QUN'NGIAQTIARLUGU (TAKING A CLOSER LOOK) AT INUIT QAUJIMAJATUQANGIT

IN COMMUNITY-BASED PARTICIPATORY RESEARCH

by

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Submitted in partial fulfillment

for the requirements of Doctor of Philosophy

at

Dalhousie University

Halifax, Nova Scotia

June 2020

Dedication

Past

To my paternal grandparents, Eustace and Lorraine Rand, whose love for the North was part of the stories and artwork that surrounded me growing up - long before my parents ever dreamed of boarding up our home in Blomidon, Nova Scotia and moving to Kugluktuk, Nunavut.

Eustace Louvain Rand (1914-1988) who traversed the Nahanni River NWT on two separate trips. The first in 1954, ran out of time and stopped short; they repeated the attempt in 1958 and made it all the way to Virginia Falls.

Lorraine Geraldine (Hiltz) Rand (1917-2008) my Nanny, who traveled to Fort Smith, NWT in 1989, and who was a talented and prolific fibre artist who hooked beautiful wall hangings of northern scenes.

Together, for over 30 years, my grandparents operated the general store in Port Williams, Nova Scotia. I now own my own home in Port Williams - just around the corner from their old house and from where their store sat, and it is from here that I completed this dissertation.

Future

For Ella, Tessa, Van, Judah, Briar, Owen and Madeline – Children, Nagligivagit, you are my future, my greatest wish for you is a brilliant and happy inuuhiq – and when you grow up - please do not forget,

 "You must do something to make the world more beautiful" - Miss Rumphius

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Abstract

The research processes that take place with Inuit communities are as important as the findings these studies reveal. There is a growing body of literature that highlights community-based participatory research (CBPR) as a successful approach for collaboration between universities and Indigenous communities. However, missing from the literature are studies examining the congruency of CBPR with Indigenous ways of knowing.

This doctoral study used a case study approach to examine a CBPR project conducted in partnership with communities across Nunavut, Inuit organizations and Dalhousie University that aimed to adapt, pilot and utilize the Community Readiness Model (CRM) with Inuit communities to improve community readiness for Human Immunodeficiency Virus (HIV) prevention interventions. This case study examined the alignment of the principles of Inuit Qaujimajatuqangit (IQ) and CBPR. Two-Eyed Seeing provided the conceptual framework for this study and data was collected from CRM project documents, interviews with CRM project team members, and the researcher's reflective journal entries. Data was analyzed through thematic analysis.

The results of this study provide an in-depth understanding of how Western (Academic) and Indigenous (Inuit) ways of knowing interact within a CBPR HIV prevention intervention study. This study provides new understandings about IQ within CBPR, and about research that draws upon these two knowledge systems. With increasing research interest across Inuit Nunangat, understanding Inuit-university research partnerships and Inuit-specific research approaches is beneficial to both communities and researchers alike. This study adds to the growing body of literature examining research processes with Inuit communities emphasizing the importance of relationality, reflexivity, allied scholarship, and pushing beyond the current status quo of research practices and expectations.

List of Abbreviations Used

AAHRP – Atlantic Aboriginal Health Research Program

AIDS – Acquired immunodeficiency syndrome

BC – British Columbia

CAAN – Canadian Aboriginal AIDS Network

CBPR – Community-based participatory research

CBR – Community-based research

CHDC – community health development coordinator

CHR – community health representative

CRM – community readiness model

The CRM Adaptation Project – *Adapting the Community Readiness Model for HIV/AIDS Prevention, Education and Screening with Inuit Communities Developing Strategies for HIV Prevention with Community Input and Collaboration*

FNIGC – First Nations Information Governance Centre

GN – Government of Nunavut

HIV – Human immunodeficiency virus

IDPhD – Interdisciplinary Doctor of Philosophy

IIPH – Institute of Indigenous Peoples' Health

IISH – Institute for Integrative Science & Health

IQ – Inuit Qaujimajatuqangit

IRS – Indian Residential School

ITK – Inuit Tapiriit Kanatami

KTE – Knowledge Translation and Exchange

NISR – National Inuit Strategy on Research

NISR IG – National Inuit Strategy on Research - Implementation Guide

NU – Nunavut

NRI – Nunavut Research Institute

OCAP – Ownership, Control, Access, Possession

Pauktuutit – Pauktuutit Inuit Women of Canada

PI – Primary Investigator

PKU – Primary Knowledge User

QRHC – Qaujigiartiit Health Research Centre

RA – Research Assistant

RCAP – Royal Commission on Aboriginal Peoples

TCPS – Tri-Council Policy Statement

TCPSII - Tri-Council Policy Statement II

TRC – Truth and Reconciliation Commission

WHO – World Health Organization

Acknowledgements
Keep a heart of gratitude for all that life brings you – *Mooji*

Thank you to my parents Roger and Donna Rand for all your love and support. Mom, thank you for reading every single word (twice). To my brothers Nathan and Mitchell, I thank you for your support and long-distance congratulatory messages all along the way. I love you. Aunt Cathy, I want to thank you for creating Sakoose, the refuge of our dreams, for your love of the North, and for being the captain of my cheerleading squad throughout my life.

Thank you to my doctoral committee members: Audrey, Debbie, Charlotte, Barb, and Margaret.

Audrey, thank you for your generosity as a supervisor, and for giving me the opportunity to be part of the CRM Adaptation Project, and for all your support over the past 5+ years, none of this would have been possible without you.

Debbie, thank you for all your encouragement. Without question every time I have reached out for direction you have helped me see the way forward. Thank you for your support from the very beginning of my PhD and for stepping in as supervisor for the final steps to the finish line.

Charlotte, it has been nearly 10 years since I sat in the corner office with you and Jeff at the Centre in Victoria discussing the possibility of working together for my master's research. I am grateful every day to you from the bottom of my heart for the moment you said yes and for continuing to be a part of my journey. I truly would not be here today if not for you.

Barb, I feel so lucky to have had you and Pam join me on my path through my doctoral degree. I appreciate the time and support you have given me.

Margaret, you joined my team without hesitation. Thank you for your encouragement and your tips and tricks for getting the word on the page.

Gita, thank you for pushing this dissertation further - where it needed to go.

Ashlee, thank you for keeping us on track and for all your encouragement.

Janet I am grateful for the opportunity to be involved in your KT class in first year, this pulled into the fold and provided me the position of honorary lab member, which made me feel like I had a home. KT class also connected me with Robin, Andrea, and Jeanne I thank you all for your support!

Christine and Brittany - It has been such a privilege to complete my PhD with two brilliant and fierce women who are now my dear friends. Look how far we have all come since our first seminar together in first year– thank you for making me feel like I am not alone.

Marni and Renee thank you for your unwavering support and continuing to remind me I am in the right place doing the right thing.

Rachel, you did it! And then I did it! All the while we took turns keeping each other afloat – I cannot imagine it any other way! Thank you for all your support and encouragement. I am grateful to UWW for bringing us together.

Julie, You Enthusiate Me! Thank you for being a constant stream of unicorns and accountability. I am thankful for your support and I am so happy we have been so connected throughout these final stages of our doctoral journey.

Phillip, my PhD Buddy, thanks for your support encouragement across the finish line.

Meghan Niemann– Thank you for being my writing coach.

Amanda, Rachel, and Suzanne thank you for your love and support and celebrations and always listening no matter how broken the record is. Dario - thank you for continuing to keep tabs on me and for your support and your friendship. My Rolled Oat friends and Laura and Fran - thank you for nourishing me with food and laughter and always celebrating with me.

To the Niptinatiak family and the rest of my family and friends in Kugluktuk. You have my heart.

Ryan – Thank you for keeping the candle burning, thank you for celebrating the big and small, thank you for your pep-talks and laughter, and thank you for your ongoing love and support.

In Memoriam

In memory of Geri Bailey, who started the CRM Adaptation Project on its course within her role as Health Policy and Programs Manager at Pauktuutit. Although Geri left the project when she left her role at Pauktuutit, it was her leadership that got us started.

1   Chapter 1: Introduction

1.1   Research Context

Inuit communities hold great knowledge, skills, and strengths that have sustained

their people throughout some of the most rapid social, economic and political changes

experienced by any Indigenous Peoples throughout the world. For Inuit of Nunavut this

knowledge is referred to as Inuit Qaujimajatuqangit (IQ). IQ is a "dynamic living knowledge

system" (National Collaborating Centre for Aboriginal Health, 2011) that is holistic and

ever evolving (Arnakak, 2000). IQ principles are built on four *big laws,* maligait, that are

ethical commitments or principles that operate as a framework for having a good life

(Tagalik, 2017). The IQ principles focus on sharing knowledge and skills, collaborative

decision making, being resourceful, working together, serving others, and the respect,

reverence, and an interconnected understanding of the environment (Tagalik, 2017).

Within a research context, Inuit are among some of the most researched Indigenous

Peoples in the world (Inuit Tapiriit Kanatami [ITK], 2018a). For hundreds of years, colonial

based research approaches have "… dissected, labeled and dehumanized Indigenous

people…" (Dunbar, 2008, p.91), and have been "… implicated in the worst excesses of

colonialism…" (Tuhiwai Smith, 2012, p.1). To this day, policies and practices rooted in that

very same research, greatly influence the health, wellness and daily lives of Inuit, Métis and

First Nations Peoples in Canada and their respective communities.

These research practices have historically subjected Inuit communities, like many

other Indigenous people, to negative and one-sided research practices, whereby

researchers have a "fly in - fly out" mentality, often leaving the community cheated of the

very information they shared with the researchers (Inuit Tuttarvingat, 2009). As one

Alaskan Native expressed, "Researchers are like mosquitos; they suck your blood and leave" (Cochrane et al., 2008, p. 22). This pattern of research completely disregards Inuit ways of knowing, doing and being.

As a response to this pattern of colonial based inquiry, new research approaches have emerged (i.e. decolonizing, Indigenous, community-based, participatory, action research) that are led by and/ or, collaboratively conducted *with* Indigenous Peoples and communities. There is now a wider array of research approaches that create space for Indigenous knowledge and strive for accountability and equity throughout the research process, whereby research results are utilized to create positive change within Indigenous communities rather than just building the academic portfolio and career of the researcher (Levac et al., 2018; Simonds & Christopher, 2013; Estey, Smylie, & Macaulay, 2009; Castleden, Garven, & Huu-ay-aht First Nation, 2008). One such process is community-based participatory research (CBPR). CBPR has evolved into an approach that can help "transform the way research has historically been conducted with tribal nations" (Christopher et al., 2011, p. 247), and has become a dominant approach for academic health research with Indigenous communities. Based on its principles of balancing power, shared decision making, and holding equity at its core, CBPR has been changing the landscape of research with Indigenous communities (Castleden, Sloan Morgan & Lamb, 2012). CBPR is said to offer the structure and guidance needed for collaborative relationships between Indigenous communities and academic researchers (Fletcher, 2003) and to this end, CBPR may be considered congruent with Indigenous ways of knowing (de Leeuw, Cameron, & Greenwood, 2012).

However, the colonial and neocolonial influences over research with Indigenous communities have not disappeared despite advances over the past few decades that have seen Indigenous knowledges and Indigenous methodologies more widely recognized within the academy. In order to improve academic research with Indigenous communities, a closer examination of CBPR is needed. A better understanding of research processes that are informed and guided by Indigenous ways of knowing and Western research processes together will ultimately better inform how two ways of knowing (that of the academy and of the Indigenous community) come together.

This dissertation describes my doctoral study that used a case study design and employed qualitative data collection and analysis techniques. Through direction from my doctoral committee and Inuit advisors, my study explored the interaction of IQ and CBPR in an effort to better understand how Western research paradigms and Inuit cultural and societal values and knowledges interact within an Inuit CBPR project.

The case study for this examination was the research project entitled "Adapting the Community Readiness Model (CRM) for HIV/AIDS Prevention, Education and Screening with Inuit Communities Developing Strategies for HIV Prevention with Community Input & Collaboration" (herein known as the CRM Adaptation Project). The CRM Adaptation Project was a 5-year study, funded by the Canadian Institutes of Health Research and led by Dalhousie University (Dr. Audrey Steenbeek, Primary Investigator [PI]) and Pauktuutit (Tracey O'Hearne, Principle Knowledge User [PKU]). Additionally, Dalhousie and Pauktuutit worked in collaboration with the Canadian Inuit HIV/AIDS Network, the Canadian Aboriginal AIDS Network (CAAN), three communities in Nunavut: Kugluktuk,

Arviat, & Clyde River. It was a CBPR study that sought to engage Inuit communities and organizations in adapting, piloting and using the Community Readiness Model (CRM) (Jumper-Thurman, Vernon, & Plested, 2007) to improve readiness to engage in HIV prevention interventions at the community level. This project endeavoured to collaboratively adapt the CRM, pilot the new adapted version, and then use the Inuit-specific CRM to assess community readiness for HIV prevention, education, and screening.

The CRM Adaptation Project was a collaborative project that took place in three Inuit communities in Nunavut. Nunavut is Canada's largest territory, spanning 1/5 of Canada's land mass. Formed in 1999 through the Nunavut Land Claims Agreement, Nunavut has 25 fly-in communities across three regions (Kitikmeot, Kivalliq and Qikiqtaaluk). The CRM Adaptation Project partnered with one community in each region. Additionally, each of the three communities differed in population: Arviat: 2,772 Clyde River: 1,127 and Kugluktuk: 1,610 (Government of Nunavut, 2016). These communities were chosen based on the strength of preestablished relationships among the research team. The research partnerships and relationships will be discussed in more detail in chapter 3.

The CRM Adaptation Project research team was made up of Inuit community members, Inuit organizations, and university-based researchers. The aim of the study is to help Inuit communities identify how ready (if at all) they are in addressing HIV in their communities by using the CRM. The CRM Adaptation Project is a CBPR project that draws on IQ in order to work with Inuit communities to adapt and pilot the CRM to identify how they can be ready and best prepared to participate in HIV education, prevention and screening interventions. The foundation of this project is built on long-term relationships

between the communities in Nunavut, Dalhousie University and organizational partners in (Pauktuutit Inuit Women of Canada and Canadian Aboriginal AIDS Network (CAAN), and the Canadian Inuit HIV/AIDS Network (CIHAN)). The CRM Adaptation Project received CIHR Operating Grant funding through the HIV/AIDS Community-Based Research – Aboriginal Stream (2015). Additionally, the development of the proposal was supported through a CIHR Catalyst Grant (2012).

I was involved with the Catalyst Grant that supported the preparative work for the Operating Grant and therefore have firsthand knowledge of the early planning stages of the CRM Adaptation Project. Additionally, I was the PhD student on the Operating Grant and traveled to Arviat, Clyde River, and Kugluktuk, to facilitate all the community visits for the piloting and readiness assessments within the CRM Adaptation Project.

In examining the CRM Adaptation Project as a case, I interviewed individuals who were directly involved with the CRM Adaptation Project as co-researchers and collaborators, asking them to reflect on their experiences within the CRM Adaptation Project. Additionally, I compiled project documents for the CRM Adaptation Project, and kept a reflective journal throughout the CRM Adaptation Project. The interview transcripts, project documents and journal entries served as data sources for analysis to examine the interaction of IQ and CBPR principles within the CRM Adaptation Project. The CRM will be discussed further in Chapter 3 along with a more in-depth examination of the research partnerships and a detailed account of how the CRM Adaptation Project was developed and facilitated.

1.2   Research Intentions

The purpose of my doctoral research project was to examine the interaction of CBPR principles and principles of Inuit Qaujimajatuqangit within a larger study, the CRM Adaptation Project. The aim of my doctoral study was to gain a better understanding of Inuit CBPR guided by IQ. To do this I focused on taking a closer look at the principles of CBPR and Inuit Qaujimajatuqangit (IQ) in an ongoing Inuit CBPR project.

I drew on the guiding principle of Two-Eyed Seeing to help position my examination of the Inuit and Western ways of knowing. Conceptualized by Mi'kmaq Elders Albert and Murdena Marshall, Two-Eyed Seeing encourages the drawing from both Indigenous and Western ways of knowing (Bartlett, Marshall & Marshall, 2012; Martin, 2012). Specifically, this concept encourages researchers "to see from one eye with the strengths of Indigenous knowledges and ways of knowing, and from the other eye with the strengths of Western knowledges and ways of knowing, and to use both of these eyes together" (Bartlett, Marshall & Marshall, 2012, p.5). Therefore, Two-Eyed Seeing can provide a bridge between Western sciences and Indigenous knowledge systems and is rooted in the belief that there are multiple ways to understand the world; both Euro-Canadian/Western and Indigenous ways of knowing (Martin, 2012). With Two-Eyed Seeing holding space for both Inuit and Western ways of knowing, I sought to take a close examination at the CRM Adaptation Project as it progressed to learn more about multiple ways of knowing in research.

1.3   Research Questions

Through qualitative methods for data collection and analysis within a case study design I examined the process of conducting a CBPR study with Inuit communities to

determine if and how CBPR aligns with Inuit ways of knowing (IQ). By examining the process of the CRM Adaptation Project, my doctoral research project sought to answer the following questions:

1) In what ways are IQ Principles reflected in the CBPR Project referred to as The CRM Adaptation Project?

2) What are the challenges and opportunities in a CBPR project that aspires to follow IQ principles?

3) What are the strengths of IQ as a guide for knowledge co-creation?

The research objectives of this study are:

1) To expand current knowledge about research that employs CBPR (in action) within a research project that is guided by IQ.

2) To examine the process of engaging in collaborative research with multiple knowledge frameworks.

3) To gain information that will ultimately inform strategies that can assist academic research that engages with Inuit communities.

There are no universities located in Nunavut and very few Inuit researchers located within academic institutions. As such, virtually all academic research that is conducted in the territory must negotiate Inuit and non-Inuit relationships. Once shared with communities, the knowledge gained in this research project is useful for Inuit communities who may approach universities and advocate for their own self-determined research goals and agendas, as well as for university researchers, funding agencies, Scientific Research Ethics Boards and Indigenous research licensing bodies. This knowledge can help better

equip research partners to ensure that all research initiatives that partner with Inuit communities are collaborative, culturally affirming, and beneficial to the community.

This research took place in the wake of the release of the Final Report of the Truth and Reconciliation Commission of Canada (2015) and with it the 94 calls to action. This historical moment demands that researchers working with Indigenous communities do what they can to ensure those calls to action are met. Further, after a lengthy struggle to have Canada endorse the United Nations Declaration on the Rights of Indigenous Peoples (UNDRIP), the Federal government officially removed its objector status in May 2016. During the course of this study, ITK released the National Inuit Strategy on Research (NISR), which put forward five priority areas to focus efforts in order to ensure that Inuit Nunangat research is effective, and meaningful to Inuit. These five priority areas are: "1) Advance Inuit governance in research; 2) Enhance the ethical conduct of research; 3) Align funding with Inuit research priorities; 4) Ensure Inuit access, ownership, and control over data and information; and 5) Build capacity in Inuit Nunangat research" (ITK, 2018a, p.4). ITK identifies practical steps to move forward Inuit self-determination in research.

These momentous documents together maintain that moving forward, it is essential that research with Indigenous communities focuses on the strengths of communities, centres on reconciliation, and upholds the goal of self-determination and action to improve the lives of Indigenous peoples. For Inuit, with ever-increasing research interest across Inuit Nunangat a variety of fields such as environment, health, biology, climate change, resource extraction/ exploration, travel/tourism and geography, making sure research protocols and approaches align with Inuit ways of knowing is imperative. Furthering the

development of ethical Inuit research protocols and collaborative partnerships will have

usefulness far beyond health research. This project sought to create new knowledge about

research with Inuit communities and has the potential to influence future research taking

place with Inuit communities that engage in CBPR.

1.4   Terminology and the context of language

This dissertation is focused on Inuit knowledge and communities. Inuit are the

Indigenous Peoples that live in the circumpolar regions of the world, from Russia east

across Alaska, across Canada's North to Greenland (Canadian Geographic, 2019). In Canada,

the majority of Inuit live in 53 communities spread across Inuit Nunangat, the Inuit

homeland, across four Inuit regions: Inuvialuit Settlement Region (Northwest Territories);

Nunavut; Nunavik (Quebec); and Nunatsiavut (Northern Labrador) (ITK, 2018a). A fifth

region, NunatuKavut (Southern Labrador) is currently in negotiations with the federal

government to be recognized as a self-determined Inuit region.

I use the term Indigenous throughout this dissertation to refer to Indigenous

Peoples globally. The World Health Organization defines the term Indigenous populations

as "communities that live within, or are attached to, geographically distinct traditional

habitats or ancestral territories, and who identify themselves as being part of a distinct

cultural group, descended from groups present in the area before modern states were

created and current borders defined" (WHO, 2019, para. 1). I acknowledge that the use of a

collective term fails to articulate the great diversity that exists among Indigenous Peoples.

As Indigenous scholar and author Thomas King (2012) puts it, "the fact of the matter is that

there has never been a good collective noun because there never was a collective to begin

with" (p.xiii). Discussions around terminology reflect the evolution of terms and provide an opportunity to clarify and acknowledge that words matter. When possible I use the term with which a community identifies, otherwise I use the term Indigenous. I focus on literature about Inuit communities and Inuit knowledge, acknowledging Inuit languages and knowledges are distinct and diverse. IQ is one example of an Inuit knowledge system, elaborated on in Nunavut, and is "a concept that covers the Inuit ways of doing things, and includes the past, present and future knowledge, experience and values of Inuit society" (para 1, Pikialasorsuaq Commission, n.d.). I draw on literature from other Indigenous communities and groups to illustrate various points. Although experiences between communities vary there is a shared experience of colonialism which is valuable in understanding how colonialism shapes the stories of Inuit knowledge and research in this dissertation.

Additionally, I use the term Western to mean the current settler-occupied, dominant. Sometimes in Nunavut, we say Southern or Kablunak (white person) to mean this, and for some of my Inuit friends the Western way of knowing may also be understood as the Southern way or Kablunak way of knowing and doing. Inuit friends have often remarked on how my way of knowing is not so Kablunak, recognizing that I have some understanding of Inuit ways of knowing.

Further, within this dissertation, I attempt to demonstrate what I articulate. This means I have deliberately chosen to write in a particular way. For example, I write in first person, for it would be hypocritical to write about relationality and reflexivity as ethical imperatives of Indigenous Research in a way that removes me from the writing in the way

that writing in third person does. Additionally, by writing in the first person this locates me as the researcher who has influence over the nature of the research itself. Disassociating myself from the research would imply that I was trying to present an objective view of Inuit community-based research, but rather I am sharing my own understandings so that others may learn too. The objective view has long been positioned as the single, correct way of seeing the world – dismissing the existence of alternative ways of understanding. By intentionally using first person, I am denouncing the idea that there is a single, objective 'reality' that is 'out there'.

1.5 My Journey: My relationality

"To locate is to make a claim about who you are and where you come from, your investment and your intent" (Absolon & Whillet, 2005, p.112).

As a non-Indigenous researcher working with Inuit communities, being upfront about my location and position within the research is critical. I first learned how to locate myself with an efficient soundbite when I was starting my master's degree at the University of Victoria it sounds like this:

My name is Jenny Rand, I grew up in Blomidon, Nova Scotia, and I am of settler descent with French and British ancestry. 17 years ago, when I was working on my undergraduate degree, my family moved from Blomidon to Kugluktuk, Nunavut. Kugluktuk became my home away from school and I spent summers and Christmas vacations there and was immediately adopted into the community. As a non-Inuk woman, working with Inuit communities, it is important I state who I am and where I come from right away.

The longer version of the story of how a woman who grew up in rural Nova Scotia ended up travelling to communities throughout Nunavut to discuss HIV prevention and dig into IQ and CBPR is explained through the following vignettes. These short stories span time and place and are examples of conversations and experiences that collectively have directed and shaped my life, my relationships, and my research interests and practice.

> From as far back as my memories go, I knew that the land I grew up on was Mi'kma'ki, the ancestral territory of the Mi'kmaq. I knew this because I grew up with stories about my great-great-great-grandfather's half brother, Silas Tertius Rand, who was a missionary, linguist, and a dedicated advocate on behalf of Mi'kmaq to the crown. I knew this because my most favourite place in the world to this day, is called Sakoose. Sakoose is my Aunt's one room cottage along the shore of Minas Basin just a 3-minute walk across the saltmarsh from my childhood home in Blomidon. The word Sakoose is Mi'kmaq for "My dream has come to pass" and has been the name of this cottage and surrounding area since my Aunt bought it the year before I was born. This name came from the Mi'kmaq-English dictionary written by Silas Tertius Rand, that belonged to my great-great-Aunt Myrt (whose middle name was Tertius). From the beach in front of Sakoose, there is a direct view of Cape Blomidon, the most dramatic piece of land in the surrounding area. This is where the North Mountain of the Annapolis Valley plunges into the Bay of Fundy and was the home of the Legendary Mi'kmaq God, Glooscap. I have known stories about Glooscap all of my life as dominant landmarks around the Minas Basin and Cape Blomidon are shared in the stories of Glooscap. One example is how when Glooscap's enemy Beaver built a dam that flooded his garden, Glooscap picked up mud and stones and threw it at Beaver. Glooscap missed Beaver, but the stones landed on the far shore of the Minas Basin and formed Five Islands. My bedroom window looks out over the Minas Basin toward Five Islands.
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It is the spring of 2001, my mom who is a Registered Nurse has for the past 2 years been traveling to Nunavut in the winter to work as a nurse, so that she could have summers off to be more involved with my family's seasonal lobster restaurant at our home in Blomidon. In May, my father travelled to Kugluktuk to visit my mom. The restaurant was getting to the point that we needed to either expand or shut down. We needed to be able to accommodate bus tours and bigger numbers of customers, or board it up and call it quits. After my dad returned home to Blomidon to get the restaurant ready for what would be its final summer, he described the moment in Kugluktuk that made the decision about expanding or shutting down for us. While he was standing on the hill overlooking Kugluktuk, he had a flood of emotions that washed over him; the only words he could find to describe this overwhelming feeling were – *I'm Home.*

That fall, as I was entering the second year of my undergraduate degree in Health Education at Dalhousie, my mom, dad, and younger brother packed up our family home and moved to Kugluktuk.

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My first trip to Kugluktuk was in May 2002, I remember being struck by the view on the hill behind town that changed everything for my family. I remember staying up all night and being amazed by the midnight sun and that it did not get dark the entire time I was there from May through August. That summer I formed some of the closest friendships I had ever known. I spent summer vacation and Christmas breaks in Kugluktuk, I worked on small health promotion projects related to healthy eating and physically active living for the Department of Health and Social Services in the Government of Nunavut (GN). I worked with the Youth Centre, Elders, the Prenatal Nutrition Program, and various community members. This was my first formal exposure to IQ. Posters at the *Blue Building* where my office was located described the IQ principles, and I remember having a half a day off work for IQ day to go fishing with everyone from the department.

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Just over a year after I completed my undergraduate degree, I began working at the Calgary Health Region in my dream job! I was hired to be a Sexual Health Community Educator for the Sexual and Reproductive Health Program. I eventually became the coordinator for the education program. I taught in schools and community agencies across Calgary, and facilitated parent nights, and teacher in-services, and guest lectures all about sexual health, and I loved it. In the fall of 2007, I took a leave of absence to facilitate a month-long community-wide sexual health education program in Kugluktuk. I worked with the community health representative (CHR), Elders, nurses, and the schools to adapt sexual health education materials and then teach and train throughout the community. It was a huge success, and from here on I wore the badge of "The Puberty Lady" throughout Kugluktuk with pride.

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In February 2009, I moved from Calgary to Cambridge Bay and Kugluktuk (my time was split between both) to work as the Regional Community Health Development Coordinator (CHDC) for the Kitikmeot Region. There are many complicated issues associated with my time as CHDC, but I loved travelling to all the communities in the Kitikmeot and working with community members to facilitate programming with the CHRs and Elders and schools, new mothers, and community members. I had the opportunity to replicate the sexual health education program I had done in Kugluktuk two years earlier with the other four communities in the region. – It became clear to me that there was a huge disconnect between the priorities of the hamlets and directions sent from Iqaluit sometimes via Ottawa. One moment sticks with me: Several Inuit colleagues and friends and I travelled the two days from the Kitikmeot Region to Iqaluit for training related to a project that was facilitated by contractors from outside Nunavut. After the first day of training, I was invited to join in the meeting to discuss how the day went and how to proceed. In this meeting a lead facilitator suggested that she would need to "dumb it down" so that the Inuit participants would be able to understand. Several similar things over this week-long training sickened me and my colleagues. I voiced my concerns about these

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experiences but was reprimanded for doing so. This experience dramatically shaped how I would work with communities moving forward, as I would soon work with communities from academic institutions rather than from within the government. *Although this switch would not be without its own challenges, and was certainly not the panacea, it did lead me to graduate studies and to work with communities in a new mode.

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My first exposure to IQ was through my work within the Government of Nunavut (GN), but when I reflect on it, I realize I was living IQ before I learned how to articulate it. I lived it when I heard stories. I lived it when I went camping and fishing for the first time with Sammy and Loretta, and later with the Niptinatiak family. I lived it through every visit and conversation with Millie. I lived it through sharing and preparing tea, bannock, mipku and biffi. I lived it through sharing sewing, laughter, and tears. I lived it fishing upriver with Akana, and ice-fishing with June. I lived it travelling to Finland with Sherry. These are just some of the people from Kugluktuk who I consider my family and who consider me theirs. My Kugluktuk family who have taught me so much and who no matter what – always make me feel at home.

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In November 2011, from my new apartment in Victoria, BC, as I was in the process of applying to graduate studies at the University of Victoria, I emailed Drs. Charlotte Loppie and Jeff Reading to discuss the possibility of working together. Three days later I met with Charlotte and Jeff at the Centre for Aboriginal Health Research at the University of Victoria. I shared my experience and that I was interested in planning a sexual health research project with Kugluktuk. Charlotte and I immediately hit it off and bonded as we talked about how she grew up near Five Islands, attended Dalhousie University, and taught in the Health Education Program at Dalhousie. By the end of our meeting Charlotte firmly stated she would love to work with me and was looking forward to my master's research coming together. Jeff suggested that my line of inquiry was more suited to Charlotte's and offered any support he may be

able to provide. From then on Jeff was nothing but encouraging as a professor and mentor through to attending my master's defence and beyond. Charlotte became my co-supervisor and guided me throughout my master's CBPR. In my master's study I worked with Inuit women to explore what they thought were the determinants of sexual health for themselves and their families, what they thought would work best for sexual health promotion, STI and HIV prevention, and what approaches they thought would work best for their families and communities.

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May 28 – June 1, 2012, Pictou Lodge, Pictou, Nova Scotia.

My friend Karen Hall and I travelled home to Nova Scotia from Victoria to attend the Atlantic Aboriginal Health Research Program (AAHRP) Summer Institute. At this gathering I met Indigenous scholars Drs. Margaret Kovach and Debbie Martin. I also met Dr. Fred Wien, and respected Mi'kmaq Elders Albert and Murdena Marshall. Shortly after Karen and I arrived on the bus from Halifax to Pictou, we saw Dr. Fred Wien at the dining hall and joined him for a tea and a chat. Karen knew Fred from Dalhousie, but at this point I was meeting him the first time. Dr. Fred Wien, after a long career that was dedicated to Indigenous communities had served as the Deputy Director of Research at the Royal Commission on Aboriginal Peoples, and although by the time I met him in Pictou, he was all but retired holding the title of Professor Emeritus, he was still very dedicated to many community projects. Karen introduced us, and I told Fred that Charlotte Reading was my supervisor, as I knew he had been Charlotte's supervisor. The first thing Fred said to me was "Jenny *Rand*? are you any relation to Silas?" I was surprised, because no one had ever asked me that before. I told him I was and explained to Karen who Silas Rand was. I later overheard Fred telling Elder Albert Marshall of my relation to Silas Rand, but we did not have an opportunity to speak that evening. The next morning when I walked into the dining hall, and walked up to the buffet table, Albert was standing on the other side of the table, when he saw me, he said to the woman standing next to him, "I've got to shake this lady's hand, she's a direct descendant of Silas Rand". He came directly over to me and shook my hand and asked if I had always known I was

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related to Silas Rand, and if I knew any oral stories about him through my family. I explained I always knew from my family but that I did not know very many stories about him, and we talked a bit about my research. Albert said, "I guess you're creating a different legacy than Silas", "I said I hope so", and he said "Well, I look forward to seeing it". Silas was known as a failed missionary, but an excellent linguist, forming meaningful relationships with Mi'kmaq communities and contributing to language conservation. There are many differences in my work and that of Silas' - time, topics, communities.

Albert later introduced me to his wife Murdena Marshall as Jenny Rand, descendant of Silas Rand. Over the course of the summer institute I had the opportunity to have several conversations with Albert Marshall. I explained that when I discovered Two-Eyed Seeing, it helped me figure out how my research could fit together. We also discussed tensions associated with community-based research. We discussed the struggles I felt as I realized I could not write *in* Kugluktuk, and that I needed to go home to Nova Scotia to write, and that felt like I was taking the women's stories away and travelling so far which felt wrong. I was struck by all that he said and wrote down much of what he said to me in my journal. He said "Can you not accept the fact that you have a unique gift of the ability to be able to weave between two different world views. ...That you have been not only accepted but embraced by your community, which is not just a great compliment, but a gift. ...you are an artist, not an artist who re-creates visual representations – but one who articulates, you have a gift within this community, as you have the academic capacity that people within the community do not have, so that you can work together. You have done everything you can possibly do to build relationships – trusted relationships. You must go where you are comfortable, if there is too much distraction of the hustle and bustle and emotions, you need to go where you feel you can best articulate, where you can do justice to the stories and the knowledge". Many of the interactions I had with Albert Marshall in Pictou felt surreal and a bit overwhelming – It felt like I was right where I was supposed to be, doing what I was supposed to be doing, with the people I needed to be with.

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As I worked through my master's research, I was eager to get my hands on any and all publications by Inuit scholars and articles that discussed Two-Eyed Seeing. I was thrilled when I met Dr. Debbie Martin in Pictou in May as she is both an Inuk scholar and had written about Two-Eyed Seeing. Our conversations continued beyond our time in Pictou after I returned to Victoria as we exchanged emails and she graciously shared resources and said to "get in touch if you are ever in Halifax and want to meet up for a coffee". We had discussed my working on my master's proposal and Debbie shared helpful resources and encouragement as I put together my proposal. Months later in March when I was preparing my Interdisciplinary PhD application for Dalhousie, I reached out to Debbie again and asked if she would be interested in being on my doctoral committee. I was overjoyed when she agreed! Debbie would be the only Inuk scholar on my committee, and as a leading Indigenous scholar at Dalhousie who had completed the same IDPhD program I felt very fortunate that she would be on my team.

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August 2012, I moved home from Victoria to finish my masters research. In October my colleague and friend Marni Amirault from the Canadian Aboriginal AIDS Network had suggested I join the Catalyst Project that was in partnership with Dalhousie (Dr. Audrey Steenbeek as primary investigator [PI]) and Pauktuutit. Marni said that since I had moved home and our work aligned so well, we ought to speak. I met Audrey at her office in October 16, 2012 and joined the project as a research assistant (RA). We talked at length about my work and my background and she was excited to have me join the team and continue on as we moved forward toward an operating grant. As RA I travelled in January 2013 to Kuujjuaq, Nunavik to facilitate the second of two meetings about the development of an operating grant. Our first attempt at securing an operating grant was unsuccessful, but our second attempt revealed itself to be the more appropriate and *right* time to proceed in several ways. Two pieces to this revelation were: I needed more time to complete my masters, had we secured the first attempt, I would not have been finished with

my masters in time for my PhD work to align with the operating grant. The second and more profound way was that Dr. Pamela Jumper-Thurman and Dr. Barbara Plested, co-creators of the Community Readiness Model had both retired and were more available to be fully involved in the project in time for the second attempt. Throughout the development of the grant proposal we were in contact with Barb and Pam. The timing of us securing the funds to move forward was perfectly in line to have Barb and Pam join our team and we met them in person in September 2014 in Ottawa.

After meeting in Ottawa, I emailed Pam and Barb expressing my joy to have had the opportunity to meet in person and have the faces, personalities and energies to match up with the roots of the CRM, after a bit of back and forth, Barb joined my doctoral committee.

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September 20, 2018: I am sitting at the Noodle Guy restaurant on Main Street Port Williams with my laptop, with plans to meet my cousin Elaine for lunch. Elaine arrived with her baby daughter and soon after we caught up, we were joined by our cousin Andrew and his wife Lise. Andrew is 5 or 6 years older than me and grew up just five kilometers up the road in Delhaven from where I grew up in Blomidon. We started talking about my research and connection to place and how in his family he learned about Glooscap too. We talked about the irony of attending Glooscap Elementary School and then Cornwallis District High School. The irony here is that Edward *Cornwallis*, the founder of Halifax, Nova Scotia, was responsible for creating an extirpation proclamation to remove Mi'kmaq from Nova Scotia. Part of this proclamation was the offer of a bounty for the capture or scalps of any and all Mi'kmaq. We talked about how lucky we are to have grown up and still live in a place so beautiful that it was the place that Mi'kmaq called home for their God. Andrew admitted that when he was a young boy, he believed Glooscap was a real man. He also said that the stories of Glooscap and the connection to the land we grew up on held more meaning and resonated with more deeply than any of the stories he was taught about in Sunday school.

I wholeheartedly agreed.

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October 2018. I am back in Victoria at the University of Victoria, at the former site of the Centre for Aboriginal Health Research, now the Centre for Indigenous Community Engaged Learning and Education. Charlotte and I are working through my analysis. Dr. Jeff Corntassel is there, and Charlotte introduces us. Charlotte proceeded to tell Jeff that I grew up across the water from where she did in Nova Scotia, that my relative was Silas Rand, that when Albert Marshall met me, he was thrilled that I was a descendent of Silas Rand's. She told Jeff about my family living in Kugluktuk, Nunavut for nearly two decades, and that I was a community-based researcher working with Inuit communities to see how Inuit knowledge and CBPR work together in research. I had been having a hard time deciding what to include in the story of my journey within my dissertation. Witnessing Charlotte locate me to Jeff helped me decide what should be included here.

My journey illustrated in the above vignettes and my positionality greatly influence how I work. Specifically, these stories tell of the knowledge I have acquired, and what influences how I co-create knowledge and make meaning. Because I came to research from community, when I learned about the principles of CBPR, and the participatory action oriented, engaged approaches to research it was already the way I understood and practiced community-health development. Further this journey influences how I work, how I can contribute, and provides instances of limitations to my representation and understandings. These vignettes highlight my relationality throughout my work. My research philosophy is discussed in chapter 3 in section 3.4. And there are strong links between this positionality and relationality and my research philosophy. The stories shared above are meant to illustrate my long-term relationships and relationality of my work.

1.6   Dissertation Outline

The purpose of this initial chapter has been to provide some background and introduce my doctoral study, to introduce myself and explain how I got here, and to set up the rest of the dissertation. I am writing from my perspective as the primary investigator in this project. In Chapter 2 I draw on literature to situate this study within the current body of work surrounding Indigenous research by government and academic institutions and historical context that has led to the current state of Inuit health research within the academy. I provide a review of literature that covers the evolution of Indigenous research within academic institutions. I introduce CBPR and IQ in detail, and I situate Inuit research within the Indigenous research landscape. I end the chapter by taking a closer look at CBPR and IQ. Chapter 3 provides an overview of my research philosophy, details about the case including the research team, my conceptual framework and the methods I used to collect and analyze data. In Chapter 4 I present my research findings. I provide an overview of the themes that emerged from the data, with the major themes, subthemes, and nested themes illustrated through direct quotes from interviews and summaries of the data. In Chapter 5, I situate my findings within the currently available knowledge and literature. I provide details on how IQ was enacted throughout the CBPR processes within the CRM Adaptation Project. Further, I describe what this study adds to the existing body of knowledge and the conclusions that can be drawn, and I discuss directions for inquiry that may be explored next. I also outline a Knowledge Translation and Exchange (KTE) activities that have taken place and that are planned. Chapter 6 provides an overall summary and conclusion.

2 Chapter 2: Literature Review

The following literature review is organized into two sections that build upon one another. Section one situates Inuit research within the Indigenous health research landscape. It offers a critical exploration of historic and present-day academic/government-based research that takes a Western/colonial approach to collecting information *on* Indigenous Peoples, communities, and lands, critiquing it against the emergence of Indigenous research paradigms and ways of knowing as they are written within academia. It is against this historical backdrop of colonial research that there has been an emergence of Indigenous research paradigms within the academy as well as complimentary research approaches. These will be closely examined in section two. Section one will illustrate the policies and practices that have led to the approaches to Indigenous health research that are explored in section two. Section two explores the development of participatory research approaches (most notably CBPR), and the theoretical alignment of CBPR with Inuit ways of knowing, or Inuit Qaujimajatuqangit (IQ). Additionally, this section notes key colonial factors shaping Indigenous health research such as funding agencies, university and government structures, and ethical/licensing guidelines and considerations and tensions within research with Indigenous communities. Further, this section provides examples of how Indigenous communities are shaping their own research futures by resisting and re-shaping many of these colonial structures.

2.1 Part I: Situating Inuit research in the context of Indigenous health research

The knowledge systems of Indigenous Peoples have "always been informed by research, the purposeful gathering of information and the thoughtful distillation of

meaning" (Brant Castellano, 2004, p. 98). Inuit, like other Indigenous Peoples, have and

continue to hold great knowledge and skills in research processes. Despite this, much of the

research that focuses on Inuit, their lands, and communities has not been conducted by

Inuit, but by non-Inuit researchers at government agencies and academic institutions. As

ITK (2018a) argues, "the primary benefactors of Inuit Nunangat research have for far too

long been the researchers themselves rather than the Inuit families and communities"

(p.35). This research has often silenced Inuit families and communities, disregarding Inuit

priorities and Inuit ways of knowing.

It is not surprising that Inuit, like many other Indigenous Peoples, view Western

research negatively due to the misguided and harmful research approaches, practices, and

outcomes perpetrated by government agents and academics (Bull, 2016; ITK, 2018a). For

Inuit the history of research *on* and *about* them contributes to a social context of

racialization and justified oppression, while interpretations of this research are often made

through the dominant, Western (Southern) colonial lens. Research that takes place in the

Arctic often "continues to operate in a colonial framework and with an academic mindset

that largely privileges the interests of southern institutions and fails to address Northern

societal needs and issues, in particular those experienced in Inuit communities" (Pfeifer,

2018, p. 29). Due in part to the long history of political oppression there is generally a lack

of trust amongst community members with respect to researchers (Bull, 2016).

A research paradigm is defined as the basic set of beliefs that guides research and

investigation (Guba & Lincoln, 1994). Indigenous scholar, Shawn Wilson (2008), describes

the components of a research paradigm as

…the beliefs that guide our actions as researchers. These beliefs include the way that we view our reality (ontology), how we think about or know this reality (epistemology), our ethics and morals (axiology) and how we go about gaining more knowledge about reality (methodology) (p.13).

A key feature of health research undertaken *on* Inuit communities, is that it has been largely based on a positivist paradigm, which assumes there is "a knowable reality that exists independent of the research process" (Hesse-Biber & Leavy 2011, p. 8). The positivist paradigm has been widely critiqued for undermining and dismissing Indigenous ways of knowing, denying agency to Indigenous/colonized peoples (Swadener & Mutua, 2008). Positivism separates the researcher and the researched in a hierarchical way, privileging the knower (Hesse Biber & Leavy, 2011). In effect, this denounces Indigenous ways of knowing as folklore or myth (Simonds & Christopher, 2013).

In this literature review I call out the events and actions that directly impact Indigenous research relationships. To further this, I have named the headings and subheadings to reflect action against, and then by and with, Indigenous Peoples in relation to Indigenous research. Additionally, this active language reflects Inuit languages, including Inuktitut, as verb-based (Tamalik McGrath, 2013); in contrast to the noun-based English language.

2.1.1 *Building Context: Historical look at research <u>on</u> Indigenous peoples*

The relationship between Inuit and the research community is replete with examples of exploitation and racism. Research has largely functioned as a tool of colonialism, with the earliest scientific forays into Inuit Nunangat serving as

precursors for the expansion of Canadian sovereignty and the dehumanization of

Inuit. Early approaches to the conduct of research in Inuit Nunangat cast Inuit as

either objects of study or bystanders. This legacy has had lasting impact on Inuit and

it continues to be reflected in current approaches to research governance, funding,

policies, and practices. (ITK, 2018a, p.5)

The quote above comes from the National Inuit Strategy on Research produced by ITK.

Although specific to Inuit, the sentiment is echoed by diverse Indigenous communities

where there persists a shared colonial experience despite how details may differ. Drawing

on examples that span North America and from scholars in Australia and New Zealand are

presented here. This is not done with the intention of assuming all Indigenous Peoples'

experiences are the same nor to paint all researchers with the same brush. Rather, this

story starts with the practice of 'exploring' and the values that underlay this

colonial/conquering/positivist cultural practice and will continue through a historical

examination to build the context for the contemporary Indigenous research landscape.

Much knowledge can be gained by examining the enormous strides that have been made by

Indigenous Peoples around the globe progressing from the historical to current day

research processes.

   Exploring, Discovering and Dehumanizing. In the late 1700s, European explorers

declared land they *discovered* as terra nullius, or 'empty land' (Reid, 2010; TRC, 2015;

Wilson, 2008). They justified colonialism by inferring that the hunter-gatherer/nomadic

lifestyle of Indigenous Peoples proved there was no permanent residency and thus, their

right to claim sovereignty (Douglas, 2013). Furthermore, many colonists viewed

themselves as scientists (Rigney, 2001), and much of the "research" during this time aimed to determine the 'humanness' of Indigenous Peoples, and consequently the inferiority of Indigenous Peoples to Europeans as perceived by colonists. For example, in 1939, Samuel George Morton compared skull sizes of Indigenous people and Europeans, concluding that Indigenous Peoples had a deficiency of 'higher mental powers' (Gould, 1996), despite there being no real link between skull size and intelligence. Additionally, around this time anthropologists used ethnography to implement questionnaires and surveys (administered by missionaries, traders, and colonial administrators) as part of legitimizing their practice. The data collected was then sent 'back home' to colonial centres for ethnologists to interpret, many of whom had never set foot on Indigenous Lands (Madison, 2012). The 'knowledge' created from this method of data interpretation was used to create/validate strategies for colonization, and assimilation that ultimately informed how Indigenous Peoples were to be managed and controlled (Denzin & Lincoln, 2008).

For Inuit, research, exploration, and colonialism are highly interwoven in the Arctic. Early research and writings on the Inuit (pre-1850s) were part of the European enterprise known as "Arctic exploration science" or "polar exploration studies" (Krupnik, 2016). These early studies were usually secondary to missions of discovery, colonial development, searching for the Northwest Passage, trade or the conversion to Christianity of Indigenous Peoples (Krupnik, 2016). The gradual establishment of modern European scholarship took place in the 1850s-1880s, and the professionalization of research on Inuit and their cultures closely followed and the field of Eskimo studies/ Eskimology, what is now Inuit studies, emerged. Soon the journeys of discovery were considered research expeditions

which saw entire multidisciplinary and multinational research teams travelling the Arctic taking physical measurements and photos of Inuit, recording music and folk texts. Additionally, these research expeditions collected human remains, excavated ancient sites, and recorded Indigenous place names and terminology used for snow and ice. Much of the research that takes place across Inuit Nunangat today is still intertwined with exploration/ extraction industries.

     Exploiting. Exploitation through research persisted through the 19th Century, which saw the exhibition of Inuit and other Indigenous Peoples in anthropological galleries or living zoos of human exhibits around Europe (Rivet, 2014). One instance from 1880 saw two Inuit families from Labrador (eight people in total) as part of a collection of 'specimens' taken and toured around Europe as 'ethnographic collections' by Carl Hagenbeck. All eight Inuit died from smallpox within four months of arriving in Europe. This practice was exploitive and dehumanizing and contributed toward the continued attitudes of European superiority. Māori scholar Tuhiwai Smith (2012) asserts that the "ethnographic 'gaze' of anthropology has collected, classified, and represented other cultures to the extent that anthropologists are often the academics popularly perceived by the Indigenous world as the epitome of all that is bad with academics" (p. 70). A somewhat more contemporary example of this ethnographic gaze within an Inuit community, can be seen in the work of Jean Briggs, whose work was published in 1970 and was a highly regarded piece of ethnographic work. Briggs spent 17 months with an Inuit community northwest of Hudson Bay in the early 1960s "observing the emotional patterns of the Eskimos in the context of their daily lives" (Briggs, 1970, cover). In the forward of her book Briggs included an apology to the families she *researched* saying "sorry they would not understand or like

many of the things I have written about them" (Briggs, 1970, p. ix). Her apology illustrates a

lack of understanding of Inuit customs and lack of consideration for those she was writing

about and demonstrates insincerity as her apology sounds disingenuous, like "sorry, not

sorry". Additionally, apologizing to those she conducted research *on* suggests ethical issues

related to her research and speaks to the researcher as the expert who is the creator of new

knowledge approaches of the past.

For Inuit across Inuit Nunangat, early experiences with Europeans came through the

whaling industry. Whaling brought opportunities for trade, however contact with

Europeans whalers brought disease (ITK, 2004). Whaling declined due to overharvesting,

and once it became unprofitable whalers turned to hunting smaller marine mammals and

trapping, beginning the lucrative fur trading era. The fur trade dramatically changed Inuit

life as the Hudson's Bay Company set up trading posts throughout the north (Hedican,

2008). This led some Inuit to "abandon their autonomous, subsistence-based life for one of

hunting and trapping for exchange purposes" (Hedican, 2008, p. 12) creating a dependency

with Europeans. This dependency was exploitive, and examples of such exploitation can be

seen in various ways throughout history.

Contemporary examples of settler colonial exploitation of resources from

Indigenous lands, including Inuit, can be seen in the mining, exploration, dredging, fracking,

forestry, and the building of pipelines among other examples (Simpson, 2003). For

instance, the Hamlet of Clyde River, Nunavut was recently in a legal battle fighting the

federal government's decision to allow underwater seismic blasting by a group of energy

companies in the Baffin Bay Davis Strait region (Suzuki, 2016). This area is critical for Inuit

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hunting, fishing and other traditional activities making it vital for Inuit food security and also overall health and wellness for Inuit communities. Clyde River's Nammautaq Hunters and Trappers Organization appealed to the Supreme Court of Canada in 2016, arguing they were inadequately consulted before the National Energy Board (NEB) gave permission to explore in the region. This appeal was launched after a lower court affirmed the NEB decision in 2015, claiming Inuit were indeed adequately consulted (Suzuki, 2016). In July 2017, the Supreme Court of Canada ruled that the consultation process in Clyde River did not consider treaty rights of Inuit nor their reliance on marine mammals for subsistence and calling the process significantly flawed (Tasker, 2017). This is an example of Inuit fighting exploitation and seeing justice; however, this is not always the case when it comes to stories like this. Trusting outsiders who want something from communities is influenced by stories like this from Clyde River and outsiders include researchers. The ruling that the consultation was significantly flawed links to research as there are often research projects that claim to have adequately consulted with communities. Though what adequate consultation actually means is not widely agreed upon.

Assimilating. Assimilating Indigenous people into settler Canadian society was the longstanding goal of the government and policies and legislation were created with that aim. The Indian Act, was introduced in 1876, consolidating "previous colonial ordinances that aimed to eradicate First Nations culture in favour of assimilation into Euro-Canadian society" (Henderson, 2018, para 1). The Indian Act has been amended numerous times, with amendments in 1951 and 1985, removing particularly discriminatory sections (Henderson, 2018).

The Northwest Territories Amendment Act in 1905 created the Northwest

Territories Council. Operating out of Ottawa and made up of civil servants and the NWT

commissioner, the council had no mandate to administer Inuit affairs (Anderson &

Bonesteel, 2010). A reorganization of the Department of the Interior in 1922 included a

NWT and Yukon Branch with an Eskimo Affairs Unit and was the first time Inuit

administration was recognized by the government (Anderson & Bonesteel, 2010). At this

time focus was on Inuit affairs in the western and eastern Arctic, for Inuit outside the NWT

Region, such as Newfoundland and Labrador, which were not yet part of Confederation,

and Quebec – administration to its north was provincially run.

Although Inuit were not included in the Indian Act between 1924 and 1930 the

federal government assigned responsibility for Inuit to the Department of Indian Affairs

(Bonesteel, 2006). That bill contained a caveat that Inuit were Canadian citizens and were

not to be wards of the state as First Nations were (Bonesteel, 2006). Only lasting 6 years

the bill was repealed and responsibility for Inuit was transferred to the Northwest

Territories Council in Ottawa and the Royal Canadian Mounted Police in northern regions

(Bonesteel, 2006). Although today Inuit are not included in the Indian Act, Inuit policy and

practices by the Federal government are still based in the tenets of the Indian Act. Various

government documents have proposed *solutions* to Indigenous *issues* in Canada. One worth

noting here is the 1969 White Paper. The full title of what is known as the 1969 White

Paper is the *Statement of the Government of Canada on Indian Policy* and was a Canadian

policy paper. The White Paper proposal was made by Prime Minister Pierre Trudeau and

his Minister of Indian Affairs, Jean Chrétien in 1969. It aimed to "abolish previous legal

documents pertaining to Indigenous peoples in Canada, including the Indian Act and treaties, and assimilate all "Indian" peoples under the Canadian state" (Legace & Sinclair, 2015, para 1). Regarding this proposal Métis public intellectual, writer, and educator, Chelsea Vowel (2016) puts it bluntly,

> Couched in terms of *equality* and *dignity,* the White Paper proposed to pave over the colonial history of Canada and pretend none of it happened or mattered. It reflected a government intent on doing away, once and for all with what Duncan Campbell Scott called the Indian Problem (p. 270).

The White paper aimed to exterminate Indigenous rights and the backlash to this proposal was so great, it led not only to the withdrawing of the White Paper but mounted a groundswell of academic work, activism and court decisions over the next 50 years (Legace & Sinclair, 2015). The legacies of the 1969 White Paper are still felt today, some fueling activist groups, academic circles and grassroots communities (Legace & Sinclair, 2015), and sometimes rearing its head in the current political agenda. For instance, critics of the current (Justin) Trudeau government's dealings with Indigenous Peoples and the Recognition and Implementation of Rights Framework say that the intent of the White Paper is still very alive and well (APTN Nation to Nation, 2018). This is yet another example of past policy or documents or government agendas that happened in a specific time in history, in this case 1969-1970, the repercussions of which are still ongoing, and beliefs carrying through to today. The carryover of beliefs sets the tone for Indigenous non-Indigenous relationships in research. This is why the move toward research that included

engaged partnerships and power-sharing such as participatory research is vital, as the practice of promises and agreements continually violated continues.

  Experimenting. One of the most devastating examples of the government's assimilation policies was the establishment of the Indian Residential School (IRS) System across Canada with the prime objective of the "cultural transformation of Aboriginal children" (TRC, 2015, p.5). A few IRSs already existed when Canada was established in 1867; by 1930 there were 80 such schools (TRC, 2015). Appallingly, some of these schools were used as science experiments – by academics and governments alike – at a time before research ethics boards. Between 1942 and 1952, the Canadian government, in partnership with nutritional experts, conducted research experiments on Indigenous children in residential schools without informed consent from neither the parents nor the children themselves (Mosby, 2013). At an IRS in Vancouver, BC, researchers gave Indigenous children less than half of the recommended daily intake of milk for children, to establish a baseline (Mosby, 2013). In Shubenacadie, NS, the research team prevented Indian Health Services dentists from visiting study schools to test the utility of Vitamin C to prevent gum disease (Mosby, 2013). Prior to these experiments, malnourishment was widespread throughout the IRS system, and instead of intervening, officials conducted experiments and theorized solutions for the 'Indian problem' in relation to disease susceptibility and economic dependency (Mosby, 2013).

  Inuit experiences with residential schools were distinct in that the history is more recent and the ways the schools and hostels were run was different from the rest of the IRS system. However, Inuit children were taken from parents with little or no consent, children

were educated in a language not their own, in a setting often far from home, in underfunded, poorly staffed institutions, where they were victims of harsh discipline, disease, and abuse (TRC, 2015b).

Within the same timeframe as the nutrition experiments there were experiments being carried out with Inuit families. The High Arctic resettlement experiment of the Canadian government initiated in August 1953 saw the transfer of Inuit from Northern Quebec and Baffin Island to the High Arctic to places such as Resolute Bay and Grise Fiord. Inuit were not consulted and suffered greatly with the government's attempts to claim sovereignty over the unoccupied High Arctic (Canadian Museum of History, 2017; Royal Commission on Aboriginal Peoples, 1994; Tester & Kulchyski 2011). Inuit who relocated to the High Arctic were promised better hunting and the ability to return home in two years (Sponagle, 2017). They suffered in extreme cold and darkness and hunger as the environment was too harsh for hunting and berry picking. After two years they were forced to stay in order to form the communities of Grise Fiord and Resolute Bay (Sponagle, 2017; Tester & Kulchyski, 2011).

The forced relocation of Inuit illustrates the government's racist beliefs that all Inuit are the same and their geographic ignorance that assumes all northern environments are similar (van der Marel, 2014). These oversights were alluded to in the government apology for the relocations delivered on August 16, 2010, which referenced the fact that Inuit were separated from their families, not provided adequate supplies or housing, and the government's failure to keep their promise to Inuit if they did not want to stay in the High Arctic (van der Marel, 2014).

Another project known literally as "The Eskimo Experiment," saw the relocation of three 12-year old boys from Inuit communities to Ottawa in 1962 and 1963 (McGregor, 2015 & LeTourneau, 2018). Later in 1965 and 1966 four 7- and 8-year-old Inuit girls were removed from their homes in what is now Nunavut and moved to Edmonton and Nova Scotia. These seven Inuit children were taken away from everything they knew, including their culture and language without permission from their families (LeTourneau, 2018). As McGregor (2015) asserts this government experiment in education "is the starkest illustration of the exceptional circumstances some Inuit experienced in the course of their schooling at the hands of a government still in pursuit of assimilation" (p. 33).

In May 2019, a news article offered shocking details of skin-graft experiments conducted in Igloolik in the late 1960s- early 1970s. As part of the International Biological Program (McKee, 1970), researchers experimented on more than 30 Inuit from Igloolik without consent (Oudshoorn, 2019). This exploitive study, conducted by Dr. John B. Dossetor focused on people in isolated communities, and took place prior to the development of contemporary medical ethics boards (Oudshoorn, 2019).

In response to this story, Inuk Scholar, Dr. Julie Bull (2019) published a commentary pointing out the lack of medical ethics boards at the time of the skin graft study. While acknowledging that we cannot measure past actions by contemporary standards, Bull points out that at the time of Dossetor's experiments ethical standards of research were emerging elsewhere. Internationally, documents had existed for decades that articulated the need for voluntary consent and argued that no person should be subjected to medical or scientific experiments without consent (Bull, 2019). Adding insult to injury, is the fact

that Dossetor became widely known as an international leader in medical ethics

(Oudshoorn, 2019).

Evolving from determining the human-ness of Indigenous Peoples, experiments on

Indigenous People were dehumanizing and the carry-over effect of these beliefs over time

was oppressive and harmful. The experiments carried out, often with the aim of assisting in

assimilation were unethical, shameful and contributed toward an attitude that

pathologized the lives of Indigenous Peoples. These attitudes can still be seen in

contemporary research that takes a deficit focus rather than strengths-based approaches.

As well as within research that is conducted *on* Indigenous Peoples, and not *with*

Indigenous Peoples that excludes Indigenous priorities and leadership.

2.1.2 *Resisting and Disrupting*

Attitudes from the dehumanizing and exploitive research practices that have been

discussed thus far persist today and the damage and biases created through research on

Indigenous peoples, lands, and communities continue to have negative impacts. However,

in the 1970s actions that started resisting the dominant research narrative began and

Indigenous research paradigms started to disrupt the research landscape. This shifting

occurred within the academy as Indigenous scholars who were now entering into the

academy and critiquing the lack of research ethics protocols within academic institutions

began insisting that that Indigenous ways of knowing and doing, Indigenous research

methodologies, belonged within academic institutions, and moreover, that research that

did not account for Indigenous perspectives or receive informed consent were entirely

unethical and exploitive. The uptake of these approaches led to more and more Indigenous

and non-Indigenous allied academics insisting on change toward Indigenous research within the academy that it must be in partnership with Indigenous communities in order to ensure Indigenous research is grounded in Indigenous identity, culture, and local contexts.

Shifting. The quiet rumblings of the Indigenous research paradigm shift can be heard in the early 1970s when Indigenous scholars began writing about existing Indigenous paradigms (Wilson, 2003). A source that can be traced as responsible for these shifts is Vine Deloria Jr. who completed a bachelor's degree in 1954, then a Law degree in 1970, publishing his first book in 1969 (Deloria, 1969). His work was responsible for shifting attitudes about Indigenous ways of knowing and producing knowledge and provided a pathway for others to follow.

Around the same time, in 1971, Inuit advocacy was gaining momentum with growing concerns about Inuit lands and resources inspiring the formation of Inuit Tapiriit Kanatami (ITK) (Bonesteel, 2006; ITK, 2020). The establishment of, and subsequent work of, ITK is an example of a major shift for Inuit establishing self determination over land and resources in Inuit Nunangat. ITK is a national advocacy organization representing Inuit in political, social, cultural, and environmental issues. In 1973, ITK commissioned the three-volume report of the *Inuit Land Use and Occupancy Project* leading to the land claim agreement that respected hunting, trapping and fishing territories of Inuit on land and offshore across the NWT and Northeastern Yukon (Freeman, 2011). Still today, ITK serves all Inuit across Inuit Nunangat with help from its member organizations that include Pauktuutit Inuit Women of Canada, and the National Inuit Youth Council. Internationally ITK is a member of the Inuit Circumpolar Council. The four regional land claim

beneficiaries affiliated with ITK are: the Nunatsiavut government, Makivik Corporation, Nunavut Tunngavik Incorporated, and the Inuvialuit Regional Corporation (Bonesteel 2006; ITK, 2020). ITK largely left land claims negotiations up to the regional Inuit organizations providing support to the associations throughout the 1970s and 1980s. When in the early 1990s all four Inuit land claims were settled or soon to be settled, ITK re-defined its mandate to focus on the salient issues affecting Inuit across Inuit Nunangat (Bonesteel, 2006). It is important to note here that this reference to Inuit Nunangat and Inuit land claims excludes NunatuKavut who were left out of these negotiations. The NunatuKavut Community Council (NCC) is the governing body representing approximately 6,000 Inuit in south and central Labrador. NCC is currently in the middle of talks with the Federal Government in order to formally recognize NunatuKavut and negotiate Indigenous rights and self-governance (NunatuKavut, 2020).

Inuit representatives and Federal Government officials signed the Nunavut Land Claims Agreement (NLCA) in 1993, giving birth to the Nunavut Territory and the Government of Nunavut (Légaré, 2008). Specifically, the land and resources component of the NLCA was effective at this signing, July 9, 1993, whereas the political autonomy (Government of Nunavut) was realized on April 1, 1999 (Légaré, 2008). The creation of Nunavut was first suggested in 1971, with the aim of making sure Inuit have greater control over policies in the Eastern Arctic. Nunavut Territory and the Government of Nunavut were officially instated in 1999.

By the end of the 1990s, a number of Indigenous scholars were aligning themselves with Western approaches within the academy in order to have their work

considered/accepted/passed, while others were using their position within the academy to voice their disagreement with the dominant Western paradigm (Wilson, 2008). Indigenous methodologies, methods, and ethics were emerging; however, they were highly scrutinized and always compared to or evaluated against Western (mainstream) research standards, values, and practices as a means of validation and criticism (Wilson, 2008).

Insisting. In 1999, Linda Tuhiwai Smith led the way for much discussion around decolonizing research and Indigenizing the academy, and with it, Indigenous academic research. In her seminal book of Indigenous research literature, Tuhiwai Smith identifies as a colonized, Māori woman working within the academy, and highlights the importance of Indigenous research and its place within academic institutions. Extensively critiquing Western research paradigms, Tuhiwai Smith calls for the decolonizing of research methods in order to reclaim Indigenous ways of knowing, doing and being (Tuhiwai Smith, 2012). The work of Tuhiwai Smith and other subsequent scholars catalyzed a shift in the research paradigm and broke open space for Indigenous researchers to speak to the limitations of Western research traditions while implementing academic institutional research informed by and grounded in Indigenous worldviews and science. Working within the constraints of the academy, Indigenous scholars were now operating from Indigenous research paradigms which in turn was leading to research "that emanates from, honors, and illuminates their worldviews" (Wilson, 2008, p. 54). During the time in which Tuhiwai Smith's work was becoming well known, other Indigenous scholars in North America were also making important contributions that created space for Indigenous research methods

and ethics, to the evolving Indigenous research discourse (Battiste, 2000; Brant Castellano, 1999; Hall, Dei, & Rosenberg, 2000; Rigney, 1999; Henderson, 2000; Weber-Pillwax, 1999).

The formalization and formation of the NLCA established new institutional and regulatory systems for research in Nunavut (Gearheard & Shirley, 2007). This in turn increased the expectation of community engagement, community benefit, and the impact of research for communities. The shifting research paradigms toward more participatory approaches that draw on traditional knowledge began to become the standard expectations regarding research taking place in Nunavut (Gearheard & Shirley, 2007). Though Gearheard and Shirley note that questions still remain as to whether these approaches are resulting in real meaningful engagement that truly benefits communities, emphasizing the need for further probing into current and ongoing research practices.

The development and publication of a range of documents has continued to propel research with Indigenous Peoples and communities away from the positivist, colonial practices, further developing research that centres Indigenous ways of knowing. The following table (Table 1) provides a timeline of a selection of critical research guidelines including ethical documents that are relevant for Inuit research.

Table 1

Published Research Guidelines

Published	Document Reference
*1989	Association of Canadian Universities for Northern Studies. Ethical Principals for the Conduct of Research in the North. (Association of Canadian Universities for Northern Studies, Ottawa, 1989).
*1992	Association of Canadian Universities for Northern Studies. Ethical Principals for the Conduct of Research in the North. (Association of Canadian Universities for Northern Studies, Ottawa, 1992).
1993	Canada Royal Commission on Aboriginal Peoples. Ethical Guidelines for Research. In Integrated Research Plan Appendix B (Royal Commission on Aboriginal Peoples, Ottawa, 1993).
1998	Social Sciences and Humanities Research Council (SSHRC) (1998). Section 6: Research involving Aboriginal people. (p.2)
*1998	Inuit Tapiriit Kanatami. (1998). Negotiating Research Relationships: A Guide for Communities. Iqaluit and Ottawa: Nunavut Research Institute and Inuit Tapirisat of Canada.
*2003	Association for Canadian Universities for Northern Studies (ACUNS). (2003). Ethical Principles for Conduct of Research in the North. Ottawa
2004	First OCAP publication, Schnarch, B. (2004). Ownership, control, access, and possession (OCAP) or self-determination applied to research: A critical analysis of contemporary First Nations research and some options for First Nations communities. International Journal of Indigenous Health, 1(1), 80-95.
*2006	Nickels, S., Shirley, J. and Laidler, G. (2006). Negotiating Research Relationships with Inuit Communities: A Guide for Researchers. Ottawa and Iqaluit: Inuit Tapiriit Kanatami and Nunavut Research Institute. [Revised edition of the original from 1998]
*2006	Nunavut Research Institute. (2006). Licensing Process. Iqaluit. www.nri.nu.ca/lic_process.html
2007	Canadian Institutes of Health Research. (2007). CIHR Guidelines for Health Research Involving Aboriginal People. Ottawa: Canadian Institutes of Health Research.
*2009	Aurora Research Institute. (2009). Guide for Research in the Northwest Territories. http://wiki.nwtresearch.com/ ResearchGuide.ashx
2010	Canadian Institutes of Health Research, Natural Sciences and Engineering Council of Canada, Social Sciences and Humanities Research Council of Canada. (2010). Tri-Council Policy Statement: Ethical Conduct for Research Involving Humans. ** Chapter 9: Research Involving the First Nations, Inuit and Métis Peoples of Canada
2013	NunatuKavut Community Council Research Advisory Committee. Guidelines for Community Engagement with NunatuKavut. https://nunatukavut.ca/site/uploads/2019/05/guide_for_researchers.pdf
*2018	Inuit Tapiriit Kanatami. (2018) National Inuit Strategy on Research. Ottawa.
*2018	Inuit Tapiriit Kanatami. (2018) National Inuit Strategy on Research: Implementation Plan. Ottawa

Note. * denotes documents specifically aimed at Inuit Nunangat research, whereas the others are useful for Inuit Research and often drawn upon but are Indigenous communities in Canada more broadly.

