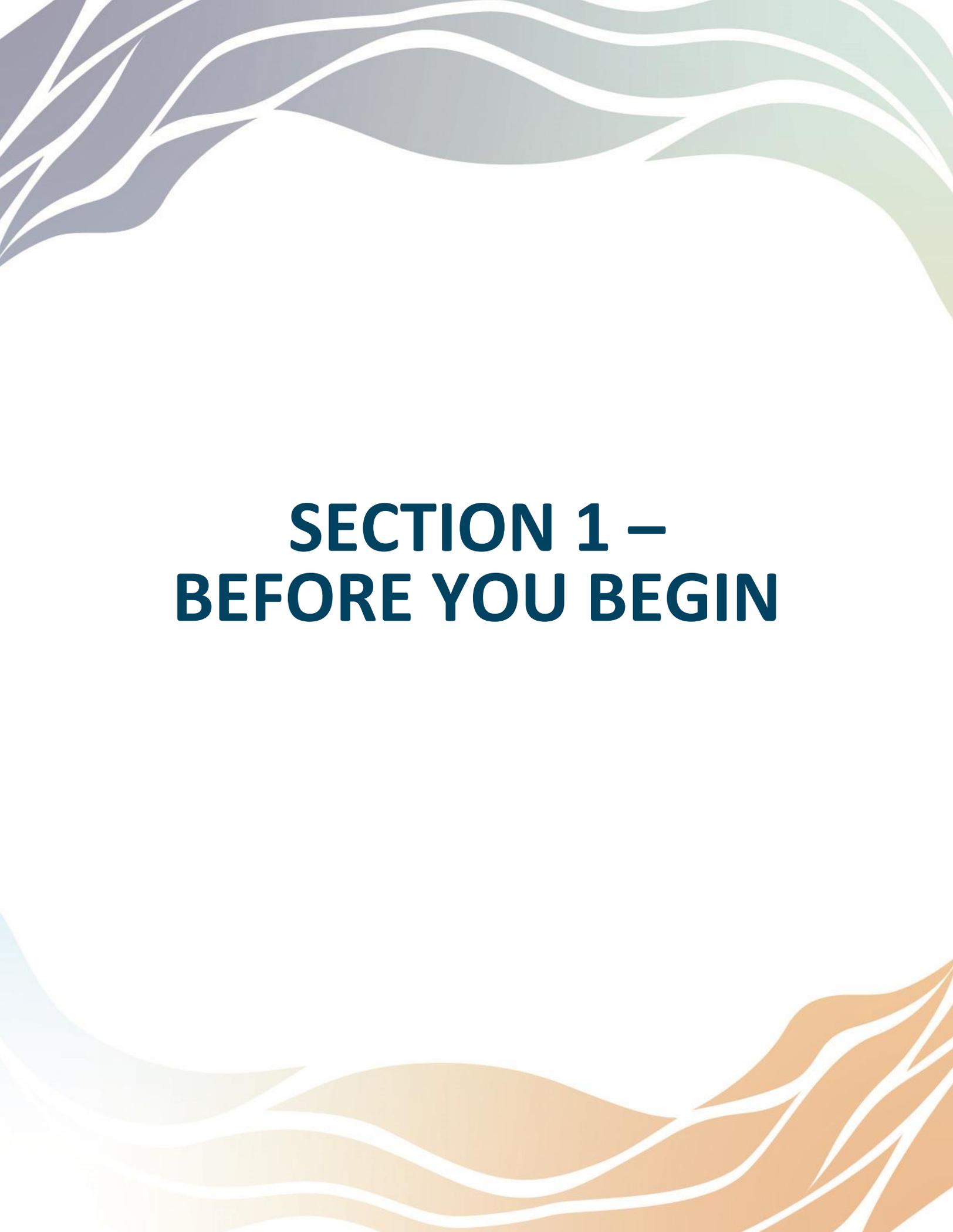
² Wolfe, P. (2006). Settler colonialism and the elimination of the native. *Journal of Genocide Research*, 8(4), 387-409. <https://doi.org/10.1080/14623520601056240>

Fundamental Principles of Indigenous Research:

This toolkit is also grounded within the **five fundamental principles of Indigenous research ethics: Reciprocity, Respect, Relevance, Responsibility, and Relationships** (based on Kirkness VJ & Barnhardt R. (1991). *First Nations and Higher Education: The Four R's--Respect, Relevance, Reciprocity, Responsibility*. Journal of American Indian Education, 30(3): 1-15).

- **Reciprocity:** A meaningful exchange of ideas and respect for all in the research relationship. The ideas exchanged throughout the research process should bring about mutual benefits.
- **Respect:** Research that promotes respect for Indigenous People and their views of the world.
- **Relevance:** Research that is identified as having relevance, by Indigenous People and/or communities who will use, or be impacted by, the research.
- **Responsibility:** Research that supports everyone involved to act with a deep responsibility to people's lives, stories, communities, and the land.
- **Relationships:** The importance of research that prioritizes meaningful relationships.

As you move through the toolkit, consider how you might incorporate these five principles within your own research practice. To encourage ongoing reflection and interactive learning, you will be often prompted to reflect on these principles within, and across, different tools.



SECTION 1 – BEFORE YOU BEGIN

INFORMATION SHEET: THE (ONGOING) ROLE OF RESEARCH IN COLONIZATION

Learning Outcome 1: Understand how research facilitates colonialism, and the impacts that colonial research norms have on Indigenous communities today.

Current research norms continue to play a role in assimilation, racism, and colonial violence as a mechanism to control, surveille, police, and steal from Indigenous People's families, communities, and Knowledge systems. The impacts of this have advanced the politics of colonial control and contributed to severe health and socioeconomic inequities. Research facilitates colonization through several processes and strategies:

1. Dehumanizing Indigenous People, which has both driven research and been reinforced by knowledge obtained through research.
2. Stealing Indigenous Knowledge—obtained, collected, and redefined for research purposes.
3. Undermining Indigenous rights. For example: Land claims in which knowledge obtained through research has been used to deny Indigenous People of their rights.
4. Classify, order, manipulate, and improve the management of colonized people, reinscribing scientific supremacy.

Examples of Colonial Research:

[Experiments on Children at Kenora Residential Schools:](#)

Food historian, Ian Mosby, discusses how nutritional experiments with profit motives were conducted on children at several residential schools. Children were intentionally malnourished by underfunded nutritional programs at these institutions. These experiments led to many children developing Iron Deficiency Anemia and did not address underlying problems of government-sanctioned malnourishment. More experiments were carried out on the effectiveness of antibiotics on ear infections, leading to upwards of six Indigenous children going deaf because of these experiments. Alvin Dixon, residential school and malnutritional experiment survivor, speaks more about his experiences [here](#). Learn more about these experiments in Mosby's article: [*Administering Colonial Science: Nutrition Research and Human Biomedical Experimentation in Aboriginal Communities and Residential Schools, 1942–1952.*](#)

[Decolonise Science – Time to End Another Imperial Era:](#)

In this article, author Rohan Deb Roy, traces the colonial underpinnings of Western scientific advances, including health science, zoology, botany, and anthropology. He identifies links between European scientific endeavors, and the colonial and racist violence perpetuated against South Asian and African communities. Roy demonstrates how this violence, and its impacts, have manifested today—, including how institutionalized racism and colonial violence is perpetuated within modern Western scientific institutions, and calls for the decolonization of science.

[From the Credibility Gap to Capacity Building: An Inuit Critique of Canadian Arctic Research:](#)

Inuk advocate and researcher, Pitseolak Pfeifer, discusses how Arctic research when informed through a colonial gaze continues to subordinate Inuit Qaujimagatuqangit (“the Inuit way of doing things” in Inuktun). In doing so, colonial approaches to research including associated funding processes, Traditional Knowledge sharing practices, and research methodologies, perpetuate what Pfeifer calls, “The credibility gap” between Western research and Inuit Qaujimagatuqangit. Western researchers falsely assume that Inuit communities require support with capacity-building, policy making, and decision making, and therefore refuse to acknowledge the rigorous complexities inherent within Inuit Traditional Knowledge. A salient example of this exists within Arctic environmental research, wherein Traditional Knowledge is misappropriated into the Western research hierarchy as a means of reinforcing Western research (and, by extension, Western researchers’ reputations). Pfeifer concludes, “We don’t need Northerners to become better researchers, we need researchers to become better Northerners,” (p. 34).

Decolonizing Research:

Learning Outcome 2: Begin to understand and commit principles of anti-colonial and decolonizing approaches to doing research.

“Decolonization offers a different perspective to human and civil rights-based approaches to justice, an unsettling one, rather than a complementary one. Decolonization is not an ‘and.’ It is an elsewhere.”³

Refer to [Indigenous and Anti-Colonial Theory - Background Readings](#) and [NWAC Specific OCAP™ and Copyright Guidelines](#) documents to begin this work.

³ Tuck, E., & Yang, K. W. (2012). Decolonization is not a metaphor. Decolonization: Indigeneity, Education & Society, 1(1), 1-40, <https://jps.library.utoronto.ca/index.php/des/article/view/18630>

Decolonial Research Ethics: A Guide by Eve Tuck⁴

Research is not needed when:

- The researcher already has a very clear sense of what they want their research to say or do.
- The research is constructed to convince a group of people of something that they are completely closed to hearing.
- The research is meant to legitimize knowledge that is already deeply recognized within the community.
- The researcher would like to say something that has already been said, but this time in the voices of youth, community, Elders, and so on.
- There is too much at stake for a research process to reveal findings that counter a researcher's or community's position on an issue.

Questions for communities to consider about research:

- What is our theory of change?
- What is the role of research in our theory of change? What are our research needs as we bring about the changes we want to happen in our community?
- What is the role, if any, of university researchers in our theory of change?

Possible roles of research in our theories of change:

- Uncovering the quiet thoughts and beliefs of a community.
- Mapping the variety and complexity of ideas in a community.
- Making Generational Knowledge of Elders, youth, parents, warriors, hunters, leaders, gardeners, fishers, teachers, and others, available to other generations.
- Finding ways to use Indigenous languages to express ideas and bring new language to recovered ideas.
- Learning about and circulating the flow of Knowledge in a community.

⁴ Liboiron, Max (@maxliboiron). (2019). "#LRF2019 "keynote by @evetuck on Research On Our Terms. And wisdom that burns. A thread from a listener." Twitter, May 1, 6:15 p.m. <https://twitter.com/MaxLiboiron/status/1123757798125395971>.

ACTIVITY: LOCATING YOUR POSITIONALITY - THE SOCIAL IDENTITY MAP

Learning Outcome: Recognize and identify the intersections of your identity, personal values, and other social locations; including how they influence how you engage with, and understand, the world.

What is Positionality?

The term positionality refers to how your different intersections of identity, personal values, views, and location in time and space (namely your different positions) influence how you understand the world. The term also shows that these social and spatial positions are not fixed—rather, they are fluid—shifting according to different contexts. Your positionality shapes both what kind of knowledge you have and what knowledge you produce.⁵

When considered in the context of community-based research, it is important to locate your positionality so you are aware of how and why your positionality might influence your project and what the implications of those influences are. By recognizing this, you can strengthen your research design and better account for where your results came from. The Social Identity Map⁶ is a good tool to support you in both locating, and reflecting, on your positionality as a researcher.

Using the [Social Identity Map](#):

Step 1: First Tier (Biggest Boxes):

Record where you fit in terms of broader aspects of identity (e.g. class, race, gender, etc.). Not all categories will apply to you. Some categories may be missing since not everyone fits into just one box. Fill in or add to the categories in ways that make the most sense for you.

Step 2: Second Tier (Middle Boxes):

Record how these positions impact your life. For an example of this refer to the sample completed on the Social Identity Map.

Step 3: Third Tier (Last Boxes):

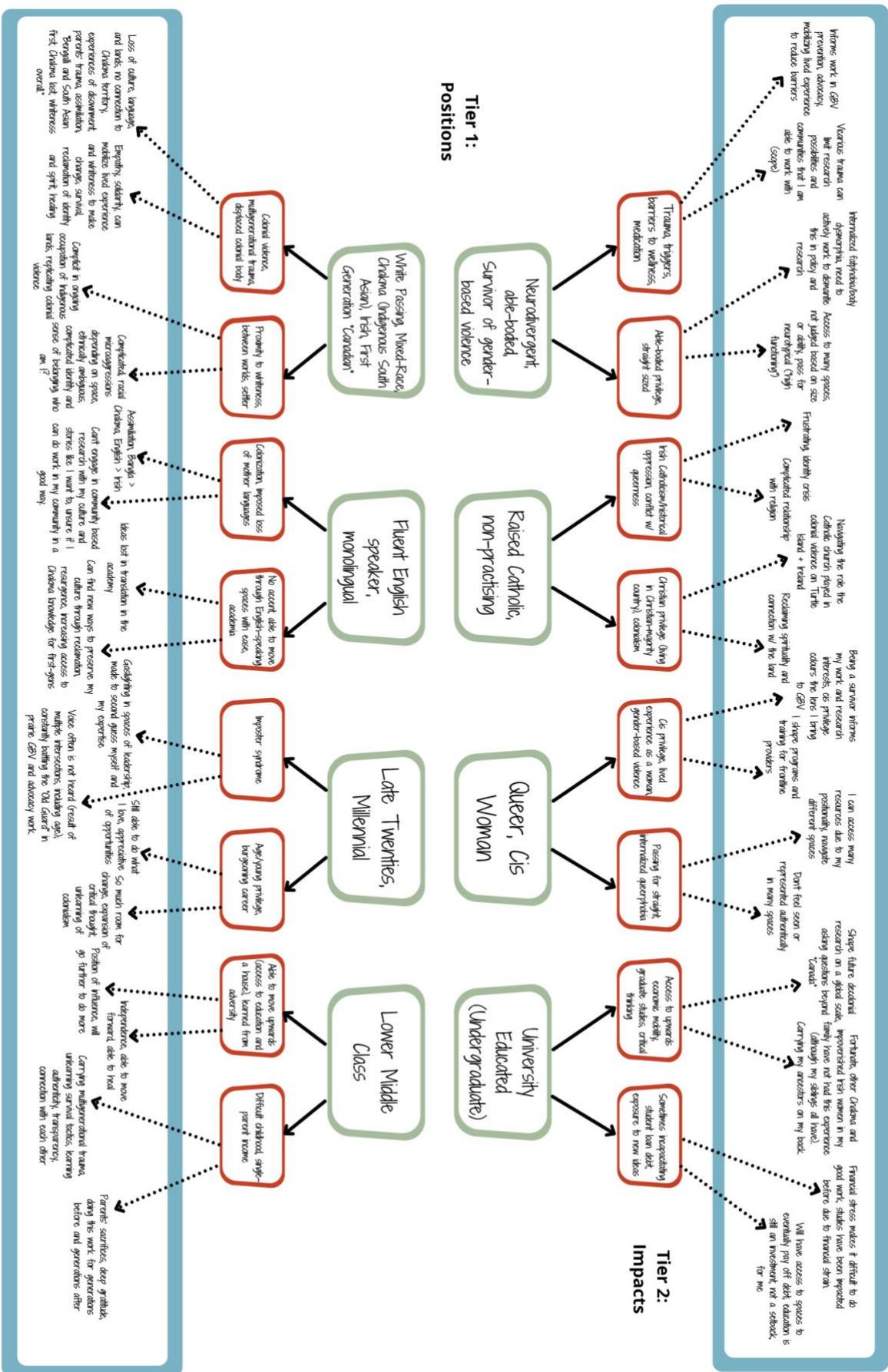
Identify the emotions, feelings, or values that may be tied to the impacts outlined in the second tier. Go a step further and think critically about how these feelings impact:

- How you interact with your study participants, including your position as a researcher, and any power imbalances that exist between you and your participants.
- What research topics you choose to pursue and why.
- How you design your research project.
- How you interpret your results.

⁵ Sánchez, Luis. "Positionality." In Encyclopedia of Geography, edited by Warf, Barney, 2258-2258. Thousand Oaks, CA: SAGE Publications, Inc., 2010. <http://dx.doi.org/10.4135/9781412939591.n913>.

⁶ D. Jacobson & N. Mustafa. (2019). Social Identity Map: A Reflexivity tool for practicing explicit positionality in critical qualitative research.

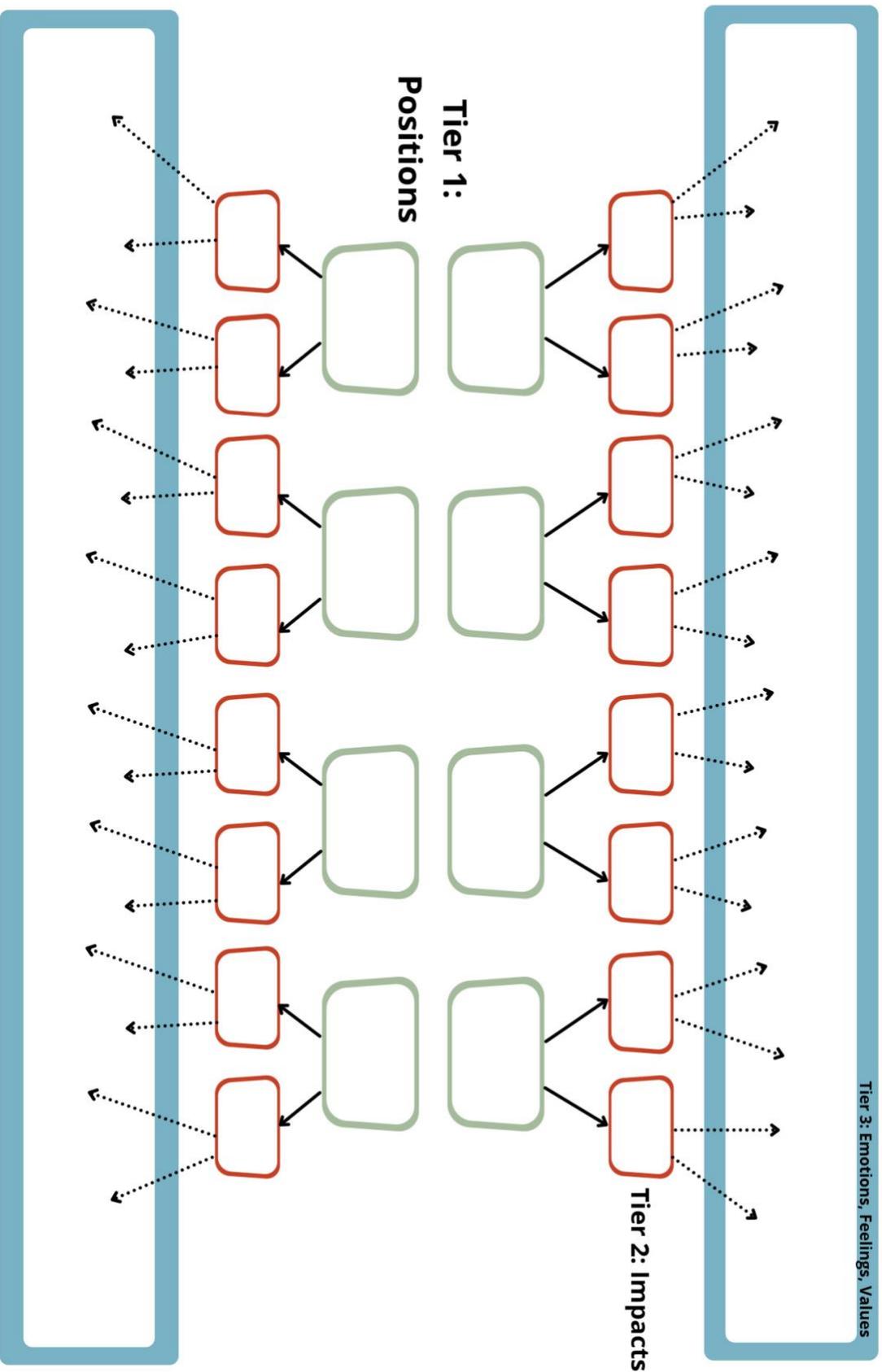
Tier 3: Emotions, Feelings, Values



Adapted from: D. Jacobson & N. Mustafa. (2019). Social Identity Map: A Reflexivity tool for practicing explicit positionality in critical qualitative research.

Locating Your Positionality: The Social Identity Map

Adapted from Jacobson & Mustafa (2019)



ACTIVITY: BEFORE YOU BEGIN - POSITIONING YOURSELF AS THE RESEARCHER

Locate Your Positionality:

- What do I bring to this work? What are my experiences and what are my biases?
- Am I equipped to do this work or is this beyond my scope? Whose perspectives am I missing?
- Do I bring a unique perspective to this work? Am I replicating existing ones? If so, can I complement that work or use my platform to further the work collectively?
- What makes me uncomfortable? Can I handle being challenged and take constructive and critical feedback in a meaningful way? If I can recognize some areas of discomfort, can I have a professional support system or members of the research team to help me embrace and plan for these discomforts?

Relationship Building:

- Do I have existing relationships or connections to the communities I am impacting through this policy/program/research? How have I cultivated those relationships? Have I engaged with these communities in an ethical way?
- If I need to build relationships, who do I connect with and how do I begin that conversation? Am I prepared to establish these relationships?
 - For example: Do I have sufficient funding for honorariums? Do I have the resources to attract communities to meaningful engagement sessions? Do I understand what this fully entails? Am I prepared to continue these relationships and ensure I am mobilizing this knowledge appropriately, according to protocols? Can I regularly and reliably show up for meetings with partners and community members?

Knowledge Creation and Sharing:

- Who will benefit from this project? How will they benefit? Have I consulted with this community/demographic to ascertain their perspectives on benefits vs. impacts?
- How will I ensure this policy/program/research is shared in an accessible way? Have I considered where I am sharing it and who this information is intended for?
- Can this policy/program/objective be utilized in an oppressive way? Can I prevent this?
- Who am I crediting for sharing their knowledge? How do I do this according to protocols?

Thinking back to the five principles of research, how does locating your positionality as a researcher help you practice reciprocity, respect, relevance, responsibility, and relationships?

INFORMATION SHEET: LAND ACKNOWLEDGEMENT RESOURCE ROUND-UP:

Learning Outcome 1: Recognize the ongoing, unjust occupation of Turtle Island and Inuit Nunangat.

“In the face of such loss, one thing our people could not surrender was the meaning of land. In the settler mind, land was property, real estate, capital, or natural resources. But to our people, it was everything: identity, the connection to our ancestors, the home of our nonhuman kinfolk, our pharmacy, our library, the source of all that sustained us. Our lands were where our responsibility to the world was enacted, sacred ground. It belonged to itself; it was a gift, not a commodity, so it could never be bought or sold.”⁷

Questions for Self-Reflection:

- When it comes to land acknowledgements and your relationship to the land, what do you feel uncomfortable about and why?
- What are the Indigenous protocols involved in being a guest, and what are your responsibilities?
- What responsibilities do your hosts have toward you, and are you making space for those responsibilities to be exercised?
- To what extent are your work-related activities benefiting the communities and territories you occupy?
- How do you plan to give land back?
- How is your work and advocacy reflective of the commitments you outline in your acknowledgement?

⁷ Kimmerer, R. W. (2015). *Braiding sweetgrass*. Milkweed Editions. p. 17.

Learning Outcome 2: Identify and commit to upholding our shared responsibilities to the people and the land that surround us. For settlers, this includes giving the land back.

The following is a collection of online resources that discuss and integrate land acknowledgements—including history, purpose, and guidelines—on wise practices when developing a personalized land acknowledgement, as well as things to consider regarding the politics and authenticity of land acknowledgements and performative allyship.

Think about the guiding principles of respect, responsibility, and relationships. We are all treaty people. We all have responsibilities in relation to the people and land that surround us. What are yours?

Native Land:

Native Land is a digital map that approximates traditional Indigenous territories across the globe. The map also outlines Indigenous languages spoken according to region and any existing treaties.

“Land is something sacred to all of us, whether we consciously appreciate it or not—it is the space upon which we play, live, eat, find love, and experience life. The land is ever-changing and ever-shifting, giving us—and other creatures and beings on earth – an infinite number of gifts and lesson.”⁸

“The goal of the digital map is to foster mutually accountable relationships between Indigenous People, and settlers (or non-Indigenous people), familiarizing themselves with the territories on which they reside. “The land itself is sacred, and it is not easy to draw lines that divide it up into chunks that delineate who ‘owns’ different parts of land. In reality, we know that the land is not something to be exploited and ‘owned,’ but something to be honoured and treasure.”⁹

⁸ Native Land Digital, “Why It Matters,” <https://native-land.ca/about/why-it-matters/> (accessed July 13, 2021).

⁹ Ibid.

“...the kind of mapping we undertake is an important exercise, insofar as it brings an awareness of the real lived history of Indigenous peoples and nations in a long era of colonialism.”¹⁰

Why Acknowledge Territory?

“Territory acknowledgement is a way that people insert an awareness of Indigenous presence and land rights in everyday life ... however, these acknowledgements can easily be a token gesture rather than a meaningful practice. All settlers, including recent arrivants [sic], have a responsibility to consider what it means to acknowledge the history and legacy of colonialism.”¹¹

Whose Land

Whose Land is an app that helps people identify what Indigenous nations, territories, and Indigenous communities they reside in. It also provides additional resources for land acknowledgements and learning about the treaties and agreements that exist across the nation. Users can search territories according to city and land.

Whose Land offers six different videos discussing land acknowledgements by the following:

Ariana Roundpoint, Mohawk Council of Akwesasne:

“The first thing that comes to mind is the strength that this land kind of has and what it means to everybody. To be Kanien’keha:ka, the people, and all the troubles that we went through in our history, it was land that was fought over and it was land that was lived upon by our people, and to know that we are still on it today is a feat of some kind ... that’s home.”

Christine Tootoo, Rankin Inlet:

“Nunavut, meaning our land, is an acknowledgement in itself, and the creation of our territory is a political acknowledgement that Inuit have always been and always will be the caretakers of this land.”

¹⁰ Native Land Digital, “Why It Matters,” <https://native-land.ca/about/why-it-matters/> (accessed July 13, 2021).

¹¹ Jones, A, “Why Acknowledge Territory?” Native Land Digital, <https://native-land.ca/resources/territory-acknowledgement/> (accessed July 13, 2021).

Kevin Wesaquate, Piapot First Nation – Treaty 6:

“Perhaps out there in the Spirit World, my ancestors, your ancestors, we’re not abusing the land, we’re not taking away each other's children, we’re not putting each other on little pieces of land, and we’re most certainly not taking away each other's tongues or ceremonies or beliefs. And we are most certainly not dynamiting each other’s cultural landmarks, and siphoning the Saskatchewan over it and damming it, and calling it a lake. Lake Diefenbaker, to be exact. You see, you will not find that in HIS story books, because we carry our stories orally.”

Janelle Pewapsconias, Little Pine First Nation – Treaty 6:

“If we put our ears to the ground, we can hear them. The Cree, the Metis, the Dene, the Sauteaux and Anishinaabe, the Dakota, Nakota, Lakota Nations, the Inuit, the Blackfoot, the Ininu, and all Nations that came before us and all those yet to become. We put our feet to the ground and we feel them; footprints of both hoof, and foot, and paw, and roots building onward. Infinity of prints of those who long called this home.”

Lena Recollet, Wikwemikong First Nation:

“To the original caretakers of this land of which we stand, Toronto, Tkaronto, the meeting place, and to all that was here thousands of years before us. To the Wendat First Nations, the Wyandat First Nations, and to their allies, the Anishinaabe, currently known as the Mississaugas residing on the New Credit. The Misi-zaagiing, by the Big River Mouth. And to the peace that was made between the three fires confederacy and the six nations confederacy. The Haudenosaunee, that’s where this name comes from. Toronto, Tkaronto, the meeting place where the trees meet the water. To the revitalization of Indigenous languages. And to wampum belts, purple and white wampum belts, the dish with one spoon wampum belts, the covenant chain wampum belts, the friendship agreement. And to wampum belts that extend beyond here; red, green, and blue. Because as long as the grass grows, as long as the rivers flow, as long as the sun rises and sets, Miigwetch, Miigwetch, Miigwetch.”

