Where Are We Now, and Where Are We Going

Report on our vision, our mission, and our next steps
April 2020
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Acknowledgments

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The core team at the University of Toronto reviewed and summarized insights from past conference calls and the gathering to structure the journal. The creation of this report would not have been possible without:

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Overview

The *Turtle Island Journal of Indigenous Health* (TIJIH) was established in 2018 by graduate students at the University of Toronto. The Waakebiness-Bryce Institute for Indigenous Health at the Dalla Lana School of Public Health are the current caretakers of the journal alongside their own journal, the *International Journal of Indigenous Health*. However, TIJIH is a collaborative project run by an expanding network of graduate students and Indigenous Knowledge Holders across Canada. In the future, there is hope that the Journal will be housed at different universities to exercise new forms of student leadership and community governance that reflect the unique Indigenous cultures, values, and spiritual traditions across Turtle Island.

Throughout a three-day event, from November 8-10, 2019, TIJIH’s core student group held a community building and launch event in Mississauga, Ontario. Elders, Indigenous and non-Indigenous graduate students, and faculty members from across Canada met to generate a vision for TIJIH and a supporting community of practice (CoP), as well as establish structures, processes, and roles to achieve that vision.

This document presents significant outputs of the event that are ready for further review, additions, and refinement by our growing national community. In this document, we also summarize the event proceedings and outline next steps.

**Amendments: April 2020**

After discussions with graduate students and community members, revisions to the Governance and Submission Guidelines are required. The main rationale for these amendments is to address barriers facing graduate students during submissions. This is to also accommodate difficulties in research involving physical interaction with Indigenous communities due to the COVID-19 pandemic. As we undergo these challenges, we propose amendments to align with our mission to foster collaboration and dialogue on Indigenous health during a critical time.

**Amendments to Governance – Community Support Process**

Submissions will first be reviewed by the Core Team and Regional Team(s). Depending on the submission, a letter of support may not be immediately required. If deadlock is reached between and/or within the Core Team or Regional Team, Elder’s review will be requested.

**Amendments to Submission Guidelines**

Submissions not involving primary data (research articles, literature reviews) will no longer require a letter of community support upon submission. However, it is encouraged that there is Indigenous authorship, or preparation for a letter of community support, if requested.
Crystal Milligan (Founding Member) facilitating a team building exercise where each table makes a sound (wolf, bear, owl, mosquito) and then harmonizes altogether.

Attendees of our Community Building and Launch Event discussing what they want from TIJIH, their ideas on the structure, and how to ensure community approval in the submission review process.
Vision

TIJIH envisions respectful co-learning between Indigenous knowledges and western science, where Elders govern the authenticity, accuracy, and sanctity of community knowledges. There is hope for TIJIH to be a model for ethical, high-impact engagement that holds standing space for Indigenous communities to contribute to and ultimately oversee knowledge generation and exchange about health-related topics.

Mission

TIJIH will foster respectful collaboration and the co-creation of knowledge within the field of Indigenous peoples’ health and provide a forum for dialogue and knowledge translation between academia, Indigenous communities, and broader society in such a way that honours all Indigenous ways of knowing and being.

TIJIH will provide a home for graduate student research, particularly research conducted in partnership with Indigenous communities.

Attendees at the Community Building and Launch Event participating in an icebreaker, where they first write five interesting facts about themselves on a card, exchange that card with someone else in the room, and then continue to exchange the new cards that they receive with other people.
Code of Ethics & Values

1. Knowledge is relational. The understanding that all beings are connected to the land, culture, spirituality, culture, society and each other, is central to Indigenous epistemologies. All knowledges stem from the Land and so are sacred, alive, and ever-changing.

2. We honour how relationality manifests as complex kinship systems to maintain responsibilities to uphold the integrity our vision and mission.

3. Love, compassion, and respect must be at the core of all we do. These values are manifest when relationality and kinship are the focus.

4. All knowledges stem from the Land and so are sacred, alive, and ever-changing. We recognize the value inherent in community knowledges.

5. We respect Indigenous communities’ right to intellectual sovereignty. Knowledge and knowing come from our own respective experiences and relationships. We can speak only from our own spaces. We cannot claim ownership of another’s knowledge.

6. We must look beyond a single journal issue or volume to preserve the sustainability of knowledges and relationships several generations into the future.

7. We recognize the value inherent in Indigenous community knowledges. As keepers of their knowledges, Elders and communities are integral to TIJIH’s processes for approval and accountability.

8. Research and relationships must adhere to local cultural protocols.
“Put love into your work and have respect for each other.”
Elder Be’sha Blondin

“Couldn’t we find a way to make compassion and love our overarching objectives?”
Elder Albert Marshall
Governance

Turtle has been proposed as the foundational spirit and symbol of TIJIH. As shown in Figure 1:

- Turtle’s head represents the Elders and ancestors as the ones who lead our way;
- Turtle’s front legs represent the communities and graduate students who propel the journal forward;
- Turtle’s hind legs represent the Elders’ helpers and regional teams that connect TIJIH with local knowledges and protocol; and
- Turtle’s tail represents the bundle of medicines that keep us grounded in spirit and ceremony.