This selection of frequently used guiding documents that cover a range of topics and vary in practical application to general guidelines or rules of conduct. As early as 1982 the Association of Canadian Universities for Northern Studies (ACUNS) produced a statement of ethical principles for the conduct of research in the North. This organization has produced updated versions regularly to reflect the needs and concerns of northern communities and researchers engaged with northern communities. Though not the purpose of the report, the Royal Commission on Aboriginal Peoples (RCAP) was one of the first documents to discuss protocols on Indigenous research. RCAP emphasized collaborative research highlighting the importance of Indigenous community participation in development and design of research (RCAP, 1996).

Long known as OCAP, the principles of ownership, control, access and possession (OCAP) form themes long advocated by First Nations in Canada (Schnarch, 2004). Although aimed at First Nations research in Canada, this seminal document has had a great impact across all Indigenous research in Canada and has been referenced throughout many ethical documents that have been produced since, for instance it is referenced in the National Inuit Strategy on Research (ITK, 2018a).

An important collaborative publication by ITK and NRI was produced in 2007 and entitled, *Negotiating Research Relationships with Inuit Communities: A Guide for Researchers* (ITK & NRI, 2007). This was the most community-specific guideline to date providing practical advice for researchers working with communities across Inuit Nunangat. This publication focusing on researchers followed ITK's 1998 release of *Negotiating Research Relationships: A Guide for Communities*, which aimed at equipping communities for work

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with researchers. Starting in 2004 with a one-page document, NunatuKavut has been continually developing and advancing their recommended process of engaging in research within their communities with their most recent version in the table above from 2013. The collaborative process of this ongoing development is documented in a recent paper by Bull and Hudson (2018).

Guiding documents have been provided by national funding agencies beginning with CIHR's (2007) Institute of Aboriginal Peoples' Health (IAPH) publishing *Guidelines for Health Research Involving Aboriginal People.* After this, the first Tri Council Policy Statement (TCPS1) was updated and republished as the national policy document *Tri-Council Policy Statement: Ethical Conduct for Research Involving Humans* (TCPS2) (CIHR et al., 2010). This new TCPS included Chapter 9, "Research Involving First Nations, Inuit and Métis Peoples of Canada".

As Northern research progresses new documents are continually being created. The most recent and poignant example released by ITK in March 2018 is the *National Inuit Strategy on Research* (NISR)*.* This strategy was followed closely by the release of the *National Inuit Strategy on Research - Implementation Guide* (NISR IG) released in September as a companion document to the NISR (ITK, 2018b). The NISR document targets government and research institutes identifying opportunities for partnership and action in order to "strengthen the impact and effectiveness of Inuit Nunangat research for Inuit" (ITK, 2018a). The NISR IP is considered a living document that will be continually revisited and updated and provides details needed for the coordination and implementation of the NISR.

Furthermore, the work of non-Indigenous allies illustrates a move from non-Indigenous scholars as "experts" conducting health research *on* Indigenous peoples, lands, and communities, to non-Indigenous scholars as allies working *with* Indigenous Peoples and communities addressing priority topics set by communities. Within their respective research each of these non-Indigenous allied scholars are raising the bar for what is expected by non-Indigenous researchers who plan to engage in Indigenous research. Several scholars whose work I look to for guidance as I see them in this position improving the standards expected within Indigenous research are Tracey Prentice, Ashlee Cunsolo, Melody Ninomiya, and Elizabeth Rink.

In Tracey Prentice's research (2015) she partners with HIV-positive Aboriginal Women (PAW) and communities and actively counters the negative representations produced by research that has focused on HIV-illness and deficits that arise from living with HIV. Her work has co-created new gender-specific, strengths-based and culturally relevant documents/reports/guidelines that are informing policies, programs and services for PAW. Ashlee Cunsolo (2012) has been involved in Inuit community-led research examining climate change and physical and mental health, cultural reclamation and intergenerational knowledge transmission, land-based education and healing programming, and Indigenization of education among many other important community-identified topics. Much of Ashlee Cunsolo's work has been with Inuit communities across Nunatsiavut, Labrador, Canada. Elizabeth Rink (2016) has done extensive CBPR work with Inuit communities across Greenland, looking at social, cultural and behavioral factors that influence sexually transmitted infections among adolescents. Rink's CBPR work in

Greenland is rooted in strong community relationships and community-based

interventions have shown effectiveness at sexually transmitted infection prevention among

young Inuit who live in small isolated Arctic communities. Melody Morton Ninomiya

(2015) is a critical health scholar focused on Indigenous health and wellness, mental health

and addictions, community-based and decolonizing research methods and methodologies

and knowledge translation. Each of these scholars provide admirable examples for non-

Indigenous scholars striving to be good allies in Indigenous health research. Each of these

scholars demonstrate an active and thoughtful response to Indigenous communities

insisting they no longer be passive participants and work in a good way within equitable

partnerships drawing on wise practices with Indigenous partners.

The variety of *wise practices* and examples of research done *in a good way* help to

shift research approaches to include Indigenous ways of knowing for Indigenous scholars

and non-Indigenous allied scholars alike. The term *wise practices* is now commonly used in

Indigenous research to replace the terms best practice or evidence-based practice and

emphasizes the inclusion of Indigenous knowledge and practices as a strong source of

information (Morton Ninomiya et al., 2017). *Wise practices* push beyond what traditional

academic research considers evidence, are understood as highly contextual building on and

enhancing community strengths, culture and efficacy (Wesley-Esquimaux & Snowball,

2010). Additionally, this shift to wise practices critically asks who decides what best

practices are, underlining the importance of Indigenous participation. For Inuit research,

wise practices include the incorporation of Inuit ways of knowing, doing and being. For

researchers working with Inuit communities across Inuit Nunangat, this means taking the time to engage with community to determine the local contextual sources of knowledge.

The expression *in a good way* is a phrase used by many Indigenous communities to refer to participation that honours tradition and spirit (Flicker et al., 2015). An example of ensuring her research would be done in a good way for Lavallée (2009) was ensuring she gave tobacco, to "demonstrate my respect for honoring me with their knowledge and wanting things to be done in a good way" (Lavallée, 2009, p. 29). Research teams must build relationship and dialogue about how to proceed through the research process in a good way with Indigenous communities (Ball & Janyst, 2008). Relying on general sets of practices alone does not work, as research with each community is contextual and relational and needs time to shape the context and relationships required. The importance of respect and building relationships within Inuit communities cannot be emphasized enough and finding out what the particular protocols or practices for each community researchers engage with is vital. For some this starts with considering the guiding documents discussed in the previous section. For others who may already have relationships established, this means taking the time to maintain and foster relationships.

Grounding and reclaiming. In addition to guiding documents, research centres have also been established to help orient Inuit community-based research within communities across Inuit Nunangat. "Research centres in each of the four regions of Inuit Nunangat serve a variety of valuable functions with regard to research governance, licensing, and monitoring (ITK, 2018a, p. 13). Inuit-led research initiatives complement the work of these research centres. Community-based research centres are an important

resource for grounding research in local realities and for ensuring research approaches are culturally relevant and strengthen community capacity.

The Qaujigiartiit Health Research Centre was established in 2006 with the aim to identify Inuit and community perspectives on ethics, so that the work done in Nunavut will reflect perspectives of Nunavummiut (Qaujigiartiit, 2020). The centre puts forward two IQ principles, that of Inuuqatigiitsiarniq (to work respectfully with others) and Pijitsirniq (to work in service) (Qaujigiartiit, 2020) as the foundation of ethical research processes in Nunavut. The Qaujigiartiit Health Research Centre has provided the space for Inuit scholars to articulate an Inuit-specific health research model (discussed further in section 2.2.1) as well as other Inuit research methods and ethics (Healey & Tagak, 2014).

Ittaq Heritage and Research Centre, in Clyde River, Nunavut is another example of an Inuit community research centre. In 2005 a group of Clyde River residents started Ittaq in response to growing research activities in Nunavut (Ittaq, 2019). The formation of Ittaq was prompted by the fact that much of the research taking place in and around their community did not engage with community members through consultation, include community members or Inuit knowledge, or consider local needs or priorities. With the desire for their community to play a bigger leadership role in research within and around their community they established Ittaq (Ittaq, 2019). Ittaq works with local and visiting researchers and support heritage projects. Acting as a resource for their own community and other Nunavummiut, Ittaq is committed to supporting youth, mobilize knowledge, environmental monitoring and asserting Inuit culture, language and rights (Ittaq, 2019).

In addition to community-based research centres, there are Research Licencing bodies across Inuit Nunangat. Aurora College in NWT, Nunavut Research Institute in Nunavut, and the Nunatsiavut Research Centre, all play an important role in community-based research in their respective region within Inuit Nunangat. The Nunavut Research Institute is responsible for licensing research in the health, natural, and social science research as is required under Nunavut's *Scientists Act.* NRI's role has expanded into providing advice and logistical support and provides outreach and training (NRI, 2015). Additionally, NRI works to support capacity building in research for young Nunavummiut interested in pursuing research as a career.

The Research Education and Culture Department in NunatuKavut is dedicated to working with the NunatuKavut Community Council (NCC) in order to respond to the research needs, interests, and priorities of communities across NunatuKavut. The NCC facilitates a research review process which ensures research in NunatuKavut is conducted in an appropriate way that attends to the spiritual, cultural, social and environmental context of NunatuKavut Inuit (NunatuKavut, 2020). "Like many Indigenous communities, the NunatuKavut Community Council (NCC) is mitigating unethical research practices and is asserting its inherent right to determine research with its people and on its territory" (Bull & Hudson, 2019, p. 1). Additionally, in the early spring of 2019 the NCC hosted the Naalak Gathering in Happy Valley-Goose Bay. This meeting was the first of its kind that focused on Research Ethics Boards (REBs) and research governing bodies. Naalak, in Inuktitut means 'to listen and pay close attention', and this gathering was a knowledge-sharing, knowledge-mobilizing, and knowledge-in-action event hosted on traditional Innu and Inuit territory. This gathering is one example demonstrating that Inuit communities

have their own ever-evolving protocols for reviewing research proposals and conducting

ethical reviews aimed at advancing research approaches and addressing the principle-to-

policy-to-practice gap that has been identified by researchers, Indigenous communities,

and REBs themselves (Bull et al., 2019).

The number of and variety of resources providing guidance for research that draws

on both Inuit knowledge and western knowledge across Inuit Nunangat is growing.

Included in these resources are gatherings, workshops, and training opportunities. For

example, Ferrazzi et al. (2018) recently published a paper describing their two three-day

cross cultural, reciprocal Inuit and western research training workshops that focused on

research capacity and community in Arctic research partnerships. These workshops took

place in Arviat in partnership with the Aqqiumavvik Arviat Wellness Society, which is a

community alliance that brings together mental and health groups in the community.

Aqqiumavvik Wellness Society focuses on addressing concerns identified by the

community through research that is action and solutions oriented (Aqqiumavvik Wellness

Society, n.d.). Ikaarvik: Barriers to Bridges is another example of innovative training that is

taking place in Nunavut around research and meaningful engagement and incorporating

Inuit knowledge. Created in Pond Inlet, Nunavut and administered by the Vancouver

Aquarium, the Ikaarvik program works with Arctic youth to be the bridge between

research and their communities. Ikaarvik produced a report with recommendations after

their *ScIQ: Science and Inuit Qaujimajatuqangit research and meaningful engagement of*

Northern Indigenous Communities gathering in Cambridge Bay, Nunavut in the fall of 2018.

Their 41 specific recommendations for what can be done before during and after research

projects encourage researchers to, for example, celebrate and host a feast for communities,

be flexible, and give back by teaching / volunteering. These guiding resources are useful for researchers and communities to help find their way in research partnerships.

Drawing on Shawn Wilson's (2008) interconnected Indigenous research paradigm of Indigenous ontology-epistemology-methodology-axiology, Janet Tamalik McGrath (2018) models an Inuit research paradigm. She asserts that Inuk being-knowing-doing-accounting are the intertwined and inseparable features of an Inuit research paradigm much like Wilson's Indigenous ontology-epistemology-methodology-axiology. Wilson's ideas strongly resonated with McGrath when she was first working on her graduate research. She critiques much of the research in the north conducted by southern academics and emphasizes the importance of the fundamental principle of integrated being-knowing-doing-accounting. Further she suggests where this is ignored or only superficially understood it is highly disrespectful.

The relatively recent shifts that have occurred within academic research, are due to Indigenous Peoples demanding their voices be included in research involving their communities, lands, and peoples. This has resulted in the emergence of Indigenous research paradigms within academia (Smith, 1999, Wilson, 2008, Kovach, 2009) and new funding opportunities with ethical protocols that require participatory involvement of Indigenous community members (Canadian Institutes of Health Research, Natural Sciences and Engineering Research Council of Canada, & Social Sciences and Humanities Research Council of Canada, 2014). Most importantly, there are areas within academia that have shifted from research *on* to research *by*, *with,* and *for* Indigenous communities (Koster, Baccar, & Lemelin, 2012). Colonial styles of research are still present in many areas of

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academic research, however with the collective push from Indigenous communities that are demanding Indigenous People be involved in research in meaningful ways, changes are visible.

As a result of this collective push from Indigenous scholars, communities, and allies against colonial research on Indigenous communities, shifts in Indigenous research methods and ethics are emerging within the academic landscape. Indigenous Research is increasingly being undertaken within the academy, with approaches to research that aim to redress misguided and harmful research. An example of this are participatory approaches to research which are particularly useful for health research and centre communities' goals and priorities through fully engaged partnerships between researchers and community members. The aim of participatory research is to undertake research in more equitable, mutually beneficial ways. Participatory research operates outside of a positivist paradigm in a space where it is well acknowledged that multiple realities exist and should be accepted and respected. Although a far cry from the positivist research on Indigenous communities, participatory research still requires critical examination to ensure it is achieving what it claims to. Despite these aforementioned paradigm shifts, colonizing attitudes still permeate throughout academic and government institutions and more needs to be done to continue to improve Indigenous health research practices.

2.2   Part II. Indigenous Health Research

In 2019, the Institute for Indigenous Peoples' Health (IIPH) at the Canadian Institutes of Health Research put forward the following definition for *Indigenous Health Research*:

… any field or discipline related to health and/or wellness that is conducted by,

grounded in, or engaged with, First Nations, Inuit or Métis communities, societies or

individuals and their wisdom, cultures, experiences or knowledge systems, as

expressed in their dynamic forms, past and present. Indigenous health and wellness

research embraces the intellectual, physical, emotional and/or spiritual dimensions

of knowledge in creative and interconnected relationships with people, places and

the natural environment. Such research is based on the right to respectful

engagement and equitable opportunities; it honours culture, language, history, and

traditions. Indigenous health and wellness research, thus defined, may be

implemented and adapted in research involving Indigenous Peoples around the

world. Whatever the methodologies or perspectives that apply in a given context,

researchers who conduct Indigenous research, whether they are Indigenous or non-

Indigenous themselves, commit to respectful relationships with Indigenous Peoples

and communities (CIHR, 2019a, pp. 6-7).

As one of the 13 research institutes at CIHR, IIPH is the first federal level health research

funding institute in the world that is solely dedicated to Indigenous Peoples' health. The

definition of Indigenous health research put forward by the IIPH counters the deficit-based

approach that emerged from the research practices covered in the first section of this

literature, which has for a long time been typical of health research. Deficit-based health

research sees researchers qualifying or quantifying the "absence of health markers or

presence of illness" (Hyett, Gabel, Marjerrison, & Schwartz, 2019, p. 102)

The deficit-based research approach tends to be the norm for health research. Deficit-based approaches in Indigenous health research contributes to stereotyping and marginalization of Indigenous Peoples (Hyett, et al., 2019). Research that fails to include colonization, westernization, and intergenerational trauma as causes of health deficits perpetuates a narrative that health deficits are inherent Indigenous characteristics (Hyett et al., 2019). Further, Marcia Anderson (2019), suggests the foundation of gaps in Indigenous health outcomes are racism and colonization, calling for Indigenous health research to explicitly be anticolonial and anti-racist in order to address gaps. Deficit based research approaches that do not consider Indigenous history and lived experiences are in direct conflict with holistic strengths-based methodologies that emanate from Indigenous research methodologies.

In their article examining Inuit health research with a focus on women's health, Healey and Meadows (2007) define health as "mental and emotional health, physical health and social well-being, and not merely the absence of disease and infirmity" (p. 202). They further assert that when this broader definition of health is adopted, cultural and social practices are vital factors that contribute to health. The following sections will examine the ways in which Indigenous health research is conducted, the methodologies used, and the ways in which Indigenous health research contrasts the deficit-based approach to research and upholds respectful engagement and considerations of language, history, culture and traditions.

2.2.1 Indigenous research methodologies

The conversation about Indigenous ways of knowing in research, and about Indigenous research methodologies serves as a starting point to illustrate the differences in

ways of knowing that emanate from Indigenous realities to that of Western. Indigenous

methodologies are based on ontologies and epistemologies, and given that there is vast

diversity in geography, language, culture and history across Indigenous groups, there can

be no one Indigenous research paradigm. For instance, the ontology, epistemology and

paradigms of the Plains Cree are different to that of Copper Inuit, and again of the Coast

Salish.

Although Indigenous research paradigms differ across Indigenous communities and

groups there exist core principles that can be seen in how they emerge from diverse

cultural perspectives, histories, and contexts. The proliferation of literature examining

Indigenous research methodologies over the past two decades provides many sources to

examine the concept of Indigenous research methodologies. What follows is an

examination of the interconnected principles that emerge across diverse Indigenous ways

of knowing in research.

Indigenous research methodologies are **grounded in Indigenous worldviews and**

values. Indigenous scholars, Marie Battiste and James (Sa'ke'j) Youngblood Henderson,

who are Mi'kmaq from Unama'kik (Cape Breton, NS), and Chickasaw, born to the Bear Clan

of the Chickasaw Nation and the Cheyenne Tribe in Oklahoma respectively describe

Indigenous worldview as multiple knowledges including:

 (1) knowledge of unseen powers in the ecosystem; (2) knowledge of the

interconnectedness of all things; (3) knowledge of the perception of reality based on

linguistic structure or ways of communicating; (4) knowledge that personal

relationships bond people, communities and ecosystems; (5) knowledge that

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traditions teach specialized knowledge related to 'morals' and 'ethics'; and (6) knowledge that extended kinship passes on social traditions and practices from one generation to the next" (Battiste and Henderson, 2000, p. 42).

The knowledges in the list from Battiste and Henderson (2000) draw on sources beyond what many academic disciplines often considers as sources of knowledge. Indigenous research methodologies emerge from Indigenous ways of knowing, and thus, aspects of the above list inform Indigenous research methodologies across diverse Indigenous communities, cultures and contexts. Additionally, Indigenous methodologies include protocols, values and behaviours as integral to the research process. For instance, Tuhiwai Smith (2012) says

> Indigenous methodologies tend to approach cultural protocols, values and behaviours as an integral part of methodology. They are 'factors' to be built into research explicitly, to be thought about reflexively, to be declared openly as part of the research design, to be discussed as part of the final results of a study and to be disseminated back to the people in culturally appropriate ways and in language that can be understood (pp. 15-16).

This incorporation of cultural protocols and cultural values into research processes is a natural process, that recognizes Indigenous Peoples have conducted research since time immemorial and have always been guided by protocols and cultural values.

The characteristics of Indigenous worldview and values listed above including interrelationship within the natural world, language, relationship, morals and ethics, and the way in which knowledge is passed on generation to generation can be seen across

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various Indigenous groups. Additionally, various definitions of Indigenous knowledge emphasize the principle of totality or holism. Indigenous research methodologies are **holistic.** This means that unlike Western research processes which often emphasizes fragmenting knowledge into disciplines, Indigenous research methodologies, like Indigenous ways of knowing focus on interrelationships. As Loppie (2007) suggests, Indigenous methods operate through holistic processes combining "intuition, dreams, memories, and tacit learning that extend beyond the boundaries of cognition" (p. 282). The principle of totality in knowledge is clearly seen in Inuit ways of knowing. Battiste and Henderson remark on the totality of Inuit ways of knowing and said of Inuit:

> Their [Inuit] knowledge is a total way of life that comprises a system of respect, sharing, and rules governing the use of resources. It is derived from knowing the country they live in, including knowledge of the environment and the relationship between things. Inuit knowledge is rooted in the spiritual life, health, culture and language of the people. It comes from the spirit in order to survive, and it gives credibility to the Inuit. They assert it is a holistic worldview that cannot be compartmentalized or separated from the people who hold it. It is using the heart and head together in a good way. It is dynamic, cumulative, and stable. It is the truth and reality (Battiste & Henderson, 2000, p. 43)

An example of this holistic knowledge within research can be seen in the work of Angnaboogok, Behe, and Daniel (2107) who discuss the Alaskan Inuit understanding of food security, as a holistic interconnected cultural and environmental system. They say that the connections of the health of people, animals, and plants, of the land, sea, and air, and the

cultural fabric held together by language, cultural expression and social integrity. In this way of knowing it is impossible to separate these relationships when examining Inuit food security. Inuit research methodologies reflect this holistic view. Given that Indigenous knowledges are holistic, the co-creation of Indigenous knowledges must be a holistic endeavour and thus Indigenous research methodologies are holistic.

Indigenous research methodologies are **relational.** As Aileen Moreton- Robinson (2016) states, "Relationality is the interpretive and epistemic scaffolding shaping and supporting Indigenous social research and its standards are culturally specific and nuanced" (p. 69). These nuances are linked to the cultural context of the research and the positionality of the researcher. Crazybull (1997) asserts that the "scientific method" set by a Western paradigm "requires the researcher to remain outside the research experience, to investigate through observation and discovery, and to draw conclusions based on those observations" (p. 18). In contrast, Indigenous methods "move beyond the boundaries of science into the exploration of intuitive, spiritual, and personal knowledge" (p. 18). Further, the relational aspects of Indigenous research require strong relationships be built within the research processes. Indigenous research requires a process of "fostering relationships between researchers, communities, and the topic of inquiry" (McKinley Jones Brayboy, Gough, Leonard, Roehl, & Solyom, 2012, p. 423).

While there are a wide range of Western research methodologies, many ways of knowing in Euro Western culture are positivist/postpositivist which insists that scientific method can study the reality that is independent of our thinking (Chilisa, 2019). There are Western research approaches that are a departure from the positivist/ postpositivist paradigms that

work to counter the way these paradigms have constructed oppressive discourses. For instance, critical approaches, and critical social science exist on the premise that "we live in a power-rich context. These approaches are better aligned with Indigenous ways of knowing and being as they are able to acknowledge the existence of multiple, diverse perspectives. These approaches seek to reflexively step outside of the dominant ideology (insofar as possible) to create a space for resistive, counter-hegemonic knowledge production that destabilizes oppressive material and symbolic relations of dominance" (Hesse-Biber & Leavy, 2011, p. 27). These critical approaches are more suited for Indigenous research as they work to understand and describe rather than to reveal the single reality. However, critical approaches have emerged from a place that is in opposition to positivism/ post-positivism, where as, Indigenous ways of knowing emerged independently and have different roots than critical social sciences. As Inuk Scholar, Debbie Martin (2012) suggests, "Indigenous worldviews do not emerge from within a critique of positivism and yet are required to navigate within a colonized world, Indigenous knowledges are distinct from Western theories that have emerged as a response to positivism" (p.8).

Indigenous research includes drawing on relational research methods such as, conversational methods, cross-generational sharing, incorporating time for sharing tea, sharing food, and visiting, time for ceremony, time for being together on the land, and may explicitly hold the concept of relationship central throughout the research process. For Inuit, people-to-people, people-to-environment-to-cosmos are the relational connections that characterize Inuit knowledge (Tamalik McGrath, 2011). Additionally, relationality considers multiple intersecting influences over research and knowledge, and highlights the

importance of reciprocity (Gerlach, 2018). Conceptually, relationality is deep and extends beyond researcher-community relationships and considers the relationships between all things.

The relational aspect of Indigenous research methodologies is linked to another characteristic, that is, Indigenous research methodologies operate with an understanding of **Reciprocity.** Reciprocity in research means that research projects and processes are mutually beneficial among all partners and research relationships are reciprocal. As Lavallée (2009) states, "Within an Indigenous research framework the principle of reciprocity, or giving back, is essential" (p.35). Lavallée includes examples of many levels of reciprocity, treating the knowledge given as a gift, recognizing knowledge as important, and compensation to demonstrate respect for knowledge shared. Further, in her experience, giving voice to the participants was something that was expressed was important and was another aspect of reciprocity for her study.

Walters et al. (2009) identify a set of eight Indigenist research principles for decolonizing and Indigenizing research that can be utilized along with CBPR, among them is reciprocity. Their eight Indigenist principles are Reflection (of power, position and justice: an ongoing process); Respect (Indigenous knowledge, epistemologies, protocols and healing practices); Relevance (ensure early active engagement with community); Resilience (focus on community strengths, move away from pathologic research of the past); Reciprocity (through partnership and respectful exchange of Western and Indigenous knowledge); Responsibility (for building community capacity, training youth, disseminating findings in appropriate ways and anticipate impacts of said findings);

Retraditionalizing (incorporating traditional knowledge and methods); Revolution

(decolonize and indigenize research processes, maintain accountability). They

acknowledge this is not an exhaustive list and encourage researchers to tailor it as needed

as it is a starting point for dialogue and further collaboration in decolonizing and

indigenizing research approaches with Indigenous communities. The principles and their

descriptions have deep contextual meaning for health research with Indigenous people and

are an excellent guide for Indigenous research. They draw from these principles in order to

conduct Indigenist CBPR.

Considering Walters et al. and their principle of reflection, reflexive research

practices can help to address some of the challenges that arise when conducting research

that draws from research methodologies that are grounded in differing ontologies and

epistemologies. Reflexive practice within research is "a multilayered and sustained critical

reflection on the conscious and unconscious beliefs, assumptions, attitudes, motivations

and actions" (Rix, Barclay, and Wilson, 2014, p. 3) all of which influence the researcher.

Reflexivity is crucial for non-Indigenous people working with Indigenous people (Russell-

Mundine 2012; Rix, et al. 2014). It is an important skill required in order for researchers to

interrogate their position, assumptions, biases and judgements. Reflexivity is an integral

part of research that blends Indigenous methodologies and Western methodologies, as it is

required to facilitate thinking critically about knowledge creation, power relations, and

positionality in order to conduct ethical research. Research frameworks such as Two-Eyed

Seeing may create space for and encourage reflexivity in research and reflexivity is

something a researcher practices. Researches must actively do the work, of interrogation, examining self and position and biases that may exist.

Indigenous research methodologies are **directly linked to action.** This means that at the core of Indigenous research is the idea that the quest for knowledge (research process) will link to actions that can help to improve situations/ solve problems/ bring about positive change. Additionally, Indigenous research is relevant, addressing issues and gaining knowledge about topics that are considered of importance and a priority for the community involved in the research. "In contrast to the evolution of European knowledge and knowledge systems that has resulted in a separation of knowledge production from knowledge use, in Indigenous contexts knowledge is almost always inextricably linked to action both philosophically and practically" (Smylie, Olding, & Ziegler, 2014, p. 17). This separation is not part of Indigenous research. As a result of the disconnect, this separation of knowledge production from knowledge use, Western science is going to great lengths to ensure Knowledge Translation takes place to close this knowledge to action gap. The separation of knowledge and action is a Western act, within Indigenous ways of knowing and gaining knowledge, this separation makes no sense. This separation has never taken place – gaining knowledge and sharing it and putting it to use for the greater good of the community/ family/ camp, is part of Indigenous research methodologies. According to Linda Smith (1999) Indigenous methodologies must operate with an intent of healing, mobilization, transformation and decolonization, thus directly linking to action.

Finally, Indigenous research methodologies **uphold the goal of Indigenous self-determination**. Self- determination is well documented to be the most important determinant of health among Indigenous Peoples (Loppie Reading & Wein, 2009;

Greenwood, De Leeuw, Lindsay, & Reading, 2015). As a result of colonization, Indigenous

Peoples have a diminished ability to practice self-determination, resulting in lack of

influence in policies and practices that directly relate to their communities. The conduct of

Indigenous self-determined research leads to overall self-determination for Indigenous

communities as the instigation of changes to policies and practices often rely on research.

Indigenous self-determined research examining lands, economies, education systems,

health and social services can enact self-determined changes for Indigenous communities.

Natan Obed (2018), president of ITK, the national representational organization for Inuit in

Canada, has said, ITK is fully committed to "research producing new knowledge that

empowers our people in meeting the needs and priorities of our families and communities"

(Obed, 2018, p. 57) Further, for Inuit this self-determined research will ultimately be

achieved by ensuring bodies that govern research are for Inuit and are committed to this

same goal (Obed, 2018). Indigenous methodologies are understood to be linked in a

fundamental way to Indigenous self-determination.

An example of a study that draws on Indigenous Research Methodologies and

illustrate these characteristics discussed above is from Lynne Lavallée (2009). In Lavallée's

(2009) paper outlining her study that explored the impact of physical activity on an

individual's holistic sense of health. She drew from the teachings of the medicine wheel as

her theoretical framework for her research. For Lavallée this helped determine what to

research as well as what questions to ask. Through the incorporation of Ojibway,

Algonquin, and Cree knowledge, values, beliefs and teachings about healing and the

medicine wheel, Lavallée incorporated Indigenous knowledge rather than Western

theories into her research process. Lavallée's study employed Indigenous methods such as

sharing circles and Anishinaabe symbol-based reflection. Utilizing an Indigenous framework for Lavallée, an Algonquin, Cree, and French Métis woman, came naturally to her as her study was rooted in Indigenous epistemology. Lavallée reflects on the discovery that the 'standard' method of analysis she employed was problematic when conducting member checking with participants. She describes her process of coding and identifying themes with higher and lower orders, developing a visual depiction of the themes and presenting them to participants in a sharing circle. Although participants agreed with the themes, participants felt that that the coding process tore apart their stories. Given that storytelling is an important part of Indigenous culture, this method of analysis was not consistent with the Indigenous research framework guiding the project (Lavallée, 2009). The Indigenous ways of doing and Academic ways of doing produced tensions within Lavallee's study.

Kovach (2010) also described research projects that grounded the methodologies in Plains Cree knowledge. Characterized as qualitative research, Kovach's studies utilized conversational methods, which were congruent with Indigenous cultures. The orality of Indigenous culture as the means of transmitting knowledge is supported by conversational methods, and also supports the relational nature needed to uphold collective tradition (Kovach, 2010). As described by Kovach, "Story is a relational process that is accompanied by particular protocol consistent with tribal knowledge identified as guiding the research" (p.42). Further reflecting upon story as method within research, Wilson (2001) suggests that story is congruent with the relational dynamic of an Indigenous paradigm. He goes on to say that when you consider the relationship that evolves between sharing story and listening, "it becomes a strong relationship." (p. 178). The use of story as a method, as a

relational process, as a significant element in Indigenous research can be seen across Indigenous communities. This is an example of research method linking to culture and context, as storying is an important part of culture, and is an important research method for Indigenous research.

A renowned example of Indigenous Research Methodologies from outside of Canada is Kaupapa Māori Research (Tuhiwai Smith, 2012). This is an approach to research that is related to *being* Māori and is directly connected to Māori philosophy and principles, and places importance on Māori language and culture while focusing on the desire for autonomy (over culture and wellbeing) (Tuhiwai Smith, 2012). One fundamental understanding to a Kaupapa Māori approach to research is that it is the discursive practice, that is, Kaupapa Māori positions researchers in such a way as to operationalise self-determination for research participants (Tuhiwai Smith, 2012). Further, the research issues of power; initiation, benefits, representation, legitimation, and accountability are addressed and understood in practice by practitioners of Kaupapa Māori research through the development of a participatory mode of consciousness (Bishop, 1999). Kaupapa Māori research developed as a reaction to a colonial education system that did not reflect Māori culture and knowledge.

An example of Kaupapa Māori research comes from Paora Moyle (2014) who drew on Kaupapa Māori research theory within her graduate research in the field of social work. Moyle's study focused on the stories of Māori social workers. Moyle used qualitative methods (semi-structured in-depth interviews) to gain understandings from social workers as to how they use values and beliefs in their practices thus honouring their

realities and valuing their experiences, recognizing them as experts in their field. Moyle

provides an explicit description of her understanding and commitment to seven Kaupapa

Māori principles by providing an interpretation and how she actively drew from them

throughout her research. Kaupapa Māori informed Moyle's research by grounding her

study in Māori cultural knowledge and ways of doing.

In a similar vein to Kaupapa Māori research, Healey and Tagak (2014) present an

Inuit-specific model for Inuit health research that is based on Inuit epistemology. Their

model places emphasis on "ethics, accountability, methodology, knowledge,

understanding" (p. 12) as well as relationships and environment to ensure each of those

principles share the same space. The development of their research model was informed by

collaborations with individuals from across Nunavut and is "structured on the relational

aspects of life in Nunavut communities" (p.11). The *Piliriqatigiinniq Partnership*

Community Health Research Model, as it is called, is based on five Inuit cultural concepts.

The five concepts this model is grounded in are as follows:

> *Piliriqatigiinniq* (the concept of working together for the common good);
>
> *Pittiarniq* (the concept of being good or kind);
>
> *Inuuqatigiinniq* (the concept of being respectful of others);
>
> *Unikkaaqatigiinniq* (the philosophy of story-telling and/or the power and meaning
> of story); and
>
> *Iqqaumaqatigiinniq* (the concept that ideas or thoughts may come into "one").
> (Healey, 2014, p. 135).

The model helps to ensure Inuit ways of knowing are at the forefront of the research

as it is grounded in an Inuit worldview. Additionally, Healey's study provided research

materials in the language of choice for participants; Inuinnaqtun, Inuktitut, and English were all options available, thus extending the respect of culture to include the language in which the study was conducted. Inuit specific research methods vary depending on the study, but given the strong oral history and traditions shared among Inuit, storytelling is a frequently used, culturally appropriate method (Bird et al., 2009; Healey, & Tagak, 2014; Wachowich, Awa, Katsak & Katsak, 1999). The term Inuit *Unikkaaqatigiinniq* refers to the importance placed on stories for Inuit ways of knowing and being (Healey, & Tagak, 2014).

Another Inuit specific model based on Janet Tamalik McGrath's doctoral work on Inuktut knowledge renewal, is the Qaggiq Model. This model, based on the large communal iglu, a qaggiq, was co-developed with well-respected Inuk Elder and Philosopher, Aupilaarjuk, from Rankin Inlet, Nunavut, is valuable in understanding Inuit-centred methodologies toward improved well-being in Inuit communities (Tamalik McGrath, 2018). Tamalik McGrath puts forward the Qaggiq Model, which is made up of two distinct sets of concepts that work together. One set is an Indigenous Peoplehood Matrix that includes, access to land, language, living histories, and culture and the other set of concepts include the individual personhood, collective peoplehood, productive livelihood. These examples of Indigenous methodologies and methodological models illustrate that each methodology is based within a specific Inuit community's context and culture.

2.2.2   *The role of Inuit Qaujimajatuqangit in guiding Inuit Research*

Characteristics of Inuit research methodologies, like other Indigenous research methodologies, include privileging Inuit voices, critically countering Euro-centric research and research processes, and ensuring results generate action for the benefit of Inuit, their

communities and their lands (Tamalik McGrath, 2011; Smith, 1999; Wilson, 2008; Kovach, 2009). As Indigenous methodologies are based on Indigenous ontologies and epistemologies, Inuit methodologies are based on Inuit Qaujimajatuqangit (IQ), which is "the term used to describe Inuit epistemology or the Indigenous knowledge of the Inuit" (Tagalik, 2012, p.1). Inuit knowledge differs between regions, for example Inuit of Nunatsiavut do not recognize all the principles of IQ, however IQ resonates within Inuit within the Nunavut communities partnered with for the CRM Adaptation Project. The documented guiding principles of IQ were built upon extensive interviews and meetings with Elders across Nunavut in 1999 (Arnakak, 2002). These interviews were conducted with the goal of recording IQ in writing so that these principles could provide guidance in the formation of Nunavut Territory. The Government of Nunavut officially adopted IQ as a guide to develop practices and policies that are consistent with Inuit culture, language and values (Pauktuutit, 2006; Tagalik, 2012). Consequently, making the Nunavut Territorial Government the first public government to be shaped fundamentally by an Indigenous worldview (Wihak, 2004). According to Hicks and White (2015) the Government of Nunavut is similar in many ways to conventional governments but holds a unique departmental structure that includes a Department of Sustainable Development and Department of Culture, Language, Elders and Youth (since re-named Department of Culture and Heritage). Further, unique to the government of Nunavut is a commitment to Inuktitut as a working language within the government and "an attempt to imbue both public policy and government operations with traditional Inuit values (Inuit Qaujimajatuqangit – IQ)" (Hicks & White, 2015, p. 5). Moreover, Janet Tamalik McGrath says that

while there have been major challenges and criticisms about *the Inuit Qaujimajatuqangit initiative*, the conflict dynamics reveal a society struggling to reorder itself in the wake of colonialism and land-claims settlements. This struggle reflects the historical inability of colonial style governments to adapt to Indigenous knowledge (Tamalik McGrath, 2003, p. 157).

This point by McGrath emphasizes the challenge in the actualization of IQ creating a different Indigenous government, and what is at the root of the difficulties the government of Nunavut has faced in trying to keep IQ at the core of decisions and policy.

Various documents that discuss IQ have different numbers of principles. For example, there are nine IQ principles found in the Government of Nunavut's Human Resources Handbook (Government of Nunavut, 2006, pp. 1-2), the Inuit Qaujimajatuqangit Education Framework includes 9 principles, other documents have 6 principles (Tester & Irniq, 2008; Arnakak, 2002; Tagalik, 2012; Wenzel, 2004). The full list of what may be considered IQ principles is:

- Qanuqtuurniq which is related to being resourceful to solve problems and seek solutions;
- Pilimmaksarniq focuses on the passing on knowledge and skills through observation, doing and practice;
- Piliriqatigiingniq emphasizes working collaboratively and working together for a common purpose or goal;
- Aajiiqatigiinngniq refers to the Inuit way of decision-making through comparing views and taking counsel;

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- *Inuuqatigiitsiarniq encourages respect for others and treating all equally;

- *Tunnganarniq encourages fostering good spirit by being open, accepting and inclusive;

- *Ikpigusuttiarniq urges caring for others; consideration of people's situations and who they are into account;

- Avatittinnik Kamattiarniq is the concept of environment stewardship; understanding that the human community is part of the greater earth or land community; and

- Pijitsirniq is the concept of serving (a purpose or community) and providing for (family and/ or community).

The IQ principles have been used in the formation of Inuit government structures and policies in the Nunavut territory (Government of Nunavut, 2000; Tester & Irniq, 2008), curriculum (Aylward, 2007; McGregor, 2012), child welfare (Johnston & Tester, 2014 & 2015), and research (Tamalik McGrath, 2005; Healey & Tagak, 2014).

Research by and with Inuit communities requires careful consideration of IQ principles. Janet Tamalik McGrath (2005) was first to specifically articulate IQ principles within academic research. Building on this, Healey and Tagak (2014) developed the Inuit-specific model for health research. Inuit research described by Tamalik McGrath and Healey and Tagak provide a foundation of academic research conducted in Nunavut that is firmly grounded in Inuit ways of knowing.

Further, Tamalik McGrath (2011) discusses her use of the term IQ within her doctoral dissertation and says

I limit my use of the term "Inuit Qaujimajatuqangit" or IQ (referring to Inuit

traditional knowledge) and refer to it only as it occurs in the literature or in

government programming. I do so because the term, while originally asserted by

Inuit, has developed a history and a certain discourse within academic knowledge

debates that have, in my view, marginalized Inuit and Inuktitut epistemology.

In academia, for example, in all but a few isolated cases, articles on IQ are

not "peer reviewed" by Inuit experts. I find this marginalization troubling as plenty

of academically informed and astute Inuit intellectuals are knowledgeable about IQ.

Many capable Inuit that I know are more equipped to offer solid critique than those

with the academic credentials. I have observed that although "IQ" is really about

Inuk ontology, it is debated academically as if Inuit input and critique is irrelevant.

(p.144)

These are important points put forward by Tamalik McGrath regarding the lack of Inuit

input, peer review, and critique with regards to Inuit and Inuktitut epistemology within the

academy. It is especially important for non-Inuit scholars to be aware of this critique, and

to be critical of how the literature about IQ is being produced and where it is coming from.

Approaches to Inuit peer review of literature surrounding IQ and Inuit community input

for Inuit research must be prioritized, and researchers need to include this in their

research activities. I rely quite heavily on literature and teachings about IQ from Inuit

academic mentors and Inuit advisors, as well as on grey literature produced from

community centred gatherings, governments and events. Expanding literature searches to

include grey literature that is produced by Inuit communities and governments or from

workshops or gatherings is one way to ensure literature examining IQ is produced by those

who have lived experience and expertise with IQ.

Inuk scholar, Pitseolak Pfeifer (2018) notes that within Northern research that

engages with Inuit, "positive changes in research methodology have resulted in shifts away

from ethnographic description towards community-based research" (p.29) Pfeifer further

asserts that although research approaches have transitioned from research on Inuit to

research with Inuit, Pfeifer is critical of the amount of research that is by Inuit for Inuit.

However, this body of work is growing and the contributions of scholars and communities

mentioned in this literature review demonstrate these strides.

2.2.3   *Parallel to the emergence of Indigenous Research Methodologies*

Developing in parallel, and often intersecting the advance and practice of

Indigenous research within the academy were developments within participatory research

frameworks (Evans et al., 2009). For instance, roughly around the same time that Vine

Delora Jr. was creating waves within the academy, participatory research approaches

(participatory action research, Community-based research, CBPR) were taking hold as

ways to better conduct research with oppressed groups (Minkler, 2005). The balance

between research and action, focus on co-learning and capacity building, and shared

decision making saw great improvements to research with marginalized communities

(Minkler, 2005). Some examples of these participatory approaches include participatory

action research (PAR), community-based research (CBR), and community-based

participatory research (CBPR).

The establishment of CBPR within academic institutions began in part from two important historical events: one, the changing political structures in developing countries and, two, the experiences shared by the development workers in those countries (Fletcher, 2003). Researchers were beginning to understand "the importance of including local conditions and community experts in designing their research" (Fletcher, 2003, p.31). This is something that clearly had been absent in the 'discovery' and positivist research approaches examined at the beginning of this chapter.

CBPR is an approach or orientation to research as opposed to a method (Blumenthal, Hopkins & Yance, 2013; Castleden, Sloan Morgan & Lamb, 2012), and overall, operates on the assumption of "three interconnected goals: research, action, and education" (Wallerstein & Durran, 2018, p.26). The roots of participatory research trace back to two distinct places and times. Known as the Southern and Northern traditions, these histories have shaped what we today call community-based participatory research (CBPR) (Wallerstein & Duran, 2018). The distinction between the Northern and the Southern Traditions come from the global region from where they developed. The Global North referring to Canada, USA, Western Europe, parts of Asia, Australia and New Zealand, highly industrialized democratic countries. Whereas the Global South refers to Latin America, Africa, developing parts of Asia, including the Middle East (Wallerstein & Duran, 2018).

The Northern tradition is reflected in the work of the German social psychologist Kurt Lewin from the 1940s who countered positivist beliefs that researchers conducted their studies in an objective space that separated how participants know, understand, and

act in their world (Wallerstein & Duran, 2018). Lewin's work was based on the concept that he coined as 'action research' and was collaborative utilization-focused research aimed at systems improvement.

The Southern tradition emerged in the 1970s through the work of Paulo Freire, a Brazilian adult educator (Minkler, 2004, Wallerstein & Duran, 2008). His publication of the book "Pedagogy of the Oppressed" in 1970 transformed the research landscape that viewed communities as objects of study toward seeing community partners participating fully throughout all stages of the research project (Wallerstein & Duran, 2018). Freire and Orlando Fals Borda, a Columbian sociologist, among other scholars from developing countries contributed greatly to the development of alternative research approaches that directly countered the colonizing approaches of research where oppressed people were treated as subjects to be studied (Minkler, 2005).

CBPR practitioners Tobias, Richmond & Luginaah (2013) highlight two important concepts that are said to be imperative for ethical research with Indigenous communities 1) relational accountability which, acknowledges relationship as a key element that is important throughout all phases of the research and 2) mindful reciprocity, which "challenges researchers to participate in thoughtful and compassionate relationships" (p.130). These concepts attend to power dynamics and are integral in the building and maintaining of trusting relationships with Indigenous communities. Relational accountability and reciprocity are echoed throughout the literature that discusses Inuit research (Tamalik McGrath, 2018).

Within an Inuit context, advances in participatory research are beneficial, as "Inuit Nunangat research tends to be governed, resourced, and conducted in a manner that limits Inuit participation" (ITK, 2018a, p, 5). Additionally, "[c]olonial approaches to research in which the role of Inuit is imagined as being marginal and of little value remain commonplace, even as governments and wider Canadian society have taken steps to achieve reconciliation with Inuit on multiple fronts" (ITK, 2018a, p. 5). A common thread of marginalization and oppression are seen in both the colonization of Inuit communities and the origin story of participatory research (i.e. the work of Lewin, Freire and Fals Borda). These similarities suggest that participatory research may have great utility within Inuit contexts.

Overall, throughout the past decade there has been a marked increase in health research with Inuit communities across Inuit Nunangat that rely on a participatory design. The following is a glimpse at a selection of studies that illustrate the wide range of participatory research that has been conducted across Inuit Nunangat. One example is from Gittelsohn and colleagues (2010) who published a paper about their work on a participatory research project for chronic disease prevention in Nunavut. They describe their study as participatory as they incorporated formative research which included interviewing stakeholders to inform intervention development. Other studies such as the photovoice study examining Elders perspectives and understanding of health and wellbeing with Inuit in southern Labrador, shows a comparatively marked improvement in participation (Gabel, Pace & Ryan, 2016). Relying on CBPR as a bridge between communities and researchers, Gabel, Pace and Ryan (2016) showed a clear commitment to

blend Labrador Inuit knowledge with academic theory and expertise, and a strong

supportive effort to ensure both community and researcher perspectives were included in

all stages of the research. Further delving into the use of CBPR with Inuit communities,

Fraser et al. (2017) discuss their CBPR study that took place over two years with a

community in Nunavik. Their study focused on family wellbeing, specifically looking at how

to support families avoiding displacement through child welfare services. They describe

the ethical dilemmas related to participating in the study, and the approaches they used to

mitigate ethical challenges. Fraser et al.'s publication illustrates a more critical examination

of the process of CBPR with Inuit communities.

Examining the importance of Inuit knowledge and lived experiences of Elders in

community wellness, Waddell, Robinson, and Crawford (2017) selected a CBPR study

design for its ability to respect Inuit knowledge and promote power and equity between

researchers and researched. Taking place in Cape Dorset, Nunavut the aim of their study

was to identify "Inuit values, beliefs, and actions with the potential to improve community

wellness" (p. 1). Resonating with other community wellness research projects across

Nunavut, the themes that emerged in their findings included respect, leadership, family

connection, inclusion of traditional knowledge, working together, and resiliency (Waddell,

Robinson, & Crawford, 2017).

Narrowing the gaze to literature that specifically examines Inuit participatory sexual

health research, the following two examples do not explicitly state that they followed a

CBPR design, instead they draw on the participatory health research model developed at

the Qaujigiartiit Health Research Centre (Healey and Tagak, 2014). The Piliriqatigiinniq

Partnership Community Health Research Model was developed for the centre itself as well for those researchers who engage with the research centre. See previous section 2.2.1 for detailed discussion about the model. Working together in partnership between three Nunavut communities Nunavummiut researcher, Gwen Healey, conducted twenty interviews with Inuit parents in order to examine parents' perspectives on knowledge sharing with their teenage children about sexual health and relationships (Healey 2014a, 2014b). Healey combined Western Academic theoretical techniques such as modified grounded theory with Inuit ways of knowing, such as the Piliriqatigiinniq Partnership Community Health Research Model (Healey & Tagak, 2014). A major finding from Healey's study was the need for healing from trauma in order to support the parent- child dialogues surrounding sexual health.

The Inuit sexual health study, *Staying Healthy Under the Sheets* (Corosky & Blystad, 2016), also followed the Piliriqatigiinniq Partnership Community Health Research Model. Taking place in Arviat, Nunavut, Corosky and Blystad drew on the model in order to generate data on youth experiences with Sexual and Reproductive Health Rights to support access to sexual health care and resources in their community. Their study found three major themes related to barriers to Sexual and Reproductive Health Rights care and support, trust, stigma and taboos, and feelings of powerlessness for sexually diverse youth in accessing care (Corosky & Blystad, 2016). Corosky and Blystad (2016) relied heavily on the Piliriqatigiinniq Partnership Community Health Research Model and as non-Inuit researchers, they emphasized the guidance obtained from the model as important in their attempt to conduct decolonizing research.

Although from an international context, another example of an Inuit sexual health CBPR study that is worth noting is the Inuulluataarneq study by Rink and colleagues (2013). This interdisciplinary multi-national study focused on investigating individual behaviours and the social, cultural and environmental factors that influence STI rates in Greenland, this study used a CBPR framework. Publications resulting from the preliminary study that led to Inuulluataarneq (Rink et al., 2009) through to reporting on the findings of Inuulluataarneq (Rink et al., 2014) discussed ethical implications and key learnings about sexual health CBPR with Inuit communities in Greenland, as much as they focused on the findings from the studies themselves. The research team's focus on the way their studies were conducted is helpful for Inuit CBPR in Canada, as their lessons learned, and recommendations are relevant for Inuit Nunangat research.

Outside of Inuit health literature, scholars with experience conducting CBPR with communities in Nunavut have put forward the concept of engaged acclimatization (Grimwood et al., 2012). Examining the formation of Inuit research relationships from an outsider perspective, the concept of engaged acclimatization as a complimentary concept for CBPR, as it "refers to embodied and relational methodological processes for fostering responsible research partnerships" (Grimwood et al., 2012, p. 212). Engaged acclimatization is about building relationships, learning, immersion, and may result in activism. This concept is demonstrated through cooperation, shared learning, and mutual trust that is fostered by researchers visiting communities and communicating in transparent ways. Grimwood et al., also emphasize the importance of recognizing the

spontaneous and serendipitous moments that occur within CBPR, and the need for flexibility and adaptability to benefit from such opportunities.

This section has examined literature that has been produced from CBPR studies focused on health, sexual health, and studies from other disciplines conducted across Inuit Nunangat over the past decade. This discussion illustrates the uptake in CBPR and the progression of this research approach with Inuit communities. This dissertation contributes to furthering this discussion and contributes to the growing body of literature that advances the evolution of CBPR with Inuit communities.

Researchers engaged in health research with Indigenous communities have realized that to better address health inequities, it is imperative that researchers build true partnerships with communities (Simonds & Christopher, 2013). The movement away from colonial, positivist research approaches on Indigenous communities is well complimented by CBPR as it advances culturally centred research approaches and intersects with Indigenous research methods (Simmonds & Christopher, 2013). The foundation of participatory research highlights the importance of recognizing the historical factors (i.e., environmental dispossession, forced settlement, residential schools, assimilation policies) that continue to impact the lives of Inuit and other Indigenous Peoples today (Fletcher, 2003). Such impacts include marginalization, stigma, and socioeconomic and health inequities. Essentially, participatory research practices strive to balance power, share decision-making, promote co-learning, ensure mutual benefits, while requiring strong researcher-community relationships and commitment (Israel, Eng, Schulz, & Parker, 2013).

A number of researchers have developed guidelines and principles in order to guide CBPR. The most widely recognised and referenced are the nine guiding principles put forward by Israel, Eng, Schultz, and Parker (2013). These nine principles assert that CBPR...

- acknowledges community as a unit of identity,

- builds on strengths and resources within the community,

- facilitates a collaborative, equitable partnership in all phases of research, involving an empowering and power-sharing process that attends to social inequalities

- fosters co-learning and capacity building among all partners

- integrates and achieves a balance between knowledge generation and intervention for the mutual benefit of all partners

- focuses on the local relevance of public health problems and on ecological perspective that attend to the multiple determinants of health

- involves systems development using a cyclical and iterative process

- disseminates results to all partners and involves them in the wider dissemination of results

- involves a long-term process and commitment to sustainability (pp.9-11)

CBPR principles are offered as guidelines with caution, as not all principles will be applicable to all research projects and partnerships (Israel, Eng, Schultz, & Parker, 2013; Minkler & Wallerstein, 2005; Castleden, Sloan Morgan & Lamb, 2012). It is important that all members of research partnerships decide collectively which values and guidelines to

follow within their respective projects. CBPR processes are context specific and thus processes and practices may manifest differently within different communities. CBPR is therefore an approach that is more focused on context than a method focused on generalizability/ transferability.

Two additional concepts that are not mentioned explicitly within the principles but add depth and integrity to the CBPR process are commitments to both cultural humility and cultural safety. Development of cultural humility comes through a researcher's commitment to self-critique, reflection, that includes examining their own racism, classism and by addressing power dynamics and maintaining engaged partnerships (Israel, et al., 2018). Ensuring cultural safety within CBPR means establishing up-front decision-making processes that allow for all partners to examine their own experiences, attitudes, and realities that they bring to the table, and to be openminded and considerate of diversity within the research (Israel et al., 2018). Processes are to be developed collaboratively by all partners. Both cultural humility and cultural safety can lead to more successful research partnerships within projects where researchers are working with cultures different from their own (Israel, et al., 2013). These are important concepts as they are helpful for moving Indigenous research forward with regards to the historical research that has continued to delegitimize community knowledge.

Much of the literature presents CBPR as an appropriate research framework for research within Indigenous communities as this process can redress power imbalances and aligns with Indigenous ways of knowing. Still, some have criticized CBPR as a process that favours Western ways of knowing (Healey & Tagak, 2014). While other critics have

suggested CBPR is in need of additional theoretical contexts, such as postcolonial feminist approaches, to ensure the approach has a stronger commitment to analyzing power in a way that can achieve a decolonizing CBPR process (Darroch & Giles, 2014). Others still, have added additional principles that are required for CBPR within an Indigenous context (LaVeaux & Christopher, 2009). Goins et al. (2011) discuss the Tribal Participatory Research Model and recommend modifying CBPR in order to meet the needs of American Indian Communities.

It is valuable to examine these critiques in addition to the various tensions discussed in section 2.4 and consider alternatives and adaptations when planning research with Indigenous communities. In reviewing the literature that critiques or recommends the need for additional contextual components for Indigenous CBPR there are several interpretations and considerations for my own work.

I see the similarities in the emergence of CBPR and the emergence of Indigenous research within academic spaces as a factor that binds these two movements together and makes them stronger together. Although participatory approaches to research within the academy emerged earlier and are more widely written about and practiced than Indigenous Methodologies (within western academic setting), participatory approaches have been a good form for full active involvement of "research subjects" and have in some ways given way for Indigenous ways of knowing to be considered in research. I am not saying that Indigenous ways of knowing need western perspectives to open any doors, instead I am saying that the timing of the emergence of CBPR within the academy was able to break down some barriers in the ever sluggish to change academy which was an

advantage for the movement of Indigenous Methodologies within academic settings these two approaches to research within the academy

I believe there can be great successes in Indigenous research that draws on CBPR as a guide to navigate complexities of a colonial institution that has historically (and currently) favoured positivist approaches to research with rigid ideas of what is considered knowledge. However, in many institutions CBPR is still not well understood, and brings with it challenges of operating within a disparate system. Gains are being made as institutions come around to the idea of participants as experts driving research rather than as objects to be studied, but there is much work to be done. Indigenous Methodologies outside of the academy need no legitimizing. However, within the academy which is a system that is firmly rooted in validating and legitimizing, rightly or wrongly, Indigenous Methodologies are scrutinized. CBPR represents an easing of the rigidity of what may constitute academic knowledge, and an opportunity to evolve and grow and diverge into a stronger framework that is better suited for Indigenous research.

The critiques, modifications, and additions discussed above are valid. Though CBPR is to some the "best way so far" to conduct collaborative research with Indigenous communities, we have not arrived at the end of the Indigenous research journey. I believe CBPR will be just one framework within a cascade of research approaches that are yet unknown as they are currently evolving. These frameworks will actually centre Indigenous communities as the fiscal agents of research funds setting the priority calls of funding and could see Indigenous communities knocking on the door of universities as opposed to university researchers showing up in communities with preconceived research projects. Or

further, would see Indigenous communities doing federally funded research without any involvement of academic institutions, as they always have.

CBPR scholars have been reflecting and reporting on the ethical, logistical, and professional lessons learned within their practice and they are sharing these lessons, aiding in the improvement of research practices with Indigenous communities. All of these scholars have contributed to the evolution of CBPR with Indigenous communities. A better understanding of if and how CBPR aligns, diverges, supports, and or weakens Indigenous ways of knowing, is a key component in the evolution that pushes further past CBPR, to arrive at frameworks that are beyond CBPR.

2.2.4 Connections: Indigenous Research, CBPR and HIV Research & Prevention

Another parallel that warrants discussion along with the emergence of participatory and Indigenous research is that of HIV research. There are similar fundamental principles among participatory research, HIV research, and Indigenous research. All three approaches to research have emerged from distinct movements, yet they share the principle of 'nothing about us without us'. Within HIV prevention and research this is termed the Greater Involvement of People living with HIV/AIDS (GIPA), and Meaningful Involvement of People living with HIV/AIDS (MIPA). The GIPA principle was formalized in 1994 at the Paris AIDS Summit with the agreement of 42 countries to support a greater involvement of people living with HIV in all levels the political, legal and social environment related to HIV (UNAIDS, 2007). MIPA soon followed as an updated term, however many organizations have continued to use GIPA. Overall, this declaration committed to ensure that those who

are experienced with and impacted by HIV would be meaningfully involved throughout HIV research, programming, and policies.

Indigenous research has had a similar principle emerge, with the phrase *"nothing about us without us"* which is seen elsewhere in other liberation movements (Charlton, 2000). Within Indigenous research, nothing about us without us "expresses the principle of participation around which considerations of ethical practice involving Indigenous peoples in Canada now pivot" (Ball, 2005, p.81). Inuk Scholar, Julie Bull (2019) asserts, "Indigenous Peoples are clear that when it comes to research, 'nothing about us without us'" (para 4.). This principle operates in the spirit of self-determination in research and holds Indigenous Peoples as active participants to help drive research that will impact their lands, communities, and peoples.

The movement in recent years toward research approaches that sees the active involvement of people whose lives are affected by the health issues that are being studied has increased in the form of participatory research. This echoes nothing about us without us, underscoring the importance of meaningful involvement of those at the centre of the topic being studied. This increase in participatory research has led to a variety of data collection methods and study designs that are focused on engaging study participants in active ways throughout the research (Abma et al., 2017). This shift in working in collaboration with 'study subjects' away from participants being passive objectives of study, increases relevancy, increases social relevance and impact, ultimately improving health outcomes (Abma et al., 2017).
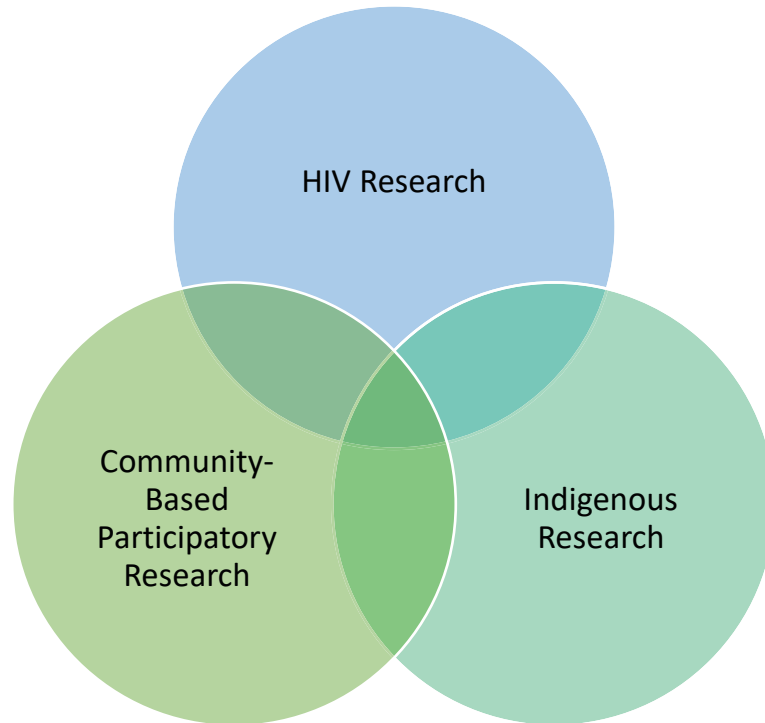
Figure 1: Relationship between three types of research

The intersection of these research and resistance movements are across the three distinct fields. Yet as the diagram, figure 1 illustrates they share the principle of inclusion. The centre of the diagram illustrates the commonalities of these three research movements.

Specifically examining Inuit HIV Research, there are few studies to draw from that share all three aspects of these overlapping concepts, however there are many examples of Indigenous participatory HIV research. Much can be learned from Indigenous HIV research like the importance of Elder involvement in participatory HIV prevention research aimed at youth (Flicker et al. 2015). There is immense evidential strength gained in studies through contributions of those individuals who actually live within the health care system and

policies that direct their HIV health care adds to the research process and outcomes (Prentice et al., 2018).

Within many institutions CBPR is still a fringe approach, and the discipline driven, positivist approaches that academic institutions are built on shows in the tensions experienced when researchers engage in CBPR with Indigenous communities. Many of the tensions that are at play within Indigenous CBPR are between the academy and the CBPR approach to research. Although momentum and support are ever-growing for CBPR with Indigenous communities in the North American Arctic (Rink et al., 2009), there has been no explicit examination of how principles of CBPR align with Inuit way of knowing. With the written documentation of IQ and implication of IQ within government structures and activities within the Government of Nunavut, there is a unique opportunity to compare the two sets of principles. What follows is an examination of IQ and CBPR in order to compare the two sets of principles for research.

2.3 QUN'NGIAQTIARLUGU: Taking a Closer Look at IQ and CBPR

Although IQ represents knowledge that Inuit have always held and thus it has been around since time immemorial, the documentation of IQ in print, in academic and community and government spheres is just two decades old. The literature written about IQ began at the time the Nunavut Territory was officially formed. Levesque (2014) provides a useful summary of the development of the formalization of IQ for the Government of Nunavut, beginning in March 1998 when the Nunavut Traditional Knowledge Conference was held in Iglulik. This gathering brought together Elders from all Nunavut communities and at this gathering the decision to use the term Inuit

Qaujimajatuqangit rather than Inuit Traditional Knowledge was made (Levesque, 2014).

Throughout the academic and grey literature about IQ, it is discussed as a set of principles.

There are various versions of IQ principles with some versions containing 6 principles, and

(Arnakak, 2002) and others with an addition of two more (GN, 2013), and an additional

three, with 9 principles total (GN, 2006). For the most part the definitions of each principle

are generally the same – with little a little variation with phrasing. Table 2 reviews the

difference in definitions and number of principles included.

Table 2

IQ principles and definitions from various sources.

Source	Arnakak, J. (2002)	GN, Human Resources Manual (2006)	GN, Incorporating Inuit Societal Values (2013)
Qanuqtuurniq	Ability to improvise with what is at hand	The concept of being resourceful to solve problems and seeking solutions	being innovative and resourceful
Pilimmaksarniq	Practical knowledge and skills… traditionally passed on through observation doing and practice	The passing on of knowledge and skills through observation, doing and practice	development of skills through practice, effort and action
Aajiiqatigiiniq	The Inuktitut way of decision-making through conference	The Inuit way of decision-making; comparing views and taking counsel	decision making through discussion and consensus
Pijitsirniq	A concept of serving (a purpose, or community) and providing for (family and/ or community)	The concept of serving (a purpose or community) and providing for (family and/or community)	serving and providing for family or community, or both
Piliriqatigiinniq	The concept of working together and collaboration	The concept of collaborative working relationships or working together for a common purpose	working together for a common cause
Avatittinnik Kamattiarniq	Environmental stewardship	The concept of environmental stewardship; understanding that the human community is part of the greater earth or land community	respect and care for the land, animals and the environment
Tunnganarniq		Fostering good spirit by being open, accepting and inclusive	fostering good spirit by being open, welcoming and inclusive
Inuuqatigiitsiarniq		Respect for others and treating all equally are practices the elders have always stressed in their words of advice (uqaujjuusiat); impartiality.	respecting others, relationships and caring for people
Ikpigusuttiarniq		Caring for others; taking their situations and who they are into account	

In his paper, Jaypeetee Arnakak (2002) describes the set of principles Inuk consultant, Joelie Sanguya, drew from interviews he conducted with Elders across Nunavut about IQ. This was the starting point from with the framework of IQ to guide the department of Community Economic Development, based on an Inuit traditional family model. The framework had four guiding principles: Pijitsirniq, Aajiiqatigiinngniq, Pilimmaksarniq, and Piliriqatigiingniq. From here the Department of Sustainable Development's IQ Working Group expanded on the framework and added Avatittinnik Kamattiarniq, and Qanuqtuurniq.

Tagalik (2012) provides an accessible explanation of IQ through a publication from the National Collaborating Centre on Aboriginal Health which reviews the role of IQ in supporting wellness in Nunavut communities. Here, Tagalik explains that the IQ framework is based on four big laws (maligait). The four maligait contribute to "living a good life" and are: 1. Working for the common good; 2. Respecting all living things; 3. Maintaining harmony and balance; and 4. Continually planning and preparing for the future. Further Tagalik discusses six IQ principles and briefly mentions that the Nunavut Government has added two more. The six guiding principles Tagalik includes are: Pijitsirniq, Aajiiqatigiinngniq, Pilimmaksarniq, Piliriqatigiingniq, Avatimik Kamattiarniq, and Qanuqtuurniq. Tagalik explains that "these six guiding principles form the basis of an interlocking conceptual philosophy for IQ, but also inherent in each is a process for developing the principle in an individual and in society" (Tagalik, 2012, p. 2). Additionally, Tagalik describes IQ as knowledge embedded in processes.

Oosten and Laugrand (2002) further the point that IQ is process oriented way of

knowing and assert that,

> As traditional knowledge is not objectively given, but always produced in relational
>
> terms, we must remain aware of the context in which it is produced. In Inuit society,
>
> knowledge was always related to practice. That also applies to the transmission of
>
> knowledge which is always functional. In this perspective, Inuit Qaujimajatuqangit
>
> (Inuit longstanding knowledge that is still useful) is not only a matter of content, but
>
> also of form. It implies an attitude to life, a way of speaking and interacting with
>
> other people (p.24).