Dennis Thomas, Tseil-Waututh Nation:

Dennis introduces Takaya Tours, an eco-tourism venture owned and operated by Tseil-Waututh Nation, that aims to educate and foster community through culture and Knowledge-sharing.

Why Acknowledge?

“As we engage in processes of reconciliation, it is critical that land acknowledgements don't become a token gesture. They are not meant to be static, scripted statements that every person must recite in exactly the same way. They are expressions of relationship, acknowledging not just the territory someone is on, but that person’s connection to that land based on knowledge that has been shared with them,”
(Lindsay DuPré, Metis Nation).

The Native Governance Center: A Guide to Indigenous Land Acknowledgements

The Native Governance Center developed a guide to land acknowledgements that outlines key components and factors to consider when preparing your own land acknowledgement. The Native Governance Center also states:

“Land acknowledgement alone is not enough. It’s merely a starting point. Ask yourself: how do I plan to take action to support Indigenous communities?... Starting somewhere is better than not trying at all. We need to share Indigenous peoples’ discomfort. They’ve been uncomfortable for a long time.”

Smith, J. Puckett, C. & Simon, W. (2016). Indigenous Allyship: An Overview. Office of Aboriginal Initiatives, Wilfred Laurier University

This toolkit provides resources, definitions, and guidelines on effective practices for non-Indigenous people wishing to engage with Indigenous communities and movements as allies.

“Allyship is a means to an end: the reconciliation of historical and contemporary wrongdoings and the rectification of the inequitable colonial systems ... to be an ally, it is not enough to merely be motivated to express minimal or no prejudice towards Aboriginal Peoples [sic]. As already stated, in order to be an ally, non-Aboriginal [sic] people must actively engage in decolonizing processes,” (p. 6).

“Another important consideration for allyship is the prescription of the label ‘ally.’ It is not appropriate for non-Indigenous people to prescribe themselves with the title of being an ‘ally’ to Indigenous Peoples. Allyship is something that is designated by a person or community that one is aspiring to ally themselves with, because it is only possible for Indigenous Peoples to truly evaluate and ascertain the degree to which they think a non-Indigenous person is being their ally,” (p. 6).

Territorial Acknowledgements: Going Beyond the Script

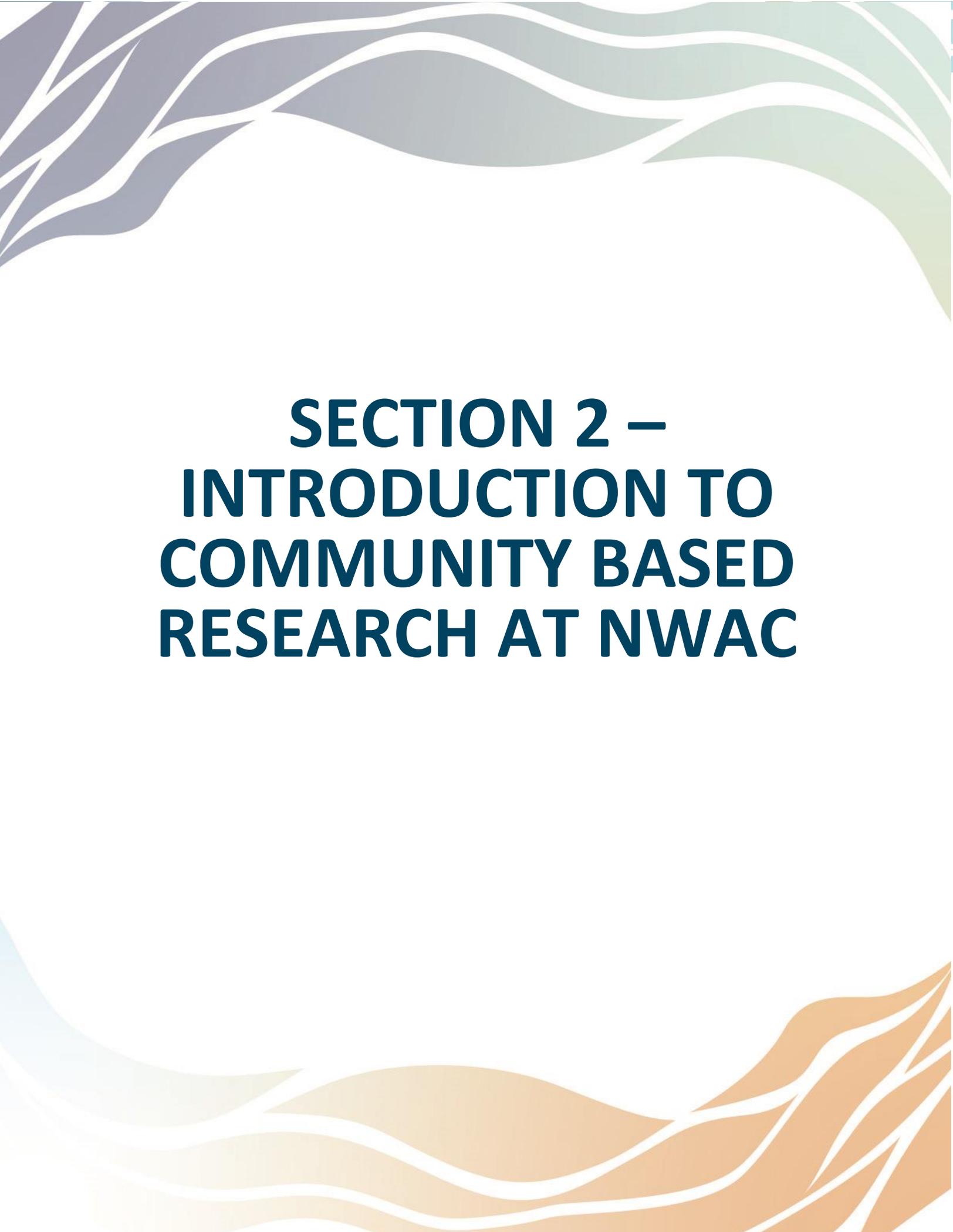


âpihtawikosisân: Beyond Territorial Acknowledgements

This piece offers a critical interrogation of territorial acknowledgements. It details how people often enter performative allyship and/or activism, and how they have been up taken and institutionalized by different settings, rendering them empty and void of action. Key quotes include:

- “... Territorial acknowledgments flow from the work of Indigenous peoples themselves, who are resisting invisibilization ... what may start out as radical push-back against the denial of Indigenous priority and continued presence, may end up repurposed as ‘box-ticking’ inclusion without commitment to any sort of real change.”
- “If we think of territorial acknowledgments as sites of potential disruption, they can be transformative acts that to some extent undo Indigenous erasure ... the fact of Indigenous presence should force non-Indigenous peoples to confront their own place on these lands. However, as we are already seeing, territorial acknowledgments can become stripped of their disruptive power through repetition. The purpose cannot merely be to inform an ignorant public that Indigenous peoples exist, and that Canada has a history of colonialism.”
- “I think we need to start imagining a constellation of relationships that must be entered into beyond territorial acknowledgments. Great, that’s awesome you know you’re on (for example) Treaty 6 territory. That’s great you acknowledge that perhaps the Indigenous view of that treaty, that the land was not surrendered, is correct. **Perhaps you understand the tension of your presence as illegitimate, but don’t know how to deal with it beyond naming it. Maybe now it is time to start learning about your obligations as a guest in this territory.**”

Let’s think about the five guiding principles of reciprocity, respect, relevance, responsibility, and relationships. Are you a guest on the territory you currently occupy, or is this your homeland? Considering this: How do these principles apply to you?



**SECTION 2 –
INTRODUCTION TO
COMMUNITY BASED
RESEARCH AT NWAC**

INDIGENOUS AND ANTI-COLONIAL THEORY – BACKGROUND READINGS:

Learning Outcome 1: Understand the applications of Indigenous and/or anti-colonial principles in research and knowledge mobilization, and resist perpetuating colonial violence through research.

The following bibliography is comprised of **critical background reading for any research project**, particularly research that pertains to symptoms of colonialism or the lived realities of Indigenous People.

Archibald, J. Q. Q. X., Lee-Morgan, J. B. J., & De Santolo, J. (2019). *Decolonizing research: Indigenous storywork as methodology*. Zed Books Ltd.

Archibald, Lee-Morgan, and De Santolo, highlight ways Indigenous researchers from Turtle Island and Inuit Nunangat, Aotearoa New Zealand, and Australia, employ storywork as a means of decolonizing research. These methodologies encourage Indigenous researchers to connect their findings with Indigenous worldviews, such that their research becomes more useful for Indigenous communities. Authors outline the seven principles— respect, responsibility, reverence, reciprocity, holism, interrelatedness, and synergy—as providing an ethical guide for researchers to engage with Indigenous People, Traditional Knowledge, ceremonies, and Traditional Stories. In the context of research, Indigenous storywork is a means to process, heal, and reclaim space within institutions of colonial power, ensuring Indigenous voices and worldviews are highlighted for future generations.

[Arvin, M., Tuck, E., & Morrill, A. \(2013\). *Decolonizing feminism: Challenging connections between settler colonialism and heteropatriarchy*. *Feminist Formations*, 25\(1\), 8-34.](#)
<https://doi.org/10.1353/ff.2013.0006>:

Arvin, Tuck, and Morrill, offer an Indigenous, feminist, theoretical perspective as an invitation for readers to challenge their approach to our work in women's and gender studies. They address the compound issues of gender, sexuality, race, Indigeneity, nation, and settler colonialism as a persistent social and political formation. Their five challenges are to: Problematize Settler Colonialism and Its Intersections, Refuse Erasure But Do More Than Include, Craft Alliances That Directly Address Differences, Recognize Indigenous Ways of Knowing (with a lens to land, sovereignty, futurity, and decolonization), and Question Academic Participation in Indigenous Dispossession.

Simpson, L. B. (2014). Land as pedagogy: Nishnaabeg intelligence and rebellious transformation. *Decolonization: Indigeneity, Education & Society, Vol. 3(3), 1-25:*

Simpson utilizes Nishnaabeg stories to advocate for the reclamation of land as pedagogy, illustrating how knowledge production and mobilization rooted within a Michi Saagiig Nishnaabe epistemology looks. Nishnaabeg theory is generated continually. It is shaped by context and relationships to the land and to each other, such that it is meaningful for Nishnaabeg at that moment. The use of the land and the spirit as a teacher makes space for Indigenous resurgence and fosters resistance, and the dismantling, of the institutions of colonial violence that Indigenous learners have been forced to contend with. Simpson argues that Nishnaabeg must stop looking for legitimacy through colonial education systems and must instead return to land-based teachings and Nishnaabeg-Gikendaasowin (Nishnaabeg knowledge).

Smith, L. T. (2012). *Decolonizing methodologies: Research and Indigenous peoples*. Zed Books Ltd.:

Smith outlines how Indigenous communities have articulated an Indigenous research agenda for methodologies and worldviews. Smith identifies two distinct pathways through which an Indigenous research agenda is being advanced—both within, and outside of, colonial institutions. The first pathway is through community action projects, which includes local initiatives and Indigenous nation research. The second pathway is through Indigenous research centres and Indigenous studies programs. Both pathways intersect and inform each other; both also serve to articulate a strong, self-determined, Indigenous research agenda. Smith also discusses the unique complexities and challenges Indigenous researchers face when conducting studies within their communities. In these circumstances, Indigenous researchers are positioned as both insiders and outsiders and have to navigate relationships within their communities, while also experiencing othering and judgment by colonial institutions.

Tuck, E. (2009). *Suspending Damage: A Letter to Communities*. *Harvard Educational Review, 79(3), 409-428*. <https://doi.org/10.17763/haer.79.3.n0016675661t3n15>:

Eve Tuck calls on communities, researchers, and educators, to reconsider the long-term impact of “damage-centered” research—research that intends to document peoples’ pain and brokenness to hold those in power accountable for their oppression. Tuck proposes, “Desire-based research frameworks [that] are concerned with understanding complexity, contradiction, and the self-determination of lived lives,” (416).

Tuck, E., & Yang, K. W. (2012). *Decolonization is not a metaphor*. *Decolonization: Indigeneity, Education & Society, 1(1), 1-40*:

Tuck and Yang discuss how the easy co-opting, appropriation, adoption of “decolonizing discourse,” and “decolonizing methodologies,” turns decolonization into a metaphor for other social justice projects through a series of “settler moves to innocence.” These are strategies that attempt to relieve settler feelings of guilt, or responsibility, without giving up land, power, or privilege. Ultimately, this represents settler fantasies of easier paths to reconciliation. Tuck and Yang remind readers that decolonization must bring about the repatriation of Indigenous land and life, including the abolition of contemporary forms of slavery and imperial structures.

Wilson, S. (2008). *Research is Ceremony: Indigenous Research Methods*. Fernwood Publishing:

Wilson explains the concept of relationality within an Indigenous research paradigm, illustrating through story and personal reflection how relationality influences, and manifests, within Indigenous research. Building relationships with other Indigenous researchers, community members, family members, and Elders, is a way to establish trust, mutual accountability, and overcome lateral violence among Indigenous communities largely informed by colonization. Relationality also facilitates an increased sharing of common goals through the research process. Wilson also discusses relationships with the land. He explains how Indigenous Knowledge is held within relationships and connections to the lands and environments that shape Indigenous researchers. Indigenous research is considered a form of ceremony because it bridges relationships to each other, the land, and collective spirituality, in the process of Knowledge Production and Knowledge Sharing.

GUIDELINES: NWAC SPECIFIC OCAP™ AND COPYRIGHT CONSIDERATIONS¹²

Learning Outcome 1: Identify and apply OCAP™ principles to all collaborative research and policy projects involving Indigenous people and Indigenous knowledge.

OCAP™, as outlined by the First Nations Information Governance Centre, can be understood through the following principles:

- **Ownership:** Refers to the relationship of an Indigenous community to its Cultural Knowledge/data/information. Thus, the community or group owns information collectively in the same way that an individual owns personal information.
- **Control:** Indigenous People, their communities, and representative bodies must control how information about them is collected, used, and disclosed. This control extends to all aspects of information management: From data collection and use, disclosure, and destruction of data.
- **Access:** Indigenous People must have access to information and data about themselves and their communities, regardless of where it is held. Additionally, Indigenous People should maintain control and decision-making power over who can access their collective information.
- **Possession:** Possession refers to stewardship of the data; thus, Indigenous possession puts data within Indigenous jurisdiction and control. Possession asserts and protects ownership and control.

When engaging in a research partnership with a community, ask yourself the following questions: (If your answers are not satisfactory, identify concrete steps to address these gaps in your research project.)

These questions speak to the guiding principles of relevance, respect, and reciprocity. Your answers will determine to what extent you have considered and meaningfully integrated these principles in your project.

- Is this research necessary? Why? Who has deemed it necessary?
- Who is this research for? Has the topic been identified as a priority by the community it impacts?

¹² Adapted from The First Nations Information Governance Centre. Ownership, Control, Access and Possession (OCAP™): The Path to First Nations Information Governance. May 2014. (Ottawa: The First Nations Information Governance Centre, May 2014).

- Who is this research being carried out by? Is the research term reflective of the communities this research pertains to?
- How will you foster meaningful community engagement throughout the project, including research design and the funding proposal processes?
- What information are you collecting? Why? Are you only collecting data that is absolutely necessary?
- Who else may have access to data collected? Why? Have you ensured the community has full control over who has access to the data and its usage at any time during and after the project?
- Have you ensured that the community has full authority over how data is analyzed, interpreted, and reported?
- How can communities access their data?
- Who profits from this research, either financially or otherwise? Have you ensured that community members and participants will be compensated?
- How will you ensure community members are fully informed and valued contributors to the project, and not reduced to merely sources of data? How will you resist tokenizing Indigenous researchers and colleagues and ensure appropriate recognition of their work?
- Will participants be expected, or feel pressured, to disclose information in order to access programs and services? How will you prevent this?
- How will you ensure information is communicated clearly and accessibly to garner truly informed consent? How will you ensure information, including data and results, are shared in an accessible way for the communities they impact? Review the tools in **Section 3 – Designing Community Based Research Projects** for more guidance around this.
- How will you develop, nurture, and maintain transparent, equitable, and safe collaborative relationships with community members? How will you prevent team turnover for longevity of these relationships?
- Have you ensured the research project does not disrespect basic human dignity of the participants? Or of their religious, spiritual, or cultural beliefs?
- How will you honour cultural teachings, including ceremonies, information about medicines, and other Sacred Indigenous Knowledge? How will you protect this Knowledge from being misappropriated and/or reproduced for profit or commercial gain?
- How will you protect Sacred and/or Indigenous Knowledge from being repurposed for anything other than what it was intended for, as agreed to by community members?
- How will you responsibly mobilize Knowledge learned in by the research project? How will you ensure the research does not perpetuate stereotypes, or cause harm either physically, spiritually, emotionally, mentally, or otherwise?
- How will you resist pathologizing community members? See the [Inclusive & Transformative Language Guidelines for Research Design](#) information sheet for more information on this.
- Does the project include any opportunities for community capacity building?
- Will the data be held by the community or their designated representatives? If not, why?

Specific Considerations for Data Sharing Agreements:

Indigenous communities can exert effective governance over their information through appropriately drafted legal agreements outlining their rights. The following have been outlined by the First Nations Information Governance Centre as important considerations as part of every agreement:

- Are the proper parties represented in the agreements? For example, the agreement should not be between the data steward and an Indigenous staff member or department; it should be the Indigenous land itself, acting through Chief and council, that is party.
- Is Indigenous ownership of the data acknowledged?
- How are intellectual property rights in research results addressed?
- How can communities access their own data?
- Ensure control of all possible uses, access, and disclosures. All acceptable uses must be listed for communities, and requiring community consent, prior to any use. No secondary use without consent.
- How will decisions be made regarding the use of data- including Indigenous data and, for example, provincial data?
- Ensure regular reporting requirements by the data steward regarding all access.
- Ensure personal privacy protection and community privacy.
- Conduct legislative reviews to determine vulnerability under access laws, as well as to determine applicable privacy legislation.
- Can the community terminate the agreement for any reason?
- What happens to the data upon termination, or expiry of an agreement?
- Is there a breach protocol in effect that would require community notification?
- Are there specifications for publishing to ensure that Indigenous communities are properly attributed for their contributions? Have Indigenous communities been given an opportunity to comment upon works prior to publishing?

This consideration demonstrates respect for Indigenous Knowledge, including ownership of that Knowledge, and prioritizes the relationships built with Knowledge Holders.

- Are there requirements to present research results to the community before publication?
- Can the partnership/project be used to build Indigenous capacity in information management, analysis, etc.?
- Are there requirements for continued consultation and communication between the data steward and the community?
- Does the agreement contemplate or accommodate the future transfer of data to a community-appointed data steward?

Case Study: Sacred Teachings

The NWAC team and an Elder were co-authoring a project together, and the Elder had offered a sacred teaching for use within the project. The NWAC team were simultaneously working on a separate, but similarly themed project that would benefit greatly from the teaching's inclusion within the project content. The team recognized that this teaching was provided under very specific, mutual expectations and responsibilities among the NWAC team and the Elder, so the team reached out to the Elder to ask for permission and any guidance on how best to include the teaching on platforms outside of the scope of the existing project.

The Elder informed the team that they would allow the reuse of the teaching so long as they were compensated for each project the teaching is utilized in. They explained that this was to ensure the teaching is protected and not taken advantage of or misused. Compensation would support the costs of holding ceremony for the teaching to be used in a good way. They reminded the team that even though the teaching has been utilized as part of an NWAC project, the teaching is not NWAC's property.

With the guidance from the Elder, the NWAC team offered an honorarium, tobacco, and cloth, to use in ceremony for each additional use of the teaching. NWAC asked the Elder to review how the teaching is used in different projects before the contents were made publicly available to ensure the teaching is being honoured and respected. NWAC entered into an agreement with the Elder that the teaching would only be used in the future with the Elder's prior, and informed, consent as well as with proper compensation provided well in advance such that ceremony can occur.

Key Takeaways

This scenario is an example of how important it is to ensure open and respectful dialogue with community members, Elders, and Knowledge Keepers during the collaboration process. People are often heavily influenced by the colonial norms and attitudes toward intellectual property that suggest once something has been produced under a specific organization or individual's name, that information becomes that entity's legal property. When considering the feedback from the Elder in this scenario, it is understood that this is not the case. Thus, we must actively engage with the principles of OCAP™ to ensure we have respectful and collaborative dialogue before making assumptions about if, when, and how, we can meaningfully engage with Indigenous Knowledge in our work.

Questions for Reflection

1. How could the NWAC team have better approached this situation? What questions or considerations around OCAP™ could have been applied?
2. What was done well?
3. When faced with a similar scenario, how do you commit to applying the OCAP™ principles in your work going forward?

For additional information pertaining to OCAP guidelines, as well as background information and implementation, refer to [Ownership, Control, Access and Possession \(OCAP™\): The Path to First Nations Information Governance](#) by the First Nations Information Governance Centre.

HISTORY OF NWAC POLICY PROJECTS

Health Unit

For a list of funded health research projects, review [NWAC Health Policy Research Funding History](#). To see health unit publications and fact sheets, visit [NWAC's Health webpage](#).

Project Title	Project Description	Funder	Duration
Walking the RED Path	<p>Aims to develop sustainable, evidence-based, and culturally safe, Sexually Transmitted and Blood-Borne Infection (STBBI) interventions for incarcerated Indigenous women.</p> <p>Works with women incarcerated at three federal correctional institutions: The Fraser Valley Institution for Women, Edmonton Institute for Women, and Okimaw Ohci Healing Lodge for Aboriginal Women.</p> <p>Additionally: the Section 81, Buffalo Sage Wellness House, to deliver a three-day workshop designed by, and for, Indigenous women. The workshop aims to increase knowledge about STBBI testing, interventions, harm reduction, and build healthy relationships.</p>	Public Health Agency of Canada (PHAC)	2016-2022

Social Development Unit (Previously Gender Diversity & Social Inclusion)

Project Title	Project Description	Funder	Duration
Inclusion Without Assimilation	<p>NWAC received funding to produce a position paper with recommendations for tailoring Bill C-81: <i>The Accessible Canada Act</i>.</p> <p>A series of engagement sessions with Indigenous women, 2-Spirit, gender-diverse people, Elders, and youth, were conducted.</p> <p>An online survey was developed to assess their perspectives and experiences regarding disabilities and accessibility. Findings were summarized with concrete recommendations to ensure disability-specific services were accessible, and that unique intersections of Indigeneity and disability, among others, be considered.</p>	Employment and Social Development Canada (ESDC)	2019-2021

<p>Generation 4 Equality</p>	<p>Generation 4 Equality (G4E) will be an online networking platform linking Indigenous youth leaders across Canada. The intent is to foster an exchange of ideas on promoting gender equality, as well as to increase opportunities for Indigenous youth in leadership and advocacy involvement for gender equality issues.</p> <p>The platform will host online webinars, virtual discussions, and online networking opportunities to build connections among Indigenous youth across the nation, while sharing resources and creating support for youth to bring these initiatives to their communities.</p>	<p>Women & Gender Equality Canada (WAGE)</p>	<p>2019-2023</p>
<p>Restoring the Circle</p>	<p>Restoring the Circle is a training program geared toward service providers working in gender-based violence prevention sectors. It was developed in consultation with survivors and service providers across the nation.</p> <p>This training is specifically for those providing services to Indigenous LGBTQ+ and Two-Spirit people with lived experience of Gender Based Violence (GBV). It enables providers to deliver care that is trauma-informed, culturally safe, affirming of intersectional identity, sensitive to issues of orientation and gender, and inclusive of traditional Indigenous healing and resilience practices.</p>	<p>WAGE</p>	<p>2019-2021</p>
<p>ESDC Labour Projects:</p> <ul style="list-style-type: none"> • Gig Workers • Mental Health • Right to Disconnect • Pay Equity Act 	<p>NWAC received project funding to support the Social Development Unit's Labour Program Mandate to provide advocacy and protect the rights of Indigenous women employers and workers in federally regulated workplaces.</p> <p>The aim of this project funding was to obtain input from Indigenous women employers and workers regarding mandated letters by the Minister of Labour for the following: gig work, mental health, the right to disconnect, and the <i>Pay Equity Act</i>.</p> <p>Impacts on these issues due to COVID-19 was explored. A series of engagement sessions were conducted across Turtle Island and Inuit Nunangat. The results were synthesized and compiled into a report for the Minister of Labour.</p>	<p>ESDC</p>	<p>2021-present</p>
<p>Culturally Relevant Gender-Based Analysis (CRGBA)</p>	<p>NWAC secured funding from FNIHB to build NWAC's internal capacity within health research and policy.</p>	<p>First Nations & Inuit Health</p>	<p>2020-2022</p>

	<p>Within this project, funding has been allocated to the health team to conduct work regarding issues of coerced/forced sterilization. Half of the funding has been allocated to the CRGBA project, with the aim of increasing NWAC's internal capacity to conduct CRGBA in a consistent and grounded way.</p> <p>This project has supported the co-development of the NWAC Research Toolkit (a PEKE deliverable with the health team), developing further tools for applications of CRGBA and training, and building external awareness for NWAC's CRGBA Framework.</p>	Branch (FNIHB)	
Boosting Indigenous Economies	<p>This project aims to assess the impact of COVID-19 on Indigenous communities. It focuses explicitly on women and gender-diverse people, as well as assesses the impact of COVID-19 on existing businesses owned by Indigenous women and gender-diverse people to provide recommendations accordingly.</p> <p>The project will conduct a series of primary research activities to meet these goals, including a needs assessment, expanding upon the #BeTheDrum business directory, developing targeted webinars, and conducting a national survey.</p>	Indigenous Services Canada (ISC)	2020-2021

International Unit

Project Title	Project Description	Duration
Reparations & Remembrance for Indigenous Women and Girls in Canada	NWAC published an in-depth discussion paper in April 2020 titled <i>Reparations & Remembrance for Indigenous women and girls in Canada</i> . This publication argues that Canada should adopt an inclusive, gender-sensitive approach to implementing the NI-MMIWG Final Report Calls for Justice.	April 2020
United Nations Submissions	Four detailed written submissions were made to the different thematic calls of the UN special procedures with a (partial) focus on the NI-MMIWG. This included: UN Special Rapporteur on the Rights of Indigenous Peoples, UN Special Rapporteur on Violence against Women, UN Special Rapporteur on Truth, Justice, Reparations & Non-Recurrence, and the UN Working Group on Discrimination against Women and Girls.	May – June 2020
Report to the UN Committee	Canada's pre-session hearing with the UN committee on the Rights of the Child was held online on October 8, 2020. NWAC had submitted a detailed shadow-report to the UN Committee in May 2020, highlighting concerns with a lack of action in relation to the NI-MMIWG & TRC Final Reports. The pre-session hearing will determine the content of the List of Issues Prior to Reporting, which will form the basis of Canada's formal 2022 review in Geneva.	October 2020
Submission: UN Expert Mechanism on the Rights of Indigenous Peoples' on UNDRIP and the Rights of the Indigenous Child	The Unit recently drafted a submission to the UN Expert Mechanism on the Rights of Indigenous Peoples' on UNDRIP and the Rights of the Indigenous Child.	Spring 2021
Submission: UN Special Rapporteur on Truth, Justice, Reparations & Non-Recurrence	The Unit is finalizing a submission to the UN Special Rapporteur on Truth, Justice, Reparations & Non-Recurrence <i>in relation to a recent call for contributions for a study titled: Transitional justice measures to address the legacy of serious violations of human rights and humanitarian law committed in colonial contexts.</i>	May 2021
Advancing the Rights of Indigenous Peoples with Disabilities	In late 2020, the international unit embarked upon a three-year project aimed at advancing the rights of Indigenous women, Two-Spirit, and gender diverse persons with disabilities. This relates to the UN Convention on the Rights of Persons with Disabilities, as part of the process of periodic review. In the lifetime of this exciting project, the association will directly engage with the UN body in question, through submissions of detailed information and in-person meetings, concerning disability rights in contemporary Canada. As a result of its international advocacy, it is hoped NWAC will impress on governments in Canada, at all levels, of the need to redouble their efforts vis-à-vis the trying situation of Indigenous communities with disabilities.	2020-2024

MMIWG and Violence Prevention Unit

Project Title	Funder	Partners	Duration
Safe Passage	CIRNA	Formally: Ma Mawi Wi Chi Itata Centre, Truckers Against Trafficking, Intertek, Tungasuvvingat Inuit, Nanos Research and Design de Plume; Informal project support also provided by: Canadian Centre to End Human Trafficking and Strong Front TV	November 2020 – March 2021

Environmental Policy and Special Projects

Refer to **Appendix A: Environmental Policy and Special Projects Research History** for a comprehensive history of funded projects and research within the Environmental Unit.

