

New Respect Online Indigenous Cultural Safety Program

Introduction

Anti-Indigenous racism in Canada results from colonial legacies and policies like residential schools, forced relocation, the Sixties Scoop and Millennial Scoop (Tjong et al., 2022). These policies elevate antiquated Eurocentric and/or Christian values and beliefs while positioning Indigenous knowledge as inferior (Turpel-Lafond, 2020). As a result of these policies, Indigenous people are overrepresented in the Canadian justice and child welfare systems (Churchill et al., 2017; Turpel-Lafond, 2020).

Adequate training for health, education and social work professionals is integral to improving Indigenous People's health, education outcomes and general well-being (Coke et al., 2016). As a part of that training, Indigenous cultural safety is a crucial first step in examining anti-Indigenous racism across sectors, addressing the historical and ongoing impact of anti-Indigenous racism on health outcomes, and implementing system-level change to improve Indigenous equity and well-being (Allan & Smylie, 2015). Cultural safety is defined as environments in which First Nation, Inuit and Métis individuals feel safe to express their cultural identity without facing discrimination or prejudice. The concept has become increasingly popular in Canada since the Truth and Reconciliation Commission's *Final Report* (2015a) and *Calls to Action* (2015b). The 94 Calls to Action outline the increasing need for skill-based and culturally safe health, education and social services training (2015b).

In 2022, the University of Toronto created and implemented the New Respect Cultural Safety (NRCS) training with input from the Indigenous Content Committee, composed of Elders, Knowledge Keepers, Senators and community members across Ontario. NRCS was offered an online, self-guided approach to cultural safety for faculty, students and staff with varying levels of knowledge and experience in interacting with Indigenous Peoples, communities, organizations and Nations in Ontario. The program consisted of three foundational courses: Creation, Abbreviated History with Local Context, and Contemporary Times, followed by three profession-specific modules¹ with relevant case studies and resources. The modules focused on systemic racism by providing content that addressed the 3 Ps: power, privilege and positionality (Bowra et al., 2020; Mashford-Pringle et al., 2021) — asking students to recognize and reflect on the power that they held, the privilege(s) that they earned or had been bestowed, and the positionality that they inhabited in relation to intersecting labels or identities.

This research project examines how participation in the NRCS program influenced

¹ These are medicine, public health, nursing, education and social work.

knowledge of, attitudes and skills related to effective engagement with Indigenous Peoples. Specifically, the project evaluated how training in the NRCS program informed participants' behavioural changes towards and with Indigenous Peoples.

Methodology

Guided by input from the Indigenous Content Committee, researchers used a Blended Indigenous Framework (see Appendix A) to explore the student experience and the diversity and intersections across First Nations, Inuit and Métis (FNIM) communities. The blended approach ensured that researchers captured the three distinct FNIM worldviews, disrupting historical pan-Indigenizing research approaches that neglected the intricacies and uniqueness of each groups' worldviews. With the incorporation of the Seven Grandfather Teachings (see Appendix A, red inner circle) and the Inuit Qaujimajatuqangit (see Appendix A, blue middle circle), both principles that have assisted in anti-racism work, this framework was well positioned to explore the intersectionality and diversity of various communities.

A total of 146 participants enrolled in the NRCS training program and 52 participants completed pre- and post-test intervention surveys.

- Prior to entering the NRCS training, participants completed a survey to establish a baseline of their knowledge, attitudes and skills pertaining to Indigenous peoples and cultural safety. The survey included questions related to Indigenous history and health, and it explored students' experiences working with Indigenous Peoples and FNIM communities in Canada (n=146) (see Appendix B for the baseline survey).
- At the end of NRCS, participants' knowledge was reassessed (n=52) (see Appendix C for the endline survey).

Participants were invited to three cycles of interviews and Talking Circles — at three months (n=15), six months (n=12) and nine months (n=11) following program completion to discuss cultural safety and the training. Interviews and talking circles empowered participants to share experiences and perspectives; promoted dialogue and understanding; and provided a safe and supportive environment for sharing thoughts and feelings.

Findings

Students reported positive changes in their understanding and knowledge of cultural safety after participating in the NRCS program. All participants expressed an ability to engage with Indigenous Peoples and organizations in a new way and an increased interest in doing so following program completion.