The Nunavut Government (2013) published the *Implementation of Inuit Societal*

Values Report compiling the activities of Government of Nunavut that reflect IQ and Inuit

societal values. The report specifically outlines legislation referring to IQ and Inuit Societal

Values and demonstrates each government department's programs and activities aimed at

incorporating IQ and Inuit Societal Values into the workplace. Within the report they state

that the references to Inuit Societal Values and Inuit Qaujimajatuqangit follow text from the

legislation of the implementation of IQ into government workings. They list eight IQ

principles, adding the principles Inuuqatigiitsiarniq (respecting others, relationships and

caring for people) and Tunnganarniq (fostering good spirit by being open, welcoming and

inclusive) to the six that have already been discussed.

One additional principle is listed within the Human Resources Manual by the

Nunavut Government (2006), the principle Ikpigusuttiarniq, which means caring for

others; taking their situations and who they are into account.

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Janet McGrath (2005) explicitly discussed IQ principles as they related to proceeding ethically in her master's research project. McGrath noted that the way in which the principles were interpreted was for her project and was "not intended as a template or recipe for ethical research on Inuit terms" (p. 45). Instead she provides the ways in which her project used the Inuktitut principles to uphold Inuit epistemology and values, and as a means of accountability (McGrath). McGrath referenced Jaypeetee Arnakak (2000) when defining the IQ principles, and she drew on six principles: Pijitsirniq, Aajiiqatigiinngniq, Pilimmaksarniq, Qanuqtuurniq, Piliriqatigiingniq, and Avatimik Kamattiarniq.

Research conducted in Nunavut is nearly always connected to a southern-based university as there are no universities located in the territory. In fact, Canada is the only circumpolar country that does not have an Arctic university (NTI, 2018a).There is a movement toward the development of a northern stand-alone university among UArctic, which is a cooperative network of universities, colleges, research institutes and other organizations that are focused on education and research in and about the North (UArctic, 2019). However, currently no Northern University exists in Canada, and this means that academic research in Nunavut must inevitably navigate Western knowledge systems. The current structures of academic research with Inuit communities requires Inuit communities negotiate with Western institutions.

Circumnavigating research that includes multiple knowledge systems, multiple locations, multiple cultures, and multiple systems requires frameworks that allow for multiple realities. CBPR is an approach to research that claims to provide the scaffolding for such an undertaking. Additionally, CBPR is said to be complementary to Indigenous Knowledge. This means theoretically, CBPR and IQ should be complementary. This

dissertation aims to examine CBPR and IQ and this section provides a theoretical exploration of these two sets of principles.

Appendix A compares[1] these two sets of principles (IQ and CBPR). It is clear they are both grounded in a strengths-based approach, whereby the emphasis of both is on the strengths and self-determination of communities (rather than the deficits and disparities).

Three overarching themes that are apparent within IQ that CBPR are: 1) evolving knowledge, 2) communal efficacy, and 3) holistic commitment. For example, the idea of *Evolving Knowledge* encompasses Qanuqtuurniq and Pilimmaksarniq as these IQ principles explain the Inuit way of being resourceful as a way to creatively improvise in a situation and resolve problems (Qanuqtuurniq) (Wenzel, 2004) and "the passing on of knowledge and skills through observation, doing, and practice" (Pilimmaksarniq) (Government of Nunavut, 2006, p. 1). The CBPR principles that build on strengths within community and promotes co-learning for all research partners suggests the affirmation of evolving knowledge, putting new knowledge to use, and creating a process where new information is drawn on to move forward in the creation of new knowledge.

The concept of *Communal Efficacy* is defined by Diener and Biswas-Diner (2005) as "the idea that a person can with his or her group accomplish group goals" (p.133). They also note that it is not emphasized in Western nations but is more often seen in more traditional cultures (i.e. Indigenous cultures) (Diener & Biswas-Diner, 2005). This theme speaks to the IQ principles of Piliriqatigiingniq, working together to achieve a common goal, as well as Aajiiqatigiinngniq, Inuit decision-making by engaging in council and

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[1] Note the themes that link the two sets of principles have been derived through comparing the two sets of principles and looking for commonalities, a systematic thematic analysis has not taken place

comparing various views before proceeding. The CBPR principles that describe decision making and development through cyclical and iterative processes and that "integrates and achieves a balance between research and action for the mutual benefit for of all partners" (Israel et al., 2008, p. 50) both support communal efficacy.

Finally, the overarching theme of *holistic commitment* is illustrated in two important IQ principles. First, the principle of Avatittinnik Kamattiarniq, which emphasizes environmental stewardship and commitment to the greater community of the earth and land. This principle emphasizes the strong interdependent relationship Inuit have with the environment they live in. Because of this respect, reverence and interdependent relationship Inuit have with the land/sea/ice, Inuit community-based research relates back to a commitment that goes beyond the individual community members and considers that of the human community as part of the greater community of the land. Within a research context this relates to the holistic ways of knowing and doing within research. This means that researchers working with Inuit communities must be cognizant of the holistic ways of knowing and doing and therefore consider how this larger commitment and connection to the land may be interrelated to priorities and decisions made within community-based studies. This connection to land and environment can influence planning community visits, depending on the season and fishing and hunting, and when many community members will be out of town and out on the land.

Second, the principle of Pijitsirniq that centres on providing for and serving one's family and community and emphasizes putting the needs of the community ahead of one's own and being useful. Holistic commitment can be seen in CBPR principles in that

community is a unit of identity. This is ultimately the basis for CBPR as it takes place

within community constructs, identified by those from within the community. CBPR is

intended to be framed in a manner that makes it possible for the community to define and

drive the research process. Additionally, the CBPR principle that highlights the importance

of a long-term process, commitment, and sustainability reflects the idea of holistic

commitment.

There are three additional concepts that are not considered guiding principles but

are important concepts that are ways of being that complement the IQ principles. These are

important concepts that are ways of being a good person and include: Inuuqatigiitsiarniq,

Tunnganarniq, and Ikpigusuttiarniq. Inuuqatigiitsiarniq, being respectful of others and

treating all equally, and Tunnganarniq is fostering good spirit by being open, accepting, and

inclusive. This is related to fostering equitable research relationships by considering the

strengths that individuals may bring to the research team and by being open to various

points of view. These two concepts are mirrored in the CBPR principles that focus on

collaborative equitable partnerships in all phases of research and attending to social

inequalities and power sharing. CBPR also ensures findings are disseminated to all people

involved and is inclusive. Finally, Ikpigusuttiarniq, the concept of caring for others and

taking their situations and who they are into account can be linked to CBPR focusing on

public health problems of local relevance and *attending to multiple determinants of health*

and disease that consider diverse situations. Although these two principles are referring to

different things, the first considering relationships and personal circumstances and the

other considering determinants of health and diverse situations, attending to people and

health issues is shared among these principles. The idea of examining factors and influences that are surrounding an individual or a situation is an important consideration.

Through this examination of IQ and CBPR principles, the two sets of principles appear to be linked thematically through a variety of sub-themes that can be recognized in both the principles of IQ and CBPR. This suggests they are theoretically in alignment. The major themes of evolving knowledge, communal efficacy, and holistic commitment summarize much of what these two sets of principles that come from very different places work to achieve.

In searching the literature to further this examination of IQ and CBPR principles it is useful to consider prior research that has drawn both from CBPR and IQ. However, there are few studies that have explicitly outlined CBPR and IQ. In a study by Ljubicic, Okpakok, Robertson, and Mearns (2018) that focused on caribou co-management with the Inuit community of Uqsuqtuuq (Gjoa Haven, Nunavut), they describe that their research approach as guided by CBPR principles and Indigenous research methodologies. Further their framework is inspired by the Piliriqatigiinniq model by Healey and Tagak (2014) and more specifically drawing on the Qaggiq Model by Janet Tamalik McGrath and Aupilaarjuk. Ljubicic et al. describe the use of Inuit knowledge in their study, specifically noting that their work "takes place within the particular cultural and geographical context of Uqsuqtuuq and has been directed by community-specific principles and priorities from the outset" (p. 215). An interesting point within their paper is that as they worked through their interviews that included language around IQ, it became clear that IQ was recognized as the formalized GN language, not something Gjoa Haven community members practiced;

instead it was a term used generally in reference to Inuit culture. Further it was a concept that was considered to come from elsewhere (government /different dialect) not relevant to the daily life in Gjoa Haven. Instead the term Uqsuqtuurmiut knowledge was used moving forward as a collective knowledge shared by contributors.

Another example of a participatory study that draws on IQ is the study that partly prompted my desire to examine IQ within a CBPR study, which is my master's research study (Rand, 2016). I found that the two sets of principles at times seemed to fit together and mirror one another and at other times attend to different issues that needed to be considered. The participatory principles I followed ensured that I was engaging with community partners and research participants, which in turn, ensured Inuit knowledge guided the study.

Walton et al. (2013) discuss the use of CBPR with Inuit communities in their study examining High School Education in Nunavut. They note the call for increased research in Inuit education and for changes in the way research is done with Inuit communities. Further, they highlight "respect for IQ principles at all stages of the research from design to dissemination" as key to research with Inuit communities. Walton et al. also discusses that their CBPR team has contributed toward respectful research with Inuit communities rooted in reciprocal relationships between researchers and communities.

Marika Morris (2016) writes about a participatory study with Inuit youth that draws on IQ and examines violence prevention. In her article she describes the research process as guided by IQ and using a methodology redesigned by Inuit youth and Elders. The study was led by Pauktuutit, and overall the input from youth is limited to two class

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periods with Inuit youth. Morris explicitly states that the project is based in IQ, and the

project will respect the IQ principles, clearly outlining how the project will adhere to the

principles. For example, Morris explains that the project will uphold Pijitsirniq, and

reiterate that the goal is for all Inuit who deserve to be safe and happy, and the project will

serve Inuit well and provide an opportunity to share experiences. Morris presented the

final research processes as a potential model for university-community partnerships.

2.4   Intricacy and Tensions of CBPR with Indigenous communities

Over the past two decades scholars engaged in CBPR with Indigenous communities

have produced literature reflecting on CBPR processes. One well-documented tension

inside CBPR and academic institutions is the fact that CBPR practitioners are often faced

with reconciling opposing indicators of success. That is, the way success is defined within

the academy as it relates to time, productivity and validity can be the opposite of success

within the CBPR framework (Castleden, Sylvestre, Martin, & McNally, 2015). For example,

the major benchmarks of success within the academy, such as number of peer-reviewed

publications and academic presentations and the amount of grant funding received, are

seemingly more appropriate for positivist research that does not involve people,

communities, or natural cycles. Oftentimes being true to the pursuit of CBPR disadvantages

researchers because of the institutional structures and measures of success.

Geographic location, specifically remoteness of community, can also play a role in

tensions within CBPR frameworks. For instance, Ritchie and colleagues (2013) and Rink

(2016) both write about their experiences with a 'proximity paradox' within their CBPR

studies. They both report that the degree of geographical isolation had a bearing on the

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research team's ability to uphold the principles of CBPR. The paradox being that in communities that it was most important to uphold the CBPR principles it was for various reasons more difficult to stay true to the approach. This is relevant for research taking place within Inuit hamlets in Nunavut, all of which are fly-in communities and would have similar characteristics as the isolated communities both Ritchie et al. and Rink mention regarding to the CBPR proximity paradox.

In a paper by Patricia Johnston, Mark Stoller, and Frank Tester (2018) about their work with youth through the participatory action research project called the Nanivara Project, in Gjoa Haven, they comment on the power dimensions of community-based research. They emphasize that the institutional policies within academic and funding institutions are incongruent with participatory research approaches which results in inequalities between researchers and participants (Johnston, Stoller, & Tester, 2018). This is an issue that CBPR aims to mitigate, yet the systems within which it operates make it difficult to achieve equality, and highly favours the researchers.

Further, Sylvestre, Castleden, Martin and McNally (2017) argue that although researchers work hard to be community-based, they are ultimately university-based, and universities as institutions generally produce significant barriers and constraints to partnerships with communities. One example are the financial administration aspects of dealing with institutional policies that do not recognize difference or respect project autonomy when it comes to honoraria, allowable expenses and who can hold/transfer funds. Additionally, balancing workload as CBPR and Indigenous community-based research is about managing research community engagement opportunities and

obligations within the academic community contributions (e.g., teaching, responding to

funding cycles, and ethical reviews) (Castleden, Sloan Morgan, & Lamb, 2012). These

tensions can lead to short-cuts, such as moving forward without group consensus, which

can breakdown the shared power and decision-making, local capacity building, co-learning

and knowledge exchange that is central to CBPR.

A CBPR study with Inuit in Nunavik revealed the tensions for participants between

balancing feelings of empowerment associated with being part of the change that CBPR

creates (Fraser et al., 2017). With the feelings of discomfort from vulnerability typically

caused by change, noting this balance has an emotional and social cost (Fraser et al., 2017).

In contrast, CBPR participants from an Alaskan Native community described benefits of

participation that went well beyond the outcomes related to the study such as

intergenerational interaction, empowerment, and an overall connection to the community

(Rasmus, 2014).

Although CBPR has emerged as an emancipatory approach, to bring voices of

marginalized peoples into the research process, it still was developed and cultivated within

Western academic contexts (Healey & Tagak, 2014; Koster et al., 2012). Morton Ninomiya,

and Pollock (2017) draw attention to the fact that some CBPR with Indigenous

communities may be conflated with decolonizing research and may result in non-

Indigenous scholars reproducing colonial practices. Overall, the examples presented in this

section suggest that many of the tensions that are at play with Indigenous CBPR are

between the academy and the CBPR approach. This has been noted by Kovach (2005) as

she warns, "challenges to the principles of both participatory research and an Indigenous

research model can occur either at the community or institutional level. However, both will require a special vigilance within the politicality of the academic environment" (p.24). This is good advice from Kovach, as the challenges may arise from the least expected places, and thus requires that research teams pay attention to details.

2.5   Conclusion

This review of the literature examined the historical evolution of research on Indigenous peoples and communities to the more recent shift in paradigms that have created space within academic and government institutions that rely on participatory, Indigenous led and partnered research approaches that draw on Indigenous ways of knowing. The growth of Indigenous research methodologies, ethics, and participatory approaches within academic institutions, have indeed happened in parallel and have been shown to be complimentary. However, missing from the literature surrounding CBPR with Indigenous communities is information on how Indigenous ways of knowing and community-based participatory research actually work together, when they align, when they diverge, and just if and how they compliment one another. This paper provides a first look at IQ principles and CBPR principles to see if these two ways of knowing align for Inuit community-based participatory research. While there are similar themes that run through both sets of principles that imply they would work well together, further research is needed to better understand their synergies, divergences and applications.

The next step toward this examination is a case study that examines a CBPR project with Inuit communities that is guided by IQ. To this end, the project entitled *Adapting the Community Readiness Model (CRM) for HIV/AIDS Prevention, Education and Screening with*

Inuit Communities Developing Strategies for HIV Prevention with Community Input and

Collaboration, in partnership between Dalhousie University, Pauktuutit Inuit Women of

Canada, and the Canadian Aboriginal AIDS Network (CAAN) , will be used as a case study to

examine the interaction of IQ and CBPR in praxis (Steenbeek, Bailey, & Simandl, 2013). The

following chapter will discuss the methodology.

3 Chapter 3: Methodology

3.1 Overview

For this doctoral research project, I used a case study approach to examine a larger, ongoing CBPR project that was conducted with three Inuit communities in Nunavut (Kugluktuk, Arviat, and Clyde River). The focus of the larger study was to engage Inuit communities and organizations in adapting, piloting and using the Community Readiness Model (CRM) to improve readiness to engage in HIV prevention at the community level. My doctoral study was specifically interested in exploring IQ principles within the larger research project and examining the interaction of CBPR principles and IQ principles. In this chapter I revisit my research intentions by explaining the study's purpose, objectives, and research questions. I then discuss my research identity by explaining the ways that I negotiate realities and the philosophical space I take up in this field of research. Following this, I introduce the guiding principle, design, context of the case, and describe the methods of data collection and analysis. Finally, I explore the limitations and strengths of my doctoral study.

To ensure the outcomes of this project were useful for communities, much of my doctoral study was developed with input and guidance from and in collaboration with, Inuit community advisors. The Inuit community advisors I worked with and continue to work with are knowledge keepers in Kugluktuk with whom I had previously established relationships (prior to this study). In addition to the individuals I worked with in Kugluktuk, I communicated with and sought advice from four community members from Clyde River and Arviat who were involved in the CRM Adaptation Project. We met and discussed things informally and stayed in touch through my community visits or by email,

telephone or text. I communicated as needed with approximately 11 individuals who I consider to be advisors. Their roles and contributions varied from working through the IQ principles as they operate in research to advising on language and specific word choices, to talking out some of the logistical and theoretical concepts within my doctoral study. Advisors' experiences and occupations range from community health workers (CHRs), Elders, hamlet wellness workers, parents, wildlife officers, and educators.

Early in the development of my study, in June of 2016, I travelled to Kugluktuk and had a series of meetings with community members to discuss plans for my doctoral study. Relying on previously established relationships I had built through my time living and working in Kugluktuk as well as my previously completed masters research project, I sought advice from advisors in the development of my doctoral study. The layout of the doctoral program required coursework to be completed in the first year of the program. One of my courses required a draft research proposal be developed as our assignment, therefore I already had a draft of the research proposal I was working on for this trip. Additionally, the Interdisciplinary PhD program requires a 10-page research proposal as part of the application process. Funding applications including both the Operating Grant and the Doctoral Research Award required a draft of a research proposal. This means that at this stage of my doctoral program, I had a relatively well-established research proposal draft.

During this initial visit, I explained my proposed doctoral project and received positive and encouraging feedback. I explained that this was an extension of my master's study in that I had questions about IQ and CBPR I wanted to answer. I explained part of the

drive for my study is the idea of doing better research with Inuit communities, and the need to better understand the use of IQ and CBPR together to improve research processes. An Elder who felt it was a "good and important idea" said "we won't be here forever, but your books and paper will be, it's good to do this for Inuit, find better ways to do research with Inuit… Some researchers come and get stories from Elders and we never see them again." I also spoke with two women who worked with the school board at coffee break, and they said they felt that my research is good, and said researchers come and then we never hear from them again. Another woman I spoke with said "I know you will take care and do all the extra steps to do it right". I wrote about these meetings in my notebook, and the discussions I had gave me assurance I was on the right track and I felt their support for my proposed study.

My research proposal was accepted by my doctoral committee on January 26, 2017. In March 2017, I travelled to Kugluktuk and met with a group of 3 advisors and spent the afternoon working through the IQ principles discussing each principle in relation to research. We discussed the meaning of each IQ principle and how IQ can be applied in research and we discussed my proposed methodology. We also worked through various terms that I ought to look for in my analysis when looking for examples of IQ principles throughout the case study.

Other communication with advisors included more informal discussions where I would ask questions as I worked through various parts of my study. This was an advantage of me being able to spend time in one of the study communities (Kugluktuk) as I was planning my study. I was able to seek out these types of answers on a more 'ad hoc' basis; it

also made me feel more comfortable reaching out to ask questions via phone or email when I was not in the community.

As I presented my research proposal to community advisors, they suggested inviting a group from the Culture and Heritage Department to hear about my proposal. I did so and received feedback from the group. Overall the feedback I received was positive and did not change from how I proposed my research to my academic advisors. However, receiving an endorsement of sorts from the Culture and Heritage workers was an important step to ensure I was working in a good way. For the beginning stages of my study I was in contact with advisors from only Kugluktuk, however, as the CRM Adaptation Project progressed and I met and built relationships with community members in Clyde River and Arviat, I came to rely on these new relationships, and sought advice from them as well. Many of my interactions with advisors took the form of discussing on the phone, in person, or via email, methodological, logistical, linguistic, and theoretical aspects of the study.

3.2   Purpose

The purpose of this doctoral study was to explore the interaction of the principles of Inuit Qaujimajatuqangit and CBPR principles within a larger research project. This study sought to gain knowledge about the interaction of Western and Inuit ways of knowing by examining IQ principles within an ongoing CBPR study.

The objectives of my study were:

- to expand current knowledge about CBPR (in action) within a research project that is guided by IQ;

- to examine the process of engaging in collaborative research with multiple knowledge frameworks; and

- to provide information that will ultimately inform strategies that can assist academic researchers engaging with Inuit communities.

3.3 Research Questions

1) In what ways are IQ Principles reflected in the CBPR Project referred to as The CRM Adaptation Project?

2) What are the challenges and opportunities to a CBPR project that aspires to follow IQ principles?

3) What are the strengths of IQ as a guide for knowledge creation?

3.4 Research Identity, Theoretical Stance: My 'ologies

This is the section in many dissertations where the researcher explains the research theory and theoretical framework that guides their research. For example, a researcher who is heavily grounded in feminist research theory would discuss feminist theory in relation to their study. Within this dissertation this section takes a bit of a departure from the fixed theory, as I do not follow or subscribe to any particular pre-determined academic research theory. Instead, I situate myself and the concepts that contribute to my research methodology and my stance within it. This section relies on the relational aspect that was described in Chapter 1 in section 1.5 that expanded on my positionality and my location in the form of vignettes. Many of the lessons I have learned that have contributed toward my understanding and ability to navigate within the academic world and Inuit communities comes from my experiences outlined there.

As a Kablunak (white/ settler) woman conducting research with Inuit communities, the aim and focus of the work I do must be in service to community. This means that I need to work on issues and topics that are identified by community members as important, and in ways that help to move in a direction that community wants. The intent of my research is to have an actionable, meaningful outcome for community (Johnston, McGregor & Restoule, 2018). **Pijitsirniq**, the concept of serving, is one of the principles that guides my work. I actively work with Inuit advisors to guide the research and ensure my work centres Inuit community ideas and approaches. As a result, I have had the opportunity to contribute directly to community health development and to a growing body of literature that is supportive in improving community health research and health outcomes.

Let me be clear, although I work in service to community, it is within the context of **reciprocity**. I am positioned to benefit greatly from this research. This is my doctoral research study that will help to earn me a PhD. I will have opportunities available to me because of earning a PhD, and with this comes great responsibility to ensure this work is useful to Inuit communities. Therefore, to give back to communities I plan to continue to dedicate time and effort, as I have in pursuing my PhD, and continue to dedicate my career to Inuit community-based research and improving Inuit community health.

I think that the way research has been conducted through government and academic institutions historically (outlined in chapter 2), and in many cases still today, has caused great harm to Inuit and other Indigenous communities. Because of this, I do not believe that subscribing to a particular theory or system of knowledge put forth from academic institutions serves the communities I work with. Within my master's thesis I

wrote about post-colonial research theory, because I thought I had to incorporate a pre-established research theory into my research. It never felt right, but I picked the best theory I thought fit, and explained away the parts that did not fit. I have discussed this same pressure to use a theory with my friend and colleague who applied a critical race theory within her graduate work, and she had similar experience with the pressure to use a preformed research theory. For my doctoral study, there is no pre-established research theory that has come out of the academy that guides my work.

Instead, my research is guided by **Two-Eyed Seeing.** For this I draw from teachings I have received directly from Elder Albert Marshall and from scholars who have also utilized Two-Eyed Seeing. I also draw on my experience with Two-Eyed Seeing from my master's research project. This guiding principle is further explained in detail in section 3.5 I also work from a place that holds reflexivity and relationality as ethical imperatives of Indigenous research. In my research practice, **reflexivity** means continually taking time to pause and reflect to ensure I am making decisions that are considerate of both eyes (from Two-Eyed Seeing) and moving forward in a good way. This pause takes the form of reflecting back on conversations, situations, discussions, and decisions that I have learned from, or continuing dialogue with Inuit partners, friends and advisors. As I work within cross cultural partnerships reflexivity helps to make clear assumptions and biases that may exist. For example, this means critically examining things like researcher -community relationships, power dynamics, Inuit-Settler relations, colonialism, methods, and the reasons decisions are made, and the way decisions are communicated. This also means examining and being aware of the way we take up space, and the way we create space. By this I mean it is important to know when to listen, when to speak, and to know when and

how to leverage my academic position to bring attention to community member's voices and priorities. This means being aware of the privileges I hold. Having a reflexive practice in research also means creating the space to change what you are doing if that is what is needed, to incorporate the lessons you learn along the way to ensure your methodologies are congruent with the desires of the people you work with and the outcomes of the study. Chilisa (2012) describes reflexivity as "a strategy which helps to ensure that the over involvement of the researcher is not a threat to the credibility of the study" (p.168). As a strategy, reflexivity examines the influence of a researcher's background, ontology, ideology, and drive for conducting research (Chilisa, 2012).

The second ethical imperative is **relationality.** A relational foundation in Indigenous research means relational ways of knowing, rather than individualistic ways of knowing. Relational epistemology develops through experiences with others and the outside world (Chilisa, 2012). As Chilisa articulates, "Knowing is something that is socially constructed by people who have relationships and connections with each other, the living and the nonliving, and the environment" (p. 116). Additionally, relational ethical frameworks in Indigenous research move away from the view of the researched as participants toward the researched as co-researchers who hold skills and are able to fully collaborate within the study (Chilisa, 2012). As Riddell et al. (2017) assert,

> The strongest theme in the literature on Indigenous research ethics is that every
> stage of the research relies on relational processes – from the researchers' own
> intentions in seeking particular knowledge, through the design and implementation

of methodologies and gathering of consent, to the analysis and dissemination of knowledge. (p. 8)

Relational accountability in Indigenous Research is demonstrated through respect, reciprocity and responsibility (Wilson, 2008). Blackfoot scholar, Leroy Little Bear was quoted in an article saying "We may measure. But we also have to relate" (Weber, 2018). Reflecting on this quote from Leroy Little Bear leads me to question how useful is measuring, if we cannot relate to the information we are measuring? Relationality ensures relationship to what is being measured, which ensures relevance, creates space for community to be involved collaboratively, enables intuitive ways of doing in research (Wilson, 2008). The relational nature of Inuit communities and Inuit ways of knowing necessitates relationality in Inuit community-based research. Throughout her doctoral dissertation, Tamalik McGrath (2011) argues that fundamentally, Inuktitut epistemology is relational and inter-relational. What she means by this is further articulated in the following quote, "knowledge is renewed upon *the renewal and support of relationships*. I trace the story of the main relationships and inter-relationships to demonstrate the importance of people-interactions in the process of knowledge transmission and renewal" (p.119). Further, Julie Bull (2019) reiterates the sentiment of Linda Smith (1999), and asserts relationality is integral, and as researchers we must be able to articulate our location to others. Adding that as a Southern Inuk, and an academic, her practice does not allow for a separation from research, as she says, "I cannot be objective because all of my research is all of my relations" (p.6). The levels of the relational aspects of Inuit research are illustrated in Tamalik McGrath and Bull's work, whereby they describe bodies of knowledge as relational and also our interactions with knowledge as relational.

My doctoral study is relational with various levels of relationship at play. All of the

relationships I have influence my own philosophy, and each of the individuals I have

relationships with have a philosophy of their own that is shaped by how they view reality

(ontology), how they think about and know their reality (epistemology), their ethics and

morals (axiology), and in turn how they go about gaining knowledge about reality

(methodology) (Wilson, 2008). This culminates into unique perspectives and philosophies.

Thus, I do not believe in objectivity in research as I believe that everyone comes to research

partnerships with what they know, and that shapes how they see the world. I believe that

we can continually learn to see things in new ways, and it is our individual experiences and

teachings that shape the way we see reality.

Because I conduct my research with my research partners and I operate in relation

to one another, we learn from one another and we are traveling this **Co-learning** journey

together. Discussions surrounding co-learning are found in literature examining CBPR,

Two-Eyed Seeing, and IQ. Co-learning is most explicitly articulated in relation to Two-Eyed

Seeing and is conceptualized through the ideas of reciprocity, collectivity, creativity, and

weaving capacity (Institute for Integrative Science & Health [IISH], n.d.). Within the concept

of Two-Eyed Seeing, *reciprocity* means Indigenous and Western learners learning from

each other; *collectivity*, is learning together, *creativity* is described as "learning to see

linkages, complementarities, discontinuities, and transformations between our knowledges

and among the vast numbers of patterns we discern in nature and also interpret" (IISH,

2018, para 4); and w*eaving capacity* refers to the ability to weave back and forth between

our "cultures' actions, values, and knowledges" (IISH, 2018, para 5). This quite literally

means weaving between our ontologies, epistemologies, methodologies, and goals.

Finally, I want to acknowledge that I intentionally avoid the use of the terms decolonizing research, Indigenist research, and Indigenizing research when referring to my research. These terms have been used and re-used, defined and redefined and it is difficult to find a meaning that I can operationalize within the work that I do. I believe that I strive to have decolonizing practices within my research. However, I work within a colonial institution, and have been funded by dominant colonial funding agencies, and I have no control over how those organizations operate and I know that Indigenous Peoples do not have control over these agencies. Thus, it does not feel right to call what I am doing decolonizing research, Indigenist research, or Indigenizing research; there are too many tensions with these terms.

These tensions are interrogated in the frequently cited article aptly titled "Decolonization is not a Metaphor" by Tuck and Yang (2012). Within their article, Tuck and Yang aim to convey that decolonization means repatriation of Indigenous land and life and is not a metaphor for improving societies and schools. They state that "[t]he easy adoption of decolonizing discourse by educational advocacy and scholarship, evidenced by the increasing number of calls to "decolonize our schools," or use "decolonizing methods," or, "decolonize student thinking", turns decolonization into a metaphor " (p.1). A whole category of research studies exists that include decolonizing research methodologies, yet the sentiment by Tuck and Yang, gives pause to the concept and a different view of decolonizing research methodologies. With the long history of non-Indigenous people attempting to alleviate the impacts of colonization, one part of this history is the decolonizing discourse that creates barriers to more meaningful potential alliances (Tuck & Yang, 2012).

Characteristics of these potential alliances with non-Indigenous researchers Tuck and Yang mention are reflective of what Kathy Snow (2018) discusses in her paper that examines what it means to be a Settler Ally in research. This resonates with how I feel about my work, as I am working toward being a good Settler Ally. Snow asserts that Settler Allies have an important job to do in "educating scholarly gatekeepers about ways of being effective researchers, even if those methods may not fit established evaluation measures for tenure, promotion, and even publication" (p.9). Additionally, I believe that as Snow suggests, being a good Settler Ally requires us as researchers to make a commitment to "putting participants ahead of our own goals, egos, and the institutional parameters that constrain us" (p.9). Being a good Settler Ally means recognizing the gravity of the responsibility of being entrusted with the retelling of stories and staying mindful of the privilege and power that are at play within research relationships (Snow, 2018).

Stephanie Irlbacher-Fox (2014) discusses settler colonialism and its relationship with notions of being an ally. Drawing on examples of land-based education experiences and working with Dene Elders, she analyzes the ways in which settler colonialism manifests and can be explored through actions, self-reflection and relationships. Irlbacher-Fox emphasizes that "[a]cknowledging that settler colonial privilege prevents a respectful approach to understanding Indigenous Knowledge has significant transformative potential at both personal and institutional levels" (p.147). Both Irlbacher-Fox and Snow stress the imperative of Settler Allies recognizing the power and privilege and it is the accountability to the relationships that must come above the academic success matrix that the academic institution holds so high. The role for non-Indigenous researchers in Indigenous health research relies on their understanding their positionality and their active role in becoming

disrupters of the system that favours whiteness and allows racism which are at the root of

historic and continual harms against the health of Indigenous Peoples (Anderson, 2019).

3.5   Conceptual Framework

Given that my doctoral study focuses on examining Inuit and Western ways of

knowing it is important to seek guidance from Indigenous concepts surrounding multiple

ways of knowing. The need for a framework that positions both Indigenous and Western

ways of knowing at the forefront of research and education has born various concepts that

situate Indigenous and Western ways of knowing together. Some examples of these

concepts include Ethical Space, Two Row Wampum, Strong like two people, Braiding Sweet

Grass, and Two-Eyed Seeing.

Ethical Space as described by Willie Ermine (2007) is "formed when two societies,

with disparate worldviews, are poised to engage each other. It is the thought about diverse

societies and the space in between them that contributes to the development of a

framework for dialogue between human communities" (p.193). The concept originated

with the philosophical writings of Roger Poole in 1972 and has been further developed by

Ermine to create an analogy of the space between Indigenous and Western ways of

knowing and intersections of Indigenous law and the Canadian legal system. Ermine's

ethical space has been taken up as a framework for examining research ethics (Brunger,

Schiff, Morton-Ninomiya, & Bull, 2016).

The Two Row Wampum- Covenant Chain Treaty was formed in 1906 between the

Iroquoian (Hodinöhsö:ni') confederacy and the Dutch arriving as merchants near Albany

New York. This treaty represented the two parallel rows, that of the Dutch sailing ship and

Hodinöhsö:ni' canoe travelling down the same river (Hill & Coleman, 2018). With an emphasis on trust and cooperation, the renewal of the Two Row Wampum in research can foster healthy and productive research partnerships between Indigenous and non-Indigenous researchers (Hill & Coleman, 2018). In research, Two Row Wampum applied methodologically sees the separate rows as epistemic difference, mirroring the shared space by Indigenous and Western qualitative research methodologies (Latulippe, 2015).

Strong like two people is another concept that brings together Indigenous and Western Knowledges. This concept has been incorporated into the Northwest Territories education system and reflects the desire for Indigenous youth to be competent in both Indigenous and non-Indigenous cultural world (Hopkins, 2012). This means focusing on strengthening skills, teachings and traditions of the Dene, as well as navigating western education. In practice this may look like students participating in winter hunting camps learning from Elders as they travel together on the land, as well as classroom skills-oriented lessons common to schools across Canada (Hopkins, 2012).

In a similar vein, Potawatomi Botanist and Professor of Plant Ecology, Robin Wall Kimmerer (2013) discusses drawing on multiple ways of knowing in her book Braiding Sweetgrass: Indigenous Wisdom, Scientific Knowledge and the Teachings of Plants. Kimmerer brings together two lenses, that of botany and plant ecology, and that of Traditional Knowledge she learned from family and Elders, and the fact that Potawatomi consider plants and animals to be our oldest teachers.

These are all examples of the idea that bringing together distinct worldviews is an important exercise that has been used in multiple contexts around the world. It is useful to examine these here to illustrate that the idea of bringing together diverse perspectives,

particularly Indigenous and Western perspectives, is developing concepts, language, and guiding principles to do so. Many of these concepts have been used outside the original context from which they have emerged, illustrating the need for frameworks that bring together multiple ways of knowing. Wright et al. (2019) indicate that although it has emerged from Mi'kmaq ways of knowing, "Two-Eyed Seeing has been viewed by researchers as inclusive and applicable to other groups with varied ways of knowing. Its Mi'kmaq roots are recognized by researchers as essential to the authentic development of the framework and its goals" (p. 10). Although it was developed within a Mi'kmaq context, it has been increasingly used within a variety of Indigenous research contexts and was not intended to be reserved only for Mi'kmaq, but rather a principle that resonates across Indigenous cultures.

Reviewing various frameworks that have emerged from diverse cultural backgrounds in order to work with multiple knowledge systems demonstrates to me that the concept that provides ethical space for my work is Two-Eyed Seeing. Two-Eyed Seeing I feel most resonated with me and fit for my inquiry. Conceptualized by Mi'kmaq Elders Albert and Murdena Marshall with their academic partner Dr. Cheryl Bartlett, Two-Eyed Seeing encourages the drawing from both Indigenous and Western ways of knowing (Bartlett, Marshall & Marshall, 2012; Martin, 2012). Specifically, this concept encourages researchers "to see from one eye with the strengths of Indigenous knowledges and ways of knowing, and from the other eye with the strengths of Western knowledges and ways of knowing, and to use both of these eyes together" (Bartlett, Marshall & Marshall, 2012, p.5). Therefore, Two-Eyed Seeing can provide a bridge between Western sciences and Indigenous knowledge systems and is rooted in the belief that there are multiple ways to

understand the world; both Euro-Canadian/Western and Indigenous ways of knowing (Martin, 2012).

As an "Indigenist pedagogy, research, practice, and way of living that incorporates Western and Indigenous knowledges" (Iwama, Marshall, Marshall, & Bartlett, 2009, p. 3) Two-Eyed Seeing provides guidance for work that brings together multiple ways of knowing. The origins of Two-Eyed Seeing link to the desire to ensure that post-secondary institutions can be a site of healing and growth for Mi'kmaq youth (Iwama et al., 2009). Since its introduction to education and academic sphere, Two-Eyed Seeing has evolved as an important methodological component of cross-cultural research.

Inuk scholars Debbie Martin and Julie Bull have both drawn on Two-Eyed Seeing in their work. Two-Eyed Seeing provides a promising conceptual framework for collaboration between Inuit and non-Inuit partners, as well as partnered research between universities and Inuit communities. Tamalik McGrath focuses much of her doctoral dissertation on bridging diverse intellectual traditions coexisting within Canada. Although she does not make specific mention of Two-Eyed Seeing, she does make a strong case for the coexistence of Inuktitut Indigenous and Western Academic knowledge. Thus, within my study, Two-Eyed Seeing has utility for helping to navigate the coexistence of Inuit and Western knowledge within the academy.

Further, Two-Eyed Seeing has been successfully used in Nunavut by the territorial Government. Providing a framework for collaboration between Inuit and non-Inuit knowledges, the Government of Nunavut's Department of Education and Department of Environment have partnered to focus on fostering Two-Eyed Seeing within their

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programming. Drawing on Two-Eyed Seeing, they are bringing together Western science and IQ through hands-on learning about the environment through local land-based camp programs (Government of Nunavut, 2018). Teachers, scientists, and Elders are working together to bring science and IQ to youth by way of "Two-Eyed Seeing on the Land" (Department of Environment, Government of Nunavut, 2009).

Inuk Scholar Debbie Martin (2009) drew on the guiding principle of Two-Eyed Seeing within her doctoral research examining food stories within a South Labrador Inuit community. Martin notes an important feature of Two-Eyed Seeing is that it recognizes that knowledge (our ideas of the world) are never static. Within her study Martin brought through the Indigenous eye, Indigenous sciences and philosophies that were different yet complimentary to Western approaches to research. Through the Western eye, Martin brought forward Western-derived eco-feminist theory, and feminist standpoint theories. Although Martin draws on theories and approaches that share similarities, she reminds us of the advice from Bartlett, Marshall and Marshall (2012) who assert that diverse perspectives emerge from different places, and that despite the existence of similarities they were created to respond in specific contexts.

Another example of Two-Eyed Seeing applied with Inuit knowledge can be seen in the work of Inuk Scholar, Julie Bull (2016) who argues that using Two-Eyed Seeing allows researchers to incorporate Indigenous and Western principles of research ethics and thus results in better outcomes for researchers and communities. Bull discusses Two-Eyed Seeing as a key guiding principle within her doctoral dissertation, stating that *Etuaptmumk* (Two-Eyed Seeing) illustrates the integration of her "Western and Indigenous

epistemologies, which is not just foundational to this research, it is my way of life, my way of thinking: I am of two worlds" (Bull, 2019, p. 45).

Further, more broadly within a research context, Two-Eyed Seeing has been utilized with various Indigenous communities examining a variety of topics such as, Inuit sexual health promotion and HIV & STI prevention (Rand, 2016) framing Indigenous health research (Martin, 2012), health services (Chatwood et al., 2015), education (Bartlett, Marshall & Marshall), addictions treatment (Hall, Dell, Fornssler, Hopkins, & Mushquash, 2015), water (Castleden et al., 2017), children's pain assessments (Latimer et al., 2014) among other topics.

For me, Two-Eyed Seeing conceptually helps to ensure I hold space for Inuit and Western ways of knowing in my work. I have been educated in a western education system. I grew up in rural Nova Scotia and navigated a mostly Western society up until I was 19 at which time my family moved to Kugluktuk. Since then, I have lived in Inuit communities (Kugluktuk and Cambridge Bay) and I have been surrounded by Inuit culture and Inuit ways of knowing and have worked in partnership with Inuit community members for much of the past 20 years. When I began my master's degree, the teachings I received about Two-Eyed Seeing from Albert Marshall helped me find my footing as a non-Inuk researcher working with Inuit partners and it still helps me to continually be cognizant of multiple ways of knowing. In this way, I rely heavily on Inuit advisors and humbly turn to them in order to see through the Inuit eye within Two-Eyed Seeing. Further, my lessons on Two-Eyed seeing have expanded through the scholars who write and speak about Two-Eyed Seeing (Martin, 2012; Bull, 2019; Chatwood et al., 2015; Peltier, 2018).

I spoke to Inuit Advisors about the idea of Two-Eyed Seeing within my master's and again within my doctoral work, they have said that this is part of the knowledge I enter into our partnerships with. They say that this is a concept that comes from Mi'kma'ki, the ancestral and unceded territory of the Mi'kmaq and since this is where I grew up and where I live now it makes sense to them that I carry this knowledge into our partnerships. Multiple advisors have expressed that this is an important concept that I bring to the table when we work togther between Inuit and Kablunak. Within my master's research this guilding principle helped guide my study, and I drew on it again throughout my doctoral research. A conversation with a friend from Kugluktuk who holds a PhD stands out in my mind as an important moment that supports my use of Two-Eyed Seeing. I explained to him that I was looking at IQ and Western research appraoches to see how they work togeher in reseach projects. He said, when we [Inuit and Kablunak] come together and it is okay to tell an Elder that they are wrong, then IQ and Western Science will work together. He was speaking to his experience working with Elders and the difficulty in determining when the Western approaches guide an approach, and IQ may step aside, because IQ is relied upon over Western Science. He felt that there are opportunities to draw on the strengths of each, but knowing when which ought to be applied and the other not is important. The decision of which approach should be applied and when can cause conflict, as described by my friend, who was frusturated that he felt there were times that Elders were wrong with their approach. To me, this illustrates the need for a guiding principle that will uphold the strengths of both Inuit and Western ways of knowing, a guiding principle that will draw from the strenghts of each when needed. That is, in some situations drawing on the strengths of western knowledge is the right course of action, in others, drawing on IQ is the

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correct course of action. Decision making processes need to be established within partnerships and the principles that Two-Eyed Seeing is rooted in such as reciprocity, collectivity, creativity, and weaving capacity (Institute for Integrative Science and Health, n.d.) are helpful in guiding these decisions. Two-Eyed Seeing helps as a guiding principle to ensure that one way of knowing is not positioned as better than or stronger than the other, but instead can draw the strengths from each as needed.

Furthermore, Two-Eyed Seeing has gained traction in the national research policy landscape in Canada, particularly by the Institute for Indigenous Peoples' Health (IIPH) (formerly Institute for Aboriginal Peoples' Health [IAPH]), one of the Canadian Institutes of Health Research. Priority funding announcements have been developed to support health research that employs Two-Eyed Seeing (CIHR, 2015). It is also worth noting that the IIPH is the only national Indigenous health institute of its kind in the world, that is "devoted to the advancement of holistic and multidisciplinary health research for Indigenous people" (Cochrane et al., 2008, p.24). This opportunity serves to provide support at a federal level toward research that builds on Indigenous knowledge.

Two-Eyed Seeing encourages Indigenous and non-Indigenous researchers alike, to develop cultural humility and to allow the strengths of each way of knowing to contribute to processes and results that are mutually beneficial to all partners involved. Developing the ability to follow Two-Eyed Seeing in an efficient and meaningful way takes time and practice. I believe the best way for researchers to develop skills and abilities in drawing on Two-Eyed Seeing in their work is by careful listening and observing and then by doing, practice. For me, I am eager to learn how others have applied Two-Eyed Seeing, and I continue to listen to the teachings from Albert Marshall. Two-Eyed Seeing was well suited

as guiding principle for my study. Image 1 provides a conceptual map of what this study examined illustrating Two-Eyed Seeing as the principle that encapsulates both CBPR and IQ, as each eye represents distinct world views.
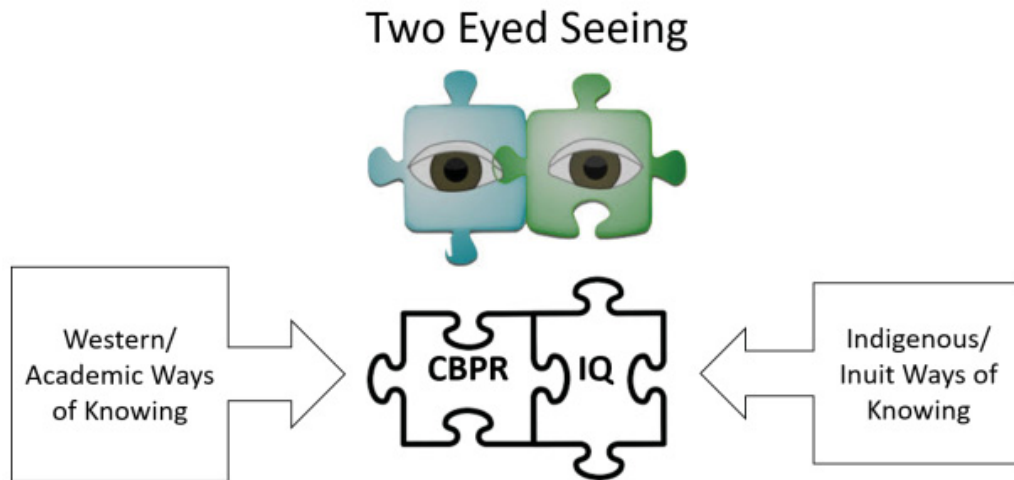
Figure 2. Conceptual framework map 2

The eye on the left represents CBPR, which is an academic/ Western based approach to research with Inuit, and the eye on the right represents IQ which is Inuit societal values, or Inuit ways of knowing and doing. Seeing through both eyes allow for the strengths of each to work together, without either the Western nor, Inuit ways of knowing needing to change or adapt to another way of knowing.

The ability to see through both eyes requires experience, skill, and practice. Teachings I have received and knowledge I have gained about IQ along with my heavy

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[2] The blue and green puzzle pieces with the eyes is an image from the website of the Institute for Integrative Science and Health (n.d.) and the other puzzle pieces and arrowed boxes I have added to illustrate my conceptual framework of Two-Eyed Seeing that includes CBPR and IQ.

reliance on Inuit advisors and advice sought from them help ensure the eye on the right side, that representing Inuit knowledge, is present. My academic training, advice sought from my doctoral committee, and knowledge I have from throughout my scholarship help me see through the left eye, that representing western/ academic knowledge.

Two-Eyed Seeing helps me know where I fit within the research processes within Inuit communities. It reflects the lessons I carry with me from Inuit Elders, colleagues and friends, and the guidance I will endlessly continue to humbly seek. Two-Eyed Seeing also reflects the knowledge surrounding academic research protocols, regulations, and funding, and lessons from throughout my university studies that I carry with me. I am not Inuk, and much of the research process within my study naturally evolved without the deliberate or intentional following of any strict guidelines. I relied on Inuit advisors and my doctoral committee for guidance, and trusted the relational process of working through the study. I acknowledge it would be different for other researchers who might attempt to follow my methodology. As a relational methodology this methodology is about context and transparancy of process rather than replicable methods.

Within the last several years, two significant Inuit research models have become available. I want to acknowledge these important models that advance how Inuit knowledge may be conceptualized within research. The timing of these models was slightly off for me, as at the outset of the development of my doctoral study neither the Piliriqatigiinniq Partnership Model for Community Health Research (Healey & Tagak, 2014) nor the the Qaggiq Model (Tamalik McGrath, 2019) were available to me. I refer to the work of these reserachers throughout this dissertaton and both models are described

earlier in section 2.2.1. Both of the above mentioned models are heavily rooted in Inuit

knowledge and have various components linked to IQ.

Two-Eyed Seeing is a means for me to conceptualize the way I, as a non-Inuk

researcher, am able to do Inuit community-based research. I have studied IQ, discussed IQ,

analyzed and worked through the concepts with Inuit advisors, lived in Inuit communities,

worked with Inuit colleagues, and I hold dear friendships with Inuit whom I love. However,

I will never truly see through the Inuit eye. Although I strive hard to understand IQ, it will

never be my knowledge system, and in order to conduct research with Inuit communities

in a culturally safe and appropriate way, Inuit Knowledge systems must be included.

Drawing on a guiding principle that holds space for Inuit knowledge ensures that I consult

Inuit advisors and partners, Two-Eyed Seeing ensures Inuit knowledge is upheld

throughout my research processes.

3.6   Case Study Design

Within the literature on case study research this approach has been referred to as a

research design, a method, methodology, and a research strategy (Yin, 2013; Stake, 1995).

With the diverse views of how to categorize case study research, identifying how it fits into

a given study is important. The case study approach for my study served as the design.

Creswell (1998) defines case study as

> ...an exploration of a bounded system or a "case" (or multiple cases) over time
>
> through detailed, in-depth data collection involving multiple sources of information
>
> rich in context. This bounded system is bounded by time and place, and it is the case

being studied – a program, an event, an activity, or individuals (Creswell, 1998, p. 61).

A case study design is helpful in my study as it was conducted on a larger research project, that has defined boundaries of time and place. Case studies are a favoured strategy within research where the researcher does not fully have control over events, and the focus is on a contemporary phenomenon within a real-life context (Yin, 2013). This approach also allows for retention of holistic real-world perspectives (Yin, 2013), which is in line with Indigenous ways of knowing, (i.e., that are holistic and relational) (Kawagley & Barnhardt, 2005). For example, this means that unlike other research approaches that may separate, deconstruct, and render in order to gain knowledge and understand processes, case studies are examined whole.

Case studies provide the opportunity to understand details rather than generalizations. For example, research with a positivist orientation would likely place emphasis on the ability to generalize toward other communities, however, case study methods aim to provide more information about the case community and are less concerned with generalizing toward other communities.

Of the various classifications of case studies, my doctoral study would be considered an instrumental case study which means the research is conducted on a case to gain understanding of something else (Stake, 1995). This is because for my study, the case is the CRM Adaptation Project, but I am interested in gaining understanding about IQ within the project, and the interaction of IQ and CBPR, not about the adaptation of the CRM.

Flicker (2008), employed a case study design to examine research participant experiences within the CBPR study called The Positive Youth Project and found that CBPR

brings both tangible and intangible benefits for both the people closely linked to the project as well as the larger community. The Positive Youth Project was led by a working group of academic researchers/ clinicians and community-based organizations and sought to improve the conditions of Canadian youth living with HIV. Flicker notes that participation comes at the cost of substantial investment and that benefits are not always equitably spread. Another study by Puma et al., (2009) utilized case study design to examine a participatory study aimed at evaluating an intensive pre-employment program for newly arrived refugees. Puma et al., drew on observations as the project unfolded and relied on project documents, data and focus groups. Researchers treated the evaluation process as a case to ultimately scrutinize their own research process and determine promising practices for community-based participatory evaluation research. Hogan et al. (2014) used a case study design to examine a participatory approach for developing a school-based wellness policy within an Indigenous community to determine the barriers and facilitators in the development process.

Each of these examples treated the CBPR study as the case, in order to gain particular details about the CBPR study itself, such as the process, and the experiences of participants. In each of these studies, applying the case study approach proved successful, as the respective researchers were able to gain valuable information that contributed to improved CBPR approaches including a more in-depth knowledge about their particular studies. These examples demonstrate a case study is an appropriate design for examining a participatory study to gain knowledge about the study itself.

3.7 The Case: Background of the CRM Adaptation Project

The CRM Adaptation Project was collaboratively developed and facilitated over the course of several years through partnerships between Dalhousie University, Pauktuutit Inuit Women of Canada, the Canadian Inuit HIV AIDS Network, the Canadian Aboriginal AIDS Network and key community members from Kugluktuk, Arviat, and Clyde River, Nunavut. The following section provides an overview of the timeline of research activities and profiles of the organizations and individuals who came together for the CRM Adaptation Project. The following not only describes the activities and timeframe but also illustrates the preestablished relationships that predate the project. For a quick reference Appendix B, CRM Activities Timeline provides a chronology that includes dates of meetings and community visits as well as other key dates for research activities for the CRM Adaptation Project. It also indicates the dates for milestones throughout my doctoral work to provide context for the parallel timelines at work.

Plans for the CRM Adaptation project were established at a gathering in Iqaluit in 2012. This gathering was supported by a CIHR catalyst grant. The gathering brought together individuals from across Inuit Nunangat to discuss the research question: How can Inuit communities engage in addressing HIV/AIDS and related sexual health issues at the local level? From these meetings came the foundation for the operating grant application that would focus on the objectives, which included:

1. Adapt the CRM within an Inuit context through community-based research to address sexual health with a particular emphasis on HIV/AIDS

2. Test the applicability and effectiveness of the adapted CRM with selected Inuit communities and project Steering Committee

3. Facilitate the use of the adapted model

4. Assist select communities in developing community-based research

There was a second meeting held in Kuujjuaq in January 2013. The meeting in Kuujjuaq coincided with the Inuit Hepatitis C Strategic Planning Meeting, hosted by Pauktuutit, and brought together some of the same people that attended the Iqaluit meeting including CIHAN members, as well as some new people, including more CHRs from across Inuit Nunangat who did not attend the Iqaluit meeting. The Kuujjuaq meeting aimed to use the opportunity of the Hepatitis C Strategic Planning Meeting to reconnect with pervious partners and connect with new partners regarding the proposed CRM project. This meeting provided an opportunity to present the report of the June meeting that took place in Iqaluit, provide project updates, begin to develop resources for community partners who may be involved with the CRM project moving forward. Moving forward from this meeting in Kuujjuaq, the research team worked on the operating grant application over the next two years. We first submitted our operating grant application to the 2014 call but were unsuccessful; we revised and re-submitted it a second time and we were successful in the 2015 competition.

Once we received the funds, we held a team meeting in Ottawa. Drs. Plested and Jumper-Thurman provided CRM training, and part of the training included practicing asking the CRM assessment interview questions. At this gathering we began to work through adapting the questions in the CRM interview guide. Once we had an agreed upon set of CRM interview questions, the questions were sent to an external expert panel to review the questions for face validity and content validity. After the first round of the external panel examination, the research team held a teleconference to discuss the results,

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and we made adjustments and the questions were sent back to the external panel for a second review round. Once the second review was complete, with this version of the CRM interview questions, we then travelled to Arviat, Kugluktuk, and Clyde River to pilot the questions. We conducted a minimum of five interviews in each community and discussed each question in the CRM interview guide. We aimed to have a diverse group of pilot interview participants, ensuring we spoke with community members with a wide range of ages, occupations, and family and life experience. We asked seven questions about each interview question, to ensure the questions were clear and easy to understand, whether the interviewee would answer the question, if it was okay to ask, if it was culturally appropriate, and whether they felt it belongs in the CRM.

After the piloting visits were complete the questions were adapted, and we contacted pilot interview participants to review the new versions of the questions to ensure we had adapted them correctly and accurately. Additionally, we consulted Drs. Plested and Jumper-Thurman to ensure we had not changed the questions in any way that would render the CRM ineffective. Once the adapted version of the CRM was finalized, we (myself and another research partner, see Appendix B) travelled to Kugluktuk, Arviat and Clyde River to facilitate assessment interviews with the newly adapted model.

My role within the CRM Adaptation Project was as a facilitator. I first presented about the proposed CRM project at the Kuujjuaq meeting. I attended all team meetings and gatherings, and I travelled to Clyde River, Arviat, and Kugluktuk for each of the piloting and assessment community visits. I was the consistent research team member present on all 6 of the community visits. I prepared the post-visit reports for both the piloting and assessment trips. Additionally, I performed the follow up calls for the piloting to ensure we

adapted the questions accurately, and the staggered follow-up calls with assessment participants after the assessments. I had consistent contact with the community research team members and interview participants.

3.8   Project Partner Profiles

3.8.1   Dalhousie University, Principal Investigator, Academic Institution

Dalhousie University is located in Halifax, Nova Scotia. Founded in 1818, Dalhousie University is one of Canada's oldest universities and is a member of U15, a group of research-intensive universities in Canada.

Dalhousie Team members:

Dr. Audrey Steenbeek (Named Primary Investigator) Professor, School of Nursing. Dr. Steenbeek is an epidemiologist who holds an active nursing practice in Nunavut and served as my doctoral supervisor during the CRM Adaptation Project from 2014-2019.

Ms. Jenny Rand (co-Investigator, PhD student & trainee)

Dr. Janet Curran (co-Investigator, KT specialist)

Ms. Erin McAfee (November 2017 – April 2018 research coordinator)

3.8.2   Pauktuutit Inuit Women of Canada, Principal Knowledge User, Community
Organization

Located in Ottawa, Pauktuutit is the national non-profit organization representing all Inuit women in Canada. Its mandate is to foster a greater awareness of the needs of Inuit women and to encourage Inuit women's participation in community, regional and national concerns in relation to social, cultural and economic development. Sexual health

programming has been a cornerstone of Pauktuutit's Health Department since the late 1980s.

Pauktuutit Team members:

Ms. Tracey O'Hearn (Executive Director, Pauktuutit; Named Principle Knowledge User)

Formerly: Ms. Geri Bailey and Ms. Soha Kneen

Ms. Sippora Enuaraq (Senior Project Coordinator, Pauktuutit)

Ms. Ashlee-Ann Pigford (CRM Adaptation Project Research Coordinator)

There was a Memorandum of Understanding (MOU) between Pauktuutit and Dalhousie University.

3.8.3   Canadian Inuit HIV/AIDS Network (CIHAN), Advisory Group

CIHAN functions as a consultative and advisory group to Pauktuutit's sexual health program on topics related to sexual health, hepatitis C and HIV/AIDS prevention, care and treatment among Inuit. The Network has membership from across Inuit Nunangat and connects Pauktuutit to communities, helping with outreach to Inuit communities and groups and collaborates with the Canadian Aboriginal AIDS Network. CIHAN also functions as a mechanism to share information on HIV/AIDS across Inuit Nunangat. Throughout the CRM Adaptation Project, CIHAN acted as the project's advisory committee, participating in teleconference meetings and the gatherings in the development phase of the grant gathered these committee members – i.e. the Iqaluit, and Kuujjuaq.

CIHAN Team members:

Mr. Travis Ford; Ms. Igah Sanguya; Mr. Harry Adams; Ms. Sherry Kadlun (former)

3.8.4 Canadian Aboriginal AIDS Network (CAAN), Co-Investigator Organization

CAAN is a national organization that works as a forum for Indigenous Peoples to holistically address HIV and AIDS, HCV, STBBI, TB, mental health, aging and related co-morbidity issues. CAAN's philosophy is that all Indigenous People deserve the right to protection from infectious disease and focuses its education and prevention programming on empowerment.

CAAN Team members:

Ms. Marni Amirault co-investigator, Community-Based Research Manager, CAAN

Ms. Renée Masching, co-investigator, Director of Research and Policy, CAAN

3.8.5 CRM Co-Creators

Dr. Barbra Plested and Dr. Pamela Jumper-Thurman (Co-investigators)

In addition to the expertise represented by team members discussed thus far, Drs. Barbara Plested and Pamela Jumper-Thurman were on our research team. They are two of the co-creators of the CRM from Colorado State University. Holding somewhat of an advisory role with reference to the CRM, they provided training to the research team at the gathering in Ottawa November 12 & 13, 2015. They provided ongoing support including support while the piloting and assessment community visits were taking place. Additionally, relevant to this dissertation, Dr. Plested is a member of my doctoral committee.

3.8.6 Community Heath Representatives

Ms. Daine Sammurtok, CHR, Arviat

Ms. Igah Sanguya, CHR, Clyde River

Ms. Rosie Kagak, CHR, Kugluktuk; Ms. Sherry Kadlun, CHR, Kugluktuk (former)

3.8.7   Community Research Assistants

Ms. Jolene Manik, RA Arviat Piloting

Ms. Stephanie Ilgok, RA Kugluktuk Piloting and Assessment

Ms. Suzie Palituq, RA Clyde River Piloting and Assessment

The hiring of community research assistants was vital for the community visits throughout the CRM Adaptation Project. Their input provided critical grounding in community and supported the individual RAs in gaining research skills and experience. RAs were hired based on recommendations by the CHRs and they worked closely with the team to support the piloting and analysis interviews. RAs helped by recruiting interview participants for the piloting and assessment interviews and also assisted in the organizing of the community meetings to report the readiness scores. The RAs assisted in notetaking within the interviews and helped with other tasks as needed.

3.8.8   Community Profiles

The initial planning and development of the CRM Adaptation Project involved meeting with representatives from across Inuit Nunangat, however the project ultimately partnered with communities in Nunavut only. The three Nunavut communities of Kugluktuk, Clyde River, and Arviat were selected for a variety of reasons, two of the main reasons are outlined here. The feasibility of geographic jurisdiction was one reason for partnering with communities in Nunavut only. With a three-year operating grant project,

partnering with communities in one territory made it easier for travel budgets and

obtaining only one research licence through the Nunavut Research Institute. The three

communities were diverse in population and culture, and thus were a good representation

of diverse Inuit communities despite being all in the same territory. Another important

factor in the decision of which communities to partner with for the CRM Adaptation Project

was the existence of preestablished relationships within the research team and each of the

three partnering communities. For instance, Dr. Audrey Steenbeek, the Primary

Investigator for the project is a registered nurse and has spent many years in the summer

months working at the health centre in Arviat. Dr. Steenbeek is well known in the

community and has a good working relationship with Diane Sammurtok, the Arviat CHR.

Sipporah Enuaraq, a research partner from Pauktuutit is originally from Clyde River, her

family still live there, and she is well known across the community. Additionally, Igah

Sanguya the CHR in Clyde River is a member of CIHAN and a former board member for

CAAN. As outlined in Chapter 1 section 1.5, my family and I have worked and lived in

Kugluktuk since 2001. I was working as a Regional Community Health Development

coordinator for the Kitikmeot Region when I left to pursue graduate studies in 2011. For

my master's research I conducted a sexual health CBPR study with women in Kugluktuk.

To provide further contextual information about each of the communities, what

follows is a short profile on Kugluktuk, Arviat, and Clyde River. Figure 3 is a map of Inuit

Nunangat and illustrates the location of each of the three communities across Inuit

Nunangat. The yellow arrows point to the three partnering communities. The farthest West

is Kugluktuk, in the centre on the West side of Hudson Bay is Arviat, and on the East side of

Baffin Island is Clyde River.

Figure 3. Map of Inuit Nunangat, locations of partner communities highlighted (ITK, 2019)

Kugluktuk. The hamlet of Kugluktuk is the westernmost community in Nunavut and is located on the Coronation Gulf at the mouth of the Coppermine River in the Kitikmeot Region. The Inuit of Kugluktuk are the Copper Inuit, descendants of Thule people and they speak Inuinnaqtun, a closely related dialect to Inuktitut. The name Kugluktuk in Inuinnaqtun means "the place of moving water", referring to the community's proximity to the Coppermine River. The 2016 census reported the population at 1,491 (Statistics Canada, 2017). Historically Kugluktuk was a cross-cultural meeting point cohabitated by both Inuit and Dene who hold a long tumultuous relationship. For the Copper Inuit of Kugluktuk, first contact with Europeans was with Samuel Hearne in 1771. Hearne worked

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for the Hudson's Bay company and named the Coppermine River. The Hudson's Bay company established a permanent post in Kugluktuk in 1927 and RCMP set up an outpost 1932. The 1950's saw the construction of a federally funded day school and tent hostel, nursing station, radio facilities, and weather station. Oil and gas exploration companies in the 1970s trained and employed a large portion of the community.

Today, Kugluktuk has a wide range of services and organizations including an elementary and high school, day care, two grocery stores a hardware store, Ulu building: visitor's centre, Hunters and Trappers Organization, health centre, and two hotels. Kugluktuk has recently gained international recognition through the released of story bio-drama film The Grizzlies, which is based on a true story in Kugluktuk.

Research in Kugluktuk. Unlike several other communities in Nunavut, Kugluktuk does not have a research station/ facility/centre per se. Research is typically done in partnership with community members or organizations such as the Wildlife officers, Hunters and Trappers Office, Community Health Representatives and so on, and draws from the resources available. A review of the research licenses granted by the Nunavut Research Institute in 2017 (the same year the CRM Adaptation Project was granted a licence) provides a snapshot of research undertaken in or associated with Kugluktuk. The research compendium for 2017 published on the Nunavut Research Institute's website show 15 studies associated with Kugluktuk, the large majority of which are related to land/water, exploration, climate, and land use. Outside of these studies there was one study that examined patterns of resilience linked to climate change, one examining IQ and outdoor education with youth, and our study, which were the only three that, based on the short descriptions, seemed to focus on health/social research.

Figure 4. Kugluktuk, June 2016

     Arviat. The hamlet of Arviat is the most southern community of mainland Nunavut and is located in the Kivalliq region on the western shores of Hudson Bay. The name Arviat "place of the bowhead whale" comes from the Inuktitut word arviq which means Bowhead whale. The 2016 census reports Arviat's population to be 2,657 (Statistics Canada, 2017), making Arviat the largest community in the Kivalliq region, and the second largest in the territory next to the capital city Iqaluit.

Figure 5. The Hamlet Office, Arviat, November 2017

Inuit have inhabited the area around Arviat for thousands of years. Inuit in this region travelled around to acquire goods to trade with other groups, which built them a reputation by the mid 1800's for being skilled middlemen by obtaining furs and ivory further north, and taking advantage of seasonal travel to hunt seal, whales, and walrus by the coast to trade with Hudson Bay Company's ships at Eskimo Point (Arviat, n.d.). This eventually led to the establishment of a permanent Hudson Bay Company in 1921. Shortly after the establishment of the trading post the Roman Catholic Mission set up a church near the point. The Anglican church followed, and eventually with changing migration patterns

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of caribou, weakening prices of fur, and the threat of starvation, more Inuit started settling around the outpost seeking medical attention and relief provided by the churches. The Royal Canadian Mounted Police arrived in 1937, and a federal school was built in 1959, soon followed by a nursing station. Today, Arviat is a diverse community with strong Inuit knowledge, traditions, and values, operating alongside economic development with a vibrant arts and crafts industry and at the same time a centre of mine training and employment for the region. There are three grocery stores, three schools, a health centre, three hotels, an art centre, a visitor's centre, an active film society, among a variety of services and organizations.

Research in Arviat. In 2011 a new research support facility was set up in Arviat by the Nunavut Research Institute. This new addition made it more convenient and affordable for researchers to visit and do work in the community. The research support facility has a 6-bed dormitory, kitchen and laundry facilities. The main research disciplines supported are human biology/wellness, sociology, environmental sciences, and terrestrial biology (Canadian Network of Northern Research Operators, 2016). Reviewing the 2017 research compendium published by NRI reveals 15 studies associated with Arviat. These ranged in topics including ocean and marine studies, IQ and child welfare, justice, IQ and wildlife, climate change, small business support, Inuit student learning, emergency response, diarrhea illness, population health, and infant sleeping. A fair number of these studies examined health and wellness, a departure from the other communities where the studies predominantly examined environmental sciences, land use and exploration.

The Aqqiumavvik Arviat Wellness Society is an active partner in much of the research that takes place in Arviat. The society has developed an Inuit Research

Methodology, that has four stages. The four stages are: building relationships/meaningful community engagement, building understanding, lived experiences/personal data collection, and validation/ relational consensus building (Aqqiumavvik Arviat Wellness Society, n.d.).

