

Truth and reconciliation in research: physical activity interventions with Indigenous communities

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Topics

All research takes place within the settler colonial context

“Research is a dirty word”

Cleaning up our research act

Reconciliatory community engaged research

Topic 1

All research takes
place within the settler
colonial context

European Arrival: Stages of Colonization

► Stage 1: Protection

- Indigenous Nations recognized through Royal Proclamation (1763) and treaties
- Relationships develop from:



Trade



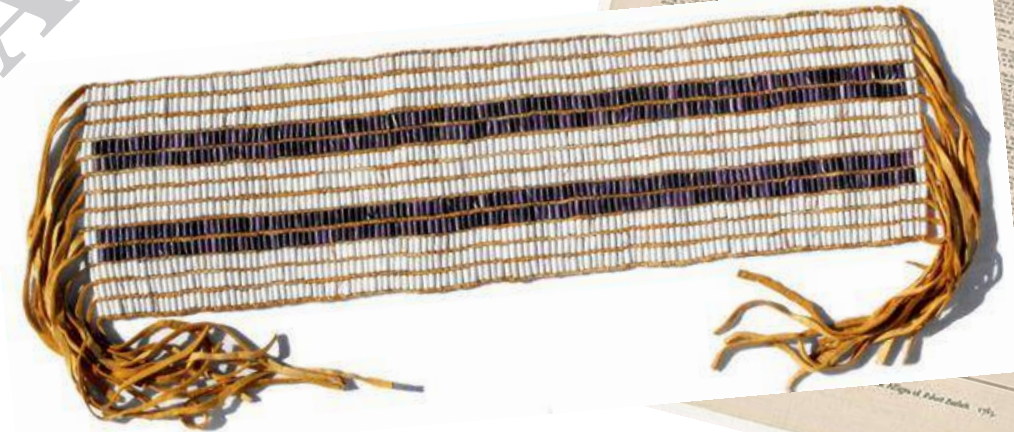
European Arrival: Stages of Colonization

► Stage 1: Protection

- Indigenous Nations recognized through Royal Proclamation (1763) and treaties
- Relationships develop from:



Military Alliances



European Arrival: Stages of Colonization

► Stage 1: Protection

- Indigenous Nations recognized through Royal Proclamation (1763) and treaties
- Relationships develop from:



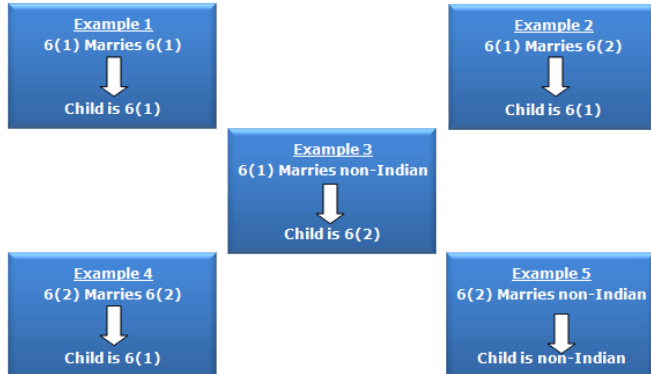
Religion



European Arrival: Stages of Colonization

► Stage 2: Civilization

► E.g. Indian Act (1876 – present)



2. Unable to use mechanical farm equipment



3. Ceremonies Became Illegal

1. Governed Indian “status”

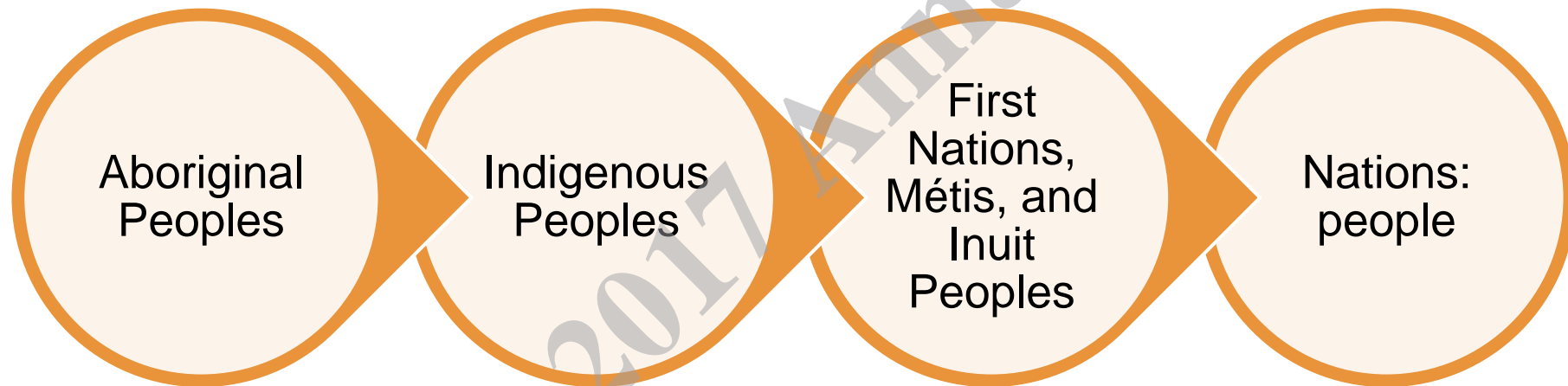
European Arrival: Stages of Colonization

