

Valuing and Measuring the Value of Knowledge Circles.

A Qualitative Research Framework

Presented to: The Land Between

A Project by the Trent Integrators of Knowledge Research Team, Trent University, ERST 2510, December 4, 2017

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Introduction

The Land Between is a grassroots organization working in the area between the Ottawa valley and the Georgian Bay Coast, in an ecoregion they refer to as “the land between.” The organization, among various other initiatives, works in “the land between” to host Knowledge Circles, which bring community members together to discuss issues related to the land. Knowledge Circles were held in the autumn of 2017 in four locations: Gravenhurst, Buckhorn, Verona, and Madoc. This study aims to qualify and measure what experiences individuals may have who participate in these Knowledge Circles; and how participating in Knowledge Circles change their relationships and ties with the community. The study uses mixed methods to answer these questions, and can be used to inform other qualitative analyses or assessments for these social impacts. Primary research will be in the form of a discourse analysis at the circles and through interviews with participants. First hand observations of the circles, a questionnaire provided at Knowledge Circles to assemble primarily qualitative data, and individual interviews with participants to gather experiences are the primary tools used. Transcripts can be codified using themes, which in turn link to the chosen goals and outcomes that are related to the metrics assigned to measure impacts. A thematic analysis and NVIVO coding software can be used to assist in the final assessment. Ultimate conclusions as to the impacts of Knowledge Circles can then be compiled into a written report and used to frame changes to Knowledge Circles. This research is de-colonial in nature, and therefore involves the necessity for personal consent in all arenas and steps of the study. This paper will summarize the research process that is proposed in these social de-colonial scenarios.

Literature Review

Talking Circles, also known as Dialogue Circles, originate from Indigenous knowledge systems, and have been used for centuries to share knowledge amongst the community (Alberta Education, 2005; Cowan & Adams, 2002; L. Berman, personal communication, November 22, 2017). Talking Circles can cover an amplitude of topics ranging from planning to healing. They bring the community together and integration of knowledge occurs by each person sharing their own perspectives on the topic. They are facilitated by a “conductor” (Beanland, 2015) and have all participants sit in a circle, so that everyone can see each other, and the speaker is able to speak loudly enough for everyone to hear (Alberta Education, 2005). The circle is very symbolic to Indigenous cultures, as it represents “completeness” (Alberta Education, 2005; Wolf & Rickard, 2003), the circle of life, and the globe on which we live (Beanland, 2015). The conductor of the Talking Circle begins with a stick, feather, rock, or other object which is used as a talking stick (Alberta Education, 2005; Beanland, 2015). Only the person with the talking stick is allowed to speak and share their thoughts, perspectives and feelings; everyone else listens, without interruption or judgement (Alberta Education, 2005; Beanland, 2015). In North America, specifically in the Traditional Territories of the Anishinaabeg peoples, the talking stick is then passed to the left of the conductor and continues to be passed clockwise around the circle (Cowan & Adams, 2002; Wolf & Rickard, 2003). One of the important rules of the Talking Circle is based on confidentiality, so participants know that what they say at a talking circle will not leave room (Alberta Education, 2005; Beanland, 2015). Talking Circles facilitate a safe place for conversation, create a platform for tabling new perspectives, and build stronger listening skills among participants (Fickel, 2005).

Struthers, Hodge, Geishirt-Cantrell & De Cora (2003) summarize one example of a Talking Circle that was studied; a Talking Circle based on the crisis of type-two diabetes took place over a

12-week period on two Northern Plains Tribe reserves. This Talking Circle gave participants a safe space to share their personal experiences, and facilitated a culturally appropriate discussion on the topic. Ultimately, it was found that the Talking Circle was beneficial in understanding the prevalence of type-two diabetes in the community, and identifying sources of the issue.

Becker, Affonso & Beard (2006) provide insight into another Talking Circle with the same Northern Plains Tribes as for the diabetes discussion, but this time regarding women's views of preventative measures for breast cancer and cervical cancer. This study documented Talking Circles which effectively helped understand the cultural perspectives regarding cancer through the sharing of the woman from the Northern Plains Tribes. The outcome of these Talking Circles allowed for the integration of Traditional Knowledge into cancer screening procedures, and also framed new areas of focus for cancer research.