Clyde River. The hamlet of Clyde River, known in Inuktitut as *Kanngiqtugaapik* "nice little inlet", is located on a flood plain, surrounded by fiords that stretch all the way into the Barnes Icecap on the eastern coast of Baffin Island in the Qikiqtaaluk Region of Nunavut. The 2016 census reported the population as 1,053 (Statistics Canada, 2017). The Clyde River area has been an important hunting ground for nearly 2000 years. First contact with Europeans was not British whalers or Explorers as was common across Nunavut, instead it was with Norse Vikings around 1000 AD. Today's community of Clyde River was formed around the Hudson's Bay company trading post that was established in the early 1920s. A federal day school was opened in Clyde River in 1962.

Today Clyde River is served by an elementary and high school, a few stores, an arena and community hall, a church, health centre, 2 hotels, a family resource centre, a heritage and research centre and the Clyde River Airport with regular flights to Iqaluit and Pond Inlet. Clyde River is home to the Piqqusilirivvik Inuit Cultural School, which was opened in 2011. This school provides young Inuit with the opportunity to immerse themselves in traditional hunting, sewing, and Inuit cultural activities. A great resource within Clyde River is the Ilisaqsivik Family Resource Centre, which is committed to promoting community wellness by providing space, resources and programming that help families and individuals find healing and develop their strengths. The centre is somewhat

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of a community hub and houses the community library, meeting space, social workers, and

a c@p site (which is a public internet access site). Additionally, another valuable resource

in Clyde River is the Ittaq Heritage and Research Centre, which specializes in Inuit design

and leadership of heritage, media and research activities for Clyde River and surrounding

areas.

Figure 6. Clyde River, January 2018

  Research in Clyde River. As reflected in the 2017 research compendium, the Nunavut

Research Institute granted 7 research licences (including the CRM Adaptation Project) for

studies linked to Clyde River. Topics varied from radar sites, geological sciences,

sustainable development, food policy, phytoplankton, and community-based models for wellness.

3.9 Community Readiness Model

The CRM was developed at Colorado State University at the Tri-Ethnic Centre. It is a nine-stage model (see figure 7). The foundation of the CRM is the semi-structured interviews that are conducted with key community members. These interviews are scored using an anchored rating scale, which reveals the level of readiness across the six dimensions, in addition to the overall level of community readiness (Plested, Jumper-Thurman & Edwards, 2015). The level of readiness for each dimension is used to develop and implement health promotion and prevention programming (Vernon & Jumper-Thurman, 2002). The CRM is issue specific, and ultimately matches interventions with levels of readiness, which results in more successful interventions. The model has been utilized to examine a variety of health and social issues such as alcohol and drug use (Jumper-Thurman & Plested, 2000) risk reduction (CAAN, 2012) suicide prevention (Jumper-Thurman et al., 2003) HIV testing and prevention (Vernon & Jumper-Thurman, 2005), among others.

Figure 7. CRM stages of readiness. Reprinted from *Community readiness for community change handbook.* Tri-Ethnic Centre for Prevention Research (2015).

Figure 7 shows the nine stages of readiness, from 'no awareness' at stage one,

through to 'high level of community ownership' at stage nine. The stages of readiness are

examined across six dimensions which are A. existing efforts, B. community knowledge of

efforts, C. leadership, D. community climate, E. community knowledge about the issue, and

F. resources (Plested, Jumper-Thurman & Edwards, 2015). The CRM Adaptation Project

worked to ensure the interview questions were Inuit specific, and did this by working with

the three partnering communities in revising and piloting the revised interview questions,

before ultimately conducting assessments with the adapted interview guide. The information gained from the CRM can either be used as a tool for assessment or as an intervention. When used as an intervention, interventions are developed for each of the nine stages of readiness, and once the score is known, communities can begin implementing the intervention to fruition.

Although Community Readiness Theory is deeply grounded in a Western worldview (Jumper-Thurman, Edwards, Plested, & Oetting, 2003), the development of the CRM happened in tandem with Western and Indigenous worldviews. The roots of the CRM began in Canada with a First Nations community, and Pamela Jumper-Thurman, a Western Cherokee Scholar, was instrumental in the development of the model. Additionally, many Indigenous people have assisted in the model development over the years, for instance it was initially introduced as a linear model but was changed to a circular format to conform more consistently with Indigenous thinking (Personal communication, Pamela Jumper-Thurman, March 7, 2019). Given the collaborative approaches in development and refinement of the CRM it is considered to be based in both Western and Indigenous worldviews. The methods drawn on to implement community readiness change are adaptable and translatable to various communication styles, values, experiences, and policies of multiple cultures of a community (Jumper-Thurman, Edwards, Plested, & Oetting, 2003). Translatability and adaptability are important for the use of the CRM with Inuit communities. It is well established that in order for programming in Inuit communities to be successful, it must be relevant and accepted by the community. Programming must also be culturally congruent and committed to a long-term process. The CRM Adaptation Project is in itself committed to long term process by working to adapt the

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model for use across Inuit Nunangat. The CRM has been successful in many Indigenous communities, as it allows communities to address health and social issues with their own cultural values at the forefront (Edwards, Jumper-Thurman, Plested & Swanson, 2000). Overall, the CRM provides a tool that is able to make the most of a community's resources and minimizes failure by focusing on community efforts (Jumper-Thurman & Plested, 2000).

3.10 CBPR Principles within the CRM Adaptation Project

Spears Johnson, Diaz & Arcury (2016) examined the community participation level in 25 CBPR studies by interviewing community and professional researchers. The questions in their interview guide included asking how the project got started, how decisions were made, who was part of the decision making for the research questions, recruitment, analysis, how finances are distributed/managed, who conducted the data collection and analysis among other questions. These are important aspects of CBPR studies that help to determine how participatory a CBPR project is. Their findings suggested great variability in participation level between studies. This is aligned with the fact that the CBPR principles are considered to exist on a continuum as a goal to strive toward when working within a CBPR study (Israel et al. 2018). Variability in CBPR studies is thus expected, and it is important to be clear about the level of participation within a given study.

To specifically examine the CBPR principles within the CRM Adaptation Project, I refer to the work of Green et al. (2003) who developed a detailed checklist containing a set of questions to assess whether a project or study is consistent with CBPR principles.

Green's checklist, included as appendix C, has been completed by two research team members who have been heavily involved with the CRM Adaptation Project. Considering the two completed checklists, there is some variability between the two, however, overall the CRM Adaptation Project rests moderate to high in most of Green et al.'s guidelines, and low in just a few. For instance, both research team members who completed the checklist commented in a different way on who/how community was identified.

Additionally, to further examine the principles of CBPR within the CRM Adaptation Project, the following section will identify the ten CBPR principles from Wallerstein, Duran, Oetzel, & Minkler (2018) and expand on how each principle was followed/ existed throughout the CRM Adaptation Project. This helps to understand the interaction of IQ principles and CBPR principles within the CRM Adaptation project, by making clear how CBPR was illustrated throughout the study.

The concept of community is central in CBPR and the first CBPR principle defines community as a unit of identity. There are multiple levels of the concept of community at play within the CRM Adaptation Project. For example, the Inuit community as a whole within Canada, as represented by individual Inuit community health representatives from across Inuit Nunangat who came together at the early planning meetings for the CRM Adaptation Project. The Inuit community as a whole in Canada is also represented in part by national organizations such as Pauktuutit, CIHAN, CAAN. Additionally, each of the three communities who worked in partnership with the research team within the CRM Adaption Project are also communities as units of identity in their own right. Ultimately within the CRM Adaptation Project, there were Inuit partners involved within all stages of the project,

representing their individual communities, and at the same time, representing Inuit

Nunangat.

Related to how community is defined is the second principle, which states CBPR

builds on strengths and resources within a community. Identifying and building on

strengths, resources and relationships in order to address collective health concerns is at

the forefront of this principle. For the CRM Adaptation Project this principle was reflected

in the further development of pre-existing relationships, the individual skills built with the

research assistants, CHRs, and research team members. There was no explicit expanse of

social structures or processes increasing the ability for community members to work

together toward improved health on a community level outside of those involved within

the project. However, the adaptation of the CRM itself can be seen as a resource to aid in

improving health through cooperation and mutual commitment, which is a component of

this principle.

The third CBPR principle is that "CBPR facilitates collaborative, equitable

partnerships in all research phases and involves an empowering and power-sharing

process that attends to social inequalities" (Israel, et al., 2018, p. 33). This means that all

partners who are involved in CBPR share control as desired, in research activities from

identifying the research topic and questions, applying for funding through data collection,

analysis, and dissemination. This requires explicit inclusion of the knowledge and expertise

of community members, which was a major strength of the CRM Adaptation Project. This

principle can be seen in various ways throughout the CRM Adaptation Project, and the

question of who represents community is at play here. For example, Pauktuutit as an

organization represents Inuit across Inuit Nunangat, and they were equal partners throughout the entire study. Additionally, CHRs who represent their individual communities were heavily involved throughout all phases of the study. Through collective decision making from the early planning stages through to the actual adaptations made of the interview questions within the CRM, through to the final dissemination event to launch the new version of the CRM, CHRs were involved. Additionally, the CRM Adaptation project drew on the expertise of CIHAN, and CAAN who represent Inuit specifically with regards to Inuit HIV. The different levels and definitions of 'community' included in the CRM Adaptation Project, show this principle as having varying levels across the continuum.

Promoting co-learning and capacity building among all partners is the fourth principle. This principle emphasizes researchers learning from community members, and community members learning from researchers. Typically, this is illustrated by researchers learning about community organization, leadership, and community social life, and community-members learning research skills. This co-learning and capacity building can improve the CBPR processes within the current study and aimed at all involved and can enhance future research endeavors. For the CRM Adaptation Project co-learning and capacity building occurred throughout. Participating in collaborative processes within the planning meetings, as well as the training provided by the co-developers of the CRM Adaptation Project, and the community visits for piloting and assessments provided a wealth of co-learning and capacity building. Although not all research team members were involved in the community visits, those who were reported back in detail about these

research activities. The reporting back helped to enhance the learning opportunities for those who were not part of these research activities.

Principle five is, "CBPR integrates and achieves a balance between research and action for the mutual benefit of all partners" (Israel, et al., p. 33). Examining which aspects of the CRM Adaptation Project benefits which research partners and how is an interesting exercise. It is interesting because the community level benefits and the university and working group and organization benefits are all different and may not necessarily be measurable in a way to determine whether they are mutual. For example, the clear measure of an academic partner successfully receiving, carrying out and completing a CIHR operating grant accounts toward professional growth and promotion. The action benefiting the community involved may not be as clearly measured because although the Adapted CRM is now available, how it will be taken up and utilized to create action remains to be seen. The ultimate goal of ensuring the CRM is appropriate and useful for Inuit communities was a mutually beneficial goal, but how that gets enacted may differ between academic research and community level action.

The next CBPR principle is its emphasis on public health problems of local relevance and consideration of ecological perspectives that attend to the multiple determinants of health and disease. This principle is again represented in the CRM itself. The purpose of the CRM is to methodologically determine where a community is at with regards to a public health topic, by considering local factors and is considerate of the determinants of health. As the goal of the CRM Adaptation Project was to go a step further to make sure that the

CRM is relevant, applicable, and useful for Inuit communities, this principle is present throughout the CRM Adaptation Project as the focus is on the CRM.

Principle seven ensures CBPR involves systems (partnership) development through a cyclical and iterative process. These processes involve partnership development and maintenance, community assessment, problem identification, research methodology development, data collection and analysis, interpretation, determination of actions and or policy, dissemination of results and sustainability. The processes for decision making and development within the CRM Adaptation Project involved iterative processes. From the initial meetings to plan the development of the operating grant and working on the grant applications, and then re-grouping after being unsuccessful from the first grant submission, and trying again the next year all of this was done through sharing the drafts widely and gaining input from research partners, as well as gaining support from partnering organizations and communities. At each stage of the research process research team members from all organizations and communities were encouraged to participate.

Disseminating findings and knowledge gained to all partners and involving all partners in the dissemination process is principle eight. The final meeting held in Ottawa to launch the adapted CRM brought together all research partners. Additionally, key Inuit organizational representatives and HIV organizations were invited to a public launch as a major dissemination event. Additionally, throughout the CRM Adaptation Project, knowledge gained was shared via reports and meetings. At the final gathering in Ottawa, the research team discussed options for disseminating the adapted CRM more widely, and the final outputs for this collaborative dissemination product are being finalized. The

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dissemination products focus on ensuring communities across Inuit Nunangat, who were not involved in the CRM Adaptation Project directly, will easily be able to make use of the adapted CRM.

Requiring a long-term process and commitment to sustainability is principle number nine. The requirement for a long-term process sustainability is reflected in the adapted CRM. This tool was adapted to be intended for use across Inuit Nunangat so that communities can address HIV prevention, screening and education in a way that will be directly relevant within their community. Additionally, the partnerships that were fostered throughout the CRM Adaptation Project will continue to grow, as there has already been a new project proposed with many of the same partners involved with the project extending the work beyond the end of the CRM Adaptation Project. The length of time and commitment that was required from the beginning stages of planning and development through to the presentation of the adapted CRM illustrate the long-term process present through the CRM Adaptation Project. The product of the adapted CRM provides communities with a resource that can be used to continue to address HIV prevention within their community's specific context in the future.

Principle ten has been newly added and appears in the most recent references to CBPR principles (Israel et al., 2018). It addresses issues of race, ethnicity, racism, and social class and encourages embracing cultural humility. For Inuit, issues of race, ethnicity, racism, and considerations of cultural humility means considering the lasting effects colonization, forced settlement, the residential school system, and historical research processes. It also means considering the current colonial policies and practices that

influence the daily lives of Inuit. This also means closely examining the power dynamics

involved within collaborative research relationships and making sure that Inuit ways of

knowing are considered on equal footing as Western ways of knowing. Cultural humility

takes time and effort to develop and is a crucial part of Inuit/ non-Inuit partnerships. The

CRM Adaptation Project endeavoured to be guided by IQ from the outset, and this helped to

ensure that the research processes were respectful and relevant for research partners.

This examination shows that the CRM Adaptation Project did strive to uphold CBPR

principles throughout the study. These details aid in the understanding of IQ principles in

relation to CBPR principles.

3.11 Ethical Considerations

Research with Indigenous communities carries various ethical imperatives. Given

the historical trauma research has caused, researchers have a responsibility to work to

repair community-researcher relationships and ensure they are working in a good way.

This requires vigilance through reflexive practice, and careful consideration of relationality

throughout the research journey.

3.11.1 Confidentiality

Given that the interviews I conducted intended to critically examine the IQ

principles within the CRM Adaptation Project, it was important to uphold confidentiality. I

wanted to ensure that interview participants could be honest and (if need be) critical of the

CRM Adaptation Project. Therefore, confidentiality (ensuring that names would not be

associated with participant comments) was important to elicit an accurate depiction of the

CRM Adaptation Project. I acknowledge that I cannot ensure complete confidentiality due

the small number of people interviewed. However, I endeavored to keep names

anonymized, and not use pseudonyms, thus, quotes are not attributed to any identifier as

combining multiple quotes would threaten anonymity. The decision to have no identifiers

linking various quotes from the same participant is deliberate to heighten the likelihood of

confidentiality.

3.11.2 My Dual Roles

I worked as a Research Assistant within the Catalyst Grant that identified the

research questions and focus to develop our successful Operating Grant that supports the

CRM Adaptation Project. In this role, I familiarized myself with the work done so far, and

the background of the CRM, and facilitated a meeting in Kuujjuaq to further the

development of the Operating Grant application. I am listed on the CRM Adaptation Project

as a Co-Investigator. CIHR operating grant proposals now require a trainee position be

built into proposed projects, and I was the trainee for the CRM Adaptation Project.

My biggest role within the CRM Adaptation Project was facilitating the community

visits for both the Piloting and the Assessment Interviews and the follow-up for both sets of

interviews. I traveled to Kugluktuk, Arviat, and Clyde River accompanied by research

partners from Pauktuutit or CAAN. Together we worked with the RAs and CHRs to recruit

community members to participate in piloting interviews, and later with the adapted

model, the community assessment interviews.

Prior to the first CRM Adaptation Project community visit for the piloting

interviews, I travelled to Kugluktuk to meet with community advisors to get guidance with

the development of my study. I met with several community members at their home, up the

river at the cabin, at school, and at their offices, to discuss my proposed doctoral study. I

gathered feedback and sought advice about my focus and gained more knowledge about IQ.

My dual roles required a discussion as I was facilitating a research project while at the

same time, I was studying that research project. This required a bit of

compartmentalization of each of the studies, and once I began framing my study as a case

study and the CRM Adaptation Project as my case, this process became easier.

3.11.3 Institutional Ethical Protocols

Prior to recruitment and data collection, I submitted a research ethics board

application to Dalhousie University and obtained approval REB# 2017-4131. Additionally, I

applied for a Nunavut Research License through the Nunavut Research Institute (NRI).

Given that my project is situated within another (The CRM Adaptation Project) that had

already obtained an NRI license, and the NRI review determined that my study would be

covered under that license since I was named on the CRM Adaptation Project. Finally,

information relating to my study was shared with each of the communities' respective

Hamlet Councils, either by me or on my behalf by the CHR. Hamlet councils are the

community governments made up of elected officials, and although consulting with them is

not a NRI directive, it is a respectful protocol to follow when conducting research. The CRM

Adaptation Project received ethics approval from the Dalhousie Ethics Review Board,

(REB# 2015-3578), and received a Nunavut Research License (license # 02 039 19R-M).

Overall, the risks and benefits for the CRM Adaptation Project were minimal. The

consent forms included detailed information about confidentiality, honoraria, the ability to

skip interview questions or terminate the interview and withdrawal at any time. Within the

CRM Adaptation Project, we endeavored to exceed minimum requirements by involving community partners in decision making and by sharing information with the team and collaboratively planning the research activities.

3.12 Methods

Data for this study included project documents, researcher reflective journal entries, and in-depth semi-structured interview transcripts. Each of the three sources of data elicited different information and the multiple sources allowed for method triangulation. Method triangulation uses multiple methods of data collection of the same phenomenon (Polit & Beck, 2012; Carter et al., 2014). Combining several types of data can ensure that researchers obtain a more substantive frame of reality, which provides richer and more complete findings (Berg, 2007). This in turn increases the depth of understanding a research study can yield (Berg, 2007). Typically, method triangulation is used in qualitative research and can include data from interviews, observations, and fieldnotes. Additionally, triangulation is a way to increase credibility and trustworthiness in qualitative research (Lincoln & Guba, 1985 & Nowell et al., 2017). Research that follows a case study design relies on gathering and analyzing multiple sources of data; interviews, document review, and observation are often used in such work (Stake, 1995). Thus, the methods and design are aligned. The following sections provide an account of the processes of data collection for each of the sources of data followed by the analysis and triangulation process that produced the overall findings.

3.12.1 Collecting Project Documents

With permission from the Primary Investigator of the CRM Adaptation Project, Dr. Audrey Steenbeek, I collected project documents related to the planning and implementation of the CRM Adaptation Project from the Research Coordinator, Ashlee Pigford. Specifically, the documents I was interested in were from the planning/pre-project through to the piloting phase of the CRM Adaptation Project. The documents included meeting reports and minutes, and the funding application. I selected documents that would reveal information about the intent of the CRM project, planning processes, and research activities, as well as the ways in which the research team interacted. I excluded agendas in favour of minutes. My goals with respect to analyzing these documents were to see if they revealed the interaction of IQ principles within the CRM Adaptation Project. Though I did not use it, I developed pre-established codes (Appendix D), surmising that I would need an aid in analyzing the somewhat bureaucratic project documents. However, once I began analyzing the interview transcripts, it was difficult and cumbersome to employ the template coding. I instead worked through the minutes, reports and funding application much like I worked through the interview transcripts, coding with the same approach for both sources of data. Developing the codes allowed me to focus on terms and concepts that I was expecting to see throughout the project documents, and this was helpful as an exercise in preparing for analysis. I discussed this change with my doctoral committee members, and they agreed this adjustment made for a more naturally flowing analysis.

Once I received the project documents, I compiled them and entered the data into the analysis software Atlas.ti in order to aid with data management. There were 11 documents in total and these are detailed in Table 3.

Table 3

CRM Adaptation Project Documents

Document type	Date	Details
Meeting Report	June 2012	Iqaluit pre-planning Meeting
Meeting Report	January 2013	Kuujjuaq Meeting
Funding Application	October 2014	CIHR Operating Grant Application
Minutes	April 2015	Teleconference meeting
Minutes	September 2015	Teleconference meeting
Minutes	October 2015	Teleconference meeting
Minutes	February 2016	Teleconference Meeting
Meeting Report	November 2015	Ottawa CRM Project Team Meeting
Minutes	June 2016	Teleconference meeting
Minutes	March 2017	Teleconference meeting
Minutes	September 2017	Teleconference meeting

3.12.2 Writing Reflective Journal Entries

Reflective journaling is an effective way to describe research (Orlipp, 2008; Janesick, 2014). Orlipp argues that reflective journals can aid in creating transparency in research processes, and that the incorporation of a researcher reflective journal can influence research design through the course of a study. Understanding research processes more fully is a proven advantage of using researcher reflective journaling as a tool throughout a study (Janesick, 2014). Given that my study aimed to examine processes of the CRM Adaptation Project, journal entries were a good fit as an additional source of data.

I spent time journaling as a means to capture the subtleties of the research processes and to reflect on the process throughout the CRM Adaptation Project. I wrote journal entries after research activities took place (rather than during), which allowed me to be fully engaged in the piloting and assessment interviews without distraction. I had a notebook for my journal entries, and I used it to map out my days spent in each of the three communities. In addition to planned meetings, my journal entries captured important meetings that happened spontaneously.

I wrote my longest journal entries on the plane rides into and out of Kugluktuk, Arviat, and Clyde River. These entries book ended each of the trips, reflecting my anticipation and plans and ending with what we did, how we adapted things, and how it all went. I recorded who I saw and what they said, who we talked to and in some cases, who was notified that we were in town. For example, CHRs or RAs contacted resident community-based researchers such as Shari Fox in Clyde River, and other people the RA or CHR thought ought to be informed. If individuals wanted to meet with us, we did and otherwise it was seen as a courtesy and community protocol. I was able to capture support from one Hamlet official, who gave us a meeting room for free that typically cost $600 per half day to rent. Also, I wrote about sharing research project details with a youth committee, and in another community sharing with the film society who was meeting one of the nights that we were in town conducting assessment interviews. The leader of the film society invited us to tell their group about our research and offered to help in any way that they could. Additionally, I was able to reflect on decisions we made 'in action', while we were doing CBPR. For example, once we were in Arviat, door-to-door seemed more feasible than having assessment interview participants come to a sit-down meeting. Deciding to do

door-to-door visits to discuss the community readiness scores and gather feedback was as the CHR said, the Inuk way: to go to their house and see someone face to face. The discussion, process, and reflections on decisions like this were recorded in my journal.

Journaling provided rich data on items that would not otherwise have been captured such as, travel delays due to weather, community events, research team interactions, room setup, prompts, cultural protocols and the energy of meetings. Journal entries also provided a way to capture feedback or comments from community members and CRM piloting and assessment interview participants. Additionally, journaling provided me the opportunity to reflect promptly on research processes and any changes made, such as changing the style of meetings and interactions with key community members. Typically, I would document activities and keep track of meetings in my journal, and reflect on each, highlighting how I felt, how those we met with acted or reacted including how they welcomed us or recommended other community members with whom we ought to speak. I read through my journal entries as I was analyzing project documents and interview transcripts and noted sections that stood out in relation to the other data sources. I was looking for details that would provide further context, and for any resonance or dissonance in my reflections from what I was seeing in the documents and interviews.

Since my journal entries were based on my own observations and interpretation of research activities, and are thus initially filtered through me, 'the observer', at the time of the observation and reflective writing, Crabtree and Miller (1999) suggest that no further interpretive process is required, unlike with interview transcription text. Thus, I used journal entries as an aid for analysis and interpretation of other data in this study and to

contextualize the text data. See Appendix E for a sample of excerpts from my reflective journal entries.

3.12.3 Conducting in-depth semi-structured interviews

 The CRM Adaptation Project can be divided into four phases: 1) pre-project planning; 2) piloting interviews; 3) assessment interviews; and 4) follow-up. I was interested in interviewing research team members who were involved in various phases of the CRM Adaptation Project, specifically spanning from pre-project planning to after the assessment interviews. As I was a key research team member in facilitating the CRM Adaptation Project community visits, I travelled to Kugluktuk, Arviat, and Clyde River for piloting visits, and each of the assessment visits. I conducted half of the interviews for each of the visits, with another research team member conducting the other half. It was throughout these community visits that my reflections on these immersive experiences generated my journal entries that served as a contextualizing data source for my doctoral study.

Once CRM assessment interviews were complete, potential participants for my doctoral study received a *project information sheet* (Appendix F) detailing my project and an *invitation to participate* (Appendix G) from me (in person) or from the community RA working within the CRM Adaptation Project. As I was interested in hearing from individuals with insight into the processes of the CRM Adaptation Project, I used purposive recruitment to recruit research team members based in Kugluktuk, Arviat, and Clyde River and from the partnering organizations. This included CHRs, RAs, and community members who participated in the CRM assessment interviews. The interviewees were involved with

the project at the piloting and/or assessment stages of the CRM Adaptation Project. The purposive recruitment of my doctoral study participants allowed me to get a range of perspectives from various people who were involved with the CRM Adaptation Project.

In total I conducted nine in-depth semi-structured interviews with research project team members and/ or community members who were heavily involved within the CRM Adaptation Project. The semi-structured *interview guide* (Appendix H) led us through questions that explored IQ principles in the CRM Adaptation Project. Interviews ranged in length between 25 and 65 minutes. Each interview was distinct and took place in locations such as in offices, living rooms, at kitchen tables, in hotel rooms, and board rooms. In some interviews (e.g. those in the hotel boardroom) I served tea and cookies, in others (e.g. participants' homes) I was served tea and cookies.

Informed consent was obtained from all interview participants. Individuals who agreed to participate in the interviews are referred to as co-researchers as they were involved throughout the CRM Adaptation Project and they co-created the knowledge with the research team. This process began at the recruitment stage and was revisited several times before and after the interview. I explained that participation was completely voluntary and that co-researchers had the opportunity to withdraw at any time. Each co-researcher signed a consent form at the beginning of the interview. Consent forms were made available in three languages, English, Inuinnaqtun, and Inuktitut. It was clearly communicated that participants were free to withdraw at any time, and they were free to decide if they want the information that they shared removed. See Appendix I for *consent forms*, and oral script. An important element of the informed consent process was that it

made clear that information shared in the interviews would be treated confidentially and that their comments would not be attached to their name. This was important so that participants felt free to share information that was negative or criticizing about the CRM Adaptation Project. This practice is in contrast from Indigenous research methodologies that have argued for naming participants and clearly indicating participant's contributions. However, because there was the potential for participants to be critical and have things to share that may be perceived as negative, it was important for their contribution to not be attributed to them.

To show gratitude for co-researcher's time and knowledge they each received a gift card in the amount of $50 to the local Northern or CO-OP store. Eight interviews were conducted in person in Kugluktuk, NU, Arviat NU, and Clyde River, NU and one was conducted by skype. The one interview conducted by skype was done so as this was based on the availability the interviewee. With permission from each co-researcher, I audio recorded the interviews. Interviews were conducted with research team members with a variety of roles and experiences including academics, team members from partnering agencies, community members, CHRs, RAs, concentrating on gaining a representative group of diverse perspectives from the research team.

In keeping with data storage procedures, after each interview the audio recordings were downloaded to a password protected laptop computer and then transferred to an encrypted USB drive. I then deleted them from the audio recording device. The USB drive was stored in a locked cabinet when not in my possession. The audio files were securely

shared with Transcript Heroes Transcription Services who transcribed the interviews

verbatim after signing a *confidentiality agreement* (Appendix J).

3.13 Meaning Making (Analysis)

For analysis of the interview transcripts and meeting documents I applied a directed

deductive thematic content analysis approach (Hsieh & Shannon, 2005). When drawing on

a directed approach, "analysis starts with a theory or relevant research findings as

guidance for initial codes" (Hsieh & Shannon, 2005, p. 1277)*.* In this case, the IQ principles

serve as the existing theory/ research findings to guide the coding.

I entered project documents and interview transcripts into Atlas.ti, which aided in

document management. Additionally, I read over my journal entries multiple times, and

read through the entries made after each interview. My first round of coding was fine level

coding, in which I was looking for that co-researchers described IQ principles or

characteristics of IQ principles. In this round I also checked for accuracy. To do this I

listened to the audio files as I worked through the interview transcript documents. As I was

working through the analysis, I was able to hear tone of voice, pauses, and other subtleties.

Once I had completed this first round of fine coding, I traveled to the University of

Victoria to work with my doctoral committee member, Dr. Charlotte Loppie, an Indigenous

scholar with comprehensive qualitative analysis experience. I worked with her to complete

another two rounds of coding in which I established both descriptive and conceptual codes.

We then discussed the definitions and meaning for codes (Appendix K) and collapsed and

in some cases divided codes to create the final themes, subthemes and nested themes. For

example, the major theme Qanuqtuurniq, which means being resourceful to solve problems

and seeking solutions, is comprised of the sub-themes flexibility, research assistants, and local knowledge. The themes and subthemes are fully illustrated and discussed in the following chapter.

Dr. Loppie and I would work through sections of codes, and then I would work though them on my own and then we met again to discuss what I had done. I was tasked with working through the codes to determine how they fit together, and as I was doing this, the image of an ulu revealed itself (figure 3). This is discussed at length in section 4.2 of the Findings Chapter. In the final meeting we had, I presented my conceptual image to Dr. Loppie and walked her through the way the themes and subthemes were interrelated. Dr. Loppie agreed that it was now time to write it up and that the analysis was complete. I then returned to Nova Scotia to write out my findings chapter to illustrate more fully the themes and subthemes, and Dr. Loppie reviewed my findings chapter as a final iterative step in the analysis process, and the chapter was later reviewed by the rest of my doctoral committee. I began by organizing the themes and subthemes and the order that would tell the best story. I drew on interview transcript quotes, project document segments and excerpts from my reflective journal entries to illustrate the interconnected themes throughout my findings. By drawing on all three methods of data collection, the full picture of the findings were shown through the triangulation of methods.

Additionally, one of my roles in facilitating the CRM Adaptation Project was to do check-ins at 3 or 6, and 12-month points with those interviewed for the CRM Assessments. This was done to determine how the communities were doing at working on the dimensions on which they had decided to focus. After each community received their

readiness score they identified which dimensions they wanted to focus efforts toward in order to raise the level of readiness for these dimensions. These check-ins also served as a way to update those who I had interviewed for my doctoral study with progress and clarify any questions that I had and I was in contact with other research team members as needed. Although I did not involve the interview participants directly in the analysis, I was in contact with them as I was working through analysis and writing after my interviews had taken place.

Two-Eyed Seeing is not a method but rather a guiding principle. Therefore, Two-Eyed Seeing is not intended to be employed as a method of analysis and interpretation but instead is a guide to aid in drawing on other methods. In other words, Two-Eyed Seeing as a guiding principle may provide guidance in the use of research and analysis methods but is not itself a method. Throughout my process of analysis and interpretation, I sought instances where IQ was present and was brought to bear in the CRM Adaptation Project. The full extent to which an individual who is non-Indigenous can work with Two-Eyed Seeing is unknown. Without carrying Indigenous knowledge, myself, I may not be guided by Two-Eyed Seeing to the fullest extent possible. However, I found it useful examining multiple ways of knowing that are at play within the CRM Adaptation Project. Wright et al. (2019) argue that non-Indigenous researchers who engage with Two-Eyed Seeing require support of a minimum of one individual with Indigenous knowledge and perspectives. This upholds the ability of weaving between both worldviews. The guidance I sought from Dr. Loppie and Dr. Martin within my doctoral committee, the clarifications I sought during the follow-up phone calls, as well as the advice sought from Inuit advisors, I continually communicated with aided in my ability to engage with Two-Eyed Seeing.

3.14 Limitations and Strengths

All research conducted has limitations, and a limitation for this study is that it only explored one case, so findings may only be applicable to the context of the CRM Adaptation Project. However, as this study directly examined an area where there is a small but growing body of information, insight and understanding detailing wise practices for Inuit community-based research and Inuit-university research relationships will add to the literature.

An examination of IQ in CBPR has never been done before. It is emergent, and it is important to be critical and continually interrogate these methods to ensure cultural safety and culturally affirming practices are drawn from at all times. Tensions between Western and Indigenous ways of knowing and pursuing knowledge materialize when it comes to the "path that emerges rather than the one initially planned" (Kovach, 2008, p.108). This means that sometimes, with emergent methodologies, it is not always clear what is the right way to do something, until it is happening. This was certainly true within my doctoral study. The guidance from Inuit Advisors, research partners, and my doctoral committee in addition to the foundation of respectful relationships I hold, all strongly aided in the production of new knowledge.

Another potential limitation is my relative insider status within Kugluktuk (relative to the other two communities). This could have presented a bias, as community members who know me in Kugluktuk would want to see me succeed. For example, they may agree to participate to not hurt my feelings, and only say positives in order to not negatively influence my success. Working in partnership with research partners from CAAN and Pauktuutit each trip, helped to mitigate this potential bias. Collaborating with research

team members from CAAN and Pauktuutit ensured a neutral research team member to be involved in Kugluktuk community visits. Additionally, my long-term relationships in Kugluktuk could have contributed to the successful recruitment for the CRM Adaptation Project, and insight into the process gleaned from my interviews were due to preestablished trust.

My dual role may be considered a limitation and a potential source of conflict. This can also be considered a strength rather than a conflict, as I hold intimate knowledge about the CRM Adaptation Project. Although I facilitated interviews during community visits in the piloting and community assessment phases, the CRM Adaptation Project is a collaborative project, and I examined the process and not the project itself, which I had little influence over. Examining the process of the CRM Adaptation Project is not part of the larger project nor part of the project proposal that was funded by CIHR and already approved by the Research Ethics Committee. The CRM Adaptation Project and my Doctoral Thesis project are two separate and completely different projects.

Another dual role at play within my study is that Dr. Audrey Steenbeek, who is the Primary Investigator (PI) on the CRM Adaptation Project, was my doctoral supervisor for all but the final writing and editing stage of my doctoral dissertation study, and thus she held dual roles within the two studies that could be seen as a conflict. However, the aim of my doctoral study was to examine the research process and frameworks used throughout the CRM Adaptation Project, which is a collaborative research project that has been developed with intensive work from all partners. Thus, the study in no way evaluates or reflects the PI's performance. The process has been developed collaboratively and did not rest solely on the PI who was also my supervisor. Pauktuutit, who is the Principal

Knowledge User (PKU) took the leadership role with the CRM Adaptation Project, and this helped to mitigate any potential difficulty or conflict of interest in the two studies. Additionally, my supervisor was not physically present during the piloting and community assessments in any of the three communities which kept her as removed from this part of project as possible.

Prior to beginning my research my supervisor (at the time – Dr. Steenbeek) and I discussed at length the various possible findings that my study could reveal and the implications of these findings. Our interest was always to examine the process in order to better understand how multiple ways of knowing interact within the case study to ultimately improve research processes within studies that work through partnership between universities and Inuit communities. These discussions concluded that results or feedback that criticized the process would not be viewed as negative, because any critical views would be helpful in improving future research processes.

Another limitation of my doctoral study is the number of interviews. I conducted 9 interviews with CRM Adaptation Project research team members. As my line of enquiry was to examine the CRM Adaptation Project, I interviewed key research team members who had intimate knowledge of the project and who were involved for a considerable time, or for key components of the project. These individuals could offer detailed accounts of research processes, and IQ principles within the project throughout the different phases of the CRM Adaptation Project.

Knowing from what context the interviewee was speaking would have added greater depth and context to the analysis and understanding of the findings, however this was not possible. When considering the number of interviews, I conducted in order to uphold

confidentiality I needed to ensure interview participant's words were not attributed to them. As I conducted 9 interviews with individuals from within the research team, identifiers needed to be removed as they would identify the individual.

3.15 Summary

This chapter reviewed the purpose and research questions for my doctoral study and discussed my research identity and the theoretical stance from which I worked. The conceptual framework of the guiding principle, Two-Eyed Seeing, was discussed as well as the case study design. Details of the case study were examined including project partner profiles, community profiles, details about the CRM and the research activities involved in the CRM Adaptation Project. Finally, the ethical considerations, methods and analysis were discussed with an examination of the limitations and strengths of the findings of my doctoral study. The following chapter will provide the findings including a summary of my findings through a metaphor of an ulu and honing stone (see section 4.2).

4 Chapter 4: Findings

I do think the IQ way of knowing was really helpful [within the project]. And the fact

that it was for this community, I mean, it's germane to the Inuit community and the

Inuit culture, right? so it's interesting how, when you take those principles, and then

line it up with community – and if you didn't tell me it was from an Inuit community, if

we didn't use the Inuit words, but just described the principles, I would have said it was

some form of community-based research, participatory action research.

<div align="right">- CRM Adaptation Project Co-researcher</div>

4.1 Presentation of Findings

I have organized the findings around eight major themes: Piliriqatigiingniq,

Pilimmaksarniq, Qanuqtuurniq, Aajiiqatigiinngniq, Pijitsirniq, Ways of Knowing, Ways of

Being, and Reflections on Research. What follows is the description of each major theme,

which are built by the respective subthemes and nested themes. I have included quotations

from my interviews with co-researchers in order to demonstrate and validate the

assertions I have made. I have also included references to and quotes from project

documents, and from my reflective journal entries. Additionally, one co-researcher was a

gifted storyteller, who also clarified many of the IQ principles and gave definitions and

broad explanations beyond the current study. Many of the sections exploring the major

themes begin with one of these stories or definitions, which help to further conceptualize

IQ principles. Though attributions of the quotes might increase the relational context

throughout the findings, as noted in the methods, the participants are not identified, in

keeping with the ethical requirements around confidentiality.

4.1.1 *Piliriqatigiingniq*

We talk about teamwork and teambuilding all the time, but, you know, quite often we

have a very superficial approach to what a team really is. So Piliriqatigiingniq talks

about the real essence of building a team that, produces a team-developed result.

- Storyteller

When analyzing all the data sources, the IQ principle of Piliriqatigiingniq stood out

the most, both in terms of the frequency in which it was mentioned (it was mentioned in

332 quotes), and the emphasis that co-researchers placed upon it throughout every

interview. Piliriqatigiingniq is the concept of collaborative working relationships and

working together toward a common goal or purpose. The collaborative nature of the CRM

Adaptation Project provided an opportunity to reflect on the characteristics of working

together as a team. The subthemes that together make the major theme Piliriqatigiingniq

are team dynamics, commitment, relationships, shared understanding, research approach,

and language.

Team dynamics. Team dynamics as a subtheme encompasses the feelings and

reflections co-researchers had about working together as a team. This included the sense of

collective teamwork that was a key for success, as well as some of the difficulties

experienced when working with a large diverse team spread across the country.

When asked about Piliriqatigiingniq, one co-researcher elaborated on cooperation

and teamwork as an important aspect that led to the success of the CRM Adaptation Project

and that teamwork is the principle that helps diverse organizations and team members

come together.

...we cooperate together a lot and work together; Piliriqatigiingniq is the one that really kept us going and if we didn't help each other and practice together we wouldn't have this project. Since we've been working together with different departments, with different people, different organizations and Piliriqatigiingniq is the one that kept us together going and working together as a team.

Within the CRM Adaptation Project this cooperation meant that from the early meetings in planning the project, through to the community visits for piloting and assessments, to the final gathering to launch the adapted CRM, the team worked together. This research team member felt that Piliriqatigiingniq was the principle that made this possible, that kept the team made up of people from different organizations working together over many years for the project.

Another co-researcher stressed the importance of teamwork and added that working together is key in achieving goals:

If you're not working with your group, nothing's going to turn out the way that it should or supposed to. You go in often, your own direction doing what you think is good for the team. It's not going to work out, you got to be working together. You're not going to reach the goal that you're aiming for if you're not working together. That's what I'm trying to say.

This team member quoted below reflected on the way they thought the team collaborated successfully and talked about working closely and asking for help and clarification when needed*, "We work very close together, right, and we work, we work on the stuff, and things that we don't understand, we ask each other. yeah, we're a good team, yeah. We work very closely together".*

The following co-researcher reflected on how easy it was to work together, and in this case, despite the research team members who traveled to the community and arrived late due to weather, we were able to pick up and start working together so easily, as if we had done it a hundred times before; yet, it was our first time working together. "*Yeah, when you guys came and I met you guys at the hotel and we had to like start right away. And we started working together like we knew each other.*" I wrote in my journal about how we "hit the ground running" and the three of us worked so well together as a team, it felt as if we had been doing this for a long time.

We needed to expedite our work, as we had lost days due to weather delays. This is something community members understand as delays in travel are a reality that they deal with frequently. It was quite remarkable what we were able to accomplish in such a short period of time. The approach to teamwork we shared was very much in sync, as noted by this co-researcher *"we were working together very closely, we helped each other well, yeah, yeah. The communication between us was very good, yeah, yeah. Making sure everyone knows what everyone is doing and were supposed to be doing, yeah."* As we waited for several days to get to the community, I recorded in my journal about how I hoped we would be able to work well and efficiently together to get things done; we truly exceeded my hopes. I recorded a list of strengths within this community and why I thought things went so well in my journal. The strengths I listed included the research team especially the CHR and research assistant as well as the organizations within the community, such as the wellness centre where things were centralized, which was helpful. The wellness centre staff were welcoming and offered us meeting space as well as use of offices and printers as needed. I also included the eagerness of community members to take part in the interviews, the

support shown by the hamlet office, pre-existing relationships between the research team and key community members and the CHR.

Additionally, a factor that contributed toward the team dynamics was the intimacy of small communities. Word travels fast in small communities and the fact that once we arrived into the community for the piloting or assessment visits many people already knew who we were and why we were there. This served to help us maximize our time there. All three communities were welcoming and supportive toward us during community visits. Although this characteristic can in some cases provide challenges, especially in cases where communities may have negative past experiences with researchers visiting communities, within the CRM Adaptation Project it was an advantage. These characteristics of the communities with which we partnered were great strengths that supported the success of our community visits.

In contrast to the teamwork discussed above, the focus on what happened within the research activities that took place in the communities, the teamwork among the partnering organizations was in some cases a different story. Partnering agencies who come together sometimes experience a combination of challenging histories, politics and personalities. Historical working relationships carry with it the positive and negative aspects of past projects. In some cases, this may be related to organizational mandate differences or conflicts with personnel. There may also be differences in opinions of who represents community, who can speak for community, who is the community gatekeeper should there be a community gate keeper. These are all potential spaces for conflict when working with various organizations around who claim to represent a given community. Much of this can be referred to as interpersonal or interagency politics, but the bigger

concept of politics may be at play as well. Limited funding provided by federal funding agencies can for example cause organizations that ought to be working toward the same goal to be adversarial in competing for the same funds. This can lead to criticism and unnecessary scrutinizing of other organizations' work. Differing opinions of who should lead, who should receive credit and in what order credit can be given are also examples of conflicts among organizations. The following quote alludes to some of these difficulties within the CRM Adaptation Project as this co-researcher reflected on the complexity of working within a team, particularly at the organizational level.

> *… you know it's always difficult when you've got - it's the messiness and the beauty of doing community-based research, you bring together a group of people from all different - all kinds of different sectors and perspectives and experiences and people are going to have their idea about the right way to do things and some people are more assertive than other - and-and-and. So... CBPR in and of itself is complicated. And sometimes it is managing personality conflicts - I don't know… … there seems to be within the team a bit of a power struggle - can I say that? …That makes things difficult and also creates this bizarre tension I think around the work, because everybody wants to pitch in, everybody wants - or I guess from my perspective, I want to pitch in but I also don't want to step on toes and maybe I should just speak from my own perspective instead for everybody else. So yeah, that makes it really difficult because I don't think that those tensions really need to be there personally, but.*

Although this came up in only one interview, it was something I was aware of and journaled about. Fortunately, these tensions rarely showed up 'on the ground' during community visits and were a dynamic within the team of which only a few members were

aware. Most team members were unaware of this, as it occurred more within negotiations among partnering agencies, rather than within communities. There were tensions within the research team and among the partnering agencies that related to miscommunications, gate keeping, and assumptions based on historical working relationships.

The following quote highlights the collaborative nature and team dynamics within the CRM Adaptation Project and has several interrelated points about how teamwork played out within the project, as well as the links between collaborating and learning from one another.

> *Piliriqatigiingniq means working together collaboratively and I can see that too because we're Piliriqatigiingniq, I'm the CHR plus I'm the member of the CAAN and you're from Dalhousie. We're working together to work with the community as well and you and [the research assistant] are working together too and I'm sure you learn from each other, how to collaborate together and I'm sure you have like the co-researchers have learned from you as well and so you have learned from them as well. So, when working together, collaborating together it works when you're considering each different culture.*

Collaboration within the CRM Adaptation Project began in the earliest stages of development and continued through to the end. Ensuring that a community member (often the CHR) was involved from the beginning stages through the end helped to ensure there was a voice from the partnering communities at all times. The CBPR design of the CRM Adaptation Project, provided an important foundation to ensure that Inuit community members were involved throughout the entire project. Additionally, as mentioned by the co-researcher above, collaboration works when you consider the diverse culture in the

team. This culture can refer to work and team dynamics as well as diverse heritage of the team members coming together.

The collaborative approach that included shared decision making and community derived questions within the CRM Adaptation Project, speaks to the collaboration between agencies and communities, as this co-researcher recalled,

I didn't know this community at all before this project. But the dual leadership of the project with [Pauktuutit and Dalhousie], it seemed to me that from where I stand as a co-investigator on the project, that this was truly a collaborative, co-driven initiative, that the question came from the community, and that the expertise that the researchers brought to the table was really more to help guide the process. That the decisions about the ways to move forward, I felt, were placed in the hands of the community.

This co-researcher suggested that working through the IQ principles with your team is an important component of teambuilding and forming reciprocal relationships. *"You just have to go through the guiding principles, work with those, work with your team members, how they work, how you work, we get to know each other. We work together. We're helping each other both ways".*

In addition, there were several subthemes that illustrated the ways in which Piliriqatigiingniq was present through subthemes that fit into two categories, relational and operational. The relational subthemes include commitment, relationships, and shared understanding, while the operational subthemes are research approach and language.

Commitment. Commitment, as a sub-theme of Piliriqatigiingniq, emerged through the sense of commitment co-researchers reflected on throughout the research process.

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This included commitment of the research team as well as the community members and in some cases, the commitment of the community as a whole. Individual commitment was discussed by one co-researcher who, in reflecting on the work of the research team and the process said, *"our individual commitment to make sure that this is a process that will work, that it will benefit everyone, not just us, but the communities".* Another co-researcher talked about commitment in the form of determination from the research team as a whole:

> *There's a willingness to get the work done and I think that that's the most important thing - this has been a very determined team. We've had several grant applications to get us to where we are right now, and putting those applications together is not easy, so that to me indicates a lot of determination.*

Commitment from the community was observed by a research team member who commented on the engagement with community throughout the entire research project, and the benefit of this long-term (8-year) commitment:

> *I think the fact that there were people from the community engaged in this all the way along, clearly this is an important issue for them, and it's one that is important to their community as a whole and they're passionate about it. So, I think that the results of this project will serve the community as a whole. It's one piece, but I think it will make a contribution to a healthy community.*

Another co-researcher commented on the support shown by the CHRs. For example, in the Hamlet office a room was donated for meetings that normally would cost $600 per half day.

> *[The CHRs have been] phenomenally helpful and willing to give us anything we need pretty much, and then the community itself as well I would say. People were very open*

to speaking with us, and the Hamlet office offered you know whatever you need was on

offer for us, which was very nice to see.

It was thrilling to have this support and to be so welcomed into the community. This commitment illustrated the importance placed on the project, and I believe the support was due in part to the participatory focus of the study that had Inuit partners involved from the beginning, driving the research as well as the strong relationships. Within the CRM Adaptation Project, the commitment of support made by community members and organizations was key to success. Not all research teams would be offered an in-kind offering like room rental of $600 for free. The preestablished relationships among research team members from the south and this community contributed to this generous offer. It is worth noting that the cost to community for commitment in CBPR can come as a strain in some cases. This was not noted or reported throughout the interviews, but the potential burden of CBPR for a community needs to be carefully considered and examined. Additionally, in the moment when an offer such as this was being extended as a gift from the community in support of the research, it felt as though it would have been ungracious to decline and insist on paying. Here lies a tension with the push for the research to have a positive financial contribution in communities.

In another community, the local film society found out that we were in town conducting research and invited us to their meeting, asking us to say a bit about what we were doing and offered to help in any way they could. I reflected on this in my journal and at the time, I felt like this level of interest and the generous offer of support felt like community commitment to health research. Also, I was excited at the idea that this could be an opportunity for future projects that could include a film component.

The sense of commitment at various levels of the research project provided the opportunity to work together as a team toward a common goal. It was the commitment on behalf of the research team members, community members, and communities as a whole that enabled the CRM Adaptation Project and thus, this examination to take place.

Relationships. A recurrent theme across all interviews was that relationships were integral to the research process. This was stated related to Indigenous research broadly, and specifically as co-researchers reflected on the existing and growing relationships within the CRM Adaptation Project.

...for many Indigenous communities – it's all about relationships. And it's not just relationship to individuals, but it's relationship to the community as a whole, its relationship to the context, its relationship to the environment and the issues that are going on.

Part of building relationships within community-based research, means spending time visiting, and building trust.

You want to be going and having tea, you know, with people a few times before you invite them [community members] into the process, or you want them [community members] to get to know you and feel comfortable with you. You want to see them outside, you know – going down, on the ice, fishing or whatever it is so that you can build that relationship and, in doing so, make people feel comfortable with you.

Additionally, the importance of pre-existing relationships was discussed and the advantage that these relationships provide throughout the research process within the CRM Adaptation Project.

Well certainly, I mean certainly relational because - and I'm thinking specifically of being here, we had your connection to the community to draw on and I think that that - well I hope I get to go to [other communities] so I can see the difference in how things play out there and here. But I think that if it weren't for your relationships in the community that you have already, it would have been a very different experience here, definitely.

It was clear within the community visits for the piloting and assessment interviews that the linkages and relationships that various research team members who travelled from the south had within communities was a strength within the research processes.

This co-researcher did indeed have the opportunity to travel to another partnering community and later remarked at how welcoming it was. The relationships the research team held there were different. The second community visit was made by two research team members who did not hold relationships within the community prior to this project. Yet, the experience was welcoming and comfortable given the relationship with the CHR, and members from larger team holding relationships and connections to the community.

One co-researcher said that *"Having the actual people coming in and working with the community is something that works better rather than just the telephone conferences, getting to know the people that come in to do things like this."* This co-researcher emphasized the importance of actually being in community, spending time with community members, and that building relationships within the community is much more effective than research conducted by telephone. Within the CRM Adaptation Project, the piloting community visits, and the assessment community visits provided vital time in the communities to meet with community members and build new relationships. This was also

important in strengthening relationships with CHRs who had been involved from the early planning stages of the project. To further this point, another co-researcher discussed the importance of building relationships in the community in order to find out who the experts are within the community and who researchers should speak to *"… it's all about building relationships and getting to know the community. So, it's important for a researcher to come in, to spend some time to build those relationships and to find out who the real experts are."*

The three communities partnering with the CRM Adaptation Project were selected in part due to the pre-existing relationships between the research team and each of the communities. This is widely known to be an advantage within community-based research and rang true throughout co-researchers' reflections of the CRM Adaptation Project. The fact that the CRM Adaptation Project started from a place that had pre-existing relationships (described in detail in section 3.3.8) meant that there was shared knowledge and trust. Further, the multiple trips and the consistency of ensuring at least one research team member went on all of the trips to all of the communities, ensured continuity and the ability to further foster and develop relationships.

Pre-established relationships did not only reflect the working relationships across the research team, but I felt an advantage with the fact that I had lived in Nunavut and had family-community connections in the territory. For example, with the Kuujjuaq meeting – as soon as someone saw my name tag they exclaimed "you're Mitch's sister". My brother at the time worked for First Air, one of the main airlines that services Nunavut. My brother worked with this woman's husband. This connection within Inuit Nunangat helped me feel welcome in communities I have never been to before.

During one of the first piloting community visits, I reflected in my journal about feeling like an outsider, as it was my first time in the community, and we were only going to be there for a short time to conduct the piloting interviews. My experience with CBPR prior to the CRM Adaptation Project was with Kugluktuk, where I had lived and my family had lived for years. I had up to this point felt that I came to research from community rather than going to community from research and on the first day, I felt uncomfortable being there as 'the outside researcher'. However, I experienced a change in this after a few conversations with the health centre staff. I know some Inuinnaqtun words and phrases, and as we were speaking, they asked where I was from because I could speak Inuk. Once they knew my family lived in Kugluktuk, the conversation turned to: "Kugluktuk? Do you know this person? My cousin lives there. Cambridge Bay? Oh yeah, my sister lives there". This act of conversation, and building relationships, and their recognition of my knowledge of Inuk language, eased my discomfort. This connection made me feel like having relationships elsewhere in Nunavut was a real advantage even within communities I was visiting for the first time.

Another example I recall was in an assessment interview with a school principal in one of the communities. When I told them that I had previously lived in Kugluktuk and that my family lived there, his reaction was affirming and they said they were glad to know this, and felt that it was important that I had connections to Nunavut and thus have a deeper understanding of what we are talking about. Although, this was only the second time I had been in this community I felt that this gave me a bit of insider status and eased his view of me as an outside researcher from the south.

Shared understanding. Having a shared understanding is a component of a strong research team who can work well together and are organized and prepared. This sub-theme reflects the value of team members holding mutual understandings of what the team is working toward.

In fact, the "big plus" for the project, as this co-researcher put it, was the shared understanding among team members

> *… And that came in the form of either telephone calls, email communication where before we went into the communities we had a good clear understanding with the research assistants what to expect, what to expect ahead of time before we came into the communities, and because they know the local environment, that was a big plus for the project.*

The preparedness of the research team when working in communities and the preparations the RAs made before our arrival, as this co-researcher said was a big plus. This was possible as we developed a shared understanding of the project goals and what we were aiming to achieve. The participatory processes throughout the CRM Adaptation Project fostered this shared understanding by involving team members in the planning of community visits and communicating prior to and during community visits.

Another co-researcher described the importance of holding planning meetings at the outset, "*moving forward from the same place*" because *"then, when you come together again, at the end, that's when people are able to, you know, be accountable for what's happened or for what they've said or – so those two pieces are really important Piliriqatigiingniq.*

Specifically, the co-researcher above was referring to three planning meetings that took place in Iqaluit, Kuujjuaq, and Ottawa, which allowed for the research team members to come together and identify exactly what the team wanted to accomplish and to ensure that this was possible.

This co-researcher suggested that *"The way we work together in a good way is to start with a shared understanding, a shared goal, you know, shared responsibilities, carrying out our tasks and then coming back together with shared accountability for our outcomes."* These concepts provide depth to the notion of shared understandings around responsibility and accountability and the importance of this within a community-based research team. This reflects the value of Piliriqatigiingniq and what it stands for.

Efforts to foster a shared understanding among team members were demonstrated through drawing on expertise of the two co-creators of the CRM facilitating training in Ottawa for research team members. A co-researcher reflected on *"their willingness to travel to Canada, sit with the team, walk us through their model that they've built and fostered over 20 years, and share it with us and ensure that we at least had some understanding of what we were doing".* This was seen as one way that the research team worked collectively to ensure that the team had a shared understanding of the CRM and the goals of the CRM Adaptation Project. Additionally, it was at this meeting that many of the decisions were made as to how to proceed with the CRM Adaptation Project.

Research approach. I have used the term 'research approach' as a sub-theme to capture observations made across the interviews about how to do research in a 'good way' (Ball & Janyst, 2008); specifically, about how the CRM Adaptation Project was conducted and the importance of this type of research.

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The importance of research for Inuit communities was emphasized by one co-researcher who said, *"This is for our future. We have to really do a lot of research for our future cause in that way we learn".* Another co-researcher suggested ways to do research engage with community, in ways that might reach more community members.

> *I think if we do more stuff with the community like workshops, meeting, open house, I think the community will open up more, like get involved more. If they start hearing what you guys are doing, if they start understanding more I think it would be more bigger and the community would start doing this and that.*

This co-researcher reflected on the collaborative research approach taken by the CRM Adaptation Project, and how this helps Inuit understand the research by focusing on the collaboration of IQ principles with researchers:

> *In the past, the questions were so southernized that they wouldn't comprehend in our minds. Like they wouldn't, they couldn't because we didn't know the ways of the Kablunak and the questions too were so southernized that, how am I going to answer this, what am I going to say, and if I answered in my culture then the person who was interviewing me wouldn't understand. So, I think the collaboration between the IQ and the researchers are much more compatible to whatever the research is.*

The decolonizing or 'de-southernizing' research approach used by the CRM Adaptation Project, including the use of IQ and collaboration between researchers, made it easier for this co-researcher to understand the research process. The adapting of the CRM interview questions to ensure they would be appropriate, understandable, and relevant within an Inuit context ensured the CRM would be 'less southernized' and 'more Inuit'. Further relating to IQ being drawn on within the research,

I think having respect for the IQ guiding principles and using them in your research

and getting to understand how those are used in our communities. And in having

respect for the people in the community through the IQ guidelines. You're able to get a

lot more from the people in the community. So, if you came in, you're all gung-ho and

do it your own way, you wouldn't get very far, right?

This co-researcher implies that the research approach taken by the CRM Adaptation

Project respected community and Inuit ways of knowing, by considering IQ principles

throughout, by grounding the study in local realities which included relying on the

expertise of the CHRs and the RAs. It was this approach that meant the research team

successfully worked with the community. For each community visit, success looked like

completing the goals that the team set out to do. For the piloting trips, this meant

conducting a minimum of 5 interviews, for the assessment interviews success meant

conducting a minimum of 8 a maximum of 12 interviews and holding a feedback session to

share readiness scores and prioritize the dimensions that the communities wanted to focus

on. The two travelling research team members, the CHRs and the RAs worked

collaboratively to ensure these goals were met.

Language. Given the diversity of language within academic disciplines and dialects

across Nunavut, language was discussed in multiple ways, and was an important factor

considered throughout the CRM Adaptation Project. There were unilingual (English only)

and bi-lingual (English and Inuinnaqtun/ Inuktitut) research team members and language

was considered throughout the study, from preparation of the funding application, through

to community assessments visits. Language was also discussed across many interviews,

often in the context of the research team being cognizant of language and intentionally not

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using scientific language. Language was also discussed in reference to different languages

spoken and understood, in some cases troubleshooting when working between English and

Inuktitut dialects. The involvement of CHRs and RAs and having a research team member

fluent in Inuktitut travel to communities mitigated any matters with linguistics that arose

i.e. English and Inuinnaqtun/ Inuktitut. For instance, in one community the CHR was able to

act as a translator in an assessment interview with an Elder and in another community

during the piloting interviews the research team member was able to give explanations in

Inuktitut.

One research team member emphasized the diverse needs related to language and

comprehension within the project team, which was reiterated multiple times within the

interviews

Again, the use of language and being mindful of the fact that we had different

communities in the same room, and that we needed to always check in to make sure

that folks were understanding what the process was and what terms we were using.

This was echoed elsewhere when a co-researcher said, *"I also think that the language that*

was used, was very – through all the communication, was very clear and not jargon-y."

This interdisciplinary research team brought different skillsets related to the

individual disciplines, which included language. Co-researchers recognized the difference

in language used between disciplines *"...because it was – [the PI] is an Epidemiologist and so*

her - that's her school of training and so on, and it was a community-based research

application and it had to be written in a certain way." Although this diversity in disciplinary

language required some edits in the funding application, being an interdisciplinary team

also provided us with the advantage of having a team that was skilled in various fields of research.

Language was also a focus of the CRM Adaptation Project, as community visits to pilot the interviews were specifically aimed at engaging with community members around language and comprehension. This started at the first meeting in Ottawa where, as one research team member said, we *"spoke with members of the community to help refine the questionnaire… I think that was a positive thing, the number or iterations, the back and forth".* This process was also recorded and reported on at length within the meeting documents. Within the pilot interviews, community members were asked to review the assessment interview questions to ensure they were written in a way that community members would understand and be able to answer. One research team member reflected on this process and said:

> *Some of the questions, the interview questions are pretty hard to explain to people. So, you have to shorten it and make it for them to be able to understand it in a more simpler English translated or to use it and the both of you have shortened or made it simpler for us to use. So that really works well.*

Language was also discussed within the context of dialects; one co-researcher described the ability to translate for a community member *"…even if the person wasn't able to speak both languages, Inuktitut and English, we were able to translate the words that she was saying for all of us to understand what we were doing, yeah."*

Another co-researcher suggested that the use of IQ principles within research can be helpful for comprehension *"when you only speak in Inuktitut, you don't understand what the other person's talking when the person is talking in English. I think the IQ principles helps a*

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lot to understand more of what you are talking about". This highlights what can be gained by drawing on IQ principles within research and that it can help Inuit who speak Inuktitut, and those who speak English involved in research to understand in a way that is of value to them. The use of IQ principles was a helpful way to achieve 'common ground' as it allowed team members to come together around common principles and use those principles to better comprehend the tasks and issues being discussed.

The theme of Piliriqatigiingniq is connected to many other major themes, revealing the interrelated nature of these findings. The interrelated nature of these principles and themes will be elaborated further in chapter 5 (Discussion). One co-researcher spoke about working collaboratively and drew a direct link between the principle of Piliriqatigiingniq and Aajiiqatigiinngniq, because a key component of working collaboratively is being able to build consensus:

> *Piliriqatigiingniq is being able to work collaboratively. And it also assumes being*
> *willing to negotiate shared understanding and building consensus. It also assumes*
> *taking on responsibility and being accountable for what's happening in terms of a*
> *process or completing a task. So, it's coming together to do a task together, but with a*
> *sense of shared purpose, shared responsibility and accountability for the outcomes.*
> *Like all of these, you know, terms are conceptually very deep."*

These ideas from this co-researcher provide a direct linkage to the next major theme, the IQ principle Aajiiqatigiinngniq, decision making by seeking council and building consensus. The IQ principles are conceptually very deep (meaning that they require significant thought and attention to be employed), as the above quote highlights. The knowledge that is held within these concepts has sustained Inuit since time immemorial. These principles

have served the CRM Adaptation Project well as they are process-oriented principles and strengthen the research approach. The IQ principles have deep connotations and are practical process-oriented principles. IQ principles employed within Inuit research brings depth to the research methodology and are not only meaningful for Inuit but strengthen research results as the findings sought draw on a knowledge system that is reflective of those involved in the research. IQ principles strengthen Inuit research approaches by helping to ensure that research is meaningful and culturally congruent, both characteristics that are needed to have an impact. Additionally, drawing on IQ for guidance within Inuit research helps in redressing the negative research practices Inuit have experienced.

4.1.2   Aajiiqatigiinngniq

"Here's how you learn how to do this." So, the Aajiiqatigiinngniq, it could be used. You know, we're two groups of people; I think we should go hunting here. You think we should go hunting down there, and we can't really agree. So, we get together and, you know, throw out all of the pros and cons, what we've observed, what we've seen. If we can't convince each other, we can agree to disagree and go our separate ways; but having done that we will send a runner to check on the other people to make sure that everybody is okay. So part of Aajiiqatigiinngniq is really a big accountability framework. - Storyteller

Aajiiqatigiinngniq is Inuit way of making decisions through negotiation and gaining consensus. Within the CRM Adaptation Project, the participatory approach saw decisions made with an iterative process that called for team input before decisions were made. Planning of the CRM Adaptation Project was built on the collaboration at the Iqaluit, Kuujjuaq and Ottawa meetings. Further, opportunities to gain consensus occurred with the

continual check-in teleconferences, and throughout teamwork and communication during the community visits. In each of these instances there was the opportunity for conversation, negotiation and consensus. The two subthemes that are situated within Aajiiqatigiinngniq are communication and community engagement.

Communication. The sub-theme communication is strongly linked to Aajiiqatigiinngniq, as it is the main mechanism within this principle. This sub-theme illustrates the value of and examples of good communication processes throughout the research project. Working within a research team that for the most part was spread across the country, and gathered together for some research activities, communication was vital. Communication as a subtheme revealed itself in examples of conveying ways to work together as well as the types of communication utilized throughout the CRM Adaptation Project.

Meeting minutes and reports represent a form of communication within the CRM Adaptation Project. An examination of meeting minutes revealed references to communication with the advisory committee, and as well as the practice of reviewing minutes and agendas and seeking approval, asking for feedback and gaining consensus around decision making and meeting proceedings. There were many instances of group discussion and going around the table (sometimes virtually on the telephone) to each person to ensure they had a chance to speak. Additionally, the CRM Adaptation Project utilized the process of member checking after the piloting results were compiled, which was a form of collecting consensus. There were many instances within the meeting minutes and reports that demonstrated the communication that was part of the process of gaining input and consensus with decision making.

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Co-researchers described communication in a variety of ways. Some of what could be seen in the meeting minutes was echoed by this co-researcher,

There's always a going around, you know, to introduce everybody, to make sure everybody knows who's online. Everybody has a chance to speak – it doesn't seem to be one voice privileged over the other, so I had a sense that it was a fair, equitable forum for everybody to contribute, and to --- their opinion about how the process was rolling out.

In contrast to this point, another co-researcher suggested that the teleconference meetings were not an equitable forum for everyone to have their say, and that this was linked to tensions within the team.

I think the conference calls that we've had have been very short and almost - not scripted but they're very directive and it doesn't feel like there's a lot of opportunity for contribution to - there's not an openness to talk about where we could do better or how, in a way. And I think that that comes from that tension.

Unfortunately, this was not addressed as this research team member did not feel comfortable bringing this up to attempt to try to change the conference calls. Examining this discomfort further, this stems from a tension between partnering organizations that was observed by some research team members. These different accounts reveal opposing reflections on the way these calls took place as one team member felt that the call was open and contributions flowed in, another felt meetings were curt. In addition, they did not comfortable speaking up to change the practice.

One reflection about this tension that I observed and documented in my journal entries, was that it seemed that the farther away from community context the research

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activities were, the less strong the IQ principles were. That is, the community visits were full of strong examples of the IQ principles at play and were observed throughout research processes in solid ways. The difference between the above two co-researcher's experiences and reflections can also be related to what they were privy to within the research activities. The co-researcher who commented on the lack of openness was privy to some of the tensions within the research team and had personally experienced some conflict and thus observed this within the telephone meetings. Whereas the co-researcher who mentioned the open going-around and checking in was unaware of the tensions. This contrast between the co-researchers experiences is an important thing to consider. What may seem open and welcoming for some, may not be so for others. I think a balance of face-to-face, one-on-one, and teleconference meetings is a way to ensure there are a variety of ways that people can be made feel welcome to contribute.

This research team member mentioned the daily logistical communication during community visits that helped to organize the team at the beginning of the day, and that this approach was useful *"Yeah. Every morning we meet together and discuss what's going to be happening, who's going where for the interviews and that really works out".* I referenced this in my reflective journal entries as well. I felt that the communication among team members for this community visit was especially good. The research assistant called the hotel every night to check if we needed anything, and we met every morning to make sure we were set for the day and provide any updates/ changes to the scheduled interviews. If an issue arose and we needed to make a decision, we discussed our options and heard everyone's input and then made a decision. "We" included myself and another research team member who travelled into the community with me, the RA and in some cases the CHR. For instance, we

had secured a meeting space at a community centre, but it was double booked so we needed to make other arrangements. Together we all discussed what our options were and heard the pros and cons of the various spaces and then decided that meeting at the hotel was the best option.

The following quote has several different points about communication: the way communication occurred about the study, how what was learned at the training workshop in Ottawa was shared with the wider community, and how communication was used to check in and make sure things were being done correctly.