As a new entity, TIJIH is working to develop methods to honour the 13 shields on Turtle’s shell. Based on discussions with the core team and attendees from the November gathering, options include establishing 13 sections within the journal, 13 roles for the individuals dedicated to the facilitation of the journal, or 13 roles that the journal will play throughout Turtle Island.

Turtle is very fitting for a journal that has been established on Turtle Island. However, we recognize that nations and peoples across North America may have many unique teachings. For example, a caribou-skin drum may be chosen by northern communities in Denendeh, as a better representation of their spirits and teachings, and so could be added alongside the image of Turtle. There are numerous other teachings and symbols that may resonate more with communities in other territories, from Musqueam territory to Inuit Nunangat to Mi’kma’ki. In the words of Elder Be’sha Blondin, we can “keep it open and add in what we need” as TIJIH builds its governance structures and processes. As best practice, TIJIH intends to honour the diversity of Indigenous peoples across Turtle Island.

Regional teams within the proposed overarching structures and processes will be vital. Each team will need guidance from Elders and communities according to local protocol, ensuring communities feel they belong to TIJIH and that TIJIH belongs to them. We are currently working with faculty members in each region of Canada to support the recruitment of graduate students and community members that will facilitate the Journal in their respective areas. Regions include the West, Prairie Provinces, the Atlantic region, Central region, and North Territories.

From one journal issue to the next, sharing between the different regional teams will be supported by passing medicine bundles from nation to nation, region to region. The bundle may start with sweetgrass, tobacco, sage and cedar, but grow to include other medicines as different regions involved in the journal add them. The bundle will help TIJIH start and continue to move forward in a good way. The feasibility of a digital bundle may also be explored.
Figure 1: Turtle representing the governance structure of the Journal

- **Elders and ancestors** who lead our way
- **Communities and graduate students** who propel the journal forward
- **Elders’ helpers and regional teams** that connect TIJIH with local knowledges and protocol
- **Bundle of medicines** that keep us grounded in spirit and ceremony
Community Support Process

Approval from Elders, Knowledge Keepers, children, and other community members will be central in the review process. The process starts and ends with community to respect the valuable, sacred knowledge that communities hold, and their authority over what knowledge should be shared, and who it should be shared with. As shown in Figure 2, submissions will undergo several stages where various parties, including the local Elders and community members, will decide if the submission adheres to the ethics and values of their community and TJIH.

Submissions will first be sent to the Indigenous community/communities who collaborated, participated, or co-authored in the co-creation of the work. The Editorial Team, consisting of the Core Team and Regional Team(s), will request a statement of acknowledgment of the submission from the community involved. After the Editorial Team receives this statement, the submission along with the statement of acknowledgment will be passed onto the Elders’ Helpers to ensure authenticity. The Elders’ Helpers play a key role in leveraging local knowledge as they have an established relationship with the Elder, thus being able to provide sound insights without overburdening Elders. However, if required, the submission will go to an Elder. Once the submission is approved by the Elders and Elders’ Helpers, the submission will undergo peer review and copyediting. Finally, the amended submission will be sent back to the community for final approval before publication.

Amendment 1: Submissions with primary research data (research articles, literature reviews) will be required to include a letter of support in their submission package. Research articles and literature reviews with pre-existing secondary data will not require a letter of support upon submission. However, it is encouraged that there is Indigenous authorship, or preparation for a letter of community support, if requested by the Core Team and Regional Team(s).

Amendment 2: Submissions will first be reviewed by the Core Team and Regional Team(s). Submissions may then undergo review by either an Elder, an Elder’s Helper, or an Elders’ Committee connected to the hosting university. This will be based on the faculty member’s discretion to not overburden Elders. However, submissions will request for Elders’ review if deadlock (or split votes) is reached between the members and/or within each of the Core Team and Regional Team (e.g. four votes against four). Submissions including a letter of community support will have the submission reviewed by the community before publication.
Figure 2: Community Support Process that starts and ends with community.
“If you don’t consult with children or youth or Elders, you’re not consulting with community.”
- Elder Wendy Phillips

Integrating Ceremony

Ceremony has been vital in guiding the TIJIH and the CoP in meeting its objectives while ensuring respect and compassion in all that we do. Shawn Wilson (2008), author of Research is Ceremony: Indigenous Research Methods, suggests ceremony in research as a way to build stronger relationships rooted in accountability and to uphold Indigenous ways of knowing.

Feasts will be incorporated to honour Indigenous knowledge, epistemology, and culture. How these feasts will look can vary, from being connected through video conferencing to celebrating together in-person. The feasts will be held in accordance with existing feasts that happen at the start of each season (spring, summer, winter, fall). These feasts will also happen at the release of each Journal issue to align the process with ceremony.

As Turtle travels across communities and regions, Turtle’s tail, symbolizing the bundle of medicines, is a reminder of grounding ourselves in spirit, sacredness and ceremony. The bundle, which may be in a digital format, will be passed to future caretakers of the Journal to preserve sustainability and increase accountability. There may be alterations to the bundle to ensure we are honouring all peoples as the medicines will belong to everyone. For example, sweetgrass, tobacco, sage, and cedar may be the bundle we start with in launching the TIJIH but this may change to a bundle of spruce needle, wild tobacco from the ground, juniper, and sweetgrass. A bundle starts with an eagle feather that will be offered to us, which will be fed four times a year and then called upon for guiding the Journal and CoP. Bundles are also something we carry within us through doing work in a respectful way. By starting with a bundle, the TIJIH is starting and engaging in ceremony in the right and good way.

Engaging with Elders and seeking their guidance will be necessary to keep us focused and grounded. Faculty members can assist by covering the gifts and costs of an Elder. This would also strengthen the relationships with the regional teams and later on in the community support process.
Joey-Lynn Wabie (top right photo), Michelle Kennedy (top left photo), and Marnie Anderson (bottom photo) leading a discussion on how to re-frame the Journal’s structure to align with Indigenous ways of knowing and ceremony.
Roles in the Journal

Core Team (6-7 people)
Members of the core team will lead and make major decisions about the Journal’s and community of practice’s main operations and functions. The core group will look into growth opportunities and venues suitable for promotion and recruitment. Examples include hosting speaker panels and participating in nation-wide conferences. Applying for grants and budgeting may also be done to continue activities that require funding. Other possible tasks may include community outreach, process evaluations, design of call for papers, and selection of articles for review. The core team will make decisions while being informed by feedback from the community of practice.

The core team will act as a journal advisory group comprising of the editors, managing editors, copyeditors, and communications coordinators. Rotating regional responsibilities will allow graduate students from different regions to participate in the Journal’s operations.

Editor (1-2 people)
The editor/co-editors oversee journal publication, ensuring that issues are in line with the TIJIH vision, community/advisory guidance, and are produced according to TIJIH guidelines and values. The editors will ensure that a given issue contributes critical scholarship to the specific vision and goals for that issue, and will produce an opening editorial. The editors will lead putting together a panel of peer-reviewers and verify that each paper meets the issue theme and author submission guidelines. Editors are responsible for providing feedback to reviewers when required and for ensuring the constructive nature of reviewer feedback to authors. They will negotiate conflict between authors and reviewers if required. Ideally, editors will have excellent writing skills, knowledge of Indigenous peoples’ health, and strength in applying and understanding two-eyed seeing.

Managing Editors (1-2 people)
The managing editors will oversee the day-to-day operations of TIJIH and manage the tasks of all members of the Journal. Managing editors will keep the team on-track and confirm that deadlines have been met. Managing editors will be the main point of contact for the authors of papers selected for inclusion into the issue. They will connect the author’s work with peer reviewers. This involves following through with the submitted papers that are sent to peer reviewers, and ensuring they are sent back to authors in a timely manner (i.e. 2 weeks). They will also ensure papers have been reviewed by at least 2 peer reviewers before the paper reaches the next stage.

Peer Reviewers
For each issue, there must be 2-3 peer reviewers per article. Peer reviewers can be graduate students, faculty members, community members, health professionals, etc. However, graduate students will have priority. Peer reviewers will receive select submissions from the author
liaison and take part in a double-blinded review process. They will send comments back to the managing editor within 2 weeks.

**Copyeditors (2-3 people)**
The copyeditors will receive the author’s revised draft following the peer review stage. Copyeditors will check for grammar, spelling, punctuation, and consistency. Copyeditors will be responsible for formatting the issue before the final online publication. Strong writing skills and being detail-oriented are desirable.

**Communications Coordinators (2 people)**
Communications Coordinators will be responsible for managing the social media platforms (Instagram, Facebook, Twitter), Slack (messaging platform), and the main email. They will create content to promote upcoming events including calls for papers and peer reviewers. The communications coordinators may also lead the promotion of team recruitment and organized events.

Note 1: Roles may be subject to rotations. This is dependent on whether members would like to take on new leadership opportunities.

Note 2: Editors, managing editors, copyeditors, and communications coordinators will have a “shadowing” member who will learn the tasks of the role in preparation of transitioning into that respective role.

**Other Roles**

**Elders’ Senate**
The Elders’ Senate is a group of Elders in a certain community or region who have exceptional local knowledge. They are well-respected and will provide their guidance in ensuring the Journal adheres to its vision and mission. They will also authenticate submissions, if the Elders’ Helpers deem an additional review necessary.

**Regional Teams**
Regional Teams will be responsible for connecting the Core Team with Elders and community members who hold valuable knowledge. Given their experience and knowledge of community contexts, members of the Regional Teams will lead the structuring and sustainability of their local team. Faculty members and graduate students at their respective universities will organize their teams accordingly to ensure involvement of local Elders and communities. They will be mentored by the core team and will eventually be provided with the opportunity to host the Journal at their university. Each regional team will have a liaison person that will share the information to and from the core team. In addition, each regional team must be guided through teachings and directions from an Elder. The use of artwork and other non-written forms of expression can be integrated in the delivery.
Community of Practice

The Community of Practice (CoP) brings together graduate students, early career researchers, health professionals, faculty members, and other individuals with interests in making positive contributions to Indigenous health and research. In doing so, the CoP works towards the collective vision of supportive co-learning and exchange of knowledges.

It is important to establish appropriate communication methods to continue building meaningful personal and professional relationships, and to facilitate discussions about best practices, research opportunities, and more. Graduate students and early career researchers may be connected with experienced researchers, health professionals, and faculty members who can provide mentorship. They may also be connected with Indigenous communities to foster collaboration.

Multiple forms of communication will be used as a way to reach people of diverse backgrounds and to encourage new participants. To sustain the CoP, there will be meetings every three to four months, with individuals having the option of participating via conference calls or in-person. All current members of the CoP are invited to join the online discussions and to attend the in-person meetings. Social media (Facebook group, Twitter, Instagram) have also been created to update the CoP of meetings and key information. Members will be informed of these meetings by being on the mailing list.

There are two upcoming CoP meetings:

1) Conference call with all the collaborators before May 2020;

Overview of Community Building and Launch Event (November Gathering 2019)

Collaborators met for the first time in-person in Mississauga, Ontario, Canada from November 8th, 2019 to November 10th, 2019 to signify the launch of the Journal. Throughout the three days, graduate students, faculty members, and interested community members discussed their ideas and goals, while being guided by Elder Albert Marshall, Elder Be’sha Blondin, and Elder Wendy Phillips. The event had three main objectives:

1) To generate a collective vision for the Turtle Island Journal of Indigenous Health and its supporting community of practice, and establish structures, processes and roles in support of that vision
2) To strengthen the capacity of participating graduate students to make significant contributions in the field of Indigenous health
3) To build relationships among founding members of the Journal and community of practice, particularly between graduate students, Elders and Indigenous health scholars

Summary of Day 1 (Friday)

The first day of the November Gathering consisted of introductory speeches and icebreakers for individuals to get to know one another better. Elder Wendy Philips opened the evening with a short talk and smudging ceremony. Elder Albert Marshall was then introduced and gave a brief talk about his support for TIJIH and the importance of an oversight structure to ensure the sanctity of knowledge. An Elders’ Senate was proposed as the body to review for authenticity and sacredness. Dr. Angela Mashford Pringle and the core team then introduced the background and rationale for the Journal, followed by icebreakers to help create the community of practice. Individuals were asked what they wanted to gain from the Journal and plenary discussions began, which centred around governance and collaboration with Elders and communities. The authority of communities in approving research was a concern to ensure local protocols were being followed. There were also discussions about differences in protocols across traditions, communities, and academic settings.

Action Items:

- Design a protocol for reviewing submissions that ensures authenticity, sacredness, and community authority and approval.
Summary of Day 2 (Saturday)

The second day of the November Gathering consisted of small group and plenary discussions on how to structure the Journal itself and roles within the Journal. Elder Albert Marshall also gave a talk on the importance and application of two-eyed seeing, specifically weaving back and forth between Indigenous and western perspectives towards a shared goal. Elder Marshall referred to the application of this as establishing TJIH as an opportunity to build kinship and co-learning between different knowledges. The Journal’s vision, mission, and code of ethics must also be created to ensure high-level principles guide the operations of the Journal. Ideas from the previous day continued to be discussed, including the need for an Elders’ Senate, journal sustainability, and data sovereignty. Regional teams were suggested as a way to assert community authority. Elder Be’sha Blondin spoke about using kindness and love as tools for collaboration and growth, especially among people who may have differing worldviews. Elder Blondin equated building the Journal and CoP as building a family to highlight the important responsibilities and relationships. Elder Blondin also echoed earlier talks of leveraging the valuable knowledge of Elders by ensuring Elders are sought for guidance towards our vision. There were discussions on different forms of consent and how to give and receive it, such as verbal consent and giving tobacco.

Action Items:

- Explore channels for keeping the community of practice in touch with one another.
- Draft a collective vision, mission, and code of ethics that can communicate the spirit of TJIH.
Discuss how TJIIH can give back to Elders and communities when there is collaboration.

Summary of Day 3 (Sunday)

The majority of the third day of the November Gathering was spent collaborating to establish a preliminary governance structure for the Journal and outlining specific roles. To begin the day, Elder Wendy Philips grounded everyone in ceremony, reminding us that we are spiritual beings first, human beings second. In plenary, the group reemphasized that ceremony must be properly integrated into the Journal, and that regional teams need to be created with the community. Discussion circles focused on designing a foundational governance structure (See Governance section on page 8). Other discussions addressed the importance of communication modes within the CoP that would keep people connected.

Action Items:

- Develop the report summarizing concluding thoughts from the event, the journal’s structure, and steps moving forward.
- Re-frame the Journal’s timeline and practices to respectfully integrate ceremony.
- Create online platform for the community of practice to communicate.
- Host another gathering for the community of practice.
- Begin outreach to faculty within our networks to build regional teams. Central and Northern team are suggested to be formed first to lead initial issues of the Journal.
Summary of Evaluation Results

The evaluation for the event consisted of two online surveys, a pre-survey that was sent out three days before the gathering and a post-survey sent out after the event. The surveys were circulated to the TIJIH community and individuals who attended the November gathering. The purpose of the surveys was to provide an opportunity for respondents to provide their insights and contribute to discussions, even if they were unable to attend the November gathering in person. The post-gathering survey also aimed to assess the organization and management of the November gathering. Due to a low number of post-gathering respondents (response rate of 8%), this summary is primarily informed by the pre-gathering questionnaire results (response rate of 42%).

Demographics

The pre-survey had 20 respondents, almost half of whom were Master’s students (48%). Respondents also described themselves as PhD students (13%), faculty members (9%), undergraduate students (4%), health professionals (13%), community-based researchers (4%), and community members (9%). Half of the respondents (50%) self-identified as members of First Nations and the other half self-identified as non-Indigenous (50%). Students and faculty members were found to be associated with the University of Toronto (47%), Laurentian University (26%), McMaster University (5%), OCAD University (5%), Memorial University of Newfoundland (5%), Queen’s University (5%), and Dalhousie University (5%). More than half (80%) of respondents reside in Central Canada (Quebec, Ontario), followed by 15% in Eastern
Canada (New Brunswick, Nova Scotia, Newfoundland and Labrador, Prince Edward Island) and 5% in Western Canada (British Columbia, Alberta, Saskatchewan, Manitoba).

Similar to the pre-survey, post-survey respondents \((n = 4)\) consisted of mostly Master’s students (43%) and faculty members (14%). Respondents self-identified as either First Nations (75%) or non-Indigenous (25%). The earliest graduation date for students (75%) who took the survey is Fall 2021. Graduate student respondents were associated with the University of Toronto, Queen’s University, and Laurentian University. Respondents reside in Central Canada (75%) and in Eastern Canada (25%).

**Background of skills, abilities, and interests**

Before the gathering, most respondents (89%) rated their then ability to engage with Indigenous communities and researchers to be average, above average, or excellent. Indigenous health research interests varied. Among these topics, respondents noted interest in connecting topics with Indigenous concepts and worldviews such as cultural safety, colonization, Indigenous social determinants of health, Indigenous spirituality, and connection to the Land. Respondents showed great interest in participating in research (24%), followed by systemic change (21%), advocacy (18%), health promotion (13%), policy (13%), and evaluation (10%) (See Appendix E). Additionally, respondents were mostly interested in connecting with communities (25%) and organizations (25%).

**Meeting Expectations: Relationship Building and Knowledge Development**

There were common expectations from participating in the gathering and TIJIH: to build relationships with Elders, graduate students, Indigenous health scholars, and community members (32%), increase knowledge about the operations of a journal (28%), and knowledge about Indigenous health (26%). Additional expectations were to improve the overall health and wellbeing of Indigenous peoples and to better understand the role of non-Indigenous people in Indigenous health. In general, all respondents of the post-survey agreed that the November gathering allowed them to form relationships to assist with their own visions. The November gathering was favourably perceived in terms of its facilitation, logistics, and accommodations.
Next Steps

The developments of TIJIH and the Community of Practice have been challenging as we strive to do things in the right and good way. To date, we have collaborated with Elders and community members in co-creating a vision statement, a mission statement, Governance Structure, and Code of Ethics and Values that upholds and respects Indigenous ways of knowing. From the launch event and the evaluations, there are several immediate next steps that can be taken.

The Elder-Community Governance Structure will be fully actualized as we meet with Elders and community members over the next month while the first call for papers is published. Below are a number of actions for interested collaborators as well as key upcoming events:

- Start Regional Teams – Graduate students are encouraged to connect with their local Elders and communities to garner interest prior to contacting the core team. Faculty members can help in recruiting passionate candidates and in securing remuneration for Elders.
- Explore optimal communication channels – With hopes of recruiting people with diverse passions and backgrounds, we are open to suggestions for best ways of maintaining relationships. The mailing list, journal’s website, and Facebook group are the current main modes of staying up to date.
- Promote the Call for Papers – The first call for papers will be announced on March 4th, 2020 and will close on April 4th, 2020.
- Participate in the upcoming Conference Call – The next conference call will be scheduled for late March 2020.
- Attend the Pre-NAISA Conference Gathering (next meeting for the CoP) – The Native American Indigenous Studies Association will be hosting a pre-conference gathering for its attendees. Ideally, TIJIH will host its journal launch feast on the same day. More information will be released as we approach May 2020.

TIJIH is always looking to grow and collaborate. If you would like to start your own regional team, join the core team, submit your original work, or have suggestions for TIJIH or the CoP, please contact us at tijih.dlsph@utoronto.ca or visit our website.

Edit: The Pre-NAISA Conference Gathering and NAISA have been cancelled due to COVID-19.
## Timeline (tentative)

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<tr>
<th>Event</th>
<th>Date</th>
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<tr>
<td>1(^{st}) call for papers</td>
<td>March 5(^{th}), 2020</td>
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<tr>
<td>Review 1(^{st}) call’s submissions</td>
<td>May 2020</td>
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<tr>
<td>Peer review</td>
<td>May 2020 – June 2020</td>
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<tr>
<td>Copy editing</td>
<td>July 2020 – August 2020</td>
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<tr>
<td>2(^{nd}) call for papers</td>
<td>August 2020</td>
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<tr>
<td>Publish 1(^{st}) edition</td>
<td>October 2020</td>
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<tr>
<td>Review 2(^{nd}) call’s submissions</td>
<td>September 2020</td>
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<tr>
<td>Peer review</td>
<td>December 2020 - January 2021</td>
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<tr>
<td>Copy-editing</td>
<td>January 2021 - February 2021</td>
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<tr>
<td>3(^{rd}) call for papers</td>
<td>Dec 2021</td>
</tr>
<tr>
<td>Publish 2(^{nd}) edition</td>
<td>March 2021</td>
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Appendices

Appendix A: Focus Statement

Turtle Island Journal of Indigenous Health

Focus and scope

The *Turtle Island Journal of Indigenous Health* is dedicated to fostering respectful collaboration and the co-creation of knowledge within the field of Indigenous health. Grounded in traditional teachings and an Indigenous scholarly lens, the Journal aims to enhance our understanding of Indigenous peoples’ health and its many interconnected contributing factors such as the Land, culture, healthcare and education.

The Journal honours all Indigenous ways of knowing, whether they flow from Turtle Island or other homelands, and presents scholarly research that is clearly informed by these ways of knowing. The Journal offers a forum for dialogue and knowledge translation between academia, Indigenous communities, and broader society.

The Journal has an interest in transformative, participatory and Land-based methodologies, but will accept a wide range of work provided the relationship with Indigenous peoples’ health is clearly described. It aims to be a home for graduate student research, particularly research conducted in partnership with Indigenous communities.

Established in 2019 by graduate students at University of Toronto, the *Turtle Island Journal of Indigenous Health* is a collaborative project run by an expanding network of graduate students and Indigenous Knowledge Holders across Canada. The Waakebiness-Bryce Institute for Indigenous Health in the Dalla Lana School of Public Health at University of Toronto are the current caretakers of the Journal, which is a companion to the *International Journal of Indigenous Health*.

The Journal is peer-reviewed, online and open-access. Please see our Author Submission Guidelines for the types of papers we publish.

Mission Statement

To foster respectful collaboration and the co-creation of knowledge within the field of Indigenous health, and to provide a forum for dialogue and knowledge translation between academia, Indigenous communities and broader society in such a way that honours all Indigenous ways of knowing.
Appendix B: Author submission guidelines revised with input received during gathering

General Author Guidelines

Thank you for considering a publication with us. These general guidelines apply to all submissions to the Turtle Island Journal of Indigenous Health. Please also refer to your specific call for papers for any additional submission requirements.

All submissions must be:
- Unpublished
- Original work
- May include primary research, literature reviews, dissertation summaries, histories, conference and workshop reports, and letters to the editor.
- If applicable: Indigenous authorship or letter signifying approval from an Indigenous group, community or organization.

Authorship and License to Publish

If your submission is accepted for publication, all authors listed will be asked to confirm their contribution to the publication in the form of electronic written confirmation. If your submission involves a collective, the primary contact for that group will be contacted. The corresponding author will then be required to review and sign the license to publish, which gives the Journal exclusive publishing rights; however, the material can be published elsewhere, but acknowledgement of the initial place of publication is requested.

Formatting

TIJIH will publish work in English, an Indigenous language, or media relevant for arts-based methods. Please provide a cover letter describing your work and reason for submission with your submission (not to exceed 1 page). All body text should be double-spaced in Times New Roman, Calibri, or Arial style at a font size of 11. Headings are to be a font size of 13 but will vary depending on level of heading required. Refer to TIJIH Submission Template for more details.
• Research Articles: Not to exceed 7,000 words including references and tables. Tables/charts are considered as 500 words.
• Literature Reviews: Not to exceed 5,000 words including references and tables. Tables/charts are considered as 500 words.
• Summaries/histories/letters: Not to exceed 500 words
• Conference/Workshop reports: Not to exceed 750 words
• Media/Arts-based Work: A brief description (250-750 words) of the work and why it was created is required. We accept a wide range of work, please contact us if you have specific inquiries. Please provide clear details should cropping be required. All figures should have a resolution of at least 300 dots per inch. Permission is required from all people within images for publication.

A Title Page is required for all submissions. Please include the title, authors and affiliations, e-mail of the corresponding author, 3-10 key words, and an abstract (maximum 250 words). Please note that all work will be published in English, with exceptions for Indigenous languages. If you submit your work in an Indigenous language, please note that it will be published in both English and the Indigenous language.

References

We request that all references be completed according to the Publication Manual of the American Psychological Association, 6th edition (APA, 6th). This style must also be followed for in-text citations. It is the authors responsibility to ensure that all references include the DOI or ISBN if available. Should your submission not meet this reference style, your submission may not be published. Please contact us if you have any questions or concerns regarding challenges to meeting this requirement.

Submission Instructions

A cover letter to the editor is required with your submission (maximum 1 page) describing the significance of your work, why it is relevant to the Journal/call for papers, your relationship with the Indigenous community involved, and what it has done for the collaborating Indigenous community. For work that directly involves an Indigenous community (primary research), a letter of support must be included in the submission package. Academic submissions such as research articles and literature reviews involving existing literature will not require a letter of support upon submission. However, we recommend applicants to either collaborate with an Indigenous author or to be prepared to provide a letter of community support if requested. For more information about submission instructions, please contact the Co-Editor.

Please provide both a manuscript copy with the lead/corresponding authors name on each page and an anonymous manuscript/relevant format separate from the title page. To ensure anonymity, ensure that authors’ names and affiliations are removed. All photos of people should be accompanied by written permission to share.
Images should be included and provided in a separate JPEG, PDF, TIFF, or RAW file. Resolution should be at least 300 dots per inch.

**Suggested Article Pages**
- Title Page
- Acknowledgements and funding
- Introduction
- Methods
- Relationship (if applicable) with the community should be described including research collaboration, protocols, agreements, and ethics
- Results
- Discussion (including limitations)
- Concluding remarks
- References
- Appendices (if applicable)

Please note that all tables and figures should be indicated in the text where they will go as fig/table 1, 2 etc. and should be included separately.

**Media**

All artwork must be created by an Indigenous artist or in collaboration with an Indigenous artist or community. For videos or recordings, please provide either the original file or the URL for a private Youtube link. Links to websites are not accepted. Written permission of all participants in media is required with submission. Please ensure that the quality of the media is adequate for the viewer/reviewer to understand.

For more details on images, please see submission instructions above.
Appendix C: Community Building and Launch Event (November Gathering 2019) Agenda

Turtle Island Journal of Indigenous Health Community Building and Launch Event

AGENDA

Location: University of Toronto Mississauga (UTM) / Holiday Inn North Sheridan Way Mississauga, ON
Dates: November 8-10, 2019

Objectives:
1. To generate a collective vision for the Turtle Island Journal of Indigenous Health and its supporting community of practice, and establish structures, processes and roles in support of that vision
2. To strengthen the capacity of participating graduate students to make significant contributions in the field of Indigenous health
3. To build relationships among founding members of the Journal and community of practice, particularly between graduate students, Elders and Indigenous health scholars

November 8, 2019
Venue: Holiday Inn, Easton Room

<table>
<thead>
<tr>
<th>TIME</th>
<th>SESSION</th>
</tr>
</thead>
<tbody>
<tr>
<td>4:30 - 5:30 pm</td>
<td>Event Registration</td>
</tr>
</tbody>
</table>
| 5:30 - 6:30 pm| Opening Ceremony
Elder Wendy Phillips and TIJIH Core Team |
| 6:30 - 7:30 pm| Dinner                                            |
| 7:30 - 9:30 pm| Introduction to TIJIH and Discussion
Dr. Angela Mashford-Pringle and TIJIH Core Team |
### November 9, 2019
**Venue: UTM Spigel Hall**

<table>
<thead>
<tr>
<th>TIME</th>
<th>SESSION</th>
</tr>
</thead>
<tbody>
<tr>
<td>7:00 - 8:45 am</td>
<td>Breakfast at the hotel starts at 7am</td>
</tr>
<tr>
<td>9:00 am</td>
<td>Shuttle departs hotel</td>
</tr>
<tr>
<td>9:30 - 10:30 am</td>
<td>Ceremony&lt;br&gt;<em>Elder Be'sha Blondin</em></td>
</tr>
<tr>
<td>10:30 - 10:45 am</td>
<td>Break</td>
</tr>
<tr>
<td>10:45 - 12:15 pm</td>
<td>Discussion: TIJIH Community Foundations and Vision</td>
</tr>
<tr>
<td>12:15 - 1:30 pm</td>
<td>Lunch</td>
</tr>
<tr>
<td>1:30 - 2:45 pm</td>
<td>Two-Eyed Seeing and Understanding Health from Many Lenses&lt;br&gt;<em>Elder Albert Marshall</em></td>
</tr>
<tr>
<td>2:45 - 3:00 pm</td>
<td>Break</td>
</tr>
<tr>
<td>3:00 - 4:00 pm</td>
<td>Discussion: Setting Priorities for Issue Themes</td>
</tr>
<tr>
<td>4:00 - 4:30 pm</td>
<td>Words from Our Elders&lt;br&gt;<em>Elder Be’sha Blondin and Elder Albert Marshall</em></td>
</tr>
<tr>
<td>4:30 - 5:00 pm</td>
<td>Close of Day 2</td>
</tr>
<tr>
<td>5:00 pm</td>
<td>Shuttle to hotel</td>
</tr>
</tbody>
</table>

### November 10, 2019
**Venue: UTM Spigel Hall**

<table>
<thead>
<tr>
<th>TIME</th>
<th>SESSION</th>
</tr>
</thead>
<tbody>
<tr>
<td>7:00 - 8:45 am</td>
<td>Breakfast at the hotel starts at 7am&lt;br&gt;Hotel check-out</td>
</tr>
<tr>
<td>9:00 am</td>
<td>Shuttle departs hotel</td>
</tr>
<tr>
<td>9:30 - 10:30 am</td>
<td>Ceremony&lt;br&gt;<em>Elder Wendy Phillips</em></td>
</tr>
<tr>
<td>10:30 - 10:45 am</td>
<td>Break</td>
</tr>
<tr>
<td>10:45 - 12:00 pm</td>
<td>Discussion: TIJIH Roles and First Call for Papers</td>
</tr>
<tr>
<td>12:00 - 1:30 pm</td>
<td>Lunch</td>
</tr>
<tr>
<td>1:30 - 2:30 pm</td>
<td>Discussion: National Community of Practice</td>
</tr>
<tr>
<td>2:30 - 3:00 pm</td>
<td>Words from Our Elders&lt;br&gt;<em>Elder Wendy Phillips and Elder Be’sha Blondin</em></td>
</tr>
<tr>
<td>3:00 - 3:15 pm</td>
<td>Break</td>
</tr>
<tr>
<td>3:15 - 4:30 pm</td>
<td>Talking Circle: Applying our learnings to TIJIH</td>
</tr>
<tr>
<td>4:30 - 5:00 pm</td>
<td>Closing Ceremony</td>
</tr>
</tbody>
</table>

*Please note there is no shuttle returning to the hotel at the end of the event on Sunday.*
Appendix D: Submission Template

Header: Full Title • Full Name Author 1, Full Name Author 2, Full Name Author 3

Full Title of Paper (in Title Case: Important Words Capitalized; see APA Manual Sixth Edition)

Please note that this template aligns most closely with primary research, literature reviews, dissertation summaries, and reports. Media submissions only need to include an abstract, keywords, authors, and acknowledgements as part of the title page and 250-750 words describing the artwork. The formatting within this template is required for all submissions.

Abstract
See Author Submission Guidelines for details about each section.

Keywords
Keyword, keyword, keyword
(3 to 10 keywords with only first word and proper nouns capitalized; terms separated using commas with no period at the end)

Glossary (optional)

Authors
List all authors by first and last name, with a new paragraph for each author. Provide contact information for the corresponding author.

Acknowledgements
Introduction

Methods

Relationship (if applicable)

Results

Limitations

Discussion

Conclusion/s

References

See the section on References in the Author Submission Guidelines and APA 6 for specific guidance on style for references and in-text citations. References should be single spaced and separated by line spaces.

Appendices (optional)

FORMATTING GUIDELINES

Heading Level 1 (Centred, Bold, Title Case)

Text starts indented on next line.

Headings and subheadings should use the appropriate Microsoft Word stylesheets (i.e., Heading 1, Heading 2, Heading 3).

Heading Level 2 (Flush Left, Bold, Title Case)

Text starts indented on next line.
Heading level 3 (indented, bold, sentence case: 1st word capped). Heading ends with period and text starts right after, like this.

**Heading level 4 (indented, bold, italic, sentence case).** Heading ends with period and text starts right after.

**Body text** should be single-spaced, left-aligned, 11-point Times New Roman *(Microsoft Word stylesheet = Normal)* on 8.5 by 11 inch (21.6 x 27.9 cm) pages with 1 inch (2.5 cm) margins on all sides.

**Page numbering:** bottom right corner starting with the front page.

Use **one space** after a period.

**Indents:** Do tab the beginning of each paragraph. Paragraphs should not be separated by line spaces.

**Block quotations** should use the Normal Indent stylesheet *(Microsoft Word stylesheet = Normal Indent)*, as applied here. See APA 6 for guidelines re in-text citations for block quotations.
Tables and Figures

Tables and figures should be numbered consecutively in the text, appearing within the text as they are cited. Refer to tables and figures as “Table 1” or “Figure 1,” whether the callout appears in running text or in parentheses (not abbreviated Fig. 1).

Tables should be single spaced with no blank columns between data columns. Table captions appear outside and directly above the table, as follows:

Table 1

An Example of a Table (Note the “Table 1” on a Separate Line; Capitalizing and Italics for Rest of Table Title)

<table>
<thead>
<tr>
<th>Column One</th>
<th>Column Two</th>
<th>Column Three</th>
</tr>
</thead>
<tbody>
<tr>
<td>Row Heading</td>
<td>Data to be inserted here</td>
<td>Data to be inserted here</td>
</tr>
</tbody>
</table>

Figures containing text should conform to the Times New Roman 12-point font, and all figures should be centred on the line. Figure captions appear outside and directly below the figure, as follows:

Data located within figure

Figure 1. An example of a figure. Note the italicized Figure 1 with the rest of caption immediately following in regular type, capitalized like a sentence.
# Appendix E: List of Indigenous health research interests

<table>
<thead>
<tr>
<th>Health and social issues</th>
<th>Research and Methodology</th>
<th>Quality of healthcare</th>
</tr>
</thead>
<tbody>
<tr>
<td>Chronic diseases</td>
<td>Research ethics</td>
<td>Program evaluation</td>
</tr>
<tr>
<td>Mental health</td>
<td>Data governance, data sovereignty</td>
<td>Policy</td>
</tr>
<tr>
<td>Human trafficking</td>
<td>Indigenous research methodologies</td>
<td></td>
</tr>
<tr>
<td>Environmental health</td>
<td>Quantitative research</td>
<td></td>
</tr>
<tr>
<td>Housing (drinking water, idea of “home”)</td>
<td>Program evaluation</td>
<td></td>
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<tr>
<td>Maternal and child health</td>
<td></td>
<td></td>
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<tr>
<td>Colonialism</td>
<td></td>
<td></td>
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<tr>
<td>Connection to the land</td>
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<tr>
<td>Primary health care</td>
<td></td>
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<tr>
<td>Concept of belonging</td>
<td></td>
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<tr>
<td>Mentorship models</td>
<td></td>
<td></td>
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<tr>
<td>Two Spirit health</td>
<td></td>
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