At the end of the program, the percentage of participants who rated their knowledge of Indigenous Peoples and Issues as ‘good’ increased from 18% to 46% (see Table 1). The percentage reporting ‘poor’ or ‘moderate’ knowledge decreased, from 22% to 2% and 55% to 31%, respectively. The number of participants that indicated ‘I don’t know’ when asked about their knowledge of Indigenous Peoples and issues increased at the end of the program (0.8% to 14.6%).

Table 1

Self-Rated Knowledge of Indigenous Peoples and Issues

Response	Pre-course	Post-course
Very poor	1.6%	0.0%
Poor	22.4%	2.1%
Moderate	55.2%	31.3%
Good	18.4%	45.8%
Very good	1.6%	6.3%
I don’t know	0.8%	14.6%

Note. This table shows participant self-rated Knowledge of Indigenous Peoples and Issues pre-course and post-course, rated from ‘very poor’ to ‘very good.’

Participants also described positive changes in their understanding of Indigenous Peoples in Talking Circles and open response survey questions. When asked, “Which important insights did you gain about Indigenous Peoples from the NRCS program?,” participants spoke about: colonial history and present harm; diversity among and between FNIM groups; Indigenous knowledge and cultures; and anti-racism and reconciliation. Many participants wrote about Indigenous knowledges and how they can be drawn on to support a diversity of global issues, including the climate crisis. During the follow-up interviews, many participants expressed a need to learn continually about their unconscious biases and privileges in order to work in a collaborative manner with Indigenous Peoples.

Participants’ confidence to speak up on Indigenous issues improved after completing the course. In the post-course survey, 71.8% of participants agreed or strongly agreed that they had the *confidence* to speak up² on Indigenous issues. Sixty-nine percent of participants agreed or strongly agreed that they had the *knowledge* to speak up on issues that Indigenous people face.

Participants’ understanding of their positionality also improved after completing the

² Speaking up refers to participants’ comfort and willingness to speak about Indigenous issues, such as treaties, impacts of colonialization and anti-Indigenous racism, and also refers to participants’ ability to intervene in settings in which anti-Indigenous racism or ignorance is occurring.

course. Across all follow-up periods, participants discussed the diversity of FNIM communities and acknowledged that they were previously unaware of their history. Participants acknowledged that this was a lifelong learning journey and that being an ally and advocating with Indigenous Peoples was important. In the six- and nine-month interviews and Talking Circles, many participants noted that having a connection beyond oneself (i.e., with community and land) helped with understanding other ways of knowing. Participants also noted that action was imperative for being a good ally or advocate.

Discussion and Conclusion

The study's findings are consistent with current Indigenous cultural safety literature. In other words, cultural safety training raised awareness of systemic racism and unconscious bias. Participants were more open to seeing Indigenous issues with a broader understanding after completing the NRCS program (Brown et al, 2018; Crowshoe et al., 2018; Rand et al., 2019; Shah & Reeves, 2015; Yaphe et al., 2019).

Some findings from this study are unique. For example, the finding that participants had the confidence to speak up about Indigenous issues contradicts outcomes for participants in other cultural safety interventions (for example, see Nardozi and Mashford-Pringle, 2014). Participants in Indigenous cultural safety training or workshops often state that they still lack confidence in speaking about Indigenous issues, but gained knowledge about Indigenous Peoples and issues (Thackrah & Thompson, 2013). The confidence to speak up and an increase in knowledge of Indigenous Peoples and issues may be a result of the personalized nature of the interviews and Talking Circles.

Self-reflection emerged as a key theme. The increase in participants "I don't know" responses about 'Knowledge of Indigenous Peoples and Issues' may indicate that participants recognize further learning is required. This may reflect that participants are now aware of what they do not know, which still represents progress to the program administrators.

Postsecondary institutions are responsible for producing the next generation of leaders. The sector needs to do better to include mandatory (as opposed to elective) training that includes an accurate Indigenous history and reconciliation of colonial narratives that perpetuate systemic anti-Indigenous racism and discrimination. Having programs like the NRCS can help improve students' knowledge of Indigenous histories, colonial practices, and current realities, and strengthen students' confidence to speak up about Indigenous issues.