> *We're working together whether it'd be through training, we learnt something, we take it out to our communities, we're back and forth talking to each other, how can we do this better, is there something wrong that I'm doing? Just sharing the information that we've taken in. It works better when you work with the community.*

This co-researcher was speaking generally yet also referring to the research activities and communication within the CRM Adaptation Project. They reflected on receiving training about the CRM in Ottawa, and then bringing the information about the CRM Adaptation Project back to their community. There was a lot of "back and forth talking" throughout the adapting and piloting of the CRM interview questions, and to ensure they were written in the right language. Finally, they note that it works better when you work with the community, which is what the CRM Adaptation Project strived to do.

This research team member reflected on how well the team communicated, even when there was limited communication due to travel delays and we were unable to connect. *"Good, clear communication even though at best of times good communication was*

not sometimes possible, but with the information that we do have [the RA] was very willing,

and also the other communities were exactly the same".

I believe that research with Inuit communities requires a strict "go with the flow" approach as there are many factors that can change the processes taken. The limited communication due to weather and delays was not a worry as the travelling research team members were used to these types of delays. This could be perceived as a major setback to lose days in a community when days were already limited, however upon arriving into the community, communication and experience allowed for everyone to be brought up to date and tackle the tasks at hand quickly and efficiently. The emergent and relational nature of the research permitted the adaptability of the approach once team members came together and discussed how to proceed given the change in timelines. Adhering to strict timelines, or over planning prior to arriving into a given community is not advisable as things change at a moment's notice.

In reference to doing the door-to-door style reporting of the CRM score and getting input from assessment interview participants, a co-researcher discussed the way Inuit communicate, and said this was a good way to report back as it matches Inuit ways of speaking face to face. Additionally, this was helpful as people have busy schedules, and thus may not be able to attend a set meeting.

> *Yeah, an example, like Inuit just like to go inside the house, they don't call or knock, they will just walk in and talk to you face to face and explain everything. That's how we communicate so it's really good to have that because everybody is so busy and booked and that's what I like you to do is easier like that.*

Although the door to door style meeting mostly took place in participants' workplaces opposed to their homes, the sentiment of going to speak with someone face to face and explain everything was an important adaptation that we made while we were in the community for the assessment interviews. The ability to do this and the appropriateness of actually going door to door and 'going right inside the house' will vary depending on the relationships with participants and research teams, but for the CRM Adaptation Project this worked well. This can be seen as a tension that is not well understood at the REB level. How would this be interpreted within institutional research safety and ethics, if it explicitly said within my REB application that I would go to people's homes without knocking, and as is custom within Inuit communities? I feel comfortable doing this in Kugluktuk, but not in Clyde River or Arviat, unless I have someone else from these communities with me. Given my relationships in Kugluktuk, this is how I would approach going to speak to someone, yet when I am new to a community, and am an outside researcher, I would not, unless I had a RA or CHR or community member with me. Recognizing customs of communication such as this and navigating how to enact such customs was an emergent component of the CRM Adaptation Project.

Communication is vital within CBPR when working with a variety of team members from different communities, organizations, that are separated by great distances. There were various modes of communication discussed within the data, and this sub-theme is the foundation in the gaining consensus and collective decision making of Aajiqatigiingniq.

Community Engagement. The subtheme community engagement represents examples of active involvement of community members and community representatives within the research process. Within project documents this could be seen through

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discussions around engaging with community members including CHRs, CIHAN members, and the co-management of the CRM Adaptation Project. Project documents such as the report from the earliest planning/ development meetings for the CRM Adaptation Project reveal the strong emphasis of community engagement from the outset. The meeting report emphasized the importance of "engaging community members in the research process" and highlighted the importance of a "community-driven response". Other meeting documents such as meeting minutes illustrated the process of checking in with and receiving feedback from CHRs who liaised between the research team and their community.

Some references within the interviews discussed the benefit of seeking community input for various parts of the CRM Adaptation Project and praised this process. One example was *"The questionnaire that had to be revised, that was a really good one [example] because people were involved in the community and using their input and revising the questionnaire".*

The initial editing of the questions was done in collaboration with Inuit community members who were on the research team, additionally, others who contributed to any edits had experience with literacy and messaging for communities. This meant that the changes made to the questions based on the piloting results served to refine the final draft of the questions. There were no major changes that were made to the piloted interview questions; however, the process of engagement was vital for the participatory principles to be upheld in the CRM Adaptation Project as well as for approval from community.

This co-researcher highlighted the importance of engaging with community members throughout the research process and explained that working with community provides better outcomes and more successful research.

The importance of involving people in the community in sheer decision-making, identifying important problems to them, identifying solutions together, that when you do that, you're more likely to have a positive outcome, if you can identify the important problems as a community, develop solutions as a community, you're more likely to have uptake and movement forward.

The CHRs had an important role on the research team as they were the key contacts within the partnering communities and were involved from the very beginning. In addition to the CHRs, Research Assistants from each community were hired to help lead the community visits for the piloting and the assessment interview visits. Not only did the CRM Adaptation Project involve community members in all phases of the research project, which allowed for community input in the planning of the project, including community visits, but the piloting phase of the CRM Adaptation Project was entirely to seek guidance from community. The CRM interview questions were piloted to ensure community members had input into the wording of the questions

Another co-researcher remarked on how this is a different, *"outside of the box"* way of working with community, and that the research team went out into the community to speak with community members, not just the key community representatives that are typically part of research, like herself *"You're out getting information from the community members. So, it's outside of the box. You're not coming just to talk to me"*

This co-researcher suggested that drawing on resources such as community members, in turn encourages community members who are involved to share the information with the wider community and their children and grandchildren.

We are serving the people in the community by giving them the information that they

need. And that using people in the community for the research and doing the

assessments and this project is giving them more information that they can use to give

out to their community members, their grandchildren, their children.

Ongoing dialogue with community, is linked to communication, however a

continued dialogue over an extended period of time suggests a long-term engagement with

community.

I think one of the great ways that you can bring it back to the bigger picture is ongoing

communication with the communities, not just stopping once you have your – once you

get what you need but keep the dialogue open with the communities and keep that

dialogue open.

Continuing a dialogue with communities further contributes strengthening

relationships within the project. This leads to richer collaboration and results and can in

turn lead to future collaboration beyond the CRM Adaptation Project. Additionally,

continued dialogue and prolonged engagement is important in terms of changing the

expectations of what collaborative research should look like.

A key principle of CBPR is that it requires long-term process and commitment to

sustainability. This is highlighted by the above quote, in reference to the CRM Adaptation

Project, they suggest that keeping the dialogue open, not just stopping once the project is

finished. This idea of keeping the dialogue open, and continuing to communicate with

community members long term, beyond the end of a research project is a key support of

sustainability.

A great strength within the CRM Adaptation Project was the community engagement, and this was certainly reflected in the thoughts shared by co-researchers. The community engagement was an important part of Aajiiqatigiinngniq, as this ensured community representation in decision making and research development.

Aajiiqatigiinngniq could be used, you know, in just basically making decisions, building consensus. It could be used in discipline, kind of justice issues, or, you know, it could be used in, like, part of Piliriqatigiingniq. "Here. We've been working on something; this was our plan. We all did our bit, but we didn't reach the outcomes we had expected. So now what do we do?" So now we Aajiiqatigiinngniq.

Aajiiqatigiinngniq is an important part of working together toward a common goal. Within the subthemes of communication and community engagement I have illustrated the way that consensus and decision making was achieved. This included small and large decisions made within a day during a community visit as well as larger decisions in the planning of the CRM Adaptation Project. Meeting minutes and reports reflect discussions with team members to make decisions based on consensus. This also aligns with the CBPR principle that encourages development through cyclical and iterative processes, collectively going back and forth within the planning stages and taking time to hear from all involved (see Appendix B for timeline). This was done when decisions needed to be made about the research tool itself, the timing of research activities and also included reaching out for feedback from team members in the preparation of conference presentations about the CRM Adaptation Project.

The planned methodology of the CRM Adaptation Project was discussed at the two-day workshop in Ottawa when the research team received CRM Training. This two-day

gathering aimed at planning the next steps for the CRM Adaptation Project. In some cases, suggestions were made and discussions were held to ensure everyone was in agreement, like with proceeding to engage with an external panel of experts to ensure the validity of the adapted CRM interview questions. Changes to methodological approaches were made through communicating with those involved. Additionally, discussions about the planned methods for the CRM Adaptation Project were held in the planning and writing of the Operating Grant application. These conversations took place between key team members from Pauktuutit, Dalhousie, and CAAN. Further, the catalyst supported meetings held interactive discussions about how the project, if funded ought to proceed this included the decision to include IQ in the methodology.

4.1.3 Pilimmaksarniq

Pilimmaksarniq is really interesting because it is, you know, one of the essential ways of knowing. It's how you develop expertise. And having developed expertise, how you use that expertise in a way that builds the common good and from sharing your expertise to benefit others that becomes, you know, one of the ways of building your personal reputation, and then becoming recognized as not just an expert, but somebody who also has wisdom. So people can become very skilled, but if they use their skills just to benefit themselves, then the Elders will say, "Well, it's of no benefit because it's just for self-gain." And so somebody who becomes highly skilled and doesn't contribute those skills to improve a common good has no value, is not recognized in the community as having expertise. There's a dilemma in communities today because quite often the way leaders are selected is not based on, you know, traditional concepts of pilimmaksarniq, gaining expertise and being a leader because you work for the

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common good, but it's, you know, political or a popularity contest. So sometimes the challenge for researchers is: you come into a community, and these people are identified as, you know, the mayor or the [Hamlet] counsellor or somebody, you know, in whatever system you're trying to study, who should have the expertise; but at the community level they may, you know, be the least respected because they don't use whatever expertise they may have – For the common good. - Storyteller

As a doctoral student conducting research that culminates with the production of a dissertation which is a highly individualized product, I feel a tension with the Pilimmaksarniq, as the Storyteller describes it above. Completing this project would result in my earning a doctorate which will benefit me greatly. This places an urgent responsibility on reconciling this discord, begging the question of what can be done if a dissertation is incommensurate with Pilimmaksarniq. One way of reconciling this is through collaborative publication of articles and materials based on my dissertation. Other knowledge translation activities and products may also be collaboratively developed and delivered. Additionally, prioritizing Inuit leadership in future collaborative work once I am working as an independent researcher (once I have earned my PhD) will help to reconcile this tension.

Pilimmaksarniq is the IQ principle that means learning and developing skills through observation, doing, and practice. It also means passing on knowledge in this way, as a means of paying forward or giving back when new knowledge is gained. Although the above storyteller's quote discusses some of the tensions within more contemporary leadership and the ways that skill development and then skill application takes place, the subthemes that make up this major theme illustrate success in Pilimmaksarniq. The

subthemes that represent Pilimmaksarniq are co-learning, learning, and sharing

knowledge.

Co-learning. In this context co-learning reflects the concept of mutual learning,

learning from one another at the same time. Co-researchers from outside the partnering

communities and from inside the communities alike discussed the concept of co-learning in

relation to the community-based research assistants. This co-researcher suggested the

research assistant would be learning within the interviews, and then sharing information

with other team members in a way that is balanced *"Your worker [community research*

assistant] is Pilimmaksarniq with the questions or doing interviews. She's Pilimmaksarniq to

us as well. It works like, it's a balance". Another research team member said this in reference

to the co-learning between the research assistant and research team members, *"she*

[research assistant] is learning from the program as well. And we too are learning from her as

to how she – not runs her life but something like that. How she is in life." Yet another co-

researcher echoed this point and used the term skills transfer to refer to the co-learning

experience of working with research assistants *"…having people in the community as*

research assistants when we came to the community to do the piloting of the questions was

definitely a skills transfer, a learning experience."

This co-researcher talks about learning from each other, *"Pilimmaksarniq, you are*

Pilimmaksarniq because you're in our community and you're walking, and it is cold, and the

language is different. It's the same thing, we're learning from each other, we're

Pilimmaksarniq either way."

Another co-researcher suggested that as a team, with team members who come

from different cultures, we are learning from one another **"***Cause we have to help each other*

whether we're from different cultures we're both Pilimmaksarniq." This emphasizes the learning between Inuit and non-Inuit research team members.

The subtheme of co-learning was present in discussions about learning from one another.

Learning. Co-researchers had lots to say about what they learned from their involvement in the CRM Adaptation Project. The subtheme learning differs from co-learning as it refers to the major lessons received alone throughout the project.

When asked if she learned from this project, one co-researcher responded, *"Yeah, big time".* Another research team member reflected specifically on learning more about HIV and AIDS, and what that could mean for individuals and communities.

> *I learned a lot from you guys since I started working with you cause it was new to me, yeah, yeah. Maybe if I put it this way you, the information that you guys shared with me helped me a lot like understand what HIV and AIDS really is. Like how it can affect a person or anybody, yeah, it helped me a lot.*

Similarly, this co-researcher recounted *"I learned a few things about HIV, and about working together and organization, interviews. … Yeah, I learned. It was something different, yeah".*

Another research team member discussed the community visit as a learning experience, and referred to learning and making decisions as the research activities were actively taking place:

> *…this data collection trip has certainly been a learning experience I think for everyone involved, just it was our first run, so there were things that we had to address on the spot and think about and think through and - yeah. So yes, there's lots of that [learning*

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by doing and practice] happening I guess in this project, more than I actually realised

when I first started thinking about it in fact.

One research team member who was new to Inuit community-based research reflected on the learning about language and knowledge, and Inuit culture and ways of knowing in a way that encouraged seeing things from knowledge users' perspectives.

So, what I saw as an outsider was, we used a lot of the terms – and it didn't make me

uncomfortable. It forced me to be engaged from the perspective of the knowledge users

that we were working with, the Inuit people that we were working with. ...But in a

way, it made me realise that when I use my research terms with folks who are not

researchers, maybe this is what they see. When I look at the ways in which some of

these terms – you know, if I look at the principles of IQ, the key concepts that are the

principles in IQ, I can't even begin to say them. And the way the letters are put together

are so foreign to me, that I will use the numbers of Qs...

This team member is drawing on an example that is about terminology, but what is being said here is deeper than just words as this illustrates the idea of learning to see things from the viewpoint of other research partners. Further, that the incorporation of different languages and terminology encourages team members to pause and consider other viewpoints. A similar sentiment was shared by a research team member who is from within the community who said to a team member from the south *"... you're Pilimmaksarniq because you are here and it's very different from where you're from, you're from the city, right?".* Overall, there was a sense that research team members learned on their own, as well as within situations where co-learning and exchanging learning took place.

Fitting within the sub-theme of learning, this co-researcher suggested the learning that has taken place within the CRM Adaptation Project will hopefully inform action that would take place in more communities across Nunavut:

...what I'm hoping is that the, cause only a few communities are in this project, that learning from that we can go on to other communities and do the same thing and if we missed anything and learn from this, from the few communities that you have gone to I'm hoping that we learn from or add if we have to add what we missed it would be great, if all Nunavut communities were using this written model.

The intent of the CRM Adaptation Project was to adapt the CRM to ensure it was relevant for Inuit communities as a means to gauge Inuit community readiness for HIV Prevention. Readiness is key in successful intervention as well as sustainability. The co-researcher above is highlighting that not only will the model be of use in other communities, but the lessons learned throughout the CRM Adaptation Project are useful for future work in Inuit communities. These **lessons learned** make up much of the findings in this study and will be shared within forthcoming publications. Especially important is the knowledge that was gained through the assessment interviews as this is what will be replicated with other communities throughout Inuit Nunangat with the adapted model.

Sharing Knowledge. This sub theme refers to the teaching and knowledge sharing that occurred within the research project and beyond. Sharing knowledge emerged from the meeting documents in the form of providing summaries and updates within the meetings, to ensure everyone was up to date. In the instance below, the research team member is taking ownership of her knowledge, and what she can share and contribute to

the research process *"I can share my knowledge now because we all have different backgrounds, but we learn from each other in this model".*

Another research team member discussed that the knowledge shared with the community through reporting back after the assessment interviews has the potential to grow and gain momentum, and that the CRM Adaptation Project can result in raised awareness:

So on the one hand - I mean if the information that we fed back to the community yesterday is taken up, and people do start talking about - even if it's not HIV sexual health in their community meetings and so on, like we've had several people say I'm going to start bringing this up because this has brought the issue to my attention, or the importance of the issues of sexual health in the community to my attention. So, I think in that way we've sprinkled some seeds around the community and those seeds hopefully will be nurtured and watered and bear some fruit.

Again, another research team member reflected on sharing knowledge within the interviews and that the assessment interview participant who was an Elder would share knowledge with their peers, beyond the research project.

I've seen the sharing of information back and forth with the interview where I was translating. The person that we were interviewing and got a better knowledge of the project and what HIV/AIDS really is and got to understand it and how she, herself as an Elder, would use it amongst her group of Elders and discuss things like this. So, it's getting out there.

Below, the co-researcher discussed the knowledge held by Elders and how this knowledge is not written but rather it is passed orally which is both the traditional and contemporary way of sharing knowledge in small Inuit communities.

The knowledge that these Elders have, nothing's written. It's through memory, passing on of the knowledge just through word of mouth and she's telling us that as small-knit group of people in their own little outpost camp, they all work together. And that's how she, herself is trying to pass on her knowledge through – with the Elders in her group. Whatever information she gathers, she gives to them and onto her children and grandchildren. So it would be the same, the outside world gets something and it spread out through people that people know in communities, right?

Discussions about sexual health including HIV prevention are often taboo and it can be difficult to share knowledge with Elders. For example, this co-researcher reflected on this and referred to sharing knowledge and not being shy or embarrassed about it.

For us taking in the information, we then knew information and how to go about taking it out into the community and not being shy about it, to talk about it, not to be embarrassed about… I was kind of afraid to [talk to the Elder] because she's an Elder and I'm the one that she's supposed to be giving the information to. And I'm giving it to her.

The subtheme sharing knowledge is more conceptual than learning and co-learning, as it is more about the impact of sharing knowledge, and what that can mean. In some cases, the act of sharing knowledge, or the knowledge shared within the project was actively raising awareness within a community. It was also empowering for research team members who felt they had something to contribute. It was also difficult at times for

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research team members as it meant traditional role reversal, as in a younger individual sharing knowledge with an Elder as is reflected in the above quote. It is a strong Inuit value that Elders are educators as they are the ones who pass on knowledge and give advice within Inuit communities. However, in some instances, with topics such as HIV, the younger generation holds more knowledge because HIV did not exist when Elders were growing up and gaining their wisdom and insight. This along with the fact that sex, and sexual health are felt to be taboo in some instances, made the act of sharing knowledge a bit awkward to share with an Elder, as they are shy to talk about it.

The subthemes of Pilimmaksarniq are interconnected, and seemingly similar, however each of the three subthemes have nuanced differences that make them distinct. Together these subthemes illustrate ways in which Pilimmaksarniq was present within the CRM Adaptation Project.

4.1.4 Qanuqtuurniq

Qanuqtuurniq is like a really important one because it is about seeking solutions, which ultimately research should be about. But, you know, like, all of the Inuit ways of knowing implied in these principles is a whole process of how you do things. And so Qanuqtuurniq speaks to being able to think deeply and, also, being able to work collaboratively so that you bring the deep thinking of many individuals together to get to the best solution. So, any kind of community-based approach hopefully is doing that. One of the things that we do a lot in research though is, you know, one-on-one, individual interviews; but to really utilize Qanuqtuurniq you need to bring the collective into it. So that's something that a lot of people don't consider. - Storyteller

Part of this is working together to solve problems, some of it is trusting team members to do the best they can in situations; this is related to drawing on local knowledge, working closely with community-based research assistants, looking toward community leaders, and finding out who the leaders are, etc. A major component of Qanuqtuurniq within the CRM adaptation project was putting together a skilled team. A testament to the presence of this principle was the fact that the research team was full of team members with diverse experiences, skills and expertise from a variety of backgrounds and disciplines.

The team was made up of community members, advisory group members, Community Health Representatives, Community-based research assistants, academic researchers (some early career and more established career researchers), and representatives from Inuit serving community agencies. Additionally, the team had various pre-established relationships within the three partnering communities. Meeting minutes that introduce the team illustrate the depth of the team's expertise, and there were examples throughout the interviews where co-researchers referred to various team members' expertise as an example of important resources within the project. The subthemes within Qanuqtuurniq are flexibility, research assistants, and local knowledge.

Flexibility. Flexibility was a sub-theme that came up multiple times in the interviews, often as a reflection of how well the team worked together and adapted to change. When co-researchers were asked to reflect on Qanuqtuurniq within the CRM Adaptation Project, the flexibility of the team members was clearly linked to being resourceful to seek solutions and solve problems. Being flexible was a characteristic of

good teamwork. Also, flexibility of community was revealed through community members who made themselves available when the time was strained due to travel delays.

One research team member reflected on the flexibility of time. This was flexibility by both the research team members and the community members who were participating in piloting and assessment interviews.

...the time, that the project team was very flexible. They were able to work on the needs of the community members whether it be beyond "normal business hours", I think that was part of the uniqueness of this project. ... I think because the last time we were here in Clyde River we had less time than we had anticipated, but we knew that the Clyde River people knew about this project ahead of time and so they were able to make themselves available regardless of – like way into the evening and they were flexible.

Other examples of flexibility were related to the research team accommodating the needs of interview participants, and conducting interviews where they wanted them to be:

we made sure that we were in public spaces; if people wanted to be interviewed in their home, we made that happen. We pretty much let individuals sort of tell us where they wanted to be - where they would be most comfortable to have us come and talk to them.

Although the above description may be considered a necessary part of doing research with people, there was a sense among the research team that the adaptations made from the hypothetical interview situations to what actually happened during the community visits was possible through a flexible approach to the project.

Additionally, one co-researcher reported flexibility being a characteristic observed throughout the entire project *"being flexible to others and I think that was present at all*

stages because everyone was flexible, everyone from the community and also everyone from

the research team."

A tangible example of flexibility of the research team during the assessment trip to

one community was the adaptations made to the community reporting meetings. For

example, initially the meetings that were to be held at the end of the week during each

assessment visit were intended to be scheduled with all participants at a set time, but in

order to ensure maximum participation we changed the meeting to be held as an open

house spanning all afternoon and it instead was drop-in style. Here, this co-researcher

recalls this decision *"Yeah, for Friday, you probably won't get a good group but having an*

open house and people coming in and going and checking it out, that would be awesome".

This decision was made collectively among the research team. The ability to be change how

the meeting was organized allowed more community members and assessment

participants to attend than if we had attempted to hold a meeting with a set time. This was

emphasized further by another co-researcher

> *like the guidelines I guess that we have for our end of project meeting, or end of time*
>
> *here meeting for the community, and saw that there were probably things that weren't*
>
> *going to work in the way that it was laid out. So, we changed…*

Participatory approaches to research allow for an emergent methodology and the ability to

change and adapt as needed. This can create tension or conflicts as it bumps up against

institutional ethics as the need to request amendments may emerge while in community

conducting research. No changes that were made were significant enough to need to

request an ethics amendment within the CRM Adaptation Project, however changes were continually made to accommodate each individual community's needs.

One example I reflected on in my journal had to do with offering refreshments within our assessment interviews. In some cases, this was appropriate, when we had secured a meeting space and invited individuals to come to the interview, as well, when we went to individuals' homes, it was a nice gesture. However, if we were meeting individuals in their office, or other more public spaces, it was more of a disruption to attempt to serve tea or coffee or provide food to the interview participant. As a research team we discussed this and decided which meetings refreshments were appropriate for.

Additionally, the participatory design of the CRM Adaptation Project encouraged flexibility, as CBPR aims to create trust and flexibility by bringing together diverse research team members in partnership. Relying on community partners to make recommendations and incorporating the suggestions from various team members when planning and facilitating research activities allowed for flexibility between communities. That is, not all community visits looked the same or followed the exact same structure.

The willingness of the community members to continually work towards solutions provided a sense that they perceived the project was important. The research team was willing to be adaptable and work together to be flexible to meet the needs of the community and be accommodating to community members.

Community-Based Research Assistants. A clear example of being resourceful within the CRM Adaptation project that was heard across nearly all of the interviews was the importance of being present in the community and drawing on the expertise within the

community. One example of this was working with community-based research assistants. Numerous quotes from other subthemes throughout this chapter have referred to the research assistants in a variety of ways and these individuals played a vital role during the community visits.

Linking to the previous subtheme relating to flexibility, this co-researcher reflected on the importance of working with the research assistant in this particular community, and that the research assistant played an important role solving problems as they arose,

I think with [the research assistant] being very flexible. As I mentioned over and over again, I think with weather coming into play she was flexible in letting the others know that even though we're here for a certain time she was able to gain the – give the information back to the community saying, "They may or may not be here at a certain time, but if you are available at this time we would be more than willing to accommodate your time", and I think that's a very good process.

One co-researcher discussed working with research assistants and suggested it was a unique approach and was respectful, *"I think that's a very valuable thing that we have been doing is including the research assistants right from the ground down to the bigger picture, I think that was very unique and respecting the people from the communities."*

This research team member reflects on the importance of working with someone from the communities, and links this to the idea that hiring someone puts research into the community by paying wages but also adds to an individual's resumé, and builds research capacity in the community, by 'having a research person in the community'

just thinking about hiring - the importance to the team of hiring someone in the community to help as a research assistant - not assistant but a research person in the

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community, gives back, so provides [for] one family for a week of their time at a time.

And we've certainly (laughs) put money into the community while we've been here,

and I know it's not just a resource thing, but I think hopefully this will be something for

[the research assistant] to put on her CV to bump that up as well, and that will help

her. Yeah.

Who holds funds and how funds are distributed within community research projects generates certain power dynamics. Ensuring the hiring of local RAs is one way to filter research funds into a community. That being said, one paid RA within each community is not a huge contribution. In addition to the RAs we relied heavily on the CHRs, yet they received no form of financial compensation or release funds to help, it was with permission from their supervisors as part of their already heavy workload that they were able to lend so much support to the CRM Adaptation Project.

Another co-researcher said that there were certain things that working with the community-based research assistant helped accomplish. *"While in the community, we solicited the help of a community member to be our research assistant, and I think that helped with some things".* The tasks that the research assistants facilitated were recruitment of interview participants for the piloting and assessment interviews, arranging interview locations, calling to schedule and again to confirm with interview participants, securing spaces to hold the interviews, among other tasks. The contributions of the RAs and the CHRs were instrumental to the success of the project. I believe without the close working relationship between these key community members, the project would not have been possible. Their role in the CRM Adaptation Project was vital and without the CHRs and RAs, we would not have been able to facilitate any research activities in the three communities.

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This co-researcher mentions that the research team relied on the skills and strengths of both the research assistant and the CHR as community members. Specifically, the CHRs and research assistants knew when there was a fishing derby going on, that may influence the availability of interview participants, and they knew that there had been a death in the community and it might not be possible to speak with community leaders such as the mayor. They had the expert knowledge of what was going on in the community, and they facilitated recruitment as they knew who would be the key people we needed to speak with. Their contributions strengthened the community visits greatly.

> *Yeah, I think everybody in the field, on the ground team, I think were equally consulted and like [the research assistant] - you know everybody played to their strengths I think. And, yeah, like [the Community Health Representative], we relied heavily on her too for our direction and so on, and she knows the community so that's, I think being respectful.*

This idea of everyone playing to their strengths is an important component of Qanuqtuurniq and refers to assembling a skilled team as part of Qanuqtuurniq. Additionally, this links to Piliriqatigiingniq, as a team with diverse skillsets can work together toward a common goal when team members work at tasks suited to their abilities and skillset.

> *Like I was saying because the research assistants know their community best, we relied on – we rightly so relied very heavily on their expertise and their knowledge within their communities, and with their guidance and with their expertise within the community she gave us that base to work on and we were – we contributed to that*

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base which came from the research assistants. Rather than us making the decisions, it

was from the base of the research assistants' expertise.

Local Knowledge. The subtheme local knowledge conveys the value of and

examples of local knowledge within the CRM Adaptation Project. Like assembling a skilled

team, relying on local knowledge within research is an example of being resourceful, and

quite literally drawing on a valuable resource. By hiring community-based research

assistants, the CRM Adaptation Project embedded local knowledge into the study. This co-

researcher emphasizes relying on *local knowledge* as one of the best approaches for this

research

> *I think we had a very good rapport with our research assistant… We relied quite*
>
> *heavily on the research assistants because they know their communities best and I*
>
> *think that's one of the best approaches that we can do is to rely on the local*
>
> *knowledge…, and also research with communities get to know the communities before*
>
> *we actually get to the communities.*

A key principle of CBPR is building on existing strengths and resources within a

community. Relying on local knowledge, on the skills, assets and abilities of community

research partners encourages the building of structures and processes that can foster

working together to ultimately improve health.

This research team member reflected on her experience conducting assessment

interviews, and that sometimes it took time and some discussion for co-researchers to

realize they do hold knowledge that the assessment questions are seeking:

> *They [assessment interview participants] didn't realize that how much knowledge they*
>
> *had within the community until we said, "Think of [Your Community], as a resident of*

[Your Community]. You know what happens in your community so don't rush in

answering, you have to think" because they do hold a lot of knowledge without

realizing that their knowledge is key and sharing with other people, and they just have

to take the time to think about the question and not rush with their responses.

The idea that community members are experts in local knowledge was also discussed by

this co-researcher, who proposes that the value in having this knowledge can empower

communities.

…the people, the local people here are the knowledge keepers, they really are the

knowledge keepers and they are the experts in the knowledge and we have to learn

from them and take their value and make it live on. I think instead of just for the

benefit of the people, we have to keep reminding people that they are the knowledge

keepers and that – and they should value the knowledge that they do have knowledge

and empower the communities with that knowledge.

The above quotes emphasize the importance of community involvement in research

because community members are the knowledge keepers, and they are experts in their

own lives and the lives of their communities. In part this could have to do with the topic of

HIV prevention, and that they did not know about what went on in their community

regarding HIV prevention. However, this was exactly the point of the CRM interviews, to

find out the level of knowledge, level of awareness, attitudes, community activities, and

knowledge of community activities, thus even assessment interviews where answers from

interviewees were 'I don't know' was useful information that we needed. Sometimes

interview participants were unsure that they had much to add or that they would know

what was required within the interview. This co-researcher picked up on that and really

felt that their expertise needed to be highlighted, as all of the research participants hold knowledge and are the knowledge keepers within their communities.

Qanuqtuurniq links to Piliriqatigiingniq as it is the resourcefulness in *working together* to find the best solution, which is also linked to Aajiiqatigiinngniq because comparing views and taking counsel is part of being resourceful and working together to solve problems and seek solutions in order to decide what course of action to take. This co-researcher illustrates these points nicely, commenting on how it can help researchers do better research.

> *...if people understand these concepts and find a way of, you know, building them into the way they approach research. The other thing is you then have the opportunity, after you've done all the individual interviews, to bring the group back together and say, "You know, this is what I've been hearing. Is this what you meant for me to hear?" And you can, you know, validate right there and then what's going on. So, you know, that's another element of Qanuqtuurniq that, again, helps you just do better research. Yeah.*

4.1.5 Pijitsirniq

When we talk about Pijitsirniq, we're not talking about, you know, serving somebody tea or... –We are talking about having a serving heart. So, you know, the heart of a person is dedicated to, like, working for the common good and proving, you know, the lot of others, looking for ways to make somebody feel comfortable or welcome or – So in some ways it's part of a way of being, but they said it's also a principle because it includes a process, and you train, you know, children to have a serving heart. And so, you know, they went through this whole description of, you know, how you start with a

very young child and train them to do something, which is I suppose like

Pilimmaksarniq. Yeah, it is; they're doing a task, they're taking the empty cups and

they're putting them on the table. So that's a task, but you're also teaching them that

it's not just a task.

[An Elder] told us that, as a young kid, like, he was describing Pijitsirniq. He had to get

out of bed in the morning, had to get outside, tell the weather, you know, and all that

stuff. Then he would have to run down, before anybody was awake in the camp, and he

would have to chop the water hole open. And then he could run – you know, get water,

run back up to his grandmother, and she would be making him tea, and he could hop

back into bed. But he said he had to do this anonymously; like, nobody was to know.

And, of course, you know, he said 'really later on in life I thought about it, and of course

everybody did know that I'm the one' –

But then he would be, you know, waiting in bed for his tea to boil, and he would hear

the ladies going down and, "Uh, my day. It's so wonderful. Look. The water, somebody's

opened the water hole. I don't have to chop the water hole. Uh, I'm blessed today, you

know, because I could just make tea." So he gained a reputation of being someone who,

you know, was a helper and cared about others and worked for the common good, but

then – because you could never do it expecting something back for it because then it

wouldn't truly be Pijitsirniq.

-Storyteller

The major theme Pijitsirniq is the concept of serving. This often means serving a

purpose, for family, community, others; being useful. As the storyteller points out, having a

serving heart, and serving with humility and not for praise or to boast is an important

aspect of Pijitsirniq. When asked to reflect on the concept of Pijitsirniq within the CRM Adaptation Project, co-researchers shared a wide range of ideas of how the project was serving and useful to themselves and the partnering communities. Overall co-researchers thought it was serving to provide information about prevention of HIV and how to move forward with programming, for families and the community itself.

When asked if they thought the CRM Adaptation serves their community, this co-researcher said

It does because we're a close-knit community. We have families within families that some have huge families. So how do I say it? It serves the whole community. I don't know how else to put it… If it's kept to one person, who's going to get the rest of the info?

This research team member reacted positively and felt the project was serving to the community and hoped for it to serve to help with HIV, *"Yes, definitely they both serve. I'm just not hoping – it's going to serve. It's going to serve how ready we are about the things that we're talking about especially focussing on HIV and AIDS. Yes, it will serve us."*

This research team member reflected on her experience conducting an assessment interview. The assessment co-researcher remarked that she could do more to *"give back"* or to serve as a *"member of her community"* surrounding the topic of HIV.

Some people get too busy within their own lifestyles that they are focused on, very much, on their immediate needs that sometimes they – not forget, but do not really have the personal energy and the commitment to serve to the bigger picture. And so one of the co-researchers that I was speaking to realized, "I'm a member of [community name], I should be more open to contributing back to the community and

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becoming more aware of the bigger picture within the community HIV

[prevention/education]".

Another research team member felt that this project would serve the community as it will

help guide the community from where they are at, "what state they are in".

I think with the results I think it will add to the serving to the community because it

will give them guidance as to what state they are in, what they should – and would

have a suggestion as to which direction to go forward.

This links to the goal of the CRM. The CRM is based on the premise that community

readiness is the major factor that determines whether a program or intervention will be

effective and supported by the community. The goal of the CRM is to match the level of

readiness with the best suited intervention for that level of readiness and to help

communities mobilize for change (Jumper-Thurman et al., 2000). This research team

member recognized this key point and highlights the service the CRM will provide to the

community by showing the community where they're at and how to move forward.

This co-researcher linked Pijitsirniq to another IQ principle noting *"Also, this*

[Pijitsirniq] is linked to Qanuqtuurniq, ensuring the ways we seek solutions and solve

problems is done in a caring/serving way"

This research team member reflected on how she could do more to serve her

community when it comes to HIV and felt that after being involved with the CRM

Adaptation Project, there were things she could do for the betterment of her community

and for the younger generations.

…since I started working with you guys it really opened up my eyes how HIV and AIDS

can affect people. Like since I started with working with you guys I've been thinking I

should maybe I can do more, more things that community should know about. Like do

some workshops, do activities or some sort of walk with the community. I think I can

be part of what you guys are doing in bigger areas like open house and such. And,

yeah. It, it really opened my eyes and I really want to do more to this community to

talk about this cause it's a big thing. Like everyone should know. Like for me I didn't

know what HIV was growing up... And, I mean, I want my kids to know how dangerous

it is and such. And I think I can be the person; I can be the voice for those younger

generations.

Once CRM assessments were complete and scored, the scores were shared with the

community, and community members were asked to prioritize which dimension they

wanted to focus their efforts on. The above quote emphasizes one of the dimensions of

community awareness, and this research team member felt they could take an active role in

sharing information about HIV with their community to help the younger generation.

4.1.6 Ways of Being

The major theme Ways of Being has three subthemes, Inuuqatigiitsiarniq (Respect

for others, treating all equally), Tunnganarniq (Fostering good spirit by being open,

accepting and inclusive), and Ikpigusuttiarniq (Caring for others, taking their situations and

who they are into account). These are concepts that are related to IQ and help strengthen

partnerships by 'making you a good person', and 'helping you work in a good way with one

another'. Inuuqatigiitsiarniq has the nested theme of respect, and Ikpigusuttiarniq has the

nested theme of caring.

4.1.6.1 Inuuqatigiitsiarniq.

So, Inuuqatigiitsiarniq, I should start out by saying – the Elders said this is not a

guiding principle... They said this is a way of being. Just as you say, it's essential to

everything. So, it's not a principle that you become trained in and you become skilled

in. It's an expectation for how everybody is with everybody else. It's so central as a way

of being. It's not left to chance that I'm going to teach you this. It's in you, that you

must, like, you know, you must be respectful; you must be open. And when they define

Inuuqatigiitsiarniq, it's about being respectful, but it's about being honest, it's about

trusting and being trustworthy, and they put a huge emphasis on communication. And,

you know, so the way that we interact with people is all part of Inuuqatigiitsiarniq. So,

you know, you're supposed to speak openly to people. You're not supposed to hold

back. You have to be open and honest and welcoming.

- Storyteller

Respect is a value that is discussed throughout the literature and in stories about

Indigenous research. This emphasis by the storyteller, that you must be respectful, and

open, honest, trusting and trustworthy, are about being a good person, but are also all

values that are upheld within Indigenous research methodologies.

Respect. A theme nested within the sub-theme of Inuuqatigiitsiarniq is respect.

Many co-researchers discussed showing respect, being respectful and feeling respected as

important aspects of working together within the CRM Adaptation Project. This word can

be seen throughout other excerpts from interviews already discussed in this chapter, and

the prevalence of the terms respect, respectfulness, respectful throughout the voices of co-

researchers demonstrates the presence and importance of the concept of respect throughout the entire research process.

Broadly this co-researcher suggested

They [The Elders] described it as an expectation in terms of the way we are in the world. Your purpose in life is to be a good person. In order to be a good person, you have to be respectful of all living things. I mean it's one of the four big laws, right?

This co-researcher is referring to the four big laws, or Maligait, which are the foundation for the IQ principles (Karetak, Tester, & Tagalik, 2017).

One research team member reflected on the dynamic within the research team and the bigger project as a whole,

It worked really well we respect each other and what this project is, we take time to respect and we have to look for the right path when things are mistaken or wrong and we work together, and we respect each other building this project.

The CRM Adaptation Project was respectful as it worked with communities to ensure that the model would be appropriate for each community, that it would be respectful of culture and language and address any issues identified by the communities.

Respect was discussed in some cases as a personal responsibility to be respectful and to work in a respectful way. This co-researcher reflected on how she worked to be respectful of Inuit culture noting that this was the first opportunity she had had to work with Inuit communities.

…Which, as someone who came into the project with very little background or understanding of the culture of Inuit people, for me, I've been trying to be very

sensitive and respectful. I have learned so much about – so I feel like I've taken away

from this project.

When this co-researcher says she's "taken away from this project", she seems to mean that she has learned so much about participatory research, IQ, Inuit culture and communities, and feels as though she has not contributed nearly as much as she has received. This research team member felt grateful for being involved.

Respect was also mentioned with reference to meeting logistics and the planning of research activities and meetings being respectful of the team *"…I also think that there was the attempt to be respectful in terms of timing the meetings. So using, you know, tools like the doodle poll, which allowed everybody to say what's best time for you."* The work of the Research Coordinator(s) can be highlighted as an aspect of the project that ensured respect with timing and planning of the project. Having a team member dedicated to the logistical travel and meeting scheduling and all of the planning that was required in bringing together three communities and three partnering organizations and advisory group, made these aspects of the project run smoothly.

One co-researcher mentioned feeling disrespected at one moment in time throughout the CRM Adaptation Project. This was the only mention of disrespect across the interviews, however this co-researcher noted when asked if processes were respectful, *"Hmmm. Yeah, I think so. I don't think I've - well I guess when I heard that I didn't need to have [a new team member] come talk to me, I felt a little disrespected…"* This was in reference to turnover with research team positions. The interviewee was not included in the orientation/ overall discussions in bringing the newer team member up to date. Another research team member told the new team member that they need not bother to

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meet with this interviewee, yet the interviewee felt they had much to offer the new team member in their orientation. This was in contrast to their overall experience within the team, but this was a moment where this team member felt disrespected and that their experience and perspective of the CRM Adaptation Project was not valued.

4.1.6.2 Tunnganarniq.

So, you're always, welcoming of others, you're always looking around to see what somebody else needs. One of the things that, you know, my first big learning, IQ learning, when I first came as a teacher, was about pencils. You know, I collected all the pencils at the end of the day and put them in cupboard; and then I took them out the next morning and kids were supposed to come and get a pencil off my desk. And there would always be kids sitting there, you know, not doing their work. I said, "Why aren't you working?" They said, "I don't have a pencil." …. But I eventually found out that I should perceive that they need a pencil. And because I'm the holder of all the pencils, I have the pencil wealth, then it's my responsibility to meet their needs. And so part of that is, you know, this concept of being welcoming. Part of that is sharing whatever you have, making people feel comfortable together. And, again, this is described as a way of being. – Storyteller

Tunnganarniq means fostering good spirit by being open, accepting and inclusive. The CRM Adaptation Project meeting minutes demonstrate the opportunity for anyone who was on the line or sitting around the table to speak. For example, *"The call was opened to participants to add or share any information"* is a line from one set of meeting minutes, and meeting participants would often take this opportunity to provide updates to what they were working on in their own work and their own communities, or events or news

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that may be of interest to others. These items were recorded and then distributed in the minutes to the team. Although it can be intimidating to speak up on an open line in a teleconference call, it did seem that meeting participants felt free to do so. The fact that team members on the line were sharing updates from their community that were not necessarily related to the study, but topics that they believed were important for others on the line to know, demonstrated an openness and inclusiveness within the team. I took part in nearly all of these calls, and as I heard the various voices sharing updates or chiming in with "sounds good" "okay" "yes" I felt that those who had something to share did so.

This research team member reflected on her feelings of inclusion within the project, and remarked how the research team felt like family, *"I feel that, and I feel included with the study helping you and helping me with this project. I am involved and they're all like families to me working together and I really enjoyed it."*

This co-researcher talked about being made to feel welcome, despite being new, despite not having worked with many members of the team before illustrating that within the project there was a sense of openness, acceptance and inclusion.

I perceived it [the project] as being, you know, where I think – it's easy to be, when you're on the phone, to be silent and to feel comfortable in my own space while I'm talking to you on the phone. But in Ottawa, I was in a room with people that I didn't know, and many of you knew each other from previous projects that you'd worked on, but I still felt quite welcome there. And I had a sense that there was a shared purpose, and there wasn't a sense of this is my expert knowledge, I'm the expert in the room on this. It was a, okay, we're all here to do some work, this work is important to our

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community, your community, it's important to health. So I had a sense that everybody's

voice was welcomed, yeah.

This co-researcher referred to the fact that the CRM Adaptation Project assessment interviews were conducted with a variety of people from the community, this in and of itself was an example of openness and acceptance within the study, *"I think, you know, the fact that you were interviewing, you know, quite a variety of participants will speak well to the outcomes and – yeah. So I was happy to participate as well."*

This research team member reflected on her efforts to be open and accepting, as an outsider, reflecting on Tunnganarniq.

I think our time in the community has definitely demonstrated that - I hope; otherwise

I want to go home now (laughs). But I think that you know as a non-Inuit, as a

Kablunak, I try to be as open and accepting as I can be when I'm in community - well

all the time, but I mean, yeah. Yeah.

When asked about Tunnganarniq, this co-researcher stated that there was indeed a sense of this principle within the project and provided an example of being open herself, and thus researchers were responsive and open back *"Yes. Definitely. Like if I was grumpy and stuff the other day you wouldn't have come back would you? ...And Tunnganarniq falls in there and because you were the same to me, you came back. Yeah."* This sense of reciprocity within the concept of Tunnganarniq was echoed by another co-researcher when asked about the presence of Tunnganarniq within the project, who said

Yeah and I think it came from everywhere. Tunnganarniq is being welcoming to

others, being open to others... and I think if we had this value – if one has this value

then it will be reciprocated, where if you start off with this attitude then you will

receive back, it's earned, and I think vice versa it was happening.

4.1.6.3 Ikpigusuttiarniq.

You could almost put together a checklist for people. You know, "You're expected to be

welcoming. You're expected to be looking out for the comfort and wellbeing of others."

So, you know, if you're having a meeting, then make sure you've got a comfortable

place where people are not intimidated, where it's open and easy to speak, make sure

you're providing refreshments, make sure you've got good interpretation and sound

equipment." You know, whatever it is that you need, you need to be looking out for the

comfort of everybody in this situation; and especially since, you know, a research

context is fairly intimidating for people. - Storyteller

Ikpigusuttiarniq means caring for others, taking their situations and who they are

into account. This 'way of being' presented itself throughout the interview transcripts in

several ways. Many examples included the sense of taking care of interview participants

and taking care and consideration for individual research team members.

The sentiment of caring for others was shared by this research team member who

said, *"We're all human - our instincts are to help each other anyways and that's why we are in*

*our positions because we care." "*The positions we are in' refers to positions on the research

team, and within our communities. This highlights the caring and relational approach to the

CRM Adaptation Project, helping each other, caring for one another and being considerate.

There were many instances within community visits of the CRM Adaptation Project

that the sentiment of caring for others was felt. The time spent travelling and dealing with

delays and lost luggage and all the experiences that are part of northern travel at various

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times of year called for extra care and time. Whether we were looking out for our travel partners or the warm welcome from the CHR, RA, or hotel manager who picked us up at the airport, this principle of caring for others was felt throughout the community visits.

In another example, a co-researcher was taking time to make sure that everyone understood what was being said, which demonstrates taking individual situations and who people are into account. This co-researcher discusses the care and time they took to be sure an interview participant understood. *"Like with one person she didn't quite understand the words that you were asking, doing interview, we had to work very close together in order for her to understand what we were doing, right."* This co-researcher felt that spending the extra time to ensure that the interview participant understood and was made to feel that they had something to contribute was a caring act and took their specific situation into account.

For one of the community meetings, the research team arranged a ride for an Elder, to ensure the Elder could attend the meeting. This research team member said this was an example of taking care of others and taking situations into account, *"Yeah, like to provide or arrange a ride for her because – Well if we had no ride for her she wouldn't make it, yeah."*

Another co-researcher used the example of changing interview questions through the piloting process to ensure community members would understand the assessments as an example of Ikpigusuttiarniq *"Well in July I had to change a few questions to make it more understandable because some people didn't really understand how the questions were or what was the meaning, yeah."*

When asked whether she saw examples of Ikpigusuttiarniq within the processes throughout CRM Adaptation Project, this research team member said

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Yeah, because I was taking care of my mother and I was sick myself, you know, I didn't

have a very good year in 2017 so even though you could have gone ahead without me,

you considered me to be a part and that was good. You considered who you work with,

you didn't just say, the heck with her, you can go around her and stuff like that, you

know? That's consideration.

These *ways of being* are complimentary to IQ principles. Within the CRM Adaptation Project
the ways of being emerged as approaches to strengthen research partnerships and carry
out the research in a good way. The three are interrelated and together reinforce
considerations within Inuit community-based research.

Many Inuit express themselves as conflict-avoidant, it is important to consider that
this could be a factor that played into how co-researchers (who were community
members) that were interviewed expressed their opinions of the project. However, I
believe that the discussions with the co-researchers across all of the interviews were
honest reflections of what they thought of the CRM Adaptation Project. Although there was
no way to measure whether or not co-researchers were biasing their answers, interviews
took place in a comfortable setting and they flowed freely, thoughtfully and honestly.

4.1.7   Ways of knowing

The major theme Ways of Knowing, has two sub-themes: Western Ways of knowing
and Inuit Ways of Knowing. Within Inuit Ways of Knowing are the nested themes:
Avatittinnik Kamattiarniq, Culture, and Environment. The sub-theme Western Ways of
knowing contains the nested theme CBPR-ness. The major theme, Ways of Knowing,
illustrates examples throughout the CRM Adaptation Project that represent multiple ways
of knowing in action.

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Western Ways of Knowing. The subtheme Western Ways of knowing captures what is quite often referred to colloquially within Inuit communities as the Kablunak way or the Southern way. This subtheme also reflects the relationships between Inuit communities and outside/southern-based research team members, southern-based agencies/ institutions.

Many examples of Western Ways of Knowing that can be observed across the CRM Adaptation Project are "hidden in plain sight". This is because the organization and structure of many of the research activities take a Western Academic approach. For example, the meeting organization and flow, the minutes and agendas, and the way the formal communication takes place are rooted in Western ways of knowing and doing. The funding applications, meeting documents, and even this dissertation is a Western/Academic way of doing.

Additionally, some of the co-researchers identified themselves as outsiders, and coming from an academic background. This has been seen throughout other quotations within the themes covered in this chapter and include, *"as an outsider"* or *"as a Kablunak"* and community members said*, "you're from the city"*, *"when you come here"*, *"when researchers come"*, all these phrases emphasize the dynamic nature of the research team and highlight that Western and Inuit ways of knowing come together within the project.

Co-researchers provided examples where they thought Western Ways of knowing may provide incongruencies within Inuit community-based research, such as this example, where an outside researcher may assume that a leader who may hold a prominent position within the community, for example, is the person they need to speak to, but in reality,

unless they take time to get to know the community and local politics, they might be making the wrong assumption.

> *Well, and that's a real pitfall for researchers who come in without understanding, you know, ways of being because they would assume, "Uh, that's the person I should go to because look at them, like, they're right out there." But in fact, you know, from a community perspective, that would be the last person we would want you to go to because they're too, you know, they're – They're working in self-interest and not taking into account what are the real needs of the community, so yeah.*

This example of becoming an expert which *"puts you ahead of the team …and as soon as you take yourself out of the team, you're out of the team! And so, from a Western perspective that would be, 'Wow, you know, let's watch that person'".* As this co-researcher expressed 'this person' would not be the most important person to talk to, because their approach to leadership is not done in a way that serves the whole. Who is a leader in a community, and who should be approached may be different within an Inuit community than elsewhere is something that researchers need to be aware of. This may mean for example, that you should speak to the mayor and the hamlet council, but you should also speak to this Elder, or this Youth advocate, they are leaders who have great knowledge on these subjects, yet they may not be in an official leadership role. There are many official and unofficial leaders within communities, and who these leaders are can only be learned by seeking them out when they are identified by community members.

CBPR-ness. Examples of how the CRM Adaptation Project is consistent with CBPR principles can be seen through the nested theme CBPR-ness. There are several quotes and subthemes throughout this chapter that illustrate the principles of CBPR within the CRM

Adaptation Project and are noted throughout. This nested theme serves to further highlight

several instances where a particular CBPR principle stood out within the data.

> *I had a sense that there was a shared purpose, and there wasn't a sense of this is my*
>
> *expert knowledge, I'm the expert in the room on this. It was a, okay, we're all here to*
>
> *do some work, this work is important to our community, your community, it's*
>
> *important to health.*

This quote illustrates the CBPR principle that *"facilitates collaborative, equitable*

partnerships in all research phases and involves an empowering and power-sharing

process that attends to social inequalities" (Israel et al., 2018, p. 33) through the co-

researcher's reflection on the shared purpose and the idea that everyone had something to

offer, team members were not decidedly experts, but everyone was equitably involved in

contributing to the processes, and working in partnership.

Somewhat in contrast to the sentiment shared above, this co-researcher felt there was

confusion as to where various organizations, partners, and team members stood within the

power sharing

> *I kind of feel like, in a way, there are different factions within the team - in a way. I*
>
> *think, because I can say that like I feel like you know [each organization] is its own*
>
> *little entity, there's you and Audrey at Dalhousie making decisions, and then [another*
>
> *organization] who's supposed to be a partner but isn't really seen as a partner - but*
>
> *are by some people in the team and then not by others and that gets really confusing…*
>
> *… maybe that leads to some of the miscommunication and so on, and it's hard when*

you're all spread out across the country and so on. But all the sidebar meetings that

happen probably that are necessary because everybody has their little conversations

and has to sort out where they stand and everything, but at the same time sometimes I

think that causes problems when there's different cultures around the table as well -

that everybody's working from, - and by culture I mean ways of working together - not

like culture-culture. And it is culture! (Laughs) Yeah.

This co-researcher's reflection of the power-sharing at play within the CRM Adaptation

Project, is in contrast to the earlier sentiment of equitable contributions and working

together. Using this co-researcher's term "different factions" demonstrates the idea of there

being multiple levels, even hierarchies at play within the project. This co-researcher was

privy to some of the conflict that showed itself in some factions/ interactions within the

project team but were completely unbeknownst to other team members. The culture she

speaks of is an important point, and this can be something that threatens the participatory

approach, when there are competing/ conflicting approaches/ understandings.

This co-researcher's impression of the co-leadership was in opposition to the above

interpretation as there is a clear indication in the following quote that their impression of

the collaboration was "co-driven" and community were involved.

the dual leadership of the project with [Dalhousie and Pauktuutit], it seemed to me

that from where I stand as a [collaborator] on the project, that this was truly a

collaborative, co-driven initiative, that the question came from the community, and

that the expertise that the researchers brought to the table was really more to help

guide the process.

Again, depending on what various team members were privy to, this collaborative approach taken within the CRM Adaptation Project was viewed as an excellent example of collaborative community-driven processes. The research project was not without hiccups and difficulties- however, the variation in individual research team members' involvement, influenced their overall impression. Meaning, which 'faction' they were involved in, or privy to, would influence their reflections on the project.

This co-researcher's comments reflect the importance of researchers taking the time to build relationships and getting to know the community and its local realities.

> *They [outside researchers] have to be aware of the big picture. And, you know, that's why it's so important for researchers to come in and get to know a community and develop relationships and do all of those things before engaging in their research. So there's, you know, a different way of approaching research that's really important for Inuit.*

This sentiment is closely linked to the CBPR principle that focuses on "public health problems of local relevance and ecological perspectives that attend to the multiple determinants of health and disease" (Israel et al., 2018, p. 33). The particular connection here is the emphasis on local relevance and ecological perspectives. The need to get to know a community means to come to know what is relevant, and what ecological perspectives may be at play. This is vital information to ensure that research is relevant and useful for communities.

Further, another co-researcher reflected on the fact that research team members had prior knowledge of communities before arriving.

So we have some knowledge, background about the communities before we come here rather than coming right there without knowledge, that I think is one of the benefits of this project is that we know the communities, we know what to expect and so when we do come to the communities the community is well aware that we are coming, so we're not coming out of the blue and they are expecting us.

This quote advances the above point of the importance of having an understanding of the community, and strengthens the local relevance, as well as the CBPR principle that emphasizes collaborative partnerships.

I think they're essential to doing research because Inuit communities, you know, Inuit themselves think in a different way. So in order for research to be relevant, to make sense and to have benefit for them in the long-term, it needs to be considerate and respectful of the Inuit way of knowing and thinking. And because like many Indigenous knowledges, but especially, you know, Inuit ways of knowing are holistic, a researcher coming into the community can't just be focused on their little issue.

This co-researcher connects the IQ principle Qanuqtuurniq with community-based research, suggesting that if you are working in a way that reflects CBR, you ought to be working in a way that reflects Qanuqtuurniq.

But, you know, like, all of the Inuit ways of knowing implied in these principles is a whole process of how you do things. And so Qanuqtuurniq speaks to being able to think deeply and, also, being able to work collaboratively so that you bring the deep thinking of many individuals together to get to the best solution. So any kind of community-based approach hopefully is doing that.

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Another co-researcher reflected on the collaborative decision making throughout the project, commenting on the decisions made and that many were made via teleconferences and have led us to the end of the project. "*All the decisions, all the telephone conferences that we've had since I came on had led us to where we are now*."

Here, this co-researcher discusses working together, and the learning from one another that occurs through working together, this relates to the CBPR principle that "promotes co-learning and capacity building among all partners".

> *We're working together to work with the community as well and you and [the RA] are working together too and I'm sure you learn from each other how to collaborate together and I'm sure you have like the interviewees have learned from you as well and so you have learned from them as well.*

Although this quote does not refer to a planned deliberate learning experience, it does reflect the learning through doing that occurred throughout the CRM Adaptation Project, which resulted in capacity building among all partners.

The CBPR principle that focusses on process, *"involves systems development through a cyclical and iterative process"* (Israel et al., 2018, p. 34) can be seen in meeting minutes that report the back and forth among team members that occurred during meetings. This included the re-cap of discussions that took place in the meeting as well as reporting from conversations with other team-members, such as "*We have received confirmation from [those who developed the CRM] that the adapted questions as they are - are good and maintain validity*". Once adaptations were made to the CRM assessment interview questions, the questions were reviewed by the research team members who were the co-

creators of the CRM, and they gave their approval indicating that the adaptations would not influence the validity of the model. This back and forth and sharing around the information and gaining input indicates a cyclical and iterative process.

> *I think what added to this project is taking a good model that exists and trying to make it locally adaptable by using straightforward information, straightforward questions, easy to understand questions and also the flexibility of the team, and also – and I think celebrating the opportunities of being in the community and being made welcome in the communities added a great benefit.*

This quote links to the connection between research and action. One of the CBPR principles ensures that CBPR "integrates and achieves a balance between research and action for mutual benefit of all partners" (Israel et al., 2018, p. 33). The main purpose of the CRM Adaptation Project was to take an existing model and ensure it was useful, relevant and appropriate for action within Inuit communities. Additionally, this quote highlights aspects of considering community a unit of identity which is also a CBPR principle.

> *And in our in-person meeting as well - I think everybody worked together; the people that were sitting around that table worked together to plan and come up with things. And involving, I think was it CIHAN- members of CIHAN who formed the advisory group around the questions that we took - direction was taken from them*

Meeting minutes note that discussions about upcoming conferences and the research team members who may be submitting abstracts to conferences or any gatherings. Additionally, drafts of presentations and posters that are presented at conferences and various gatherings were shared among the research team for feedback and input.

in looking at those relationships we want to make sure that we're working in a way

that will be respectful. So, you know, that element of stewardship, like we have a

responsibility to make sure that those are strong relationships and we're continuing to

build them in a strong way. But the other key word and I think the big driving force

behind the process of Avatittinnik Kamattiarniq is sustainability.

The sentiment here, expressed by the co-researcher above, is an example that illustrates a

direct link between a CBPR principle and an IQ principle, as one of the principles of CBPR is

that it "requires a long-term process and commitment to sustainability" (Israel et al., 2018,

p. 34). This co-researcher emphasized the idea that respectful, strong relationships lead to

sustainability within research partnerships.

Inuit Ways of Knowing. For Inuit, culture and environment are inextricably linked.

Both are subthemes within the major theme Inuit ways of knowing, as many of the quotes

within this major theme link to culture and environment. Additionally, Avatiittinnik

Kamattiarniq is a sub theme within Inuit Ways of Knowing, as this principle is based on

environmental stewardship.

Co-researchers were asked to consider if they thought IQ principles were useful in

guiding research with Inuit communities, and all co-researchers answered affirmatively.

Some of their reflections are included here:

I think so because that has always been the way of doing things in the north. One of the

things that I think would have been even more beneficial is if we had a printed sheet of

the IQ principles and have it readily for reference.

In reflecting on the research activities within the CRM Adaptation Project, this research team member felt that having a document that could be used as a quick reference to the IQ principles would have been useful throughout the study. This would certainly help the research team stay cognizant of the IQ principles.

This co-researcher found IQ principles are useful in guiding Inuit community-based research and had an idea of how these principles could be held at the forefront throughout the study.

.... Like our ancestors or Inuit I can always say whenever someone needs help to build our community stronger and make it healthier and this is what I see with the project which has gone and grown so well.

This research team member felt that the IQ principles were vital within the CRM Adaptation Project, as this knowledge comes from their ancestors and it reflects Inuit culture.

This co-researcher expresses the importance of IQ being included, as it has always been the way of knowing for Inuit *"It's really, really important because Inuit always have that always as long as I remember."*

This research team member reflected on the oral traditions of how IQ was shared and expressed her joy at the inclusion of IQ within the project.

Inuit don't read what we put into our hearts, what our grandparents or IQ was brought by words, we will listen to them from generation to generation we keep them. I still continue and more with different departments now too and they're recognizing [IQ] now and I'm so happy about it. But not by written, as we kept them heart to heart from generation to generation.

As much as possible the CRM Adaptation Project communicated orally, via face-to-face meetings, telephone meetings, ensuring that the major research activities were conducted through face-to-face meetings, open-ended interviews and member check-in by phone. Inuit traditionally relied on oral communication and sharing from generation to generation, not written as the above quote suggests. The incorporation of the IQ principles as well as a focus on oral above written communication furthers these aspects discussed in this quote. This co-researcher explained how when she works with students or on research teams, they put together an advisory team, which is in of itself demonstrating an IQ principle.

> *When we do research with – or even when we have [practicum] students, you know, working with us on a project, we always put together like an advisory team. And so that, you know, having team meetings is actually an Aajiiqatigiinngniq approach.*

This is an important comment, as the CRM Adaptation Project partnered with the Canadian Inuit HIV AIDS Network (CIHAN) as the advisory group for the project. This is reflected in the meeting reports and funding applications that list CIHAN as the advisory group. Also, throughout the planning, CIHAN members attended the meetings, and are noted as attending within the meeting minutes.

Avatittinnik Kamattiarniq. Avatittinnik Kamattiarniq is the concept of environmental stewardship; understanding that the human community is part of the greater earth or land community. However, what follows are broader concepts of this principle that illustrate how Avatittinnik Kamattiarniq can reach much farther than just the environmental aspects that may be drawn from it. This principle was revealed through discussions of culture and environment and where Inuit are in relation to the rest of the

world. There is great value in this principle, beyond what may be on the surface understanding of Avatittinnik Kamattiarniq only relating to the natural environment.

> *One of the examples of Avatittinnik Kamattiarniq that [an Elder] used. He said, "When my father and I would walk, you know, caribou hunting, we were always walking all over the land. And every time we'd come to a set of bones, my father would pick them up and turn the bones over. And he would say, "I know you get tired lying on one side." And so, you know, his job as a kid was to see bones and to go and turn them over whenever they encountered bones.*
>
> *So of course, you know, from a scientific perspective, that's logical because, you know, now the bones will disintegrate faster and –But I always think, like, that is such a beautiful example of the kind of relationship that Avatittinnik Kamattiarniq is talking about. Is the respect, like the reverence I have for this animal and my environment that I will turn those bones over to help them disintegrate faster and replenish the earth. So, as I walk the earth, I have this responsibility to care and nurture and be respectful and – you know, it's all part of this idea of stewardship and sustainability. - Storyteller*

The following quote expresses the depth of Avatittinnik Kamattiarniq, as this co-researcher suggests this principle situates Inuit in relation to the world around them.

> *People tend to stress when they talk about Avatittinnik Kamattiarniq. They tend to stress the environmental, but really Avatittinnik Kamattiarniq is about our place in the world in relationship to everyone around us. So, it's relationship with our environment, it's relationship with our cosmos, it's relationship with each other. And so, if we're looking at those relationships, 'big pictures' - very good way to describe it; we want to make sure that we're working in a way that will be respectful. So, that element of*

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stewardship, like we have a responsibility to make sure that those are strong

relationships and we're continuing to build them in a strong way. But the other key

word and I think the big driving force behind the process of Avatittinnik Kamattiarniq

is sustainability.

This is a noteworthy point about Avatittinnik Kamattiarniq. This IQ principle.

sometimes thought to be more suited to the natural/ environmental sciences, brings it to

centre Inuit within their relationships and who they are in the world.

Culture. Inuit culture was mentioned across many interviews in a variety of ways.

There was also reference to Inuit culture within the meeting documents. At the in-person

meeting in Ottawa, first on the agenda after registration of day one, was an opening prayer

and lighting of the kudlik (qulliq) by a local Elder. A kudlik is a traditional seal oil soap

stone lamp. The lamp was tended by the Elder throughout the meeting and re-lit with a

prayer at the beginning of the second day and maintained throughout the second day.

This co-researcher emphasized the importance of researchers knowing about Inuit

culture in order to conduct research with Inuit communities. *"So, if there's going to be a*

researcher they have to know about our culture, Inuit culture." Another research team

member said Inuit research, in order to be culturally appropriate, must draw on IQ

principles. *"...you're doing research in Inuit communities and you just can't do that without*

evoking those principles because - yeah - because you wouldn't be doing good work, it

wouldn't be culturally appropriate to not include or evoke those principles."

Throughout all of the interviews everyone remarked that Inuit community-based

research ought to draw on IQ in one way or another. This co-researcher above explicitly

mentions that they observe similarities among IQ principles and participatory approaches to research.

This quote below is the essence of what this doctoral study has sought to examine. The experience of this co-researcher who was learning about IQ for the first time, illustrates the connection and even the alignment that the two ways of knowing displayed throughout the CRM Adaptation Project.

> *I do think the IQ way of knowing was really helpful [within the project]. And the fact that it was for this community, I mean, it's germane to the Inuit community and the Inuit culture, right, so it's interesting how, when you take those principles, and then line it up with community – and if you didn't tell me it was from an Inuit community, if we didn't use the Inuit words, but just described the principles, I would have said it was some form of community-based research, participatory action research.*

This is not to say that you can apply IQ principles in any context with any community. Rather, this co-researcher recognizes similarities between CBPR and IQ which suggests the CBPR approach taken within the CRM Adaptation Project was congruent and complimentary with IQ principles.

Environment. The relationship Inuit have with the environment is paramount within their culture and their way of life, one co-researcher said *"But, you know, the whole concept of environment is completely different for Inuit."*

In the quote below, this co-researcher, who was new to Inuit research and had just begun learning about IQ and Inuit culture made the connection between environment and Inuit health,

From the little bit that I've read about IQ and the ways in which the Inuit respect knowledge, and how knowledge is developed, the epistemology of wellness is all-inclusive, and I think the environment is a piece of it, and how we interact with that environment is a big piece of wellness. So I think it's important to include that aspect of it. But try to consciously include it, other than by saying that we realise that individuals live in the environments, and so when we are attempting to assist with ways of improving their health, you can't exclude environment. It's a part of wellbeing – their holistic wellbeing. So I don't think it was excluded. I mean, I think we approached the research from a holistic perspective, and so from that point of view, I think we did include it [consideration of environment].

In the above quote, this co-researcher felt that the participatory approach was holistic, in that it included Inuit from the partnering communities in all aspects of the research process. This is also reflected through following the guidance of the IQ principles throughout the study. The holistic nature of wellbeing for Inuit includes the natural environment, and although community-based Inuit health research, on the surface to outside researchers, may seem to not be related to the natural environment, as this co-researcher remarks, you cannot exclude environment.

4.1.8 Reflections on Research

The final major theme captures the reflections co-researchers had about the CRM Adaptation Project and overall reflections they had about research in general as well as the ways they see it changing for the better.

Below, the co-researcher expresses the importance of researchers taking the time to educate themselves about Inuit communities before showing up to do their research, remarking on how disciplines and some researchers are better at this than others.

Well, I just think, you know, it's really, really important for researchers to educate themselves. You know, and it's not just going into Inuit communities, but any Indigenous community. And, you know, social researchers are much better at this than your environmental researchers or people who think, you know, they're doing "pure science". But they go in to do their pure science and have no concept of, you know, how that's viewed by the Indigenous community, like stomping all over or, [the land], digging out core samples. You know, all of these things have an impact that, you know, the research community needs to be aware of.