NWAC HEALTH POLICY RESEARCH FUNDING HISTORY

Research Title	Funder	Grant	Partners	Team	Duration
NWAC Pathways: Partner for Engagement and Knowledge Exchange (PEKE)	Canadian Institute of Health Research (CIHR)	Pathways: Partner for Engagement and Knowledge Exchange (PEKE)		Health	2014-2021
A Community-Informed Response to Understanding Aging in Indigenous Populations	Social Sciences & Humanities Research Council (SSHRC)			Health	2018-2019
Decolonizing health and wellness interventions by creating, implementing, and evaluating culturally-responsive program components with Indigenous women living with HIV and Aging with Wisdom	Canadian Institute of Health Research (CIHR)			Health	2018-2023
Holding Space for frontline Indigenous leadership in community-driven responses to the housing and overdose crises in Vancouver's Downtown Eastside (DTES)	Canadian Institute of Health Research (CIHR)			Health	
Mobilizing Indigenous Community-led HIV and AIDS Research to Increase Impact and Advance New Knowledge	Canadian Institute of Health Research (CIHR)			Health	2019-2024

<p>Exploring the Complex Contexts of Indigenous Maternal Child Health through an Indigenous Maternity Experiences Survey</p>	<p>Social Sciences & Humanities Research Council (SSHRC)</p>	<p>New Frontiers in Research Fund (NFRF)</p>	<p>Dr. Jennifer Leason, University of Calgary</p>	<p>Health</p>	<p>2020-2022</p>
<p>Wading through the Weeds: An Arts-Based Approach to Investigating the Health and Allied Healthcare Needs and Experiences of Pregnant Women and Mothers who Consume Cannabis.</p>	<p>Canadian Institute of Health Research (CIHR)</p>		<p>Saara Greene, McMaster University</p>	<p>Health</p>	<p>2020-2024</p>
<p>Exploring the Economic and Social-Cultural Costs of Obstetric Evacuation Compared to the Benefits of Community Based Indigenous Midwifery</p>	<p>Canadian Institute of Health Research (CIHR)</p>	<p>Project Grant</p>	<p>Dr. Jennifer Leason, University of Calgary Dr. Ava John-Baptiste, Western University Claire Dion-Fletcher, NACM Carol Couchie, NACM Dr. Karen Stote, Wilfred Laurier University Dr. Naana Juma, Lakehead University Alisha-Nicole Apale, NACM Dr. Tom Wong, First Nations Inuit Health Branch Dr. Janet Smylie, University of Toronto</p>	<p>Health</p>	<p>2020-2023</p>
<p>Impacts of COVID-19 on Virtual Elder-led Supports for Survivors of Violence: Participatory Approaches to Response, Evaluation, and Recovery</p>	<p>Canadian Institute of Health Research (CIHR)</p>	<p>Indigenous Peoples and COVID-19 Knowledge Synthesis, Evaluation and Assessment Grants Rapid Research Funding Opportunity</p>	<p>NWAC Resiliency Lodge Staff Elder Isabelle Meawasige, Serpent River First Nation</p>	<p>Health</p>	<p>2021-2022</p>

<p>Establishing Research Priorities: An exploration of First Nations, Inuit and Metis women and gender diverse people's needs in Cannabis and Mental Health</p>	<p>Canadian Institute of Health Research (CIHR)</p>	<p>Catalyst Grant: Cannabis and Mental Health</p>	<p>Dr. Shelley Turner, Ekosi Health Allyson Ion, McMaster University Chelsea Gabel, McMaster University Saara Greene, McMaster University Amanda Meawasige, FNHSSM Marsha Simmons, FNHSSM Erynne Sjoblom, FNHSSM Dean Parisian, FNHSSM Claudette Cardinal, B.C. Centre for Excellence in HIV/AIDS (Vancouver) Samantha Pranteau, Tenant Overdose Response Organizers</p>	<p>Health</p>	<p>2021-2022</p>
--	---	---	---	---------------	------------------



**SECTION 3 –
DESIGNING
COMMUNITY BASED
RESEARCH PROJECTS**

INFORMATION SHEET: COMMUNITY-BASED RESEARCH METHODOLOGIES ROADMAP

Learning Outcome: Identify the benefits and limitations of common community-based research methodologies and apply the methodology that is most appropriate for your research goal.

Methodology	When to Use It	Benefits	Limitations
<p>Surveys:</p> <p>Survey research involves the collection of self-reported information from a specific group (a sample) of individuals (typically referred to as participants/respondents).¹³</p> <p>Survey research can be both quantitative, qualitative, or mixed methods.¹⁴ Quantitative surveys may use standardized, or numerically rated, questionnaires, such as a Likert Scale. Qualitative surveys can use open-ended questions. Mixed methods can utilize both quantitative and qualitative approaches.</p> <p>Surveys can use interviews via the phone, in person, virtually, or can be self-directed.</p> <p>Read more in, “Best Practices for Online Surveys.”</p>	<p>To examine trends, and/or perspectives, from a large group of people.¹⁵</p> <p>To efficiently obtain details regarding specific demographics, or trends, to produce a more focused, in-depth study.</p> <p>To guide areas of focus for policy, advocacy, or to determine types of research questions and topics to focus our advocacy on.</p> <p>Surveys like Trans PULSE Canada were incredibly effective because of its robust consultation process, community-led approach, high accessibility standards, policy directives, and purposeful, accessible knowledge translation.</p>	<p>Survey research is often used in social sciences because it is an accessible and efficient way to gain information from large numbers of people, including lived experience, socioeconomic information, thoughts, and perspectives.</p> <p>Can mobilize diverse communities for specific topics.</p>	<p>Standardized measures, like those found within quantitative questionnaires, can risk de-politicizing and homogenizing certain forms of lived experience and identities. Disaggregated, intersectional data can be challenging to obtain through surveys, thus, they may have limited validity.</p> <p>“Data mining,” and the constant extraction of people’s experiences, is particularly common in surveys, which supports the role of research in colonization. This methodology should only be chosen if there’s a very clear, anti-colonial purpose for the survey data, as well as if this is made clear to potential respondents during the recruitment process.</p> <p>Accessibility issues may arise in rural and remote communities that have limited access to internet and technologies, or may struggle with language barriers. Relationship building with regional organizations that can provide support through paper distribution and</p>

¹³ Price, P. C., Jhangiani, R., & Chiang, I. A. (2015). *Overview of survey research*. Research methods in psychology – 2nd Canadian edition. BC CAMPUS. <https://opentextbc.ca/researchmethods/chapter/overview-of-survey-research/>

¹⁴ Ponto, J. (2015). Understanding and evaluating survey research. *Journal of the advanced practitioner in oncology*, 6(2), 168-171.

<https://www.ncbi.nlm.nih.gov/pmc/articles/PMC4601897/#:~:text=Survey%20research%20may%20use%20a,items%20refl ecting%20the%20research%20aims.>

¹⁵ Blackstone, A. (2012). *Sociological Inquiry Principles: Qualitative and Quantitative Methods*.

<https://2012books.lardbucket.org/books/sociological-inquiry-principles-qualitative-and-quantitative-methods/s11-01-survey-research-what-is-it-and.html>

			translation should be considered in project planning stages.
<p>Sharing Circles:</p> <p>Sharing circles are an open-structured, conversational style of methodology that respect story sharing, rooted within tribal/national cultural protocol. Through the incorporation of protocols for circle and storytelling, haring circles are an Indigenous methodology.</p> <p>Facilitators may use different ceremonial, sacred, or culturally specific items that give the participant holding the item the right to speak. These items can include talking sticks, talking feathers, a peace pipe, a sacred shell, a wampum belt, or other items of significance.¹⁶ This practice may look different during virtual sharing circles.</p> <p>Example: NWAC's Indigenous Maternity Sharing Circles</p>	<p>To obtain more in-depth, or specific, information from smaller groups of people about a certain question or issue.</p> <p>To learn more about peoples' experiences of inequity, oppression, or trauma, in order to further inform policy or advocacy.</p> <p>To witness, document, and honour, real life events and the impacts those events have on community.</p> <p>To facilitate healing, accountability, and/or conflict resolution.</p>	<p>Sharing circles provide a unique, culturally relevant, and safe approach to Indigenous, community-based research.¹⁷</p> <p>Circles promote equality, trust, respect, honesty, dialogue, decision making, and a sense of community.¹⁸</p> <p>Circles also promote interconnectedness, relationality, and mutual accountability, by ensuring all participants are actively listening and engaged in the process.</p> <p>Circles can be grounding and provide a sense of safety for participants, especially if the content being discussed is highly personal or triggering.</p>	<p>Without proper guidance, and/or without community protocol, researchers risk appropriating methodology and harming community members; perpetuating the role of research in colonial violence.</p> <p>This can require a greater investment of time, resources, and commitment to the project.</p>
<p>Photo/Visual Methodologies:</p> <p>Visual methodologies are often used in qualitative research to create, understand, and interpret images. It can include the use of any visual media: Photography, film, video, painting, drawing, collage, sculpture, artwork, graffiti, advertising, and/or cartoons. Methodologies include auto-photography and photo elicitation (PhotoVoice).¹⁹</p>	<p>These methods are characterized by promoting collective processes of inquiry, mutually dependent and cooperative relationships, and social change. They are especially useful in sectors relating to public health, where communities communicate through pictures. This can be done by using photo-texts, photo-narratives, novellas, and other visual pedagogy to map assets, which are then used for community development projects, documenting experiences in related topics, humanitarian disasters, and/or</p>	<p>Can provide a more fulsome, or holistic, understanding or view for research topics that are limited by language.</p> <p>Participants can engage viewers as witnesses to specific spatial locations, transform societal norms and/or stereotypes, and locate community priorities at specific historical and political moments.</p> <p>Collaborative, place-based stories situate individuals in their broader, social environments, and temporal contexts.</p>	<p>PhotoVoice is often rooted in development studies and has been critiqued as a disciplinary apparatus for its potential to recreate community stereotypes and provoke hostility in communities that are already highly surveyed.</p> <p>The emancipatory intentions of "uncovering silenced voices," in confessional, multi-voiced, or personal narrative projects, all share the assumption that voices prove the authenticity of the work, which is a critique taken up by anti-colonial scholars (Carla Rice, et al.,</p>

¹⁶ First Nations Pedagogy Online. Talking Circles. <https://firstnationspedagogy.ca/circletalks.html>

¹⁷ Tachine, A. R., Yellow Bird, E., & Cabrera, N. L. (2016). Sharing circles: An Indigenous methodological approach for researching with groups of Indigenous peoples. *International Review of Qualitative Research*, 9(3), 277-295. DOI: 10.1525/irqr.2016.9.3.277

¹⁸ lehstóserinon:nha Setford, D. Talking feathers for sharing and restorative justice circles. Pass the Feather. <https://passthefeather.ca/sharing-circles/?v=e4b09f3f8402>

¹⁹ Glaw, X., Inder, K., Kable, A. & Hazelton, M. (2017). Visual methodologies in qualitative research: Autophotography and photo elicitation applied to mental health research. *International Journal of Qualitative Methods*, 16, p. 1-8. <https://doi.org/10.1177/1609406917748215>

	<p>stories of resistance and survivorship.</p>	<p>Incorporate both individual and collective ways of processing and communicating complex topics, as well as for emphasis on possibility, intervention, and future-oriented action.</p> <p>Can lead to more engaging reports and publications, with impacts in health policy and human rights advocacy.</p>	<p>“Re/turning the Gaze: Unsettling Settler Logics through Multimedia Storytelling,” <i>Feminist Media Studies</i> (2020): 9, https://doi.org/10.1080/14680777.2019.1707256.)</p> <p>Power-based analyses of hypervisibility and invisibility politics—as well as burdens and dilemmas of representation where marginalized narratives must be made palatable and legible for mainstream audiences—are increasingly discussed in feminist applications of visual participatory research.</p>
--	--	--	--

ACTIVITY: DESIGNING AN INDIGENOUS EVALUATION FRAMEWORK

Adapted from Johnston Research’s “Honoring Reconciliation in Evaluation” Training:

Indigenous Evaluation Framework Steps	Ideas, Thoughts, Learnings, and Committed Actions
<p>Determining Protocols: Examples: Prioritize learning about traditional protocols and cultural customs so relationships can develop in a good way by earning respect and trust. Meet early to consult with community members and establish key processes. Stay grounded in traditional teachings.</p>	
<p>Design Dialogue: Examples: Culturally appropriate gatherings; discuss the meaning of the evaluation with the community; ensure a safe space for collaborative discussions; assess who the most appropriate and knowledgeable people are to involve in the design process.</p>	
<p>Engagement in Information Sharing: Examples: Involving communities in determining the outcomes and knowledge translation strategies; consider the use of storytelling tools.</p>	
<p>Action-Oriented Reporting: Examples: Ground reporting in the recommendations from the TRC and MMIWG Reports; develop and adapt reporting strategies for all scales—government, grassroots, academic, etc.</p>	
<p>Analytical Collaboration: Examples: Build Indigenous worldviews and values into the analytical process; invite partnership and validation from the community at the analysis stage.</p>	
<p>Assessment of Evaluation Process: Examples: Document feedback and improve capacity for evaluation as part of the overall project assessment; create space for critical and authentic feedback from research partners and community.</p>	

Bubble: How do the ideas, thoughts, learnings, and committed actions you have outlined demonstrate the five guiding principles of respect, reciprocity, relevance, relationships, and responsibility? Are there any areas for growth?

ACTIVITY: DEVELOPING COMMUNITY-BASED PARTICIPATORY RESEARCH EVALUATION INDICATORS

The following can be used in both planning and evaluating how to produce effective, sustainable, community-engaged research that will lead to changes in practices, policies, and improved health equity. This tool can be used to inform, or compliment, the [Designing an Indigenous Evaluation Framework](#) activity. Remember: Ultimately all decisions regarding evaluation—including frameworks and indicators—should be decided upon in partnership.

Contexts	Structural	Individual
<ul style="list-style-type: none"> • Degree of collaboration and trust between researchers and communities. • Community capacity, readiness, and experience. 	<ul style="list-style-type: none"> • Diversity. • Complexity. • Formal agreements. • Instances of power and resource sharing. • Alignment with CRGBA and participatory principles. • Length of time in partnership. • Community-based ownership. 	<ul style="list-style-type: none"> • Core Values. • Motivations for participating. • Personal relationships. • Cultural identities and cultural humility. • Ability to bridge and connect people on the research team.

Relational	Interventions	Outcomes
<ul style="list-style-type: none"> • Safety. • Dialogue, listening, and mutual learning. • Leadership and stewardship. • Influence. • Flexibility. • Self and collective reflection. • Participatory decision-making and negotiation. • Integration of beliefs into group processes. • Tasks, roles, and communication. 	<ul style="list-style-type: none"> • Adapted, or created, within local cultures and contexts. • Informed by local settings and organizations. • Shared learning among academic and community knowledge. • Research and evaluation design reflects partnership input. • Multidirectional translation, implementation, and dissemination. 	<ul style="list-style-type: none"> • Culturally based and sustainable. • Bring about changes in power relations. • People involved become empowered. • Community voices are heard. • Increased capacity of advisory councils and/or peer researchers. • Critical thinking. • Cultural revitalization and renewal.

Adapted from: Hicks, S., Duran, B., Wallerstein, N., Avila, M., Belone, L., Lucero, J., Magarati, M., Mainer, E., Martin, D., Muhammad, M., Oetzel, J., Pearson, C., Sahota, P., Simonds, V., Sussman, A., Tafoya, G., & Hat, E. W. (2012). Evaluating community-based participatory research to improve community-partnered science and community health. *Progress in community health partnerships: research, education, and action*, 6(3), 289-299.

<https://doi.org/10.1353/cpr.2012.0049>.

ACTIVITY: COLLABORATIVE RESEARCH DESIGN WORKSHEET:

Collaborative research design is a process of delivering findings through meaningful collaboration with your partners. In designing your research collaboratively, you can ensure the interests and insights of your partners are appropriately reflected in ways that lead to participatory research, forging consensus, and paving the way for long-term research relationships. Designing research collaboratively can lead to a collective sense of ownership for the project, including shared successes and challenges. Use these questions as a starting place:

1- Developing your Research Questions:

Question Identification:	Outcomes
<p>Concept Mapping: What are the key issues?</p> <p>Question Generation: What do we want to know?</p> <p>Why do we want to know this?</p>	<p>List of Draft Questions:</p>

Streamlining, Feasibility, and Community Impact:	Outcomes
<p>Literature Review: What do we already know?</p> <p>How are the research questions relevant to communities?</p> <p>Consider a guiding principle of relevance here.</p> <p>What are the policy and service impacts?</p> <p>Do we have the needed resources to answer our questions?</p>	<p>Narrowed List of Questions:</p>

Refining and Finalizing Questions:	Outcomes
<p>Accessible language: Are the research questions clear?</p> <p>Specificity: Are the research questions detailed? (Specify issues, populations, place, and/or time period.)</p> <p>Are your research questions non-judgmental?</p>	<p>Finalized List of Questions:</p>

2- Developing your Methodology:

Identifying Data Tools:	Outcomes:
<p>Who do we ask? How do we ask? How can we reach the people we want involved? What specific questions do we ask? How are we going to analyze the data?</p>	<p>Identified Participants: Research Methods: Recruitment Strategy: Data Collection Tools: Data Analysis Strategy:</p>

Addressing Ethical Issues:	Outcomes:
<p>How can we ensure participation is informed and collaborative? Consider the guiding principles of relationships, respect, and reciprocity. What are the potential risks and benefits of our research? How can we ensure the research is meaningful and positive for the people involved?</p>	<p>Conversation on ethical implications of research. Draft REB application or completed ethics checklist.</p>

Logistics and Data Quality:	Outcomes:
<p>How can we acquire accurate, reliable and detailed answers? (For example: Peer researchers, taking extra confidentiality measures, etc.?) How can barriers to research participation be removed? (For example: language support, transportation, childcare, etc.) How can the questions be made more contextually and culturally grounded? How can the data collection process be made more consistent, secure, and coordinated?</p>	<p>Refined data tools. Clear research logistics.</p>

GUIDELINES: COMMUNITY-BASED RESEARCH AGREEMENTS

Community-based research agreements are often used when community-based organizations engage with institutional research partners to work on a project together. Such agreements ensure mutual interests of all involved are protected and help establish concrete expectations at the onset of the research relationship. Agreements can also support ongoing partnerships among community-based organizations and research institutions by protecting the relationship in situations of team turnover or other project changes.

When developing a community-based research agreement, there is a presumption that a participatory, non-exploitative, and reciprocal ethos, should underpin each point of the agreement. For more information on cultivating community-based research partnerships, and important considerations for research partnerships with Indigenous communities, review the [NWAC Specific OCAP™ and Copyright Guidelines](#) information sheet.

Community-based research agreements should contain the following:

- Names and responsibilities of all relevant parties, including contact details.
- A description of the scope and limitations of the project, with an emphasis on supervisors. This ensures the project aligns with the size of the research course, dissertation, or professional competence of the researcher's training.
- A statement of support and participation with the community partner detailing activities such as: Sampling, data-collection, and analysis.
- Present key dates—including submission dates for the researcher's dissertation or thesis—as well as dates for presentation of the report to the community and/or voluntary group.
- Detail costs and expenses, with an emphasis on higher education institutions not charging for these activities. Reasonable research costs can be negotiated with the community group.
- Clearly state ownership of research data and permission to use the data, with an emphasis on shared ownership, where possible.
- Detail permissions, including publication of research reports and academic publications, ethical reviews, limits on participation of vulnerable groups, etc.
- Statement of limitations, warranties, and disclaimers.
- Dissemination activities.

The community-based research agreement is one of many good initial steps to establishing mutual respect, reciprocity, and collaborative relationships. Remember, however, that relationships, respect, and reciprocity, are cultivated over time and require ongoing care and consideration to be maintained. In the interests of the five guiding principles, how do you plan to facilitate ongoing relationship building, respect, and reciprocity?

ACTIVITY: INDICATORS FOR PROMOTING EQUITABLE COLLABORATION

This handout lists key indicators for promoting equitable collaboration. It can be used for building overall equity or promoting equitable collaboration at any phase in your research, particularly for projects that involve multiple partners working together or participatory research design involving peer researchers and community members.

Equity Indicator:	Steps to Achieve this:
Equity in Representation: Ensure community members are involved, reflective of the diversity of those communities of interest, etc. (also add CRGBA, distinctions-based examples).	
Equity in participation: Ensure community members on your team actively participate and contribute in meetings and activities to their full potential. Also ensure community members receive necessary training and support to contribute meaningfully and that barriers to participation are removed. Ensure community members feel satisfied with their level of participation.	
Equity in Decision making: Ensure community members are empowered and involved in decision making processes, on par with other team members.	
Equity in Incorporation: Invite input from community members and ensure it is listened to, respected, and meaningfully incorporated.	
Equity in Recognition: Ensure community members are given due recognition for their contributions, including as co-authors in research reports.	
Other Equity Indicators:	

How do the steps you have outlined demonstrate the five guiding principles of respect, reciprocity, relevance, relationships, and responsibility?

GUIDELINES: APPROACHING CONFLICT RESOLUTION WITH A RESEARCH PARTNER

Learning Outcome: Feel confident in approaching conflict resolution with research partners, and prioritizing relationships in your research.

The following is an anonymized email response to an academic partner who reached out following an unsuccessful shared grant application. During the application stage, there was a lack of communication regarding the budget. This resulted in a competition of resources, tension, disrespect, and an unwanted shift in project direction in order to suit the needs of the academic partners. Despite this, many members were respectful so it seemed worthwhile to attempt to mend the relationship and gain shared ground. In this case, the partners responded well and agreed to a meeting.

Tips:

Set boundaries that will set you up for success: In this case, this meant limiting the people in the room to those who didn't directly cause the tension, while also ensuring NWAC staff wouldn't be outnumbered in the event of further conflict.

Be future oriented instead of dwelling on past actions: In this case, we tried to focus our message on finding a path forward with the assumption that our relationship would continue.

Be brief and emotion-focused: Clearly and concisely address the problem, ensuring that the conflict is framed from how it felt for you, as opposed to what you feel they did wrong, which is subjective and provocative. Keeping it brief opens things up for honesty in person at a later stage, as it's good to avoid resolving complex issues over email.

Give people the benefit of the doubt: If this is a partner you would like to keep, assume that they feel the same. Often our histories, contexts, and environments, set us up to compete for resources, cornering us into impossible and undesirable situations.

Practice consent and realistic expectations: While you want to show trust by being future oriented and giving people the benefit of the doubt, make sure you are acknowledging that they have a choice with how they want to continue.

Anecdotal email example:

Hi [Name],

Thanks for reaching out! I'm doing great- trying to make the most of this warmer weather by getting outside! Hope you and your family are safe and doing well.

Yes, we would really love to connect! During some of our last meetings we felt some tension, especially when discussing the budget, and we left feeling like we had less capacity and involvement than we had going into the project/ when we first envisioned it. While this was an upsetting situation for us, we understand the uncomfortable position we are all put in when faced with limited and sometimes competing resources and funding. We value [name of research institution] and all of you a lot and think it would be meaningful to debrief after that experience and talk about our values for partnership and what we would need going forward. Is that something you would be open to doing? If you are, we would love to keep the group small so that we can be conscious of competing voices and help things to remain grounded: perhaps yourself, [two names], and myself?

Let me know your thoughts!

TEMPLATE: CRGBA INFORMED BUDGET

Budget Template: Virtual Participatory Research Project

Identify how each individual item listed within this budget facilitates the guiding principles of respect, reciprocity, relevance, relationships, and responsibility. Some might be more obvious than others. It is important to be intentional and considerate when developing your research project's budget.

Cost Category:	Year 1	Year 2	Guidelines:
Salaries & Professional Fees:			
Research staff:			Ensure you are considering benefits packages and addressing gender-based wage gaps in your salary budgets.
Professional fees (translator for print materials, Indigenous languages consultants, ASL interpreter, and other consultation):			Ground all of your cost categories in accessibility and remove as many barriers for participation as possible.
Research training costs (OCAP, relevant Indigenous methodologies, analytical tools, etc.):			Keep in mind extra training for peer researchers, research staff, and distinctions-based training.
Advisory circle honoraria (five meetings x four members)			
Cost:			
Virtual Sharing Circles:			
Participant honoraria (160 participants) :			
Facilitators (10 sessions x two facilitators):			
Note-takers (10 sessions):			
Elder honoraria (10 sessions):			
Meals (160 participants):			
Gifts:			Gifts are an important way to show reciprocity and gratitude, while keeping us connected to

			location and land. Supporting small businesses in a variety of communities also helps to facilitate distinctions-based approaches on a small-scale, while giving back directly to Indigenous communities, artists, and entrepreneurs.
Childcare Relief Fund:			
Cost:			
Pilot Survey:			
Participant honoraria (300 x):			Remember to consider costs for validation, which entails bringing research outputs back to the participants and the community, ensuring their experiences are properly reflected. This can look like a pilot, consultation, or an extra sharing circle.
Cost:			
Research Equipment & Operations:			
Research Equipment:			
Software (For example: Dropbox Plus, ZoomPro):			
Office Supplies:			
Cost:			
Recruitment:			
Graphic designing, for example: Posters, webpages, project brandings, etc.:			
Paid social media advertisements:			
Donations from supporting organizations, with social media and email recruitment (x 40 organizations):			It's our responsibility to reach beyond our regular audience. Sometimes we need the support of local organizations to do this. This is a great way to donate to grassroots networks and build relationships based on trust and reciprocity. Note: This cost may be higher for official recruitment partners.
Cost:			

Knowledge Translation and Mobilization:

Publication of Open Access Peer-Reviewed Journal Article:			Decolonizing research means making it accessible for all audiences and communities. This is especially important as we want our research to have direct policy and program impacts, meaning we need to go the extra mile to eliminate pay-walls.
Conference Participation (registration +, flights + accommodation)			
Factsheet			Depending on the scope of your project, you may want to consider smaller and/or more accessible forms of knowledge dissemination including blogs, newsletters, summary reports, infographics, and interviews.
Cost:			
Total Requested:			

ACTIVITY: CRGBA INFORMED WORK PLAN TEMPLATE AND GUIDELINES

*Guiding information is in red.

Research Objectives:	Research Activities:	Outputs:	Timelines:
<p>Administration, Reporting, and Accountability: Ensure progress of the research is being documented in a way that aligns with culturally relevant, community-based standards. Also ensure it accounts for self-reflexivity, debriefing, and partnership development.</p>		<ol style="list-style-type: none"> 1. Monthly Report. 2. Research journal calendar. 3. Self-reflexivity calendar. 	Monthly, ongoing.
<p>Integrated Knowledge Translation: Ensure collaborative and informed approaches are utilized for researcher, participant, and stakeholder engagement. Which of the five guiding principles does this demonstrate?</p>	<ol style="list-style-type: none"> 1. Monthly meetings with the research team. 2. Annual meeting with relevant communities and stakeholders. 	Integrated knowledge translation meetings with key researchers and knowledge users.	Ensure your timelines are considerate of community-based, collective decision making, and relationship building.
Phase 1: Research Setup			
<p>Consultation and Research Agreement: Revisit, and build upon, new core stakeholder and researcher relationships. Collaboratively develop research design with partners. Sign a formalized agreement that outlines how resources will be shared and how relationships will be maintained in an ethical, reciprocal, and meaningful, way.</p>	<ol style="list-style-type: none"> 1. Research briefing. 2. Develop and agree on effective briefing, communication, and accountability strategies among stakeholders and the research team. 3. Consider specifying some of the tools in this Research Toolkit that you plan to utilize to ensure greater accountability. This could include the Collaborative Research Design Worksheet or the Indicators for Promoting Equitable Collaboration Activity. 	1. Briefing, communication, and accountability strategies.	
<p>Ethics Approvals: Obtain approvals from the Research Ethics Board and ensure relevant community-based ethics boards are consulted.</p>	<ol style="list-style-type: none"> 1. Finalize and submit REB applications. 2. Complete the NWAC Ethical Checklist. 	Successful REB applications.	