▶ Stage 3: Assimilation

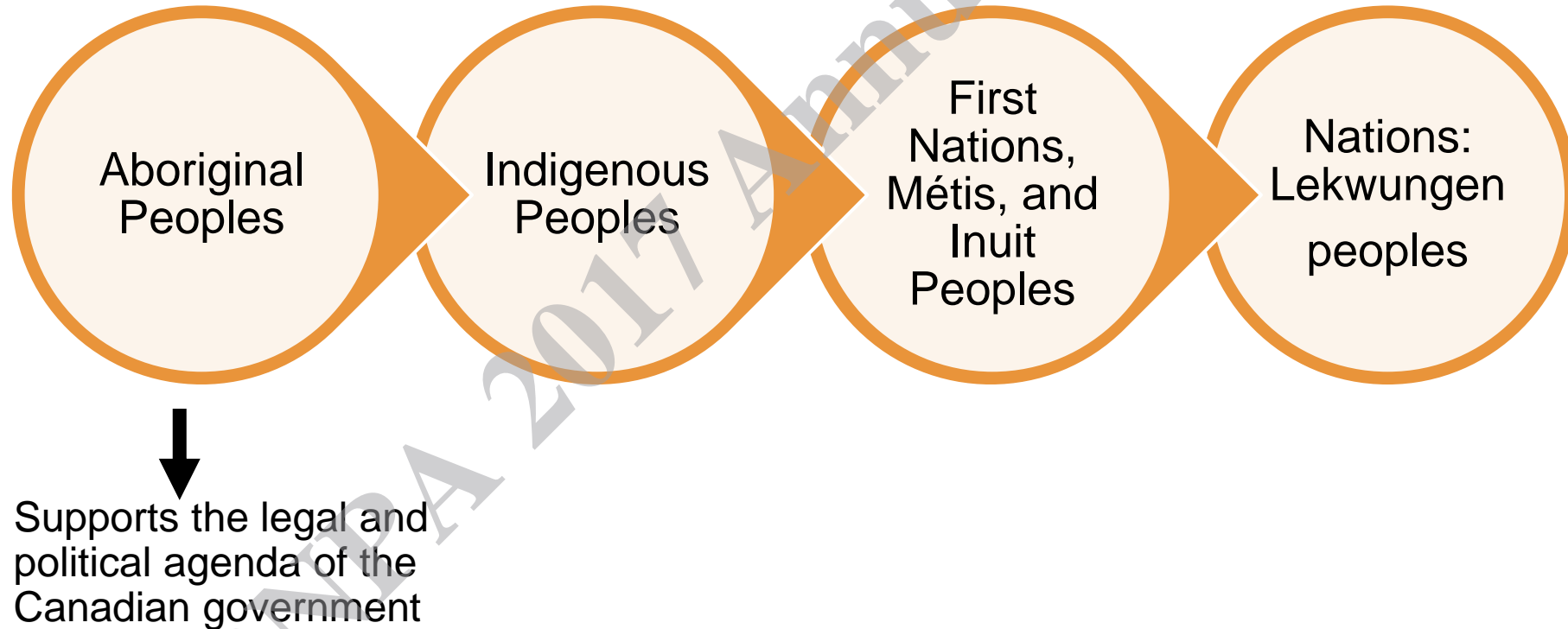
- ▶ E.g. Residential Schools (1830's – 1996)
- ▶ E.g. The Sixties Scoop



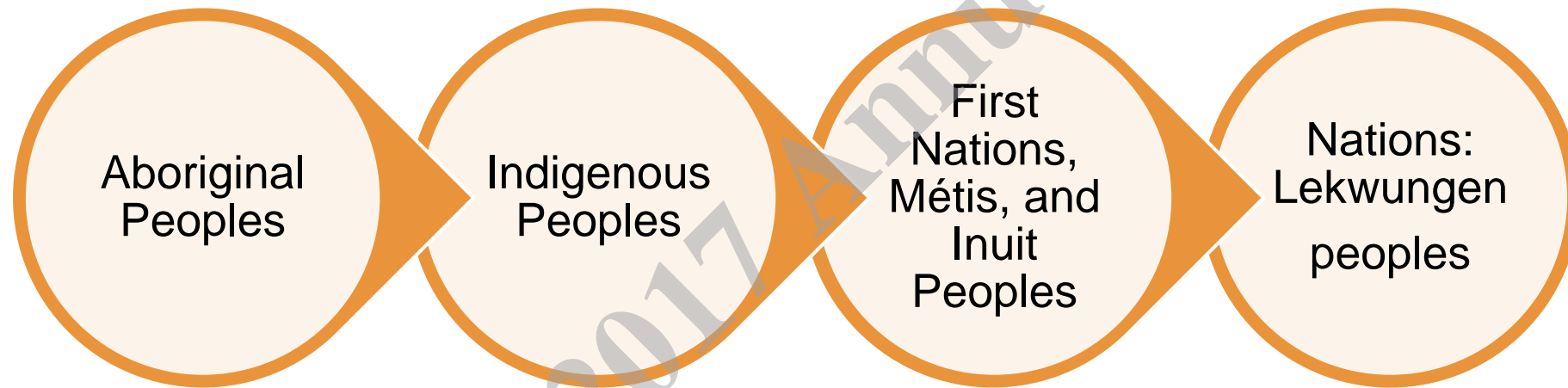
Colonisation through Categorization and Language



Colonisation through Categorization and Language



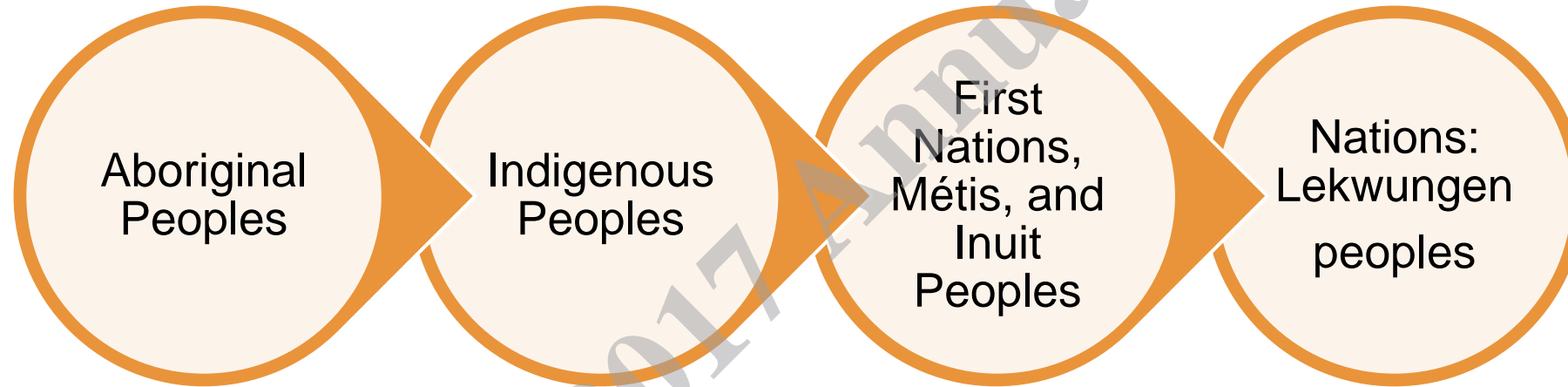
Colonisation through Categorization and Language