Due to the nature of the topic, there is not extensive research studies that have been conducted or online publications on the history of Talking Circles as they are not only often confidential arenas, but in Indigenous culture, knowledge is passed by word of mouth, not through written records. The use of Talking Circles however is known and through greater sharing by Indigenous peoples with mainstream North Americans' they have recently become a research topic for improving the integration of knowledge within typical structured Western frameworks (Cowan & Adams, 2002). For example, the principles of Talking Circles can be included in elementary to university level educational institutes, group homes, rehabilitation centres, workplaces, and camps (Wolf & Rickard, 2003). Talking Circles can also be used as a key oral component in research studies, as individuals often better identify with topics on all levels; mentally, spiritually, emotionally and physically; through dialogue (Cowan & Adam, 2002; Fickel, 2005; Wolf and Rickard, 2003;).

The Land Between, a grassroots organization working in the ecoregion they refer to as “the land between” spanning Central Ontario, uses Indigenous Talking Circles within their operations for meetings and also uses these as a framework for the work they do in bringing together community members to discuss issues pertaining to the land (“The Region and The Land,” 2017). These community gatherings are not called Talking Circles however, The Land Between calls them Knowledge Circles project to express the idea to the public of sharing and specifically of sharing knowledge rather than simply stating opinions (L. Berman, personal communication, November 22, 2017). Henceforth, for the purposes of this research study, the concept of Talking Circles will be referred to as Knowledge Circles.

The focus of discussions held at Knowledge Circles conducted by The Land Between is the land, including soil, water, climate, habitats, plants and wildlife, the ability of the land to function, and human impacts on the land such as development (Land Between, 2016). Leora Berman, the CEO of The Land Between reported that at each Knowledge Circle, stories are shared, and new individual perspectives are incorporated (L. Berman, personal communication, November 22, 2017). Much like how Indigenous ways of living are developed by interactions with the land, Knowledge Circles are also capable of bringing individuals closer to the land through the diversity of knowledge sharing (Fickel, 2005).

Knowledge Circles used by The Land Between are inclusive (Land Between, 2016). All community members who wish to attend Knowledge Circles, regardless of their age, gender, job or social status are welcome to attend (Land Between, 2016). The only sector or role that is discouraged are that of politicians, as political agendas are counter-productive and often spur self-interested dialogue. Knowledge Circles bring together people of all walks of life who live in “the land between”, including “anglers, beekeepers, baitfish operators, farmers, foresters, gardeners, hunters,

[and] naturalists” (“Land Knowledge Circles,” 2017). The inclusivity of the circles can increase opportunities for enrichment based on the diversity of peoples that come together, and which many otherwise not come together. As an example it is known that Knowledge Circles are a practice which strengthens relationships between Elders and youth who convene in the circle (Cowan & Adams, 2002; Tobias & Chantelle, 2016; Wolf & Rickard, 2003). Beyond age classes sharing perspectives, varying perspectives are brought out, and different cultural understanding can be achieved in a safe environment and where interests and concerns are based on a common focus; here, being the land (Cowan & Adams, 2002; Fickel, 2005; Tobias & Richmond, 2016, Wolf & Rickard; 2003). Knowledge Circles provide insight to interactions within a community or community relationships, and they may provide a better platform to understand how to best learn from and communicate with all members within a community.

For mainstream North Americans, Knowledge Circles can present some issues around the comfort of participants: As reflected by Cowan & Adams (2002), there can be initial discomfort within individuals sharing their perspectives with a room full of strangers. Discomfort may stem from the unfamiliarity with this Indigenous practice of learning, because Western systems and structures are very “linear, fragmented, and controlling” (Cowan & Adams, 2002) and therefore the practise and also value of unstructured dialogue may not be appreciated. In their study at the Richard T. Farmer School of Business in Ohio students attended a Knowledge Circle and initially were not inclined to share their opinions because they reported not feeling it as necessary or of value. However, as the Knowledge Circles were held more regularly students came to appreciate their peers’ contributions. Also, within this group it was revealed that initial discomfort came from an insecurity; focusing on one’s own thoughts and feeling the need to prepare what to say. This insecurity restricted them from wholly listening to their peers, and limited the initial appreciation of peer’s contributions (Cowan &

Adams, 2002). As this study suggests however, the more frequently individuals attend Knowledge Circles, the more familiar they will become with the process, the more they participate and contribute, and also the more they appreciate the venue and experience.

Another potential challenge with Knowledge Circles is around self-interest or preconceived biases. According to Leora Berman, individuals, different member based groups and federations have formed, communicated or adopted prejudiced notions around Indigenous peoples, rights and therefore practices. These notions could discourage individuals from participating in Knowledge Circles. For instance, she noticed that there was a low attendance of people who personally identified as a (non-Indigenous) hunter, and suspects this could be related to misunderstandings around hunting rights and treaties or land claims (L. Berman, personal communication, November 22, 2017); while she sees that at the other end of the spectrum, and positively, many are curious and attend because they are interested in learning more about Indigenous culture and ways. Overall, however, the Knowledge Circles hope to bring some of these issues and preconceptions to the forefront through respectful discussion.