<p>Development: Develop key sharing circle topics and study procedures specific to each research phase.</p>	<ol style="list-style-type: none"> 1. Develop sharing circle topics. 2. Develop study materials and procedures. 3. Work with Elders and partners to develop a recruitment plan. 	<ol style="list-style-type: none"> 4. Sharing circle topics. 3. Facilitator guidelines. 4. Consent forms. 5. Advertising materials. 5. Recruitment plan. 	
<p>Phase 2: Information Gathering</p>			
<p>Conduct Sharing Circles: Conduct sharing circles at [location] (1.5 to 2.5 hours each; 30 participants each.</p>	<p>Ensure activities include spiritual, and/or emotional, after-care or follow-up meetings with participants.</p>	<ol style="list-style-type: none"> 1. Signed consent forms. 2. Handwritten notes. 	
<p>Phase 3: Analysis and Development of Recommendations</p>			
<p>Qualitative Data Analysis: Use NAKPA and Culturally Relevant Gender-Based Analysis (CRGBA) to develop key findings and recommendations. Recommendations will outline effective prevention strategies.</p>	<ol style="list-style-type: none"> 1. Consider using Indigenous qualitative analysis tools, or collaboratively developing your own analytical indicators based on a CRGBA framework. 2. CRGBA. 	<ol style="list-style-type: none"> 1. Key findings: opportunities, requests, needs. 2. List of recommendations. 3. Accessible-language research summary. 4. Completed research journals and self-reflexivity exercises. 	
<p>Phase 4: Reporting & Validation</p>			
<p>Knowledge Exchange: Discuss sharing circle findings and recommendations with participants, key informants, and stakeholders and ask for preliminary feedback. Knowledge exchange will take the form of sharing circles at [location].</p>	<p>Consult with relevant partners and participants from the beginning of the project to ensure validation processes will be accessible, effective, and meaningful for communities.</p>	<ol style="list-style-type: none"> 1. Notes. 2. Key feedback from validation process. 3. Final research summary. 4. Final list of recommendations. 	<p>Allocate appropriate time for meaningful feedback. Always ask how much time is needed.</p>
<p>Phase 5: End-of-Project Knowledge Translation:</p>			
<p>Workshops: Hold knowledge translation workshops for key stakeholders to explore opportunities to advance recommendations and barriers for implementation. Which of the five guiding principles does this demonstrate?</p>	<p>How can the KT tools you develop foster ongoing and meaningful relationships with communities and partners?</p>	<ol style="list-style-type: none"> 1. Minutes 2. List of opportunities 3. List of barriers 4. Recommendation: Implementation strategies. 	
<p>Final Report and Recommendations:</p>	<ol style="list-style-type: none"> 1. Finalize the accessible language research summary. 	<ol style="list-style-type: none"> 4. Accessible language research summary to be featured on associated website. 	

<p>Develop and disseminate key knowledge translation deliverables for a wide group of stakeholders, including study participants, NGOs, and research partners. Final deliverables will incorporate the opportunities and barriers identified through the [research activities].</p>	<p>2. Develop a detailed report with key findings.</p> <p>3. Consult to determine which KT and resources will facilitate change, foster resilience, or create the most meaningful impacts.</p>	<p>5. Final report, with project recommendations, for short- and medium-term policy changes.</p>	
<p>Conference Participation: Synthesize, disseminate, and exchange Knowledge with diverse and specialized conference audiences to communicate [research topic].</p>	<p>1. Keynote and panel participation in one or more annual conferences, through: [list relevant conferences].</p>	<p>2. Conference participation.</p> <p>3. Conference publication(s).</p> <p>4. Relationships with new stakeholders.</p>	

GUIDELINES: INCLUSIVE AND TRANSFORMATIVE LANGUAGE IN RESEARCH DESIGN

Learning Outcome: Recognize, interrogate, and actively resist the ways language reinforces power and, consequently, experiences of privilege and oppression.

Guideline	Instead of this...	Try this instead!	Why we do this
Gender-Expansive:	Gender-diverse Women Indigenous women hold sacred relationships with water through their womb.	2-Spirit, trans, cis, non-binary, genderqueer, on the intersex spectrum. Women (inclusive of ciswomen and transwomen). Indigenous women hold sacred and significant relationships with the water by virtue of their identities as women, and, in the case of women with the biological capacity to do so, by their ability to bring forth life through the water in their bodies.	This approach resists fitting the experiences of people's unique gender identities into a one-size-fits-all box and highlights distinct perspectives across, and within, gender spectrums. For example: The Navigable Waters Project had to navigate trans-inclusivity, while discussing the sacred and historical relationship between Indigenous women and water. It was important to the team to try to resist biologically essentialist language regarding womb, water, and women. While these water teachings rely heavily on the female biology of childbearing, it is important to remember they need not be limited to the female anatomy. Thus, instead of reducing the conversation to women who can give birth, the team stated, "Women, and those with the biological capacity to bring forth life." This ensured inclusivity of all people who take on sacred roles in water protection, lifegiving, and caregiving.
Descriptive:	Women and gender-diverse. Women Indigenous mothers/women.	Survivors of violence; open to all genders. Women of colour, Black women, Indigenous women. Inuit, Metis, and First Nations mothers; life-givers of all genders.	Instead of umbrella populations, target your research to specific sets of experiences or perspectives. For example: In a policy brief, the health team developed a document: <i>Indigenous Midwifery and Bringing Birth Closer to Home</i> . We struggled with what language to use when describing reproductive healthcare. Originally, we began with "women" and "mothers," then experimented with "child-bearers" to be more gender inclusive, but decided that this reduced people's experiences to childbearing only. We chose, "Inuit, Metis, and First Nations mothers and life-givers of all genders," in order to be

			purposeful in terms of legislation and policy currently targeting mothers, while also recognizing all the people who give birth who are not mothers or women.
Strengths-Based:	Victim. Alcoholic, substance abuser.	Survivor; someone who experiences mental illness or barriers to mental wellness; lived experience of trauma. A person who experiences an alcohol addiction or an addiction to substances.	Rather than defining people according to their perceived deficits or struggles, strengths-based language refers to people in a way that centres their humanity. It describes their experiences as one part of their journey, or one part of their identity. This approach also honours their autonomy and choice.
Distinctions-Based:	Indigenous. Asian.	Inuit, Metis, First Nations; Plains Cree, Blackfoot; Coast Salish, Mi'kmaq; Nakota Sioux, Haudenosaunee, Algonquin. East Asian, South Asian, Southeast Asian, Pacific Islander, West Asian, Central Asian.	While many Indigenous communities may share similar experiences, it is important to resist pan-Indigenizing when it is assumed that all Indigenous communities experience the same things or hold the same cultural practices. In doing so, you render invisible the distinct experiences of each community and risk losing valuable information and perspectives that could better inform advocacy.
Trauma-Informed:	Rape. Battered woman. Asking someone to repeat their traumatic story multiple times or through multiple processes.	Sexual assault, sexual violence. Survivor, person. Improve information sharing and minimize the amount of times a person is asked to share their experiences.	Certain words may be triggering for different people for different reasons—we can't always be sure what might trigger someone. It is always better to ask what language community members feel most comfortable using with when describing their experiences. These specific examples demonstrate language that can be perceived as overtly violent and exclusionary. For example, the word "rape" is a loaded term that has historically implied penetrative sexual violence, which excludes survivors who have experience other forms of sexual violence. Adjust language and procedures to be inclusive of experiences and refrain from using extreme language.
Accessible:	As a consequence of... Everyone should adhere to this agreement.	Due to. Please follow these rules.	Plain language with shorter sentences and paragraphs provide better accessibility and understanding. Allow white space in your document, use an active voice, write in appropriate readability scores (e.g.: Grade 6, Grade 8, etc.), include brail when able to, and utilizing language interpretation are key strategies for language accessibility. This also means ensuring your content is on a platform that is free, easy to access, and simple to use.
Priority-Based:	First Nations, Metis, Inuit. LGBTQ2S+. People of Colour.	Inuit, Metis, First Nations. 2SLGBTQ+.	This requires prioritizing identities and groups that are typically ignored, marginalized, rendered invisible, or placed as a lesser priority in language, policy, and research.

		Black, Indigenous, People of Colour (BIPOC).	Prioritizing these groups and identities in our language supports a cultural shift and is a key strategy of cultural resurgence.
Non-Pathologizing:	Female. Schizophrenic. Patient, client. Transgendered. Handicapped.	Women. Holds a diagnosis of schizophrenia. Service user. Trans. Person with a disability.	Pathologizing language is often used within health research and medical professions. It tends to categorize people as either “typical” or “abnormal,” using labels for people according to the experiences they’ve had or the diagnoses they have received. In doing so, it implies the experiences or diagnoses encompass their entire identity contributing to stigma and binary thinking, which is a consequence of colonial violence.
De-Stereotyped:	Frequent Flyer. Welfare Queen. Abusing the system. Blacks. Native, Aboriginal*. Orientals; exotics. Domestic violence.	Service user; resourceful, frequently seeks support for their needs. Black people, a Black person, Black women. Indigenous. Use the appropriate ethnocultural descriptor: Asian, Latinx, etc. Intimate partner violence, family violence, gender-based violence.	Stereotyping in language is incredibly violent and harmful; therefore, it should be actively resisted. Sometimes this shows up through adjectives being turned into nouns, for example: Blacks, instead of: Black people, which serves to dehumanize and objectify populations. Stereotyping is linked to the ways colonizers have used language to categorize, assimilate, and marginalize. It is especially important in research to use categories that humanize, describe, liberate, and celebrate. *It is also important to recognize language reclamation and match peoples’ language and identifiers (where appropriate, and within the context of your own social location). For example: Many communities may not identify with the term Indigenous and may choose to use Native or Aboriginal to describe themselves. Always consider the power dynamics that you may be reinforcing, or liberating, through the language you use.
Politicized:	Homeless. Minority. Criminal; offender. Canadian; immigrant; alien; invalid; illegal. Committed suicide.	Unhoused; displaced. Marginalized. Abuser. Settler, Indigenous, settler of colour, newcomer, displaced colonial subject, undocumented, without status. Died by suicide.	Language can intentionally obscure power—including colonial power—and consequently, can perpetuate violence. Where possible, use language to reveal the structure, or system, that is enabling those conditions. This language reveals possibilities and collective pathways for change.

How do the five guiding principles of respect, reciprocity, relationships, responsibility, and relevance impact the language we use in our research projects? How does language either facilitate, or hinder, these principles.

GUIDELINES: DESIGNING CRGBA-INFORMED SURVEYS, INTERVIEWS, AND FOCUS GROUP QUESTIONS

Considering the nature of the advocacy, policy work, and research conducted by NWAC, we often use surveys, interviews, and focus groups to gain perspectives and/or feedback from communities across Turtle Island and Inuit Nunangat. It is important to ground all questions and language used within a CRGBA Framework. This will ensure that the engagement process is anti-colonial, trauma-informed, respectful of difference, and contextualized according to the experiences and needs of the participants involved. This ultimately ensures a better participant experience and provides stronger quality of research.

The following are examples of survey, interview, and focus group questions from past NWAC research projects. They have demonstrated both strong considerations for CRGBA, areas for growth, as well as key messages to consider when developing questions. For more information regarding demographic questions and how to effectively use inclusive language, see the [Inclusive & Transformative Language Guidelines for Research Design](#) and the [Demographic Survey Questions: Wise Practices](#) information sheets.

Key Considerations

Accessibility

- Questions should be clear--both to interpret and to see, hear, and feel. Questions should be numbered and clearly organized with headings. An accessible, legible, font should be utilized. Alternative formats should be utilized when applicable, for example: Face-to-face or telephone interviews, rather than by paper, when requested or necessary.²⁰
- Avoid vague or ambiguous questions, questions with two or more separate questions consecutively (known as a double-barreled question), and negatively worded questions (using one or more negative clauses, such as: I do not consider myself to be a not well-informed person).
- Ensure participants are given all the information required at the onset of the project to ensure understanding and allow them to answer fully questions.
- Refrain from using jargon, technical terminology, or acronyms, unless necessary. Provide accessible and clear definitions for any terms or concepts that may be unclear to your participant pool.
- Keep your list of questions short and manageable, within the given timeframe, and avoid excessively long surveys or questionnaires.

²⁰ Kelley, K., Clark, B., Brown, V., & Sitzia, J. (2003). Good practice in the conduct and reporting of survey research. *International Journal for Quality in Health Care*, (15)3, 261-266.
<https://academic.oup.com/intqhc/article/15/3/261/1856193>

- **Poor Example:** *Would you say that you have ample knowledge about STBBIs/HIV/AIDS, and if not, what more would you like to know?*
 - This question uses acronyms without sufficiently explaining what they mean, and it is a double-barreled question.
 - **Consider asking instead:** What kind of knowledge do you have of sexually transmitted and blood-borne infections/HIV/AIDS? Is there more that you would like to know?

Open- vs. Close-Ended Questions

- Open-ended and close-ended questions can have different utility depending on what you are trying to investigate through your project.
- Use open-ended questions if you're interested in providing space for emerging or broad themes, or to provide a less-structured dialogue.
 - **Good Example:** *Do you feel that you, or your peers, have adequate knowledge about cannabis? Please answer in the box below, providing as much or as little detail as you like.*
- Close-ended questions are yes or no answers and are a valuable method to get specific information or a concrete answer. Keep in mind, however, that these questions can feel limiting, depending on what is being asked.
 - **Good Example:** Do you experience gestational diabetes mellitus (GDM)? Y/N

Triggering and/or Invasive Content:

- Ensure you are asking only what is necessary to know, and avoid over-collecting personal, traumatic, or invasive information. Resist being extractive, or mining people for data. Ensure participants clearly understand why this information is being collected, how it is kept secure, and what it will be used for.
- Minimize the amount of times someone must share personal or traumatic details where possible, and ensure participants are provided with trigger and/or content warnings at the onset of the study, as well as prior to any triggering questions or content during the interview process.
 - It is good practice to check in with participants before asking potentially triggering questions and obtain consent to continue with the process.
 - **Good Example:** *In this next question, we will be asking you about your experiences within residential schools, which might bring up some strong emotions. You don't have to answer anything you're not comfortable sharing. Do you feel comfortable continuing with the interview?*
- Ensure adequate time for participants to have conversations and ask questions about the content. Give space for recovery, or coping if someone becomes triggered by the process.
 - It is best to take initiative as the interviewer to provide breaks and space for emotional responses, especially if you notice someone becoming withdrawn or visibly upset. Participants may not feel comfortable asserting boundaries due to perceived power dynamics between the researchers and themselves, or due to previous experiences with authority.

- **Good Example:** *I just want to check in—do you want to take a break before we go on to the next question?*
- Be cognizant of questions that sound accusatory or judgmental and maintain a neutral voice. See also: **Leading Questions and Assumptions** seen below in this document. This prevents guilt, or other adverse reactions, that could impact the wellbeing of the participant(s), and thus, the results of the study.
- If asking questions regarding traumatic or invasive content ensure appropriate aftercare is made accessible for participants, including crisis support and follow up.
- **Poor Example:** Looking back at your life's upbringing, can you describe your gender journey from female to male/masculine, or in the spectrum of identifying or being seen as masculine? With or without surgery or hormone replacement therapy?
 - This question excludes the experiences of other trans identities and expressions, and it assumes a particular gender journey. The question is also rooted in biologically essentialist notions of gender identity and expression. It mentions the use of medical interventions unnecessarily, which is very intrusive and solicits details that are not needed. It also reads confusing because it is a double-barreled question.
 - **Consider asking instead:** *If you feel comfortable, could you describe what your gender journey has been like for you?*

Leading Questions and Assumptions:

- Leading questions are those that make respondents feel compelled to answer in a specific way. To avoid this, use a neutral tone when asking questions. This will prevent possible social desirability response bias (participants may be more likely to respond in a more socially acceptable way if the question asks about values).²¹
- Monitor your language for any assumptions. Consider the ways that colonial violence can play out in language, research, and policy--particularly in the form of pathologizing people experiencing marginalization and oppression--and forcing people to showcase experiences of trauma to access services. For example: Typifying Indigenous People only in relation to collective traumas, rather than Indigenous strengths, Knowledge, and/or collective resilience and successes.
- **Poor Example:** *As a member of the 2SLGBTQQIA+ community, can you provide a short biography of what it was like growing up and some of the challenges you had to overcome?*
 - This question assumes that identifying with the 2SLGBTQQIA+ community automatically results in challenges. While we know that many members of 2SLGBTQQIA+ communities experience marginalization, it is important to resist typifying their experiences by only their oppression.
 - **Consider asking instead:** Do you feel that your gender identity, expression, or sexuality has shaped your life experience? If so, can you explain how?

²¹ Sullivan, G. M. & Artino Jr., A. R. (2017). How to create a bad survey instrument. *Journal of Graduate Medical Education*, 9(4), 411-415. <https://dx.doi.org/10.4300%2FJGME-D-17-00375.1>

Incorporate Meaningful Expert Consultation:

- Make space for meaningful consultation with experts, such as community members, Elders, Knowledge Keepers, and/or people with lived experience who would be directly impacted by the research results. Consultation with experts will ensure questions are received the way they are intended, that the language is clear, and applicable to the participants' contexts. For further guidance, consult the [Collaborative Research Design](#) and the [Indicators for Promoting Equitable Collaboration](#) worksheets.
- Within certain communities or demographics, slang words and interpretations of common phrases vary. Therefore, responses to questions using these terms may be skewed.
- **Poor Example:** Do you smoke dope or use edibles?
 - Dope is a slang word that can be interpreted as referring to cannabis or to heroin, depending on the context. Use explicit and clear language and proper names. Slang can instead be reincorporated as a way of clarifying information if the scientific name isn't well known.
 - Consider asking instead: Do you use cannabis (sometimes referred to as dope, weed, or pot)?

Responses that Don't Match Questions:

- It is important to provide answer choices that include a full spectrum of potential answers, otherwise participants may feel forced to choose an incorrect option or feel compelled to skip questions. This is often a concern within demographic questions. For further guidance, see [Demographic Survey Questions: Wise Practices](#).
- Refrain from providing absolute answer options, such as "always" or "never." Absolutes do not allow for the complexities of perspectives or experiences and can be challenging to answer.
- **Poor Example:** What is your gender identity? M, F, X.
 - This example is limiting because the options do not provide space for the wide varieties of identities that exist on the gender spectrum. It is also rooted in binary and prescriptive assertions of gender and "others" people who do not identify as male or female.
 - **Consider asking instead:** What gender do you identify with? [Fill in the Blank].

Be Focused and Flexible:

- When developing questions, it is important to have a clear topic of discussion and ensure the questions are relevant to your research question. It is recommended that you first develop an overarching question to guide the research process; this will provide a path for what you want to interrogate and can lead to other, more specific questions.²²
- As you move through the research process, you may notice emerging themes, encounter barriers, or recognize that certain paths of inquiry aren't relevant. Be open and flexible to altering your approach or incorporating new approaches. Provide concrete rationale rooted within participants' experience for doing so.

²² Agee, J. (2009). Developing qualitative research questions: a reflective process. *International Journal of Qualitative Studies in Education*. 22(4), 431-447. <https://doi.org/10.1080/09518390902736512>

Additional Resources

- Agee, J. (2009). Developing qualitative research questions: a reflective process. *International Journal of Qualitative Studies in Education*, 22(4), 431-447. <https://doi.org/10.1080/09518390902736512>.
- Kelley, K., Clark, B., Brown, V., & Sitzia, J. (2003). Good practice in the conduct and reporting of survey research. *International Journal for Quality in Health Care*, (15)3, 261-266. <https://academic.oup.com/intqhc/article/15/3/261/1856193>.
- Sullivan, G. M. & Artino Jr., A. R. (2017). How to create a bad survey instrument. *Journal of Graduate Medical Education*, 9(4), 411-415. <https://dx.doi.org/10.4300%2FJGME-D-17-00375.1>.

GUIDELINES: DEMOGRAPHIC SURVEY QUESTIONS— WISE PRACTICES

Determining what demographic questions to include or exclude

Hyper-Visibility and Surveillance

Hypervisibility and stereotypical perceptions of vulnerability, deviance, or risk, can lead marginalized communities to become a focus of increased surveillance by colonial systems such as law enforcement, social services, and researchers. Thus, these people may wish to continue the trend of doing research on, rather than with, Indigenous communities. Because of this, some groups may manage their visibility through strategic attempts to be less visible, or attempt to increase their visibility in a way that others recognize their accomplishments, strengths, and contributions. Ask yourself:

- Who is this survey for (both participation and knowledge mobilization)?
- Will the demographic(s) the information is collected from directly inform programs or policy?
- Will the demographic information ask overly specific questions that pose risks for participants, such as breaches in anonymity?
- Will the demographic information contribute to necessary, and strategic, visibility of otherwise ignored, or misrepresented, identities and groups?
- Have you considered cognitive load and mental fatigue? What does not need to be asked?

Self-Determination and Identity

One powerful function of colonialism is dividing, labeling, and categorizing communities as a tool of segregation, marginalization, and surveillance. Because of this, a wise practice should be using labels that originate from communities themselves, or leaving space for self-determined, open-ended answers. Ask yourself:

- How can I keep data disaggregated, accurate, and respectful?
- Do I have a plan for how data will be translated that prioritizes the above?

How do your answers to the questions in Point 1 and 2 illustrate a commitment to the guiding principles of respect, reciprocity, relevance, relationships, and responsibility?

Sample Demographic Questions

Not all these questions will apply, so it is important to tailor your demographic questions to meet the identities of your participants and the needs of your study.

Sample Demographic Questions:

Not all these questions will apply, so it is important to tailor your demographic questions to meet the identities of your participants and the needs of your study.

Demographic Survey Question:

For more examples, consult the [Canadian Institute for Health Information Proposed Standards for Race-Based and Indigenous Identity Data Discussion Document](#).

Wise Practices, Definitions, and Considerations:

Race and/or Ethnicity²³:

Which race and/or ethnicity best describes you? Check all that apply:

- a) Black
- b) African
- c) Afro-Caribbean
- d) African Canadian descent
- e) Asian
- f) East Asian
- g) South Asian
- h) Southeast Asian
- i) Pacific Islander
- j) Indigenous (Turtle Island and Inuit Nunangat/Canada, inclusive of all identities that are on and off reserve, status, non-status, and disenfranchised).
- k) First Nations
- l) Métis
- m) Inuk
- n) Another identity (please specify):
- o) Latino/a/x
- p) Latin American
- q) Hispanic
- r) Middle Eastern
- s) White*
- t) Another identity (please specify):
- u) Prefer not to answer

Race: Is a social construct imposed upon people based on perceived physical differences (such as skin colour, eye shape, etc.) and is rooted in political, historical, and social conventions. Humans across races are genetically similar, so there are no biological basis for distinguishing between skin colours and other features. Because it is a social construct, who is racialized varies from region to region. For example: In Canada, Asian people as an entire category may be racialized by societal norms, but among Asian countries darker-skinned Asian people experience greater racialization.

Ethnicity: Refers to one's country or culture of origin and may overlap with race. It's good to ask for both race and/or ethnicity because the terms are often conflated with each other. People may identify more with race than ethnicity, or vice versa. This also gives more room for people who identify with multiple ethnic or racial backgrounds.

Allowing participants to check all that apply ensures the survey is inclusive of mixed race and/or multiple racial/ethnic categories, rather than using the term, "mixed." Be aware that this is a different approach to collecting demographic data compared to government programs and surveys, like the census, so comparative analysis strategies will need to take this into account.

Indigeneity is different according to context: Indigenous people exist all over the globe, so it is important to specify what you mean by the term Indigenous and root it within context. This question will also look different depending on who your target participants are (e.g.. if you are only surveying Inuit).

²³ Canadian Institute for Health Information. Proposed standards for race-based and Indigenous identity data collection and health reporting in Canada. Ottawa, ON: CIHI; 2020. <https://www.cihi.ca/sites/default/files/document/proposed-standard-for-race-based-data-en.pdf>

	<p>Additionally, it is always a wise practice to consult with community members to determine what categories or identifiers make the most sense: For example, if you are surveying specific communities such as Nakota Sioux, Blackfoot, Dene, etc., it may be preferable to denote their specific nations rather than applying a blanket category of First Nations or Indigenous over the community.</p> <p>The term Caucasian is outdated and shouldn't be used. It is an invented term used to delineate 18th century racial classifications regarding white supremacy. Learn more in this article and in this youtube video.</p>
<p>Gender Identity: <i>If you need trans-specific data for your project:</i> What gender do you identify with? Check all that apply:</p> <ul style="list-style-type: none"> a) Cis woman b) Trans woman c) Cis man d) Trans man e) Non-binary f) Genderqueer g) Genderfluid h) Two Spirit i) Another identity (please specify): j) Prefer not to answer <p><i>If you don't need trans-specific data for your project:</i> What gender do you identify with? Check all that apply:</p> <ul style="list-style-type: none"> a) Woman b) Man c) Non-binary d) Genderqueer e) Genderfluid f) Two Spirit g) Another identity (please specify): h) Prefer not to answer 	<p>Gender is a broad spectrum: This list is not exhaustive.</p> <p>Consider how colonialism has informed gender identity and expression. Colonized understandings of gender have resulted in an imposed binary that many people do not identify with. Considering this: Where possible, you should leave space for people to describe or self-identify their gender using their preferred language or terms, rather than having to check a specific box.</p> <p>Distinguishing between cis and trans identities can be important depending on what your study aims to assess. Keep in mind not everyone will feel comfortable reporting this information and many people may not know what the terms cis or trans mean. Depending on your target demographics, consider including a clarifying statement that defines the terms used and explains why you are collecting or specifying this information.</p> <p>For questions regarding gender identity and expression, refrain from using terms such as male or female. These terms are biologically essentialist and are exclusionary to other gender identities.</p>
<p>Sexuality: How do you describe your sexuality? Check any/all that apply:</p> <ul style="list-style-type: none"> a) Two-spirit b) Lesbian c) Gay d) Bisexual e) Pansexual 	<p>Sexuality is also a broad spectrum: Each identity within the 2SLGBQQA+ umbrella can be fluid or on their own spectrums. Because of this, it is important to specify the degree you require for conclusive, disaggregated data.</p> <p>Do not ask for information about someone's sexuality unless explicitly connected to the purpose(s) of your project.</p> <p>Note: Two-spirit (or 2Spirit) can be used to describe a person's gender, sexuality, or both.</p>

<p>f) Demisexual g) Queer h) Questioning i) Asexual/ace j) Straight/ Heterosexual k) Prefer not to answer l) Another identity (please specify):</p>	
<p>Province/Territory: Which province/territory/land claims region do you live in? Alberta a) British Columbia b) Manitoba c) New Brunswick d) Newfoundland and Labrador e) Nova Scotia f) Northwest Territories g) Nunavut h) Ontario i) Prince Edward Island j) Québec k) Saskatchewan l) Yukon</p>	<p>Collecting location-based information can help identify the impacts of distinct regional policies and broad regional differences.</p> <p>Be aware that provincial and territorial borders are imposed through colonial action, and some participants may live in regions where unsettled land claims or in self-governing regions. Depending on the purpose of your research and policy work, you may also want to ask for this information.</p> <p>Depending on the scope of the project, you might want to consider adding territories based on treaty and nation names instead of, or in addition to, provincial names.</p>
<p>Community: What kind of community do you live in?</p> <ul style="list-style-type: none"> • First Nations reserve. • Inuit community. • Métis settlement. • City. • Small town, rural, or on the land. 	<p>It is a wise practice to consult with community members to determine what categories or identifiers make the most sense. For example: if you are surveying specific communities such as Nakota Sioux, Blackfoot, Dene, etc., it may be preferable to denote their specific nations rather than applying a blanket category of, “First Nations reserve.”</p>

GUIDELINES: INTERNET AND CONNECTIVITY BARRIERS FOR VIRTUAL ENGAGEMENT IN RURAL, REMOTE, AND NORTHERN COMMUNITIES

Video conferencing in northern, rural, and remote areas is prohibitively expensive. However, due to COVID-19 and the national scope of many NWAC projects, we depend on video conferencing. Our team must find ways to ensure equity and access no matter where participants are located.