Consistent with international organizations like the United Nations

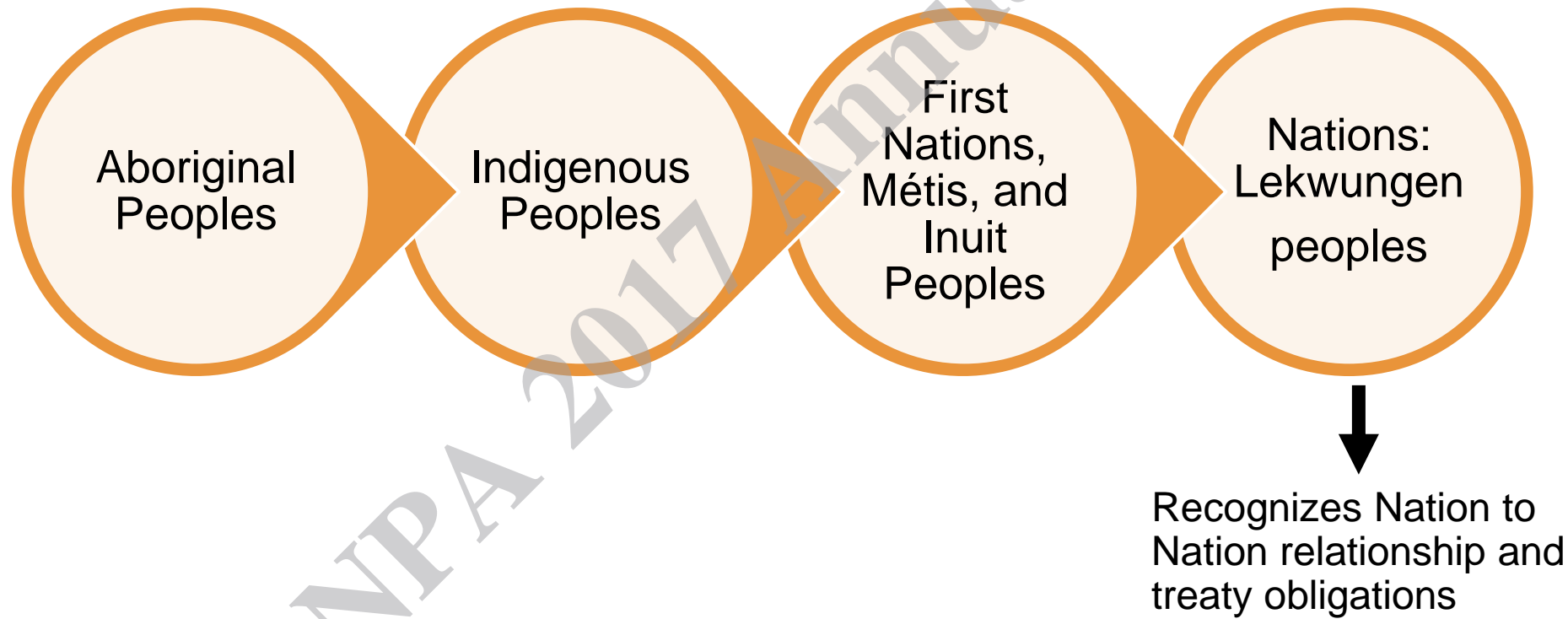
(Alfred and Corntassel, 2005)

Colonisation through Categorization and Language



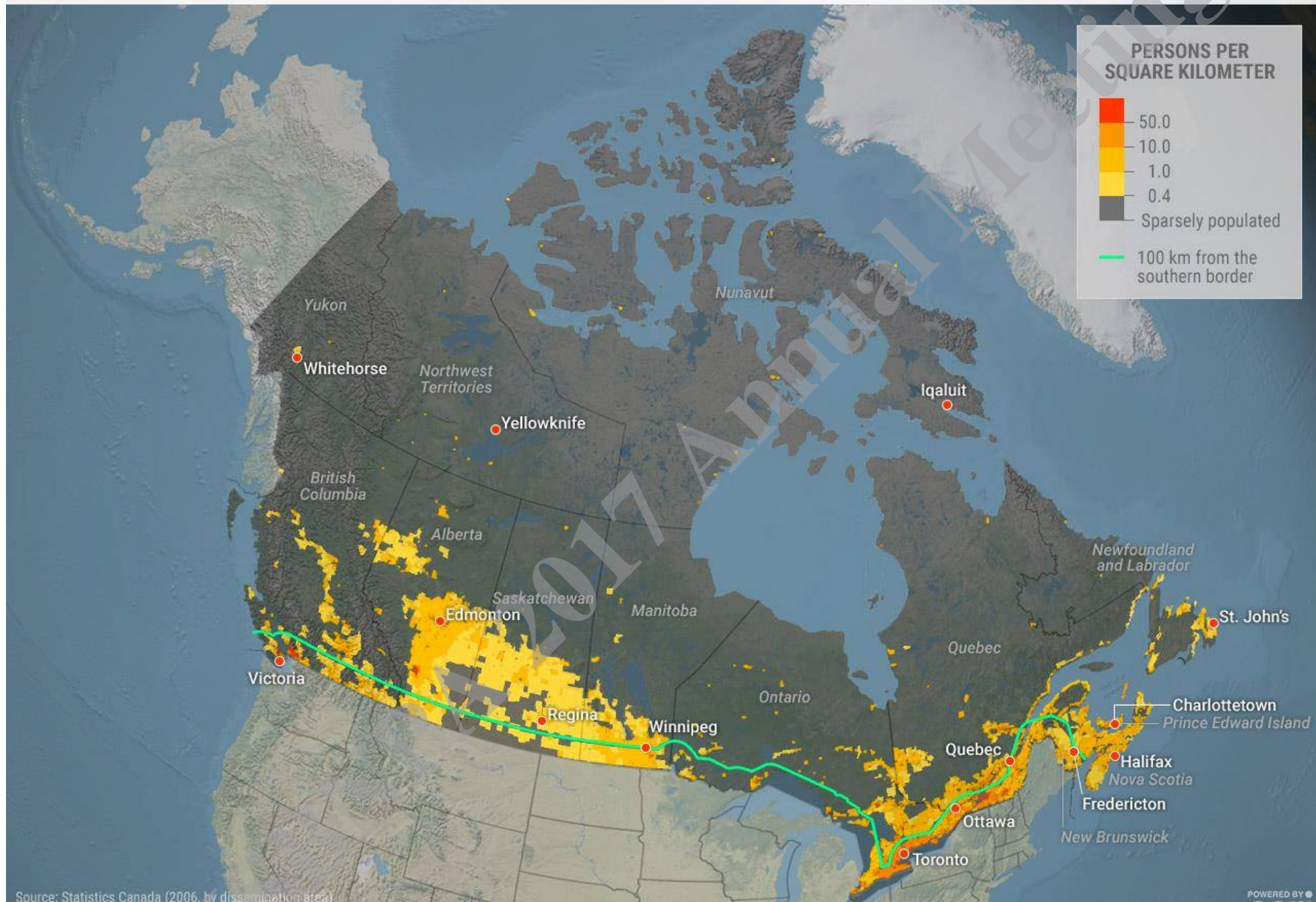
↓
Recognizes the sociocultural, historical, and colonial context unique to different Indigenous peoples

Colonisation through Categorization and Language



(Alfred and Corntassel, 2005)

POPULATION DENSITY OF CANADA



Source: Statistics Canada (2006, by dissemination area)
Graphic redesign by Geopolitical Futures