In general, the team that was assembled for the CRM Adaptation Project had great knowledge of Inuit communities and culture. The early planning meetings took place in Inuit communities, and this ensured that research team members gained more experience working within Inuit communities in a research context. The information shared at the planning meetings as well as the telephone meetings helped educate research team members further about community events and the realities of the partnering communities. All research team members who travelled to the three partnering communities had experience with community-based research with First Nations and/or Inuit communities.

One research team member said there is little she would change for a future research project and that things some researchers may see as barriers, if you are prepared, are easily seen as opportunities.

I don't think so because when we travel up north we – there are a lot of barriers that

we have to expect and one of them is weather related, but I think we did a really good

job in improvising with the limited time that we have and that is in due part of us

knowing the communities, where we're able to – we don't view them as barriers, we

see them as opportunities that needs to happen regardless of how much time we have

or how little time we have. And that we are open and flexible to meet the needs of the

communities, rather than going with our schedule which can sometimes be seen as

8:30 to 5:00 but they're not, we are available for the community at their availability.

This quote comes from a research team member with extensive experience working with

Inuit communities. As they reflected on the CRM Adaptation Project, they felt that what

other people may interpret as barriers or as difficulties were instead opportunities. Travel

delays, community events, shortened timeframes can all be things to expect and be seen as

opportunities to be flexible and to connect with community.

This co-researcher reflected on the use of IQ and how she observed that it worked

well within the project.

So I think what I learned from using this – the IQ --- method or approach – is that

particularly with community-based research, it seems to fit so nicely with it. Like, it

maps together so nicely, that makes us pause, reflect on the health of the individuals,

but also the community as a whole, and what are the steps that we need to do together

as a community to make this community well. To help this community be well and to

stay well.

Other co-researchers referred to the changes and progress made in Inuit research approaches and that research now uses IQ to guide the process, and that approaches are less like the Kablunak-only way of doing research.

Yes, cause researchers nowadays do use IQ now whereas in the past like it was all, Kablunak and there was no consideration to what is the Inuit way. Even the questions, like they're not as Kablunak now, they're more Inuit-specific like, how can I say that?

Co-researchers also commented on the benefit of the research project. One co-researcher said, *"It's really good. The researchers are really good and improve in their work, we're getting to know that what we didn't know before."* This co-researcher had a positive impression about the CRM Adaptation Project and researchers on the team, and believed the knowledge gained was new and useful.

This research team member used an analogy of building an igloo in reference to the process of building the CRM Adaptation Project together with the team.

When we started it was small project but now it has grown… like building an igloo. When we first started it [the CRM Adaptation Project] we didn't know and we had to research and look for the right thing to do, the readiness. It has grown like igloo and from all the information, everything is there - what we didn't know and what we have to work on more.

From the initial catalyst grant meetings to the assessment interviews within the CRM Adaptation Project, it did grow, and this research team member, in reflection on the process believes that the project has revealed important information for future work. Echoing the sentiment above, this co-researcher voiced their opinion about more researchers coming to do research, as it is useful to find out what more needs to be done.

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I wouldn't mind getting more people coming in to do their research cause that's how

they tell what needs to be done and what has to be dealt with and I really liked the

[CRM Adaptation Project]... ... I want to see more coming cause it [leads to] improved

health.

4.2   Ulu as a Metaphor

As I worked through my analysis process and was attempting to sort out the interrelationship of the themes and subthemes, the following image emerged. The image of an ulu and a honing stone is a metaphor that helps to illustrate the interrelated nature of the findings.
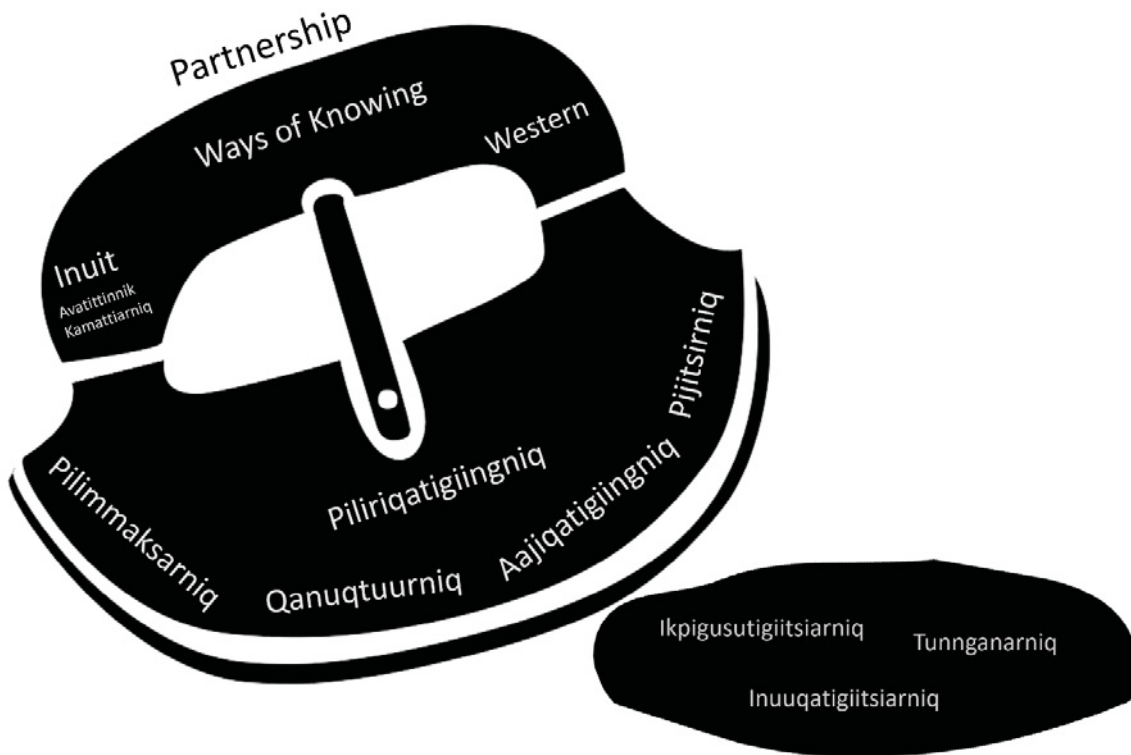
Figure 8. Conceptual image of findings

Figure 8 is a conceptual illustration of my data analysis. The main image is of an ulu, which is a rounded knife traditionally used by Inuit women. The other part of the image is

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of a sharpening or honing stone. Overall, this image represents the central key concept of community-based research, that of partnership. The handle of the ulu represents the presence of Inuit and Western (academic) ways of doing research. These concepts are intentionally placed on each side of the handle to show the balance between each way of knowing. The IQ principle of Avatittinnik Kamattiarniq, which is the principle of environmental stewardship and commitment to the greater community of the earth and land, highlights Inuit culture and relationship to environment and is situated within the theme of Inuit ways of knowing. The CBPR approach rests within the Western side of the handle.

The concepts of Western and Inuit ways of knowing balancing between the handle of the tool links to the conceptual framework of my study, Two-Eyed Seeing. Drawing on Two-Eyed Seeing in research allows for a balance between Indigenous and Western research methodologies, and encourages cultural connection, safety, and control for Indigenous Peoples (CIHR, 2015). Two-Eyed Seeing encourages researchers to learn to approach research by seeing through one eye with the strength of Indigenous ways of knowing and through the other eye with the strength of Western worldview and to use the strengths of each for the common (Bartlett, Marshall & Marshall, 2012). The handle of the ulu represents this balance and drawing on the strengths from each – an academic/Western and Inuit worldview. Brandt (2007) asserts that knowledge is not a dichotomy, and that knowledges are not *either/ or* but are *both/and* as there is overlap.

The top of the ulu blade contains the IQ principle with the strongest presence in the data, Piliriqatigiingniq, which reflects collaborative working relationships, and working

together toward a common goal or purpose. This theme has many interrelated themes and sub-themes that represent partnership and collaboration.

Below Piliriqatigiingniq, are the four interrelated IQ principles at play within Piliriqatigiingniq: Pilimmaksarniq (passing on knowledge and skills through observation, doing and practice); Qanuqtuurniq (being resourceful to solve problems and seek solutions); Aajiiqatigiinngniq (the Inuit way of decision-making through comparing views and taking counsel); and Pijitsirniq (serving i.e. a purpose or community and providing for family and/ or community). These four principles are key components to working together in partnership toward a common goal. Collectively, the four principles on the ulu blade help a research partnership to work. The subthemes previously discussed in this chapter illustrate, in greater detail, how these principles interacted throughout this CRM Adaptation Project, and how this conceptual image emerged.

Outside the ulu, on the sharpening stone, are the Ways of Being: Inuuqatigiitsiarniq – respecting others treating all equally; Tunnganarniq – fostering good spirit by being open, accepting, and inclusive; and Ikpigusuttiarniq – caring for others, and taking their situations and who they are into account. These ways of being – or ways to be a good person - sharpen and hone the relational nature of collaborative partnerships; they help to strengthen the integrity of the partnership 'tool'.

4.3 Summary

Through my description of the eight major themes and subsequent subthemes within this chapter I have attempted to illustrate what was found throughout my case study. Through in-depth analysis of the interview transcripts, project documents, and referring to my own reflective notes, I have summarized the findings and have shared

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quotations as examples from across the data. I have endeavoured to share the collective

experience of the individuals involved with the CRM Adaptation Project to examine the IQ

principles at play within this CBPR Study. The following chapter will bring more context to

these findings within the larger body of currently existing literature in order to develop a

discussion beyond the experience within the CRM Adaptation Project. Additionally, the

final chapter will explore how this example may align or diverge from findings in other

research and make clear what can be learned from the CRM Adaptation Project for future

Inuit health research.

5 Chapter 5 Discussion

This chapter provides an analysis and synthesis of the findings of this study in light of the research questions and available literature. Specifically, this chapter revisits the research questions, answering each question by reflecting on my findings and the available literature. To conclude, I provide my reflections on my experience and offer lessons I have learned.

5.1 Itqaqtuq (Remember)

Inuit involvement in knowledge creation about Inuit is critical given the exploitive and assimilative abuses of Indigenous Peoples and the use of research as a tool for colonization. Over the past several decades CBPR, with its focus on power-sharing and equitable partnerships has become a relied upon approach for research with Indigenous communities. Additionally, CBPR is said to create space for multiple ways of knowing (Indigenous and Western). Further, CBPR is said to align with Indigenous ways of knowing. These claims of creating space and alignment are made by researchers who engage in CBPR with Indigenous communities, but who are more often than not, non-Indigenous themselves. Although CBPR has received such praise, few studies have examined how this space for Indigenous knowledge actualizes within academic research and if and how CBPR does indeed show alignment with Indigenous knowledges. Although I am a non-Indigenous researcher, in this doctoral study I have positioned Inuit knowledge as being of central importance, thus exploring this very issue by looking at how Inuit knowledge was captured in a CBPR project, namely, the CRM Adaptation Project.

With my position as the doctoral student associated with the CRM Adaptation Project, I was ideally poised to examine the processes within the CRM Adaptation Project to see if and how IQ principles were reflected within a CBPR study. The following quote, from the CRM Adaptation Project Operating Grant application states that the CRM Adaptation Project endeavoured to:

> … work in <u>partnership with Inuit communities</u>, national Aboriginal organizations and other key stakeholders in *adapting*, *piloting* and *utilizing* the Community Readiness Model (CRM) <u>with three Inuit communities</u> to develop an <u>Inuit adapted</u> CRM, available in English and Inuktitut, that can be used to effectively measure Inuit community *readiness* to engage in HIV/AIDS prevention, education and screening. <u>Guided by the framework of *Inuit Qaujimajatuqangit* (IQ)</u> (see Inuit IQ in other material) and the Tri-Council Policy Statement (TCPS2), this work will be integrative, collaborative, participatory… (Steenbeek & Bailey, 2014, p. 3).

I wanted to see whether the claim that the project would be *guided by* IQ was simply rhetoric to appeal to federal funding calls such as priority announcements for Indigenous HIV community-based research, or whether these principles would be meaningfully engaged with throughout the research processes. By specifically examining *how* Inuit knowledge was drawn on within CRM Adaptation Project, I was able to clarify how CBPR and IQ worked together throughout the research process. The following sections in this discussion chapter will illustrate that within the context of the CRM Adaptation Project, both CBPR and IQ principles largely facilitated Inuit culture and ways of being, knowing,

and doing throughout the research process, opening up some larger, structural questions about the commensurability of IQ and research at large.

5.2 Revisiting the Research Questions

5.2.1 Question one

In what ways are IQ Principles reflected in the CBPR Project referred to as The CRM Adaptation Project?

The CBPR processes undertaken throughout the CRM Adaptation Project allowed for IQ principles to be present and to provide guidance and do so in a natural way. The findings chapter illustrated eight major themes and various subthemes that demonstrate examples of how the IQ principles were reflected throughout the CRM Adaptation Project. Across all three sources of data (interviews, project documents, and researcher reflective journal entries) there were numerous examples of how IQ principles materialized throughout the CRM Adaptation Project.

The most obvious and robust IQ principle observed within the findings was the principle of Piliriqatigiingniq (working collaboratively toward a common goal or purpose). Given the collaborative nature of CBPR, and in turn the CRM Adaptation Project, it is not surprising that Piliriqatigiingniq was so recognizable within the data. Piliriqatigiingniq was demonstrated within the CRM Adaptation Project through factors that illustrated the ways in which the research partnerships looked, felt, and how collaborative research activities played out. The IQ principle of Piliriqatigiingniq has been documented throughout the literature by researchers, such as Healey and Tagak (2014), engaging IQ within their research process. They describe the Piliriqatigiinniq model that represents the cascade of

relationships rooted in the idea that anyone can contribute to health research in some capacity when everyone is working toward a common good. The principle of Piliriqatigiinniq can serve to remind co-researchers to look beyond the scope of what is typically called 'health' and 'research' to include a variety of knowledge-holders from diverse disciplines and groups including Elders, youth, community leaders, and any key individuals identified by community partners.

Although the findings from this study suggest that the research team did indeed work together toward a common purpose, a deeper critique is needed. To what degree can researchers leading a project from outside of communities truly understand the "common purpose"? How similar is the "common" purpose when outside researchers come from academic institutions which represent paternalistic/ colonial structures of the past or organizations that are not on the ground in the communities? As Caine, Salomons, & Simmons (2007) notes about northern researcher's role in that their work "should be rooted in participatory processes; at the same time, it is paramount that the outside researcher contribute the kind of long-term supports and relative autonomy that can be provided by institutions such as universities" (p. 450). I would go one step further and say it is the outside researcher's role to push beyond "relative autonomy" and advocate and work for complete community autonomy for research led by Inuit that is supported by academic institutions.

Therefore, the embodiment of the IQ principle of Piliriqatigiingniq would have been stronger in a research project that was led by Inuit. The CRM Adaptation Project was co-led by a University and Inuit organization, and was funded by a federal health research funding

agency. Despite things working well, pushing beyond the status quo is vital. Pushing beyond the status quo means pushing for more control for communities even when research projects are successfully facilitated collaboratively.

The interrelationship of Piliriqatigiingniq with other IQ principles was embodied within the CRM Adaptation Project. The collaborative working relationships were made possible through having effective decision-making processes and the ability to communicate to reach consensus (Aajiiqatigiinngniq). Aajiiqatigiinngniq was demonstrated throughout the study through communication and community engagement. Decisions were made through teleconference discussions, or by the coordinator reaching out to gain consensus from the research team. Decision making through taking counsel and finding consensus would not be possible without open, clear, community engaged communication. Additionally, as needed for certain decisions, the research coordinator would specifically ask for input from CIHAN, to draw on their expertise. Decision making in this way, through Aajiiqatigiinngniq allowed for the opportunity to ensure that interpretations and concepts within the project were collectively understood.

Given that the research team members were from across communities, agencies, and disciplines, the way communication about the CRM Adaptation Project took place was important to keep everyone up to date. Much of the communication was done through emails and teleconferences, with several face-to-face gatherings over the span of the study. The diversity in skills and abilities across the research team was another strength of the partnership. Connected to Qanuqtuurniq (being resourceful in seeking solutions and solving problems), the CRM Adaptation Project research team itself was a great resource in

problem solving. Team members and the skills and abilities they brought to the team were diverse. For example, there were team members whose experience was grounded in Indigenous HIV prevention, members who had high level academic and REB experience, members with experience with Inuit CBPR, team members with extensive experience and knowledge of IQ and Inuit community health, bilingual research team members who spoke Inuktitut and English, a team member who was a skilled facilitator who did so with respect and openness, and a team member with excellent coordination and organization skills. Although team members brought their diverse respective skillset, the team started out with a shared understanding of the goal of the CRM Adaptation Project. This shared understanding and willingness to come together with individual strengths was vital for the success of the project. Together each team member brought their own strengths and collectively the team was resourceful.

Closely related to being resourceful is the way we acquire skills to solve problems, which can be done by learning through observation and practice (Pilimmaksarniq). Pilimmaksarniq is a critical component of understanding Inuit ways of knowing (Healey, Noah, & Mearns, 2016). This principle was present throughout the CRM Adaptation Project as it was discussed in terms of co-learning, learning and sharing knowledge. I believe it is especially crucial for non-Inuit researchers engaged in research with Inuit community.

Within McGrath's (2005) master's thesis, she writes out each of the IQ principles in relation to the way she proceeded ethically in light of the principles within her study. Though based on her specific research project, the details provided by McGrath provides an example of how the IQ principles were used in a way that was accountable to Inuit

epistemology and values. For instance, McGrath writes of Pilimmaksarniq, that their general approach was open to anyone who wanted to engage. Anyone who wanted to learn from the researchers and learn about what they were doing were welcome. This included not only teaching those who were interested in learning how to interview and document Elders, but also including them in the process. In reflecting on Pilimmaksarniq within the CRM Adaptation Project there are examples that are similar to McGrath's depiction of this principle. Examples include discussions of learning by doing and the openness of the research team to share knowledge and be inclusive in processes during research activities. Further Pilimmaksarniq in the CRM Adaptation Project was seen throughout examples of deepening understandings about the IQ principles, deepening understandings of participatory research, and co-learning from one another on the research team. There was a recognition that individuals came to the study with their own set of expertise and in some instances, they were sharing knowledge, and in other instances they were learning, and these also happened in a reciprocal way resulting in co-learning.

Co-learning as a sub-theme is noteworthy as this concept is a component of Two-Eyed seeing, the conceptual framework for this examination of multiple ways of knowing, and a part of my philosophy as a researcher. Co-learning can be seen as an indicator of working well together and is shown when research team members share stories of learning from each other. This skill and knowledge-sharing and the transfer and the interaction with knowledge keepers contributed to the presence of Pilimmaksarniq within the CRM Adaptation Project.

Learning by practice and observation is associated with serving a purpose, being useful, serving family or community (Pijitsirniq). It is important to gain skills and learn in

order to be able to be useful and be serving to family and community. Additionally, Pijitsirniq relates to working together for a common goal (the principle of Piliriqatigiinniq), because the aim of being useful and serving is for the common good. The way Pijitsirniq was reflected throughout the CRM Adaptation Project was, in part, through the way that research team members felt they were serving a purpose by being involved in the project and that the project was serving the communities. Additionally, the concept of serving a purpose was the core of the goal of the CRM Adaptation Project as it intended to produce a tool that would be useful for communities across Inuit Nunangat. The participatory approach and the reliance on IQ throughout the CRM Adaptation Project ensured that the adapted tool would be relevant to Inuit communities.

Still, within the confines of academic research with Inuit communities there are limits to the ability for researchers engaged in research to work in service to community. The metric of success and advancement of career within the academy is at odds with community-engaged research such as CBPR and Indigenous research. This is explored in Castleden, Sylvestre, Martin & McNally's (2015) aptly titled paper *I Don't Think that Any Peer review Committee . . . Would Ever 'Get' What I Currently Do": How Institutional Metrics for Success and Merit Risk Perpetuating the (Re)production of Colonial Relationships in Community-Based Participatory Research Involving Indigenous Peoples in Canada.* They explore the experience of leading health researchers engaged in Indigenous research and conclude that conflicts are created between the relational accountability researchers hold with the community and their community partners, and with the measures of academic accountability that are expected from their discipline and peers. The pressure within the academy to 'publish or perish' and to attract funding, the emphasis on time, productivity

and validity is quite the opposite within Indigenous CBPR projects (Castleden, Sylvestre, Martin, & McNally).

What this means for a study like the CRM Adaptation Project is that it is difficult for researchers at the university to earn the 'points' needed for advancement based on publications and receiving grants every cycle. Within the CRM Adaptation Project, there was an effort to allow the study to be emergent, and thus the timeline was extended well beyond the original funding timeline of the three-year operating grant cycle. Research activities took place based upon the availability and preference of the community research partners, and not within the schedule that would have been set by the academic calendar. Further, publications were not pursued during the duration of the study to ensure communities received results before information was shared more widely. Within the CRM Adaptation Project, the relational accountability with community and partners was in many ways placed above the typical academic accountability.

Complimentary concepts that are considered *ways of being* and that are alongside the IQ principles were also present throughout the CRM Adaptation Project. These concepts strengthened the collaborative partnerships within the study and included: Inuuqatigiitsiarniq – respecting others treating all equally; Tunnganarniq – fostering good spirit by being open, accepting, and inclusive; and Ikpigusuttiarniq – caring for others, and taking their situations and who they are into account. Each of these ways of being were emphasized as important components to a strong partnership. Additionally, evidence of each of these ways of being was seen throughout the data evidenced by being open, being considerate of individuals and their situations, and ensuring everyone on the team was

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included and treated equally. Although it is virtually impossible to determine for sure whether community members truly felt included and treated equally, the findings from this study support the idea that they felt this way.

The IQ principle Avatittinnik Kamattiarniq is associated with environmental stewardship and in essence locates Inuit within the greater earth and land community. This principle is present throughout the study and revealed itself through discussions of land, environment, and culture. The reverence Inuit hold for the environment places the relationship Inuit have with the land at the core of Inuit culture. The IQ principle Avatittinnik Kamattiarniq was present and emerged through Inuit Ways of Knowing and was discussed as an important consideration for all research. Although Avatittinnik Kamattiarniq may initially spark a connection to natural and environmental research, given that the root of Inuit culture is their relationship to the land, this principle has a place in all research with Inuit communities. McGrath (2005) reminds us that Avatittinnik Kamattiarniq relates to the way Inuit understand the "holistic and interdependent view of the human and natural world" (p.48). Overall, the findings suggest that this principle was enacted within the CRM Adaptation project, however, this could have been better attended to in order to embed this principle throughout the research project. For instance, there could have been more of an explicit exploration of what this means in each community and how Inuit community partners felt it ought to have been upheld within the processes.

By taking a step back and looking at the ways in which the IQ principles are reflected within the case study it appears as though the CRM Adaptation Project was conducted in such a way that the IQ principles were guiding principles and aided in the

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success of the study. However, it is important to push beyond what is reported here and ask more critical questions, what could have been done to make the research process even better? How can we raise the bar? How collaborative is the decision-making process within a study that is funded in such a way that positions hierarchy of a PI and PKU? These are all important questions to ask to ultimately ensure that research approaches are continuing to advance and improve.

There is incredible depth within the IQ principles as they represent the values and beliefs that have been passed down from generation to generation through Inuit oral traditions. The direct translation of Inuit Qaujimajatuqangit is "that which Inuit have always known to be true" (Tagalik, 2012). Given the extensive knowledge base of IQ, suggesting the link between IQ and CBPR may seem superficial. Afterall, CBPR was developed in the 1970s for the purpose of research within academic institutions. However, there are similarities. IQ is a process-based knowledge system, CBPR is also a process-based knowledge as it is an action-oriented way of doing research. Both are also centrally concerned with relationships. Additionally, true for both sets of principles is that it's very philosophy cannot be disconnected from the process. IQ derives from the goal of living in balance and harmony, and CBPR strives for balance and equity. It is therefore not surprising that a research team member who was learning about IQ for the first time was struck by the parallels observed between the two sets of principles. This resounding point echoed through much of the findings and was how these two ways of knowing would interact in practice, whether they complement one another. These findings indicate that within the CRM Adaptation Project IQ and CBPR were congruent. The findings illustrate that CBPR had the required flexibility for IQ to provide guidance throughout the CRM

Adaptation Project. This is not meant to suggest that these two knowledge systems are equivalent, instead CBPR as a Western research framework can be used as a bridge between the academic and Inuit communities to uphold Inuit knowledge. This can be seen as a way to help facilitate the navigation of academic protocols, as a step along the way of moving away from the more dominant, Western (and in this case, southern) frameworks.

5.2.2 Question two

What are the challenges (barriers) and strengths (facilitators) to a CBPR project that aspires to follow IQ principles?

It is difficult to find blatantly discussed examples of challenges or barriers within the findings. I should note here that Inuit hold long established cultural rules that emphasize maintaining harmony and avoiding confrontation, often resulting in conflict avoidance and acquiescence (Tagalik, 2012). As a cultural characteristic this plays a role in potentially biasing research and creating a situation where challenges may not be discussed, and barriers are difficult to identify. This may be the case within this study. However, it is difficult to comment on what I do not see. Therefore, what I present here are the strengths and the facilitators within the case study, contrasted with threats to successful CBPR, and an examination of the possible perceived challenges and barriers that may occur within a CBPR study that follows IQ principles. Moreover, I also must acknowledge that as a non-Inuit researcher doing this study, there might also be inherent biases in what I am interpreting. I base my interpretations on conversations with advisors and co-researchers, previous work with Inuit communities, and my studies. The reflections on challenges and facilitators that I observed throughout the CRM Adaptation Project are

grounded in these experiences, and I hope I am doing justice to the things I can and cannot see. Further, I can bring into question the larger structural barriers that exist that contribute toward diminished involvement of Inuit in research, and what can be done to address this.

Barriers and challenges can be structural, individual, and perceptual, and despite the findings suggesting the team members worked well together, there are many challenges in truly engaging in CBPR and IQ in accordance with all principles. This is especially true when working within a large and diverse team. There may be some overarching structures within which this project operated that would have been difficult if not impossible to overcome.

Within the CRM Adaptation Project, there was one conflict that contributed toward challenges in the facilitation of the project. The conflict would be considered structural, individual and perceptual, and I was privy to the details of this conflict whereas many research team members were not which explains its near complete absence from the findings. There was a struggle among two of the partnering groups. One group went to great lengths to exclude the other, despite the importance of the partnership of all groups involved. This was structural as the group who was excluding the other group was asserting a structural power based on how the CRM Adaptation Project was organized. It was personal, as I believe the personalities of personnel were a major contributor to these exclusionary actions. This challenge was also perceptual, as mentioned, not all team members were privy to this conflict, and thus not everyone was aware of it, or could recognize evidence of it when it was taking place. Unfortunately, this issue was never

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resolved, though luckily it did not seem to have a negative impact on the outcome of the project. This was partly mitigated by the fact that this conflict was contained to a small number of research team members, who worked hard to ensure it did not have a lasting impact on the overall project.

More broadly, structural barriers and challenges that exist in truly engaging with IQ in CBPR may be more covert than the inter-organizational politics and personalities that may cause some conflict. Academic policies and practices come from long traditions of racist, oppressive and colonial attitudes and behaviours toward Indigenous Peoples. ITK (2018a) asserts that Inuit have experienced exploitative and racist treatment through research. The aims of the ITK's "National Inuit Strategy on Research" is to put an end to colonial research across Inuit Nunangat. This means there is now an expectation that Inuit will set the research agenda, ensure ethical research guidelines are followed, as well as be involved in the decisions about how data is collected, stored, used, and shared (ITK, 2018a). The release of the National Inuit Strategy on Research is a major step toward putting the control of research on Inuit, their land and their communities, in the hands of Inuit.

The history of exclusion of Inuit, from research on their lands, their cultures and their Peoples has created a major barrier of mistrust and fear of research. "Although many Inuit recognise the value of research on their land and in their communities, trust appears an essential prerequisite to research success where Inuit communities are involved" (Ferrazzi et al., 2018, p. 2). The findings related to relationships demonstrate the presence of trust within the research team. Trusted research partnerships were an overwhelming

strength within the CRM Adaptation Project and facilitated its success. Identifying whether or not and to what degree trust is present within research teams can be difficult to determine from the outside looking in. Despite the conflict discussed above, trust was preserved within the research team members working with communities within the CRM Adaptation Project. The strongest evidence of trust can be seen in the interworking of the research team within community visits. The trust present within the CRM Adaptation Project is directly linked to the pre-existing relationships that were at play. This is an important factor to emphasize about the CRM Adaptation Project, as these relationships were key.

Throughout the literature in both Indigenous research and CBPR, trust and relationships are vital. This goes beyond relationships between researchers and research participants and includes relationships with "the land the research is taking place on and all its inhabitants, among the people who learn or read about the research once it is completed, between the ancestors and the future generations - all must be honoured" (Johnston, McGregor, & Restoule, 2018, p.11). For Inuit, relationships are central to the concept of knowledge, and thus knowledge is relational, and the renewal of knowledge depends on relationship renewal (Tamalik McGrath, 2018). Further, "Inuit see research as relationship development, where trust is built over time" (Nickels & Knotsch, 2011, 63). The importance of relational ways of knowing and relationships among researchers must also be understood in order to occur within structures of power that influence the engagement and collaboration in a given research process (Castleden, Sylvestre, Martin & McNally, 2015).

The success of a research project with Inuit communities will rest in the strength of relationships and the negotiation of the power dynamics at work within these relationships. "Inuit are interested in promoting long-term research programs where the important phase of research planning and trust building between researchers and community can be nurtured. A better researcher-community relationship will lead to even better research results." (Nickels & Knotsch, 2011, pp. 63-64). Research projects and programs must ultimately include adequate time for relationship development and maintenance. LaVeaux & Christopher (2009) put forward that building the necessary trust within CBPR with Indigenous communities requires direct and extended involvement with the community while not rushing the research process. They note that although time consuming, it is necessary for developing trusting relationships, as the community can observe the sincerity and integrity of outside researchers. Regardless of the terminology researchers use to describe the relationship building process, for instance such as engaged acclimatization by Grimwood et al. (2012), the time and attention paid to building trusting research relationships is vital. The importance of trust in research with Indigenous communities cannot be ignored, yet there is a gap in the CBPR literature as it typically categorizes trust as an outcome and an examination of trust development is absent (Lucero, Wright, & Reese, 2018).

Beyond the importance of trust in research relationships that is built through trust-building behaviours and sustaining trust over time (Lucero, Wright, & Reese, 2018), is the idea of the trustworthiness of the research itself. Within both participatory research and Indigenous Research, the concept of trustworthiness is more appropriate to consider than scientific rigor. Rigor is said to ensure "robust and unbiased experimental design,

methodology, analysis, interpretation, and reporting of results. When a result can be reproduced by multiple scientists, it validates the original results and readiness to progress to the next phase of research". Moving away from this positivist/ biomedical research paradigm's concept of rigor, within CBPR, scientific rigor and reproducibility are not recognized in this way, instead, within CBPR, trustworthiness is rigor. There is some fear and tensions within the academic settings that community involvement poses threats to rigor, or that there is a tight balancing act between rigor and community involvement (Padgett, 2011). On the contrary, community engagement and power-sharing within Indigenous CBPR does not deter from rigor, it actually strengthens it by ensuring that research is relevant, applicable, transferable and that it increases efficiency (Castleden et al., 2008, Tobias et al., 2015). Further, Jordan, Gust, and Scheman (2011) suggest that CBPR is key in reinstating the trust that has been lost within research. They argue that "the core CBPR value of trust should serve as a criterion by which research more generally is conceptualized, practiced, and evaluated" (p. 171). This suggests there is a difference in what determines good research practice between different paradigms and that some paradigms could learn from CBPR.

Within the CRM Adaptation Project, beyond the pre-established relationships and trust within the research team, a factor that contributed to the ease with which research team members worked together in communities was that each of the research team members who travelled from the south, from their respective organizations, had knowledge and skills relating to IQ and Inuit community-based research. They also held a firm understanding of cultural humility and cultural safety. This meant that research team members arrived well equipped to work collaboratively with the community-based RAs,

CHRs, and community members. As research team members held varying degrees of knowledge and some held insider status within the communities, this knowledge and status was an asset for all. The knowledge of Inuit communities and culture resulted in the ease and comfort in working out logistics within the interviews. This knowledge also encouraged flexibility throughout the process. Flexibility was present as it related to Qanuqtuurniq (being resourceful to seek solutions and solve problems) and was seen in both research team members and community members. The flexibility demonstrated trust among the team, and the flexibility within the community members who were asked to participate in the piloting and assessment interviews indicated trust in the research team and process. Beyond flexibility as it relates to logistics, or evidence of trust in the research team, flexibility in accepting multiple ways of knowing, and holding open-mindedness, and flexibility of spirit were all present within the CRM Adaptation Project team members working together in the communities.

Barriers and challenges that may exist in relation to establishing trust within Inuit CBPR can be the threat of power dynamics represented by southern-based research team members who fly North to the partnering communities to conduct research. For example, if any of those researchers were not familiar with Inuit communities or culture and had little experience with community-based research, then comfort, trust and flexibility would not be present, as this takes time and humility to develop. Within the CRM Adaptation Project, the researchers who were completely new to CBPR were not the team members who were sent to the three communities for the interview trips. Additionally, community visit reports were shared with the wider team after each piloting and assessment interview trip. This was a way to share what happened during community visits with the rest of the group and

in part served to teach those new to the process. Not only would this be a challenge for researchers, but it could be harmful for communities. Researchers who do not have the ability to weave between two worlds and operate with knowledge from each would likely struggle and this would pose a barrier to successful research.

Looking beyond the CRM Adaptation Project at the structures that the project operates within reveals more challenges and barriers. Barriers within research aiming to draw on IQ and CBPR are rooted in a history of academic institutions privileging Western scientific knowledge over Indigenous knowledge (IQ). While the number of Inuit who are taking up research and who are demanding their knowledge be upheld in academic research is growing, this number is not growing fast enough to keep up with the demand for Inuit Nunangat research. This means that, while there is a demand for more Inuk scholars, there is also a need for non-Inuit allied researchers to work in partnership with Inuit in a good way. Even the most well-intentioned researcher is still embedded within racialized systems of oppression that ultimately have, and continue to do, serious damage to Indigenous communities. Researchers must work to deconstruct their own practices, processes, and interrogate the system they operate within to work as an ally to Indigenous communities. There is a need for non-Inuit allied researchers who are reflexive in their practice and work in service to Inuit toward the goal of Inuit self-determination. CBPR is an important approach for non-Inuit allied scholars engaged in partnerships with Inuit to work toward these goals. CBPR can set the structure for allies to ensure that they listen to and follow community by prioritizing and centering community and Inuit knowledge. The way communities identify allies may differ from community-to-community. However, generally, an ally is an individual who holds authentic relationships within the community,

listens to community members and prioritizes the community agenda over their own. Holding authentic research relationships according to Bull (2010) means following processes that allow researchers to learn and be responsive to Indigenous ways of knowing. Support for or credibility of individuals who are allies can be found in the reputation they hold within the communities they work with. Allies continually consider historical and cultural context and seek guidance while being mindful of the knowledge keeper's time and energy spent.

An important differentiation to make is between those who claim to be allies, versus those who enact good allyship. Above all, allies are identified by communities, not by the allies themselves. For non-Inuit scholars working toward being good allies, I would recommend relinquishing all notions of becoming an expert, the academy sets trainees up to acquire expertise, as an ally you are not an expert, you are a listener, you are a facilitator when asked, you may leverage your academic insider status to serve community, so you must know the importance of humility. As a non-Inuk ally engaged in research, I recognize that I hold membership within a privileged group, the academy, (among others) and I actively work alongside Inuit to take action against oppression. This requires self-awareness, commitment to continual learning, and putting the needs of those I work with ahead of my own.

A major factor that contributed to my moving away from Nunavut to pursue graduate studies was this disconnect that I saw through a lack of cultural awareness between contractors hired by the government to facilitate training and the reality of the daily lives of Nunavummiut who live in hamlets across the territory. This current work

furthers this desire in a different way in that it works toward clarifying the disconnect between Western research processes and Inuit knowledge within academic research. It is vital that researchers who work with Inuit communities commit to Inuit priorities and Inuit ways of doing research. This means working toward research led by and governed by Inuit. Inuit holding research funds and using research to inform their own policies and directions for future research. This requires a major shift in the way research is currently undertaken and getting there requires being focused on the processes of Indigenous research.

This doctoral study is unique in its attempts to focus on process and examination of Inuit knowledge within a CBPR study. There is very little literature available that provides a descriptive account of a research study followed over a period of time that captures relationships and research activities. This study provides an example of the nature of embedded IQ, and the humanizing of the iterative processes, including the steps taken, and the aim to be adaptable. The language used to discuss research process is an important part of the process itself, and this study brings a softening to the academic language.

CBPR approaches are different from many other western research strategies as they insist on equitably involving community partners in order to incorporate their knowledge, experience, and expertise; share decision making; build community capacity, ultimately aiming to contribute to culturally relevant theories to answer questions determined by the community (Castleden et al, 2008; Minkler & Wallerstein, 2003). CBPR provides guidelines for allied scholars to work with Indigenous Peoples and communities, while utilizing Indigenous methodologies, without appropriating them. CBPR can create space so that collaborative research can be undertaken in partnership, incorporating multiple ways of

knowing, without taking over or taking from, Indigenous communities. Yet, CBPR requires

reflexive practice and vigilance to ensure that the goals for all partners are considered. One

component of Indigenous CBPR that requires more work and attention relates to the

academic structures that can in some cases work against the goals of CBPR. For instance,

becoming a successful academic within university structures is dependent on the number

of publications and awards one produces and receives. The time and effort it takes to

continue to produce publications and awards is often at odds with the time, travel, and

energy spent building and maintaining community relationships and ensuring communities

receive results first, before publication or pursuing awards.

Although it is often customary to publish a protocol paper once the plan and design

for a study has been set, the CRM Adaptation Project research team did not, and instead

will not publish any materials until the project is done and results are shared with the

team, communities and key individuals and organizations. Moving forward publishing will

be a collaborative effort and will draw on the expertise across the research team to ensure

input from all members. Additionally, within the CRM Adaptation Project, and my own

project timelines were extended numerous times to ensure the project had the time

needed, rather than strictly adhere to the academic timeline and timing of funding cycles.

The IQ principle Aajiiqatigiinngniq also helps us to understand a barrier created by

power dynamics and hierarchical decision making, which is something that both IQ and

CBPR work against. Despite it being an expectation of CBPR to uphold collaborative,

equitable partnerships, and encourage power-sharing processes across all phases of a

study, including decision making, oftentimes there are difficulties in shared decision

making because of the way that academic institutions and funding bodies operate. Within some academic institutions CBPR is a relatively new and novel approach; in some disciplines it is unknown. This means that policies or practices of the university may create barriers for CBPR. Within the CRM Adaptation Project, one tangible example of how the decision making and administration of research activities were shared was that funds were transferred from the academic institution, Dalhousie University, to Pauktuutit. Partnering with and transferring research funds from an academic institution directly to an Inuit representative organization aligns with the overall push illustrated throughout the National Inuit Strategy on Research to "partner with Inuit representational organizations to implement engagement processes that respect the role of Inuit in decision-making when it comes to research " (NTI, 2018a, p. 4). This serves to give Inuit a more equitable approach structurally and broadens the research governance capacity within Pauktuutit. Pauktuutit has represented Inuit women and communities since the 1990s, and their goals reflect the goals of Inuit across Inuit Nunangat.

This partnership within the CRM Adaptation Project and the transfer of funds to Pauktuutit moves the organization toward meeting the requirements of eligibility to hold and administer Tri Council grant funds. Currently, CAAN is the only organization in Canada to be eligible to hold funds without academic partnership (Castleden Sylvestre Martin McNally, 2015). However, even if/when Pauktuutit is eligible, there remains the fact that all funding is held outside of Inuit Nunangat. Outside of Inuit communities.

To my knowledge, this is the first Inuit CBPR project that has had a study embedded within in it to examine if and how IQ principles are upheld throughout the CBPR process.

With the move toward participatory research with Indigenous communities that has in part been scaled up within Canada's focus on reconciliation in this post-TRC era, research funding is demanding community-engaged research processes with Indigenous communities. This is a step in the right direction; however, it can create a situation that increases tokenism in order to access funding. That is, researchers may see adding an Indigenous partner to a grant application to show community engagement where no engagement has actually taken place. I have experienced a form of this myself as I have been asked to be on grant applications by teams with whom I am not involved at all so that they can show that they have a researcher with Inuit CBPR experience on their grant. In some cases, the grant is successful, and I have never heard from the team again.

Given that participatory research requires a balance between research and action, it is possible for this to be described in funding applications, but merely be rhetoric mimicking funding agencies calls for action-oriented research to benefit communities. Additionally, the CIHR's IIPH has released priority announcement funding calls that emphasize the principles of balancing Indigenous Ways of Knowing and Western science in Indigenous health research. The fear is that this may lead to vague and superficial discussions and equivocation that implies that CBPR and Indigenous research are the same. Being skeptical of new-found partnerships are part of the standards for reviewing such applications. CIHR continues to evolve their Indigenous grant program peer review processes to be vigilant and to thoroughly assess applications to review for genuine partnerships, and ensure reviewers have an understanding of Indigenous Research.

This tokenism, rhetoric in funding applications, and equivocation all pose threats to doing participatory, action-oriented research in a good way with Indigenous communities. It is important to be vigilant within Indigenous CBPR to ensure that identifying genuine partnerships versus tokenism; authentic action-oriented approaches versus political rhetoric; and alignment and synergy created between multiple ways of knowing versus equivocation of disparate ways of knowing is a priority. This is important for communities, researchers, and those granting funding to collaborative research teams.

Funding bodies such as CIHR have changed their review processes in order to better assess research partnerships with Indigenous communities. There are also more small grants that are available to help collaboratively develop projects. Yet, what would be of even greater benefit would be to increase funding directed solely at relationship building for communities and researchers. In addition to increasing funding, changing who can access funding would transform these processes. If communities could access funding and then recruit university-based researchers to work together on community-identified health priorities. This would change the researcher-community relationships greatly. Steps toward this actualizing in Canada are happening with the CIHR's IIPH funding of Network Environments for Indigenous Health Research (NEIHR). The NEIHR program sees the establishment of a national network of research centres that focus on developing First Nations, Inuit and Métis research capacity, knowledge translation capacity, and Indigenous capacity development (CIHR, 2018). The network is meant to provide nurturing environments for Indigenous centred health research grounded in communities across Canada (CIHR, 2018). Importantly, one of these research centres will be located in Canada's North, and will involve strong partnerships with Inuit.

Many of the potential challenges and barriers that arise within a CBPR project guided by IQ principles are related to the collaborative ways of doing research. Collaborative research approaches often conflict with outdated academic practices that prioritize the researcher as the lead and community members as subjects to study. Despite the shifts within academic institutions over the past several decades, including the emergence of participatory approaches and Indigenous research paradigms, things are slow to change, and practices that are steeped in the old way prevail. The collaborative nature of CBPR, along with the profound wisdom of IQ created positive synergies within this project. Thus, the findings from the case study are useful for Inuit CBPR.

5.2.3 Question three

What are the strengths of IQ as a guide for knowledge co-creation?

IQ is often directly referred to as Inuit epistemology (Tagalik, 2012) and Inuit ontology (Tamalik McGrath, 2018). The IQ principles are interwoven throughout the four elements of an Inuit research paradigm and illustrate conceptual and practical ways of Inuk being-knowing- accounting-doing (Tamalik McGrath, 2018). Each of these elements are rooted in a relational way of understanding the world. Tagalik (2015) articulates that, Inuit knowledge is "not just the knowing of something, but the ability to understand and predict the consequences of things – [which] comes from being grounded in a continuum to time, relationship and collectively lived experiences" (p. 27). This depth of knowledge and this process-based way of knowing makes IQ an incredibly strong guide for knowledge co-creation with Inuit communities.

For me, as a non-Inuk researcher, I do not operate from within an Inuit research paradigm and thus, there are limits to my understanding and practice of Inuit research; however, the foundation of relationality within Inuit ways of knowing provided the space to nurture the required partnerships with Inuit co-researchers within my study. The process-oriented characteristics of IQ principles allow for those who do not operate within the paradigm to recognize and uphold the knowledge system within partnered research practices. The relational nature of IQ allows for the principles to emanate from work done in partnership. The partnerships within the CRM Adaptation Project brought together Inuit and Western ways of knowing, and in order to examine these ways of knowing, I drew on the guiding principle of Two-Eyed Seeing. My long-term relationships and knowledge of Inuit communities, culture, and IQ also helped me to weave between multiple worldviews, and work in partnership with Inuit community members. Through my study, I have been able to see how the IQ principles are reflected within the four elements that make up an Inuit research paradigm, revealing IQ as a strong tool for Inuit knowledge co-creation.

For non-Inuit researchers who work with Inuit communities within projects that draw on IQ, they must seek guidance from Inuit partners. Some Inuit communities have not adopted IQ principles such as in Nunatsiavut. Further, in some instances, IQ may not be the useful guide researchers thought it might be. For example, in Gjoa Haven, Nunvaut, Inuit research partners felt Uqsuqtuurmit Knowledge more accurately depicted their collective knowledge and it replaced IQ within a research project (Ljubicic et al., 2018). Although the shift was made from IQ toward Uqsuqtuurmit Knowledge to guide the research, this shift was possible because researchers started from a place that considered IQ and community engagement as central to the research processes. Within the planning stages of the CRM

Adaptation Project it was decided IQ would serve as a guiding framework throughout the study. IQ served to facilitate knowledge co-creation through a relational web of concepts and processes throughout the CRM Adaptation Project as outlined in Research Question 1 answer section 5.2.1.

Inuk-being (ontology) is based on a long tradition, rooted in collective harmony and working together for common good. These characteristics are based on IQ principles Piliriqatigiingniq, and Aajiiqatigiinngniq, collaboratively working toward a common goal, and collaborative decision making through consensus. Inuit Elders assert that "there is no value in knowing something if the knowledge is not used to improve the common good, that knowledge without application has no purpose" (Tagalik, 2015, p. 27). Inuk knowing (epistemology), is often synonymous with IQ, and the entire set of IQ principles and ways of being that I examined within my case study all foreshadow Inuit-being, and influence the decisions made within the process of knowledge co-creation. It follows that, Inuk doing (methodology), incorporates resourcefulness and learning by doing and observation in relational collaborative ways; Inuk accounting (axiology) can be seen throughout the IQ principles and ways of being, particularly with Pijitsirniq, to be in service to, to be useful, and Avatittinnik Kamattiarniq, as this places Inuit within the greater land and earth community. Additionally, Inuit ways of being (Inuuqatigiitsiarniq, Tunnganarniq, and Ikpigusuttiarniq) are linked to axiology, as these connect ethics and morals by illustrating for Inuit how to be a good person. Moreover, IQ represents axiology, as Elders often say that overall, IQ is about living a good life, being a good person (Tagalik, 2018). In these ways, the connections among the interrelated set of principles provide practical guidance for research.

Further, relational research is not intended to be replicated and thus it is difficult to be prescriptive with recommendations. Instead, what researchers can take from this work are tips/ lessons/ prompts to apply within their own work. These processes may look different for different communities, different families and different research projects. Attempting to transfer knowledge into a research design or approach may not be effective, so instead engaging in relationship and drawing on a framework that allows for flexibility and emergence through doing is vital. There are many non-Indigenous researchers with strong working relationships and good intentions, who must continually seek ways to improve their work, to ensure mutual benefit is being achieved. This means continuing to raise the bar and to improve practice, engage deeper and recognize that it is a journey where the destination is still not even in sight.

Drawing on IQ to guide knowledge co-creation with Inuit communities helps to redress the mistreatment and exclusion of Inuit from research on their lands, communities, and peoples. The recognition of Inuit societal values and Inuit knowledge as central to the framework of the CRM Adaptation Project allowed for a partnership approach that upheld Inuit knowledge within the CBPR study. The importance of the inclusion of IQ for Inuit co-researchers is well illustrated throughout the findings of this study, where Inuit community members stated repeatedly that Inuit research must draw on IQ. There are immense strengths in drawing on IQ for knowledge co-creation with Inuit communities. The findings of this study collectively demonstrate the practical and conceptual ways that IQ, as a guide for research, can continue the redirection of Inuit research narratives away from research *on* Inuit.

5.3   Learning and re-learning: My lessons and reflections

It cannot be stressed enough that the way research takes place with Indigenous communities is as important as the findings that research produces and for "many projects the process is far more important than the outcome" (Smith, 2012, p. 130). This entire dissertation was dedicated to illuminating better ways to 'do' research with Inuit communities. An important way that researchers can learn from one another and improve on the ways research is done with Indigenous communities is by sharing their reflections and lessons learned. Literature that discusses the methods and methodologies within Indigenous CBR is important; however, this literature is often presented as the way it looked at the end of a study. I believe that the lessons within CBR lay within the grit of the changes made and in the stumbling along the way. Much is lost when researchers present only the final research process and leave out what it actually looked like along the way; how changes emerged and what decisions were made, how things shifted and were abandoned from pre-proposal through to writing the final report. What follows are my lessons in flexibility, reflexivity and relationality that I learned and re-learned throughout every stage of my doctoral study.

Flexibility in community-based research can mean being responsive and adaptive as the process emerges and sometimes, it means abandoning your plans entirely. I learned lessons in both. My first lesson in flexibility occurred within the first term of my doctoral program. My application to the Interdisciplinary PhD program as well as my funding applications for the first year of my PhD proposed that my doctoral study would be a part of the CRM Adaptation Project. However, it became clear to me within my seminar course in first year, while I was working on an early draft of my research proposal, that there was

something to explore that would be more useful and of service to Inuit communities. Abandoning my proposed study and changing what I was set to explore would have a greater impact on future Inuit community-based research than "a segment of the adaptation, piloting and utilization of the Inuit specific CRM" (Steenbeek & Bailey, 2014, p.8) as the CRM Adaptation Project proposal suggested would be the focus of my doctoral work. This meant that instead of focusing on the adapting, piloting and use of the adapted CRM, I would be examining the CRM Adaptation Project as a whole. This would provide useful information about how research is conducted with Inuit communities.

This shift was prompted by my discussions with Inuit advisors and with my seminar classmates and professor about my proposal, and the lingering questions I was left with after completing my master's research (Rand, 2014) that was a CBPR study guided by IQ principles. Additionally, near this time, I received a Doctoral Research Award from the CIHR through the priority announcement "Aboriginal Research Methodologies". Even though the research proposal I submitted to receive this award said my doctoral study would be a segment of the CRM Adaptation Project, the emphasis in the title of this award further solidified my decision to explore the CRM Adaptation Project as a case to examine how IQ was embedded within this CBPR study. This was an opportunity to examine "Aboriginal Research Methodologies" in action. Additionally, this would provide a better understanding as to if indeed the CRM Adaptation Project, that was taking place from within a Western academic institution supported by Western federal government funding bodies created space for Inuit ways of knowing. Further my doctoral study would show what a CBPR study guided by IQ looked like, and how IQ principles interact with CBPR principles.

Several other lessons on flexibility arose after this initial recognition of the need to change my study. Being reflexive in my research approach, allowed me to recognize the need to make changes. After my proposal was accepted and I was awaiting ethics approval, I traveled north for the first community visit for the piloting of the CRM questions. I had intended to have ethics approved in time for this visit, however the timing did not cooperate and thus I was unable to conduct participant observation for this visit. However, during this visit, I realized that the plan to conduct participant observation was completely unfeasible. I had planned to do participant observation, in order to capture interactions and subtleties within research activities of the CRM Adaptation Project. However, I realized immediately within our first piloting interview that it was far too complicated to provide information and seek informed consent for the participation in the CRM Adaptation project and at the same time informed consent to be observed for my study. Each study had five-page consent letters to review and sign, each with its own explanation of objectives to review and doing both consent processes would have been overwhelming. The idea of participant observation seemed feasible when developing my research proposal, but in reality, it would be confusing and fatiguing. I later read the words of Inuk, Jo Karetak who said the following of sharing information and teaching Inuit, "giving out information in small doses is the best way to teach… …burdening someone with a lot of information in a very short amount of time is not useful, for they do not yet have a need for this information or a method for using it. This is what happens with written information" (Karetak & Tester, 2018, pp. 18-19).

Instead of creating this additional burden (a lot of information in a very short amount of time) and keeping to the information in small doses, I changed methods and

changed the plan to conduct participant observation to instead keeping a reflective journal where I could capture details that would otherwise be missed. The reflective journaling served multiple purposes and allowed me to capture information I was hoping to, without burdening piloting and assessment interview participants. This shift allowed me to be fully engaged within the piloting and assessment interviews and provided the opportunity where I could later reflect on these activities in a way that provided context and details about research activities and meetings.

Another methodological change I made once my study started was related to recruitment. Specifically, who I recruited to participate in my interviews. I initially intended to interview upwards of 15 participants. I planned to recruit from the expert panel who reviewed the CRM assessment interview questions, and community members who participated in the assessment and piloting interviews. However, once I began the interviews, I realized the expert panel members and some of the community members would not be able to reflect on IQ within the CRM Adaptation Project as they were only involved in reviewing the documents and one interview respectively. I made this change once I had already started conducting interviews as recruiting the members of the expert panel and community members who were minimally involved as they had very limited knowledge of the overall project approach, and would thus lack insight to the interworking of the research project I was after. I discussed this issue with my doctoral committee, and they agreed that it was best to speak with those who would have more in-depth knowledge of the CRM Adaptation Project.

Within the analysis phase of my study I changed the analysis strategy for one of the data sources. I planned to conduct analysis of project documents through template analysis, whereby I developed pre-established priori codes that corresponded with IQ principles. The plan was to use these codes to aid in analyzing documents that were administrative and somewhat bureaucratic such as minutes and agendas and reports. However, once I began analysis and I was fully engaged in coding the interview transcripts, a thematic content analysis flowed with the project documents without the use of the priori codes. Once I had started analysis, I struggled to use priori codes and they were unnecessary. I discussed this with my doctoral committee members and explained that dropping the plan to do template analysis made for a more authentic analysis, where I was fully engaged with all the documents and interview transcripts.

When I reflect back over my entire doctoral study, I made decisions and then made changes to those decisions at every stage of my study. Decisions were made through discussing options with Inuit advisors and my doctoral committee. A requirement of a PhD program is to complete an individual research project and produce a dissertation, although this is my individual dissertation, the development of my study and decisions I have made were in collaboration with my doctoral committee and Inuit advisors. One of the last changes I made includes the writing of this dissertation, from the outset I was committed to writing a manuscript-based dissertation. I wanted an easily consumable and useful output from my research and felt that publishing three papers from the start was the way to achieve this. However, after drafting one paper and in the middle of working on the second, it became clear that it would suit my work style and the content I wanted to share better to write a traditional dissertation.

Meeting new people and building relationships with people is something that has always come easy to me. However, for me personally, within the CRM Adaptation Project, the most difficult relationships to navigate were the organizational politics and the differing epistemologies. I have already discussed the different factions/ organizations that were exclusionary. This was difficult for me. This was the opposite of Piliriqatigiinniq. The lessons I have learned through these difficult situations are to centre community, but first ensure who ought to represent community. This experience has led me to question whether or not it is easier to work with a smaller team, work with smaller tasks, work with only those who will not be adversarial toward one another? Additionally, I had difficulty with seeking guidance from those who did not match the epistemological and ontological space from which I work. This was a source of much conflict and delay in the completion of my dissertation and resulted in adjusting the membership of my doctoral committee at a very late stage.

Within my own study I took guidance from Inuit advisors and my doctoral committee, as we worked together in relationship and through open dialogue. I did not follow CBPR principles within my doctoral study for instance, those whom I interviewed did not have a say in how I conducted my study. Yet, although my study was not participatory per se, I do feel that I was able to involve community members and academic mentors in the decision making so that it was a collaborative approach. With the emergent, holistic and relational nature of this research, I find it difficult to make prescriptive recommendations based on my lessons learned. I do hope my lessons will be of use to others, if only to show that things change for many reasons over the course of a study and that this is okay.

5.3.1 Re-learning research ethics board (REB) lessons

There is a particular dance that happens in the submission of REB applications for Indigenous CBPR. As a researcher you often take on the role of educator with the REB as many boards do not understand or have the background in Indigenous CBPR, as Stiegman & Castleden (2015) put it "REBs are structures and processes deeply embedded in a colonial institution, allowing for the production of knowledge in a very particular, Western, colonial sense" (p.6). As CBPR is an approach that defies this *particular Western colonial approach*, there is often a disconnect between the ways of knowing and doing within Indigenous CBPR and the way of knowing within a REB. This varies from institution to institution as some REBs reflect ethics from Indigenous perspectives better than others and are at various points along this journey.

As a graduate student who is a community-based researcher there are certain aspects of research within an Inuit community that takes careful navigation to explain to a REB. For my research for example, navigating the explanation of my community advisory group was a delicate process. Given the strict timeline I was following in order for my study to line up with the CRM Adaptation Project's timeline, I was afraid of delays. Specifically, the delays that might occur if I were to attempt to explain that meeting with the advisory group did not look like me sitting around a board room table with community members hashing out the plans for research. Instead it looked like hanging out at the cabin with families and chatting about my schoolwork, or discussions while I was ice fishing, drinking tea and eating bannock while visiting and chatting one on one or in small groups. For fear of the hold-up that this could cause in getting ethics approval, I referred to the advisor group meetings in vague terms. As Stiegman and Castleden (2015) suggest the length of the

leash the academic institutions allow for Indigenous communities to determine research

for their communities, their territories and their Peoples is problematic and can lead to

researchers either lying in REB submissions or disempowering community partnerships.

Further, Stiegman and Castleden assert that although "it is appropriate and useful for a REB

to evaluate the general parameters of a research design, the details belong to the people on

the ground" (P. 5). Despite the fact that it has now been nearly a decade since the TCPS2

containing Chapter nine: Research Involving the First Nations, Inuit and Métis Peoples of

Canada was published, there are still varying degrees of understanding of CBPR within

Indigenous communities.

While I did not lie to the REB as discussed by Stiegman and Castleden, I believe I was

strategically vague in sections of my application, as I was with describing my advisory

group. Another example of this vague description of planned actions was with my

recruitment. REBs want details of exactly what recruitment will look like. However, it is not

always possible to know exactly what this will look like until you are on the ground in the

community. Being vague was a way to prevent needing to submit amendments to change

recruitment processes while in community. I did the best I could to consider what may

happen while in community, based on my previous experience, as I did not have the

opportunity to work with community members ahead of time to prepare my ethics

application. I was acutely aware of the time pressures of aligning the timeline of my

doctoral study along with the research activities of the CRM Adaptation Project. I needed to

have my ethics application ready for when the community visits began in order to be able

to conduct interviews during the CRM Adaptation Project community visits. At the time I

felt this acute time pressure prevented me from working to raise awareness of these processes, and instead I was vague to avoid any hold-ups.

Within my master's research I submitted all my materials with a 'draft" watermark which allowed for flexibility. As it was a CBPR study, and all the final decisions would be made in collaboration with participants, my university felt this was acceptable. When I submitted my materials to Dalhousie, I was asked to remove the watermark and I was informed that the board expects to be able to review and approve final versions of research documents. Moving forward conducting research not as a doctoral student who is confined by the borders of another study, I would both take the opportunity to try to raise awareness within the REB of the emergent and evolving research processes in Indigenous Research. Additionally, I would ensure that I work in direct collaboration with community partners to prepare my ethics protocols and applications.

5.3.2   Lessons in Co-Learning

My final lessons I would like to share are lessons in co-learning. As mentioned in chapter two, co-learning is a theme of Two-Eyed Seeing that involves reciprocity, collectivity, creativity, and weaving capacity (Institute for Integrative Science and Health, n.d.). Overall, throughout my doctoral study I have learned that co-learning occurs within trusted partnerships between diverse partners who are actively engaged in working together toward a common goal. I witnessed and experienced numerous examples of co-learning throughout both the CRM Adaptation Project and as I worked through my doctoral study.

A CRM Adaptation Project research partner with whom I travelled to conduct interviews shared a story with me about co-learning that she experienced during an interview. This research partner told me that she gained lots of knowledge through conversations that went beyond the interview questions being answered as the interview participant shared many stories throughout the session. One of the stories was about a relative who had HIV, and this woman shared that when her relative was over visiting she was worried about them using her washroom or sitting in their chair and things like that. My research partner said that she discussed how HIV was transmitted and was able to share factual information about HIV with this woman. My research partner told the woman "I have a friend who lives with HIV who just finished their PhD, and now teaches at a university", and the woman said wow! and gave a high five and commented on how this was all new information and thanked my research partner for teaching her about HIV. My research partner said that this was one of the most memorable and profound moments for her throughout all of the community visits and that the sense of reciprocity and relationship shared was meaningful beyond the interview she conducted, or even the project as a whole. I joined my research partner at this interview location to meet up with her after she had finished this particular interview. We stayed and visited, sharing stories, drinking tea and eating caribou and bannock with jam well after the interview had finished.

Another example of co-learning within my doctoral study that stands out for me and highlights the theme of reciprocity is from working on my analysis with my doctoral committee member, Dr. Charlotte Loppie at the University of Victoria. I travelled to Victoria to work with Dr. Loppie in person on my analysis, and as we worked together, I gained skills and knowledge about qualitative data analysis. Dr. Loppie learned more about IQ

from working with my data and discussions about the IQ principles with me. She shared with me that her new knowledge of the IQ principles was helpful for a partnership in which she was engaged and that she was able to directly use her newly gained knowledge of IQ within one of her current projects. This co-learning through my data analysis stands out to me as an example of how, when we work together in a good way, we learn from one another.

I place these stories of co-learning here within my lessons, because I believe that these are examples that reinforce to me and re-teach me that the principles that I work toward in my research are ever present. These principles oftentimes reveal themselves naturally, without my having to try to enact them as a process of doing.

As a doctoral student, at various points, I wrestled with the prospect of deviating from the plans I had. They had already been approved by administration, my committee, and by the research ethics board. Given that I essentially made changes to my research plans every step of the way, flexibility was a dominant characteristic of my study. I believe that holding reflexivity and relationality as ethical imperatives within my research practice allowed me to identify the need to be flexible, make changes, and completely abandon parts of my proposed research. Relationality meant sitting in relationship with research partners and community members, discussing plans, and working through logistics as community visits were actively unfolding. Reflexivity meant spending time reflecting on interactions among team members, community members, and thinking about people first in the processes we employ. Each time I realized I needed to make changes was different.

I say learning and re-learning, because many lessons I have learned before. The reflexive and relational nature of Inuit CBR has a way of reminding you of lessons and ensuring that you receive lessons you may have known before but are important to learn again. As researchers, if we share our lessons and how we adapt and make changes throughout our research processes in working with communities, including reflecting on and sharing the tensions that exist within CBR this will better equip researchers and community members for research partnerships, ultimately improving research processes with Inuit communities.

5.4 IQ and CBPR: What researchers can expect, and communities can require.

Researchers engaging in CBPR with Inuit communities need to show up ready to listen and seek guidance from community and be prepared to receive guidance and learn by observation, doing and practice, (Pilimmaksarniq). Researchers need to frame their work as Pijitsirniq, to be conducted in service to community. Additionally, researchers need to be flexible for logistical adaptations as well as theoretical adaptations, and this includes being resourceful to seek solutions to solve problems (Qanuqtuurniq). If researchers are prepared for this it will ease the collaborative process in working together for a common purpose, Piliriqatigiingniq, which will be expected.

Community members can expect researchers to come prepared for what is outlined above, and if they are not, community members can insist researchers better prepare themselves. Community members who are approached by researchers interested in CBPR can require decision making to be done through consensus and ensure all points of view are considered through Aajiiqatigiiniq. Additionally, Inuit who are asked to be involved in

CBPR can expect that the issues being addressed are that of priority to their community, and are considerate of Avatittinnik Kamattiarniq, in the broad sense of interrelation in that Inuit are part of the greater land and earth community. CBPR sets the expectation that community and researchers work collaboratively in equitable partnerships across all phases of the research process and continue engagement beyond the end of a given project. For Inuit communities this requires travel budgets that allow for repeated community visits and engagement over an extended period of time.

5.5   Knowledge Translation and Exchange (KTE)

Throughout my study I continued a dialogue with Inuit community advisors, and members of the CRM Adaptation Project team, to ensure connection to community, and ensure that this study was conducted in a respectful way by seeking guidance and direction from Inuit partners. I was able to travel to Kugluktuk on two separate occasions to meet with advisors and discuss the plans for my doctoral study. One trip was in the early stages when I was developing my proposal and again once my proposal was accepted. On the first trip, in addition to meeting with advisors informally to discuss research plans, I held meetings with advisors to specifically discuss IQ principles and research. Once my proposal was defended and accepted by my doctoral committee, I presented my proposal to a group of advisors at a tea talk with the Department of Culture and Heritage office in Kugluktuk (see Appendix L for *presentation*).

In addition to this integrated KTE, throughout my study I presented at various conferences to share my study process at various stages see Appendix M for my *contributions list* that includes the conference presentations I have delivered over the course of my doctoral studies. As I was tasked with follow-up phone calls with the CRM

Interview participants, after completing the CRM follow-up part of the conversation, I was able to update various community members about the progress and findings of my doctoral study. Additionally, I have been in communication with many of the co-researchers as needed and have had the opportunity to share information and findings. There are three audiences beyond the CRM Adaptation Project research team to which KTE and dissemination of research findings will be aimed: Inuit communities, the academic community, and the wider public.

5.5.1   Inuit communities

The goal of knowledge translation and exchange with Inuit communities is to raise awareness about community-based research processes and provide information on research approaches that explicitly include IQ as a guide for academic research.

The delivery mode for KTE with Inuit communities will take a variety of forms that will be determined through engagement with communities in order to select the most appropriate and relevant method of communicating the ongoing project and results. Examples of community level KTE can include but are not limited to: sharing information via community level social media networks such as community Facebook groups, delivering presentations at various community groups (Hamlet council, women's group, youth council, high school), preparing written pieces for the community newsletter, hosting a local radio show, and holding a feast.

Community messages about the research process and findings will be tailored to the specific community and will be determined through engagement with each community. This will include individual communities involved in the project, as well as other communities determined to benefit from the information. Potential partners who can be

resources and may have expertise for this KTE will include Community Health Committees, High Schools, and other identified community organizations. I have discussed the need for sharing results with CHRs and RAs, who have agreed to share information once it is available. Additionally, I will reach out to CHRs and RAs and other community contacts to seek advice on the best way to share information widely with their respective communities. Thus far I have been in contact with community members and community leaders who are interested in the findings from my study, and once complete I will connect with those who have expressed interest to organize an opportunity to share information. I plan to develop a community report style document that will be accessible to community members, and I will work to create any other resource that may be deemed useful in collaboration with community partners.

5.5.2 Academic

The goal of Knowledge translation and exchange with the academic community is to share new knowledge that can inform ways of conducting research with Inuit communities.

The delivery mode of sharing the research process and findings with academic audiences will be through publishing articles in specific peer-reviewed journals such as the International Journal of Circumpolar Health, International Journal of Indigenous Health, the Journal of Indigenous HIV Research, Qualitative Health Research etc. In addition to publishing in peer reviewed journals, organizations such as the National Collaborating Centre on Aboriginal Health, and research centres such as Centre for Indigenous Research & Community Led Engagement, and CIHR's Institute for Indigenous Peoples' Health, who

share academic research and resources about Indigenous health research, may provide avenues for sharing written or oral presented information.