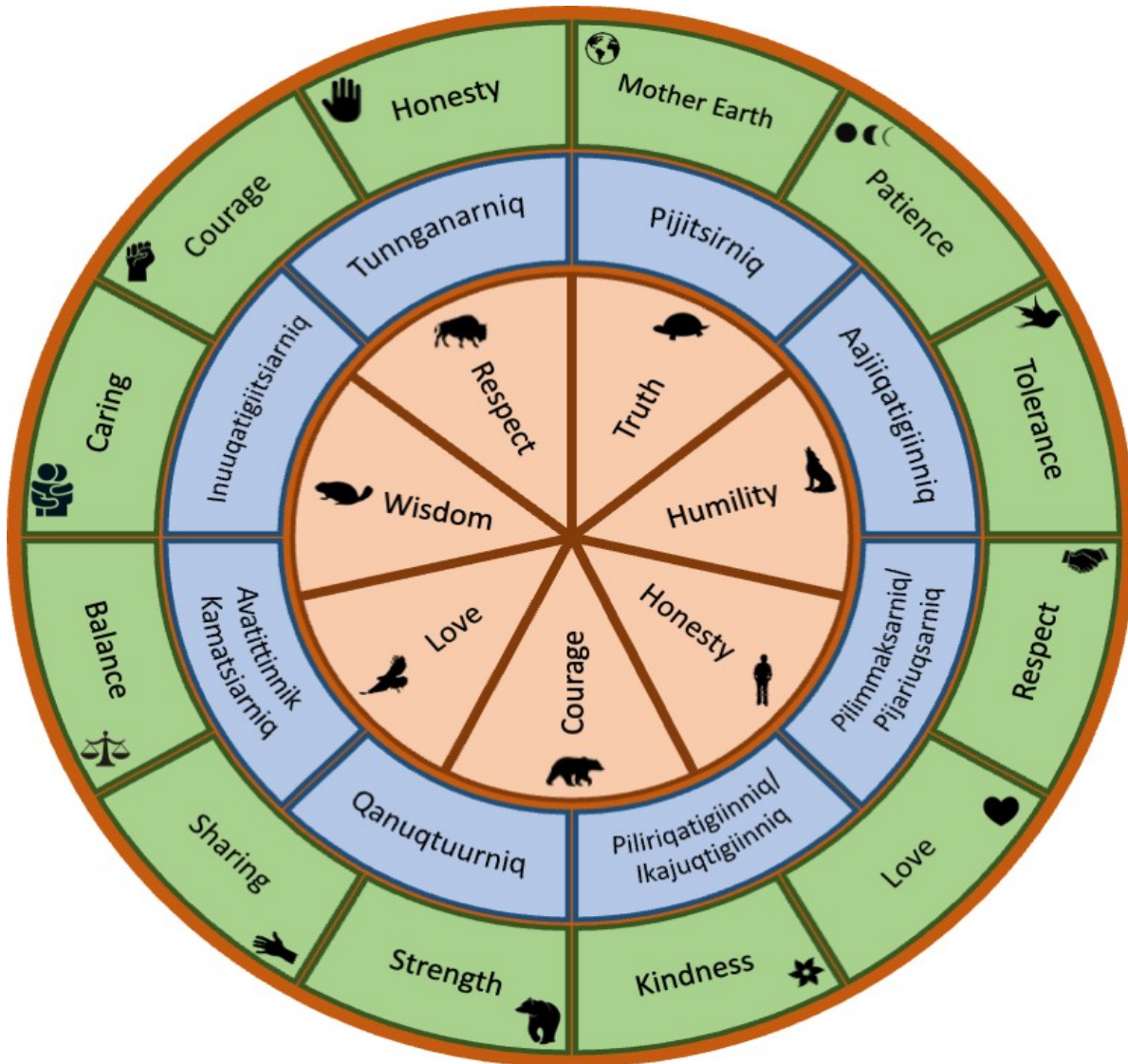
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Appendix A: Blended Indigenous Framework

Figure 1



The Blended Indigenous Framework

This figure shows the blended Indigenous framework, but it is also important to explain each section. The Seven Grandfather Teachings are part of Anishinaabe ways of living a good life and traditional teachings (Benton-Banai, 1988, p. 64). Table 1 provides a brief definition of each of the Seven Grandfather teachings and Table 2 outlines the Inuit Societal Values.

Table 1

The Seven Grandfather Teachings

Love	To know LOVE is to know peace.
Respect	To honour all of the Creation is to have RESPECT.
Courage	BRAVERY is to face the foe with integrity.
Honesty	HONESTY in facing a situation is to be brave.
Wisdom	To cherish knowledge is to know WISDOM.
Humility	HUMILITY is to know yourself as a sacred part of the Creation.
Truth	TRUTH is to know all of these things.

