

Table of Contents

Introduction.....1

Section 1: Indigenous community-based HIV and AIDS research development and findings

A Culturally Specific Approach: Developing A Métis Methodology for HIV Research.....3
Renée Monchalín and Carrie Bourassa

Graphic Facilitation as a Tool to Guide Community-Based Research on Indigenous Boys' and Men's Sexual Health.....20
Nicole Doria, Maya Biderman, Dave Arthur Miller, Aaron Prosper, Matthew Numer

Section 2: Commentary

The WoW Gathering: A Land-Based Positive Action Initiative to Support Indigenous People Living with HIV.....28
Andrea Mellor, Madison Wells, Sherri Pooyak, Valerie Nicolson, Chad Dickie, Sandy Lambert, Knighton Hillstrom, Renée Monchalín, Stephanie Nixon, Marni Amirault, Tracey Prentice, Renée Masching

A Culturally Specific Approach: Developing A Métis Methodology for HIV Research

Renée Monchalin and Carrie Bourassa

Abstract

Métis Peoples, while comprising over a third of the total Indigenous population in Canada, experience major gaps in health services that accommodate their cultural identities - particularly in the realm of HIV. In recognizing the importance of culturally relevant Indigenous research and its impact on services and programming development, this paper aims to create dialogue around Métis-specific methodologies. Métis methodologies honour the resiliency of Métis Peoples; the generations of displacement; the relationship, movement on, and connection with the land; and the struggles of keeping the dynamic culture alive and thriving today. This paper aims to provide concrete steps and methods to those looking to do research with/in, by, and at the direction of Métis communities as well as guidance on how to start that process in a good way.

Keywords: HIV, Métis, Methodology, Identity, Research Methods

Introduction

This paper aims to illustrate what a Métis methodology could look like in the realm of HIV prevention. It is not meant to be a strict guideline, but rather to create dialogue around how Métis worldviews may inform the research we do with/in, by, and at the direction of Métis communities. Research that is conducted in Métis communities is often guided by pan-Indigenous approaches without taking into account the diversity and experiences of Métis Peoples. According to the Canadian Aboriginal AIDS Network (CAAN), “diversity within the Aboriginal population demands creativity to respectfully engage all of our Peoples” (Masching, 2009). Adopting a pan-Indigenous approach may obscure these important cultural differences. This paper was supported by a grant of the Canadian Institutes of Health Research (CIHR) that further advances the vision of the Aboriginal HIV and AIDS Community-Based Research Collaborative Centre (AHA Centre) to develop culturally relevant Indigenous research methodologies.

We will begin by outlining the complexities surrounding Métis identity. This is significant to highlight given its implications on Métis worldviews, thus informing a Métis methodological approach. Next, we will demonstrate how the lack of Métis-specific data results in an absence of programming and services for Métis communities. Third, Métis worldviews in literature will be explored. This paper will illustrate how Métis Peoples’ experiences inform a Métis methodological research process. It will conclude with examples of how a Métis methodology

can influence research methods and processes. The aim of this paper is to create a dialogue around Métis methodologies in the hopes that Métis researchers and communities will insert their own worldviews into their research processes. With an increase of Métis-specific research informed by a Métis methodology, it is anticipated that it will lead to an increase in Métis-specific programming and services.

A Glimpse into the Complexities of Métis Identity

Métis Peoples originated during the 17th century fur trade from the intermarriage of the early waves of European men coming to the Americas, and First Nations women (Smylie, 2009). The Royal Commission on Aboriginal People (RCAP) (1996) states that Métis identity is a cultural, historical and overall “way of life” identification, not merely an ancestral connection (Aboriginal Affairs and Northern Development Canada, 1996; Bourassa, 2011). Métis identity encompasses unique worldviews, cultures, and languages, resulting in Métis being unique from First Nations and settler peoples (Edge & McCallum, 2006; Janz & Kumar, 2010). Métis are also unique amongst themselves, with each community having diverse traditions, protocols, and different dialects of language (Métis Centre, 2008).

However, “arriving at legal definitions regarding who is considered Métis ... and what that means in terms of rights and governmental responsibilities is complex and disputed” (Monchalin, 2016, p. 8). The formation of Métis communities signaled the strengthening of a new relationship between Indigenous and settler peoples. As far as the settler government was concerned, the emergence of this post-contact Indigenous group was considered a problem. Given this, Métis Peoples have been systematically targeted through colonial policies by the settler government since their inception. For example, as the Métis population was growing and gaining settler government recognition, the Scrip system was implemented. This was done during the second amendment of the *1870 Manitoba Act* (Fiola, 2015). Rather than fulfill a promise made to provide the Métis with 1.4 million acres of land, the settler government of Canada decided to create the Scrip system in order to divide and administer the land promised to the Métis. Scrip was designed to extinguish Métis Indigenous title. Shortly following this, in 1885, Prime Minister of Canada John A. Macdonald specified that according to the *Indian Act of 1876*, status Indians who marry non-status Indians (including Métis and Inuit Peoples) would be a tool of absorption (Monchalin, 2016). Macdonald said, “[i]f they are Indians, they go with the tribe; if they are half-breeds they are whites” (Monchalin, 2016, p. 13). The Canadian government’s colonial tactics to acquire land have resulted in much time and energy being spent on legislating Métis and ‘Indian’ as separate legal and racial categories; the consequences of this are an erasure of identity, rights, and territorial claims (Mawani, 2002). After the Northwest Resistance and losing the Battle of Batoche in 1885, it was common for Métis to acquire “[s]elf-identification strategies for survival – including silence, passing, and internalized colonization” (Fiola, 2015, p. 24)¹. Métis Peoples were viewed as ‘squatters’ on their own land, living on road

¹ Fiola (2015) describes: 1) *Silence* as “a self-identification strategy whereby the individual/family self-identifies as anything but Métis or Aboriginal” (p.30) and would often “emphasize their Euro-Canadian heritage” (p.31). This led to Métis identity going virtually going ‘underground’. This included Métis changing their last names as a way to avoid discrimination that led to a decline in identifiable Métis. 2) *Passing* meant “to shift one’s racial reference group to that of another (including other groups of colour) perceived to be less marginalized in the

allowances from broken promises and the vast influx of settlers (Andersen, 2014; Métis Centre, 2008).

Métis Peoples' identity continues to be targeted today, as definitions of who is Métis varies at federal, provincial, and regional levels (Bourassa, 2011). Definitions vary because some argue that to be Métis, one must have connections to the Red River and have been involved in key events of Northwest resistance (Andersen, 2014; Vowel, 2016). Michif scholar Chris Andersen (2014) states, "only those tied somehow to a national core at Red River ... should today legitimately call themselves Métis ... because it was the Métis of Red River who morphed "Métis" into ... a broader collective self-identification" (p. 128-9). Although this definition omits large numbers of Indigenous Peoples and communities, Andersen (2014) writes that Métis must not be "a soup kitchen for Indigenous Peoples and communities who have become disenfranchised by the Canadian state" (p. 24). However, this is in fact only one perspective. For instance, Métis scholar Catherine Richardson (2016) provides a more inclusive definition of who the Métis People are. She writes:

I understand Métis as someone who has both European and First Nations ancestry, who defines themselves as Métis, and who experiences some connection to a Métis community. The formal definition of Métis is highly contested in Canada, primarily by political organizations. Ironically, part of being Métis is having one's definition of self contested by others, at least part of the time. Part of being Métis means asserting (and celebrating) one's dignity and right to belong, both in moments of exclusion and when other Métis see themselves in our struggle of identity and belonging. (p. 11)

Aligning with Richardson, Mi'kmaw scholar Bonita Lawrence (2004) supports this and states that Métis identity emerged out of a historic past and a wider geographical frame, and that the term 'Métis' itself emerged post 1885. Métis scholar Elizabeth Fast's (2017) perspective coincides with these statements. Fast argues that, despite the fur trade beginning in and around Quebec, historians studying Métis history do not mention Métis inter-marriage (Métis marrying Métis) in the province, as though intermarriage between Métis only began when the French moved westward and began to establish relationships with the Indigenous people there (Fast, 2017). Fast furthers this and writes, "[i]n fact, the Métis sash, an important symbol of cultural pride for the Métis, called the 'Assomption sash', was created in Assomption Quebec, giving the province a prominent role in shaping the Métis identity and culture" (p. 139).

Métis scholar Brenda MacDougall (2013) argues that there has there has "been a fixation on Red River as the source and centre of all things Métis". At the Proceedings of the Standing Senate Committee on Aboriginal Peoples, MacDougall (2012) reflects on the Red River fixation stating that:

existing racial hierarchy" (p31). More commonly this would mean Métis, "with lighter skin," (p.31) would pass as White. 3) *Internalized colonization*¹, Fiola describes as "when colonized Peoples believe in the superiority of the dominant culture while criticizing their own culture" (Fiola, 2015, p. 29).

[This] does not necessarily reflect a true historical interpretation of who the Métis People were and who other 19th century and 18th century People understood them to be. I think we have only just begun scratching the surface of Métis research in Canada. (MacDougall, 2012, p. 44).

Richardson (2016) further writes that the Métis National Council's (MNC) definition of who is Métis is "based on Red River ancestry and scrip as key criteria, [which] exclude[s] many Métis People. Many Métis originating from regions outside of Red River are concerned that their continued feelings of exclusion are now intensified by their own People" (p. 13). Most evidence of the formation of the Métis Peoples comes from written documents that are subject to bias given the government's attempt to exclude as many Indigenous People as possible to acquire Indigenous land (Richardson, 2016). Métis scholar Yvonne Poitras Pratt (2011) notes that "the Métis community can be just as harsh as any outsider in terms of falsely evaluating a community member's belongingness" (p. 17). Rooted within a colonial and political past, many Métis People now participate in excluding many of their own relations (Pratt, 2011).

Lack of Métis-specific Data

Métis Peoples are under-represented in the literature and research, namely in the area of HIV community-based research (CBR) (Dyck, 2009; Kumar, Wesche, & McGuire, 2012a; National Collaborating Centre for Aboriginal Health, 2013). According to Logan (2007), "[o]ften coupled with the First Nations and Inuit, the Métis often fall victim of forms of academic homogenization" (p. 8). The Canadian Institute for Health Information report, *Improving the Health of Canadians* states, "given the divergent histories and experiences of Canada's Aboriginal Peoples, First Nations data alone do not provide an adequate indicator of the health status of all three recognized Aboriginal groups" (Canadian Institute for Health Information, 2004, p. 97). Seldom does the literature that is available regarding HIV and AIDS in the context of Métis Peoples living in Canada indicate that they are overrepresented (Konsmo et al., 2012; Rankin, 2011; Vizina, 2005). However, according to Kumar et al. (2012), knowledge gaps identified by Métis stakeholders and researchers include HIV and access to appropriate, responsive and well-developed health care geared towards Métis Peoples.

The lack of Métis-specific health data is a result of the complexities surrounding identity as briefly shared above. Further adding to the complexities, only Inuit and First Nations who are registered as Status are entitled to additional federal health services called the Non-Insured Health Benefits Program (NIHB) (Bent, Havelock, & Haworth-Brockman, 2007; Brant-Castellano, 2004; Health Canada, 2015). This is despite the fact that Métis Peoples share the legacies of colonialism and its ongoing harmful impacts with their 'Status' counterparts (Flicker et al., 2008), while accounting for over a third (35%) of the entire Indigenous population in Canada (Statistics Canada, 2017). Federal exclusion has resulted in Métis Peoples being defined as 'other' among an already oppressed group (Smylie et al., 2004).

Andersen (2014) argues that the issue is not that there is no Métis-specific health data; but rather the little data that does exist, is "flawed by a conflation of racialized and national

conceptualizations of Métis” (p. 71). Smylie and Firestone (2015) note that while there could be Métis-specific data, there is a lack of ethnic identifiers in registration systems, primary care and hospital administrative datasets, as well as acute and chronic disease surveillance systems. As a result, Indigenous Peoples are invisible in the majority of provincial and territorial health datasets (Smylie & Firestone, 2015).

The lack of Métis-specific data limits the development of culturally specific, appropriate, and effective health programs and services that target sexual health and HIV for Métis people (Brant-Castellano, 2004; Vizina, 2005). Métis are often left utilizing mainstream, pan-Indigenous, or First Nations specific programming and services (Konsmo et al., 2012; Wesche, 2013). This is problematic given that Métis people have little success with, and are not likely to engage in programs that do not value their unique ways of knowing—especially programs pertaining to health (Bourassa, 2011; Kumar, Wesche, & McGuire, 2012b; National Collaborating Centre for Aboriginal Health, 2011; Wesche, 2013). Smylie, Adomako and Wellington (2009) found that many Métis report feeling uncomfortable with mainstream First Nations, and/or Inuit health services. Vizina (2005) argues that, “Strong, effective Métis support services are an important asset in the fight against HIV/AIDS” (p. 17).

In Bourassa’s 2008 dissertation, published in 2011, she revealed some promising data that points to systemic barriers that continue to impact Métis people. For example, she found:

- 1) Non-Indigenous people had an average income of \$27,647.84 per year, while the average income of Métis was \$20,986.76 per year;
- 2) Métis people had a higher number of respondents who fell below the low-income cut-off (LICO) – 30.7% versus only 16.4% for non-Indigenous people;
- 3) Métis unemployment was at 9.9% versus 4.7% for non-Indigenous respondents;
- 4) Approximately 60.4% of Métis reported that they were employed while 61.8% of non-Indigenous people reported the same;
- 5) Métis had poorer self-rated health compared to non-Indigenous Canadians particularly in lower income categories (Bourassa, 2011).

In addition, a familiar historical pattern emerged from the data that Bourassa was able to glean. Although she could not make a direct link, she was able to indicate that a trend had emerged. Métis people had been used as cheap wage labour historically and the data was reflecting a similar pattern contemporarily. It appeared that race and class were intersecting to create a very similar pattern of cheap wage labour source (Bourassa, 2011).

Evans et al. (2012) explains that it is not a straight forward process when trying to carry out research in Métis communities. Common barriers are: “[F]irst, a lack of health care infrastructure (i.e. Métis specific health care centers); secondly, limited human resources (i.e. community health directors similar to those found in First Nations reserve communities); thirdly, reliance upon volunteers; and fourthly, political instability” (Evans et al., 2012, p. 57). Despite these barriers, Bourassa (2011) found that the Métis community in fact both want and need data. Walter and Anderson (2013) argue that properly conceived and executed research findings

“speaks back to the state” (p. 73). Métis-specific HIV research will lead to culturally specific health services and programming by, for and with HIV positive People.

Given that Métis Peoples live a unique reality - one that includes legacies of shame, exclusion, disruption, and dislocation (Smylie, Kaplan-Myrth, & McShane, 2009) - culturally specific approaches in research that are inclusive, accepting, and incorporate Métis worldviews are needed. Métis community-lead research that is informed by Métis worldviews relevant to the local context, may be the solution to filling the research gap.

Métis Worldview(s)

A Métis worldview is as unique from one Métis person to the next. Describing the complexities of Métis identity is fundamental because it has direct implications on one’s worldview (Absolon, 2010). Experiences of self-identification strategies for survival, including silence, passing (Fiola, 2015), and/or bringing culture and identities ‘underground’ (Richardson, 2006), to name a few, are important to understand when doing research within Métis communities. These experiences are common among many Métis Peoples and influence their overall worldviews, their everyday interactions with others, and determine whom Métis Peoples feel comfortable around.

Next, it is important for researchers to understand that belief systems of Métis Peoples; whether spiritual, religious, or a combination of the two; play significant roles in their worldviews. This may encompass, but is not limited to Métis following Cree, Anishnaabe, and/or Catholic ways; making assumptions is incorrect (Métis Centre, 2010). Fiola (2015) states, “... as Métis People, we trace our lineage back to the original Red People and the original White People ... Métis People are welcome to honour both lineages, but we are encouraged to walk one path” (p. 76). While Fiola (2015) discusses choosing one of these paths, others may indicate walking a new path, one that is unique to their Métis identity – recognizing that culture is not stagnant, but rather is continuously evolving.

Third, the recognized language of the Métis, Michif, is another way to interpret Métis worldviews. In a meeting report compiled by the National Aboriginal Health Organization (NAHO) (2008) from a series of Métis Elders’ gatherings, Elders noted that “Michif is tied to traditional Métis knowledge, and thus, health and healing” (NAHO, 2008: p. 44). Métis Elders discussed the various dialects of Michif. This was dependent on their geography or who their relatives were. While diverse, the various dialects of Michif share many holistic commonalities. Michif speakers are few in number today, however the values and teachings within the language continue to carry forward with each generation of Métis.

Michif kinship terms (such as *nohkom* (Grandmother), *ma taant* (my Auntie), *mon nohk* (my Uncle), *mon kozin* (my Cousin) as some examples (Métis Centre, 2008) describe important relationships in the Métis community. Relationships are integral to Métis worldviews. For

instance, MacDougall (2011) describes Métis kinship relationships through the lens of ‘*wahkootowin*’. Passed on to Métis Peoples from their maternal lines, *wahkootowin* translated from Cree means, “a worldview linking land, family, and identity in one interconnected web of being.”. *Wahkootowin* is “...relatedness with all beings, human and non-human, living and dead, physical and spiritual” (MacDougall 2011, p. 3). Redbird (1980) states how “...the Métis existence is a result of human relationships and not political machinations [which] is largely ignored by most writers” (p. 3). Importance of the extended family in Métis communities was, and continues to be, key to the worldview and wellbeing of Métis (NAHO, 2008).

Gaudry (2014) exemplifies significance of relationships when describing the interconnectedness between Métis Peoples’ governance structures and buffalo hunting. Gaudry shares that understanding the relationship between Métis Peoples and bison is critical in understanding Métis ways of life. This relationship demonstrates the importance of reciprocity and significance of kinship (Andersen, 2014; Gaudry, 2014), while living harmoniously with the cycle of the seasons and in movement with the bison herds (Fiola, 2015). The Buffalo hunt “formed the basis of [Métis] social organization”, informing leadership, identity, and unity (Campbell, 2012, P. xxi). Todd (2016) supports this and explains that the movement of the Métis is integral to who they are. One must take into consideration both moving with the natural elements, while also being displaced by colonial policy and settlement (Métis Centre, 2008). Todd (2016) further explains what it means to be Métis in connection to the Lake Winnipeg Watershed. To many, this area is considered the homeland, where Métis have genealogical connections to the area. The Lake Winnipeg Watershed influenced the movement of people, ideas, laws, stories and meanings, and was metaphorically viewed as ‘heartbeats and arteries’. Todd (2016) notes that “[t]hese heartbeats and arteries, together, form a vital metaphor which helps us to comprehend the breadth and complexity of Métis Peoplehood, Métis territoriality and Métis legal orders in the past and present” (p. 53).

Lastly, while the French, Scottish, and English traders had some influence, the Cree, Dene, and eventually Métis women “brought to their marriages [the] attitudes and beliefs – a worldview – about family and social life that influenced the creation and shape of this particular Métis socio-cultural identity” (MacDougall, 2006, p. 270). Métis author Maria Campbell (1973) supports MacDougall’s work on the role of women in the formation of Métis identity. Campbell discusses the significance of her *Cheechum* (grandmother) and Mother, and how women were critical in forming Métis way of life (Campbell, 1973). However, researchers must understand the gender dynamic present within Métis communities and how it influences Métis belief systems and experiences. Indigenous women, within the relationships of the Métis, are often overlooked, and a heavy patriarchal narrative is usually drawn on (MacDougall, 2010). For example, to be enrolled as a citizen within a Métis organization, patriarchal forms of documentation are often required, such as scrip or marital church records – both commonly documented under male’s names (Pratt, 2011). Leclair, Nicholson and Hartley (2003) elaborate on this and state that,

“colonization requires that documentation take precedence over the authority of our mothers’ words or their pained silences surrounding the specific details of their Aboriginal heritage” (p. 58). The roles of Métis women within the identity of Métis Peoples have been silenced. MacDougall (2010) notes that “the lack of attention to Aboriginal worldviews, the physical location of Métis communities in maternal lands, or the role of Aboriginal women in development of [Métis] children’s social world have been overlooked as contributing factors in the creation of a style of life” (p. 437).

Métis Peoples’ worldviews are unique to each person, while at the same time, they are influenced by the silencing of matrilineal narratives, self-identification strategies for survival, spiritual and religious beliefs, language, displacement and relationships. Each of these components must be taken into account when considering research with/in, by, and for Métis communities.

Métis Worldview(s) are Métis Methodologies

While data collection should be prioritized, it is intrinsic for research to be approached with a Métis methodology in order to ensure that the research is being done in a good way. There is a plethora of literature written on Indigenous methodologies, yet Métis methodologies are difficult to find, and pan-Indigenous approaches may not always be relevant to the Métis experience. While there is literature surrounding Métis identity and ways of life as shown above, there has yet to be connections of these worldviews made with research processes.

Walter and Andersen (2013) describe a “methodology as the theoretical lens or worldview through which research is understood, designed, and conducted” (p. 41). A Métis worldview directly informs a Métis methodology. Métis worldviews are influenced by the silencing of matrilineal narratives, self-identification strategies for survival, spiritual and religious beliefs, language, displacement and relationships. Each experience will be different to each Métis person, yet commonalities are woven throughout. Métis methodologies honour the resiliency of Métis Peoples and their matrilineal lineage; the generations of displacement; their movement on, connection to, and relationship with the land; and the struggles of keeping the dynamic culture alive and thriving today.

A Métis methodology acknowledges the importance of our relationships with kin, land, and ancestors by honouring oral teachings from Cheechums, Nohkoms, or Grand-mères. It is critical to note that there are no specific formulas for what a Métis methodology should look like. However, all research informed by a Métis methodology must be done with, by, and for Métis communities. It is an opportunity for reconnecting, remembering, learning, unlearning, returning, recovering, reclaiming, and celebrating what it means to be Métis. Thus, utilizing a Métis methodology creates an opportunity for healing (Dei, 2013; Wilson et al., 2016). To illustrate

how a Métis methodology could inform research processes, examples are presented below:

1. **Community Involvement** – When doing research that is meant to benefit a Métis community, who better to partner with than the community themselves? For example, involving local Métis Elders in the beginning stages of the research will ensure it is carried out in a good way, and that it is fulfilling a Métis methodological process that is relevant. While the researcher may want to explore questions surrounding HIV, the community may steer the research process towards understanding social determinants that impact the rates of HIV.
2. **Recruitment** – Many Indigenous health research studies have a difficult time with recruitment of Métis Peoples. This is a common occurrence and the politics of identity are at the root. A Métis methodology will acknowledge the reasoning behind this challenge. It understands that the legacies of shame are intergenerational and that a Métis, community-lead approach is an effective strategy when trying to recruit Métis participants. Research implemented by Métis individuals is a start, but relationship building must be incorporated in the beginning of the research process, or already existing. Allowing the community to initiate and guide the research process will most likely ensure an increase in participation. In addition to this, Métis Peoples must see themselves in recruitment materials (Wesche, 2013) and these materials must reach the local community in ways that are relevant to them. To ensure that the Métis community see themselves in research recruitment materials, hiring a well-connected, local Métis artist to create the artwork displayed on recruitment materials may be one step towards increasing interest in the research project.
3. **Creating a Safe Space** – As illustrated throughout this paper, Métis Peoples are diverse. Commonalities are woven throughout experiences such as identity struggles, dispossession from land, and diverse beliefs systems. Bourassa (2011) argues that,

...regardless of whether or not they identify as ‘Métis from the Métis nation’ or the ‘other Métis’ [, t]he fact is all Métis People face the same issues and if we hope to address the health of our People we need to work in co-operation (p. 153).

A Métis methodology will create space for all Métis Peoples – a space free from judgement, whether one is connected to the Red River or not - acknowledging that using a Métis methodology is about creating a safe space that accepts all those who self-identify as Métis.

4. **Acknowledge Local Protocol** – While much of the literature cautions to avoid pan-

Indigenous research, Métis communities are also diverse within themselves. A Métis community in downtown Toronto will have different protocols than a Métis community in northern Saskatchewan. For example, when approaching communities about partnering in research or when gifting Métis participants, it is important to learn local appropriate protocols. Michell (1999) notes that reciprocity can be demonstrated in symbolic forms such as giving tobacco to a research participant, collaborator, and/or the Creator. For Métis Peoples who practice the Catholic religion, presenting a bag of herbal tea and/or a small gift may be more appropriate. For LaVallee's (2014) PhD thesis, Elder Maria Campbell explained that she supports offering a bag and/or box of dried tea as an appropriate gift, one that shows appreciation and respect (p. 74).

The next section will provide examples on potential methods and research processes that could be used when research is informed by a Métis methodology. Research methods do not necessarily have to be 'Métis' for them to be effective, as each Métis community and/or researcher can inform appropriate methods best suited to their context. Through a Métis methodology, research methods and processes will have the ability to adapt to a Métis context by weaving metaphors of identity, language, kinships, and relationships with land, throughout.

1. **Storytelling Method** - Storytelling is a popular data collection method used within Indigenous research. When storytelling is used as a research method among Métis, data collection is guided by Métis culture and acknowledges the significant role that orality played among the Métis for passing traditions and culture from one generation to the next. Through the sharing of stories, Métis Peoples gain a stronger sense of who they are and what it means to be Métis. According to LaVallee (2014),

Métis storytelling is intergenerational, and Elders and parents told stories to the younger generations to reinforce their identity. Storytelling is used to define Métis People culturally, ideologically, and individually. Stories teach facts and provide lessons about ourselves, our culture, and ways of viewing the world (p. 76).

Furthermore, storytelling may be an effective method when research is guided by a Métis methodology because storytelling is medicine for Métis Peoples and is viewed as a process of healing (Métis Centre, 2008).

2. **Memory Mapping Method** – When engaging in research with Métis communities, a method that can foster empowerment and assist in relationship building is memory mapping. Developed by Métis youth and social worker Lindsay DuPré, this method asks participants to explore who they are and where they are from visually, across a map. They are encouraged to identify places of significance to them by plotting and showing

connections between family birthplaces, places lived and travelled, and other important locations that help tell their story as someone who is Métis. This process allows participants to unpack concepts of identity and belonging through a tactile exercise that can assist in the formulation of their personal narratives in a nonlinear way. This acknowledges the diversity of identities across Métis Peoples and pays respect to connection to land, movement, and dispossession as common threads in Métis history.

3. **Data Collection** - Through a Métis methodological lens, quantitative methods have the potential to benefit Indigenous communities by informing policy that can support concrete positive political change (Walter & Andersen, 2013; Wilson, 2008). Often “[q]uantitative work is seen as foreign, and as the epitome of colonizer settler research methodology in action...” (Walter & Andersen, 2013, p. 130). Yet, it has the ability to pave the road for reshaping social realities of Métis Peoples, if framed through a Métis methodology. This entails that the survey tool, or other data collection method of choice, is both created and executed by members of the community (Monchalín, Lesperance, Flicker, Logie, & Native Youth Sexual Health Network, 2016). As noted earlier, quantitative data is more likely to result in Métis-specific programming and services since it is a language that “speaks back to the state” (Walter & Andersen, 2013, p. 73) and will influence policy change.
4. **Collective Consensual Data Analytic Procedure** – As stated above, there are commonalities woven throughout the Métis ‘experience’. A Métis research methodology thus requires data to be analyzed by Métis individuals who have participated in the research process. In order to ensure accuracy, those who lack understanding of Métis experiences and histories should not be involved in data analysis. Bartlett et al. (2007) developed an analysis procedure titled, Collective Consensual Data Analytic Procedure (CCDAP). The CCDAP is a collective process that incorporates input from the entire research team to ensure that the research findings remain relevant and that the respectful inclusion of Indigenous experts occur. This is inclusive of Elder’s knowledge, as their involvement in Indigenous HIV CBR is vital for promoting culturally safe research that respects Indigenous ways of knowing (Flicker et al., 2015). The process incorporates results that are written on cards and then, through group consensus for accuracy, the cards are clustered together so that themes can be identified and developed.
5. **Research Mentorship & Training** – As described earlier by Evans et al. (2012), Métis communities lack fundamental resources and infrastructure when trying to carry out health research. Métis academics, researchers, and community members involved in research initiatives have a responsibility to support and provide mentoring opportunities for upcoming Indigenous researchers and students. Over time, this will increase Métis-specific research and data, as well as Métis-specific programming and services. For

example, Dr. Carrie Bourassa² is a principal investigator on the *Indigenous Community-based Health Research Lab* funded by Canada Foundation for Innovation. These labs foster a team environment where undergraduate, graduate and post-doctoral trainees are supervised by Dr. Bourassa and her academic team. Elders are actively involved in guiding every research project as they play a critical role in the lab and are always available to the student trainees. Mentorship happens reciprocally within the lab among academics, students, Elders, and community members. Academic team members often remark how much they learn from the Elders and community members in this setting.

Conclusion

Métis Peoples are in need of culturally specific approaches in research that are inclusive, accepting, incorporate Métis worldviews and acknowledge their unique experiences. The aim of starting dialogue around Métis research methodologies is to encourage Métis researchers and communities to insert their own worldviews, community contexts, and priorities into their research process. With an increase of Métis-specific research informed by a Métis methodology, it is projected that it will lead to an increase of accurate Métis-specific health data and literature; influence policy around an incorporation of Métis-specific healthcare services and programming, and; fill the knowledge gap of the HIV and AIDS epidemic facing our communities.

² Dr. Bourassa, Full Professor, Dept. of Community Health & Epidemiology, College of Medicine, University of Regina, spent 15 years as Professor of Indigenous Health at the First Nations University of Canada where the Indigenous Community-based Health Research Labs are located and house 15 research staff, many of whom are undergraduate or graduate students at FNU or the University of Regina. We also have community researchers who are employed in the lab as well as in community. The lab is co-supervised by two Master's students.

Bibliography

- Aboriginal Affairs and Northern Development Canada. (1996). Royal Commission Report on Aboriginal Peoples. Retrieved from <http://www.aadnc-aandc.gc.ca/eng/1307458586498/1307458751962>
- Absolon, K. (2010). Indigenous Wholistic Theory: A Knowledge Set for Practice. *First Peoples Child and Family Review*, 5(2), 74–87. Retrieved from <http://journals.sfu.ca/fpcfr/index.php/FPCFR/article/view/95/160>
- Andersen, C. (2014). *Métis: Race, recognition, and the struggle for Indigenous peoplehood*. UBC Press.
- Bent, K., Havelock, J., & Haworth-Brockman, M. (2007). Entitlements and Health Services for First Nations and Métis Women in Manitoba and Saskatchewan. *The Prairie Women's Health Centre of Excellence*.
- Bourassa, C. (2011). *Métis Health: The Invisible Problem*. JCharlton Publishing.
- Brant-Castellano, M. (2004). Ethics of Aboriginal Research. *Journal of Aboriginal Health*, (January), 98–114.
- Campbell, M. (1973). *Halfbreed*. University of Nebraska Press.
- Campbell, M. (2012). Foreword: Charting the Way. In B. MacDougall, N. St-Onge, & C. Podruchny (Eds.), *Contours of a People: Métis Family, Mobility, and History*. University of Oklahoma Press.
- Canadian Institute for Health Information. (2004). *Improving the health of Canadians*. Ottawa.
- Dei, G. J. S. (2013). Critical Perspectives on Indigenous Research. *The Journal of the Society for Socialist Studies*, 9(1), 27–38.
- Dyck, M. (2009). *Social Determinants of Métis Health*. Ottawa, ON.
- Edge, L., & McCallum, T. (2006). Métis Identity: Sharing Traditional Knowledge and Healing Practices at Métis Elders' Gatherings. *Pimatisiwin: A Journal of Aboriginal and Indigenous Community Health*.
- Evans, M., Andersen, C., Dietrich, D., Bourassa, C., Logan, T., Berg, L., & Devolder, E. (2012). Funding and Ethics in Métis Community Based Research: The Complications of a Contemporary Context. *International Journal of Critical Indigenous Studies*, 5(1), 54–66.
- Fast, E. (2017). Hello... We're Métis!!: Promoting Métis Visibility in the Quebec Child Welfare

- System. In J. Carriere & C. Richardson (Eds.), *Calling Our Families Home: Métis Peoples' Experiences with Child Welfare* (pp. 135–150). Vernon, BC: JCharlton Publishing.
- Fiola, C. (2015). *Rekindling the Sacred Fire: Métis Ancestry and Anishnaabe Spirituality*. University of Manitoba Press.
- Flicker, S., Larkin, J., Smilie-Adjarkwa, C., Restoule, J., Barlow, K., Dagino, M., ... Mitchell, C. (2008). "It's Hard to Change Something When You Don't Know Where to Start": Unpacking HIV Vulnerability with Aboriginal Youth in Canada. *Pimatisiwin: A Journal of Aboriginal and Indigenous Community Health*, 5(2), 175–200.
- Flicker, S., O'Campo, P., Monchalain, R., Thistle, J., Worthington, C., Masching, R., ... Thomas, C. (2015). Research Done in "A Good Way": The Importance of Indigenous Elder Involvement in HIV Community-Based Research. *American Journal of Public Health*, 105(6), 1149–1154.
- Gaudry, A. (2014). Kaa-tipeyimishoyaahk (<https://www.collectionscanada.gc.ca/obj/thesescanada/vol2/BVIV/TC-BVIV-5180.pdf>) : "We are Those who Own Ourselves": A Political History of Métis Self-Determination in the North-West, 1830-1870.
- Health Canada. (2015). First Nations & Inuit Health: Benefits Information.
- Janz, T., & Kumar, M. B. (2010). An exploration of cultural activities of Métis in Canada. *Statistics Canada*, (11).
- Konsmo, E. M., Danforth, J., Flicker, S., Anderson, K., Thistle, J., & Rankin, J. (2012). *Environmental / Land Justice for Métis Women and Youth as HIV Prevention*. Toronto, ON.
- Kumar, M B, Wesche, S., & McGuire, C. (2012). Trends in Métis-related health research (1980-2009): identification of research gaps. *Canadian Journal of Public Health. Revue canadienne de santé publique*, 103(1), 23–28.
- Kumar, Mohan B, Wesche, S., & McGuire, C. (2012a). Trends in Métis-related health research (1980-2009): identification of research gaps. *Canadian Journal of Public Health = Revue canadienne de santé publique*, 103(1), 23–28. Retrieved from <http://www.ncbi.nlm.nih.gov/pubmed/22338324>
- Kumar, Mohan B, Wesche, S., & McGuire, C. (2012b). Trends in Métis-related Health Research (1980-2009): Identification of Research Gaps. *Canadian Journal of Public Health-Revue canadienne de santé publique*, 103(February), 23.
- LaVallee, A. (2014). *Converging Methods and Tools: A Métis Group Model Building Project on Tuberculosis*. University of Saskatchewan.

- Lawrence, B. (2004). *“Real” Indians and Others: Mixed-Blood Urban Native Peoples and Indigenous Nationhood*. Vancouver, BC: UBC Press.
- LeClair, C., Nicholson, L., & Hartley, E. (2003). From the Stories that Women Tell: The Métis Women’s Circle. In K. Anderson & B. Lawrence (Eds.), *Strong Women Stories: Native Vision and Community Survival* (pp. 55–69). Sumach Press.
- MacDougall, B. (2006). Wahkootowin: Family and cultural identity in northwestern Saskatchewan Métis communities. *Canadian Historical Review*.
- MacDougall, B. (2010). *One of the family: Métis culture in nineteenth-century northwestern Saskatchewan*. UBC Press.
- MacDougall, B. (2012). Proceedings of the Standing Senate Committee on Aboriginal Peoples. Retrieved from <https://www.sencanada.ca/en/Content/Sen/Committee/411/APPA/15ev-49481-e>
- Masching, R. (2009). *Aboriginal Strategy on HIV/AIDs in Canada II for First Nations, Inuit and Métis Peoples from 2009 to 2014*.
- Mawani, R. (2002). Chapter 2: In Between and Out of Place: Mixed-Race Identity, Liquor, and the Law in British Columbia, 1850-1913. In S. Razack (Ed.), *Race, Space, and the Law: Unmapping a White Settler Society*. Toronto: Between the Lines.
- Métis Centre, N. A. H. O. (2008). *In the Words of Our Ancestors: Métis Health and Healing*. Ottawa: National Aboriginal Health Organization.
- Métis Centre, N. A. H. O. (2010). Principles of Ethical Métis Research. *National Aboriginal Health Organization*.
- Michell, H. (1999). Pakitinasowin: Tobacco offerings in exchange for stories and the ethic of reciprocity in First Nations research. *Journal of Indigenous Thought*, 2(2), 91–107.
- Monchalin, L. (2016). *The Colonial Problem: An Indigenous Perspective on Crime and Injustice in Canada*. University of Toronto Press.
- Monchalin, R., Lesperance, A., Flicker, S., Logie, C., & Native Youth Sexual Health Network. (2016). Sexy Health Carnival on the Powwow Trail: HIV Prevention by and for Indigenous Youth. *International Journal of Indigenous Health*, 11(1), 159–176.
- National Collaborating Centre for Aboriginal Health. (2011). *Setting the Context: Paucity of Métis-Specific Health and Well-being Data and Information: Underlying Factors*. Prince George, BC.

- National Collaborating Centre for Aboriginal Health. (2013). Towards Cultural Safety for Métis: an Introduction for Health Care Providers, 35(2).
- Native Youth Sexual Health Network. (2012). Métis Voice: HIV, Health And Place Project. Retrieved September 23, 2014, from <http://www.nativeyouthsexualhealth.com/Métisvoice.html>
- Pratt, Y. P. (2011). *Meaningful Media: An Ethnography of a Digital Strategy Within a Métis Community*. University of Calgary.
- Rankin, J. (2011). *Métis Youth Respect Yourself! A Guide to Healthy Relationships and Sexuality*. National Aboriginal Health Organization (NAHO). Ottawa.
- Redbird, D. (1980). *We Are Metis. A Metis View Of the Development of A Native Canadian People*.
- Richardson, C. (2006). Métis Identity Creation and Tactical Responses to Oppression and Racism. *Indigenous Governance, University of Victoria*.
- Smylie, J, Martin, C., Kaplan-Mryth, N., Steele, L., Tait, C., & Hogg, W. (2004). Knowledge Translation and Indigenous Knowledge. *Circumpolar Health*, 139–143.
- Smylie, Janet. (2009). The Health of Aboriginal peoples. In D. Raphael (Ed.), *Social determinants of health: Canadian perspectives* (pp. 280–301). Canadian Scholars Press Inc.
- Smylie, Janet, & Firestone, M. (2015). Back to the Basics: Identifying and Addressing Underlying Challenges in Achieving High Quality and Relevant Health Statistics for Indigenous Populations in Canada. *Statistical Journal of the International Association for Official Statistics (IAOS)*.
- Smylie, Janet, Kaplan-Myrth, N., & McShane, K. (2009). Indigenous knowledge translation: baseline findings in a qualitative study of the pathways of health knowledge in three indigenous communities in Canada. *Health Promotion Practice*, 10(3), 436–446. <https://doi.org/10.1177/1524839907307993>
- Statistics Canada. (2017). Aboriginal peoples in Canada: Key results from the 2016 Census. Retrieved from <http://www.statcan.gc.ca/daily-quotidien/171025/dq171025a-eng.htm>
- Todd, Z. (2016). From a Fishy Place: Examining Canadian State Law Applied in the Daniels Decision from the Perspective of Métis Legal Orders. *TOPIA: Canadian Journal of Cultural Studies*, 36.
- Vizina, Yvonne. (2005). Supporting Métis Needs: Creating Healthy Individuals and Communities in the Context of HIV/AIDS. *Canadian Aboriginal AIDS Network*. Ottawa,

Ontario.

Vowel, C. (2016). *Indigenous Writes: A Guide to First Nations, Métis & Inuit Issues in Canada*. Winnipeg, Manitoba: Highwater Press.

Walter, M., & Andersen, C. (2013). *Indigenous statistics: A quantitative research methodology*. Left Coast Press.

Wesche, S. D. (2013). Métis Women at Risk: Health and Service Provision in Urban British Columbia. *Pimatisiwin: A Journal of Aboriginal & Indigenous Community Health*, 11(2), 187–196.

Wilson, C., Flicker, S., Danforth, J., Kongsom, E., Oliver, V., Jackson, R., ... Mitchell, C. (2016). "Culture" as HIV Prevention: *Indigenous Youth Speak Up!*

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