In addition to written information, attending and presenting at specific national and international conferences will provide the opportunity to not only present processes and findings but also to network and receive feedback from other scholars in the field. Gatherings such as the International Congress of Circumpolar Health, Canadian Public Health Association, and various Indigenous research methodologies gatherings will be key in this method of dissemination. See Appendix M for academic presentations that have already taken place. Following a presentation about my research process and lessons learned, I was approached by a journal editor who enthusiastically said their journal would be happy to receive a paper that focused on lessons learned, and I am in the process of writing an article to submit for publication.

5.5.3 Public

The goal of sharing information with the wider public is to raise awareness about Inuit research methodologies and Inuit ways of knowing guiding research. The mode of sharing information with the public will be through lay literature such as newspaper articles, and online resources. Nunatsiaq News and News North often publish stories about research studies taking place in the North, in order to share information with the wider public. Sharing information with a wider public audience may be aided through Inuit agencies and resources such as Pauktuutit Inuit Women of Canada, Inuit Tapiriit Kanatami, Nunavut Research Institute are some of the resources that would have expertise in sharing research results and processes with a wider public. I have discussed the opportunity to

present my research results once finalized with representatives from ITK and Pauktuutit, and I plan to reach out to other organizations once my doctoral study is complete.

5.6 Highlights/ Contributions

This is the first study of its kind that examines the process of a study to see if and how IQ principles are present. This is important as it illustrates an example of multiple ways of knowing coming together in academic research and an example of IQ guiding research processes.

This case study reveals that within the CRM Adaptation Project, the participatory design had the required flexibility to uphold multiple knowledge systems throughout the project. That is, the Western academic approaches and IQ principles worked together to guide the CRM Adaptation Project tasks and contributed to the strong community engagement and the success of the project. The relationships held within the research team and communities also played an important role in the success of the project. These combined factors allowed for the CRM Adaptation Project to produce the adapted CRM Model, which is now available for communities across Inuit Nunangat. CBPR ensured Inuit partners were involved in planning, decision making, and facilitation of the CRM Adaptation Project.

Additionally, this case study is an example of a closer examination of research that works between multiple ontologies. Key to the success of such research is prolonged engagement between academic and community organizations and community partners. The contributions from CAAN, Pauktuutit, CIAHN and Dalhousie together with Clyde River, Arviat, and Kugluktuk community members and their engagement from the early planning

stages through to the completion of the adapted model was a key successor. The prolonged

engagement included multiple face-to-face gatherings, community visits, and regular

teleconferences over the course of 8 years of collaboration. Additionally, preestablished

relationships among the research team that were both professional and personal also

contributed to the success of the CRM Adaptation Project. These relationships provided the

foundation of trust required to work cross cultural and across vast geographical

boundaries. Although there were some difficulties within the interpersonal political facets

of the partnering agencies, this did not diminish the outcome of the project, and served to

provide lessons for inter-agency partnerships.

6 Chapter 6: Conclusion? Aaggaa suli

I rarely feel comfortable using the term conclusion. It never seems to rest well with the ways that I conceptualize the work I do. *Conclusion* marks the end – although this is the end of this doctoral study – it feels more like a beginning to me. There is still a lot of work to be done, and therefore the title of this final dissertation chapter is accordingly, Conclusion? Aaggaa suli (not yet).

In review of this dissertation, at the beginning I set the context for current day Inuit CBR by exploring the historical evolution of research and politics as it related to research on Indigenous Peoples. I reviewed examples of early colonial research endeavors and moved forward to Indigenous-driven research that incorporates Indigenous ways of knowing and that works to actively resist research practices of the past. I connected the parallels of the Indigenous research movement to the emergence of CBPR within the academy. From there I specifically examined IQ within the CBPR project to see how IQ was enacted and accordingly how Inuit and Western knowledge systems worked together in research.

Within the methods chapter I discussed my research identity, after reviewing the purpose, intentions, research questions for my study and introduced the conceptual framework of Two-Eyed Seeing. I then presented the case, the CRM Adaptation Project, as a way to examine the interaction of CBPR and IQ in action within this multi-site CBPR project in Nunavut. I described the ethical considerations and qualitative data collection and analysis methods of my study. I concluded the methods chapter with by reviewing the limitations and strengths of my study.

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Within the fourth chapter I provided an in-depth overview of the findings of my study, by first explaining the interrelationship of the themes, subthemes and nested themes. I provided quotations from the transcriptions from interviews with co-researchers, and quotations and examples from project documents, and insights from my reflective journal entries. I further expanded on these findings and situated the findings in chapter five, the discussion chapter. I discussed the significance of my findings, answered the three research questions, and provided pertinent discussion as to how my findings sit within the currently available literature around IQ guiding research and IQ and CBPR working together in research. I also discussed how my study and other studies that may be like mine may help to advance Inuit research. I conclude the discussion by reflecting on my lessons learned throughout my PhD research, and reviewing the past and planned KTE activities.

I found that although the principles of CBPR and IQ principles have emerged from very different times and places, within the context of this research they were compatible when applied together. The combined capacity of IQ and CBPR worked together synergistically. That is to say that when drawn on together, IQ and CBPR created a framework that allowed the research team to easily navigate the academic worldview and the Inuit worldview that were both actively at play within the study. Both IQ and CBPR are process oriented ways of knowing which contributed to the congruency between the two sets of principles within the CRM Adaptation Project. As the CRM Adaptation Project followed the principles of CBPR, the IQ principle Piliriqatigiingniq was implicit across the research project with several IQ principles supporting the processes within Piliriqatigiingniq. Qanuqtuurniq, Pilimmaksarniq, Aajiiqatigiinngniq, and Pijitsirniq were

all evident and interrelated within the research activities. Additionally, the principle Avatittinnik Kamattiarniq was present throughout the study in a way that linked the research activities to culture through the emphasis on the connection to land that is central to Inuit culture. The concepts of Inuuqatigiitsiarniq, Tunnganarniq, and Ikpigusuttiarniq that are the Ways of Being that are strongly linked to IQ principles, were active within the CRM Adaptation Project as they supported and strengthened the other principles which in turn strengthened the research partnership.

The findings of my doctoral study have implications for non-Inuit allied researchers who work in partnership with Inuit communities, for Academic Institutions pursuing research with Inuit communities and Inuit lands, and for Inuit communities who are partnering in and leading research for their own communities. As the movement continues to develop and advance in a pattern that is away from the exploitative and dangerous research that has historically and contemporarily been conducted on and with Inuit communities, it is important to develop an understanding of how multiple ways of knowing can work together in research.

Through this examination of the CRM Adaptation Project this doctoral study contributes to knowledge about IQ guiding research and results of this study provide an understanding of how Western (Academic) and Indigenous (Inuit) ways of knowing interacted within a CBPR HIV prevention intervention research study. At the time of this writing, there has yet to be published an examination like this, specifically looking at IQ and CBPR. This study provides new knowledge about research that draws upon these two knowledge systems, helping to provide insight about collaborative research processes that

can be utilized to improve research approaches within Inuit CBPR and Inuit-specific HIV interventions. With ever-increasing interdisciplinary research interest in the North, gaining knowledge on Inuit-University research partnerships, and Inuit-specific research approaches is beneficial to both Inuit communities and University researchers alike. This study adds to the growing body of literature examining research processes with Inuit communities.

IQ is a "dynamic living knowledge system" (NCCAH, 2011) and a holistic, evolving, and cumulative body of knowledge (Arnakak, 2000). If we as researchers are to honour this knowledge system, we not only need to *draw from* this knowledge within our studies, we need to ensure our research practice too is dynamic and evolving. This means sharing our lessons learned, sharing the decisions we make, the changes and tensions and all the gritty parts of conducting community-based research. Sharing lessons learned is an important way for researchers to uphold the IQ principle of Pilimmaksarniq – the passing on of knowledge, as much can be learned by sharing the tensions and the stumbling that occurs along the way. Sharing our lessons ultimately reflects wise practices in Piliriqatigiingniq – the concept of collaborative working relationships and working together for a common purpose. This study adds to the growing body of literature examining research processes with Inuit communities emphasizing the importance of relationality, reflexivity, allied scholarship, and pushing beyond the current status quo of research practices and expectations.

In closing, I want to express my deep gratitude for the opportunity to work with the CRM Adaptation Project Research Team. The purpose of doctoral research is to contribute

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new knowledge to a given field, and in so doing, as a doctoral candidate, learn how to contribute new knowledge to your field. I have learned many lessons over the past 6 years, and as I now complete my doctoral studies I am overwhelmed at the possibility of *what next*? The lines of inquiry waiting to be pursued based on community priorities and conducted collaboratively vast. I know that this is not the end, aaggaa suli, it is the beginning of *the what next*.

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Appendix A

Theme	IQ Principle	CBPR Principle
Resourcefulness	Qanuqtuurniq – the concept of being resourceful to solve problems and seeking solutions	CBPR builds on strengths and resources within the community
Learning experience	Pilimmaksarniq – the passing on of knowledge and skills through observation, doing and practice	CBPR promotes co-learning and capacity building among all partners
Common goals	Piliriqatigiingniq – the concept of collaborative working relationships or working together for a common purpose	CBPR integrates and achieves a balance between research and action for the mutual benefit of all partners
Decisions and development	Aajiqatigiingniq – the Inuit way of decision-making; comparing views, and taking counsel	CBPR involves systems development through a cyclical and iterative process
Equality/ Equity	Inuuqatigiitsiarniq – respect for others and treating all equally

Tunnganarniq – fostering good spirit by being open, accepting and inclusive | CBPR facilitates collaborative, equitable partnership in all research phases and involves an empowering and power-sharing process that attends to social inequalities

CBPR disseminates findings and knowledge gained to all partners and involves all partners in the dissemination process |
Relevance	Ikpigusuttiarniq – caring for others; taking *their situations* and who they are into account	CBPR emphasizes public health problems of local relevance and also ecological perspectives that recognize and attend to multiple determinants of health and disease
Big picture/ commitment	Avatittinnik Kamattiarniq – the concept of environment stewardship; understanding that the human community is part of the greater earth or land community	CBPR requires a long-term process and commitment to sustainability
Community	Pijitsirniq – the concept of serving (a purpose or community) and providing for (family and/ or community)	CBPR recognizes community as a unit of identity

(Government of Nunavut, 2006, pp. 1-2; Israel, Eng, Schulz, & Parker, 2013, pp.8-11)

Diagram labels:
- Evolving Knowledge (grouping Resourcefulness, Learning experience)
- Communal Efficacy (grouping Common goals, Decisions and development)
- Holistic commitment (grouping Big picture/commitment, Community)

Appendix B

Timeline for Research Activities for the CRM Adaptation Project

The CRM Adaptation Project can be divided into four phases: 1) project planning; 2) piloting phase; 3) assessment interview phase; and 4) follow-up. The timeline items in bold are related to the progress of my PhD study, to provide some context for the alignment of the two timelines over the course of the CRM Adaptation Project.

Project Planning Phase

Catalyst supported meetings

June 2012- Iqaluit meeting: Culturally Relevant HIV/AIDS Education, Prevention, Screening & Treatment for Canadian Inuit

January 22, 2013 Kuujjuaq Meeting, Jenny Rand resented and discussed with community representatives from across Inuit Nunangat who were there for a Hepatitis C meeting.

September 10-11, 2014 Grant writing trip to Ottawa

October 2014, Submitted Operating Grant Application

March 4, 2015 Received News Operating grant application was successful

April 30, 2015 PhD Coursework Complete

Piloting Phase

November 12 & 13, 2015 Meeting in Ottawa with full team, CRM Training by Pam and Barb

March 31, 2016 PhD Comprehensive Exams Passed

June 2-10, 2016 PhD planning meeting trip to Kugluktuk

June 2016 Revised CRM interview questions were sent to expert panel

January 26, 2017 PhD Research Proposal Accepted

March 19 – March 29, 2017 – PhD Planning Trip to Kugluktuk

March 31, 2017 Sipporah and Ashlee, Jenny and Audrey meet in Halifax, plan for piloting interviews

Community visits with revised interview document for piloting interviews

May 10 – May 17, 2017 Arviat Jenny Rand, Sipporah Enuaraq, and Ashlee Pigford

July 7 – July 15, 2017 Kugluktuk Jenny Rand and Sipporah Enuaraq

July 26, 2017 – PhD Ethics Review Board Approval, PhD Data collection begins

> August July 17 – July 21, 2017 Clyde River, Jenny Rand and Sipporah Enuaraq

Assessment interviews

Kugluktuk October 23 – October 30, 2017, Jenny Rand and Marni Amirault

Arviat November 19 – November 25, 2017, Jenny Rand and Marni Amirault

Clyde River January 7 – January 15, 2018, Jenny Rand and Sipporah Enuaraq

Follow-up

April 2018 – January 2019, Jenny Rand conducted follow-up phone calls with CRM assessment interviewees

October 1 – October 17, 2018 – PhD Analysis sessions at the University of Victoria

Final Gathering

October 9 & 10, 2019 Ottawa – Team gathering on day 1 and release of final draft of CRM on day 2 - Full team including CIHAN members

Guidelines and Categories for classifying participatory research projects in health promotion

(Green et al., 2003)

Participant 1

1. Participants and the nature of their involvement
   a. Is the community of interest clearly described or defined?
      - ☐ No description
      - ☐ Inexplicit/general description – we've always talked about the 3 communities, but never really given much context for those communities and who we were actually engaging and talking with … or at least it has always felt a little nebulous to me.
      - ☐ General description but explicit
      - ☐ General/detailed description
      - ☐ Detailed description
      - ☐ Not applicable

   b. Do members of the defined community participating in the research have concern or experience with the issue?
      - ☐ No concern or experience with the issue
      - ☐ Little concern or experience with the issue
      - ☐ Moderate concern or experience with the issue – interesting to note that I first selected the option below, then thought about how the communities I got to visit scored on the CRM and had to choose this one … I would say little experience/moderate concern … and also, thinking about the responses that we received when piloting the questions from the 'Expert Panel' was enlightening – that process (if I remember correctly) did more to illuminate a lot of stereotyped and stigmatizing thinking than help to craft the questions in ways that were better suited for Inuit 'respondents' – IF I remember correctly!
      - ☐ Much concern or experience with the issue
      - ☐ High concern or experience with the issue

   c. Are interested members of the defined community provided the opportunities to participate in the research process?
      - ☐ No opportunity to participate
      - ☐ Little opportunity to participate – thinking about how invitations to participate were relegated to CIHAN members, and then the people who were identified as Expert Panel members and then the people in the community we piloted the CRM questions with … not sure if we did due diligence here, but how else could this have worked?
      - ☐ More than one opportunity to participate
      - ☐ Several opportunities to participate
      - ☐ Many opportunities to participate

d. Is attention given to barriers to participation with consideration of those who have been underrepresented in the past?

☐ No attention to offsetting barriers

☐ Low degree of attention to offsetting barriers

☐ Moderate degree of attention to offsetting barriers

☐ Moderate/high degree of attention to offsetting barriers – I think that we did an okay job at this – thinking about being in the community and working with Elders, and the way we tried to accommodate language barriers – when we encountered them - though not super well. We also made house visits for interviews, and tried to offset people's time via a participation stipend and also were flexible with our reporting back mechanisms too …

☐ High degree of attention to offsetting barriers

e. Has attention been given to establishing within the community an understanding of the researchers' commitment to the issue?

☐ No attention to the researchers' commitment

☐ Low attention to the researchers' commitment - I'm stuck between these two … I guess I'm not entirely sure what to answer for this one …

☐ Moderate attention to the researchers' commitment

☐ High attention to the researchers' commitment

☐ Explicit agreement on the researchers' commitment

f. Are community participants enabled to contribute their physical and/or intellectual resources to the research process?

☐ No enabling of contribution from participants (researchers do it all)

☐ Mostly researcher effort; some support for contribution from participants – I would say that there was mostly research effort UNTIL we got to the communities and then it was more of an equal contribution from everyone … it's tricky thinking about the project as a whole ;)

☐ About equal contribution from participants and researchers

☐ Mostly resources and efforts of participants; researchers have some direct input

☐ Full enabling of participants' resources (researchers act only as facilitators)

2. Origin of the research question:

a. Did the impetus for the research come from the defined community?

☐ Issue posed by researchers or other external bodies

☐ Impetus originated mainly from the researchers; some input from community

☐ Impetus shared equally between researchers and community – I would say the project was initiated by researchers but the community consultation in Iqaluit led to the conception of the project and if I Understand it all well (I wasn't at that meeting) the idea for the project was arrived at through that meeting … but then, I'm guessing it was also probably an option presented by the researchers … so … yeah …

☐ Impetus originated mainly from community; some impetus from researchers

☐ Issue posed by the community

b. Is an effort to research the issue supported by members of the defined community?
 ☐ Support for research from very few, if any, community members
 ☐ Less than half of the community supports research on the issue
 ☐ Community is roughly divided on whether the issue should be researched
 ☐ More than half of the community supports research on the issue – this is impossible to imagine because the 'Community' in this case is so large and vast … there's no way to know for sure.
 ☐ Support for research from virtually all community members

3. Purpose of the research
 a. Can the research facilitate learning among community participants about individual and collective resources for self-determination?
  ☐ No provision for learning process
  ☐ Low provision for learning process
  ☐ Moderate provision for learning process – here I am thinking about the CRM specifically and how if communities who were part of the research process recognized the CRM as a useful tool, then it would be a high learning process … but if they didn't then … no … it's a tricky question because the potential is there … and maybe I'm mis-reading the question too …
  ☐ Moderate/high provision for learning process
  ☐ High provision for learning process

 b. Can the research facilitate collaboration between community participants and resources external tot the community?
  ☐ No potential for collaboration
  ☐ Lowe potential for collaboration
  ☐ Moderate potential for collaboration
  ☐ Moderate/high potential for collaboration – I think that there could be high potential for collaboration – thinking that communities could reach out to CAAN (who has a whole CRM project) and / or Pauktuutit … or even you and or/ Pam and Barb to learn more about the CRM process and how to use it re: things they want to learn about …
  ☐ High potential for collaboration

 c. Is the purpose of the research to empower the community to address determinants of health?
  ☐ Purpose devoid of empowerment objective
  ☐ Low priority empowerment objective
  ☐ Moderate priority empowerment objective

☐ Moderate/high empowerment objective – I chose moderate/high because our purpose was to engage the community to gage the urgency of the issue in the community … if that makes sense?

☐ High priority empowerment objective

d. Does the scope of the research encompass some combination of political, social, and economic determinants of health?

☐ No consideration of political, social, or economic determinants

☐ Only one or two determinants are considered

☐ Limited consideration of combined determinants of health

☐ Moderate consideration of combined determinants of health

☐ Comprehensive consideration of combined determinants – the CRM is designed to address all of these dimensions of an issue so, in a way, yes.

4. Process and context – methodological implications:

a. Does the research process apply the knowledge of community participant in the phases of planning, implementation and evaluation?

☐ No use of community knowledge in any phase

☐ Use of community knowledge in one or two phases only

☐ Limited use of community knowledge in all three phases

☐ Moderate use of community knowledge in all three phases

☐ Comprehensive use of community knowledge in all three phases

b. For community participants, does the process allow for learning about research methods

☐ No opportunity for learning about research

☐ Low opportunity for learning about research – I chose low because we engaged people in research but didn't really offer any explicit training as such … but then when I think about how we worked with Rosie and Obid etc … they were right there in the 'thick of it' as it were …

☐ Moderate opportunity for learning about research

☐ Moderate/high opportunity for learning about research

☐ High opportunity for learning about research

c. For researchers, does the process allow for learning about the community health issue?

☐ No opportunity for learning about the community issue

☐ Low opportunity for learning about the community issue

☐ Moderate opportunity for learning about the community issue

☐ Moderate/high opportunity for learning about the community issue

☐ High opportunity for learning about the community issue – I can only speak for myself here, but I learned A LOT about HIV in the Inuit context through working on this project, meeting the CHRs, helping with the results from the Expert Panel and through helping with the piloting … it was an amazing opportunity!

d. Does the process allow for flexibility or change in research methods and focus, as necessary?
- ☐ Methods and focus are predetermined; no potential for flexibility
- ☐ Mostly predetermined methods and focus; limited flexibility
- ☐ About equal blend of predetermined methods and focus with flexibility – think about the process that Audrey led – the expert panel and working with the CRM tool to adapt it and I know that that was fairly prescribed/rigid because it had to be … but when we were in community, we were flexible because we had to be … so it was a marriage between the two stances.
- ☐ High flexibility; some predetermined methods and focus
- ☐ Complete flexibility; methods and focus not predetermined

e. Are procedures in place for appraising experiences during the implementation fo the research?
- ☐ No procedures for appraising experiences
- ☐ Few procedures for appraising experiences – I feel like you, Renee and I were able to do some of this work together, and maybe a little during the in-person team meetings, but the way that the conference calls were conducted were more informational – 'this is what we're doing' / FYI
- ☐ Some procedures for appraising experiences
- ☐ Many procedures for appraising experiences
- ☐ Comprehensive procedures for appraising experiences

f. Are community participants involved in analytic issues: interpretation, synthesis, and verification of conclusions?
- ☐ No involvement of participants in any analytic issue
- ☐ Involvement in one or more analytic issues only
- ☐ Limited involvement of participants in all three analytic issues
- ☐ Moderate involvement of participants in all three analytic issues
- ☐ Comprehensive involvement all three analytic issues – I think that community was involved in interpretation & synthesis (expert panel; CIHAN members on the team, community who participated in the PHASE 1 of the survey dev) and verification of conclusions as well – community was part of the piloting,
- ☐ Not applicable

5. Opportunities to address the issue of interest
a. Is the potential of the defined community for individual and collective learning reflected by the research process
- ☐ Research process not aligned with potential for learning
- ☐ Limited alignment of research process with potential for learning
- ☐ Moderate alignment of research process with potential for learning
- ☐ Moderate/high alignment of research process with potential for learning

☐ Comprehensive alignment of research process with potential for learning

b. Is the potential of the defined community for action reflected by the research process?
　☐ Research process not aligned with potential for action
　☐ Limited alignment of research process with potential for action
　☐ Moderate alignment of research process with potential for action
　☐ Moderate/high alignment of research process with potential for action
　☐ <mark>Comprehensive alignment of research process with potential for action - the whole point of the project is to inspire community to action …</mark>

c. Does the process reflect a commitment by researchers and community participants to social, individual, or cultural actions consequent to the learning acquired through research?
　☐ No commitment to action beyond data collection and analysis and writing report for funding agencies
　☐ Low commitment to social action based on learning through research
　☐ <mark>Moderate commitment to social action on learning through research- I would say moderate here because the onus seems to be on community to take on the CRM if they want to and there were no real supports built into the research to ensure that this happens.</mark>
　☐ Moderate/high commitment to social actions based on learning through research
　☐ Comprehensive commitment to social action based on learning through research

6. Nature of the research outcomes:
　a. Do community participants benefit from the research outcomes?
　　☐ Research benefits researchers or external bodies only
　　☐ <mark>Research benefits researchers/external bodies primarily; community benefit is secondary – Paukuttit and Dal got funds to do this work, they also get the accolades of the creation of this resource that may or may not be picked up … again, there is the opportunity for community to benefit but it's not clear whether there is / will be uptake …</mark>
　　☐ About equal benefit or research for both researchers/ external bodies, and community
　　☐ Research benefits community primarily; benefit is secondary for researchers/ external bodies
　　☐ Explicit agreement on how the research will benefit the community

　b. Is there attention given to or an explicit agreement for acknowledging and resolving in a fair and open way any differences between researchers and community participants in the interpretation of the results?
　　☐ No attention to or any agreement regarding interpretation issues
　　☐ Low attention to interpretation issues

345

☐ Moderate consideration of interpretation issues

☐ <mark>High attention to interpretation issues; no explicit agreement – I say high because of the convening of the expert committee and the member-checking (for lack of a better word) of the survey before the actual survey was piloted</mark>

☐ High attention to interpretation issues

☐ Explicit agreement on interpretation issues

c. Is there attention given to or an explicit agreement between researchers and community participants with respect to ownership of the research data?

<mark>I am not sure how this part of the project worked out so I can't answer.</mark>

☐ No attention to or any agreement regarding ownership issues

☐ Low attention to ownership issues

☐ Moderate consideration of ownership issues

☐ High attention to ownership issues; no explicit agreement

☐ Explicit agreement on ownership issues

d. Is there attention given to or any explicit agreement between researchers and community participants with respect to the dissemination of the research results?

☐ No attention to or any agreement regarding dissemination issues

☐ <mark>Low attention to dissemination issues – I selected low because I had to reach out and ask whether I could post to the AHA Centre's & CAAN's social media, website and so on … and then I had to wait for an answer from the core team …</mark>

☐ Moderate consideration of dissemination issues

☐ High attention to dissemination issues; no explicit agreement

☐ Explicit agreement on dissemination issues

Guidelines and Categories for classifying participatory research projects in health promotion

(Green et al., 2003)

Participant 2

1. Participants and the nature of their involvement
   a. Is the community of interest clearly described or defined?
      ☐ No description
      ☐ Inexplicit/general description
      ☐ General description but explicit
      ☐ General/detailed description
      ☐ <mark>Detailed description</mark>
      ☐ <mark>Inuit living within 3 communities in Nunavut, with the goal of expanding the study to impact Inuit in all regions via the final meeting/ CIHAN ; also represented by Pauktuutit who is supposed to represent the interests of Inuit women</mark>

☐ Not applicable

b. Do members of the defined community participating in the research have concern or experience with the issue?
    ☐ No concern or experience with the issue
    ☐ Little concern or experience with the issue
    ☐ Moderate concern or experience with the issue
    ☐ Much concern or experience with the issue
    ☐ High concern or experience with the issue
    ☐ Pauktuutit has lead the charge of HIV in Inuit Nunangat since the 90's

c. Are interested members of the defined community provided the opportunities to participate in the research process?
    ☐ No opportunity to participate
    ☐ Little opportunity to participate
    ☐ More than one opportunity to participate
    ☐ Several opportunities to participate
    ☐ Many opportunities to participate

d. Is attention given to barriers to participation with consideration of those who have been underrepresented in the past?
    ☐ No attention to offsetting barriers
    ☐ Low degree of attention to offsetting barriers
    ☐ Moderate degree of attention to offsetting barriers
    ☐ Moderate/high degree of attention to offsetting barriers
    ☐ High degree of attention to offsetting barriers

e. Has attention been given to establishing within the community an understanding of the researchers' commitment to the issue?
    ☐ No attention to the researchers' commitment
    ☐ Low attention to the researchers' commitment
    ☐ Moderate attention to the researchers' commitment
    ☐ High attention to the researchers' commitment
    ☐ Explicit agreement on the researchers' commitment

f. Are community participants enabled to contribute their physical and/or intellectual resources to the research process?
    ☐ No enabling of contribution from participants (researchers do it all)
    ☐ Mostly researcher effort; some support for contribution from participants
    ☐ About equal contribution from participants and researchers
    ☐ Mostly resources and efforts of participants; researchers have some direct input
    ☐ Full enabling of participants' resources (researchers act only as facilitators)

2. Origin of the research question:
    a. Did the impetus for the research come from the defined community?
        ☐ Issue posed by researchers or other external bodies
        ☐ Impetus originated mainly from the researchers; some input from community
        ☐ Impetus shared equally between researchers and community
        ☐ <mark>Impetus originated mainly from community; some impetus from researchers</mark>

        Pauktuutit

        <mark>☐</mark> Issue posed by the community

    b. Is an effort to research the issue supported by members of the defined community?
        ☐ Support for research from very few, if any, community members
        ☐ Less than half of the community supports research on the issue
        ☐ Community is roughly divided on whether the issue should be researched
        ☐ <mark>More than half of the community supports research on the issue</mark>

        Thinking of non-academic partners involved in the project

        ☐ Support for research from virtually all community members

3. Purpose of the research
    a. Can the research facilitate learning among community participants about individual and collective resources for self-determination?
        ☐ No provision for learning process
        ☐ Low provision for learning process
        ☐ Moderate provision for learning process
        ☐ <mark>Moderate/high provision for learning process</mark>
        ☐ High provision for learning process

    b. Can the research facilitate collaboration between community participants and resources external tot the community?
        ☐ No potential for collaboration
        ☐ Lowe potential for collaboration
        ☐ Moderate potential for collaboration
        ☐ <mark>Moderate/high potential for collaboration</mark>
        ☐ High potential for collaboration

    c. Is the purpose of the research to empower the community to address determinants of health?
        ☐ Purpose devoid of empowerment objective
        ☐ Low priority empowerment objective
        ☐ Moderate priority empowerment objective
        ☐ Moderate/high empowerment objective
        ☐ <mark>High priority empowerment objective</mark>

d. Does the scope of the research encompass some combination of political, social, and economic determinants of health?

☐ No consideration of political, social, or economic determinants

☐ Only one or two determinants are considered

☐ Limited consideration of combined determinants of health

☐ Moderate consideration of combined determinants of health

☐ <mark>Comprehensive consideration of combined determinants</mark>

CRM is designed to captures various contributors to SDH

4. Process and context – methodological implications:
a. Does the research process apply the knowledge of community participant in the phases of planning, implementation and evaluation?

☐ No use of community knowledge in any phase

☐ Use of community knowledge in one or two phases only

☐ Limited use of community knowledge in all three phases

☐ <mark>Moderate use of community knowledge in all three phases</mark>

☐ Comprehensive use of community knowledge in all three phases

b. For community participants, does the process allow for learning about research methods

☐ No opportunity for learning about research

☐ Low opportunity for learning about research

☐ <mark>Moderate opportunity for learning about research</mark>

☐ Moderate/high opportunity for learning about research

☐ High opportunity for learning about research

c. For researchers, does the process allow for learning about the community health issue?

☐ No opportunity for learning about the community issue

☐ Low opportunity for learning about the community issue

☐ Moderate opportunity for learning about the community issue

☐ Moderate/high opportunity for learning about the community issue

☐ <mark>High opportunity for learning about the community issue</mark>

d. Does the process allow for flexibility or change in research methods and focus, as necessary?

☐ Methods and focus are predetermined; no potential for flexibility

☐ Mostly predetermined methods and focus; limited flexibility

☐ About equal blend of predetermined methods and focus with flexibility

☐ <mark>High flexibility; some predetermined methods and focus</mark>

☐ Complete flexibility; methods and focus not predetermined

e. Are procedures in place for appraising experiences during the implementation for the research?

    ☐ No procedures for appraising experiences
    ☐ Few procedures for appraising experiences
    <mark>☐ Some procedures for appraising experiences</mark>

    Purpose of final meeting

    ☐ Many procedures for appraising experiences
    ☐ Comprehensive procedures for appraising experiences

f. Are community participants involved in analytic issues: interpretation, synthesis, and verification of conclusions?

    ☐ No involvement of participants in any analytic issue
    ☐ Involvement in one or more analytic issues only
    <mark>☐ Limited involvement of participants in all three analytic issues</mark>
    ☐ Moderate involvement of participants in all three analytic issues
    ☐ Comprehensive involvement all three analytic issues
    ☐ Not applicable

5. Opportunities to address the issue of interest

a. Is the potential of the defined community for individual and collective learning reflected by the research process

    ☐ Research process not aligned with potential for learning
    ☐ Limited alignment of research process with potential for learning
    <mark>☐ Moderate alignment of research process with potential for learning</mark>
    ☐ Moderate/high alignment of research process with potential for learning
    ☐ Comprehensive alignment of research process with potential for learning

b. Is the potential of the defined community for action reflected by the research process?

    ☐ Research process not aligned with potential for action
    ☐ Limited alignment of research process with potential for action
    ☐ Moderate alignment of research process with potential for action
    ☐ Moderate/high alignment of research process with potential for action
    <mark>☐ Comprehensive alignment of research process with potential for action</mark>

    CRM Process was designed to support action

c. Does the process reflect a commitment by researchers and community participants to social, individual, or cultural actions consequent to the learning acquired through research?

    ☐ No commitment to action beyond data collection and analysis and writing report for funding agencies
    ☐ Low commitment to social action based on learning through research

☐ Moderate commitment to social action on learning through research

☐ Moderate/high commitment to social actions based on learning through research

☐ Comprehensive commitment to social action based on learning through research

6. Nature of the research outcomes:

   a. Do community participants benefit from the research outcomes?

   ☐ Research benefits researchers or external bodies only

   ☐ Research benefits researchers/external bodies primarily; community benefit is secondary

   ☐ About equal benefit or research for both researchers/ external bodies, and community

   ☐ Research benefits community primarily; benefit is secondary for researchers/ external bodies

   ☐ Explicit agreement on how the research will benefit the community

   b. Is there attention given to or an explicit agreement for acknowledging and resolving in a fair and open way any differences between researchers and community participants in the interpretation of the results?

   ☐ No attention to or any agreement regarding interpretation issues

   ☐ Low attention to interpretation issues

   ☐ Moderate consideration of interpretation issues

   ☐ High attention to interpretation issues; no explicit agreement

   ☐ High attention to interpretation issues

   ☐ Explicit agreement on interpretation issues

   c. Is there attention given to or an explicit agreement between researchers and community participants with respect to ownership of the research data?

   ☐ No attention to or any agreement regarding ownership issues

   ☐ Low attention to ownership issues

   ☐ Moderate consideration of ownership issues

   ☐ High attention to ownership issues; no explicit agreement

   ☐ Explicit agreement on ownership issues

   Audrey & Pauktuutit have a collaboration agreement that outlines this

   d. Is there attention given to or any explicit agreement between researchers and community participants with respect to the dissemination of the research results?

   ☐ No attention to or any agreement regarding dissemination issues

   ☐ Low attention to dissemination issues

   ☐ Moderate consideration of dissemination issues

   ☐ High attention to dissemination issues; no explicit agreement

☐ Explicit agreement on dissemination issues

Codebook: Priori codes

Inuit Qaujimajatuqangit (IQ)

1.1 **Resourcefulness :** *Qanuqtuurniq – the concept of being resourceful to solve problems and seeking solutions*

    1.1.1 **Solving problems/ seeking solutions**

    1.1.2 **Resources**

    1.1.3 **Strengths**

    1.1.4 **Innovative/creative**

    1.1.5 **practical**

  1.2 **Learning experience:** *Pilimmaksarniq – the passing on of knowledge and skills through observation, doing and practice*

    1.2.1 **Teaching**

    1.2.2 **Teacher**

    1.2.3 **lesson**

    1.2.4 **sharing knowledge and information**

    1.2.5 **Learning**

    1.2.6 **Skills**

    1.2.7 **Observation**

    1.2.8 **Doing/practice**

  1.3 **Common goals:** *Piliriqatigiingniq – the concept of collaborative working relationships or working together for a common purpose*

    1.3.1 **Aims/purpose**

    1.3.2 **Objectives**

    1.3.3 **Working together**

    1.3.4 **Collaboration/ team work**

    1.3.5 **Collective**

    1.3.6 **relationships**

  1.4 **Decisions and development:** *Aajiqatigiingniq – the Inuit way of decision-making; comparing views, and taking counsel*

    1.4.1 **Iterative**

    1.4.2 **Back and forth**

    1.4.3 **Consensus**

    1.4.4 **Democratic**

    1.4.5 **Consultations**

    1.4.6 **Engagement**

    1.4.7 **Planning**

  1.5 **Equality/equity:** *Inuuqatigiitsiarniq – respect for others and treating all equally*
                     Tunnganarniq – fostering good spirit by being open, accepting and inclusive

    1.5.1 **Everyone**

1.5.2 team

1.5.3 Inclusion

1.5.4 Fair

1.5.5 Impartial

1.5.6 Just

1.5.7 Culture/ ceremony

1.5.8 Respect

1.5.9 Equal

1.5.10 Openness

1.5.11 Acceptance

1.6 **Relevance:** *Ikpigusuttiarniq – caring for others; taking their situations and who they are into account*

1.6.1 Locally applicable

1.6.2 Inuit specific

1.6.3 Importance

1.6.4 Significance

1.6.5 Caring

1.6.6 Context (local; personal; cultural)

1.7 **Big picture/commitment:** *Avatittinnik Kamattiarniq – the concept of environment stewardship; understanding that the human community is part of the greater earth or land community*

1.7.1 Long term

1.7.2 Future

1.7.3 Environment

1.7.4 Harmony

1.7.5 Holistic

1.7.6 Balance

1.7.7 Land-based

1.7.8 Whole/ complete

1.7.9 Relational

1.7.10 connection

1.8 **Community:** *Pijitsirniq – the concept of serving (a purpose or community) and providing for (family and/ or community)*

1.8.1 Family

1.8.2 Geographic areas

1.8.3 Regional

1.8.4 Service

1.8.5 Volunteer

1.8.6 Responsibility/obligation

Appendix E Reflective Journal Excerpts

Friday October 27, 2017

It became apparent early in the interviews that a 4-hour meeting at the end of the week was a ridiculous expectation. We decided instead to have an open house style meeting this afternoon with food and drink and door prizes. We spent yesterday writing out the dimensions and levels of readiness on flip chart paper. We will post them up all around the room and I will put together a PowerPoint play too that can loop.

Saturday October 28, 2017

Wow! Yesterday went well – we had 10 health students, 4 interviewees including an Elder. Rosie helped explain everything – she used a metaphor of sewing kamiks, like going step by step to describe the levels of readiness, how you need to do one step before going to the next step. YOU can't do things out of step or put it all together all at once. Through the meetings - Kugluktuk identified awareness of the issue and leadership as the two dimensions to work on.

I need to write up a mini report to send through to the team.

Sunday November 19, 2017

Halifax – Toronto – Winnipeg – Rankin Inlet – Whale Cove – Arviat

Even though I am less known – and less familiar with Arviat, I feel pretty confident about going there to do assessments – because we have Kugluktuk under our belts.

Monday November 20, 2017

Take two – we are on the flight to Rankin, first stop Churchill. It sounds like Rankin is a mess weather wise, and we may not make it to Arviat at all, and the forecast for Tuesday and Wednesday there is a blizzard warning. So, if we don't get in today, we may not get in until Thursday. We may have to do some figuring.

I would prefer to be in community longer always. But how could we ever afford it with hotels $230 +tax, and perdiems $150/day? Which communities have dorms? Which communities an we billet or house-sit? Have facilities to cook our own meals etc. I should start including travel and food costs on my presentations and share stories of being storm stayed and delayed and the added cost for all that. I could use the example of Clyde River this past July, there were two extra nights on the way there, and one extra on the way home.

Our plan as soon as we get into town is to get in town, get a meeting room, get food get gift cards, get interview scheduled ASAP, is it possible to get 3-4 interviews done by the end of today? CHR? Nurse? Teachers? Who else right away?

Tuesday November 21, 2017

-23° C Wind gusts up to 80km/hr.

Blizzard warning in effect, the entire town has shut down.

Diane Obed and two researchers Sarah and Maria, who are working with Dr. Laura Arbour are staying at the hotel with us.

Saturday November 25, 2017

We are on the plane home, Arviat, Whale Cove, Rankin, Churchill, Winnipeg, Toronto, Halifax: Big travel day! Despite losing so many days, we got our minimum of 8 interviews. Arviat is a pretty special place. I was way more comfortable there this trip. Working with CHR Diane was amazing. We did a door-to door as our final Friday meeting. Diane said it was the Inuk-way – to go directly to people and see them face to face, so that is how on Friday we went to see everyone we had interviewed and gave them the readiness score and asked them to identify the two dimensions they wanted Arviat to focus on.

Tuesday January 9, 2018

-31° C

Saturday mom and dad drove me to the airport for my 4pm flight to Ottawa. Mitch picked me up from the airport and we went for Vietnamese and to get groceries for the trip. The next day -Sunday- blizzard warning in YFB, they delayed our 9:15am flight to 11:00 then to 13:00 and then finally cancelled it at 14:00. It then took 2 hours to get our luggage back and to get back to the hotel. Yesterday we got our flight Ottawa to Iqaluit, and we arrived into Iqaluit with no luggage. Sipporah got one of her checked bags and I did not get either of mine. The groceries were in mine. We checked in to the Frobisher Inn then went to Arctic ventures for food and toiletries, and to north mart and then back to the hotel.

We will hit the ground running in YCY. I hope Suzie will be able to get a hold of people so we can have everything set up right away.

Wednesday January 10, 2018

Today Suzie, Sipporah and I crushed it! We did 6 interviews today, and Sipporah and I each have one more tonight. We have two more confirmed for tomorrow and we can report back Thursday Afternoon. We will be finished, so I can probably get a flight out on Friday.

Friday January 12, 2018

This Clyde trip is now a blur, but gosh we did a great job! It flew, and we flew! Suzie called me each night at the hotel tot check in and see if I needed anything and to reiterate the plans for the next day. We were the dream team!

DALHOUSIE UNIVERSITY

Project Information Sheet

Project title: A Co-Learning Journey: Examining the Alignment of Inuit Qaujimimajatuqangit (IQ) and Principles of Community-Based Participatory Research in HIV Prevention Research.

Lead researcher: Jenny R. Rand, PhD Student, Dalhousie University

PhD Student Supervisor: Dr. Audrey Steenbeek, Dalhousie University

Information
My name is Jenny Rand, I am a PhD student at Dalhousie University. This project information sheet is intended to explain my PhD research project that is being conducted within the CRM Adaptation Project. My doctoral research is situated within the CRM Adaptation project and this means I hold **two roles** within the project. I am facilitating interviews during community visits for the CRM Adaptation Project, and separately I will look closely at the process of the CRM Adaptation Project.

Purpose and Outline of the Research Study
My research project, looks at how the principles of community-based participatory research, which is the academic piece of the CRM Adaptation Project, and Inuit Qaujimajatuqangit (IQ), the Indigenous piece of the project work together. Since the academic and Indigenous processes are different, I would like to see if and how they work together in Inuit research projects like the CRM Adaptation Project.

Data will be collected through examining project documents from the planning of the CRM Adaptation Project, reflecting on the research activities, and research participants and members of the research team will also be asked to participate in-depth interviews to deepen the understanding of the interaction of IQ and CBPR.

Who Can Take Part in the Research Study
You may participate in this study if you have been involved in the CRM Adaptation Project taking place in Partnership with Kugluktuk, Clyde River, Arviat, Pauktuutit, Dalhousie University and the Canadian Aboriginal AIDS Network.

What You Will Be Asked to Do
You may be asked to participate in a face to face or telephone interview that should take no longer than 1 hour. The interview will be audio recorded. The interview questions will ask you to reflect on your experience being involved in the CRM Adaptation Project. Your participation in the interview is completely voluntary. This means you can decide if you want to participate in the interview or not.

Questions

I would be happy to talk with you about any questions or concerns you may have about your participation in this research study. Please contact me (Jenny Rand) at 902.698.7719 or jrrand@dal.ca or my Supervisor, Dr. Audrey Steenbeek at 902.494.2113 or at a.steenbeek@dal.ca at any time with questions, comments, or concerns about the research study (if you are calling long distance, please call collect).

Thank you

Jenny R. Rand

Contact:

Lead researcher: Jenny R. Rand, Dalhousie University,
Contact: Dalhousie University IDPhD Program
c/o Faculty of Graduate Studies
Room 314 Henry Hicks Building
6299 South Street

Invitation to interview

Study title: A Co-Learning Journey: Exploring Inuit Qaujimajatuqangit and Community-Based Participatory Research within an HIV Prevention Research Project.

Dear Potential Participant,

My name is Jenny Rand. I am a PhD student at Dalhousie University and a former resident of Kugluktuk. My doctoral research is situated within the CRM Adaptation project and this means I hold **two roles** within the project. I am facilitating interviews during community visits for the CRM Adaptation Project, and separately I will look closely at the process of the CRM Adaptation Project.

My research project, which is separate from the "CRM Adaptation Project" that you participated in, looks at how well the principles of Community-based participatory research, which is the academic piece of the project, and Inuit Qaujimajatuqangit (IQ), the Indigenous piece of the project work together. Since the academic and Indigenous processes are different, I would like to see if they could work together in Inuit research projects like the one you participated in.

I would like to invite you to participate in an interview that would take about 60 minutes or less (by phone or in person if possible?). I am interested in your thoughts on if and how IQ and CBPR worked together in the study you were just in. The interview will be audio-recorded but everything will be confidential and nobody would know you were interviewed. To compensate you for your time, you will be given a gift card for the amount of $50.

Your participation will help us develop better research practises between university based researchers and Inuit communities.

If you are willing to participate please suggest a day and time that works for you.

If you have any questions, please do not hesitate to ask. You can reach me via email at jrrand@dal.ca or by phone at 902.698.7719.

Thank you

Jenny R. Rand

Semi-Structured Interview Guide

Thank you for taking the time to participate in this interview. I appreciate your time, and please know that you will be contributing to important knowledge about Inuit specific research methodologies, the information will contribute toward wise practices for research with Inuit communities, that Inuit across Nunavut and other regions may benefit from. This interview will ask questions about your experience working within the CRM Adaptation Project. Conducted in partnership between Pauktuutit, CAAN and Dalhousie University. Specifically, this interview will be asking you to reflect on IQ within the study.

This interview should take less than one hour. With your permission, I will be audio recording the session so that I do not miss anything that you say, and I may also write some notes as we speak.

I want you to know, that all of your responses will be confidential. That means that your name will not be attached to anything that you say within any research documents. I will be the only person who knows the information you share came from you.

Do you have any questions?

Consent form signed?

One final check that participant is willing to participate in the interview.

1. What was your role within the CRM Adaptation project?
2. How long have you been involved?

3. Is there anything you think worked really well with this project?
4. Is there anything that you think can be made better for a project like this in the future?
5. Do you think that the IQ principles are useful in guiding Inuit-Community-Based Research?
   a. If so, why?

Specific Questions regarding IQ

Qanuqtuurniq - the concept of being resourceful to solve problems and seeking solutions.

1. Qanuqtuurniq, is the concept of being resourceful to solve problems and seeking solutions. Can you think of an example within the CRM adaptation project where unique resources were utilized, or perhaps solutions that were unique were used in order to keep the project on track?
   a. Examples may include   (prompt)

Pilimmaksarniq – the passing on of knowledge and skills through observation, doing and practice

2. Can you describe how knowledge was shared, and how research team members participated in sharing knowledge for this project.

Piliriqatigiingniq – the concept of collaborative working relationships or working together for a common purpose

3. If you were to reflect on the cooperation and collaboration within this project, can you tell me if and in what ways folks worked together?

Aajiqatigiingniq – the Inuit way of decision-making; comparing views, and taking counsel

4. Would you say decisions were made collaboratively by taking time to get input from all team members?
    a.   If so, provide an example of this.

Inuuqatigiitsiarniq – respect for others and treating all equally

5. Was everyone treated equally and with respect throughout the phase of the study you were involved in?

Tunnganarniq – fostering good spirit by being open, accepting and inclusive

6. Was the study inclusive and accepting? If so, provide an example. For example, did you feel you had something to contribute, and that your input was valued and included?

Ikpigusuttiarniq – caring for others; taking *their situations* and who they are into account

7. Would you say everyone's situations were taken into account within the research team and the timing of the study, location, childcare available etc.

Avatittinnik Kamattiarniq – the concept of environment stewardship; understanding that the human community is part of the greater earth or land community

8. Do you get a sense of a bigger picture, and bigger commitment to the betterment of the human community and earth and land through your involvement in this project?
    a.   Did it feel holistic / relational?

Pijitsirniq – the concept of serving (a purpose or community) and providing for (family and/ or community)

9. Does the concept of serving community and the greater good of the community relate to this study? (prompt with example)

Is there anything more that you would like to add?

The audio recording of the interview will be transcribed verbatim; would you like to receive a copy of the transcription to review it before it goes forward for analysis?
Thank you for your time

DALHOUSIE UNIVERSITY

APIQHUUTIMI ANGIRUTIP TITIRARVIKHAQ: Ilauqatauyuq

Havaakhap taihinia: Una Ilihaqatigiiktunut-Ingilraninga: Qimilruuqhinia Naniinnamangaat Inuit Qaujimimajatuqangit (IQ) ukuallu Maligakhauyut Nunalingni-Ittut Ilauqataunirmut Qauyiharniq uvani (HIV) Auglungnikkuuqtailiniq Qauyihautaat.

Qauyiharnirmut hivuliqtilluaq: Jenny R. Rand, Dalhousie University,
Naniittuq: Dalhousie University IDPhD Program
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Room 314 Henry Hicks Building
6299 South Street
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902.698.7719; jrrand@dal.ca

Ahiit qauyihaqtiit
PhD Ilihaqtunut Munaqhiyi: Dr. Audrey Steenbeek, Dalhousie University a.steenbeek@dal.ca

Maniktuutikhat uvanngat pihimayaat: Kanatami Qauyiharviit Aanniaqtailinikkut Qauyihaqtit (Canadian Institutes of Health Research), Ukiuqtaqtumi Nalunaqtunik Ayuiqhainirmut Havaaq (Northern Scientific Training Program)

Uqauhiriyauyukhaq
Qaitquyauhimayutit qauyiharnirmut ilauqataulutit piqatigilunga uvanga, Jenny Rand, ilihaqtuuyunga uvani Dalhousie University Iliharvigyuangani ilihaqhugu Malruuk Amigaittulluunniit PhD-kutigut naunaipkutikhaqalirlunga. Ilauqatauyumatinnatit, kangiqhimattiaqtukhauyutit haffuminnga qauyihautimik. Ilauqatauyumaguvit ihumangniirlutit piyungnaqtutit. Ilauqatauyumanianggittunaqhiyutit uvvaluunniit qauyiharnirmit nutqarungnaqtutit. *Hamna ayuqhautigilimaitat ilauqataunirmut uvani CRM-kut Hungiutinikhakkut Havauhianik qanurlikiaq.* Ilauqatauyumannggitkuvit humaanngittuq.

Una titirarvikhaq naunaipkutiqaqtuq haffuminnga qauyihautikhamut. Hamna tuhagakhaq uvani ataaniittumi uqauhiqaqtuq qauyiharnikhakkut, apiriyauniaqtutit qanuriliurumayarnik uvvalu qanurli ikayuutauniarumik, qayangnarningannik, ayurnarniqarniannik ihuilutauyungiluunniit ilingnut ilitturiniarungnaqhiyat.

Apiqhuutiqaruvit uqaqatigiyungnaqtarma uvanga, Jenny Rand. Qaffiuyuniglikiaq apiqquutikhaqarungnaqtutit. Immaqaak kinguanik apiqhuutikhaqaruvit, hivayainnariaqaqtarma.

Aturutikhaa Naittumik Uqauhia haffumap Qauyiharnirutip Qimilruurutaa
Una ilihimattiaqtumik qauyiharutaup havaanga takuuriniaqtaat angitqiyami nunallaani-tunngaviqaqtut ilauqatauyunut qauyihautainnik (CBPR-kunnik taiyauvaktuq) qimilruuqhinianik, hungiutiyungnaqtuq, uuktuutigilugu aturlugulu haffuminnga (CRM-kut) ihuaqhivaallirnahuarlugu pilihaarutikhaat Inuit nunallaani-tunngaviqaqtut Auglungnikkut-pittailiniq (HIV) pittailiniatigut. Angiqhimaliqtutit ilauqatauyumablutit ukunani CRM-kut Hungiutinikhakkut Havauhianik.

Una ilihimattiaqtumik qauyiharnira uvaniittuq CRM-kut Hungiutinikhakkut Havauhianik uvvalu imaittuuvuq **malrungnik havauhiqaqtunga** uvani havaariyauyumi. Apiqhuqattaqhunga nunallaanut pulaaraangama ikayuqhugit CRM-kut Hungiutinikhakkut Havauhianik, uvvalu atuni takuurittiarniaqqatka havauhiatigut CRM-kut Hungiutinikhakkut Havauhianik.

Aturutikhaa haffumap qauyiharnirutip takuurittiarnahuarlugu havauhia CBPR-kut qauyiharutaa Inuit nunallaani ilitturinahuarlugu immaqaak CBPR-kut havattiarniarumi havattiannginiarumiluunniit Inuit pitquhiitigut qauyimayatuqanginni (Inuit Qaujimajatuqangit [IQ]).

Naahautit ilitturiyauniaqqut havaariyauyut titiranginni parnaiyaqpallianingannik qauyiharnirutip havaanginni (ukunanngatitut katimadjutinit tuhagakhanilu katimadjutini maniktuutikhatigullu tukhirautainnik) uvvalu qauyiharnirmut ilauqatauyut ukuallu ilauyut qauyihaqtini ilauqatautquyauniaqtut tamatkiumalutik-piqataulutik apiqhuutinik kangiqhittiaqtaunikhaannik piqatigivagait IQ ukuallu CBPR.

Kitullikiaq Ilauqatauyungnanngittut Qauyiharnirutip Qimilruurutainni
Ilauqatauyungnaqtutit haffumani qimilruurungmi ilauqatauhimagaluaruvit uvani CRM-kut Hungiutinikhakkut Havauhianik uvani Ilauqatigiguffiuk Pauktuutit-kut, Dalhousie University Iliharvigyuanga ukuallu Kanatami Nunaqaqqaaqtut Auglungnikkut Aanniarutiqaqtut Tuharvikhaat (Canadian Aboriginal AIDS Network).

Qanuriliuquyauniaqtutit
APIQHURNIQ:
Ilautquyauniaqtutit apiqhuqtauliruvit talvaniillutit immaqaak atauhirmik (1) ikaarnirmi. Apiqhurningat nipiliuqtauniaqtuq. Apiqqutauniaqtut hapkuat ilvit ilihimaliqtaffingni ilauqatauliqhuhi ukunani CRM-kut Hungiutinikhakkut Havauhianik.

Ikayuutauniarungnaqhiyut, Qayangnarniriillu Ihuiludjutauyullu
Ilauqataulutik qimilruuqhinirmi ikayuutiginianngittunaqhiyat, ilitturiniarungnaqhiyugut kihiani ikayuutigiyungnaqtaat ahiit inuit. Tuhaqtittigiyatit ilihimaliqtaffingnit ukunani CRM-kut Hungiutinikhakkut Havauhianik, ikayuutauniaqtut hivunikhaptingni qauyiharnirmut havaariyauyukhanut.

Hapkuat ihuiluutauyut haffumani qimilruurungmi mikiyuuniaqtut uvvalu piyungnannginniaqtut. Ilauqatauyut ihuaruyungnianngittunaqhiyut ilanginnik apiqquutinik, kihiani,

tuhaqtittinahuattiaqtukhauyutit, ukuninngalu ilaa tuharuminanngittunik uqautauvaktunik qauyiharnirutip havauhiatigut, hamna ilaa ihuaqhivaallirutigiyauniarmat qauyiharnirmut havaariyauyukhanut.

Hapkuat qayangnarningat ilauhimayut qimilruuqhinirmi amigaitpallaalimaittut, uvvalu ilitturiyauhimanngittut qayangnarningannik ilauqatauvaktunik qauyiharnirunmi ahiatigut kihimi pikhaqarluanngginnikkut unagunarninganigluunniit. Kihiani, unaguiqhiqtitauvangniaqtuhi hulilukaarutiffingnit hapkuat qayangnaipkutigilugit unaguiqhirniit.

Akiliuhiarutikhat / Akiliuhiaffaarutikhat Apiqhuqtaunikkut

Quyagiyumayaffi haffumani, tuniniaqtaffi niuvirvingani Northern-kut niuvrutigiyakharni, CO-OP niuvrutigiyakharni, uvvaluunniit akiliriiqhimayuq niuvrutigiyakharnut $50 ilauqatauhimagavit apiqhuqtaublutit.

Qanurli tuhaqtitariyat hapummiyauniaqtuq:

Tuhagakhat tunihimayaqhi uvamnut aallanut takuyaulimaittut. Uvangainnaq unalu atanira (Audrey Steenbeek) takuinnariaqaqtavuk. Uqautiginiaqtavut tuhaqtittilutalu ilitturiliqtaptingnik [titiqqat, uqauhikhat, inungnut tuhaqtitauyukhat, titiraqhimayut unipkaaliuqhimayut, hunallulikiaq]. Qayaguhugluta uqautiqaqpangniaqtugut qanurinningannik ilitturipkainahuanngilluta kituumangaat inuit. Imaittuuniaqtuq *ilvit uvvalu/uvvaluunniit nunagiyaffingni ilitturipkaqtaulimaittut unipkaaliuqhimayaptingni*. Inuit havaqatigiyaqqut nibliqtukhaunngittut ilaa tamaita tuhagakhat tuhaqtailihimayukhaulutik. Talvaluttauq, aturniaqtavut ilauqatauhimayup naahautaanik (atirinngitarnit) titiraqpaktaptingni uvvalu qaritauyakkuuqhimayuni titiraqhimayut ilaa tahapkuat tuhagakhat iliffingnuuqhimayut atiqaqtukhaunngittut. Tamaita ilttuqhautigiyaqhi tuhagakhat (ukunatitut angirutit titirarvikhaa) tutquqhimattiaqtauniaqtut. Tamaita qaritauyakkuuqhimayut titiqqat, ukuallu nipiliuqtauhimayut apiqquutauhimayut titirait tutquqtauttiaqhimaniaqtut naunaiyaqhimayumi USB-kuuqhimayuni qaritauyaniittuni.

Immaqaak Ilauqatauyumahuiruvit

Qauyiharniq qimagumagungni qimainnarialik. Immaqaak ilauqatauyumahuiruvit qimilruuqhinirmi, ihumaliurungnaqtutittauq talvani tahapkuat tuhagakhat tunihimayatit ungavaqugungni uvvaluunniit atuqurungni uvaptingnut aturungnaqtavut. Ihumaliurutigiyungnaqtattauq pingahut (3) tatqiqhiutini tuhagakhat ungavaqugungni ungavarungnaqtavut. Kinguani talvani, ayurnarniqarniaqtuq ungavarahuarningannik ilaa uvanga ilihimalimainnapku kitut uqauhiqaqhimayut humiglikiaq.

Qanurinningannik Piyauyungnaqhiniat

Immaqaak piyumaguvit, tuniyungnaqtagit naittumik uqauhiriyaannik katimayuni qanurinningannik qauyiharniq iniriiqqat. Atuni qanurinningat tuniyaulimaittut. Tuyuutigiyungnaqtavut naniinmangaatit tuniguffiuk uvaptingnut kinguani atiliurviup makpirangani.

Apiqhuutit

Quviahuktugut uqaqatigiyaarni apiqhuutikhaqaruffi ihumaaluutiqaruffiluunniit ilauqataudjutingni haffumani qauyiharnirutip qimilruurutaani. Hivayainnarialik Jenny Rand uvani 902.698.7719 uvaniluunniit jrrand@dal.ca Ataniriyaaluunniit, Dr. Audrey Steenbeek uvani 902.494.2113 uvaniluunniit a.steenbeek@dal.ca apiqhuutikhaqaruffi, uqauhikhaqaruffi, uvvalluunniit ihumaaluutiqaruffi qauyiharnirmut (ungahiktumit hivayaruvit, akikhaa turaaqtiinnarialik talvunga). Tuhaqtittiyungnaqtuguttauq iliffingnut nutaat tuhagakhat haililiqpata ilaa ilingnut aktuumadjutiqarniarumi ilauqatauyumanniruvit.

Immaqaak nakuatuurnikhakkut ihumaaluutiqaruvit ilauqataudjutingni haffumani qauyiharnirmi, hivayainnarialik Qauyiharnirmut Pittiarniq, Dalhousie University Iliharvigyuanganni uvani (902) 494-1462, uvvaluunniit qaritauyakkut: ethics@dal.ca (naunaipkutaa tailugu una REB file # 2017-4131)."

Atiliurviup Makpiranga

Havaakhap Taihinia: Una Ilihaqatigiiktunut-Ingilraninga: Qimilruuqhinia Naniinnamangaat Inuit Qaujimimajatuqangit (IQ) ukuallu Maligakhauyut Nunalingni-Ittut Ilauqataunirmut Qauyiharniq uvani (HIV) Auglungnikkuuqtailiniq Qauyihautaat.

Qauyiharnirmut Hivunniuqtiuyuq: Jenny R. Rand, Dalhousie University Iliharvigyuanga, jrrand@dal.ca 902.698.7719

Una atiliurvikhaq makpirangani atiliurviuyukhaq ublungalu qauyiharnirmut ilauqatauyup titirarlugu.

Uvanga, _____ (*ilvit atiit*) tuhaqtittitauttiaqtunga haffuminnga havaariyauyukhanik. Kangiqhihimayatka hapkuat piyumayauyut apiqhuqtaunirmiglu angiqhimayunga havaariyauyukhatigut_____.
Kangiqhihimayatka hapkuat apiqhuutauhimayut aallanut takuyauyukhaunngittut angiqhimataaqtinnanga ilitturinikhakkut uvamnik.
Kangiqhihimayatka, immaqaak ungavaqtauyumaliruma qimilruuqhinirmit, ihuinaaqtaunahuginngillunga uvamnik ungavarungnaqtunga.

_____   _____   _____
Titirainnarlugu Atiq   Atiliurvik   Ublunga

Angiqhimavunga apiqhuqtauniit uvamnut nipiliuqtauyungnaqtut   ☐Hii ☐Imannaq
Angiqhimavunga uqautigihimayatka atuqtauyungnaqtut ilitturinngillunga   ☐Hii ☐Imannaq

_____   _____   _____
Tautuktup Atia   Atiliurvik   Ublunga

Naunaiyaittiaqhimayunga apiqhuutit iniqhimaliqhugit angiqhimablungalu uqaurihimayatka taihimanngittugu atira atuqtauyariaqaqtuq kitumulliqaak.

_____   _____
Atiliurvik   Ublunga

DALHOUSIE UNIVERSITY

⊲ᐱᖅᕐᓱᖅᑕᑐᓂᶜᒍᶜ ⊲ᕐᑭᕐᑎ: ᖅᐅᐱᖕᐃᓂᶜᒍᶜ ᐃᓕᐅᕉᓂᶜ

ᐱᓕᓐᐊᶜ ᑕᐃᕐᐅᖚᒃ: ᐅᓄᓪᓗᐱᖅ ᑐᒍᑯᑲᖉᖅ ᐅᐚᓯᐋ ᐅᖬ ᓂ ᓄᖃ ᖅᑆ ⊲ᐞᕐ ᐅ ᓂᖕᑉᐱᖧᒄᐢ ᓂ ᶜ ᐅ ᓇ ᐅᖧ ᖅᑆ ⊲ᐞᕇᖮ ᖅᑭ ᐸᖬᓕ ᑕᶜᓇᐚ ᖴᑭ ᓇᐚ ᓄᐨ ᐅᶜ ⊲ᓐᖬᓗ ᓄᖩᖅ ᖅᑆ ⊲ᐞᕐ ᐅ ᓄᖩᖬ. ᐱᒃ ᐳᒤ ᖅᖬᖅᖴ ᐅᓗ ᓄᖩᖅ ᖅᑆ ⊲ᐞᕐ ᐅ ᓄᖩᖬ.

ᖅᐅᐱᖕᐃᓄᓂᶜ ᓯᑭᓴᖅᑎ: Jenny R. Rand, Dalhousie University ᒎᶜ ᐱᑫᕐ ᖠᖮᖧᐱᖕ ᓂ,
ᑕᖄᖁᖕ : Dalhousie University IDPhD Program
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⊲ᓯᖕᕇᶜ ᖅᐅᐱᖕᖅᑎᐅᖕᒦᔦᶜ:
ᒎᶜ ᐱᑫᕐ ᖠᖮᖧᐱᖠᐚ ᐅᓄᓪᓂᖕᖕᖍᓂᖴ ᒐᐱᓂᖕᐱᔐ: Dr. Audrey Steenbeek, Dalhousie University
a.steenbeek@dal.ca

ᖠᓇᐅᕐᖃᖅᑎᑕᔦᶜ: ᖮ ᖠ ᶜ ᒡᐚᕤ ᐳᓗᔾ ᖳᖬ ᕃ ᐱᓗᑯᐱᖕᖮᓗᔾ ᓄᖩᖴ ᖅᑆ ⊲ᐞᕐ ᐅ ᖬᖮᕌ ⊲ᖁⷠᖕᖾ ᖅᖲᓕᐚᖁᕤ ᑕᖄᖴ ᒦᓄ ᐳᓗᖰᖮ ⊲ᑐᖮ ᓇᕤ ᐳᓗᔾ ᐱᖕᖮ

ᐱᑎᐞᖕ

ᐅᖃᶜ ⊲ᖁᒡᕤ ᐅᶜ ⊲ᖅᖮᕐ ⊲ᔾᓗᑐᕤ ᖅᑆ ⊲ᐞᕐ ᖄᖅ ᖕᖮᔾᓕᖣ , ᕐᐱᓇ ᖮᓛᕐ ᐱᒡᖅ ᖕᖔᖣ , ᐅᓄᓪᓂᖕᖮ CZkgnt rld Tmhudqrhsx ᒎᶜ ᐱᑫᕐ ᖠᖮᖧᐱᖣ ᓂ ᐳᕋᖮ ᖅᖭ ᖷᐱᖄᒡᔾᒥᒡ ᐅᓄᕐ ᖕᖮ ᖈᓂᖴ QgC-ᕃᖄᖮᖮ ᖈᖭᖮ. ᐳᖮᕐ ᓄᖬᶜ ⊲ᖤᖳᖄᖔᖬ ᐅᶜ ⊲ᖮᕐ ᖬᖄᖲᖖ ᐳᖰᕤ ⊲ᖁᖮᑕᔾᒋ⊲ᕐ ᖇᐱᖅᖮᒋᖳᕤ ᐳᖮᖲᖖ ᖰᓂ ᖅᑆ ⊲ᐞᕐ ᖄᖬ⊲ᖮᶜ ᒪᑕᖠ, ᐅᶜ ⊲ᖮᕐ ᒪᖲᕤ ᐳᖰᕐ ᖕᖕᖮ ᖈᒡᖖᕤ, ᐅᶜ ⊲ᖮᕐ ᶜ ⊲ᶜ ᖬᐱᖨᒡᕤ ᐅᶜ ⊲ᖮᖄᖌᖮᖵᖮ ᖕᖮᒡᖖ ᖅᑆ ⊲ᐞᕐ ᖄᖲᖮ ᖅᖮᖖ ᑕᐅᖭ ᖰᖬᕤ, ᶜᒡᖴ ᐱᑕᐅᖕᖮ ᖄᖬᐱᖮᔾ ᖠᖕᕥ ᖅᑆ ⊲ᐞᕐ ᐅᑐᖰᓗᶜ ᓇ ᓄᖩ ᐱᑕᐅᖴ ⊲ᖬᖬᖴ ᐱᑕᐱᖮ ᖕᖰᖳᔾ ⊲ᖮ ᐅᖩᖴ ᐳᖬᖴ ᐱᖮ ᒪᖷ ᖅᖮ ᓇᑕᐅᖴ ᖕᖰ ᐱᑕᐅᖬᐱᖮᔾ ᖠᖕᕥᶜ ᖅᖮ ᓇ ᖅᑆ ⊲ᐞᕐ ᖄᖬᐋ ᐅᶜ ⊲ᖮᕐ ᖰᖣᒃᕤ ᐅᶜ ⊲ᒪᐱᖄᖰᔾ ᖠᖕᖬ.