Table 2

Inuit Societal Values

Inuuqatigiitsiarniq	Respecting others, relationships and caring for people.
Tunnganarniq	Fostering good spirits by being open, welcoming and inclusive.
Pijitsirniq	Serving and providing for family and/or community.
Aajiqatigiinni	Decision-making through discussion and consensus.
Pilimmaksarniq/Pijariuqsarniq	Development of skills through observation, mentoring, practice and effort.
Piliriqatigiinni/Ikajuqtigiinni	Working together for a common cause.
Qanuqtuurniq	Being innovative and resourceful.
Avatittinnik Kamatsiarniq	Respect and care for the land, animals and the environment.

Appendix B: New Respect Cultural Safety Program Baseline Survey

Consent Statement

You are being invited to participate in a study to evaluate the new online Indigenous cultural safety program titled NRCS (New Respect Cultural Safety program). Please read this consent form so that you understand what your participation will involve. The NRCS online training program is comprised of different modules including stereotypes and racism, and historical knowledge, as well as their connection to and influence on the lives of First Nations, Inuit, and Métis (Indigenous Peoples) in Canada. Profession-specific modules are included in the program. The program is expected to take a minimum of 24–36 hours to complete, similar to a graduate-level course. The amount of time to completion is dependent on the learner and their self-reflection of the material. Participants will be able to access the program starting in February 2022. Participating in the study involves two (2) surveys; one before and one after taking the program. Participants will be asked if they would like to participate in virtual talking circles or one-on-one interviews at three (3), six (6) and nine (9) months after program completion.

Research Team

- Principal Investigator: Dr. Angela Mashford-Pringle (University of Toronto)
- Co-Investigators & Collaborators:
 - Dr. Erica Di Ruggiero (University of Toronto)
 - Dr. Dionne Gesink (University of Toronto)
 - Dr. Tammy MacLean (University of Toronto)
 - Dr. Cari McIlduff (University of Saskatchewan)

Funder

The Higher Education Quality Council of Ontario (HEQCO)

Purpose of the Study

The NRCS program aims to facilitate the development of culturally safe skills and behaviour changes of medical residents, nursing students, and social work students to enhance relationships for working with First Nations, Inuit, and Métis. This research study aims to evaluate the program's impacts on knowledge, attitudes, and skills. The study also seeks to understand the extent and retention of the knowledge and other changes through follow-up talking circles and interviews.

What Participation Means

If you agree to participate in the NRCS program, you will encounter the following things:

- Review and sign this consent form to demonstrate your understanding of the process of taking the NRCS program:
 - complete the Baseline survey,
 - program, and
 - Endline survey.
- Complete a 15-minute Baseline survey to access the program.
- Complete the New Respect Cultural Safety Program.
- Complete a 15-minute Endline survey.

Following submission of the Endline survey, participants will receive a Certificate of Completion. The Baseline and Endline survey results will be captured electronically via REDCap. Your name will not appear on the results transcript, and you will never be identified by name in any material (e.g., articles, reports) produced from this study. We are requesting individuals to complete virtual talking circles or virtual one-to-one interviews at three (3) months, six (6) months and nine (9) months after program completion. Participants will receive \$20 per interview (for a maximum of \$60) if they agree to take part in these. Participants will be asked if they would like to be contacted to participate once they have completed both the program and the Endline survey.

Potential Benefits

Participation in the NRCS program provides an opportunity for participants to enhance their knowledge and skills as it relates Indigenous cultural safety and their professional education/training programs. Participation in the surveys and talking circles or interviews may help inform future policies, practices, and training to contribute to policies and practices that improve the quality of life for First Nations, Inuit, and Métis.

Potential Risks

The NRCS program focuses on the experiences, history and culture of First Nations, Inuit, and Métis in Ontario and how it affects the lives of First Nations, Inuit, and Métis individuals and communities. The surveys will ask participants about their experience before, during and at the end of the program, their interactions with First Nations, Inuit, and Métis in their discipline, and experiences and perspectives on the topics of Indigenous cultural safety. This may elicit potential psychological or emotional discomfort. It may cause people to reflect on their own biases and previous experiences working in their profession. If participants feel uncomfortable, you can stop your participation, either temporarily or permanently. Participants can contact the research team through our email: nrcs.dlsph@utoronto.ca

Confidentiality

We will maintain the confidentiality of all participants who participate in the surveys. Although participants will be asked to provide their email or contact information for the follow-up virtual talking circle or virtual one-on-one interviews, the names and emails of the participants will not be listed in materials (articles, reports) produced from this study. The participants will be asked to give consent in Quercus for the follow-up talking circles or interviews. All data collected will be stored on a secure password-protected computer only accessible by the research team. Consent forms and any paper copies of de-identified data will be locked in a secure location at the University of Toronto, Dalla Lana School of Public Health at 155 College Street, Toronto, Ontario.