Cost of Participation

Based on information provided through communications, we can assume that in rural, remote, and northern communities: People are participating from their homes; People are using a mobile device to participate; People with low income often do not have WiFi and therefore rely on pay-as-you-go data plans. The following cost estimates are based on a one-hour session with 15 participants using Qiniq internet—the provider that services the most remote areas of the country.

Platform:	Cost on Wireless:	Cost on Mobile Data Plan:
Zoom with participant video on:	\$5.64 if under 25GB used so far in the month; \$20.25 if monthly bandwidth is exceeded.	\$20.25
Zoom with participant video off (less bandwidth):	\$2.16 if under 25GB used so far in the month, \$10.13 if monthly bandwidth is exceeded.	\$10.13

Mobile Hotspot Devices (not recommended)

Our team previously tried to find solution(s) for this barrier by researching USB mobile hotspot devices. For example: The Novatel MiFi 7000 Mobile Hotspot device from Rogers is \$200, with a \$40 activation fee and 15Gb plan for \$80. This is a total cost of \$320, as of 2020. However, these hot spot devices may not actually help people if they aren't already in a good coverage area and Rogers has no coverage in most northern communities. It was determined that these devices are too costly and do not provide sufficient internet for most rural, remote, northern communities.

Recommendations:

- Increase general participant honoraria to accommodate for extra connectivity costs (recommended \$20/each).
- Pre-record any material that can be done in advance and send out slide-decks so items can be downloaded instead of streamed.
- Send out instructions ahead of time that inform participants that: Turning off High Definition (HD) in their Zoom settings can save cost on their internet bill; using a phone may use less data as the resolution required is lower; they have the option to call in toll-free.
- Consider creating an opt-in process for additional support. Create a budget line that is either a general support fund, or broken down by internet, childcare, and transportation depending on the funding criteria. Participants can reach out and be provided funds without having to disclose details about their life, resources, or financial status (burden of proof).
- Wherever possible and feasible, ask community organizations that support you with recruitment to print off recruitment materials for people who may not have internet access. Build this into the printing budget when sending to organizations, in addition to their donation and/or honoraria. Likewise, arrange for participants to have the ability to use the physical space of organizations and/or offices with stable internet.

ACTIVITY: A GUIDE TO RESEARCH DEBRIEFING

Learning Outcome 1: Consider the ways that research reinforces false objectivity and desensitization to the lived experiences of participants and researchers and make space for vulnerability.

Debriefing is meant to provide a safe, constructive, space for sharing ideas, reflection , reviewing what went well, venting frustrations, and challenging assumptions. You are encouraged to incorporate regular debriefing during your research project to give yourself emotional space and boundaries where necessary, and to facilitate consistent self-reflection.

Preparing for a Debrief:

- 1- Honour your emotional and relational needs:** Debrief in pairs, as a collective research team, or both. A good debriefing partner(s) is someone who you feel safe sharing feedback with, and someone who is knowledgeable and grounded enough to support you in critical reflection. If you're debriefing due to an intense feeling or emotional response that you are experiencing as a result of the research project, it's a good idea to choose someone who can honour your feelings, and who has the capacity to provide support in a strengths-based constructive way.
- 2- Honour your physical needs:** It's important to be comfortable when debriefing. Try to make sure your physical needs are met (e.g. hydrate, eat some food, etc.), get into a comfortable position, minimize distractions, and give yourself enough time to fully debrief the content you need to address.

Learning Outcome 2: Access tools to integrate emotional and relational needs ethically and safely into the research process.

Debriefing Questions:

Note: Not all questions will be applicable. Debriefing isn't necessarily a linear strategy—the following are some guiding questions to help facilitate the debriefing process for you and your debriefing partner(s). You are encouraged to adapt this activity to fit your needs.

Venting/Releasing Strong Feelings:

- How do you feel about the outcome/what happened today?
- How did you feel during the [research activity]?
- Did you feel engaged, involved, or present during the activity? If not, what was getting in the way of being present for you?
- Where do you think this [emotional response] came from?
- Were there any emotional triggers present?

Critical Observations:

- What themes stood out for you?
- How did the participants respond?
- Were there any external or internal influences present?
- What other observations did you make?

Learning/Reflection:

- What went well, and why? How did this feel?
- What did not go well, and why? How did this feel?
- How do you feel the participants felt in the research space?
- What would you have done differently?
- What surprised you? What did you not see coming?
- What are your biggest takeaways from this experience?
- Were there any emotions, thoughts, or assumptions present during the [research activity]? Have you accounted for these? What do these mean for the research outcomes?

Next Steps:

- Are there any barriers you can remove, or changes you can make, for next time?
- What supports do you need either from your team, from yourself, or others?
- Are there any other emotions, thoughts, or assumptions that you should plan for addressing in the future?
- Do you need any kind of after care?

Think back to the five principles of research. How can this debriefing guide help you practice reciprocity, respect, relevance, responsibility, and relationships?

TEMPLATE: MONTHLY RESEARCH JOURNAL

Learning Outcome: Learn ways to meaningfully and holistically reflect on the process of community-based research to enrich the process and subsequent outcomes.

Research journaling is a great way to practice self-reflexivity, accountability, and document important decisions or changes in research. Below is an anonymized journal entry from an NWAC project that demonstrates how to journal responsibly, respectfully, and reflexively.

Project: _____

Researcher Name: _____ Date: _____

Methodological Reflections:

**How has your methodology shaped, changed, or strengthened?
Why did these changes take place?**

The research team had approached an Elder to ask if she would provide opening and closing prayers during each of our virtual sharing circles. While she initially agreed, she later reached out with concerns relating to land, relationships, and protocol. The Elder shared:

I think it would be proper to ask an Elder from each specific community you would be conducting the consultation in to do the opening blessing. That act will demonstrate to the community that you respect them, honour their ways, and you would be humbling yourself to them. There's humbleness in building relationships. That's the importance here. You respect them. They will respect you. They get their blessings from within their own community, from their trusting person, not a stranger or outsider. They will feel more comfortable. They will give you the information you need.

We discussed the possibilities of involving more Elders from different communities. This was challenging as the project is virtual and isn't connected to place or land, meaning there will be participants from multiple communities on one call. The research team set up a video meeting to try and reconcile these challenges and come to a decision that we were all comfortable with that addressed the Elder's concerns meaningfully. We couldn't find a way to reconcile the Elder's concerns within the current plan, so we chose to go into a different direction. We sought advice from the Elder's Council and they assured us that prayers and ceremony do not need to be a part of every meeting and this actually falls into the recent institutionalization of ceremony. Instead, we will do a meaningful land acknowledgement at the beginning of the sessions that speaks to all the nations and communities that people on the call are a part of, and how we wish we were holding space together in person, on the land. The principal investigator will emphasize how she meets with Elders on a weekly basis and that they advise her on the direction of the project, both in virtual sharing circles and in research reports. The Elder further advised we hold a pipe ceremony in private and do all our offerings in advance of our sessions, and let participants know we did this.

The Elder who brought up the concern will attend the Elder session as a participant. We will have to re-allocate the Elder honorarium in the first year to consultation during the analysis stage (including an Elder). The Elder and the research team feels more comfortable with this decision and feels it better respects ceremonial tradition and protocol.

Relational Reflections:

What is working well within the research team? Have there been any breakthroughs, tensions, or challenges? Reflect on: Cultural safety; dialogue, listening, and mutual learning; leadership and mentorship; flexibility; equitable and participatory decision making; and power.

The relationship between our principal investigator and the Elder who brought this concern forward has been long and meaningful. It has resulted in a respectful and culturally safe research space where concerns can be raised easily and trusted to be appreciated and safely addressed. Reflection on building relationships during virtual research throughout the pandemic will be incorporated into our research evaluation.

Critical Reflections:

What themes have emerged? What stood out for you? What have you learned?

It was important for those in the research team who were settlers to learn important lessons regarding appropriating and institutionalizing ceremony. Involving Elders in the facilitation preparation from an earlier date would be even more meaningful for future research activities.



SECTION 4 – ETHICS AND COMMUNITY BASED RESEARCH

GUIDELINES: ESTABLISHING FREE, PRIOR, AND INFORMED CONSENT IN YOUR RESEARCH PROJECT

Learning Outcome: Understand how to establish free, prior, and informed consent in a meaningful and accessible way

This document provides an accessible summary of what constitutes free, prior, and informed consent in a research project, as outlined [in Chapter 3 of the Government of Canada's 2018 Tri-Council Policy Statement](#). We draw on the Tri-Council's definition of consent because it tends to be the most common source of funding for community-based research initiatives. We also provide additional considerations for ensuring the consent process is culturally relevant. As outlined in the 2018 Tri-Council Policy Statement, there are **five general principles that constitute consent within a research setting**:

Principles	Definition and Examples
<p>Consent must be given freely.</p>	<p>Undue influence may happen when the participants for the project are recruited by someone in a position of authority. Therefore, participants are influenced to participate due to the power dynamics within that relationship.</p> <ul style="list-style-type: none"> • Example: The researcher is from the community where the research is taking place, shifting their role from a peer to a researcher. In this situation, the REB should outline that, while having connections to community is a huge strength to the project, the researcher must make it clear that they will not pressure personal family or friends to take part. • Incentives should not unduly influence participants to become involved. For example: Offering a disproportionately high honoraria to participants who may have a low-income may incentivize their participation, even if they don't feel comfortable having the conversations required by the research. <p>Positions of trust or dependency can also influence consent. For example: A service user may agree to a project that is being led by an agency they rely on for basic needs because they feel they might lose support if they decline. Therefore, it is important to consider how your positionality and relationship to the community might influence consent.</p> <p>Coercion is described as a more extreme form of undue influence. This happens when a potential participant may have been threatened with harm or punishment if they did not agree to participate in the project. A refusal to take no for an answer would also be considered coercive. In this situation, consent is not voluntary.</p>
<p>Consent is informed.</p>	<p>Part of providing informed consent is making research accessible and understandable for the participant. Be sure to clearly outline</p>

	<p>what they can expect during their participation, how you will store information, and how knowledge and perspectives provided will be shared. Participants should be given as much information as possible about the project so they can make an informed decision regarding their participation. See the NWAC Research Consent Letter Template for a step-by-step guide on how to do this.</p>
<p>Consent is an ongoing process.</p>	<p>It is the responsibility of the researcher to ensure that ample opportunity is provided for participants to maintain, or withdraw, their consent throughout the project without fear of punishment or penalty. While signing a consent form is a good first step, participants may change their mind during the research process. Consent requires ongoing sharing of information throughout the study to ensure participants continue to have all the information required for full, informed participation.</p>
<p>Consent must be obtained prior to the collection of, or access to, research data.</p>	<p>No data collection or research methods can be carried out before obtaining consent from prospective participants. When conducting community-based research, it is imperative to have appropriate consultation with the community members you intend to work with before any research takes place.</p> <p>Take time and care to initiate and build relationships. Maintain open communication with prospective participants. The members of the communities you work with should be made aware of your intention with the project well before you begin, and should be consulted and meaningfully included in the research design and methods throughout.</p> <p>By taking time to establish a relationship with the community members, you can ensure appropriate cultural protocols are adhered to. This allows you to actively engage community members for the project. This will render the research questions and objectives more rigorous and useful for the community.</p>
<p>Consent can be withdrawn at any time, without justification or penalty.</p>	<p>Under this principle, participants can both withdraw their consent to participate in the project and withdraw their data from the project. Consent is ongoing so participants can refuse consent at any point during the project. They can do so without penalty or requiring an explanation.</p>

Additional Considerations:	
Decision-Making Capacity	<p>Tri-Council advocates for a decision-making, capacity approach to consent, rather than an age-based approach so long as there is no conflict with any existing laws governing research. This is an important consideration when working with community members who have limited capacity to fully consent, despite being of a consenting age.</p> <p>Someone's capacity for decision making can be influenced by several factors and may shift over time. For example: Someone who utilizes mind-altering substances—whether it be prescribed medication, alcohol, cannabis, or other substances—may not be able to provide fully informed consent while under the influence.</p>
Limits to Confidentiality and Implications for Consent	<p>In some cases, there may arise a situation where you have a duty under legislation to disclose information about participants to relevant authorities, such as child welfare or the police. If this situation arises, it is important to be transparent with participants, wherever possible, and let them know that you are obligated to share this information and determine with them how to proceed. You can refer to the Sample Confidentiality Agreement for more information on limits to confidentiality.</p>
Accessibility	<p>When obtaining free, prior, and informed consent, it is important to ensure every effort is made to integrate accessibility throughout the process. Consider your participants' level of literacy, the language used, what language is preferred by your participants, the location and layout of the documents you provide, whether translation or accessibility services are required, and whether you have provided ample opportunity for clarification, questions, and feedback, beyond the consent letter. For more information on research design and accessibility, see Section 3 – Designing Community Based Research Projects.</p>
Possible Triggers and Risks	<p>Aligned with a trauma-informed and strengths-based approach to research, it is important to consider who your audience and/or participants are, as well as how participation may impact the participants beyond the information collection process. Consider if you will be discussing any traumatic or triggering content. If so, ensure clear warning is provided when obtaining consent—both within the consent letter and through conversation with the participant.</p> <p>If your project entails triggering or traumatic information sharing, be prepared to fully explain this when obtaining consent. Provide rationale for why the information is being asked to prospective participants. Extra care and consideration should be given to this process, including ensuring appropriate aftercare and supports are available to participants.</p>

As you have learned, consent is a lot more than simply placing a signature on a form. Why is establishing free, prior, and informed consent, so important in fostering the five principles of respect, relevance, relationships, responsibility, and reciprocity?

TEMPLATE: NWAC RESEARCH CONSENT LETTER

This document is intended to be a guide for developing your own consent form that meets the needs of your project. **Guiding information is in red**, and the template sections are in black. Depending on what your project entails, you may need to add information or remove options. Section titles and formatting may need to be changed. Some institutions may require you to utilize their own, predeveloped consent forms. When drafting this document, ensure you are consulting with the community that you intend to engage with to ensure its accessibility and clarity. Please refer to [Establishing Free, Prior, and Informed Consent in Your Research Project](#) for further information on what to include in a consent form and how to obtain meaningful, ongoing, and informed consent.

Some universities will allow you to bypass their predeveloped template, especially for projects working with Indigenous communities, providing you offer a clear rationale. Check in with your Research Ethics Board.

Names, Titles, and Contact Information of Researcher(s):

Principal Investigator(s):

[name]
[work title]
[faculty]
University of [name]
name@email.ca

Research Assistant (s):

[name]
[work title]
Native Women's Association of Canada
name@nwac.ca

Title of Project:

Funding Information:

Ethics Board Approval (if applicable):

Consent Statement and/or Introduction:

You are being invited to participate in a research study on [provide a brief description of your project here]. The information collected from this study will be used for [provide a brief, clear, and accessible description of what this information will be used for]. If you want to learn more about the project, or if you have additional questions, please contact [Researcher, Email, Phone Number].

This consent form is only part of the process of informed consent. This form should give you a basic idea of what this research project is about and what your participation will involve. Please take time to read this carefully and please ask any questions that you may have. If you need any support in reading or understanding this form, or if you have questions after signing, please contact [Researcher Name]. [Researcher Name] will be available to discuss this form with you to make sure you have a clear understanding of what you're consenting to. You will receive a copy of this form for your own reference.

Your participation is completely voluntary and the information provided will be kept confidential (see Confidentiality Statement on p. x). You can withdraw your consent and/or data at any time.

Purpose of the Study:

The purpose of this project is to [outline in accessible language why you are conducting this research in one or two sentences]. The long-term goal of the research is to create [outline short- and long-term objectives, what you hope to discover, identify, or improve, with your research. Include the materials or changes you hope to create]. By participating in the project, you will [share how community members' participation in this study will impact their community. This ensures your research is transformational and grounded within the experiences and needs of the community you are working with and encourages community members' active participation in the process].

Your Participation:

In this section, you should describe what the procedures or the research structure will look like. For example: If you are utilizing interviews, outline where and when the interviews will take place. Include who the interviews will be conducted with and if it will be a question-and-answer format, a conversation or informal interview, etc. This is also a good space to discuss the kind of content you are looking for and why the project is being conducted in this way.

We are inviting you to participate in a [outline where and when things will take place, with whom, and for how long]. You will be asked [explain the kind of content or questions that they can expect]. You can ask questions, choose not to answer, take a break, or choose to leave, at any time. Participation is completely voluntary. You may refuse to participate altogether, may refuse to participate in parts of the study, may decline to answer some and/or all questions, and may withdraw from the study at any time without consequence.

Your Personal Information:

It is important that community members involved in the project are consulted and have a say in how their information is collected, used, and shared. It is also important that the agreed upon data procedures are communicated to participants in the project. Transparency for information, including ownership, access, use, and dissemination, are key to ensuring that the project is grounded within the CRGBA framework, and is equitable for the community members who will be impacted by it.

What is being collected?

Outline the type of personal information you will be collecting. Include an overview of questions or content participants may be asked. Disclose whether they will be recorded, and any other personal identifying information may be used. You should provide a concise explanation as to why these pieces of information are being collected and, where possible, provide options for participants to decline sharing information. This ensures the participant is well informed and empowered to choose how their data is managed.

[detail personal identifying information being collected, if any] will be collected in this study, and [specify options for anonymity measures, such as the use of names or pseudonyms].

What happens to the information I provide?

Outline how the information will be used. Include how you intend to store it, what software or other methods will be used (such as recording or video equipment stored in encrypted files, locked files, etc.), and who is going to have access to the raw data with personal descriptors. If applicable, this would be a good space to talk about any relevant legislation pertaining to data collection, access, use, and storage, as well as what procedures will be employed should a participant wish to withdraw their information from the study.

The session will be recorded, and all your answers will be transcribed. All documents, transcriptions, notes, and audio recordings will be encrypted and kept in a secure, locked, location accessible only to the researcher and approved research assistant(s). Participant's confidentiality and privacy will be ensured using researcher-created pseudonyms. A copy of the research analysis and findings will be shared with you to provide additional feedback, clarity and/or removal of information you do not wish to include in the sharing of research results.

How is this information being shared?

Outline how you intend to share the information throughout the study, if applicable, and upon conclusion of the project. In this section you can discuss how and where you intend to share the information. Be sure to include what platforms the information may be shared with (e.g. publications, websites, organizations, etc.). You can include a space here for participants to provide their contact information for access to the research results summary or for further consultation on data analysis. You should also describe what steps you will take to ensure anonymity and confidentiality, if applicable.

A copy of the research analysis and findings (with all identifiers removed) will be shared with the other participants, organizations, and stakeholders to support their initiatives pertaining to [research area or topic]. Research findings will also be shared through public education, writing, and advocacy, including presentations, peer-reviewed journals, and on the NWAC website.

Risks to Participation:

This is where you can outline possible risks, triggers, or other impactful implications associated with participation in the project.

There are no anticipated risks to participating in this project. However, some of the questions might be sensitive in nature and involve [provide some more details of what uncomfortable, vulnerable, or sensitive topics may arise throughout the research process]. Once registered, you will be sent a list of community supports and resources in a separate document that you may access for additional support if needed. You can withdraw your participation at any time. Please only share what you feel comfortable sharing.

Benefits to Participation:

This is a good space to identify how and what is needed to ensure community members won't need to navigate significant barriers to participation—for example: Childcare costs, transportation, etc. Draw from the Ethics Checklist and CRGBA Budget Template to support you in generating and outlining benefits for participants.

Your participation will directly inform the creation of [describe the research deliverables] and used to fill in gaps in [area of research and services that their participation contributes to]. You will receive a \$XXX.XX cash honorarium for your participation, as well as \$XX.XX for you to cover the cost of a meal. As an additional thank you, we will be mailing a [describe the gift you will be providing]. Support for daycare costs is also available upon request.

Confidentiality:

What you stipulate within the confidentiality section will be contingent on what your project entails. It will determine whether any legislation or other compliance considerations are necessary. Depending on the scope and content of your project, you may wish to use a separate confidentiality agreement in combination with a consent form. Refer to the sample: Oath of Confidentiality, as a reference. Outline your confidentiality policy, including any mutual expectations you hold with participants, as to why they are expected to adhere to this policy, what this policy means for them, and who is bound by the policy (for example: All participants, researchers, and staff sign this policy). You should also outline any limitations to confidentiality that may arise, such as legislative reporting requirements or technical failures.

Your confidentiality will be respected. You will not be identified by name in the notes, summary and/or publications, unless directed otherwise. If you would like to share your name, rather than a pseudonym, please indicate your consent by checking the box that states: “You may quote me and use my name,” below. Otherwise, you will not be identified by name in any summaries, papers, and/or reports.

Confirmation of Consent:

Check the activities that you consent to:

- You may quote me and use my name.
- You may quote me using a pseudonym (fake name).
- Participation in [research activity].
- Follow-up questionnaire.
- Being audio-recorded.
- Being video-recorded.

Signatures:

By signing below, you understand and agree to the following:

- The purpose of the research project.
- What your participation looks like and what you are agreeing to.
- That you can withdraw your consent to participate at any time.
- You have been provided a copy of this consent form.
- You have had an opportunity to ask questions, express concerns, and get clarification.
- You agree to participate in the project.

By signing below, you in no way waive your legal rights nor release the investigators, sponsors, or involved institutions from the legal and professional responsibilities.

Participant Name (Printed):

Researcher Name (Printed):

Participant Signature:

Researcher Signature:

Date:

Date:

Thank you for taking the time to review this document and for your participation in this project. If you have any additional questions, please contact [Researcher or Supervisor Name and Contact Information]. If you have any concerns regarding the way you've been treated as a participant, please contact [Ethics Board or Ethics Committee Contact Information].

Additional Support/Follow Up:

In this section you can outline relevant support that participants can utilize, should they experience re-traumatization, triggers, or other impactful experiences. Examples include sexual assault or family violence services, crisis lines, detailed information for ethical complaints processes and contacts, other relevant contacts associated with the project, or other follow up information. Ensure that the participant is aware of these resources and has adequate support and capacity to access them, if necessary.

Accessibility:

It is important to integrate accessibility into every step of the research process, including when obtaining prior, informed consent. Research team members should provide ample space and time to review this document with prospective participants, ensuring they fully comprehend the contents of the document and have had an opportunity to ask questions or obtain clarification. Additional consideration should be given for people with unreliable access to technology, those with varying levels of comprehension, and/or people who require more time to fully digest information. It is the research team's responsibility to ensure fulsome care and consideration when presenting this information so participants can easily access and understand it. For more information on ensuring accessibility and consent, see: [Establishing Free, Prior, and Informed Consent in Your Research Project](#).

TEMPLATE: CONFIDENTIALITY AGREEMENT

This document provides a sample confidentiality agreement that can be adapted for your research project, along with other important considerations for confidentiality. Depending on the scope and design of your project, you may be able to include a confidentiality statement in your consent letter. Alternatively, you may elect to have a separate confidentiality agreement if you need to reference certain legislation or limits to confidentiality.

Depending on the content of your research project, you may be required by law to reveal certain information to authorities. This could include child or dependent abuse, criminal activity, characteristics of suicide, or intent to harm others. It is important to be cognizant of your legal responsibilities as a researcher and to consult with your Ethics Advisory Board accordingly. Some research projects containing sensitive or incriminating data can request confidentiality of their data if there is compelling reason to do so, which can include the integrity of their data or research design.

It is also important to be transparent with participants, and if their disclosure does result in a report to the authorities, you should be prepared to provide appropriate support or referrals, such as safety planning.

Oath of Confidentiality:

As a participant, you may hear sensitive information about the study or its participants. Everyone participating in the study is entitled to respect, privacy, and peace of mind, knowing that all the information shared is kept confidential. By signing below, you commit to keeping the identity, activities, and circumstances of all the study participants, researchers, and community partners confidential. Additionally, to ensure the safety and privacy of other participants, you also understand that the use of cameras and other recording devices are not allowed during the study sessions by anyone other than the research team.

How we protect your information:

Your right to privacy and confidentiality are a priority. Every effort is made to protect your information. We are using the following strategies to protect your information:

- Password protection and encryption of files, including audio and video recordings, and storage of physical documents in a locked location accessible only to the researcher and approved research assistants.
- Access to participant names will be limited to a need-to-know basis within the research team.
- Participant's names will be assigned a researcher-created pseudonym to ensure you won't be identifiable in research notes, summaries, and/or publications.
- A copy of the research will be shared with you to provide additional clarity, feedback, and to allow you to remove anything you do not wish to include in the sharing of research results. This includes quotes or any other information you wish to withdraw.

Limits to Confidentiality:

There are some limits to confidentiality that you should be aware of, which are outside of the control of the research team.¹ Researchers may be legally required to disclose to the authorities:

- If you intend to harm yourself or others.
- Any reports of current child abuse.

If this happens, we will talk to you about it beforehand and provide appropriate support, if necessary.

I commit to keeping the identity, activities, and circumstances of all the study participants, researchers, and community partners confidential.

Participant Signature: _____ Date: _____

Principal Investigator: _____ Date: _____

ACTIVITY: DO I NEED A RESEARCH ETHICS BOARD (REB) REVIEW?

The following chart should assist you in determining whether your project requires a REB review and approval. If you're still unsure, consult with the Health Ethics Review Committee for guidance on which ethics review processes your project needs.

Questions to ask yourself:	Yes:	No:
1- Will the project involve living human participants who may be observed, provide information, data, or responses to interventions, stimuli, or questions that are intended to help answer the research question(s)?	This may require REB review and approval. Review the following questions to determine if a REB review is required.	Answer questions 2 and 3.
2- Will the project rely exclusively on publicly available literature or other information?	This shouldn't require a REB review. Consult NWAC's research policy, ethical guidelines, and ethics checklist.	Your project likely requires REB review and approval. Consult the other questions to help you determine your answer.
3- Will the project use a person's data or information that was collected for one purpose, but now is being proposed for another purpose?	This requires a REB review and approval.	If you are collecting new data not related to existing research projects, then you may require REB approval. Consult NWAC's research policy, ethical guidelines, and ethics checklist, before proceeding with research activities.
4- Will the project involve people whose participation is intended to answer the research question?	This requires a REB review and approval.	A REB review is not required when the research may involve individuals who are not the focus of the research to obtain information. If they are not the focus of the project, they are not considered participants.
5- Will the project involve the observation of people?	This requires a REB review, unless: The observation takes place in public and does not involve any staged intervention or direct interaction with individuals or groups. There is no expectation of privacy. Dissemination of the results will not identify individuals.	Consult the other questions to determine what ethical standards relate to your chosen methodology. Consult NWAC's research policy, ethical guidelines, and ethics checklist.