POWERED BY **esri**
Esri, HERE, DeLorme, NGA, USGS, U.S. National Park Service

Demographics of Indigenous peoples in Canada today

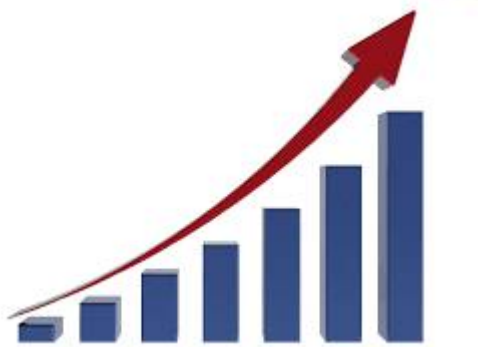
1.4 million people self-identify as Indigenous

- ▶ Represent over 60 different language and cultural groups
- ▶ 61% First Nations Peoples
- ▶ 32% Métis Peoples
- ▶ 4% Inuit Peoples



(FNIGC, 2012; Statistics Canada, 2011)

Demographics of Indigenous peoples in Canada today



Indigenous population grew by over 20% from 2006-2011



28% under 14 years



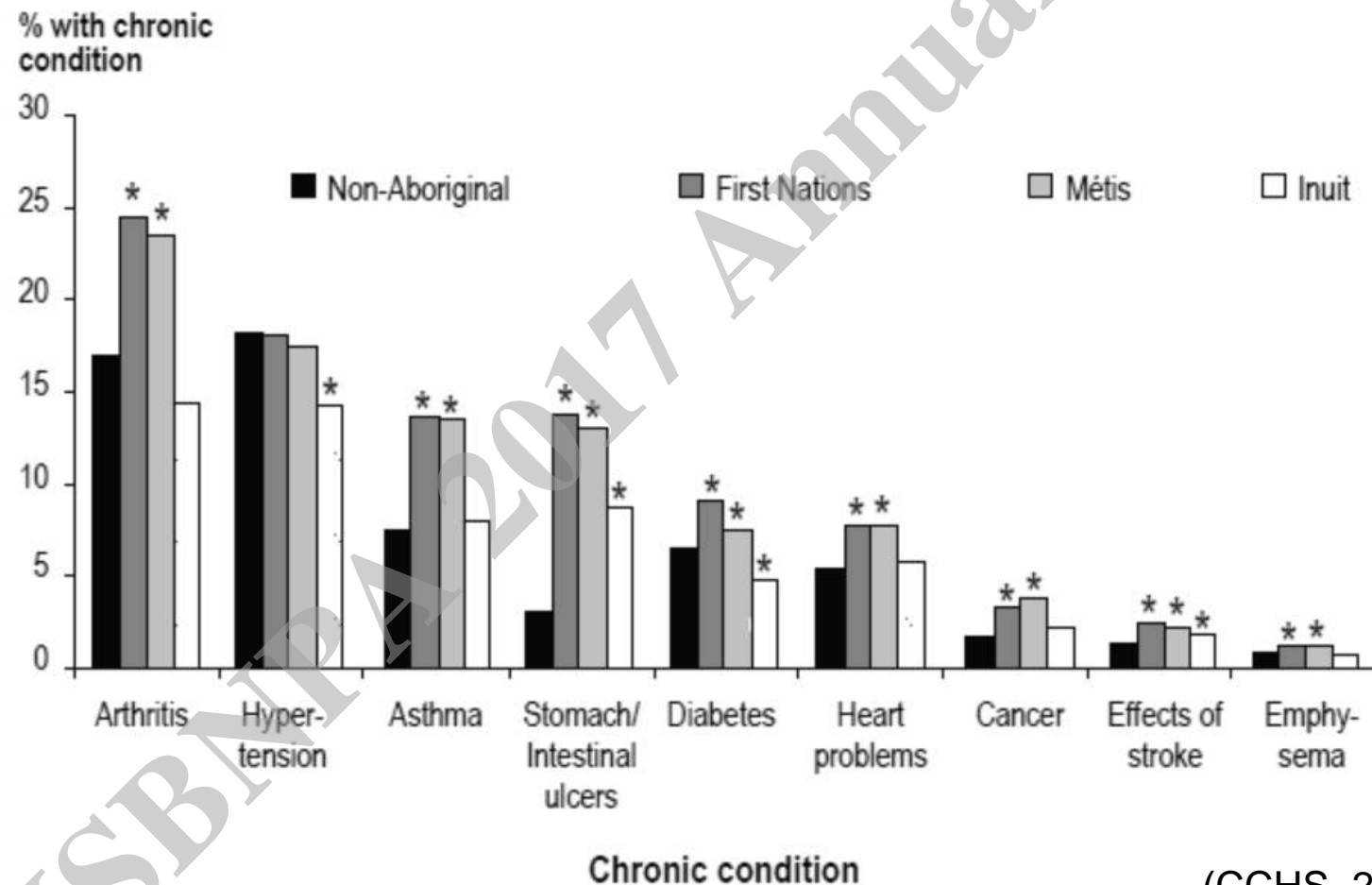
56% live in urban centres

(FNIGC, 2012; Statistics Canada, 2011)

Physical activity among Indigenous peoples

Population	Nation	Setting	Measure	PA	Citation
Children and Youth (10-13 years)	First Nations	Reserve, Saskatchewan	7-Day Recall	7.4% = >60 min MVPA/day	Lemstra et al., 2013
Youth (12-17 years)	First Nations	Rural and Reserve, Canada	Questionnaire – 20 PA items	65% = >60 min MVPA/day	Janssen et al., 2014; Lévesque et al., 2015
Adults (20-64 years)	Métis	Rural and Urban, Canada	Questionnaire – 1 PA item	51.3% = 3+ hours LTPA	Ryan et al., 2017
Adults (18+ years)	Inuit	Rural and Urban, Canada	Questionnaire – 6 PA items	51% = Active LTPA	Gionet et al., 2013

Health and wellness among Indigenous peoples in Canada



(CCHS, 2007; Statistics Canada, 2012)

Socio-economic determinants of health and wellness



25.3% met low-income threshold criteria



17.4% of houses required major structural repairs



38% of Indigenous people do not complete secondary school

(Kolahdooz et al., 2015)

Topic 2

“Research is a dirty
word”

“From the vantage point of the colonized, a position from which I write, and choose to privilege, the term 'research' is inextricably linked to European imperialism and colonialism. The word itself, 'research', is probably one of the dirtiest words in the indigenous world's vocabulary...” - Linda Tuhiwai Smith, Maori Scholar (1999)

A word cloud featuring various terms related to colonialism and racism. The most prominent words are 'Colonialism', 'Abuse', and 'Racism'. Other significant words include 'Justice', 'Consent', 'Equality', 'Misappropriation', 'Relationality', 'Respect', 'Equity', 'Imperialism', 'Rights', 'Anger', 'Ownership', 'Access', 'Control', 'Responsibility', 'Fear', 'Reciprocity', and 'Ownership'. The words are arranged in a non-linear fashion, with some overlapping and others standing alone.