Remuneration/Compensation

Participants who only take part in the surveys will not receive financial compensation. However, participants who attend the virtual talking circles or one-to-one interviews will receive \$20 for each interaction they participate at three (3), six (6) and nine (9) months following program and survey completion up to a maximum of \$60.

Voluntary Participation and Withdrawal

Participation in the New Respect Cultural Safety program and the study are completely voluntary. Whether you choose to participate or not, this will not affect your academic and/or occupational status. If you choose to stop participating before submitting your survey responses, your data will not be included in the survey data. However, we will be keeping track of the number of participants who choose not to complete the surveys for our analysis. If you choose to stop participating after submitting your survey responses, it will not be possible to fully remove your data, but your responses will remain confidential. After completion of the course on Quercus, you will be asked again to be contacted via email to partake in the follow-up Endline survey and talking circles or interviews. Your choice to take part or not take part in the surveys, talking circles or interviews will not be shared with any individuals or organizations outside of the U of T research team.

Questions About the Study

If you have questions about the study, you may contact our New Respect Cultural Safety program mailbox (nrcs.dlsph@utoronto.ca) or the Principal Investigator, Angela Mashford-Pringle.

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This study has been approved by the University of Toronto Research Ethics Board. If you have questions regarding your rights as a participant in this study, please contact:

Office of Research Ethics
University of Toronto
McMurrich Building, 2nd Floor
12 Queen's Park Crescent West
Toronto, ON M5S 1S8
(416) 946.3273
ethics.review@utoronto.ca

Ethics #41842

- Yes, I give consent.
- No, I do not give consent.

Section A: Demographics

What is your age?

- 24 and under
- 25 to 34
- 35 to 44
- 45 to 54
- 55 to 64
- 65 to 74
- 75 to 84
- 85+
- Prefer not to answer

Which groups best describes you? Please select all that apply:

- Asian, East Asian
- Asian, South Asian
- Asian, Southeast Asian
- Black, African
- Black, Caribbean
- Black, Central American
- Black, North American
- Black, South American First Nations
- Indo-Caribbean Indigenous or Aboriginal Inuit
- Latin American Métis
- Middle Eastern
- White, European
- White, North American
- Not listed
- Prefer not to answer.
- Please describe:

Which categories describe your education? Please select all that apply:

- Vocational training
- Applied professional certificate Bachelor's degree (e.g., BSc, BA, etc.)
- Applied or professional Bachelor's degree (e.g., BScN, BScPT, etc.)
- Master's degree (e.g., MSc, MPH, etc.)
- Applied or professional Master's degree (e.g., MScN, MScPT, etc.)
- Doctoral degree (e.g., PhD, EdD, etc.)
- Applied or professional doctoral degree (e.g., MD, PharmD, etc.)

- Education not listed (e.g., community education, lived experience)
- Prefer not to answer.
- Please describe:

What is your primary role?

- Faculty
- Staff
- Student
- Physician
- Resident Physician (Medical/Surgical)
- Registered Nurse/Nurse Practitioner
- Allied Health Professional
- Not listed
- Please describe:

How long have you been in your current role?

- Less than 1 year
- 1-5 years
- 6-15 years
- 16-35 years
- 36+ years

In which education program are you currently enrolled, if applicable?

In which year of your education program are you currently enrolled, if applicable?

- 1
- 2
- 3
- 4
- ≥5

Through which Faculty or Centre are you taking this course?

- Temerty Faculty of Medicine
- Dalla Lana School of Public Health
- Lawrence S. Bloomberg Faculty of Nursing
- Factor-Inwentash Faculty of Social Work
- Peter Munk Cardiac Centre
- Not listed
- Please describe:

Section B: Experience and Knowledge

How would you rate your overall knowledge about First Nations, Inuit and Métis in Canada?

- Very poor
- Poor
- Moderate
- Good
- Very good
- I don't know

In the last month, how often did you interact with First Nations, Inuit or Métis individuals or communities (in-person, online, by phone, etc.)?