	However, OCAP™ principles and ethical guidelines still apply and should be followed.	
6- Do you want to publish your research in an academic journal?	Many journals require REB approval for published research; however, it depends on the type of research conducted. For example: If your article draws on research that used publicly available information, then there is no expectation for REB approval. Contact the journal editors if you're unsure.	Your research may still require a research ethics review. Consult NWAC's research policy, ethical guidelines, and ethics checklist.
7- Are you funded through CIHR or SSHRC?	Federal funding agencies are more likely to approve funding applications that communicate clear, ethical processes and commitments; whether through an academic research board, or a community-based or territory-specific ethics committee.	This may require a research ethics review. Consult NWAC's research policy, ethical guidelines, and ethics checklist.
8- Is your research affiliated with a particular territory or Indigenous community?	Community customs or codes of research practices may require securing regional and local permission . Consult the Tri-Council Policy Statement 2 (2018) – Chapter 9: Research Involving the First Nations, Inuit, and Metis Peoples of Canada and always seek local guidance from the communities you are working with.	This may require a research ethics review. Consult NWAC's research policy, ethical guidelines, and ethics checklist.
9- Is your research in partnership with someone affiliated with an academic institution?	The academic partners on your research project likely need to go through a REB review, either through McMaster University (NWAC's designated REB partner), or through an academic partner's affiliated institution. Check the questions above and the details of your funding opportunity for more information.	This may require a research ethics review. Consult NWAC's research policy, ethical guidelines, and ethics checklist.

While institutional research ethics boards can be quite rigorous, it is also important to take ethical considerations one step further and obtain community consent and guidance for additional ethical concerns in your research project. This demonstrates a commitment to the grounding principles of responsibility, reciprocity, and relationships.

GUIDELINES: RESEARCH ETHICS BOARD ANSWER SAMPLES

The following are template answers for common Research Ethics Board questions that are asked of our projects. These are guidelines to demonstrate the complexity and scope of information that is often required; however, you should be intentional about adapting ethical guidelines to suit your specific project.

Study Design

Research Methodology:

- Community-based participatory, action research, combined with Indigenous methodologies—narratives, storytelling, sharing circles, kitchen table conversations, and community gatherings—will inform the creation of [research deliverables or activities]. Decolonized methodologies will ensure the [research deliverables and activities] respect the diversity of Indigenous women’s historical, social, political, economic, cultural, social diversity, and autonomy.

Ethical Frameworks:

- The research standards articulated in the TCPS-2, particularly those relating to Indigenous Knowledge, community customs, codes of research practices, and concern for welfare, will inform and govern all research activities.²⁴ The research team will adhere to distinctions-based ethical frameworks, guidelines, and wise practices for research involving Indigenous populations, many of which are outlined in NWAC’s Research Ethics Policy, which aims to protect the integrity, Traditional Knowledge, rights, and values of Indigenous women, children, and gender-diverse people.
- Ownership, Control, Access, and Possession (OCAP™) is a framework for research involving First Nation Peoples to ensure community self-determination.²⁵
- Inuit-specific research principles, as outlined by the Inuit Nipingit (National Inuit Committee on Ethics and Research), will also be honoured by adhering to wise practice recommendations. These include: Population-specific approaches to research, pre-research consultations and relationship building, cultural competency/safety/humility, informed consent, confidentiality and privacy, capacity strengthening, and respect for wildlife.²⁶
- Finally, the evolving principles of Métis Health Research, developed by the Métis Centre of NAHO, will be advised. Reciprocal relationships of respect, diversity among participants, knowledge of Métis contexts, responsibility, and accountable research outcomes, will be included.²⁷

²⁴ CIHR, NSERC, & SSHRC. (2018). Tri-Council Policy Statement: Ethical Conduct for Research Involving Humans. https://ethics.gc.ca/eng/tcps2-eptc2_2018_chapter9-chapitre9.html

²⁵ First Nations Information Governance Centre. <https://fnigc.ca/ocap-training/>

²⁶ Nickels & Knotsch. (2011). Inuit perspectives on research ethics: The work of Inuit Nipingit. *Inuit Studies*, 35(1-2), DOI: [10.7202/1012835ar](https://doi.org/10.7202/1012835ar)

²⁷ National Aboriginal Health Organization. https://fnim.sehc.com/getmedia/bd0ef9fd-a05d-4b01-9cbd-6a7ca93f4f22/PrinciplesofEthicalMetisResearch-descriptive_001.pdf.aspx?ext=.pdf

Risks & Benefits

Describe how you will manage (and minimize) risks and/or discomforts, as well as mitigate harm:

For those who participate in community engagement activities, the following efforts will be made to manage and minimize risks and discomforts:

- If during the community engagement sessions, a participant is upset, distressed, disturbed, or warrant medical attention, the person will be assisted by the researcher, the NWAC research facilitator, co-facilitator, and/or an Elder.
- A local Elder will be present to conduct an opening prayer, smudge, and closing prayer. In the event participants need additional spiritual or cultural support, the Elder will be available to provide support prior to, during, and following virtual and/or in-person sessions.
- Each session will include one facilitator, a research coordinator (NWAC staff), and a co-facilitator (from a participating community organization). If participants are distressed, need to take a break from the session, or leave the (in-person or online meeting) room, they will be asked to give a thumbs up—indicating they are okay and don't need support—or, a thumbs down—indicating they require support. If support is required, one of the facilitators and/or the Elder will join the participant in a separate room (if virtual, this will be done in a zoom breakout room or phone) immediately to ensure they are okay. For virtual circles, facilitators will reach out with a direct message and offer a break-out session or additional supports. Participants will be reminded of their options to turn off their audio, video, or change their on-screen name, if they need a break or increased privacy.
- Virtual sessions are private. Only those with a password may attend. The session facilitator can prevent others from accessing the session or disconnect attendees who are unwelcomed, breaking confidentiality, or causing harm.
- A list of community support and emergency services will be available if professional services are required.
- Prior to the sessions the facilitators will provide all participants with a list of local support services and agencies to ensure referrals are available.
- Emergency community supports and/or services will be accessed immediately, if required.
- One week after the community engagement sessions, one of the facilitators and/or research coordinators will conduct a follow up email and/or telephone call to check in and determine if participants would like additional follow up support.
- If during the community engagement sessions, a participant is upset, distressed, disturbed, or warrant medical attention, then the researcher, NWAC research facilitator, co-facilitator, and/or Elder will assist the individual.

Because some sessions will be virtual, the study team will not be able to guarantee their ability to identify individuals who are upset or distressed during the time of the research. Participants are encouraged to reach out to the researcher, NWAC research facilitator, co-facilitator, or the Elder for assistance.

Data Collection

In research, where total anonymity and confidentiality cannot be guaranteed, (such as when participants talk in a group) what measures will be taken to protect confidentiality to the degree possible? What information will participants be provided regarding limits to confidentiality?

- Participants in the community engagement sessions will be asked to sign a letter of confidentiality to protect themselves, and other individuals in the group.
- For virtual engagement sessions, all sessions are private. Only users with a password can join. The session facilitator can prevent others from accessing the session, and/or disconnect attendees who are unwelcomed, breaking confidentiality, or causing harm. Participants have the option to turn off their video and/or audio at any time to remain private. If participants do not wish to be identified by voice, they can type their answers. Participants can change their name to a pseudonym before entering the virtual space, or at any time throughout. These measures will be clearly outlined in the letter of consent, as well as before engagement activities commence.
- All identifiers, such as names, nicknames, or identifying references (such as the community they are from), will be removed from all transcripts and publications.
- Participants will receive the confidentiality agreement prior to participating in the study.
- Participants will be informed of the limitations to confidentiality prior to participating in the session, as outlined in the consent form. They are free to decide to participate or not at any time. Participants will also be cautioned regarding the limitations of confidentiality in sharing circles through the consent form. They will be encouraged to only share what they feel comfortable with.
- In accordance with OCAP™ principles, particularly in ownership, participants may have the option to include their first and/or last name in the data gathered through the engagement sessions. This can be indicated through written consent at the end of the consent form with the option: “I agree that my name (rather than a pseudonym) may be used in notes, summaries and/or publications.” Consent can also be provided orally during an engagement session, or through the member checking process.

Data Storage

Describe the electronic and physical security provisions:

- All email communication and data will be encrypted. It will be held on a password protected computer only accessible by the research team, in a locked office location at the University of [name] in [room number]. Information stored on a laptop will be encrypted and secured by a password protected laptop and placed in a locked filing cabinet in the office.
- Recorded sessions will be uploaded to the password protected computer following the community engagement sessions.
- All data from the online survey will be housed by a secure, online server, housed by the University of [name]. All data will be accessed through a login and password protected management system to ensure confidential access. Data will then be held on a password protected computer only accessibly by the research team, in a locked office location at the University of [name], in [room number].
- Engagement sessions will be facilitated via the online video platform “Zoom” using a University of [name] institutional account. Meetings will be password protected and will be recorded to a local device through the “record to this computer” option, to avoid data going on to the cloud.

CHECKLIST: NWAC RESEARCH ETHICS

Whether or not your research project needs to go through a formalized review with a university or Community Research Ethics Board, please use the following checklist to ensure ethical guidelines are considered at all stages of your research project. Once completed, schedule a meeting with the Health Team Ethics Review Committee to discuss any challenges, concerns, or complexities. This can and should be an ongoing tool throughout the life cycle of your project.

Study Objectives and Design

- ✓ You have completed the [Positioning Yourself as the Researcher](#) activity as part of your research design.
- ✓ You have completed a meaningful literature review, including community-based research, to ensure your research does not unnecessarily replicate existing research and intellectually tax marginalized communities.
- ✓ You have consulted NWAC's Research Ethics Policy, as well as community-based ethical guidelines, including principles of data Ownership, Control, Access and Possession (OCAP™), Principles of Ethical Métis Research, guidelines for research involving Inuit, and have incorporated these principles into the entirety of your research design.
- ✓ Your research has the appropriate funding needed to ensure fair compensation, appropriate consultants, participatory research approaches, and strategic and meaningful knowledge mobilization.
- ✓ Your research question and inclusion/exclusion criteria does not reinforce harmful stereotypes about race, gender, ethnicity, sexuality, ability, or other marginalized communities or identities.
- ✓ Your research questions and design work to address the intersecting structures and impacts of colonialism, capitalism, racism, and heterosexism.
- ✓ Your methods, methodology, and procedures align with anti-colonial, decolonizing, and community-based approaches. Where possible, you have developed these in partnership, and in consultation, with participating communities.
- ✓ Your research team represents the voices of your participants. Alternatively, it includes concrete and feasible plans for meaningful consultation and collaboration.

Risk and Benefits Assessment

- There are no risks to participants beyond everyday expectations in the categories of: Physical fatigue, physical stress, injury, infection, medical complication, psychologically or emotionally stressed, demeaned, embarrassed, worried, anxious, scared, distressed, mental fatigue or intense concentration, economic, legal, cultural or social risk for loss of privacy, status, or damage to reputation, etc.

- You have a plan for how you will manage (and minimize) risks, discomforts, and mitigate harm. This plan could include protocols for communicating consent, provision of a budget for First Aid, spiritual and/or mental health support staff, and the identification of community resources.
- Your research does not only avoid harm, but actively contributes to participants' lives. This can be accomplished through a fair honorarium, reciprocal agreements, meaningful research, relationships, decolonizing methodologies and research approaches, and/or providing community and social benefits.

Consultation

- You have respectfully, and successfully, sought the approval from Elders, formal leaders, Knowledge Keepers, or other community representatives.
- If there were concerns brought up during the approval process, you have worked hard to address these concerns through meaningful, material, and concrete ways.
- Beyond approval, you have worked together to establish an engagement and partnership plan. This includes the involvement of partners and consultants at all stages of research—not just in the sharing of research results.
- You have established a partnership agreement with the partners and communities you may be working with. Refer to the [Community-Based Research Agreement Guidelines](#) document for guidance here.

Recruitment

- You have a plan to ensure there is no undue pressure on potential participants to agree to participate.
- You have ensured a plan where participants can easily, and accessibly, obtain details regarding the research to make an informed decision about participating.
- You have considered the labour of organizations who often aid in your recruitment processes, by sharing materials online and through their networks. Wherever possible or applicable, you have included a small donation or honorarium as reciprocity for this assistance.

Informed Consent

- You have reviewed the [Establishing Free, Prior, and Informed Consent in Your Research Project](#) document.
- You have planned how consent will be indicated, documented, and communicated. This plan will be done in a way that is accessible, trauma-informed, and culturally and contextually appropriate.
- You have clear protocol for if, and when, a participant wishes to end participation in the research, or certain aspects of the research, including their data contributions.

Data Responsibilities

- You have consulted community-based, ethical guidelines including principles of data Ownership, Control, Access and Possession (OCAP™).
- You do not track identifying information in ways that are not explicitly connected to the research question(s). You have a plan to store and track participant data in a way that is responsible.
- You can describe, in detail, what identifiable information will be released, to whom, why they need access, and under what conditions. You have planned safeguards, including encryption, to protect the identity of participants and the privacy of their data, if necessary.
- All study personnel, including consultants, are aware of the electronic and physical security provisions your team will use.
- You are able to describe plans for future use of the data—including plans for the destruction of data or any publications, educational, or advocacy-based plans.
- All plans for the treatment of data have been openly shared and included in relevant partnership agreements.

Anonymity and Confidentiality:

- All study personnel are aware of their responsibilities concerning participants' privacy and the confidentiality of their information.
- You have established realistic plans for where anonymity and confidentiality cannot be guaranteed (such as when participants talk in a group). You have formal measures that will be taken to protect confidentiality. There is a plan to communicate these limitations and measures with your participants.
- You have, and continue to, make space for communities to determine and communicate their level of risk, and balance this with their desire to tell stories and take credit for their intellectual contributions.

Research Methodology:

- You have chosen and developed methodology in partnership with the appropriate Knowledge Keepers or personnel, whether through consultation or an advisory group.
- Your research methodology is grounded in Indigenous epistemologies and analytical frameworks. It actively resists dehumanizing and reductive approaches to data.
- Your team has been appropriately trained in the relevant methodologies and has both the material means and information to seek further support and consultation.

Reimbursements and Incentives:

- You have reviewed the [budget template](#) and considered Culturally Relevant Gender-Based Analysis in your budgetary design, including for reimbursements.
- Your honoraria are inclusive of participation expenses, including intellectual contributions, parking, childcare, lost wages, internet, and food.
- You have considered broader understandings of reciprocity that may exist beyond financial honoraria. When appropriate, you have developed a plan to offer small gifts, medicines, or other Knowledge that may be respected and valuable to your participants.

These ethical considerations demonstrate a commitment to making the guiding principles of respect, relevance, reciprocity, relationships, and responsibility, more concrete. What other ways can your research team centre these commitments?

TEMPLATE: RESEARCH ADVISORY COMMITTEE INVITATION LETTER

A Research Advisory Committee (RAC) within community-based research provides a formal mechanism for community participation and consultation, with an overall goal of ensuring that the research project is responsive and relevant to the needs of the community.²⁸ RACs are typically comprised of a combination of researchers, community partners, community members, Elders, Knowledge Holders, and other relevant stakeholders associated with the research project. By ensuring proper representation of the community, the RAC can mitigate (and ideally prevent) any risk of the research project causing harm or contributing to colonial violence.

Decision making processes within the RAC should be open, collaborative, and non-hierarchical. Each member should contribute a specific set of skills and expertise that compliment the overall goals of the project. The roles and responsibilities of the RAC will depend largely on the project at hand and may shift according to changes within the project. The following template will help assist you in developing a customized invitation letter to reach out to prospective committee members. **Guiding information is in red** and template sections are in black.

[Committee Name]

[Title of Research Project]

Dear **[Name of Member]**:

I am reaching out to request your participation on the **[Committee Name]** for the **[Title of Research Project]** with the Native Women's Association of Canada (NWAC). We would appreciate an opportunity to learn from your unique insights and critical perspectives to better focus the research that we are engaging in with Indigenous communities across Turtle Island and Inuit Nunangat.

Project Background:

[A few short sentences summarizing the research and the intended impacts. For example: "Our research hopes to hold a series of gatherings with Elders, service users, and service providers, who work in gender-based violence prevention. This research will help inform the development of a training program to allow service providers to better deliver culturally-relevant, trauma-informed, and intersectional programs and services."]

You and other advisory committee members will work alongside researchers to guide and inform our activities—providing expertise, incentives, and guidance on ceremony and cultural protocols to ensure meaningful, collaborative, and relationally accountable community partnered research.

²⁸ Kubicek, K. & Robles, M. (2016). Resource for integrating community voices into a research study: Community advisory board toolkit. Southern California Clinical and Translational Science Institute. https://sc-ctsi.org/uploads/resources/CommunityAdvisoryBoard_Toolkit.pdf#asset:789

Responsibilities:

Members of the [Committee Name] will participate in collaborative discussions to establish research priorities, set goals, and ensure project leads, activities, and research is responsive and accountable for the community's needs and interests. The [Committee Name] will provide the research team with direction to how the project's activities and resources will be prioritized and allocated.

Purpose of the [Committee Name]:

- Review of the project's resources (including survey and interview questions, results, and reports), functions, services, research partnerships, productivity. Monitor progress made toward accomplishing goals and objectives.
- Identify new and novel opportunities for community partnerships, research, and Knowledge Sharing opportunities targeting a diverse range of relevant audiences.
- Identify community, organizational, academic educational, and/or training needs and opportunities.
- Identify strategies for building awareness for the project, its objectives, and available resources.

Activities [select any that apply]:

- Attend scheduled meetings to guide the project and inform the development of research partnerships with community members and organizations.
- Solicit input from community members, community groups, policy-makers, and other key groups regarding the community's needs and/or concerns.
- Generate specific, collaborative education and co-learning experiences that promote Knowledge Sharing.
- Identify potential community partners.
- Identify research questions and opportunities.
- Offer recommendations for how to allocate resources.
- Appropriately and effectively share research findings.
- Provide examples of both successful and ineffective community-based initiatives to learn and improve upon.

Members:

We are currently seeking participation from the following organizations, who all broadly represent different areas of the project focus:

- [List Partner Organizations]

Participation:

Your participation will be for [X period of time] throughout the project duration. We invite you to attend [quantity of meetings]. The committee will aim to meet a minimum of X times [annually, quarterly, biweekly, etc.]. As a thank you for your participation, we would like to offer you \$X honorarium, to be paid via donation or e-transfer, and would love to open a conversation for ongoing reciprocity.

Contact Information:

If you have any questions regarding the committee, or your potential participation, you are welcome to reach out to [Project Coordinator/Contact - include email, phone, etc.].

NWAC HEALTH RESEARCH ETHICS COMMITTEE DESCRIPTION:

Summary:

The NWAC Health Research Ethics Committee is an ad-hoc group that exists to provide formalized space to discuss ethical concerns and offer peer review for health research projects. Our purpose is to offer a supportive environment. We encourage staff to participate, collaborate, reflect, and contribute to resource-sharing to promote awareness of ethical issues and ultimately strengthen our ethical conduct.

Function:

Current members of the NWAC Health Research Ethics Committee will hold regular (and ad-hoc meetings) to review projects and address ethical concerns. This will either be in place of, or to compliment, an external Research Ethics Board review, depending on the project. Committee tasks may include:

- Identifying and mitigating risks, thus ensuring research adopts an anti-colonial perspective and has clear benefits to Indigenous people and communities.
- Evaluating the process and materials that will be used for seeking participants' informed consent.
- Assessing the recruitment process and any incentives that will be provided to participants.
- Evaluating risks to participants' confidentiality as well as the adequacy of confidentiality protections.
- Discussing ethical challenges and/or barriers, as they arise.
- Examining any other issues that may affect the ethical suitability of the research.

Purpose: Voices from the NWAC Health Team

“Research ethics, in reference to research with Indigenous Peoples, means properly acknowledging and privileging diverse Indigenous realities, values and knowledge as validated by the experts - Indigenous People. It means respecting Indigenous protocols and embarking on research that adds measurable benefit to Indigenous communities. Ethical research with Indigenous Peoples is always critical of oppressive colonial systems that favour the dominant society, and it always aims to contribute to decolonization and reconciliation through research. Research ethics should be trauma-informed and include diverse community perspectives and gender perspectives.”

- NWAC Health Team Member

“Much distrust exists between Indigenous People and researchers. Indigenous communities exercise a high level of caution whenever engaging with researchers, including Indigenous researchers who are not known or trusted by the community. This is due to the historical and ongoing extractive nature of research, that is too often deficit-based and that lacks the proper recognition of the value of Indigenous knowledge gifted to researchers by community Knowledge Keepers. Western standards of proof, evidence, science, data, and knowledge, to provide only a few examples, do not make space for Indigenous worldviews, and therefore the application of these standards on Indigenous communities is racist. Research ethics are important to ensure that NWAC does not fall into the trap of extractive or exploitative research. NWAC’s research should aim to be as transparent and community centered as possible, and through research relationships and mentorship, participants should derive new knowledge, skills and capacity regarding Indigenous research from their experiences.”

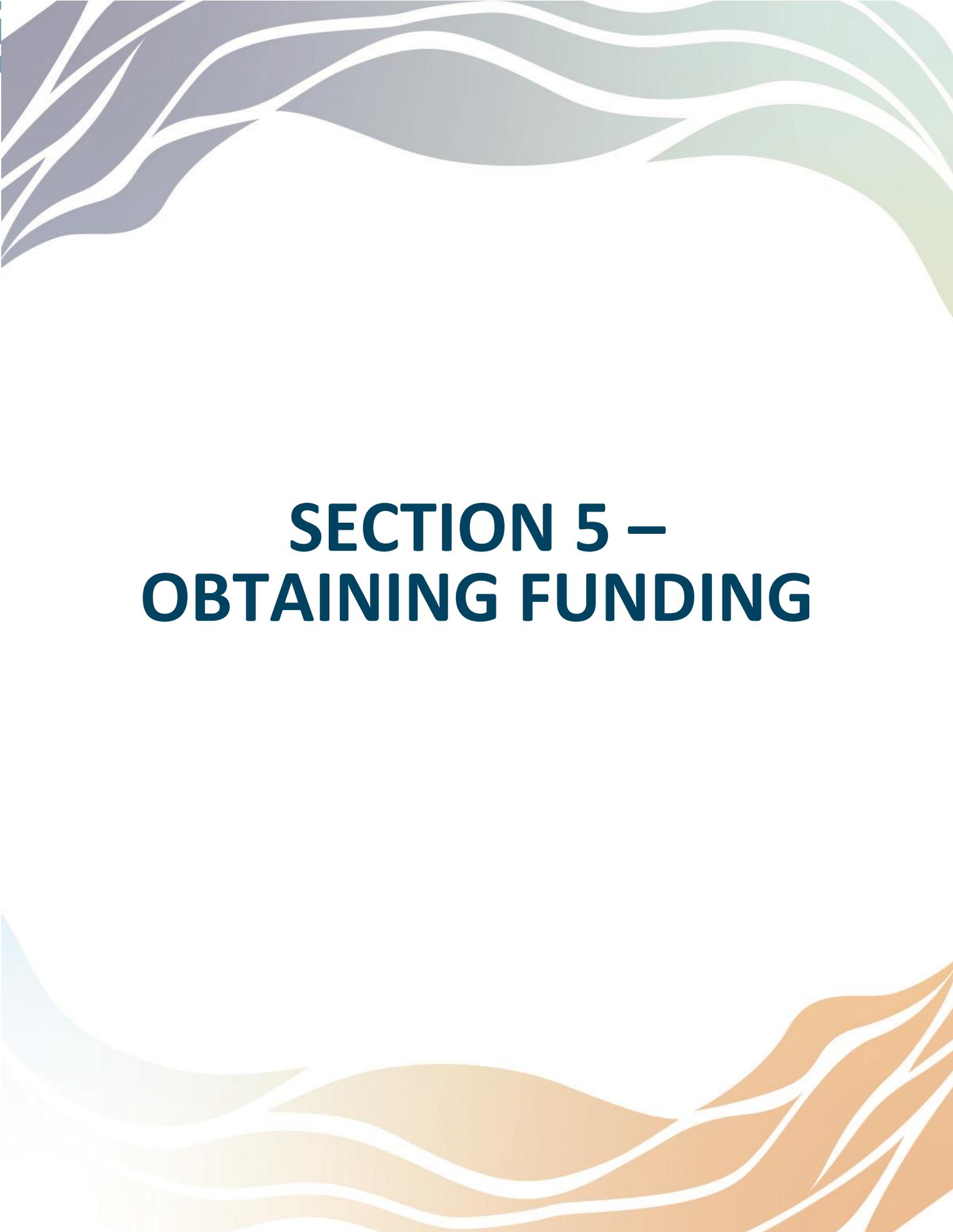
- NWAC Health Team Member

“Research ethics ensures that we do things in a good way, avoid errors or mistakes, account for any harms, and ensure that we have mitigating strategies for any identified harms (including unintentional). It means taking a step back and looking at what we do from every angle to ensure it's done ethically, fairly, collaboratively, and with mutual respect. It also means that we focus on our methodology and ensure it's the best direction for our goals. Having an ethics framework not only ensures accountability but is also something we can fall back on if we have questions while doing the work or if something comes up that isn't clear cut.”

- NWAC Health Team Member

Reaching Decisions: Consensus Based Decision Making

The NWAC Health Research Ethics Committee uses Consensus Based Decision Making and is committed to finding solutions everyone actively supports. Doing so ensures all opinions, ideas, and concerns are considered. This approach aims to dismantle hierarchies and replace them with shared power based on cooperation and respect. To learn more about Consensus Based Decision Making—including core skills and addressing conflict—visit: [Seeds for Change](#).



SECTION 5 – OBTAINING FUNDING

INFORMATION SHEET: OVERVIEW OF FUNDING AGENCIES ON TURTLE ISLAND AND INUIT NUNANGAT

Note: **This list is not comprehensive.** It focuses instead on funding agencies specific to our work at NWAC and is tailored to Indigenous health priorities.

Agency Name:	Opportunities:	Strategic Priorities and Information:
Canadian Institute of Health Research (CIHR) Government of Canada.	Relevant institutes: 1- The Institute of Indigenous Peoples' Health (IIPH). 2- Gender and Health. View current funding opportunities here .	There is a sizable amount of funding typically earmarked for Indigenous research on an annual basis, ensuring a high application success rate (often between 40 to 55 percent). For example: 16 of the 23 Indigenous health research projects that submitted applications were awarded funding in the 2019 CIHR Project Grant Competition alone. CIHR supports these projects as part of its commitment to invest 4.6 percent of its annual budget in Indigenous health research.
Social Sciences & Humanities Research Council (SSHRC), Government of Canada	View current funding opportunities here .	For SSHRC, 9.6 percent of overall research funding from 2007 to 2016 was allocated to research relating to Indigenous Peoples. According to SSHRC's Strategic Plan , "Strengthening Indigenous research capacity" is one of the three strategies to enhance Canada's global leadership in social sciences and humanities research.
Women & Gender Equality Canada (WAGE), Government of Canada.	View current funding opportunities here .	WAGE outlines three different funding streams: the Women's Program, the Gender-Based Violence Program, and the Equality for Sex, Sexual Orientation, Gender Identity and Expression Program (SSOGIE). WAGE has designated select funding for Indigenous women's initiatives and research in the past, including funding addressing economic security and prosperity of Indigenous women, the Missing and Murdered Indigenous Women and Girls Commemoration Fund, and Support for the Empowerment of Indigenous Women. The majority of NWAC's research and policy objectives are eligible for WAGE funding.
Public Health Agency of Canada (PHAC), Government of Canada.	View current funding opportunities here .	PHAC offers a variety of open, targeted, and directed funding toward specific communities. Open funding calls are listed publicly; however, PHAC may directly contact NWAC for targeted or directed funding opportunities if the funding priorities pertain to Indigenous women's health.
Indigenous Services Canada (ISC), Government of Canada.	Relevant Branch: First Nations and Inuit Health Branch (FNIHB). View open calls for proposals here .	ISC funding aims to respond to needs and emerging pressures in the nation, sustain ongoing service delivery, optimize funding and benefits to Indigenous communities, and implement government priorities. Emergency, health, and/or safety considerations will often take priority for funding during unprecedented or unforeseen pressures. Currently, ISC provides ongoing funding to several Indigenous initiatives, including: Indigenous governance, health, housing, infrastructure, lands and economic development, social programs, and water access.