⊲ᖮᐱ ᐅᖬᖮᒌᒥ ᖳᖭ ᖮᖕ ᖮ ᖖᖱ ᐅᖔᓗᖃ ᖕᖮᖺ ᖅᑆ ⊲ᐞᓄ⊲ᖮᔾ ᖱᖬᖖᖴ ᖳᖩᖮ. ⊲ᖮᐱ ᖮᖕ ᖮ ᕤ ⊲ᖖᖮᒌᒥ ᖳᖣ ᖅᑆ ᖠᖬᖳᖕᕐᖫ ᖠᶜ ᖅᑆ ⊲ᐞᓄ ᒥᒡᔾᒡᕤ ᐅᶜ ⊲ᖠ ᖕᖮᔾᓗᕤᖣ. ᖅᑆ ᖠᐅᖲᖣᖰ ᐱᖳᖕᖮᖠᐱᔦᖬᶜ ᐱᖬ ᖅᑆ ᖣᖬ ᐳᖮ ᕃᖬ ᒪ ᖠ ᐱᑫ ᖄ ᖬᖖᒡᖠ ᖠ ᐅᑕᐱᔾ ᖬᖕᖬ ᒪ ᖠᶜ ⊲ᖁ ᖤᖄᕤ ᐱᖮ ⊲ᖣ ᖕᖮᖝᖬᔾ ᖬᖣᖰ ᐱᖳᖕᖮᖰ ⊲ᖮ ᖬᖕᖰᖬ.

ᐱᖳᖕᖮᒥ ᖅᖮ ᕤᖬ ⊲ᖮᐱ ᖅᑆ ⊲ᐞᕐ ᐅᖬᖄᖬᖖᖴᖬ ᐱᖳᖱ ᖳᖖ ᖕᖮᖮ ⊲ᖞ ᖬᖬ ᕐᐱᓇ ᖰ ᖧᖬᖖ ᖅᖖ ᑕᐅᖮ ᖠᖮ ᐱᖳᖕᖲᕤ ᖇᐱᖕᖖᖬ ᐱᖳᖕᖮᖖ ᖅᑆ ᖄᖬᕤ ᖬ. ᖖᖡᖖ ᒪᔾᖭᖮᖮ ᐱᖳᖕᖮᖮ ᖅᑆ ᕤ

ᑕᑦ ᖡᐅᒃ ᐊᑲᓪ ᑕᐅᓈᐃ ᖡᘁᓴ ›

ᐱᕐᘁᑎᕐᖃ ᐊᒪ ᖃᓄᐃᒡᑐᓂᕐᖃ ᖃᐅᔨᓴᐃᓂᐅᐸ

ᐊᐁ ᓲ ᑭᑦ ᓀᐅᕉᐃᓕ ᐅᑐᓭᓄᐃᕐᑐᖄᓄᑉ ᐳᐧᐹ ᖡᑮᔪ ᓴᐧᐋᑐᓈᑉ ᖡ ᐊᕐᒃ ᐅᓄᒃᑭᑉ ᐳᓱᕐ ᐱᑉ ᑫ ᐱᑉ
ᖡ ᐊᕐᒃ ᐅᓄᐱᖅᕿᓐ   ᓇᐁ ᓄᐊᕻᑉ ᐱᕖᓭ ᐊᓄᐧᖅᑉ ᐅᑦ ᐊᖅ ᑫ ᓇᖕᔫ ᑮᑉ ᖡ ᐊᕐᒃ ᐅᕐᖅ ᖡᑦᕿᓕ,
ᐱᑕᖕᖅ ᐊᓄᐱᓵ ᓴ, ᐊᓂᑕᖕᖅ ᐊᓕᓄᑭ ᐱᓇ ᐱᑕᓅᑐᑭᓇᐁ ᓄᑲ ᐱᑕᐅᕉ ᐊᓄᓭᑉ ᐱᑕᐱ ᑭ ᓘ ᑮ
ᐳᐊᕸᐱᐧᖅ ᐊᖅᕿᓕ ᐱᑕᐅᕉ ᐊᓄᐹᑉ ᕿᑉ ᓇᐁ ᓄᐸ ᐱᓀ ᐳᕿ ᖅᑮᖕᖅ ᐅᓗ ᓄᐁ ᓇᐁ ᐱᑉ
ᐱᖕᔫᖅᒃ ᐊᒪᒃ ᓲ ᑤᑉ ᐅᑦ ᐊᑲᓪ ᕿᑐᑉ ᓇᐁ ᓄᑲ ᐱᑕᐅᕉ ᐊᓄᐹᑉ ᐳᓄᐹ ᐱᒪᑉ ᓴᖕᔫ ᓄᐁᑉ

ᐅᓄᕐᖕᖅ ᑫᑉ ᓲ ᑭᑦ ᓀᐅᕉᐃᓕ ᐳᐧᐹ ᖡᑮᔪ ᓴᐱᖅᓇ ᖡ ᐊᕐᒃ ᐅᓄᕐ ᖄᐱᖕᖅᓇ   ᓇᐁ ᓄᑲ
ᐱᑕᐅᕉ ᐊᓄᐹᑉ ᐱᒪᑉ ᓘ ᓴᖕᔫᐊᑎ ᓴᐱᓇᖄᐹᑉ ᐳᓄᑉ ᐱᖓᓇ ᐊᐁ ᐅᓕᖕᖅ ᑕᕐᖕᖅᖕᖅᑮ
ᖄᖃᓄᕐᖅᓇ ᓴᐅᐁᑉ ᐳᓄᑉ ᐱᖅ ᖄᐱᖕᖅᓇ   ᐳᑕᐱᓇ ᐳᓄᑉ ᐱᖅ ᐊᖀ ᑕᑯᐱᐱᑐᖃᕐ ᖀ ᖃᓇ
ᐱᐳᖕᖅᖕᖅ ᐊᖅ ᑲ ᑮᑕᓇ ᓇᐁ ᓄᑲ ᐸᑦ ᓴᓄᓇᔪᖅ ᐳᓇ ᓇᐁ ᓄᑲ ᐱᑕᐅᕉ ᐊᓄᐹᑉ ᐱᒪᑉ ᖀᑉ
ᓴᖕᔫ ᐊᑉ ᐅᓄᐅᒪᑉ ᐳᓄᑉ ᐱᖅ ᖄᐁᖕᖅ › ᐱᖕ ᐳᑲ ᑮᖕᖅ ᓴᕿᑉ ᖄᑯᓭᖕᖅ ᑲᖄᐱᖕᖅᓇ
ᐳᖕᔫᖄᖅ ᔪᓄᐱᓇᐳᖕᖅ ᐅᒪᖕ ᓇᐁ ᓄᑲ ᐱᑕᐅᕉ ᐊᓄᐹᑉ ᐱᒪᑉ ᖄᑉ ᐳᓄᑉ ᐱᒪᕈ

ᖡ ᐊᕐᒃ ᐅᓄᐊᗂᐳᖅᑐᖄ ᖡ ᐊᕐᒃ ᐅᓄᐱ ᔪᓄᑐᑭ ᐳᖕᔫᖃᕿ ᐳᖅᖄ ᑫᖄ ᐳᑭ ᓇᐁ ᓄᑲ ᐅᑦ ᐊᑐᑭᓄᖄᖕᑉ
ᖡ ᐊᕐᒃ ᐅᑐᔪᓇᐱ ᐱᖕ ᐳᖕᖅ ᖅᕿ ᐳᓄᒍ ᓄᐹᑉ ᐳᓇᐳᑭ ᓇᐁ   ᓄᑲ ᖡ ᐊᕐᖃᐱᖄᑐᖅ ᓇ ᐁᐱ
ᐱᑕᖕᖅ ᔭᖅ ᖄ ᖄ ᖄᑉ ᐱᐊᑮ ᓄᖕ ᑤᐱᖕᖅᖀᖅ ᐳᓇᐳᑭ ᖡ ᐊᕐᖄ ᒧᖕ ᔪ ᑫᑉ ᐳᓄᕐᖖᖅᖅ ᐱᖕᔫ ᓇᐁᐱ›

ᑕᑦ ᔪ ᑮ ᑫ ᓇᓕᐁ ᐊᑉᖄ ᐳᓄᑉ ᐱᒪᑉ ᑐᑐᖕᖅᖀᖅᑯᔪᕝ ᐊᑉᖄ ᕻ ᕿᑮ ᐊᓄᖄ   ᓇ ᖡ ᐊᕐᒃ ᐅᓄᐹᑉ ᐳᓄᑉ ᐱᖕ ᖕᑮ
(ᓴᕿᑮ ᖃᑐ ᖄᑐᖄᖄᑉ ᐱᖕᖤ ᐊᓄᑭᖠᓄᐹᑉ ᐱᖕ ᔫᐁ ᐊᑉᖄ ᓇᑭ ᑕᑮᖅ ᐊᑐᖄᑉ) ᐱᖕᖤ ᖡ ᐊᕐᖃᑉ ᐊᑉᖄ ᐱᖕᖤ
ᐳᑉ ᔪᖄ ᐊᑉᖄ ᖡ ᐊᕐᒃ ᐅᑲ ᐱᖕᖄ ᐱᐳᕖᖄ ᐊᓄᐱᖅᖀᑉ ᐳᑉ ᖄᖃᖄ ᐊᓄᑐᑭ ᐱᖕᔫᖕᖅᒃ ᑮᔪᓇᐹᑉ ᑕᑯᕐᕿᔪᓄᖃᕿᓄᐹᑉ
ᖡ ᓇᖕᑮᐱᑎᑉᖄ ᑐᔪᖄ ᓄ ᑐᑉ ᐳᓇᐳᑉ ᖡ ᐊᕐᖅ ᑕᖕ ᖕᔫ ᑮ ᐱᖕᖤ ᓇᐁ ᓄᑲ ᐱᑕᐅᕉ ᐳᖃ ᔪᓇᑭᓄᐹᑉ
ᖡ ᐊᕐᒃ ᐅᓄᐹᑉ ᖡ ᐊᕿᐊ ᖄᓇᐹᓕᑉ.

ᕐᐊᖄᒃᑐᑦ ᐃᑕᐅᕿᕐᐊᖄᖅᐸᑦ ᖃᐅᔨᓴᐃᓂᕐᒥ

ᐳᑦ ᐊᑉᖄᑉ ᖡᘁᑐᑉ ᖡ ᐊᕐᒃ ᐅᓄᑮ ᐳᑦ ᐊᑉᖄ ᓗᖤᑉ ᓇᐁ ᓄᑲ ᓇᐁ ᓄᑲ ᐱᑕᐅᕉ ᐊᓄᐹᑉ ᐱᒪᑉ ᖀ ᒪᑉ
ᓴᖕᔫ ᐊᑉ ᐅᓄᐹᑉ ᐳᓄᑉ ᐱᖕ ᓇᑭ ᐳᓄᑉ ᑯᐊᑐᔪᑲ ᐳᑦ ᐊᔪᑐᑭᑉᖃ ᐊᖂᑐᑭᖅ᠍ CZkgnt rhd Tmhudqrhsx
ᔪᖄ ᑭᑦ ᓀᐅᕉᐱᖄ   ᐱᖕᖤ ᖃ ᑫ ᑐ ᓇᐁ ᖡ ᖄᑮᖕ᠍ᖆᑮᔪ ᓄᖤ ᐱᖅ ᐳᓄᑉ ᓄᐹᑉ ᐳᓄᑉ ᔭᐊᔭᖤ

ᕐᔅᓂᖅ ᐊᐱᖅᔭᖅᑕᐅᓂᐊᕿᒪᖕᖅᐱᑦ

ᐱᖕᖅᕻᔭᖤᖠ
ᐱᖕᖅᖆᖅ ᐊᖅ ᖄ ᖄᑮᐱᖕᖅᑐᔪᑉ ᑕ ᖃᕐᖃ ᖡ ᖄ ᐊᑐ ᑲᑯᖕ ᐳᖃ ᖄᒪᑉ ᐱᑦ ᐊᑯᖄᑉ ᐱᖃᓄᐊᓄᖅ ᖕᖅᖎᖕ
ᐱᖕᖅᖄᖕᖅ ᐊᑐᔪᑐᑉ ᓇᐳᖄᓄᐊᖕᖅ ᐊᖃ ᔪᑐᑲ ᐱᖕᖅᖀ ᐱᖕᖅᖄᖕᖅᖆᖅᐱᖄᐳ ᖡ ᖄ ᖄᑮᐱᖕᖅᖆᖕᖅ ᓇᖕᑮ
ᐳᑦ ᐊᓄᖅ ᓴ ᓇ ᖡᐳᑉ ᓇ ᓄᐱᑲ ᐱᑕᐅᕉ ᖄᐳᓄᐹᑉ ᐱᑕᐱ ᑭᑉ ᒧᑮ ᓴᖕᔫ ᐊᑉ ᐅᓄᐹᑉ ᐳᓄᑉ ᐱᖕ ᓇᑉ

ᐃᑲᔪᖅᓯᔪᖅᑕᐅᔪᒪᖅᑐᑦ, ᐊᑦᑳᕿᓴᓂᕐᒡ ᐊᒪᓗ ᐃᓄᐊᔭᕐᓴᓂᕐᒡ

ᐳᑦ ᐊᓗᖆᖤ ᖡ ᐊᕐᒃ ᐅᓄᑮ ᐳᖃ ᓴᖕᖤᓇᖠᑕᐅᕉ ᖃ ᐱᖅ ᖄᑮᖕᖅᐅᓄᑭᖒ ᑯᔪᖄᓇ ᐳᓄᑎᖅᔪᔾᖄᑮᑭᖤ
ᐱᕐᑐᔪᓇ ᐳᖃ ᔭᓇᔪᑭ ᑕᑦ ᔪ ᑮ ᓇᓕᐁ ᐊᑉᖄ ᐊᖅ ᐊᔭᐅᑐᑉ ᐱᑕᖕᖅᖖᖅ ᖄᖀ ᓇᐁ ᓄᑲ ᐱᑕᐅᕉ ᖅᐳᓄᐹᑉ
ᐳᓄᑉ ᔭᐊᑉᒍᑮ ᐳᖃ ᔭᖅᖗᐱᓄᐁᖃᐱᖕᖅᖆᖕᖅᒃᔪᔮᓄᑭ ᑤ ᑫ ᖡ ᐊᕐᒃ ᐅᑐᑐᑭ ᐳᓄᑉ ᐱᖅ ᓴ ᓴᖕᖅᖆᓇᔪ

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ᐅᑎᐳᕼᐅᐱᐊᐤ ᐊ�misᑭᓄᐅᒪᖕᒍ ᑭᑕᒍ ᑭ >ᐃᒃ ᒪᕝᒍ ᑭᑕᑭᒃ ᖑ ᓄ ᖁ ᐊᕐᐣ ᐅᒪᓕᐃ. ᐅᒃ ᐊᕝᑭ ᐅᒃ ᖑ ᑭ
ᕝᕈᖕᖁᑐᓂ ᐅᑕᒍ ᖕᔨ ᖁᒃ ᐊᖓᒍ ᑭᒃ ᒪᓕᑭ ᐅᒃ ᖑ ᑲᑭ, ᐸᕐᐱᒪᓂ >ᔪᒥ ᐊᖁ ᑲ ᑎᐱ ᓄ
ᒪᓂᖕᐅᓇ ᐱ ᖕ ᓴ ᖁ, >ᖕ ᕐᐊᑎᒪᖁ ᓄ ᖁᒃ ᑭ ᖁ ᖕᒍ ᐊᕝ ᖕ ᐊᕐ ᐊᓄᐊᓄᒪᖁᖕ ᕝ
ᑲ ᖁ >ᔪᒥ ᐊᒑᑭ >ᓄᒥ ᕆ ᐱᖑ ᖕᕐᕆᓕᒪᐃ ᒍ ᖕ ᐊᕐ ᐅᒪᖕ ᓄᓴᓕᑭ ᐱᒪᖕ ᐊᕝᖕ ᖁᐱ.

ᐱᑎ ᐃᖕᖁ ᓴᖕ ᖑ ᑭᑭᖕ ᐊᕐ ᐅᒪᓴᓕ ᐱᑭᑕᓴᖕ ᖕᒑᑭ >ᒍᕐ ᐱᐃ ᐱᒐ ᐊᑕᕐ ᐱᖕ ᖕᒑᖕ ᖁ ᓄ ᖁ
ᖕ ᐊᕐ ᐅᒪᓕ ᐸᕐᐱᒪ ᖕᖁ ᖁ ᑕᐅᒍ ᖕᒑᖕᐱᖕᑕᒪ ᐅᖕᖁᐃᖕᐃᓴ ᖕᒑᖕᐱ ᐸᕐᐱᒪᒍᖕ
ᖕᖁ ᐅᖕᖢᖕᑕᖕ ᐊᖕ ᖁ ᓴᐅᒍᑕᖕᖁᖕ ᐱᑎ ᐃᖕ ᖑ ᑕᖕᖁᖕ ᐊᒪᖕᐃ ᖁ

ᐊᑭᒪᖁᑕᕐᕈᑎᑕ ᐊᒍᖕᕐᖕᑕᐅᓂᓄᑕ
ᖁᕐ ᓄ ᒍᐱ ᐅᑭ ᐊᑭ ᐸᑭ ᒪᓄᕐ ᐊᒪᖕᒑᑐᒃ ᒪᐊᔨᖢᖕ ᒪᐊᕐᐊᑐᖕ ᒍᖕ ᐊᖕᓴ ᓄᓴᖁ ᑲᐱᕝ ᖁᓴᒪᖁ
ᒪᐊᕐᐊᑐᖕ ᒍᖕ ᐊᖕᓴ ᓄᓴᖁᖕᐱᐊᑐᖕᖕ ᒍᖕᐅᒍ ᕐᒍᖕ ᒪᐊᕐᐊᑐᖕ ᒍᖕ '] (-ᓕᖕ ᐱᑐᒪᐊᑐᖕ ᖕᒍᖕ
ᐅᖕ ᐊᒪᕐ ᖕ ᐊᖕᖁ ᓴᖁ

ᖁᒪᖕ ᑐᓕᕼᕝ ᑐᓄᕝᑎᕝ ᕐᐃᓕᕐᕝᐅᒪᐊᕐᓕᖕᐨᑕ:
ᑕᓕ ᐃ ᖁ ᒪᓄᕐᑐᖁ ᖁ ᖑᖕᐱ ᖕᒑᑐᕝ ᐊᒪᖕᒑᖁ >ᕐ ᕐ ᐊᑕᑐᑕᖁ ᖕ ᑲᕐ ᐊᕝᖁ ᖑ ᖁᑭᒪᓄ ᐊᖕ ᓴᓄ ᒪᕝᖕᐱᖕᖁᖕᒪᓄ
ᕝᖕ ᕐᖕᒣᕐᖕ · tcqdx Rsddmaddj $ ᕝ ᖕᕝᒪᖕ ᖕᒑᑕᖕᖕᐱᒪᖕᐱᐃᒪᖕᒑᑭᖕ ᓄᐃᕝ ᐊᕝᕐ ᕐᒪᖕ ᑕᓕ ᖑ ᖑᐱ
ᓄ ᑲᓄ ᐅᓴᒪᖕᖕᖕ ᖁᖕᖕ ᐱᖕᒪ ᐊᖕᖕ ᐊᕐᖕ ᑲᖁᖕ ᖕ ᐊᕝ ᓴᓄᓴᖁ ᖕ ᐊᕝᖢ ᖑᖕ ·ᐅᒍᖁᓴᖕᒪᓴᓕᖕ
>ᕐ ᖁ ᖕᒑᖢ ᕐᖁᓴᓴᓴᓕᑭ ᐊᒪᖕᖢᒍᖕᐱᓕᑭ ᐊᒪᖕᖢᒍᐊᓴᖕᖁᑭ ᖕᖁ ᕐ ᐊᕝᖕᕐᓄᑕ ᕝᖕᖁ ᑐᓕᕐᖢᖁ$
ᐊᖕᖕᐱᖢ ᐱᓴᓄᓴᖕᖕᒍᖢᖁ ᐊᖕᖕ ᐊᕐᖕ ᖢᕐᖕ ᖑ ᖕ ᐊᕝᕐ ᐊᕝᒪᖕ ᖑᓄ ᑕᐅᒍᖕ ᓴᓕᖕ ᐅᓄᑕᑐᖕ ᖑᓄ ᐊᒪᖕᖕ ᒪᖢ
ᓄ ᑲᓄ ᐅᖕᖢᒪᖕᖕᒍ ᖁᒪᖁᖕ ᐅᓕ ᖕ ᖑᖕ ᑕᖁᖕ ᑕᑭᖕ ᖕᒑᑭᖕ**ᐃᕐᐃᕝ ᐊᖕᒪ ᓄᒪᓄᕝᐃᕝ**
ᓄᒍᓄᐃᖕᖁᑕᐅᒪᐊᖕᕐᑐᖕ ᐅᓄᖕᖢᓕᒪᐊ ᓄᓕᐊᖕᒍᑐᐃᖕᓄᖕ. ᕝ ᐅᖕᖢ ᐅᖕᖢ ᐅᕝ ᖕ ᑐᔪᕝ ᕐᖁ
ᓕᒍᕝ ᖕᒍᕝ ᐊᕝᖁ ᖕ ᐊᕝᕐ ᐅᑐᕐᖁᕝ ᑕᓕ ᐃ ᖁ >ᕐ ᐊᕝᑐᒍᑲᖕ ᖑᖕᐱ ᖕᒑᑐᕝ ᐊᖕᕝ ᐊᕐᑐᖁ ᐱᖕᖢᒪ
ᐱᑕᓴᓄᓴᖕᖕᒍᖁ ᑕᓕ ᐊᑐᑕ ᒪᖁ ᐱᑐᓴᖢᖁ ᐱᑕᖢ ᕐᖢᕝ ·ᐱᑐᖁ ᐱᑕᖕᖁ ᐊᒪᖕᖕᒍ ᖁᖕᖕ$ ᑐᑐᖕᖕ ᖕᖁᑐᖁᒣ
ᑕᓕ ᐊᑐ ᒪᖁ ᐱᑐ ᐊᕝᒍ ᖁᑕᒪᖁ ᖕ ᑕᓴᓄᓴᓕᑭᖁ ᐱᖢ ᖕ ᕐ ᐊᕝ ᖢᖁ ᑕᓕ ᐊᑐ ᒪᖁ ᐱᑕᕐ ᓴᓄᐱᓴᕐᖢ ᐱᑐᓴᒪᖁ
ᐱᑕᓴᓄᓴᖢ ᖁᖁ ᐅᓴᖕ ᖑ ᖁ ᕝ ᐅᖕᖢ ᓄ ᑲᓄ ᐅᖕᖢᕐᖢ ᕐᖁ ᖢᓂ ᐊᒪᓴᖕᖕ ᕐᓴᓂ ᐱᖢ ᓴᓄᓴᓴᖁ
ᐱᑐᑐᖕᖕᒣᕐᑐᖁ$ ᖢᖁᖢ ᕐᖢᒍ ᐅᓴᕝ ᐊᕐᖢ ᒪᖕᖕᒑᖁ ᖕ ᕐ ᐊᕝ ᖕᖕᒑᑭ ᑐᑐᖕᖕ ᖕᖁᑐ ᖁ ᓄ>ᓄᑐᓴᕐᖢ ᕐᓴᓂ
ᐅᒍᕐ ᐊᕐᖢ ᒪᖕᖕᒑᑭ ᑕᖢᕐ ᖑ ᖁᑐᖕᖢᕝ ᐊᕐᖢ ᒪᑐᖕ ᑐᑐᖕᖕᕝᕐᑐᖢ ᖕ ᕐ ᐊᕝ ᐊᖢᓄᐳᖕᕐᕐᖢ ᖑ ᖁ
ᐅᒍᕐ ᐊᕐᖢ ᖕᖁ

ᐃᕐᓕᒪᐅᕐᓄᕐᕐᕝ ᐃᓕᐅᕝᓕᕐᖢᖕᕐᒍᑎᕝ ᖁᐅᕐᕝᐃᓄᕐᒍᕝ
ᐅᕝᕐ ᖕᖁᕈᐱᖕᒑᑐᖁ ᖕ ᐊᕐ ᐅᒪᓕᒪᖁ ᕐᒪ ᐅᕝᕐ ᓕᒪᖁ ᐅᖕ ᐊᕝᕐ ᕐᖁᓴᖁᖁᖕ ᖕᒣ ᑕᐅᒍ ᖢᒍ ᐱᖕᖢ
ᐅᕝᕐ ᖕᒍᐊᖁᖁᖁ ᐅᖕ ᐊᕝᕐ ᕐᖁᓴᓴᓕᖁᖕ ᖕ ᐊᕝᕐ ᐅᒪᓕᕐ ᐅᕝᕐ ᖕᒍᐊᕐᖕ ᓕᖕᕐᒍᖁ ᑕᓕ ᐃ ᖁᒪᓄ ᒪᓄᕐᕝᖢᓴᓄ
>ᕝᕐ ᖕ ᖕᖁᖁ >ᖕᕝ ᐊᕝᖢᒑᒍᖁ ᐊᕝᖕ ᖁᓴᖁ ᐱᑕᖕᖕ ᐊᕝᖢᒑᒍᖁᖢ ᐅᕝᕐ ᖕᒍᐊᕐᖕ ᓴᓄᓴᖕᓕᕐᑐᖁ ᕝ ᖕᖕᖁ
>ᖕᕐ ᕐᖁ ᐅᑕᓴᓄ ᑕᓕ ᐃ ᖁ ᑲᓄᕝ ᐊᕝᕐ ᑐᖁ >ᖕᕝ ᐊᕝᖁᑲᖁᖁᒍᖁ ᖕ ᕐ ᐊᕝ ᖁ ᑕᓕ ᐃ ᖁ ᖕᑐᖕᖢ ᖁᓴᖕ
ᖢᖕᓕᖕ ᓕᖁ >ᖕᕝ ᐊᕐᖁᒪ ᐅᕐᒍᒪᖕᖕᒑᑭ ᐊᕝᖕ ᐊᕐᖁ ᕝ ᐊᕝᕝ ᑐᖁ

ᖁᒪᖕ ᖁᐅᕐᕝᐃᓄᕝᕐᕝ ᖁᐅᕝᕐᐅᒍᓄᓄᕝ ᐱᕝᓄᖁᕐᖢᕝᖁᕝᐱᕝ
>ᕝᕐ ᖁᑕᖁᕈᐱᖁ ᒪᓄᕐᕝᖢᕝ ᖕᒑᑎᖁ ᐅᒍᑕᖁᖁ ᓄ ᐅᑕᖕᖢᕝ ᕐᒪᖕ ᕝ ᑐᕐᕝ ᕐᒪᖕ ᖁ ᖕ ᐊᕝ ᐅᒪᓕᖁ ᖕ ᐊᕝᕝ ᐊᕝᓄᐱ

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ᑯᐊ ᑕᐅᒐᖅ ᖅᠺᐱᐅᑕᓈᖅᒪᓂᑦ ᖅ ᐊᐸᕝ ᐊᑲᓄᑦ ᑕᓄᕐ ᐊᓄᐱᠶᒎ ᑭᖅᠺᠷ ᐱᐊᕐᐨ ᖅᢹ ᖅᠶᕐᒪᖅ ᖅᠺᒧᖅ
ᖅ ᐊᕝ ᐊᓄ ᐯᓄᐨ ᑕᑲᠻᑐ ᒺᐪᖅ ᒺᓄᕐᓑᖅ ᐱᑐᐃᐊᐨ ᐊᖅᢹ ᕿᑐᖅ ᐱᠶᒎ ᕍᐊᓄᠺ

ᐊᐱᖅᑯᑎᑦ

ᐊᖅ ᖅ ᑐ ᖅ ᕝᑦ ᠺᑐ ᐱᖅᒺᒧᖅ ᐅᓄᑕᐨ ᐱᐳᖅᠺᑐᖕ ᖅ ᐅᓄᕐᠶᖅ ᐅᕘᒡᓕᑐᖕ ᖅ ᐅᓄᕐᠶᒡᡐᖅᐅᖅ
ᐅᐨ ᐊᓄᠸᖅᢹᖅ ᖅ ᐊᕝ ᐅᓄᐊᠺᠷᐅᖃᖅ, ᐊᠶᕐ ᕈᐪᠶᐨ ᖅᢸ ᐅᖅ ᐧᓄ ᐃᑦﹴ dmmx QZmc ᐊᓄᖕ
ᐳ(ᒊ ᐅᒊ ᐳᐸᐧᒊ᠂ᒊᐳ ᐊᖅᢹ ᑐᑐᖃᖅ ᖅ ᐳ ᐧ ᐊᠶ ᠺᠺ jrrand@dal.ca ᐊᖅᢹ ᑐᑐᓄᖅ ᐱᖕ ᠶᖅᠻᖕ ᐸ Cᒆ tcᒆdx
Rsddmaddj ᐊᖕᖕ ᐊᠶᕐ ᕈᐪᒡ ᐳ(ᒊᒊ ᐳᐸᒊ))᠂ ᐊᖅᢹ ᑐᑐᖃᖅ ᖅ ᐳ ᐧ ᐊᠶ ᠺᠺ ᐊᖕᖕ
a.steenbeek@dal.ca ᐊᖅᢹ ᑐᑐᖃᖅ ᐱᖕ ᠶᖅᠻᖕ Dr. Audrey Steenbeek ᐊᠶᕐ ᐊᖅ
902.494.2113 ᐊᖅᢹ ᑐᑐᖃᖅ a.steenbeek@dal.ca ᖅᖕ ᑕᐅᒐᖅ ᠺᒧ ᐱᠺᠺ ᐊᠶᕐ ᠶᑐ ᖅᠺᑐᖅ
ᐱᐳᖅᠺᑐᖕ ᖅ ᐅᓄᕐᠶᖅᖅ, ᐊᖅ ᐊᐸᠺ ᖅ ᐅᓄᕐᠶᖅᖅ, ᐅᕘᒡᓕᑐᖕ ᖅ ᐅᓄᕐᠶᖅ ᖅ ᐊᕝ ᐅᓄᐊᠺᠷᐅᖃᖅ
(ᐊᠶᕐ ᓚᠶᖅ ᐊᖕᖕ ᠶᠻᒡᖅ, ᐸᐤ ᠻᠷᐸᖕ ᖅᠻᑐᖅ ᐱᑯᓄᑐᠶᑯᖅ ᐊᠶᕐ ᕈᐪᠶ ᑐᖅ). ᐊᖅ ᐊᑐᓄᐱᠻᠶ ᠺᒍᖅ
ᓄᑭᓄᖅ ᑕᐧ ᖕ ᓄᖅᐧ ᖅᠺᖅᑖᖅ ᖅᖕ ᖅ ᐱᠻᑕᐅᓄᖅ ᕐᑐᖕ ᖅᠻᓄᑦ ᐅᠶᐧ ᓄᐊᠺᑐᒍᐧ ᐱᠶ.ᖅ ᐅᐨ ᐊᠶᐤ ᓄᐱᠶ.ᖅ
ᖅ ᐊᐸᐧ ᐅᓄᐱᠻᖅ.

ᐱᐳᖅᠺᑐᖕ ᖅ ᐅᓄᕐᠶᖅᖅ ᐅᕘᒡᓕᑐᖕ ᖅ ᐅᓄᕐᠶᒡᡐᖅᐅᖅ ᐱᠶᒎ ᖅᖕ ᐊᐸᠵ ᖅᒎ ᠻᑐᓄᑦ ᐅᐨ ᐊᓄᠸᖅᢹᖅ ᒧᠻᒫᖅ
ᖅ ᐊᐸᐧ ᐅᓄᖅᓚ ᐧ ᖅᢹ ᓄᐸ ᑕ ᖅᠺᐧᖃᖅ ᖅᖕ ᑐᖅ ᐊᑳᐱ Research Dsghbr᠂ CZkgntrhd Tmhudqrhsx
ᐊᠶᕐ ᐊᖅ ᐨᐳ(ᒊᐧ ᒊ ᐸᖅᒊᒊᒊ᠂ ᖅ ᐳ ᐧ ᐊᠶ ᠺᠺ. ethics@dal.ca ᐤᐱᒆ ᑐᑐᖅᐧᑐᖅ ᐧ ᓚᐧ ᐅᠺᠶᖓᒍᖅ
ᐅᠶ ᐅᠻᒡᓄᖅ QDA ᇋkd # 2017-4131)."

ᐊᏢᒥᕐᐅᑊᐊᑊ

ᐱᓕᕆᐊᑊᕈᕼᐅ< ᑕᐃᕐᐅᓄᑊᒪ: ᐅᖭᖓᐱᕝᐦ ᑐᒋᐦᒥᖏᖅ ᐅᖕᐱᕿᐊ ᐅᕐᑫ ᓇᖅᕿᕼ ᐊᕐᕼ ᐅᓇᖅᑫ
ᐅᓡᖃᐃᐱᒪ ᓇ ᑐᖁᕨ ᐅᓇᐅᕿᕼ ᐊᕝᔭᑲᕐ ᕐᒋ ᕿ ᐱᔭᓇ ᑕᖅᐦ ᕐᕈᕼ ᕿ ᓇ ᓄᖅᖄ ᐅᓐ ᐊᑐᕐᔪᖄᓄᒪᕿ
ᕼ ᐊᕝᕼ ᐅᓇᖄᕿ ᐱᕐ ᐳᕿᐦ ᕐᑫᕐᑫ ᐅᓄᒪ ᖄᕿᕼ ᐊᕝᕼ ᖄᖃᕐᕼ ᕐᑐ ᔪᓚᕈᕿ

ᔪᕐᒡᕐᐱᕐᓂᒡ ᕐᑲᐅᔪᕐᕐᐱᒡ: Jenny R. Rand, Dalhousie University, jrrand@dal.ca
902.698.7719

ᐱᑐᓂᐊᕼᖄᐱᕿ ᐱᑐᓂᐊᕼᕿ ᐊᑊ ᐊᖄᒥᓇ ᐊᔪᒡᕼ ᑐᑐᕐᕿ ᐊᕐ ᕆ ᐱᕼ ᖄᕑᕿᕼ ᐊᕝᕼ ᐅᓇᖄᕿ ᐅᑊ ᐊᕐᖃᐱ

ᐊᖄ ᕐᕼ , _____ (ᐊᕿ� ᑕᕐ ᕐᕿᑊ ᐊᕝᒧ ᐱᕐᕿᔫ ᖁᕼ
ᑕᕿᕐ ᕿᕐ ᕆ ᕐᕿ ᒡᒥᕿ ᐳᖁ ᐱᕼ ᐊᕉ ᕼᕐᔱᐅᕐᕿᖁᕐ ᑕᕿᕐ ᕿ ᕐᕿ ᒡᒥᕿ ᐱᕛ ᐱᕐᕿᕐᕐᕐ
ᐱᖄᕐᕿᕐ ᐊᕝ ᕆ ᐱᕼ ᕐᕿᐳᒡᖁ ᐱᕿ ᓚᕿ _____.
ᑕᑯᕐᕼᕐ ᐳᒡᖁ ᐱᕼ ᖄᒥᐱᕿᕐ ᐱᖄᕐᕿᕐ ᐊᒧᖁ ᕐᕛ ᕝ ᖃᕿᕌ ᕐᑫᑐᕐ ᐊᒪᐱᕿ ᑯᔪᐱᒧ ᐱᕛᕝᕐ
ᑯᕐ ᐊᒪᕿᕐ ᒥᕐ ᐅᕐᑫᕐᕝᕿᔪᕐ ᒥᕐ ᐅᕐᕿᕐᕿᕐ ᕐᕐ ᕐᑫᐱ
ᑕᑯᕐᕼᕐ ᕑ ᐅᑊ ᐊᕝᕼ ᕐᑫᖅᕐᖁᕑᕐ ᕼ ᐊᕝᕼ ᐅᓇᖄ ᐅᑊ ᐊᕐᑫᖃᖃᕑᖅ ᕐᑫᕐ ᕼᒍᐱᕐᕿᕐ ᐊᕐᔪᕐᕐᕿ ᕑ

_____   _____   _____
ᐱᑐᕐᕐ   ᑐᑐᕐᖄᒥ ᕼᕐ   ᐱᑐᓄᐱᕐᕐ

ᐱᕛᕝᕐᑫᕐᕐ   ᐱᖄᕐᕿᕐ ᐊᑐᔪᕐᕐᕿᕐ ᓇᐳᔪᐊᕐᕐᕿ ᐊᕐᕛ ᔪᕐᕐᕐ   ☐ᐳ   ☐ᐱᕼ
ᐱᕛᕝᕐᑫᕐᕐ   ᐊᕝᕼ ᐊᕆᐳ ᕐ ᐊᕐᕿ ᕼ ᐱᖄᕐᕿᕐ ᐊᑐᔪᕐᕐᕿᕐ ᐱᑕᕐᕿᕐ ᐊᕐᖃᕐ ᕐᑲᔪᕐᖁᕐ ᑯᕐ ᐊᒪᕐ
ᕐ ᒥᕐ ᐅᕐᕼ ᐊᕐᕛ ᕐᕐᕐ ᕐᕿᒪ   ☐ᐳ   ☐ᐱᕼ

_____   _____   _____
ᕐ ᕐᕛᕐ ᕐᑫᕐᕿᐱᑐᕐᕐ   ᐱᑐᓄᐱᕐᕐ   ᐊᕐᕿᓚᐱ

ᕐ ᒥᕐ ᐅᕐᕿᕐᕿᕐ ᐱᖄᕐᕿᕐ ᐊᒪᕐᕐᕼᕐ ᐳᕐ ᐳ ᕐᕿ ᐊᕫᕐ ᐱ ᐱᕐ ᕐᕛᕝᕐᑫᕐᕐ ᐊᕝᕼ ᐊᕆᐳ ᕐᕿ
ᐱᑕᕐᕿᕐ ᐊᕐᖃᕐ ᕐᑲᔪᕐᖁᕐ ᑯᕐ ᐊᒪᕐ ᕐ ᒥᕐ ᐅᕐᕼ ᐊᕆᕐ ᕿᒪᕑ

_____   _____
ᐱᑐᓄᐱᕐᕐ   ᐊᕐᕿᓚᐱ

DALHOUSIE UNIVERSITY

INTERVIEW CONSENT FORM: Participant

Project title: A Co-Learning Journey: Examining the Alignment of Inuit Qaujimimajatuqangit (IQ) and Principles of Community-Based Participatory Research in HIV Prevention Research.

Lead researcher: Jenny R. Rand, Dalhousie University,
Contact: Dalhousie University IDPhD Program
c/o Faculty of Graduate Studies
Room 314 Henry Hicks Building
6299 South Street
Halifax, NS B3H 4H6 Canada
902.698.7719; jrrand@dal.ca

Other researchers
PhD Student Supervisor: Dr. Audrey Steenbeek, Dalhousie University a.steenbeek@dal.ca

Funding provided by: Canadian Institutes of Health Research, Northern Scientific Training Program

Introduction
You are invited to take part in a research study being conducted by me, Jenny Rand, a student at Dalhousie University as part of my Interdisciplinary PhD degree. Before you decide if you want to take part, it is important that you understand the purpose of this study. Taking part is your choice. You may decide not to take part or you may withdraw from the study at any time. *This will not affect your involvement in the CRM Adaptation Project in any way.* You do not have to take part in this study.

This form gives you information about the study. The information below tells you about what is involved in the research, what you will be asked to do and about any benefits, risks, inconvenience or discomfort that you might experience.

You should discuss any questions you have about this study with me, Jenny Rand. Please ask as many questions as you like. If you have questions later, please contact me.

Purpose and Outline of the Research Study
This doctoral research project will examine a larger community-based participatory research (CBPR) study, that will adapt, pilot and use the Community Readiness Model (CRM) to improve readiness to engage in Inuit community-based HIV-prevention interventions. You have already agreed to be part of the CRM Adaptation Project.

My doctoral research is situated within the CRM Adaptation project and this means I hold **two roles** within the project. I am facilitating interviews during community visits for the CRM Adaptation Project, and separately I will look closely at the process of the CRM Adaptation Project.

The purpose of this study is to examine the process of conducting a CBPR study with Inuit communities to determine if CBPR works well or not so well with Inuit ways of knowing (Inuit Qaujimajatuqangit [IQ]).
Data will be drawn from project documents from planning the research project (such as meeting minutes and reports minutes and funding applications) and research participants and members of the research team will be asked to participate in-depth interviews to deepen the understanding of the interaction of IQ and CBPR.

Who Can Take Part in the Research Study
You may participate in this study if you have been involved in the CRM Adaptation Project taking place in Partnership with Pauktuutit, Dalhousie University and the Canadian Aboriginal AIDS Network.

What You Will Be Asked to Do
INTERVIEW:
You will be asked to participate in a face to face interview that should take no longer than 1 hour. The interview will be audio recorded. The interview will ask questions about your experience being involved in the CRM Adaptation Project.

Possible Benefits, Risks and Discomforts
Participating in the study might not benefit you, but we might learn things that will benefit others. The information you share about your experience with the CRM Adaptation Project, will help future research projects.

The discomforts associated with this study are small and unlikely. Participants may feel uncomfortable with some questions, however, it is important to provide as much information as possible, including any negative comments about the research process, as this is important for improving future research processes.

The risks associated with this study are minimal, and there are no known risks for participating in this research beyond being bored or fatigued. However, you will be offered breaks between activities to reduce these risks.

Compensation / Reimbursement for Interviews
To thank you for your time, we will give you a Northern card, CO-OP card, or pre-paid credit card for $50 for your participation in the interview.

How your information will be protected:

Information that you provide to us will be kept private. Your audio recorded interview will be transcribed by a professional transcription service and they will be required to sign a confidentiality agreement. We will describe and share our findings in [thesis, presentations, public media, journal articles, etc]. We will be very careful to only talk about group results so that no one will be identified. This means that **you and/ or your community will not be identified in any way in our reports**. The people who work with us have an obligation to keep all research information private. Also, we will use a participant number (not your name) in our written and electronic computer records so that the information we have about you contains no names. All your identifying information (such as your consent form) will be securely stored. All electronic records, including audio files and interview transcripts will be kept secure on an encrypted USB drive.

If You Decide to Stop Participating
You are free to leave the study at any time. If you decide to stop participating at any point in the study, you can also decide whether you want any of the information that you have contributed up to that point to be removed or if you will allow us to use that information. You can also decide for up to 3 months if you want us to remove your data. After that time, it will become impossible for us to remove as I would not know who said what.

How to Obtain Results
If you wish, I can provide you with a short description of group results when the study is finished. No individual results will be provided. We can send you these results if you leave your contact information at the end of the signature page.

Questions
We are happy to talk with you about any questions or concerns you may have about your participation in this research study. Please contact Jenny Rand at 902.698.7719 or jrrand@dal.ca or Supervisor, Dr. Audrey Steenbeek at 902.494.2113 or at a.steenbeek@dal.ca at any time with questions, comments, or concerns about the research study (if you are calling long distance, please call collect). We will also tell you if any new information comes up that could affect your decision to participate.

If you have any ethical concerns about your participation in this research, you may also contact Research Ethics, Dalhousie University at (902) 494-1462, or email: ethics@dal.ca (and reference REB file # 20XX-XXXX)."

Signature Page

Project Title: A Co-Learning Journey: Examining the Alignment of Inuit Qaujimimajatuqangit (IQ) and Principles of Community-Based Participatory Research in HIV Prevention Research.

Lead Researcher: Jenny R. Rand, Dalhousie University, jrrand@dal.ca 902.698.7719

The signature page should be signed and dated by the research participant.

I, _____ (*your name*) have been fully informed of the objectives of the project being conducted. I understand these objectives and consent to being interviewed for the project_____.
I understand that steps will be undertaken to ensure that this interview will remain confidential unless I consent to being identified.
I understand that, if I wish to withdraw from the study, I may do so without any repercussions.

_____   _____   _____
Printed Name   Signature   Date

I agree that my interview may be audio-recorded   ☐Yes ☐No
I agree that direct quotes from my interview may be used without identifying me   ☐Yes ☐No

_____   _____   _____
Witness Name   Signature   Date

I confirm I have completed the interview and agree that direct quotes without my name may be used.

_____   _____
Signature   Date

DALHOUSIE UNIVERSITY

INTERVIEW CONSENT FORM: ADVISORY MEMBER

Project title: A Co-Learning Journey: Examining the Alignment of Inuit Qaujimimajatuqangit (IQ) and Principles of Community-Based Participatory Research in HIV Prevention Research.

Lead researcher: Jenny R. Rand, Dalhousie University,
Contact: Dalhousie University IDPhD Program
c/o Faculty of Graduate Studies
Room 314 Henry Hicks Building
6299 South Street
Halifax, NS B3H 4H6 Canada
902.698.7719; jrrand@dal.ca

Other researchers
PhD Student Supervisor: Dr. Audrey Steenbeek, Dalhousie University a.steenbeek@dal.ca

Funding provided by: Canadian Institutes of Health Research, Northern Scientific Training Program

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You are invited to take part in a research study being conducted by me, Jenny Rand, a student at Dalhousie University as part of my Interdisciplinary PhD degree. Before you decide if you want to take part, it is important that you understand the purpose of this study. Taking part is your choice. You may decide not to take part or you may withdraw from the study at any time. *This will not affect your involvement in the CRM Adaptation Project in any way.* You do not have to take part in this study.

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Adaptation Project. My doctoral research is situated within the CRM Adaptation project and this means I hold **two roles** within the project. I am facilitating interviews during community visits for the CRM Adaptation Project, and separately I will look closely at the process of the CRM Adaptation Project.

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Who Can Take Part in the Research Study
You may participate in this study if you have been involved in the CRM Adaptation Project taking place in Partnership with Pauktuutit, Dalhousie University and the Canadian Aboriginal AIDS Network.

What You Will Be Asked to Do
INTERVIEW:
You will be asked to participate in a face to face or telephone interview that should take no longer than 1 hour. The interview will be audio recorded. The interview will ask questions about your experience being involved in the CRM Adaptation Project.

Possible Benefits, Risks and Discomforts
Participating in the study might not benefit you, but we might learn things that will benefit others. The information you share about your experience with the CRM Adaptation Project, will help future research projects.

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To thank you for your time, we will give you a Northern card, CO-OP card, or pre-paid credit card for $50 for your participation in the interview.

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Information that you provide to us will be kept private. Your audio recorded interview will be

transcribed by a professional transcription service and they will be required to sign a confidentiality agreement. We will describe and share our findings in [thesis, presentations, public media, journal articles, etc]. We will be very careful to only talk about group results so that no one will be identified. This means that *you and/ or your community will not be identified in any way in our reports*. The people who work with us have an obligation to keep all research information private. Also, we will use a participant number (not your name) in our written and electronic computer records so that the information we have about you contains no names. All your identifying information (such as your consent form) will be securely stored All electronic records, including audio files and interview transcripts will be kept secure on an encrypted USB drive.

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If you wish, I can provide you with a short description of group results when the study is finished. No individual results will be provided. We can send you these results if you leave your contact information at the end of the signature page.

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If you have any ethical concerns about your participation in this research, you may also contact Research Ethics, Dalhousie University at (902) 494-1462, or email: ethics@dal.ca (and reference REB file # 20XX-XXXX)."

Signature Page

Project Title: A Co-Learning Journey: Examining the Alignment of Inuit Qaujimimajatuqangit (IQ) and Principles of Community-Based Participatory Research in HIV Prevention Research.

Lead Researcher: Jenny R. Rand, Dalhousie University, jrrand@dal.ca 902.698.7719

The signature page should be signed and dated by the research participant.

I, _____ (*your name*) have been fully informed of the objectives of the project being conducted. I understand these objectives and consent to being interviewed for the project_____.
I understand that steps will be undertaken to ensure that this interview will remain confidential unless I consent to being identified.
I understand that, if I wish to withdraw from the study, I may do so without any repercussions.

_____   _____   _____
Printed Name   Signature   Date

I agree that my interview may be audio-recorded   ☐Yes ☐No
I agree that direct quotes from my interview may be used without identifying me   ☐Yes ☐No

_____   _____   _____
Witness Name   Signature   Date

I confirm I have completed the interview and agree that direct quotes without my name may be used.

_____   _____
Signature   Date

INTERVIEW CONSENT FORM: OTHER

Project title: A Co-Learning Journey: Examining the Alignment of Inuit Qaujimimajatuqangit (IQ) and Principles of Community-Based Participatory Research in HIV Prevention Research.

Lead researcher: Jenny R. Rand, Dalhousie University,
Contact: Dalhousie University IDPhD Program
c/o Faculty of Graduate Studies
Room 314 Henry Hicks Building
6299 South Street
Halifax, NS B3H 4H6 Canada
902.698.7719; jrrand@dal.ca

Other researchers
PhD Student Supervisor: Dr. Audrey Steenbeek, Dalhousie University a.steenbeek@dal.ca

Introduction
You are invited to take part in a research study being conducted by me, Jenny Rand, a student at Dalhousie University as part of my Interdisciplinary PhD degree. Before you decide if you want to take part, it is important that you understand the purpose of this study. Taking part is your choice. You may decide not to take part or you may withdraw from the study at any time. *This will not affect your involvement in the CRM Adaptation Project in any way.* You do not have to take part in this study.

This form gives you information about the study. The information below tells you about what is involved in the research, what you will be asked to do and about any benefits, risks, inconvenience or discomfort that you might experience.

You should discuss any questions you have about this study with me, Jenny Rand. Please ask as many questions as you like. If you have questions later, please contact me.

Purpose and Outline of the Research Study
This doctoral research project will examine a larger community-based participatory research (CBPR) study, that will adapt, pilot and use the Community Readiness Model (CRM) to improve readiness to engage in Inuit community-based HIV-prevention interventions. You have already been involved in this study in some way. That study is referred to as the CRM Adaptation

Project. My doctoral research is situated within the CRM Adaptation project and this means I hold **two roles** within the project. I am facilitating interviews during community visits for the CRM Adaptation Project, and separately I will look closely at the process of the CRM Adaptation Project.

The purpose of this study is to examine the process of conducting a CBPR study with Inuit communities to determine if CBPR works well or not so well with Inuit ways of knowing (Inuit Qaujimajatuqangit [IQ]).

Data will be drawn from project documents from planning the research project (such as meeting minutes and reports minutes and funding applications) and research participants and members of the research team will be asked to participate in-depth interviews to deepen the understanding of the interaction of IQ and CBPR.

Who Can Take Part in the Research Study
You may participate in this study if you have been involved in the CRM Adaptation Project taking place in Partnership with Pauktuutit, Dalhousie University and the Canadian Aboriginal AIDS Network.

What You Will Be Asked to Do
INTERVIEW:
You will be asked to participate in a face to face or telephone interview that should take no longer than 1 hour. The interview will be audio recorded. The interview will ask questions about your experience being involved in the CRM Adaptation Project.

Possible Benefits, Risks and Discomforts
Participating in the study might not benefit you, but we might learn things that will benefit others. The information you share about your experience with the CRM Adaptation Project, will help future research projects.

The discomforts associated with this study are small and unlikely. Participants may feel uncomfortable with some questions, however, it is important to provide as much information as possible, including any negative comments about the research process, as this is important for improving future research processes.

The risks associated with this study are minimal, and there are no known risks for participating in this research beyond being bored or fatigued. However, you will be offered breaks between activities to reduce these risks.

Compensation / Reimbursement for Interviews
To thank you for your time, we will give you a Northern card, CO-OP card, or pre-paid credit card for $50 for your participation in the interview.

How your information will be protected:
Information that you provide to us will be kept private. Your audio recorded interview will be

transcribed by a professional transcription service and they will be required to sign a confidentiality agreement. We will describe and share our findings in [thesis, presentations, public media, journal articles, etc]. We will be very careful to only talk about group results so that no one will be identified. This means that ***you and/ or your community will not be identified in any way in our reports***. The people who work with us have an obligation to keep all research information private. Also, we will use a participant number (not your name) in our written and electronic computer records so that the information we have about you contains no names. All your identifying information (such as your consent form) will be securely stored. All electronic records, including audio files and interview transcripts will be kept secure on an encrypted USB drive.

If You Decide to Stop Participating
You are free to leave the study at any time. If you decide to stop participating at any point in the study, you can also decide whether you want any of the information that you have contributed up to that point to be removed or if you will allow us to use that information. You can also decide for up to 3 months if you want us to remove your data. After that time, it will become impossible for us to remove as I would not know who said what.

How to Obtain Results
If you wish, I can provide you with a short description of group results when the study is finished. No individual results will be provided. We can send you these results if you leave your contact information at the end of the signature page.

Questions
We are happy to talk with you about any questions or concerns you may have about your participation in this research study. Please contact Jenny Rand at 902.698.7719 or jrrand@dal.ca or Supervisor, Dr. Audrey Steenbeek at 902.494.2113 or at a.steenbeek@dal.ca at any time with questions, comments, or concerns about the research study (if you are calling long distance, please call collect). We will also tell you if any new information comes up that could affect your decision to participate.

If you have any ethical concerns about your participation in this research, you may also contact Research Ethics, Dalhousie University at (902) 494-1462, or email: ethics@dal.ca (and reference REB file # 20XX-XXXX)."

Signature Page

Project Title: A Co-Learning Journey: Examining the Alignment of Inuit Qaujimimajatuqangit (IQ) and Principles of Community-Based Participatory Research in HIV Prevention Research.

Lead Researcher: Jenny R. Rand, Dalhousie University, jrrand@dal.ca 902.698.7719

The signature page should be signed and dated by the research participant.

I, _____ (*your name*) have been fully informed of the objectives of the project being conducted. I understand these objectives and consent to being interviewed for the project_____.
I understand that steps will be undertaken to ensure that this interview will remain confidential unless I consent to being identified.
I understand that, if I wish to withdraw from the study, I may do so without any repercussions.

_____   _____   _____
Printed Name   Signature   Date

I agree that my interview may be audio-recorded   ☐Yes ☐No
I agree that direct quotes from my interview may be used without identifying me   ☐Yes ☐No

_____   _____   _____
Witness Name   Signature   Date

I confirm I have completed the interview and agree that direct quotes without my name may be used.

_____   _____
Signature   Date

Appendix J

Confidentiality Agreement

This agreement is between:

Jenny R. Rand, Interdisciplinary PhD Candidate, Dalhousie University

and

Transcript Heroes Transcription Services Inc., Toronto, Ontario

for

Research Study: A Co-Learning Journey: Examining the Alignment of Inuit Qaujimajatuqangit (IQ) and Principles of Community-Based Participatory Research in HIV Prevention Research; REB # 2017-4131

Summary of job description/service provision:

Transcription services: transcribe audio recorded interviews verbatim.

I agree to:

1. keep all the research information shared with me confidential. I will not discuss or share the research information with anyone other than with the Researcher or others identified by the Researcher.

2. keep all research information secure while it is in my possession.

3. return all research information to the Researcher when I have completed the research tasks or upon request, whichever is earlier.

4. destroy all research information regarding this research project that is not returnable to the Researcher after consulting with the Researcher.

5. comply with the instructions of the Researcher about requirements to physically and/or electronically secure records (including password protection, file/folder encryption, and/or use of secure electronic transfer of records through file sharing, use of virtual private networks, etc.).

6. not allow any personally identifiable information to which I have access to be accessible from outside Canada (unless specifically instructed otherwise in writing by the Researcher(s)).

Transcriptionist:

_____   _____   _____

 (Print Name)   (Signature)   (Date)

I agree to:

    1. Provide detailed direction and instruction on my expectations for maintaining the

       confidentiality of research information so that transcriptionist can comply with

       the above terms.

    2. Provide oversight and support to transcriptionist in ensuring confidentiality is

       maintained in accordance with the Tri Council Policy Statement Ethical Conduct for Research

       Involving Humans and consistent with the Dalhousie University Policy on the Ethical Conduct of

       Research Involving Humans.

Researcher:

_____   _____   _____

 (Print Name)   (Signature)   (Date)

Exported Codes and Definitions

Code	Definition
caring for others	acts of helping, being considerate
co-learning	learning from one another, recriprocal learning, - exchange,
commitment	to the project, to the issue, to the community
communication	examples of and value of good communication processes
community engagement	active involvement of community/ community members
culture	Possible rename to AK principle
environment	natural world
flexible	Reseach team was felxible with oneanother within the team, and flexible to meet the needs of the community be accommodating to community members etc.
GSB	Good Sound Bite, Quotable Quote
humility	examples and value of humility
ikpigusuttiarniq	caring for others taking theri situations into account
Inuit way of knowing	broad concept of Inuit Knowledge
inuuqatigiitsiarniq	treating all equally, respecting others
language	Inuktitut, English, accessible language
leadership	Examples of leaders: political leaders Mayors, Hamlet Councillors, AND values of a good leader
learning	examples of learning about CBR, (rename:CBR learning?)
local knowledge	values of and examples of local knowledge
progressing in research	general reflection on reserach, research with Inuit communities
relationship	examples of and value of relationships (within CBR)

|	
research approach	examples and values of CBR - check
Research Assistant	Community-Based Research Assistant
research beneficial	examples and value of CBR - this study and or generally, useful and of benefit - which is an imperative of CBR
respectful	examples of and value of respect
responsibility	examples and value of shared and individual responsibility
shared understanding	examples and value of common understanding, holding same knowledge/understanding
sharing knowledge	includes teaching and sharing knowledge inside and outside of the research project - one direction, discussed as "I was sharing"
tunnganarniq	fostering good spirit by being open, accepting and inclusive
unintelligible	Correcting the transcripts. D 24: DS- YEK 07:51 -- USBs and materials [doko] or not and it's smoking -- they don't call or knock, they will just walk in and talk to you face to face... everybody is so busy and both -- so busy and booked
Western way of knowing	outside researcher; southernized; western perspective; and Kablunak; and western way of knowing
work together team	work together, team, come together, teamwork/team building, collaboration, collective, consensus, shared goals, working together-work together team, exmaples and value of within this study and CBR generally

Research Proposal
A Co-Learning Journey: Examining CBPR and IQ

Jenny R. Rand
Dalhousie University,
IDPhD Program

Overview

- Introduction
- Research objectives and questions
- Overview of literature
- Methodology
- KTE plan
- Timeline and progress to date
- Questions and Feedback
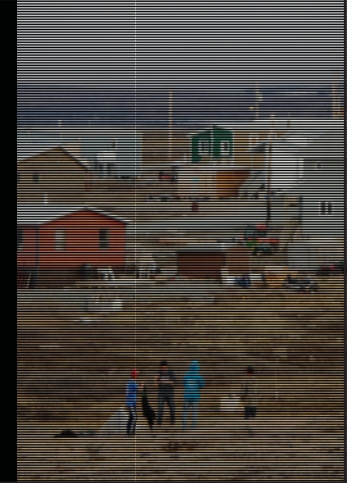
Introduction

- CBPR has become a relied upon approach to academic research with Indigenous communities
- Missing from the literature: an examination of CBPR principles and Indigenous ways of knowing

Research Objectives

- To expand current knowledge about research that employs CBPR (in action) within a research project that is guided by IQ.
- To examine the process of engaging in collaborative research with multiple knowledge frameworks.
- To gain information that will ultimately inform strategies that can assist both researchers and communities in conducting academic research that engages with Inuit communities.

Slide 1

Community Readiness Model - Adaptation

DALHOUSIE UNIVERSITY — Inspiring Minds

CIHR IRSC — Canadian Institute of Health Research

PAUKTUUTIT INUIT WOMEN OF CANADA

The Canadian Inuit HIV/AIDS Network

Community Readiness Model

6 dimensions

Colorado State University

1 no awareness
2 denial/resistance
3 vague awareness
4 preplanning
5 preparation
6 initiation
7 stabilization
8 confirmation/expansion
9 high level of community ownership

Slide 2

Research Questions

- In what ways are IQ Principles reflected in the CBPR Project referred to as The CRM Adaptation Project?

- What are the challenges and opportunities to a CBPR project that aspires to follow IQ principles?

- What are the strengths of IQ as a guide for knowledge co-creation?

Slide 3

Literature Review

- Historical examination of the evolution of academic/government Indigenous research
- Indigenous research methodologies
- Inuit Qaujimajatuqangit (IQ)
- Community-Based Participatory Research (CBPR)
- Barriers and facilitators
- Case literature: Indigenous HIV, Inuit sexual health

Slide 4

Two Eyed Seeing

Western/Academic Ways of Knowing

CBPR   IQ

Indigenous/Inuit Ways of Knowing
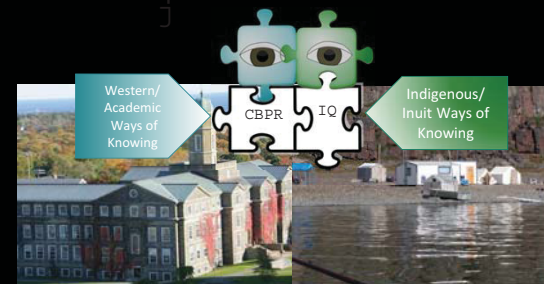
Big Picture/ Commitment

CBPR requires a long-term process and commitment to sustainability

CBPR — IQ

Avatittinnik Kamattiarniq – the concept of environment stewardship; understanding that the human community is part of the greater earth or land community

Resourcefulness

CBPR builds on strengths and resources within the community

CBPR — IQ

Qanuqtuurniq – the concept of being resourceful to solve problems and seeking solutions

Learning experience

CBPR promotes co-learning and capacity building among all partners

CBPR — IQ

Pilimmaksarniq – the passing on of knowledge and skills through observation, doing and practice

Common Goals

CBPR integrates and achieves a balance between research and action for the mutual benefit of all partners
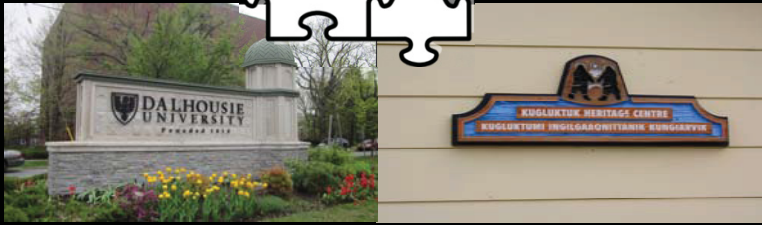
CBPR — IQ

Piliriqatigiingniq – the concept of collaborative working relationships or working together for a common purpose

Decision Making & Development

CBPR involves systems development through a cyclical and iterative process

Aajiqatigiingniq – the Inuit way of decision-making; comparing views, and taking counsel

Relevance

CBPR emphasizes public health problems of local relevance and also ecological perspectives that recognize and attend to multiple determinants of health and disease

Ikpigusuttiarniq – caring for others; taking *their situations* and who they are into account

Equality/ Equity

CBPR facilitates collaborative, equitable partnership in all research phases and involves an empowering and power-sharing process that attends to social inequalities

CBPR disseminates findings and knowledge gained to all partners and involves all partners in the dissemination process

Inuuqatigiitsiarniq – respect for others and treating all equally

Tunnganarniq – fostering good spirit by being open, accepting and inclusive

Community

CBPR recognizes community as a unit of identity

Pijitsirniq – the concept of serving (a purpose or community) and providing for (family and/ or community)

Methodology

- Case Study Design
- The case: CRM Adaptation Project
- Conceptual framework: Two Eyed Seeing
- Data: documents, interviews, and observations
- Analysis: thematic analysis

Knowledge Translation and Exchange

- Consultation with Senior Knowledge Translation Coordinator
- Two main domains: Academic and Community
- Accessible literature, presentations and community level networks for communities
- Conference presentations and journal articles – work with existing partners i.e. Pauktuutit, CAAN, ITK etc.

Timeline and Progress

- Coursework - complete April 2015
- Comprehensive Exams – complete March 2016
- Proposal development/ approval - ~January 2017
- Ethics & Research License – February 2017
- Data Collection – Winter/ Spring 2017
- Analysis – Summer/ Fall 2017
- Writing – Fall 2017/ Winter 2018
- Defend – Spring 2018
- KTE – ongoing

Next steps

- Proposal approved √
- Ethics Review
- NRI License
- Begin data collection

Questions & Discussion

References

- Iwama, M., Marshall, M., Marshall, A., & Bartlett, C. (2009). Two-eyed seeing and the language of healing in community-based research. *Canadian Journal of Native Education, 32*(2), 3.

- Thurman, P. J., Vernon, I. S., & Plested, B. (2007). Advancing HIV/AIDS prevention among American Indians through capacity building and the community readiness model. *Journal of Public Health Management and Practice, 13*, S49-S54.

- Crabtree, B. F., & Miller, W. F. (1992). A template approach to text analysis: developing and using codebooks.

Appendix M

Contributions List

Rand, J. R., Steenbeek, A., Loppie, C., Martin, D., Plested, B. (May 2019) Examining Inuit knowledge within Inuit community-based participatory HIV prevention research. [Oral Presentation]. The 28th Annual Canadian Conference on HIV/AIDS Research, Saskatoon, Saskatchewan.

Rand, J. R., (March 2019) Inuit Qaujimajatuqangit and community-based participatory research: The alignment of Inuit and academic ways of knowing and doing in collaborative health research. Crossroads Interdisciplinary Health Research Conference, Dalhousie University, Halifax Nova Scotia.

Rand, J. R. (November 2018). Bend like a willow or you'll break like an oak: A doctoral student's lessons on flexibility, reflexivity, relationality throughout an Inuit community-based research project. Association of Canadian Universities for Northern Studies: Landscapes of Northern Knowledge: ACUNS Student Conference. Edmonton, Alberta.

Rand, J. R., Steenbeek, A., Loppie, C., Martin, D., Plested, B. (August 2018). Inuit Qaujimajatuqangit and community-based participatory research: The alignment of Inuit and academic ways of knowing and doing in health research. 17th International Congress on Circumpolar Health. Copenhagen, Denmark.

Rand, J. R., Steenbeek, A., Loppie, C., Martin, D., Plested, B. (September 2017). Inuit knowledge within a CBPR HIV Prevention Intervention Project: A Case Study. [Oral Presentation]. Wise Practices VI: Honouring 20 years: Transforming Wholistic Approaches to Indigenous Health. Calgary, Alberta.

Rand, J. R., Steenbeek, A., Loppie, C., Martin, D., Plested, B. (June 2017) Inuit and Western Ways of Knowing in Academic Research: Examining Inuit Qaujimimajatuqangit (IQ) and Community-Based Participatory Research (CBPR) [Oral Presentation]. The 9th International Congress on Arctic Social Sciences ICASS XI; People and Place; Umeå, Sweden.

Rand, J. R., Steenbeek, A., Loppie, C., Martin, D., Plested, B. (June 2016). Inuit-specific HIV prevention research: Examining the alignment of Inuit Qaujimimajatuqangit and principles of community-based participatory research [Oral Presentation]. Canadian Public Health Association: Public Health 2016, Toronto, Ontario.

Rand, J. R. (June 2016). Alliat on Concrete: Exploring Inuit ways of knowing in academic research. Canadian Institutes of Health Research, National Gathering of Graduate Student, Ottawa, Ontario.

Rand, J. R., (November 2015). Upholding Inuit knowledge and ways of knowing in research [Oral Presentation]. Association of Canadian Universities for Northern Studies 2015: Due North: Next Generation Arctic Research and Leadership, Calgary, Alberta.

Rand, J. R., Steenbeek, A, Plested, B, Loppie, C., Martin, D**.** (July 2015). A co-learning journey: Examining the alignment of Inuit Qaujimimajatuqangit (IQ) and principles of community-based participatory research in HIV prevention research [Oral Presentation]. Wise Practices V: The Aboriginal Pathway – Our Communities. Our Research. Our Wholistic Journey Continues… Vancouver, British Columbia.

Rand, J. R. (July 2015). Seeing with two eyes: Exploring the interaction of Inuit Qaujimajatuqangt and the principles of community-based participatory research [Oral Presentation]. IAPH National Gathering of Graduate Students: The Journey of Indigenous Health Research: Past, Present and Future. Vancouver, British Columbia.

Rand, J.R. (May 2015). Qanuqtuurniq: Innovative KTE for Inuit Community-Based Health Research. [Oral Presentation]. KT Canada Scientific Meeting. Halifax, Nova Scotia.