- None
- 1-2 times
- 3-5 times
- 6+ times
- I don't know

How relevant do you feel it is to have knowledge about First Nations, Inuit and Métis to be successful in your current work (or future work if still studying)?

- Not relevant at all
- Of limited relevance
- Neutral
- Relevant
- Very relevant
- I don't know

What comes to mind when you think of First Nations, Inuit and Métis in Canada? Please write up to three short sentences.

Have you received formal education, practical training or general knowledge about First Nations, Inuit and Métis?

- Yes
- No
- I don't know

From where did you receive formal education, practical training or general knowledge about First Nations, Inuit, and Métis?

- Elementary and/or High School
- College/University
- Formal training received by/through my place of work
- Attending First Nations, Inuit, and/or Métis events, or listening to/reading works by First Nations, Inuit, and/or Métis authors
- Not listed
- Please describe:

What duration of formal education, practical training or general knowledge have you received about First Nations, Inuit, and Métis?

- One course at College or University (in-person, online)
- Two or more courses at College or University (in-person, online)
- Half-day training at my place of work
- More than half-day training at my place of work
- 1–5 hours attending First Nations, Inuit, and/or Métis events OR listening to/reading works by First Nations, Inuit and/or Métis authors
- More than five hours attending First Nations, Inuit and/or Métis events, OR listening to/reading works by First Nations, Inuit and/or Métis authors
- Placement as part of my education with a First Nations, Inuit and/or Métis community or organization
- Not listed
- Please describe:

Which of the following Policies and Legislation are you familiar with? Please select all that apply:

- United Nations Declaration on the Rights of Indigenous Peoples (UNDRIP)
- Truth and Reconciliation Commission (TRC) of Canada and the Calls to Action
- National Inquiry into Missing and Murdered Indigenous Women and Girls (MMIWG)
- Royal Commission on Aboriginal Peoples (RCAP)
- Not listed
- Please describe:

What are your motivations to take the New Respect Cultural Safety program? Please write up to three short sentences.

How many hours do you think you will commit to completing the New Respect Cultural Safety program over the course of the next three months?

- < 9 hours
- 10–19 hours

- 20–29 hours
- >30 hours

What do you hope to achieve from taking the New Respect Cultural Safety? Please write up to three short sentences.

What are three topics you want to learn about regarding First Nations, Inuit, and Métis in Canada? Please write up to three short sentences.

Is there anything else you would like to share with us?

Thank you for completing this Baseline survey. To be added to the New Respect Cultural Safety program, we require your email. Please provide your email address. If available, please provide a University of Toronto email.

As part of this research study, our team will be conducting an Endline survey and a series of post-program interviews/talking circles (three, six, and nine month intervals after program completion). Participants will receive \$20 for attending each interview/talking circle, for a maximum total of \$60. If you are interested in being contacted, please confirm your interest below. You may also change your decision during the Endline survey after program completion.

- Yes, I am interested.
- No, I am not interested.
- I am not sure.

Appendix C: New Respect Cultural Safety Program Endline Survey

Consent Statement

You are being invited to participate in a study to evaluate the new online Indigenous cultural safety program titled New Respect Cultural Safety (NRCS). Please read this consent form so that you understand what your participation will involve. The New Respect Cultural Safety online training program is comprised of different modules including stereotypes and racism, and historical knowledge, as well as their connection to and influence on the lives of Indigenous Peoples in Canada. Profession-specific modules are included in the program. The program is expected to take a minimum of 24–36 hours to complete, similar to a graduate-level course. The amount of time to completion is dependent on the learner and their self-reflection of the material.

If you are reading this consent form, you are expected to complete the NRCS program and are interested in participating in the end line survey and/or virtual talking circles or one-to-one interviews. Participating in the part of the study involves one (1) anonymous Endline survey and/or three (3) virtual talking circles or one-to-one interviews at three (3), six (6) and nine (9) months.

Research Team

- Principal Investigator: Dr. Angela Mashford-Pringle (University of Toronto)
- Co-Investigators & Collaborators:
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What Participation Means

If you agree to participate in the NRCS program, you will encounter the following things:

- Review and sign this consent form to demonstrate your understanding of the process of taking the NRCS program:
 - Baseline survey, completion of the program, Endline survey, and virtual talking circles or virtual one-to-one interviews
- Complete a 15-minute anonymous Endline survey.
- Attend three (3) virtual talking circles or one-to-one interviews at three (3), six (6) and nine (9) months after completing the NRCS program. Each talking circle or interview is expected to take approximately 90 minutes to two (2) hours each. An honorarium of \$20 will be offered upon your participation at each time point up to a maximum of \$60. Understand that you are eligible to participate in this part of the study after completing the NRCS program.