Justice Consent Equality Misappropriation Relationality
Colonialism Respect Equity
Imperialism Rights Anger
Fear Reciprocity Ownership Abuse Racism
Access Responsibility Control

Canada's shameful history of colonial research on residential school children

Canadian researchers used Cree First Nations children in residential schools and adults and Elders in communities to learn about malnutrition

- ▶ the basics of alleviating malnutrition (adequate food) were well known even before these experiments began
- ▶ controlled experiments on vitamin supplementation were conducted without informed consent or knowledge
- ▶ emergency food relief, badly needed in some cases, was withheld

Helicopter Research



“Outside research teams swooped down from the skies, swarmed all over town, asked nosy questions that were none of their business and then disappeared never to be heard of again”

- Louis T. Montour MD , 1987

Topic 3

Cleaning up our
research act

Policy Responses / Recommendations

- ▶ UNDRIP **2007**, (2012, 2016)
- ▶ CIHR Guidelines for health research involving Aboriginal peoples **2007**
- ▶ TCPS-2: Chapter 9, **2010** (2014)
- ▶ NAHO/OCAP® **2005**
- ▶ TRC, **2015**



United Nations Declaration on the Rights of Indigenous Peoples (2007)

- ▶ **ARTICLE 19:** States shall consult and cooperate in good faith with the Indigenous peoples concerned through their own representative institutions in order to **obtain their free, prior and informed consent before adopting and implementing legislative or administrative measures that may affect them.**
- ▶ **ARTICLE 31:** Indigenous peoples have the right to maintain, control, protect and develop their cultural heritage, traditional knowledge and traditional cultural expressions, as well as **the manifestations of their sciences, technologies and cultures...**



United Nations
DECLARATION
on the **RIGHTS**
of **INDIGENOUS**
PEOPLES

Canadian Institutes for Health Research (CIHR) Guidelines for health research involving Aboriginal peoples (2007)

Article 1

A researcher should understand and respect Aboriginal world views, including responsibilities to the people and culture that flow from being granted access to traditional or sacred knowledge. These should be incorporated into research agreements, to the extent possible.



CIHR IRSC

Tri-Council Policy Statement 2nd Ed. (TCPS-2)

Chapter 9: (2010;2014)

This chapter **acknowledges the unique status of the Aboriginal peoples of Canada.** It interprets how the value of respect for human dignity and the core principles of Respect for Persons, Concern for Welfare, and Justice (as articulated in Chapter 1) apply to research involving Aboriginal peoples. It **accords respect to Aboriginal peoples' knowledge systems** by ensuring that the various and distinct world views of Indian, Inuit and Métis peoples are represented in planning and decision making, from the earliest stages of conception and design of projects through to the analysis and dissemination of results. It **affirms respect for community customs and codes of research practice to better ensure balance in the relationship between researchers and participants, and mutual benefit in researcher-community relations.**





OCAP Principles™

- ▶ **Ownership:** a community or group owns information collectively in the same way that an individual owns his or her personal information.
- ▶ **Control:** affirms that Aboriginal communities are within their rights in seeking control over all aspects of the research process.
- ▶ **Access:** Aboriginal peoples must have access to information/data about themselves and their communities, regardless of where it is currently held. The right of Aboriginal communities to manage and make decisions regarding access to their information and resources.
- ▶ **Possession:** Actual physical control of data (ownership identifies the relationship between people and their information). A mechanism by which ownership can be asserted and protected. Most legally significant of all the OCAP principles.

Six Principles of Métis Research

Six Principles of Métis Health Research:
Ethical Principles to Guide the Métis Centre in its Work

Think Tank on Métis-Specific Research Ethics

Métis Researchers
Métis Students
Métis Organizations

For more information please contact:
Devin Dietrich, Research Officer, Métis
Centre of NAHO. ddietrich@naho.ca

Reciprocal Relationships
Building relationships between researchers & communities, while sharing responsibility & benefits, & learning from each other.

Recognize Diversity
Within & between Métis communities; in worldviews; in values & beliefs; in geographic orientation & in politics.

"Respect For"
Individual & collective; autonomy; identity; personal values; gender; confidentiality; practices & protocols.

"Research Should"
Be relevant; benefit all; accurate; accountable; responsible; acknowledge contribution; & protect Métis cultural knowledge.

Safe & Inclusive Environments
Research should be safe for all – youth & Elders; gender & sexual identity; aboriginality; & balance individual & collective.

Métis Context
Understand history, values, & knowledge; advance Métis methodology & include Métis experts; straddle worldviews; & insider-outsider perspective.

National Aboriginal Health Organization (NAHO)
Organisation nationale de la santé autochtone (CNSA)
www.naho.ca

www.naho.ca/metiscentre



Truth and Reconciliation Commission of Canada

- Acknowledge that the current state of Aboriginal health in Canada is a direct result of previous Canadian government policies including residential schools
- Repudiate concepts used to justify European sovereignty over Indigenous lands and peoples
- Ensure skills-based training in intercultural competency, conflict resolution, human rights, and anti-racism
- Adopt and implement the United Nations Declaration on the Rights of Indigenous Peoples (free, prior, and informed consent)

Topic 4

Reconciliatory
community engaged
research

Research done in a good way: Respect, Relevance, Reciprocity, Responsibility

RESPECT: Value and build on the diverse knowledge of the individual, culture and community.

RELEVANCE: Involve community in all stages of the research to ensure outcomes are relevant to the needs and dreams of the community and culture.

RECIPROCITY: Ensure that community is receiving benefit by giving to the research.

RESPONSIBILITY: Ensure that the researcher is mindful of all perspectives during the process.

Western epistemology: individualistic

- ▶ Decisions are made with the self in mind
- ▶ We adhere to a class system= power and control
- ▶ Built environment and technology are prioritized over nature
- ▶ We have a tendency to silo and compartmentalize
- ▶ Ways of knowing are physical and cognitive
- ▶ We value a positivist epistemology



Indigenous epistemologies: sacred interconnectedness

- ▶ 7th generations thinking
- ▶ Egalitarian system
- ▶ View everything as connected
- ▶ Relationships with Mother Earth and all life is critical
- ▶ Wellness is living in balance - wholistic mind-body-spirit connection
- ▶ Constructivist / interpretivist epistemology



Simpson, 2000

Epistemological ethnocentrism

When Indigenous knowledge is judged by Western standards of validity, reliability, and credibility, it can lead to:

- ▶ Assimilation of Indigenous knowledge into Western frameworks
- ▶ Preference for Indigenous research that is considered to be consistent with Western standards
- ▶ View of Indigenous research as 'primitive'
- ▶ Devaluing of Indigenous research



Kovach, 2009.

Ways Tried and True

Public Health Agency of Canada

Canadian Best Practices Portal

Canada Centre for Chronic Disease Prevention | Public Health Agency of Canada

“Ways Tried and True (WTT) refers to public health interventions that have been **developed with or by Aboriginal** communities and have **demonstrated a positive effect** on target groups”.

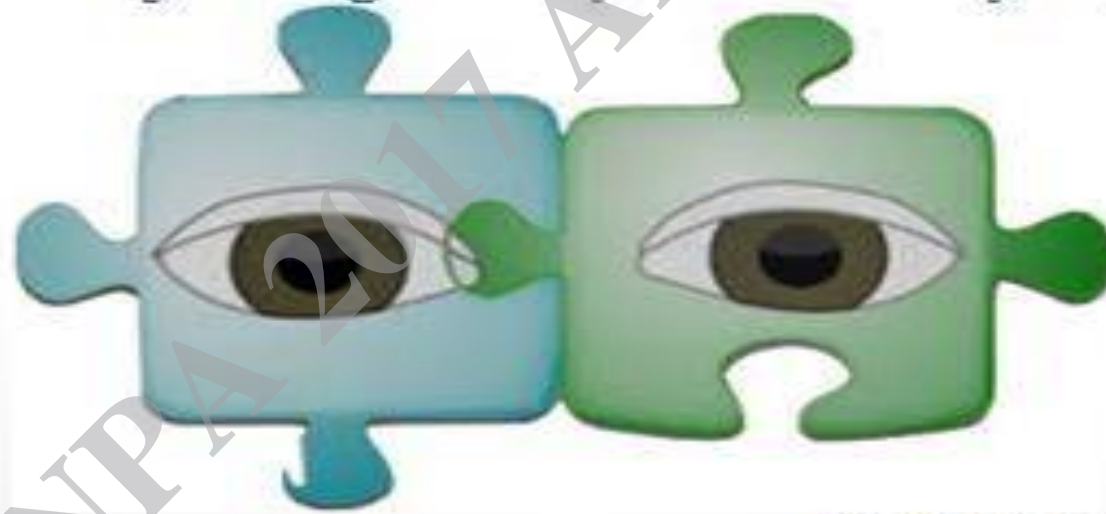
These interventions have undergone a rigorous, culturally-relevant assessment process based on the following six criteria:

- ▶ basis in the community
- ▶ wholistic approach
- ▶ integration of Indigenous cultural knowledge
- ▶ building on community strengths and needs
- ▶ partnership/collaboration
- ▶ demonstrated effectiveness

Accepted standards of evidence include both Aboriginal and academic research approaches

Two-Eyed Seeing

"... learning 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 learning to use both these eyes together, for the benefit of all"



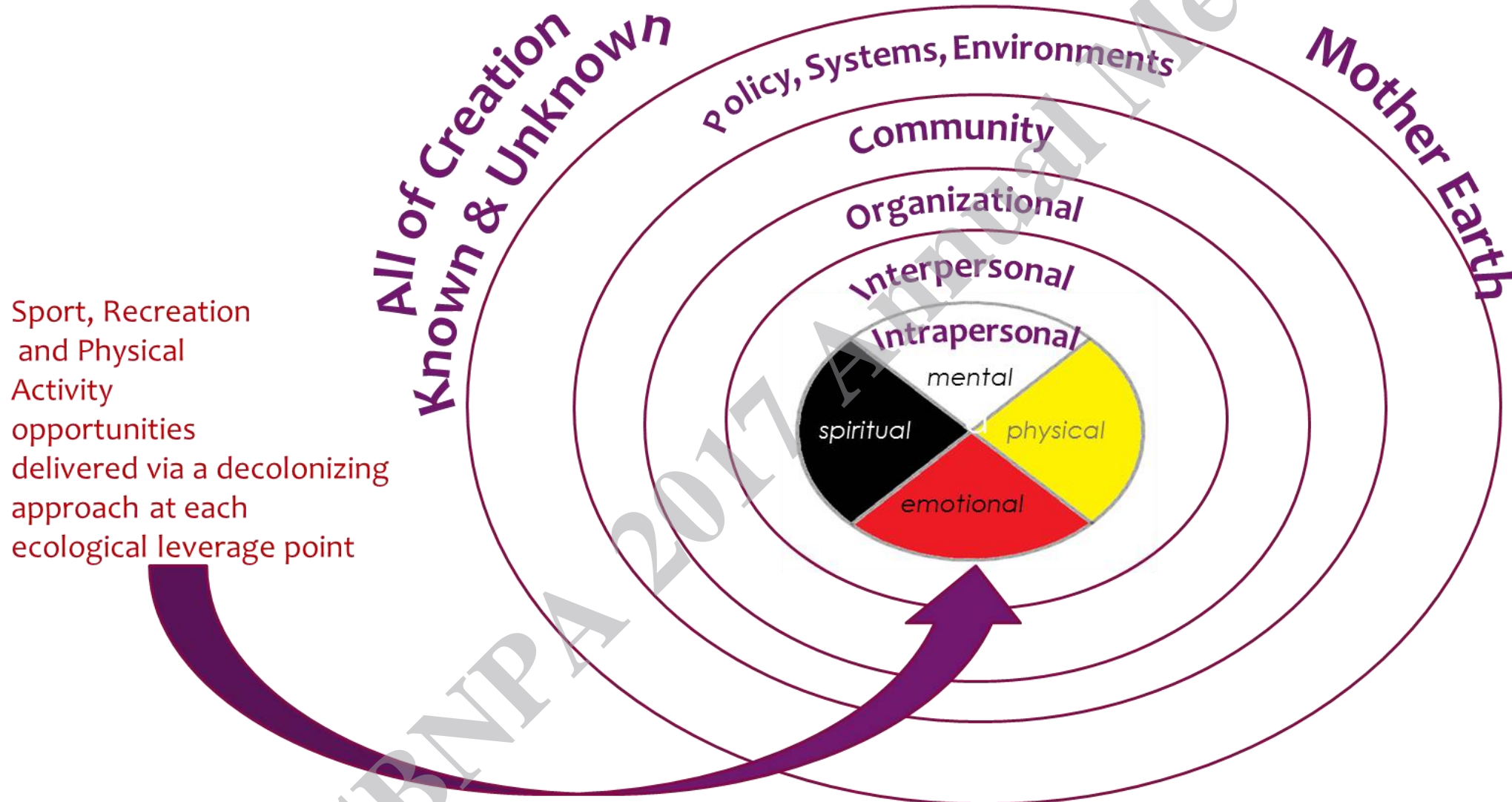
Albert Marshall, 2004

Western and Indigenous concepts

Socio-Ecological Model



An Integrated Indigenous-Ecological Framework to promote PA and health in Indigenous communities



PHYSICAL ENVIRONMENT



Loss of traditional practices



Forsyth, J., & Wamsley, K.B. (2006). 'Native to Native . . . we'll recapture our spirits': The World Indigenous Nations Games and North American Indigenous Games as cultural resistance." *The International Journal of the History of Sport* 23(2), 294–314.

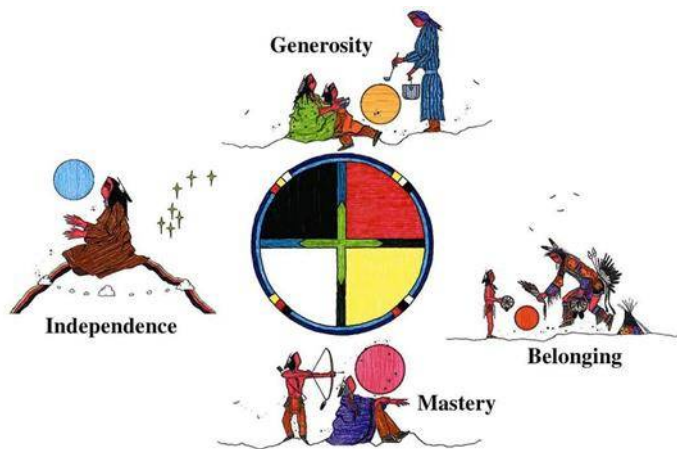
Robidoux, M.A. (2006). Historical interpretations of First Nations masculinity and its influence on Canada's sport heritage. *The International Journal of the History of Sport* 23(2), 267–284.

Micro-aggressions

- ▶ Being asked about negative stereotypes around taxes, free housing, treaties, etc.
- ▶ Feeling “invisible” to non-Aboriginal people, at work, at school, in public
- ▶ Feeling compelled to teach basic history to non-Aboriginal people to make your viewpoint heard
- ▶ Being challenged on the basis of one’s appearance (“you don’t look Indian”)
- ▶ Hearing how surprisingly articulate, well-read, or good your language skills are
- ▶ Hearing discussions by persons in authority about Aboriginal people in a negative light

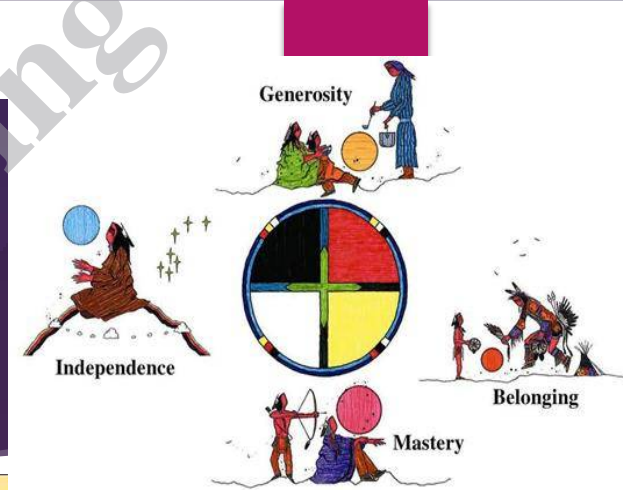
Clark et al., 2014; Sue, Capodilupo & Holder ,2008.

Examples of PA intervention program research



Aboriginal Youth Mentorship Program (AYMP) 2006-

- ▶ Recognized best practice: **Aboriginal Ways Tried and True** (PHAC)
- ▶ RCT evidence of improvements on WC, BMI
- ▶ Programs in 10+ communities



**Polar bear Pull
and
Fox tail tag**



Active Circle: 2010-2015

Understanding Positive Youth Development



- Example Themes:
- Reach
 - Effectiveness
 - Adoption
 - Implementation
 - Maintenance



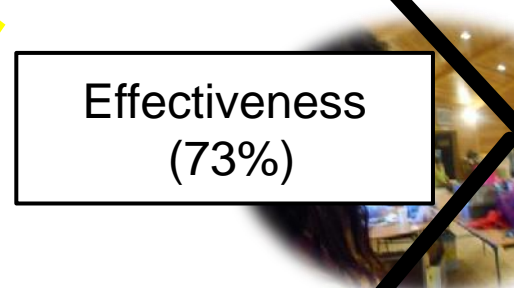
Traditional Culture and Values



Research

Empowerment

Practice



Effectiveness (73%)

Mental Health and

Adoption (48%)

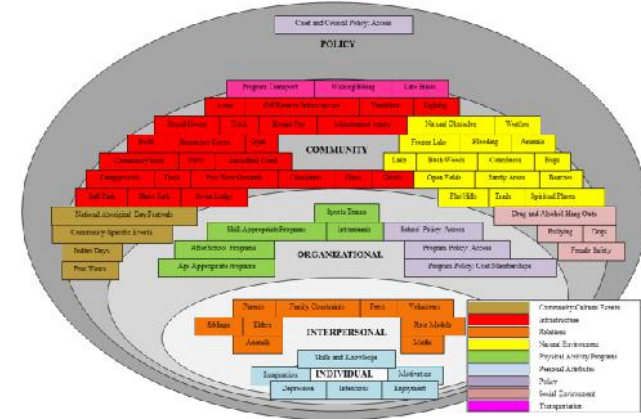
Maintenance (43%)

Reach (34%)

Implementation (30%)

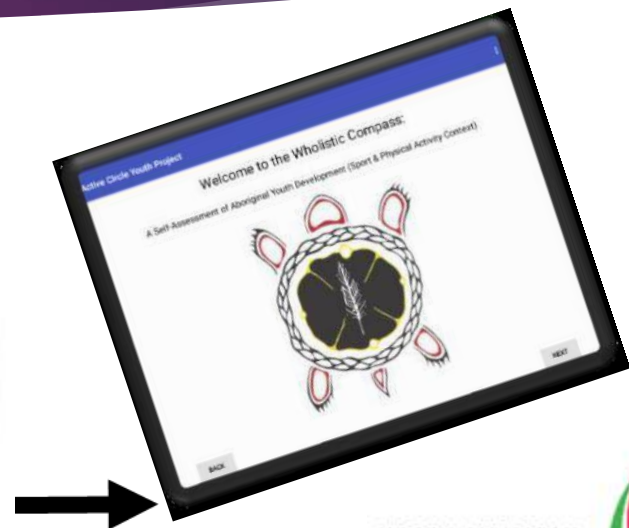
(Baillie et al., 2017; Bruner et al., 2015)

Active Circle: PA environment assessment



Baillie, CPT, et al., (2016). For the Community, By the Community: Working with Youth to Understand the Physical Activity-Environment Relationship in First Nations Communities. *Youth Engagement in Health Promotion*, 1(2).

Active Circle : Validation of Wholistic Compass



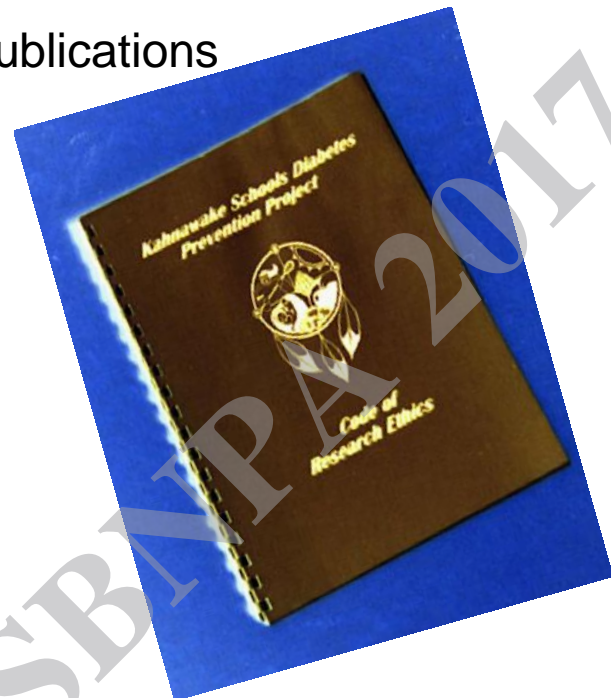
NORTH AMERICAN
INDIGENOUS
GAMES 2017
TORONTO - ONTARIO



Kahnawake Schools Diabetes Prevention Project (KSDPP) 1994-



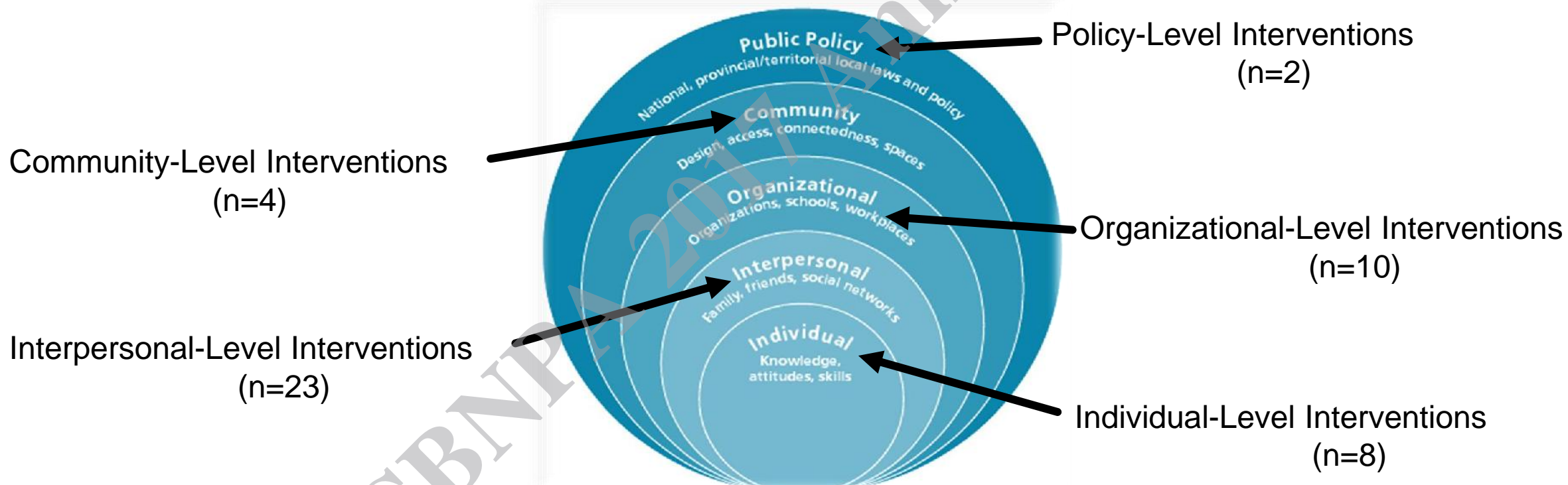
- Recognized best practice: **Aboriginal Ways Tried and True** (PHAC)
- 40+ students trained
- 50+ peer reviewed publications
- 200+ presentations



KSDPP: Unpacking the Black Box



- Explore PA programs implemented as part of the KSDPP



KSDPP: Reflecting on governance



Cargo, M., Lévesque, L., Macaulay, A. C., McComber, A., Desrosiers, S., Delormier, T., & Potvin, L. (2003). Community governance of the Kahnawake schools diabetes prevention project, Kahnawake Territory, Mohawk Nation, Canada. *Health Promotion International*, 18(3), 177-187.

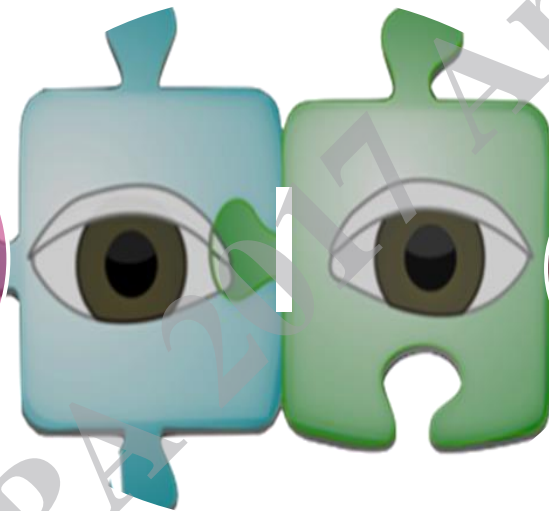
Cargo, M., Delormier, T., Lévesque, L., Horn-Miller, K., McComber, A., & Macaulay, A. C. (2008). Can the democratic ideal of participatory research be achieved? An inside look at an academic-indigenous community partnership. *Health Education Research*, 23(5), 904-914.

Cargo, M. D., Delormier, T., Lévesque, L., McComber, A. M., & Macaulay, A. C. (2011). Community capacity as an "inside job": evolution of perceived ownership within a university-aboriginal community partnership. *American Journal of Health Promotion*, 26(2), 96-100.

KSDPP: Reflecting on research



Hermeneutics



Kanien'kehá:ka
Decision-
Making

Key Topics

All research takes place within the settler colonial context

“Research is a dirty word”

Cleaning up our research act

Reconciliatory community engaged research

ON

FOR

WITH

BY



Acknowledgments

- ▶ Communities, Elders, Students, Colleagues
- ▶ Colin Baillie, PhD candidate
- ▶ Alex M. McComber, DSc (Hon)



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R. Howard Webster Foundation
Fondation R. Howard Webster

Qujannamiik

pilamaya

Kw'as hoy

Imtiiox aweh taq

Marsee

T'oyaxs

Huy tseep q'u

THANK YOU

Kinanâskomitinawaw

miigwech

Marsi

Niá:wen

Háw'aa

GunalchÈesh

Kleko kleko