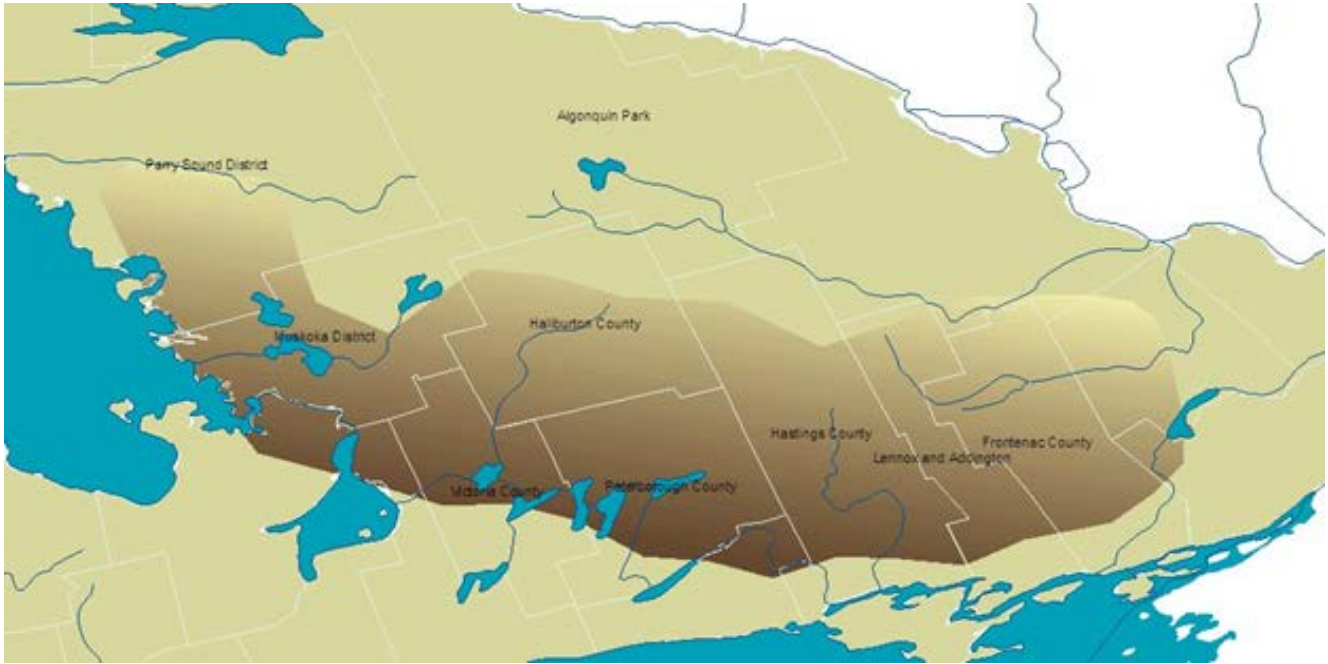
In conclusion, Knowledge Circles are a restatement of Indigenous tradition of Talking Circles. They engage community members living in “the land between” in discussions regarding the land. At these Knowledge Circles, a diversity of experiences are facilitated, shared, and exchanged, and this sharing then allows individuals to learn from others. Although a new topic for research, it is apparent through existing literature, that these types of sharing circles allow a wide range of perspectives to be shared, from a diversity of peoples. The results of which include meaningful conversations, a new valuing of other’s contributions, and the integration of new perspectives at all levels; mental, emotional, and spiritual learning. This in turn has implications for community relationships and therefore for individual and community capacities.

Study Area and Community Profile

The area which the Knowledge Circles take place is in an ecoregion known as “the land between” (Brand, 2007). This area stretches 240km from the Kingston Area and Ottawa Valley to Georgian Bay and Parry Sound, sandwiched between the Canadian shield to the North and the St. Lawrence Lowlands to the South [see map below] (Berman, 2015; “The Land Between,” 2017). This area includes nine counties (all which are actively engaged in the Knowledge Circles); Frontenac, Lennox and Addington, Hastings, Peterborough, City of Kawartha Lakes, Haliburton, Muskoka, Simcoe, and Parry Sound (The Land Between, 2017).