<p>First Nations Health Authority (FNHA).</p>	<p>View current funding opportunities here.</p>	<p>The FNHA plans, designs, manages, and funds the delivery of Indigenous health programs across British Columbia. The FNHA has undergone significant reviews to make access to funding—and navigation of contribution agreements—more accessible for community organizations. The FNHA utilizes three different funding models: Set, flexible, and block, which vary in flexibility and accountability for how funds can be utilized.</p>
<p>Northern Health: Indigenous Health.</p>	<p>Relevant Branch: Indigenous Health View current funding opportunities here.</p>	<p>Indigenous Health supports Northern Health in cultural competency and safety. The two organizations partner with the First Nations Health Authority, the Northern First Nations Health Partnership Committee, and other forms of community collaboration, program evaluation, and knowledge translation activities.</p> <p>They offer two grant programs for community-based health and wellness: The Northern Indigenous Wellness Funding Awards (\$5000 each), and the IMAGINE Grants (run through Northern Health). In 2020, due to COVID-19, the IMAGINE Grant funds were redirected to the Northern Resilient Communities Grants.</p>

INFORMATION SHEET: COMMON CHALLENGES WITH SSHRC/CIHR APPLICATION PROCESSES

Learning Outcome: Consider some of the barriers that community organizations and members experience when navigating federal funding processes. Brainstorm possible solutions to address these barriers.

Challenge:	Solution, Resource, or Actions Taken:
<p>CV, CCV's, and inaccessibility:</p> <p>Despite the creation of the applicant profile, a CV template that aims to make the application process more accessible for Elders, and those without an academic background. Canadian Common CV (CCV) Biosketch pin numbers are often still needed for the registration phase.</p>	<p>Send the Elder, or a staff member, the applicant profile template and ask that they to fill out their basic experience, or share a pre-existing CV. Create a CCV on their behalf with their basic fields of expertise. Attach their CV or applicant profile to the application as a PDF.</p>
<p>CCV Biomedical and Academic Focus:</p> <p>Community-based knowledge cannot be adequately reflected in the CCV. Indigenous Knowledge, languages, and disciplines, are usually not options under user profile expertise, and thus making it overwhelmingly biomedical. Even altering these seemingly small changes in the process would make a huge difference in capturing the nuance and Knowledge that community-based researchers bring.</p>	<p>This was brought to the attention of CIHR's Scientific Director of the Institute of Indigenous People's Health, who has informed us that CCVs will eventually be phased out. Until then, a CCV was created with general research fields to reflect the scope of NWAC's policy and research work.</p>
<p>Knowledge Users and Compensation:</p> <p>Elders and/or Indigenous People are required to be Knowledge Users on the application, which requires a CIHR Pin. This means they can't be compensated as part of the grant funds.</p>	<p>Where possible, try and list Knowledge Users under a collaborator category. Oftentimes, collaborators are still eligible for grant compensation. Alternatively, refrain from listing these individuals on the grant application, but be sure to include mention when describing research expertise, partnerships, and appropriate consultation undergone prior to grant submission.</p>
<p>Application Administration and E-Approval:</p> <p>The e-approval process, including the allocation of the role of the Access Administrator, is geared toward organizations that have a dedicated grant and funds administrator. Our team has been informed of contradictory information regarding eligibility for the Access Administrator for an NGO. This pointed to someone listed on the grant being in this role. Finding appropriate expertise for these roles, while not encountering a conflict of interest, has thus been very</p>	<p>NWAC's Chief Financial Officer has been established as our Access Administrator. NWAC staff informs the Access Administrator of what grants need to be approved through the ResearchNet e-approval process and provide step-by-step instructions regarding what needs to happen and when. These roles should be updated periodically to ensure CIHR has appropriate contact information. Information for e-approval and funding roles can be found in the CIHR Application Administration Guide.</p>

<p>challenging given the guidelines that are currently in place.</p>	
<p>Nominated Principal Applicant (NPA) as an organization (NWAC):</p> <p>Signing up an organization for a CIHR PIN can be challenging, as the registration is set up for an individual rather than for an organization.</p> <p>Similarly, creating a CV and CCV for an NGO can be challenging, especially if the organization isn't historically known as a research institution.</p> <p>Applications still require Sex & Gender Analysis training for the NPA, even if they are an organization.</p>	<p>We use an administrative account for this purpose. The NWAC Health Research CV (Tri-Agency Applicant Profile) was created to add as an attachment, demonstrating NWAC's research history.</p> <p>To remedy this, we ensure that at least two staff members from NWAC have the training certificates.</p>
<p>Operating Expenses and Research Infrastructure:</p> <p>Since NWAC is not a post-secondary institution, we are not eligible for funding to cover our operating expenses. This includes overhead and administrative costs. As a result, this greatly impacts NWAC's ability to operationalize the institution eligibility, and sustainably continue to deliver quality programs and services with measurable, positive impacts or change within our communities.</p>	<p>The senior researcher drafted a letter titled. Barriers for Building Indigenous Community-Based Research Capacity, which was signed by NWAC's CFO and sent to representatives at SSHRC and CIHR. A meeting was arranged among federal representatives and members of the health team.</p> <p>No solutions were reached; however, NWAC was encouraged to continue to communicate barriers to Tri-Agency Staff and seek their council. NWAC's finance team require operational support for project-specific budgets to remedy this; however, this often impacts project feasibility, eligibility, and diverts funds from crucial policy work.</p>
<p>Lack of knowledgeable CIHR Support Staff:</p> <p>We are finding it challenging to get the information needed through the generic CIHR support line. These people are not always informed regarding the unique barriers we face as community-based researchers.</p>	<p>We contacted CIHR to request to be connected to an informed representative. A meeting was arranged to discuss our challenges, but no solutions were offered. We recommend continued diligence with emailing CIHR about relevant barriers.</p>

NWAC HEALTH RESEARCH CV (TRI-AGENCY APPLICANT PROFILE)

Name: Native Women's Association of Canada

Title/Role: National Indigenous Organization

Areas of Expertise/Knowledge and/or Education: Indigenous health research, Indigenous and decolonizing research methodologies, First Nations, Inuit, Metis; Culturally Relevant, Gender-based Analysis (CRGBA).

A. Personal Statement:

The Native Women's Association of Canada (NWAC) is a national Indigenous organization representing the political voice of Indigenous women, girls, and gender diverse people in Canada, inclusive of First Nations—on and off reserve, status and non-status, disenfranchised—Métis, and Inuit. An aggregate of Indigenous women's organizations from across the country, NWAC was founded for the collective goal to enhance, promote, and foster social, economic, cultural, and political well-being of Indigenous women within their respective communities and Canadian societies.

Since 1974, NWAC has established strong and lasting governance structures, decision-making processes, financials policies and procedures, as well as networks to achieve its overall mission and goals. Today, NWAC engages in national and international advocacy, aimed at legislative and policy reforms, promoting equality for Indigenous women, girls, Two-Spirit, and gender diverse people, including LGBTQ+ people. Through advocacy, policy, and legislative analysis, NWAC works to preserve Indigenous culture. NWAC advances the well-being of all Indigenous women, girls, and gender diverse people, as well as their families and communities.

NWAC's Board of Directors is presently composed of 22 members. The Board includes the NWAC President, four regional Elders, four regional youth representatives, and a representative from each of the 13 Provincial and Territorial Member Associations (PTMAs). Board representatives pass on voices of grassroots Indigenous women on to the national office that directs initiatives. Therefore, all the work NWAC is currently embarking on is representative of the needs and priorities set by grassroots Indigenous women. As NWAC's governing body, the Board has a duty of knowledge, a duty of diligence, a duty of skill and prudence, and a fiduciary duty to the Organization. Their work is critical to NWAC's success, as they set NWAC's strategic direction, participate in high-level decision-making, approve NWAC's policies, and participate in committees. With years of established trust, community members are more likely to feel comfortable—and speak more freely—with NWAC than with non-Indigenous organizations.

In February 2019, NWAC signed the Canada-Native Women's Association of Canada Accord. This demonstrated an important step toward a renewed relationship based on respect, cooperation, and partnership between the Government of Canada and NWAC. It also highlights the vital roles the Government of Canada and NWAC hold in empowering Indigenous women, girls, and gender-diverse people. It will enhance, promote, and foster greater social, cultural, and economic well-being for Indigenous women across Canada. Through the Accord, Canada and NWAC will identify joint priorities to co-develop policies, programs, and legislation to include the distinct perspectives of Indigenous women, girls, and gender-diverse people.

B. Institutional Eligibility:

In April 2018, NWAC met all the requirements for institutional eligibility for Indigenous not-for-profit organizations for: The Canadian Institutes of Health Research (CIHR), the Natural Sciences and Engineering Research Council of Canada (NSERC), and the Social Sciences and Humanities Research Council (SSHRC). NWAC will remain eligible at CIHR, NSERC, and SSHRC for five years. NWAC has since applied for, and received funding, from CIHR.

In November 2018, NWAC entered into an agreement with McMaster University, through which NWAC utilizes the McMaster Research Ethics Board (REB) to provide services and act as the REB of the Record for NWAC in research studies involving human participants to be conducted by NWAC-appointed researchers and staff.

C. Health Research History:

- *NWAC Pathways Partner for Engagement and Knowledge Exchange*, (CIHR): 2014-2021.
- *A Community-Informed Response to Understanding Aging in Indigenous Populations*, (SSHRC): 2018-2019.
- *Decolonizing health and wellness interventions by creating, implementing, and evaluating culturally responsive program components with Indigenous women living with HIV and Aging with Wisdom*, (CIHR): 2018-2023.
- *Holding Space for Frontline Indigenous Leadership in Community-Driven Responses to the Housing and Overdose Crises in Vancouver's Downtown Eastside*, (DTES)(CIHR): 2020.
- *Mobilizing Indigenous Community-led HIV and AIDS Research to Increase Impact and Advance New Knowledge*, (CIHR): 2019-2024.
- *Exploring the Complex Contexts of Indigenous Maternal Child Health through an Indigenous Maternity Experiences Survey*, (SSHRC): 2020-2022.
- *Wading through the Weeds: An Arts-Based Approach to Investigating the Health and Allied Healthcare Needs and Experiences of Pregnant Women and Mothers who Consume Cannabis*, (CIHR): 2020-2024.
- *Exploring the Economic and Social-Cultural Costs of Obstetric Evacuation Compared to the Benefits of Community Based Indigenous Midwifery*, (CIHR): 2020-2023.
- *Impacts of COVID-19 on Virtual Elder-led Supports for Survivors of Violence: Participatory Approaches to Response, Evaluation, and Recovery*, (CIHR): 2021- 2022.
- *Establishing Research Priorities: An exploration of First Nations, Inuit and Metis women and gender diverse people's needs in Cannabis and Mental Health: 2021- 2022.*

D. Research Capacity, Key Expertise and Knowledge Translation (KT):

NWAC's health department consists of an interdisciplinary team of Indigenous women and non-Indigenous allies. The team's diverse educational background includes: Graduate degrees in Indigenous studies, gender studies, health studies, criminology, social Work, public health, and medicine. The team has collectively worked with First Nations, Inuit, and Métis communities from across Canada and takes direction from Indigenous communities to ensure Indigenous Knowledge and decolonizing methodologies are prioritized. The work with these populations has focused on gender equality, sexually transmitted and blood borne infections, harm reduction, infant and maternal health, reproductive health, healthy aging, dementia, and trauma-informed care.

The team has been involved in a wide array of KT activities that target Indigenous women, girls, and gender diverse people, as well as academics, scholars, and other researchers. These activities include participating in conferences and Knowledge Hubs, publishing peer reviewed papers, facilitating webinars and workshops, conducting sharing circles, and disseminating print and electronic resources through the 13 Provincial and Territorial Member Associations across the country.

GUIDELINES: COMMUNITY-BASED RESEARCHER BIOGRAPHIES

Your biography describes who you are, your background, and what you bring to the project you're working on. Community-based research is grounded in our relationships with each other, the land, and the spaces we occupy. Therefore, it is important to recognize where you are coming from and communicate that to prospective participants. By having a clear sense of who you are and what you represent, participants can make a more informed choice concerning their participation in your project, as they can determine whether they align with your research goals.

How are researcher biographies a good way to facilitate the principles of relevance and relationships? What other principles do biographies facilitate? How might biographies limit these principles?

Key Considerations

- **Land:** Acknowledge your relationships and position with the land you come from, the land on which you conduct your work, and any intersections of privilege or oppression you navigate, and address this within your work. If applicable, a statement outlining your responsibilities and commitments to dismantling structures of oppression is also a good idea. For more information on land acknowledgements and our relationship and responsibilities to the land, review the [Land Acknowledgement Resource Round-Up](#).
- **Audience:** Your biography may look different depending on the context you're developing it for, and who is going to be reading it. Consider the differences between audiences when developing a biography for an academic conference versus one for a professional website, a project proposal, or recruitment for a research project.
- Within NWAC, biographies are typically used to communicate with prospective funders, committees that team members sit on, for journal editors and publications, and on various websites for the public.
- **Safety:** It is important to consider your own level of comfort and safety when developing your biography. You can choose how much or how little you wish to disclose to prospective audiences, including any identifying information around your positionality, location, or lived experience. For many folks working in the helping professions, frontline service, or for people with lived experience, it may not be appropriate to disclose much or anything in a biography. This should be respected.
- **Value Systems:** Biographies are an opportunity to move beyond showcasing your identities and instead to demonstrate what specific values and strengths you bring to the project at hand. Consider discussing how your experience has shaped your values, and how these values will inform project activities.

Examples:

Short Form Biography (one to two Sentences):

Example 1: Tiffany Walsh (she/her) is a Senior Policy Advisor in the Social Development Unit with the Native Women's Association of Canada. She is a mixed-race, neurodivergent, able-bodied, and queer ciswoman with a blended Chakma and Irish background. Tiffany is a first-generation, racialized settler who is based in amiskwaciwâskahikan (Edmonton), on Treaty 6 Territory.

Example 2: Jaisie Walker (they/them) is a queer, non-binary settler, researcher, activist, friend, and community educator. Jaisie was raised in the Highlands of Scotland and later found homes in Blackfoot Treaty 7 Territory (Lethbridge, Alberta), and unceded Algonquin territory (Ottawa, Ontario). They are currently the senior researcher in the health policy team at the Native Women's Association of Canada.

Funding Proposal Biography:

Example 1: Co-applicant: Tiffany Walsh is a Senior Policy Advisor in the Social Development Unit at NWAC. Tiffany offers a unique combination of lived experience within multiple intersections of identity and professional expertise in the non-profit sector. Tiffany will act as a Sex & Gender Champion for the project, strengthening the team's capacity in Culturally Relevant Gender-Based Analysis (CRGBA), and trauma-informed approaches to participatory research.

Example 2: Principal investigator: Jaisie Walker is the senior researcher in the health policy team at NWAC. They hold a master's degree in gender studies, with a demonstrated history of award-winning interdisciplinary and participatory research. Jaisie will act as the principal investigator on the project, coordinating all aspects of the grant process, project design, associated personnel, and ensuring ethical and regulatory compliance of the project.

Public Biography:

Example 1: Tiffany Walsh (she/her) is a first generation, mixed-race, neurodivergent, able-bodied, queer ciswoman with lived experience of multigenerational trauma and gender-based violence. A daughter to newcomers, Tiffany was born and raised in amiskwaciwâskahikan (Edmonton) on Treaty 6 Territory, in Turtle Island and Inuit Nunangat (Canada), where she still resides. Her father migrated from Ireland and her mother, a member of the Chakma Tribe, migrated from the Chittagong Hill Tracts—what is now known as Bangladesh. This unique combination of intersecting identities, ethnocultural backgrounds, and access to strong history in collective, ancestral resistance has informed the work Tiffany does today with decolonial and anti-oppressive advocacy. Informed by her own lived experiences, and extensive work in non-profit advocacy, Tiffany is passionate about building safer spaces for marginalized perspectives within public policy. She seeks to support those in her community experiencing trauma, homelessness, and gender-based violence. In her free time, she can be found gallivanting in the mountains, tending to her and her partner's many four-to-no-legged creatures and plants, or painting.

Example 2: Jaisie Walker (they/them) is a queer, non-binary, settler; researcher, activist, friend, and community educator. Jaisie was raised in the Highlands of Scotland and later found homes in Blackfoot Treaty 7 Territory (Lethbridge, Alberta), and unceded Algonquin Territory (Ottawa, Ontario). They are currently the Senior Researcher in the health policy team at the Native Women's Association of Canada (NWAC), where they coordinate and support national grassroots research relating to Indigenous health priorities. Jaisie completed a Master of Arts in Gender Studies at the University of Lethbridge in 2020, leading participatory research using PhotoVoice to explore intimate violence in queer non/monogamous communities in Southern Alberta. Outside of their graduate research, Jaisie has had the privilege of assisting research on trans primary healthcare, parental advocacy for trans and gender-diverse children, and the intersections of gender and race in inheritance law. Jaisie's research and work is guided by a decade of experience in non-profit governance and frontline work in domestic violence shelters, harm reduction housing, sexual health centres, 2SLGBTQ+ peer support, and education. Their interests include: Mutual Aid, Scottish country dancing, and growing food with hydroponics.

INFORMATION SHEET: SEX AND GENDER CHAMPION ROLE HISTORY

In 2014, the Canadian Institute of Health Research (CIHR) began requiring the inclusion of Sex and Gender Champions on research teams for most funding initiatives. According to CIHR, a [Sex and Gender Champion](#) is a researcher who possesses (or acquires expertise in the study of) sex as a biological variable and/or gender as a social determinant of health. For funding opportunities, Sex and Gender Champions are identified and selected by the team in the application. The role is to ensure gender considerations are integrated into every step of the research project, as appropriate. This includes project rationale, experimental design, methods, analysis, and Knowledge Translation. Since 2017, members of the NWAC health team have participated as Sex and Gender Champions on various research teams to offer expertise on the intersections among gender and colonialism, as well as to provide training and support utilizing Culturally Relevant Gender-Based Analysis (CRGBA). Visit the [SGBA Champion Statement](#) and [Addressing Sex & Gender Champion Questions in Funding Applications](#) tools for guidance on how to fully incorporate gender-based priorities.

Date	Project Details:	Sex and Gender Champion Activities:
<p>2017 to Present</p>	<p>A SHARED Future: A CIHR-funded research program that brings forward stories of healing and reconciliation in an innovative context—intersectoral partnerships associated with renewable energy projects.</p> <p>Project: Advancing Culturally Relevant Gender Based Analysis in Indigenous Research on Renewable Energy Futures and Health.</p>	<ol style="list-style-type: none"> 1- Participated as co-lead on the Gender Champion Team. 2- Participated as a member of the International Advisory Committee. 3- Conducted interviews with principal investigators and members of the Programmatic Steering Committee. 4- Interview questions explored four broad themes: Previous knowledge of sex and gender issues in research, views regarding Indigenous literature on sex and gender, perspectives on the interrelations among gender and colonialism, and familiarity with Indigenous gender frameworks including CRGBA. 5- Co-facilitated a two-hour sharing circle with 15 academic community project leaders to discuss impressions of the preliminary interview report. Ideas for continuing to uphold gender considerations were discussed, such as a key programmatic priorities for A SHARED Future. 6- Co-developed: A SHARED Future Living Compendium 1.0 Guide and Toolkit, providing resources on the intersection of gender, colonization, and renewable energy: found here. 7- Co-wrote and reviewed a publication with the project leads titled: Perils, Principles, and Practices in the Implementation of Critical Indigenous Gender-Based Analysis, (forthcoming).

<p>2020 to Present</p>	<p>Impacts of COVID-19 on Virtual Elder-led Supports for Survivors of Violence: Participatory Approaches to Response, Evaluation, and Recovery. NWAC-led, in partnership with the Resiliency Lodge.</p>	<p>8- Wrote a detailed CRGBA-informed budget and work plan. Incorporated CRGBA into the development of the proposal, including gender-based sources for the literature review, language for recruitment and participants, and pronoun use found in the Table of Applicants. 9- Ensured gender was included in the job description for the Research Assistant—Health & Gender-Based Violence. 10- Other activities, ongoing.</p>
<p>2021</p>	<p>Mobilizing resilience through Community-to-Community (C2C) exchange: Seven Generations Thinking for Wellness and Diabetes Prevention. Dr. Lucie Levesque, NPA, Queens University.</p>	<p>Conducted a <i>Research Roundup on Gender and Diabetes Prevention in Indigenous Communities</i>, in support of funding proposal development. The resources provided annotated sources that emphasize sex and gender as biological, psychosocial variables in development, awareness, presentation, diagnosis, and therapy, as well as prevention of diabetes—particularly as it relates to ongoing impacts of colonialism.</p>
<p>2021</p>	<p>Tee Cha Chitl (TCC) Getting Well Again Community-Driven Nulth-chah-nulth (NCN)Diabetes Wellness Retreats. Rachel Dickens, NPA, Nuu-chah-nulth Tribal Council.</p>	<p>Conducted a <i>Research Roundup on Gender & Diabetes Prevention in Indigenous Communities</i>, in support of funding proposal development. The resources provided annotated sources that emphasize sex and gender as biological, psychosocial variables in development, awareness, presentation, diagnosis, and therapy, as well as prevention of diabetes—particularly as it relates to ongoing impacts of colonialism.</p>

GUIDELINES: ADDRESSING SEX AND GENDER QUESTIONS IN FUNDING APPLICATIONS

Several funding agencies, including SSHRC and CIHR, require that research projects meaningfully integrate considerations for sex and gender as variables in health research design. Gender, as a variable and/or as a social determinant of health, is typically the focus of NWAC research and policy initiatives. The following information has been adapted from the Canadian Institutes of Health Research (CIHR): [Key considerations for the appropriate integration of sex and gender in research](#).

When assessing the strength of a research proposal's capacity to integrate sex and gender, funding agencies look for the following:²⁹

Sex:	Gender:
<ul style="list-style-type: none"> - Proof that it clearly describes if the focus of the study has, or does not have, a different incidence or prevalence based on biological or reproductive characteristics, such as hormones. - Proposed research design that disaggregates results by sex. - Reports that builds on what is already discussed in relevant literature about sex differences and/or sex-related mechanisms. 	<ul style="list-style-type: none"> - A strong literature review that reports what is known about gender, gender theories, and/or intersectional considerations for the project's focus. - Research questions that have been added, or adapted, to prioritize gender and/or intersectional considerations. For more guidance on how to create research questions, review the Indicators for Promoting Equitable Collaboration and Collaborative Research Design worksheets. - Methods describing how gender will be investigated and/or measured. - Use of a recruitment method to address and mitigate potential bias(es). <ul style="list-style-type: none"> o For example: Ensuring childcare for participants is offered, or employing 2Spirit researchers to facilitate rapport building and recruitment. - Analytical methods that describe how gendered sub-groups will be compared and how the findings will be reported separately in the results section. - Ensuring research implementation and a subsequent knowledge translation plan adequately considers aspects impacted by gender. <ul style="list-style-type: none"> o For example: Being cognizant of any structural barriers people may face due to their gender and/or other intersecting identities. These include: Age, ethnocultural background, language, ability, socioeconomic considerations, housing security, access to reliable technology and other resources, and impacts of colonization in accessing information produced from the study.

²⁹ Canadian Institutes of Health Research. (2019). Key considerations for the appropriate integration of sex and gender in research. <https://cihr-irsc.gc.ca/e/50835.html>

When completing a proposal for funding, applications will typically ask the following questions regarding sex and gender:

1. Is sex, as a biological variable, considered in the research design, methods, analysis, interpretation, and/or dissemination of findings? [Y/N]
2. Is gender, as a socio-cultural factor, considered in the research design, methods, analysis, interpretation, and/or dissemination of findings? [Y/N]
3. Please describe how sex and/or gender considerations will be integrated into your research proposal, or explain why sex and/or gender are not applicable in your research proposal: [Short Answer]

Here you can describe how gender and/or sex have been made a priority, or have been considered within your research design; including (but not limited to):

- The specific methodologies chosen:
- The topic you aim to research:
- The recruitment process and rationale:
- How sex and/or gender considerations have been built into your budget and work plan:
- How sex and/or gender plays a role in your research team? This includes your Advisory Committee (see X Tool) and/or other consultants:
- How you intend to utilize feminist and gender-based analytical frameworks, such as CRGBA:

Additional Resources

Canadian Institutes of Health Research. (2019). The ethical imperative of sex and gender considerations in health research. <https://cihr-irsc.gc.ca/e/49932.html>.

Canadian Institutes of Health Research. (2019). How to integrate sex and gender into research. <https://cihr-irsc.gc.ca/e/50836.html>.

GUIDELINES: CANADIAN INSTITUTE OF HEALTH RESEARCH (CIHR) SEX AND GENDER CHAMPION MANDATORY STATEMENT

All Canadian Institute of Health Research (CIHR) funding opportunities require what is referred to as a: Sex and Gender Champion role, to ensure that sex and/or gender considerations are integrated into every step of the research project, as appropriate. This includes project rationale, experimental design, methods, analysis, and Knowledge translation. For some grants, the research team must submit an additional one page attachment describing how the project meets the requirement. Below is an example of what this statement might look like:

Sex and Gender Champion Statement: Jaisie Walker:

Grant: Diabetes Prevention and Treatment in Indigenous Communities: Resilience and Wellness.

On behalf of the Native Women's Association of Canada (NWAC), I am honoured and privileged to act as the Sex and Gender Champion for the duration of the *[title]* project.

Research role at the Native Women's Association of Canada:

I am well positioned to support this research through my current position as the Senior Researcher in the health policy team at NWAC. Through this role, I design, develop, and lead national research on health priority areas for Indigenous women, families, and communities, focusing on culturally safe, relevant, maternal healthcare. As coordinator of the Partners Engagement and Knowledge Exchange (PEKE) project, I'm fortunate to have experience supporting research through the Sex and Gender Champion role on other projects, including *A SHARED Future*, a CIHR-funded research program that brings forward stories of healing and reconciliation in Indigenous-led, renewable energy projects (Castleden et al); as well as the *Impacts of COVID-19 on Virtual Elder-Led Supports for Survivors of Violence: Participatory Approaches to Response, Evaluation, and Recovery*, project, which is NWAC's most recent CIHR-funded research plan in partnership with NWAC's Resiliency Lodge. In addition to completing core competency modules for both: *Sex and Gender in Primary Data Collection with Human Participants*, and *Sex and Gender in the Analysis of Secondary Data from Human Participants*, part of my role is also to act as a research mentor for NWAC's Culturally Relevant Gender-Based Analysis, which is a framework that supports researchers in taking anti-colonial and decolonial approaches to gender-based research and advocacy.

Professional experience in gender studies research and programs:

I hold a Masters Degree in Gender Studies from the University of Lethbridge, where I utilized PhotoVoice with 2SLGBTQQIA+ rural, non-monogamous communities in southern Alberta to explore intimate violence. This graduate work received both a SSHRC Canada Graduate Scholarship and a SSHRC Michael Smith Foreign Study Supplement. It also received national and international recognition. Alongside my own thesis, I was fortunate to have led and supported several interdisciplinary and community-based research projects with Indigenous and 2SLGBTQQIA+ communities. Through this, I explored complexities of gender, particularly in gender-based violence,

women's and trans health, and the intersections of gender and colonialism. To compliment my research experience, I have extensive leadership in developing, facilitating, and evaluating frontline anti-violence and harm reduction programming for domestic violence survivors, Indigenous seniors, and rural 2SLGBTQIA+ communities; enabling me to provide intersectional perspectives from gender at the program and community levels.

Support with Sex and Gender as a Social Determinant of Health:

I am pleased to utilize my professional and lived experiences as a trans, queer, researcher to support our team's consideration of sex and gender factors throughout the research process. This will include facilitating community-based training, sharing concrete, gender-based research tools, liaising partnerships to foster continued growth in gender analysis, and the importance of gender in decolonizing health policy. I look forward to providing ongoing support and involvement for this research and look forward to the benefits it will bring to Indigenous wellness, recovery, health, and resiliency.

GLOSSARY

Aggregate vs. Disaggregated Data

Aggregate data is information that has been collected based on whole populations—for example: All citizens and residents of 'Canada.' Disaggregated data is information that has been broken down into segments within a larger population or demographic—for example: You would disaggregate data by breaking down the population of citizens and residents of 'Canada' into race, class, and gender categories.

Axiology

Wilson states that axiology is:

The ethics or morals that guide the search for knowledge and judge which information is worthy of searching for ... in addition to judging the worthiness of the pursuit of certain types of knowledge, axiology also concerns itself with the ethics of how that knowledge is gained ... axiology is thus asking, 'what part of this reality is worth finding out more about?' And 'what is ethical to do in order to gain this knowledge, and what will this knowledge be used for?'³⁰

Within community-based research, axiology impacts whether we are approaching a research topic in a good way. Our axiology impacts what we choose to research, what methodology we employ, and what that Knowledge will be used for. In order to do community-based research in a good way, your axiological framework should be rooted in principles of relational accountability and guided by the community your research impacts.

Biomedical Model

The biomedical model is an approach utilized predominantly within Western medicine and healthcare. It focuses on biological aspects of health, framing human experiences of illness solely from the lens of their diagnoses and symptoms. Within this approach, diagnostic testing is prefaced above the subjective experiences of patients with the aim of being an objective practitioner. This approach is helpful in facilitating access to knowledge for biological explanations of one's experiences with illness or ability, which can then shape meaningful interventions.

Simultaneously, many social justice advocates and community members criticize this approach because of its tendency to reduce people to their assumed disability/ies or deficiency/ies, rather than emboldening their existing strengths and resiliencies. This model has also been criticized for failing to regard health from a holistic lens, wherein other factors such as spirituality, emotional wellbeing, and socioeconomic status are also considered as critical to one's overall wellbeing. The biomedical model is known for being rooted in, and perpetuating, ongoing forms of colonial violence through extractive medical practices and medical research. For more information, review the [\(Ongoing\) Role of Research in Colonization](#) information sheet.

30 Shawn Wilson, *Research is ceremony: Indigenous research methods* (Black Point: Fernwood Publishing, 2008), 34.

Epistemology

In *Research is Ceremony*, Wilson defines epistemology as, “The study of the nature of thinking or knowing. It involves the theory of how we come to have knowledge, or how we know that we know something ... epistemology is thus asking, ‘How do I know what is real?’”³¹ In the context of community-based research, epistemology refers to thinking about what constitutes knowledge (for example: Indigenous Knowledge), how is knowledge acquired, and how is knowledge shared. Epistemology is important because it will influence what is considered research and what can be the subject of research interest.

Equity vs. Equality

Equity³² is a term used adjacent to, or in lieu of, equality—although each have very distinct definitions and political histories. Equality refers to treating everyone the same without discriminating based on a person’s identity or beliefs. Equity is the effort to provide different levels of support based on an individual’s, or a group’s needs, to achieve fairness in outcomes. Working to achieve equity acknowledges the unequal starting places that systemic oppression creates and the need to correct, improve, and transform these conditions.

Ethical Framework

An ethical framework is a set of principles or standards that guide one’s ability to make decisions and act in a morally-sound way. This takes into consideration the impacts of one’s decisions on the community around them. In the context of community-based research, an ethical framework is the guiding set of principles that allow you to conduct research in a good way—guided by the people impacted by the project—and is accountable to yourself and the community. Review the resources in Section 4 – Ethics and Community Based Research for more information.

Indigenous Self Determination

René Tenasco, councilor from the Kitigan Zibi Anishinabeg Council, describes Indigenous self-determination in the following:

An inherent human quality, sovereignty finds its natural expression in the principle of self-determination. Self-determining peoples have the freedom to choose the pathways that best express their identity, their sense of themselves and the character of their relations with others. Self-determination is the power of choice in action ... self-determination is looking at our desires and our aspirations of where we want to go and being given the chance to attain that ... for life itself, for existence itself, for nationhood itself...³³

³¹ Shawn Wilson, *Research is ceremony: Indigenous research methods* (Black Point: Fernwood Publishing, 2008), 33.

³² Adapted from the definition of equity outlined within [Dalhousie University Human Rights & Equity Services Social Justice Terms](#).

³³ René Tenasco, Kitigan Zibi Anishinabeg Council (Maniwaki, Quebec: 1992), quoted in The Royal Commission on Aboriginal Peoples, “Volume Two: Restructuring the Relationship,” (October, 1996): 105.

Knowledge Translation

Knowledge Translation is a dynamic and iterative process. It includes synthesis, dissemination, exchange, and ethically-sound application of Knowledge to improve the health of Canadians, provide more effective health services and products, and strengthen the healthcare system.³⁴

In the context of NWAC, Knowledge Translation is a process that ensures communities NWAC advocates for, and with, can effectively understand and mobilize information that impact them. Knowledge Translation can occur in a variety of mediums and contexts. It should be done collaboratively, with community members and participants, to ensure the information is accessible and useful.

Methods

Research methods refer to the specific processes, techniques, and tools utilized during data collection and analysis. Interviews are an example of a data collection method.

Methodology

Methodology refers to the set of principles, steps, and/or methods that a researcher will take to answer the research question. Methodology is commonly referred to as the 'how' of the research process, and will determine what methods are used. It will frame how data is collected, who and where it is collected from, and how it will be analyzed. For more information on common community-based research methodologies, refer to the [Community-Based Research Methodologies Roadmap](#).

OACAP™

OACAP™, as outlined by the First Nations Information Governance Centre, can be understood through the following principles:

- **Ownership:** Refers to the relationship of an Indigenous community to its cultural knowledge/data/information. Thus, the community or group owns information collectively, in the same way that an individual owns personal information.
- **Control:** Indigenous People, their communities, and representative bodies, must control how information about them is collected, used, and disclosed. This control extends to all aspects of information management; from data collection, use, disclosure, and destruction of data.
- **Access:** Indigenous People must have access to information and data about themselves and their communities, regardless of where it is held. Indigenous People maintain control and decision-making power over who can access their collective information.
- **Possession:** Possession refers to stewardship of the data; thus, Indigenous possession puts data within Indigenous jurisdiction and control. Possession asserts and protects ownership and control.

³⁴ The Canadian Institutes of Health Research, "Knowledge Translation," CIHR-IRSC, <https://cihr-irsc.gc.ca/e/29418.html> (accessed July 13, 2021).

Pathologizing

Pathologizing is the act of characterizing something, including behaviors, beliefs, or identities, as medically abnormal. Within the biomedical model, pathologizing is typically something health professionals are equipped to do through diagnostic testing to better support patients in understanding what diagnoses and related symptoms they may be experiencing.

Pathologizing becomes a problem when it is applied too often, or when it is used as a function of upholding oppressive power. A common example of this involves the use of pathologizing language, which happens when one's behaviours, beliefs, or other characteristics, are reduced to a function or consequence of their (often assumed) diagnosis. See the [Inclusive and Transformative Language Guidelines for Research Design](#) information sheet for more examples and alternatives to pathologizing language.

Pedagogy

Pedagogy refers to how we are taught something, or how knowledge has been shared. Pedagogy impacts how knowledge is framed, transmitted, and received. For example: Land-based pedagogy refers to learning from the land, including learning how to be in good, harmonious relationships with the land and its beings. It is a common approach among many Indigenous researchers, educators, scholars, Elders, and Knowledge Keepers to facilitate Indigenous resurgence and Indigenous self-determination.

Positionality

Positionality refers to how different intersections of identity, personal values, views, and location in time and space (namely, your different positions), influence how you understand the world. These social and spatial positions are not fixed—rather, they are fluid—shifting according to different contexts. Your positionality shapes both what kind of knowledge you have and what knowledge you produce.³⁵

Research Design

Research design refers to the framework or strategy one uses to answer the research question. See **Section 3 – Designing Community Based Research Projects** for guidance on research design.

Research Paradigm

When defining what a research paradigm is, Wilson states:

Research paradigms are labels that are used to identify sets of underlying beliefs or assumptions upon which research is based. These sets of beliefs go together to guide researchers' actions... as paradigms deal with beliefs and assumptions about reality, they are based upon theory and are thus intrinsically value laden ... what is reality? How do we know what is real and what is not? How can we find out more and explore our reality? What moral beliefs will guide the search for reality?

³⁵ Shawn Wilson, *Research is ceremony: Indigenous research methods* (Black Point: Fernwood Publishing, 2008), 33.

Social Determinants of Health

Social determinants of health refer to the variety of social and economic factors that may impact a person's ability to facilitate their own wellness and obtain equitable access to quality healthcare. Examples of social determinants of health include: Race, gender, ability, age, weight, religious or spiritual orientation, sexuality, past experiences of trauma (including colonial violence and intergenerational trauma), and socioeconomic status.

When considering the impacts of colonization, experiences of intergenerational trauma are significant social determinants of health. The presence of intergenerational trauma in one's life can impact one's ability to employ adaptive coping habits, advocate for oneself, and have access to safe, equitable healthcare systems.

Socioeconomic Status (SES)

Socioeconomic status refers to one's social and economic position. Socioeconomic status is typically influenced by a combination of access to various privileges and experiences of oppression, including colonialism and capitalism.

Theories of Change

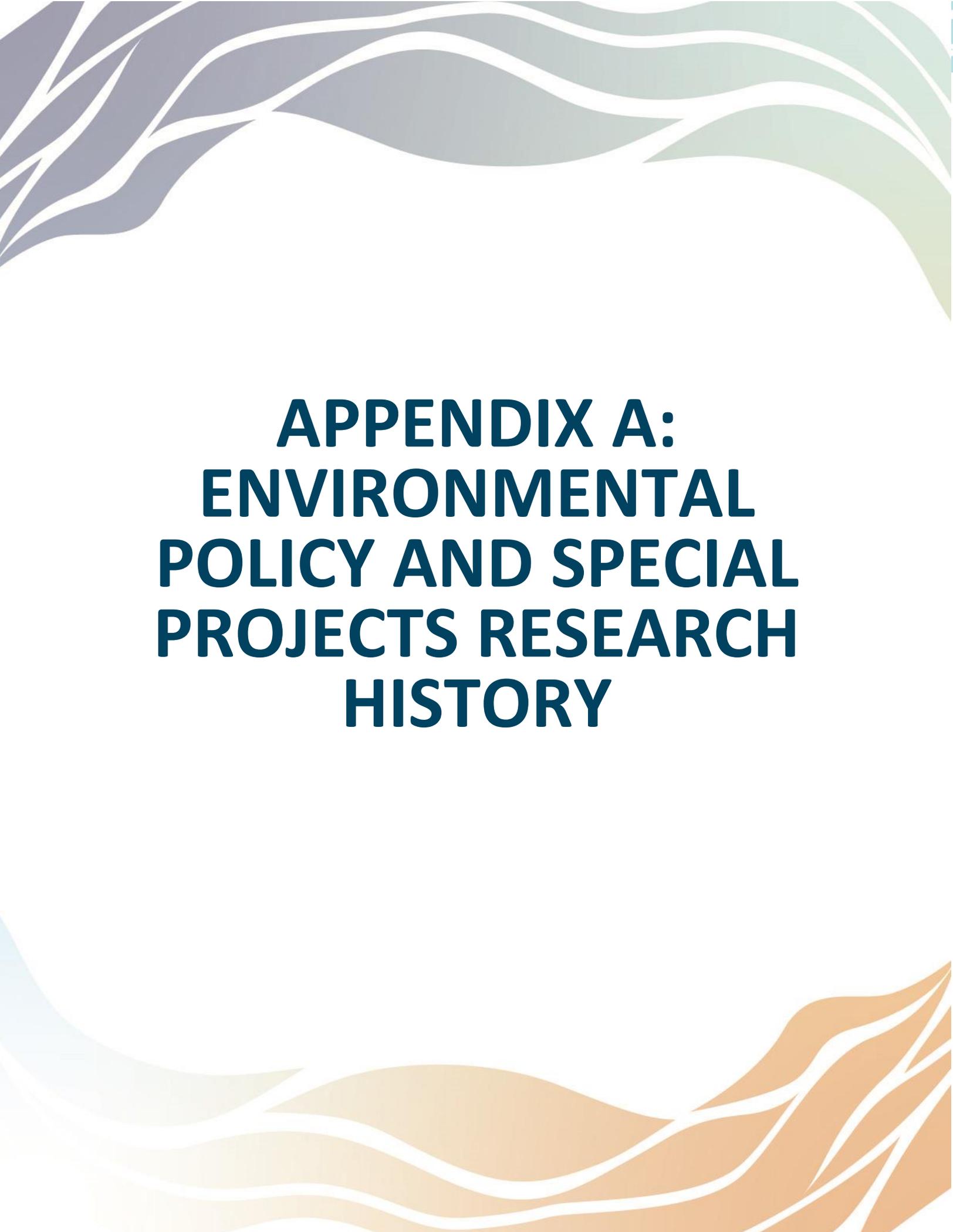
A theory of change explains how activities, including events, projects, programming, policies, strategies, and/or organizations, are understood to produce a series of results that contribute to achieving a final intended impact. Theories of change are used in strategic planning and program/policy planning to identify current needs, opportunities, desired changes, and what needs to be done to move from one to the other. In impact evaluation, a theory of change helps identify what data needs to be collected and how it should be analyzed.³⁶

Additional Definition Resources:

[The Canadian Institutes of Health Research \(CIHR\) Glossary of Funding-Related Terms.](#)

[Dalhousie University Human Rights and Equity Services Social Justice Terms.](#)

³⁶ Rogers, P. (2014). Theory of change. Methodological Briefs: Impact Evaluation 2, UNICEF Office of Research, https://www.betterevaluation.org/sites/default/files/Theory_of_Change_ENG.pdf



**APPENDIX A:
ENVIRONMENTAL
POLICY AND SPECIAL
PROJECTS RESEARCH
HISTORY**

PERSONAL STATEMENT:

The Native Women's Association of Canada (NWAC) is a national Indigenous organization representing the political voice of Indigenous women, girls, gender diverse, and Two-Spirit people in Canada. This includes First Nations—on and off reserve, status, and non-status, disenfranchised—Métis, and Inuit. An aggregate of Indigenous women's organizations from across the country, NWAC was founded on the collective goal to enhance, promote, and foster social, economic, cultural, and political well-being of Indigenous women within their respective communities and Canadian societies. Through advocacy, policy, and legislative analysis, NWAC works to preserve Indigenous culture and advance the well-being of all Indigenous women, girls, gender diverse and 2-Spirit people, as well as their families and communities.

NWAC engages in national and international environment, climate change, conservation, biodiversity discussions to advocate for the rights and interests of Indigenous women. NWAC engages with multi-stakeholder groups that work to find common ground and promote meaningful climate action, engage in discussions on trade-related environmental matters including climate change, and participates in United Nations climate conferences. This includes the United Nations Framework Convention on Climate Change and the Intergovernmental Panel on Climate Change. Through these engagements, NWAC advocates for greater inclusion of Indigenous women in decision-making relating to climate change, mitigation, and adaptation measures.

NWAC's Board of Directors is presently composed of 22 members. This includes: The NWAC president, four regional Elders, four regional youth representatives, and a representative from each of the 13 Provincial and Territorial Member Associations (PTMAs). Board representatives pass on the voices of grassroots Indigenous women to the national office, which directs initiatives. Therefore, all the work NWAC is currently embarking on is representative of the needs and priorities set by grassroots Indigenous women. As NWAC's governing body, the Board has a duty of knowledge, a duty of diligence, a duty of skill and prudence, and a fiduciary duty to the organization. Their work is critical to NWAC's success, as they set NWAC's strategic direction, participate in high-level decision-making, approve NWAC policies, and participate in committees. With years of established trust, community members are more likely to feel comfortable and speak more freely with NWAC than with non-Indigenous organizations.

In February 2019, NWAC signed the Canada-Native Women's Association of Canada Accord. This demonstrated an important step toward a renewed relationship based on respect, cooperation, and partnership among the Government of Canada and NWAC. It also demonstrates the vital roles the Government of Canada and NWAC are play in empowering Indigenous women, girls, and gender diverse people. It will enhance, promote, and foster greater social, cultural, and economic well-being for Indigenous women across Canada. Through the Accord, Canadian governments and NWAC will identify joint priorities and co-develop policies, programs, and legislation to include the distinct perspectives of Indigenous women, girls, gender-diverse and 2-Spirit people.

INSTITUTIONAL ELIGIBILITY:

In April 2018, NWAC met all the requirements for institutional eligibility for Indigenous not-for-profit organizations at the Canadian Institutes of Health Research (CIHR), the Natural Sciences and Engineering Research Council of Canada (NSERC), and the Social Sciences and Humanities Research Council (SSHRC). NWAC will remain eligible at CIHR, NSERC, and SSHRC, for five years. NWAC has since applied for, and received funding, from CIHR. In November 2018, NWAC entered into an agreement with McMaster University where NWAC utilizes the McMaster Research Ethics Board (REB) to provide services and to act as the REB of record for NWAC and for research studies involving human participants to be conducted by NWAC appointed researchers and staff.

ENVIRONMENTAL POLICY RESEARCH HISTORY:

Reports/Submissions:

- *The Role of Housing in Child Protective Services: Preliminary Report* (Not yet posted on NWAC's website).
- Marine Safety and Oceans Discussion Document: Indigenous Women's Voices on Marine Safety and Ocean's Protection, March 31, 2021, (Not yet posted on NWAC's website). NWAC Submission on the Canada Water Agency—Final Report, March 31, 2020, (Not yet posted on NWAC's website). *Indigenous Women and the Navigable Waters Act—Part 1: Indigenous Women and their relationship with Water*, March 31, 2021, (Not yet posted on NWAC's website).
- *NWAC comments provided on the 'FIFTH EDITION OF THE GLOBAL BIODIVERSITY OUTLOOK AND ITS SUMMARY FOR POLICYMAKERS'* (2021), (Not yet posted on NWAC's website).
- *NWAC Comments: POST-2020 GLOBAL BIODIVERSITY FRAMEWORK - SCIENTIFIC AND TECHNICAL INFORMATION TO SUPPORT THE REVIEW OF THE UPDATED GOALS AND TARGETS AND RELATED INDICATORS AND BASELINES* (2021), (Not yet posted on NWAC's website).
- *NWAC Comments: PROPOSED INDICATORS AND MONITORING APPROACH FOR THE POST-2020 GLOBAL BIODIVERSITY FRAMEWORK*, (2021) (Not yet posted on NWAC's website).
- *NWAC comments on: PROPOSED INDICATORS AND MONITORING APPROACH FOR THE POST-2020 GLOBAL BIODIVERSITY FRAMEWORK*, (2021), (Not yet posted on NWAC's website).
- *NWAC Formal Comments: CBD-SBI—FURTHER INFORMATION AND DRAFT TEMPLATE FOR NATIONAL COMMITMENTS*, (2021), (Not yet posted on NWAC's website).
- *NWAC Formal Comments: CBD-SBI—National Reporting Under the Convention*, (2021), (Not yet posted on NWAC's website).
- *NWAC Formal Comments: CBD-SBI—OPTIONS FOR ENHANCING SYNERGIES ON NATIONAL REPORTING AMONG*, (2021), (Not yet posted on NWAC's website). *NWAC Formal Comments: CBD-SBI—OPTIONS TO ENHANCE PLANNING, REPORTING, AND REVIEW MECHANISMS*, (2021), (Not yet posted on NWAC's website). *NWAC Formal Comments: CBD-SBI—Review of Implementation of the 2015-2020 Gender Plan of Action*, (2021), (Not yet posted on NWAC's website).
- *NWAC Feedback on the Indigenous Knowledge Policy Framework for Project Reviews and Regulatory Decisions*, (2020), (Not yet posted on NWAC's website). *NWAC Preliminary Review of Toward the Creation of a Canada Water Agency—Discussion Paper*, (December 2, 2020) (Not yet posted on NWAC's website).
- Review of '*Indigenous Knowledge Policy Framework for Project Reviews and Regulatory Decisions: DRAFT FOR DISCUSSION*,' (December 11, 2020), (Not yet posted on NWAC's website).
- [Biodiversity and Conservation Toolkit](#), (2020), (Not yet posted on NWAC's website)
- [Climate Change Toolkit](#), (2020), (Not yet posted on NWAC's website). [Indigenous Women's Voices on Marine Safety, Oceans and Waterway Environmental Protection—An Initial Discussion Paper, \(2020\)](#)

- [Sécurité Maritime et Protection Environnementale des Océans et des Voies Navigables: Les Voix des Femmes Autochtones: Document de Travail Initial, \(2020\)](#)
- [Indigenous Housing: Policy and Engagement Final Report to Indigenous Services Canada](#)
- [Logement autochtone : politique et mobilisation Rapport Final à Services aux Autochtones Canada, 2020](#)
- [Housing Project Report Executive Summary, March 31, 2020](#)
- [Rapport du projet sur le logement Résumé, Le 31 mars 2020](#)
- [Housing Project Report Executive Summary ,March 31, 2020](#)
- [A Highlight of the Pathways \(and Barriers\) to Stable, Culturally Appropriate Housing Experienced by Indigenous 2SLGBTQQIA-A Literature Review ,\(2020\)](#)
- [Métis Housing in Canada–A Literature Review, \(2020\)](#)
- [Identification and Highlighting of the Pathways \(and Barriers\) to Stable, Culturally Appropriate Housing Experienced by Inuit Women – A Literature Review, \(2020\)](#)
- [First Nation’s Housing Strategy Indigenous Women, Girls, and LBGTQ2S: Engaging a National Framework for Housing Policy Final Report, 2018](#)
- [Indigenous Women and Impact Assessment Quick Guide](#)
- [Indigenous Women and Impact Assessment Quick Guide \(Eastern Ojibway\)](#)
- [Indigenous Women and Impact Assessment Quick Guide \(Denesuline\)](#)
- [Indigenous Women and Impact Assessment Quick Guide \(Plains Cree\)](#)
- [Indigenous Women and Impact Assessment Quick Guide \(Mohawk\)](#)
- [Indigenous Women and Impact Assessment Quick Guide \(Mikmaq\)](#)
- [Indigenous Women and Impact Assessment Quick Guide \(James Bay Cree\)](#)
- [Indigenous Women and Impact Assessment Quick Guide \(Inuktitut South Baffin\)](#)
- [Indigenous Women and Impact Assessment Final Report](#)
- [Indigenous Women and Impact Assessment Final Report \(French Version\)](#)
- [Housing Fact Sheet](#)
- [A Highlight of the Pathways \(and Barriers\) to Stable, Culturally Appropriate Housing Experienced by Indigenous 2SLGBTQQIA - A Literature Review \(2020\)](#)
- [Métis Housing in Canada – A Literature Review \(2020\)](#)
- [Identification and Highlighting of the Pathways \(and Barriers\) to Stable, Culturally Appropriate Housing Experienced by Inuit Women – A Literature Review \(2020\)](#)
- [First Nation’s Housing Strategy Indigenous Women, Girls, and LBGTQ2S: Engaging a National Framework for Housing Policy Final Report - 2018](#)
- [2004 Aboriginal Women and Housing Canada Aboriginal Peoples Roundtable Background](#)

- [Activity Report 2018-2019 Fiscal Year: Greenhouse Grown Traditional Foods: An NWAC Pilot Project](#)
- [Review of Zero draft document of the post-2020 Framework](#)
- [CRITICAL REVIEW - Indigenous Peoples and Local Communities and the Post-2020 Global Biodiversity Framework Development of a Fully Integrated Programme of Work on Article 8\(j\) and Related Provisions within the Post -2020 Global Biodiversity Framework](#)
- [CRITICAL REVIEW - Options for possible Elements of Work on the Links between Nature and Culture in the Post-2020 Global Biodiversity Framework](#)
- [Gardening for Health and Food Security: Presentation, 2020](#)

ECCCO Newsletters 2019-2021:

- [E-Newsletter Elections ISSUE 1](#)
- [E-Newsletter Water ISSUE 2](#)
- [E-Newsletter Biodiversity ISSUE 3](#)
- [E-Newsletter Business ISSUE 4](#)
- [E-Newsletter The Arctic ISSUE 5](#)
- [E-Newsletter Land ISSUE 6](#)
- [E-Newsletter Water Beings ISSUE 7](#)

Research Capacity, Key Expertise and Knowledge Translation (KT):

NWAC's environmental policy unit consists of an interdisciplinary team of non-Indigenous allies. The team's diverse, educational background includes graduate degrees in geography and environmental studies, sociology, public policy, political science, and transformative leadership. The team has collectively worked with Indigenous communities from across Canada to take direction from and ensure Indigenous Knowledge and decolonizing methodologies are prioritized. The unit's activities include participating in conferences and knowledge hubs, facilitating webinars and workshops, facilitating sessions providing Indigenous world view perspectives, disseminating electronic resources through NWAC's website located at nwac.ca.

NWAC POLICY FUNDING HISTORY:

Transport Canada:

Research Title:	Funder:	Grant :	Partners:	Team:	Duration:
Indigenous Women's Voices on Marine Safety and Ocean and Waterway Environmental Protection.	Transport Canada Program to Advance Indigenous Reconciliation (Indigenous and Local Communities Engagement and Partnership Component).	N/A	N/A	Environmental Policy.	2019 to 2021
Navigable Waters Act Project	Transport Canada PROGRAM TO ADVANCE INDIGENOUS RECONCILIATION (INDIGENOUS PARTICIPANT FUNDING PROGRAM).	N/A	N/A	Environmental Policy.	2020 to 2022

Environment and Climate Change Canada:

Research Title:	Funder:	Grant:	Partners:	Team:	Duration:
Biodiversity	Environment and Climate Change Canada—Canadian Wildlife Service.	N/A	N/A	Environmental Policy.	2018 to 2019
Biodiversity (renewed)	Environment and Climate Change Canada—Canadian Wildlife Service.	N/A	N/A	Environmental Policy.	2019 to 2020
Biodiversity (renewed)	Environment and Climate Change Canada—Canadian Wildlife Service.	N/A	N/A	Environmental Policy.	2020 to 2021
Environmental Conservation and Climate Change Office	Environment and Climate Change Canada.	N/A	N/A	Environmental Policy.	2019 to 2020
Environmental Conservation and Climate Change Office (renewed)	Environment and Climate Change Canada.	N/A	N/A	Environmental Policy.	2020 to 2025 (project began in February/ March, 2021).
Impact Assessment.	Environment and Climate Change Canada—Impact Assessment Agency of Canada.	N/A	N/A	Environmental Policy.	2019 to 2020
Canada Water Agency Project.	Environment and Climate Change Canada.	N/A	N/A	Environmental Policy.	2020 to 2021 (work began in February, 2021)
Canada Water Agency Project (renewed).	Environment and Climate Change Canada.	N/A	N/A	Environmental Policy.	(CA not yet received, but is expected in June 2021).
Indigenous Knowledge Framework.	Environment and Climate Change Canada—Impact Assessment Agency of Canada.	N/A	N/A	Environmental Policy.	2021 to 2022 (not yet funded).

Indian Affairs and Northern Development:

Research Title:	Funder:	Grant:	Partners:	Team:	Duration:
Housing	Indian Affairs and Northern Development.	N/A	N/A	Environmental Policy.	2018-2019 (extension to fiscal year end 2020).
Housing—The Role of Housing in Child Protective Services	Indian Affairs and Northern Development.	N/A	N/A	Environmental Policy.	2020 to 2021 (work conducted from January-March 2021).

Department of Fisheries and Oceans:

Research Title:	Funder:	Grant:	Partners:	Team:	Duration:
Fisheries Project.	Department of Fisheries and Oceans—INDIGENOUS HABITAT PARTICIPATION CONTRIBUTION PROGRAM.	N/A	N/A	Environmental Policy	2020 to 2021
Fisheries Project (renewed).	Department of Fisheries and Oceans—INDIGENOUS HABITAT PARTICIPATION CONTRIBUTION PROGRAM.	N/A	N/A	Environmental Policy	2021 to 2023 (CA not yet received, but is expected in June 2021)

Agriculture and Agri-Food Canada

Research Title:	Funder:	Grant:	Partners:	Team:	Duration:
Project Title: Grassroots Engagement: Indigenous Women in Agriculture.	Agriculture and Agri Food Canada—AgriDiversity Program.	N/A	N/A	Environmental Policy	2019 to 2021
Greenhouse Grown Traditional Food: An NWAC Pilot Project.	Agriculture and Agri Food Canada.	N/A	N/A	Environmental Policy	2019 to 2021