Potential Benefits

Participation in the NRCS program provides an opportunity for participants to enhance their knowledge and skills as it relates Indigenous cultural safety and their professional education/training programs. Participation in the surveys and talking circles or interviews may help inform future policies, practices, and training to contribute to policies and practices that improve the quality of life for Indigenous Peoples.

Potential Risks

The NRCS program focuses on the experiences, history and culture of Indigenous Peoples in Ontario and how it affects Indigenous Peoples' lives. The surveys will ask participants about their experience before, during and at the end of the program, their interactions with Indigenous Peoples in their discipline, and experiences and perspectives on the topics of Indigenous cultural safety. This may elicit potential psychological or emotional discomfort. It may cause people to reflect on their own biases and previous experiences working in their profession. If participants feel uncomfortable, you can stop your participation, either temporarily or permanently. Participants can contact the research team through our email: nrcs.dlsph@utoronto.ca

Confidentiality

We will maintain the confidentiality of all participants who participate in the surveys. Although participants will be asked to provide their email or contact information for the follow-up virtual talking circle or virtual one-on-one interviews, the names and emails of the participants will not be listed in materials (articles, reports) produced from this study. The participants will be asked to give consent in Quercus for the follow-up talking circles or interviews. All data collected will be stored on a secure password-protected computer

accessible only by the research team. Consent forms and any paper copies of de-identified data will be locked in a secure location at the University of Toronto, Dalla Lana School of Public Health at 155 College Street, Toronto, Ontario.

Remuneration/Compensation

Participants who only take part in the surveys will not receive financial compensation.

However, participants who attend the virtual talking circles or one-to-one interviews will receive \$20 for each interaction they participate at three (3), six (6) and nine (9) months following program and survey completion up to a maximum of \$60.

Voluntary Participation and Withdrawal

Participation in the New Respect Cultural Safety program and the study are completely voluntary. Whether you choose to participate or not, this will not affect your academic and/or occupational status. If you choose to stop participating before submitting your survey responses, your data will not be included in the survey data. However, we will be keeping track of the number of participants who choose not to complete the surveys for our analysis. If you choose to stop participating after submitting your survey responses, it will not be possible to fully remove your data, but your responses will remain anonymous.

Your choice to take part or not take part in the surveys, talking circles or interviews will not be shared with any individuals or organizations outside of the U of T research team.

Questions About the Study

If you have questions about the study, you may contact our New Respect Cultural Safety program mailbox (nrcs.dlsph@utoronto.ca) or the Principal Investigator, Angela Mashford-Pringle.

Angela Mashford-Pringle, PhD Assistant Professor/Associate Director

Waakebiness Institute for Indigenous Health

Dalla Lana School of Public Health

University of Toronto

(416) 978.8771

Angela.mashford.pringle@utoronto.ca

This study has been approved by the University of Toronto Research Ethics Board. If you have questions regarding your rights as a participant in this study, please contact:

Office of Research Ethics University of Toronto

McMurrich Building, 2nd Floor

12 Queen's Park Crescent West

Toronto, ON M5S 1S8
(416) 946.3273
ethics.review@utoronto.ca

Ethics #41842

- Yes, I give consent
- No, I do not give consent

Preliminary Questions

Thank you for dedicating your time and energy to New Respects Cultural Safety. Were you able to finish the course?

- Yes
- No

It is not a problem that you were not able to finish the course. Could you select the most recent activity that you completed?

What were your barriers to finishing the course? (choose all that apply)

- Time constraints
- High volume of content
- Lack of access to support resources lack of clear instructions
- Other
- Please explain:

Do you intend on finishing the course?

- Yes
- No

Section A: Demographics

What is your age?