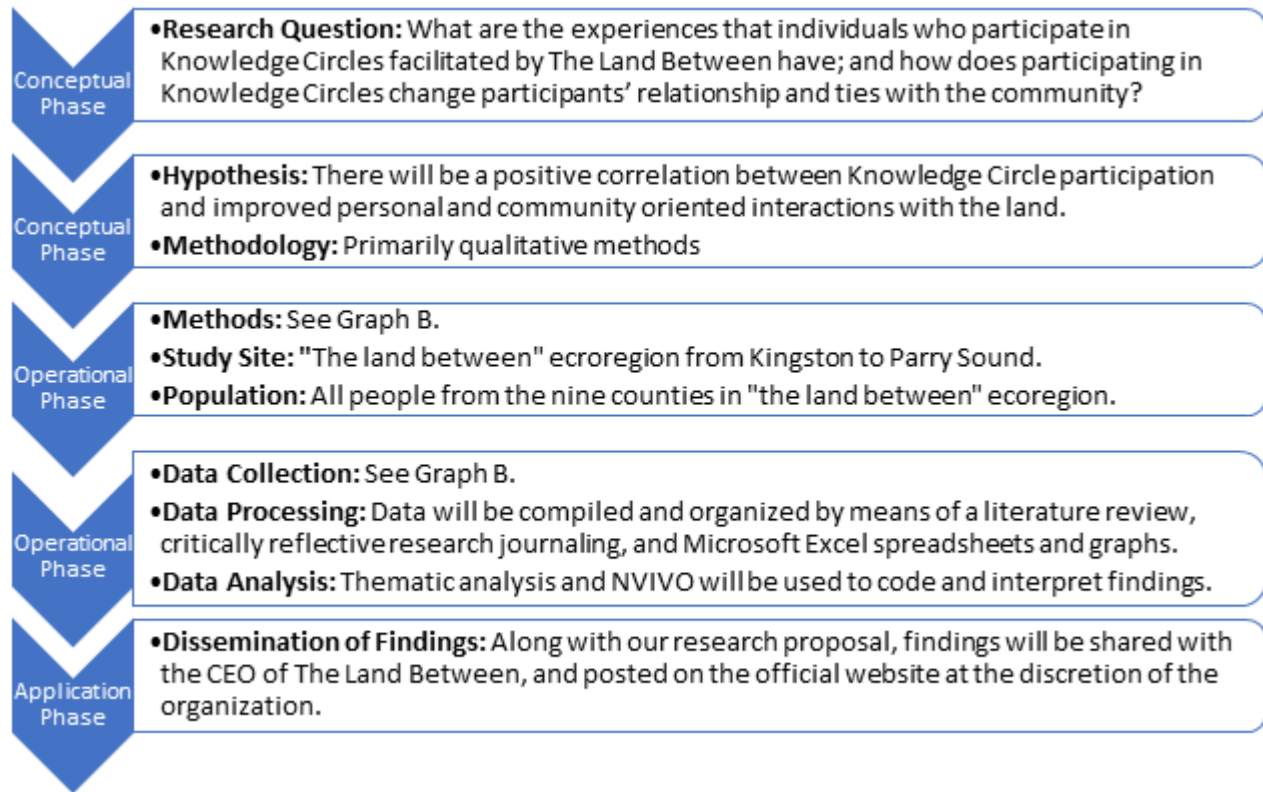
In addition to the human settlements and political boundaries, this unique landscape has numerous shorelines meeting rocky outcrops and is known as “the next frontier in conservation” (Berman, 2015). The region is home to one third of the turtles in Ontario, one quarter of the snakes in Ontario, and provides the majority (at over 95%) of the habitat for the “at-risk” five-lined skink (“The Region and The Land,” 2017). This pristine environment overall is also at risk because it lacks buffering capacity for pollution and has a starker climate that does not rebound from changes; therefore, development, specifically from human settlement, is undermining the lands capacity to renew itself. Therefore, the understanding of “the land between’s” natural environment and features, the relationships between community members, and the consequent capacity that is generated from these, is critical to the future of the region and is the basis for convening these Knowledge Circles (“Land Knowledge Circles,” 2017).

Map of the ecoregion known as “the land between”, stretching from Georgian Bay to the Ottawa Valley (The Land Between, 2017).

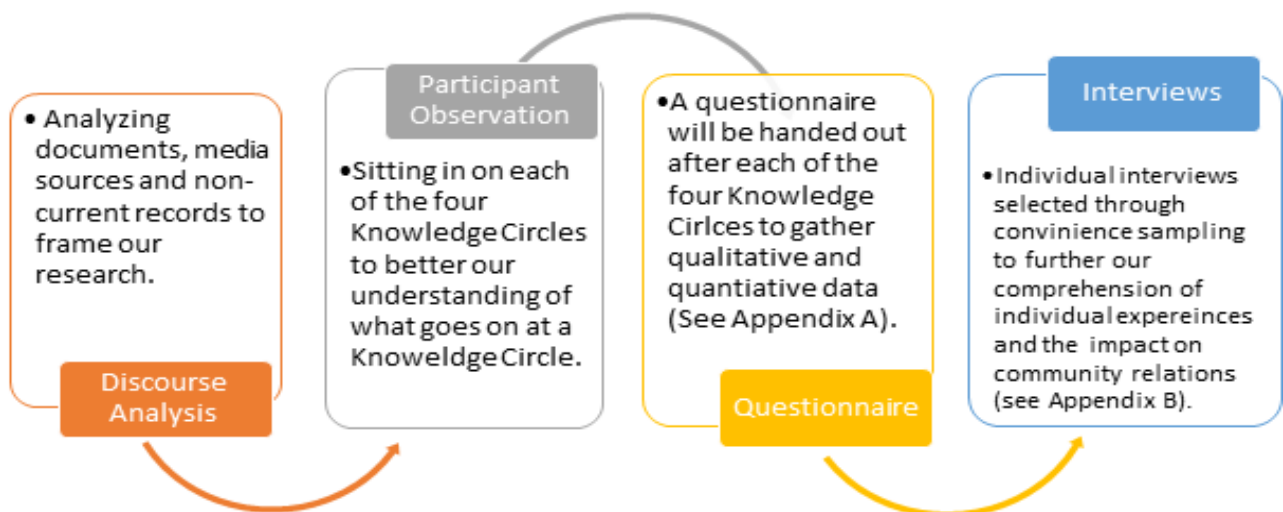


Research Design

Graph A:



Graph B:



Methodology

Researching impacts of Knowledge Circles may be collected through primarily qualitative, but also quantitative methods; by means of discourse analysis, participant observation, a questionnaire, and interviews (see Graph B) and then through coding and quantifying key themes within the excel or charted transcripts. Also, quantitative measures can include numbers of communications and actions into the future or after a specified time period, and which actions and communications result from participants attending the circles. Overall, it is important to understand that research involves a sampling of an Indigenous structure and process which is organic and fluid, and metrics that may be applied also are behavioural in nature (behaviour and attitude changes, new relationships formed, new understandings generated). Therefore, these types of measurements are contrasting to colonial Western structured and restricted models, processes and also valuations or measurements. Therefore, to ensure adequate research, it is important to embrace a “critical flexibility” and adaptive responsiveness when sampling. This approach allows for broader themes and gauges rather than focusing on specific or rigid indicators, or fixed metrics. Ironically it is this flexibility that broadens the net and ensures rigorous research.

The section below details the four research methods which can be utilized to measure impacts of Knowledge Circles.

Discourse Analysis

Before attending Knowledge Circles, a discourse analysis will be used to frame the way that researchers view Knowledge Circles and which will reveal broad themes to measure impact, specifically involving the emotional, spiritual or mental, emotional, relational, and behavioural

aspects of the research. Various forms of documents and sources should be examined, and even talking to First Nation Knowledge Holders, should precipitate the identification of any themes and measurements, in order to deepen the conceptual understanding of Circles. Research can should extend beyond the realm of Knowledge Circles, to the topic of the circles, and therefore in this case, to the region's landscape and natural environment, and to the organization's operations.

Through these sources, it is possible then to outline major themes and categories for measurement and to code the manifest, latent, and in vivo messages or to list identifiers which can correspond to the topics transcribed within a (excel) spreadsheets. Researchers will then more easily recognize and identify the "language" and messages within the Knowledge Circles and then too, from within the interviews, and in this way will "break down cross cultural discourses" (Howitt & Stevens, 2010).

The discourse analysis will therefore result in main themes and potential categories for qualifying the research that is to follow, and then too, for elements or keys to quantify those impacts. The discourse analysis lays the foundation for measurement. For instance, broad themes may involve individual impacts (such as inspiration, new understandings, confidence); relational impacts (such as new relationships to others, better understanding of others etc.); community impacts (such as new initiatives, efforts or plans that emerge as a result of the participation, new networks or groups that the individual will become involved in etc.). Then, too, related elements or keys within these themes can include: mental, spiritual, emotional cues and indicators; new support, resources, friends etc; and too, greater orientation, capacity, networks, or associations.

Theme	Individual impact	Relational impact	Community-level impact
Element	Mental, emotional, spiritual	Relationship, understanding, insight	Network, association
Indicator	Inspiration, confidence, motivation	Insight, tolerance, friendship	Support systems, affiliation, volunteerism
Comments/dialogue (to be completed through next phases)			

Chart to measure impacts

This grid can be used as the basis for further analysis, and can be further refined and expanded upon from the following research methods.

Participant Observation

The purpose of participant observation is be immersed in the experience and understand the functions of the venue. Like the Discourse Analysis, the observation helps to identify and refine themes and corresponding categories or measurements that will ultimately be used for the assessment of impacts. Permission by the organizers should be granted, and the participants alerted to the presence of the researchers (see ethics below) and more, to ask that all participants consent to having researchers present. The organization can organize the ways in which consent is gathered and how the

research process is communicated, and make sure that no one is uncomfortable. This consent is important as an honoring of the private nature of these circle gatherings, and therefore participants and organizers need to determine the extent of involvement of the researchers. Transparency and being adaptable are imperative. As part of ensuring that no discomfort or power struggles arise from the presence of observers and researchers, it is suggested that notes or recordings may not be part of these observations.

The benefits of observation include a deeper understanding of the group dynamics, and how facilitated learning and intergenerational-conversation may take place; as well as a direct experience to glean from and which will inform oneself but also inform the next steps of research.

Questionnaire

Within the Knowledge Circle, it will be presented that a questionnaire is available for participants to complete, and also communicated to participants that researchers may want to conduct more in-depth interviews with willing attendees directly. The questionnaire can be disseminated at the close of the circle, within a welcome package, or simply available at a location within the arena where the circle is held. The questionnaire may include a pre-labelled and pre-stamped envelope to return and with a request that it be returned within a three-week period. Also, online surveys may be generated and emailed to attendees with similar instructions. However, the use of a questionnaire, provides anonymity. Questionnaires can also be a gathering feedback more immediately to glean instinctual and honest responses, than is available through follow up emails and surveys- and they are not time consuming to complete. Furthermore, questionnaires allow us to pose both close-ended quantitative, and open-ended qualitative questions. Through this, a wide variety of information can be gathered with little effort, to help analyze attitudes and changes in perspectives and indications for

new emerging relationships. Questions may include a grading system or simply yes and no answers, where areas are provided to allow for explanations why that answer or grade was chosen. This helps with ease of analysis.

Interviews

The possibilities and desire for in depth interview will be presented at the circles and can be reiterated after circles through media or contact lists. Candidates will be asked to provide consent and contact information. A schedule of interviews can be generated easily. If it is possible, obtain a spectrum of interview subjects; those who have been to multiple Knowledge Circles; people who have only been to one; individuals from different sectors, backgrounds, ages, and cultures etc. as this would provide a diversity of experiences, and increase the rigor of the assessment. No one however should be forced to be interviewed, so it is understood that this diverse sampling may not always be possible.

Like the questionnaires, questions are posed to glean all levels and themes of impact, and can include yes, no and graded answers, however, the primary benefit to interviews is because they allow the researcher to ask more detailed “how” and “why” questions to participants which allow participant so share their stores and experiences to understand their behaviours, motivations and to better ascertain the impacts of the experience. Open-ended questions can allow more in-depth information compared to a questionnaire or survey. Interviews should be organic and flexible, although a general guide of questions should be chosen to align with each identified theme and/or focus related to impacts and behaviour change. Questions then help to direct the conversation, but the nature of the open personal dialogue allows researchers to hear what is remarkable or important to the

participant. Often a snowball technique can be applied during the interview, so that questions beget more in-depth questions and lead to more insights and support a more accurate assessment.

Interviews may be transcribed and key comments may be placed within a chart that is categorized according to main theme and outcome. This is a helpful way to analyze the content and comments. The chart will have been informed by the discourse analysis and further refined through the direct observations and even too, from the questionnaires.

Research Instruments

The four methods that were employed to assess the Land Between's Land Knowledge Circles are detailed in the above Methodology section, and corresponding specific research instruments are listed below. See appendices A, B, and C for further the sample of the tools used.

- a. Questionnaire (See Appendix A)
- b. Interview Guide (See Appendix B)
- c. Interview Consent Form (See Appendix C)

Plan of Analysis

To compile the data gathered from the discourse analysis, participant observation, questionnaire and interviews, a mixed methods approach can be taken: each research method takes a different approach and gathers different levels of information, therefore, various tools and platforms will be used.

In assessing the data, it is important that the researcher recognize their positionality as a settler in Traditional Indigenous Territory; as having a different cultural lens and experience; and potentially a different social lens and value system. Therefore, the evaluation may be subjective in these regards.

However, the iterative process taken, and beginning with a discourse analysis provides a framework for all the measurements and analyses that follow.

Firstly, then, the discourse analysis should have resulted in high level themes and categories that inform the metrics or measurements for the analysis. These categories and measurements can be enhanced and expanded upon from the direct observation of the Knowledge Circle. The measurement of impacts is now enabled logically, and will be gleaned and put into respective categories using the information and feedback gathered during the next phases of the research (questionnaires and interviews).

1. To organize information gathered from the discourse analysis a literature review is conducted, and major themes will emerge and be documented, with key indicators of impact also listed .

2. After direct observation within a Circle, it is recommended that a few hours are dedicated to active reflection. Active and critical reflection of what was experienced under each of the identified themes, but also of additional supporting data and observations such as the number and diversity of attendees, the energy and flow of discussions, any prevalent attitudes or changes in attitude and new topics or ideas that arose. These reflections can be summarized in a journal to be referenced during the processing of the questionnaires and interviews. New or emerging themes can also inform the grid or impact chart that was generated through the discourse analysis.

3. To process the questionnaires, an excel spreadsheet in addition to the impact measurement chart or categories can be used to categorically sort the answers to the quantitative elements such as age, sector, interest etc. Illustrative and in-depth answers and comments are then summarized under each relevant heading within the impact chart. Graphs can then be created to show most prevalent answers. To combat the “data dilemma” (Hope, 2010) of having a lot of information, it is possible to

use electronic coding software such as NVIVO to process the data within the predetermined themes identified during the discourse analysis and direct observations.

4. A similar technique of manual extraction from transcripts or of electronic coding using NVIVO can be used for the processing and assigning information from interviews within key themes and categories. Before compiling notes for NVIVO however, ensure to separate interesting information from the important information, pulling the interesting information to the side.

The full analysis then can be conducted through the charted outcomes, where a grading system can be summarized but also using key findings within each category that can be graded for strength and/or type of impact, and can be supported by direct quotes. Comparisons or assessments against various quantitative criterion such as between age classes, cultures, interest, or occupations can take place using the grid framework. Trends and deductions can now be drawn as to the qualitative impacts.

This analysis is which employs a grid of themes and chooses indicators based on dialogues and responses, is replicable and can be used in other venues or to contrast and compare over time: follow up interviews, questionnaires, and surveys can be used in the future to determine extend through time of impacts and the strength of changes overall.

Ethics Protocols

The research should conform to principles of good governance and ethical codes of conduct. Participants should be freely informed in order to provide informed consent for any and all elements within this research. AS well, personal information will only be used and provided with notified consent, where in each case, opportunities to obtain participant consent and to choose how any and all

personal information will be used should be provided when registering for a circle event, when completing the questionnaire, and when participating in an interview; in any and all arenas and parts of the project.

Research is to be conducted by being critically reflexive and with cultural sensitivity and respect. Researchers are to be conscious of and record any personal subjectivity, positionality and power relations. Research is to be inclusionary and not to discriminate against anyone who wishes to participate. Participant anonymity is to be maintained and no names will be stated in the final research report, unless otherwise and explicitly permitted by the individual participant

Research conducted at Knowledge Circles is often at the edge of participant's comfort zones, as Knowledge Circles can lead to heightened emotions making discretion, tolerance, sensitivity and ethical conduct essential.

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Appendix A: Questionnaire

Knowledge Circle Questionnaire

Researcher Bios and Purpose:

We are four Trent University students researching the experiences and impacts of Knowledge Circles on participants. This questionnaire has been handed out to all participants in today's Knowledge Circle to complete. It is optional to complete. Your completion of this questionnaire will help analyze the effects of Knowledge Circles and will have an influence on how Knowledge Circles operate moving forwards.

Research Problem & Objectives:

Please read each section carefully and answer all 10 questions accordingly (through circling answers, multiple choice selection, or filling in the blanks). Completion of this questionnaire should take you no longer than 10 minutes. We thank you in advance for your participation and support for improving and understanding the significance of Knowledge Circles which are established and run by The Land Between. When you are finished, please return it to the collective questionnaire envelope provided by the student who handed the questionnaire out to you, or mail back using the provided pre-stamped envelope.

Statement of Informed Consent

You are invited to participate in a research study. The decision to join, or not to join, is up to you. The questionnaire begins on the next page. Please do not include your name. By completing this survey, you consent to the information you provide being used by _____ researchers to compile data on the impacts and effects of Knowledge Circles. All answers will be kept confidential and used only by the individuals conducting and analyzing the research, unless otherwise and deliberately expressed as permitted by you.

Please check this box to indicate that you understand and consent to how this data will be used:

Questions? Concerns? Comments?

Please do not hesitate to contact us, if you have any questions about the study, problems, or concerns about your rights as a research participant. Thank you for your time!

Background Information

1. Please check your current age category.

Years	Check one
Over 75	
Over 50	
25-49	
Under 25	

2. How would you self identify? Please check all that apply.

Indigenous/Metis/First Nation	
Settler	
Newcomer	
Visitor	
Angler	
Hunter	
Beekeeper	
Farmer	
Gardener	
Naturalist	
Forester	
Student	
Other	

3. How long have you lived in the ecoregion known as “the land between” (classified as stretching from Georgian Bay to the Ottawa Valley)? (Please check that which applies)

Less than 1 year	
1-3 years	
3-5 years	
5-10 years	
10-20 years	
Over 20 years	

Knowledge Circles

4. Is this your first time at a Knowledge Circle?
- Yes
 - No
5. How did you hear about this Knowledge Circle?
6. Did you feel you had an opportunity to have your voice heard? Please explain.
7. Did you learn something new about the land, wildlife, or development of “the land between” ecoregion? Please explain.
8. Do you believe today’s Knowledge Circle will impact your relationship with the land? Please explain.
9. Do you believe today’s Knowledge Circle will impact your relationship with other people? Please explain
10. Did you enjoy the experience? Why/Why not?

11. Did you learn something new from the experience?

12. Did you make new friends, contacts or alliances?

13. Would you attend another Talking Circle? Why/why not? Do you have any suggestions?

1. Do you have any other feedback to offer?

Appendix B: Interview Guide

1. How would you describe your role within your community, whether that be at your job, at home, or in other groups you may be part of?
2. What was your motivation for participating?
3. Are you aware of what the term “grassroots” means? Or how this may apply to the community?
4. Do you feel the Talking Circle was an effective first step in grassroots land stewardship?
5. Do you feel better connected with your community after participating?/ Do you feel this Knowledge Circle was beneficial to understanding different perspectives from within in your community?
6. Did attending the Knowledge Circle change the way you interact, (more or less, and in which ways) within your community?
7. What did you learn about sharing your experience with others? Were you comfortable/uncomfortable? And why?
8. What did you learn when trying to listening to others? Did you at any time, have a more difficult times listening than others?
9. Did you learn something new about the land and wildlife in your area?
10. What are your greatest concerns about the land and wildlife in your area?
11. Are you now more familiar with colonial histories and settler-indigenous treaties made in your area?
12. Do you feel the Talking Circle is an effective step forward in reconciliation among Indigenous and non-Indigenous relationships?
13. Do you feel the Talking Circle is an effective tool in democratic community organizing?

14. Did this experience change how you see other groups of people, and do you think it will influence how you will interact with these groups in the future? (Including age, or of different background)
15. Did the experience inspire or empower you to take action in any way?
16. Do you have any ideas in moving the project forward?
17. What do you feel was missing or should have been included?
1. Additional comments?

Appendix C: Consent Form (to be used at the individual interviews)

HUMAN RESEARCH CONSENT FORM

Nature of the Project:

Researchers:

Primary Researcher Contact Information:

As a participant in the above project, I understand the following:

1. I have been fully informed by the interviewer about the nature of the research and my participation in the project;
2. My participation is entirely voluntary. I may refuse to answer any or all questions and end the interview at any time;
3. The data resulting from the interview will not be used for any commercial purposes and will be strictly used for the advancement of research and social policy applications;
4. The information supplied during the interview will be kept confidential and my identity will not be used in any reports or other publications;
5. The information will be stored responsibly and my participation in the project will be known only to the researchers;
6. Any risks to my participation in the project are unforeseen by the researcher;
7. I have been provided with a copy of this participant consent form for my own records; and
8. I understand that this project has been approved by the lead agency _____ and abides by their Ethics Policy/Principles.

Participant Name: _____ **Participant Signature:** _____
(please print)

Interviewer Name: _____ **Interviewer Signature:** _____
(please print)

Date: _____