- Under 24
- 25 to 34
- 35 to 44
- 45 to 54
- 55 to 64
- 65 to 74
- 75 to 84
- 85+

- Prefer not to answer

Which groups best describes you? Please select all that apply:

- Asian - East Asian
- Asian - South Asian
- Asian - Southeast Asian
- Black - African
- Black - Caribbean
- Black - Central American
- Black - North American
- Black - South American
- First Nations
- Indo-Caribbean Indigenous or Aboriginal Inuit
- Latin American Métis
- Middle Eastern
- White - European
- White - North American
- Not listed
- Prefer not to answer
- Please describe:

Which categories describe your education? Please select all that apply:

- Vocational training
- Applied professional certificate Bachelor's degree (e.g., BSc, BA, etc.)
- Applied or professional Bachelor's degree (e.g., BScN, BScPT, etc.)
- Master's degree (e.g., MSc, MPH, etc.)
- Applied or professional Master's degree (e.g., MScN, MScPT, etc.)
- Doctoral degree (e.g., PhD, EdD, etc.)
- Applied or professional doctoral degree (e.g., MD, PharmD, etc.)
- Education not listed (e.g. community education, lived experience)
- Prefer not to answer
- Please describe:

What is your primary role?

- Faculty
- Staff
- Student
- Physician
- Resident Physician (Medical/Surgical)

- Registered Nurse/Nurse Practitioner
- Allied Health Professional
- Not listed
- Please describe:

How long have you been in your current role?

- Less than 1 year
- 1-5 years
- 6-15 years
- 16-35 years
- 36+ years

In which education program are you currently enrolled?

In which year of your education program are you currently enrolled?

- 1
- 2
- 3
- 4
- ≥5

Through which Faculty or Centre are you taking this course?

- Temerty Faculty of Medicine
- Dalla Lana School of Public Health
- Lawrence S. Bloomberg Faculty of Nursing
- Factor-Inwentash Faculty of Social Work
- Not listed
- Please describe:

Section B: Experience and Knowledge

In the last month, how often did you interact with Indigenous Peoples or communities (in-person, online, by phone, etc.)?

- None
- 1-2 times
- 3-5 times
- 6+ times
- I don't know

How relevant do you feel it is to have knowledge about Indigenous Peoples to be successful in your current work (or future work if still studying)?

- Not relevant at all
- Of limited relevance
- Neutral
- Relevant
- Very relevant
- I don't know

After completing the program, how would you rate your overall knowledge about Indigenous Peoples in Canada?

- Very poor
- Poor
- Moderate
- Good
- Very good
- I don't know

After completing the program, what comes to mind when you think of Indigenous Peoples in Canada? Please write up to three short sentences:

After completing the program, which of the following are you more familiar with?

- United Nations Declaration on the Rights of Indigenous Peoples (UNDRIP)
- Truth and Reconciliation Commission (TRC) of Canada and the Calls to Action
- National Inquiry into Missing and Murdered Indigenous Women and Girls (MMIWG)
- Royal Commission on Aboriginal Peoples (RCAP)
- Treaties Not listed
- I don't know
- Please describe:

Which of the following would you like to learn more about?

- Indian Act
- Residential Schools Pass System
- Murdered and Missing Indigenous Women and Girls
- Criminal Justice and Indigenous Peoples
- Modern Treaties
- Racism

Did the New Respect Cultural Safety program meet your expectations?

- Strongly disagree
- Disagree
- Neither agree nor disagree
- Agree
- Strongly Agree

Section C: Discussion

Which important insights did you gain about Indigenous Peoples from the New Respect Cultural Safety program? Please write up to three short sentences.

Did the New Respect Cultural Safety program change how you think about Indigenous Peoples? Please write up to three short sentences.

After taking this program, do you feel that you have the confidence to speak up on Indigenous issues (i.e., at a conference, with a staff member)?

- Strongly disagree
- Disagree
- Neither agree nor disagree
- Agree
- Strongly Agree

After taking this program, do you feel that you have the knowledge to speak up on issues Indigenous Peoples face?

- Strongly disagree
- Disagree
- Neither agree nor disagree
- Agree
- Strongly Agree

Do you feel that your education and the information available to you sufficiently reflects issues Indigenous Peoples face?

- Strongly disagree
- Disagree
- Neither agree nor disagree
- Agree
- Strongly Agree

Do you feel that there is more to know about Indigenous Peoples?

- Strongly disagree
- Disagree
- Neither agree nor disagree
- Agree
- Strongly Agree

Is there anything else you would like to share with us?

Thank you for completing this Endline survey. As part of this research study, our team will be conducting a series of post-program interviews/talking circles (three- (3), six- (6) and nine- (9) month intervals after program completion). Participants will receive \$20 for attending each

interview/talking circle, for a maximum total of \$60. If you are interested in being contacted, please confirm your interest below.

- Yes I am interested
- No, I am not interested

Please provide your email address: